

# Thomas More Studies

Volume 12.2

2017

## A Concordance of Major Terms in Thomas More's *Confutation of Tyndale's Answer*, *Part 2*

### Alphabetical Index

A..... 2	I..... 609	Q..... 935
B..... 58	J..... 622	R..... 938
C..... 131	K..... 633	S..... 981
D..... 298	L..... 655	T..... 1162
E..... 353	M..... 713	U..... 1252
F..... 388	N..... 797	V..... 1266
G..... 490	O..... 814	W..... 1274
H..... 545	P..... 831	Y..... 1360
		Z..... 1363

Term Frequency Index for this Selective Concordance: <http://thomasmorestudies.org/tmstudies/tms12.3.pdf>

---

For the Complete Online Concordance and Complete Term Frequency Index  
Visit [http://thomasmorestudies.org/Confutation\\_Concordance1&2/framconc.htm](http://thomasmorestudies.org/Confutation_Concordance1&2/framconc.htm)

---

Page and line numbers refer to volume 8.2, *Confutation of Tyndale's Answer, Part 2*, of *The Complete Works of St Thomas More*, eds. Louis A. Schuster, Richard C. Marius, and James P. Lusardi (Yale UP, 1973)

---

This concordance was compiled by Katherine Stearns using a licensed copy of Concordance, version 3.3.  
Concordance Copyright © 1999-2009 R.J.C. Watt. All rights reserved.

# The Concordance

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

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
beaten and sent out	<b>a-begging</b>	, while heretics and apostates	8, 832/ 5
only while they lie	<b>a-dying</b>	, speechless and giving up	8, 973/ 11
again, "Marry, then God	<b>a-merci</b>	for right naught! For	8, 878/ 3
and keep him warm	<b>a-nights</b>	. This text was true	8, 637/ 21
delivered. Which thing is	<b>a-thiswise</b>	: if our husband, or	8, 968/ 17
was under Moses and	<b>Aaron</b>	, and so forth, in	8, 601/ 23
the seat of Moses,	<b>Aaron</b>	, and the holy prophets	8, 609/ 23
the seat of Moses,	<b>Aaron</b>	, and the holy prophets	8, 611/ 34
church of Moses and	<b>Aaron</b>	in desert... for which	8, 671/ 14
obedience of Moses and	<b>Aaron</b>	, whom God had appointed	8, 793/ 18
the naughty people while	<b>Aaron</b>	durst not withstand them	8, 794/ 6
desert under Moses and	<b>Aaron</b>	, and in desert kept	8, 1008/ 13
negotio perambulante in tenebris,	<b>ab</b>	incursu et daemonio meridiano	8, 988/ 3
the goodness of God	<b>abated</b>	and the right faith	8, 954/ 34
Spirit also we cry, "	<b>Abba</b>	! Father!"" Upon which words	8, 756/ 25
cardinal, archbishop nor bishop,	<b>abbot</b>	nor prior, deacon nor	8, 838/ 22
added "cardinals and legates,	<b>abbots</b>	and priors," to have	8, 983/ 32
no covetousness, nor slugging	<b>abed</b>	no sloth, nor drunkenness	8, 726/ 25
gluttony, nor friars lusing	<b>abed</b>	with nuns no lechery	8, 726/ 26
both be angry and	<b>abhor</b>	all them that for	8, 581/ 27
word... while many men	<b>abhor</b>	to be demanded by	8, 592/ 7
with them... and to	<b>abhor</b>	without good cause either	8, 636/ 19
penance, and make men	<b>abhor</b>	confession and think that	8, 653/ 20
dungeon in hell would	<b>abhor</b>	. And thus hath Tyndale	8, 788/ 24
not only condemned and	<b>abhorred</b>	by holy general councils	8, 872/ 27
all those holy saints	<b>abhorred</b>	and had in abomination	8, 904/ 11
so fully condemned and	<b>abhorred</b>	in Scripture. To the	8, 932/ 37
for lawful, and not	<b>abhorreth</b>	it as a thing	8, 811/ 34
question that Saint Augustine	<b>abhorreth</b>	from Friar Barnes' heresy	8, 982/ 34
spirit, and so far	<b>abhorring</b>	from all fleshly works	8, 651/ 2
there must the Spirit	<b>abide</b>	and so preserve and	8, 575/ 19
off than they that	<b>abide</b>	now forbidden; with which	8, 586/ 8
lechery become lechers, and	<b>abide</b>	thereby, and to call	8, 611/ 4
church, and they that	<b>abide</b>	be the heretics, or	8, 649/ 25
the Catholic Church shall	<b>abide</b>	and remain and stand	8, 669/ 22
the very church ever	<b>abide</b>	and continue in these	8, 671/ 31
Christian man's ears can	<b>abide</b>	the hearing. But yet	8, 705/ 17
we be like to	<b>abide</b>	long enough in unbelief	8, 731/ 18
the fleshly motions, and	<b>abide</b>	and persevere the quick	8, 755/ 32
and months, and years,	<b>abide</b>	and dwell together, ye	8, 779/ 3
stand still therein and	<b>abide</b>	bondslaves in Christian countries	8, 781/ 14
he, "if it either	<b>abide</b>	still or come again	8, 784/ 11
of necessity dwell and	<b>abide</b>	with him, and can	8, 818/ 11
feeling faith may both	<b>abide</b>	together, perceive or see	8, 821/ 14
may be had and	<b>abide</b>	firm and fast, in	8, 825/ 33

now that he cannot	<b>abide</b>	it to have the	8, 836/ 28
that if Friar Barnes	<b>abide</b>	by his description then	8, 844/ 30
a reverent order, nor	<b>abide</b>	till you come all	8, 854/ 15
he promised should ever	<b>abide</b>	, worketh with the toward	8, 856/ 9
husband, Christ, and doth	<b>abide</b>	in confession of her	8, 860/ 18
ointment of God, which	<b>abide</b>	fast by Christ's word	8, 862/ 21
fruit but if it	<b>abide</b>	in the vine... no	8, 870/ 6
do but if ye	<b>abide</b>	in me." And in	8, 870/ 7
they were that would	<b>abide</b>	. Now was his proclamation	8, 900/ 30
perilous blasphemy! "And yet	<b>abide</b>	I remember me, lo	8, 901/ 18
the Church doth indeed	<b>abide</b>	and endure the shameful	8, 953/ 27
husband, Christ, and doth	<b>abide</b>	in confession of her	8, 956/ 34
we shall so long	<b>abide</b>	in that fire of	8, 968/ 31
how long I there	<b>abide</b>	, so that I may	8, 968/ 34
one, holy, catholic church,	<b>abide</b>	and be conversant in	8, 982/ 20
exposition of that article,	<b>abide</b>	and be conversant in	8, 982/ 28
their mind, and yet	<b>abide</b>	still in their habit	8, 988/ 34
revelations of God still	<b>abide</b>	and continue in his	8, 996/ 18
he should persevere and	<b>abide</b>	still good or no	8, 1015/ 2
as long as they	<b>abide</b>	in the catholic church	8, 1015/ 38
sects to dwell and	<b>abide</b>	together... yet the guise	8, 1032/ 4
having no power to	<b>abide</b>	therein, but as soon	8, 1032/ 9
us, they would have	<b>abided</b>	with us." By which	8, 1031/ 4
have assoiled is, and	<b>abideth</b>	still, so mighty, strong	8, 673/ 6
an opinion, and therefore	<b>abideth</b>	ever fruitless and falleth	8, 742/ 25
bumbled about to assoil...	<b>abideth</b>	in conclusion so strong	8, 828/ 22
washed away. The Church	<b>abideth</b>	in prayer, that she	8, 860/ 28
so long as she	<b>abideth</b>	in him. This is	8, 861/ 24
so long as she	<b>abideth</b>	in him," and no	8, 869/ 21
as long as she	<b>abideth</b>	in God... and because	8, 871/ 15
Christ, in faith, and	<b>abideth</b>	in confession of her	8, 957/ 5
washed away. The Church	<b>abideth</b>	in prayer, that she	8, 959/ 20
many a man that	<b>abideth</b>	in her till his	8, 971/ 33
this yet because Christ	<b>abideth</b>	here in earth with	8, 1000/ 3
end, because no man	<b>abideth</b>	here so long himself	8, 1000/ 4
of all Christian nations,	<b>abiding</b>	together in one faith	8, 577/ 5
his church and ever	<b>abiding</b>	therein... that those heresies	8, 589/ 30
his own promise evermore	<b>abiding</b>	therein to lead it	8, 682/ 19
right faith thereof, and	<b>abiding</b>	therein, do preach and	8, 766/ 29
of his Spirit ever	<b>abiding</b>	in it, according to	8, 846/ 30
nothing in any grace,	<b>abiding</b>	or looking for the	8, 854/ 3
because that for her	<b>abiding</b>	in the acknowledging of	8, 864/ 19
the Spirit of God	<b>abiding</b>	therewith and leading it	8, 975/ 6
men thereof also, which	<b>abiding</b>	therein, and being also	8, 987/ 32
of all Christian people	<b>abiding</b>	in the old, so	8, 1000/ 26
of many evil masters	<b>abiding</b>	still among the good	8, 1009/ 4
fools and five wise,	<b>abiding</b>	and looking for the	8, 1016/ 28
as Korah, Dathan, and	<b>Abiram</b>	, with their fellows, made	8, 671/ 12
in gathering together with	<b>Abiram</b>	, Dathan, and Korah... a	8, 793/ 16
against him at his	<b>abjuration</b>	, had preached such words	8, 944/ 31

Barnes' babbling upon his	<b>abjuration</b>	. Nor the church did	8, 953/ 6
and revoke them and	<b>abjure</b>	them... or else let	8, 597/ 18
were examined and opposed,	<b>abjured</b>	their own doctrine, too	8, 618/ 14
of Webbe, and afterward	<b>abjured</b>	his heresies), I gave	8, 813/ 26
before whom he was	<b>abjured</b>	of his heresies, and	8, 832/ 31
run out of religion,	<b>abjured</b>	of heresy, and perjured	8, 925/ 19
scruple of dread were	<b>able</b>	enough, for aught that	8, 580/ 36
behavior... although they were	<b>able</b>	to prove that the	8, 590/ 23
a priest, and as	<b>able</b>	to say Mass as	8, 594/ 23
he shall never be	<b>able</b>	to wade while he	8, 603/ 34
ween that he were	<b>able</b>	to assoil it with	8, 604/ 2
shall Tyndale never be	<b>able</b>	to withstand it but	8, 622/ 6
giveth in them is	<b>able</b>	to bring the despiser	8, 633/ 15
fellow of his been	<b>able</b>	to say as Christ	8, 642/ 24
while he liveth be	<b>able</b>	to prove Friar Luther's	8, 652/ 8
hell shall never be	<b>able</b>	to pull down... and	8, 673/ 13
think Tyndale shall be	<b>able</b>	to bring forth for	8, 715/ 26
his belief, and is	<b>able</b>	to show good causes	8, 736/ 13
nor never can be	<b>able</b>	to bring the like	8, 745/ 1
of counterfeited reason be	<b>able</b>	to pluck him from	8, 748/ 27
no man should be	<b>able</b>	to resist the reasons	8, 749/ 19
they could never be	<b>able</b>	sufficiently to answer them	8, 749/ 24
and the true believer	<b>able</b>	always to declare to	8, 749/ 27
by virtue thereof made	<b>able</b>	to resist the relics	8, 755/ 23
by worldly strength, and	<b>able</b>	to conquer and win	8, 763/ 23
that we be not	<b>able</b>	to give any good	8, 801/ 12
hell, shall never be	<b>able</b>	to destroy the faith	8, 807/ 12
such faith as was	<b>able</b>	to serve them to	8, 820/ 33
he hath said hitherto	<b>able</b>	to serve of naught	8, 859/ 15
for Christ's death is	<b>able</b>	and sufficient and so	8, 867/ 7
there be folk enough	<b>able</b>	to make a great	8, 868/ 25
should neither have been	<b>able</b>	to sustain and bear	8, 885/ 33
shall I not be	<b>able</b>	by the Scripture to	8, 887/ 22
do... we be never	<b>able</b>	to judge which preacher	8, 893/ 26
sects should be well	<b>able</b>	to void... so strong	8, 902/ 18
earth, shall never be	<b>able</b>	to destroy it, but	8, 915/ 4
ever I shall be	<b>able</b>	... as I would make	8, 918/ 7
go to should be	<b>able</b>	, after the fact and	8, 951/ 22
not a good faith,	<b>able</b>	to make the man	8, 965/ 32
he is of himself	<b>able</b>	to live without them	8, 971/ 23
yet we may be	<b>able</b>	to obtain the fellowship	8, 978/ 4
that no man was	<b>able</b>	to keep back the	8, 990/ 13
every man should be	<b>able</b>	to give a reason	8, 1032/ 23
by reason of the	<b>ablution</b>	and justification with which	8, 853/ 8
they stand yet clear	<b>aboard</b>	and believe nothing at	8, 798/ 1
because the sundry sects	<b>abode</b>	still together... but yet	8, 621/ 32
that there remained and	<b>abode</b>	still very bread too	8, 661/ 21
in these few that	<b>abode</b>	and continued... so shall	8, 671/ 31
And when he still	<b>abode</b>	thereby, upon his oath	8, 814/ 24
to do many great	<b>abominable</b>	, horrible, devilish deeds, but	8, 575/ 20

of all things most	<b>abominable</b>	. But the Church teacheth	8, 582/ 2
Is not here an	<b>abominable</b>	sin that any man	8, 582/ 7
founder here of that	<b>abominable</b>	heresy that blasphemeth the	8, 587/ 17
spitefully spoken, blasphemous, and	<b>abominable</b>	. And where he saith	8, 589/ 36
in lechery; and his	<b>abominable</b>	mocking of Christ's own	8, 601/ 9
Church; and many another	<b>abominable</b>	heresy besides. Of this	8, 625/ 10
but that besides the	<b>abominable</b>	"wedding" of friars and	8, 626/ 24
unlawful lechery and plain	<b>abominable</b>	bitchery. What are we	8, 645/ 26
ever send any such	<b>abominable</b>	beast to turn the	8, 651/ 25
lechery, so horrible and	<b>abominable</b>	before the face of	8, 653/ 5
now not only those	<b>abominable</b>	heresies that he taught	8, 664/ 5
and then, both in	<b>abominable</b>	false belief and brutish	8, 665/ 15
years that it is	<b>abominable</b>	for a friar to	8, 690/ 8
is good with such	<b>abominable</b>	blasphemy as now Tyndale	8, 705/ 16
and that it is	<b>abominable</b>	for friars to wed	8, 712/ 25
say that it is	<b>abominable</b>	for a monk or	8, 715/ 34
and held it not	<b>abominable</b>	, a friar to wed	8, 727/ 34
railing, so shameful and	<b>abominable</b>	that I ween for	8, 764/ 29
process, so full of	<b>abominable</b>	, filthy lies... whereof the	8, 765/ 11
of abomination, as this	<b>abominable</b>	beast abominably belieth them	8, 765/ 14
they be of all	<b>abominable</b>	wretches the most shameful	8, 766/ 36
so are of all	<b>abominable</b>	beasts the most shameless	8, 767/ 1
may stand with all	<b>abominable</b>	deeds Tyndale's own "feeling	8, 778/ 29
stand also with all	<b>abominable</b>	deeds and vice: I	8, 779/ 9
with any kind of	<b>abominable</b>	sin, because it is	8, 779/ 24
but faith coupled with	<b>abominable</b>	sin. But, now, that	8, 779/ 26
a heinous kind of	<b>abominable</b>	, outrageous blasphemy that I	8, 788/ 21
it as a thing	<b>abominable</b>	, that friars should wed	8, 811/ 35
all the horrible and	<b>abominable</b>	deeds that ever they	8, 819/ 19
apes, and asses, and	<b>abominable</b>	harlots and devils... namely	8, 832/ 21
and mows... nor an	<b>abominable</b>	whore to brawl, chide	8, 833/ 12
bulling, and all his	<b>abominable</b>	harlotry, and all his	8, 833/ 16
it, but also, like	<b>abominable</b>	beasts, boast it. Howbeit	8, 836/ 26
poisoned heresies, and the	<b>abominable</b>	sacrilege of friars' and	8, 868/ 34
excommunicamus, have condemned that	<b>abominable</b>	heresy to the very	8, 926/ 34
your false faith and	<b>abominable</b>	, beastly sects, by your	8, 936/ 29
his open evil and	<b>abominable</b>	deeds doing, and open	8, 936/ 33
open profession of false,	<b>abominable</b>	heresies, showeth himself naught	8, 936/ 34
have been condemned for	<b>abominable</b>	. And also, that the	8, 940/ 32
liveth... he meaneth not	<b>abominable</b>	deadly sins, as manslaughter	8, 965/ 22
is a thing too	<b>abominable</b>	! For which cause, to	8, 988/ 24
thing so shameful and	<b>abominable</b>	that those which else	8, 989/ 4
went about with their	<b>abominable</b>	beastliness to pollute and	8, 994/ 21
these beastly people, these	<b>abominable</b>	heretics which nothing so	8, 994/ 22
which after his great	<b>abominable</b>	deeds did penance and	8, 1018/ 30
this devilish drunken soul	<b>abominably</b>	blaspheme, and calleth them	8, 713/ 32
the Church which had	<b>abominably</b>	misused his father's wife	8, 758/ 19
as this abominable beast	<b>abominably</b>	belieth them... the faith	8, 765/ 14
to Tyndale a great "	<b>abomination</b>	," and therein indeed he	8, 581/ 19
country... which, detesting the	<b>abomination</b>	that he found among	8, 663/ 26

in every kind of	<b>abomination</b>	, as this abominable beast	8, 765/ 13
feeling faith" all manner	<b>abomination</b>	may stand, and hours	8, 779/ 2
with all manner of	<b>abomination</b>	is a very right	8, 779/ 21
publicans be so great	<b>abomination</b>	that he not only	8, 835/ 21
abhorred and had in	<b>abomination</b>	... as, for example, the	8, 904/ 11
would have had in	<b>abomination</b>	that any man vowing	8, 940/ 18
wives to cover their	<b>abominations</b>	, though they bide not	8, 584/ 29
shall follow their damnable	<b>abominations</b>	that is so clearly	8, 627/ 33
confesseth, with all manner	<b>abominations</b>	) have the right faith	8, 773/ 22
confesseth, with all manner	<b>abominations</b>	) have the right faith	8, 777/ 34
with all manner of	<b>abominations</b>	, is not the right	8, 778/ 23
they never so great	<b>abominations</b>	, be yet no deadly	8, 778/ 36
till the venial sins	<b>above-named</b>	be consumed up as	8, 968/ 32
Christ also telleth of	<b>Abraham</b>	and the rich glutton	8, 583/ 11
his solution. Tyndale Under	<b>Abraham</b>	, Isaac, and Jacob was	8, 609/ 9
a great deal before	<b>Abraham</b>	... and end at the	8, 610/ 10
of that story of	<b>Abraham</b>	, Dives, and Lazarus, the	8, 626/ 5
they against Christ, saying, "	<b>Abraham</b>	is our father; we	8, 641/ 29
was in their fathers	<b>Abraham</b>	, Isaac, and Jacob. "And	8, 648/ 20
follow the faith of	<b>Abraham</b>	: even so, now none	8, 773/ 18
follow the faith of	<b>Abraham</b>	. For I will grant	8, 783/ 19
be the children of	<b>Abraham</b>	, work ye the works	8, 783/ 23
ye the works of	<b>Abraham</b>	. But ye be," saith	8, 783/ 23
against concupiscences. For neither	<b>Abraham</b>	nor Isaac, nor Jacob	8, 977/ 33
of faithful generations to	<b>Abraham</b>	, and in Abraham and	8, 1008/ 9
to Abraham, and in	<b>Abraham</b>	and his succession, and	8, 1008/ 9
a long discourse from	<b>Abraham's</b>	days unto Christ's, showing	8, 610/ 7
them to err, being "	<b>Abraham's</b>	seed, and the children	8, 767/ 22
neither because they be	<b>Abraham's</b>	seed are they all	8, 773/ 17
seed are they all	<b>Abraham's</b>	children" ... but they only	8, 773/ 17
all which come of	<b>Abraham's</b>	seed are not Abraham's	8, 783/ 18
Abraham's seed are not	<b>Abraham's</b>	children all... but they	8, 783/ 18
that all be not	<b>Abraham's</b>	children that have Abraham's	8, 783/ 20
Abraham's children that have	<b>Abraham's</b>	faith, but if they	8, 783/ 21
upon Christendom well spread	<b>abroad</b>	), for increase of natural	8, 586/ 5
by slanderous bills blow	<b>abroad</b>	an evil, naughty tale	8, 591/ 20
be long spread far	<b>abroad</b>	ere any man bring	8, 592/ 6
is any such rumor	<b>abroad</b>	, and to be asked	8, 592/ 9
he be spoken of	<b>abroad</b>	... some may thereby happen	8, 592/ 13
trust, either course him	<b>abroad</b>	or make him evil	8, 746/ 11
one place, but spread	<b>abroad</b>	in all places of	8, 859/ 20
say she is somewhere	<b>abroad</b>	in the wild world	8, 905/ 7
and spread no further	<b>abroad</b>	... and for the defense	8, 909/ 15
church that is spread	<b>abroad</b>	throughout the whole world	8, 976/ 2
catholic church is spread	<b>abroad</b>	with the shining light	8, 976/ 5
and idolaters, that be	<b>abroad</b>	in the world, among	8, 1017/ 22
council can have, to	<b>abrogate</b>	the first and turn	8, 923/ 5
rebels that rose with	<b>Absalom</b>	marry, fie, for shame	8, 789/ 7
as did Reuben and	<b>Absalom</b>	out of what church	8, 1021/ 18
and as for the	<b>absence</b>	bodily, he would recompense	8, 886/ 4

Corinthians: "Truly, I, being	<b>absent</b>	in body but yet	8, 920/ 20
the whole world were	<b>absent</b>	from the treating thereof	8, 922/ 2
liberty, having his power	<b>absolute</b>	, free, and unbound unto	8, 722/ 22
the devil's invention, and	<b>absolution</b>	is but whistling. Satisfaction	8, 704/ 21
invention... and shall take	<b>absolution</b>	, which he now calleth	8, 733/ 10
and kill themselves with	<b>abstinence</b>	. And yet are the	8, 631/ 17
so bold trust in	<b>abstinence</b>	, almsdeed, prayer, and chastity	8, 639/ 8
exhort all men to	<b>abstinence</b>	, and so forth, in	8, 765/ 30
us as in such	<b>abundance</b>	, by his own coming	8, 755/ 36
mouth speaketh of the	<b>abundance</b>	," or "fullness," of "the	8, 785/ 12
which he gave yet	<b>abundantly</b>	in the Old... but	8, 755/ 14
hath divers benefices doth	<b>abuse</b>	the fruits, the pope	8, 596/ 11
of it, and to	<b>abuse</b>	it unto their own	8, 609/ 26
I answer: As they	<b>abuse</b>	that saying of the	8, 730/ 11
that the Church doth	<b>abuse</b>	the saying of Saint	8, 740/ 36
incestuous lecher that had	<b>abused</b>	his own father's wife	8, 920/ 19
his servants and instruments...	<b>abusing</b>	their holy words against	8, 727/ 7
have his evangelical doctrine	<b>accepted</b>	of the King and	8, 885/ 22
whole church taken and	<b>accepted</b>	for Holy Scripture, of	8, 895/ 33
the matter, but an	<b>accident</b>	thereunto it appeareth plainly	8, 937/ 9
faith"... not alone, but	<b>accompanied</b>	, as he would have	8, 779/ 12
doth toward the perfect	<b>accomplishment</b>	of everything whereby we	8, 743/ 33
so far forth doth	<b>account</b>	not themselves alone but	8, 578/ 24
our company, yet them	<b>account</b>	we still for voyagers	8, 578/ 31
sect did reckon and	<b>account</b>	the other to stand	8, 619/ 21
full. For their archheretics	<b>account</b>	themselves for the preachers	8, 638/ 11
the twelve that are	<b>accounted</b>	in part of our	8, 620/ 36
them all that ever	<b>accounted</b>	it lawful, and held	8, 727/ 33
church," and to be	<b>accounted</b>	as paynims. For here	8, 1018/ 12
in mockage and scorn	<b>accounteth</b>	among other, profane things	8, 988/ 20
Boast, crake, blast, bless,	<b>accuse</b>	till your holy eyes	8, 838/ 17
he did excommunicate and	<b>accuse</b>	Hymenaeus and Alexander, and	8, 920/ 12
they should excommunicate and	<b>accuse</b>	out of their company	8, 920/ 18
Christ." God also did	<b>accuse</b>	and excommunicate Lucifer and	8, 920/ 26
of us! Only the	<b>accursed</b>	unlearned people that know	8, 641/ 31
so do all these	<b>accursed</b>	serpentine sects of heretics	8, 672/ 10
look how he is	<b>accursed</b>	that will tell us	8, 740/ 16
rose again; even likewise	<b>accursed</b>	shall he be that	8, 740/ 17
therefore saith the Scripture, "	<b>Accursed</b>	is he that trusteth	8, 743/ 13
strength. And even so	<b>accursed</b>	is he that hath	8, 743/ 15
because men so say.	<b>Accursed</b>	were he that had	8, 743/ 16
say. And even so	<b>accursed</b>	is he that believeth	8, 743/ 17
Tyndale The Scripture saith, "	<b>Accursed</b>	is he that trusteth	8, 763/ 6
strength. And even so	<b>accursed</b>	is he that hath	8, 763/ 7
because men so say.	<b>Accursed</b>	were he that had	8, 763/ 8
say. And even so	<b>accursed</b>	is he that believeth	8, 763/ 10
he, is a thing	<b>accursed</b>	in the Scripture. A	8, 763/ 17
lo, he calleth him	<b>accursed</b>	for putting of men	8, 763/ 20
by God's own mouth	<b>accursed</b>	out of the church	8, 763/ 30
that his own father	<b>accursed</b>	him. And as the	8, 777/ 8

he say, "Go, ye	<b>accursed</b>	wretches, into everlasting fire	8, 920/ 32
gone from it or	<b>accursed</b>	out of it, except	8, 926/ 30
but he shall be	<b>accursed</b>	. You compel every man	8, 930/ 15
likewise as he were	<b>accursed</b>	that would say that	8, 983/ 1
a man known, so	<b>accursed</b>	be he that saith	8, 983/ 2
that so say be	<b>accursed</b>	... and then saith a	8, 1015/ 19
like as he is	<b>accursed</b>	that saith Christ was	8, 1015/ 21
known, so is he	<b>accursed</b>	that saith the church	8, 1015/ 23
as he that is	<b>accursed</b>	lawfully out of a	8, 1025/ 29
a particular church is	<b>accursed</b>	out of the whole	8, 1025/ 30
all those that are	<b>accursed</b>	lawfully out of any	8, 1026/ 28
of any church are	<b>accursed</b>	out of the whole	8, 1026/ 29
whose whole sect was	<b>accursed</b>	, would, ere he meddled	8, 1027/ 23
word "teach" with its	<b>accusative</b>	case set out, as	8, 846/ 20
not believe him but	<b>accuse</b>	him, and have him	8, 597/ 18
Paul saith, "who shall	<b>accuse</b>	the chosen of God	8, 865/ 27
own conscience must needs	<b>accuse</b>	you of all these	8, 954/ 15
If the priest be	<b>accused</b>	of his doctrine... he	8, 597/ 26
for they be forthwith	<b>accused</b>	and reproved upon their	8, 896/ 19
whom he so sore	<b>accuseth</b>	, a plain answer after	8, 588/ 8
it subject, if we	<b>accustom</b>	ourselves to pray unto	8, 978/ 5
reason, dissembling, after his	<b>accustomed</b>	fashion, all that ever	8, 603/ 18
well and duly been	<b>accustomed</b>	long time to pray	8, 966/ 23
For except a man	<b>acknowledge</b>	his sins and repent	8, 691/ 16
not to recognize and	<b>acknowledge</b>	the known Catholic church	8, 718/ 27
whom they did not	<b>acknowledge</b>	for the true church	8, 719/ 2
reckoned it best to	<b>acknowledge</b>	and confess it. And	8, 730/ 5
known Catholic church and	<b>acknowledge</b>	it for the church	8, 733/ 13
times more than we,	<b>acknowledge</b>	one God, and believe	8, 767/ 15
even such as they	<b>acknowledge</b>	for his); but since	8, 800/ 34
hold himself content to	<b>acknowledge</b>	at length this same	8, 835/ 29
not one but they	<b>acknowledge</b>	their such living for	8, 836/ 22
them so... because themselves	<b>acknowledge</b>	them to be so	8, 866/ 33
that a sinner should	<b>acknowledge</b>	his deadly sins by	8, 867/ 31
would a sinner should	<b>acknowledge</b>	his deadly sins: that	8, 868/ 14
needeth no more but	<b>acknowledge</b>	himself a sinner and	8, 868/ 24
will be content to	<b>acknowledge</b>	their sin if that	8, 868/ 26
God's sake as to	<b>acknowledge</b>	their sin... but they	8, 868/ 32
times in which they	<b>acknowledge</b>	, they be, forthwith, of	8, 869/ 4
process of "the church,"	<b>acknowledge</b>	and confess for Christ's	8, 910/ 2
profess, and which they	<b>acknowledge</b>	and confess themselves bound	8, 914/ 16
glorious... and he may	<b>acknowledge</b>	his sins and ask	8, 957/ 25
trust in him, and	<b>acknowledge</b>	his sins, and ask	8, 957/ 33
believe, and trust, and	<b>acknowledge</b>	our sins, and ask	8, 958/ 32
be not content to	<b>acknowledge</b>	this known church for	8, 994/ 1
have done, recognized and	<b>acknowledged</b>	the pope... not as	8, 576/ 29
by all the remnant	<b>acknowledged</b>	to be known for	8, 665/ 14
Catholic church they ever	<b>acknowledged</b>	for the very church	8, 727/ 26
and first knew and	<b>acknowledged</b>	and believed it, and	8, 731/ 8
received and knew and	<b>acknowledged</b>	and believed the Scripture	8, 731/ 9

her, and because she	<b>acknowledgeth</b>	her faults. Here must	8, 866/ 22
of deadly sin, and	<b>acknowledgeth</b>	his sins when he	8, 966/ 18
and wrinkles. But by	<b>acknowledging</b>	of them, her wrinkles	8, 860/ 26
and stretched out; by	<b>acknowledging</b>	, her spots are washed	8, 860/ 27
might be cleansed by	<b>acknowledging</b>	of her sins. As	8, 860/ 29
purified by Christ for	<b>acknowledging</b>	of her sins... and	8, 860/ 36
her abiding in the	<b>acknowledging</b>	of her spots and	8, 864/ 19
clean and pure by	<b>acknowledging</b>	her sins, it appeareth	8, 867/ 28
but even a bare	<b>acknowledging</b>	of their sin yet	8, 868/ 30
heaven with the bare	<b>acknowledging</b>	that their poisoned heresies	8, 868/ 33
deadly sins and the	<b>acknowledging</b>	of their sins which	8, 869/ 1
the faith and the	<b>acknowledging</b>	of her sins, and	8, 869/ 16
by only faith, with	<b>acknowledging</b>	her sins and asking	8, 958/ 4
of salvation for only	<b>acknowledging</b>	of their sins and	8, 958/ 15
and wrinkles. But by	<b>acknowledging</b>	, . . . her spots are washed	8, 959/ 19
might be cleansed by	<b>acknowledging</b>	of her sins. As	8, 959/ 20
sin, get forgiveness by	<b>acknowledging</b>	of their sin, and	8, 965/ 8
mind, for all his	<b>acknowledging</b>	, and asking mercy, too	8, 966/ 1
say, in confession and	<b>acknowledging</b>	of his sins, with	8, 966/ 10
purified by Christ for	<b>acknowledging</b>	of her sins." But	8, 972/ 27
purified by Christ, for	<b>acknowledging</b>	of its sins." But	8, 973/ 1
purifieth his church for	<b>acknowledging</b>	of her sins." And	8, 973/ 15
my name, nor be	<b>acknown</b>	that he read that	8, 603/ 28
and would not be	<b>acknown</b>	, that this reason was	8, 730/ 2
no list to be	<b>acknown</b>	that our Lady did	8, 1006/ 12
English heretics fall in	<b>acquaintance</b>	beyond the sea with	8, 628/ 30
together as folk of	<b>acquaintance</b>	or kindred, or neighbors	8, 667/ 16
they fall after in	<b>acquaintance</b>	together and flock together	8, 669/ 1
my guide and mine	<b>acquaintance</b>	! Thou didst eat with	8, 762/ 2
that he was his	<b>acquaintance</b>	and familiar, and that	8, 762/ 5
of hers brought in	<b>acquaintance</b>	with some false, wily	8, 883/ 33
to say, the faith	<b>acquisite</b>	and gotten by giving	8, 747/ 24
he hath so well	<b>acquitted</b>	him with the false	8, 773/ 4
examination of an outward	<b>act</b>	... wherein is to him	8, 950/ 26
reason of Philip's miracles (	<b>Acts</b>	8). Nevertheless, the Scripture	8, 773/ 34
reason of Philip's miracles (	<b>Acts</b>	8). Nevertheless, the Scripture	8, 792/ 2
second chapter of the	<b>Acts</b>	, and thereupon were christened	8, 820/ 25
is written in the	<b>Acts</b>	of the Apostles, "Then	8, 843/ 21
the tenth of the	<b>Acts</b>	, where at the preaching	8, 880/ 19
of the flesh toward	<b>actual</b>	sins, and thereby were	8, 755/ 25
because it is not	<b>actual</b>	faith, which the child	8, 823/ 9
all for lack of	<b>actual</b>	thinking thereupon... then dieth	8, 823/ 24
so good and great	<b>actual</b>	faith when he went	8, 823/ 26
though it be not	<b>actual</b>	believing and thinking upon	8, 823/ 31
though it be not	<b>actual</b>	reasoning and making of	8, 823/ 33
have infounded the very	<b>actual</b>	faith indeed. And therefore	8, 824/ 11
is not, ordinarily, in	<b>actual</b>	faith may it not	8, 883/ 11
cannot think upon, nor	<b>actually</b>	consent unto, any point	8, 823/ 10
that she did never	<b>actually</b>	sin, which she should	8, 1006/ 2
purpose have begun at	<b>Adam</b>	, a great deal before	8, 610/ 9

in every time from	<b>Adam</b>	unto Christ. And this	8, 754/ 16
should have had if	<b>Adam</b>	had not by sin	8, 755/ 4
that the devil caused	<b>Adam</b>	to commit against God	8, 755/ 18
of God's words; for	<b>Adam</b>	was not deceived, as	8, 1007/ 36
all the time from	<b>Adam</b>	to Christ, Christ was	8, 1010/ 16
feeleth and worketh well,	<b>add</b>	repentance, also, of all	8, 784/ 22
it, God doth ever	<b>add</b>	and infound the feeling	8, 819/ 28
grace go about to	<b>add</b>	any merits of his	8, 849/ 23
himself hath done. Then	<b>add</b>	we to this that	8, 997/ 33
that the Anabaptists have	<b>added</b>	unto them since. And	8, 664/ 6
and his master Martin's	<b>added</b>	unto it, that if	8, 821/ 6
clean; for he forthwith	<b>added</b>	unto it, "But ye	8, 907/ 6
will. And then Caelestius	<b>added</b>	unto it that there	8, 964/ 18
fathers," that Barnes saith	<b>added</b>	in the Creed "sanctorum	8, 979/ 6
had thought to have	<b>added</b>	"cardinals and legates, abbots	8, 983/ 31
of his conclusion, he	<b>addeth</b>	one thing, as the	8, 647/ 35
marvel much that Tyndale	<b>addeth</b>	not unto them the	8, 768/ 1
service of the faith...	<b>adding</b>	therewith, because it is	8, 744/ 11
of saints the which	<b>addition</b>	was made by holy	8, 943/ 21
of saints the which	<b>addition</b>	was made by holy	8, 978/ 34
pricked you with this	<b>addition</b>	. For you have always	8, 979/ 1
both by his epistles	<b>addressed</b>	unto such noble secular	8, 955/ 36
and his few foolish	<b>adherents</b>	... would with one voice	8, 926/ 31
Arius, and all his	<b>adherents</b>	, in that holy council	8, 954/ 32
Luther and all his	<b>adherents</b>	. Finally, he teacheth us	8, 969/ 23
an undoubted assent and	<b>adhesion</b>	thereunto: then is it	8, 825/ 20
an unknown church to	<b>administer</b>	them unto among whom	8, 617/ 25
preach unto, nor sacraments	<b>administered</b>	by any man as	8, 617/ 24
from the meddling and	<b>administration</b>	of such things... and	8, 596/ 32
they say so and	<b>admit</b>	it. And therefore, whatsoever	8, 685/ 35
Church saith so and	<b>admit</b>	it": in this he	8, 689/ 21
God, neither; nor to	<b>admit</b>	, as Tyndale here maketh	8, 719/ 32
it be put and	<b>admitted</b>	, to consider thereby what	8, 938/ 35
pope may be both	<b>admonished</b>	and amended... and hath	8, 590/ 14
by which ye be	<b>adopted</b>	and chosen into the	8, 756/ 23
and baptism chooseth and	<b>adopteth</b>	us into the sons	8, 757/ 5
brought me (otherwise called	<b>Adrian</b>	); especially because I kept	8, 903/ 1
doctrine, and the Scripture	<b>adulterated</b>	and vitiated with false	8, 622/ 22
step into theft and	<b>adultery</b>	, treason, manslaughter, and perjury	8, 725/ 34
that is to wit,	<b>adultery</b>	, whore hunting, uncleanness, wantonness	8, 757/ 14
grace, any theft or	<b>adultery</b>	, he loseth charity always	8, 782/ 30
from it; and in	<b>adultery</b>	likewise. And God in	8, 783/ 7
will to theft and	<b>adultery</b>	would bring him to	8, 783/ 13
yet in way toward	<b>adultery</b>	, sacrilege, or murder so	8, 821/ 7
As he that doth	<b>adultery</b>	and wotteth well he	8, 916/ 19
that neither theft nor	<b>adultery</b>	were any sin at	8, 949/ 11
and doctrine that fornication,	<b>adultery</b>	, running out of religion	8, 951/ 26
commit manslaughter or do	<b>adultery</b>	, therefore, or such other	8, 961/ 25
sins, as manslaughter, or	<b>adultery</b>	, or such other horrible	8, 965/ 23
open, which are these:	<b>adultery</b>	, fornication, uncleanness, wantonness, idolatry	8, 1024/ 35

known things as is	<b>adultery</b>	, fornication, or idolatry. And	8, 1025/ 4
the setting forth and	<b>advancing</b>	of his false, factious	8, 684/ 19
Paul saith, the double	<b>advantage</b>	that another man should	8, 630/ 27
a fault have great	<b>advantage</b>	temporal to do no	8, 944/ 14
forged for his own	<b>advantage</b>	, do plainly make against	8, 991/ 27
therewith wander about and	<b>adventure</b>	till we happen upon	8, 878/ 11
and her own peril,	<b>adventure</b>	to keep these books	8, 886/ 22
saith not, "Believe at	<b>adventure</b>	," but biddeth us take	8, 890/ 7
great stone out at	<b>adventure</b>	among them... he neither	8, 900/ 39
happen on it at	<b>adventure</b>	, yet by those marks	8, 994/ 8
for none of our	<b>adversaries</b>	he never showed one	8, 621/ 3
in this point our	<b>adversaries</b>	will agree with us	8, 999/ 34
so long himself our	<b>adversaries</b>	will agree that he	8, 1000/ 5
vary with all our	<b>adversaries</b>	: that all they say	8, 1000/ 13
the confession of our	<b>adversaries</b>	the heretics, which, affirming	8, 1029/ 27
some wondering upon his	<b>adversary</b>	in the marketplace, without	8, 945/ 32
suffering of persecution and	<b>adversity</b>	for their doctrine's sake	8, 730/ 19
thing in trouble and	<b>adversity</b>	fall after, by grace	8, 955/ 26
ensured together... was I	<b>advertised</b>	from London, by my	8, 816/ 3
that we be well	<b>advertised</b>	that they so intend	8, 892/ 23
or else at his	<b>advertisement</b>	given him before witnesses	8, 942/ 33
declare his own good	<b>advice</b>	toward his prince and	8, 591/ 16
best, and, by mine	<b>advice</b>	, even him believe best	8, 750/ 36
money... and Tyndale would	<b>advise</b>	him to see well	8, 654/ 25
and then he will	<b>advise</b>	Friar Luther to lie	8, 733/ 18
whoso consider it and	<b>advise</b>	it well... he shall	8, 743/ 24
of God, and therefore	<b>advise</b>	him to pray God	8, 798/ 20
will, wherefore doth Tyndale	<b>advise</b>	him to it? And	8, 798/ 26
his master will not	<b>advise</b>	him to say that	8, 804/ 1
partiality, read it and	<b>advise</b>	it often. For in	8, 862/ 28
special, he would peradventure	<b>advise</b>	her to take the	8, 886/ 18
perceive if ye well	<b>advise</b>	his words, which I	8, 967/ 5
every child, almost, that	<b>advisedly</b>	readeth it may well	8, 673/ 4
better upon this better	<b>advisement</b>	. For now will he	8, 859/ 32
that she hath an	<b>advocate</b>	for her sin to	8, 861/ 20
though Christ be our	<b>advocate</b>	and pray for us	8, 867/ 16
and boldly dare... nothing	<b>afeard</b>	of God, that crieth	8, 786/ 30
from children, feigning themselves	<b>afeard</b>	of them when they	8, 788/ 10
shall need to be	<b>afeard</b>	, for Tyndale's tale, to	8, 792/ 27
after her, and were	<b>afeard</b>	at every foot to	8, 801/ 33
he meant... he was	<b>afeard</b>	of the reproof of	8, 848/ 17
Saint Peter should be	<b>afeard</b>	, or by what law	8, 865/ 33
and make Saint Peter	<b>afeard</b>	to call her spots	8, 866/ 5
a woman he was	<b>afeard</b>	to look a girl	8, 866/ 9
And yet if private	<b>affection</b>	toward their own fantasies	8, 591/ 13
And thus while the	<b>affection</b>	of these heretics to	8, 626/ 10
or feeling of any	<b>affection</b>	... it is but Tyndale's	8, 826/ 1
use of a strange	<b>affection</b>	the same fashion that	8, 901/ 8
anger, or other corrupt	<b>affection</b>	: whether he sue in	8, 946/ 35
of good mind and	<b>affection</b>	for the amendment of	8, 947/ 5

I say, of good	<b>affection</b>	complain and sue for	8, 947/ 8
fruits of these good	<b>affections</b>	can hope for any	8, 581/ 28
easily resist, and whose	<b>affections</b>	if we follow, we	8, 756/ 10
both of kindred and	<b>affinity</b>	, much further off than	8, 586/ 7
be all shameless to	<b>affirm</b>	that they be the	8, 599/ 31
saith Tyndale? Because they	<b>affirm</b>	that they be the	8, 600/ 9
they say nay, and	<b>affirm</b>	that they prove theirs	8, 658/ 9
Saint Augustine and Luther	<b>affirm</b>	, confess, and agree that	8, 678/ 24
And therefore, whatsoever they	<b>affirm</b>	is of as great	8, 685/ 36
saying that wise men	<b>affirm</b>	it to be none	8, 688/ 23
they." As ours now	<b>affirm</b>	that it is more	8, 691/ 33
saith, "As ours now	<b>affirm</b>	that it is more	8, 697/ 36
if himself were apposed,	<b>affirm</b>	to be very false	8, 710/ 9
fellows, ye must needs	<b>affirm</b>	that ye your own	8, 928/ 1
own selves so fully	<b>affirm</b>	that never heretics affirmed	8, 936/ 19
good man's conscience, to	<b>affirm</b>	in this matter a	8, 940/ 22
though they do both	<b>affirm</b>	that there is a	8, 1002/ 33
that all they do	<b>affirm</b>	that the catholic holy	8, 1014/ 31
readers, a man to	<b>affirm</b>	that we should go	8, 1024/ 3
thereby, ye wot well,	<b>affirm</b>	that none of all	8, 1029/ 28
man being examined and	<b>affirmed</b>	for true by the	8, 618/ 31
the Altar, that he	<b>affirmed</b>	and held that there	8, 661/ 14
foolish heresy, said and	<b>affirmed</b>	plainly that himself should	8, 676/ 20
affirm that never heretics	<b>affirmed</b>	it more stiffly. Go	8, 936/ 20
this heresy: that they	<b>affirmed</b>	the very church to	8, 962/ 1
Lo, sir, here Tyndale	<b>affirmeth</b>	that likewise as all	8, 600/ 2
heresy to his, and	<b>affirmeth</b>	now that there is	8, 661/ 33
may see that Tyndale	<b>affirmeth</b>	now not only those	8, 664/ 4
glossing of the Scripture	<b>affirmeth</b>	that friars to wed	8, 690/ 11
feeling faith" feeleth and	<b>affirmeth</b>	the same. For Tyndale	8, 778/ 30
for each of yours	<b>affirmeth</b>	that only itself hath	8, 904/ 16
it forth. For it	<b>affirmeth</b>	that the truth always	8, 915/ 37
deny purgatory there... but	<b>affirmeth</b>	it plainly, since he	8, 969/ 3
For he not only	<b>affirmeth</b>	purgatory against young Father	8, 969/ 8
young Father Frith, and	<b>affirmeth</b>	also that almsdeed and	8, 969/ 9
ut salvemini." Saint Augustine	<b>affirmeth</b>	here also that the	8, 969/ 21
seem stark mad that	<b>affirmeth</b>	now that Christ's church	8, 1020/ 20
railing upon great personages,	<b>affirming</b>	that it should do	8, 591/ 24
good works... but then	<b>affirming</b>	that when it so	8, 780/ 4
of his malapert presumption,	<b>affirming</b>	that for the "feeling	8, 787/ 31
in the baptism, and	<b>affirming</b>	that after the perfect	8, 821/ 10
in the Second Epistle,	<b>affirming</b>	the same... he saith	8, 843/ 36
adversaries the heretics, which,	<b>affirming</b>	that the very church	8, 1029/ 27
would set his face	<b>afire</b>	to speak among Christian	8, 601/ 4
further here, in the	<b>afore-rehearsed</b>	words, the thing that	8, 979/ 23
Luther his own words	<b>aforesaid</b>	, yet again in this	8, 678/ 8
pamper in their paunches	<b>afresh</b>	. And yet in this	8, 631/ 25
them and framing them	<b>afresh</b>	after his own fashion	8, 983/ 12
persecution by heretics in	<b>Africa</b>	than it had now	8, 731/ 28
in his time in	<b>Africa</b>	by the Donatists. Then	8, 731/ 33

such heretics then in	<b>Africa</b>	as these be now	8, 791/ 5
church was only in	<b>Africa</b>	, and was by God	8, 909/ 14
those that were in	<b>Africa</b>	, but also all the	8, 912/ 7
to be only in	<b>Africa</b>	... and none to be	8, 962/ 2
not remain but in	<b>Africa</b>	. And therefore the Donatists	8, 962/ 29
the church of Christ.	<b>Afterward</b>	, in his other chapters	8, 576/ 9
calleth his "solution," nor	<b>afterward</b>	when he cometh to	8, 603/ 20
their own setting up	<b>afterward</b>	... More Now would I	8, 631/ 3
his heresy together. But	<b>afterward</b>	he better remembered himself	8, 661/ 17
he assoileth it not	<b>afterward</b>	so surely as he	8, 676/ 10
for the time and	<b>afterward</b>	amended... as we read	8, 711/ 24
some of this was	<b>afterward</b>	in debate between Christ	8, 722/ 2
at the beginning... are	<b>afterward</b>	moved by the holy	8, 730/ 22
not have persuaded me	<b>afterward</b>	the contrary. So, now	8, 742/ 21
first full well, and	<b>afterward</b>	yet fell away... as	8, 761/ 21
all the believers that	<b>afterward</b>	came thither. And therefore	8, 794/ 30
but if the will	<b>afterward</b>	finally fall therefrom, should	8, 799/ 23
books of Webbe, and	<b>afterward</b>	abjured his heresies), I	8, 813/ 26
then shall ye see	<b>afterward</b>	at length how well	8, 837/ 2
she filthy in sins;	<b>afterward</b>	, by pardon and by	8, 837/ 29
she filthy in sins;	<b>afterward</b>	, by pardon and grace	8, 906/ 15
unto God, which money	<b>afterward</b>	he, being overcome by	8, 926/ 19
held at Nicaea. But	<b>afterward</b>	, when that sect was	8, 954/ 34
same mind himself... yet	<b>afterward</b>	considering the matter better	8, 955/ 12
nuns once vowing chastity	<b>afterward</b>	to wed together... and	8, 1033/ 6
people, and by God	<b>againward</b>	with many great open	8, 989/ 17
of old in every	<b>age</b>	such true doctors and	8, 612/ 23
the clergy of every	<b>age</b>	been that part of	8, 614/ 20
church... of which from	<b>age</b>	to age the Scripture	8, 617/ 20
which from age to	<b>age</b>	the Scripture hath been	8, 617/ 20
oftentimes showed in every	<b>age</b>	for that synagogue, and	8, 620/ 2
of them, that from	<b>age</b>	to age left any	8, 621/ 36
that from age to	<b>age</b>	left any such books	8, 621/ 36
the books of every	<b>age</b>	, some from the death	8, 623/ 7
and prophets of every	<b>age</b>	and time... or else	8, 623/ 14
and prophets of every	<b>age</b>	... weening that men, for	8, 623/ 32
holy saints of every	<b>age</b>	brought out on every	8, 623/ 36
the books of every	<b>age</b>	now this two or	8, 632/ 24
waxed very cold for	<b>age</b>	, took to wife besides	8, 637/ 18
holy saints of every	<b>age</b>	agreed and consented in	8, 650/ 13
and saints, of every	<b>age</b>	since Christendom first began	8, 659/ 2
doctors' books of every	<b>age</b>	before... that the Catholic	8, 660/ 12
holy saints of every	<b>age</b>	well appeareth) always continued	8, 670/ 2
and saints, of every	<b>age</b>	since Christ's days to	8, 697/ 11
have been in every	<b>age</b>	this fifteen hundred years	8, 703/ 16
been always fed from	<b>age</b>	to age... and in	8, 727/ 17
fed from age to	<b>age</b>	... and in that seed	8, 727/ 18
man more, of every	<b>age</b>	since the apostles' days	8, 727/ 24
Heretic; and of every	<b>age</b>	some such a shrewd	8, 728/ 7
holy saints of every	<b>age</b>	since the apostles' days	8, 771/ 26

as hath in every	<b>age</b>	been proved in sundry	8, 788/ 3
in such as have	<b>age</b>	and reason, work and	8, 799/ 13
that every man of	<b>age</b>	and discretion which duly	8, 820/ 37
in them that of	<b>age</b>	and discretion come unto	8, 821/ 33
I ween, at full	<b>age</b>	not fully verified in	8, 851/ 10
so God hath from	<b>age</b>	to age sent into	8, 856/ 4
hath from age to	<b>age</b>	sent into every good	8, 856/ 4
every man which hath	<b>age</b>	and discretion should so	8, 867/ 12
holy writers in every	<b>age</b>	do fully and plainly	8, 1026/ 34
and saints of every	<b>age</b>	write so fully and	8, 1028/ 27
that had in sundry	<b>ages</b>	, long before the false	8, 612/ 17
have many of sundry	<b>ages</b>	past in whose books	8, 620/ 37
forth in the other	<b>ages</b>	next above that, till	8, 632/ 26
before them, in sundry	<b>ages</b>	, had expounded the scriptures	8, 643/ 2
people by all these	<b>ages</b>	agreed with us also	8, 659/ 31
to make the party	<b>aggrieved</b>	a right great amends	8, 946/ 28
or other, some new	<b>aglet</b>	. But when all his	8, 705/ 31
not all worth an	<b>aglet</b>	of a good blue	8, 705/ 32
above a thousand years	<b>ago</b>	. For ye shall understand	8, 602/ 7
only eight hundred years	<b>ago</b>	(which were yet a	8, 680/ 19
so many hundred years	<b>ago</b>	, and hath been well	8, 680/ 37
believed a thousand years	<b>ago</b>	... but if we might	8, 715/ 8
thee, they would long	<b>ago</b>	have done penance in	8, 747/ 14
yesterday half a year	<b>ago</b>	? And were ye not	8, 815/ 23
than nine hundred years	<b>ago</b>	. And Saint Gregory was	8, 925/ 7
yet a hundred years	<b>ago</b>	since that same master/doctor	8, 947/ 27
heretics, eight hundred years	<b>ago</b>	, those persons that began	8, 1033/ 13
of nine hundred years	<b>ago</b>	, and of a thousand	8, 1033/ 27
of a thousand years	<b>ago</b>	, condemned. And therefore they	8, 1033/ 28
he will confess and	<b>agree</b>	that his lechery is	8, 588/ 33
which never one should	<b>agree</b>	with other... nor almost	8, 607/ 14
and exposition of Scripture	<b>agree</b>	with those old holy	8, 623/ 13
Scripture") did consent and	<b>agree</b>	: by this mark, I	8, 623/ 22
these folks' doctrine cannot	<b>agree</b>	with the old holy	8, 625/ 1
How shall we now	<b>agree</b>	? What are we now	8, 646/ 18
strife, if all folk	<b>agree</b>	to follow him; and	8, 647/ 25
any wise consent or	<b>agree</b>	? For first in Bohemia	8, 663/ 17
church with him, and	<b>agree</b>	with Scripture and with	8, 664/ 7
will in no wise	<b>agree</b>	that the whole Catholic	8, 676/ 24
Luther affirm, confess, and	<b>agree</b>	that the known Catholic	8, 678/ 24
master, to consent and	<b>agree</b>	thereto. And the Catholic	8, 690/ 31
the necessary points did	<b>agree</b>	together, and which were	8, 696/ 4
his doctrine and theirs	<b>agree</b>	... let Tyndale then of	8, 696/ 16
true, all holy saints	<b>agree</b>	against himself that good	8, 712/ 22
draff," do consent and	<b>agree</b>	with the old holy	8, 713/ 12
wit hath, grant and	<b>agree</b>	it for him. And	8, 717/ 17
things besides consent and	<b>agree</b>	to believe; but that	8, 749/ 22
not in any wise	<b>agree</b>	that any "papists" may	8, 761/ 12
Catholic Church vary, we	<b>agree</b>	... and he varieth from	8, 766/ 21
will in no wise	<b>agree</b>	that for the Catholic	8, 770/ 5

the right way did	<b>agree</b>	in their doctrine. For	8, 772/ 14
wed nuns: I will	<b>agree</b>	with Tyndale to give	8, 811/ 35
they and we both	<b>agree</b>	, but in the sentence	8, 812/ 4
false shrews conspire and	<b>agree</b>	together against the true	8, 817/ 20
with him. For we	<b>agree</b>	that God chooseth by	8, 866/ 35
works that do openly	<b>agree</b>	with the doctrine of	8, 873/ 26
ye wot he will	<b>agree</b>	none other thing to	8, 878/ 13
works that do openly	<b>agree</b>	with the doctrine of	8, 878/ 18
all sorts of sects	<b>agree</b>	, as I hear say	8, 890/ 37
as reason will not	<b>agree</b>	that the cordwainer in	8, 909/ 34
so will it not	<b>agree</b>	with reason that every	8, 909/ 36
all Christian people that	<b>agree</b>	in profession of faith	8, 913/ 23
Jews, heretics, and schismatics	<b>agree</b>	in the profession of	8, 914/ 12
then would Friar Barnes	<b>agree</b>	that it could not	8, 922/ 21
congregation to consent and	<b>agree</b>	, upon that that shall	8, 922/ 35
that themselves would not	<b>agree</b>	, yet were their frowardness	8, 923/ 9
the Ephesians will well	<b>agree</b>	with his other words	8, 931/ 24
sort... Saint Gregory would	<b>agree</b>	them for naught... and	8, 932/ 15
truth of doctrine, to	<b>agree</b>	with the whole universal	8, 951/ 18
to be Christians, which	<b>agree</b>	with the known church	8, 962/ 21
do plainly and fully	<b>agree</b>	with that exposition that	8, 971/ 4
though Tyndale will not	<b>agree</b>	it. And we believe	8, 975/ 16
will in no wise	<b>agree</b>	. Here see you also	8, 980/ 3
that he can neither	<b>agree</b>	with Tyndale's unknown church	8, 983/ 7
Doth not every man	<b>agree</b>	that evil Christian people	8, 985/ 20
churches can stand and	<b>agree</b>	with other. Now, if	8, 993/ 12
fain to come and	<b>agree</b>	. Well, say we then	8, 998/ 33
point our adversaries will	<b>agree</b>	with us, I think	8, 999/ 34
himself our adversaries will	<b>agree</b>	that he speaketh it	8, 1000/ 5
And finally they will	<b>agree</b>	that the same congregation	8, 1000/ 6
they not let to	<b>agree</b>	, for yet they may	8, 1000/ 12
point, for all that,	<b>agree</b>	they all together: that	8, 1000/ 19
they do, consent and	<b>agree</b>	with us), let us	8, 1001/ 19
This do these folk	<b>agree</b>	which yet say the	8, 1005/ 7
too they must needs	<b>agree</b>	that Christ neither hath	8, 1013/ 9
him prove their doctrine	<b>agreeable</b>	, or at the leastwise	8, 695/ 4
faith, nor Tyndale's doctrine	<b>agreeable</b>	and consenting to theirs	8, 696/ 14
of God, with one,	<b>agreeable</b>	mind." Here saith our	8, 762/ 4
say that those prophets	<b>agreed</b>	in their faith and	8, 611/ 21
were all Jews and	<b>agreed</b>	in circumcision, and came	8, 619/ 18
agreeth and ever hath	<b>agreed</b>	well in one together	8, 627/ 25
he and we well	<b>agreed</b>	upon that point neither	8, 645/ 10
we be not yet	<b>agreed</b>	upon them. For we	8, 645/ 19
it is not fully	<b>agreed</b>	which books be the	8, 646/ 30
saints of every age	<b>agreed</b>	and consented in, against	8, 650/ 13
great while very well	<b>agreed</b>	... saving that Luther of	8, 658/ 17
by all these ages	<b>agreed</b>	with us also. For	8, 659/ 32
doctrine of the later	<b>agreed</b>	and consented with the	8, 694/ 12
all of one mind	<b>agreed</b>	. Now go me, then	8, 724/ 25
and I be not	<b>agreed</b>	thereupon, but I say	8, 800/ 9

say that it is	<b>agreed</b>	by doctors of the	8, 822/ 27
heretics be almost all	<b>agreed</b>	, which till within this	8, 872/ 21
the whole assembly were	<b>agreed</b>	so fully upon one	8, 922/ 28
that company and secretly	<b>agreed</b>	with them in faith	8, 927/ 17
in that full council,	<b>agreed</b>	and ordered and decreed	8, 938/ 16
nations fully and wholly	<b>agreed</b>	... and have been, by	8, 956/ 7
Augustine and the Donatists	<b>agreed</b>	: that the very church	8, 963/ 11
and we be well	<b>agreed</b>	that reason hath no	8, 996/ 3
be both, I suppose,	<b>agreed</b>	that Revelation is, in	8, 996/ 10
between them and us	<b>agreed</b>	(as I think they	8, 1001/ 18
Moreover, it is now	<b>agreed</b>	at the last by	8, 1005/ 1
all have ever hitherto	<b>agreed</b>	, though they all have	8, 1012/ 36
church of all people	<b>agreeing</b>	in one faith, either	8, 607/ 11
in many great things,	<b>agreeing</b>	with no man but	8, 619/ 27
the old holy saints	<b>agreeing</b>	with us in belief	8, 659/ 29
that is to say,	<b>agreeing</b>	together in the true	8, 912/ 28
other kind of faith	<b>agreeing</b>	with none of them	8, 934/ 32
diverse church, not one	<b>agreeing</b>	with another. Now hath	8, 939/ 34
be in the world,	<b>agreeing</b>	together in the known	8, 975/ 19
so long continuing stock,	<b>agreeing</b>	together in faith and	8, 1000/ 27
man without his own	<b>agreement</b>	given thereunto. And by	8, 585/ 17
their full consent and	<b>agreement</b>	condemned, both in great	8, 625/ 4
stark ribalds all. And	<b>agreement</b>	in their doctrine, neither	8, 695/ 14
reason to the full	<b>agreement</b>	and consent thereof... and	8, 768/ 13
against the consent and	<b>agreement</b>	of all the old	8, 810/ 22
fell in a secret	<b>agreement</b>	with him what each	8, 813/ 32
to the consenting and	<b>agreement</b>	of the same doctrine	8, 856/ 11
with the consent and	<b>agreement</b>	of every good man's	8, 940/ 21
brought into a full	<b>agreement</b>	and consent that the	8, 941/ 33
for the convenience and	<b>agreement</b>	with the whole church	8, 1001/ 9
against your own clear	<b>agreement</b>	evermore granted before." But	8, 1030/ 7
of these never one	<b>agreeth</b>	with another. Besides this	8, 611/ 24
church should, as Tyndale	<b>agreeth</b>	, as long last in	8, 614/ 17
points of the faith	<b>agreeth</b>	and ever hath agreed	8, 627/ 24
not only no sect	<b>agreeth</b>	with other, but almost	8, 647/ 8
all whose faith either	<b>agreeth</b>	with the Scripture, or	8, 666/ 13
he say that himself	<b>agreeth</b>	with them, and not	8, 766/ 23
against all these heretics	<b>agreeth</b>	. Also, when he sent	8, 771/ 28
men, and never one	<b>agreeth</b>	with other; so that	8, 772/ 17
Jews persecuted him, then	<b>agreeth</b>	Tyndale by this reason	8, 789/ 20
of which never one	<b>agreeth</b>	with other, nor never	8, 808/ 21
the same scripture written,	<b>agreeth</b>	with the Catholic Church	8, 812/ 7
repent; and so neither	<b>agreeth</b>	he with Barnes nor	8, 869/ 13
therefore, that man which	<b>agreeth</b>	in doctrine with the	8, 890/ 28
have that his doctrine	<b>agreeth</b>	well with Scripture for	8, 890/ 32
with which his teaching	<b>agreeth</b>	, cannot be false. For	8, 890/ 35
a teacher whose teaching	<b>agreeth</b>	with that... then dare	8, 891/ 2
true, and their doctrine	<b>agreeth</b>	with hers whom God	8, 891/ 26
whereupon, as Friar Barnes	<b>agreeth</b>	, all the whole remnant	8, 896/ 13
true teacher... whose faith	<b>agreeth</b>	with that church; and	8, 896/ 17

the whole Catholic Church	<b>agreeth</b>	not only the good	8, 911/ 5
the known Catholic church	<b>agreeth</b>	be the very holy	8, 912/ 13
points, this whole corps	<b>agreeth</b>	without contradiction and repugnance	8, 912/ 18
which as no sect	<b>agreeth</b>	with other... so do	8, 912/ 24
council and the congregation	<b>agreeth</b>	and consenteth upon a	8, 923/ 6
not one of them	<b>agreeth</b>	with another, saving that	8, 993/ 27
seeth and every heretic	<b>agreeth</b>	. But of all those	8, 1003/ 14
For none of them	<b>agreeth</b>	with other, but each	8, 1003/ 19
belly, before they be	<b>ahungered</b>	, pamper in their paunches	8, 631/ 24
both, his own supernatural	<b>aid</b>	and help of his	8, 744/ 13
consent thereof: the special	<b>aid</b>	and help of the	8, 747/ 30
saved: yet was that	<b>aid</b>	and help of grace	8, 755/ 26
congregation, without whose liberal	<b>aid</b>	and alms he should	8, 885/ 32
what should Master More	<b>ail</b>	now, to speak anymore	8, 784/ 19
of itself, and the	<b>air</b>	encompassing the water and	8, 604/ 22
whole world... earth, water,	<b>air</b>	, and all the spheres	8, 604/ 26
the birds of the	<b>air</b>	; they neither sow nor	8, 636/ 35
so high-flickered in the	<b>air</b>	, above all our heads	8, 724/ 8
Tyndale buildeth in the	<b>air</b>	on high upon his	8, 724/ 31
folks' fingers in the	<b>air</b>	, and feareth not (like	8, 788/ 7
our Lord in the	<b>air</b>	, and so shall we	8, 794/ 21
reverend father in God	<b>Albericus</b>	, bishop of Ostia and	8, 990/ 8
councillor, mayor, sheriff, nor	<b>alderman</b>	to govern or rule	8, 580/ 5
taverner's bush or tapster's	<b>ale</b>	stake, were a very	8, 633/ 28
shall always find good	<b>ale</b>	or wine where there	8, 838/ 1
the wine or the	<b>ale</b>	by the green garland	8, 878/ 32
green garland or an	<b>ale</b>	pole have been for	8, 878/ 32
for selling of mine	<b>ale</b>	and uttering of my	8, 903/ 12
he persecuted Hymenaeus and	<b>Alexander</b>	, and gave their bodies	8, 789/ 15
and accurse Hymenaeus and	<b>Alexander</b>	, and betook them to	8, 920/ 12
misprinting those figures of	<b>algorism</b>	, because the figure of	8, 908/ 35
prove even the other	<b>alike</b>	; that is to say	8, 595/ 29
their faith and preached	<b>alike</b>	; and then cannot Tyndale	8, 611/ 22
promises were never made	<b>alike</b>	unto the Jews: I	8, 720/ 14
fellow in the remnant	<b>alike</b>	. But now shall ye	8, 741/ 4
reason follow and believe	<b>alike</b>	. And in these means	8, 744/ 5
of the same, yet	<b>alive</b>	is ever the body	8, 669/ 29
with one woman left	<b>alive</b>	in all the whole	8, 699/ 9
suchlike together that were	<b>alive</b>	at any time this	8, 716/ 11
if he were now	<b>alive</b>	, and such as he	8, 732/ 3
that Davy's wife was	<b>alive</b>	and had been at	8, 816/ 4
that my wife is	<b>alive</b>	!" "Ye beast," quoth I	8, 816/ 7
hath deserved being here	<b>alive</b>	." And in another place	8, 968/ 7
if Saint Peter were	<b>alive</b>	again, no man could	8, 1014/ 37
therefore assoil you those	<b>allegations</b>	in such convenient place	8, 857/ 10
do. Now, if Tyndale	<b>allege</b>	against them that for	8, 588/ 22
that against such heresies	<b>allege</b>	them... and in this	8, 624/ 16
doctor whomsoever himself will	<b>allege</b>	. And then it well	8, 632/ 27
And if a man	<b>allege</b>	a holy doctor against	8, 707/ 11
And if a man	<b>allege</b>	any holy doctor against	8, 714/ 17

whom he shall peradventure	<b>allege</b>	us for his purpose	8, 715/ 17
wrong. If we would	<b>allege</b>	for us the exposition	8, 716/ 9
that when he will	<b>allege</b>	any holy doctor for	8, 716/ 13
And therefore I will	<b>allege</b>	no such thing. But	8, 716/ 25
it... Tyndale If they	<b>allege</b>	Saint Augustine, which saith	8, 730/ 9
man, even so they	<b>allege</b>	all the Scripture and	8, 730/ 12
they misconstrue and falsely	<b>allege</b>	all the Scripture even	8, 740/ 39
concerning outward teaching... we	<b>allege</b>	for us scripture elder	8, 774/ 27
Concerning outward teaching.. we	<b>allege</b>	for us scripture elder	8, 805/ 26
he saith that they	<b>allege</b>	for their heresies the	8, 806/ 8
though they reigned. "We	<b>allege</b>	, " saith Tyndale, "for us	8, 808/ 16
Tyndale saith that they	<b>allege</b>	for them the Scripture	8, 808/ 25
his disciple that they	<b>allege</b>	the Scripture; for in	8, 809/ 26
to say that they	<b>allege</b>	, "elder than any church	8, 812/ 2
holy doctors use and	<b>allege</b>	these words to prove	8, 847/ 14
also Friar Barnes cannot	<b>allege</b>	that point against us	8, 963/ 1
is everything that is	<b>alleged</b>	and inserted in the	8, 593/ 17
that were for Scripture	<b>alleged</b>	, but what was of	8, 658/ 14
Catholic Church... yet he	<b>alleged</b>	unto those heretics the	8, 744/ 25
A little before, Tyndale	<b>alleged</b>	Saint Augustine in believing	8, 763/ 18
daily brought forth and	<b>alleged</b>	by men at this	8, 811/ 28
Augustine hath Friar Barnes	<b>alleged</b>	to be in his	8, 908/ 32
that the man hath	<b>alleged</b>	his text in a	8, 909/ 3
of Lyra hath Barnes	<b>alleged</b>	to be written in	8, 910/ 10
the place that he	<b>alleged</b>	before; that is to	8, 910/ 14
If Friar Barnes had	<b>alleged</b>	all this in that	8, 930/ 28
Nor he hath not	<b>alleged</b>	, as ye see well	8, 983/ 10
the places of Scripture	<b>alleged</b>	before, as ye may	8, 1019/ 18
and place where Tyndale	<b>allegeth</b>	them. But then is	8, 593/ 6
holy doctor Saint Augustine	<b>allegeth</b>	as reverently Saint Cyprian	8, 602/ 17
as any man now	<b>allegeth</b>	Saint Augustine. And this	8, 602/ 18
And holy Saint Thomas	<b>allegeth</b>	in his book called	8, 685/ 18
written against Cresconius, he	<b>allegeth</b>	that holy martyr Saint	8, 734/ 18
stand. For Saint Augustine	<b>allegeth</b>	there, for one of	8, 739/ 1
words which Tyndale here	<b>allegeth</b>	the words of our	8, 752/ 29
the words that Tyndale	<b>allegeth</b>	, ye see. And therefore	8, 754/ 2
reader, which Tyndale here	<b>allegeth</b>	for him, not only	8, 754/ 27
words that Tyndale here	<b>allegeth</b>	for his purpose: "For	8, 756/ 27
words that Tyndale here	<b>allegeth</b>	; that is to say	8, 756/ 34
that he saith he	<b>allegeth</b>	Scripture he doth but	8, 809/ 8
of Scripture which himself	<b>allegeth</b>	, the congregation and flock	8, 835/ 13
the authorities that he	<b>allegeth</b>	here of Saint Paul	8, 844/ 9
which epistle Friar Barnes	<b>allegeth</b>	here these words: "Ye	8, 853/ 3
readers, whereas Friar Barnes	<b>allegeth</b>	us divers places of	8, 857/ 3
in this purpose and	<b>allegeth</b>	these words of Lyra	8, 910/ 5
that is to wit,	<b>allegeth</b>	it in a wrong	8, 910/ 15
the gloss that he	<b>allegeth</b>	(Dis. 24, A recta	8, 914/ 2
which law Friar Barnes	<b>allegeth</b>	. And therefore ye may	8, 950/ 17
the proof thereof he	<b>allegeth</b>	the words of Saint	8, 954/ 3
words he so often	<b>allegeth</b>	for his purpose, always	8, 980/ 11

Church against him his	<b>alleging</b>	of the Scripture is	8, 812/ 8
foolishly therewith, in the	<b>alleging</b>	of these laws, that	8, 918/ 23
suing at the law	<b>alleging</b>	Saint Augustine for me	8, 945/ 13
men might then make	<b>allegories</b>	of them, and so	8, 632/ 10
with which kind of	<b>allegories</b>	Tyndale cometh forth in	8, 632/ 13
false, feigned sense of	<b>allegories</b>	when there is none	8, 634/ 23
Scripture with "false," "feigned"	<b>allegories</b>	this is falsely said	8, 635/ 23
but that he used	<b>allegories</b>	. Luther and Tyndale would	8, 635/ 30
Tyndale would have all	<b>allegories</b>	and all other senses	8, 635/ 31
himself that many godly	<b>allegories</b>	holy men should by	8, 635/ 34
sense than mysteries and	<b>allegories</b>	... as commonly all his	8, 635/ 37
by goodly and fruitful	<b>allegories</b>	, as in the old	8, 637/ 11
and will have none	<b>allegories</b>	at all. Holy Saint	8, 637/ 13
well say that the	<b>allegories</b>	written upon the text	8, 637/ 33
of him. For the	<b>allegory</b>	neither destroyeth nor letteth	8, 635/ 24
that there is none	<b>allegory</b>	sense, as Luther and	8, 635/ 26
Jerome expoundeth by an	<b>allegory</b>	the text of Scripture	8, 637/ 15
the looking upon the	<b>allegory</b>	. For be the words	8, 637/ 24
by some good, wholesome	<b>allegory</b>	that God would into	8, 637/ 27
law of God shall	<b>allow</b>	all their livings, as	8, 663/ 30
Jews and Turks would	<b>allow</b>	! Then must our Savior	8, 769/ 34
but rather doth himself	<b>allow</b>	their whoredom and bawdry	8, 836/ 17
those others that would	<b>allow</b>	them, were brought forth	8, 925/ 28
if it be well	<b>allowed</b>	concerning popes and priests	8, 596/ 20
and living that is	<b>allowed</b>	by that same "true	8, 652/ 11
been well liked and	<b>allowed</b>	of every good, wise	8, 680/ 37
Mary Magdalene was more	<b>allowed</b>	of Christ for bestowing	8, 699/ 12
scripture maintained again and	<b>allowed</b>	. But then raileth Tyndale	8, 711/ 7
peace... for the Jews	<b>allowed</b>	not his. But likewise	8, 769/ 35
wed nuns, and well	<b>allowed</b>	and much commended therein	8, 808/ 3
to be perceived and	<b>allowed</b>	. And in a council	8, 922/ 33
but, rather, approved and	<b>allowed</b>	for good things and	8, 940/ 2
many great open miracles	<b>allowed</b>	and approved against the	8, 989/ 18
that every man much	<b>alloweth</b>	it and feeleth it	8, 676/ 4
Saint Augustine, Luther himself	<b>alloweth</b>	. For though he will	8, 676/ 23
saith, and Luther himself	<b>alloweth</b>	) which is the very	8, 711/ 18
that inspiration? For he	<b>alloweth</b>	Saint Augustine's saying.. and	8, 723/ 36
And therefore, since Tyndale	<b>alloweth</b>	Saint Augustine and the	8, 733/ 5
well liketh and much	<b>alloweth</b>	the historical faith of	8, 751/ 29
at there, because he	<b>alloweth</b>	the reason of Saint	8, 770/ 21
that he would have	<b>allthing</b>	so far forth set	8, 597/ 30
that they can tell	<b>allthing</b>	from before the world	8, 624/ 34
should "come and restore	<b>allthing</b>	. " That is, he should	8, 691/ 18
Ghost to teach it	<b>allthing</b>	, and to lead it	8, 753/ 26
to her charge... but	<b>allthing</b>	is forgiven her. And	8, 860/ 20
what she will? Because	<b>allthing</b>	that she doth is	8, 862/ 8
but it shall do	<b>allthing</b>	that I will... and	8, 873/ 30
but it shall do	<b>allthing</b>	that I will, and	8, 880/ 29
But he shall do	<b>allthing</b>	that I will. For	8, 881/ 21
to her charge, but	<b>allthing</b>	is forgiven her. And	8, 956/ 35

such doubts, but that	<b>allthing</b>	is in the Scripture	8, 997/ 8
that shall teach you	<b>allthing</b>	, and lead you into	8, 999/ 15
have been wrong taught,	<b>allto</b>	chide them and beat	8, 899/ 3
lieth in the mire	<b>allto</b>	tumbled in dirt, holdeth	8, 974/ 1
brought the faith into	<b>Almaine</b>	, and was for the	8, 593/ 25
to go out of	<b>Almaine</b>	unto London on his	8, 628/ 18
then bring it into	<b>Almaine</b>	to him. And for	8, 628/ 21
in some cities of	<b>Almaine</b>	, as lately as they	8, 638/ 22
some other parts of	<b>Almaine</b>	, be the very, true	8, 662/ 31
and some parts of	<b>Almaine</b>	, what another sort is	8, 663/ 21
these new heretics in	<b>Almaine</b>	... which sects Tyndale calleth	8, 672/ 26
these late years in	<b>Almaine</b>	; and I ween as	8, 731/ 29
these be now in	<b>Almaine</b>	) plainly showeth and declareth	8, 791/ 5
the further end of	<b>Almaine</b>	. And therefore, since it	8, 833/ 8
in some parts of	<b>Almaine</b>	, sects dissevered and departed	8, 951/ 32
in some parts of	<b>Almaine</b>	this known church of	8, 953/ 33
in divers parts of	<b>Almaine</b>	... yet see you further	8, 979/ 22
all number: that is,	<b>Almighty</b>	God himself... which hath	8, 621/ 14
his counsel uttered, by	<b>Almighty</b>	God himself. For whereas	8, 816/ 27
the three eternal and	<b>almighty</b>	Persons is no promise	8, 850/ 29
make as though God	<b>Almighty</b>	would use of a	8, 901/ 7
money, but thysself from	<b>Almighty</b>	God... unto whom thou	8, 926/ 25
but he professeth it	<b>almost</b>	in every sermon. In	8, 578/ 26
buffets that he hath	<b>almost</b>	broken his horse's back	8, 579/ 4
ears and faithfully promiseth,	<b>almost</b>	in every leaf. And	8, 581/ 14
neither deed nor countenance,	<b>almost</b>	, that himself may make	8, 592/ 1
agree with other... nor	<b>almost</b>	in any of them	8, 607/ 14
remembrance, I had else	<b>almost</b>	forgotten. And that is	8, 608/ 8
the time of Moses,	<b>almost</b>	a hundred prophets. And	8, 620/ 34
but a parable, and	<b>almost</b>	make a pot at	8, 626/ 8
them all, one man,	<b>almost</b>	, with another. And where	8, 627/ 31
a halfpenny, and had	<b>almost</b>	as lief hang up	8, 628/ 13
with exceptions and liberties	<b>almost</b>	more than enough... providing	8, 631/ 19
little to take them,	<b>almost</b>	every one, up again	8, 638/ 30
of all these marks	<b>almost</b>	every word between these	8, 645/ 2
agreeth with other, but	<b>almost</b>	no man among them	8, 647/ 8
they must needs show	<b>almost</b>	as many diverse churches	8, 647/ 10
that point and in	<b>almost</b>	nothing else? And since	8, 662/ 36
in which every child,	<b>almost</b>	, that advisedly readeth it	8, 673/ 4
a longer time, by	<b>almost</b>	half, than ever had	8, 680/ 20
eight hundred years than	<b>almost</b>	half eight hundred again	8, 680/ 22
he not here liken	<b>almost</b>	as well Paul's steeple	8, 698/ 12
the legend and lives	<b>almost</b>	of all saints. They	8, 706/ 37
the legend and lives	<b>almost</b>	of all saints." Who	8, 711/ 9
corrupted, but he saith "	<b>almost</b>	" all. In which word	8, 711/ 35
else, as I have	<b>almost</b>	a thousand times desired	8, 713/ 17
in which is contained	<b>almost</b>	all that ye believe	8, 736/ 27
fell away... as did	<b>almost</b>	all the meinie of	8, 761/ 21
now these heretics be	<b>almost</b>	as many sects as	8, 772/ 16
that is to say,	<b>almost</b>	less than right naught	8, 785/ 27

all the ceremonies, and	<b>almost</b>	all the sacraments, used	8, 842/ 27
Baptism. And considering that	<b>almost</b>	all be christened shortly	8, 848/ 22
writeth at length through	<b>almost</b>	every chapter of that	8, 853/ 31
I trust to make	<b>almost</b>	every child perceiveth that	8, 872/ 3
these new heretics be	<b>almost</b>	all agreed, which till	8, 872/ 20
that the writer had	<b>almost</b>	no more wit in	8, 876/ 13
weeks, now more than	<b>almost</b>	past; for which cause	8, 885/ 28
wisdom in London and	<b>almost</b>	everywhere else, which when	8, 900/ 14
ye teach among you,	<b>almost</b>	every one, such as	8, 904/ 10
were she for me...	<b>almost</b>	as good be thence	8, 905/ 15
of the Arians was	<b>almost</b>	overwhelmed, and therefore durst	8, 934/ 1
read it no wiser	<b>almost</b>	than even very wild	8, 952/ 18
themselves in the fire,	<b>almost</b>	, all the while they	8, 989/ 5
other things saith, "Everywhere,	<b>almost</b>	, where he went, men	8, 989/ 33
and pray, and give	<b>alms</b>	, and forgive our neighbor	8, 581/ 5
enough, give out in	<b>alms</b>	, and then, lo, be	8, 686/ 27
offering, or giving in	<b>alms</b>	is for the time	8, 698/ 20
that both to give	<b>alms</b>	is good and to	8, 698/ 30
poor men and give	<b>alms</b>	must needs be done	8, 700/ 12
as for giving of	<b>alms</b>	, is a thing necessary	8, 700/ 24
we must extend our	<b>alms</b>	farther, to the whole	8, 701/ 22
whose liberal aid and	<b>alms</b>	he should neither have	8, 885/ 32
wholesome Sacrifice, and with	<b>alms</b>	that is given for	8, 967/ 12
bold trust in abstinence,	<b>almsdeed</b>	, prayer, and chastity, as	8, 639/ 8
the fire, so doth	<b>almsdeed</b>	put off sin." And	8, 686/ 30
in prayer, fasting, and	<b>almsdeed</b>	as well at the	8, 818/ 26
other men's prayers and	<b>almsdeed</b>	, and other suffrages of	8, 967/ 1
but that prayer and	<b>almsdeed</b>	, and the oblation of	8, 969/ 4
and affirmeth also that	<b>almsdeed</b>	and prayer may relieve	8, 969/ 10
that the prayer and	<b>almsdeed</b>	of good Christian folk	8, 1033/ 37
prayer, and doing of	<b>almsdeeds</b>	. Were it not a	8, 633/ 34
fasting, and praying, and	<b>almsdeeds</b>	, done in faith, hope	8, 807/ 27
railing. For whoso standeth	<b>aloft</b>	upon a hill of	8, 591/ 34
doth account not themselves	<b>alone</b>	but the temporalty and	8, 578/ 24
pray for the spirituality	<b>alone</b>	"... but "Ye shall," saith	8, 578/ 28
descended to the clergy	<b>alone</b>	, which is but the	8, 599/ 11
more but one man	<b>alone</b>	. Is not this gear	8, 599/ 15
again from the pope	<b>alone</b>	to the whole company	8, 599/ 18
Catholic Church not themselves	<b>alone</b>	, but themselves and the	8, 600/ 13
reason but for mine	<b>alone</b>	. But this is his	8, 602/ 2
have dissembled and let	<b>alone</b>	all the whole matter	8, 603/ 32
consider but this mark	<b>alone</b>	. For even this mark	8, 623/ 27
For even this mark	<b>alone</b>	shall be sufficient to	8, 623/ 27
yet this one mark	<b>alone</b>	, of the old holy	8, 627/ 1
And therefore this mark	<b>alone</b>	as openly marketh Luther	8, 627/ 5
saving the literal sense	<b>alone</b>	. But God, whose plenteous	8, 635/ 32
cold in, a bed	<b>alone</b>	, and himself take a	8, 637/ 31
keepeth all their living	<b>alone</b>	, saving for a harlot	8, 638/ 16
upon trust of faith	<b>alone</b>	forbear from all good	8, 640/ 32
and therewith good cakebread,	<b>alone</b>	... but if it be	8, 641/ 15

let our Savior Christ	<b>alone</b>	with them... and see	8, 643/ 12
prove them, that himself	<b>alone</b>	ought more to be	8, 643/ 18
it to the clergy	<b>alone</b>	, and sometimes to the	8, 644/ 6
sometimes to the pope	<b>alone</b>	. And he will speak	8, 644/ 6
of that one matter	<b>alone</b>	utterly destroyed the foundation	8, 657/ 11
consecrate with only wine	<b>alone</b>	; and so by likelihood	8, 657/ 24
other, new, true scripture	<b>alone</b>	till he rehearse us	8, 658/ 32
in their own necks	<b>alone</b>	, but much harm shall	8, 665/ 1
by that one reason	<b>alone</b>	it is, I dare	8, 673/ 9
disprove, and destroy, is	<b>alone</b>	the very, true church	8, 673/ 11
hath by that reason	<b>alone</b>	, although he never had	8, 680/ 26
out with juggling "faith	<b>alone</b>	" into faith, hope, and	8, 688/ 10
we should let them	<b>alone</b>	. And thus, good Christian	8, 702/ 38
then doth this reason	<b>alone</b>	plainly and perfectly prove	8, 712/ 32
priests... as though they	<b>alone</b>	had been the whole	8, 719/ 24
and let them all	<b>alone</b>	. Now, if he list	8, 724/ 21
universal" the same church	<b>alone</b>	, among so many heresies	8, 735/ 29
then let the Gospel	<b>alone</b>	. For if you take	8, 737/ 31
men, or common fame,	<b>alone</b>	. For albeit that such	8, 747/ 27
not the man's tale	<b>alone</b>	keepeth the faith in	8, 747/ 36
Church to the clergy	<b>alone</b>	, and sometimes to the	8, 765/ 19
sometimes to the pope	<b>alone</b>	. Besides this, albeit great	8, 765/ 19
ship) this one thing	<b>alone</b>	, lo, even in the	8, 777/ 25
I say of "faith	<b>alone</b>	" that it may stand	8, 778/ 29
nor never commended faith	<b>alone</b>	for sufficient, as Tyndale	8, 779/ 6
in hand, making "faith	<b>alone</b>	" to be mine; and	8, 779/ 8
faith may be not "	<b>alone</b>	" only, without other virtues	8, 779/ 8
the same) for "faith	<b>alone</b>	" that Tyndale saith himself	8, 779/ 11
own "feeling faith"... not	<b>alone</b>	, but accompanied, as he	8, 779/ 12
to the bare belief	<b>alone</b>	that faith that may	8, 779/ 20
to say, faith not	<b>alone</b>	, but faith coupled with	8, 779/ 26
But, now, that faith	<b>alone</b>	that is to say	8, 779/ 28
is to say, belief	<b>alone</b>	is very right faith	8, 779/ 28
having now not faith	<b>alone</b>	, but hope and charity	8, 782/ 26
is to say, belief	<b>alone</b>	... and sometimes by false	8, 782/ 32
And yet is faith	<b>alone</b>	good to be kept	8, 782/ 33
himself: that though faith	<b>alone</b>	be a very faith	8, 783/ 27
that it, being but	<b>alone</b>	, lacketh both hope and	8, 783/ 29
so much of "faith	<b>alone</b>	" for the selfsame cause	8, 783/ 35
time, teaching that faith	<b>alone</b>	was enough for salvation	8, 784/ 5
need of" our faith	<b>alone</b>	. This maketh folk to	8, 784/ 13
to speak of "faith	<b>alone</b>	" and show, by the	8, 784/ 14
of the other faith	<b>alone</b>	, that for lack of	8, 784/ 20
to speak of "faith	<b>alone</b>	," because Tyndale is not	8, 784/ 24
is not a heretic	<b>alone</b>	, but that there be	8, 784/ 25
ween that in "faith	<b>alone</b>	" he meant faith, hope	8, 784/ 30
faith but only that	<b>alone</b>	that hath both hope	8, 784/ 32
so much of "faith	<b>alone</b>	," besides the necessity of	8, 785/ 3
faith worse than faith	<b>alone</b>	, which he calleth the	8, 785/ 16
and let God work	<b>alone</b>	... and if he feel	8, 786/ 18

but God doth all	<b>alone</b>	. And this doth Tyndale	8, 786/ 28
only than bare faith	<b>alone</b>	, but also than no	8, 787/ 21
whereas Tyndale calleth faith	<b>alone</b>	, the faith of the	8, 787/ 25
teaching and of miracles	<b>alone</b>	. But, now, if Tyndale	8, 795/ 4
therefor, but let it	<b>alone</b>	and think no more	8, 797/ 26
naught, and let God	<b>alone</b>	. For as ye see	8, 799/ 28
the church of Christ	<b>alone</b>	, but Turks, and Jews	8, 800/ 30
but only to faith	<b>alone</b>	... and that the free	8, 826/ 16
Church unto the clergy	<b>alone</b>	and after in like	8, 831/ 10
the people that faith	<b>alone</b>	is sufficient, but that	8, 831/ 33
they let not heretics	<b>alone</b>	, but persecute them... and	8, 831/ 35
altogether standeth in faith	<b>alone</b>	; which lies he hath	8, 842/ 2
learned of the devil	<b>alone</b>	. And that he thus	8, 842/ 3
we that be here	<b>alone</b>	, that hear me now	8, 857/ 22
of any one country	<b>alone</b>	; and who said it	8, 858/ 17
faith meaneth he? "Faith	<b>alone</b>	," of likelihood, for all	8, 865/ 14
and not in faith	<b>alone</b>	, whatsoever Friar Barnes against	8, 867/ 3
if that may serve	<b>alone</b>	, and they without peril	8, 868/ 27
and some for faith	<b>alone</b>	, some for purgatory and	8, 887/ 18
and let the nuns	<b>alone</b>	. For there were two	8, 903/ 5
places of Saint Augustine	<b>alone</b>	for the while... look	8, 912/ 32
the church of Rome	<b>alone</b>	. And therefore that gloss	8, 914/ 23
not in this mind	<b>alone</b>	, but so was Saint	8, 956/ 4
to God by faith	<b>alone</b>	, with a false hope	8, 958/ 14
list. For by faith	<b>alone</b>	we stick to Christ	8, 958/ 34
Friar Barnes in "faith	<b>alone</b>	"... God shall make them	8, 972/ 3
of only good folk	<b>alone</b>	; howbeit, not yet precisely	8, 984/ 21
letting those fond fellows	<b>alone</b>	, and leaving them seeking	8, 995/ 6
for the apostles' time	<b>alone</b>	, or else to endure	8, 999/ 1
any one particular person	<b>alone</b>	, or a congregation and	8, 1000/ 1
Which one point proved	<b>alone</b>	, quite overthroweth all them	8, 1001/ 25
for which their "faith	<b>alone</b>	," lacking the light of	8, 1016/ 32
sticketh fast and sure	<b>alonely</b>	to the promises that	8, 838/ 30
for this church standeth	<b>alonely</b>	in the spiritual faith	8, 857/ 31
we that be here	<b>alonely</b>	, that hear me now	8, 908/ 24
that cannot err is	<b>alonely</b>	the universal church which	8, 943/ 19
anchor lieth too far	<b>aloof</b>	from this ship, and	8, 883/ 4
not to lie out	<b>aloud</b>	and say that the	8, 586/ 30
and made a proclamation	<b>aloud</b>	, that every man might	8, 900/ 23
Blessed Sacrament of the	<b>Altar</b>	... and like a mad	8, 583/ 26
revested at the high	<b>altar</b>	she saith, I say	8, 595/ 1
their living by the	<b>altar</b>	; yea, and though he	8, 630/ 1
the priest from the	<b>altar</b>	, and the amice from	8, 632/ 16
Blessed Sacrament of the	<b>Altar</b>	were the very Body	8, 633/ 26
the Sacrament of the	<b>Altar</b>	? What care they how	8, 640/ 17
the Sacrament of the	<b>Altar</b>	is the very body	8, 645/ 22
the Sacrament of the	<b>Altar</b>	is the very Blessed	8, 646/ 10
Blessed Sacrament of the	<b>Altar</b>	, that he affirmed and	8, 661/ 14
the Sacrament of the	<b>Altar</b>	... for which and from	8, 671/ 28
Blessed Sacrament of the	<b>Altar</b>	, whereas our Savior said	8, 689/ 3

blessed Sacrament of the	<b>Altar</b>	, the very, precious body	8, 704/ 32
Blessed Sacrament of the	<b>Altar</b>	, the Precious Body and	8, 709/ 18
Blessed Sacrament of the	<b>Altar</b>	, the Sacred Body of	8, 773/ 1
the Sacrament of the	<b>Altar</b>	nothing but bread or	8, 775/ 13
Blessed Sacrament of the	<b>Altar</b>	, and feareth, and trembleth	8, 788/ 1
Blessed Sacrament of the	<b>Altar</b>	is nothing but cakebread	8, 802/ 30
Blessed Sacrament of the	<b>Altar</b>	there is neither the	8, 804/ 31
the Sacrament of the	<b>Altar</b>	he believed his master	8, 806/ 5
Blessed Sacrament of the	<b>Altar</b>	, any other than only	8, 826/ 23
licked up upon the	<b>altar</b>	cloth. But then would	8, 932/ 28
the Sacrament of the	<b>Altar</b>	, and believing that it	8, 1033/ 4
the Sacrament of the	<b>Altar</b>	, and that therefore it	8, 1034/ 2
be brighter than the	<b>altars</b>	. Of this cometh their	8, 983/ 26
the left side will	<b>alter</b>	and change the case	8, 790/ 3
Saint Augustine... whose words	<b>altered</b>	and framed by Friar	8, 973/ 28
forbidden such ribaldrous behavior...	<b>although</b>	they were able to	8, 590/ 22
he never so high,	<b>although</b>	men took away the	8, 655/ 4
have been sure thereof	<b>although</b>	they never had been	8, 656/ 34
like while he liveth,	<b>although</b>	the reason had no	8, 676/ 11
by that reason alone,	<b>although</b>	he never had made	8, 680/ 26
causes of his belief,	<b>although</b>	there were no Scripture	8, 736/ 13
in the Catholic Church,	<b>although</b>	never word of the	8, 753/ 19
never so sinful himself...	<b>although</b>	his known sin joined	8, 766/ 30
not have known him,	<b>although</b>	he had known him	8, 845/ 32
that she offereth us...	<b>although</b>	it be bitter and	8, 892/ 38
at this day. For	<b>although</b>	I mistrust not but	8, 924/ 36
therefore, my dearest brethren,	<b>although</b>	we suffer no such	8, 978/ 1
you, good readers, that	<b>although</b>	Saint Bernard had said	8, 986/ 22
all, and fully proved	<b>altogether</b>	. Here endeth the Fifth	8, 598/ 21
had into their hands,	<b>altogether</b>	, and kept himself right	8, 635/ 4
the one half of	<b>altogether</b>	is such a tale	8, 746/ 23
gospels of Christ... was	<b>altogether</b>	but like Tyndale's mother	8, 750/ 11
his tale wherein standeth	<b>altogether</b>	that is to say	8, 760/ 14
and may serve for	<b>altogether</b>	: that he teacheth his	8, 786/ 8
whole effect whereof standeth	<b>altogether</b>	in two things. The	8, 803/ 15
in heaven, but that	<b>altogether</b>	standeth in faith alone	8, 842/ 2
and destiny shall do	<b>altogether</b>	." And here this anchor	8, 897/ 30
your own beastly profession,	<b>altogether</b>	known, and therefore you	8, 936/ 30
of any fewer than	<b>altogether</b>	, should have the same	8, 940/ 7
Howbeit, he calleth them	<b>always-repentants</b>	... and yet showeth that	8, 869/ 10
they make a man	<b>amazed</b>	, in a manner, and	8, 725/ 13
a cat... and so	<b>amazeth</b>	us in the matter	8, 644/ 17
general councils be but	<b>ambassadors</b>	and therefore cannot do	8, 941/ 14
that princes give their	<b>ambassadors</b>	full authority, in such	8, 941/ 15
Jerome, Saint Gregory, Saint	<b>Ambrose</b>	, Saint Cyprian, Saint Basil	8, 589/ 26
Hilary, Saint Jerome, Saint	<b>Ambrose</b>	, and Saint Augustine. Now	8, 696/ 9
a book of Saint	<b>Ambrose</b>	?There were in such	8, 712/ 12
Saint Augustine, holy Saint	<b>Ambrose</b>	, and holy Saint Jerome	8, 716/ 31
Leo, Saint Jerome, Saint	<b>Ambrose</b>	, Saint Augustine, Saint Gregory	8, 727/ 22
Chrysostom, Saint Gregory, Saint	<b>Ambrose</b>	, with many such others	8, 805/ 17

bow down and say "	<b>Amen</b>	." Thus beginneth the epistle	8, 736/ 29
a truth, ye say	<b>Amen</b>	.Ye know what thing	8, 960/ 29
much that they never	<b>amend</b>	thereby. And consider that	8, 587/ 12
that warn them to	<b>amend</b>	, and make heretics of	8, 587/ 26
be not content to	<b>amend</b>	yet... but he must	8, 588/ 10
they be warned to	<b>amend</b>	, and doth "make heretics	8, 589/ 37
and manner can nothing	<b>amend</b>	the matter, and therefore	8, 590/ 30
repent their malice and	<b>amend</b>	, else undoubtedly have their	8, 672/ 16
sons again till we	<b>amend</b>	again, and leave the	8, 757/ 31
so should Sandwich Haven	<b>amend</b>	; and pull down all	8, 776/ 11
not fail, except he	<b>amend</b>	in time, for such	8, 826/ 31
and many of them	<b>amend</b>	; whereas those archheretics Friar	8, 836/ 23
too, and biddeth them	<b>amend</b>	them, and findeth spots	8, 852/ 34
for his mercy, so	<b>amend</b>	Friar Barnes and me	8, 920/ 35
he is offended will	<b>amend</b>	by his own secret	8, 942/ 32
thee and will not	<b>amend</b>	neither at thy secret	8, 948/ 1
to repress them and	<b>amend</b>	them by force... and	8, 953/ 24
be that some shall	<b>amend</b>	and be saved... so	8, 957/ 28
that some will never	<b>amend</b>	, but shall therefore be	8, 957/ 29
never so little to	<b>amend</b>	. He layeth us falsely	8, 958/ 6
to teach them to	<b>amend</b>	their faults to whom	8, 1017/ 29
witnesses. And if he	<b>amend</b>	not thereby neither: then	8, 1018/ 4
things as if they	<b>amend</b>	not... be to be	8, 1018/ 11
him that would neither	<b>amend</b>	by secret warning nor	8, 1023/ 9
us and would not	<b>amend</b>	... were no less than	8, 1024/ 5
be both admonished and	<b>amended</b>	... and hath been for	8, 590/ 14
the time and afterward	<b>amended</b>	... as we read of	8, 711/ 24
if she be better	<b>amended</b>	, halteth both in body	8, 896/ 32
I would wish were	<b>amended</b>	, yet, for all that	8, 903/ 23
again when they were	<b>amended</b>	, and out of it	8, 986/ 18
of them changed and	<b>amended</b>	the remnant. After that	8, 1008/ 17
him, were, if they	<b>amended</b>	not upon charitable warning	8, 1025/ 17
vouchsafe, but if they	<b>amended</b>	, to bid them once	8, 1032/ 34
or dread of defamation	<b>amendeth</b>	. Which may percase also	8, 592/ 6
by God about the	<b>amending</b>	of men's belief or	8, 653/ 2
to the punishment and	<b>amendment</b>	thereof. But Tyndale letteth	8, 586/ 29
and for means of	<b>amendment</b>	, though the malice of	8, 587/ 11
mind and lack of	<b>amendment</b>	finally deposed and changed	8, 590/ 15
for the reformation and	<b>amendment</b>	thereof; and when ye	8, 854/ 13
and affection for the	<b>amendment</b>	of his neighbor that	8, 947/ 5
and sue for his	<b>amendment</b>	in any court of	8, 947/ 9
and thereby finding none	<b>amendment</b>	, nor by the witnesses	8, 949/ 13
shall for his brother's	<b>amendment</b>	, though himself be not	8, 949/ 16
repentance, with purpose of	<b>amendment</b>	and well using of	8, 966/ 7
aggrieved a right great	<b>amends</b>	namely since our Lord	8, 946/ 28
kinds of malefactors are	<b>amerced</b>	yearly, and fines set	8, 587/ 7
yet are not the	<b>ameracements</b>	made for licenses... but	8, 587/ 10
the altar, and the	<b>amice</b>	from his head. But	8, 632/ 16
if they have done	<b>amiss</b>	, repent when their faults	8, 587/ 23
in the good man	<b>amiss</b>	... and so taketh it	8, 711/ 23

all that men do	<b>amiss</b>	what fault, therefore, findeth	8, 784/ 22
then doth he much	<b>amiss</b>	to rail and jest	8, 824/ 28
Do all those words	<b>amount</b>	to any more than	8, 985/ 15
which manner of exhorting	<b>amounteth</b>	unto as much as	8, 585/ 27
long process? For then	<b>amounteth</b>	all his tale to	8, 647/ 28
is set together, it	<b>amounteth</b>	to no more but	8, 946/ 13
those also that the	<b>Anabaptists</b>	have added unto them	8, 664/ 6
punish and kill the	<b>Anabaptists</b>	; so that by Tyndale's	8, 790/ 31
and spirituals, but the	<b>Anabaptists</b>	only, because they lack	8, 790/ 33
we Huessgenites," or "we	<b>Anabaptists</b>	," or "we Zwinglians," or	8, 808/ 19
between themselves that Lutherans,	<b>Anabaptists</b>	, Huessgenites, or Zwinglians, with	8, 817/ 22
he maketh against the	<b>Anabaptists</b>	, he teacheth, by a	8, 824/ 10
of God fallen upon	<b>Ananias</b>	and Sapphira for keeping	8, 635/ 7
that he writeth of	<b>Ananias</b>	and Sapphira, saying, "Ananias	8, 926/ 18
Ananias and Sapphira, saying, "	<b>Ananias</b>	vowed his money unto	8, 926/ 18
reason is their sheet	<b>anchor</b>	, and all their hold	8, 675/ 23
reason is their sheet	<b>anchor</b>	and all their whole	8, 679/ 5
reason is their sheet	<b>anchor</b>	," this reason that he	8, 679/ 26
they cast out this	<b>anchor</b>	: They be the Church	8, 685/ 33
Tyndale for a sheet	<b>anchor</b>	teacheth him, say that	8, 812/ 12
he, then, but one	<b>anchor</b>	more unto that ship	8, 883/ 1
God." But surely this	<b>anchor</b>	lieth too far aloof	8, 883/ 3
altogether." And here this	<b>anchor</b>	in conclusion shall he	8, 897/ 30
the Scripture and old,	<b>ancient</b>	stories... and therewith, as	8, 806/ 8
against them the old,	<b>ancient</b>	doctors, whose expositions they	8, 809/ 13
Confirmation, Holy Orders, and	<b>Aneling</b>	be great and holy	8, 646/ 6
for the Sacrament of	<b>Aneling</b>	. And Frith would have	8, 658/ 23
for the Sacrament of	<b>Aneling</b>	. For which to rid	8, 688/ 14
the holy sacraments... of	<b>Aneling</b>	thus writeth the blessed	8, 843/ 9
that neither man nor	<b>angel</b>	hath any power or	8, 585/ 16
serpents. Of John the	<b>angel</b>	said unto his father	8, 648/ 13
devotion, as though an	<b>angel</b>	had come down unto	8, 990/ 11
God and his good	<b>angels</b>	, that Lucifer, when he	8, 673/ 1
Father's glory with his	<b>angels</b>	, and then shall he	8, 687/ 2
the devil and his	<b>angels</b>	." Here shall our Savior	8, 920/ 34
copartners with the holy	<b>angels</b>	in the everlasting inheritance	8, 976/ 16
the whole number of	<b>angels</b>	... a known church, each	8, 1007/ 1
argue that the evil	<b>angels</b>	tarried not in heaven	8, 1007/ 16
done cometh of an	<b>anger</b>	and displeasure that he	8, 581/ 23
for invincible, waxeth for	<b>anger</b>	so stark mad at	8, 676/ 4
come from her for	<b>anger</b>	. And I see that	8, 904/ 2
she were... yet for	<b>anger</b>	and envy, since ye	8, 904/ 3
may be suspicion of	<b>anger</b>	or avarice... and complain	8, 946/ 4
own... or of any	<b>anger</b>	, or other corrupt affection	8, 946/ 34
the ten tribes for	<b>anger</b>	swerved and departed from	8, 1008/ 21
him such things as	<b>angered</b>	him and hurt him	8, 900/ 19
caught a sport in	<b>angering</b>	of him... and out	8, 900/ 18
forth for fear of	<b>angering</b>	his evangelical brother Tyndale	8, 917/ 27
the head of the	<b>angle</b>	that joineth both the	8, 931/ 22
that head of the	<b>angle</b>	." Here began he his	8, 1009/ 24

that, for the very	<b>angle-</b>	and corner-stone upon which	8, 1009/ 20
therefore, pardie, both be	<b>angry</b>	and abhor all them	8, 581/ 27
if these heretics be	<b>angry</b>	that the Church had	8, 631/ 22
ween Tyndale is even	<b>angry</b>	with Saint Paul for	8, 637/ 9
beseech you be not	<b>angry</b>	, nor begin to chide	8, 736/ 35
this man is most	<b>angry</b>	, and for whom the	8, 832/ 30
for whom the more	<b>angry</b>	with all the remnant	8, 832/ 30
him nor to be	<b>angry</b>	with him... but every	8, 911/ 16
cause both to be	<b>angry</b>	and to burn up	8, 911/ 17
good men... or "pro	<b>animabus</b>	omnium fidelium defunctorum" that	8, 914/ 31
the scribes, Pharisees, Caiaphas,	<b>Annas</b>	, and the elders were	8, 609/ 23
scribes and Pharisees, Caiaphas,	<b>Annas</b>	, and the "elders"... which	8, 611/ 32
him, and let them	<b>anoint</b>	him with the oil	8, 843/ 13
and himself received and	<b>anointed</b>	king in his place	8, 595/ 14
for touching of God's	<b>anointed</b>	; but also, for all	8, 595/ 16
holy rings, your holy	<b>anointed</b>	fingers, your holy vestments	8, 861/ 9
in the consecration of	<b>anointed</b>	persons, and upon vestments	8, 863/ 13
unlearned shalt perceive it	<b>anon</b>	? and examine and judge	8, 668/ 11
shall see him do	<b>anon</b>	; but ye must give	8, 683/ 25
and teach him, and	<b>anon</b>	Eunuchus believed him and	8, 888/ 16
at him again. And	<b>anon</b>	as he saw that	8, 900/ 34
such; as I shall	<b>anon</b>	by his plain words	8, 912/ 2
from the head, and	<b>anon</b>	it drieth up." "By	8, 977/ 15
would one bite off	<b>another's</b>	nose. And whereas they	8, 817/ 23
Bonaventure, Saint Bernard, Saint	<b>Anselm</b>	, and all such other	8, 679/ 33
Bernard, Saint Bonaventure, Saint	<b>Anselm</b>	, and such other holy	8, 714/ 9
Saint Thomas, or Saint	<b>Anselm</b>	, or Saint Bonaventure, or	8, 716/ 9
Thomas, Saint Bonaventure, Saint	<b>Anselm</b>	, and many a holy	8, 727/ 23
the Confutation of Tyndale's	<b>Answer</b>	The Answer unto the	8, 575/ 2
of Tyndale's Answer The	<b>Answer</b>	unto the Chapter of	8, 575/ 3
following, he pretendeth to	<b>answer</b>	and assoil the reasons	8, 576/ 10
his whole book to	<b>answer</b>	) have in places enough	8, 576/ 25
sore accuseth, a plain	<b>answer</b>	after his own doctrine	8, 588/ 8
or no, they will	<b>answer</b>	, ye wot well, that	8, 589/ 2
already, which we shall	<b>answer</b>	, I trust, well enough	8, 596/ 23
things, neither in his	<b>answer</b>	here, which he calleth	8, 603/ 19
whensoever he so shall	<b>answer</b>	me, he shall then	8, 621/ 37
then, that since that	<b>answer</b>	, if it might have	8, 622/ 12
gloss, and his own	<b>answer</b>	unto other men Luther	8, 639/ 32
made against Christ. For	<b>answer</b>	whereof, this dare I	8, 642/ 6
could Christ for himself	<b>answer</b>	unto the "blind reasons	8, 643/ 34
of all his fellows,	<b>answer</b>	the same things for	8, 643/ 37
if Tyndale make this	<b>answer</b>	(for as for other	8, 655/ 32
and pith of this	<b>answer</b>	is nothing else but	8, 655/ 36
would here so fain	<b>answer</b>	and assoil, is the	8, 675/ 29
ever once attempt any	<b>answer</b>	thereunto... till Tyndale, now	8, 676/ 2
sure... and, over that,	<b>answer</b>	and overthrow all the	8, 679/ 1
see with what substantial	<b>answer</b>	Tyndale can scoff it	8, 681/ 2
to make him that	<b>answer</b>	which might so soon	8, 681/ 15
that Christian people might	<b>answer</b>	the Jew and say	8, 681/ 30

come... wherewith he would	<b>answer</b>	Saint Augustine's reason by	8, 690/ 14
giveth such pardon... they	<b>answer</b>	, "Out of the merits	8, 692/ 9
there to read mine	<b>answer</b>	... and then shall he	8, 693/ 10
confutation but even mine	<b>answer</b>	newly read. For whereas	8, 693/ 12
teacheth his disciples to	<b>answer</b>	the reason thus... Tyndale	8, 706/ 19
Therefore thiswise thou mayest	<b>answer</b>	: No thanks unto the	8, 706/ 21
disciples that they shall	<b>answer</b>	thereto that "the Catholic	8, 708/ 14
is all this whole	<b>answer</b>	to the reason; for	8, 708/ 17
Now what goeth this	<b>answer</b>	to the purpose? Who	8, 708/ 19
plainly perceive that this	<b>answer</b>	of his nothing toucheth	8, 709/ 4
disciples yet a third	<b>answer</b>	, because he seeth well	8, 717/ 26
lewder. For in this	<b>answer</b>	Tyndale is yet further	8, 718/ 22
effect of all this	<b>answer</b>	is that himself and	8, 718/ 25
And therefore by this	<b>answer</b>	is that reason of	8, 719/ 12
Christian reader, all his	<b>answer</b>	and his goodly solution	8, 719/ 14
he bringeth in this	<b>answer</b>	. He would bring us	8, 719/ 20
I say, no more	<b>answer</b>	Tyndale (though indeed I	8, 720/ 15
us look on this	<b>answer</b>	of Tyndale. "I learned	8, 720/ 36
have made no better	<b>answer</b>	to them for themselves	8, 721/ 32
then, like as this	<b>answer</b>	is such that we	8, 721/ 34
would have used this	<b>answer</b>	that Tyndale here maketh	8, 722/ 8
had they for their	<b>answer</b>	, with which the Jews	8, 722/ 18
conclusion of Tyndale's third	<b>answer</b>	unto Saint Augustine's reason	8, 729/ 35
therefore, for his fourth	<b>answer</b>	hearken, I require you	8, 730/ 6
had moved me," I	<b>answer</b>	: As they abuse that	8, 730/ 11
here have you Tyndale's	<b>answer</b>	. And now let us	8, 730/ 34
suppose that in this	<b>answer</b>	he told us true	8, 730/ 35
words, as though Tyndale's	<b>answer</b>	unto them were true	8, 733/ 21
is this Manichaeus? Ye	<b>answer</b>	me, "The apostle of	8, 736/ 37
is here only to	<b>answer</b>	Tyndale and confute his	8, 740/ 31
Scripture of them... I	<b>answer</b>	that they which come	8, 741/ 13
tell us so... I	<b>answer</b>	that there are two	8, 741/ 15
fashions to make one	<b>answer</b>	seem twain) nor with	8, 745/ 21
be able sufficiently to	<b>answer</b>	them, but that they	8, 749/ 25
this is a wise	<b>answer</b>	, surely! that we should	8, 769/ 32
principles of our faith...	<b>answer</b>	, thou wottest and feelest	8, 774/ 12
that it is true...	<b>answer</b>	, because it is written	8, 774/ 14
ask who wrote it...	<b>answer</b>	, the Spirit of God	8, 774/ 15
the priests so preach...	<b>answer</b>	, no, not now... but	8, 774/ 20
heaven. What will he	<b>answer</b>	us? What counsel will	8, 796/ 24
hath given us plain	<b>answer</b>	already, that there is	8, 797/ 16
faintly, glossed for an	<b>answer</b>	, that they remain still	8, 800/ 22
principles of our faith...	<b>answer</b>	, thou wottest and feelest	8, 801/ 23
purpose, and he shall	<b>answer</b>	as Tyndale teacheth him	8, 802/ 17
Tyndale teacheth him thus...	<b>Answer</b>	, thou wottest and feelest	8, 802/ 33
that it is true...	<b>answer</b>	, because it is written	8, 802/ 34
ask who wrote it...	<b>answer</b>	, the Spirit of God	8, 802/ 35
the priests so preach...	<b>answer</b>	no, not now, but	8, 803/ 5
his disciple to make	<b>answer</b>	sufficient to everything that	8, 803/ 14
taught him to make	<b>answer</b>	. But yet I think	8, 803/ 37

Tyndale here teacheth to	<b>answer</b>	us the contrary. And	8, 804/ 17
our principal matter, Tyndale's	<b>answer</b>	in the very chief	8, 804/ 20
than Saint Augustine's... his	<b>answer</b>	that he teacheth here	8, 804/ 22
bound him to make	<b>answer</b>	that is to wit	8, 804/ 35
and feel them. For	<b>answer</b>	of this question, Tyndale	8, 805/ 1
he will, I ween,	<b>answer</b>	me that he learned	8, 805/ 5
his scholar to make	<b>answer</b>	and say that he	8, 805/ 22
Tyndale himself maketh an	<b>answer</b>	, and saith... Concerning outward	8, 805/ 25
so long before: I	<b>answer</b>	Tyndale thereunto (letting pass	8, 811/ 2
not each of them	<b>answer</b>	him that they feel	8, 812/ 22
oath many a false	<b>answer</b>	(as I very well	8, 814/ 4
good men will not	<b>answer</b>	Tyndale... but that he	8, 817/ 4
the other part, and	<b>answer</b>	me that in the	8, 820/ 35
But unto this I	<b>answer</b>	that though in the	8, 822/ 29
saith himself, in his	<b>Answer</b>	unto my Dialogue, that	8, 822/ 36
But unto this I	<b>answer</b>	that he may by	8, 823/ 12
that know them would	<b>answer</b>	heartily for them, and	8, 833/ 4
he could no better	<b>answer</b>	for his heresies, and	8, 845/ 35
by the way, and	<b>answer</b>	them not forthwith... yet	8, 857/ 5
Barnes To this I	<b>answer</b>	that this holy church	8, 860/ 4
any man else to	<b>answer</b>	him but himself. But	8, 862/ 34
there be. In the	<b>answer</b>	unto this, he putteth	8, 880/ 8
general. And then for	<b>answer</b>	to the good sister	8, 886/ 17
were well likely to	<b>answer</b>	him that one example	8, 888/ 21
peradventure Friar Barnes would	<b>answer</b>	to this that "it	8, 892/ 10
never stick for an	<b>answer</b>	, but would shortly tell	8, 892/ 14
would Friar Barnes peradventure	<b>answer</b>	her and say, "Therefore	8, 893/ 29
when Friar Barnes would	<b>answer</b>	and falsely bear her	8, 895/ 30
But when Barnes would	<b>answer</b>	her so: then would	8, 896/ 5
brethren report, in his	<b>Answer</b>	to Sir Thomas More	8, 899/ 19
one of our brethren	<b>answer</b>	and say: that when	8, 899/ 32
deferred, because I would	<b>answer</b>	them together, last of	8, 906/ 3
displeasure. Now, if Barnes	<b>answer</b>	me that he had	8, 918/ 15
not fail. For I	<b>answer</b>	to this that though	8, 921/ 25
would have lacked none	<b>answer</b>	to this... but would	8, 928/ 12
come to pass: I	<b>answer</b>	him that if he	8, 938/ 33
to that church? I	<b>answer</b>	: Our Master, Christ, doth	8, 943/ 7
four things in this	<b>answer</b>	. The first is that	8, 943/ 26
thereto saith Barnes, "I	<b>answer</b>	that this place made	8, 945/ 12
readers, consider well that	<b>answer</b>	that himself saith he	8, 945/ 19
exposition here, and his	<b>answer</b>	there, is set together	8, 946/ 13
Friar Barnes in his	<b>answer</b>	made to Master Wolman	8, 947/ 18
made a very sleeveless	<b>answer</b>	. And the scoff with	8, 947/ 21
point of Friar Barnes'	<b>answer</b>	concerning the understanding of	8, 948/ 36
church. Let Friar Barnes	<b>answer</b>	this. Christ neither bade	8, 951/ 7
between them both, well	<b>answer</b>	and avoid then, that	8, 995/ 21
church. If they will	<b>answer</b>	and say that by	8, 1005/ 27
be believed to this	<b>answer</b>	ye wot well that	8, 1005/ 30
known head. And another	<b>answer</b>	will be that the	8, 1010/ 11
Christ. To their first	<b>answer</b>	when we reply that	8, 1010/ 15

Now, after their first	<b>answer</b>	thus avoided, they will	8, 1011/ 24
one hair. To this	<b>answer</b>	will we ask them	8, 1012/ 1
But how do they	<b>answer</b>	it then? They answer	8, 1019/ 8
answer it then? They	<b>answer</b>	it thus: They say	8, 1019/ 9
Barnes and those fellows	<b>answer</b>	as he answereth before	8, 1024/ 9
that it requireth no	<b>answer</b>	. For, well ye wot	8, 1024/ 13
or not, he would	<b>answer</b>	so boldly yea... he	8, 1028/ 12
by this manner of	<b>answer</b>	, Tyndale maketh God a	8, 1031/ 25
were which I have	<b>answered</b>	in the next book	8, 601/ 14
Pharisees had been well	<b>answered</b>	by the true. And	8, 621/ 29
it had been so	<b>answered</b>	and so proved, he	8, 622/ 7
and without blasphemy be	<b>answered</b>	with the same in	8, 639/ 34
then so to have	<b>answered</b>	them further and confute	8, 642/ 27
the Pharisees I have	<b>answered</b>	him a little before	8, 650/ 1
could Saint Augustine have	<b>answered</b>	any such heretic that	8, 682/ 36
is truly and reasonably	<b>answered</b>	." And therefore may we	8, 683/ 8
tale, as I there	<b>answered</b>	it and clearly proved	8, 693/ 8
show us, as I	<b>answered</b>	him in my Sixth	8, 696/ 26
any more. Whereunto he	<b>answered</b>	well and plainly that	8, 701/ 12
whole town. Whereunto he	<b>answered</b>	that neither sufficed our	8, 701/ 23
me therein as Luther	<b>answered</b>	the King's Grace: that	8, 769/ 30
doctor? I wis Saint Peter	<b>answered</b>	not Simon Magus so	8, 797/ 32
Very well and properly	<b>answered</b>	. Then will I ask	8, 802/ 27
of divers other things	<b>answered</b>	on his oath many	8, 814/ 3
to whom he had	<b>answered</b>	me before that he	8, 814/ 20
perfectly Friar Barnes hath	<b>answered</b>	you, and how perfectly	8, 864/ 23
and think himself sufficiently	<b>answered</b>	thus? I had as	8, 864/ 28
would Friar Barnes have	<b>answered</b>	unto his hostess, if	8, 902/ 11
of the Bottle have	<b>answered</b>	him again quickly, and	8, 902/ 31
Saint Gregory soon have	<b>answered</b>	and said, "Sirs, they	8, 927/ 19
would, I trow, have	<b>answered</b>	Friar Barnes... that they	8, 933/ 2
it might have been	<b>answered</b>	them that as Christ	8, 974/ 33
power of our Lord,	<b>answered</b>	, "That is not the	8, 991/ 11
done, they shall have	<b>answered</b>	the great part of	8, 995/ 22
all that I have	<b>answered</b>	them in all my	8, 995/ 27
churches. Whereunto I have	<b>answered</b>	Friar Barnes before albeit	8, 1024/ 11
in mine Eighth Book)	<b>answered</b>	and avoided, is not	8, 1026/ 17
questions, he would have	<b>answered</b>	unto the first... that	8, 1028/ 8
one thing found out	<b>answereth</b>	and avoideth plain, as	8, 776/ 18
counsel of his master	<b>answereth</b>	. But now, good readers	8, 806/ 34
his "feeling faith," he	<b>answereth</b>	nothing to Saint Augustine	8, 827/ 4
To this question Barnes	<b>answereth</b>	and saith... Barnes For	8, 834/ 25
it him. But thereto	<b>answereth</b>	Barnes, and saith, "This	8, 845/ 4
is visible. But thereto	<b>answereth</b>	also Friar Barnes, and	8, 845/ 10
herself... and to that	<b>answereth</b>	he nothing but that	8, 845/ 14
appeareth evidently true he	<b>answereth</b>	in conclusion thereunto that	8, 864/ 16
to see how Barnes	<b>answereth</b>	those words of Christ	8, 952/ 15
fellows answer as he	<b>answereth</b>	before to those words	8, 1024/ 9
handled Luther that in	<b>answering</b>	thereunto, Luther fareth as	8, 657/ 16
in my Sixth Book,	<b>answering</b>	his solution to the	8, 705/ 33

I shall hereafter, in	<b>answering</b>	of his particular objections	8, 776/ 21
besides the necessity of	<b>answering</b>	him concerning his worshipful	8, 785/ 4
place in his particular	<b>answers</b>	unto every chapter in	8, 603/ 21
he have any better	<b>answers</b>	to make the Jews	8, 643/ 13
and then make his	<b>answers</b>	good that is to	8, 644/ 1
reason, showed you many	<b>answers</b>	that Saint John, and	8, 705/ 34
heard one of his	<b>answers</b>	, which how it maketh	8, 707/ 15
those prophets had other	<b>answers</b>	to have made them	8, 722/ 6
length that all his	<b>answers</b>	were weak, feeble, and	8, 741/ 23
faith," such plain, evident	<b>answers</b>	for the proof of	8, 801/ 17
thereunto (letting pass other	<b>answers</b>	for this time) that	8, 811/ 3
nothing objected against his	<b>answers</b>	... but so used myself	8, 814/ 8
I feared that his	<b>answers</b>	were not all true	8, 814/ 15
not in all mine	<b>answers</b>	any one thing untrue	8, 814/ 35
in good faith, to	<b>Antichrist</b>	, and so forth to	8, 695/ 32
prepare the way for	<b>Antichrist</b>	, and make the rough	8, 704/ 1
will believe him till	<b>Antichrist</b>	come. For until that	8, 722/ 32
of all these heretics,	<b>Antichrist</b>	himself, and shall rule	8, 794/ 14
his own master, Martin	<b>Antichrist</b>	, also. And yet followeth	8, 824/ 33
Christ, but they serve	<b>Antichrist</b>	. They go gorgeously arrayed	8, 983/ 20
you the servants of	<b>Antichrist</b>	... and your holy ornaments	8, 984/ 3
but the servants of	<b>Antichrist</b>	. How think you by	8, 984/ 5
so be... do serve	<b>Antichrist</b>	and not Christ. And	8, 985/ 18
say that they serve	<b>Antichrist</b>	, and that they serve	8, 986/ 13
Christ, and they serve	<b>Antichrist</b>	") Barnes hath translated it	8, 986/ 35
Christ, but they serve	<b>Antichrist</b>	. " So that whereas Saint	8, 987/ 1
that though they serve	<b>Antichrist</b>	, yet they be the	8, 987/ 2
Christi sunt, et serviunt	<b>Antichristo</b>	" (that is, "They be	8, 986/ 34
Christ's enemies and very	<b>antichrists</b>	: yet had he not	8, 986/ 16
Savior himself overthrow such	<b>antichrists</b>	with the spirit of	8, 1012/ 17
we seek up old	<b>antiquities</b>	, out of which we	8, 774/ 35
we seek up old	<b>antiquities</b>	, out of which we	8, 805/ 35
brought up again by	<b>antiquities</b>	and old stories, like	8, 806/ 29
charity, and confirmed with	<b>antiquity</b>	. There held him, he	8, 735/ 20
you Jews of more	<b>antiquity</b>	than they, and ye	8, 770/ 34
ail now, to speak	<b>anymore</b>	of the other faith	8, 784/ 19
never none of them	<b>anymore</b>	within my door." Now	8, 903/ 13
broken off, it cannot	<b>anymore</b>	bud. Cut away a	8, 977/ 14
Tyndale shall scantly find	<b>anyone</b>	so shameless among his	8, 600/ 22
more, too, than left	<b>anyone</b>	out. But yet this	8, 924/ 33
met by chance together	<b>anywhere</b>	else, within these three	8, 815/ 17
she get her on	<b>apace</b>	with trip and go	8, 725/ 22
and those he put	<b>apace</b>	into his bosom, and	8, 900/ 21
then I am well	<b>apaid</b>	, for she is a	8, 816/ 8
roaring.. nor a fond	<b>ape</b>	to make mocks and	8, 833/ 11
with the proverb of	<b>Apelles</b>	, "Ne sutor ultra crepidam	8, 947/ 22
to bulls, asses, and	<b>apes</b>	, and the rochets to	8, 831/ 23
and call them bulls,	<b>apes</b>	, and asses, and abominable	8, 832/ 21
off this fellow's foolish	<b>apishness</b>	, and all his ass-headed	8, 833/ 14
speaketh himself in the	<b>Apocalypse</b>	; which both heresies be	8, 672/ 23

evil." Also in the	<b>Apocalypse</b>	, "I shall reward every	8, 687/ 8
without fainting." In the	<b>Apocalypse</b>	thus saith God by	8, 850/ 10
Scripture is in the	<b>Apocalypse</b>	called the book "clasped	8, 997/ 38
and authority of his	<b>apostasy</b>	to reject and cast	8, 688/ 21
running at rovers in	<b>apostasy</b>	. But now, good readers	8, 851/ 18
out of religion to	<b>apostasy</b>	, breaking of vows, and	8, 951/ 27
vows, and run in	<b>apostasy</b>	, and set naught by	8, 953/ 8
readers, perceive that such	<b>apostasy</b>	as is in our	8, 989/ 1
Bernard also, detesting such	<b>apostasy</b>	and the pestilent heresies	8, 989/ 9
in heresy as in	<b>apostasy</b>	... I shall rehearse you	8, 989/ 20
friars that run in	<b>apostasy</b>	and make whores of	8, 1010/ 36
and Huessgen... or priests	<b>apostate</b>	from the Christian faith	8, 695/ 1
Purser, and Bayfield the	<b>Apostate</b>	a worshipful sort of	8, 710/ 4
were only Julian the	<b>Apostate</b>	, which fell forthwith from	8, 808/ 10
known him for an	<b>apostate</b>	. But as far forth	8, 846/ 4
a prior into an	<b>apostate</b>	, and a doctor into	8, 947/ 34
against one Henry, an	<b>apostate</b>	run out of religion	8, 989/ 12
after that a lewd	<b>apostate</b>	, of a very ungracious	8, 989/ 24
blessed apostle of these	<b>apostates</b>	, William Tyndale. Which as	8, 766/ 35
a-begging, while heretics and	<b>apostates</b>	, with their wedded harlots	8, 832/ 6
no place, because such	<b>apostates</b>	would be bound to	8, 858/ 14
twain. Saint Bernard likeneth	<b>apostates</b>	unto the traitor Judas	8, 988/ 28
Judas not only those	<b>apostates</b>	that cast off their	8, 988/ 31
religious folk that are	<b>apostates</b>	in their mind, and	8, 988/ 34
heresies into which such	<b>apostates</b>	commonly do fall, writeth	8, 989/ 10
poisoned heresies as these	<b>apostates</b>	do now. And to	8, 989/ 14
or some such other	<b>apostatical</b>	preacher. But, now, to	8, 805/ 9
it." As though the	<b>Apostle</b>	said not himself that	8, 629/ 34
peradventure: yet did the	<b>Apostle</b>	find out another, secret	8, 636/ 23
that that the glorious	<b>apostle</b>	Saint Paul calleth it	8, 639/ 22
short all that the	<b>Apostle</b>	teacheth... and say he	8, 639/ 29
how they gloss the	<b>Apostle</b>	, when they care not	8, 640/ 18
mouth of his blessed	<b>apostle</b>	Saint James, he giveth	8, 688/ 3
epistle of Christ's blessed	<b>apostle</b>	... saying that wise men	8, 688/ 23
some things there the	<b>apostle</b>	took more upon him	8, 688/ 26
the epistle... "Manichaeus, the	<b>apostle</b>	of Jesus Christ through	8, 736/ 30
man to be the	<b>apostle</b>	of Christ. I beseech	8, 736/ 34
Ye answer me, "The	<b>apostle</b>	of Christ." I believe	8, 737/ 1
Manichaeus to be Christ's	<b>apostle</b>	... then must it follow	8, 738/ 1
to prove Manichaeus Christ's	<b>apostle</b>	, I must rather believe	8, 738/ 7
archheretic, was the very	<b>apostle</b>	of Christ, and that	8, 744/ 32
and made him his	<b>apostle</b>	and sent him forth	8, 761/ 33
and of this blessed	<b>apostle</b>	of these apostates, William	8, 766/ 35
James either, or any	<b>apostle</b>	of them, or yet	8, 797/ 5
himself, in which the	<b>Apostle</b>	, writing to the Corinthians	8, 834/ 13
own salvation." And the	<b>apostle</b>	Saint James saith, "Draw	8, 840/ 32
doctrine into his holy	<b>apostle</b>	Paul, which writeth unto	8, 842/ 10
the holy and blessed	<b>apostle</b>	Saint James, "Be ye	8, 842/ 16
thus writeth the blessed	<b>apostle</b>	Saint James in his	8, 843/ 10
our God." Doth the	<b>Apostle</b>	, though he call them	8, 853/ 5

words of the blessed	<b>Apostle</b>	as though he meant	8, 958/ 12
us whole, as the	<b>apostle</b>	John saith: "If we	8, 961/ 21
the words of the	<b>Apostle</b>	, lo, thus he saith	8, 967/ 9
fire of which the	<b>Apostle</b>	saith that "the work	8, 968/ 11
he would, saith the	<b>Apostle</b>	, "every man should be	8, 971/ 27
those words of the	<b>Apostle</b>	, and as though he	8, 972/ 13
the saying of the	<b>Apostle</b>	, "exhibit our bodies a	8, 978/ 14
country... and, as the	<b>Apostle</b>	foresaid of certain folk	8, 989/ 26
we lay the blessed	<b>apostle</b>	and prince of apostles	8, 1018/ 32
receive the fruit." The	<b>Apostle</b>	saith in his epistle	8, 1021/ 4
known. Moreover, when the	<b>Apostle</b>	wrote to put that	8, 1021/ 15
what church did the	<b>Apostle</b>	bid them put him	8, 1021/ 19
doubteth but that the	<b>Apostle</b>	there speaketh of the	8, 1022/ 14
other things that blessed	<b>apostle</b>	well foresaw that there	8, 1022/ 34
glosses to that glorious	<b>apostle's</b>	words? Wherein whoso list	8, 639/ 28
of popes, patriarchs, prophets,	<b>apostles</b>	, and our Savior himself	8, 580/ 20
and of all his	<b>apostles</b>	let us see the	8, 599/ 34
Christ and all his	<b>apostles</b>	" I verily believe, in	8, 600/ 21
and Christ and his	<b>apostles</b>	came out of them	8, 601/ 25
and Christ and his	<b>apostles</b>	and disciples heretics and	8, 601/ 28
our Savior with his	<b>apostles</b>	going out of the	8, 606/ 13
one. Christ and his	<b>apostles</b>	and Saint John the	8, 606/ 35
Also, Christ and his	<b>apostles</b>	went, as God had	8, 607/ 4
Also, Christ and his	<b>apostles</b>	went out of the	8, 607/ 10
Christ went with his	<b>apostles</b>	out of the old	8, 607/ 16
by Christ and his	<b>apostles</b>	to be stark heretics	8, 607/ 22
Christ, therefore, and his	<b>apostles</b>	, prove their departing to	8, 608/ 11
of Christ and his	<b>apostles</b>	by succession... not to	8, 613/ 36
of Christ and his	<b>apostles</b>	, but for lucre only	8, 614/ 1
Christ and all his	<b>apostles</b>	prophesied how they should	8, 614/ 4
of Christ and his	<b>apostles</b>	. Now cannot Tyndale (nor	8, 614/ 10
that himself and his	<b>apostles</b>	should forever personally dwell	8, 614/ 12
of Christ and his	<b>apostles</b>	... and be for the	8, 616/ 13
of Christ and his	<b>apostles</b>	, and were waxen a	8, 622/ 24
of Christ and his	<b>apostles</b>	, stirred up in his	8, 623/ 3
the death of Christ's	<b>apostles</b>	even unto our own	8, 623/ 8
of Christ and his	<b>apostles</b>	" as the scribes and	8, 623/ 11
doctrine the evangelists, and	<b>apostles</b>	, and Christ himself and	8, 624/ 19
than Christ and his	<b>apostles</b>	themselves! Whereas indeed the	8, 624/ 27
of Christ and his	<b>apostles</b>	, and the old prophets	8, 624/ 31
of Christ and his	<b>apostles</b>	by succession, do as	8, 629/ 5
which saith to his	<b>apostles</b>	themselves, both for themselves	8, 629/ 14
clergy now, but the	<b>apostles</b>	also themselves, ever clearly	8, 630/ 13
the days of the	<b>apostles</b>	themselves... and began also	8, 631/ 31
ceremonies came from the	<b>apostles</b>	themselves. And Tyndale never	8, 632/ 6
thing was by the	<b>apostles</b>	left unwritten. If he	8, 633/ 6
have made upon the	<b>apostles</b>	in the beginning, when	8, 635/ 2
Brother, beware of the	<b>apostles</b>	, for through their bellies	8, 635/ 10
the people against the	<b>apostles</b>	even then, and set	8, 635/ 13
so I made mine	<b>apostles</b>	ween, and so have	8, 640/ 28

heaven instead of Christ's	<b>apostles</b>	and of our Savior	8, 641/ 21
our Savior and his	<b>apostles</b>	away... when he with	8, 642/ 17
succeed Christ and his	<b>apostles</b>	and have their scripture	8, 648/ 30
of Christ and his	<b>apostles</b>	. And he saith that	8, 649/ 9
to Christ and his	<b>apostles</b>	. And there I showed	8, 650/ 3
and all their new	<b>apostles</b>	, now sent by God	8, 651/ 8
of Christ and his	<b>apostles</b>	, and are, for all	8, 651/ 32
of "Christ and his	<b>apostles</b>	": whither will Tyndale go	8, 651/ 36
of Christ and his	<b>apostles</b>	for a false scripture	8, 651/ 37
of Christ and his	<b>apostles</b>	, he shall never while	8, 652/ 8
of Christ and his	<b>apostles</b>	), and meddle no more	8, 652/ 15
of Christ and his	<b>apostles</b>	, which himself confesseth to	8, 652/ 21
wit, Christ and his	<b>apostles</b>	and that the Catholic	8, 655/ 17
of Christ and his	<b>apostles</b>	, that was the church	8, 655/ 21
of Christ and his	<b>apostles</b>	, and be by that	8, 656/ 3
of Christ and his	<b>apostles</b>	we cannot deny but	8, 656/ 14
that Christ and his	<b>apostles</b>	had and taught. And	8, 656/ 29
that Christ and his	<b>apostles</b>	did deliver us these	8, 656/ 32
by Christ to his	<b>apostles</b>	, and by his apostles	8, 656/ 36
apostles, and by his	<b>apostles</b>	to the Church, and	8, 656/ 36
the traditions of the	<b>apostles</b>	beside their writings. Thus	8, 657/ 35
of "Christ and his	<b>apostles</b>	," himself and his fellows	8, 658/ 30
of Christ and his	<b>apostles</b>	, and another, "new" church	8, 660/ 2
confesseth Christ and his	<b>apostles</b>	to have been the	8, 660/ 10
of Christ and his	<b>apostles</b>	, is the church of	8, 662/ 27
with Christ and his	<b>apostles</b>	hath ever still continued	8, 669/ 9
unto Christ and his	<b>apostles</b>	... as gone out of	8, 671/ 2
time of the blessed	<b>apostles</b>	after... as were the	8, 672/ 19
same faith that the	<b>apostles</b>	had... and heareth with	8, 672/ 29
same heresies which the	<b>apostles</b>	damned. So see you	8, 672/ 30
and traditions of the	<b>apostles</b>	(of which Luther would	8, 677/ 3
things God caused his	<b>apostles</b>	to write," wherefore must	8, 677/ 11
things God caused his	<b>apostles</b>	to tell and teach	8, 677/ 12
that any of Christ's	<b>apostles</b>	wrote; nor some books	8, 681/ 34
Christ himself and his	<b>apostles</b>	... and thou shalt find	8, 692/ 27
and Christ, and his	<b>apostles</b>	... with his resembling of	8, 692/ 35
our Savior and his	<b>apostles</b>	, as prophets now newly	8, 693/ 2
as Christ and his	<b>apostles</b>	, and Saint John the	8, 693/ 4
to Christ and his	<b>apostles</b>	and to Saint John	8, 695/ 23
Christ was and his	<b>apostles</b>	, with Saint John his	8, 695/ 26
John, which to Christ's	<b>apostles</b>	, and which unto Christ	8, 695/ 28
Chrysostom writing that the	<b>apostles</b>	themselves prayed for souls	8, 703/ 23
Christ himself and his	<b>apostles</b>	... and thou shalt find	8, 705/ 25
and Christ, and his	<b>apostles</b>	, and other, poor folk	8, 705/ 34
and Christ and his	<b>apostles</b>	, shall have no strength	8, 706/ 8
but also the blessed	<b>apostles</b>	themselves, and our Savior	8, 709/ 26
some of Christ's own	<b>apostles</b>	, reported in the very	8, 711/ 25
prophets and with Christ's	<b>apostles</b>	, and in some places	8, 721/ 9
all these expounded the	<b>apostles</b>	and evangelists against Luther	8, 727/ 28
old prophets and the	<b>apostles</b>	of Christ, and as	8, 729/ 27

writing that his holy	<b>apostles</b>	have written after, and	8, 753/ 23
augmented in degrees?The	<b>apostles</b>	thought, as it seemeth	8, 759/ 33
ribalds as call themselves	<b>apostles</b>	, and prove it but	8, 771/ 31
spirituals, and the very	<b>apostles</b>	, and the very Pauls	8, 788/ 36
also did rebuke his	<b>apostles</b>	for that they did	8, 792/ 25
which Christ and his	<b>apostles</b>	taught them to construe	8, 810/ 27
as Christ and his	<b>apostles</b>	and the Catholic Church	8, 810/ 36
that Christ and his	<b>apostles</b>	, and the Catholic Church	8, 811/ 3
by Christ and his	<b>apostles</b>	and his Catholic Church	8, 811/ 8
of Christ and his	<b>apostles</b>	, and consequently of the	8, 811/ 24
the Acts of the	<b>Apostles</b>	, "Then they" that is	8, 843/ 21
himself said to his	<b>apostles</b>	, "Now be you clean	8, 855/ 1
it, and sent his	<b>apostles</b>	diverse in diverse parts	8, 856/ 1
the foundation of the	<b>apostles</b>	and prophets." Here have	8, 875/ 14
Spirit to teach his	<b>apostles</b>	, and his apostles to	8, 884/ 37
his apostles, and his	<b>apostles</b>	to teach the wide	8, 884/ 37
Spirit, taught his blessed	<b>apostles</b>	, and by them the	8, 885/ 4
so surely as the	<b>apostles</b>	had of the mouth	8, 889/ 11
For since that the	<b>apostles</b>	of Christ be gone	8, 890/ 24
were both Christ's approved	<b>apostles</b>	? For though ye say	8, 895/ 17
our Savior to his	<b>apostles</b>	where he said, "You	8, 907/ 4
thus: "He commanded his	<b>apostles</b>	that they should carry	8, 919/ 36
the foundation of the	<b>apostles</b>	and prophets." Here have	8, 929/ 26
that the prophets and	<b>apostles</b>	had written. For many	8, 930/ 32
that were by the	<b>apostles</b>	delivered without writing as	8, 930/ 34
the foundation of the	<b>apostles</b>	and prophets," what prophets'	8, 931/ 7
as for writings of	<b>apostles</b>	, or evangelists, it is	8, 931/ 9
only built upon the	<b>apostles</b>	and prophets. For it	8, 931/ 13
the foundation of the	<b>apostles</b>	and prophets; that is	8, 931/ 17
the prophets and the	<b>apostles</b>	have written for your	8, 931/ 31
the prophets and the	<b>apostles</b>	" then if they had	8, 931/ 33
book written of the	<b>apostles</b>	that were at that	8, 931/ 34
the writing of the	<b>apostles</b>	and prophets and from	8, 932/ 1
first council, that the	<b>apostles</b>	kept at Jerusalem, they	8, 941/ 10
which he bade his	<b>apostles</b>	fear him that might	8, 955/ 31
by the evangelists and	<b>apostles</b>	of Christ unto the	8, 996/ 20
that the evangelists and	<b>apostles</b>	did write all those	8, 996/ 29
he not send his	<b>apostles</b>	and his disciples to	8, 998/ 28
after, he gathereth his	<b>apostles</b>	and his other disciples	8, 1009/ 16
church of his twelve	<b>apostles</b>	, and upon all his	8, 1010/ 17
apostle and prince of	<b>apostles</b>	Saint Peter, which deadly	8, 1018/ 32
Savior himself or his	<b>apostles</b>	, or the old prophets	8, 1019/ 21
of our Savior's own	<b>apostles</b>	was not all good	8, 1020/ 18
manner of orders: first,	<b>apostles</b>	; secondly, prophets; thirdly, doctors	8, 1021/ 36
himself said unto his	<b>apostles</b>	, "He that will be	8, 1024/ 20
the chief of his	<b>apostles</b>	. For among them began	8, 1024/ 25
with Christ and his	<b>apostles</b>	, and hath been kept	8, 1030/ 16
Christ and by his	<b>apostles</b>	, nor he denieth not	8, 1030/ 31
as Christ and his	<b>apostles</b>	departed out of the	8, 1031/ 13
Christ's days and his	<b>apostles'</b>	, in Christendom, but the	8, 614/ 19

in his and his	<b>apostles'</b>	place... Tyndale is bound	8, 616/ 14
creeping up" into the	<b>apostles'</b>	place, respect of lucre	8, 638/ 5
preachers, and challenge the	<b>apostles'</b>	place, not by succession	8, 638/ 12
scripture nor of his	<b>apostles'</b>	. And therefore, whensoever he	8, 652/ 13
than Christ's and his	<b>apostles'</b>	... which other scripture he	8, 658/ 27
every age since the	<b>apostles'</b>	days... which were all	8, 727/ 24
For among all the	<b>apostles'</b>	names that are there	8, 738/ 17
holy doctors since the	<b>apostles'</b>	time to his own	8, 766/ 21
every age since the	<b>apostles'</b>	days, with whose doctrine	8, 771/ 26
were then, in the	<b>apostles'</b>	time, teaching that faith	8, 784/ 5
saints as since the	<b>apostles'</b>	time have written upon	8, 809/ 20
death and his blessed	<b>apostles'</b>	unto our own days	8, 810/ 35
continual faith from the	<b>apostles'</b>	days unto their own	8, 811/ 17
before unto the very	<b>apostles'</b>	time, and every year	8, 940/ 29
being finished in the	<b>apostles'</b>	days, our Lord never	8, 996/ 31
this but for the	<b>apostles'</b>	time alone, or else	8, 999/ 1
no smack of any	<b>apostolic</b>	spirit, because it saith	8, 658/ 20
no smack of any	<b>apostolic</b>	spirit. And yet blasphemeth	8, 688/ 24
preserved in the See	<b>Apostolic</b>	... and as the law	8, 917/ 20
believe one holy and	<b>apostolic</b>	church." Which word "apostolic	8, 975/ 14
apostolic church." Which word "	<b>apostolic</b>	," wherefore it was put	8, 975/ 15
legate of the See	<b>Apostolic</b>	. And when he came	8, 990/ 9
also "unam sanctam et	<b>apostolicam</b>	ecclesiam"... so that except	8, 1013/ 6
this point as sore	<b>appall</b>	Tyndale in this debate	8, 643/ 5
promise you, sorely have	<b>appalled</b>	them. But then will	8, 643/ 4
changed his notable, monstrous	<b>apparel</b>	that he came in	8, 885/ 29
game-players' disguising and kings'	<b>apparel</b>	. Of this cometh gold	8, 983/ 24
at it. Then all	<b>apparitions</b>	they mock at... and	8, 626/ 9
clergy, pardie, may well	<b>appear</b>	more penitent than theirs	8, 588/ 30
the Jews may well	<b>appear</b>	to every man that	8, 612/ 24
envy toward them should	<b>appear</b>	, and the cause also	8, 625/ 17
it not only doth	<b>appear</b>	plainly by other authentic	8, 631/ 32
doth in divers places	<b>appear</b>	, and may be clearly	8, 684/ 32
some such as might	<b>appear</b>	the better. But I	8, 749/ 3
indifferent it should well	<b>appear</b>	that they could never	8, 749/ 24
their exposition it might	<b>appear</b>	that the scripture of	8, 811/ 33
sureties there found to	<b>appear</b>	before me, he went	8, 813/ 29
And so should it	<b>appear</b>	by this that whoso	8, 819/ 20
out. And so doth	<b>appear</b>	already. For he hath	8, 872/ 7
the grace and will	<b>appear</b>	so foolish that the	8, 876/ 11
may the more clearly	<b>appear</b>	concerning his tokens with	8, 883/ 29
and would make her	<b>appear</b>	much worse. And I	8, 904/ 4
of something that would	<b>appear</b>	upon the place read	8, 910/ 16
thieves and murderers, may	<b>appear</b>	by the Scripture itself	8, 919/ 33
to make this point	<b>appear</b>	well and plain by	8, 923/ 31
his false intent therein,	<b>appear</b>	as plainly unto you	8, 959/ 36
I have already made	<b>appear</b>	unto you his like	8, 959/ 37
that "the work shall	<b>appear</b>	by the fire... and	8, 968/ 12
nor so much as	<b>appear</b>	and show themselves. Howbeit	8, 990/ 24
purpose, to make it	<b>appear</b>	and be known?" What	8, 1004/ 7

considered, it shall well	<b>appear</b>	that the fullness of	8, 1006/ 16
good readers, if it	<b>appear</b>	plain unto you by	8, 1015/ 35
say, by plain Scripture	<b>appear</b>	, then is all the	8, 1016/ 2
seeth those things that	<b>appear</b>	, but God it is	8, 1023/ 26
provided... since it well	<b>appeared</b>	that were the thing	8, 590/ 25
part... as it well	<b>appeared</b>	when the faithful folk	8, 793/ 33
plainly than of late	<b>appeared</b>	and came to controlment	8, 813/ 10
virtuous men, as hath	<b>appeared</b>	by their godly living	8, 856/ 5
as by divers decretals	<b>appeareth</b>	, proceeded to the punishment	8, 586/ 28
of his purpose that	<b>appeareth</b>	proved in them all	8, 598/ 17
read. But it well	<b>appeareth</b>	that he hath read	8, 601/ 35
by the New Testament	<b>appeareth</b>	). And that there were	8, 612/ 22
wrong. And thus it	<b>appeareth</b>	, lo, that concerning the	8, 613/ 25
coming to the faith	<b>appeareth</b>	plainly by sundry places	8, 615/ 5
have been, nor (as	<b>appeareth</b>	by many plain places	8, 616/ 6
by which promises it	<b>appeareth</b>	clearly that he will	8, 622/ 18
the old holy doctors'...	<b>appeareth</b>	plainly by this: that	8, 625/ 2
the Church as plainly	<b>appeareth</b>	by many old doctors	8, 627/ 18
sects. Whereby it well	<b>appeareth</b>	that he speaketh against	8, 627/ 22
false be feigned; as	<b>appeareth</b>	by their plain false	8, 628/ 8
brabbling upon "dumb ceremonies"	<b>appeareth</b>	well upon the next	8, 632/ 18
And then it well	<b>appeareth</b>	, pardie, that the clergy	8, 632/ 27
too, by which it	<b>appeareth</b>	that all the seven	8, 633/ 11
to damnation. But it	<b>appeareth</b>	clearly what holy purpose	8, 633/ 16
them." And thus it	<b>appeareth</b>	that God careth for	8, 637/ 1
old holy saints' books	<b>appeareth</b>	. All which will Tyndale	8, 637/ 12
By all which it	<b>appeareth</b>	plainly that he both	8, 665/ 32
rest, since it well	<b>appeareth</b>	, as I have before	8, 669/ 8
of every age well	<b>appeareth</b>	) always continued therein... and	8, 670/ 2
same saints' holy books	<b>appeareth</b>	) always continued therein... and	8, 670/ 5
as by their books	<b>appeareth</b>	, openly reprove such expositions	8, 678/ 4
an unknown church it	<b>appeareth</b>	plainly that both Saint	8, 678/ 23
world. By this it	<b>appeareth</b>	plainly that though they	8, 693/ 29
Saint John than it	<b>appeareth</b>	yet. Also, because he	8, 696/ 31
Church teacheth right... as	<b>appeareth</b>	well by plain and	8, 703/ 3
thereby well and clearly	<b>appeareth</b>	, to any man that	8, 708/ 7
avoid... as it partly	<b>appeareth</b>	by Saint Jerome concerning	8, 711/ 2
where never a step	<b>appeareth</b>	he hath himself showed	8, 725/ 31
For besides that it	<b>appeareth</b>	plainly by Saint Jerome	8, 734/ 9
the Scripture; it well	<b>appeareth</b>	, I say, by Saint	8, 738/ 24
Augustine, as it plainly	<b>appeareth</b>	as well in his	8, 739/ 29
our own conformable will,	<b>appeareth</b>	plainly by clear texts	8, 747/ 10
hath the same Spirit	<b>appeareth</b>	clearly by this: that	8, 761/ 5
the faith; as it	<b>appeareth</b>	well by the old	8, 771/ 25
of Christendom, and daily	<b>appeareth</b>	yet; whereas Tyndale calleth	8, 788/ 4
process of the Bible	<b>appeareth</b>	. But, now, if they	8, 793/ 23
we vary for... as	<b>appeareth</b>	well by divers of	8, 811/ 27
of Saint Peter, as	<b>appeareth</b>	in the second chapter	8, 820/ 24
of Saint Paul plainly	<b>appeareth</b>	. And this feeling, both	8, 825/ 35
that he thus meaneth...	<b>appeareth</b>	plainly by the heresy	8, 840/ 2

taught him this lie	<b>appeareth</b>	plainly by many a	8, 840/ 5
hath taught it him	<b>appeareth</b>	plainly by that the	8, 842/ 8
have taught it him	<b>appeareth</b>	both by the Catholic	8, 842/ 36
Barnes taketh it for	<b>appeareth</b>	very well by the	8, 843/ 3
true English neither... as	<b>appeareth</b>	where he translateth "learning	8, 846/ 13
By which words it	<b>appeareth</b>	that he had good	8, 849/ 17
spot or wrinkle, as	<b>appeareth</b>	by the last point	8, 851/ 4
his position and purpose	<b>appeareth</b>	evidently true he answereth	8, 864/ 16
this while, as it	<b>appeareth</b>	, far of another fashion	8, 865/ 8
acknowledging her sins, it	<b>appeareth</b>	well that though he	8, 867/ 28
life." And thus it	<b>appeareth</b>	, as ye see, good	8, 868/ 13
more for themselves: it	<b>appeareth</b>	well, I say, therefore	8, 868/ 20
these words it well	<b>appeareth</b>	that those which are	8, 870/ 9
her. And yet it	<b>appeareth</b>	that he thinketh it	8, 873/ 7
every place take hold...	<b>appeareth</b>	by the words of	8, 882/ 17
full well. For it	<b>appeareth</b>	upon your words that	8, 893/ 14
churches is known... it	<b>appeareth</b>	by your own tale	8, 904/ 29
wrinkle. And therefore it	<b>appeareth</b>	well that this word	8, 913/ 33
pardon him. For it	<b>appeareth</b>	that the man was	8, 921/ 5
for heresy. Wherefore it	<b>appeareth</b>	that either they be	8, 927/ 24
grace than you, as	<b>appeareth</b>	well by the writings	8, 928/ 18
church unsought. But it	<b>appeareth</b>	, since he sendeth them	8, 935/ 24
Saint Chrysostom's words, then	<b>appeareth</b>	it plain (would Saint	8, 936/ 6
an accident thereunto it	<b>appeareth</b>	plainly that they which	8, 937/ 9
taken. Which thing well	<b>appeareth</b>	by the words of	8, 944/ 26
also for that it	<b>appeareth</b>	by the text that	8, 948/ 7
church." By this it	<b>appeareth</b>	that Barnes meaneth that	8, 949/ 8
point against him, as	<b>appeareth</b>	expressly in many of	8, 953/ 22
For in these words	<b>appeareth</b>	that the Catholic Church	8, 954/ 21
their heresy was this...	<b>appeareth</b>	plainly both in the	8, 964/ 22
readers, in conclusion, it	<b>appeareth</b>	plainly between them and	8, 1000/ 29
but one. Finally, it	<b>appeareth</b>	plainly also that the	8, 1001/ 13
own fellows. Whereby it	<b>appeareth</b>	well that all their	8, 1003/ 20
speak it. For it	<b>appeareth</b>	, as I have declared	8, 1005/ 39
again that since it	<b>appeareth</b>	by Scripture that they	8, 1007/ 28
holy church. Whereby it	<b>appeareth</b>	that known particular churches	8, 1014/ 19
assistance unto them, as	<b>appeareth</b>	by all the whole	8, 1016/ 14
together is Christ's church	<b>appeareth</b>	by all the places	8, 1019/ 18
they babble, it plainly	<b>appeareth</b>	that the church of	8, 1021/ 13
judges! And therefore it	<b>appeareth</b>	plainly that Saint Paul's	8, 1022/ 23
chief. And it clearly	<b>appeareth</b>	that since he there	8, 1024/ 26
no difficulty nor hardness	<b>appearing</b>	thereupon but that by	8, 997/ 10
exposition of Scripture that	<b>appertaineth</b>	thereto, the very fastness	8, 668/ 21
but for the insatiable	<b>appetite</b>	of the fulfilling the	8, 793/ 4
mine eye for an	<b>apple</b>	if he find it	8, 733/ 3
more like than an	<b>apple</b>	to an oyster. Now	8, 807/ 22
not frowardly resisting, but	<b>appliable</b>	unto his motion. And	8, 746/ 32
and with willing and	<b>appliable</b>	minds should by the	8, 753/ 15
to assign, and so	<b>applied</b>	as himself list to	8, 647/ 22
examples he meaneth and	<b>apply</b>	those examples also to	8, 647/ 1

as himself list to	<b>apply</b>	them. And surely if	8, 647/ 23
in well using and	<b>applying</b>	convenient occasions toward it	8, 889/ 26
if Christ did not	<b>appoint</b>	Saint Peter for the	8, 1011/ 4
paynim judges, they should	<b>appoint</b>	for judges of their	8, 1022/ 20
an unknown company should	<b>appoint</b>	unknown judges! And therefore	8, 1022/ 22
goodness of God hath	<b>appointed</b>	such a reward thereto	8, 634/ 1
Aaron, whom God had	<b>appointed</b>	for their governors; whereof	8, 793/ 19
do satisfaction and penance...	<b>appointed</b>	him by the priest	8, 867/ 33
bad; and then he	<b>appointed</b>	Saint Peter for his	8, 1010/ 18
at the least he	<b>appointed</b>	Saint Peter with others	8, 1011/ 6
earth as Friar Barnes	<b>appointeth</b>	us, so sanctified in	8, 851/ 22
as holy Friar Barnes	<b>appointeth</b>	: pure and clean, without	8, 912/ 31
from time to time	<b>appointeth</b>	for to teach them	8, 998/ 27
his dedication and special	<b>appointment</b>	unto his holy ministracion	8, 853/ 19
feeling" faith, a little	<b>appose</b>	him therein. I ask	8, 820/ 20
well, if himself were	<b>apposed</b>	, affirm to be very	8, 710/ 9
cause them to be	<b>apprehended</b>	and taken, and their	8, 879/ 25
Saint Augustine rehearse and	<b>approve</b>	; whereby men may well	8, 734/ 29
not only the known,	<b>approved</b>	virtue of their living	8, 722/ 12
of the same church	<b>approved</b>	. Saint Augustine also, in	8, 739/ 38
and doctrine, God hath	<b>approved</b>	and testified to the	8, 805/ 19
but also received and	<b>approved</b>	as part of the	8, 872/ 25
they were both Christ's	<b>approved</b>	apostles? For though ye	8, 895/ 17
been condemned, but, rather,	<b>approved</b>	and allowed for good	8, 940/ 2
open miracles allowed and	<b>approved</b>	against the said Henry	8, 989/ 18
the scripture of Christ	<b>approveth</b>	it for lawful, and	8, 811/ 34
to pope nor cardinal,	<b>archbishop</b>	nor bishop, abbot nor	8, 838/ 21
of London, or the	<b>Archbishop</b>	of Canterbury the whole	8, 911/ 1
I say, provincial patriarchs,	<b>archbishops</b>	, or metropolitans, or by	8, 577/ 14
deacons, archdeacons, bishops and	<b>archbishops</b>	," etc. My lords, I	8, 983/ 30
he saith "bishops and	<b>archbishops</b>	"?What holiness doth he	8, 983/ 34
a gulden unto the	<b>archdeacon</b>	shall freely and quietly	8, 584/ 19
nor prior, deacon nor	<b>archdeacon</b>	, parson nor vicar, to	8, 838/ 22
large upon all bishops,	<b>archdeacons</b>	, and other spiritual officers	8, 586/ 23
the Church... as deacons,	<b>archdeacons</b>	, bishops and archbishops," etc	8, 983/ 29
they be, as deans,	<b>archdeacons</b>	," etc.), Barnes hath translated	8, 987/ 8
of the Church deacons,	<b>archdeacons</b>	," etc.; and these words	8, 987/ 9
perceived that Manichaeus, their	<b>archheretic</b>	, was the very apostle	8, 744/ 32
such as those malicious	<b>archheretics</b>	deceive; and them whose	8, 609/ 1
he speaketh against those	<b>archheretics</b>	which against the one	8, 627/ 23
bosoms full. For their	<b>archheretics</b>	account themselves for the	8, 638/ 11
and chastity, as their	<b>archheretics</b>	teach in gluttony, despoiling	8, 639/ 9
that the headmasters, the	<b>archheretics</b>	of all their sects	8, 836/ 11
them amend; whereas those	<b>archheretics</b>	Friar Luther and Friar	8, 836/ 23
his fellows both the	<b>archheretics</b>	and brethren of his	8, 842/ 30
to me, "I will	<b>argue</b>	like and make you	8, 605/ 21
and then did thereupon	<b>argue</b>	thus, in effect: that	8, 939/ 7
More Now let us	<b>argue</b>	like. A false Jew	8, 974/ 22
will here object and	<b>argue</b>	that the evil angels	8, 1007/ 16
a false Jew have	<b>argued</b>	that Christ had not	8, 974/ 27

as already be debated,	<b>argued</b>	, and proved in mine	8, 995/ 19
the true. And Tyndale	<b>argueth</b>	the contrary way... and	8, 672/ 33
bread, or as Tyndale	<b>argueth</b>	it, starch instead of	8, 709/ 37
Friar Barnes' heresy that	<b>argueth</b>	, upon that article of	8, 982/ 34
which for that article	<b>argueth</b>	against Helvidius the heretic	8, 1005/ 11
Saint Augustine in this	<b>arguing</b>	reprove the living of	8, 738/ 27
Defense of the First	<b>Argument</b>	against Tyndale Tyndale The	8, 599/ 2
good, then is this	<b>argument</b>	so too. For they	8, 601/ 30
out with a "like"	<b>argument</b>	of his own making	8, 601/ 34
now by a like-formed	<b>argument</b>	so shortly and so	8, 602/ 24
assoil it with this	<b>argument</b>	that Tyndale here frameth	8, 604/ 3
or else shall his	<b>argument</b>	and his example be	8, 604/ 15
me... and maketh an	<b>argument</b>	and an example of	8, 606/ 11
to assoil that one	<b>argument</b>	by which the known	8, 669/ 38
now perceiving the King's	<b>argument</b>	in that point so	8, 676/ 3
of God. By this	<b>argument</b>	, lo, the King's Highness	8, 677/ 38
have seen that his	<b>argument</b>	would so soon be	8, 681/ 9
reason with the Jews'	<b>argument</b>	, as Tyndale now doth	8, 683/ 2
such wise maketh his	<b>argument</b>	as it both may	8, 738/ 29
the other. And this	<b>argument</b>	is made more strong	8, 738/ 32
promised, never fail... the	<b>argument</b>	of Saint Augustine for	8, 738/ 34
did in the same	<b>argument</b>	. For the paynims passed	8, 768/ 2
good Christian people Tyndale's	<b>argument</b>	none other than even	8, 769/ 11
solution of the second	<b>argument</b>	made for the Catholic	8, 773/ 8
we go is the	<b>argument</b>	which Tyndale would seem	8, 801/ 26
is to say, the	<b>argument</b>	by which we prove	8, 801/ 27
solution to the first	<b>argument</b>	... and that therefore they	8, 817/ 9
to put out all	<b>argument</b>	, I shall shortly strain	8, 824/ 4
he would avoid that	<b>argument</b>	that clearly proveth the	8, 828/ 14
the contrary. For this	<b>argument</b>	by which the known	8, 828/ 20
the very church... which	<b>argument</b>	Tyndale hath all this	8, 828/ 21
together. What manner an	<b>argument</b>	doth Friar Barnes call	8, 883/ 6
faith in derision? This	<b>argument</b>	is so foolish that	8, 883/ 14
simple and an unwise	<b>argument</b>	, what time, to prove	8, 939/ 2
Whoso consider well this	<b>argument</b>	of his, and many	8, 939/ 17
were not only for	<b>argument</b>	supposed, but were so	8, 939/ 27
known person. And this	<b>argument</b>	, in a manner, made	8, 974/ 29
will nothing hurt mine	<b>argument</b>	. For yet shall they	8, 1006/ 26
they were. To this	<b>argument</b>	they will give two	8, 1010/ 9
the first is an	<b>argument</b>	often made by Saint	8, 1030/ 13
church of Christ. This	<b>argument</b>	hath Tyndale sore labored	8, 1030/ 24
against Tyndale Tyndale The	<b>Arguments</b>	Wherewith the Pope Would	8, 599/ 5
wen that those two	<b>arguments</b>	were like. For remember	8, 604/ 4
some of his own	<b>arguments</b>	wherewith he would impugn	8, 676/ 7
his other heresies, an	<b>Arian</b>	too else must he	8, 933/ 15
who, saving that an	<b>Arian</b>	he was." Now, if	8, 936/ 5
authentic stories, that the	<b>Arians</b>	did and were shamefully	8, 684/ 14
For so would the	<b>Arians</b>	have seemed to be	8, 933/ 28
that heresy of the	<b>Arians</b>	was almost overwhelmed, and	8, 934/ 1
Hilary written against the	<b>Arians</b>	, which are these... Barnes	8, 954/ 4

it not. But the	<b>Arians</b>	, that were heretics, as	8, 954/ 25
ever have done, the	<b>Arians</b>	and every other sect	8, 1033/ 16
be laid to the	<b>Arians'</b>	charge?Your own friends	8, 954/ 14
they shall never well	<b>arise</b>	and walk upright, while	8, 677/ 7
when the body shall	<b>arise</b>	again and be glorified	8, 755/ 6
peradventure upon that question	<b>arise</b>	another question, that is	8, 802/ 10
righteous man and shall	<b>arise</b>	again." And therefore this	8, 845/ 1
if they suffer heretics	<b>arise</b>	and remain among themselves	8, 953/ 15
tell them that there	<b>arise</b>	many doubts upon the	8, 997/ 2
points great doubts there	<b>arise</b>	many. In this question	8, 997/ 5
there would contentious heretics	<b>arise</b>	, and bring all such	8, 1022/ 35
heretics or schismatics have	<b>arisen</b>	, either have they by	8, 669/ 17
time, some at another,	<b>arisen</b>	and reared themselves against	8, 670/ 14
of these sects be	<b>arisen</b>	and gone out of	8, 670/ 27
many sects of heretics	<b>arisen</b>	and sprung up therein	8, 934/ 25
newly begun nor yet	<b>arisen</b>	of naught, but risen	8, 1026/ 27
upon the debating thereof,	<b>arisseth</b>	all the variance. Which	8, 668/ 8
and urgent causes manifestly	<b>arising</b>	upon the false, malicious	8, 710/ 25
done the churches of	<b>Arius</b>	, Helvidius, Pelagius, or Manichaeus	8, 607/ 24
Valentinus,	<b>Arius</b>	, Jovinian, Helvidius, Eunomius, Marcion	8, 694/ 34
Valentinus Heretic, Eunomius Heretic,	<b>Arius</b>	Heretic, Marcion Heretic, Montanus	8, 728/ 4
pronounced and declared against	<b>Arius</b>	, and all his adherents	8, 954/ 32
very church! as the	<b>ark</b>	of Noah was the	8, 777/ 4
Noah's flood carried the	<b>ark</b>	up to the higher	8, 976/ 34
she found without the	<b>ark</b>	. She is only that	8, 977/ 1
Old Testament, with the	<b>ark</b>	of Noah, and the	8, 1016/ 7
and maketh flesh his	<b>arm</b>	, " that is to say	8, 743/ 14
and maketh flesh his	<b>arm</b>	, " that is to say	8, 763/ 7
do make flesh their	<b>arm</b>	and not every man	8, 763/ 26
believe not with their	<b>arm</b>	, pardie... but as they	8, 763/ 28
and lie in his	<b>arms</b>	and keep him warm	8, 637/ 21
commanded thereto by Moses,	<b>arose</b>	and went with him	8, 793/ 34
might, nor by exterior	<b>array</b>	; not by gold nor	8, 837/ 14
might," nor by "exterior	<b>array</b>	, " nor by "gold and	8, 839/ 20
he speaketh of "gorgeous	<b>array</b>	, " of "harlots' decking," of	8, 983/ 35
Antichrist. They go gorgeously	<b>arrayed</b>	of our Lord's goods	8, 983/ 21
he, then?Thou that	<b>art</b>	unlearned?Thou that canst	8, 668/ 9
then thou, pardie, that	<b>art</b>	unlearned shalt perceive it	8, 668/ 11
offer to God, thou	<b>art</b>	wholly excused. For it	8, 691/ 30
make satisfaction. And yet	<b>art</b>	thou but loosed from	8, 692/ 5
And therefore when thou	<b>art</b>	asked why thou believest	8, 774/ 10
without any deadly sin) "	<b>art</b>	worse than the devil	8, 785/ 22
And therefore when thou	<b>art</b>	asked why thou believest	8, 801/ 21
quod I, "but why	<b>art</b>	thou such a naughty	8, 816/ 9
thou that spokest thus,	<b>art</b>	thou without spot or	8, 961/ 11
Pelagiane vel Caelestiane?" ("Where	<b>art</b>	thou, heretic Pelagian or	8, 964/ 2
called holy, saying, "Thou	<b>art</b>	a people holy unto	8, 1019/ 27
and ask him first, "	<b>Art</b>	thou a Catholic man	8, 1027/ 24
holy man asked another, "	<b>Art</b>	thou Catholic?" what meant	8, 1027/ 36
me seemeth, one great	<b>article</b>	of the faith. That	8, 753/ 32

the gift of that	<b>article</b>	, upon which, by the	8, 753/ 33
not believing of any	<b>article</b>	, but if he first	8, 798/ 7
the same person any	<b>article</b>	of belief or not	8, 802/ 12
without Scripture, as the	<b>article</b>	of the perpetual virginity	8, 809/ 25
himself hath in that	<b>article</b>	confessed the contrary before	8, 809/ 28
now, no longer, any	<b>article</b>	of the faith because	8, 827/ 27
Wherefore, we believe that	<b>article</b>	by faith that Holy	8, 861/ 2
then were it none	<b>article</b>	of the faith. And	8, 861/ 5
as himself rehearseth his	<b>article</b>	, these were his words	8, 944/ 36
I am sure his	<b>article</b>	as himself rehearseth it	8, 945/ 6
and it is an	<b>article</b>	of our faith... and	8, 956/ 14
mercy, and believe every	<b>article</b>	of the right faith	8, 957/ 26
Wherefore, we believe this	<b>article</b>	by faith that Holy	8, 974/ 17
then were it none	<b>article</b>	of the faith. More	8, 974/ 20
Christ must be an	<b>article</b>	of the faith; ergo	8, 974/ 24
that exposition of that	<b>article</b>	, abide and be conversant	8, 982/ 28
that argueth, upon that	<b>article</b>	of the Creed, that	8, 982/ 34
Jerome, which for that	<b>article</b>	argueth against Helvidius the	8, 1005/ 11
since they believe that	<b>article</b>	not for the Scripture	8, 1005/ 15
unknown church believeth that	<b>article</b>	that they find not	8, 1005/ 33
may clearly prove the	<b>article</b>	as peradventure they may	8, 1005/ 35
to come, that this	<b>article</b>	is proved by Scripture	8, 1006/ 23
they have in this	<b>article</b>	believed some known church	8, 1006/ 32
plain places and general	<b>articles</b>	of the faith which	8, 644/ 28
the Scripture and the	<b>articles</b>	of the faith, with	8, 644/ 34
clean contrary. The "general	<b>articles</b>	of the faith" which	8, 645/ 18
the church" by the	<b>articles</b>	of the faith, if	8, 645/ 27
the faith, if those	<b>articles</b>	be brought in as	8, 645/ 28
need. For the general	<b>articles</b>	be those that thou	8, 645/ 33
he meaneth by "general	<b>articles</b>	"; for we call general	8, 646/ 21
for we call general	<b>articles</b>	those that the general	8, 646/ 22
which he calleth general	<b>articles</b>	. For the general church	8, 646/ 25
part of the general	<b>articles</b>	" which articles Tyndale saith	8, 646/ 26
the general articles" which	<b>articles</b>	Tyndale saith be false	8, 646/ 27
he saith "such general	<b>articles</b>	as thou findest in	8, 646/ 28
himself... and by "general	<b>articles</b>	" those articles that he	8, 647/ 18
by "general articles" those	<b>articles</b>	that he calleth general	8, 647/ 19
in Scripture" all those	<b>articles</b>	, and only those, that	8, 647/ 20
of the same necessary	<b>articles</b>	that the old holy	8, 650/ 12
things like. Which false	<b>articles</b>	to be true, he	8, 656/ 26
sects, as well in	<b>articles</b>	of the faith and	8, 663/ 22
his fellow in great	<b>articles</b>	of the faith, and	8, 728/ 11
found out for the	<b>articles</b>	of his heresies, not	8, 752/ 1
of all the other	<b>articles</b>	depend... and none other	8, 753/ 35
of these points and	<b>articles</b>	that Christ will have	8, 780/ 13
right in all the	<b>articles</b>	should ween that therefore	8, 780/ 25
the belief of the	<b>articles</b>	of the Christian faith	8, 781/ 17
knoweth, believe some such	<b>articles</b>	as we do without	8, 782/ 1
ourselves to believe the	<b>articles</b>	of Christ's faith by	8, 797/ 22
us in those other	<b>articles</b>	ask this good scholar	8, 804/ 24

of Tyndale, in these	<b>articles</b>	of his "feeling faith	8, 806/ 1
historical" faith in the	<b>articles</b>	of faith, he putteth	8, 818/ 1
the knowledge of the	<b>articles</b>	of the faith by	8, 827/ 31
no longer, now, the	<b>articles</b>	of his faith for	8, 827/ 35
diversely determined. But in	<b>articles</b>	of faith, as necessary	8, 923/ 23
of faith, as necessary	<b>articles</b>	to be believed, Friar	8, 923/ 23
forth, in such other	<b>articles</b>	as far out of	8, 928/ 10
in one of the	<b>articles</b>	which was laid against	8, 944/ 30
is this: the common	<b>articles</b>	of the faith be	8, 1004/ 15
before. But then, those	<b>articles</b>	must some man teach	8, 1004/ 22
he that teacheth these	<b>articles</b>	, or delivereth this creed	8, 1004/ 28
that should teach those	<b>articles</b>	, or deliver the creed	8, 1004/ 33
the belief of other	<b>articles</b>	if he had never	8, 1005/ 6
thing can of itself	<b>ascend</b>	upward. And then, the	8, 604/ 37
millstone may not do)	<b>ascend</b>	higher from the lowest	8, 605/ 11
again from death, and	<b>ascend</b>	up to me, and	8, 881/ 27
rage... the fumes whereof	<b>ascended</b>	so hot up to	8, 921/ 7
from the innermost is	<b>ascending</b>	... and to go inward	8, 605/ 13
else to impute and	<b>ascribe</b>	the manner and condition	8, 588/ 18
blasphemously to impute and	<b>ascribe</b>	unto Christ that he	8, 1024/ 7
a book which is	<b>ascribed</b>	unto Saint Chrysostom, to	8, 685/ 9
are in such wise	<b>ascribed</b>	for the sons of	8, 756/ 18
his own conscience he	<b>ascribeth</b>	that work to Saint	8, 933/ 11
would have been yet	<b>ashamed</b>	to think upon. If	8, 626/ 20
some that be peradventure	<b>ashamed</b>	to offer themselves and	8, 701/ 15
that we should be	<b>ashamed</b>	of every reason that	8, 769/ 32
noddypoll idiot might be	<b>ashamed</b>	to say it... or	8, 775/ 31
as he may be	<b>ashamed</b>	so far against the	8, 808/ 36
sects would have been	<b>ashamed</b>	to see it among	8, 832/ 37
God, and make them	<b>ashamed</b>	that have not of	8, 834/ 17
when he waxed after	<b>ashamed</b>	of himself (because he	8, 845/ 34
foolish that he is	<b>ashamed</b>	to tell all his	8, 873/ 10
liveth, he may be	<b>ashamed</b>	thereof. For they not	8, 905/ 35
have been full sore	<b>ashamed</b>	to handle this matter	8, 952/ 21
heretics... nor is not	<b>ashamed</b>	of the contumelies of	8, 953/ 29
and Barnes be both	<b>ashamed</b>	thereof. For well ye	8, 1002/ 27
God, and make them	<b>ashamed</b>	that have not of	8, 1022/ 28
have done penance in	<b>ashes</b>	and shirts of hair	8, 747/ 14
tilt. And therefore drawing	<b>aside</b>	and flitting from the	8, 579/ 8
wise tale. For setting	<b>aside</b>	the question whether the	8, 594/ 8
while all other marks	<b>aside</b>	, of which there are	8, 623/ 25
part of their own	<b>aside</b>	for themselves. Then might	8, 635/ 7
to reject and set	<b>aside</b>	for naught. And thus	8, 708/ 1
withal and shift himself	<b>aside</b>	he proveth us never	8, 763/ 1
here, that setteth it	<b>aside</b>	for naught, as the	8, 834/ 23
and shift the truth	<b>aside</b>	. Ye wot well first	8, 995/ 38
sin again: we will	<b>ask</b>	him whereby knoweth he	8, 588/ 23
with "dumb ceremonies." Yet	<b>ask</b>	I Tyndale here again	8, 631/ 37
the sacraments. Yet I	<b>ask</b>	Tyndale again, which church	8, 632/ 20
than he, and would	<b>ask</b>	him of whom he	8, 643/ 16

scripture we will then	<b>ask</b>	him whereby he can	8, 652/ 20
be a receiver, would	<b>ask</b>	him counsel how he	8, 654/ 24
pope." And if thou	<b>ask</b>	by what means the	8, 692/ 8
the men themselves and	<b>ask</b>	them. Now, if Tyndale	8, 715/ 8
Now, therefore, when they	<b>ask</b>	us how we know	8, 717/ 29
the scripture of God...	<b>ask</b>	them how John the	8, 717/ 30
come among them and	<b>ask</b>	where were any Catholic	8, 735/ 31
patiently what I shall	<b>ask</b>	you. I believe not	8, 736/ 34
ye bring forth. "I	<b>ask</b>	you, therefore, who is	8, 736/ 37
Tyndale And when they	<b>ask</b>	whether we received the	8, 741/ 12
before. And when they	<b>ask</b>	whether we believe not	8, 741/ 14
heart. And if he	<b>ask</b>	who wrote it... answer	8, 774/ 14
God. And if he	<b>ask</b>	how thou camest first	8, 774/ 15
God. And if he	<b>ask</b>	whether thou believest it	8, 774/ 18
We will therefore never	<b>ask</b>	Tyndale the question, nor	8, 791/ 1
it. But let us	<b>ask</b>	Saint Augustine the question	8, 791/ 4
unto him therein, and	<b>ask</b>	him how he knoweth	8, 800/ 11
that no man can	<b>ask</b>	any farther. For lo	8, 801/ 18
Master Tyndale himself. I	<b>ask</b>	his disciple, therefore, this	8, 802/ 18
answered. Then will I	<b>ask</b>	him one question or	8, 802/ 28
heart. And if he	<b>ask</b>	who wrote it... answer	8, 802/ 35
God. And if he	<b>ask</b>	how thou camest first	8, 803/ 1
God. And if he	<b>ask</b>	whether thou believest it	8, 803/ 4
so: I will therefore	<b>ask</b>	this good scholar of	8, 803/ 30
he: then will I	<b>ask</b>	him wherefore he doth	8, 804/ 9
in those other articles	<b>ask</b>	this good scholar of	8, 804/ 24
of bread: I shall	<b>ask</b>	him, I say, therefore	8, 804/ 33
by preaching. Then I	<b>ask</b>	him by whose preaching	8, 805/ 5
all... and when we	<b>ask</b>	wherefore he believeth either	8, 812/ 10
every man that will	<b>ask</b>	us wherefore we hope	8, 812/ 26
hand: I demand and	<b>ask</b>	of Tyndale, therefore, how	8, 817/ 14
oppose him therein. I	<b>ask</b>	him, therefore: At such	8, 820/ 22
bliss of heaven. Now	<b>ask</b>	I, therefore, Tyndale: Which	8, 822/ 14
faith. Now ye will	<b>ask</b>	, peradventure, "What then?" and	8, 824/ 15
is herself invisible." Then	<b>ask</b>	we him what is	8, 845/ 13
fool forgotten before to	<b>ask</b>	you. In the inn	8, 877/ 16
one among them. Yet	<b>ask</b>	I Friar Barnes farther	8, 880/ 4
nor so much as	<b>ask</b>	a question among the	8, 902/ 25
would learn, let them	<b>ask</b>	it of their own	8, 902/ 27
nor of whom to	<b>ask</b>	for it, nor so	8, 915/ 15
in Scripture, he would	<b>ask</b>	them why they be	8, 932/ 32
a man may lawfully	<b>ask</b>	his own good before	8, 945/ 2
a green. But I	<b>ask</b>	Friar Barnes whether Christ	8, 951/ 3
acknowledge his sins and	<b>ask</b>	mercy, and believe every	8, 957/ 25
acknowledge his sins, and	<b>ask</b>	mercy, and for lack	8, 957/ 33
acknowledge our sins, and	<b>ask</b>	mercy, and believe only	8, 958/ 32
its sins." But then	<b>ask</b>	we Friar Barnes of	8, 973/ 2
earth. Then will we	<b>ask</b>	him whether our matter	8, 973/ 6
Now, if Friar Barnes	<b>ask</b>	me how I prove	8, 975/ 29
saving that it would	<b>ask</b>	more time and labor	8, 993/ 14

the Scripture. And we	<b>ask</b>	them how we shall	8, 997/ 3
fain walk. And we	<b>ask</b>	them, therefore, whether notwithstanding	8, 998/ 22
whatsoever they say. Then	<b>ask</b>	we them farther, whether	8, 998/ 37
to die therefor. Then	<b>ask</b>	we them whether that	8, 999/ 8
we somewhat lower, and	<b>ask</b>	them whether they with	8, 999/ 37
unknown. But then I	<b>ask</b>	them wherefore they think	8, 1005/ 8
this answer will we	<b>ask</b>	them whether the flock	8, 1012/ 1
his church), we must	<b>ask</b>	these folk that are	8, 1012/ 25
of. But then we	<b>ask</b>	them again: the church	8, 1019/ 10
with him, demand and	<b>ask</b>	him first, "Art thou	8, 1027/ 24
man not let to	<b>ask</b>	of him whom he	8, 1027/ 27
every man that would	<b>ask</b>	him, and that the	8, 1032/ 24
Huessgen), if they be	<b>asked</b>	whether the lechery between	8, 589/ 1
abroad, and to be	<b>asked</b>	who told them the	8, 592/ 9
that the question is	<b>asked</b>	for none other cause	8, 654/ 20
you, was demanded and	<b>asked</b>	whether it were enough	8, 701/ 8
poor men when they	<b>asked</b>	, nor where we found	8, 701/ 18
therefore when thou art	<b>asked</b>	why thou believest that	8, 774/ 11
of whom when one	<b>asked</b>	what that man were	8, 790/ 6
therefore when thou art	<b>asked</b>	why thou believest that	8, 801/ 21
everything that may be	<b>asked</b>	him... the whole effect	8, 803/ 14
one. And then I	<b>asked</b>	him again of one	8, 814/ 19
any favor then I	<b>asked</b>	him whether Bristol were	8, 814/ 26
councils, if he had	<b>asked</b>	and followed any wise	8, 872/ 4
thus: "Whereas we have	<b>asked</b>	each of you, "Believest	8, 981/ 36
of the flesh?" we	<b>asked</b>	you not, after that	8, 982/ 1
that one holy man	<b>asked</b>	another, "Art thou Catholic	8, 1027/ 36
For if he had	<b>asked</b>	him these two questions	8, 1028/ 7
that unto the question	<b>asked</b>	him whether he were	8, 1028/ 11
true. And when he	<b>asketh</b>	how thou knowest that	8, 774/ 13
true. And when he	<b>asketh</b>	how thou knowest that	8, 802/ 33
of Christ, and therefore	<b>asketh</b>	Barnes whether he shall	8, 949/ 15
when he dieth, and	<b>asketh</b>	mercy, shall be forthwith	8, 966/ 18
of her sins, and	<b>asking</b>	mercy for them, God	8, 864/ 20
acknowledging her sins and	<b>asking</b>	mercy for them... and	8, 958/ 4
of their sins and	<b>asking</b>	of mercy, were sufficient	8, 958/ 16
of their sin, and	<b>asking</b>	mercy, and by prayer	8, 965/ 8
all his acknowledging, and	<b>asking</b>	mercy, too, go from	8, 966/ 1
still, as Luther saith,	<b>asleep</b>	. And therefore Tyndale, lest	8, 582/ 32
which they had brought	<b>asleep</b>	, wherewith we confound their	8, 774/ 29
which they had brought	<b>asleep</b>	, wherewith we confound their	8, 805/ 28
the Church "had brought	<b>asleep</b>	," wherewith he saith that	8, 807/ 24
fall in disputing, those	<b>aspen</b>	leaves of theirs would	8, 902/ 30
meeteth... nor a rude	<b>ass</b>	to make his rude	8, 833/ 11
mastery to make an	<b>ass</b>	to be of the	8, 861/ 15
very horse," nor "an	<b>ass</b>	" and "a very ass	8, 1013/ 25
ass" and "a very	<b>ass</b>	" we shall tell him	8, 1013/ 26
apishness, and all his	<b>ass-headed</b>	exclamations, and all his	8, 833/ 15
faith a marvelous sore	<b>assault</b>	... Tyndale What a multitude	8, 791/ 33
maketh his assays and	<b>assaults</b>	here thereat... and loseth	8, 676/ 5

live." Then, for an	<b>assay</b>	, I thought of his	8, 814/ 18
so many lies to	<b>assay</b>	him with some one	8, 814/ 18
and ever make an	<b>assay</b>	and a trial of	8, 871/ 17
they will, I ween,	<b>assay</b>	to steal away in	8, 1004/ 10
God's hand, they have	<b>assayed</b>	to get help and	8, 608/ 19
be contrary turned I	<b>assayed</b>	them, therefore, every way	8, 908/ 37
that he maketh his	<b>assays</b>	and assaults here thereat	8, 676/ 5
cannot know another to	<b>assemble</b>	about election and choice	8, 668/ 27
number as conveniently might	<b>assemble</b>	... and the same, though	8, 938/ 19
neither preacher nor people	<b>assembled</b>	to preach unto, nor	8, 617/ 23
by the whole clergy	<b>assembled</b>	together... yea, and by	8, 618/ 32
condemned, both in great	<b>assembled</b>	councils, and by their	8, 625/ 4
determination of the Church	<b>assembled</b>	for such causes in	8, 715/ 3
the whole universal church	<b>assembled</b>	, this matter were proposed	8, 925/ 26
Spirit when they were	<b>assembled</b>	so many in such	8, 938/ 11
the whole Christian people	<b>assembled</b>	at a general council	8, 938/ 29
if the council were	<b>assembled</b>	of all. If Friar	8, 940/ 9
Christendom lawfully called and	<b>assembled</b>	together, that though they	8, 941/ 4
they had been all	<b>assembled</b>	there together on a	8, 941/ 7
this world, and all	<b>assembled</b>	together; yet might they	8, 950/ 13
divers councils and great	<b>assemblies</b>	of holy, virtuous fathers	8, 586/ 4
can be no such	<b>assembly</b>	; for no man can	8, 617/ 26
present in a certain	<b>assembly</b>	of personages, both of	8, 701/ 4
knew of a certain	<b>assembly</b>	of theirs in Holborn	8, 814/ 28
using yourselves at your	<b>assembly</b>	to God's board, ye	8, 854/ 20
of that their present	<b>assembly</b>	encumber him with her	8, 884/ 28
it, yet the whole	<b>assembly</b>	doth but represent the	8, 921/ 18
till all the whole	<b>assembly</b>	were agreed so fully	8, 922/ 28
we have a full	<b>assembly</b>	of the whole Church	8, 924/ 33
and to that whole	<b>assembly</b>	, that they were come	8, 937/ 15
And that such an	<b>assembly</b>	so gathered together should	8, 937/ 27
of such a whole	<b>assembly</b>	at a general council	8, 938/ 31
also, that the due	<b>assembly</b>	of certain parts representing	8, 940/ 33
they came to one	<b>assembly</b>	together... look what strength	8, 941/ 29
of reason into the	<b>assent</b>	and obedience of faith	8, 778/ 17
than only an undoubted	<b>assent</b>	and adhesion thereunto: then	8, 825/ 19
thing by the common	<b>assent</b>	and experience of the	8, 940/ 35
will working with God	<b>assented</b>	unto it, so shall	8, 748/ 12
famous book of the	<b>Assertion</b>	of the Sacraments, strained	8, 675/ 31
likened them to bulls,	<b>asses</b>	, and apes, and the	8, 831/ 23
them bulls, apes, and	<b>asses</b>	, and abominable harlots and	8, 832/ 21
that himself list to	<b>assign</b>	, and so applied as	8, 647/ 22
you? or by them	<b>assign</b>	out where the church	8, 838/ 3
ye depart hence, to	<b>assign</b>	some means, and show	8, 884/ 39
Then would he peradventure	<b>assign</b>	her some specially sped	8, 886/ 36
Church which ye do	<b>assign</b>	might be perceived and	8, 891/ 22
the same, because we	<b>assign</b>	"the church" to be	8, 962/ 16
of themselves, they must	<b>assign</b>	us some other cause	8, 1002/ 17
so. Let them, then,	<b>assign</b>	that cause. Ye see	8, 1002/ 20
to seek it yet	<b>assign</b>	they no cause wherefore	8, 1002/ 35

all do these folk	<b>assign</b>	the successor of that	8, 1033/ 24
And of this cause	<b>assigned</b>	, they see well themselves	8, 1003/ 6
each of them hath	<b>assigned</b>	a diverse church from	8, 1003/ 19
church that might be	<b>assigned</b>	. Ergo, but if ye	8, 1029/ 34
feeling faith as he	<b>assigneth</b>	. For else maketh Tyndale	8, 763/ 14
a diverse way, and	<b>assigneth</b>	a diverse church, never	8, 829/ 1
church which Barnes here	<b>assigneth</b>	is all pure and	8, 844/ 23
church is that he	<b>assigneth</b>	, of only so pure	8, 857/ 13
which of them all	<b>assigneth</b>	me the very, true	8, 895/ 29
99 Sermon, which he	<b>assigneth</b>	, but also 96, 69	8, 908/ 38
as this faithless friar	<b>assigneth</b>	... that is, only those	8, 913/ 5
own church which himself	<b>assigneth</b>	, though she cannot err	8, 915/ 20
that our Master, Christ,	<b>assigneth</b>	there, the which is	8, 945/ 17
universal church that Barnes	<b>assigneth</b>	that is to wit	8, 949/ 32
neither Tyndale nor Barnes	<b>assigneth</b>	any cause. And I	8, 1002/ 21
this matter before them,	<b>assigneth</b>	a cause, and saith	8, 1002/ 23
incursum et daemonio meridiano,"	<b>assigning</b>	to every one of	8, 988/ 3
by governors of his	<b>assignment</b>	, by true prophets, true	8, 613/ 20
would not fail to	<b>assist</b>	them with his Holy	8, 938/ 11
plenteous promises of his	<b>assistance</b>	with his Holy Spirit	8, 616/ 35
of God concerning his	<b>assistance</b>	and preserving were not	8, 617/ 35
by his own perpetual	<b>assistance</b>	and presence with his	8, 657/ 4
his own grace and	<b>assistance</b>	, which he promised should	8, 856/ 8
and learned, have the	<b>assistance</b>	of Christ and his	8, 999/ 11
that have that perpetual	<b>assistance</b>	of Christ and his	8, 999/ 26
congregation in which that	<b>assistance</b>	is, and by that	8, 1000/ 7
is, and by that	<b>assistance</b>	, that faithful, true, perfect	8, 1000/ 7
promises and gave his	<b>assistance</b>	, were all continually good	8, 1016/ 11
he gave his continual	<b>assistance</b>	unto them, as appeareth	8, 1016/ 13
so be present and	<b>assistant</b>	forever, himself and his	8, 613/ 11
Spirit of God is	<b>assistant</b>	and will not suffer	8, 942/ 21
whom Christ is perpetually	<b>assistant</b>	, and whom he leadeth	8, 999/ 19
Holy Spirit is evermore	<b>assistant</b>	to lead them into	8, 999/ 30
hath promised to be	<b>assistant</b>	here in earth unto	8, 999/ 38
Holy Spirit is forever	<b>assistant</b>	, to teach it and	8, 1003/ 5
end of the world,	<b>assistant</b>	himself, and with himself	8, 1031/ 29
of God would have	<b>assisted</b>	them with his help	8, 799/ 21
spirit at any time	<b>assisting</b>	any of all the	8, 691/ 2
the chief head thereof,	<b>assisting</b>	it and preserving it	8, 975/ 8
pretendeth to answer and	<b>assoil</b>	the reasons with which	8, 576/ 10
say, that he will	<b>assoil</b>	all the reasons of	8, 576/ 13
would fain seem to	<b>assoil</b>	it, be as he	8, 602/ 32
he were able to	<b>assoil</b>	it with this argument	8, 604/ 2
the world beside, to	<b>assoil</b>	that one argument by	8, 669/ 38
the world beside to	<b>assoil</b>	the reason and avoid	8, 670/ 29
so fain answer and	<b>assoil</b>	, is the thing wherewith	8, 675/ 29
in such wise to	<b>assoil</b>	it after. Howbeit, if	8, 681/ 17
Tyndale would seem to	<b>assoil</b>	: that is to say	8, 801/ 26
while bumbled about to	<b>assoil</b>	... abideth in conclusion so	8, 828/ 22
in the laboring to	<b>assoil</b>	it, Tyndale hath doubly	8, 828/ 23

point, I shall therefore	<b>assoil</b>	you those allegations in	8, 857/ 10
as no man may	<b>assoil</b>	, come to a point	8, 905/ 21
Tyndale sore labored to	<b>assoil</b>	, as I have showed	8, 1030/ 24
in this tale so	<b>assoiled</b>	all the doubt that	8, 655/ 13
so this question surely	<b>assoiled</b>	by Tyndale, and openly	8, 655/ 28
that he would have	<b>assoiled</b>	is, and abideth still	8, 673/ 6
would so soon be	<b>assoiled</b>	... and that it was	8, 681/ 9
Tyndale doth now, and	<b>assoiled</b>	his reason in the	8, 681/ 21
heretic that would have	<b>assoiled</b>	his reason with the	8, 683/ 1
which solution I have	<b>assoiled</b>	, and from all wit	8, 690/ 20
all wit and reason	<b>assoiled</b>	, in my last book	8, 690/ 21
this doubt of them	<b>assoiled</b>	, and believe them therein	8, 999/ 28
twain how simply he	<b>assoileth</b>	, that shall you after	8, 576/ 15
how substantially the man	<b>assoileth</b>	the first reason, that	8, 601/ 12
wise himself that he	<b>assoileth</b>	it not afterward so	8, 676/ 10
fresh, lusty point, and	<b>assoileth</b>	all the reason in	8, 705/ 20
properly the wise man	<b>assoileth</b>	it... Tyndale If they	8, 730/ 7
even now already said	<b>assoileth</b>	, concerning the councils, all	8, 923/ 35
Barnes bringeth forth and	<b>assoileth</b>	in this fashion... Barnes	8, 942/ 37
to him in the	<b>assoiling</b>	of his reason, then	8, 681/ 20
yet be now severed	<b>asunder</b>	in doctrine and in	8, 619/ 19
sisters that never be	<b>asunder</b>	; so that whosoever hath	8, 780/ 20
and dwelling so far	<b>asunder</b>	, should so often, though	8, 937/ 34
true while they were	<b>asunder</b>	. But then are we	8, 940/ 14
Irenaeus, Saint Eusebius, Saint	<b>Athanasius</b>	, Saint Hilary, Saint Cyril	8, 727/ 20
folk at Bristol to	<b>attach</b>	Richard Webbe. Whereupon, after	8, 813/ 28
Lobley, whom I had	<b>attached</b>	for like matters and	8, 813/ 25
that understanding which men	<b>attain</b>	by reason, though there	8, 744/ 8
without help of God	<b>attain</b>	and reach thereto God	8, 778/ 15
which manner faith should	<b>attain</b>	to heaven, and which	8, 795/ 20
fail thereof and never	<b>attain</b>	thereto. And indeed, as	8, 795/ 21
merit and his grace	<b>attain</b>	. But yet such kind	8, 825/ 26
shall be saved, shall	<b>attain</b>	the salvation by the	8, 897/ 23
diligent help of her	<b>attain</b>	remedy of their other	8, 994/ 25
is because we might	<b>attain</b>	thereby the surety of	8, 1001/ 14
us from the belief	<b>attained</b>	and gotten by the	8, 794/ 32
not only such as	<b>attained</b>	faith by persuasion of	8, 795/ 34
of a necessary truth)	<b>attained</b>	and gotten by an	8, 818/ 3
points of the belief,	<b>attained</b>	and gotten by man	8, 820/ 7
the historical faith so	<b>attained</b>	, without the inward working	8, 820/ 9
without that showing have	<b>attained</b>	the perceiving thereof. But	8, 996/ 14
deeds did penance and	<b>attained</b>	mercy. Thirdly, we lay	8, 1018/ 31
the man's part toward	<b>attaining</b>	of his own salvation	8, 819/ 30
if he have for	<b>attaining</b>	thereof used himself sufficiently	8, 966/ 8
shame be seen to	<b>attempt</b>	the like. And besides	8, 653/ 9
his durst ever once	<b>attempt</b>	any answer thereunto... till	8, 676/ 2
durst for very shame	<b>attempt</b>	any such incestuous marriage	8, 808/ 9
list to look and	<b>attend</b>	well thereto, both by	8, 893/ 11
in his checker roll,	<b>attending</b>	daily upon him in	8, 907/ 10
writeth upon these words, "	<b>Attendite</b>	a falsis prophetis," wherein	8, 934/ 4

when he exhorteth his	<b>audience</b>	to pray for the	8, 578/ 27
if he will have	<b>audience</b>	, tarry till the lusk	8, 588/ 4
as much of his	<b>audience</b>	may take occasion of	8, 765/ 23
one in all his	<b>audience</b>	that would be the	8, 882/ 24
take hold in every	<b>audience</b>	; so far forth that	8, 882/ 27
would say to his	<b>audience</b>	in his sermon in	8, 913/ 10
were able enough, for	<b>aught</b>	that I can see	8, 580/ 36
compelled to give them	<b>aught</b>	but of his own	8, 635/ 18
he saith, "Careth God	<b>aught</b>	for the oxen?" as	8, 636/ 29
show if he say	<b>aught</b>	to purpose. And therefore	8, 695/ 21
bound, before we bestowed	<b>aught</b>	upon "voluntary," to seek	8, 701/ 19
he may hap, ere	<b>aught</b>	long, to fall into	8, 713/ 36
see, good readers, for	<b>aught</b>	that ever I can	8, 721/ 7
faith in anything that	<b>aught</b>	is, and that it	8, 817/ 7
any manner feeling that	<b>aught</b>	is... the good members	8, 826/ 9
sign or token that	<b>aught</b>	is, that any of	8, 993/ 34
that their faith was	<b>augmented</b>	and increased after their	8, 759/ 26
kind, because it was	<b>augmented</b>	in degrees?The apostles	8, 759/ 33
to look in Saint	<b>Augustine</b>	, in his book of	8, 581/ 30
the authority of Saint	<b>Augustine</b>	, Saint Jerome, Saint Gregory	8, 589/ 25
great holy doctor Saint	<b>Augustine</b>	allegeth as reverently Saint	8, 602/ 17
man now allegeth Saint	<b>Augustine</b>	. And this reason that	8, 602/ 18
of Christ? as Saint	<b>Augustine</b>	orderly deduceth, by a	8, 610/ 15
pride is, as Saint	<b>Augustine</b>	saith, the very mother	8, 662/ 19
time of holy Saint	<b>Augustine</b>	, such heretics as then	8, 676/ 15
This saying of Saint	<b>Augustine</b>	, Luther himself alloweth. For	8, 676/ 23
to the saying of	<b>Augustine</b>	, this thing given it	8, 676/ 31
matter. For since Saint	<b>Augustine</b>	saith, and Luther also	8, 678/ 19
those words, both Saint	<b>Augustine</b>	and Luther both spoke	8, 678/ 22
plainly that both Saint	<b>Augustine</b>	and Luther affirm, confess	8, 678/ 24
the holy doctor Saint	<b>Augustine</b>	four or five hundred	8, 679/ 36
things that holy Saint	<b>Augustine</b>	made that reason for	8, 680/ 13
that holy doctor Saint	<b>Augustine</b>	not only eight hundred	8, 680/ 19
it but that Saint	<b>Augustine</b>	hath by that reason	8, 680/ 26
seem nay, that Saint	<b>Augustine</b>	made for that purpose	8, 680/ 28
confesseth, made by Saint	<b>Augustine</b>	himself so many hundred	8, 680/ 36
it was that Saint	<b>Augustine</b>	had not had as	8, 681/ 7
Christendom! But surely Saint	<b>Augustine</b>	, good man, saw not	8, 681/ 13
after. Howbeit, if Saint	<b>Augustine</b>	had had no more	8, 681/ 18
well have mocked Saint	<b>Augustine</b>	as Tyndale doth now	8, 681/ 21
have said unto Saint	<b>Augustine</b>	that the Jews might	8, 681/ 25
is the Scripture" Saint	<b>Augustine</b>	would soon have said	8, 681/ 29
can devise, could Saint	<b>Augustine</b>	have answered any such	8, 682/ 36
farther then might Saint	<b>Augustine</b>	have said to that	8, 683/ 3
the reason of Saint	<b>Augustine</b>	as Saint Augustine might	8, 683/ 11
Saint Augustine as Saint	<b>Augustine</b>	might have said against	8, 683/ 11
this... not only Saint	<b>Augustine</b>	, pardie, but holy Luther	8, 689/ 27
the second by Saint	<b>Augustine</b>	. And it hath such	8, 690/ 29
only which, as Saint	<b>Augustine</b>	saith and Luther confesseth	8, 694/ 2
Saint Ambrose, and Saint	<b>Augustine</b>	. Now if Tyndale dare	8, 696/ 10

the reason of Saint	<b>Augustine</b>	that Tyndale here speaketh	8, 706/ 7
the name of Saint	<b>Augustine</b>	, in the name of	8, 707/ 1
the reason of Saint	<b>Augustine</b>	is that men may	8, 707/ 17
purpose of holy Saint	<b>Augustine</b>	... and having in itself	8, 708/ 11
and discerneth (as Saint	<b>Augustine</b>	saith, and Luther himself	8, 711/ 17
the name of Saint	<b>Augustine</b>	, and in the name	8, 712/ 3
a book of Saint	<b>Augustine</b>	to be taken for	8, 712/ 11
book in which Saint	<b>Augustine</b>	maketh this reason that	8, 712/ 29
very book of Saint	<b>Augustine</b>	. And then doth this	8, 712/ 32
Saint Gregory, holy Saint	<b>Augustine</b>	, holy Saint Ambrose, and	8, 716/ 30
reason of holy Saint	<b>Augustine</b>	hath, against which these	8, 718/ 20
the reason that Saint	<b>Augustine</b>	made therefor is not	8, 718/ 28
that reason of Saint	<b>Augustine</b>	avoided. Here is, lo	8, 719/ 13
is true which Saint	<b>Augustine</b>	saith: that he had	8, 720/ 26
fellows, and holy Saint	<b>Augustine</b>	saith the contrary of	8, 722/ 36
this reason, that Saint	<b>Augustine</b>	, in respect of these	8, 723/ 24
Jerome, Saint Ambrose, Saint	<b>Augustine</b>	, Saint Gregory the Pope	8, 727/ 22
was taken of Saint	<b>Augustine</b>	, because he would at	8, 730/ 2
If they allege Saint	<b>Augustine</b>	, which saith, "I had	8, 730/ 9
a false sense. Saint	<b>Augustine</b>	, before he was converted	8, 730/ 13
the authority that Saint	<b>Augustine</b>	meant. But if we	8, 730/ 30
us true that Saint	<b>Augustine</b>	meant as he saith	8, 730/ 36
the last that Saint	<b>Augustine</b>	was none of those	8, 731/ 21
Church, for which Saint	<b>Augustine</b>	did (as Tyndale saith	8, 731/ 35
thereby perceive whether Saint	<b>Augustine</b>	, if he were now	8, 732/ 2
win us in Saint	<b>Augustine</b>	, that should be such	8, 732/ 14
a book which Saint	<b>Augustine</b>	writeth against heretics of	8, 732/ 16
do now. But Saint	<b>Augustine</b>	, albeit he could not	8, 732/ 23
will, in which Saint	<b>Augustine</b>	reheareth the virtues that	8, 732/ 34
since Tyndale alloweth Saint	<b>Augustine</b>	and the virtues that	8, 733/ 5
more but believe Saint	<b>Augustine</b>	... and then shall he	8, 733/ 8
doth falsely take Saint	<b>Augustine</b>	and contrary to his	8, 733/ 30
these words of Saint	<b>Augustine</b>	for example how the	8, 733/ 34
Tyndale expoundeth here Saint	<b>Augustine</b>	more truly... and thereby	8, 733/ 37
the cause why Saint	<b>Augustine</b>	did believe the Church	8, 734/ 6
the place where Saint	<b>Augustine</b>	writeth those words, he	8, 734/ 12
Cyprian doth holy Saint	<b>Augustine</b>	rehearse and approve; whereby	8, 734/ 28
Saint Cyprian and Saint	<b>Augustine</b>	too did take the	8, 734/ 30
Saint Cyprian and Saint	<b>Augustine</b>	say: that of all	8, 734/ 34
this evasion that Saint	<b>Augustine</b>	believed not the Church	8, 735/ 7
of whose sect Saint	<b>Augustine</b>	had been once himself	8, 735/ 11
his sheep," saith Saint	<b>Augustine</b>	, "from Saint Peter's days	8, 735/ 25
causes, lo, laid Saint	<b>Augustine</b>	, all which causes are	8, 735/ 34
what firm credence Saint	<b>Augustine</b>	gave to the known	8, 736/ 6
In which place Saint	<b>Augustine</b>	disputeth against the heretics	8, 736/ 10
Scripture. And therefore Saint	<b>Augustine</b>	, having rehearsed before what	8, 736/ 19
telling us that Saint	<b>Augustine</b>	, where he saith he	8, 738/ 20
For neither doth Saint	<b>Augustine</b>	in this arguing reprove	8, 738/ 27
the argument of Saint	<b>Augustine</b>	for some of the	8, 738/ 34
shall stand. For Saint	<b>Augustine</b>	allegeth there, for one	8, 739/ 1

with which, as Saint	<b>Augustine</b>	saith, they that believe	8, 739/ 5
that place in Saint	<b>Augustine</b>	which I have rehearsed	8, 739/ 10
and intent of Saint	<b>Augustine</b>	is plainly that God	8, 739/ 12
and meaning of Saint	<b>Augustine</b>	, as it plainly appeareth	8, 739/ 29
148). In which Saint	<b>Augustine</b>	plainly showeth that the	8, 739/ 33
same church approved. Saint	<b>Augustine</b>	also, in his third	8, 740/ 1
known Catholic church. Saint	<b>Augustine</b>	also in his epistle	8, 740/ 9
would not believe Saint	<b>Augustine</b>	nor any of the	8, 740/ 21
have ye heard Saint	<b>Augustine</b>	... whom if Tyndale will	8, 740/ 22
the words of Saint	<b>Augustine</b>	, that saith he believed	8, 740/ 32
the saying of Saint	<b>Augustine</b>	. And therefore, since he	8, 740/ 37
as they do Saint	<b>Augustine</b>	... while ye plainly see	8, 741/ 1
the mind of Saint	<b>Augustine</b>	was (and is, I	8, 743/ 27
before showed you, Saint	<b>Augustine</b>	, albeit that without help	8, 744/ 22
Christ, and that Saint	<b>Augustine</b>	either had no such	8, 744/ 33
as I say, Saint	<b>Augustine</b>	laid them not that	8, 744/ 35
declaring it, as Saint	<b>Augustine</b>	showeth, and also for	8, 745/ 11
this way went Saint	<b>Augustine</b>	, with such outward causes	8, 745/ 16
the reason of Saint	<b>Augustine</b>	neither with examples of	8, 745/ 19
belief (for as Saint	<b>Augustine</b>	saith, "In vain soundeth	8, 747/ 35
the difference between Saint	<b>Augustine</b>	and the good man	8, 750/ 21
unto the Church. Saint	<b>Augustine</b>	believed the Church in	8, 750/ 22
this point wherein Saint	<b>Augustine</b>	and the good man	8, 750/ 32
historical faith of Saint	<b>Augustine</b>	... and plainly confesseth himself	8, 751/ 30
the church that Saint	<b>Augustine</b>	spoke of that is	8, 751/ 31
before, Tyndale alleged Saint	<b>Augustine</b>	in believing the Gospel	8, 763/ 18
you before that Saint	<b>Augustine</b>	, in believing the Scripture	8, 763/ 35
for Scripture (as Saint	<b>Augustine</b>	saith that himself did	8, 770/ 8
the reason of Saint	<b>Augustine</b>	that he knoweth the	8, 770/ 21
let us ask Saint	<b>Augustine</b>	the question, which against	8, 791/ 4
And yet showeth Saint	<b>Augustine</b>	farther, and by good	8, 791/ 13
faith of holy Saint	<b>Augustine</b>	... as his words against	8, 796/ 7
the faith of Saint	<b>Augustine</b>	too, because both he	8, 796/ 20
witness... as holy Saint	<b>Augustine</b>	hath already done for	8, 800/ 17
Which saying of Saint	<b>Augustine</b>	ye see yourselves that	8, 800/ 21
Catholic church, as Saint	<b>Augustine</b>	said that he did	8, 802/ 21
more perfect than Saint	<b>Augustine</b>	had after that God	8, 803/ 32
perfect belief than Saint	<b>Augustine</b>	in any such thing	8, 804/ 2
such thing as Saint	<b>Augustine</b>	and he believed both	8, 804/ 3
own mind that Saint	<b>Augustine</b>	in any true point	8, 804/ 7
as well as Saint	<b>Augustine</b>	did still when he	8, 804/ 11
virtue, as were Saint	<b>Augustine</b>	, Saint Jerome, Saint Basil	8, 805/ 16
answereth nothing to Saint	<b>Augustine</b>	. For except he feel	8, 827/ 4
feel better than Saint	<b>Augustine</b>	felt, else while Saint	8, 827/ 5
felt, else while Saint	<b>Augustine</b>	confessed against the Manichaeans	8, 827/ 5
Church still, as Saint	<b>Augustine</b>	did. And on the	8, 827/ 10
better faith than Saint	<b>Augustine</b>	felt... in the self	8, 827/ 12
self thing that Saint	<b>Augustine</b>	did then believe as	8, 827/ 12
disguisings. This doth Saint	<b>Augustine</b>	well prove, saying, "Of	8, 837/ 28
fair," etc. Here Saint	<b>Augustine</b>	saith that Christ hath	8, 837/ 30

forth, and of Saint	<b>Augustine</b>	also... there is not	8, 839/ 4
Scripture and of Saint	<b>Augustine</b>	, as ye shall see	8, 839/ 8
Saint Paul and Saint	<b>Augustine</b>	do prove us the	8, 844/ 9
Scripture and of Saint	<b>Augustine</b>	which Friar Barnes bringeth	8, 851/ 20
divers places of Saint	<b>Augustine</b>	and some other doctors	8, 857/ 4
the world, as Saint	<b>Augustine</b>	doth witness in these	8, 857/ 20
the authority of Saint	<b>Augustine</b>	that "the church" is	8, 858/ 16
the words of Saint	<b>Augustine</b>	by which he would	8, 859/ 17
and also that Saint	<b>Augustine</b>	telleth us where it	8, 859/ 19
same words that Saint	<b>Augustine</b>	spoke... yet he meaneth	8, 867/ 29
meaneth not as Saint	<b>Augustine</b>	meant. For Saint Augustine	8, 867/ 30
Augustine meant. For Saint	<b>Augustine</b>	in divers other places	8, 867/ 30
in what wise Saint	<b>Augustine</b>	would a sinner should	8, 868/ 14
this place as Saint	<b>Augustine</b>	doth in one place	8, 868/ 21
he not as Saint	<b>Augustine</b>	meant in that place	8, 868/ 22
bringeth forth of Saint	<b>Augustine</b>	and other holy doctors	8, 873/ 2
her... which, as Saint	<b>Augustine</b>	saith, she learned of	8, 875/ 27
his old master Saint	<b>Augustine</b>	, out of whose rule	8, 896/ 2
these words of Saint	<b>Augustine</b>	in his fiftieth sermon	8, 906/ 12
Upon these words Saint	<b>Augustine</b>	none other meaneth but	8, 906/ 16
any word wherein Saint	<b>Augustine</b>	saith that whosoever is	8, 906/ 28
these words of Saint	<b>Augustine</b>	, meaning none otherwise by	8, 908/ 8
by them than Saint	<b>Augustine</b>	meant in them, make	8, 908/ 9
that saith not Saint	<b>Augustine</b>	. And therefore this place	8, 908/ 12
this place of Saint	<b>Augustine</b>	nothing helpeth him... but	8, 908/ 12
other places of Saint	<b>Augustine</b>	which I shall bring	8, 908/ 13
the mind of Saint	<b>Augustine</b>	so plainly declared in	8, 908/ 14
other places of Saint	<b>Augustine</b>	which Friar Barnes bringeth	8, 908/ 19
next place of Saint	<b>Augustine</b>	that he bringeth in	8, 908/ 21
this text of Saint	<b>Augustine</b>	hath Friar Barnes alleged	8, 908/ 31
Catholic church. For Saint	<b>Augustine</b>	doth in those words	8, 909/ 10
foolish fantasy. But Saint	<b>Augustine</b>	, as I say, showeth	8, 909/ 18
he playeth with Saint	<b>Augustine</b>	in the place that	8, 910/ 14
made preachers else Saint	<b>Augustine</b>	, whom Barnes bringeth for	8, 911/ 37
the place of Saint	<b>Augustine</b>	which of Barnes' bringing	8, 912/ 3
ye see that Saint	<b>Augustine</b>	saith in them no	8, 912/ 4
their faith. But Saint	<b>Augustine</b>	meaneth not that like	8, 912/ 27
other places of Saint	<b>Augustine</b>	alone for the while	8, 912/ 32
good readers? Doth Saint	<b>Augustine</b>	here mean by "faithful	8, 913/ 4
them? As though Saint	<b>Augustine</b>	would say to his	8, 913/ 9
good readers... if Saint	<b>Augustine</b>	meant as Barnes maketh	8, 913/ 21
those words of Saint	<b>Augustine</b>	nothing make for Friar	8, 913/ 36
but meaneth as Saint	<b>Augustine</b>	meant in his words	8, 914/ 9
us what thing Saint	<b>Augustine</b>	meant in this word	8, 914/ 26
For surely neither Saint	<b>Augustine</b>	nor that gloss meant	8, 914/ 27
her... which, as Saint	<b>Augustine</b>	saith, she learned of	8, 930/ 1
this rule of Saint	<b>Augustine</b>	... and let us see	8, 930/ 7
the law alleging Saint	<b>Augustine</b>	for me for it	8, 945/ 13
her... which, as Saint	<b>Augustine</b>	saith, she learned of	8, 952/ 27
of persecution. But Saint	<b>Augustine</b>	saith not that the	8, 952/ 35

these things is Saint	<b>Augustine</b>	, whom he bringeth for	8, 953/ 10
among yourselves." For Saint	<b>Augustine</b>	, whom he bringeth for	8, 953/ 20
insomuch that holy Saint	<b>Augustine</b>	was first of the	8, 955/ 11
soul into hell. Saint	<b>Augustine</b>	in this point declareth	8, 955/ 33
you in. But Saint	<b>Augustine</b>	was not in this	8, 956/ 4
false handling of Saint	<b>Augustine</b>	, and his false intent	8, 959/ 35
But thus saith Saint	<b>Augustine</b>	, lo... "The whole Church	8, 960/ 6
maketh as though Saint	<b>Augustine</b>	had spoken those words	8, 961/ 31
vexed," saith he, Saint	<b>Augustine</b>	with the same reason	8, 961/ 33
the Donatists vex Saint	<b>Augustine</b>	with that reason that	8, 961/ 35
against him, nor Saint	<b>Augustine</b>	made not that sermon	8, 961/ 36
them, they vexed Saint	<b>Augustine</b>	with this heresy: that	8, 962/ 1
Donatists did vex Saint	<b>Augustine</b>	. Now, if Barnes will	8, 962/ 14
Donatists vexed not Saint	<b>Augustine</b>	with the same thing	8, 962/ 30
for that. For Saint	<b>Augustine</b>	called the successor of	8, 962/ 35
the Donatists and Saint	<b>Augustine</b>	. For between Barnes and	8, 963/ 6
point were both Saint	<b>Augustine</b>	and the Donatists agreed	8, 963/ 11
he saith that Saint	<b>Augustine</b>	was vexed by the	8, 963/ 14
then... and that Saint	<b>Augustine</b>	were of the mind	8, 963/ 18
us ween that Saint	<b>Augustine</b>	therefore wrote those words	8, 963/ 22
good readers, that Saint	<b>Augustine</b>	spoke those words not	8, 963/ 27
very words of Saint	<b>Augustine</b>	himself in the selfsame	8, 963/ 32
Friar Barnes beginneth... Saint	<b>Augustine</b>	saith thus: "Ubi es	8, 964/ 1
see clearly that Saint	<b>Augustine</b>	wrote not those words	8, 964/ 4
very truth... doth Saint	<b>Augustine</b>	write those words which	8, 964/ 26
the authority of Saint	<b>Augustine</b>	, with the selfsame words	8, 964/ 28
words by which Saint	<b>Augustine</b>	plainly proveth it false	8, 964/ 29
spot nor wrinkle... Saint	<b>Augustine</b>	saith, as ye have	8, 964/ 34
And then goeth Saint	<b>Augustine</b>	further and saith that	8, 965/ 6
not commit. Whereby Saint	<b>Augustine</b>	teacheth us against the	8, 965/ 26
in hell. For Saint	<b>Augustine</b>	saith here, as ye	8, 966/ 3
such wise as Saint	<b>Augustine</b>	here declareth that is	8, 966/ 9
shall be, saith Saint	<b>Augustine</b>	, forgiven. And when he	8, 966/ 13
of God. But Saint	<b>Augustine</b>	meaneth not that every	8, 966/ 16
God. And that Saint	<b>Augustine</b>	meaneth here none otherwise	8, 967/ 4
less doubt thereof... Saint	<b>Augustine</b>	shall himself declare that	8, 967/ 7
which few words Saint	<b>Augustine</b>	witnesseth against more of	8, 969/ 7
invicem, ut salvemini." Saint	<b>Augustine</b>	affirmeth here also that	8, 969/ 21
taken pieces of Saint	<b>Augustine</b>	and patched them together	8, 969/ 33
all, by which Saint	<b>Augustine</b>	excepteth them from forgiveness	8, 970/ 1
first. Also, whereas Saint	<b>Augustine</b>	, having his whole words	8, 970/ 10
wise as though Saint	<b>Augustine</b>	had said that every	8, 970/ 17
deadly sin; whereof Saint	<b>Augustine</b>	in these words "quae	8, 970/ 21
and clean; whereas Saint	<b>Augustine</b>	saith nor meaneth no	8, 970/ 28
these words of Saint	<b>Augustine</b>	: that God is the	8, 970/ 35
These words of Saint	<b>Augustine</b>	which Barnes here leaveth	8, 971/ 3
wrinkle. But, as Saint	<b>Augustine</b>	saith here, though at	8, 972/ 4
letting pass that Saint	<b>Augustine</b>	saith not that the	8, 972/ 28
very words of Saint	<b>Augustine</b>	himself and that they	8, 972/ 32
meant, neither, by Saint	<b>Augustine</b>	than Barnes would have	8, 972/ 34

what saith Saint Friar	<b>Augustine</b>	Barnes. First Friar Barnes	8, 972/ 36
what saith Friar Saint	<b>Augustine</b>	Barnes. He saith, ye	8, 973/ 20
in for him Saint	<b>Augustine</b>	... whose words altered and	8, 973/ 28
would bring in Saint	<b>Augustine</b>	to prove his purpose	8, 973/ 34
rather to bring Saint	<b>Augustine</b>	in... with plain words	8, 973/ 35
the words of Saint	<b>Augustine</b>	himself, because Friar Barnes	8, 975/ 31
the words of Saint	<b>Augustine</b>	... "Ye must know that	8, 975/ 34
Christian readers, how Saint	<b>Augustine</b>	understandeth and expoundeth both	8, 978/ 23
if he believe Saint	<b>Augustine</b>	as he would seem	8, 978/ 27
ye perceive by Saint	<b>Augustine</b>	here, that Friar Barnes'	8, 979/ 11
these words of Saint	<b>Augustine</b>	, ye see also that	8, 979/ 13
the country. For Saint	<b>Augustine</b>	showeth here well and	8, 979/ 28
ye see that Saint	<b>Augustine</b>	in these words doth	8, 979/ 37
about the world Saint	<b>Augustine</b>	well and plainly declareth	8, 980/ 7
Friar Barnes by Saint	<b>Augustine</b>	himself whose order and	8, 980/ 10
selfsame place of Saint	<b>Augustine</b>	which himself bringeth here	8, 980/ 13
a sermon of Saint	<b>Augustine</b>	which he made unto	8, 981/ 32
self place where Saint	<b>Augustine</b>	saith that the Church	8, 982/ 11
place, I say, Saint	<b>Augustine</b>	declareth that by these	8, 982/ 17
plainly perceive that Saint	<b>Augustine</b>	there declareth the holy	8, 982/ 24
and question that Saint	<b>Augustine</b>	abhorreth from Friar Barnes'	8, 982/ 33
an unknown church... Saint	<b>Augustine</b>	saith plainly, as I	8, 982/ 36
before play with Saint	<b>Augustine</b>	, and with Saint Paul	8, 985/ 7
them, but let Saint	<b>Augustine</b>	say. For he saith	8, 1015/ 18
declare it. For Saint	<b>Augustine</b>	saith, in his book	8, 1026/ 35
goodly scoffing at Saint	<b>Augustine's</b>	reason, he shall never	8, 680/ 24
would shake off Saint	<b>Augustine's</b>	reason made against heretics	8, 683/ 22
he would answer Saint	<b>Augustine's</b>	reason by fearing him	8, 690/ 14
For he alloweth Saint	<b>Augustine's</b>	saying... and denieth not	8, 723/ 36
third answer unto Saint	<b>Augustine's</b>	reason. But now shall	8, 729/ 36
here true of Saint	<b>Augustine's</b>	mind, that he believed	8, 731/ 5
that was in Saint	<b>Augustine's</b>	time. First, as for	8, 731/ 26
any furtherance of Saint	<b>Augustine's</b>	faith. And therefore must	8, 732/ 12
this point, of Saint	<b>Augustine's</b>	words, as though Tyndale's	8, 733/ 21
rehearse you here Saint	<b>Augustine's</b>	own words written in	8, 736/ 8
I say, by Saint	<b>Augustine's</b>	own words, that the	8, 738/ 25
proved you, by Saint	<b>Augustine's</b>	words, Tyndale's words shamefully	8, 740/ 34
false glossing of Saint	<b>Augustine's</b>	words (wherein ye see	8, 745/ 22
more perfect than Saint	<b>Augustine's</b>	was, but believe in	8, 804/ 6
faith better than Saint	<b>Augustine's</b>	... his answer that he	8, 804/ 22
will bring you Saint	<b>Augustine's</b>	words, the which was	8, 860/ 23
as weary of Saint	<b>Augustine's</b>	words as ever he	8, 908/ 16
was weary of Saint	<b>Augustine's</b>	works... for weariness whereof	8, 908/ 17
ran out of Saint	<b>Augustine's</b>	rule. But first shall	8, 908/ 18
words throughout all Saint	<b>Augustine's</b>	works were a great	8, 909/ 2
in reading of Saint	<b>Augustine's</b>	works... we will take	8, 909/ 7
the beginning of Saint	<b>Augustine's</b>	words as Barnes bringeth	8, 912/ 36
false glossing of Saint	<b>Augustine's</b>	words, and openeth well	8, 914/ 25
will bring you Saint	<b>Augustine's</b>	words, the which was	8, 959/ 16
would rehearse you Saint	<b>Augustine's</b>	words to the intent	8, 959/ 29

shall rehearse you Saint	<b>Augustine's</b>	words a little more	8, 960/ 1
own words were Saint	<b>Augustine's</b>	. But thus saith Saint	8, 960/ 5
the end of Saint	<b>Augustine's</b>	work written to Quodvultdeus	8, 964/ 24
have before of Saint	<b>Augustine's</b>	own words rehearsed you	8, 966/ 22
by misrehearsing of Saint	<b>Augustine's</b>	words... but he shall	8, 966/ 35
clearly see, by Saint	<b>Augustine's</b>	words here, that he	8, 969/ 1
as to read Saint	<b>Augustine's</b>	words again in such	8, 969/ 28
wrinkle... as against Saint	<b>Augustine's</b>	words here Barnes boasteth	8, 972/ 11
place, endeth now Saint	<b>Augustine's</b>	words with the clean	8, 972/ 17
though they were Saint	<b>Augustine's</b>	own, with "etc." And	8, 972/ 25
professed friar of Saint	<b>Augustine's</b>	order, would seem to	8, 975/ 33
cared not for ten	<b>Augustines</b>	, nor for a hundred	8, 624/ 2
his book called Catena	<b>aurea</b>	the words which Huessgen	8, 685/ 19
as for to make	<b>aurum</b>	potabile, that is a	8, 1003/ 25
appear plainly by other	<b>authentic</b>	writing, but verily well	8, 631/ 33
which was holy and	<b>authentic</b>	Scripture and which not	8, 658/ 16
ye may read, in	<b>authentic</b>	stories, that the Arians	8, 684/ 13
Latin, and partly by	<b>authentic</b>	stories. And as the	8, 707/ 3
Latin, and partly by	<b>authentic</b>	stories." Here would he	8, 712/ 5
hundred years, and old	<b>authentic</b>	stories which they had	8, 774/ 29
hundred years, and old	<b>authentic</b>	stories which they had	8, 805/ 27
touching any such "old	<b>authentic</b>	stories" as he speaketh	8, 807/ 23
these folk many old	<b>authentic</b>	stories proving their heresies	8, 808/ 5
we prove by old	<b>authentic</b>	books of old holy	8, 808/ 30
perceive also by old	<b>authentic</b>	writers that at such	8, 1027/ 4
which out of like	<b>authorities</b>	compiled a like work	8, 593/ 16
among many other great	<b>authorities</b>	and reasons, pressed him	8, 639/ 21
the number of those	<b>authorities</b>	would fill a whole	8, 740/ 30
then see whether the	<b>authorities</b>	that he allegeth here	8, 844/ 8
us resort unto the	<b>authorities</b>	of the Scripture and	8, 851/ 19
here bringeth forth his	<b>authorities</b>	. And then, when he	8, 854/ 27
well farther upon the	<b>authorities</b>	that this man layeth	8, 862/ 36
hands. For, letting the	<b>authorities</b>	stand for the while	8, 863/ 4
of those reasons and	<b>authorities</b>	, that I shall in	8, 995/ 28
a great heap of	<b>authorities</b>	and plain texts of	8, 1018/ 39
thing were called: what	<b>authority</b>	and what power either	8, 577/ 15
hath any power or	<b>authority</b>	to make any law	8, 585/ 16
and Luther's and Huessgen's	<b>authority</b>	, in the construction of	8, 589/ 22
well wit, by the	<b>authority</b>	of Saint Augustine, Saint	8, 589/ 25
those decrees, of such	<b>authority</b>	there as it is	8, 593/ 18
to what things, his	<b>authority</b>	stretcheth or ought to	8, 594/ 11
a man of such	<b>authority</b>	that the great holy	8, 602/ 16
those that had the	<b>authority</b>	in their hands... and	8, 622/ 25
them, and set their	<b>authority</b>	clear at naught, and	8, 624/ 1
and of his own	<b>authority</b>	as by the invocation	8, 643/ 31
if he prove his	<b>authority</b>	the better, either by	8, 651/ 22
to take away their	<b>authority</b>	. And yet if this	8, 659/ 15
Gospel but if the	<b>authority</b>	of the Catholic Church	8, 676/ 21
general council hath any	<b>authority</b>	or power to make	8, 676/ 25
and cannot err, their	<b>authority</b>	is greater than the	8, 685/ 34

is of as great	<b>authority</b>	as the Scripture. More	8, 685/ 36
upon the boldness and	<b>authority</b>	of his apostasy to	8, 688/ 21
we say that the	<b>authority</b>	of the Church "is	8, 689/ 19
is of as great	<b>authority</b>	as the Scripture" we	8, 689/ 34
you somewhat of the	<b>authority</b>	of the Catholic Church	8, 715/ 24
the Gospel except the	<b>authority</b>	of the Church had	8, 730/ 10
And that is the	<b>authority</b>	that Saint Augustine meant	8, 730/ 30
moved, nor take none	<b>authority</b>	; and so were Tyndale's	8, 732/ 10
the Catholic Church in	<b>authority</b>	, first for the miracles	8, 735/ 16
the Catholic Church great	<b>authority</b>	; which name of "universal	8, 735/ 28
I say, for the	<b>authority</b>	of the Catholic Church	8, 735/ 35
it that for the	<b>authority</b>	thereof, he believed the	8, 735/ 37
Gospel but if the	<b>authority</b>	of the Catholic Church	8, 737/ 9
itself saving for the	<b>authority</b>	of the Church, did	8, 738/ 21
itself but for the	<b>authority</b>	of the Church. Wherein	8, 740/ 33
Scripture because of the	<b>authority</b>	of the Church, and	8, 763/ 35
moved only by the	<b>authority</b>	of their elders... and	8, 767/ 17
moved also by the	<b>authority</b>	of their elders only	8, 767/ 21
believe only by the	<b>authority</b>	of our elders, and	8, 767/ 25
mouths moved with the	<b>authority</b>	of their elders only	8, 773/ 19
mouths moved with the	<b>authority</b>	of their elders only	8, 777/ 31
believe "moved with the	<b>authority</b>	of their elders only	8, 778/ 6
credence given to the	<b>authority</b>	of the known Catholic	8, 778/ 7
and show, by the	<b>authority</b>	of Saint Paul and	8, 784/ 15
Gospel... but if the	<b>authority</b>	of the Church moved	8, 800/ 20
Scripture still for the	<b>authority</b>	of the Church, as	8, 804/ 10
Gospel but if the	<b>authority</b>	of the Church moved	8, 804/ 12
believed it for the	<b>authority</b>	of the Church always	8, 804/ 13
they lay so good	<b>authority</b>	for them. "What authority	8, 805/ 23
authority for them. "What	<b>authority</b>	lay they for them	8, 805/ 24
doctors, and by the	<b>authority</b>	of the Catholic Church	8, 808/ 31
and yet prove the	<b>authority</b>	of their doctrine to	8, 811/ 5
Jerusalem may lie by	<b>authority</b>	, because he shall be	8, 812/ 31
Gospel but for the	<b>authority</b>	of the Church and	8, 827/ 7
saith he by the	<b>authority</b>	of Saint Augustine that	8, 858/ 16
have heard, by the	<b>authority</b>	of the prophet Isaiah	8, 880/ 17
not for his own	<b>authority</b>	, or surety of his	8, 890/ 30
against him. His first	<b>authority</b>	be these words of	8, 906/ 12
would, by his princely	<b>authority</b>	more than an imperial	8, 919/ 24
credence or any great	<b>authority</b>	with Friar Barnes, in	8, 921/ 34
be by another like	<b>authority</b>	changed. But these changes	8, 923/ 11
took he away the	<b>authority</b>	from all the Scripture	8, 931/ 37
forasmuch as by the	<b>authority</b>	of the Church, his	8, 933/ 24
him go scrape that	<b>authority</b>	out of his book	8, 936/ 3
should have the selfsame	<b>authority</b>	, full and whole, in	8, 937/ 28
yet have the same	<b>authority</b>	and the same full	8, 938/ 21
and nuns, and the	<b>authority</b>	of general councils, and	8, 938/ 25
should have the same	<b>authority</b>	or credence that it	8, 940/ 8
should have the full	<b>authority</b>	of the whole body	8, 940/ 34
for the power and	<b>authority</b>	of every general council	8, 941/ 3

give their ambassadors full	<b>authority</b>	, in such things as	8, 941/ 16
great princes, used their	<b>authority</b>	against the Catholics in	8, 954/ 27
heresy true by the	<b>authority</b>	of Saint Augustine, with	8, 964/ 28
truth a sure, undoubted	<b>authority</b>	. Now, good Christian readers	8, 969/ 26
keeping under by his	<b>authority</b>	the subverters, and all	8, 990/ 22
be unknown lest the	<b>authority</b>	of the known church	8, 1015/ 29
whole church, and their	<b>authors</b>	and beginners were once	8, 707/ 26
out of the old	<b>authors</b>	. Even so, we seek	8, 774/ 35
out of the old	<b>authors</b>	. Even so, we seek	8, 805/ 35
For what would it	<b>avail</b>	for me to defend	8, 871/ 25
will in no wise	<b>avail</b>	Friar Barnes... but utterly	8, 882/ 36
what should this knowledge	<b>avail</b>	me? It may peradventure	8, 894/ 29
monition (if the first	<b>avail</b>	not), he shall take	8, 948/ 8
more taught. But what	<b>availeth</b>	Tyndale all this tale	8, 610/ 13
when he speaketh of	<b>avarice</b>	and feigned words as	8, 628/ 7
sacraments. And as for	<b>avarice</b>	, though many of them	8, 628/ 10
besides much other evangelical	<b>avarice</b>	, he told us here	8, 628/ 16
the covetous wretch rebuke	<b>avarice</b>	and laud liberality... the	8, 765/ 29
suspicion of anger or	<b>avarice</b>	... and complain to "the	8, 946/ 4
Jews: he shall never	<b>avoid</b>	it here but that	8, 622/ 15
assoil the reason and	<b>avoid</b>	it but that only	8, 670/ 30
never while he liveth	<b>avoid</b>	it but that Saint	8, 680/ 25
what evasion Tyndale will	<b>avoid</b>	this reason for himself	8, 706/ 16
evermore considerably reject and	<b>avoid</b>	... as it partly appeareth	8, 711/ 1
seeing that he cannot	<b>avoid</b>	the reason of Saint	8, 745/ 18
he cannot in conclusion	<b>avoid</b>	it, yet he finally	8, 802/ 2
Scripture... they can never	<b>avoid</b>	it but that the	8, 809/ 17
by which he would	<b>avoid</b>	that argument that clearly	8, 828/ 14
sure that they may	<b>avoid</b>	all damnable error if	8, 900/ 4
same words here to	<b>avoid</b>	that the very Catholic	8, 945/ 23
both, well answer and	<b>avoid</b>	then, that thing once	8, 995/ 22
church: they must first	<b>avoid</b>	the deduction by which	8, 1002/ 16
Now, if they would	<b>avoid</b>	this conclusion with some	8, 1013/ 18
the Sixth, wherein is	<b>avoided</b>	the solutions of Tyndale	8, 598/ 23
reason of Saint Augustine	<b>avoided</b>	. Here is, lo, good	8, 719/ 13
false "feeling faith," and	<b>avoided</b>	his solution plainly by	8, 828/ 13
shall) well and sufficiently	<b>avoided</b>	all that I have	8, 995/ 26
their first answer thus	<b>avoided</b>	, they will come in	8, 1011/ 24
folly of these heretics	<b>avoided</b>	. Now is this point	8, 1016/ 3
Eighth Book) answered and	<b>avoided</b>	, is not worth a	8, 1026/ 18
what wise I have	<b>avoided</b>	at length, and refuted	8, 1031/ 22
warned and reprov'd and	<b>avoided</b>	, and no man after	8, 1032/ 34
well, have condemned and	<b>avoided</b>	for heretics, eight hundred	8, 1033/ 13
found out answereth and	<b>avoideth</b>	plain, as himself well	8, 776/ 18
than one. For the	<b>avoiding</b>	of all intrication whereof	8, 577/ 18
be sure, and for	<b>avoiding</b>	of such heresies by	8, 597/ 21
of all doubts and	<b>avoiding</b>	of all errors, it	8, 617/ 16
if he will, for	<b>avoiding</b>	of the shame, surmise	8, 665/ 36
Turks... and toward the	<b>avoiding</b>	of the Catholic Church	8, 771/ 12
doubts concerning the sure	<b>avoiding</b>	of all damnable errors	8, 856/ 14

made to Master Wolman	<b>avoiding</b>	this place of the	8, 947/ 19
a known church. In	<b>avoiding</b>	whereof Barnes trifleth in	8, 952/ 16
pain temporal, but for	<b>avoiding</b>	of perpetual, since Saint	8, 969/ 19
with diligence used in	<b>avoiding</b>	sin and doing good	8, 970/ 14
call them virtue, and	<b>avow</b>	the break of their	8, 653/ 17
name of wives, and	<b>avow</b>	their lechery boldly, and	8, 836/ 14
chastity, keep their open,	<b>avowed</b>	whoredom, and maintain their	8, 832/ 7
beasts the most shameless...	<b>avowing</b>	the breach of their	8, 767/ 2
their sleep, weening themselves	<b>awake</b>	. And so, finally, any	8, 826/ 8
he nor we be	<b>aware</b>	of. And therefore he	8, 974/ 13
so long been led	<b>awry</b>	, believing always to be	8, 650/ 32
cannot, as ye see,	<b>babble</b>	he never so saintly	8, 799/ 26
will and good works	<b>babble</b>	to the contrary. But	8, 867/ 4
still and hold their	<b>babble</b>	, and tell them that	8, 902/ 22
hitherto, whatsoever Friar Barnes	<b>babble</b>	. And when God shall	8, 923/ 28
this is, whatsoever Barnes	<b>babble</b>	, the very, true church	8, 942/ 20
Barnes in his gay	<b>babble</b>	wherewith he would make	8, 979/ 14
And therefore, whatsoever they	<b>babble</b>	, it plainly appeareth that	8, 1021/ 13
when ye have all	<b>babbled</b>	, well and justly condemned	8, 936/ 36
false fashion). And he	<b>babbleth</b>	also in his Babylonica	8, 585/ 15
Barnes, all that he	<b>babbleth</b>	here of the councils	8, 872/ 4
by bare words and	<b>babbling</b>	only, without any power	8, 608/ 17
saving for the importunate	<b>babbling</b>	of these heretics, no	8, 779/ 33
other, for all Barnes'	<b>babbling</b>	upon his abjuration. Nor	8, 953/ 6
shall, for all this	<b>babbling</b>	, be saved, and shall	8, 998/ 34
silence as would with	<b>babbling</b>	put down the good	8, 1023/ 1
thereby making that pretty	<b>babe</b>	, her son, believe that	8, 750/ 12
were as a young	<b>babe</b>	that lieth swaddled in	8, 892/ 15
breeding worms in the	<b>babes'</b>	bellies. But now soon	8, 641/ 10
was shut from the	<b>babies</b>	of Christian folk, while	8, 989/ 36
and thereby making the	<b>baby</b>	believe what she list	8, 750/ 31
babbleth also in his	<b>Babylonica</b>	that neither man nor	8, 585/ 15
confesseth himself, in his	<b>Babylonica</b>	, that all the old	8, 626/ 25
in his book of	<b>Babylonica</b>	, speaking of the Canon	8, 659/ 9
and plainly in his	<b>Babylonica</b>	, where he saith expressly	8, 784/ 7
almost broken his horse's	<b>back</b>	and his own too	8, 579/ 5
and casteth them all	<b>back</b>	again, and maketh them	8, 627/ 12
bed to keep his	<b>back</b>	warm, for physic. Finally	8, 637/ 31
turn a few leaves	<b>back</b>	and look thereon. Now	8, 650/ 6
high upon his eagle's	<b>back</b>	. For when he hath	8, 724/ 31
to call the others	<b>back</b>	again, and to testify	8, 767/ 29
flock to call them	<b>back</b>	again, and show them	8, 771/ 16
a roundel, turning them	<b>back</b>	to back, and then	8, 772/ 23
turning them back to	<b>back</b>	, and then speak all	8, 772/ 23
call the great multitude	<b>back</b>	, and to show the	8, 772/ 27
to move and turn	<b>back</b>	toward the man. This	8, 786/ 24
Tyndale standeth at his	<b>back</b>	and prompteth him in	8, 802/ 25
man should turn himself	<b>back</b>	from his wickedness." Saint	8, 840/ 28
goeth over the goose's	<b>back</b>	; for else, if it	8, 876/ 9
at the least rebound	<b>back</b>	upon himself, but not	8, 882/ 26

of the devil, kept	<b>back</b>	; ye know with what	8, 926/ 20
see me on the	<b>back</b>	half." For because the	8, 977/ 5
was able to keep	<b>back</b>	the throng of the	8, 990/ 13
miracles, while he called	<b>back</b>	the hearts of some	8, 990/ 30
the church upon his	<b>back</b>	as they went out	8, 994/ 31
fromward, till they turn	<b>back</b>	again, they shall never	8, 995/ 7
lest his best be	<b>bad</b>	. I would ween that	8, 580/ 31
else no man so	<b>bad</b>	of the Catholic Church	8, 588/ 33
the good as the	<b>bad</b>	be for the while	8, 621/ 23
that he took no	<b>bad</b>	. And then if he	8, 654/ 26
that I take no	<b>bad</b>	"... "Marry," would Tyndale say	8, 654/ 27
ever out of the	<b>bad</b>	, and leaveth the naughty	8, 672/ 34
there were as well	<b>bad</b>	as good yet describeth	8, 732/ 24
of both good and	<b>bad</b>	. And that in this	8, 734/ 17
be both good and	<b>bad</b>	, as there are in	8, 734/ 22
but of good and	<b>bad</b>	both. And so be	8, 734/ 33
clergy as there be	<b>bad</b>	... so be there also	8, 766/ 11
they be all as	<b>bad</b>	as ye be, and	8, 770/ 33
be both good and	<b>bad</b>	? And yet is it	8, 777/ 4
wot well, was so	<b>bad</b>	that his own father	8, 777/ 8
both good fish and	<b>bad</b>	, till it come out	8, 777/ 11
good saved and the	<b>bad</b>	cast away. And the	8, 777/ 14
be both good and	<b>bad</b>	, and out of the	8, 777/ 23
none good but all	<b>bad</b>	(as none were saved	8, 777/ 24
among the clergy full	<b>bad</b>	(as hard it were	8, 832/ 23
people, both good and	<b>bad</b>	... as it is in	8, 833/ 26
both of good and	<b>bad</b>	. Wherefore, this is not	8, 834/ 1
God, though it have	<b>bad</b>	folk in it among	8, 834/ 5
both good fish and	<b>bad</b>	(as the Church here	8, 834/ 9
doth, good men and	<b>bad</b>	both, and shall while	8, 834/ 11
both good people and	<b>bad</b>	Saint Paul, I say	8, 834/ 15
for them that are	<b>bad</b>	, despise this church in	8, 834/ 19
there be, besides the	<b>bad</b>	, many men very good	8, 834/ 20
church of good and	<b>bad</b>	is the church that	8, 835/ 32
church of good and	<b>bad</b>	both together. For first	8, 839/ 10
blood both good and	<b>bad</b>	. For Christ hath by	8, 848/ 27
therein... though there be	<b>bad</b>	among them... as Christ's	8, 854/ 34
them both good and	<b>bad</b>	, and meaning some of	8, 855/ 23
them good and some	<b>bad</b>	, and yet none without	8, 855/ 24
of both good and	<b>bad</b>	together: so is the	8, 855/ 31
but of good and	<b>bad</b>	together... for which whole	8, 855/ 32
it both good and	<b>bad</b>	... and Friar Barnes' church	8, 866/ 28
preacher be good or	<b>bad</b>	, they shall be never	8, 897/ 19
in our church, as	<b>bad</b>	as we be, yet	8, 904/ 12
of good parts and	<b>bad</b>	giveth a beauty to	8, 907/ 18
both good people and	<b>bad</b>	. And therefore are they	8, 912/ 19
though there were many	<b>bad</b>	, therein yet to the	8, 925/ 1
the good and the	<b>bad</b>	. Now, if Friar Barnes	8, 927/ 10
the world good and	<b>bad</b>	, Christian and heathen would	8, 940/ 17
time people, good and	<b>bad</b>	both, living together in	8, 950/ 12

church of good and	<b>bad</b>	, and with the secret	8, 951/ 20
Christian people good and	<b>bad</b>	both... or an unknown	8, 963/ 8
of both good and	<b>bad</b>	, diverse of living and	8, 988/ 11
say) both good and	<b>bad</b>	all at once. And	8, 1000/ 17
of both good and	<b>bad</b>	together, as there is	8, 1007/ 8
while both good and	<b>bad</b>	together. Moreover, God began	8, 1007/ 32
some good and some	<b>bad</b>	. For out of this	8, 1008/ 2
that, as well the	<b>bad</b>	as the good hath	8, 1010/ 2
the good and the	<b>bad</b>	; and then he appointed	8, 1010/ 18
multitude of good and	<b>bad</b>	both together, as it	8, 1012/ 30
of both good and	<b>bad</b>	together, and that evil	8, 1015/ 37
but of good and	<b>bad</b>	together. If we should	8, 1016/ 6
were both good and	<b>bad</b>	together. And yet, continually	8, 1016/ 12
of both good and	<b>bad</b>	together. But here wot	8, 1019/ 1
church of good and	<b>bad</b>	together." This saith Tyndale	8, 1019/ 6
church of good and	<b>bad</b>	together be Christ's church	8, 1019/ 14
company of good and	<b>bad</b>	together is Christ's church	8, 1019/ 17
both the good and	<b>bad</b>	... do not let, for	8, 1019/ 23
let, for all the	<b>bad</b>	folk that be in	8, 1019/ 23
of both good and	<b>bad</b>	, in all the parable	8, 1019/ 28
both good fish and	<b>bad</b>	"... and also in the	8, 1020/ 7
mingled of good and	<b>bad</b>	"the kingdom of heaven	8, 1020/ 13
of both good and	<b>bad</b>	is the holy church	8, 1020/ 16
there shall never lack	<b>bad</b>	fish among the good	8, 1020/ 24
mixed of good and	<b>bad</b>	... and that mixed company	8, 1021/ 11
his guests that he	<b>bade</b>	to supper might smell	8, 600/ 29
Huessgen and Zwingli, and	<b>bade</b>	them tell it out	8, 641/ 11
to learn it... he	<b>bade</b>	her do no more	8, 654/ 34
his neck with... she	<b>bade</b>	him do no more	8, 655/ 5
where... and therefore Tyndale	<b>bade</b>	us pray to them	8, 702/ 36
the Catholic Church, and	<b>bade</b>	every man do the	8, 715/ 20
them in that they	<b>bade</b>	me believe the Gospel	8, 737/ 10
do as Saint Peter	<b>bade</b>	him do; to whom	8, 796/ 28
master checked him and	<b>bade</b>	him walk like a	8, 856/ 31
them well (as he	<b>bade</b>	them do), cause them	8, 879/ 24
church, of whom Christ	<b>bade</b>	us take heed and	8, 891/ 10
ears, and Master Henry	<b>bade</b>	him stand to his	8, 901/ 2
sufficiently. For when he	<b>bade</b>	him take "one witness	8, 948/ 28
went that Christ had	<b>bade</b>	him complain to no	8, 950/ 34
answer this. Christ neither	<b>bade</b>	him seek an unknown	8, 951/ 7
an unknown church... but	<b>bade</b>	him well and plainly	8, 951/ 9
points... therefore our Savior	<b>bade</b>	him go to the	8, 951/ 16
God" for which he	<b>bade</b>	his apostles fear him	8, 955/ 30
the indelible character and	<b>badge</b>	of Baptism received into	8, 853/ 13
bring with them in	<b>bags</b>	and bottles, every man	8, 922/ 18
Of this be their	<b>bags</b>	so filled; for such	8, 983/ 28
in Smithfield, as Bayfield,	<b>Bainham</b>	, and Tewkesbury the clergy	8, 590/ 1
his own books. As	<b>Bainham</b>	the Jangler, and Hitton	8, 710/ 3
an evil pie twice	<b>baked</b>	, to declare you twice	8, 705/ 6
therewith; and by this	<b>bald</b>	gloss, that three virtues	8, 784/ 33

of an old English	<b>ballad</b>	that beginneth, "The further	8, 647/ 34
Friar Huessgen, and Denck,	<b>Balthasar</b>	, Lambert, and Zwingli... of	8, 597/ 15
granted them, and their	<b>bane</b>	given them therewith. For	8, 793/ 9
church doth threaten with	<b>banishments</b>	and imprisonments, and she	8, 954/ 6
against the Catholics in	<b>banishments</b>	and imprisonment, and much	8, 954/ 28
this world unto the	<b>bank</b>	of the other... where	8, 777/ 12
heresies, envy, manslaughter, drunkenness,	<b>banquetings</b>	therefore saith Saint Paul	8, 757/ 17
heresies, envy, manslaughter, drunkenness,	<b>banquetings</b>	." Lo, Saint Paul, good	8, 1025/ 2
be naught worth... and	<b>Baptism</b>	as little worth, because	8, 704/ 16
Christ delivered in the	<b>baptism</b>	all the world that	8, 754/ 34
he by faith and	<b>baptism</b>	chooseth and adopteth us	8, 757/ 5
them that before their	<b>baptism</b>	have use of reason	8, 768/ 14
therewith giving them by	<b>baptism</b>	that grace too is	8, 768/ 18
in the Sacrament of	<b>Baptism</b>	. Upon the seed whereof	8, 768/ 22
the man, hath by	<b>Baptism</b>	fully infounded the faith	8, 782/ 23
sometimes remembereth yet his	<b>baptism</b>	... and, being by the	8, 783/ 5
of the Sacrament of	<b>Baptism</b>	, because that Tyndale here	8, 820/ 14
took they by their	<b>baptism</b>	? Had they thereby, besides	8, 820/ 26
by God in their	<b>baptism</b>	, or not? If not	8, 820/ 29
had forthwith upon their	<b>baptism</b>	deceased. Now, if Tyndale	8, 820/ 34
me that in the	<b>baptism</b>	they had the feeling	8, 820/ 36
which duly cometh to	<b>baptism</b>	hath the feeling faith	8, 821/ 1
that he hath by	<b>baptism</b>	the right faith, and	8, 821/ 1
that come duly to	<b>baptism</b>	, by Tyndale's tale, elects	8, 821/ 4
if he come to	<b>baptism</b>	unduly that is to	8, 821/ 6
with him belief, his	<b>baptism</b>	perfecteth all. For by	8, 821/ 8
of faith in the	<b>baptism</b>	, and affirming that after	8, 821/ 10
therefore whoso come to	<b>baptism</b>	with only bare belief	8, 821/ 22
about, for all his	<b>baptism</b>	, to do when he	8, 821/ 25
God infounded in his	<b>baptism</b>	. And then since that	8, 821/ 26
historical faith cometh to	<b>baptism</b>	is sure of the	8, 821/ 30
and discretion come unto	<b>baptism</b>	, and say there may	8, 821/ 33
them that come to	<b>baptism</b>	without any manner let	8, 821/ 37
they come to the	<b>baptism</b>	, and be received to	8, 822/ 7
them yet with the	<b>baptism</b>	is there by God	8, 822/ 9
child receiveth in the	<b>baptism</b>	... for else were the	8, 822/ 20
say that in the	<b>baptism</b>	God infoundeth into some	8, 822/ 24
God giveth in the	<b>baptism</b>	not like grace to	8, 822/ 28
that though in the	<b>baptism</b>	(either at the more	8, 822/ 29
every child in the	<b>baptism</b>	the habit of that	8, 823/ 2
every child in the	<b>baptism</b>	. But yet, since I	8, 823/ 5
child, for all the	<b>baptism</b>	, still out of the	8, 823/ 19
he infoundeth in the	<b>baptism</b>	none insufficient faith. Howbeit	8, 823/ 37
with the Sacrament of	<b>Baptism</b>	into every child, and	8, 824/ 3
the children in their	<b>baptism</b>	have by God the	8, 824/ 17
God washed clean in	<b>Baptism</b>	. And considering that almost	8, 848/ 21
by the Sacrament of	<b>Baptism</b>	. Thus hath God given	8, 852/ 4
that the Sacrament of	<b>Baptism</b>	might wash them all	8, 852/ 6
by the Sacrament of	<b>Baptism</b>	cleansed his church of	8, 852/ 9
with the Sacrament of	<b>Baptism</b>	, and whereby they were	8, 853/ 11

character and badge of	<b>Baptism</b>	received into his livery	8, 853/ 14
upon it in the	<b>Baptism</b>	, yet are there many	8, 855/ 6
the grace of their	<b>baptism</b>	undefiled and not rejected	8, 855/ 9
the children that after	<b>Baptism</b>	die in their cradles	8, 867/ 10
by the Sacrament of	<b>Baptism</b>	, at their entry into	8, 906/ 21
and the Sacrament of	<b>Baptism</b>	and after, when they	8, 906/ 23
he which after his	<b>baptism</b>	doth once any deadly	8, 917/ 32
with the water of	<b>Baptism</b>	... so he stretcheth out	8, 965/ 14
he hath sanctified in	<b>Baptism</b>	. But likewise as, though	8, 971/ 18
church, by profession of	<b>Baptism</b>	holily dedicated unto God	8, 975/ 11
persons forthwith upon their	<b>baptism</b>	. In which sermon, among	8, 981/ 33
ceremonies used in the	<b>baptism</b>	were instituted by the	8, 982/ 30
while the grace of	<b>Baptism</b>	was denied. Prayers were	8, 989/ 37
elect, to come to	<b>Baptism</b>	and to belief, and	8, 998/ 24
and to live in	<b>Baptism</b>	after the profession of	8, 999/ 9
church of elects into	<b>Baptism</b>	, a church of eternal	8, 1001/ 1
church" by penance and	<b>Baptism</b>	, and that after the	8, 1018/ 22
and Saint John the	<b>Baptist</b>	went out of the	8, 606/ 35
disciples and John the	<b>Baptist</b>	departed from the Pharisees	8, 648/ 8
of a John the	<b>Baptist</b>	to convert them. And	8, 648/ 32
sent Saint John the	<b>Baptist</b>	to convert them to	8, 649/ 5
as Saint John the	<b>Baptist</b>	did rebuke the synagogue	8, 649/ 12
with Saint John the	<b>Baptist</b>	... he must first prove	8, 650/ 8
new Saint John the	<b>Baptist</b>	; that is, to this	8, 650/ 18
when Saint John the	<b>Baptist</b>	came, he was prophesied	8, 650/ 23
would send this new	<b>Baptist</b>	, Saint Luther, give the	8, 650/ 28
young Saint John the	<b>Baptist</b>	the foregoer of these	8, 651/ 7
old Saint John the	<b>Baptist</b>	was. And therefore... if	8, 651/ 12
need of John the	<b>Baptist</b>	to convert us. Now	8, 651/ 34
as Saint John the	<b>Baptist</b>	rebuked the synagogue of	8, 652/ 29
might Saint John the	<b>Baptist</b>	to rebuke the Jews	8, 652/ 34
For Saint John the	<b>Baptist</b>	rebuked the vices of	8, 653/ 11
one: even John the	<b>Baptist</b>	. John went before Christ	8, 691/ 12
and Saint John the	<b>Baptist</b>	, and Christ, and his	8, 692/ 35
Luther's Saint John the	<b>Baptist</b>	and foregoer? Or else	8, 695/ 30
else, whose foregoer and	<b>Baptist</b>	is Luther? To whom	8, 695/ 31
of Tyndale, his holy	<b>Baptist</b>	, as our Christ bore	8, 696/ 35
as Saint John the	<b>Baptist</b>	and Christ did rebuke	8, 697/ 4
that Saint John the	<b>Baptist</b>	and our Savior rebuked	8, 697/ 6
specially Saint John the	<b>Baptist</b>	to resemble himself and	8, 697/ 14
of Saint John the	<b>Baptist</b>	and of Sir William	8, 697/ 19
new Saint John the	<b>Baptist</b>	calleth "Pharisees" be all	8, 703/ 15
things that this new	<b>Baptist</b>	rebuketh. And in like	8, 703/ 18
new Saint John the	<b>Baptist</b>	to show us that	8, 703/ 26
new Saint John the	<b>Baptist</b>	is sent down to	8, 703/ 37
how will this holy	<b>Baptist</b>	do all this gear	8, 704/ 5
doth this holy new	<b>Baptist</b>	, to purge and purify	8, 704/ 13
himself... this holy new	<b>Baptist</b>	forbiddeth to have any	8, 704/ 33
doctrine of this new	<b>Baptist</b>	... not Saint John the	8, 705/ 2
not Saint John the	<b>Baptist</b>	, but Sir William the	8, 705/ 2

but Sir William the	<b>Baptist</b>	this holy William Tyndale	8, 705/ 2
not already) such another	<b>Baptist</b>	as this is... and	8, 705/ 15
reason unto John the	<b>Baptist</b>	, and unto many prophets	8, 705/ 23
them how John the	<b>Baptist</b>	knew, and other prophets	8, 717/ 30
did Saint John the	<b>Baptist</b>	, and the other holy	8, 718/ 36
which Saint John the	<b>Baptist</b>	and the other holy	8, 719/ 6
say, Saint John the	<b>Baptist</b>	and the other holy	8, 721/ 5
if Saint John the	<b>Baptist</b>	and the old prophets	8, 721/ 11
and Saint John the	<b>Baptist</b>	, or between the Jews	8, 721/ 29
as Saint John the	<b>Baptist</b>	and the prophets did	8, 729/ 4
as Saint John the	<b>Baptist</b>	did, and the old	8, 729/ 26
as Saint John the	<b>Baptist</b>	callesh it in the	8, 1019/ 30
be Saint John the	<b>Baptist's</b>	fellow, and all his	8, 721/ 8
we lack none holy	<b>Baptists</b>	to preach us. For	8, 705/ 12
that such as are	<b>baptized</b>	and receive the Spirit	8, 755/ 30
in such as are	<b>baptized</b>	young, the inward motion	8, 768/ 20
good purpose to be	<b>baptized</b>	, and to work well	8, 818/ 20
he could not be	<b>baptized</b>	, for lack of a	8, 818/ 29
When the children are	<b>baptized</b>	, which kind of faith	8, 822/ 1
all Christian people being	<b>baptized</b>	in childhood must have	8, 827/ 21
those that say the	<b>baptizing</b>	of children is void	8, 664/ 8
the sacraments be but	<b>bare</b>	tokens and signs, and	8, 589/ 32
oblation, nor but a	<b>bare</b>	memorial in wine and	8, 589/ 33
Blood of Christ, with	<b>bare</b>	signs and tokens instead	8, 594/ 27
seven sacraments be but	<b>bare</b>	signs and tokens, and	8, 597/ 10
the Jews, not by	<b>bare</b>	words only, but also	8, 608/ 12
to be lawful by	<b>bare</b>	words and babbling only	8, 608/ 17
to be content with	<b>bare</b>	meat and drink and	8, 630/ 2
but only for the	<b>bare</b>	signs of some lost	8, 633/ 20
other thing than a	<b>bare</b>	token, and to think	8, 633/ 25
set up for a	<b>bare</b>	sign, as a taverner's	8, 633/ 27
tale but by his	<b>bare</b>	word in that we	8, 656/ 17
be graceless and but	<b>bare</b>	signs and tokens (and	8, 656/ 19
nothing therein but very	<b>bare</b>	bread and wine, or	8, 656/ 23
own experience, upon his	<b>bare</b>	word, believe him, because	8, 679/ 21
the sacraments be not	<b>bare</b>	signs and tokens, and	8, 703/ 12
tale is but a	<b>bare</b>	broken patch. Now the	8, 748/ 4
a matter believe his	<b>bare</b>	word. For surely though	8, 751/ 17
men was but a	<b>bare</b>	opinion... and so faint	8, 759/ 2
faith was before a	<b>bare</b>	opinion, and that it	8, 759/ 28
all, therefore, but a	<b>bare</b>	, fruitless opinion? Must it	8, 759/ 31
else but either for	<b>bare</b>	bread or starch. But	8, 773/ 3
as Tyndale saith) but	<b>bare</b>	signs and memorials, and	8, 775/ 11
to wit, to the	<b>bare</b>	belief alone that faith	8, 779/ 20
I speak here of	<b>bare</b>	belief, charity not yet	8, 781/ 19
too... and leaveth but	<b>bare</b>	faith, that is to	8, 782/ 31
of Christ's Blessed Body	<b>bare</b>	cakebread or starch, with	8, 786/ 5
worse, not only than	<b>bare</b>	faith alone, but also	8, 787/ 21
nor blood, but only	<b>bare</b>	bread and wine? And	8, 807/ 35
to baptism with only	<b>bare</b>	belief... all his other	8, 821/ 22

the feeling of the	<b>bare</b>	belief, to which the	8, 825/ 31
else therein but only	<b>bare</b>	bread and wine, and	8, 826/ 24
the sacraments but only	<b>bare</b>	signs and tokens and	8, 842/ 31
nor it upon the	<b>bare</b>	sight perceived and known	8, 846/ 8
required but even a	<b>bare</b>	acknowledging of their sin	8, 868/ 29
win heaven with the	<b>bare</b>	acknowledging that their poisoned	8, 868/ 33
and let it lie	<b>bare</b>	, and lay thereto refrigerans	8, 921/ 12
be bold upon their	<b>bare</b>	word to believe them	8, 996/ 34
there any man so	<b>bare-witted</b>	, that can so be	8, 864/ 27
that men should be	<b>bareheaded</b>	and women cover their	8, 1022/ 33
Now cometh Tyndale and	<b>barely</b>	rehearseth my reason, dissembling	8, 603/ 17
no further than even	<b>barely</b>	to as far forth	8, 618/ 27
the pillar") do not	<b>barely</b>	signify strength in the	8, 847/ 1
all conversation, deeds, laws,	<b>bargains</b>	, covenants, ordinances, and decrees	8, 775/ 16
book of M. William	<b>Barlowe</b>	, that long was conversant	8, 663/ 25
corn conveyed into the	<b>barn</b>	, and the weed cast	8, 777/ 17
Tyndale's own fellow Friar	<b>Barnes</b>	, too yet did I	8, 576/ 33
true Scripture. For Friar	<b>Barnes</b>	saith plainly that Saint	8, 646/ 31
of late, and Friar	<b>Barnes</b>	after him, would fain	8, 658/ 18
as of Luther and	<b>Barnes</b>	and them all, that	8, 667/ 35
tell Luther, Tyndale, or	<b>Barnes</b>	this tale, then wrestle	8, 688/ 7
epistle Luther and Friar	<b>Barnes</b>	let not to reject	8, 708/ 1
and Tyndale and Friar	<b>Barnes</b>	and such others have	8, 710/ 20
and Tyndale Heretic, and	<b>Barnes</b>	Heretic, and many such	8, 728/ 10
second shall be Friar	<b>Barnes</b>	, of whose church I	8, 829/ 5
Doctor Barnes' church Friar	<b>Barnes</b>	maketh the title of	8, 831/ 5
peerless, yet doth Friar	<b>Barnes</b>	as far outrun him	8, 831/ 13
reasoning... wherein with Tyndale	<b>Barnes</b>	can hold no foot	8, 831/ 14
Tyndale halteth therein. Friar	<b>Barnes</b>	lasheth out against them	8, 831/ 16
some such as, if	<b>Barnes</b>	should in special lay	8, 833/ 1
are his own words...	<b>Barnes</b>	This word ecclesia, both	8, 833/ 23
selfsame place that Friar	<b>Barnes</b>	bringeth in here himself	8, 834/ 12
indeed, and so Friar	<b>Barnes</b>	confesseth, both good people	8, 834/ 14
therefore, then, should Friar	<b>Barnes</b>	bear himself so high	8, 834/ 18
despise it as Friar	<b>Barnes</b>	doth here, that setteth	8, 834/ 22
you? To this question	<b>Barnes</b>	answereth and saith... Barnes	8, 834/ 25
Barnes answereth and saith...	<b>Barnes</b>	For in this church	8, 834/ 26
and Saracens, therein Friar	<b>Barnes</b>	overseeth himself shamefully... and	8, 834/ 30
text there telleth, which	<b>Barnes</b>	hath himself rehearsed, only	8, 835/ 1
English) doth, as Friar	<b>Barnes</b>	saith, signify, in those	8, 835/ 12
But yet will Friar	<b>Barnes</b>	say that though Jews	8, 835/ 16
great marvel wherefore Friar	<b>Barnes</b>	should so highly disdain	8, 835/ 37
some of which churches	<b>Barnes</b>	is himself come now	8, 836/ 8
lechery. And since Friar	<b>Barnes</b>	disdaineth not those churches	8, 836/ 16
whoredom and bawdry Friar	<b>Barnes</b>	findeth no fault, do	8, 836/ 25
am glad that Friar	<b>Barnes</b>	is waxen so holy	8, 836/ 27
that the church which	<b>Barnes</b>	must bring us must	8, 836/ 35
he described his church...	<b>Barnes</b>	But there is another	8, 837/ 5
by letter, which Friar	<b>Barnes</b>	here fondly followeth and	8, 839/ 26
And therefore if Friar	<b>Barnes</b>	had here meant none	8, 841/ 33

of God." But Friar	<b>Barnes</b>	meaneth that there is	8, 842/ 25
another manner thing than	<b>Barnes</b>	taketh it for appeareth	8, 843/ 2
that the church which	<b>Barnes</b>	here assigneth is all	8, 844/ 22
readers, that if Friar	<b>Barnes</b>	abide by his description	8, 844/ 30
him. But thereto answereth	<b>Barnes</b>	, and saith, "This church	8, 845/ 4
thereto answereth also Friar	<b>Barnes</b>	, and saith, "I say	8, 845/ 10
might have seen Friar	<b>Barnes</b>	when he came last	8, 845/ 30
known him for Robert	<b>Barnes</b>	, and yet not know	8, 846/ 2
strive much with Friar	<b>Barnes</b>	for a word. The	8, 846/ 10
saith no man but	<b>Barnes</b>	"Richard learneth at Oxford	8, 846/ 21
we need not Friar	<b>Barnes</b>	to tell us this	8, 846/ 32
now well, again, that	<b>Barnes</b>	, here granting that the	8, 846/ 33
is the thing that	<b>Barnes</b>	mistranslateth here "the ground	8, 847/ 10
which Saint Paul, as	<b>Barnes</b>	himself rehearseth, calleth "the	8, 847/ 29
good readers, that Friar	<b>Barnes</b>	, in all this his	8, 847/ 34
for the election... Friar	<b>Barnes</b>	playeth as Tyndale doth	8, 848/ 7
in his childhood. But	<b>Barnes</b>	seemeth to mean that	8, 851/ 2
incestuous wedding... and Friar	<b>Barnes</b>	also, for his perjury	8, 851/ 17
Saint Augustine which Friar	<b>Barnes</b>	bringeth forth... and consider	8, 851/ 20
in earth as Friar	<b>Barnes</b>	appointeth us, so sanctified	8, 851/ 22
What thing findeth Friar	<b>Barnes</b>	for his purpose in	8, 851/ 30
of which epistle Friar	<b>Barnes</b>	allegeth here these words	8, 853/ 3
out of which Friar	<b>Barnes</b>	here bringeth forth his	8, 854/ 27
earth here must Friar	<b>Barnes</b>	speak of, ye wot	8, 855/ 18
the places that Friar	<b>Barnes</b>	hath brought us forth	8, 855/ 21
such church as Friar	<b>Barnes</b>	would here make us	8, 855/ 22
the scriptures that Friar	<b>Barnes</b>	bringeth make even plain	8, 856/ 35
Christian readers, whereas Friar	<b>Barnes</b>	allegeth us divers places	8, 857/ 3
Lo, thus he saith...	<b>Barnes</b>	This is the very	8, 857/ 16
tale, good readers, Friar	<b>Barnes</b>	telleth us no more	8, 858/ 10
find fault with Friar	<b>Barnes</b>	for teaching false heresies	8, 858/ 22
that fault with himself...	<b>Barnes</b>	But now, here will	8, 859/ 5
for all this, Friar	<b>Barnes</b>	here confesseth now that	8, 859/ 22
readers, he proveth it...	<b>Barnes</b>	To this I answer	8, 860/ 3
he saw it... whereas	<b>Barnes</b>	had not, as it	8, 863/ 32
well wind out: Friar	<b>Barnes</b>	thought it best, therefore	8, 864/ 4
readers, how perfectly Friar	<b>Barnes</b>	hath answered you, and	8, 864/ 23
and that is, as	<b>Barnes</b>	now confesseth in conclusion	8, 865/ 7
here. But now meant	<b>Barnes</b>	all this while, as	8, 865/ 8
is Christ, saith Friar	<b>Barnes</b>	, ready to give her	8, 865/ 12
once again that Friar	<b>Barnes</b>	proveth nothing the church	8, 866/ 1
it will not be,	<b>Barnes</b>	; it will not be	8, 866/ 6
faith alone, whatsoever Friar	<b>Barnes</b>	against free will and	8, 867/ 3
us; against which Friar	<b>Barnes</b>	hath made as very	8, 867/ 23
priest. And while Friar	<b>Barnes</b>	doth but mock the	8, 868/ 18
sin yet would neither	<b>Barnes</b>	nor Tyndale, nor Luther	8, 868/ 30
good reader: that by	<b>Barnes</b>	, in such times as	8, 868/ 36
church." So that by	<b>Barnes</b>	, one self man is	8, 869/ 4
neither agreeth he with	<b>Barnes</b>	nor with himself neither	8, 869/ 13
neither. But therein doth	<b>Barnes</b>	requite him as well	8, 869/ 14

And in this meaneth	<b>Barnes</b>	meetly well in part	8, 870/ 7
vine. And thus meaneth	<b>Barnes</b>	that he which is	8, 870/ 16
this is Tyndale against	<b>Barnes</b>	. For Tyndale saith he	8, 870/ 19
off. But therein doth	<b>Barnes</b>	not err so far	8, 870/ 24
then in another point	<b>Barnes</b>	seemeth to run out	8, 870/ 28
at any time, Friar	<b>Barnes</b>	telleth us here that	8, 870/ 31
it is so that	<b>Barnes</b>	putteth in this case	8, 871/ 4
left without branches); since	<b>Barnes</b>	, I say, repugnant not	8, 871/ 9
or no since Friar	<b>Barnes</b>	, I say, telleth us	8, 871/ 21
general councils unto Friar	<b>Barnes</b>	, when he so handleth	8, 871/ 26
general councils with Friar	<b>Barnes</b>	... in which treaty I	8, 872/ 2
child perceive that Friar	<b>Barnes</b>	, all that he babbleth	8, 872/ 3
Catholic faith wherein Friar	<b>Barnes</b>	and we vary, and	8, 872/ 15
which both Tyndale and	<b>Barnes</b>	would were taken for	8, 872/ 31
the point by which	<b>Barnes</b>	will make us to	8, 873/ 3
all? But this point	<b>Barnes</b>	learned of Luther; and	8, 873/ 9
what a wise tale	<b>Barnes</b>	will in this matter	8, 873/ 11
this matter tell us.	<b>Barnes</b>	Now must we declare	8, 873/ 13
in company with Friar	<b>Barnes</b>	in the house of	8, 876/ 29
too. Now, if Friar	<b>Barnes</b>	would say to this	8, 877/ 6
he had heartily thanked	<b>Barnes</b>	and were going very	8, 877/ 11
to this question, if	<b>Barnes</b>	told him there as	8, 877/ 23
the other." Whereunto if	<b>Barnes</b>	should tell him as	8, 877/ 28
I a friar" when	<b>Barnes</b>	had once told the	8, 878/ 1
leave honestly and bid	<b>Barnes</b>	, "Farewell, fool!" Now, the	8, 878/ 5
have been for Friar	<b>Barnes</b>	a better example and	8, 878/ 33
that company why should	<b>Barnes</b>	say, as he saith	8, 879/ 9
hypocrite were there, as	<b>Barnes</b>	here saith by his	8, 879/ 30
not so. But while	<b>Barnes</b>	saith wheresoever I find	8, 879/ 35
pure church of Friar	<b>Barnes</b>	there were never one	8, 880/ 3
Yet ask I Friar	<b>Barnes</b>	farther, how proveth he	8, 880/ 4
do receive it; but	<b>Barnes</b>	must prove us that	8, 880/ 23
the word which Friar	<b>Barnes</b>	here speaketh of. And	8, 880/ 35
the purpose of Friar	<b>Barnes</b>	, though it might there	8, 881/ 6
the purpose of Friar	<b>Barnes</b>	. And yet over all	8, 882/ 3
will, for anything by	<b>Barnes</b>	proved yet, that his	8, 882/ 10
no wise avail Friar	<b>Barnes</b>	... but utterly they leave	8, 882/ 36
an argument doth Friar	<b>Barnes</b>	call this: "Faith cometh	8, 883/ 6
that I marvel Friar	<b>Barnes</b>	would be so fond	8, 883/ 15
to what point Friar	<b>Barnes</b>	is brought with his	8, 883/ 17
please you, good Father	<b>Barnes</b>	, while ye depart hence	8, 884/ 38
To this would Friar	<b>Barnes</b>	of likelihood make her	8, 885/ 11
likely to say, "Father	<b>Barnes</b>	, this same scripture is	8, 887/ 14
first!" What were Friar	<b>Barnes</b>	here likely to say	8, 887/ 34
I satisfied." If Friar	<b>Barnes</b>	would say, "Whensoever the	8, 888/ 6
To this would Friar	<b>Barnes</b>	say, "Forsooth, dear daughter	8, 890/ 12
say again, "Verily, Father	<b>Barnes</b>	, here ye bring me	8, 890/ 22
And therefore, good Father	<b>Barnes</b>	," will she say, "I	8, 891/ 7
And therefore, good Father	<b>Barnes</b>	, I would have wished	8, 891/ 20
am sure, good Father	<b>Barnes</b>	, that when ye went	8, 891/ 28

But now peradventure Friar	<b>Barnes</b>	would answer to this	8, 892/ 10
And verily, good Father	<b>Barnes</b>	, it seemeth that ye	8, 893/ 13
right." Now would Friar	<b>Barnes</b>	peradventure answer her and	8, 893/ 29
again, "Yea, verily, Father	<b>Barnes</b>	, well-favoredly, for so far	8, 893/ 33
good readers, what hath	<b>Barnes</b>	, holding his heresy of	8, 895/ 5
remember me now, Father	<b>Barnes</b>	, another thing. Ye will	8, 895/ 9
To this when Friar	<b>Barnes</b>	would answer and falsely	8, 895/ 30
I wot well, Friar	<b>Barnes</b>	say. For this saith	8, 896/ 1
rule and religion Friar	<b>Barnes</b>	is run away... but	8, 896/ 2
rule now. But when	<b>Barnes</b>	would answer her so	8, 896/ 5
and whereupon, as Friar	<b>Barnes</b>	agreeth, all the whole	8, 896/ 13
of Scripture, till Father	<b>Barnes</b>	can give her better	8, 896/ 21
rebuke and confound Friar	<b>Barnes</b>	upon the sight of	8, 896/ 25
By Saint Malkin, Father	<b>Barnes</b>	, all your tokens of	8, 896/ 35
all?" what could Friar	<b>Barnes</b>	say to his hostess	8, 897/ 8
therefore every man," will	<b>Barnes</b>	say, "that shall be	8, 897/ 22
the leastwise: "Why, Father	<b>Barnes</b>	, when God calleth upon	8, 897/ 36
In good faith, Father	<b>Barnes</b>	, I take God for	8, 899/ 4
undone. "But surely, Father	<b>Barnes</b>	, as I told you	8, 899/ 37
warning? "Now, good Father	<b>Barnes</b>	," would his halting hostess	8, 901/ 6
In good faith, Father	<b>Barnes</b>	, methinketh therefore that this	8, 901/ 16
remember me, lo, Father	<b>Barnes</b>	, upon another thing," would	8, 901/ 18
all. And thus, Father	<b>Barnes</b>	, taking your secret, unknown	8, 902/ 2
thereof." What would Friar	<b>Barnes</b>	have answered unto his	8, 902/ 11
faults as neither Friar	<b>Barnes</b>	nor all the learned	8, 902/ 17
But then would Friar	<b>Barnes</b>	have waxed a little	8, 902/ 21
And so would Friar	<b>Barnes</b>	bid those wives do	8, 902/ 28
now that you, Father	<b>Barnes</b>	, that were once a	8, 903/ 10
If it be, Father	<b>Barnes</b>	, such an unknown thing	8, 903/ 19
unknown church: yet, Father	<b>Barnes</b>	, by your own tale	8, 904/ 36
thence. And therefore, Father	<b>Barnes</b>	, in good faith, till	8, 905/ 15
this point against Friar	<b>Barnes</b>	, that Friar Barnes shall	8, 908/ 15
Friar Barnes, that Friar	<b>Barnes</b>	shall be as weary	8, 908/ 16
Saint Augustine which Friar	<b>Barnes</b>	bringeth in himself. The	8, 908/ 20
bringeth in is this...	<b>Barnes</b>	"The Holy Church are	8, 908/ 22
Saint Augustine hath Friar	<b>Barnes</b>	alleged to be in	8, 908/ 31
heresy, did as Friar	<b>Barnes</b>	and these other heretics	8, 909/ 16
of his. "Yes," saith	<b>Barnes</b>	, "for here ye may	8, 909/ 29
the pope whom Friar	<b>Barnes</b>	doth himself, here in	8, 910/ 1
words of Lyra hath	<b>Barnes</b>	alleged to be written	8, 910/ 10
And therefore of likelihood	<b>Barnes</b>	playeth here with Lyra	8, 910/ 13
of his blessed verity."	<b>Barnes</b>	would here seem, lo	8, 910/ 25
and the more unsure...	<b>Barnes</b>	bringeth the church here	8, 911/ 34
else Saint Augustine, whom	<b>Barnes</b>	bringeth for him, saith	8, 911/ 37
holy as holy Friar	<b>Barnes</b>	appointeth: pure and clean	8, 912/ 30
for our purpose against	<b>Barnes</b>	, but even the beginning	8, 912/ 36
Saint Augustine's words as	<b>Barnes</b>	bringeth them in himself	8, 913/ 1
Saint Augustine meant as	<b>Barnes</b>	maketh that in this	8, 913/ 21
nothing make for Friar	<b>Barnes</b>	. And therefore ye may	8, 913/ 36
in like wise doth	<b>Barnes</b>	mistake the gloss that	8, 914/ 1

folk. Which words Friar	<b>Barnes</b>	taketh as though the	8, 914/ 4
any unknown church, as	<b>Barnes</b>	would have it seem	8, 914/ 19
can nothing serve Friar	<b>Barnes</b>	... but it utterly destroyeth	8, 914/ 24
by hap, as Friar	<b>Barnes</b>	would here bring it	8, 915/ 16
the other gloss that	<b>Barnes</b>	bringeth forth (De paene	8, 915/ 17
maketh that gloss for	<b>Barnes</b>	? It speaketh against Barnes	8, 915/ 19
Barnes? It speaketh against	<b>Barnes</b>	! For Barnes saith that	8, 915/ 19
speaketh against Barnes! For	<b>Barnes</b>	saith that his own	8, 915/ 19
so this gloss that	<b>Barnes</b>	bringeth saith clear against	8, 915/ 22
it, saith not as	<b>Barnes</b>	saith that the very	8, 915/ 30
This maketh plain against	<b>Barnes</b>	, that bringeth it forth	8, 915/ 36
therefore, marvel enough of	<b>Barnes</b>	in bringing forth these	8, 916/ 3
word! And yet whereas	<b>Barnes</b>	saith, "These words of	8, 916/ 9
read these words of	<b>Barnes</b>	in English, he maketh	8, 917/ 1
law durst not Friar	<b>Barnes</b>	bring in for fear	8, 918/ 11
his life after. But	<b>Barnes</b>	will, I warrant you	8, 918/ 13
of displeasure. Now, if	<b>Barnes</b>	answer me that he	8, 918/ 15
than may Friar Frantic	<b>Barnes</b>	, if he take this	8, 919/ 14
etc. And thus Friar	<b>Barnes</b>	may see that the	8, 920/ 6
that word would Friar	<b>Barnes</b>	have damned! But yet	8, 920/ 9
that... therefore will Friar	<b>Barnes</b>	say that there was	8, 920/ 28
mercy, so amend Friar	<b>Barnes</b>	and me both, that	8, 920/ 35
and thieves, as Friar	<b>Barnes</b>	maketh it. But surely	8, 921/ 4
And in another place	<b>Barnes</b>	saith, "It cannot help	8, 921/ 23
great authority with Friar	<b>Barnes</b>	, in anything that shall	8, 921/ 35
the general council, Friar	<b>Barnes</b>	seeth well that may	8, 922/ 7
and therefore will not	<b>Barnes</b>	believe it. Now, as	8, 922/ 16
council... then would Friar	<b>Barnes</b>	agree that it could	8, 922/ 21
I that though Friar	<b>Barnes</b>	will not believe any	8, 922/ 25
to be done, Friar	<b>Barnes</b>	may find that diverse	8, 923/ 20
to be believed, Friar	<b>Barnes</b>	shall never find while	8, 923/ 24
ever hitherto, whatsoever Friar	<b>Barnes</b>	babble. And when God	8, 923/ 28
selfsame councils that Friar	<b>Barnes</b>	hath brought in for	8, 923/ 32
all that ever Friar	<b>Barnes</b>	hath said in all	8, 923/ 36
But now, because Friar	<b>Barnes</b>	saith that the cause	8, 923/ 37
of all brabbling with	<b>Barnes</b>	, we would take into	8, 924/ 24
her mortal enemies. Lest	<b>Barnes</b>	would, as I say	8, 924/ 30
the intent that Friar	<b>Barnes</b>	should the more fully	8, 925/ 1
another friar, called Robert	<b>Barnes</b>	, that misliked it not	8, 925/ 18
what might Luther and	<b>Barnes</b>	have said to that	8, 927/ 1
all faithful people that	<b>Barnes</b>	deviseth... saving for lack	8, 927/ 5
time any such, as	<b>Barnes</b>	saith there must needs	8, 927/ 8
bad. Now, if Friar	<b>Barnes</b>	, and Friar Luther, and	8, 927/ 11
doubt but that Luther,	<b>Barnes</b>	, and Tyndale would not	8, 928/ 5
all our days?" If	<b>Barnes</b>	would then have said	8, 928/ 21
Chrysostom, which be these...	<b>Barnes</b>	"They that be in	8, 928/ 26
manners? More If Friar	<b>Barnes</b>	had alleged all this	8, 930/ 28
have said as Friar	<b>Barnes</b>	beareth us in hand	8, 931/ 12
Christ himself." Whereas Friar	<b>Barnes</b>	so taketh Saint Paul's	8, 931/ 28
But yet if Friar	<b>Barnes</b>	would there have said	8, 932/ 3

fasting, and praying (which	<b>Barnes</b>	callesh pattering, and mumbling	8, 932/ 8
be vicious indeed, which	<b>Barnes</b>	planteth in among these	8, 932/ 13
said farther to Friar	<b>Barnes</b>	, and to Friar Luther	8, 932/ 30
trow, have answered Friar	<b>Barnes</b>	... that they were none	8, 933/ 2
Latin man, as Friar	<b>Barnes</b>	hath already had sufficient	8, 933/ 8
well... yet if Friar	<b>Barnes</b>	have read that work	8, 933/ 13
knowledge, as now Friar	<b>Barnes</b>	would himself. But Saint	8, 933/ 18
But he whom Friar	<b>Barnes</b>	here bringeth (whose work	8, 933/ 22
Gregory have told Friar	<b>Barnes</b>	that it was not	8, 934/ 12
And yet if Friar	<b>Barnes</b>	would have stuck still	8, 934/ 16
be plain against Friar	<b>Barnes</b>	himself. For well ye	8, 934/ 20
ye wot that Friar	<b>Barnes</b>	teacheth that the very	8, 934/ 21
wrote the words which	<b>Barnes</b>	bringeth forth (whom he	8, 934/ 23
true... and not, as	<b>Barnes</b>	would have it, that	8, 934/ 29
Saint Gregory tell Friar	<b>Barnes</b>	that they do utterly	8, 934/ 35
Gregory would tell Friar	<b>Barnes</b>	that since Saint Chrysostom	8, 935/ 6
followeth again, against Friar	<b>Barnes</b>	, that the selfsame words	8, 935/ 10
do plainly confound Friar	<b>Barnes</b>	... and say that the	8, 935/ 12
would have told Friar	<b>Barnes</b>	that when Saint Chrysostom	8, 935/ 19
do clearly confound Friar	<b>Barnes</b>	. And therefore would he	8, 935/ 37
he finally put Friar	<b>Barnes</b>	in choice whether he	8, 936/ 1
selfsame few words which	<b>Barnes</b>	bringeth forth for him	8, 936/ 8
twain; Tyndale, three; Friar	<b>Barnes</b>	, four" when here were	8, 936/ 26
indeed, but, as Friar	<b>Barnes</b>	saith, "only representative," should	8, 938/ 20
But, now, if Friar	<b>Barnes</b>	will here say that	8, 938/ 30
another. Now hath Friar	<b>Barnes</b>	, therefore, none other shift	8, 939/ 35
of all. If Friar	<b>Barnes</b>	or any of all	8, 940/ 10
whereof I think neither	<b>Barnes</b>	nor Tyndale, nor Luther	8, 940/ 15
it. And whereas Friar	<b>Barnes</b>	saith that the general	8, 941/ 13
be examined by Friar	<b>Barnes</b>	, or such others as	8, 941/ 25
and this is, whatsoever	<b>Barnes</b>	babble, the very, true	8, 942/ 20
see plainly that Friar	<b>Barnes</b>	hath utterly failed of	8, 942/ 25
paynim. This place Friar	<b>Barnes</b>	bringeth forth and assoileth	8, 942/ 36
assoileth in this fashion...	<b>Barnes</b>	But now will there	8, 943/ 1
More Here saith Friar	<b>Barnes</b>	four things in this	8, 943/ 26
the first point... Friar	<b>Barnes</b>	here saith that Christ	8, 943/ 36
methinketh surely that if	<b>Barnes</b>	take it thus, he	8, 944/ 4
thy good." Now, Friar	<b>Barnes</b>	, in one of the	8, 944/ 30
church." And thereto saith	<b>Barnes</b>	, "I answer that this	8, 945/ 12
not unknown that Friar	<b>Barnes</b>	hath in more places	8, 945/ 25
so, now? "Marry," saith	<b>Barnes</b>	, "because that in the	8, 946/ 16
the temporal sword." Friar	<b>Barnes</b>	meaneth not here, I	8, 946/ 19
heaven. And therefore, whatsoever	<b>Barnes</b>	say... if any man	8, 946/ 32
reproved. And therefore Friar	<b>Barnes</b>	in his answer made	8, 947/ 18
it so were as	<b>Barnes</b>	wrote, yet had there	8, 947/ 30
in that same master/doctor	<b>Barnes</b>	as in that same	8, 947/ 32
our purpose, if Friar	<b>Barnes</b>	restrain those words of	8, 947/ 36
meant no more than	<b>Barnes</b>	saith here he did	8, 948/ 23
ye see that Friar	<b>Barnes</b>	hath not handled it	8, 949/ 2
this it appeareth that	<b>Barnes</b>	meaneth that he that	8, 949/ 8

Christ, and therefore asketh	<b>Barnes</b>	whether he shall for	8, 949/ 15
to which church will	<b>Barnes</b>	bid him go? Whether	8, 949/ 18
were wronged whereto doth	<b>Barnes</b>	say that Christ speaketh	8, 949/ 22
the universal church that	<b>Barnes</b>	describeth us, and telleth	8, 949/ 27
thing that if Friar	<b>Barnes</b>	had not said it	8, 949/ 30
the universal church that	<b>Barnes</b>	assigneth that is to	8, 949/ 32
will grant it Friar	<b>Barnes</b>	freely, and a great	8, 950/ 4
law meaneth by which	<b>Barnes</b>	proveth that the particular	8, 950/ 8
meaneth, which law Friar	<b>Barnes</b>	allegeth. And therefore ye	8, 950/ 16
see, good readers, whereabout	<b>Barnes</b>	goeth when he putteth	8, 950/ 18
plainly perceive here that	<b>Barnes</b>	doth but trifle in	8, 950/ 24
to "the church," Friar	<b>Barnes</b>	saith that was a	8, 950/ 32
went that, lo! If	<b>Barnes</b>	had not told us	8, 950/ 33
But I ask Friar	<b>Barnes</b>	whether Christ did there	8, 951/ 3
Catholic church. Let Friar	<b>Barnes</b>	answer this. Christ neither	8, 951/ 7
church too... but if	<b>Barnes</b>	be so mad as	8, 952/ 10
shame to see how	<b>Barnes</b>	answereth those words of	8, 952/ 15
church. In avoiding whereof	<b>Barnes</b>	trifleth in such fashion	8, 952/ 17
he doth. Yet saith	<b>Barnes</b>	that this known Catholic	8, 952/ 23
the very church," saith	<b>Barnes</b>	, "inventeth none other way	8, 952/ 25
only, and yet maketh	<b>Barnes</b>	as he meant no	8, 952/ 33
too. But yet saith	<b>Barnes</b>	that this known church	8, 954/ 1
Arians, which are these...	<b>Barnes</b>	"The church doth threaten	8, 954/ 5
brought forth against Friar	<b>Barnes</b>	. For in these words	8, 954/ 21
suffice. But yet layeth	<b>Barnes</b>	another reason to prove	8, 956/ 12
wrinkle he proveth thus...	<b>Barnes</b>	Mark Saint Paul's words	8, 956/ 20
I have said unto	<b>Barnes</b>	before, and yet I	8, 957/ 11
of mercy too. But	<b>Barnes</b>	, to make men ween	8, 957/ 35
being in him as	<b>Barnes</b>	describeth us, yet if	8, 958/ 25
do all that Friar	<b>Barnes</b>	here saith in these	8, 958/ 28
stick to Christ, as	<b>Barnes</b>	would have it seem	8, 958/ 34
yet hath God made	<b>Barnes</b>	himself so blind that	8, 959/ 8
forthwith upon the others...	<b>Barnes</b>	And that this may	8, 959/ 14
have you heard Friar	<b>Barnes</b>	say that he would	8, 959/ 28
and truly than Friar	<b>Barnes</b>	hath done... beginning where	8, 960/ 2
hath done... beginning where	<b>Barnes</b>	beginneth, but not ending	8, 960/ 3
understand that whereas Friar	<b>Barnes</b>	maketh as though Saint	8, 961/ 31
no man vexeth Friar	<b>Barnes</b>	with that heresy. For	8, 962/ 4
thing with which Friar	<b>Barnes</b>	is vexed now is	8, 962/ 13
Saint Augustine. Now, if	<b>Barnes</b>	will say that though	8, 962/ 15
which we vex Friar	<b>Barnes</b>	. Yet if Friar Barnes	8, 962/ 31
Barnes. Yet if Friar	<b>Barnes</b>	will say that it	8, 962/ 32
now. And also Friar	<b>Barnes</b>	cannot allege that point	8, 963/ 1
that is between Friar	<b>Barnes</b>	and us is not	8, 963/ 5
Saint Augustine. For between	<b>Barnes</b>	and us, the question	8, 963/ 7
may see that Friar	<b>Barnes</b>	saith untrue in this	8, 963/ 13
prove you that Friar	<b>Barnes</b>	maketh us a lie	8, 963/ 26
you farther, that Friar	<b>Barnes</b>	maketh you therein not	8, 963/ 30
those with which Friar	<b>Barnes</b>	beginneth... Saint Augustine saith	8, 964/ 1
against the Donatists, as	<b>Barnes</b>	belieth him... but against	8, 964/ 5

for what intent Friar	<b>Barnes</b>	hath made this false	8, 964/ 9
the same heresy that	<b>Barnes</b>	bringeth forth now... that	8, 964/ 13
which heresy now Friar	<b>Barnes</b>	holdeth stiffly for a	8, 964/ 25
write those words which	<b>Barnes</b>	himself here bringeth for	8, 964/ 27
be played by Friar	<b>Barnes</b>	more falsely or more	8, 964/ 31
God's treasuries, as Friar	<b>Barnes</b>	maketh it here seem	8, 966/ 34
in such wise as	<b>Barnes</b>	reheareth them in his	8, 969/ 29
of wit therewith. For	<b>Barnes</b>	hath, as ye may	8, 969/ 33
do die therein. And	<b>Barnes</b>	leaveth off before he	8, 970/ 3
treasuries of God: Friar	<b>Barnes</b>	reheareth his words in	8, 970/ 17
declareth plainly the contrary.	<b>Barnes</b>	also concludeth, "Wherefore, by	8, 970/ 23
stretching put unto them.	<b>Barnes</b>	leaveth out also these	8, 970/ 35
of Saint Augustine which	<b>Barnes</b>	here leaveth out (or	8, 971/ 3
in this book against	<b>Barnes</b>	, of Saint Paul's words	8, 971/ 6
Saint Paul's words that	<b>Barnes</b>	brought in for him	8, 971/ 6
blame." Upon which words	<b>Barnes</b>	there saith, "Here have	8, 971/ 12
Zwingli, Lambert, Hutchins, and	<b>Barnes</b>	, and many great heretics	8, 971/ 32
not remain with Friar	<b>Barnes</b>	in "faith alone"... God	8, 972/ 3
Saint Augustine's words here	<b>Barnes</b>	boasteth himself to prove	8, 972/ 12
world to see how	<b>Barnes</b>	, after this boast in	8, 972/ 16
by Saint Augustine than	<b>Barnes</b>	would have them taken	8, 972/ 34
what saith here Friar	<b>Barnes</b>	, and then what saith	8, 972/ 35
saith Saint Friar Augustine	<b>Barnes</b>	. First Friar Barnes boasteth	8, 972/ 36
Augustine Barnes. First Friar	<b>Barnes</b>	boasteth and saith, "Here	8, 972/ 37
then ask we Friar	<b>Barnes</b>	of which church is	8, 973/ 2
heaven? To this Friar	<b>Barnes</b>	must needs grant that	8, 973/ 4
I suppose that Friar	<b>Barnes</b>	will grant that he	8, 973/ 8
perceive now what Friar	<b>Barnes</b>	saith, and of which	8, 973/ 13
see what saith Friar	<b>Barnes</b>	let us now see	8, 973/ 19
saith Friar Saint Augustine	<b>Barnes</b>	. He saith, ye wot	8, 973/ 20
a fall as Friar	<b>Barnes</b>	hath here done... which	8, 973/ 25
and framed by Friar	<b>Barnes</b>	after his own fashion	8, 973/ 29
sin. And thus whereas	<b>Barnes</b>	said in the beginning	8, 973/ 33
words to prove Friar	<b>Barnes</b>	a fool... especially since	8, 973/ 36
church this will Friar	<b>Barnes</b>	, as he weeneth, well	8, 974/ 10
And therefore he saith...	<b>Barnes</b>	Such a church must	8, 974/ 14
was put in, Friar	<b>Barnes</b>	will himself, as it	8, 975/ 15
faith. Now, if Friar	<b>Barnes</b>	ask me how I	8, 975/ 29
Augustine himself, because Friar	<b>Barnes</b>	, being professed friar of	8, 975/ 32
of saints). Whereby Friar	<b>Barnes</b>	may see that if	8, 978/ 26
place, in this manner...	<b>Barnes</b>	That church that cannot	8, 978/ 31
those "holy fathers," that	<b>Barnes</b>	saith added in the	8, 979/ 6
sufficeth here against Friar	<b>Barnes</b>	: that ye perceive by	8, 979/ 11
see also that Friar	<b>Barnes</b>	in his gay babble	8, 979/ 13
catholicam," by which Friar	<b>Barnes</b>	would make us ween	8, 980/ 5
have plainly confuted Friar	<b>Barnes</b>	by Saint Augustine himself	8, 980/ 9
order and rule Friar	<b>Barnes</b>	professed, and whose words	8, 980/ 10
are Friar Barnes' words...	<b>Barnes</b>	This is well-proved by	8, 980/ 17
God." And then Friar	<b>Barnes</b>	goeth forth with his	8, 980/ 21
they not know." More	<b>Barnes</b>	here holdeth on his	8, 980/ 29

out of whose gospel	<b>Barnes</b>	hath taken the words	8, 980/ 32
in such wise as	<b>Barnes</b>	doth that is to	8, 980/ 34
strangers." And now cometh	<b>Barnes</b>	and telleth us that	8, 981/ 3
good readers, how Friar	<b>Barnes</b>	here falsifieth and wrong	8, 981/ 23
of that law that	<b>Barnes</b>	hath here rehearsed you	8, 981/ 27
I (to end where	<b>Barnes</b>	endeth himself) let you	8, 983/ 15
therewith finish this book...	<b>Barnes</b>	But let us see	8, 983/ 18
Bernard. By whose words	<b>Barnes</b>	would it should seem	8, 984/ 18
church... yet would Friar	<b>Barnes</b>	that Saint Bernard should	8, 984/ 26
church. For as for	<b>Barnes</b>	, of truth, and all	8, 984/ 29
another. Yet would Friar	<b>Barnes</b>	farther, that Saint Bernard	8, 984/ 32
proveth nothing for Friar	<b>Barnes</b>	, or against the known	8, 985/ 2
were but as Friar	<b>Barnes</b>	rehearseth them. Secondly shall	8, 985/ 3
show you that Friar	<b>Barnes</b>	playeth with Saint Bernard	8, 985/ 5
here all as Friar	<b>Barnes</b>	rehearseth him... yet what	8, 985/ 14
he said for Friar	<b>Barnes</b>	concerning the church? Do	8, 985/ 14
the devil? If Friar	<b>Barnes</b>	will anything prove us	8, 985/ 21
had said indeed as	<b>Barnes</b>	falsely rehearseth him yea	8, 986/ 23
it not proved for	<b>Barnes</b>	. Now, for the second	8, 986/ 24
ye shall understand that	<b>Barnes</b>	hath untruly translated you	8, 986/ 25
and they serve Antichrist")	<b>Barnes</b>	hath translated it thus	8, 986/ 35
his church here... Friar	<b>Barnes</b>	turneth that another way	8, 987/ 3
as deans, archdeacons," etc.),	<b>Barnes</b>	hath translated it thus	8, 987/ 8
of Saint Bernard Friar	<b>Barnes</b>	hath, as ye plainly	8, 987/ 18
saith those words that	<b>Barnes</b>	hath falsely translated; and	8, 987/ 30
that Saint Bernard whom	<b>Barnes</b>	here bringeth in to	8, 988/ 8
be departed. Now, whereas	<b>Barnes</b>	also saith that Saint	8, 988/ 14
of hallowed things Friar	<b>Barnes</b>	in mockage and scorn	8, 988/ 19
Judas. I would Friar	<b>Barnes</b>	had spied and brought	8, 988/ 29
at rovers, as Friar	<b>Barnes</b>	doth, and as Judas	8, 988/ 32
with whose words Friar	<b>Barnes</b>	, as though Saint Bernard	8, 991/ 21
of Saint Bernard which	<b>Barnes</b>	bringeth new-framed by himself	8, 991/ 26
the selfsame heresies that	<b>Barnes</b>	now setteth forth, but	8, 991/ 31
miracles. And finally, whereas	<b>Barnes</b>	reproveth the Church for	8, 991/ 33
holy Saint Bernard, whom	<b>Barnes</b>	so specially bringeth in	8, 991/ 35
out of which Friar	<b>Barnes</b>	hath picked and falsifieth	8, 992/ 2
unknown church, as Friar	<b>Barnes</b>	goeth about to make	8, 992/ 6
set up by Friar	<b>Barnes</b>	. Of which two churches	8, 993/ 9
of Tyndale and Friar	<b>Barnes</b>	; which books if they	8, 995/ 21
as Tyndale doth, and	<b>Barnes</b>	, both. But in that	8, 1000/ 19
that neither Tyndale nor	<b>Barnes</b>	assigneth any cause. And	8, 1002/ 21
unreasonable that Tyndale and	<b>Barnes</b>	be both ashamed thereof	8, 1002/ 27
And therefore Tyndale and	<b>Barnes</b>	, though they do both	8, 1002/ 33
like not, as Friar	<b>Barnes</b>	mocketh, to intentio secunda	8, 1003/ 22
both by Tyndale and	<b>Barnes</b>	. Then say we thus	8, 1003/ 36
church. This saith Friar	<b>Barnes</b>	, this saith Tyndale, this	8, 1014/ 35
be good again (as	<b>Barnes</b>	saith); or that they	8, 1018/ 24
saith Tyndale; this saith	<b>Barnes</b>	; this say they all	8, 1019/ 7
Scripture fore-remembered will Friar	<b>Barnes</b>	and those fellows answer	8, 1024/ 9
I have answered Friar	<b>Barnes</b>	before albeit that it	8, 1024/ 11

And yet, because Friar	<b>Barnes</b>	maketh as though such	8, 1024/ 18
only sort is, saith	<b>Barnes</b>	, the catholic church)? I	8, 1028/ 6
thereunto. And by Friar	<b>Barnes'</b>	heresy, a man may	8, 585/ 18
which is confuted Doctor	<b>Barnes'</b>	church Friar Barnes maketh	8, 831/ 3
of Saint Paul, of	<b>Barnes'</b>	own bringing forth, destroyeth	8, 835/ 33
bringing forth, destroyeth utterly	<b>Barnes'</b>	whole purpose, but if	8, 835/ 34
the covert purpose of	<b>Barnes'</b>	devilish doctrine planted in	8, 844/ 4
good readers, that Friar	<b>Barnes'</b>	unknown church cannot be	8, 847/ 27
black as is Friar	<b>Barnes'</b>	soul in sin, but	8, 863/ 15
consider somewhat of Friar	<b>Barnes'</b>	holy preaching by the	8, 866/ 16
and bad... and Friar	<b>Barnes'</b>	church hath none in	8, 866/ 28
And therefore, by Friar	<b>Barnes'</b>	meaning, a man needeth	8, 868/ 23
for this time Friar	<b>Barnes'</b>	bibble-babble against the general	8, 872/ 34
the nearer, neither, by	<b>Barnes'</b>	church though there be	8, 879/ 3
that example, proveth not	<b>Barnes'</b>	purpose. For it proveth	8, 880/ 21
But this is Friar	<b>Barnes'</b>	logic, and Tyndale's, and	8, 880/ 24
the words prove for	<b>Barnes'</b>	purpose? If he prove	8, 880/ 31
the folly of Friar	<b>Barnes'</b>	invention may the more	8, 883/ 29
brought unto her Friar	<b>Barnes'</b>	book. After which secretly	8, 884/ 7
a point of Friar	<b>Barnes'</b>	unperfect tokens by which	8, 905/ 21
this world for Friar	<b>Barnes'</b>	church, that is (as	8, 908/ 10
maketh this for Friar	<b>Barnes'</b>	purpose, in proof of	8, 909/ 22
find nothing here in	<b>Barnes'</b>	own words but his	8, 910/ 26
Saint Augustine which of	<b>Barnes'</b>	bringing in I last	8, 912/ 3
so little for Friar	<b>Barnes'</b>	purpose that I, which	8, 912/ 9
it utterly destroyeth Friar	<b>Barnes'</b>	false glossing of Saint	8, 914/ 25
but ween, by Friar	<b>Barnes'</b>	doctrine, that only faith	8, 920/ 30
let us now for	<b>Barnes'</b>	pleasure imagine that this	8, 924/ 9
do utterly confound Friar	<b>Barnes'</b>	heresy. For his heresy	8, 934/ 36
own reasons, and by	<b>Barnes'</b>	express words, is here	8, 937/ 2
and Tyndale's too, and	<b>Barnes'</b>	also, touching the wedding	8, 938/ 25
confess that upon Friar	<b>Barnes'</b>	reason grounded upon the	8, 939/ 20
would follow... and Friar	<b>Barnes'</b>	purpose fail, as ye	8, 939/ 25
Christian people." Surely if	<b>Barnes'</b>	words were true, then	8, 945/ 4
first point of Friar	<b>Barnes'</b>	answer concerning the understanding	8, 948/ 35
the other, for all	<b>Barnes'</b>	babbling upon his abjuration	8, 953/ 6
Saint Paul, to reprove	<b>Barnes'</b>	false doctrine, saith not	8, 958/ 19
because it is but	<b>Barnes'</b>	faith, that is to	8, 965/ 32
Lo, these words are	<b>Barnes'</b>	own, so written as	8, 972/ 24
let us take Friar	<b>Barnes'</b>	own words as though	8, 972/ 31
it so, then, for	<b>Barnes'</b>	sake. But I dare	8, 979/ 8
Augustine here, that Friar	<b>Barnes'</b>	fond invention is failed	8, 979/ 11
will now, for Friar	<b>Barnes'</b>	further worship, confute him	8, 980/ 12
whereof these are Friar	<b>Barnes'</b>	words... Barnes This is	8, 980/ 16
Augustine abhorreth from Friar	<b>Barnes'</b>	heresy that argueth, upon	8, 982/ 34
an end of Friar	<b>Barnes'</b>	church, in which ye	8, 983/ 6
an end of Friar	<b>Barnes'</b>	process concerning "the church	8, 984/ 16
Bernard should not prove	<b>Barnes'</b>	church... yet would Friar	8, 984/ 25
also in all Friar	<b>Barnes'</b>	other heresies was his	8, 985/ 11
read it shall see	<b>Barnes'</b>	heresy concerning the very	8, 988/ 6

the favoring of Friar	<b>Barnes'</b>	heresies, I shall give	8, 988/ 26
the said Henry, Friar	<b>Barnes'</b>	double brother... that is	8, 989/ 19
would marvel where Friar	<b>Barnes'</b>	wit was when he	8, 991/ 25
was very enemy to	<b>Barnes'</b>	all other heresies... and	8, 991/ 30
doth plainly, to Friar	<b>Barnes'</b>	confusion in his principal	8, 992/ 3
this book against Friar	<b>Barnes'</b>	evil and unchristian process	8, 992/ 15
the confutation of Friar	<b>Barnes'</b>	unknown holy church. Whereby	8, 1014/ 18
Catholic. And therefore Friar	<b>Barnes'</b>	solution given unto that	8, 1026/ 16
Ambrose, Saint Cyprian, Saint	<b>Basil</b>	, Saint Chrysostom, and all	8, 589/ 27
Polycarp, Saint Cyprian, Saint	<b>Basil</b>	, Saint Chrysostom, Saint Leo	8, 696/ 8
Cyprian, Saint Chrysostom, Saint	<b>Basil</b>	, Saint Gregory Nazianzen, Saint	8, 727/ 19
Augustine, Saint Jerome, Saint	<b>Basil</b>	, Saint Cyprian, Saint Chrysostom	8, 805/ 16
pillar (called in Latin	<b>basis</b>	, which is the thing	8, 847/ 9
up a convent of	<b>bastards</b>	between them; and then	8, 638/ 18
faith" believeth he the	<b>battle</b>	that hath not heard	8, 750/ 2
being wounded in the	<b>battle</b>	, and burning his finger	8, 754/ 7
chances and occasions of	<b>battle</b>	and war perish and	8, 807/ 2
have fought a good	<b>battle</b>	, and I have fulfilled	8, 849/ 14
the merits of the	<b>battle</b>	that he had fought	8, 849/ 18
thief, nor whore, nor	<b>bawd</b>	and keep this point	8, 836/ 36
little better than a	<b>bawd</b>	, because I received two	8, 902/ 36
taken for half a	<b>bawd</b>	there, and all for	8, 903/ 7
allow their whoredom and	<b>bawdry</b>	, I see not why	8, 836/ 17
besides their whoredom and	<b>bawdry</b>	become evangelical sisters of	8, 836/ 20
with whose whoredom and	<b>bawdry</b>	Friar Barnes findeth no	8, 836/ 25
lived, and saw the	<b>bawdry</b>	and fornication that is	8, 875/ 9
lived, and saw the	<b>bawdry</b>	and fornication that is	8, 929/ 21
Saracens, murderers and thieves,	<b>bawds</b>	and harlots, though we	8, 834/ 28
thieves, and whores, and	<b>bawds</b>	, though they be not	8, 835/ 18
thieves and whores and	<b>bawds</b>	therein, which he saith	8, 836/ 2
as for whores and	<b>bawds</b>	... all the world knoweth	8, 836/ 10
have whole towns open	<b>bawds</b>	unto their beastly lechery	8, 836/ 15
for any whores and	<b>bawds</b>	that be therein. Of	8, 836/ 19
murderers, nor whores nor	<b>bawds</b>	therein... but is also	8, 844/ 24
old Mother Maud, some	<b>bawdy</b>	church of heretics. But	8, 725/ 7
bring him to the	<b>bay</b>	and tell him that	8, 896/ 6
burned in Smithfield, as	<b>Bayfield</b>	, Bainham, and Tewkesbury the	8, 590/ 1
Tewkesbury the Purser, and	<b>Bayfield</b>	the Apostate a worshipful	8, 710/ 4
Franciscan friar bid any	<b>bead</b>	for us in his	8, 583/ 35
very well, "Take the	<b>beams</b>	out of your own	8, 642/ 21
the finding of a	<b>bean</b>	in a Christmas cake	8, 918/ 28
now neither is there	<b>bear</b>	nor heretic more loath	8, 579/ 5
wretched, beastly people to	<b>bear</b>	it and be content	8, 610/ 36
and oaths, haply, too)	<b>bear</b>	me downright still in	8, 618/ 19
hatred that these heretics	<b>bear</b>	unto them all again	8, 625/ 12
cause also wherefore they	<b>bear</b>	it, if they should	8, 625/ 17
wherefore these heretics cannot	<b>bear</b>	their honor. And then	8, 650/ 15
maid, how she should	<b>bear</b>	home water in a	8, 654/ 33
Christ did... and then	<b>bear</b>	witness of Tyndale, his	8, 696/ 34
some poor man and	<b>bear</b>	him a penny thither	8, 701/ 29

our Savior himself shall	<b>bear</b>	me record, that if	8, 701/ 36
did all Christ's miracles	<b>bear</b>	witness with him. These	8, 722/ 17
the word of God,	<b>bear</b>	witness also, and is	8, 745/ 6
field of God shall	<b>bear</b>	both weed and corn	8, 777/ 15
naturally dead indeed should	<b>bear</b>	the dead corpse to	8, 780/ 10
For how should he	<b>bear</b>	himself upright among all	8, 790/ 26
rehearsed testify well and	<b>bear</b>	witness, though Tyndale's own	8, 796/ 9
for his own part	<b>bear</b>	me witness... as holy	8, 800/ 17
then, should Friar Barnes	<b>bear</b>	himself so high that	8, 834/ 18
for the honor we	<b>bear</b>	to God, we honor	8, 867/ 21
able to sustain and	<b>bear</b>	, nor to recover and	8, 885/ 33
would answer and falsely	<b>bear</b>	her in hand that	8, 895/ 30
cordwainer in his country	<b>bear</b>	as much rule as	8, 909/ 35
man in the Church	<b>bear</b>	as much rule as	8, 909/ 36
then may they boldly	<b>bear</b>	us in hand whatsoever	8, 940/ 11
rather counseleth him to	<b>bear</b>	that wrong and patiently	8, 944/ 7
know what witness ye	<b>bear</b>	unto the blood which	8, 960/ 28
only, and ye shall	<b>bear</b>	no part of that	8, 976/ 23
For if we cannot	<b>bear</b>	the torments which the	8, 977/ 30
for hatred that they	<b>bear</b>	to all good order	8, 1011/ 13
have no color to	<b>bear</b>	their wily-foolish invention in	8, 1015/ 27
that are stronger must	<b>bear</b>	and sustain the infirmity	8, 1017/ 37
him), he shaved his	<b>beard</b>	and went like a	8, 845/ 36
with, and shaved his	<b>beard</b>	and went like a	8, 885/ 29
and displeasure that he	<b>beareth</b>	toward himself for the	8, 581/ 23
also, Tyndale's own master,	<b>beareth</b>	us against Tyndale good	8, 689/ 28
Romans 8), "The Spirit	<b>beareth</b>	record unto our spirit	8, 742/ 31
Romans 8), "The Spirit	<b>beareth</b>	record unto our spirit	8, 752/ 7
he saith, "The Spirit	<b>beareth</b>	witness to our spirit	8, 754/ 26
For the same Spirit	<b>beareth</b>	witness unto our spirit	8, 756/ 28
say, "The same Spirit	<b>beareth</b>	record unto our spirit	8, 756/ 35
Paul that this Spirit "	<b>beareth</b>	record unto our spirit	8, 757/ 18
the Spirit of God	<b>beareth</b>	record unto our spirit	8, 757/ 24
sufficient, as Tyndale here	<b>beareth</b>	me in hand, making	8, 779/ 7
which wonderful miracles God	<b>beareth</b>	witness for them... and	8, 856/ 7
as our Master, Christ,	<b>beareth</b>	witness: "My sheep hear	8, 861/ 35
said as Friar Barnes	<b>beareth</b>	us in hand he	8, 931/ 12
as our Master, Christ,	<b>beareth</b>	witness: "My sheep hear	8, 980/ 26
which body every part	<b>beareth</b>	other, and the strong	8, 1017/ 34
they signify therewith the	<b>bearing</b>	up of some other	8, 847/ 2
would, under color of	<b>bearing</b>	favor to the good	8, 911/ 24
hole made with another	<b>beast</b>	: I cannot well perceive	8, 629/ 7
send any such abominable	<b>beast</b>	to turn the world	8, 651/ 25
thereof. But when the	<b>beast</b>	hath thus blasphemed them	8, 714/ 3
perceiveth, and knoweth which	<b>beast</b>	or bird is meet	8, 719/ 10
abomination, as this abominable	<b>beast</b>	abominably belieth them... the	8, 765/ 14
together, every wretched, willful	<b>beast</b>	to lay the weight	8, 787/ 16
wife is alive!" "Ye	<b>beast</b>	, " quoth I, "that she	8, 816/ 7
quoth I, "thou false	<b>beast</b>	! Didst not thou tell	8, 816/ 11
hole made with another	<b>beast's</b>	labor, and to make	8, 614/ 2

hole made with another	<b>beast's</b>	labor" he cannot mean	8, 629/ 12
hole made with another	<b>beast's</b>	labor." Nor I purpose	8, 629/ 22
about with their abominable	<b>beastliness</b>	to pollute and defile	8, 994/ 21
holy teaching with his	<b>beastly</b>	doctrine, under name of	8, 601/ 7
preachers, and find wretched,	<b>beastly</b>	people to bear it	8, 610/ 36
people see them so	<b>beastly</b>	to break their vows	8, 635/ 21
that never was there	<b>beastly</b>	wretch before their miserable	8, 653/ 8
all their livings, as	<b>beastly</b>	as they be, and	8, 663/ 30
compared with all their	<b>beastly</b>	livings and all their	8, 663/ 35
false belief and brutish,	<b>beastly</b>	living, all the whole	8, 665/ 16
sacrifice of their own	<b>beastly</b>	bodies with incestuous lechery	8, 666/ 19
shameful lechery, as these	<b>beastly</b>	heretics do now. But	8, 732/ 22
that he were so	<b>beastly</b>	as to write such	8, 764/ 32
some part of his	<b>beastly</b>	knavery. Lo, thus he	8, 764/ 35
can endure such a	<b>beastly</b>	process, so full of	8, 765/ 11
and not, as these	<b>beastly</b>	fellows do, teach folk	8, 771/ 34
God, and then so	<b>beastly</b>	to blaspheme him. And	8, 787/ 24
never was wretch so	<b>beastly</b>	that ever durst for	8, 808/ 9
open bawds unto their	<b>beastly</b>	lechery. And since Friar	8, 836/ 15
but also boast his	<b>beastly</b>	marriage, and say that	8, 925/ 32
false faith and abominable,	<b>beastly</b>	sects, by your own	8, 936/ 29
sects, by your own	<b>beastly</b>	profession, altogether known, and	8, 936/ 30
that same shameful sensual,	<b>beastly</b>	sect would have been	8, 940/ 31
these false, foolish, brutish,	<b>beastly</b>	folk in Holy Scripture	8, 994/ 17
like as there the	<b>beastly</b>	Sodomites were so struck	8, 994/ 18
and defile: so these	<b>beastly</b>	people, these abominable heretics	8, 994/ 22
even with the very	<b>beasts</b>	that labor with them	8, 636/ 19
the meat to the	<b>beasts</b>	and to the young	8, 636/ 33
yet were not these	<b>beasts</b>	such men as it	8, 652/ 32
are of all abominable	<b>beasts</b>	the most shameless... avowing	8, 767/ 1
kinds of unreasonable, brutish	<b>beasts</b>	, and then is the	8, 823/ 16
but also, like abominable	<b>beasts</b>	, boast it. Howbeit, I	8, 836/ 26
and persecuted them, and	<b>beat</b>	them away, all that	8, 789/ 22
him, and persecuted and	<b>beat</b>	and subdued the faithless	8, 793/ 35
allto chide them and	<b>beat</b>	them because they say	8, 899/ 3
after with rebellion to	<b>beat</b>	, rob, despoil, and kill	8, 953/ 17
church, when he hath	<b>beaten</b>	and corrected them therewith	8, 609/ 4
maid have pursued and	<b>beaten</b>	her. And yet showeth	8, 791/ 12
of their living, and	<b>beaten</b>	and sent out a-begging	8, 832/ 5
it not, shall be	<b>beaten</b>	because of his negligence	8, 899/ 14
else he shall be	<b>beaten</b>	but a little; but	8, 899/ 16
not, shall be sore	<b>beaten</b>	. And when I heard	8, 899/ 17
yet were never sore	<b>beaten</b>	therefor in this life	8, 899/ 28
therefore shall not be	<b>beaten</b>	at all. For if	8, 899/ 33
he shall not be	<b>beaten</b>	for that time when	8, 899/ 34
he shall yet be	<b>beaten</b>	for the other times	8, 899/ 35
therefore do receive that	<b>beating</b>	nowhere but if there	8, 899/ 30
but yet am I	<b>beautiful</b>	." Yea, and though there	8, 907/ 30
the fair, and rather	<b>beautify</b>	than blemish the goodness	8, 907/ 20
but that all the	<b>beauty</b>	of any that is	8, 906/ 16

and bad giveth a	<b>beauty</b>	to the whole... so	8, 907/ 18
therein especially for the	<b>beauty</b>	and holiness of the	8, 908/ 6
from the faith and	<b>became</b>	a false paynim, and	8, 808/ 11
deed of all three)	<b>became</b>	incarnate, and took flesh	8, 1009/ 10
be so shameless to	<b>become</b>	preachers, and find wretched	8, 610/ 35
call men from lechery	<b>become</b>	lechers, and abide thereby	8, 611/ 4
call men from error	<b>become</b>	heretics, and exhort men	8, 611/ 5
God leave undone, be	<b>become</b>	noyous, superstitious, and damnable	8, 632/ 37
own, and so to	<b>become</b>	perfect. And after the	8, 648/ 28
of them, and are	<b>become</b>	heretics, and therefore have	8, 651/ 33
it might so well	<b>become</b>	in like manner to	8, 652/ 33
be by that means	<b>become</b>	heretics. And in this	8, 656/ 3
him than might well	<b>become</b>	him. Then concerning the	8, 688/ 27
Now, where is then	<b>become</b>	the proof of Tyndale's	8, 762/ 11
the flock) the Catholics	<b>become</b>	the faithful folk, and	8, 772/ 10
good, and suddenly be	<b>become</b>	the Isaacs and the	8, 789/ 34
of his... it cannot	<b>become</b>	us to defend it	8, 796/ 36
his Retractions it may	<b>become</b>	Tyndale well in that	8, 827/ 9
their whoredom and bawdry	<b>become</b>	evangelical sisters of these	8, 836/ 20
trust once they shall,	<b>become</b>	christened again, and be	8, 962/ 24
Catholic faith, and so	<b>become</b>	members of the common	8, 962/ 26
heretics, but were themselves	<b>become</b>	the very church: so	8, 1031/ 16
take cold in, a	<b>bed</b>	alone, and himself take	8, 637/ 30
young, pretty prim to	<b>bed</b>	to keep his back	8, 637/ 31
and from a harlot's	<b>bed</b>	step up into the	8, 651/ 21
Luther into the nun's	<b>bed</b>	... whose steps, as their	8, 726/ 5
when he went to	<b>bed</b>	. For no man shall	8, 823/ 26
defiled his own father's	<b>bed</b>	as did Reuben and	8, 1021/ 17
Gregory the Pope, Saint	<b>Bede</b>	, Saint Bernard, Saint Thomas	8, 727/ 22
in the midst of	<b>Bedlam</b>	he could not to	8, 584/ 7
forth, but lie still	<b>bedridden</b>	at home... and some	8, 701/ 15
For there were two	<b>beds</b>	in the garret. But	8, 903/ 5
and calleth it a "	<b>beetle-blind</b>	" reason... the man will	8, 798/ 33
that Tyndale is himself	<b>beetle-blind</b>	if he see not	8, 798/ 34
is then but a	<b>beetle-blind</b>	counsel to bid him	8, 798/ 35
there himself... and "examples	<b>before-gone</b>	" those examples only that	8, 647/ 21
meant in his words	<b>before-rehearsed</b>	, calling all "faithful" folk	8, 914/ 9
the words of his	<b>before-remembered</b>	, written against the Manichaeans	8, 800/ 18
to offer themselves and	<b>beg</b>	. Then was he demanded	8, 701/ 16
her. And first he	<b>began</b>	at the earth... and	8, 604/ 20
Pharisees or false scribes	<b>began</b>	, truly construed and expounded	8, 612/ 18
in faith and living	<b>began</b>	a new, diverse, and	8, 623/ 15
down and overwhelmed... then	<b>began</b>	he to change his	8, 623/ 37
the apostles themselves... and	<b>began</b>	also by themselves, as	8, 631/ 32
seemeth, some such fellow	<b>began</b>	to sow such seed	8, 635/ 12
nun. But, as I	<b>began</b>	to say, remember, good	8, 658/ 5
age since Christendom first	<b>began</b>	unto Friar Luther's own	8, 659/ 3
the old heretic, Berengarius,	<b>began</b>	at the worst, and	8, 662/ 1
until Friar Luther now	<b>began</b>	of late... there never	8, 808/ 8
believed them, then he	<b>began</b>	to look piteously upon	8, 814/ 9

four months." Then he	<b>began</b>	to study a little	8, 815/ 18
since that heresy first	<b>began</b>	; and no less foolishly	8, 867/ 24
power, until the heretics	<b>began</b>	such violence themselves. For	8, 954/ 23
after that, some heretics	<b>began</b>	to raise a new	8, 955/ 2
bad together. Moreover, God	<b>began</b>	his church of mankind	8, 1007/ 33
therein, and the weeds	<b>began</b>	to overgrow the corn	8, 1008/ 28
good, many light people	<b>began</b>	to be misled: God	8, 1009/ 4
his other disciples, and	<b>began</b>	his own, new church	8, 1009/ 16
of the angle." Here	<b>began</b>	he his church a	8, 1009/ 25
yet again as I	<b>began</b>	: that since God did	8, 1011/ 18
first reason that I	<b>began</b>	with, of the surety	8, 1014/ 8
apostles. For among them	<b>began</b>	to rise that question	8, 1024/ 25
soon as any man	<b>began</b>	to hold an opinion	8, 1025/ 14
known, before such heresies	<b>began</b>	, to have been imprisoned	8, 1027/ 28
evermore those that first	<b>began</b>	them, the Church hath	8, 1032/ 7
Godspeed. Therefore, as I	<b>began</b>	to say, this being	8, 1032/ 35
only they that first	<b>began</b>	them, and they that	8, 1033/ 9
true before these heresies	<b>began</b>	, would, ye wot well	8, 1033/ 12
ago, those persons that	<b>began</b>	them first... and so	8, 1033/ 14
cause his grandfather to	<b>beget</b>	his father: this man	8, 799/ 5
Father-Friar Huessgen is, that	<b>beget</b>	children by nuns. But	8, 979/ 10
and let him from	<b>begetting</b>	of children, and hinder	8, 638/ 32
child can to the	<b>begetting</b>	of his own father	8, 785/ 27
the child in the	<b>begetting</b>	of his own father	8, 799/ 3
can the child in	<b>begetting</b>	of his own father	8, 818/ 38
can do to the	<b>begetting</b>	of his own father	8, 819/ 10
the child to the	<b>begetting</b>	of his own father	8, 826/ 19
beguiled than are the	<b>beggars</b>	that dream they find	8, 826/ 6
at the last to	<b>beggary</b>	(by the very vengeance	8, 628/ 10
Christ's doctrine. More To	<b>begin</b>	here at the last	8, 596/ 10
out of it to	<b>begin</b>	any new church of	8, 604/ 10
synagogue of the Jews,	<b>begin</b>	and continue his church	8, 606/ 23
the old church to	<b>begin</b>	a new... because the	8, 607/ 5
the old church to	<b>begin</b>	a new... because the	8, 607/ 8
the old church to	<b>begin</b>	one new church of	8, 607/ 10
the old church to	<b>begin</b>	a great many new	8, 607/ 13
the old church to	<b>begin</b>	a new that was	8, 607/ 17
the old church to	<b>begin</b>	a great many new	8, 607/ 21
his own Son to	<b>begin</b>	a new church of	8, 613/ 9
and known... that they	<b>begin</b>	to make, in a	8, 624/ 13
belief and living... then	<b>begin</b>	they to be a	8, 669/ 2
have an end, to	<b>begin</b>	a new that while	8, 671/ 4
now newly come to	<b>begin</b>	the true church of	8, 693/ 2
the foregoer, came to	<b>begin</b>	again the true church	8, 693/ 5
now these new men	<b>begin</b>	to give a certain	8, 700/ 18
And some of them	<b>begin</b>	already giving no credence	8, 729/ 30
be not angry, nor	<b>begin</b>	to chide; ye know	8, 736/ 35
of man can never	<b>begin</b>	to enter into that	8, 781/ 22
if he would now	<b>begin</b>	to construe them their	8, 810/ 20
good readers, let us	<b>begin</b>	at his "story" faith	8, 818/ 17

Christ came himself to	<b>begin</b>	it, and sent his	8, 856/ 1
that he maketh it	<b>begin</b>	to quicken and look	8, 885/ 16
other goodwife, her neighbor,	<b>begin</b>	to gape again, as	8, 902/ 13
might be suffered to	<b>begin</b>	once in the congregation	8, 902/ 29
by our Lady, I	<b>begin</b>	so to mistrust all	8, 903/ 11
soever two or three	<b>begin</b>	upon their own heads	8, 942/ 7
by fear and force	<b>begin</b>	a good thing in	8, 955/ 25
perceiving thereof. But now	<b>begin</b>	they and we to	8, 996/ 15
this point, I will	<b>begin</b>	even at the point	8, 1002/ 1
together. If we should	<b>begin</b>	in the Old Testament	8, 1016/ 7
points of the Church	<b>begin</b>	a contrary doctrine, he	8, 1032/ 27
was the lawyer and	<b>beginner</b>	of the one, was	8, 617/ 34
like unto Christ, the	<b>beginner</b>	and lawyer of the	8, 617/ 34
and their authors and	<b>beginners</b>	were once a part	8, 707/ 26
tokens can serve such	<b>beginners</b>	as I am, that	8, 894/ 15
For lo, thus he	<b>beginneth</b>	... Tyndale That the pope	8, 577/ 31
a law because it	<b>beginneth</b>	with "Si Papa"; like	8, 593/ 32
the Fifth Book... and	<b>beginneth</b>	the Sixth, wherein is	8, 598/ 22
lo, the wise man	<b>beginneth</b>	... Tyndale Notwithstanding, because, as	8, 599/ 28
old English ballad that	<b>beginneth</b>	, "The further I go	8, 647/ 34
The Seventh Book Here	<b>beginneth</b>	the Seventh Book, in	8, 675/ 2
read. For whereas he	<b>beginneth</b>	again here as he	8, 693/ 13
lying. For first he	<b>beginneth</b>	, as ye have heard	8, 697/ 29
and say "Amen." Thus	<b>beginneth</b>	the epistle... ""Manichaeus, the	8, 736/ 29
knavery. Lo, thus he	<b>beginneth</b>	his chapter... Tyndale If	8, 764/ 36
of his process, he	<b>beginneth</b>	to play Tyndale's part	8, 831/ 8
himself. Lo, thus he	<b>beginneth</b>	: "The Holy Church are	8, 913/ 1
done... beginning where Barnes	<b>beginneth</b>	, but not ending where	8, 960/ 3
with which Friar Barnes	<b>beginneth</b>	... Saint Augustine saith thus	8, 964/ 1
whose Dialogue in the	<b>beginning</b>	of his work he	8, 576/ 24
the point... but the	<b>beginning</b>	of his chapter itself	8, 577/ 30
sacraments ordained at the	<b>beginning</b>	to preach unto us	8, 579/ 27
continued on from the	<b>beginning</b>	unto the birth of	8, 610/ 15
Church hath from the	<b>beginning</b>	condemned, that ever so	8, 611/ 15
two churches not like	<b>beginning</b>	... nor Moses, that was	8, 617/ 33
the truth from the	<b>beginning</b>	should into that darkness	8, 621/ 33
that Luther in the	<b>beginning</b>	professed in his writing	8, 623/ 30
the apostles in the	<b>beginning</b>	, when every man that	8, 635/ 2
this while, since the	<b>beginning</b>	of his whole book	8, 654/ 5
Church hath from the	<b>beginning</b>	ever been our matter	8, 656/ 10
Hutchins, goeth contrary way,	<b>beginning</b>	at the less evil	8, 662/ 3
from soon after the	<b>beginning</b>	, but that when these	8, 664/ 19
was, as from the	<b>beginning</b>	ye have heard, a	8, 665/ 11
still continued from the	<b>beginning</b>	. And therefore ever from	8, 669/ 11
therefore ever from the	<b>beginning</b>	, those that have by	8, 669/ 12
but ever from the	<b>beginning</b>	, as heretics or schismatics	8, 669/ 16
that that from the	<b>beginning</b>	it hath ever still	8, 669/ 40
old faith from the	<b>beginning</b>	(as by the books	8, 670/ 1
glorious miracles from the	<b>beginning</b>	incessantly persevering therein; and	8, 670/ 6
Catholic church, from the	<b>beginning</b>	unto this present day	8, 690/ 33

which gift is a	<b>beginning</b>	of spiritual-lively doctrine... it	8, 708/ 6
the word at the	<b>beginning</b>	... are afterward moved by	8, 730/ 22
And whereas in the	<b>beginning</b>	thereof he calleth the	8, 746/ 14
preventeth us in the	<b>beginning</b>	, and goeth forth with	8, 747/ 2
say though at the	<b>beginning</b>	thou wast moved by	8, 774/ 22
our church at the	<b>beginning</b>	but more falsehood, among	8, 774/ 37
lo, even in the	<b>beginning</b>	brought in by Tyndale	8, 777/ 25
draweth even from the	<b>beginning</b>	, and casteth down the	8, 782/ 15
say though at the	<b>beginning</b>	thou wast moved by	8, 803/ 8
our church at the	<b>beginning</b>	but more falsehood, among	8, 805/ 37
Catholic Church at the	<b>beginning</b>	, yet they took thereof	8, 806/ 12
since that in the	<b>beginning</b>	, saving for the Catholic	8, 810/ 12
time as, in the	<b>beginning</b>	, there turned together to	8, 820/ 22
calleth them in the	<b>beginning</b>	of the epistle; doth	8, 853/ 7
men have between the	<b>beginning</b>	of their deadly sins	8, 868/ 37
John saith, "In the	<b>beginning</b>	was the Word" that	8, 881/ 1
Barnes, but even the	<b>beginning</b>	of Saint Augustine's words	8, 912/ 36
giveth understanding," and "the	<b>beginning</b>	of wisdom is the	8, 955/ 29
Friar Barnes hath done...	<b>beginning</b>	where Barnes beginneth, but	8, 960/ 2
plainly both in the	<b>beginning</b>	of this sermon and	8, 964/ 23
Barnes said in the	<b>beginning</b>	that he would bring	8, 973/ 33
in the very first	<b>beginning</b>	, where Saint Bernard saith	8, 986/ 33
sects as from the	<b>beginning</b>	unto these wretched days	8, 992/ 12
his church in the	<b>beginning</b>	without writing) yet they	8, 996/ 28
hath ever from the	<b>beginning</b>	had his church a	8, 1006/ 36
hath had from the	<b>beginning</b>	, and from before all	8, 1009/ 31
and from before all	<b>beginning</b>	, and shall have in	8, 1009/ 31
is, and from the	<b>beginning</b>	hath been, a known	8, 1009/ 37
For evermore from the	<b>beginning</b>	, as soon as any	8, 1025/ 13
church that had its	<b>beginning</b>	with Christ and his	8, 1030/ 15
continual succession, from that	<b>beginning</b>	, before all heresies, and	8, 1030/ 17
church continued from the	<b>beginning</b>	, out of which all	8, 1030/ 20
must needs have a	<b>beginning</b>	; and that Tyndale cannot	8, 1032/ 1
ever been, from the	<b>beginning</b>	to this present time	8, 1032/ 5
Catholic Church from the	<b>beginning</b>	, according to the bidding	8, 1032/ 15
this being from the	<b>beginning</b>	of the Church the	8, 1032/ 36
must needs have a	<b>beginning</b>	, and this thing could	8, 1032/ 40
whole Church from the	<b>beginning</b>	, this fifteen hundred years	8, 1033/ 32
pain, as he was	<b>begotten</b>	without fleshly pleasure. And	8, 1009/ 15
Tyndale, to blind and	<b>beguile</b>	the readers with, would	8, 593/ 28
prophesied how they should	<b>beguile</b>	and lead out of	8, 614/ 5
false, foolish fallacy, to	<b>beguile</b>	the poor unlearned people	8, 624/ 23
false teachers, and do	<b>beguile</b>	and lead out of	8, 630/ 7
them; and then they	<b>beguile</b>	the people with their	8, 638/ 18
Scripture, to blind and	<b>beguile</b>	the people with we	8, 733/ 32
make us ween, to	<b>beguile</b>	us with... but, calling	8, 855/ 23
still in question, and	<b>beguile</b>	here and there some	8, 933/ 33
false feeling and was	<b>beguiled</b>	. And therefore, as I	8, 744/ 34
of his great goodness	<b>beguiled</b>	him, and made him	8, 785/ 8
was... Tyndale is therein	<b>beguiled</b>	... and God hath gone	8, 813/ 8

now was he shrewdly	<b>beguiled</b>	... for yet ere he	8, 813/ 35
are yet no less	<b>beguiled</b>	than are the beggars	8, 826/ 6
fault in her, he	<b>beguiled</b>	me. For I had	8, 865/ 1
or will be willingly	<b>beguiled</b>	, and suffer the devil	8, 890/ 6
that we be not	<b>beguiled</b>	by false prophets that	8, 890/ 8
where he should be	<b>beguiled</b>	in doctrine to the	8, 952/ 4
thereof, be yet sometimes	<b>beguiled</b>	by the subtle sleight	8, 987/ 33
in a wrong way,	<b>beguiling</b>	the people, making of	8, 638/ 6
time that Tyndale hath	<b>begun</b>	his heresies, and sent	8, 594/ 33
nor never no new	<b>begun</b>	. Also, Christ and his	8, 607/ 9
for that purpose have	<b>begun</b>	at Adam, a great	8, 610/ 9
these ordinances are not	<b>begun</b>	by the clergy that	8, 631/ 28
past... but hath been	<b>begun</b>	and continually kept and	8, 631/ 29
lately as they be	<b>begun</b>	, to make more constitutions	8, 638/ 23
both heresies be now	<b>begun</b>	to be brought up	8, 672/ 24
our Savior Christ hath	<b>begun</b>	and continued his church	8, 682/ 6
be by any man	<b>begun</b>	... what other preaching is	8, 702/ 28
false, wily heretic, had	<b>begun</b>	to fall in some	8, 883/ 34
a woman, she had	<b>begun</b>	to enter into the	8, 884/ 17
mercy hath so goodly	<b>begun</b>	to pour in the	8, 885/ 13
which Tyndale hath now	<b>begun</b>	again in his false	8, 917/ 34
same known church, so	<b>begun</b>	, there hath by succession	8, 1009/ 26
neither of late newly	<b>begun</b>	nor yet arisen of	8, 1026/ 26
same church that was	<b>begun</b>	by Christ and by	8, 1030/ 31
make good in his	<b>behalf</b>	: that if the faults	8, 580/ 14
and forbidden such ribaldrous	<b>behavior</b>	... although they were able	8, 590/ 22
or for their rebellious	<b>behavior</b>	there neither is, I	8, 669/ 33
them of their evil	<b>behavior</b>	used at their housel	8, 1017/ 26
doctrine or other evil	<b>behavior</b>	, and is for his	8, 1025/ 34
whoso looked on and	<b>beheld</b>	him would say the	8, 828/ 38
into the Land of	<b>Behest</b>	. Was there ever any	8, 611/ 13
to the Land of	<b>Behest</b>	; whereupon his conclusion is	8, 792/ 16
is our Land of	<b>Behest</b>	. Now, if this thing	8, 792/ 19
to the Land of	<b>Behest</b>	. For this can make	8, 794/ 26
to the Land of	<b>Behest</b>	were elects and had	8, 795/ 1
none other land of	<b>behest</b>	; nor for none other	8, 795/ 18
to the Land of	<b>Behest</b>	, or their losing thereof	8, 795/ 19
in the Land of	<b>Behest</b>	: his example of them	8, 795/ 36
to the Land of	<b>Behest</b>	... and were divers times	8, 865/ 21
in the twenty-second chapter, "	<b>Behold</b>	, I come shortly, and	8, 687/ 10
the people the better	<b>behold</b>	his faults, and the	8, 766/ 1
and to long to	<b>behold</b>	and see the bright	8, 885/ 17
which we may verily	<b>behold</b>	the heavenly mysteries. And	8, 977/ 1
upon a rock to	<b>behold</b>	God's figure. For except	8, 977/ 8
only God is the	<b>beholder</b>	... or else to impute	8, 588/ 17
in this point falsely	<b>belie</b>	the clergy... and that	8, 710/ 19
when Tyndale hath all	<b>belied</b>	them... yet in the	8, 766/ 15
himself hath so falsely	<b>belied</b>	twain, and so foolishly	8, 919/ 11
heresies were the true	<b>belief</b>	, because of his own	8, 589/ 21
in doctrine and in	<b>belief</b>	, and that not in	8, 619/ 19

true way both of	<b>belief</b>	and living, and in	8, 620/ 6
the full consent and	<b>belief</b>	thereof. Now say I	8, 622/ 10
people both into wrong	<b>belief</b>	and wrong ways of	8, 622/ 27
this doctrine, of such	<b>belief</b>	and trust in good	8, 634/ 7
church have still the	<b>belief</b>	of the same necessary	8, 650/ 12
world to the right	<b>belief</b>	and the right living	8, 650/ 20
only, but for our	<b>belief</b>	also: yet were not	8, 652/ 32
the amending of men's	<b>belief</b>	or living, but specially	8, 653/ 2
from the faith and	<b>belief</b>	of that church that	8, 655/ 19
agreeing with us in	<b>belief</b>	(though we be not	8, 659/ 30
of the faith and	<b>belief</b>	as in the unmannerly	8, 663/ 23
both in abominable false	<b>belief</b>	and brutish, beastly living	8, 665/ 15
each know of other's	<b>belief</b>	and living... then begin	8, 669/ 2
this for their contrary	<b>belief</b>	and faith, or for	8, 669/ 32
error through the false	<b>belief</b>	in any manner point	8, 680/ 11
for only lack of	<b>belief</b>	. And therefore saith Saint	8, 687/ 25
world warning that the	<b>belief</b>	wherein they put all	8, 688/ 4
and because of the	<b>belief</b>	of purgatory. Now am	8, 703/ 13
home again to the	<b>belief</b>	of God and his	8, 709/ 2
any man to the	<b>belief</b>	of everything written in	8, 711/ 27
nor against the common	<b>belief</b>	of the Catholic Church	8, 715/ 12
Luther's faith concerning his	<b>belief</b>	of the Scripture than	8, 724/ 4
was brought into the	<b>belief</b>	of the Church that	8, 731/ 13
good surety of his	<b>belief</b>	, and is able to	8, 736/ 12
good causes of his	<b>belief</b>	, although there were no	8, 736/ 13
in the knowledge and	<b>belief</b>	of the church, he	8, 739/ 25
that hath no other	<b>belief</b>	but because men so	8, 743/ 15
of our consent and	<b>belief</b>	... as he doth toward	8, 743/ 32
occasions and motions of	<b>belief</b>	, and walking on with	8, 744/ 14
to the perfecting of	<b>belief</b>	in our hearts, and	8, 744/ 15
of the knowledge and	<b>belief</b>	of the very scripture	8, 745/ 4
bringeth us into the	<b>belief</b>	(for as Saint Augustine	8, 747/ 34
man's salvation, toward the	<b>belief</b>	whereof God worketh... Tyndale's	8, 749/ 14
is, he saith, that	<b>belief</b>	and faith, not that	8, 749/ 33
into the consent of	<b>belief</b>	; which leading is the	8, 752/ 28
that is, the true	<b>belief</b>	, good hope, and well-working	8, 753/ 16
gift to know by	<b>belief</b>	which is the true	8, 753/ 31
by the faith and	<b>belief</b>	of our Savior that	8, 755/ 22
the men's hearts the	<b>belief</b>	that they upon the	8, 759/ 10
saith it was no	<b>belief</b>	that they had, but	8, 760/ 5
but only that their	<b>belief</b>	was after, by the	8, 760/ 8
his tale, that their	<b>belief</b>	was no faith, but	8, 760/ 13
been of the right	<b>belief</b>	? "Well," will Tyndale say	8, 762/ 9
he now that their	<b>belief</b>	was a feeling faith	8, 762/ 18
that hath none other	<b>belief</b>	but because men so	8, 763/ 8
also confirmeth the same	<b>belief</b>	by his great promises	8, 764/ 4
a firm and fast	<b>belief</b>	without any other feeling	8, 764/ 13
fruit of credence and	<b>belief</b>	which they give unto	8, 768/ 24
and inducing to the	<b>belief</b>	, both of itself and	8, 768/ 28
this is a plain	<b>belief</b>	that the church of	8, 769/ 8

without any change of	<b>belief</b>	on either other side	8, 772/ 11
into the truth of	<b>belief</b>	by the Spirit of	8, 778/ 19
wit, to the bare	<b>belief</b>	alone that faith that	8, 779/ 20
that is to say,	<b>belief</b>	alone is very right	8, 779/ 28
very right faith and	<b>belief</b>	... is a point which	8, 779/ 29
say, to the only	<b>belief</b>	of these points and	8, 780/ 13
to say, every historical	<b>belief</b>	and credence is so	8, 781/ 8
that man in the	<b>belief</b>	of the articles of	8, 781/ 16
Christian faith getteth that	<b>belief</b>	by himself, of his	8, 781/ 17
speak here of bare	<b>belief</b>	, charity not yet joined	8, 781/ 19
that seeketh for the	<b>belief</b>	, and endeavoreth himself thereto	8, 781/ 20
enter in toward the	<b>belief</b>	, and yet leave again	8, 781/ 28
all the points of	<b>belief</b>	, and yet leave off	8, 781/ 30
also go forth in	<b>belief</b>	and hope too yea	8, 781/ 31
being perpetually damned... the	<b>belief</b>	can be no furtherance	8, 782/ 3
that is to say,	<b>belief</b>	alone... and sometimes by	8, 782/ 32
to say, lack of	<b>belief</b>	. For as for "all	8, 784/ 9
fear us from the	<b>belief</b>	attained and gotten by	8, 794/ 32
then induced into the	<b>belief</b>	by the persuasion of	8, 796/ 11
were induced to the	<b>belief</b>	by miracles and persuasion	8, 796/ 21
him this tale of	<b>belief</b>	, and then biddeth him	8, 798/ 15
to the very feeling	<b>belief</b>	... the poor man may	8, 798/ 17
own will toward the	<b>belief</b>	. And yet when Tyndale	8, 798/ 38
good reason of our	<b>belief</b>	, so far forth as	8, 801/ 12
person any article of	<b>belief</b>	or not; and some	8, 802/ 12
any point of the	<b>belief</b>	, but of hope. But	8, 802/ 13
any respect in his	<b>belief</b>	thereunto... and therefore, since	8, 803/ 25
have a more perfect	<b>belief</b>	than Saint Augustine in	8, 804/ 2
any true point of	<b>belief</b>	common unto them both	8, 804/ 7
their own, and the	<b>belief</b>	of all the people	8, 810/ 23
necessary points of the	<b>belief</b>	, attained and gotten by	8, 820/ 7
as touching faith and	<b>belief</b>	... the historical faith gotten	8, 820/ 30
he bring with him	<b>belief</b>	, his baptism perfecteth all	8, 821/ 8
at once in the	<b>belief</b>	. And therefore whoso come	8, 821/ 22
baptism with only bare	<b>belief</b>	... all his other sins	8, 821/ 22
is that the habitual	<b>belief</b>	is, in the child	8, 823/ 30
in the child, very	<b>belief</b>	, though it be not	8, 823/ 30
thereby fast and sure	<b>belief</b>	without any mistrust, or	8, 825/ 12
feeling of the bare	<b>belief</b>	, to which the sect	8, 825/ 32
stick fast unto the	<b>belief</b>	thereof. Yea, and hell	8, 850/ 31
to Christ in the	<b>belief</b>	of his word wherewith	8, 850/ 32
the faithful consent and	<b>belief</b>	of all Christian nations	8, 872/ 26
worketh in you that	<b>belief</b>	." So that if men	8, 874/ 7
every necessary point of	<b>belief</b>	expound the Scripture and	8, 886/ 34
not be light of	<b>belief</b>	, nor by and by	8, 889/ 33
catholic church of one	<b>belief</b>	and faith, on the	8, 912/ 21
together in the true	<b>belief</b>	so they be, all	8, 912/ 29
in the points of	<b>belief</b>	... and in the rules	8, 914/ 13
But in matters of	<b>belief</b>	and faith, which be	8, 923/ 15
heretic: then is that	<b>belief</b>	as sure a truth	8, 942/ 1

deadly point of false	<b>belief</b>	or sinful living, though	8, 944/ 11
to wit, a full	<b>belief</b>	of every necessary truth	8, 965/ 30
in the known Catholic	<b>belief</b>	, is the both known	8, 975/ 19
church, of the right	<b>belief</b>	, to be the common	8, 982/ 25
and yet one in	<b>belief</b>	... out of which one	8, 988/ 12
to Baptism and to	<b>belief</b>	, and learn the same	8, 998/ 25
be saved by the	<b>belief</b>	of other articles if	8, 1005/ 5
the persuasion and sure	<b>belief</b>	groweth by the secret	8, 1006/ 17
that cause of their	<b>belief</b>	, all the while that	8, 1006/ 27
both against faith and	<b>belief</b>	of God's words; for	8, 1007/ 36
and maintain all their	<b>beliefs</b>	, as dissonant and as	8, 663/ 32
such confusion of contrary	<b>beliefs</b>	in the necessary points	8, 1032/ 6
He blameth us and	<b>belieth</b>	us! as though we	8, 583/ 5
know that he falsely	<b>belieth</b>	many... yet were their	8, 586/ 25
as I see, falsely	<b>belieth</b>	the pope. For he	8, 594/ 15
shame confess that he	<b>belieth</b>	the Church when he	8, 717/ 8
this abominable beast abominably	<b>belieth</b>	them... the faith were	8, 765/ 14
seeth how loud he	<b>belieth</b>	me, and what folly	8, 777/ 35
in this point Tyndale	<b>belieth</b>	me once. Moreover, I	8, 778/ 4
and therefore here Tyndale	<b>belieth</b>	me twice. Now, where	8, 778/ 21
tell him that he	<b>belieth</b>	the Scripture, for the	8, 793/ 1
him that he falsely	<b>belieth</b>	them. And I verily	8, 833/ 5
the Donatists, as Barnes	<b>belieth</b>	him... but against the	8, 964/ 5
out... he teacheth to	<b>believe</b>	in the deeds of	8, 579/ 26
not that we should	<b>believe</b>	in them and serve	8, 579/ 28
instead of Christ to	<b>believe</b>	in neither Christ nor	8, 579/ 30
thus... they can never	<b>believe</b>	to be saved through	8, 584/ 5
Another reason is, whosoever	<b>believe</b>	in Christ consenteth that	8, 584/ 12
have little lust to	<b>believe</b>	three or four now	8, 586/ 13
their Masses, and to	<b>believe</b>	all they say... and	8, 596/ 4
their Masses, and to	<b>believe</b>	all that that they	8, 596/ 29
pope compelleth him to	<b>believe</b>	all that every such	8, 597/ 8
man with violence to	<b>believe</b>	that priest... nor compelled	8, 597/ 12
such frantic heresies to	<b>believe</b>	the lewd learning of	8, 597/ 14
heresies, folk shall not	<b>believe</b>	him but accuse him	8, 597/ 17
that every man may	<b>believe</b>	even as him list	8, 597/ 36
his apostles" I verily	<b>believe</b>	, in good faith, that	8, 600/ 21
taught the people to	<b>believe</b>	in the works themselves	8, 609/ 32
sacrifices, and teaching to	<b>believe</b>	in the work. More	8, 610/ 5
he that would not	<b>believe</b>	his church; and he	8, 613/ 13
depending thereupon, ye should	<b>believe</b>	us" Gamaliel would have	8, 620/ 22
they would make men	<b>believe</b>	that there were none	8, 625/ 15
would have the world	<b>believe</b>	there were none hell	8, 625/ 30
to confess that they	<b>believe</b>	the thing which, if	8, 625/ 33
show, I ween they	<b>believe</b>	indeed and will hereafter	8, 625/ 34
to confess that they	<b>believe</b>	the soul to be	8, 625/ 36
would have the people	<b>believe</b>	and "live after," and	8, 630/ 22
sacraments to make us	<b>believe</b>	the work of the	8, 631/ 1
they might the better	<b>believe</b>	in works of their	8, 631/ 2
means to make us	<b>believe</b>	that the things which	8, 633/ 30

a perilous thing to	<b>believe</b>	that such things would	8, 633/ 35
to do them to	<b>believe</b>	that none of them	8, 633/ 37
made all good men	<b>believe</b>	this fifteen hundred years	8, 640/ 29
what they list, and	<b>believe</b>	as they list, and	8, 641/ 4
know not the Scripture	<b>believe</b>	in him; look whether	8, 641/ 32
rulers or Pharisees do	<b>believe</b>	in him." More Tyndale	8, 641/ 33
upon them. For we	<b>believe</b>	matrimony is a sacrament	8, 645/ 19
or a key. We	<b>believe</b>	that the Sacrament of	8, 645/ 21
is lawful (if he	<b>believe</b>	as he saith) that	8, 645/ 24
wed nuns; and we	<b>believe</b>	as all good men	8, 645/ 25
do), but if we	<b>believe</b>	the common known Catholic	8, 647/ 4
word in that we	<b>believe</b>	not as he doth	8, 656/ 18
we be bound to	<b>believe</b>	the perpetual virginity of	8, 657/ 7
bound both so to	<b>believe</b>	and to teach upon	8, 657/ 34
let no man to	<b>believe</b>	now whither of them	8, 658/ 1
far overseen as to	<b>believe</b>	him at his only	8, 665/ 28
we do, because we	<b>believe</b>	naught... nor liveth not	8, 666/ 24
sects neither, because they	<b>believe</b>	naught; and live naught	8, 666/ 26
than he doth, or	<b>believe</b>	hereafter otherwise than he	8, 667/ 28
saith, "But if you	<b>believe</b>	, ye shall not understand	8, 668/ 18
and neither live nor	<b>believe</b>	after the doctrine of	8, 668/ 34
How can we that	<b>believe</b>	, except we first believe	8, 675/ 16
believe, except we first	<b>believe</b>	that they be the	8, 675/ 16
lie? Wherefore, we must	<b>believe</b>	that they be the	8, 675/ 21
or else we can	<b>believe</b>	naught at all. This	8, 675/ 22
which Luther would none	<b>believe</b>	, because they were not	8, 677/ 3
but that he must	<b>believe</b>	the Church when it	8, 677/ 9
he not as much	<b>believe</b>	it when it telleth	8, 677/ 11
upon his bare word,	<b>believe</b>	him, because he saith	8, 679/ 21
them to know and	<b>believe</b>	the truth. These are	8, 680/ 12
labor to make folk	<b>believe</b>	that their church of	8, 680/ 15
and us ye must	<b>believe</b>	as well in the	8, 681/ 28
the Scripture as ye	<b>believe</b>	us in the knowing	8, 681/ 29
by you, nor yet	<b>believe</b>	you, neither, in the	8, 681/ 32
evil glosses make men	<b>believe</b>	that all the good	8, 687/ 22
long as he will	<b>believe</b>	. For what sins soever	8, 687/ 30
therefore rather ought to	<b>believe</b>	the Catholic Church, that	8, 690/ 6
a nun, than to	<b>believe</b>	William Tyndale... which in	8, 690/ 8
the Pharisees taught to	<b>believe</b>	in holy works to	8, 691/ 37
taught the people to	<b>believe</b>	in the deeds of	8, 692/ 16
of what we should	<b>believe</b>	, to stir us up	8, 692/ 22
both follow them and	<b>believe</b>	them better. And therefore	8, 694/ 23
false glosses... making men	<b>believe</b>	that there were purgatory	8, 703/ 34
people, bid us now	<b>believe</b>	that to break the	8, 704/ 14
with all those that	<b>believe</b>	them, be plain, undoubted	8, 706/ 13
far forth as they	<b>believe</b>	the Church, in so	8, 707/ 33
far forth as they	<b>believe</b>	not the Church, they	8, 707/ 35
so know thereby and	<b>believe</b>	that the same church	8, 708/ 22
him, he could not	<b>believe</b>	the Church neither in	8, 708/ 26
for his malice he	<b>believe</b>	neither nother. I pray	8, 708/ 29

once the grace to	<b>believe</b>	both; and when he	8, 708/ 30
wrought with him to	<b>believe</b>	it; and after to	8, 708/ 35
thereupon be deceived and	<b>believe</b>	them. First he railleth	8, 709/ 9
reason to bid us	<b>believe</b>	that one before the	8, 715/ 10
for Tyndale's sake, to	<b>believe</b>	that one against all	8, 717/ 2
he saith we will	<b>believe</b>	no holy doctor. And	8, 717/ 9
under hypocrites. Did John	<b>believe</b>	that the scribes, Pharisees	8, 717/ 32
but in that ye	<b>believe</b>	us; and then if	8, 721/ 20
and then if ye	<b>believe</b>	us in that we	8, 721/ 20
you not as well	<b>believe</b>	us when we tell	8, 721/ 21
And also, since ye	<b>believe</b>	us that God hath	8, 721/ 24
will, and I will	<b>believe</b>	him till Antichrist come	8, 722/ 32
read their books? To	<b>believe</b>	himself better than them	8, 724/ 19
if he list to	<b>believe</b>	himself in things being	8, 724/ 22
doubt yet must he	<b>believe</b>	them better in things	8, 724/ 24
of his elects, that	<b>believe</b>	it lawful for friars	8, 728/ 31
and stirred him to	<b>believe</b>	that it was no	8, 730/ 20
conversation of them that	<b>believe</b>	. As Peter warneth Christian	8, 730/ 23
not hear or cannot	<b>believe</b>	. And that is the	8, 730/ 30
if we shall not	<b>believe</b>	till the living of	8, 730/ 31
saith Tyndale, "should not	<b>believe</b>	till the living of	8, 731/ 18
did (as Tyndale saith)	<b>believe</b>	it... and would not	8, 731/ 35
unconverted, so receive and	<b>believe</b>	the Scripture by the	8, 731/ 37
him no more but	<b>believe</b>	Saint Augustine... and then	8, 733/ 8
and then shall he	<b>believe</b>	the sacraments... and go	8, 733/ 9
calleth sin... and shall	<b>believe</b>	the known Catholic church	8, 733/ 12
out thereof, and shall	<b>believe</b>	surely the determination thereof	8, 733/ 14
why Saint Augustine did	<b>believe</b>	the Church was because	8, 734/ 6
Church caused him to	<b>believe</b>	it, nor nothing in	8, 734/ 14
made him know and	<b>believe</b>	the Catholic Church of	8, 735/ 13
him, neither, that doth	<b>believe</b>	the Scripture. And therefore	8, 736/ 18
sufficient to make him	<b>believe</b>	the Catholic Church beside	8, 736/ 20
almost all that ye	<b>believe</b>	. When that same epistle	8, 736/ 27
shall ask you. I	<b>believe</b>	not this man to	8, 736/ 34
determined nothing rashly to	<b>believe</b>	that ye bring forth	8, 736/ 36
apostle of Christ." I	<b>believe</b>	it not. Now have	8, 737/ 1
ye would make me	<b>believe</b>	the thing that I	8, 737/ 3
say unto you, "I	<b>believe</b>	not the Gospel"? Now	8, 737/ 8
me, I would not	<b>believe</b>	the Gospel but if	8, 737/ 8
that they bade me	<b>believe</b>	the Gospel... why should	8, 737/ 10
why should I not	<b>believe</b>	them in that they	8, 737/ 11
that they bid me	<b>believe</b>	not Manichaeus? Will ye	8, 737/ 11
ye now that I	<b>believe</b>	the Catholic Church or	8, 737/ 12
If ye bid me	<b>believe</b>	the Catholic Church, they	8, 737/ 13
can in no wise	<b>believe</b>	you. "Then, on the	8, 737/ 16
would say to me, "	<b>Believe</b>	not the Catholic Church	8, 737/ 17
by the Gospel to	<b>believe</b>	Manichaeus, since I had	8, 737/ 19
Thou didst well to	<b>believe</b>	the Catholic Church in	8, 737/ 21
dost not well to	<b>believe</b>	them in that they	8, 737/ 23
cause wherefore, I should	<b>believe</b>	whatsoever ye bid me	8, 737/ 24

ye bid me, and	<b>believe</b>	in no wise what	8, 737/ 25
bid and command me	<b>believe</b>	, but openly and clearly	8, 737/ 29
reason would I should	<b>believe</b>	. Wherefore, if ye will	8, 737/ 30
must in no wise	<b>believe</b>	you. "Now, if it	8, 737/ 34
thereupon (if I should	<b>believe</b>	you therefore) that I	8, 738/ 1
I must then not	<b>believe</b>	the Catholic Church, which	8, 738/ 2
Church, which biddeth me	<b>believe</b>	not you. And then	8, 738/ 3
then again, if I	<b>believe</b>	not the Church, then	8, 738/ 3
then can I not	<b>believe</b>	the Gospel, since I	8, 738/ 4
the Gospel, since I	<b>believe</b>	the Gospel for the	8, 738/ 4
apostle, I must rather	<b>believe</b>	the Catholic Church than	8, 738/ 7
then could I neither	<b>believe</b>	the Church nor you	8, 738/ 10
I ought not to	<b>believe</b>	, because they prove themselves	8, 738/ 14
that I should not	<b>believe</b>	the Gospel; for, believing	8, 738/ 16
find how I should	<b>believe</b>	you. For among all	8, 738/ 17
saith he would not	<b>believe</b>	the Gospel itself saving	8, 738/ 20
persecution, led him to	<b>believe</b>	them in teaching which	8, 738/ 23
Augustine saith, they that	<b>believe</b>	not be first commonly	8, 739/ 6
expressly, "How can we	<b>believe</b>	by the scripture of	8, 740/ 10
and known, if we	<b>believe</b>	not thereby that the	8, 740/ 12
that we would not	<b>believe</b>	Saint Augustine nor any	8, 740/ 20
whom if Tyndale will	<b>believe</b>	, all our question is	8, 740/ 23
if he will not	<b>believe</b>	him... then let him	8, 740/ 25
cause have you to	<b>believe</b>	this lewd fellow in	8, 741/ 3
they ask whether we	<b>believe</b>	not that it is	8, 741/ 14
That man should so	<b>believe</b>	that all the world	8, 742/ 12
historical faith, as we	<b>believe</b>	the stories of the	8, 742/ 16
historical faith I may	<b>believe</b>	that the Scripture is	8, 742/ 22
they would make me	<b>believe</b>	the fire were cold	8, 742/ 36
woman and said, "We	<b>believe</b>	not now because of	8, 743/ 7
no other why to	<b>believe</b>	than that I so	8, 743/ 16
besides): that when we	<b>believe</b>	the Church, either in	8, 743/ 28
good reason follow and	<b>believe</b>	alike. And in these	8, 744/ 5
us, never shall we	<b>believe</b>	it without his holy	8, 746/ 29
that list not to	<b>believe</b>	the truth. But our	8, 749/ 15
consent and agree to	<b>believe</b>	; but that albeit of	8, 749/ 22
why he should not	<b>believe</b>	and give credence unto	8, 749/ 30
pretty babe, her son,	<b>believe</b>	that the fire was	8, 750/ 12
thereby making the baby	<b>believe</b>	what she list. And	8, 750/ 31
mine advice, even him	<b>believe</b>	best. But now doth	8, 750/ 36
doth Tyndale, he saith,	<b>believe</b>	the truth, that not	8, 751/ 1
so strange a matter	<b>believe</b>	his bare word. For	8, 751/ 17
other trial that we	<b>believe</b>	his own word... considering	8, 751/ 21
may be led to	<b>believe</b>	him by the long	8, 751/ 22
that we should therein	<b>believe</b>	him without proof? Namely	8, 751/ 25
they would make me	<b>believe</b>	that the fire were	8, 752/ 13
more than make him	<b>believe</b>	that the fire were	8, 752/ 21
after, at any time,	<b>believe</b>	the contrary; no, nor	8, 754/ 8
woman and said, "We	<b>believe</b>	not now because of	8, 759/ 22
he will none other	<b>believe</b>	but that it is	8, 761/ 26

can bind us to	<b>believe</b>	that they have the	8, 762/ 31
no other why to	<b>believe</b>	than that I so	8, 763/ 9
a tale. For they	<b>believe</b>	not with their arm	8, 763/ 28
Tyndale, that disdaineth to	<b>believe</b>	the church, he is	8, 763/ 30
miracles inclineth us to	<b>believe</b>	his church therein and	8, 764/ 3
the men whom we	<b>believe</b>	... but we put our	8, 764/ 9
and by whom we	<b>believe</b>	the men. And yet	8, 764/ 10
acknowledge one God, and	<b>believe</b>	many things of God	8, 767/ 16
years. And the Jews	<b>believe</b>	this day as much	8, 767/ 19
of all that we	<b>believe</b>	were made." And yet	8, 767/ 23
we of like blindness	<b>believe</b>	only by the authority	8, 767/ 25
doctrine: that if we	<b>believe</b>	the doctrine of the	8, 767/ 32
them... they will not	<b>believe</b>	us, or peradventure tell	8, 768/ 32
Turks to make us	<b>believe</b>	that we may be	8, 769/ 2
them first perceive and	<b>believe</b>	which books be the	8, 770/ 11
scriptures since they would	<b>believe</b>	, of likelihood, no one	8, 770/ 12
credence unto me, and	<b>believe</b>	me that these books	8, 770/ 31
scripture of God... but	<b>believe</b>	it never the rather	8, 770/ 32
therefore why should you	<b>believe</b>	the Catholic Church for	8, 771/ 1
you whom ye shall	<b>believe</b>	. I say ye shall	8, 771/ 3
I say ye shall	<b>believe</b>	me; and I shall	8, 771/ 3
cause wherefore ye should	<b>believe</b>	me." Lo, when Tyndale	8, 771/ 7
none of them that	<b>believe</b>	with their mouths moved	8, 773/ 19
none of them that	<b>believe</b>	with Master More's faith	8, 773/ 20
none of them that	<b>believe</b>	with their mouths moved	8, 777/ 31
none of them that	<b>believe</b>	with Master More's faith	8, 777/ 32
said never that men	<b>believe</b>	"moved with the authority	8, 778/ 5
me, that men may	<b>believe</b>	with their mouth; nor	8, 779/ 6
have us bound to	<b>believe</b>	. "Yet," saith Tyndale, "this	8, 780/ 14
thereon, too rather than	<b>believe</b>	the contrary. I say	8, 781/ 15
he get it... and	<b>believe</b>	some one point and	8, 781/ 29
as he verily knoweth,	<b>believe</b>	some such articles as	8, 782/ 1
damned if he will	<b>believe</b>	," nor "no sin can	8, 784/ 8
people, and make them	<b>believe</b>	that Luther meant well	8, 784/ 35
The devils do both	<b>believe</b>	and tremble also for	8, 785/ 18
him, neither, than to	<b>believe</b>	that there is God	8, 787/ 23
such as do not	<b>believe</b>	might if they would	8, 788/ 15
or miracles persuaded to	<b>believe</b>	in Christ... forasmuch as	8, 792/ 13
miracles were induced to	<b>believe</b>	in God, six hundred	8, 792/ 14
or miracles induced to	<b>believe</b>	in Christ shall leave	8, 792/ 18
not be persuaded to	<b>believe</b>	his words... and also	8, 792/ 25
that they did not	<b>believe</b>	them that had seen	8, 792/ 26
were such as to	<b>believe</b>	, were induced by men	8, 794/ 29
in all those that	<b>believe</b>	worketh evermore. For Tyndale	8, 794/ 34
we endeavor ourselves to	<b>believe</b>	the articles of Christ's	8, 797/ 22
yet clear aboard and	<b>believe</b>	nothing at all. If	8, 798/ 1
but if he first	<b>believe</b>	that his duty is	8, 798/ 8
his duty is to	<b>believe</b>	it? and hard it	8, 798/ 8
that a man may	<b>believe</b>	that such a point	8, 798/ 9
every man ought to	<b>believe</b>	, but if he first	8, 798/ 10

but if he first	<b>believe</b>	that point himself. And	8, 798/ 11
God may make him	<b>believe</b>	is some endeavor of	8, 798/ 37
upon so sufficient causes	<b>believe</b>	... since that if there	8, 799/ 20
saith, "I would not	<b>believe</b>	the Gospel... but if	8, 800/ 19
or twain more: "Wherefore	<b>believe</b>	you that no good	8, 802/ 28
Saint Augustine's was, but	<b>believe</b>	in his own mind	8, 804/ 6
he doth not now	<b>believe</b>	the Scripture still for	8, 804/ 9
said, "I would not	<b>believe</b>	the Gospel but if	8, 804/ 12
reason he had to	<b>believe</b>	them... seeing that they	8, 805/ 14
have taught men to	<b>believe</b>	the contrary. To this	8, 805/ 21
hear it taught must	<b>believe</b>	it... and yet is	8, 809/ 4
we be bound to	<b>believe</b>	nothing but if it	8, 809/ 6
and not bound to	<b>believe</b>	it... himself hath in	8, 809/ 28
others like, if he	<b>believe</b>	not the Church... he	8, 809/ 30
he could not but	<b>believe</b>	Saint Paul, because God	8, 809/ 32
same reason must he	<b>believe</b>	the Catholic Church, forasmuch	8, 809/ 33
he not as well	<b>believe</b>	the Church when it	8, 810/ 7
why should they not	<b>believe</b>	the same church as	8, 810/ 14
man follow Tyndale and	<b>believe</b>	what he list, and	8, 812/ 27
would I should never	<b>believe</b>	him in anything, nor	8, 814/ 25
could not make me	<b>believe</b>	that he had forgotten	8, 814/ 32
one more... then never	<b>believe</b>	me while ye live	8, 815/ 5
for his part but	<b>believe</b>	well and do well	8, 818/ 35
if he will not	<b>believe</b>	. For nothing, he saith	8, 821/ 19
of penance, or to	<b>believe</b>	that any good work	8, 826/ 21
other than only to	<b>believe</b>	that it is a	8, 826/ 23
that he would not	<b>believe</b>	the Gospel but for	8, 827/ 6
in that point to	<b>believe</b>	the Catholic Church still	8, 827/ 9
Saint Augustine did then	<b>believe</b>	as well as Tyndale	8, 827/ 13
be! But they that	<b>believe</b>	that Christ hath washed	8, 838/ 4
or miller, if they	<b>believe</b>	in Christ's words, and	8, 838/ 11
election. Also, they that	<b>believe</b>	that Christ hath washed	8, 844/ 14
to the church and	<b>believe</b>	it, and lean thereunto	8, 847/ 17
of her. Wherefore, we	<b>believe</b>	that article by faith	8, 861/ 2
err, and therefore then	<b>believe</b>	her not." And to	8, 869/ 37
they may make men	<b>believe</b>	them... and when they	8, 877/ 21
had before been, to	<b>believe</b>	every priest's tale that	8, 884/ 19
so great occasion to	<b>believe</b>	, and to take for	8, 889/ 12
forthwith, unadvisedly, list to	<b>believe</b>	, is the unction of	8, 889/ 31
nor by and by "	<b>believe</b>	every spirit," but "prove	8, 890/ 1
therefore he saith not, "	<b>Believe</b>	at adventure," but biddeth	8, 890/ 7
men, and make men	<b>believe</b>	that dumb sacraments, and	8, 890/ 16
that... then dare I	<b>believe</b>	him well; and else	8, 891/ 2
and be wary and	<b>believe</b>	not till I surely	8, 895/ 1
why should I better	<b>believe</b>	the one than the	8, 895/ 16
since she may boldly	<b>believe</b>	that church in that	8, 896/ 10
that I can never	<b>believe</b>	you therein. "Yet methinketh	8, 898/ 16
good that I cannot	<b>believe</b>	that he will so	8, 899/ 5
by the true teaching	<b>believe</b>	and perceive the things	8, 899/ 9
damned but if we	<b>believe</b>	right, and then tell	8, 900/ 6

the Church, make men	<b>believe</b>	that the whole church	8, 911/ 25
I that not only	<b>believe</b>	right, but also be	8, 913/ 13
therefore will not Barnes	<b>believe</b>	it. Now, as for	8, 922/ 16
undoubted credence thereunto, and	<b>believe</b>	that such a general	8, 922/ 23
Friar Barnes will not	<b>believe</b>	any general council but	8, 922/ 25
hitherto why should we	<b>believe</b>	that you few see	8, 928/ 15
you see that you	<b>believe</b>	nothing, nor do nothing	8, 931/ 32
both... and I verily	<b>believe</b>	that against his own	8, 933/ 10
because it taught to	<b>believe</b>	the equal Godhead of	8, 934/ 11
labor to make him	<b>believe</b>	that neither theft nor	8, 949/ 11
she compelleth men to	<b>believe</b>	her which was exiled	8, 954/ 7
he saith that we	<b>believe</b>	the very church of	8, 956/ 14
and ask mercy, and	<b>believe</b>	every article of the	8, 957/ 25
in earth, and may	<b>believe</b>	in him, and trust	8, 957/ 32
thing needed, but only	<b>believe</b>	, and trust, and acknowledge	8, 958/ 32
and ask mercy, and	<b>believe</b>	only, and trust surely	8, 958/ 33
because he will but	<b>believe</b>	it, and not in	8, 971/ 34
and confess what they	<b>believe</b>	... and meaneth not to	8, 973/ 10
of her. Wherefore, we	<b>believe</b>	this article by faith	8, 974/ 17
preached in Jerusalem: "To	<b>believe</b>	Christ must be an	8, 974/ 23
and mercers and we	<b>believe</b>	the Spirit of God	8, 975/ 6
of hell. And we	<b>believe</b>	that it is but	8, 975/ 10
at the Mass, "we	<b>believe</b>	one holy and apostolic	8, 975/ 14
agree it. And we	<b>believe</b>	that the communion and	8, 975/ 17
of Christ. Also we	<b>believe</b>	the communion of saints	8, 975/ 21
is to wit, we	<b>believe</b>	that such as live	8, 975/ 23
that we ought to	<b>believe</b>	the Church, and not	8, 975/ 35
the Church, and not	<b>believe</b>	in the Church... for	8, 975/ 36
see that if he	<b>believe</b>	Saint Augustine as he	8, 978/ 27
he would make men	<b>believe</b>	that the Church cannot	8, 979/ 14
same manner as you	<b>believe</b>	in God believe in	8, 982/ 2
you believe in God	<b>believe</b>	in the catholic, holy	8, 982/ 3
intent that ye should	<b>believe</b>	in the Church as	8, 982/ 5
Church as ye should	<b>believe</b>	in God; but understand	8, 982/ 6
catholic church, you should	<b>believe</b>	in God, and that	8, 982/ 8
and that you should	<b>believe</b>	also the resurrection of	8, 982/ 8
by these words "I	<b>believe</b>	in the holy, catholic	8, 982/ 17
meant that we shall	<b>believe</b>	therein as we believe	8, 982/ 18
believe therein as we	<b>believe</b>	in God... but that	8, 982/ 19
know and bound to	<b>believe</b>	. But of this say	8, 996/ 23
their bare word to	<b>believe</b>	them. But God they	8, 996/ 34
that any man shall	<b>believe</b>	without writing. But this	8, 996/ 35
and since they will	<b>believe</b>	but the Scripture, we	8, 997/ 1
of them assoiled, and	<b>believe</b>	them therein: that is	8, 999/ 28
whoso do, if they	<b>believe</b>	him as a private	8, 1004/ 23
think themselves bound to	<b>believe</b>	. He cannot say, "By	8, 1005/ 9
contrary. Now, since they	<b>believe</b>	that article not for	8, 1005/ 15
they themselves bound to	<b>believe</b>	it? Not for any	8, 1005/ 16
the church that they	<b>believe</b>	therein, and which they	8, 1005/ 22
think themselves bound to	<b>believe</b>	therein, is a known	8, 1005/ 23

think themselves bound to	<b>believe</b>	no church but the	8, 1005/ 24
they know that they	<b>believe</b>	all the same things	8, 1005/ 29
no damnable error to	<b>believe</b>	that rather Tyndale lieth	8, 1031/ 35
might ween that he	<b>believed</b>	well, biddeth us in	8, 582/ 33
Christian people so plainly	<b>believed</b>	and so commonly known	8, 606/ 30
by holy men and	<b>believed</b>	by the people before	8, 621/ 9
part he should have	<b>believed</b>	, though the thing had	8, 621/ 31
much more to be	<b>believed</b>	than those fathers!"" Here	8, 624/ 22
were more to be	<b>believed</b>	than Christ and his	8, 624/ 27
be better to be	<b>believed</b>	in the construction and	8, 624/ 30
been better to be	<b>believed</b>	than they... methinketh that	8, 642/ 34
look to be better	<b>believed</b>	in the construction of	8, 643/ 15
ought more to be	<b>believed</b>	therein than they all	8, 643/ 18
days both taught and	<b>believed</b>	the same, and all	8, 644/ 9
good men have ever	<b>believed</b>	: that such "marriage" is	8, 645/ 25
special, those that be	<b>believed</b>	but of some special	8, 646/ 23
which yet, before John,	<b>believed</b>	after fleshly understanding in	8, 648/ 15
wisdom of them that	<b>believed</b>	in God to be	8, 648/ 25
Luther should be better	<b>believed</b>	than he, but if	8, 658/ 2
give credence except I	<b>believed</b>	that the man were	8, 675/ 20
himself should not have	<b>believed</b>	the Gospel but if	8, 676/ 20
church have they all	<b>believed</b>	it; as Tyndale cannot	8, 678/ 30
that he would have	<b>believed</b>	and done whereof he	8, 682/ 13
will have done or	<b>believed</b>	beside the Scripture. Which	8, 682/ 27
is better to be	<b>believed</b>	than Luther, or Tyndale	8, 690/ 4
by which they that	<b>believed</b>	were justified. But the	8, 692/ 18
For all they have	<b>believed</b>	in the same sacraments	8, 703/ 17
were, of them all,	<b>believed</b>	! But what great harm	8, 712/ 8
and controlled and be	<b>believed</b>	the less. But our	8, 713/ 10
know what the people	<b>believed</b>	a thousand years ago	8, 715/ 7
therefore should not have	<b>believed</b>	the Gospel save for	8, 718/ 32
and therefore had not	<b>believed</b>	the Gospel, save for	8, 720/ 27
had not known nor	<b>believed</b>	the Gospel but by	8, 723/ 27
For he might have	<b>believed</b>	himself and let them	8, 724/ 21
saith, "I had not	<b>believed</b>	the Gospel except the	8, 730/ 9
did, and that he	<b>believed</b>	"the Church" but for	8, 730/ 36
Augustine's mind, that he	<b>believed</b>	the Church because they	8, 731/ 6
still, that he first	<b>believed</b>	the Catholic, known church	8, 731/ 7
knew and acknowledged and	<b>believed</b>	it, and then of	8, 731/ 8
knew and acknowledged and	<b>believed</b>	the Scripture to be	8, 731/ 9
evasion that Saint Augustine	<b>believed</b>	not the Church in	8, 735/ 7
the authority thereof, he	<b>believed</b>	the Gospel at the	8, 735/ 37
the Manichaeans because they	<b>believed</b>	not the Catholic Church	8, 736/ 15
some man that yet	<b>believed</b>	not the Gospel, what	8, 737/ 6
since I had not	<b>believed</b>	the Gospel itself but	8, 737/ 19
which I have once	<b>believed</b>	, and translate myself to	8, 737/ 28
by whose commandment I	<b>believed</b>	the Gospel; and then	8, 737/ 33
were not to be	<b>believed</b>	, nor you, because ye	8, 738/ 12
scripture which scripture I	<b>believed</b>	not but through believing	8, 738/ 13
he before perceived and	<b>believed</b>	that the Catholic Church	8, 739/ 26

Augustine, that saith he	<b>believed</b>	not the Scripture itself	8, 740/ 32
to prove that he	<b>believed</b>	it not to be	8, 741/ 21
a city, and I	<b>believed</b>	it moved with the	8, 742/ 6
me... I should have	<b>believed</b>	her with a historical	8, 742/ 15
fire, I should have	<b>believed</b>	... not by the reason	8, 742/ 19
many of the Samaritans	<b>believed</b>	because of the saying	8, 743/ 1
we should not have	<b>believed</b>	without some such outward	8, 744/ 20
help of God he	<b>believed</b>	not the Catholic Church	8, 744/ 23
of God knew and	<b>believed</b>	the Scripture by the	8, 744/ 24
he saith that he	<b>believed</b>	the Church for therein	8, 744/ 28
be they that have	<b>believed</b>	and have not seen	8, 748/ 19
that he would have	<b>believed</b>	her no less if	8, 750/ 13
like wise as he	<b>believed</b>	the Church that the	8, 750/ 15
so should he have	<b>believed</b>	them if they had	8, 750/ 16
the Church. Saint Augustine	<b>believed</b>	the Church in teaching	8, 750/ 22
church, that thereby he	<b>believed</b>	that the doctrine thereof	8, 750/ 25
and ought to be	<b>believed</b>	to be the very	8, 753/ 36
men of the city	<b>believed</b>	for that she told	8, 758/ 32
Many of the Samaritans	<b>believed</b>	in him for the	8, 760/ 4
plain words saith they	<b>believed</b>	and himself showeth nothing	8, 760/ 7
they feelingly and faithfully	<b>believed</b>	his false heresies also	8, 760/ 25
through their froward will	<b>believed</b>	never a whit... as	8, 761/ 19
and Pharisees. And some	<b>believed</b>	at the first full	8, 761/ 21
of Samaria yea, and	<b>believed</b>	as well, too, sometime	8, 761/ 28
saith Tyndale, "Judas never	<b>believed</b>	." How proveth Tyndale that	8, 761/ 30
more fastly confirmed and	<b>believed</b>	of the same. And	8, 764/ 7
man by their preaching	<b>believed</b>	that any vice were	8, 765/ 16
sort of them ever	<b>believed</b>	, moved also by the	8, 767/ 20
of reason to be	<b>believed</b>	before any of theirs	8, 769/ 27
have heard them nor	<b>believed</b>	them as folk of	8, 772/ 29
Scripture testifieth that they	<b>believed</b>	moved by the miracles	8, 773/ 32
Moses... as Simon Magus	<b>believed</b>	by the reason of	8, 773/ 33
Scripture testifieth that they	<b>believed</b>	moved by the miracles	8, 791/ 36
Moses... as Simon Magus	<b>believed</b>	by the reason of	8, 792/ 1
in like wise, that	<b>believed</b>	by the means of	8, 794/ 25
with as many as	<b>believed</b>	, God wrought himself with	8, 795/ 7
else they had not	<b>believed</b>	neither men nor miracles	8, 795/ 8
true. For if he	<b>believed</b>	the Church because they	8, 796/ 10
to Simon Magus, that	<b>believed</b>	for the miracles which	8, 796/ 26
sore, that ever we	<b>believed</b>	either the Scripture the	8, 797/ 2
or preaching, and first	<b>believed</b>	them for that writing	8, 803/ 19
Saint Augustine and he	<b>believed</b>	both, lest every man	8, 804/ 3
moved me thereto." He	<b>believed</b>	it for the authority	8, 804/ 13
tale, till he first	<b>believed</b>	the same things with	8, 805/ 11
and say that he	<b>believed</b>	them because they lay	8, 805/ 23
of the Altar he	<b>believed</b>	his master... and his	8, 806/ 5
that God will have	<b>believed</b>	, whereof his word was	8, 808/ 27
as well not have	<b>believed</b>	Saint Paul. If he	8, 809/ 31
cause wherefore he first	<b>believed</b>	it with a story	8, 812/ 14
myself as though I	<b>believed</b>	them, then he began	8, 814/ 8

and yet must be	<b>believed</b>	of them that will	8, 850/ 28
unto nor surely be	<b>believed</b>	... but that every man	8, 870/ 34
him, and anon Eunuchus	<b>believed</b>	him and was christened	8, 888/ 17
and ought to be	<b>believed</b>	that, God inwardly working	8, 889/ 3
and laboreth to be	<b>believed</b>	... and out of one	8, 892/ 26
whole Church hath firmly	<b>believed</b>	it to be his	8, 895/ 19
in truths to be	<b>believed</b>	. For in diverse times	8, 923/ 13
necessary articles to be	<b>believed</b>	, Friar Barnes shall never	8, 923/ 24
with all men so	<b>believed</b>	... then what time soever	8, 942/ 7
carnal eye, but only	<b>believed</b>	by faith, and not	8, 974/ 25
was both by faith	<b>believed</b>	and yet was also	8, 974/ 34
and therewith by faith	<b>believed</b>	his Godhood: even so	8, 975/ 4
the both known and	<b>believed</b>	holy, catholic church of	8, 975/ 20
as are to be	<b>believed</b>	upon the loss of	8, 996/ 2
things only to be	<b>believed</b>	, but in many things	8, 996/ 5
things necessary to be	<b>believed</b>	beside the Scripture, then	8, 999/ 33
and delivereth to be	<b>believed</b>	. But he that teacheth	8, 1004/ 27
truth, and to be	<b>believed</b>	when it is taught	8, 1005/ 4
the Scripture to be	<b>believed</b>	to this answer ye	8, 1005/ 30
have in this article	<b>believed</b>	some known church; and	8, 1006/ 32
but must only be	<b>believed</b>	... and have always laid	8, 1013/ 4
whole known catholic church	<b>believed</b>	... forthwith it was thereby	8, 1025/ 15
that the catholic church	<b>believed</b>	, he would have esteemed	8, 1027/ 31
eight hundred years hath	<b>believed</b>	, concerning purgatory, and holy	8, 1033/ 2
all they that have	<b>believed</b>	thus all this eight	8, 1033/ 8
fifteen hundred years, hath	<b>believed</b>	that good works wrought	8, 1033/ 33
an unbeliever, but a	<b>believer</b>	." And that he then	8, 615/ 11
confounded... and the true	<b>believer</b>	able always to declare	8, 749/ 26
church, and the true-faithful	<b>believers</b>	. Now, since Tyndale hath	8, 662/ 32
were ever after faithful	<b>believers</b>	, but also good, virtuous	8, 760/ 20
hundred thousand of those	<b>believers</b>	perished through unbelief and	8, 774/ 1
hundred thousand of those	<b>believers</b>	perished through unbelief and	8, 792/ 3
but that the true	<b>believers</b>	were yet the stronger	8, 793/ 33
but that the true	<b>believers</b>	shall be still the	8, 794/ 2
were there of those	<b>believers</b>	, in like wise, that	8, 794/ 24
by miracles. And such	<b>believers</b>	were all the believers	8, 794/ 30
believers were all the	<b>believers</b>	that afterward came thither	8, 794/ 30
further, that of those	<b>believers</b>	which were induced by	8, 795/ 10
were not only true	<b>believers</b>	, but also such as	8, 914/ 6
christened again, and be	<b>believers</b>	of the common, Catholic	8, 962/ 25
art asked why thou	<b>believest</b>	that thou shalt be	8, 774/ 11
he ask whether thou	<b>believest</b>	it not because it	8, 774/ 19
woman... yet now thou	<b>believest</b>	it not therefore any	8, 774/ 24
art asked why thou	<b>believest</b>	that thou shalt be	8, 801/ 21
this wise: "Say thou	<b>believest</b>	it because thou feelest	8, 802/ 26
he ask whether thou	<b>believest</b>	it not because it	8, 803/ 4
woman... yet now thou	<b>believest</b>	it not therefore any	8, 803/ 10
asked each of you, "	<b>Believest</b>	thou in Holy Church	8, 981/ 36
Christ's church. The pope	<b>believeth</b>	not to be saved	8, 579/ 21
us that the pope "	<b>believeth</b>	not to be saved	8, 580/ 21

heaven saving that he	<b>believeth</b>	that they be not	8, 582/ 31
us that no pope	<b>believeth</b>	in God... for none	8, 584/ 31
all which never one	<b>believeth</b>	other; but the pope	8, 597/ 16
wine and cakebread. Tyndale	<b>believeth</b>	it is lawful (if	8, 645/ 23
that the general church	<b>believeth</b>	... and special, those that	8, 646/ 22
known Catholic church... and	<b>believeth</b>	not as we do	8, 666/ 24
change, and say he	<b>believeth</b>	otherwise than he doth	8, 667/ 27
him, like as he	<b>believeth</b>	the Church that the	8, 708/ 20
in that point he	<b>believeth</b>	, is here in earth	8, 708/ 24
own default, he now	<b>believeth</b>	not the one point	8, 708/ 28
man, as Luther saith,	<b>believeth</b>	for himself, and if	8, 729/ 18
like as he that	<b>believeth</b>	the Catholic Church hath	8, 736/ 12
Church, and likewise whosoever	<b>believeth</b>	it not, can never	8, 736/ 16
neither to him that	<b>believeth</b>	not the Scripture nor	8, 736/ 17
nor to him that	<b>believeth</b>	it. And therein, lo	8, 736/ 24
he both knoweth and	<b>believeth</b>	the Scripture by the	8, 741/ 7
neither knoweth it nor	<b>believeth</b>	it by the Church	8, 741/ 30
accursed is he that	<b>believeth</b>	only because the pope	8, 743/ 17
else knoweth it and	<b>believeth</b>	it first through the	8, 745/ 25
he now knoweth and	<b>believeth</b>	the Scripture (as he	8, 745/ 27
with this "feeling faith"	<b>believeth</b>	he the battle that	8, 750/ 2
therein. Nor no man	<b>believeth</b>	with the "feeling" faith	8, 750/ 5
accursed is he that	<b>believeth</b>	only because the pope	8, 763/ 10
not every man that	<b>believeth</b>	another in telling of	8, 763/ 27
said that any man	<b>believeth</b>	with his mouth which	8, 777/ 37
with which a man	<b>believeth</b>	, no more than his	8, 778/ 3
heresy; lest he that	<b>believeth</b>	right in all the	8, 780/ 24
the contrary that whoso	<b>believeth</b>	him shall leave them	8, 785/ 35
the devil, which both	<b>believeth</b>	and trembleth also for	8, 787/ 34
in that the devil	<b>believeth</b>	that the very body	8, 787/ 36
devil, I dare say,	<b>believeth</b>	, and so layeth to	8, 788/ 14
which at one time	<b>believeth</b>	very well may, for	8, 793/ 26
as for Tyndale's faith	<b>believeth</b>	itself that himself and	8, 796/ 15
himself, as why he	<b>believeth</b>	that he shall be	8, 802/ 8
of his faith, he	<b>believeth</b>	because he feeleth them	8, 803/ 16
words, yet now he	<b>believeth</b>	him not therefore, but	8, 803/ 21
scripture of God, he	<b>believeth</b>	it not now the	8, 803/ 29
we ask wherefore he	<b>believeth</b>	either this or that	8, 812/ 10
him, say that he	<b>believeth</b>	it only because he	8, 812/ 13
doth, unto him that	<b>believeth</b>	once with a story	8, 819/ 4
the points that he	<b>believeth</b>	than only an undoubted	8, 825/ 19
hand... and that he	<b>believeth</b>	it no longer now	8, 827/ 1
as he saith he	<b>believeth</b>	not now, no longer	8, 827/ 24
in like wise he	<b>believeth</b>	not now, no longer	8, 827/ 26
that he saith he	<b>believeth</b>	no longer, now, the	8, 827/ 35
of the Scripture, nor	<b>believeth</b>	the Scripture to be	8, 827/ 36
her uncleanness; for she	<b>believeth</b>	steadfastly that she hath	8, 861/ 20
Church holy because she	<b>believeth</b>	rightwisely in God," etc	8, 861/ 31
is holy? "Because she	<b>believeth</b>	rightwisely in God"; that	8, 861/ 32
God"; that is, she	<b>believeth</b>	in nothing but in	8, 861/ 33

in him... and she	<b>believeth</b>	nor heareth no word	8, 861/ 34
with Christ's learning and	<b>believeth</b>	that Christ hath sufficiently	8, 875/ 22
lo! Not everybody that	<b>believeth</b>	right... but we that	8, 913/ 12
of himself that he	<b>believeth</b>	right and hath the	8, 913/ 30
with Christ's learning, and	<b>believeth</b>	that Christ hath sufficiently	8, 929/ 35
his dying day, and	<b>believeth</b>	her true doctrine yet	8, 971/ 33
Church holy because she	<b>believeth</b>	righteously in God." And	8, 980/ 20
is holy? "Because she	<b>believeth</b>	righteously in God"; that	8, 980/ 24
God"; that is, she	<b>believeth</b>	nothing but in him	8, 980/ 24
in him, and she	<b>believeth</b>	nor heareth no word	8, 980/ 25
and catholic because it	<b>believeth</b>	right in God and	8, 982/ 4
and catholic because it	<b>believeth</b>	right in God because	8, 982/ 12
received of God and	<b>believeth</b>	and delivereth to be	8, 1004/ 27
what the church unknown	<b>believeth</b>	; ergo, the credence of	8, 1004/ 32
what the unknown church	<b>believeth</b>	; ergo, the church that	8, 1005/ 22
what the unknown church	<b>believeth</b>	, for they know that	8, 1005/ 28
that the unknown church	<b>believeth</b>	that article that they	8, 1005/ 33
what their unknown church	<b>believeth</b>	therein: this will nothing	8, 1006/ 25
which the Church now	<b>believeth</b>	, and, as Tyndale saith	8, 1033/ 1
long been led awry,	<b>believing</b>	always to be saved	8, 650/ 32
the Catholic Church, for	<b>believing</b>	that the sacraments be	8, 703/ 12
credence unto you. Wherefore,	<b>believing</b>	them, I can in	8, 737/ 15
believed not but through	<b>believing</b>	them whom I ought	8, 738/ 14
believe the Gospel; for,	<b>believing</b>	the Gospel, I cannot	8, 738/ 16
by the Church, in	<b>believing</b>	the Church... but that	8, 741/ 28
outward causes of his	<b>believing</b>	the Church which were	8, 744/ 36
thou be unbelieving, but	<b>believing</b>	." And where he blameth	8, 747/ 20
his disciples for not	<b>believing</b>	those that had seen	8, 747/ 21
alleged Saint Augustine in	<b>believing</b>	the Gospel for the	8, 763/ 18
that Saint Augustine, in	<b>believing</b>	the Scripture because of	8, 763/ 35
same. And therefore in	<b>believing</b>	the Church, we put	8, 764/ 8
any other feeling than	<b>believing</b>	only, for as far	8, 764/ 14
as well deceived in	<b>believing</b>	the Catholic Church (since	8, 769/ 3
are deceived in the	<b>believing</b>	of their elders is	8, 769/ 6
is to wit, the	<b>believing</b>	for miracles and by	8, 796/ 33
he repent the not	<b>believing</b>	of any article, but	8, 798/ 7
us that concerning the	<b>believing</b>	, the elect can nothing	8, 798/ 12
putteth to be a	<b>believing</b>	(of a necessary truth	8, 818/ 2
it be not actual	<b>believing</b>	and thinking upon the	8, 823/ 31
first came to the	<b>believing</b>	of the faith, is	8, 828/ 3
first came into the	<b>believing</b>	of the Scripture, and	8, 828/ 5
list for lack of	<b>believing</b>	that there is one	8, 850/ 34
only faithful in the	<b>believing</b>	the necessary points of	8, 913/ 6
the meinie at once,	<b>believing</b>	many false records, and	8, 950/ 14
that that we must,	<b>believing</b>	one, holy, catholic church	8, 982/ 19
holy, catholic church... and,	<b>believing</b>	in God, continue in	8, 982/ 21
going in pilgrimages, and	<b>believing</b>	in the Sacrament of	8, 1033/ 4
of the Altar, and	<b>believing</b>	that it were not	8, 1033/ 5
have made their own	<b>bellies</b>	the door. For through	8, 634/ 25
door. For through their	<b>bellies</b>	must thou creep, and	8, 634/ 25

his creeping through folks'	<b>bellies</b>	, whereof he so sore	8, 634/ 30
apostles, for through their	<b>bellies</b>	must thou creep, and	8, 635/ 10
worms in the babes'	<b>bellies</b>	. But now soon after	8, 641/ 10
upon and fill their	<b>bellies</b>	thereof. But when the	8, 714/ 2
holiness is in Books,	<b>bells</b>	, candles, chalices, oil, cream	8, 930/ 22
the known Catholic church	<b>bells</b>	, Books, candles, vestments, chalices	8, 932/ 6
things despise and reprove	<b>bells</b>	for calling folk to	8, 932/ 22
book next before) Books,	<b>bells</b>	, candles, chalices, oil, chrisem	8, 988/ 21
and with a full	<b>belly</b>	, before they be ahungered	8, 631/ 24
he lay in the	<b>belly</b>	, and how he got	8, 634/ 32
him... and for the	<b>belly</b>	grease that he left	8, 634/ 35
gnaw out their mother's	<b>belly</b>	, and those scribes and	8, 672/ 8
gnaw out the very	<b>belly</b>	of their mother the	8, 672/ 14
being in her holy	<b>belly</b>	very flesh, very soul	8, 1009/ 12
ye Jews, nothing now	<b>belong</b>	unto you, since ye	8, 682/ 28
for as far as	<b>belongeth</b>	to the only faith	8, 780/ 12
they to whom it	<b>belongeth</b>	as well as to	8, 928/ 16
by jesting, railing, and	<b>belying</b>	all those that are	8, 911/ 18
him up upon a	<b>bench</b>	and made a proclamation	8, 900/ 22
the fruits from the	<b>benefice</b>	, or else I will	8, 629/ 33
sometimes, that hath divers	<b>benefices</b>	doth abuse the fruits	8, 596/ 11
offices, deprived of their	<b>benefices</b>	, and degraded of their	8, 596/ 34
will not, take the	<b>benefit</b>	thereof... but some will	8, 848/ 30
he thought it a	<b>benefit</b>	to the heretics themselves	8, 955/ 22
sect of schismatics and	<b>bent</b>	away from the church	8, 671/ 13
heretic of old, called	<b>Berengarius</b>	, and another of new	8, 661/ 12
new, called William Hutchins.	<b>Berengarius</b>	fell first into that	8, 661/ 13
therewith. And thus in	<b>Berengarius</b>	may Tyndale well perceive	8, 661/ 23
whereas the old heretic,	<b>Berengarius</b>	, began at the worst	8, 662/ 1
God he may. For	<b>Berengarius</b>	yet, after all this	8, 662/ 5
Thomas, Saint Bonaventure, Saint	<b>Bernard</b>	, Saint Anselm, and all	8, 679/ 33
he meant but Saint	<b>Bernard</b>	, Saint Bonaventure, Saint Anselm	8, 714/ 8
Saint Bonaventure, or Saint	<b>Bernard</b>	, or a thousand suchlike	8, 716/ 10
Pope, Saint Bede, Saint	<b>Bernard</b>	, Saint Thomas, Saint Bonaventure	8, 727/ 23
how he handleth Saint	<b>Bernard</b>	, and therewith finish this	8, 983/ 16
us see what Saint	<b>Bernard</b>	saith on you: "They	8, 983/ 19
think you by Saint	<b>Bernard</b>	? It is time to	8, 984/ 6
these words of Saint	<b>Bernard</b>	... you would not stick	8, 984/ 9
to call him "sweet	<b>Bernard</b>	." But methinketh that he	8, 984/ 11
hath ended with Saint	<b>Bernard</b>	. By whose words Barnes	8, 984/ 18
should seem that Saint	<b>Bernard</b>	were of his opinion	8, 984/ 19
wrinkle. Howbeit, though Saint	<b>Bernard</b>	should not prove Barnes'	8, 984/ 25
Friar Barnes that Saint	<b>Bernard</b>	should seem to prove	8, 984/ 26
Barnes farther, that Saint	<b>Bernard</b>	should seem to despise	8, 984/ 32
readers, first that Saint	<b>Bernard</b>	proveth nothing for Friar	8, 985/ 1
Barnes playeth with Saint	<b>Bernard</b>	here as ye have	8, 985/ 6
show you that Saint	<b>Bernard</b>	not in this heresy	8, 985/ 10
first point, if Saint	<b>Bernard</b>	said here all as	8, 985/ 13
prove us by Saint	<b>Bernard</b>	, he must show where	8, 985/ 22
must show where Saint	<b>Bernard</b>	saith that such as	8, 985/ 22

And yet might Saint	<b>Bernard</b>	, and many another holy	8, 985/ 24
And therefore though Saint	<b>Bernard</b>	say that they serve	8, 986/ 13
readers, that although Saint	<b>Bernard</b>	had said indeed as	8, 986/ 23
the mind of Saint	<b>Bernard</b>	, that wrote it. For	8, 986/ 32
first beginning, where Saint	<b>Bernard</b>	saith thus "Ministri Christi	8, 986/ 33
So that whereas Saint	<b>Bernard</b>	saith that though they	8, 987/ 1
maketh as though Saint	<b>Bernard</b>	said not that they	8, 987/ 4
the end, whereas Saint	<b>Bernard</b>	saith, "Pro huiusmodi volunt	8, 987/ 6
out, as though Saint	<b>Bernard</b>	said not that they	8, 987/ 11
wise falsely translated Saint	<b>Bernard</b>	to make him seem	8, 987/ 14
them himself, "Lo, Saint	<b>Bernard</b>	saith that you be	8, 987/ 15
as ye see, Saint	<b>Bernard</b>	saith by plain words	8, 987/ 16
plain words of Saint	<b>Bernard</b>	Friar Barnes hath, as	8, 987/ 18
same sermon of Saint	<b>Bernard</b>	shall there evidently see	8, 987/ 20
evidently see that Saint	<b>Bernard</b>	calleth the very church	8, 987/ 21
of the Church, Saint	<b>Bernard</b>	there bringeth in upon	8, 987/ 35
plainly see that Saint	<b>Bernard</b>	whom Barnes here bringeth	8, 988/ 8
also saith that Saint	<b>Bernard</b>	calleth all the holy	8, 988/ 14
disguising," as though Saint	<b>Bernard</b>	did as himself doth	8, 988/ 16
make as though Saint	<b>Bernard</b>	said the same, it	8, 988/ 23
know how far Saint	<b>Bernard</b>	was from the favoring	8, 988/ 25
example or twain. Saint	<b>Bernard</b>	likeneth apostates unto the	8, 988/ 28
which words of Saint	<b>Bernard</b>	ye may, good readers	8, 989/ 1
in the face. Saint	<b>Bernard</b>	also, detesting such apostasy	8, 989/ 9
the goodness of Saint	<b>Bernard</b>	in this matter, and	8, 989/ 15
the life of Saint	<b>Bernard</b>	. "In the parts of	8, 989/ 22
our reverend father Saint	<b>Bernard</b>	, writing of him to	8, 989/ 32
in those places Saint	<b>Bernard</b>	instructed and strengthened them	8, 990/ 19
this journey of Saint	<b>Bernard</b>	, God was in his	8, 990/ 29
faith." But then Saint	<b>Bernard</b>	, nothing doubting of the	8, 991/ 10
perceive that holy Saint	<b>Bernard</b>	with whose words Friar	8, 991/ 21
Barnes, as though Saint	<b>Bernard</b>	were his special patron	8, 991/ 21
very words of Saint	<b>Bernard</b>	which Barnes bringeth new-framed	8, 991/ 26
farther, here, that Saint	<b>Bernard</b>	also was very enemy	8, 991/ 29
see that holy Saint	<b>Bernard</b>	, whom Barnes so specially	8, 991/ 34
showed you that Saint	<b>Bernard</b>	, in the selfsame process	8, 992/ 1
untruly translated you Saint	<b>Bernard's</b>	words. For letting pass	8, 986/ 26
was had in Saint	<b>Bernard's</b>	time among all Christian	8, 989/ 3
apostle of Christ. I	<b>beseech</b>	you be not angry	8, 736/ 34
of men let us	<b>beseech</b>	Tyndale, being so special	8, 796/ 22
Dimmingsdale... yet let us	<b>beseech</b>	him of his comfortable	8, 797/ 35
good fellow would now	<b>beseech</b>	Tyndale to teach him	8, 798/ 3
the very church. I	<b>beseech</b>	you, therefore, do no	8, 885/ 8
and his paths so	<b>beset</b>	, that scant he could	8, 990/ 26
for their continual new	<b>bespotting</b>	and wrinkling, he never	8, 972/ 8
own part, lest his	<b>best</b>	be bad. I would	8, 580/ 31
minds everything to the	<b>best</b>	, and say to their	8, 592/ 12
men might follow the	<b>best</b>	doctrine if they would	8, 612/ 13
were desirous of the	<b>best</b>	, very well discern them	8, 612/ 15
the Scripture, as the	<b>best</b>	of all them be	8, 620/ 27

man one of the	<b>best</b>	learned that ever wrote	8, 657/ 27
which of them say	<b>best</b>	for their faith of	8, 668/ 12
him, and reckoned it	<b>best</b>	to acknowledge and confess	8, 730/ 5
look whom ye find	<b>best</b>	, and, by mine advice	8, 750/ 36
advice, even him believe	<b>best</b>	. But now doth Tyndale	8, 750/ 36
Friar Barnes thought it	<b>best</b>	, therefore, to take a	8, 864/ 5
fain would take the	<b>best</b>	. And being thus brought	8, 884/ 5
doubt to deem the	<b>best</b>	, yet hypocrisy may deceive	8, 893/ 40
taking it after the	<b>best</b>	fashion for it, saith	8, 915/ 29
that shall be the	<b>best</b>	either precisely the best	8, 923/ 1
best either precisely the	<b>best</b>	, or the best at	8, 923/ 1
the best, or the	<b>best</b>	at the leastwise for	8, 923/ 1
no, not the very	<b>best</b>	) prayeth, in the Pater	8, 965/ 1
even in the very	<b>best</b>	men thereof pure and	8, 972/ 10
say: that if the	<b>best</b>	Christian man within the	8, 984/ 8
many blessed, holy men	<b>bestow</b>	so much time about	8, 637/ 36
left that ye may	<b>bestow</b>	your money upon... go	8, 700/ 27
in God's name, and	<b>bestow</b>	the remnant whereon ye	8, 700/ 28
enough, before a man	<b>bestow</b>	his money upon such	8, 701/ 8
besides that, before he	<b>bestow</b>	any money otherwise, seek	8, 701/ 11
before we should anything	<b>bestow</b>	upon such kinds of	8, 701/ 26
poor men enough to	<b>bestow</b>	that money upon, in	8, 702/ 10
proof of this point	<b>bestowed</b>	already his whole chapter	8, 600/ 26
would she should, have	<b>bestowed</b>	it so in case	8, 699/ 24
further bound, before we	<b>bestowed</b>	aught upon "voluntary," to	8, 701/ 19
his saints, or money	<b>bestowed</b>	about those good works	8, 703/ 2
allowed of Christ for	<b>bestowing</b>	that costly ointment upon	8, 699/ 12
of her born in	<b>Bethlehem</b>	without pain, as he	8, 1009/ 14
hath at the last	<b>bethought</b>	him, and reckoned it	8, 730/ 5
lies, call them again	<b>betimes</b>	, and I will then	8, 815/ 3
and get him thence	<b>betimes</b>	, when he gave him	8, 901/ 4
mystery therein, that did	<b>betoken</b>	his burying. But God	8, 699/ 20
Hymenaeus and Alexander, and	<b>betook</b>	them to the devil	8, 920/ 12
when he went to	<b>betray</b>	the Head of that	8, 672/ 3
to them, and after	<b>betray</b>	them and destroy them	8, 877/ 26
went about secretly to	<b>betray</b>	him all the while	8, 907/ 12
think other men much	<b>better</b>	than himself, and therefore	8, 582/ 9
earth... I may much	<b>better</b>	pray the saints pray	8, 582/ 30
this matter somewhat the	<b>better</b>	to the show... he	8, 586/ 22
that one reason somewhat	<b>better</b>	than all his whole	8, 601/ 14
or not. For the	<b>better</b>	perceiving whereof, ye shall	8, 602/ 33
very paynim"; and "In	<b>better</b>	case shall Sodom and	8, 616/ 26
a greater and a	<b>better</b>	... and the true from	8, 621/ 25
from the false much	<b>better</b>	known, too." I doubt	8, 621/ 25
call the "fathers" be	<b>better</b>	to be believed in	8, 624/ 30
whereby they might the	<b>better</b>	believe in works of	8, 631/ 2
we were never the	<b>better</b>	... and that to take	8, 633/ 24
looked to have been	<b>better</b>	to be believed than	8, 642/ 34
whether he have any	<b>better</b>	answers to make the	8, 643/ 13
would look to be	<b>better</b>	believed in the construction	8, 643/ 15

to make them the	<b>better</b>	perceive it... he could	8, 643/ 29
him and give the	<b>better</b>	ear unto him. And	8, 650/ 25
doctrine might be the	<b>better</b>	liked by that his	8, 650/ 29
prove his authority the	<b>better</b>	, either by prophecy or	8, 651/ 23
why Luther should be	<b>better</b>	believed than he, but	8, 658/ 2
together. But afterward he	<b>better</b>	remembered himself, and revoked	8, 661/ 17
their malice be the	<b>better</b>	repressed, to make other	8, 664/ 34
Luther's lecherous church be	<b>better</b>	than the Catholic church	8, 672/ 36
devils in hell be	<b>better</b>	than the church of	8, 672/ 37
that it was no	<b>better</b>	for the Church against	8, 681/ 9
lo, with yet many	<b>better</b>	things more than either	8, 682/ 35
fifteen hundred years is	<b>better</b>	to be believed than	8, 690/ 4
excused. For it is	<b>better</b>	to offer to God	8, 691/ 30
them and believe them	<b>better</b>	. And therefore if Tyndale	8, 694/ 24
unto God, they did	<b>better</b>	than if they helped	8, 697/ 33
rehearse... that it is	<b>better</b>	"to offer to God	8, 698/ 17
where the one is	<b>better</b>	and where the other	8, 698/ 32
saith that virginity is	<b>better</b>	than the work of	8, 699/ 7
taught that it was	<b>better</b>	to offer the money	8, 700/ 7
may, good readers, the	<b>better</b>	perceive while they teach	8, 701/ 1
and maketh them no	<b>better</b>	than draff. But this	8, 713/ 33
words of Saint Paul, "	<b>Better</b>	it is to wed	8, 716/ 7
could have made no	<b>better</b>	answer to them for	8, 721/ 32
books? To believe himself	<b>better</b>	than them all? If	8, 724/ 19
must he believe them	<b>better</b>	in things so plain	8, 724/ 24
honest, or that hath	<b>better</b>	persuasions that it is	8, 742/ 8
honest, or that hath	<b>better</b>	persuasions," then he thinketh	8, 746/ 20
till he prove it	<b>better</b>	, shall never serve him	8, 746/ 24
or one that hath	<b>better</b>	persuasions to the contrary	8, 748/ 6
remove him to the	<b>better</b>	: how much it is	8, 748/ 25
cause but that some	<b>better</b>	might be made against	8, 749/ 2
as might appear the	<b>better</b>	. But I say that	8, 749/ 4
men's ears, it were	<b>better</b>	burn it than rehearse	8, 764/ 30
let the people the	<b>better</b>	behold his faults, and	8, 766/ 1
Church in that point	<b>better</b>	than all the whole	8, 770/ 13
I can wish no	<b>better</b>	for my purpose than	8, 777/ 21
of purpose to the	<b>better</b>	, be by and by	8, 789/ 32
if she were the	<b>better</b>	fellow." Thus would, I	8, 790/ 15
either the Scripture the	<b>better</b>	for the Church, or	8, 797/ 3
or the Church the	<b>better</b>	for the miracles that	8, 797/ 3
it not now the	<b>better</b>	of a point because	8, 803/ 29
that he hath a	<b>better</b>	faith and a more	8, 803/ 32
prove his scholar's faith	<b>better</b>	than Saint Augustine's... his	8, 804/ 21
own, we may much	<b>better</b>	call them proud, presumptuous	8, 811/ 18
And yet for the	<b>better</b>	perceiving of Tyndale's doctrine	8, 817/ 32
For except he feel	<b>better</b>	than Saint Augustine felt	8, 827/ 5
that himself feeleth a	<b>better</b>	faith than Saint Augustine	8, 827/ 11
world beside fareth the	<b>better</b>	for their holy living	8, 832/ 27
because he could no	<b>better</b>	answer for his heresies	8, 845/ 35
whereby they may wax	<b>better</b>	... and in many of	8, 852/ 33

he will now say	<b>better</b>	upon this better advisement	8, 859/ 32
say better upon this	<b>better</b>	advisement. For now will	8, 859/ 32
well in part, and	<b>better</b>	than Tyndale. For by	8, 870/ 8
for Friar Barnes a	<b>better</b>	example and more meet	8, 878/ 33
that would be the	<b>better</b>	for it... yet should	8, 882/ 25
little consider his lesson	<b>better</b>	. Let us suppose that	8, 883/ 31
mother tongue, for the	<b>better</b>	edifying of their seely	8, 886/ 15
For why should I	<b>better</b>	believe the one than	8, 895/ 16
Barnes can give her	<b>better</b>	knowledge of his holy	8, 896/ 22
but if she be	<b>better</b>	amended, halteth both in	8, 896/ 32
shall be never the	<b>better</b>	, nor shall not discern	8, 897/ 19
whom you dispraise say	<b>better</b>	. For they tell us	8, 898/ 18
he could have taught	<b>better</b>	. "And some sorrow," would	8, 902/ 33
that I was little	<b>better</b>	than a bawd, because	8, 902/ 36
doctor, can say no	<b>better</b>	for it... by our	8, 903/ 10
new... and as he	<b>better</b>	could! saith them far	8, 918/ 6
could! saith them far	<b>better</b>	than ever I shall	8, 918/ 7
used by folk somewhat	<b>better</b>	than thieves and murderers	8, 919/ 33
matter be of a	<b>better</b>	mind at the first	8, 922/ 31
whensoever it shall be	<b>better</b>	at any other time	8, 923/ 2
turn it into the	<b>better</b>	. But when the council	8, 923/ 5
that can a little	<b>better</b>	skill thereof than I	8, 933/ 10
that they might the	<b>better</b>	bring their heresy forth	8, 933/ 32
he said, somewhat a	<b>better</b>	change to see a	8, 947/ 33
afterward considering the matter	<b>better</b>	, he perceived the contrary	8, 955/ 12
to be so much	<b>better</b>	, and so much harm	8, 955/ 13
going about some far	<b>better</b>	thing. And this process	8, 987/ 34
that ye may the	<b>better</b>	and the more fully	8, 989/ 15
be necessary, for the	<b>better</b>	perceiving, that we consider	8, 995/ 31
will be a little	<b>better</b>	proved than he proveth	8, 1003/ 23
What were he the	<b>better</b>	else for the receiving	8, 1021/ 24
uncertain till it be	<b>better</b>	considered, but that in	8, 1032/ 32
nor railing upon their	<b>bettors</b>	none envy, nor manslaughter	8, 726/ 24
no shrift nor penance,	<b>beware</b>	of chastity and bless	8, 583/ 33
warneth his disciples to	<b>beware</b>	of the "leaven" of	8, 609/ 34
come into Christendom, "Brother,	<b>beware</b>	of the apostles, for	8, 635/ 10
them and biddeth them	<b>beware</b>	of waxing worse, and	8, 852/ 32
off, and biddeth them	<b>beware</b>	they do not. But	8, 870/ 27
us take heed and	<b>beware</b>	. For the very, true	8, 891/ 11
why would he not	<b>beware</b>	then and get him	8, 901/ 3
Davy my man was	<b>bewrayed</b>	by my wife's letter	8, 816/ 25
and as Webbe was	<b>bewrayed</b>	by Robert Necton: so	8, 816/ 26
Tyndale much more clearly	<b>bewrayed</b>	, and his counsel uttered	8, 816/ 27
debate, and strife, by	<b>bibbing</b>	and sipping and sopping	8, 729/ 33
word of all his	<b>bibble-babble</b>	true, that ever the	8, 632/ 8
cut off all his	<b>bibble-babble</b>	that he maketh in	8, 871/ 22
this time Friar Barnes'	<b>bibble-babble</b>	against the general councils	8, 872/ 34
thou seest in the	<b>Bible</b>	. And God, when he	8, 609/ 17
the process of the	<b>Bible</b>	appeareth. But, now, if	8, 793/ 23
the place in the	<b>Bible</b>	, he shall see that	8, 881/ 11

holy doctor and saint	<b>bid</b>	every man put himself	8, 581/ 31
his holy living, and	<b>bid</b>	him pray not for	8, 582/ 17
in a friar's coat,	<b>bid</b>	him pray not for	8, 582/ 18
living, no Franciscan friar	<b>bid</b>	any bead for us	8, 583/ 34
am to blame to	<b>bid</b>	him rehearse them again	8, 631/ 8
thou do as I	<b>bid</b>	thee." "What is that	8, 654/ 29
and purify the people,	<b>bid</b>	us now believe that	8, 704/ 14
were no reason to	<b>bid</b>	us believe that one	8, 715/ 10
them in that they	<b>bid</b>	me believe not Manichaeus	8, 737/ 11
ye will. If ye	<b>bid</b>	me believe the Catholic	8, 737/ 13
they be those that	<b>bid</b>	me that I should	8, 737/ 14
should believe whatsoever ye	<b>bid</b>	me, and believe in	8, 737/ 25
ye can first, not	<b>bid</b>	and command me believe	8, 737/ 29
false church, and then	<b>bid</b>	the true church go	8, 745/ 15
would by other words	<b>bid</b>	men to do them	8, 785/ 34
words. First will we	<b>bid</b>	him prove that all	8, 792/ 36
he saw Philip work,	<b>bid</b>	us therefore do as	8, 796/ 27
it, what will he	<b>bid</b>	us more? Fasting, praying	8, 797/ 7
unto him? Will he	<b>bid</b>	him repent his unbelief	8, 798/ 5
unbelief? If he so	<b>bid</b>	him, the man will	8, 798/ 6
a beetle-blind counsel to	<b>bid</b>	him go pray therefor	8, 798/ 35
his leave honestly and	<b>bid</b>	Barnes, "Farewell, fool!" Now	8, 878/ 5
a little warm, and	<b>bid</b>	them sit still and	8, 902/ 21
so would Friar Barnes	<b>bid</b>	those wives do with	8, 902/ 28
her, saving that ye	<b>bid</b>	me go seek her	8, 905/ 7
then would Saint Gregory	<b>bid</b>	him go scrape that	8, 936/ 3
which church will Barnes	<b>bid</b>	him go? Whether to	8, 949/ 18
Now, where Christ did	<b>bid</b>	him that was offended	8, 950/ 30
whether Christ did there	<b>bid</b>	the man so offended	8, 951/ 3
understand you that we	<b>bid</b>	you, and did bid	8, 982/ 6
bid you, and did	<b>bid</b>	you, that being conversant	8, 982/ 7
unknown, how should he	<b>bid</b>	them, by that exposition	8, 982/ 27
without any proof, and	<b>bid</b>	us be bold upon	8, 996/ 33
And did he not	<b>bid</b>	Saint Peter feed his	8, 998/ 29
church did the Apostle	<b>bid</b>	them put him? Was	8, 1021/ 19
out, if he would	<b>bid</b>	us seek out the	8, 1023/ 23
as have vouchsafed to	<b>bid</b>	him once good morrow	8, 1027/ 34
if they amended, to	<b>bid</b>	them once Godspeed. Therefore	8, 1032/ 34
the body. The Scripture	<b>biddeth</b>	us watch and fast	8, 581/ 4
that he believed well,	<b>biddeth</b>	us in another place	8, 582/ 34
readers, that where Tyndale	<b>biddeth</b>	us look upon the	8, 697/ 12
overturn his heresies: now	<b>biddeth</b>	Tyndale his disciples that	8, 708/ 13
to the purpose? Who	<b>biddeth</b>	him give the thank	8, 708/ 19
the Catholic Church, which	<b>biddeth</b>	me believe not you	8, 738/ 3
not." And where he	<b>biddeth</b>	Saint Thomas of India	8, 747/ 19
come thereto... and therefore	<b>biddeth</b>	us never look thereafter	8, 797/ 25
come, embrace, therefore, he	<b>biddeth</b>	us, and hold fast	8, 797/ 29
of belief, and then	<b>biddeth</b>	him go and repent	8, 798/ 15
Now, since his master	<b>biddeth</b>	him tell us, I	8, 805/ 3
fearth for them and	<b>biddeth</b>	them beware of waxing	8, 852/ 32

many faults, too, and	<b>biddeth</b>	them amend them, and	8, 852/ 34
for ourselves. For he	<b>biddeth</b>	and teacheth us also	8, 867/ 18
may fall off, and	<b>biddeth</b>	them beware they do	8, 870/ 26
of it," but he	<b>biddeth</b>	us go and telleth	8, 876/ 20
of the church... but	<b>biddeth</b>	us go take the	8, 878/ 9
of God. For God	<b>biddeth</b>	us that we should	8, 889/ 33
Believe at adventure," but	<b>biddeth</b>	us take heed and	8, 890/ 7
Paul himself, where he	<b>biddeth</b>	the Thessalonians keep "the	8, 931/ 1
And therefore, likewise, he	<b>biddeth</b>	him complain not to	8, 943/ 9
certain man, therefore God	<b>biddeth</b>	him in like wise	8, 943/ 29
is wronged, and specially	<b>biddeth</b>	him go complain to	8, 946/ 10
the text that Christ	<b>biddeth</b>	him at the second	8, 948/ 7
certain man," therefore God	<b>biddeth</b>	him, in like wise	8, 949/ 6
When Saint Paul also	<b>biddeth</b>	the Corinthians that, rather	8, 1022/ 18
by "the church," Christ	<b>biddeth</b>	that he shall be	8, 1026/ 6
would, as Saint Peter	<b>biddeth</b>	, that every man should	8, 1032/ 22
of the Sphere, and	<b>bidding</b>	her consider well what	8, 604/ 18
study and learning... and	<b>bidding</b>	him that he shall	8, 619/ 30
God by his own	<b>bidding</b>	bindeth thee. And therefore	8, 700/ 25
needs perceive that in	<b>bidding</b>	him to pray for	8, 799/ 6
driven according to the	<b>bidding</b>	of Christ to "complain	8, 1025/ 35
beginning, according to the	<b>bidding</b>	of Saint Paul, "Let	8, 1032/ 16
their abominations, though they	<b>bide</b>	not always secret. More	8, 584/ 29
we be like to	<b>bide</b>	long enough in unbelief	8, 730/ 32
in a stone no	<b>bigger</b>	than an egg... I	8, 605/ 34
that chapter he brawleth	<b>bigly</b>	, and scoldeth strongly, and	8, 764/ 25
railing, or by slanderous	<b>bills</b>	blow abroad an evil	8, 591/ 19
Deuteronomy, "Thou shall not	<b>bind</b>	the mouth of the	8, 636/ 16
also doth not precisely	<b>bind</b>	any man to the	8, 711/ 26
understand that we never	<b>bind</b>	him to anything of	8, 714/ 33
the Church... I will	<b>bind</b>	him to none other	8, 733/ 6
ye not of reason	<b>bind</b>	me by the Gospel	8, 737/ 18
Huessgen, nor Zwingli, can	<b>bind</b>	us to believe that	8, 762/ 30
inward cause... we cannot	<b>bind</b>	the heathen by. For	8, 768/ 31
vows of chastity could	<b>bind</b>	no man, for no	8, 925/ 33
truth: Whatsoever thing ye	<b>bind</b>	upon earth shall be	8, 1018/ 7
by his own bidding	<b>bindeth</b>	thee. And therefore first	8, 700/ 25
here could be no	<b>binding</b>	nor loosing in "the	8, 1018/ 13
the church." For the	<b>binding</b>	and loosing is of	8, 1018/ 14
knoweth which beast or	<b>bird</b>	is meet for his	8, 719/ 10
of a very goodly	<b>bird</b>	and king of all	8, 723/ 12
since that such a	<b>bird</b>	can spy his prey	8, 723/ 13
nest this young eagle	<b>bird</b>	was hatched, lacked that	8, 723/ 35
shift this fair eagle	<b>bird</b>	fouly defile his nest	8, 724/ 29
and to the young	<b>birds</b>	of the crows that	8, 636/ 33
Look ye upon the	<b>birds</b>	of the air; they	8, 636/ 35
royal king of all	<b>birds</b>	, is above a poor	8, 723/ 19
the beginning unto the	<b>birth</b>	of Christ? as Saint	8, 610/ 15
of old, before the	<b>birth</b>	of Christ, and them	8, 612/ 26
four years before the	<b>birth</b>	of Christ, by the	8, 619/ 11

then again at his	<b>birth</b>	, and the old prophets	8, 722/ 15
of Mahomet unto Tyndale's	<b>birth</b>	. If Tyndale would now	8, 810/ 24
christened shortly upon their	<b>birth</b>	... they be in effect	8, 848/ 23
pope... not as the	<b>bishop</b>	of Rome, but as	8, 576/ 30
Saint Cyprian, that blessed	<b>bishop</b>	and very glorious martyr	8, 657/ 26
translation of the cunning	<b>bishop</b>	Theophylactus upon Saint John's	8, 685/ 12
when he was after	<b>bishop</b>	, at the time of	8, 827/ 8
or cardinal, butcher or	<b>bishop</b>	, tankard-bearer or cannel-raker, free	8, 838/ 9
nor cardinal, archbishop nor	<b>bishop</b>	, abbot nor prior, deacon	8, 838/ 21
or cardinal," "butcher or	<b>bishop</b>	, " "monk or miller," "friar	8, 839/ 14
no more than the	<b>Bishop</b>	of London is the	8, 910/ 36
father in God Albericus,	<b>bishop</b>	of Ostia and legate	8, 990/ 8
and brought to the	<b>bishop</b>	. "In this journey of	8, 990/ 28
the reverend father the	<b>bishop</b>	of Carnotensis, that great	8, 991/ 5
that great, famous man	<b>Bishop</b>	Galfred (for he was	8, 991/ 6
away their whores... the	<b>bishop's</b>	officers mock them, poll	8, 584/ 25
been informed of a	<b>bishop's</b>	fault, hath, as by	8, 586/ 28
and "wagging" of the	<b>bishop's</b>	hand... and Saint Paul's	8, 704/ 26
bishops out of their	<b>bishoprics</b>	, and the false heretics	8, 1027/ 9
at large upon all	<b>bishops</b>	, archdeacons, and other spiritual	8, 586/ 23
tribute yearly... and his	<b>bishops</b>	, with all other disciples	8, 765/ 6
long gowns, and that	<b>bishops</b>	wear white rochets. And	8, 831/ 22
Church... as deacons, archdeacons,	<b>bishops</b>	and archbishops," etc. My	8, 983/ 30
speak when he saith "	<b>bishops</b>	and archbishops"? What holiness	8, 983/ 34
to drive the good-faithful	<b>bishops</b>	out of their bishoprics	8, 1027/ 9
nor cross-staffs," nor by	<b>bishops'</b>	"blessings," nor by their	8, 839/ 21
lechery and plain abominable	<b>bitchery</b>	. What are we, then	8, 645/ 26
shamefully with their vow-breaking	<b>bitchery</b>	, that never was there	8, 653/ 7
sects more, would one	<b>bite</b>	off another's nose. And	8, 817/ 23
escaped the teeth for	<b>biting</b>	, and how long he	8, 634/ 32
the merits of Christ's	<b>bitter</b>	Passion... and that yet	8, 580/ 29
he had made his	<b>bitter</b>	prayers at her grave	8, 815/ 35
us... although it be	<b>bitter</b>	and sour in taste	8, 892/ 38
Master, and at his	<b>bitter</b>	weeping had his sin	8, 1018/ 34
and good evil, white	<b>black</b>	and black white... and	8, 653/ 18
evil, white black and	<b>black</b>	white... and teach men	8, 653/ 19
as are white and	<b>black</b>	. Now shall ye well	8, 697/ 17
sure, never half so	<b>black</b>	as is Friar Barnes'	8, 863/ 15
white part in a	<b>black</b>	body... and in a	8, 907/ 3
the Canticles: "I am	<b>black</b>	, but yet am I	8, 907/ 30
of India is called	<b>black</b>	, for all his white	8, 907/ 34
that I am to	<b>blame</b>	to bid him rehearse	8, 631/ 8
but was much to	<b>blame</b>	. For I am very	8, 701/ 35
the same fault, and	<b>blame</b>	himself and such others	8, 766/ 4
the first point, the	<b>blame</b>	be theirs that have	8, 783/ 34
their damnation all the	<b>blame</b>	in God. Which blasphemous	8, 788/ 19
she were yet to	<b>blame</b>	too; yea, and worthy	8, 790/ 13
be holy and without	<b>blame</b>	. " Here have you the	8, 837/ 11
be holy and without	<b>blame</b>	. " What thing findeth Friar	8, 851/ 29
him. Howbeit, peradventure I	<b>blame</b>	his wit causeless. For	8, 863/ 35

naughty parts to the	<b>blame</b>	of the whole body	8, 932/ 17
be holy and without	<b>blame</b>	. " Upon which words Barnes	8, 971/ 12
ointment was worth. Christ	<b>blamed</b>	not those that offered	8, 702/ 4
were not to be	<b>blamed</b>	for falling in thereto	8, 900/ 5
saints in heaven. He	<b>blameth</b>	us and belieth us	8, 583/ 5
believing. " And where he	<b>blameth</b>	his disciples for not	8, 747/ 20
all the miracles they	<b>blaspheme</b>	, and say the devil	8, 626/ 10
made them fall to	<b>blaspheme</b>	against God's saints and	8, 626/ 15
Zwingli... which not only	<b>blaspheme</b>	among them the old	8, 628/ 2
devilish drunken soul abominably	<b>blaspheme</b>	, and calleth them liars	8, 713/ 32
say nay thereto... they	<b>blaspheme</b>	all holy living. And	8, 766/ 14
then so beastly to	<b>blaspheme</b>	him. And whereas Tyndale	8, 787/ 24
of truth" shall be	<b>blasphemed</b>	is very manifest and	8, 627/ 37
the beast hath thus	<b>blasphemed</b>	them all... then would	8, 714/ 3
Savior himself, whom they	<b>blasphemed</b>	, and said, "Why eateth	8, 835/ 25
that abominable heresy that	<b>blasphemeth</b>	the Blessed Sacrament this	8, 587/ 18
because his heresy further	<b>blasphemeth</b>	the Blessed Sacrament... was	8, 608/ 26
be not, as he	<b>blasphemeth</b>	and scoffeth, to be	8, 671/ 1
apostolic spirit. And yet	<b>blasphemeth</b>	farther and saith that	8, 688/ 25
that they fall to	<b>blaspheming</b>	of saints, to take	8, 659/ 14
a heresy, so sore	<b>blaspheming</b>	the high majesty of	8, 787/ 19
suffering oppressions and persecutions,	<b>blasphemings</b>	, and all other things	8, 875/ 26
suffering oppressions and persecutions,	<b>blasphemings</b>	, and all other things	8, 929/ 38
suffering oppressions and persecutions,	<b>blasphemings</b>	, and all other things	8, 952/ 26
men's ears, spitefully spoken,	<b>blasphemous</b>	, and abominable. And where	8, 589/ 35
heretics make, and these	<b>blasphemous</b>	follies they preach unto	8, 641/ 17
than plain words: with	<b>blasphemous</b>	mockery, knavish derision, and	8, 702/ 30
finally, so false and	<b>blasphemous</b>	as scantly the devil	8, 775/ 31
blame in God. Which	<b>blasphemous</b>	heresy is such a	8, 788/ 19
to them, in his	<b>blasphemous</b>	book, among all the	8, 833/ 2
the cross... though these	<b>blasphemous</b>	wretches rail against the	8, 953/ 30
deny the Gospel, and	<b>blasphemously</b>	to impute and ascribe	8, 1024/ 6
might well and without	<b>blasphemy</b>	be answered with the	8, 639/ 34
and disputeth, in his	<b>blasphemy</b>	, that it should be	8, 661/ 36
good with such abominable	<b>blasphemy</b>	as now Tyndale doth	8, 705/ 16
now, to color his	<b>blasphemy</b>	... those would he should	8, 714/ 14
kind of abominable, outrageous	<b>blasphemy</b>	that I verily suppose	8, 788/ 21
teach them leave their	<b>blasphemy</b>	... then Tyndale maketh him	8, 789/ 17
nuns, and in his	<b>blasphemy</b>	against the Blessed Body	8, 806/ 4
is a very perilous	<b>blasphemy</b>	! "And yet abide I	8, 901/ 17
them to leave their	<b>blasphemy</b>	, such as these heretics	8, 920/ 14
and with the mighty	<b>blast</b>	of his own blessed	8, 794/ 12
this church. Boast, crake,	<b>blast</b>	, bless, accurse till your	8, 838/ 17
sprung, and as withered,	<b>blasted</b>	branches be fallen off	8, 1030/ 19
point though Tyndale, to	<b>blear</b>	our eyes with, use	8, 656/ 4
and goeth about to	<b>blear</b>	the reader's eye with	8, 950/ 25
subtle shifting he so	<b>bleareth</b>	our eyes, that he	8, 644/ 15
and rather beautify than	<b>blemish</b>	the goodness of the	8, 907/ 20
beware of chastity and	<b>bless</b>	us well therefrom; let	8, 583/ 33
savior to come and	<b>bless</b>	them and save them	8, 691/ 36

church. Boast, crake, blast,	<b>bless</b>	, accurse till your holy	8, 838/ 17
hath sent him to	<b>bless</b>	you, that every man	8, 840/ 27
doth itself, and our	<b>blessed</b>	Savior himself. They teach	8, 582/ 4
and mows at the	<b>blessed</b>	saints in heaven. He	8, 583/ 4
very blood and his	<b>blessed</b>	body both! Both which	8, 583/ 23
of Christ in the	<b>Blessed</b>	Sacrament of the Altar	8, 583/ 26
heresy that blasphemeth the	<b>Blessed</b>	Sacrament this second reason	8, 587/ 18
and signs, and Christ's	<b>Blessed</b>	Body at the Mass	8, 589/ 32
the words of the	<b>blessed</b>	, holy martyr Saint Boniface	8, 593/ 24
tokens instead of the	<b>Blessed</b>	Sacrament I ween a	8, 594/ 28
hath by his holy,	<b>blessed</b>	Spirit in fifteen hundred	8, 597/ 33
mocking of Christ's own	<b>Blessed</b>	Body. But now, because	8, 601/ 9
heresy further blasphemeth the	<b>Blessed</b>	Sacrament... was taken, slain	8, 608/ 26
all the remnant, our	<b>Blessed</b>	Lady and all that	8, 625/ 20
Christ himself, in the	<b>Blessed</b>	Sacrament... which is, as	8, 628/ 5
false heresies against the	<b>blessed</b>	sacraments. And as for	8, 628/ 9
sins, nor honor the	<b>Blessed</b>	Body of Christ in	8, 630/ 16
of Christ in the	<b>Blessed</b>	Sacrament, nor set by	8, 630/ 17
to think that the	<b>Blessed</b>	Sacrament of the Altar	8, 633/ 25
as it seemeth, that	<b>blessed</b>	, holy saint that God	8, 637/ 25
have suffered so many	<b>blessed</b>	, holy men bestow so	8, 637/ 35
sweet kernel within the	<b>Blessed</b>	Body of Christ and	8, 639/ 5
he said of the	<b>Blessed</b>	Sacrament, "This is my	8, 640/ 21
Altar is the very	<b>Blessed</b>	Body of Christ; Tyndale	8, 646/ 10
of Christ in the	<b>Blessed</b>	Sacrament, and that there	8, 656/ 23
holy Saint Cyprian, that	<b>blessed</b>	bishop and very glorious	8, 657/ 26
it himself. And this	<b>blessed</b>	saint Cyprian thought himself	8, 657/ 33
false heresy against the	<b>Blessed</b>	Sacrament of the Altar	8, 661/ 14
there is in the	<b>Blessed</b>	Sacrament nothing else but	8, 661/ 34
then, finally, that our	<b>blessed</b>	Savior Christ was but	8, 664/ 16
the time of the	<b>blessed</b>	apostles after... as were	8, 672/ 19
to be true: that	<b>blessed</b>	doctor, among many other	8, 676/ 18
the mouth of his	<b>blessed</b>	apostle Saint James, he	8, 688/ 2
whole epistle of Christ's	<b>blessed</b>	apostle... saying that wise	8, 688/ 23
own head. In the	<b>Blessed</b>	Sacrament of the Altar	8, 689/ 3
in pleasure upon the	<b>blessed</b>	body of Christ. And	8, 700/ 1
Holy Body in the	<b>Blessed</b>	Sacrament, and keep the	8, 703/ 36
boy's forehead. The holy,	<b>blessed</b>	Sacrament of the Altar	8, 704/ 32
reverence, and especially the	<b>Blessed</b>	Sacrament of the Altar	8, 709/ 17
doctors, but also the	<b>blessed</b>	apostles themselves, and our	8, 709/ 26
would take his own	<b>Blessed</b>	Body out of the	8, 709/ 36
and to honor the	<b>Blessed</b>	Sacrament, and that it	8, 712/ 25
merit, as Christ said, "	<b>Blessed</b>	be they that have	8, 748/ 18
Zwingli, and of this	<b>blessed</b>	apostle of these apostates	8, 766/ 35
faith feeleth that the	<b>Blessed</b>	Sacrament of the Altar	8, 772/ 37
his calling of Christ's	<b>Blessed</b>	Body bare cakebread or	8, 786/ 5
Christ is in the	<b>Blessed</b>	Sacrament of the Altar	8, 787/ 36
mock the Sacrament, the	<b>Blessed</b>	Body of God, and	8, 788/ 11
and worthy, by our	<b>Blessed</b>	Lady, to be well	8, 790/ 13
blast of his own	<b>blessed</b>	mouth shall overthrow and	8, 794/ 12

nuns, and that the	<b>Blessed</b>	Sacrament of the Altar	8, 802/ 30
faith, that in the	<b>Blessed</b>	Sacrament of the Altar	8, 804/ 31
his blasphemy against the	<b>Blessed</b>	Body and Blood of	8, 806/ 4
of Christ in the	<b>Blessed</b>	Sacrament, and observe their	8, 806/ 21
good that in the	<b>Blessed</b>	Sacrament is neither flesh	8, 807/ 34
fasting, and for the	<b>Blessed</b>	Sacrament, and for vows	8, 809/ 15
Christ's death and his	<b>blessed</b>	apostles' unto our own	8, 810/ 35
no less happy or	<b>blessed</b>	, but less meritorious, than	8, 825/ 22
any honor unto the	<b>Blessed</b>	Sacrament of the Altar	8, 826/ 22
turned his face and	<b>blessed</b>	the whole congregation" or	8, 833/ 29
which the king there	<b>blessed</b>	... but, as the very	8, 834/ 34
also cleansed by Christ's	<b>blessed</b>	blood, and not by	8, 837/ 27
stick fast to his	<b>blessed</b>	promises, and trust only	8, 838/ 12
the merits of his	<b>blessed</b>	blood, they be the	8, 838/ 12
be washed in his	<b>blessed</b>	blood. For the holy	8, 838/ 28
the merits of Christ's	<b>blessed</b>	Passion: this point this	8, 839/ 32
of the holy and	<b>blessed</b>	apostle Saint James, "Be	8, 842/ 16
Aneling thus writeth the	<b>blessed</b>	apostle Saint James in	8, 843/ 10
God and to his	<b>blessed</b>	word." Now, good reader	8, 846/ 28
grace again by the	<b>blessed</b>	sacrament of Penance of	8, 855/ 11
Christ and of his	<b>blessed</b>	verity. More In all	8, 858/ 8
of Christ and his	<b>blessed</b>	verity; and no man	8, 858/ 21
heresies instead of Christ's	<b>blessed</b>	verity. Now, in telling	8, 858/ 23
the merits of her	<b>blessed</b>	husband, Christ Jesus, and	8, 860/ 15
sweet blood of his	<b>blessed</b>	Son, Jesus Christ, in	8, 861/ 17
Holy Spirit, taught his	<b>blessed</b>	apostles, and by them	8, 885/ 4
Christ and of his	<b>blessed</b>	verity." Barnes would here	8, 910/ 24
of Christ and his	<b>blessed</b>	verity," what saith he	8, 911/ 4
be said nor the	<b>Blessed</b>	Sacrament in the Mass	8, 932/ 25
by heart, and the	<b>Blessed</b>	Blood of Christ without	8, 932/ 27
excommunicateth him that is	<b>blessed</b>	of God, as it	8, 943/ 15
the merits of her	<b>blessed</b>	husband, Christ Jesus, and	8, 956/ 31
the words of the	<b>blessed</b>	Apostle as though he	8, 958/ 11
his spots with the	<b>blessed</b>	sacraments and stretching out	8, 966/ 25
here also that the	<b>Blessed</b>	Body and Blood of	8, 969/ 21
the companies of the	<b>blessed</b>	martyrs, to render unto	8, 978/ 21
the name of God	<b>blessed</b>	them with the Sign	8, 990/ 37
perpetual virginity of our	<b>Blessed</b>	Lady is a plain	8, 1005/ 31
pure womb of our	<b>Blessed</b>	Lady, and being in	8, 1009/ 11
such as, by the	<b>blessed</b>	sacrament of Holy Orders	8, 1011/ 9
the receiving of the	<b>Blessed</b>	Body and Blood of	8, 1017/ 26
Thirdly, we lay the	<b>blessed</b>	apostle and prince of	8, 1018/ 32
such other things that	<b>blessed</b>	apostle well foresaw that	8, 1022/ 34
and that the very	<b>Blessed</b>	Body and Blood of	8, 1034/ 1
yet; whereas Tyndale calleth	<b>blessing</b>	and crossing but wagging	8, 788/ 6
upon him for his	<b>blessing</b>	and his help. Yet	8, 990/ 15
devil fleeth from folks'	<b>blessings</b>	as men flee from	8, 788/ 9
and not by your	<b>blessings</b>	, not by your spiritual	8, 837/ 23
the which all your "	<b>blessings</b>	, " all your "holiness," cannot	8, 838/ 16
cross-staffs," nor by bishops' "	<b>blessings</b>	, " nor by their "spiritual	8, 839/ 21

saith that all the	<b> blessings</b>	and all the holy	8, 842/ 18
is in all the	<b> blessings</b>	, and all the holy	8, 842/ 25
martyris." But Tyndale, to	<b> blind</b>	and beguile the readers	8, 593/ 28
of truth, if their	<b> blind</b>	reason be good, then	8, 601/ 30
any man were so	<b> blind</b>	of wit as to	8, 604/ 4
as were not willingly	<b> blind</b>	, was known for the	8, 613/ 18
and so the one	<b> blind</b>	with malice leadeth the	8, 618/ 37
malice leadeth the other	<b> blind</b>	with folly into the	8, 619/ 1
Christ... Tyndale And such	<b> blind</b>	reasons as ours make	8, 641/ 28
his fellows are such "	<b> blind</b>	reasons" as the Jews	8, 642/ 5
himself answer unto the "	<b> blind</b>	reasons" that the Jews	8, 643/ 34
for himself to our "	<b> blind</b>	reasons" that we make	8, 643/ 37
and make us all	<b> blind</b>	indeed. But Tyndale cannot	8, 644/ 3
else doth Tyndale play	<b> Blind</b>	Hob about the house	8, 644/ 20
words in themselves so	<b> blind</b>	that if he said	8, 645/ 1
we be still as	<b> blind</b>	as we were, and	8, 645/ 5
he is then very	<b> blind</b>	... the other telleth him	8, 646/ 2
calleth them hypocrites, dissemblers,	<b> blind</b>	guides, and painted sepulchres	8, 648/ 12
his process to a	<b> blind</b>	conclusion, and then hath	8, 649/ 29
Reason Tyndale Another like	<b> blind</b>	reason they have wherein	8, 675/ 12
this reason doth chiefly	<b> blind</b>	them, and hold them	8, 681/ 5
wherewith he would fain	<b> blind</b>	us shall nothing serve	8, 712/ 15
to see that the	<b> blind</b>	leaders of the blind	8, 718/ 15
blind leaders of the	<b> blind</b>	cannot see... and a	8, 718/ 15
to see that the	<b> blind</b>	leaders of the blind	8, 727/ 1
blind leaders of the	<b> blind</b>	cannot see... and a	8, 727/ 1
once again, like a	<b> blind</b>	harper that harpeth all	8, 727/ 31
to see that the	<b> blind</b>	leaders of the blind	8, 728/ 24
blind leaders of the	<b> blind</b>	cannot see, and a	8, 728/ 24
wolves" and "hypocrites" and "	<b> blind</b>	leaders" he meaneth the	8, 728/ 27
Church... and by the "	<b> blind</b>	" that are misled into	8, 728/ 28
And he disputed with	<b> blind</b>	reasons of worldly wisdom	8, 730/ 16
all the Scripture, to	<b> blind</b>	and beguile the people	8, 733/ 32
that Tyndale here, to	<b> blind</b>	us with, deviseth of	8, 735/ 6
would with his lies	<b> blind</b>	us... and what firm	8, 736/ 5
say the man were	<b> blind</b>	; and each walketh a	8, 829/ 1
made Barnes himself so	<b> blind</b>	that the more blind	8, 959/ 9
blind that the more	<b> blind</b>	he goeth about to	8, 959/ 9
and giveth to the	<b> blind</b>	their sight again, and	8, 976/ 11
Sodomites were so struck	<b> blinded</b>	, by the stroke of	8, 994/ 19
corrupted the Scripture, and	<b> blinded</b>	the right way, with	8, 630/ 35
corrupted the Scripture" and "	<b> blinded</b>	the right way." Howbeit	8, 631/ 7
that "the clergy" hath "	<b> blinded</b>	the right way" with	8, 631/ 36
he shall perceive how	<b> blindly</b>	the devil hath led	8, 665/ 22
he convert from their	<b> blindness</b>	unto the wisdom of	8, 648/ 24
And we of like	<b> blindness</b>	believe only by the	8, 767/ 25
is a very frantic	<b> blindness</b>	. For since among all	8, 769/ 7
and entered into the	<b> bliss</b>	of heaven." Now it	8, 578/ 34
no man reward and	<b> bliss</b>	for his faith and	8, 625/ 26
him in the glorious	<b> bliss</b>	of heaven. And thus	8, 673/ 2

raise and resuscitate to	<b>bliss</b>	: therefore are we debtors	8, 756/ 7
should forthwith fly into	<b>bliss</b>	, before his body were	8, 782/ 28
only, but in the	<b>bliss</b>	, too; and so be	8, 796/ 13
therefore leap short of	<b>bliss</b>	and life too, till	8, 796/ 17
made inheritable unto the	<b>bliss</b>	of heaven. Now ask	8, 822/ 13
wives to the glorious	<b>bliss</b>	of heaven, should here	8, 851/ 37
in joy and glorious	<b>bliss</b>	with God eternal. And	8, 852/ 22
as blunt as a	<b>block</b>	, and too great for	8, 719/ 27
the denying of Christ's	<b>blood</b>	. More Some man would	8, 579/ 33
the "denying of Christ's	<b>blood</b>	." How should they now	8, 583/ 19
the denying of Christ's	<b>blood</b>	, when the Church teacheth	8, 583/ 20
their strength by Christ's	<b>blood</b>	, and that in the	8, 583/ 22
is Christ's own very	<b>blood</b>	and his blessed body	8, 583/ 23
the Precious Body and	<b>Blood</b>	of Christ in the	8, 583/ 25
without the Body or	<b>Blood</b>	of Christ, with bare	8, 594/ 27
the very Body and	<b>Blood</b>	of Christ, or anything	8, 633/ 26
and "This is my	<b>blood</b>	," I meant no more	8, 641/ 13
my body and my	<b>blood</b>	, and is nothing else	8, 641/ 14
the very body and	<b>blood</b>	of Christ; Tyndale saith	8, 645/ 22
worship the Body and	<b>Blood</b>	of Christ in the	8, 656/ 22
his Very Body and	<b>Blood</b>	in the Sacrament of	8, 671/ 28
very, precious body and	<b>blood</b>	of our Savior himself	8, 704/ 33
the Precious Body and	<b>Blood</b>	of Christ himself, and	8, 709/ 18
of his body and	<b>blood</b>	, that should be both	8, 761/ 23
the Precious Body nor	<b>Blood</b>	of Christ, but only	8, 804/ 32
the Blessed Body and	<b>Blood</b>	of Christ in the	8, 806/ 4
the Precious Body and	<b>Blood</b>	of Christ in the	8, 806/ 21
is neither flesh nor	<b>blood</b>	, but only bare bread	8, 807/ 35
cleansed by Christ's blessed	<b>blood</b>	, and not by outward	8, 837/ 27
merits of his blessed	<b>blood</b>	, they be the holy	8, 838/ 12
washed in his blessed	<b>blood</b>	. For the holy church	8, 838/ 28
spirit, redeemed with Christ's	<b>blood</b>	, and sticketh fast and	8, 838/ 30
pardon, and his precious	<b>blood</b>	, and not by their	8, 839/ 18
spirit, redeemed with Christ's	<b>blood</b>	, and sticketh fast and	8, 844/ 20
and redeemed with Christ's	<b>blood</b>	, and stick all fast	8, 844/ 28
be redeemed by Christ's	<b>blood</b>	; fourthly, that they stick	8, 848/ 1
promises made in Christ's	<b>blood</b>	; sixthly, that they be	8, 848/ 3
are redeemed in Christ's	<b>blood</b>	both good and bad	8, 848/ 26
she hath in his	<b>blood</b>	... then is she without	8, 860/ 16
Father through the sweet	<b>blood</b>	of his blessed Son	8, 861/ 17
least drop of his	<b>blood</b>	for the satisfaction of	8, 867/ 8
his pate, that the	<b>blood</b>	ran about his ears	8, 901/ 2
heart, and the Blessed	<b>Blood</b>	of Christ without chalice	8, 932/ 27
she hath in his	<b>blood</b>	... then is she without	8, 956/ 32
he shed out his	<b>blood</b>	for us. And ye	8, 960/ 27
ye bear unto the	<b>blood</b>	which ye have received	8, 960/ 28
know what thing the	<b>blood</b>	is which was shed	8, 960/ 29
in the communion and	<b>blood</b>	of Christ at the	8, 967/ 18
the Blessed Body and	<b>Blood</b>	of Christ in the	8, 969/ 22
the Blessed Body and	<b>Blood</b>	of Christ, for which	8, 1017/ 27

very Blessed Body and	<b>Blood</b>	of Christ is in	8, 1034/ 1
the heart through Christ's	<b>blood-shedding</b>	, put to, "Thou must	8, 692/ 2
many spots, and many	<b>blots</b>	, and many writen wrinkles	8, 914/ 15
or by slanderous bills	<b>blow</b>	abroad an evil, naughty	8, 591/ 20
branches soever the devil	<b>blow</b>	off, to be brought	8, 617/ 6
but like Tyndale's mother	<b>blowing</b>	upon her finger... and	8, 750/ 11
like his own mother	<b>blowing</b>	upon her finger and	8, 750/ 31
if my mother had	<b>blown</b>	on her finger and	8, 742/ 14
you before, breathed and	<b>blown</b>	into the brothels' breasts	8, 817/ 30
aglet of a good	<b>blue</b>	point. For I have	8, 705/ 32
But first consider what	<b>blunt</b>	subtleties and what foolish	8, 719/ 19
of Tyndale is as	<b>blunt</b>	as a block, and	8, 719/ 27
your assembly to God's	<b>board</b>	, ye show yourselves not	8, 854/ 21
also, like abominable beasts,	<b>boast</b>	it. Howbeit, I am	8, 836/ 26
you into this church.	<b>Boast</b>	, crake, blast, bless, accurse	8, 838/ 17
laws. Why doth he	<b>boast</b>	that he will prove	8, 917/ 8
only defend but also	<b>boast</b>	his beastly marriage, and	8, 925/ 32
thereon crake you; thereon	<b>boast</b>	you; thereupon build you	8, 930/ 24
how Barnes, after this	<b>boast</b>	in that place, endeth	8, 972/ 16
courage and boldness he	<b>boasteth</b>	and rejoiceth, and what	8, 918/ 26
Augustine's words here Barnes	<b>boasteth</b>	himself to prove by	8, 972/ 12
down were setting up,	<b>boasteth</b>	as much thereof, too	8, 972/ 21
Barnes. First Friar Barnes	<b>boasteth</b>	and saith, "Here have	8, 972/ 37
of which church he	<b>boasteth</b>	, when he saith, "Here	8, 973/ 13
his foul sleeve and	<b>boasteth</b>	what a cleanly coat	8, 974/ 2
and make such great	<b>boasts</b>	of the plainness of	8, 916/ 29
may make more bragging	<b>boasts</b>	, nor run out in	8, 919/ 13
came... for they never	<b>bode</b>	any space in the	8, 609/ 21
of their own beastly	<b>bodies</b>	with incestuous lechery. Finally	8, 666/ 19
Alexander, and gave their	<b>bodies</b>	to the devil to	8, 789/ 16
lands and in their	<b>bodies</b>	, too. But yet saith	8, 953/ 36
the Apostle, "exhibit our	<b>bodies</b>	a lively host, holy	8, 978/ 15
diverse diseases of their	<b>bodies</b>	. "There is a place	8, 990/ 32
did him yet no	<b>bodily</b>	harm. He repented and	8, 595/ 18
as God useth the	<b>bodily</b>	senses, which we call	8, 744/ 6
the reason and the	<b>bodily</b>	senses some debate and	8, 744/ 9
the service of the	<b>bodily</b>	senses and of the	8, 744/ 10
God hath ordered the	<b>bodily</b>	wits as ways toward	8, 778/ 10
he hath ordained the	<b>bodily</b>	wits and reason, both	8, 778/ 12
must be confessed by	<b>bodily</b>	presence, and not be	8, 868/ 4
pleasant conversation of his	<b>bodily</b>	presence. And therefore she	8, 884/ 34
as for the absence	<b>bodily</b>	, he would recompense, upon	8, 886/ 4
should have had no	<b>bodily</b>	harm, insomuch that holy	8, 955/ 10
no imprisonment, none other	<b>bodily</b>	torments, nor no persecution	8, 978/ 3
churches, the sparing from	<b>bodily</b>	work on the holy	8, 990/ 3
name of the whole	<b>body</b>	. And whether he be	8, 577/ 21
in calling all the	<b>body</b>	a "sect"! Which he	8, 578/ 8
the whole corps and	<b>body</b>	of spiritual and temporal	8, 578/ 22
kill and destroy the	<b>body</b>	. The Scripture biddeth us	8, 581/ 3
blood and his blessed	<b>body</b>	both! Both which this	8, 583/ 23

scoffeth upon the Precious	<b>Body</b>	and Blood of Christ	8, 583/ 25
Mass and at Christ's	<b>Body</b>	, and take it for	8, 584/ 2
signs, and Christ's Blessed	<b>Body</b>	at the Mass no	8, 589/ 32
without Sacrifice, without the	<b>Body</b>	or Blood of Christ	8, 594/ 27
shame in his whole	<b>body</b>	, it would set his	8, 601/ 4
of Christ's own Blessed	<b>Body</b>	. But now, because he	8, 601/ 10
vine of Christ's Mystical	<b>Body</b>	, the known Catholic church	8, 603/ 5
little and little, the	<b>body</b>	to be diminished and	8, 617/ 2
at all, neither in	<b>body</b>	nor soul. And lest	8, 625/ 22
utterly die with the	<b>body</b>	... they say for the	8, 626/ 1
nor honor the Blessed	<b>Body</b>	of Christ in the	8, 630/ 16
Altar were the very	<b>Body</b>	and Blood of Christ	8, 633/ 26
kernel within the Blessed	<b>Body</b>	of Christ and leave	8, 639/ 5
Sacrament, "This is my	<b>body</b>	," Martin Luther, Tyndale's old	8, 640/ 22
is bread and my	<b>body</b>	." Then Friar Huessgen and	8, 640/ 23
fashion: ""This is my	<b>body</b>	" is as much to	8, 640/ 26
as "This signifieth my	<b>body</b>	."" And so make they	8, 640/ 26
that this is my	<b>body</b>	, and so I made	8, 640/ 28
was both my very	<b>body</b>	and very bread therewith	8, 641/ 8
said "This is my	<b>body</b>	" and "This is my	8, 641/ 12
that it signifieth my	<b>body</b>	and my blood, and	8, 641/ 13
Altar is the very	<b>body</b>	and blood of Christ	8, 645/ 22
is the very Blessed	<b>Body</b>	of Christ; Tyndale will	8, 646/ 10
very deed, the whole	<b>body</b>	of the Church is	8, 656/ 8
wrong to worship the	<b>Body</b>	and Blood of Christ	8, 656/ 22
in it the very	<b>body</b>	of Christ, nor nothing	8, 661/ 15
to be the very	<b>body</b>	of Christ, yet he	8, 661/ 21
is both the very	<b>body</b>	of Christ and very	8, 661/ 29
but only for the	<b>body</b>	, they shall at the	8, 664/ 32
alive is ever the	<b>body</b>	of this church, for	8, 669/ 29
and out of the	<b>body</b>	of this known, continued	8, 669/ 30
there is in the	<b>body</b>	of any other church	8, 669/ 31
faith of his Very	<b>Body</b>	and Blood in the	8, 671/ 28
utterly to dissolve the	<b>body</b>	. And likewise do all	8, 672/ 4
works of his own	<b>body</b>	, according as he hath	8, 687/ 6
himself "This is my	<b>body</b>	"... there glosseth Luther his	8, 689/ 5
is bread with my	<b>body</b>	." And Friar Huessgen, Tyndale	8, 689/ 6
words "This is my	<b>body</b>	" be as much to	8, 689/ 8
but only signifieth my	<b>body</b>	, and is not my	8, 689/ 9
and is not my	<b>body</b>	at all." And as	8, 689/ 9
pleasure upon the blessed	<b>body</b>	of Christ. And yet	8, 700/ 1
and worship Christ's Holy	<b>Body</b>	in the Blessed Sacrament	8, 703/ 35
Altar, the very, precious	<b>body</b>	and blood of our	8, 704/ 32
the Altar, the Precious	<b>Body</b>	and Blood of Christ	8, 709/ 18
take his own Blessed	<b>Body</b>	out of the sacrament	8, 709/ 36
the shadow and the	<b>body</b>	... as by many manner	8, 719/ 37
any man, when the	<b>body</b>	passeth from it; but	8, 725/ 21
that hereafter every lewd	<b>body</b>	should be bold to	8, 729/ 23
that perfection which the	<b>body</b>	should have had if	8, 755/ 3
shall have when the	<b>body</b>	shall arise again and	8, 755/ 6

members of Christ's Mystical	<b>Body</b>	, than might of old	8, 755/ 33
soul, and after in	<b>body</b>	... which the Father of	8, 756/ 5
told them of his	<b>body</b>	and blood, that should	8, 761/ 23
the Altar, the Sacred	<b>Body</b>	of our Savior himself	8, 773/ 1
into bliss, before his	<b>body</b>	were cold yet when	8, 782/ 29
calling of Christ's Blessed	<b>Body</b>	bare cakebread or starch	8, 786/ 5
believeth that the very	<b>body</b>	of Christ is in	8, 787/ 36
the Sacrament, the Blessed	<b>Body</b>	of God, and (full	8, 788/ 11
is neither the Precious	<b>Body</b>	nor Blood of Christ	8, 804/ 32
blasphemy against the Blessed	<b>Body</b>	and Blood of Christ	8, 806/ 4
and honor the Precious	<b>Body</b>	and Blood of Christ	8, 806/ 21
members of his Mystical	<b>Body</b>	, the Catholic Church, in	8, 822/ 12
and botches upon the	<b>body</b>	. And thus ye see	8, 825/ 7
wit, faculty, free will,	<b>body</b>	, soul, and all. For	8, 841/ 27
soul and after in	<b>body</b>	too... where they shall	8, 852/ 18
of corruption in the	<b>body</b>	, nor wrinkle of displeasure	8, 852/ 20
not to regard the	<b>Body</b>	of our Lord no	8, 854/ 21
Savior himself, whose Mystical	<b>Body</b>	is the whole known	8, 855/ 4
rotten joint of his	<b>body</b>	yea, and many rotten	8, 856/ 22
depart out of this	<b>body</b>	, all such things be	8, 860/ 31
the death of his	<b>body</b>	, and that with desire	8, 868/ 11
all the while, the	<b>body</b>	never gone, nor the	8, 871/ 7
no soul in his	<b>body</b>	. I let pass that	8, 876/ 14
to be in the	<b>body</b>	by the signs and	8, 878/ 34
such things as the	<b>body</b>	cannot do but when	8, 878/ 35
amended, halteth both in	<b>body</b>	and soul, were in	8, 896/ 32
and hurt none other	<b>body</b>	but his enemies. For	8, 900/ 27
part in a strong	<b>body</b>	, and some sore part	8, 907/ 1
part in a whole	<b>body</b>	, and some dead part	8, 907/ 1
part in a quick	<b>body</b>	, and some foul part	8, 907/ 2
part in a fair	<b>body</b>	, and some white part	8, 907/ 2
part in a black	<b>body</b>	... and in a good	8, 907/ 3
temperature of the whole	<b>body</b>	. For which cause the	8, 907/ 28
the whole corps and	<b>body</b>	of the Catholic Church	8, 914/ 11
the whole corps or	<b>body</b>	of his church to	8, 915/ 36
shame left in his	<b>body</b>	, he might not well	8, 918/ 24
I, being absent in	<b>body</b>	but yet present in	8, 920/ 20
blame of the whole	<b>body</b>	... in which be many	8, 932/ 17
parts representing the whole	<b>body</b>	should have the full	8, 940/ 34
authority of the whole	<b>body</b>	... is a thing by	8, 940/ 34
neither harm thereby in	<b>body</b>	nor goods nor good	8, 944/ 12
not only kill the	<b>body</b>	, but cast also the	8, 955/ 31
member of his Mystical	<b>Body</b>	, his Catholic Church, here	8, 957/ 31
depart out of this	<b>body</b>	, all such things be	8, 959/ 22
departeth out of his	<b>body</b>	is forgiven of his	8, 960/ 13
departed out of the	<b>body</b>	without faith working with	8, 967/ 29
also that the Blessed	<b>Body</b>	and Blood of Christ	8, 969/ 21
sunbeam from the whole	<b>body</b>	of the sun the	8, 977/ 12
labor to chastise our	<b>body</b>	and make it subject	8, 978/ 5
fall away from her	<b>body</b>	by the incurable canker	8, 979/ 20

sore persecuted both in	<b>body</b>	and goods by these	8, 979/ 21
calleth also there "the	<b>body</b>	of Christ"; whereby ye	8, 987/ 24
he calleth there "the	<b>body</b>	of Christ" is the	8, 988/ 11
of Christ, his Mystical	<b>Body</b>	here in earth, is	8, 992/ 5
head unto an unknown	<b>body</b>	, and made a shepherd	8, 1010/ 6
both known and unknown	<b>body</b>	, the head known to	8, 1010/ 29
head known to the	<b>body</b>	by its voice, and	8, 1010/ 30
its voice, and the	<b>body</b>	known to that head	8, 1010/ 30
part of his Mystical	<b>Body</b>	. And then if that	8, 1015/ 31
receiving of the Blessed	<b>Body</b>	and Blood of Christ	8, 1017/ 26
members of Christ's Mystical	<b>Body</b>	the Church, in which	8, 1017/ 33
the Church, in which	<b>body</b>	every part beareth other	8, 1017/ 34
that the very Blessed	<b>Body</b>	and Blood of Christ	8, 1034/ 1
wise, and well-learned man	<b>Boethius</b>	a very simple and	8, 939/ 1
which are sprung in	<b>Bohemia</b>	, and in Saxony, and	8, 662/ 30
agree? For first in	<b>Bohemia</b>	what a sort of	8, 663/ 18
point I dare be	<b>bold</b>	to say for Tyndale	8, 582/ 27
though this man be	<b>bold</b>	to jest and rail	8, 583/ 2
somewhat over temerarious and	<b>bold</b>	, either to judge so	8, 588/ 15
Church scantly teacheth so	<b>bold</b>	trust in abstinence, almsdeed	8, 639/ 8
the example of their	<b>bold</b>	, open, defended lechery, so	8, 653/ 5
time be now so	<b>bold</b>	as in his railing	8, 685/ 26
lewd body should be	<b>bold</b>	to say that himself	8, 729/ 23
that he may be	<b>bold</b>	because no man can	8, 785/ 6
for unbelief... and be	<b>bold</b>	to tell him that	8, 793/ 1
then, dare I be	<b>bold</b>	to warrant them, for	8, 796/ 18
then dare I be	<b>bold</b>	to say that every	8, 827/ 13
himself may be so	<b>bold</b>	to find any fault	8, 844/ 25
nor do put no	<b>bold</b>	trust in their own	8, 849/ 4
may not be so	<b>bold</b>	to call them so	8, 866/ 32
that we may be	<b>bold</b>	to take the food	8, 894/ 18
that dare be so	<b>bold</b>	as to use any	8, 919/ 26
his fellows be so	<b>bold</b>	as to tell us	8, 940/ 10
therefore I dare be	<b>bold</b>	... and, as I trust	8, 940/ 21
a man may be	<b>bold</b>	if he thus do	8, 958/ 5
and bid us be	<b>bold</b>	upon their bare word	8, 996/ 34
theirs. For I dare	<b>boldly</b>	say that except some	8, 588/ 31
they, where they list,	<b>boldly</b>	deny the text... and	8, 639/ 12
unto the people, as	<b>boldly</b>	and as solemnly as	8, 641/ 18
whereof, this dare I	<b>boldly</b>	say: that as sick	8, 642/ 7
it is, I dare	<b>boldly</b>	say, well and plainly	8, 673/ 9
us, and well and	<b>boldly</b>	dare... nothing afeard of	8, 786/ 29
there... then came he	<b>boldly</b>	to me. But now	8, 813/ 34
and avow their lechery	<b>boldly</b>	, and have whole towns	8, 836/ 14
upon a particular they	<b>boldly</b>	conclude a universal. Now	8, 880/ 26
may percase the more	<b>boldly</b>	, and with the less	8, 894/ 35
then, since she may	<b>boldly</b>	believe that church in	8, 896/ 10
to see him so	<b>boldly</b>	say thereupon, "These words	8, 916/ 5
laws? May he so	<b>boldly</b>	set them all at	8, 919/ 10
sure that they may	<b>boldly</b>	break both their vows	8, 926/ 9

habit." And I dare	<b>boldly</b>	say that all that	8, 926/ 27
this... then may they	<b>boldly</b>	bear us in hand	8, 940/ 11
in such fashion, so	<b>boldly</b>	and so careless... that	8, 952/ 17
he would answer so	<b>boldly</b>	yea... he wist well	8, 1028/ 12
should have courage and	<b>boldness</b>	to scoff, jest, and	8, 590/ 18
letteth not upon the	<b>boldness</b>	and authority of his	8, 688/ 21
what a courage and	<b>boldness</b>	he boasteth and rejoiceth	8, 918/ 26
and their full cellars,	<b>bolking</b>	from this unto that	8, 983/ 27
by Saint Thomas, Saint	<b>Bonaventure</b>	, Saint Bernard, Saint Anselm	8, 679/ 33
but Saint Bernard, Saint	<b>Bonaventure</b>	, Saint Anselm, and such	8, 714/ 8
Saint Anselm, or Saint	<b>Bonaventure</b>	, or Saint Bernard, or	8, 716/ 10
Bernard, Saint Thomas, Saint	<b>Bonaventure</b>	, Saint Anselm, and many	8, 727/ 23
at riot without any	<b>bond</b>	or bridle, and then	8, 585/ 28
dispensed and undone the	<b>bond</b>	; so that in that	8, 586/ 10
them with a strong	<b>bond</b>	of charity, that keep	8, 976/ 33
the cause of the	<b>bond</b>	they must lay to	8, 1005/ 19
lay to be the	<b>bond</b>	whereby we be bound	8, 1005/ 19
but in fear and	<b>bondage</b>	therefore saith Saint Paul	8, 756/ 20
again the spirit of	<b>bondage</b>	, in dread, but the	8, 756/ 22
no such thing no	<b>bonds</b>	, no stripes, no imprisonment	8, 978/ 2
in Scripture that the	<b>bondservant</b>	which knoweth not the	8, 899/ 13
still therein and abide	<b>bondslaves</b>	in Christian countries upon	8, 781/ 14
his carcass and his	<b>bones</b>	in the wilderness... and	8, 795/ 32
blessed, holy martyr Saint	<b>Boniface</b>	, which brought the faith	8, 593/ 24
the rubric, "Ex dictis	<b>Bonifacii</b>	martyris." But Tyndale, to	8, 593/ 27
with a red Milanese	<b>bonnet</b>	, and not knowing that	8, 876/ 31
The Fifth	<b>Book</b>	Of the Confutation of	8, 575/ 1
with all his whole	<b>book</b>	to answer) have in	8, 576/ 25
Saint Augustine, in his	<b>book</b>	of penance... he shall	8, 581/ 30
another place of his	<b>book</b>	that when we meet	8, 582/ 34
as in my First	<b>Book</b>	I showed you, both	8, 583/ 24
another place of his	<b>book</b>	he saith that the	8, 586/ 32
indeed incorporated in the	<b>book</b>	of the decrees, in	8, 593/ 5
there be in that	<b>book</b>	of the decrees many	8, 593/ 8
are there in that	<b>book</b>	many things besides, that	8, 593/ 10
compiled and gathered that	<b>book</b>	... which is therefore called	8, 593/ 14
Gratian, as another like	<b>book</b>	is called the decrees	8, 593/ 15
read in the Mass	<b>book</b>	, "Te igitur clementissime Pater	8, 593/ 33
here end I this	<b>book</b>	... in which if Tyndale	8, 598/ 19
Here endeth the Fifth	<b>Book</b>	... and beginneth the Sixth	8, 598/ 22
Catholic Church. The Sixth	<b>Book</b>	The Defense of the	8, 599/ 1
answered in the next	<b>book</b>	before. Tyndale One of	8, 601/ 15
then in the Second	<b>Book</b>	did after prove that	8, 603/ 1
cometh to my Second	<b>Book</b>	, goeth from the first	8, 603/ 23
that reason in my	<b>book</b>	... lest men should look	8, 603/ 29
goodly process, in his	<b>book</b>	of the City of	8, 610/ 16
to steal an evangelical	<b>book</b>	out of a poor	8, 628/ 20
brought out yet either	<b>book</b>	, leaf, or line to	8, 632/ 7
man that made the	<b>book</b>	of Rationale divinorum... with	8, 632/ 12
cometh forth in his	<b>book</b>	of disobedience in such	8, 632/ 13

Lord saith in the	<b>Book</b>	of Deuteronomy, "Thou shall	8, 636/ 15
in his most famous	<b>book</b>	, among many other great	8, 639/ 20
beginning of his whole	<b>book</b>	: that is to wit	8, 654/ 6
one place in his	<b>book</b>	of Babylonica, speaking of	8, 659/ 8
great many by the	<b>book</b>	of M. William Barlowe	8, 663/ 25
good Christian reader, this	<b>book</b>	... in which every child	8, 673/ 3
Thus endeth the Sixth	<b>Book</b>	. The Seventh Book Here	8, 673/ 20
Sixth Book. The Seventh	<b>Book</b>	Here beginneth the Seventh	8, 675/ 1
Here beginneth the Seventh	<b>Book</b>	, in defense of the	8, 675/ 2
in his most famous	<b>book</b>	of the Assertion of	8, 675/ 30
we know never a	<b>book</b>	of Scripture by your	8, 682/ 2
but mistrust, rather, every	<b>book</b>	of Scripture that cometh	8, 682/ 3
their own into a	<b>book</b>	which is ascribed unto	8, 685/ 9
he said that his	<b>book</b>	lacked somewhat in that	8, 685/ 16
Thomas allegeth in his	<b>book</b>	called Catena aurea the	8, 685/ 18
assoiled, in my last	<b>book</b>	before. Tyndale Notwithstanding, as	8, 690/ 21
him in my Sixth	<b>Book</b>	, that ere he prove	8, 696/ 26
have in my Third	<b>Book</b>	of his confutation laid	8, 703/ 20
have in my Sixth	<b>Book</b>	, answering his solution to	8, 705/ 33
have set up a	<b>book</b>	of traditions, called Talmud	8, 707/ 4
I have, in the	<b>book</b>	of my Dialogue, proved	8, 710/ 18
Saint Jerome concerning the	<b>Book</b>	of the Infancy of	8, 711/ 2
it sometimes happed the	<b>book</b>	of one good, holy	8, 712/ 10
to be named the	<b>book</b>	of another... as a	8, 712/ 11
of another... as a	<b>book</b>	of Saint Augustine to	8, 712/ 11
be taken for a	<b>book</b>	of Saint Ambrose? There	8, 712/ 12
for the meanwhile, the	<b>book</b>	in which Saint Augustine	8, 712/ 29
to be the very	<b>book</b>	of Saint Augustine. And	8, 712/ 31
had "set up" a	<b>book</b>	, of their Talmud, "to	8, 713/ 2
had then any such	<b>book</b>	. And I doubt not	8, 713/ 7
you in my Sixth	<b>Book</b>	. And finally, if they	8, 722/ 7
thus call "Scripture" what	<b>book</b>	him list, and refuse	8, 729/ 28
refuse for Scripture what	<b>book</b>	it please him. And	8, 729/ 29
is, good readers, a	<b>book</b>	which Saint Augustine writeth	8, 732/ 16
him read over that	<b>book</b>	, when he will, in	8, 732/ 34
it in all the	<b>book</b>	commended for any great	8, 733/ 3
And that in this	<b>book</b>	written against Cresconius, he	8, 734/ 18
to wit, in his	<b>book</b>	against the epistle of	8, 735/ 10
chapter of his said	<b>book</b>	against the epistle of	8, 736/ 9
us consider the selfsame	<b>book</b>	that ye call the	8, 736/ 26
well in his fore-remembered	<b>book</b>	as in the work	8, 739/ 30
which is, in his	<b>book</b>	of epistles, 148). In	8, 739/ 32
also, in his third	<b>book</b>	against the epistle of	8, 740/ 1
would fill a whole	<b>book</b>	. But my purpose is	8, 740/ 30
church a law without	<b>book</b>	, and shed out his	8, 753/ 11
all that whole pestilent	<b>book</b>	in which William Tyndale	8, 758/ 6
the title of his	<b>book</b>	that is to wit	8, 775/ 6
seen (in my Fourth	<b>Book</b>	) before. And then that	8, 779/ 1
chapter of my Third	<b>Book</b>	. And for his purpose	8, 808/ 35
heard (in my Fourth	<b>Book</b>	) that the perpetual virginity	8, 809/ 2

seen in my Fourth	<b>Book</b>	. And also in all	8, 809/ 29
Luther, and in his	<b>book</b>	that he maketh against	8, 824/ 9
an end of this	<b>book</b>	... here ye clearly see	8, 828/ 11
Thus endeth the Seventh	<b>Book</b>	. The Eighth Book In	8, 829/ 7
Seventh Book. The Eighth	<b>Book</b>	In which is confuted	8, 831/ 1
them, in his blasphemous	<b>book</b>	, among all the clergy	8, 833/ 2
it is in the	<b>Book</b>	of Numbers: "Why have	8, 833/ 26
Scripture or any good	<b>book</b>	else should ever come	8, 863/ 2
since he made his	<b>book</b>	; take out, I say	8, 863/ 16
had read in Tyndale's	<b>book</b>	, of "sinning and yet	8, 863/ 22
in the other man's	<b>book</b>	before him yet had	8, 863/ 24
Tyndale had in his	<b>book</b>	showed it him. Howbeit	8, 863/ 34
great length, in his	<b>book</b>	De vera et falsa	8, 867/ 34
unto her Friar Barnes'	<b>book</b>	. After which secretly read	8, 884/ 8
she had read his	<b>book</b>	, wherein she found divers	8, 884/ 22
his printing of his	<b>book</b>	and his coming hither	8, 885/ 34
somewhat muttereth in his	<b>book</b>	... but then should he	8, 897/ 11
the margin of his	<b>book</b>	. But that he doth	8, 917/ 6
confuted (in my Fourth	<b>Book</b>	), holy Saint Jerome doth	8, 917/ 36
they had never a	<b>book</b>	written of the apostles	8, 931/ 34
with which in his	<b>book</b>	here he railleth on	8, 932/ 4
I in the last	<b>book</b>	of this work by	8, 935/ 16
authority out of his	<b>book</b>	again and say no	8, 936/ 4
reheareth them in his	<b>book</b>	... and then to compare	8, 969/ 29
you, here in this	<b>book</b>	against Barnes, of Saint	8, 971/ 5
and therewith finish this	<b>book</b>	... Barnes But let us	8, 983/ 17
the leaf of his	<b>book</b>	next before) Books, bells	8, 988/ 21
here end I this	<b>book</b>	against Friar Barnes' evil	8, 992/ 14
Thus endeth the Eighth	<b>Book</b>	. The Ninth Book Which	8, 992/ 19
Eighth Book. The Ninth	<b>Book</b>	Which is a recapitulation	8, 993/ 1
now in this last	<b>book</b>	shortly gather together, and	8, 995/ 8
will in this one	<b>book</b>	bring you forth but	8, 995/ 12
readers, in this last	<b>book</b>	besides, that shall have	8, 995/ 24
shall in this last	<b>book</b>	bring you, clearly confute	8, 995/ 28
chapter of my Third	<b>Book</b>	. But then go we	8, 996/ 38
rough, with turning the	<b>Book</b>	so often to and	8, 997/ 18
have so turned the	<b>Book</b>	to seek for it	8, 997/ 21
some turning the same	<b>Book</b>	and searching therefor also	8, 997/ 22
hath so turned the	<b>Book</b>	himself, may be sure	8, 997/ 27
to this that the	<b>book</b>	of Scripture hath such	8, 997/ 33
the Apocalypse called the	<b>book</b>	"clasped with seven clasps	8, 997/ 38
the reader in this	<b>book</b>	with the more manifold	8, 1016/ 22
before (in mine Eighth	<b>Book</b>	) answered and avoided, is	8, 1026/ 17
Augustine saith, in his	<b>book</b>	against the Manichaeans, that	8, 1026/ 35
you in my Sixth	<b>Book</b>	. Whereby ye may perceive	8, 1030/ 25
before, in my Sixth	<b>Book</b>	. But this shall I	8, 1031/ 24
found of this Ninth	<b>Book</b>	written by Sir Thomas	8, 1034/ 7
them, neither. But Tyndale's	<b>books</b>	and their own malice	8, 590/ 2
put forth any railing	<b>books</b>	... which malicious manner is	8, 592/ 29
and inserted in the	<b>books</b>	of those decrees, of	8, 593/ 17

and sent his erroneous	<b>books</b>	about, calling every Christian	8, 594/ 34
it in other men's	<b>books</b>	besides mine; for else	8, 601/ 36
reader have taken the	<b>books</b>	of their scriptures into	8, 619/ 23
ages past in whose	<b>books</b>	we find written expositions	8, 620/ 37
And in their old	<b>books</b>	find we that in	8, 621/ 3
age left any such	<b>books</b>	behind them: whensoever he	8, 621/ 36
prophets we have the	<b>books</b>	of every age, some	8, 623/ 7
it, then, by their	<b>books</b>	be perceived that these	8, 623/ 9
and by their own	<b>books</b>	severally made against them	8, 625/ 5
here bring over their	<b>books</b>	grasp about a halfpenny	8, 628/ 13
the sacraments in the	<b>books</b>	of the eldest of	8, 632/ 23
find him in the	<b>books</b>	of every age now	8, 632/ 24
the old holy saints'	<b>books</b>	appeareth. All which will	8, 637/ 12
not fully agreed which	<b>books</b>	be the true Scripture	8, 646/ 30
have out quite the	<b>Books</b>	of the Maccabees, because	8, 658/ 23
all the holy doctors'	<b>books</b>	of every age before	8, 660/ 12
which Tyndale in his	<b>books</b>	hath taught us, they	8, 664/ 20
beginning (as by the	<b>books</b>	of holy saints of	8, 670/ 2
the same saints' holy	<b>books</b>	appeareth) always continued therein	8, 670/ 5
well, by the old	<b>books</b>	, that we have the	8, 672/ 28
expositions, as by their	<b>books</b>	appeareth, openly reprove such	8, 678/ 4
apostles wrote; nor some	<b>books</b>	, neither, which were taken	8, 682/ 1
true text of those	<b>books</b>	that themselves take and	8, 684/ 3
of malicious corrupting the	<b>books</b>	of the Holy Scripture	8, 684/ 12
good example in the	<b>books</b>	that they have put	8, 684/ 22
Such purpensed falsifying of	<b>books</b>	use always these heretics	8, 684/ 28
do they falsify the	<b>books</b>	of the old holy	8, 684/ 30
place whereas other men's	<b>books</b>	lack it not. And	8, 685/ 16
churches, buying of copes,	<b>Books</b>	, surplice, and chalice, be	8, 700/ 22
churches, and buying of	<b>Books</b>	, and copes, and crosses	8, 700/ 31
have men buy both	<b>Books</b>	and chalices and other	8, 702/ 22
They have feigned false	<b>books</b>	, and put them forth	8, 706/ 37
means of his own	<b>books</b>	. As Bainham the Jangler	8, 710/ 2
They have feigned false	<b>books</b>	and put them forth	8, 712/ 2
let him take the	<b>books</b>	of which himself nothing	8, 712/ 16
some of their true	<b>books</b>	which he doubteth not	8, 712/ 19
them, that all those	<b>books</b>	be falsely put out	8, 712/ 20
their names... in which	<b>books</b>	he findeth if they	8, 712/ 21
us in their true	<b>books</b>	... or else let him	8, 712/ 27
the old holy saints'	<b>books</b>	that they were of	8, 715/ 6
For otherwise than by	<b>books</b>	can we not know	8, 715/ 7
did Tyndale read their	<b>books</b>	?To believe himself better	8, 724/ 19
Church in taking the	<b>books</b>	of the four evangelists	8, 750/ 10
Robin Hood, but the	<b>books</b>	of the four evangelists	8, 751/ 2
a law written in	<b>books</b>	either of stone or	8, 753/ 8
days hitherto!) that the	<b>books</b>	of the New Testament	8, 769/ 4
perceive and believe which	<b>books</b>	be the very scriptures	8, 770/ 11
believe me that these	<b>books</b>	be the very scripture	8, 770/ 31
it is by their	<b>books</b>	proved, the doctrine of	8, 771/ 27
whether by reading of	<b>books</b>	or hearing it preached	8, 774/ 16

it is written in	<b>books</b>	, or because the priests	8, 774/ 19
at this day, which	<b>books</b>	be the true scripture	8, 778/ 9
you know that the	<b>books</b>	of the four evangelists	8, 802/ 23
whether by reading of	<b>books</b>	or hearing it preached	8, 803/ 2
it is written in	<b>books</b>	, or because the priests	8, 803/ 5
his heart that the	<b>books</b>	of the four evangelists	8, 803/ 28
were by reading in	<b>books</b>	or hearing it preached	8, 805/ 2
preaching or reading in	<b>books</b>	. To this he will	8, 805/ 4
not though all the	<b>books</b>	in the world should	8, 807/ 20
prove by old authentic	<b>books</b>	of old holy doctors	8, 808/ 30
like wise for the	<b>books</b>	of the written words	8, 810/ 10
And as concerning the	<b>books</b>	of Scripture which they	8, 810/ 15
by divers of their	<b>books</b>	which be daily brought	8, 811/ 27
many of these heretics'	<b>books</b>	forbidden by the King's	8, 813/ 14
were of those pestilent	<b>books</b>	some thrown in the	8, 813/ 17
uttering of such poisoned	<b>books</b>	(of which I had	8, 813/ 23
the same dossier and	<b>books</b>	of Webbe, and afterward	8, 813/ 26
had uttered of his	<b>books</b>	before... and fell in	8, 813/ 31
never sold any such	<b>books</b>	, but that the priest	8, 814/ 20
said, offered him such	<b>books</b>	to sell, but he	8, 814/ 21
findeth it in the	<b>Books</b>	, but because he feeleth	8, 827/ 27
or reading of the	<b>books</b>	of the Scripture... so	8, 827/ 32
his faith for the	<b>books</b>	of the Scripture, nor	8, 827/ 36
or twain in his	<b>books</b>	lashed out by letter	8, 839/ 25
be burned, and his	<b>books</b>	with him. Which safe-conduct	8, 885/ 26
them over some new	<b>books</b>	of the evangelical doctrine	8, 886/ 14
Tyndale's translation, and other	<b>books</b>	of his, and of	8, 886/ 19
adventure to keep these	<b>books</b>	, because of the King's	8, 886/ 22
her plainly, that the	<b>books</b>	of the Scripture she	8, 886/ 24
as for the other	<b>books</b>	, he layeth not expressly	8, 886/ 26
which be the very	<b>books</b>	of Scripture? For you	8, 895/ 11
of; and that such	<b>books</b>	as have been always	8, 895/ 32
your holiness is in	<b>Books</b>	, bells, candles, chalices, oil	8, 930/ 21
known Catholic church bells,	<b>Books</b>	, candles, vestments, chalices, holy	8, 932/ 6
Service... nor vestments, candles,	<b>Books</b>	, and chalices, without which	8, 932/ 23
like wise commanded the	<b>books</b>	of those heretics to	8, 955/ 7
his book next before)	<b>Books</b>	, bells, candles, chalices, oil	8, 988/ 21
readers, by my seven	<b>books</b>	before, heard at great	8, 993/ 6
said in these eight	<b>books</b>	of this whole work	8, 995/ 11
in mine eight former	<b>books</b>	of this work, wherein	8, 995/ 19
and Friar Barnes; which	<b>books</b>	if they can, between	8, 995/ 21
all my former eight	<b>books</b>	, yet shall the rest	8, 995/ 27
therefore had they their	<b>boon</b>	granted them, and their	8, 793/ 9
with all the holy	<b>boots</b>	of holy monks... and	8, 861/ 11
Christian countries upon the	<b>borders</b>	of Turkey yea, and	8, 781/ 14
Baptist, as our Christ	<b>bore</b>	witness of the other	8, 696/ 35
devout mind that she	<b>bore</b>	toward him. And yet	8, 699/ 23
there were a hole	<b>bored</b>	even through the whole	8, 605/ 5
to imagine a hole	<b>bored</b>	through, for it hath	8, 605/ 27
it hath a hole	<b>bored</b>	through indeed. But yet	8, 605/ 27

Tyndale, as he was	<b>born</b>	heathen and christened in	8, 619/ 9
England, so had been	<b>born</b>	a paynim... and circumcised	8, 619/ 10
years before Luther was	<b>born</b>	, that the water must	8, 657/ 29
ever that man was	<b>born</b>	. Then forth he goeth	8, 710/ 29
Tyndale were a Turk	<b>born</b>	(because he layeth so	8, 810/ 18
hath it is so	<b>born</b>	of God, and so	8, 824/ 26
of the Church was	<b>born</b>	in sin... and that	8, 906/ 18
they which be once	<b>born</b>	of God can never	8, 917/ 30
year since Christ was	<b>born</b>	, and every year since	8, 940/ 30
together, was of her	<b>born</b>	in Bethlehem without pain	8, 1009/ 13
might have sustained and	<b>borne</b>	it. And also, if	8, 761/ 36
of a church is	<b>borne</b>	up from ruin and	8, 847/ 4
so hard to be	<b>borne</b>	out and defended. But	8, 902/ 19
no part should be	<b>borne</b>	out of the doors	8, 976/ 27
a certain spiritual generation,	<b>borne</b>	inheritable to those rooms	8, 1011/ 11
head again into the	<b>bosom</b>	... and yet he mumbled	8, 815/ 26
put apace into his	<b>bosom</b>	, and then stood him	8, 900/ 22
our charge, their own	<b>bosoms</b>	full. For their archheretics	8, 638/ 10
thereon, as scabs and	<b>botches</b>	upon the body. And	8, 825/ 6
of the Bottle at	<b>Botolph's</b>	Wharf, and finding him	8, 876/ 30
of the Bottle of	<b>Botolph's</b>	Wharf, that, but if	8, 896/ 31
the Sign of the	<b>Bottle</b>	at Botolph's Wharf, and	8, 876/ 30
the goodwife of the	<b>Bottle</b>	of Botolph's Wharf, that	8, 896/ 31
the wife of the	<b>Bottle</b>	have answered him again	8, 902/ 31
them in bags and	<b>bottles</b>	, every man for three	8, 922/ 18
showed even the very	<b>bottom</b>	of my stomach... and	8, 641/ 6
devise, these be the	<b>bottom</b>	of the draff tub	8, 767/ 9
brink but from the	<b>bottom</b>	. And so, likewise, God	8, 782/ 14
that Tyndale in the	<b>bottom</b>	of his heart, with	8, 785/ 13
kept, but unto the	<b>bottomless</b>	mercy of God. For	8, 706/ 28
receive thereof, but the	<b>bottomless</b>	mercy of God" and	8, 708/ 16
neck upon the next	<b>bough</b>	!" But when she was	8, 790/ 9
them away, all that	<b>bought</b>	and sold within the	8, 789/ 22
would with money have	<b>bought</b>	the gift of the	8, 796/ 34
him. And Sir Thomas	<b>Boulde</b>	reported here their liberality	8, 628/ 15
they claim to be	<b>bound</b>	or compelled to nothing	8, 585/ 24
for all that, still	<b>bound</b>	both to love and	8, 590/ 36
apostles' place... Tyndale is	<b>bound</b>	by Christ's word to	8, 616/ 14
yet must Tyndale be	<b>bound</b>	to obey them, pardie	8, 618/ 23
that they should be	<b>bound</b>	to keep fasting days	8, 631/ 11
and the Jews were	<b>bound</b>	by the letter of	8, 636/ 21
Scripture that men are	<b>bound</b>	to keep their holy	8, 646/ 14
one, that we be	<b>bound</b>	to believe the perpetual	8, 657/ 7
saint Cyprian thought himself	<b>bound</b>	both so to believe	8, 657/ 33
I am not like	<b>bound</b>	to help every stranger	8, 698/ 8
but that I were	<b>bound</b>	for the time to	8, 698/ 26
she neither thought herself	<b>bound</b>	nor no more she	8, 699/ 33
that we be first	<b>bound</b>	to seek and search	8, 701/ 13
but we were further	<b>bound</b>	, before we bestowed aught	8, 701/ 19
needy men, we were	<b>bound</b>	to help them all	8, 701/ 25

which a man is	<b>bound</b>	to confess his faith	8, 778/ 1
Christ will have us	<b>bound</b>	to believe. "Yet," saith	8, 780/ 14
which his master hath	<b>bound</b>	him to make answer	8, 804/ 34
hold, that we be	<b>bound</b>	to believe nothing but	8, 809/ 6
at liberty and not	<b>bound</b>	to believe it... himself	8, 809/ 28
fathers' souls, nor be	<b>bound</b>	to keep their vows	8, 826/ 28
but that folk be	<b>bound</b>	to do good works	8, 831/ 34
or cannel-raker, free or	<b>bound</b>	, friar or fiddler, monk	8, 838/ 10
our Lord be he	<b>bound</b>	or free." The same	8, 850/ 3
world... and is neither	<b>bound</b>	to person by reason	8, 857/ 18
and "the church" is	<b>bound</b>	to no man, because	8, 858/ 12
because himself would be	<b>bound</b>	to no priors... nor	8, 858/ 12
nor "the church" is	<b>bound</b>	to no place, because	8, 858/ 13
such apostates would be	<b>bound</b>	to no cloister, but	8, 858/ 14
the people is therefore	<b>bound</b>	to obey them, and	8, 911/ 13
acknowledge and confess themselves	<b>bound</b>	to keep. And that	8, 914/ 17
or happening, anything precisely	<b>bound</b>	to the one part	8, 939/ 4
that men be not	<b>bound</b>	to fast the Lent	8, 952/ 37
people be no more	<b>bound</b>	to come to God's	8, 953/ 2
day though they be	<b>bound</b>	to leave undone some	8, 953/ 4
they not so specially	<b>bound</b>	to spend that day	8, 953/ 5
them... and men neither	<b>bound</b>	to go seek it	8, 979/ 25
last taken and fast	<b>bound</b>	, and brought to the	8, 990/ 28
church farther know and	<b>bound</b>	to believe. But of	8, 996/ 23
wherefore they think themselves	<b>bound</b>	to believe. He cannot	8, 1005/ 9
wherefore think they themselves	<b>bound</b>	to believe it? Not	8, 1005/ 16
bond whereby we be	<b>bound</b>	to give credence to	8, 1005/ 20
which they think themselves	<b>bound</b>	to believe therein, is	8, 1005/ 23
they will think themselves	<b>bound</b>	to believe no church	8, 1005/ 24
upon earth shall be	<b>bound</b>	in heavens, and whatsoever	8, 1018/ 7
excommunicated, he thought himself	<b>bound</b>	in that point to	8, 1028/ 20
and it is our	<b>bounden</b>	duty to follow... not	8, 756/ 8
He will neither be	<b>bounden</b>	to pope nor cardinal	8, 838/ 21
within the limits and	<b>bounds</b>	of good and honorable	8, 591/ 31
we were wont to	<b>bow</b>	down and say "Amen	8, 736/ 29
his hand upon a	<b>boy's</b>	head when he calleth	8, 688/ 35
hand laid on a	<b>boy's</b>	head and call him	8, 704/ 28
and "buttering" of the	<b>boy's</b>	forehead. The holy, blessed	8, 704/ 31
up a stews of	<b>boys</b>	. We have had many	8, 586/ 33
up a stews of	<b>boys</b>	also, against nature . . . More	8, 765/ 8
he maketh all this	<b>brabbling</b>	upon "dumb ceremonies" appeareth	8, 632/ 17
be out of all	<b>brabbling</b>	with Barnes, we would	8, 924/ 23
to raise a new	<b>brabbling</b>	... good princes remembering the	8, 955/ 2
hare that had twenty	<b>brace</b>	of greyhounds after her	8, 801/ 33
play may make more	<b>bragging</b>	boasts, nor run out	8, 919/ 13
you, either is my	<b>brain</b>	stark-blind indeed or else	8, 644/ 19
some of their own	<b>brain</b>	some of such excellent	8, 729/ 31
so mad in the	<b>brain</b>	that he hath uttered	8, 785/ 9
seemeth of his own	<b>brain</b>	to feign it as	8, 859/ 27
some impostume in his	<b>brain</b>	, to poll his head	8, 921/ 11

break your fond, feeble	<b>brains</b>	about it, against your	8, 1004/ 7
but all very musty	<b>bran</b>	not worthy so much	8, 649/ 34
once good and a	<b>branch</b>	of that vine can	8, 870/ 19
to be a lively	<b>branch</b>	of that very vine	8, 870/ 21
division. Break off a	<b>branch</b>	from a tree... and	8, 977/ 13
Church. And that the	<b>branch</b>	broken off from the	8, 977/ 19
all they be but	<b>branches</b>	cut off or broken	8, 603/ 4
that remaineth, how many	<b>branches</b>	soever the devil blow	8, 617/ 5
and remained... and the	<b>branches</b>	so cut off have	8, 669/ 20
shall be but withered	<b>branches</b>	and churches of heretics	8, 671/ 34
Holy Church to the	<b>branches</b>	... that as the branches	8, 861/ 27
branches... that as the	<b>branches</b>	can bring forth no	8, 861/ 27
and ye be the	<b>branches</b>	. And like as the	8, 870/ 4
And like as the	<b>branches</b>	can bring forth no	8, 870/ 5
at one time very	<b>branches</b>	of that very vine	8, 870/ 10
spoken one of the	<b>branches</b>	of that vine. And	8, 870/ 14
the vine left without	<b>branches</b>	); since Barnes, I say	8, 871/ 8
all the manifold withered	<b>branches</b>	of so many sundry	8, 992/ 11
and as withered, blasted	<b>branches</b>	be fallen off; but	8, 1030/ 19
gold and silver, copper,	<b>brass</b>	, and pewter, and any	8, 1003/ 27
an abominable whore to	<b>brawl</b>	, chide, and scold; nor	8, 833/ 12
in that chapter he	<b>brawleth</b>	bigly, and scoldeth strongly	8, 764/ 25
heresies have found him	<b>brawling</b>	enough for all his	8, 918/ 13
religious persons to the	<b>breach</b>	and contempt of their	8, 696/ 17
most shameless... avowing the	<b>breach</b>	of their vows, and	8, 767/ 2
sufficient proof of the	<b>breach</b>	thereof these things set	8, 1006/ 5
both, I say, in	<b>breach</b>	of God's commandment, but	8, 1007/ 35
supper again, with neither	<b>bread</b>	nor drink, flesh, fish	8, 600/ 32
it thus: "This is	<b>bread</b>	and my body." Then	8, 640/ 23
very body and very	<b>bread</b>	therewith, because they should	8, 641/ 8
not eat flesh without	<b>bread</b>	, for fear of breeding	8, 641/ 9
overmuch watering turned from	<b>bread</b>	to starch." These goodly	8, 641/ 16
therein but very bare	<b>bread</b>	and wine, or starch	8, 656/ 24
or starch instead of	<b>bread</b>	; and that friars may	8, 656/ 24
nothing but only very	<b>bread</b>	, and gathered his church	8, 661/ 16
and abode still very	<b>bread</b>	too, therewith. And thus	8, 661/ 22
of Christ and very	<b>bread</b>	. But now, either because	8, 661/ 30
Sacrament nothing else but	<b>bread</b>	... and jesteth and scoffeth	8, 661/ 35
rotten egg, without either	<b>bread</b>	or salt... for there	8, 687/ 34
say as "This is	<b>bread</b>	with my body." And	8, 689/ 6
also himself, leavened the	<b>bread</b>	of their doctrine which	8, 709/ 27
himself put in our	<b>bread</b>	; such as (for the	8, 709/ 35
souls nothing but unsavory	<b>bread</b>	, or as Tyndale argueth	8, 709/ 37
it, starch instead of	<b>bread</b>	. I would he would	8, 710/ 1
but either for bare	<b>bread</b>	or starch. But now	8, 773/ 3
the Altar nothing but	<b>bread</b>	or starch. And the	8, 775/ 13
or starch instead of	<b>bread</b>	: I shall ask him	8, 804/ 33
blood, but only bare	<b>bread</b>	and wine? And by	8, 807/ 35
therein but only bare	<b>bread</b>	and wine, and starch	8, 826/ 24
and starch instead of	<b>bread</b>	; and whereas his "feeling	8, 826/ 25

holy water, and holy	<b>bread</b>	, and so forth in	8, 842/ 26
also. For... that holy	<b>bread</b>	is far another manner	8, 843/ 2
brought many loaves of	<b>bread</b>	to the servant of	8, 990/ 34
hallowed; which loaves of	<b>bread</b>	he lifted up his	8, 990/ 37
have tasted of this	<b>bread</b>	be cured." Then the	8, 991/ 4
should eat of that	<b>bread</b>	, said unto the people	8, 991/ 8
that eat of this	<b>bread</b>	with a good faith	8, 991/ 9
tasting of that same	<b>bread</b>	, recovered, that the tidings	8, 991/ 16
so much as the	<b>breadth</b>	of one hair. To	8, 1011/ 37
may without deadly sin	<b>break</b>	all the laws that	8, 585/ 19
the tender mother doth:	<b>break</b>	the rod in pieces	8, 609/ 5
them so beastly to	<b>break</b>	their vows and "wed	8, 635/ 21
have vowed chastity and	<b>break</b>	their vow, and will	8, 641/ 1
virtue, and avow the	<b>break</b>	of their vow for	8, 653/ 17
with his dosser, and	<b>break</b>	all his eggs, and	8, 665/ 24
faith, but if he	<b>break</b>	all these promises; which	8, 693/ 33
now believe that to	<b>break</b>	the vow of chastity	8, 704/ 14
shall see the mist	<b>break</b>	up so far that	8, 742/ 1
do, teach folk to	<b>break</b>	their vows, and friars	8, 771/ 34
to frush and to	<b>break</b>	those earthly, wretched heretics	8, 794/ 16
osculo caritatis, she would	<b>break</b>	her mind unto him	8, 884/ 15
that they may boldly	<b>break</b>	both their vows, and	8, 926/ 10
own sensual, frantic fantasy,	<b>break</b>	his promise made unto	8, 940/ 20
but that whoso doth	<b>break</b>	it committeth a horrible	8, 941/ 35
may wed nuns, and	<b>break</b>	their vows, and run	8, 953/ 8
light receiveth no division.	<b>Break</b>	off a branch from	8, 977/ 13
you so mad to	<b>break</b>	your fond, feeble brains	8, 1004/ 6
thereof, because friars that	<b>break</b>	their vows and wed	8, 1006/ 11
cankered knave, that would	<b>break</b>	not only all religion	8, 1026/ 8
Savior would so far	<b>break</b>	his promise that he	8, 1031/ 36
for his pleasure lawfully	<b>break</b>	his vow and wed	8, 1034/ 4
Tyndale maketh God a	<b>breaker</b>	of the promises which	8, 1031/ 26
that a monk that	<b>breaketh</b>	his obedience, or any	8, 985/ 27
that a woman that	<b>breaketh</b>	her obedience to her	8, 985/ 31
no fast else... saving	<b>breakfast</b>	, and eat fast, and	8, 653/ 34
God himself that friars	<b>breaking</b>	their vows and "wedded	8, 610/ 34
remaining in them and	<b>breaking</b>	out at their frail	8, 778/ 32
in their flesh and	<b>breaking</b>	out at their frail	8, 797/ 20
in his flesh and	<b>breaking</b>	out at his frail	8, 818/ 16
Friar Huessgen, both, for	<b>breaking</b>	of their vows with	8, 851/ 16
of religion to apostasy,	<b>breaking</b>	of vows, and friars	8, 951/ 27
God imprisoned in his	<b>breast</b>	, and so fast fettered	8, 575/ 16
himself in his own	<b>breast</b>	, and thereupon take his	8, 751/ 19
a cross upon his	<b>breast</b>	and prayeth Christ keep	8, 783/ 6
can come into his	<b>breast</b>	to see what manner	8, 785/ 6
not look into his	<b>breast</b>	to see whether he	8, 815/ 27
not look into his	<b>breast</b>	to see whether he	8, 816/ 18
look into his own	<b>breast</b>	but himself, and find	8, 816/ 23
blown into the brothels'	<b>breasts</b>	by the spirit of	8, 817/ 30
it with the warm	<b>breath</b>	of his Holy Spirit	8, 885/ 16

I told you before,	<b>breathed</b>	and blown into the	8, 817/ 30
bread, for fear of	<b>breeding</b>	worms in the babes'	8, 641/ 9
fury, for fear of	<b>breeding</b>	some impostume in his	8, 921/ 11
persecuted of his carnal	<b>brethren</b>	... as we do in	8, 773/ 29
persecuted of his carnal	<b>brethren</b>	" what wise conclusion will	8, 788/ 31
persecuted of his carnal	<b>brethren</b>	, then was he a	8, 789/ 13
elects, and his evangelical	<b>brethren</b>	, and fellows of his	8, 790/ 20
that all his evangelical	<b>brethren</b>	of his hundred sects	8, 832/ 36
both the archheretics and	<b>brethren</b>	of his many sundry	8, 842/ 30
desires of the other	<b>brethren</b>	and sisters of the	8, 884/ 30
saith, as our own	<b>brethren</b>	report, in his Answer	8, 899/ 19
of all our evangelical	<b>brethren</b>	, concerning purgatory. For I	8, 899/ 26
once one of our	<b>brethren</b>	answer and say: that	8, 899/ 31
of love between the	<b>brethren</b>	and the sistren of	8, 903/ 8
this wise: "O my	<b>brethren</b>	, I trust to God	8, 920/ 2
charity between all Christian	<b>brethren</b>	, he cannot but be	8, 944/ 18
thus, my most well-beloved	<b>brethren</b>	... for the fire of	8, 968/ 35
And therefore, my dearest	<b>brethren</b>	, although we suffer no	8, 978/ 1
nation, and of your	<b>brethren</b>	, like unto me, shall	8, 1016/ 19
marriage now forbidden between	<b>brethren's</b>	and sisters' children that	8, 585/ 35
without any bond or	<b>bridle</b>	, and then exhort every	8, 585/ 28
evil, and sometimes wholesomely	<b>bridle</b>	and contain them within	8, 591/ 30
cometh gold in their	<b>bridles</b>	, in their saddles, and	8, 983/ 24
golden spurs, saddles, and	<b>bridles</b>	? If there were a	8, 983/ 36
together, and in a	<b>brief</b>	sum ponder and consider	8, 995/ 9
to nun nor friar.	<b>Briefly</b>	, come, all the whole	8, 838/ 23
that psalms without devotion.	<b>Briefly</b>	, all your holiness is	8, 930/ 21
a torch lighted and	<b>bright</b>	burning in his own	8, 765/ 35
an evident conclusion, as	<b>bright</b>	as the sun shining	8, 774/ 9
an evident conclusion, as	<b>bright</b>	as the sun shining	8, 799/ 35
Tyndale bringeth in his	<b>bright</b>	, clear conclusion not for	8, 801/ 7
it to his Father	<b>bright</b>	and smooth, without any	8, 855/ 15
behold and see the	<b>bright</b>	sun of his verity	8, 885/ 17
that their spurs be	<b>brighter</b>	than the altars. Of	8, 983/ 25
namely, as Tyndale's fellow	<b>Brightwell</b>	saith (whom some folk	8, 631/ 12
Gomorrah burned up with	<b>brimstone</b>	for the foul sin	8, 610/ 30
unto as many as	<b>bring</b>	money. As through all	8, 584/ 17
to as many as	<b>bring</b>	money"; and in another	8, 586/ 31
of very purpose to	<b>bring</b>	in his heresies against	8, 589/ 12
abroad ere any man	<b>bring</b>	him word... while many	8, 592/ 7
large that he might	<b>bring</b>	first in doubt and	8, 597/ 30
out thy spindle and	<b>bring</b>	me hither the whorl	8, 605/ 24
in that house do	<b>bring</b>	and have brought a	8, 627/ 28
peddling knaves that here	<b>bring</b>	over their books grasp	8, 628/ 12
had stolen it, then	<b>bring</b>	it into Almaine to	8, 628/ 21
them is able to	<b>bring</b>	the despiser to damnation	8, 633/ 15
Scripture, but if thou	<b>bring</b>	the true faith thither	8, 668/ 15
do these holy folk	<b>bring</b>	the Scripture to light	8, 689/ 15
way that is, to	<b>bring</b>	men unto the knowledge	8, 691/ 13
it also, could they	<b>bring</b>	it about, rather than	8, 706/ 32

fain, good Christian readers,	<b>bring</b>	us all in doubt	8, 712/ 6
shall be able to	<b>bring</b>	forth for the confirmation	8, 715/ 26
side, if he cannot	<b>bring</b>	so much as one	8, 717/ 5
we can against him	<b>bring</b>	so many as himself	8, 717/ 6
this answer. He would	<b>bring</b>	us from the point	8, 719/ 20
and all that they	<b>bring</b>	for them even in	8, 730/ 12
that durst, for shame,	<b>bring</b>	him to any church	8, 735/ 33
to believe that ye	<b>bring</b>	forth. "I ask you	8, 736/ 36
you that ye should	<b>bring</b>	of the Gospel. And	8, 738/ 5
And therefore if ye	<b>bring</b>	no clear thing out	8, 738/ 6
can be able to	<b>bring</b>	the like for themselves	8, 745/ 1
law that he should	<b>bring</b>	, and of the great	8, 752/ 33
show us if he	<b>bring</b>	an example of his	8, 760/ 23
feeling faith till they	<b>bring</b>	us forth good proof	8, 762/ 31
be weak and feeble...	<b>bring</b>	in the Turks and	8, 767/ 12
it not sufficient to	<b>bring</b>	a man to heaven	8, 779/ 23
theft and adultery would	<b>bring</b>	him to manslaughter also	8, 783/ 13
thereto fain would he	<b>bring</b>	it. But let us	8, 791/ 3
hold his Doomsday, and	<b>bring</b>	thereto, and from it	8, 794/ 18
finally fall therefrom, should	<b>bring</b>	to the glory from	8, 799/ 24
so do they now	<b>bring</b>	up the old, true	8, 806/ 10
sense of them to	<b>bring</b>	them forth in place	8, 808/ 37
or murder so he	<b>bring</b>	with him belief, his	8, 821/ 8
church which Barnes must	<b>bring</b>	us must be a	8, 836/ 35
cannot cleanse you nor	<b>bring</b>	you into this church	8, 838/ 17
their own merits cannot	<b>bring</b>	them to heaven without	8, 849/ 2
the mind that to	<b>bring</b>	them to heaven they	8, 851/ 33
the Christian people to	<b>bring</b>	them to heaven... and	8, 851/ 35
intent that they may	<b>bring</b>	their wives to the	8, 851/ 36
of heaven, should here	<b>bring</b>	them well up in	8, 851/ 37
might after this world	<b>bring</b>	them to his glory	8, 852/ 17
shaken into the fire)	<b>bring</b>	forth and make perfect	8, 855/ 14
the plainer, I will	<b>bring</b>	you Saint Augustine's words	8, 860/ 23
as the branches can	<b>bring</b>	forth no fruit of	8, 861/ 27
Holy Church of herself	<b>bring</b>	forth no goodness except	8, 861/ 28
as the branches can	<b>bring</b>	forth no fruit but	8, 870/ 5
the vine and so	<b>bring</b>	forth no good fruit	8, 870/ 12
empty. For he shall	<b>bring</b>	with him the fathers	8, 881/ 20
and me, and shall	<b>bring</b>	hither also a glorious	8, 881/ 29
be so fond to	<b>bring</b>	it forth. And thus	8, 883/ 15
this tale of yours,	<b>bring</b>	with me to him	8, 887/ 31
Father Barnes, here ye	<b>bring</b>	me now even to	8, 890/ 23
by their false handling,	<b>bring</b>	us and offer us	8, 892/ 30
then would she soon	<b>bring</b>	him to the bay	8, 896/ 5
with him, till he	<b>bring</b>	her to heaven... and	8, 898/ 7
say; "that if ye	<b>bring</b>	all to this point	8, 901/ 19
were yet ready to	<b>bring</b>	in some other fault	8, 902/ 14
Augustine which I shall	<b>bring</b>	you forth after, ye	8, 908/ 14
other heretics do now	<b>bring</b>	forth certain words of	8, 909/ 17
may please God to	<b>bring</b>	them to heaven, all	8, 914/ 32

Friar Barnes would here	<b>bring</b>	it to. Also the	8, 915/ 16
instead of the laws,	<b>bring</b>	us forth but glosses	8, 917/ 9
for his purpose to	<b>bring</b>	in... but instead of	8, 917/ 24
law durst he not	<b>bring</b>	forth for fear of	8, 917/ 27
durst not Friar Barnes	<b>bring</b>	in for fear of	8, 918/ 11
had no cause to	<b>bring</b>	in any of both	8, 918/ 15
Christ without him. You	<b>bring</b>	not his voice... but	8, 918/ 38
provide at home and	<b>bring</b>	with them in bags	8, 922/ 17
in this world and	<b>bring</b>	forth holy fruit to	8, 926/ 13
see how you can	<b>bring</b>	yourselves into the church	8, 930/ 8
he would as fain	<b>bring</b>	the very church in	8, 933/ 17
they might the better	<b>bring</b>	their heresy forth still	8, 933/ 32
that ever he may	<b>bring</b>	forth besides. But letting	8, 945/ 8
the plainer, I will	<b>bring</b>	you Saint Augustine's words	8, 959/ 15
so done, then to	<b>bring</b>	us to the shops	8, 961/ 9
may please God to	<b>bring</b>	him into the shops	8, 966/ 30
beginning that he would	<b>bring</b>	in Saint Augustine to	8, 973/ 33
he seemeth rather to	<b>bring</b>	Saint Augustine in... with	8, 973/ 35
in this one book	<b>bring</b>	you forth but the	8, 995/ 12
in this last book	<b>bring</b>	you, clearly confute all	8, 995/ 29
what cause these heretics	<b>bring</b>	in question and in	8, 995/ 34
forbear those matters, and	<b>bring</b>	them a little into	8, 998/ 20
Turks and Saracens, to	<b>bring</b>	them into the church	8, 1002/ 32
that they have to	<b>bring</b>	all out of order	8, 1011/ 14
of which though all	<b>bring</b>	the lamps of faith	8, 1016/ 30
contentious heretics arise, and	<b>bring</b>	all such good ceremonies	8, 1022/ 35
the very faith, and	<b>bring</b>	up the false heresies	8, 1027/ 13
masters shall be the	<b>bringers-in</b>	of damnable sects. Whereby	8, 627/ 21
this wise reason he	<b>bringeth</b>	in the first... Tyndale	8, 579/ 16
the words which Tyndale	<b>bringeth</b>	forth, and saith that	8, 593/ 22
in like manner he	<b>bringeth</b>	forth now for his	8, 651/ 29
what foolish fallacies he	<b>bringeth</b>	in this answer. He	8, 719/ 20
occasion of railing, Tyndale	<b>bringeth</b>	in here to very	8, 726/ 16
matter, for which he	<b>bringeth</b>	in all these words	8, 728/ 33
God. And thus he	<b>bringeth</b>	all his painted process	8, 729/ 11
without God working within,	<b>bringeth</b>	us into the belief	8, 747/ 34
the texts that he	<b>bringeth</b>	forth, that God teacheth	8, 754/ 5
prophecy that he now	<b>bringeth</b>	in for his purpose	8, 754/ 17
of Scripture which he	<b>bringeth</b>	for him do nothing	8, 758/ 23
of Scripture that he	<b>bringeth</b>	to us, of the	8, 758/ 30
sun shining, that Tyndale	<b>bringeth</b>	in his bright, clear	8, 801/ 7
the sea gathereth and	<b>bringeth</b>	to land both good	8, 834/ 9
place that Friar Barnes	<b>bringeth</b>	in here himself, in	8, 834/ 12
of Scripture that himself	<b>bringeth</b>	forth for his purpose	8, 834/ 32
of Scripture that he	<b>bringeth</b>	forth, and of Saint	8, 839/ 4
Saint Paul that he	<b>bringeth</b>	, plainly proveth against him	8, 847/ 31
Augustine which Friar Barnes	<b>bringeth</b>	forth... and consider whether	8, 851/ 20
which Friar Barnes here	<b>bringeth</b>	forth his authorities. And	8, 854/ 27
scriptures that Friar Barnes	<b>bringeth</b>	make even plain against	8, 856/ 35
wrinkle" and now he	<b>bringeth</b>	us a church "pure	8, 864/ 25

spot or wrinkle, he	<b>bringeth</b>	one not so clean	8, 866/ 3
sin and error, he	<b>bringeth</b>	in the parable of	8, 870/ 3
the texts that he	<b>bringeth</b>	forth of Saint Augustine	8, 873/ 1
the Scripture that he	<b>bringeth</b>	, there is not one	8, 883/ 22
both our very mother	<b>bringeth</b>	and offereth us wholesome	8, 892/ 28
the Church that he	<b>bringeth</b>	in for the proof	8, 906/ 1
Augustine which Friar Barnes	<b>bringeth</b>	in himself. The next	8, 908/ 20
Saint Augustine that he	<b>bringeth</b>	in is this... Barnes	8, 908/ 21
the more unsure... Barnes	<b>bringeth</b>	the church here in	8, 911/ 34
Saint Augustine, whom Barnes	<b>bringeth</b>	for him, saith plain	8, 911/ 37
Augustine's words as Barnes	<b>bringeth</b>	them in himself. Lo	8, 913/ 1
other gloss that Barnes	<b>bringeth</b>	forth (De paene., Dis	8, 915/ 17
this gloss that Barnes	<b>bringeth</b>	saith clear against him	8, 915/ 22
plain against Barnes, that	<b>bringeth</b>	it forth. For it	8, 915/ 37
whom Friar Barnes here	<b>bringeth</b>	(whose work was, as	8, 933/ 22
the words which himself	<b>bringeth</b>	out of that work	8, 934/ 19
the words which Barnes	<b>bringeth</b>	forth (whom he calleth	8, 934/ 23
few words which Barnes	<b>bringeth</b>	forth for him, doth	8, 936/ 8
all the remnant, and	<b>bringeth</b>	forth only this one	8, 942/ 29
This place Friar Barnes	<b>bringeth</b>	forth and assoileth in	8, 942/ 37
all that ever he	<b>bringeth</b>	for it, nor all	8, 945/ 7
other cannot... and then	<b>bringeth</b>	us in those laws	8, 950/ 21
Saint Augustine, whom he	<b>bringeth</b>	for him, very fully	8, 953/ 11
Saint Augustine, whom he	<b>bringeth</b>	for him, did after	8, 953/ 21
when he so holily	<b>bringeth</b>	in the words of	8, 958/ 11
taketh it up and	<b>bringeth</b>	it so forth, and	8, 959/ 11
same heresy that Barnes	<b>bringeth</b>	forth now... that is	8, 964/ 13
which Barnes himself here	<b>bringeth</b>	for himself, laboring to	8, 964/ 27
etc." And then he	<b>bringeth</b>	in upon them, after	8, 972/ 25
or wrinkle of sin,	<b>bringeth</b>	in for him Saint	8, 973/ 28
Saint Augustine which himself	<b>bringeth</b>	here forth for his	8, 980/ 14
Church, Saint Bernard there	<b>bringeth</b>	in upon these words	8, 987/ 35
Bernard whom Barnes here	<b>bringeth</b>	in to prove that	8, 988/ 8
Saint Bernard which Barnes	<b>bringeth</b>	new-framed by himself, and	8, 991/ 26
his purpose that he	<b>bringeth</b>	them for. And now	8, 991/ 28
whom Barnes so specially	<b>bringeth</b>	in for his part	8, 991/ 35
few words that he	<b>bringeth</b>	... doth plainly, to Friar	8, 992/ 3
means and minister in	<b>bringing</b>	that grace unto him	8, 708/ 36
of his "feeling faith,"	<b>bringing</b>	no proof for his	8, 764/ 19
to ween that the	<b>bringing</b>	in any of them	8, 768/ 7
open that Tyndale in	<b>bringing</b>	forth for his part	8, 769/ 1
Paul, of Barnes' own	<b>bringing</b>	forth, destroyeth utterly Barnes'	8, 835/ 34
Augustine which of Barnes'	<b>bringing</b>	in I last rehearsed	8, 912/ 4
enough of Barnes in	<b>bringing</b>	forth these glosses for	8, 916/ 3
not drawn from the	<b>brink</b>	but from the bottom	8, 782/ 14
men informed that in	<b>Bristol</b>	, where he then dwelled	8, 813/ 17
good, worshipful folk at	<b>Bristol</b>	to attach Richard Webbe	8, 813/ 27
saw him was at	<b>Bristol</b>	. And when he still	8, 814/ 23
I asked him whether	<b>Bristol</b>	were in Holborn, and	8, 814/ 26
he with you at	<b>Bristol</b>	, or that ye met	8, 815/ 17

so freely that she	<b>broke</b>	the glass and all	8, 699/ 13
damnation, because they therein	<b>broke</b>	their former faith. Tyndale	8, 716/ 5
a Burgundian's head and	<b>broke</b>	his pate, that the	8, 901/ 1
that he hath almost	<b>broken</b>	his horse's back and	8, 579/ 4
branches cut off or	<b>broken</b>	off from this vine	8, 603/ 4
him, then hath Christ	<b>broken</b>	all his promises by	8, 679/ 15
therewith all Christ's promises	<b>broken</b>	by which he hath	8, 693/ 19
is but a bare	<b>broken</b>	patch. Now the other	8, 748/ 4
a nun, and both	<b>broken</b>	their holy, sacred vows	8, 932/ 34
pleasure that made it,	<b>broken</b>	and set at naught	8, 941/ 34
as it is once	<b>broken</b>	off, it cannot anymore	8, 977/ 14
And that the branch	<b>broken</b>	off from the tree	8, 977/ 19
done if she had	<b>broken</b>	her vow, whereof we	8, 1006/ 3
he, by Tyndale's tale,	<b>broken</b>	, if he had suffered	8, 1031/ 31
and blown into the	<b>brothels'</b>	breasts by the spirit	8, 817/ 30
and not as a	<b>brother</b>	exhorting them to keep	8, 584/ 16
not only as a	<b>brother</b>	exhort Christ's law, but	8, 585/ 7
he that is a	<b>brother</b>	be a whorekeeper, a	8, 595/ 35
hang up his evangelical	<b>brother</b>	as lose a penny	8, 628/ 14
to come into Christendom, "	<b>Brother</b>	, beware of the apostles	8, 635/ 10
now telleth us "Nay,	<b>brother</b>	, I can tell thee	8, 877/ 29
being by some good	<b>brother</b>	and sister brought together	8, 884/ 12
the doctrine of our	<b>brother</b>	Tyndale, that saith, as	8, 899/ 18
maketh much against our	<b>brother</b>	Tyndale and our brother	8, 899/ 25
brother Tyndale and our	<b>brother</b>	Frith, and against the	8, 899/ 25
of angering his evangelical	<b>brother</b>	Tyndale. For that law	8, 917/ 27
Christ, commandeth if my	<b>brother</b>	offend me that I	8, 943/ 3
to complain upon his	<b>brother</b>	for it. And therefore	8, 944/ 8
that secretly findeth his	<b>brother</b>	(that is to wit	8, 944/ 10
thou won again thy	<b>brother</b>	." He saith not, "Then	8, 944/ 29
with here: "If thy	<b>brother</b>	offend thee, complain unto	8, 945/ 11
the Gospel, "If thy	<b>brother</b>	offend thee, complain unto	8, 945/ 21
of Christ, "If thy	<b>brother</b>	offend thee and will	8, 948/ 1
of Christ, "If thy	<b>brother</b>	offend thee," etc., "complain	8, 949/ 1
was offended by his	<b>brother</b>	complain to "the church	8, 950/ 31
Henry, Friar Barnes' double	<b>brother</b>	... that is to wit	8, 989/ 19
that is named a	<b>brother</b>	among you be a	8, 1017/ 14
also saith, "If thy	<b>brother</b>	offend thee, thou shouldst	8, 1018/ 1
should not utter his	<b>brother's</b>	fault unto any one	8, 948/ 15
he shall for his	<b>brother's</b>	amendment, though himself be	8, 949/ 16
is offended by his	<b>brother's</b>	false doctrine or other	8, 1025/ 33
grieved with his Christian	<b>brothers</b>	evil. For as Saint	8, 944/ 19
instead of feeling-faithful folk,	<b>brought</b>	us forth such a	8, 575/ 25
not... if it be	<b>brought</b>	in question, were a	8, 577/ 22
or governor to be	<b>brought</b>	in slander among the	8, 590/ 33
them it may be	<b>brought</b>	unto him and not	8, 591/ 18
martyr Saint Boniface, which	<b>brought</b>	the faith into Almaine	8, 593/ 25
is, as I say,	<b>brought</b>	unto examination, to wit	8, 597/ 26
then, all things once	<b>brought</b>	in that "evangelical liberty	8, 597/ 35
work and oft interrupting,	<b>brought</b>	at last his tale	8, 605/ 20

stirred up Moses, and	<b>brought</b>	them unto the right	8, 609/ 12
the heathen yet they	<b>brought</b>	them into a worse	8, 609/ 28
blow off, to be	<b>brought</b>	unto the scarcity either	8, 617/ 6
of the other side	<b>brought</b>	in this new doctrine	8, 621/ 7
saints of every age	<b>brought</b>	out on every side	8, 623/ 36
do bring and have	<b>brought</b>	a hundred sundry sects	8, 627/ 29
themselves. And Tyndale never	<b>brought</b>	out yet either book	8, 632/ 7
behind him, whether he	<b>brought</b>	out any gut grease	8, 634/ 36
understood" have they not	<b>brought</b>	that point in question	8, 645/ 7
if those articles be	<b>brought</b>	in as much doubt	8, 645/ 28
since he hath first	<b>brought</b>	his process to a	8, 649/ 29
thus, and hath finally	<b>brought</b>	all unto this pass	8, 649/ 31
hath not Tyndale now	<b>brought</b>	us even into the	8, 654/ 16
drop. And when she	<b>brought</b>	the sieve to the	8, 654/ 34
Now, since Tyndale hath	<b>brought</b>	it unto this, I	8, 662/ 33
And since he hath	<b>brought</b>	it unto this... how	8, 663/ 1
as ye now perceive,	<b>brought</b>	all to a known	8, 665/ 13
now begun to be	<b>brought</b>	up again among the	8, 672/ 25
We must all be	<b>brought</b>	before the judgment seat	8, 687/ 4
the reasons be first	<b>brought</b>	forth by very spiritual	8, 690/ 28
goodly pass hath Tyndale	<b>brought</b>	this process, and showed	8, 717/ 23
the proof whereof he	<b>brought</b>	in the words of	8, 728/ 34
true; but he was	<b>brought</b>	into the belief of	8, 731/ 12
have lasted or have	<b>brought</b>	out fruit; but when	8, 743/ 5
the Pharisees (which he	<b>brought</b>	in disguised of divers	8, 745/ 20
it keepeth as it	<b>brought</b>	... but principally keepeth us	8, 748/ 1
therein he that principally	<b>brought</b>	us thereto that is	8, 748/ 2
have lasted or have	<b>brought</b>	out fruit." Now, ere	8, 758/ 36
have lasted nor have	<b>brought</b>	out fruit? How proveth	8, 759/ 3
have continued nor have	<b>brought</b>	forth fruit? Because it	8, 759/ 29
then were Tyndale yet	<b>brought</b>	unto the worst point	8, 762/ 28
of his "feeling faith,"	<b>brought</b>	them to a goodly	8, 771/ 13
stories which they had	<b>brought</b>	asleep, wherewith we confound	8, 774/ 29
even in the beginning	<b>brought</b>	in by Tyndale himself	8, 777/ 26
that with his flesh	<b>brought</b>	his will to theft	8, 783/ 12
this good point wisely	<b>brought</b>	his own. And now	8, 788/ 26
patch hath Tyndale here	<b>brought</b>	in but for the	8, 791/ 18
feel that Tyndale hath	<b>brought</b>	in this point like	8, 796/ 3
stories which they had	<b>brought</b>	asleep, wherewith we confound	8, 805/ 28
therewith, as men have	<b>brought</b>	up now the true	8, 806/ 9
they now restored and	<b>brought</b>	up again by antiquities	8, 806/ 28
master of Paul's School,	<b>brought</b>	up in London the	8, 806/ 31
saith the Church "had	<b>brought</b>	asleep," wherewith he saith	8, 807/ 24
books which be daily	<b>brought</b>	forth and alleged by	8, 811/ 27
gracious proclamation to be	<b>brought</b>	into the realm. And	8, 813/ 15
what point Tyndale is	<b>brought</b>	. And now consider that	8, 820/ 5
his "feeling faith" suddenly	<b>brought</b>	his church, so clean	8, 825/ 9
church can never be	<b>brought</b>	into any damnable error	8, 828/ 27
Numbers: "Why have you	<b>brought</b>	the congregation" or "church	8, 833/ 27
And the others are	<b>brought</b>	in to no purpose	8, 839/ 2

that Friar Barnes hath	<b>brought</b>	us forth meaneth no	8, 855/ 21
there never one word	<b>brought</b>	out. For yet hath	8, 858/ 28
For yet hath he	<b>brought</b>	us no proof of	8, 858/ 28
point hath he yet	<b>brought</b>	us no proof... but	8, 858/ 32
that he hath yet	<b>brought</b>	, part proveth nothing for	8, 858/ 33
the scriptures that he	<b>brought</b>	forth, yet himself perceived	8, 858/ 36
anything that he hath	<b>brought</b>	forth to prove it	8, 859/ 26
that Tyndale, when he	<b>brought</b>	them in, did thereby	8, 864/ 2
point Friar Barnes is	<b>brought</b>	with his signs and	8, 883/ 17
shrewd gossips of hers	<b>brought</b>	in acquaintance with some	8, 883/ 33
best. And being thus	<b>brought</b>	into this doubt, had	8, 884/ 6
the evangelical fraternity, secretly	<b>brought</b>	unto her Friar Barnes'	8, 884/ 7
good brother and sister	<b>brought</b>	together where there were	8, 884/ 12
to his hope that	<b>brought</b>	him hither, have his	8, 885/ 21
be truly and faithfully	<b>brought</b>	up. And therefore, if	8, 892/ 6
night, that John Burt	<b>brought</b>	me (otherwise called Adrian	8, 902/ 37
was christened and hitherto	<b>brought</b>	up... and though I	8, 903/ 21
holy men have been	<b>brought</b>	up with her as	8, 904/ 7
Scripture that he hath	<b>brought</b>	in for that purpose	8, 905/ 33
the texts that he	<b>brought</b>	of the scriptures, which	8, 906/ 10
time... I would have	<b>brought</b>	them in in the	8, 918/ 2
that Friar Barnes hath	<b>brought</b>	in for the proof	8, 923/ 32
would allow them, were	<b>brought</b>	forth to be heard	8, 925/ 28
For thereto have we	<b>brought</b>	all, both the good	8, 927/ 9
sprung up therein, be	<b>brought</b>	in doubt and question	8, 934/ 26
three-days' victual that they	<b>brought</b>	from home is more	8, 937/ 17
same Spirit of God	<b>brought</b>	into a full agreement	8, 941/ 33
and after the probations	<b>brought</b>	before her. Nevertheless, oftentimes	8, 943/ 13
and after the probations	<b>brought</b>	before her. The fourth	8, 943/ 34
and after the probations	<b>brought</b>	before her. Who would	8, 949/ 35
lightly could have been	<b>brought</b>	forth against Friar Barnes	8, 954/ 20
such heretics as had	<b>brought</b>	up sects and schisms	8, 955/ 4
two sects, between them,	<b>brought</b>	up and held the	8, 964/ 12
Paul's words that Barnes	<b>brought</b>	in for him, "You	8, 971/ 7
Barnes had spied and	<b>brought</b>	us forth that; for	8, 988/ 30
his journey persuaded and	<b>brought</b>	thereunto by the most	8, 990/ 7
and fast bound, and	<b>brought</b>	to the bishop. "In	8, 990/ 28
his sermon finished, they	<b>brought</b>	many loaves of bread	8, 990/ 34
wit was when he	<b>brought</b>	him in. For first	8, 991/ 25
church he called and	<b>brought</b>	thence into desert under	8, 1008/ 13
And he that first	<b>brought</b>	it up, and those	8, 1025/ 16
frantic heretic could be	<b>brought</b>	unto. For this were	8, 1030/ 5
waited upon me at	<b>Bruges</b>	in the King's business	8, 815/ 36
the Emperor's court at	<b>Bruges</b>	, and was there soon	8, 900/ 16
abominable false belief and	<b>brutish</b>	, beastly living, all the	8, 665/ 15
the kinds of unreasonable,	<b>brutish</b>	beasts, and then is	8, 823/ 16
of these false, foolish,	<b>brutish</b>	, beastly folk in Holy	8, 994/ 17
off, it cannot anymore	<b>bud</b>	. Cut away a river	8, 977/ 14
tree can no longer	<b>bud</b>	... we understand it of	8, 977/ 20
understand it of the	<b>budding</b>	of the everlasting life	8, 977/ 20

he hath had such	<b>buffets</b>	that he hath almost	8, 579/ 4
won little ground to	<b>build</b>	his purpose upon... but	8, 613/ 27
he went about to	<b>build</b>	up... which was, as	8, 665/ 11
calleth upon folk to	<b>build</b>	churches thereas it seemed	8, 702/ 17
thereon boast you; thereupon	<b>build</b>	you. Is this the	8, 930/ 25
a goodly castle Tyndale	<b>buildeth</b>	in the air on	8, 724/ 31
built thereupon the selfsame	<b>building</b>	that the Catholic Church	8, 680/ 2
up now... and which	<b>building</b>	these heretics would now	8, 680/ 3
to saints, and likewise	<b>building</b>	of churches, buying of	8, 700/ 21
and upon offerings, and	<b>building</b>	of churches, and buying	8, 700/ 30
God... or saint or	<b>building</b>	of church or garnishing	8, 701/ 31
of very truth the	<b>building</b>	of Tenterden Steeple and	8, 776/ 2
of faithful folk, the	<b>building</b>	of churches, the sparing	8, 990/ 2
they that were in	<b>building</b>	have reproved, here is	8, 1009/ 22
foundation whereon they have	<b>built</b>	all their lies and	8, 675/ 25
foundation... whereupon they have	<b>built</b>	all their lies and	8, 679/ 6
the Catholic Church hath	<b>built</b>	so many lies and	8, 679/ 11
the same holy man	<b>built</b>	thereupon the selfsame building	8, 680/ 1
same, saying, "You are	<b>built</b>	upon the foundation of	8, 875/ 13
are in a manner	<b>built</b>	, would, under color of	8, 911/ 23
a well-known church so	<b>built</b>	upon that high mountain	8, 915/ 6
same, saying, "You are	<b>built</b>	upon the foundation of	8, 929/ 25
people were edified and	<b>built</b>	only upon the writings	8, 930/ 31
they were edified and	<b>built</b>	"upon the foundation of	8, 931/ 6
that Christendom were only	<b>built</b>	upon the apostles and	8, 931/ 13
it is most especially	<b>built</b>	upon our Savior himself	8, 931/ 14
mean, saying, "Ye be	<b>built</b>	upon the foundation of	8, 931/ 16
to say, ye be	<b>built</b>	upon the same foundation	8, 931/ 17
foundation that they be	<b>built</b>	on that is to	8, 931/ 18
upon which ye be	<b>built</b>	and they, both, is	8, 931/ 21
foundation that ye be	<b>built</b>	upon is the writing	8, 931/ 30
of all which hath	<b>built</b>	themselves <sup>10</sup> an unknown church	8, 993/ 17
and would not be	<b>built</b>	upon it... and yet	8, 1009/ 19
thing a mad wild	<b>bull</b>	to run out at	8, 833/ 9
and all his busy	<b>bulling</b>	, and all his abominable	8, 833/ 15
hath likened them to	<b>bulls</b>	, asses, and apes, and	8, 831/ 23
heretics, and call them	<b>bulls</b>	, apes, and asses, and	8, 832/ 21
thing whereabout he hath	<b>bumbled</b>	all this while that	8, 741/ 20
hath all this while	<b>bumbled</b>	about to assoil... abideth	8, 828/ 22
sure of a new-baked	<b>bun</b>	, and for the other	8, 896/ 37
more constitutions and more	<b>burdensome</b>	to the people, more	8, 638/ 23
but lighted upon a	<b>Burgundian's</b>	head and broke his	8, 901/ 1
else with Judas be	<b>buried</b>	and burn in hell	8, 673/ 18
wife was dead, and	<b>buried</b>	at Worcester two years	8, 815/ 32
heretics of them and	<b>burn</b>	them. And besides that	8, 587/ 27
heretics of them and	<b>burn</b>	them," meaning Hitton, peradventure	8, 589/ 38
worthy, the temporalty doth	<b>burn</b>	them. And after the	8, 590/ 5
them... where the wretches	<b>burn</b>	forever. But then he	8, 590/ 6
cause faithful people to	<b>burn</b>	him. But then is	8, 597/ 22
Judas be buried and	<b>burn</b>	in hell. Thus endeth	8, 673/ 18

cast damask water and	<b>burn</b>	pleasant perfumes. Albeit unawares	8, 699/ 19
to wed than to	<b>burn</b>	. " We say he construeth	8, 716/ 8
that the fire would	<b>burn</b>	me... I should have	8, 742/ 15
they feel when they	<b>burn</b>	their fingers. This is	8, 751/ 13
ears, it were better	<b>burn</b>	it than rehearse it	8, 764/ 30
great marvel that you	<b>burn</b>	him not. It is	8, 858/ 3
great marvel that you	<b>burn</b>	him not. It is	8, 910/ 20
with Lyra, neither to	<b>burn</b>	him nor to be	8, 911/ 15
be angry and to	<b>burn</b>	up, too, such pestilent	8, 911/ 17
if any man's work	<b>burn</b>	, he shall suffer the	8, 968/ 12
or right little to	<b>burn</b>	. But then if we	8, 968/ 29
and straw he shall	<b>burn</b>	up with inextinguishable fire	8, 1019/ 34
of late some been	<b>burned</b>	in Smithfield, as Bayfield	8, 589/ 39
was taken, slain, and	<b>burned</b>	... and many by that	8, 608/ 27
and Sodom and Gomorrah	<b>burned</b>	up with brimstone for	8, 610/ 29
stark, wretched heretic lately	<b>burned</b>	at Maidstone and now	8, 684/ 25
that have now been	<b>burned</b>	here in England by	8, 710/ 2
those that have been	<b>burned</b>	here, choose which he	8, 710/ 11
and would not have	<b>burned</b>	. But as soon as	8, 742/ 18
have at the leastwise	<b>burned</b>	his finger in it	8, 750/ 6
was hot and had	<b>burned</b>	her... and that he	8, 750/ 13
in which he had	<b>burned</b>	his finger. First, ye	8, 752/ 21
in him that hath	<b>burned</b>	his finger. For where	8, 760/ 18
in peril to be	<b>burned</b>	, and his books with	8, 885/ 26
except he would be	<b>burned</b>	, go get him over	8, 885/ 36
those heretics to be	<b>burned</b>	. And albeit that some	8, 955/ 8
remain shall be clean	<b>burned</b>	out by the hot	8, 966/ 37
them not heretics, nor	<b>burneth</b>	them, neither. But Tyndale's	8, 590/ 2
at Maidstone and now	<b>burning</b>	in hell, called Thomas	8, 684/ 25
fire hot by the	<b>burning</b>	of his finger. And	8, 751/ 8
in the battle, and	<b>burning</b>	his finger in the	8, 754/ 7
torch lighted and bright	<b>burning</b>	in his own hand	8, 765/ 35
by night, that John	<b>Burt</b>	brought me (otherwise called	8, 902/ 37
Let the dead men	<b>bury</b>	their dead men, and	8, 780/ 7
that did betoken his	<b>burying</b>	. But God, as I	8, 699/ 21
the dead corpse to	<b>burying</b>	. "Yea," saith Tyndale, "but	8, 780/ 10
sign, as a taverner's	<b>bush</b>	or tapster's ale stake	8, 633/ 28
man is so sore	<b>busied</b>	about his rhetoric that	8, 846/ 11
all this while so	<b>busily</b>	gone about to set	8, 665/ 21
his going, and his	<b>business</b>	of tilling and sowing	8, 628/ 22
with us in spiritual	<b>business</b>	should have of us	8, 637/ 8
Bruges in the King's	<b>business</b>	, to marry there an	8, 816/ 1
were a great, long	<b>business</b>	. For surely it seemeth	8, 909/ 3
be occupied in honorable	<b>business</b>	, and some in dishonest	8, 1021/ 7
themselves of both the	<b>businesses</b>	at once, and of	8, 688/ 15
works, but were very	<b>busy</b>	with them by reason	8, 640/ 33
Dathan, and Korah... a	<b>busy</b>	swarm of rebellious company	8, 793/ 16
in this world and	<b>busy</b>	about the gates of	8, 807/ 11
exclamations, and all his	<b>busy</b>	bulling, and all his	8, 833/ 15
subject, carter or cardinal,	<b>butcher</b>	or bishop, tankard-bearer or	8, 838/ 9

cobbler, "carter or cardinal," "	<b>butcher</b>	or bishop, " "monk or	8, 839/ 14
house steward, caterer, panter,	<b>butler</b>	, or cook. For among	8, 580/ 6
that same master/doctor was	<b>butler</b>	in the same house	8, 947/ 28
change to see a	<b>butler</b>	changed into a doctor	8, 947/ 34
the child's face, and "	<b>buttering</b>	" of the boy's forehead	8, 704/ 31
the spirit of the	<b>buttery</b>	that the goose was	8, 993/ 22
as hell)... except thou	<b>buy</b>	it out of the	8, 692/ 8
purgatory, save thou must	<b>buy</b>	it out of the	8, 692/ 13
he would have men	<b>buy</b>	both Books and chalices	8, 702/ 22
but he would none	<b>buy</b>	... and that he had	8, 814/ 22
in our tribulation nor	<b>buy</b>	out our sins with	8, 968/ 30
likewise building of churches,	<b>buying</b>	of copes, Books, surplice	8, 700/ 21
building of churches, and	<b>buying</b>	of Books, and copes	8, 700/ 30
or garnishing thereof, or	<b>buying</b>	of any ornament therefor	8, 701/ 31
and hath never a	<b>cable</b>	to fasten her to	8, 883/ 4
thou, heretic Pelagian or	<b>Caelestian</b>	?)". And thus ye see	8, 964/ 3
tu, haeretice Pelagiane vel	<b>Caelestiane</b>	?" ("Where art thou, heretic	8, 964/ 2
the Pelagians and the	<b>Caelestians</b>	. And to prove you	8, 963/ 29
the Pelagians and the	<b>Caelestians</b>	, as I said before	8, 963/ 36
the Pelagians and the	<b>Caelestians</b>	, as his own express	8, 964/ 6
Heretic, Pelagius Heretic, and	<b>Caelestius</b>	Heretic; and of every	8, 728/ 7
he will. And then	<b>Caelestius</b>	added unto it that	8, 964/ 18
Christ, the scribes, Pharisees,	<b>Caiaphas</b>	, Annas, and the elders	8, 609/ 22
the scribes and Pharisees,	<b>Caiaphas</b>	, Annas, and the "elders	8, 611/ 32
And likewise also as	<b>Cain</b>	was by God put	8, 671/ 10
church when God expelled	<b>Cain</b>	and his generation, yet	8, 1008/ 3
bean in a Christmas	<b>cake</b>	. For now he calleth	8, 918/ 28
it for nothing but	<b>cakebread</b>	or starch. And when	8, 584/ 2
wine and starch or	<b>cakebread</b>	be very false, devilish	8, 589/ 34
else than wine and	<b>cakebread</b>	set up for a	8, 633/ 27
wine and therewith good	<b>cakebread</b>	, alone... but if it	8, 641/ 15
is but wine and	<b>cakebread</b>	. Tyndale believeth it is	8, 645/ 23
is nothing there but	<b>cakebread</b>	. We think we find	8, 646/ 12
else but wine and "	<b>cakebread</b>	," except it be peradventure	8, 704/ 36
that it is only	<b>cakebread</b>	and wine? And had	8, 761/ 26
Christ's Blessed Body bare	<b>cakebread</b>	or starch, with his	8, 786/ 5
stretch-hemp!) call it but	<b>cakebread</b>	or starch. And, finally	8, 788/ 12
Altar is nothing but	<b>cakebread</b>	or starch?" To all	8, 802/ 31
of Christ, but only	<b>cakebread</b>	and wine, or starch	8, 804/ 32
Joshua, Eleazar, Phinehas, and	<b>Caleb</b>	. But as soon as	8, 609/ 15
forth, and in the	<b>calendar</b>	of the saints have	8, 684/ 22
they call in their	<b>calendar</b>	"Saint Thomas of Kent	8, 684/ 26
more man than a	<b>calf</b>	. Also, if the habitual	8, 823/ 17
plainly declared that I	<b>call</b>	the church of Christ	8, 576/ 26
do not only we	<b>call</b>	him, but Tyndale's own	8, 576/ 32
he might as well	<b>call</b>	a "schism," for both	8, 578/ 9
doth he soon after,	<b>call</b>	the heretics the "church	8, 578/ 11
whole loaf, and then	<b>call</b>	the cantle a "loaf	8, 578/ 13
In which except he	<b>call</b>	"spirits" in mock and	8, 578/ 16
should cope. For I	<b>call</b>	ever the church which	8, 578/ 20

him a quean and	<b>call</b>	her his wife? Then	8, 582/ 20
at all if they	<b>call</b>	it matrimony, but shall	8, 589/ 4
Christ... and that they	<b>call</b>	the whole Catholic Church	8, 600/ 12
them which they now	<b>call</b>	"heretics" and "Lutherans," and	8, 601/ 19
a prophet evermore, to	<b>call</b>	them unto his testament	8, 609/ 19
so many prophets to	<b>call</b>	the people home... what	8, 611/ 1
and himself, that to	<b>call</b>	men from lechery become	8, 611/ 4
abide thereby, and to	<b>call</b>	men from error become	8, 611/ 5
such others as we	<b>call</b>	"heretics" as wrongfully as	8, 611/ 18
to say, they did	<b>call</b>	upon the people, and	8, 611/ 19
his companions whom we	<b>call</b>	"heretics" be any such	8, 611/ 23
those which (though he	<b>call</b>	it "creeping") be by	8, 614/ 9
can know where to	<b>call</b>	another, nor how to	8, 617/ 26
came others that would	<b>call</b>	men home from their	8, 623/ 18
old holy saints, and	<b>call</b>	them "fathers"; but we	8, 624/ 18
and saints whom we	<b>call</b>	the "fathers" be better	8, 624/ 29
content that these men	<b>call</b>	grandfathers, and great-grandfathers too	8, 624/ 32
Christ telleth himself they	<b>call</b>	it but a parable	8, 626/ 7
that when their masters	<b>call</b>	them home, they give	8, 628/ 32
no sacrament else, but	<b>call</b>	incestuous lechery good and	8, 630/ 18
saith (whom some folk	<b>call</b>	Frith), the "foolish fast	8, 631/ 12
of the crows that	<b>call</b>	upon him. And our	8, 636/ 34
us they mock and	<b>call</b>	them "dumb" Martin Luther	8, 638/ 27
likewise as that we	<b>call</b>	"truly," he calleth "falsely	8, 645/ 10
so, look, whom we	<b>call</b>	"heretics," he calleth "the	8, 645/ 11
church," and whom we	<b>call</b>	"the church," he calleth	8, 645/ 12
general articles"; for we	<b>call</b>	general articles those that	8, 646/ 21
then these that we	<b>call</b>	heretics be gone out	8, 649/ 27
sent at last to	<b>call</b>	the world to the	8, 650/ 19
to Mahomet's Koran, and	<b>call</b>	that the true scripture	8, 652/ 3
own sins themselves, and	<b>call</b>	them virtue, and avow	8, 653/ 16
lechery for matrimony, and	<b>call</b>	evil good and good	8, 653/ 18
known Catholic church we	<b>call</b>	the true church, be	8, 656/ 2
scripture he seemeth to	<b>call</b>	the "true" scripture... and	8, 658/ 28
the church which we	<b>call</b>	the very church that	8, 662/ 22
God... but if Tyndale	<b>call</b>	(as indeed he doth	8, 666/ 15
Thomas Hitton, whom they	<b>call</b>	in their calendar "Saint	8, 684/ 26
Moses and Christ to	<b>call</b>	again the Israelites being	8, 693/ 15
years, sent hither to	<b>call</b>	home his church from	8, 694/ 28
in shorter season, to	<b>call</b>	home again the Jews	8, 694/ 30
God hath sent to	<b>call</b>	home his church so	8, 695/ 18
be now sent to	<b>call</b>	the Catholic Church to	8, 695/ 24
John his foregoer, to	<b>call</b>	home the synagogue... then	8, 695/ 26
the right faith, and	<b>call</b>	home the people from	8, 695/ 36
thing, as these men	<b>call</b>	it, "voluntary." Howbeit, I	8, 702/ 12
marvel why they should	<b>call</b>	it all "voluntary"; for	8, 702/ 13
other things that they	<b>call</b>	"voluntary" should be by	8, 702/ 27
works that these folk	<b>call</b>	all "voluntary," the Church	8, 703/ 2
a boy's head and	<b>call</b>	him "good son." The	8, 704/ 28
one that he will	<b>call</b>	a "true" preacher... and	8, 710/ 12

whom he dare not	<b>call</b>	but holy, as these	8, 713/ 14
hundred years... Tyndale would	<b>call</b>	it our Talmud, and	8, 716/ 12
him not, and thou	<b>call</b>	the world pride, wrath	8, 718/ 4
him not, and thou	<b>call</b>	the world pride, wrath	8, 726/ 11
then shall he thus	<b>call</b>	"Scripture" what book him	8, 729/ 28
selfsame book that ye	<b>call</b>	the "Epistle of the	8, 736/ 26
bodily senses, which we	<b>call</b>	the "five wits," as	8, 744/ 7
thereto. Now, if Tyndale	<b>call</b>	this a "feeling faith	8, 748/ 32
himself taught us to	<b>call</b>	God our Father; so	8, 756/ 19
giveth us instruction to	<b>call</b>	God our Father... and	8, 757/ 6
hath taught us to	<b>call</b>	God our Father, and	8, 757/ 20
say the truth, and	<b>call</b>	the sin sin, be	8, 766/ 29
a little flock to	<b>call</b>	the others back again	8, 767/ 28
a little flock to	<b>call</b>	them back again, and	8, 771/ 16
such rascally ribalds as	<b>call</b>	themselves apostles, and prove	8, 771/ 31
that God reserved to	<b>call</b>	the great multitude back	8, 772/ 26
will be likely to	<b>call</b>	his proper scoff but	8, 779/ 16
often and so earnestly	<b>call</b>	and cry upon us	8, 787/ 6
full like a stretch-hemp!)	<b>call</b>	it but cakebread or	8, 788/ 12
man, what can men	<b>call</b>	them by right but	8, 789/ 2
do? What will Tyndale	<b>call</b>	them then? Will he	8, 790/ 1
them then? Will he	<b>call</b>	them by their right	8, 790/ 2
rabble, rather than to	<b>call</b>	the persecution that heretics	8, 790/ 35
we may much better	<b>call</b>	them proud, presumptuous fools	8, 811/ 18
be any more lies,	<b>call</b>	them again betimes, and	8, 815/ 3
troth, I cannot now	<b>call</b>	to mind well where	8, 815/ 21
friars wed whores and	<b>call</b>	them wives. But yet	8, 831/ 20
be none heretics, and	<b>call</b>	them bulls, apes, and	8, 832/ 21
doth Saint Paul there	<b>call</b>	"the church." For himself	8, 835/ 9
of you together, that	<b>call</b>	yourselves the holy church	8, 838/ 24
many sundry sects, which	<b>call</b>	the sacraments but only	8, 842/ 31
the Apostle, though he	<b>call</b>	them washed and sanctified	8, 853/ 5
God, and though he	<b>call</b>	them the church of	8, 853/ 7
say true, and to	<b>call</b>	a spot a spot	8, 865/ 5
Saint Peter afeard to	<b>call</b>	her spots spots, or	8, 866/ 5
be so bold to	<b>call</b>	them so... because themselves	8, 866/ 32
argument doth Friar Barnes	<b>call</b>	this: "Faith cometh by	8, 883/ 6
church that they falsely	<b>call</b>	the "Catholic" church, which	8, 890/ 14
our mother, as ye	<b>call</b>	her yourself... and therefore	8, 892/ 3
other token, that ye	<b>call</b>	the perfect token that	8, 894/ 6
not because God will	<b>call</b>	all, and then of	8, 898/ 28
evil master that would	<b>call</b>	many children to school	8, 898/ 31
error. And since they	<b>call</b>	that time the time	8, 925/ 4
faith and goodness, ye	<b>call</b>	"the church," cannot be	8, 927/ 21
he doth, dispraise and	<b>call</b>	evil the things that	8, 932/ 19
against the cross and	<b>call</b>	it idolatry to creep	8, 953/ 30
Donatists," so these heretics	<b>call</b>	the Catholic, Christian people	8, 962/ 33
saith on you: "They	<b>call</b>	themselves the ministers of	8, 983/ 19
you were wont to	<b>call</b>	him "sweet Bernard." But	8, 984/ 10
all holy ornaments, and	<b>call</b>	them "harlots' decking"... and	8, 984/ 33

translated it thus: "They	<b>call</b>	themselves the ministers of	8, 986/ 36
said only that they	<b>call</b>	themselves so. And in	8, 987/ 4
holy folk, since some	<b>call</b>	them only elects, and	8, 1013/ 1
letted Saint Paul to	<b>call</b>	these particular churches holy	8, 1014/ 29
be in it, to	<b>call</b>	that same company and	8, 1019/ 24
holy name can he	<b>call</b>	it? So that thus	8, 1020/ 14
all those holy saints	<b>call</b>	the "holy, catholic church	8, 1028/ 33
soever the thing were	<b>called</b>	: what authority and what	8, 577/ 15
book... which is therefore	<b>called</b>	the decrees of Gratian	8, 593/ 15
another like book is	<b>called</b>	the decrees of Ivo	8, 593/ 15
maketh as though men	<b>called</b>	the whole Catholic Church	8, 599/ 12
indeed, as they be	<b>called</b>	. Well, I will likewise	8, 601/ 22
wrongfully as if we	<b>called</b>	a ewe a sheep	8, 611/ 19
have all the temporalty	<b>called</b>	"youngers," as he will	8, 612/ 5
have all the clergy	<b>called</b>	"elders" were not even	8, 612/ 6
Old Law, that was	<b>called</b>	the law written, because	8, 615/ 26
him such as were	<b>called</b>	cunning, twain at once	8, 620/ 13
unto him to be	<b>called</b>	his wife, and get	8, 638/ 17
painted sepulchres. And John	<b>called</b>	them the generation of	8, 648/ 12
respect of the remnant,	<b>called</b>	"the church." Now, that	8, 661/ 7
one heretic of old,	<b>called</b>	Berengarius, and another of	8, 661/ 11
and another of new,	<b>called</b>	William Hutchins. Berengarius fell	8, 661/ 12
be all the false	<b>called</b>	the church of the	8, 662/ 16
3:7 Saint John	<b>called</b>	the "generation of vipers	8, 672/ 6
now burning in hell,	<b>called</b>	Thomas Hitton, whom they	8, 684/ 25
allegeth in his book	<b>called</b>	Catena aurea the words	8, 685/ 18
between Moses and Christ	<b>called</b>	the people home from	8, 694/ 10
prophets a hundred times	<b>called</b>	home the Jews. And	8, 695/ 20
that none of these	<b>called</b>	us to Tyndale's faith	8, 696/ 12
some one that ever	<b>called</b>	religious persons to the	8, 696/ 17
holy William Tyndale, otherwise	<b>called</b>	Hutchins, scholar to Friar	8, 705/ 3
a book of traditions,	<b>called</b>	Talmud, to destroy the	8, 707/ 4
days, have esteemed and	<b>called</b>	him the very flower	8, 713/ 24
old holy fathers commonly	<b>called</b>	the mother of all	8, 725/ 4
that cause is it	<b>called</b>	Holy Church not for	8, 735/ 1
toward sin, and thereby	<b>called</b>	sin, for the lack	8, 755/ 2
hate so to be	<b>called</b>	. And hereby ye see	8, 774/ 7
with man's will, and	<b>called</b>	him, by prevention of	8, 782/ 21
they hate to be	<b>called</b>	so. More The effect	8, 792/ 9
false sect God had	<b>called</b>	him. Peradventure this question	8, 803/ 34
seek him. Whereupon I	<b>called</b>	him before me and	8, 816/ 5
therefore despised not, but	<b>called</b>	it "the church of	8, 834/ 21
the known Catholic church	<b>called</b>	"Holy Church," because there	8, 836/ 29
foot of the pillar (	<b>called</b>	in Latin basis, which	8, 847/ 9
that Saint Paul himself	<b>called</b>	the congregations to which	8, 852/ 28
church and congregation be	<b>called</b>	good and holy, because	8, 854/ 32
though that all be	<b>called</b>	... yet only those that	8, 897/ 25
chosen though many be	<b>called</b>	... and not because God	8, 898/ 27
Burt brought me (otherwise	<b>called</b>	Adrian); especially because I	8, 902/ 37
Holy Church is not	<b>called</b>	holy because every piece	8, 906/ 32

beside... nor is not	<b>called</b>	fair because every part	8, 906/ 35
be of some folk	<b>called</b>	foul, for those persons	8, 907/ 21
use, it might be	<b>called</b>	foul and not fair	8, 907/ 33
man of India is	<b>called</b>	black, for all his	8, 907/ 34
in living, it is	<b>called</b>	holy for that it	8, 907/ 37
heretics held which were	<b>called</b>	the Donatists, which said	8, 909/ 13
part; and are all	<b>called</b>	the "faithful" people of	8, 912/ 16
And therefore are they	<b>called</b>	all by that name	8, 912/ 19
rehearsed you, that he	<b>called</b>	himself such a perfect	8, 913/ 27
one general council orderly	<b>called</b>	together impugned and reproved	8, 923/ 25
then also another friar,	<b>called</b>	Robert Barnes, that misliked	8, 925/ 18
the work which is	<b>called</b>	Opus imperfectum, the "Imperfect	8, 933/ 3
and the Catholics they	<b>called</b>	heretics. And when that	8, 933/ 28
the whole people be	<b>called</b>	again together... but out	8, 937/ 25
some convenient number conveniently	<b>called</b>	together. And that such	8, 937/ 26
council of Christendom lawfully	<b>called</b>	and assembled together, that	8, 941/ 4
kept at Jerusalem, they	<b>called</b>	not all the whole	8, 941/ 11
universal church which is	<b>called</b>	the communion and the	8, 943/ 20
the second time being	<b>called</b>	thereto... would fain follow	8, 949/ 14
yet will you be	<b>called</b>	Christ's children! I lay	8, 954/ 16
same faith, which is	<b>called</b>	the Catholic faith because	8, 962/ 11
as those heretics were	<b>called</b>	"Donatists," so these heretics	8, 962/ 33
that. For Saint Augustine	<b>called</b>	the successor of Saint	8, 962/ 35
other sects of heretics,	<b>called</b>	the Pelagians and the	8, 963/ 29
be divers, are not	<b>called</b>	catholic or universal churches	8, 976/ 3
universal church which is	<b>called</b>	the communion and fellowship	8, 978/ 33
many miracles, while he	<b>called</b>	back the hearts of	8, 990/ 30
in the same country,	<b>called</b>	Sarlat, where, after his	8, 990/ 33
is in the Apocalypse	<b>called</b>	the book "clasped with	8, 997/ 38
every one company is	<b>called</b>	a church. But the	8, 1001/ 9
church, which is therefore	<b>called</b>	the Catholic church (that	8, 1001/ 10
his succession, and after	<b>called</b>	that known church in	8, 1008/ 10
that known church he	<b>called</b>	and brought thence into	8, 1008/ 12
church, that was then	<b>called</b>	the synagogue of Moses	8, 1008/ 29
my sheep." Lo, Christ	<b>called</b>	the flock upon which	8, 1012/ 19
universal church to be	<b>called</b>	holy than the unholy	8, 1014/ 26
the mouth of Moses	<b>called</b>	holy, saying, "Thou art	8, 1019/ 26
the catholic church is	<b>called</b>	Catholic because all the	8, 1025/ 27
the whole catholic church,	<b>called</b>	Catholic. And therefore Friar	8, 1026/ 14
signifieth universal, is yet	<b>called</b>	Catholic, ye perceive by	8, 1026/ 20
holy" and "faithful" and "	<b>callers</b>	upon the name of	8, 1014/ 14
those people which Tyndale	<b>calleth</b>	the pope's sect (by	8, 578/ 4
the "church"... and therein	<b>calleth</b>	he both twain as	8, 578/ 11
and for the laws	<b>calleth</b>	the makers tyrants... so	8, 587/ 16
All holy consecrations Tyndale	<b>calleth</b>	foolish ceremonies... forgetting that	8, 595/ 6
that the clergy so	<b>calleth</b>	the right church of	8, 600/ 11
which later days himself	<b>calleth</b>	yet eight hundred years	8, 602/ 5
that Tyndale in scorn	<b>calleth</b>	a "high" reason... was	8, 602/ 12
answer here, which he	<b>calleth</b>	his "solution," nor afterward	8, 603/ 20
nor "elders," as he	<b>calleth</b>	them no, nor "youngers	8, 612/ 4

the ceremonies that he	<b>calleth</b>	now "dumb" spoke ever	8, 632/ 8
things which the Church	<b>calleth</b>	good works were anything	8, 633/ 31
glorious apostle Saint Paul	<b>calleth</b>	it a great sacrament	8, 639/ 23
we call "truly," he	<b>calleth</b>	"falsely"... so, look, whom	8, 645/ 11
we call "heretics," he	<b>calleth</b>	"the church," and whom	8, 645/ 11
call "the church," he	<b>calleth</b>	"heretics." "After the plain	8, 645/ 12
that the one part	<b>calleth</b>	plain, the other calleth	8, 645/ 14
calleth plain, the other	<b>calleth</b>	crooked; and those that	8, 645/ 14
those that the one	<b>calleth</b>	dark, the other calleth	8, 645/ 15
calleth dark, the other	<b>calleth</b>	open and plain. And	8, 645/ 15
cannot tell which he	<b>calleth</b>	general articles. For the	8, 646/ 25
For the general church	<b>calleth</b>	those "part of the	8, 646/ 26
those places that he	<b>calleth</b>	plain himself... and by	8, 647/ 18
those articles that he	<b>calleth</b>	general himself; and that	8, 647/ 19
himself; and that he	<b>calleth</b>	"found in Scripture" all	8, 647/ 19
thou seest how Christ	<b>calleth</b>	them hypocrites, dissemblers, blind	8, 648/ 11
Catholic Church, which he	<b>calleth</b>	the pope's disciples, as	8, 649/ 7
in close, which he	<b>calleth</b>	here the true scripture	8, 652/ 4
now, and which he	<b>calleth</b>	the "true" scripture we	8, 652/ 19
at, and that he	<b>calleth</b>	the heretics. For of	8, 656/ 9
be, as he also	<b>calleth</b>	it, a "false, feigned	8, 662/ 24
that each of them	<b>calleth</b>	other false shrews, and	8, 662/ 35
of ours which Tyndale	<b>calleth</b>	false and feigned... whereas	8, 663/ 15
Catholic) church which he	<b>calleth</b>	"the heretics" be the	8, 666/ 4
of heretics" (which he	<b>calleth</b>	the common known Catholic	8, 666/ 9
of heretics which he	<b>calleth</b>	us, of the Catholic	8, 667/ 6
of which every one	<b>calleth</b>	itself the right church	8, 670/ 13
Almaine... which sects Tyndale	<b>calleth</b>	the very, true church	8, 672/ 27
he is, while he	<b>calleth</b>	the Epistle of Saint	8, 678/ 12
boy's head when he	<b>calleth</b>	him "good son." In	8, 688/ 35
But holy Saint Chrysostom	<b>calleth</b>	upon folk to build	8, 702/ 17
Tyndale in which he	<b>calleth</b>	the saints that are	8, 702/ 31
Saint John the Baptist	<b>calleth</b>	"Pharisees" be all those	8, 703/ 15
you plainly that Tyndale	<b>calleth</b>	them all "Pharisees" therefore	8, 703/ 25
of Extreme Unction he	<b>calleth</b>	but "greasing" the sick	8, 704/ 29
Sacrament of Confirmation he	<b>calleth</b>	but "smearing" of the	8, 704/ 30
this worthy wild goose	<b>calleth</b>	"draff," do consent and	8, 713/ 12
other thousand whom he	<b>calleth</b>	draff, draw by one	8, 713/ 15
soul abominably blaspheme, and	<b>calleth</b>	them liars and falsifiers	8, 713/ 32
against him. And yet	<b>calleth</b>	he the new, the	8, 714/ 23
for which the Church	<b>calleth</b>	him heretic. Let us	8, 715/ 33
hypocrites" and "wolves" he	<b>calleth</b>	the Catholics... and the	8, 727/ 10
and lambs, those he	<b>calleth</b>	the heretics; in this	8, 727/ 11
shriff, which he now	<b>calleth</b>	the devil's invention... and	8, 733/ 9
absolution, which he now	<b>calleth</b>	whistling... and shall gladly	8, 733/ 11
penance, that he now	<b>calleth</b>	sin... and shall believe	8, 733/ 12
the beginning thereof he	<b>calleth</b>	the "historical faith" a	8, 746/ 15
and now, lo, he	<b>calleth</b>	him accursed for putting	8, 763/ 19
by God's help, that	<b>calleth</b>	upon every man, enter	8, 781/ 27
faith alone, which he	<b>calleth</b>	the devil's faith and	8, 785/ 16

him. And whereas Tyndale	<b>calleth</b>	faith alone, the faith	8, 787/ 25
appeareth yet; whereas Tyndale	<b>calleth</b>	blessing and crossing but	8, 788/ 5
as faithless as he	<b>calleth</b>	it, than against the	8, 796/ 1
reproveth in me, and	<b>calleth</b>	it "faithless," because men	8, 796/ 5
faith of Christ, and	<b>calleth</b>	it a "beetle-blind" reason	8, 798/ 33
faithless as false Tyndale	<b>calleth</b>	it. But now concludeth	8, 799/ 31
things are that he	<b>calleth</b>	the falsehood that he	8, 806/ 15
and each of them	<b>calleth</b>	other false, fumbling heretics	8, 817/ 19
and this faith he	<b>calleth</b>	faint and feeble, unable	8, 818/ 5
which only faith Tyndale	<b>calleth</b>	the right faith than	8, 819/ 10
other sins, as Luther	<b>calleth</b>	them, or his horrible	8, 821/ 23
horrible deeds, as Tyndale	<b>calleth</b>	them, which he is	8, 821/ 24
shall see what he	<b>calleth</b>	"the church"... and after	8, 833/ 19
writing to the Corinthians,	<b>calleth</b>	the church in which	8, 834/ 13
Saint Paul, I say,	<b>calleth</b>	"the church of God	8, 834/ 15
that Saint Paul himself	<b>calleth</b>	"the church of God	8, 835/ 32
saith that "Saint Paul	<b>calleth</b>	her the pillar and	8, 846/ 25
as Barnes himself rehearseth,	<b>calleth</b>	"the pillar and ground	8, 847/ 30
churches of Christ, and	<b>calleth</b>	them sanctified in spirit	8, 852/ 29
of God, as he	<b>calleth</b>	them in the beginning	8, 853/ 7
God, as the Scripture	<b>calleth</b>	the priest "sanctified unto	8, 853/ 17
the congregation which he	<b>calleth</b>	"the church" ever hath	8, 864/ 17
the church." Howbeit, he	<b>calleth</b>	them always-repentants... and yet	8, 869/ 10
and each of them	<b>calleth</b>	herself our mother, and	8, 892/ 26
very mother, as yourself	<b>calleth</b>	her. And therefore we	8, 894/ 17
Father Barnes, when God	<b>calleth</b>	upon us all, and	8, 897/ 36
means or other he	<b>calleth</b>	all, but he chooseth	8, 898/ 22
and as the law	<b>calleth</b>	it there, the mother	8, 917/ 20
cake. For now he	<b>calleth</b>	his lords about him	8, 918/ 29
and praying (which Barnes	<b>calleth</b>	pattering, and mumbling of	8, 932/ 8
bringeth forth (whom he	<b>calleth</b>	Saint Chrysostom) saith no	8, 934/ 23
catholic" church the Creed	<b>calleth</b>	the church that is	8, 976/ 1
holy ornaments. For he	<b>calleth</b>	you the servants of	8, 984/ 2
see that Saint Bernard	<b>calleth</b>	the very church of	8, 987/ 21
the church which he	<b>calleth</b>	also there "the body	8, 987/ 23
of Christ which he	<b>calleth</b>	there "the body of	8, 988/ 10
saith that Saint Bernard	<b>calleth</b>	all the holy ornaments	8, 988/ 14
to known churches and	<b>calleth</b>	them "holy" and "faithful	8, 1014/ 13
speaketh of that mingling...	<b>calleth</b>	it either his flour	8, 1019/ 29
Saint John the Baptist	<b>calleth</b>	it in the third	8, 1019/ 30
readers, that Saint John	<b>calleth</b>	the church that is	8, 1019/ 36
these parables our Savior	<b>calleth</b>	his church mingled of	8, 1020/ 12
so holy that he	<b>calleth</b>	it "the kingdom of	8, 1020/ 27
but that he there	<b>calleth</b>	"the church" the whole	8, 1022/ 29
useth his terms, in	<b>calling</b>	all the body a	8, 578/ 8
his erroneous books about,	<b>calling</b>	every Christian woman a	8, 594/ 34
church of God by	<b>calling</b>	men from the synagogue	8, 693/ 5
went with them in	<b>calling</b>	him home again to	8, 709/ 1
a camel danceth, in	<b>calling</b>	it my faith, and	8, 779/ 15
the other sacraments, his	<b>calling</b>	of Christ's Blessed Body	8, 786/ 4

thus... then the man,	<b>calling</b>	to mind Tyndale's former	8, 798/ 22
beguile us with... but,	<b>calling</b>	them both good and	8, 855/ 23
come together at his	<b>calling</b>	, and my neighbor and	8, 897/ 37
I have at his	<b>calling</b>	followed him so far	8, 898/ 4
in his words before-rehearsed,	<b>calling</b>	all "faithful" folk all	8, 914/ 10
and reprove bells for	<b>calling</b>	folk to God's Service	8, 932/ 22
and yet, through God's	<b>calling</b>	on them, turn again	8, 957/ 21
him daily and nightly,	<b>calling</b>	upon him for his	8, 990/ 15
on the Mount of	<b>Calvary</b>	. But let that pass	8, 726/ 7
chapter before, wherein he	<b>came</b>	forth, pardie, with his	8, 600/ 27
heretics, and the heretics	<b>came</b>	ever out of the	8, 601/ 18
Lutherans," and the Lutherans	<b>came</b>	out of them, etc	8, 601/ 20
Christ and his apostles	<b>came</b>	out of them and	8, 601/ 25
I suppose, ere Christ	<b>came</b>	... for they never bode	8, 609/ 21
know another if they	<b>came</b>	together by hap. And	8, 617/ 27
agreed in circumcision, and	<b>came</b>	of old all of	8, 619/ 18
did, and that there	<b>came</b>	others that would call	8, 623/ 17
and that such ceremonies	<b>came</b>	from the apostles themselves	8, 632/ 6
when every man that	<b>came</b>	into Christendom did give	8, 635/ 3
Saint John the Baptist	<b>came</b>	, he was prophesied of	8, 650/ 23
Saint John the foregoer,	<b>came</b>	to begin again the	8, 693/ 4
heretics, like as they	<b>came</b>	out of this whole	8, 707/ 26
since these devilish heresies	<b>came</b>	up. And this dare	8, 732/ 32
them feel. Whereupon they	<b>came</b>	unto the woman and	8, 743/ 6
I said before, he	<b>came</b>	to the faith by	8, 748/ 9
fruitful that forthwith they	<b>came</b>	joyfully unto him and	8, 759/ 12
them feel. Whereupon they	<b>came</b>	unto the woman and	8, 759/ 22
end. What a multitude	<b>came</b>	out of Egypt under	8, 773/ 31
the Latin tongue? How	<b>came</b>	we, then, by the	8, 774/ 32
Tyndale What a multitude	<b>came</b>	out of Egypt under	8, 791/ 35
the wilderness, and never	<b>came</b>	into the land that	8, 792/ 4
the wilderness, and never	<b>came</b>	to the Land of	8, 792/ 15
many a thousand that	<b>came</b>	in conclusion to the	8, 794/ 26
the selfsame persons that	<b>came</b>	out of Egypt with	8, 794/ 28
the believers that afterward	<b>came</b>	thither. And therefore Tyndale's	8, 794/ 30
that as many as	<b>came</b>	to the Land of	8, 795/ 1
the desert, and never	<b>came</b>	in the Land of	8, 795/ 36
second, that though he	<b>came</b>	first unto them by	8, 803/ 18
means by which he	<b>came</b>	thereto, which means he	8, 803/ 24
to wit, how he	<b>came</b>	first by this faith	8, 804/ 35
by whose preaching he	<b>came</b>	to it. To this	8, 805/ 6
the Latin tongue? How	<b>came</b>	we, then, by the	8, 805/ 32
of late appeared and	<b>came</b>	to controlment the selfsame	8, 813/ 10
the day before he	<b>came</b>	at me, got him	8, 813/ 30
and sure there... then	<b>came</b>	he boldly to me	8, 813/ 34
for yet ere he	<b>came</b>	at me, Necton, fearing	8, 813/ 35
he was when he	<b>came</b>	home and found her	8, 815/ 34
but that as he	<b>came</b>	first to the knowledge	8, 827/ 30
of the Scripture... so	<b>came</b>	he first to the	8, 827/ 32
reading whereof he first	<b>came</b>	to the believing of	8, 828/ 3

by which he first	<b>came</b>	into the believing of	8, 828/ 5
Friar Barnes when he	<b>came</b>	last into the land	8, 845/ 30
every congregation where he	<b>came</b>	, and every man taught	8, 846/ 18
known Catholic church that	<b>came</b>	duly to Christendom. For	8, 848/ 20
error... but, as Christ	<b>came</b>	himself to begin it	8, 855/ 35
the children of Israel	<b>came</b>	in conclusion to the	8, 865/ 20
therefore followed that all	<b>came</b>	thither, but many died	8, 865/ 22
gargoyle face that ye	<b>came</b>	disguised with at your	8, 866/ 14
as soon as he	<b>came</b>	out at door... and	8, 877/ 14
monstrous apparel that he	<b>came</b>	in with, and shaved	8, 885/ 29
preacher every man that	<b>came</b>	first to hand, might	8, 888/ 25
the motion, when it	<b>came</b>	of the suggestion of	8, 888/ 27
rought ne'er though there	<b>came</b>	never none of them	8, 903/ 13
of which ye all	<b>came</b>	and then that each	8, 904/ 20
turned to God and	<b>came</b>	to the Church had	8, 906/ 20
would determine if they	<b>came</b>	to one assembly together	8, 941/ 29
without spot. He that	<b>came</b>	without spot and wrinkle	8, 961/ 5
Apostolic. And when he	<b>came</b>	thither, he was received	8, 990/ 9
multitude of them that	<b>came</b>	to him daily and	8, 990/ 14
of the true doctrine,	<b>came</b>	himself down, the Second	8, 1009/ 7
as properly as a	<b>camel</b>	danceth, in calling it	8, 779/ 14
were in when thou	<b>camest</b>	thither. For as the	8, 668/ 17
he ask how thou	<b>camest</b>	first by it... tell	8, 774/ 16
he ask how thou	<b>camest</b>	first by it... tell	8, 803/ 1
shall light him a	<b>candle</b>	and let you see	8, 686/ 20
is in Books, bells,	<b>candles</b>	, chalices, oil, cream, water	8, 930/ 22
Catholic church bells, Books,	<b>candles</b>	, vestments, chalices, holy chrism	8, 932/ 6
God's Service... nor vestments,	<b>candles</b>	, Books, and chalices, without	8, 932/ 23
next before) Books, bells,	<b>candles</b>	, chalices, oil, chrism, and	8, 988/ 21
body by the incurable	<b>canker</b>	of these false, festered	8, 979/ 20
our Savior (the sore,	<b>cankered</b>	members that will not	8, 855/ 12
as a very false,	<b>cankered</b>	knave, that would break	8, 1026/ 8
or bishop, tankard-bearer or	<b>cannel-raker</b>	, free or bound, friar	8, 838/ 10
powers... but, by the	<b>canon</b>	laws of the Church	8, 594/ 17
have said without the	<b>Canon</b>	, without the Secrets, without	8, 594/ 25
he holdeth against the	<b>Canon</b>	of the Mass. And	8, 626/ 27
Babylonica, speaking of the	<b>Canon</b>	of the Mass, wherein	8, 659/ 9
is that priests, friars,	<b>canons</b>	, monks, and nuns may	8, 586/ 18
art unlearned? Thou that	<b>canst</b>	scantly read it, or	8, 668/ 9
it, or thou that	<b>canst</b>	not read it at	8, 668/ 9
or the Archbishop of	<b>Canterbury</b>	the whole church of	8, 911/ 1
you Saint Thomas of	<b>Canterbury's</b>	holy shoe, with all	8, 861/ 11
she speaketh in the	<b>Canticles</b>	: "I am black, but	8, 907/ 30
would cut off a	<b>cantle</b>	or a gobbet from	8, 578/ 12
and then call the	<b>cantle</b>	a "loaf" and the	8, 578/ 13
and the loaf a "	<b>cantle</b>	." But whereas before, in	8, 578/ 13
which untruly, passeth my	<b>capacity</b>	to perceive. But then	8, 903/ 32
saith, "Woe be thou,	<b>Capernaum</b>	! For if in Tyre	8, 747/ 11
And Zwingli, their chief	<b>captain</b>	, unto whom Tyndale swerved	8, 608/ 24
in that their head	<b>captain</b>	, Luther, proudly rejecteth and	8, 659/ 6

and destroy the strong	<b>captain</b>	of all these heretics	8, 794/ 14
had delivered them into	<b>captivity</b>	for to chastise their	8, 609/ 18
God, but even in	<b>captivity</b>	to make merchandise of	8, 609/ 25
the Scripture was in	<b>captivity</b>	under hypocrites. Did John	8, 717/ 32
for all that, his	<b>carcass</b>	and his bones in	8, 795/ 31
unbelief and left their	<b>carcasses</b>	in the wilderness, and	8, 774/ 2
unbelief and left their	<b>carcasses</b>	in the wilderness, and	8, 792/ 4
hundred thousand left their	<b>carcasses</b>	in the wilderness, and	8, 792/ 15
that there left their	<b>carcasses</b>	, in wilderness, for divers	8, 793/ 21
all that left their	<b>carcasses</b>	in desert had there	8, 793/ 24
them that "left their	<b>carcasses</b>	in the wilderness" shall	8, 794/ 31
those which "left their	<b>carcasses</b>	in the wilderness" perished	8, 795/ 23
of salvation, left their	<b>carcasses</b>	in the desert, and	8, 795/ 35
that there left their	<b>carcasses</b>	nothing maketh more against	8, 795/ 37
or subject, carter or	<b>cardinal</b>	, butcher or bishop, tankard-bearer	8, 838/ 9
bounden to pope nor	<b>cardinal</b>	, archbishop nor bishop, abbot	8, 838/ 21
or cobbler, "carter or	<b>cardinal</b>	, "butcher or bishop," "monk	8, 839/ 14
that neither pope nor	<b>cardinal</b>	be no more of	8, 909/ 29
the pope, and the	<b>cardinals</b>	, and the whole clergy	8, 824/ 21
that the pope, and	<b>cardinals</b>	, and the clergy, and	8, 825/ 1
pope nor yet his	<b>cardinals</b>	be more this church	8, 857/ 29
thought to have added "	<b>cardinals</b>	and legates, abbots and	8, 983/ 31
rather wax wroth than	<b>care</b>	... especially since he may	8, 592/ 14
the significations for any	<b>care</b>	that he careth for	8, 633/ 18
of the Altar? What	<b>care</b>	they how they gloss	8, 640/ 17
the Apostle, when they	<b>care</b>	not how shameless they	8, 640/ 18
may get heaven, we	<b>care</b>	for none other land	8, 795/ 17
look thereafter nor never	<b>care</b>	therefor, but let it	8, 797/ 26
that folk should not	<b>care</b>	for holy days nor	8, 826/ 26
what need they to	<b>care</b>	whether any of the	8, 901/ 33
this for that I	<b>care</b>	much for his change	8, 916/ 27
church that is... they	<b>care</b>	not greatly for the	8, 984/ 30
thereof, and will not	<b>care</b>	for Saint Paul: then	8, 1012/ 15
and wrote that he	<b>cared</b>	not for ten Augustines	8, 624/ 2
that God so much	<b>cared</b>	for the priest's living	8, 637/ 3
with the other, God	<b>cared</b>	not for the ox	8, 637/ 5
so boldly and so	<b>careless</b>	... that he seemeth to	8, 952/ 17
any care that he	<b>careth</b>	for the significations... but	8, 633/ 18
understanding therein... he saith, "	<b>Careth</b>	God aught for the	8, 636/ 29
And yet indeed God	<b>careth</b>	and provideth for the	8, 636/ 30
it appeareth that God	<b>careth</b>	for the feeding of	8, 637/ 1
living above that he	<b>careth</b>	for the ox's living	8, 637/ 4
the congregation in osculo	<b>caritatis</b>	, she would break her	8, 884/ 15
reap none of our	<b>carnal</b>	corn... nor not only	8, 630/ 25
as much as the	<b>carnal</b>	sort of them ever	8, 767/ 20
God. There is a	<b>carnal</b>	Israel and a spiritual	8, 773/ 26
time, persecuted of his	<b>carnal</b>	brethren... as we do	8, 773/ 29
that there is a	<b>carnal</b>	Israel and a spiritual	8, 776/ 34
that "there is a	<b>carnal</b>	Israel and a spiritual	8, 788/ 28
was "persecuted of his	<b>carnal</b>	brethren" what wise conclusion	8, 788/ 31

and reprobates, and very	<b>carnal</b>	flesh flies? And by	8, 789/ 3
was persecuted of his	<b>carnal</b>	brethren, then was he	8, 789/ 13
Esau and but a	<b>carnal</b>	reprobate. And our Savior	8, 789/ 18
plain Ishmaels, Esaus, and	<b>carnal</b>	... and the thieves, heretics	8, 789/ 31
Ishmaels, Esaus, and very	<b>carnal</b>	reprobates. But forthwith after	8, 791/ 30
thing, but invisible from	<b>carnal</b>	eyes, as faith is	8, 845/ 5
world than is a	<b>carnal</b>	... and therefore the spiritual	8, 846/ 6
be, though that the	<b>carnal</b>	eye cannot see her	8, 861/ 1
common preachers of this	<b>carnal</b>	church that they falsely	8, 890/ 14
preachers, with all their	<b>carnal</b>	church that hath now	8, 890/ 18
be, though that the	<b>carnal</b>	eye cannot see her	8, 974/ 15
be perceived by the	<b>carnal</b>	eye, but only believed	8, 974/ 25
sanctorum communionem," some wholly	<b>carnal</b>	fathers. Well, be it	8, 979/ 7
father the bishop of	<b>Carnotensis</b>	, that great, famous man	8, 991/ 5
first, while they be	<b>carried</b>	forth in the "rage	8, 588/ 3
the man is going,	<b>carried</b>	forth in his frailty	8, 819/ 15
suffer himself to be	<b>carried</b>	away with the fellow's	8, 862/ 30
repent not, but be	<b>carried</b>	forth in their sin	8, 869/ 12
water of Noah's flood	<b>carried</b>	the ark up to	8, 976/ 34
stink of the fleshly	<b>carrion</b>	that hath cast its	8, 610/ 33
after find them to	<b>carry</b>	them thence. Now, since	8, 795/ 33
good reason that Tyndale	<b>carry</b>	us not away with	8, 802/ 6
forasmuch as he must	<b>carry</b>	money with him, he	8, 876/ 34
apostles that they should	<b>carry</b>	nothing with them as	8, 919/ 36
how he laboreth to	<b>carry</b>	the reader away from	8, 959/ 7
Greek, king or subject,	<b>carter</b>	or cardinal, butcher or	8, 838/ 9
peddler, king or cobbler, "	<b>carter</b>	or cardinal," "butcher or	8, 839/ 14
paynim"; and "In better	<b>case</b>	shall Sodom and Gomorrah	8, 616/ 26
have done in this	<b>case</b>	? Would he without any	8, 619/ 22
bestowed it so in	<b>case</b>	it had happened that	8, 699/ 24
when and in what	<b>case</b>	the one is more	8, 700/ 13
left us in such	<b>case</b>	that all the relics	8, 754/ 36
of our merit, in	<b>case</b>	that we resist those	8, 755/ 8
stand in more hard	<b>case</b>	than the sinful Sodomites	8, 759/ 17
alter and change the	<b>case</b>	, and make him somewhat	8, 790/ 4
the rather saved in	<b>case</b>	he died, as many	8, 822/ 21
teach" with its accusative	<b>case</b>	set out, as "Richard	8, 846/ 20
all times in such	<b>case</b>	and so taught of	8, 869/ 29
Barnes putteth in this	<b>case</b>	... not every singular member	8, 871/ 4
thing standing in such	<b>case</b>	, our Father in heaven	8, 893/ 4
leave us in such	<b>case</b>	, but that he will	8, 893/ 9
he did put the	<b>case</b>	that God had not	8, 939/ 6
and orderly put the	<b>case</b>	, and suppose, that the	8, 939/ 23
council. And then, in	<b>case</b>	it so were... if	8, 939/ 24
therefore in every such	<b>case</b>	doth Christ there send	8, 944/ 21
himself might in that	<b>case</b>	be the other. And	8, 948/ 33
that in all such	<b>cases</b>	, God doth, unto him	8, 819/ 3
rod in pieces and	<b>cast</b>	it in the fire	8, 609/ 6
fleshly carrion that hath	<b>cast</b>	its contagious corruption so	8, 610/ 33
into that darkness have	<b>cast</b>	a meetly good light	8, 621/ 34

too, that they might	<b>cast</b>	in and cast up	8, 631/ 23
might cast in and	<b>cast</b>	up gorge upon gorge	8, 631/ 23
the seven sacraments and	<b>cast</b>	them clean away? which	8, 634/ 10
or the Church hath	<b>cast</b>	them out; and the	8, 669/ 18
church, gone out or	<b>cast</b>	out of this for	8, 669/ 32
both gone out and	<b>cast</b>	out of this church	8, 670/ 15
understood falsely... must needs	<b>cast</b>	the people into a	8, 677/ 29
suffer shipwreck then they	<b>cast</b>	out this anchor: They	8, 685/ 33
apostasy to reject and	<b>cast</b>	out as no Scripture	8, 688/ 22
as folk do now	<b>cast</b>	damask water and burn	8, 699/ 18
he can... let him	<b>cast</b>	before our eyes what	8, 740/ 14
a man ready to	<b>cast</b>	his gorge to hear	8, 743/ 12
a man ready to	<b>cast</b>	his gorge to hear	8, 760/ 31
their hands because they	<b>cast</b>	them not off. But	8, 763/ 29
saved and the bad	<b>cast</b>	away. And the field	8, 777/ 14
barn, and the weed	<b>cast</b>	into the fire. Yea	8, 777/ 18
weeks before... then he	<b>cast</b>	down the head and	8, 814/ 29
churches are departed and	<b>cast</b>	out; into some of	8, 836/ 8
of the prophet Ezekiel, "	<b>Cast</b>	off from you all	8, 840/ 10
he be fain to	<b>cast</b>	out... with which when	8, 897/ 31
are gone out or	<b>cast</b>	out of the known	8, 924/ 29
never so true. You	<b>cast</b>	every man in prison	8, 930/ 14
Oftentimes he that is	<b>cast</b>	out is within, and	8, 943/ 16
places forbear not to	<b>cast</b>	the very filthy mire	8, 953/ 31
which was exiled and	<b>cast</b>	in prison. Now hangeth	8, 954/ 7
kill the body, but	<b>cast</b>	also the soul into	8, 955/ 31
an incurable rotten member	<b>cast</b>	out in conclusion upon	8, 972/ 1
only those apostates that	<b>cast</b>	off their habits and	8, 988/ 32
of their cloister and	<b>cast</b>	off their habit, for	8, 988/ 36
church unto "a net	<b>cast</b>	into the sea, that	8, 1020/ 6
and rejecteth them and	<b>casteth</b>	them all back again	8, 627/ 12
from the beginning, and	<b>casteth</b>	down the cord of	8, 782/ 15
hear what a goodly	<b>castle</b>	Tyndale buildeth in the	8, 724/ 30
as stark-blind as a	<b>cat</b>	... and so amazeth us	8, 644/ 16
of his order, and	<b>catch</b>	him a quean and	8, 582/ 20
folk be glad to	<b>catch</b>	a patch of an	8, 624/ 6
them as ye can	<b>catch</b>	in your hands, ye	8, 682/ 30
that is, his church	<b>catcheth</b>	and keepeth both good	8, 777/ 10
himself again, and so	<b>catcheth</b>	ever some wrinkles, that	8, 965/ 18
her name had been	<b>Cate</b>	; and that this fond	8, 925/ 13
Friar Frap and Kit	<b>Cate</b>	his make, and those	8, 925/ 27
thus "Friar Luther, one;	<b>Cate</b>	his nun, twain; Tyndale	8, 936/ 25
in his book called	<b>Catena</b>	aurea the words which	8, 685/ 18
his own house steward,	<b>caterer</b>	, panter, butler, or cook	8, 580/ 6
got him to St.	<b>Catherine's</b>	, to Robert Necton, to	8, 813/ 30
with him at St.	<b>Catherine's</b>	, or he with you	8, 815/ 16
with him at St.	<b>Catherine's</b>	? Are ye not now	8, 815/ 24
Prove That the Known	<b>Catholic</b>	Church Is Not the	8, 575/ 4
Church Whether the Known	<b>Catholic</b>	Church Can Be the	8, 575/ 5
company than the known	<b>Catholic</b>	company of all Christian	8, 575/ 8

than this common known	<b>Catholic</b>	church of all Christian	8, 575/ 32
of which common known	<b>Catholic</b>	church, all the good	8, 575/ 34
prove that the known	<b>Catholic</b>	church is not the	8, 576/ 7
proved that the known	<b>Catholic</b>	church is the church	8, 576/ 11
church of Christ the	<b>Catholic</b>	, known church of all	8, 576/ 26
proved this common known	<b>Catholic</b>	congregation of all Christian	8, 577/ 4
whether over all that	<b>Catholic</b>	church the pope must	8, 577/ 7
that profess the common	<b>Catholic</b>	faith) be all the	8, 578/ 6
themselves together for the	<b>Catholic</b>	Church... that there is	8, 578/ 25
Tyndale rebuketh the common	<b>Catholic</b>	church... ye cannot but	8, 583/ 29
so bad of the	<b>Catholic</b>	Church but he will	8, 588/ 33
and all the whole	<b>Catholic</b>	church of Christ, and	8, 589/ 28
every point of Christ's	<b>Catholic</b>	faith that God hath	8, 597/ 32
hundred years taught his	<b>Catholic</b>	church. And then, all	8, 597/ 34
wit, that the known	<b>Catholic</b>	church of all Christian	8, 598/ 6
wit, that the known	<b>Catholic</b>	church is not the	8, 598/ 11
proving that the known	<b>Catholic</b>	church is the true	8, 598/ 24
come out of the	<b>Catholic</b>	Church. The Sixth Book	8, 598/ 26
instead of the whole	<b>Catholic</b>	Church he descended to	8, 599/ 10
men called the whole	<b>Catholic</b>	Church no more but	8, 599/ 13
we speak of the	<b>Catholic</b>	Church... and then here	8, 600/ 10
they call the whole	<b>Catholic</b>	Church not themselves alone	8, 600/ 12
prove that the known	<b>Catholic</b>	church is that same	8, 603/ 1
Mystical Body, the known	<b>Catholic</b>	church; and that since	8, 603/ 5
out of this known	<b>Catholic</b>	church be and always	8, 603/ 11
gone out of the	<b>Catholic</b>	church of Christ, which	8, 607/ 2
their departing from the	<b>Catholic</b>	church to be lawful	8, 608/ 16
perpetual safeguard of his	<b>Catholic</b>	church (which he hath	8, 608/ 32
faithful children of his	<b>Catholic</b>	church, when he hath	8, 609/ 4
those heretics whom the	<b>Catholic</b>	Church hath from the	8, 611/ 14
it unto the known	<b>Catholic</b>	church of Christ though	8, 613/ 29
but into his whole	<b>Catholic</b>	church; nor to be	8, 614/ 37
also with his whole	<b>Catholic</b>	church; nor to lead	8, 614/ 38
every sort of his	<b>Catholic</b>	church, as well the	8, 615/ 35
must be that known	<b>Catholic</b>	church... of which from	8, 617/ 20
purpose sufficiently resemble the	<b>Catholic</b>	church of Christ unto	8, 617/ 30
God had suffered the	<b>Catholic</b>	church of his own	8, 618/ 4
of all the known	<b>Catholic</b>	church to scorn: if	8, 619/ 5
that in the known	<b>Catholic</b>	church of Christ, though	8, 622/ 16
say, come in the	<b>Catholic</b>	church even unto this	8, 622/ 29
up in his known	<b>Catholic</b>	church, I dare well	8, 623/ 4
saints is with the	<b>Catholic</b>	Church, plain against their	8, 624/ 11
councils, and against the	<b>Catholic</b>	Church; and many another	8, 625/ 9
his resembling of the	<b>Catholic</b>	Church unto the synagogue	8, 626/ 29
the clergy of the	<b>Catholic</b>	Church to the scribes	8, 626/ 31
holy doctors of the	<b>Catholic</b>	Church condemning the heresies	8, 627/ 2
which against the one,	<b>Catholic</b>	church which in the	8, 627/ 23
the clergy of the	<b>Catholic</b>	Church what merchandise these	8, 628/ 27
here jesteth against the	<b>Catholic</b>	Church were by Saint	8, 628/ 34
Being done as the	<b>Catholic</b>	Church teacheth us to	8, 633/ 36

clergy" laid against the	<b>Catholic</b>	Church "creeping up" into	8, 638/ 4
trust in works... the	<b>Catholic</b>	Church scantly teacheth so	8, 639/ 7
parts which the whole	<b>Catholic</b>	Church doth receive; and	8, 639/ 14
clergy, and the whole	<b>Catholic</b>	church of Christ... Tyndale	8, 641/ 25
hath, hitherto, likened the	<b>Catholic</b>	church of all Christian	8, 641/ 35
speak against the whole	<b>Catholic</b>	Church, and then turn	8, 644/ 5
the faith of the	<b>Catholic</b>	Church that were well	8, 644/ 11
for Scripture that the	<b>Catholic</b>	Church doth. Now, where	8, 646/ 34
believe the common known	<b>Catholic</b>	church, show else no	8, 647/ 5
out of the known	<b>Catholic</b>	church not only diverse	8, 647/ 11
fellows depart from the	<b>Catholic</b>	Church, which he calleth	8, 649/ 7
therefore go from the	<b>Catholic</b>	Church unto the "true	8, 649/ 10
and do rebuke the	<b>Catholic</b>	Church and the clergy	8, 649/ 11
likewise as the known	<b>Catholic</b>	church is departed (as	8, 649/ 14
they depart from the	<b>Catholic</b>	Church, which he saith	8, 649/ 16
else that the known	<b>Catholic</b>	church is gone first	8, 649/ 26
out of the known	<b>Catholic</b>	church in such wise	8, 649/ 27
his resembling of the	<b>Catholic</b>	Church to the synagogue	8, 649/ 37
prove us that the	<b>Catholic</b>	Church that now is	8, 650/ 8
too. For the known	<b>Catholic</b>	church have still the	8, 650/ 11
to be with the	<b>Catholic</b>	Church... and which, as	8, 652/ 22
like wise rebuke the	<b>Catholic</b>	Church as Saint John	8, 652/ 28
apostles and that the	<b>Catholic</b>	Church that now is	8, 655/ 18
known, do show the	<b>Catholic</b>	Church, that now is	8, 655/ 22
and heresies, this known	<b>Catholic</b>	church of heretics... it	8, 655/ 26
but that the known	<b>Catholic</b>	church, from which Tyndale	8, 655/ 36
heretics, and which known	<b>Catholic</b>	church we call the	8, 656/ 1
and of the whole	<b>Catholic</b>	Church hath from the	8, 656/ 10
he saith that the	<b>Catholic</b>	Church now is fallen	8, 656/ 12
ever wrote in Christ's	<b>Catholic</b>	Church, writeth plainly, thirteen	8, 657/ 28
I say, of the	<b>Catholic</b>	Church and the faith	8, 658/ 7
saith that from the	<b>Catholic</b>	Church, which himself confesseth	8, 658/ 29
age before... that the	<b>Catholic</b>	Church hath now the	8, 660/ 12
heretics, and the known	<b>Catholic</b>	church to be the	8, 660/ 15
be true that the	<b>Catholic</b>	, known church be, as	8, 662/ 23
are departed from the	<b>Catholic</b>	Church be the true	8, 663/ 10
go out of the	<b>Catholic</b>	Church be the true	8, 665/ 6
departed out of this	<b>Catholic</b>	church be companies known	8, 665/ 8
go out of the (	<b>Catholic</b>	) church which he calleth	8, 666/ 3
calleth the common known	<b>Catholic</b>	church) be the true	8, 666/ 10
to wit, the known	<b>Catholic</b>	church... and believeth not	8, 666/ 23
calleth us, of the	<b>Catholic</b>	Church be the very	8, 667/ 6
neither be of the	<b>Catholic</b>	Church nor of any	8, 668/ 30
gone out of the	<b>Catholic</b>	some immediately and part	8, 669/ 4
wit, in the known	<b>Catholic</b>	church the truth doth	8, 669/ 7
at length, when the	<b>Catholic</b>	Church shall abide and	8, 669/ 22
of this known, continued	<b>Catholic</b>	church there is in	8, 669/ 31
by which the known	<b>Catholic</b>	church is proved to	8, 669/ 38
gone out of the	<b>Catholic</b>	Church, and it continueth	8, 670/ 28
but that only this	<b>Catholic</b>	church is the very	8, 670/ 30

gone out of the	<b>Catholic</b>	Church in like manner	8, 671/ 2
put out of this	<b>Catholic</b>	church of Christ as	8, 671/ 7
gone out of the	<b>Catholic</b>	Church in like manner	8, 671/ 25
depart also from the	<b>Catholic</b>	Church in such wise	8, 671/ 36
their mother the Holy	<b>Catholic</b>	Church. And therefore will	8, 672/ 14
be better than the	<b>Catholic</b>	church of Christ... but	8, 672/ 36
proved that this known	<b>Catholic</b>	church, which Tyndale would	8, 673/ 10
they return to the	<b>Catholic</b>	Church again, will else	8, 673/ 17
reason proving the known	<b>Catholic</b>	church to be the	8, 675/ 4
but by the known	<b>Catholic</b>	church. The Defense of	8, 675/ 9
denying the common known	<b>Catholic</b>	church to be the	8, 676/ 17
the authority of the	<b>Catholic</b>	Church compelled him thereunto	8, 676/ 21
agree that the whole	<b>Catholic</b>	Church gathered together in	8, 676/ 24
the faith of the	<b>Catholic</b>	Church, in diverse places	8, 676/ 35
in proving the known	<b>Catholic</b>	church to be the	8, 678/ 17
spoke of the known	<b>Catholic</b>	church, and not of	8, 678/ 22
agree that the known	<b>Catholic</b>	church is the very	8, 678/ 25
come out of the	<b>Catholic</b>	Church, so have of	8, 678/ 28
so have of the	<b>Catholic</b>	Church received the Scripture	8, 678/ 29
eight hundred years" the	<b>Catholic</b>	Church hath built so	8, 679/ 11
years, if the whole	<b>Catholic</b>	Church have been in	8, 679/ 13
is to wit, the	<b>Catholic</b>	Church of this eight	8, 679/ 27
selfsame building that the	<b>Catholic</b>	Church repaireth and keepeth	8, 680/ 2
very church, and the	<b>Catholic</b>	Church were a church	8, 680/ 16
and only the known	<b>Catholic</b>	church the very, true	8, 680/ 33
his church this known	<b>Catholic</b>	church, gathered of Jews	8, 682/ 7
ever shall teach, his	<b>Catholic</b>	church to know as	8, 682/ 15
the intent that his	<b>Catholic</b>	church may be, to	8, 682/ 21
Christ, and for the	<b>Catholic</b>	faith taught by himself	8, 682/ 32
Holy Spirit unto his	<b>Catholic</b>	church." Thus, lo, with	8, 682/ 33
church but the known	<b>Catholic</b>	church, unto which God	8, 683/ 16
heretics to prove the	<b>Catholic</b>	Church the very church	8, 683/ 22
departing out of the	<b>Catholic</b>	Church have used ever	8, 683/ 34
Holy Scripture that the	<b>Catholic</b>	Church refuseth. He cannot	8, 684/ 5
what one word, the	<b>Catholic</b>	Church hath gone about	8, 684/ 8
his railing against the	<b>Catholic</b>	Church to name once	8, 685/ 26
of Scripture which the	<b>Catholic</b>	Church, or the doctors	8, 686/ 10
Tyndale say that the	<b>Catholic</b>	Church juggle from their	8, 687/ 16
the "juggling" of the	<b>Catholic</b>	Church, that would juggle	8, 689/ 17
salvation or damnation, the	<b>Catholic</b>	Church to say but	8, 689/ 35
he will have the	<b>Catholic</b>	Church to be, to	8, 690/ 1
conclude that the whole	<b>Catholic</b>	Church of fifteen hundred	8, 690/ 3
ought to believe the	<b>Catholic</b>	Church, that by the	8, 690/ 6
well that for the	<b>Catholic</b>	Church both the reasons	8, 690/ 27
agree thereto. And the	<b>Catholic</b>	Church hath also for	8, 690/ 31
God, that in this	<b>Catholic</b>	church, from the beginning	8, 690/ 33
clergy and to the	<b>Catholic</b>	Church... and himself, and	8, 692/ 37
going out of the	<b>Catholic</b>	Church... in like manner	8, 693/ 3
since Christ's days the	<b>Catholic</b>	Church hath once so	8, 693/ 17
wit, the known, continued	<b>Catholic</b>	church; to the only	8, 694/ 2

sent to call the	<b>Catholic</b>	Church to the right	8, 695/ 24
doth go from the	<b>Catholic</b>	Church and rebuke the	8, 696/ 24
the doctrine of the	<b>Catholic</b>	Church in like manner	8, 697/ 3
his demeanor against the	<b>Catholic</b>	Church unto Saint John	8, 697/ 15
the doctrine of the	<b>Catholic</b>	Church. Howbeit, Tyndale, to	8, 697/ 23
such. And therefore the	<b>Catholic</b>	Church teacheth that both	8, 698/ 29
the doctors of the	<b>Catholic</b>	Church, for believing that	8, 703/ 11
for themselves against the	<b>Catholic</b>	Church. And yet more	8, 706/ 3
reason being by the	<b>Catholic</b>	Church made against Tyndale	8, 706/ 10
must needs prove the	<b>Catholic</b>	Church to be the	8, 706/ 12
perceive that this known	<b>Catholic</b>	church is the very	8, 707/ 18
up to this whole	<b>Catholic</b>	church... unto which without	8, 707/ 30
they know, by the	<b>Catholic</b>	Church they know. For	8, 708/ 2
answer thereto that "the	<b>Catholic</b>	Church is not to	8, 708/ 14
the doctors of the	<b>Catholic</b>	Church, and saith that	8, 709/ 10
the doctors of the	<b>Catholic</b>	Church. But every man	8, 709/ 21
died out of the	<b>Catholic</b>	Church. Now confesseth Tyndale	8, 711/ 33
talk of for the	<b>Catholic</b>	Church... Tyndale doth himself	8, 712/ 30
perfectly prove this known	<b>Catholic</b>	church to be the	8, 712/ 33
faith of the whole	<b>Catholic</b>	Church grown (as it	8, 714/ 35
common belief of the	<b>Catholic</b>	Church secretly grown to	8, 715/ 12
the consent of the	<b>Catholic</b>	Church defining that point	8, 715/ 13
the determination of the	<b>Catholic</b>	Church, and bade every	8, 715/ 20
the authority of the	<b>Catholic</b>	Church above any one	8, 715/ 24
opinions against the known	<b>Catholic</b>	church, need not to	8, 718/ 26
and acknowledge the known	<b>Catholic</b>	church for the very	8, 718/ 27
that saving for this	<b>Catholic</b>	church, they should not	8, 718/ 29
Gospel save for this	<b>Catholic</b>	church. "This reason," saith	8, 718/ 32
not know by the	<b>Catholic</b>	Church which is the	8, 718/ 35
with likening the whole	<b>Catholic</b>	church of Christ that	8, 719/ 21
of Moses and the	<b>Catholic</b>	church of Christ between	8, 719/ 33
Luther saith that this	<b>Catholic</b>	, known church hath that	8, 720/ 23
that gift but the	<b>Catholic</b>	Church... since every man	8, 720/ 25
Gospel, save for the	<b>Catholic</b>	Church. And as that	8, 720/ 28
himself: that by the	<b>Catholic</b>	Church he knoweth the	8, 720/ 30
saith he, "of the	<b>Catholic</b>	Church to know which	8, 720/ 37
any teaching of the	<b>Catholic</b>	Church: therefore if Tyndale	8, 722/ 27
far above all the	<b>Catholic</b>	Church as an eagle	8, 723/ 18
Gospel but by the	<b>Catholic</b>	Church. Howbeit, it is	8, 723/ 27
showed it by the	<b>Catholic</b>	Church but if Tyndale	8, 724/ 2
his mother this known	<b>Catholic</b>	church... of whom, when	8, 724/ 11
church. And the known	<b>Catholic</b>	church, which is the	8, 725/ 3
special gospel. For the	<b>Catholic</b>	Church in all the	8, 726/ 2
the clergy of the	<b>Catholic</b>	Church, so if it	8, 726/ 17
holy words against the	<b>Catholic</b>	church of Christ... which	8, 727/ 7
the flock of the	<b>Catholic</b>	Church hath been always	8, 727/ 17
seed in the known	<b>Catholic</b>	church... which known Catholic	8, 727/ 25
Catholic church... which known	<b>Catholic</b>	church they ever acknowledged	8, 727/ 26
and Tyndale as the	<b>Catholic</b>	Church doth now. Wherein	8, 727/ 29
seed unto his known	<b>Catholic</b>	church, and gathered and	8, 728/ 15

and teachers of the	<b>Catholic</b>	Church... and by the	8, 728/ 27
the teaching of the	<b>Catholic</b>	Church, but by God	8, 729/ 3
but also for the	<b>Catholic</b>	Church the contrary; that	8, 729/ 8
to say, that the	<b>Catholic</b>	Church neither can hear	8, 729/ 9
exposition of the whole	<b>Catholic</b>	Church... but since God	8, 729/ 15
meant of, the known	<b>Catholic</b>	church, and not an	8, 731/ 2
he first believed the	<b>Catholic</b>	, known church, and first	8, 731/ 7
Tyndale speaketh of... the	<b>Catholic</b>	Church had not in	8, 731/ 27
be converted by the	<b>Catholic</b>	church, were likely to	8, 732/ 4
Christian people of the	<b>Catholic</b>	Church, extolling the holy	8, 732/ 18
good folk of the	<b>Catholic</b>	Church. And what virtues	8, 732/ 27
same that the known	<b>Catholic</b>	church teacheth now, and	8, 732/ 29
which virtues in this	<b>Catholic</b>	church many a good	8, 732/ 29
shall believe the known	<b>Catholic</b>	church and acknowledge it	8, 733/ 12
only this common known	<b>Catholic</b>	church. But now, good	8, 733/ 28
same vices in the	<b>Catholic</b>	Church that are now	8, 734/ 10
other than the known	<b>Catholic</b>	church... and knew that	8, 734/ 31
know and believe the	<b>Catholic</b>	Church of his days	8, 735/ 13
the consent of the	<b>Catholic</b>	, Christian nations... and that	8, 735/ 14
that he had the	<b>Catholic</b>	Church in authority, first	8, 735/ 15
and credence to the	<b>Catholic</b>	Church, this thing also	8, 735/ 21
name, he saith, of "	<b>Catholic</b>	, " that is to say	8, 735/ 26
of his credence the	<b>Catholic</b>	Church great authority; which	8, 735/ 27
ask where were any	<b>Catholic</b>	church that he might	8, 735/ 32
causes are in the	<b>Catholic</b>	Church still these he	8, 735/ 35
the authority of the	<b>Catholic</b>	Church, for which, he	8, 735/ 36
gave to the known	<b>Catholic</b>	church without mention of	8, 736/ 6
he that believeth the	<b>Catholic</b>	Church hath good surety	8, 736/ 12
they believed not the	<b>Catholic</b>	Church, and likewise whosoever	8, 736/ 15
make him believe the	<b>Catholic</b>	Church beside the Scripture	8, 736/ 20
the faith of the	<b>Catholic</b>	Church, can never prove	8, 736/ 22
the authority of the	<b>Catholic</b>	Church moved me thereto	8, 737/ 9
that I believe the	<b>Catholic</b>	Church or not? Choose	8, 737/ 12
bid me believe the	<b>Catholic</b>	Church, they be those	8, 737/ 14
me, "Believe not the	<b>Catholic</b>	Church" then can ye	8, 737/ 18
itself but for the	<b>Catholic</b>	Church. "Now, if ye	8, 737/ 20
well to believe the	<b>Catholic</b>	Church in that they	8, 737/ 22
depart not from the	<b>Catholic</b>	Church, which I have	8, 737/ 27
then not believe the	<b>Catholic</b>	Church, which biddeth me	8, 738/ 2
must rather believe the	<b>Catholic</b>	Church than you. "And	8, 738/ 8
the living of the	<b>Catholic</b>	Church... but in such	8, 738/ 28
serve for the known	<b>Catholic</b>	church against all kinds	8, 738/ 30
credence the common known	<b>Catholic</b>	church never lacketh, nor	8, 739/ 7
and believed that the	<b>Catholic</b>	Church is the very	8, 739/ 26
showeth that the known	<b>Catholic</b>	church is plainly by	8, 739/ 33
but only the known	<b>Catholic</b>	church. Saint Augustine also	8, 740/ 8
other than this common	<b>Catholic</b>	church of all Christian	8, 740/ 19
say: that the common	<b>Catholic</b>	church is the very	8, 740/ 24
church that the known	<b>Catholic</b>	church is the very	8, 740/ 29
the Scripture by the	<b>Catholic</b>	Church. For now cometh	8, 741/ 7

he believed not the	<b>Catholic</b>	Church, nor without help	8, 744/ 23
the Scripture by the	<b>Catholic</b>	Church... yet he alleged	8, 744/ 25
knowledge that the known	<b>Catholic</b>	church is the very	8, 745/ 8
it first through the	<b>Catholic</b>	Church. But then flieth	8, 745/ 25
credence of the whole	<b>Catholic</b>	Church the mother of	8, 750/ 29
the teaching of the	<b>Catholic</b>	Church moveth him nothing	8, 751/ 5
the Scripture by the	<b>Catholic</b>	Church, but by their	8, 751/ 11
to wit, the known	<b>Catholic</b>	church hath that gift	8, 751/ 31
have continued in the	<b>Catholic</b>	Church, although never word	8, 753/ 18
And that the known	<b>Catholic</b>	church is it that	8, 761/ 4
that only the known	<b>Catholic</b>	church hath in it	8, 761/ 5
question from the whole	<b>Catholic</b>	Church to the clergy	8, 765/ 18
them... yet in the	<b>Catholic</b>	Church he may find	8, 766/ 16
wherein himself and the	<b>Catholic</b>	Church vary, we agree	8, 766/ 20
the doctrine of the	<b>Catholic</b>	Church (for of the	8, 766/ 26
credence given unto the	<b>Catholic</b>	Church must needs be	8, 767/ 12
the doctrine of the	<b>Catholic</b>	church of Christ then	8, 767/ 32
paynims passed both the	<b>Catholic</b>	, Christian church and the	8, 768/ 3
giving credence unto the	<b>Catholic</b>	Church two manner of	8, 768/ 10
they give unto Christ's	<b>Catholic</b>	Church, according to his	8, 768/ 25
deceived in believing the	<b>Catholic</b>	Church (since Christ's days	8, 769/ 3
to lay wherefore the	<b>Catholic</b>	church ought of reason	8, 769/ 27
agree that for the	<b>Catholic</b>	Church we could lay	8, 770/ 5
one man of the	<b>Catholic</b>	Church in that point	8, 770/ 12
the Scripture by the	<b>Catholic</b>	Church, because the Church	8, 770/ 22
though all the known	<b>Catholic</b>	church say so; for	8, 770/ 32
should you believe the	<b>Catholic</b>	Church for anything that	8, 771/ 1
the avoiding of the	<b>Catholic</b>	Church, and proving of	8, 771/ 12
heretics, to teach the	<b>Catholic</b>	Church the right way	8, 771/ 19
such falling of his	<b>Catholic</b>	church from the right	8, 771/ 23
the doctrine of the	<b>Catholic</b>	Church against all these	8, 771/ 27
Jews, against the true,	<b>Catholic</b>	church of Christ he	8, 773/ 5
argument made for the	<b>Catholic</b>	Church, and for the	8, 773/ 9
church but only the	<b>Catholic</b>	, known church; and therewith	8, 776/ 27
church... and that the	<b>Catholic</b>	, known church is not	8, 776/ 32
since that in the	<b>Catholic</b>	Church be both good	8, 777/ 23
and out of the	<b>Catholic</b>	Church be none good	8, 777/ 24
proving that only the	<b>Catholic</b>	church is the very	8, 777/ 28
authority of the known	<b>Catholic</b>	church, Tyndale himself had	8, 778/ 7
And that the whole	<b>Catholic</b>	Church, be it never	8, 778/ 18
worketh daily in his	<b>Catholic</b>	Church to cause it	8, 792/ 29
to it by the	<b>Catholic</b>	Church. And that I	8, 800/ 14
teaching of the known	<b>Catholic</b>	church or not by	8, 801/ 5
give credence to the	<b>Catholic</b>	Church, no more than	8, 801/ 13
we prove the known	<b>Catholic</b>	church to be the	8, 801/ 27
the Scripture by the	<b>Catholic</b>	Church, he must needs	8, 801/ 36
very scripture by the	<b>Catholic</b>	Church, but by his	8, 802/ 5
not by the known	<b>Catholic</b>	church, as Saint Augustine	8, 802/ 20
a point because the	<b>Catholic</b>	Church saith so: I	8, 803/ 29
some principles of the	<b>Catholic</b>	Church at the beginning	8, 806/ 11

and raileth against the	<b>Catholic</b>	Church: the teaching that	8, 806/ 18
more than can the	<b>Catholic</b>	Church... against which our	8, 807/ 5
sects, as against the	<b>Catholic</b>	Church. Besides this, whereas	8, 808/ 23
the authority of the	<b>Catholic</b>	Church and by the	8, 808/ 31
must he believe the	<b>Catholic</b>	Church, forasmuch as God	8, 809/ 33
in it for the	<b>Catholic</b>	Church, and withdraweth his	8, 809/ 35
beginning, saving for the	<b>Catholic</b>	Church, they neither knew	8, 810/ 12
his apostles and the	<b>Catholic</b>	Church teach the Jews	8, 810/ 36
his apostles, and the	<b>Catholic</b>	Church ever since, have	8, 811/ 4
his apostles and his	<b>Catholic</b>	Church, continually to this	8, 811/ 8
the like against the	<b>Catholic</b>	Church... and then let	8, 811/ 11
among them and the	<b>Catholic</b>	Church loseth them... if	8, 811/ 14
and consequently of the	<b>Catholic</b>	Church, continually, against the	8, 811/ 24
written, agreeth with the	<b>Catholic</b>	Church against him his	8, 812/ 7
the faith of the	<b>Catholic</b>	Church is but a	8, 817/ 6
gone out from the	<b>Catholic</b>	Church feel not all	8, 817/ 16
together against the true,	<b>Catholic</b>	church, yet their contrary	8, 817/ 20
his Mystical Body, the	<b>Catholic</b>	Church, in earth, and	8, 822/ 12
the doctrine of the	<b>Catholic</b>	church of Christ, but	8, 824/ 32
that since all the	<b>Catholic</b>	Church have, by his	8, 824/ 35
to say, the known	<b>Catholic</b>	church, is the very	8, 825/ 2
the folk of the	<b>Catholic</b>	Church, and in none	8, 825/ 13
heart is in the	<b>Catholic</b>	Church, and nowhere else	8, 825/ 17
true members of his	<b>Catholic</b>	Church, and not repugnant	8, 825/ 28
not repugnant unto the	<b>Catholic</b>	faith. If he mean	8, 825/ 29
charity, is in the	<b>Catholic</b>	Church, and in none	8, 825/ 37
good members of the	<b>Catholic</b>	Church hath, and no	8, 826/ 10
such others like, the	<b>Catholic</b>	Church feeleth nothing; nor	8, 826/ 30
the teaching of the	<b>Catholic</b>	Church, of whom he	8, 827/ 1
point to believe the	<b>Catholic</b>	Church still, as Saint	8, 827/ 9
proved that the known	<b>Catholic</b>	church is the very	8, 827/ 18
teaching of the known	<b>Catholic</b>	church. Now say I	8, 827/ 33
the teaching of the	<b>Catholic</b>	Church... yet followeth it	8, 828/ 1
so is the known	<b>Catholic</b>	church, by which he	8, 828/ 4
that clearly proveth the	<b>Catholic</b>	, known church to be	8, 828/ 14
you the common known	<b>Catholic</b>	church to be the	8, 828/ 17
by which the known	<b>Catholic</b>	church is proved the	8, 828/ 20
the doctrine of the	<b>Catholic</b>	Church to be true	8, 828/ 31
going from the known	<b>Catholic</b>	church to seek out	8, 828/ 37
wit, from the whole	<b>Catholic</b>	Church unto the clergy	8, 831/ 10
priest in all the	<b>Catholic</b>	Church, till they leave	8, 831/ 18
till they leave the	<b>Catholic</b>	faith and fall to	8, 831/ 18
part of the whole	<b>catholic</b>	church gathered in like	8, 835/ 7
this same common known	<b>Catholic</b>	church to be the	8, 835/ 30
highly disdain the known	<b>Catholic</b>	church because there be	8, 836/ 1
he doth upon the	<b>catholic</b>	church... out of which	8, 836/ 7
solemnly look over the	<b>Catholic</b>	Church and set it	8, 836/ 18
to have the known	<b>Catholic</b>	church called "Holy Church	8, 836/ 28
and that the known	<b>Catholic</b>	church is not the	8, 836/ 32
the doctrine of the	<b>Catholic</b>	Church teacheth him... he	8, 838/ 36

earth is the known	<b>Catholic</b>	church of good and	8, 839/ 10
knoweth well that the	<b>Catholic</b>	Church, whose doctrine he	8, 839/ 27
learned of the known,	<b>Catholic</b>	church which he now	8, 839/ 33
own merits the known	<b>Catholic</b>	church taught him all	8, 841/ 2
in us." And the	<b>Catholic</b>	Church teacheth that men	8, 841/ 14
lo, doth the known	<b>Catholic</b>	church teach, and in	8, 841/ 31
he of the known	<b>Catholic</b>	church, as far forth	8, 842/ 20
used in the known	<b>Catholic</b>	church, none efficacy at	8, 842/ 27
sacraments, used in the	<b>Catholic</b>	Church. And that the	8, 842/ 34
appeareth both by the	<b>Catholic</b>	faith of all Christian	8, 842/ 36
teaching of the known	<b>Catholic</b>	church: let us examine	8, 844/ 7
of the common known	<b>Catholic</b>	church that came duly	8, 848/ 20
learned of the known	<b>Catholic</b>	church. And if he	8, 849/ 8
learned of the known	<b>Catholic</b>	church. But to say	8, 850/ 20
man of the known	<b>Catholic</b>	church that is christened	8, 851/ 1
man of the known	<b>Catholic</b>	church so the continual	8, 851/ 7
is the whole known	<b>Catholic</b>	church... in which, for	8, 855/ 5
only the common known	<b>Catholic</b>	church... of which those	8, 855/ 26
so is the whole	<b>Catholic</b>	church a congregation not	8, 855/ 31
together... for which whole	<b>Catholic</b>	church God hath and	8, 855/ 33
people of his known	<b>Catholic</b>	church to the consenting	8, 856/ 11
doctrine... so that the	<b>Catholic</b>	church is the house	8, 856/ 12
doctrine of the whole	<b>Catholic</b>	church, and so depart	8, 856/ 17
still the very, full	<b>Catholic</b>	church, and is the	8, 856/ 19
him out, as the	<b>Catholic</b>	church of Christ putteth	8, 856/ 32
plainly prove the known	<b>Catholic</b>	church to be the	8, 856/ 36
between the common known	<b>Catholic</b>	church and his: that	8, 866/ 26
and his: that the	<b>Catholic</b>	church of Christ, here	8, 866/ 27
matter... but whether the	<b>Catholic</b>	, known church be the	8, 872/ 13
the points of the	<b>Catholic</b>	faith wherein Friar Barnes	8, 872/ 14
part of the common	<b>Catholic</b>	faith by the faithful	8, 872/ 25
writings and by the	<b>catholic</b>	consent of all Christian	8, 872/ 28
departed out of the	<b>Catholic</b>	Church for them... some	8, 872/ 30
himself had taught his	<b>Catholic</b>	Church and that they	8, 879/ 22
they falsely call the "	<b>Catholic</b>	" church, which do teach	8, 890/ 15
doctrine of the whole	<b>catholic</b>	, very, true church, with	8, 890/ 34
church... but the known	<b>Catholic</b>	church of all Christian	8, 896/ 8
to leave the known	<b>Catholic</b>	church, whom I have	8, 905/ 2
purpose against the known	<b>Catholic</b>	church. For Saint Augustine	8, 909/ 10
the church is the	<b>Catholic</b>	church; that is to	8, 909/ 19
church against the known	<b>Catholic</b>	church? Well he wotteth	8, 909/ 23
himself that the known	<b>Catholic</b>	church doth not say	8, 909/ 24
that by the known	<b>Catholic</b>	church that false heresy	8, 909/ 26
than all the whole	<b>Catholic</b>	Church agreeth not only	8, 911/ 5
to say, the common,	<b>Catholic</b>	faith wherein the known	8, 912/ 11
faith wherein the known	<b>Catholic</b>	church agreeth be the	8, 912/ 12
them the common known	<b>Catholic</b>	church... of which the	8, 912/ 15
severance between that one	<b>catholic</b>	church of one belief	8, 912/ 21
faith of the known	<b>Catholic</b>	church... in which and	8, 912/ 25
and body of the	<b>Catholic</b>	Church, that against paynims	8, 914/ 11

meaneth of our known	<b>Catholic</b>	church, as I say	8, 914/ 18
to wit, the known	<b>Catholic</b>	church) cannot all err	8, 915/ 33
remaineth in the known	<b>Catholic</b>	church; for of the	8, 916/ 1
and all the whole	<b>Catholic</b>	Church is not there	8, 921/ 18
of all the whole	<b>Catholic</b>	Church though the Church	8, 921/ 36
he given his known	<b>Catholic</b>	church ever hitherto, whatsoever	8, 923/ 27
be not the whole	<b>Catholic</b>	Church but only by	8, 924/ 1
some in the known	<b>Catholic</b>	church always... but also	8, 924/ 27
out of the known	<b>Catholic</b>	church, and are known	8, 924/ 29
and all the known	<b>Catholic</b>	church, in contempt of	8, 925/ 21
of all the whole	<b>Catholic</b>	church of all faithful	8, 926/ 28
there were the whole	<b>catholic</b>	church in which number	8, 927/ 3
used in the known	<b>Catholic</b>	church bells, Books, candles	8, 932/ 6
the least, the very	<b>Catholic</b>	Church might seem uncertain	8, 933/ 30
the credence of the	<b>Catholic</b>	Church both concerning the	8, 934/ 6
the knowledge of the	<b>catholic</b>	church... but also inveigheth	8, 934/ 9
teacheth that the very	<b>Catholic</b>	Church is in this	8, 934/ 21
perceive that this known	<b>Catholic</b>	church is the very	8, 935/ 17
condemned by the whole	<b>Catholic</b>	church... which is also	8, 936/ 36
or questions of the	<b>Catholic</b>	faith to be declared	8, 937/ 30
were not the whole	<b>Catholic</b>	Church indeed, but, as	8, 938/ 20
proof of the known	<b>Catholic</b>	church, and the reproof	8, 938/ 26
the reproof of their "	<b>catholic</b>	church unknown"... I have	8, 938/ 27
difference between the whole	<b>Catholic</b>	Church indeed and the	8, 939/ 21
against all the known	<b>Catholic</b>	church by their own	8, 939/ 32
doth... to disprove the	<b>Catholic</b>	known church too. But	8, 942/ 27
avoid that the very	<b>Catholic</b>	Church should be no	8, 945/ 23
get all the known	<b>Catholic</b>	church together upon a	8, 951/ 1
of the whole known	<b>Catholic</b>	church. Let Friar Barnes	8, 951/ 6
part of the known	<b>Catholic</b>	church to have all	8, 951/ 29
departed from the known	<b>Catholic</b>	church there should he	8, 951/ 33
heresies judged for true	<b>Catholic</b>	faith. And therefore is	8, 951/ 34
parts of his true	<b>catholic</b>	church well and openly	8, 952/ 1
Barnes that this known	<b>Catholic</b>	church cannot be the	8, 952/ 23
be suffered by the	<b>Catholic</b>	Church, it sufficeth that	8, 953/ 12
words appeareth that the	<b>Catholic</b>	Church did never persecute	8, 954/ 21
Hilary's days the true	<b>Catholic</b>	Church did it not	8, 954/ 24
all which the good	<b>Catholic</b>	people suffered and used	8, 954/ 29
and disturbing of the	<b>Catholic</b>	faith, with the peril	8, 955/ 18
his Mystical Body, his	<b>Catholic</b>	Church, here in earth	8, 957/ 32
which is called the	<b>Catholic</b>	faith because it is	8, 962/ 11
of the same whole	<b>catholic</b>	church. And therefore this	8, 962/ 12
believers of the common,	<b>Catholic</b>	faith, and so become	8, 962/ 25
of the common known	<b>Catholic</b>	church... then say we	8, 962/ 26
these heretics call the	<b>Catholic</b>	, Christian people "papists" yet	8, 962/ 34
earth of the whole	<b>Catholic</b>	Church, as well as	8, 962/ 36
seem that the known	<b>Catholic</b>	Church were now of	8, 963/ 17
now: that the very	<b>Catholic</b>	Church were an unknown	8, 963/ 19
old fathers, the whole	<b>Catholic</b>	Church observeth: that is	8, 967/ 17
and custom of the	<b>Catholic</b>	Church, is for the	8, 969/ 25

together in the known	<b>Catholic</b>	belief, is the both	8, 975/ 19
known and believed holy,	<b>catholic</b>	church of Christ. Also	8, 975/ 20
also die, in the	<b>Catholic</b>	faith and in the	8, 975/ 24
in this same known	<b>Catholic</b>	church, and died in	8, 975/ 27
in the same known	<b>Catholic</b>	faith. Now, if Friar	8, 975/ 28
understood of the known	<b>Catholic</b>	church: I will prove	8, 975/ 31
house of God. The "	<b>catholic</b>	" church the Creed calleth	8, 976/ 1
divers, are not called	<b>catholic</b>	or universal churches; for	8, 976/ 3
own province. But this	<b>catholic</b>	church is spread abroad	8, 976/ 5
world, than is the	<b>Catholic</b>	faith, which saveth sinful	8, 976/ 10
up in the one	<b>Catholic</b>	church only. Of whose	8, 976/ 26
only out of the	<b>Catholic</b>	Church... therefore saith our	8, 977/ 6
ecclesiam catholicam" (the holy	<b>catholic</b>	church) and also "sanctorum	8, 978/ 25
charitable works with the	<b>Catholic</b>	faith as himself rehearseth	8, 979/ 31
ween that the holy,	<b>catholic</b>	church were a secret	8, 980/ 5
be this common known	<b>Catholic</b>	church. But now that	8, 980/ 8
himself to his true	<b>Catholic</b>	preachers, "He that heareth	8, 981/ 9
the household of Christ's	<b>Catholic</b>	Church, and which do	8, 981/ 12
and strangely declare Christ's	<b>Catholic</b>	scripture against the known	8, 981/ 13
scripture against the known	<b>Catholic</b>	doctrine of Christ's known	8, 981/ 14
doctrine of Christ's known	<b>Catholic</b>	church by the voice	8, 981/ 14
God believe in the	<b>catholic</b>	, holy church. Which church	8, 982/ 3
is therefore holy and	<b>catholic</b>	because it believeth right	8, 982/ 4
conversant in the holy,	<b>catholic</b>	church, you should believe	8, 982/ 7
Church is holy and	<b>catholic</b>	because it believeth right	8, 982/ 11
can be holy nor	<b>catholic</b>	, that is to say	8, 982/ 13
believe in the holy,	<b>catholic</b>	church" is not meant	8, 982/ 18
must, believing one, holy,	<b>catholic</b>	church, abide and be	8, 982/ 19
the same one, holy,	<b>catholic</b>	church... and, believing in	8, 982/ 20
in that one, holy,	<b>catholic</b>	church, and not go	8, 982/ 22
there declareth the holy,	<b>catholic</b>	church, of the right	8, 982/ 24
instituted by the same	<b>catholic</b>	church? For if it	8, 982/ 31
impugn the common known	<b>Catholic</b>	church of Christ, nor	8, 983/ 8
prove that the known	<b>Catholic</b>	church were not the	8, 984/ 28
or against the known	<b>Catholic</b>	church, though his words	8, 985/ 2
Christ the common known	<b>Catholic</b>	church, and none unknown	8, 987/ 22
the faith of the	<b>Catholic</b>	Church true, by manifold	8, 991/ 32
this one, common, well-known	<b>Catholic</b>	church of all Christian	8, 992/ 8
unity of the known	<b>Catholic</b>	faith, distinct and divided	8, 992/ 9
that the common known	<b>Catholic</b>	church is the very	8, 993/ 3
our own common known	<b>Catholic</b>	church. For there is	8, 993/ 33
found in this known	<b>Catholic</b>	church. But while they	8, 993/ 36
of the common known	<b>Catholic</b>	church to be the	8, 995/ 13
subtlety, this common known	<b>Catholic</b>	church of all Christian	8, 1000/ 25
is therefore called the	<b>Catholic</b>	church (that is to	8, 1001/ 11
be this common known	<b>Catholic</b>	church of ours, or	8, 1001/ 22
church is this known	<b>Catholic</b>	church of ours. Thirdly	8, 1001/ 28
but this common known	<b>Catholic</b>	church which all they	8, 1001/ 36
therefore that the known	<b>Catholic</b>	church is his church	8, 1013/ 21
here two or three	<b>catholic</b>	or universal churches of	8, 1013/ 29

that Christ hath two	<b>catholic</b>	churches (that is to	8, 1013/ 36
his, but the holy	<b>catholic</b>	church is his very	8, 1014/ 1
unknown, and the unholy	<b>catholic</b>	church is his church	8, 1014/ 2
the Creed "one holy	<b>catholic</b>	church" speaketh of the	8, 1014/ 4
which of this holy	<b>catholic</b>	unknown church cannot be	8, 1014/ 9
theirs of their two	<b>catholic</b>	churches of Christ, the	8, 1014/ 11
the parts of the	<b>catholic</b>	or universal known church	8, 1014/ 19
that the whole known	<b>catholic</b>	or universal church that	8, 1014/ 21
do affirm that the	<b>catholic</b>	holy church which only	8, 1014/ 31
again that the very,	<b>catholic</b>	, true church of Christ	8, 1015/ 24
yet still in the	<b>catholic</b>	church as long as	8, 1015/ 38
they abide in the	<b>catholic</b>	church, not being put	8, 1015/ 38
against the common known	<b>Catholic</b>	faith; that is to	8, 1025/ 12
of the common known	<b>Catholic</b>	church. For evermore from	8, 1025/ 13
that the whole known	<b>catholic</b>	church believed... forthwith it	8, 1025/ 15
put out of the	<b>catholic</b>	church as Lucifer and	8, 1025/ 18
of all the whole	<b>catholic</b>	or universal church. For	8, 1025/ 25
particular person of the	<b>catholic</b>	church is called Catholic	8, 1025/ 27
catholic church is called	<b>Catholic</b>	because all the particular	8, 1025/ 27
together make but one	<b>catholic</b>	or universal church. And	8, 1025/ 28
out of the whole	<b>catholic</b>	church, because that same	8, 1025/ 30
minister of the whole	<b>catholic</b>	church in that it	8, 1025/ 32
church, complaineth to the	<b>catholic</b>	church. For the officers	8, 1026/ 11
be officers of the	<b>catholic</b>	church, since every particular	8, 1026/ 12
person, also of the	<b>catholic</b>	church is, as I	8, 1026/ 13
unity of the whole	<b>catholic</b>	church, called Catholic. And	8, 1026/ 14
whole catholic church, called	<b>Catholic</b>	. And therefore Friar Barnes'	8, 1026/ 15
faithful person of the	<b>catholic</b>	church, though this word	8, 1026/ 19
church, though this word "	<b>catholic</b>	" signifieth universal, is yet	8, 1026/ 19
universal, is yet called	<b>Catholic</b>	, ye perceive by the	8, 1026/ 20
This man is no	<b>Catholic</b>	man." And of him	8, 1026/ 22
good zeal to the	<b>catholic</b>	faith and doctrine, they	8, 1026/ 24
This is a good	<b>Catholic</b>	man." But yet, because	8, 1026/ 25
unity of the whole	<b>catholic</b>	church, and that all	8, 1026/ 28
out of the whole	<b>catholic</b>	church; and that ye	8, 1026/ 29
perceive that the very	<b>Catholic</b>	Church hath ever been	8, 1026/ 30
the very name of	<b>Catholic</b>	, by which name the	8, 1027/ 1
that evermore this word "	<b>Catholic</b>	" was the common known	8, 1027/ 16
man of the true,	<b>catholic</b>	church, if he met	8, 1027/ 20
first, "Art thou a	<b>Catholic</b>	man?" By which confessed	8, 1027/ 24
question whether he were	<b>Catholic</b>	... would a very holy	8, 1027/ 26
any point of the	<b>catholic</b>	faith that the catholic	8, 1027/ 31
catholic faith that the	<b>catholic</b>	church believed, he would	8, 1027/ 31
asked another, "Art thou	<b>Catholic</b>	?" what meant he by	8, 1027/ 36
is, saith Tyndale, the	<b>catholic</b>	church)? Or whether he	8, 1028/ 3
is, saith Barnes, the	<b>catholic</b>	church)? I suppose nay	8, 1028/ 6
him whether he were "	<b>Catholic</b>	" or not, he would	8, 1028/ 12
he were of the	<b>catholic</b>	church, not fallen therefrom	8, 1028/ 14
see that though the	<b>catholic</b>	church be holy, yet	8, 1028/ 22
take it: that every	<b>catholic</b>	man or woman that	8, 1028/ 23

every member of the	<b>catholic</b>	church is holy in	8, 1028/ 24
who be they, the	<b>catholic</b>	church should be a	8, 1028/ 26
out of the "holy,	<b>catholic</b>	church" can never have	8, 1028/ 30
they return unto the "	<b>catholic</b>	church" again: every child	8, 1028/ 32
saints call the "holy,	<b>catholic</b>	church" of Christ, in	8, 1028/ 33
but the common known	<b>catholic</b>	church out of which	8, 1028/ 35
Scripture that the very "	<b>catholic</b>	church" of Christ is	8, 1028/ 39
only this common known	<b>catholic</b>	church of ours. The	8, 1029/ 11
that this common known	<b>Catholic</b>	church is the very	8, 1030/ 9
is the common known	<b>Catholic</b>	church; ergo, the common	8, 1030/ 22
ergo, the common known	<b>Catholic</b>	church is the very	8, 1030/ 22
that this common known	<b>Catholic</b>	church is, by continual	8, 1030/ 30
perpetual custom of the	<b>Catholic</b>	Church from the beginning	8, 1032/ 15
the Creed "sanctam ecclesiam	<b>catholicam</b>	" be understood of the	8, 975/ 30
expoundeth both "sanctam ecclesiam	<b>catholicam</b>	" (the holy catholic church	8, 978/ 24
these words "sanctam ecclesiam	<b>catholicam</b>	," by which Friar Barnes	8, 980/ 4
the Creed, "sanctam ecclesiam	<b>catholicam</b>	." Of which we sing	8, 1013/ 6
wolves" he calleth the	<b>Catholics</b>	... and the "sheep" and	8, 727/ 10
fain be taken for	<b>catholics</b>	, yet if a stranger	8, 735/ 30
greater multitude, and the	<b>Catholics</b>	the little flock there	8, 772/ 8
of the flock) the	<b>Catholics</b>	become the faithful folk	8, 772/ 10
now, when true men,	<b>Catholics</b>	, and good men do	8, 789/ 28
all true men, all	<b>Catholics</b>	, and all good men	8, 789/ 30
the true men, the	<b>Catholics</b>	and innocents, as in	8, 789/ 37
as all pursue the	<b>Catholics</b>	, so every sect pursueth	8, 790/ 28
to be, and the	<b>Catholics</b>	they called heretics. And	8, 933/ 28
their authority against the	<b>Catholics</b>	in banishments and imprisonment	8, 954/ 27
he would not be	<b>caught</b>	. For he telleth not	8, 848/ 8
the common sort... they	<b>caught</b>	a sport in angering	8, 900/ 18
each man hath good	<b>cause</b>	to fear for his	8, 580/ 30
the Scripture. For which	<b>cause</b>	Wycliffe saith that such	8, 585/ 36
and laid for a	<b>cause</b>	of the reverent using	8, 595/ 8
example... good Christian princes	<b>cause</b>	faithful people to burn	8, 597/ 22
should appear, and the	<b>cause</b>	also wherefore they bear	8, 625/ 17
all the world hath	<b>cause</b>	to weep that it	8, 627/ 34
to abhor without good	<b>cause</b>	either to pine them	8, 636/ 19
have showed, the very	<b>cause</b>	wherefore these heretics cannot	8, 650/ 14
asked for none other	<b>cause</b>	than only to know	8, 654/ 20
err, and for that	<b>cause</b>	will not suffer it	8, 680/ 7
consequently, for the same	<b>cause</b>	, for such mistaking of	8, 680/ 9
either do translate or	<b>cause</b>	to be put in	8, 684/ 31
the people might have	<b>cause</b>	to reckon him, for	8, 695/ 8
have we surely great	<b>cause</b>	to thank God. For	8, 705/ 11
from the false, great	<b>cause</b>	to give thank to	8, 708/ 33
grace unto him... and	<b>cause</b>	also to be glad	8, 708/ 36
have been the only	<b>cause</b>	for which the Scripture	8, 710/ 21
by him, have great	<b>cause</b>	to lament that ever	8, 710/ 28
Tyndale saith that the	<b>cause</b>	why Saint Augustine did	8, 734/ 5
again. And for that	<b>cause</b>	is it called Holy	8, 735/ 1
that, telling me no	<b>cause</b>	wherefore, I should believe	8, 737/ 24

and himself lieth, good	<b>cause</b>	have you to believe	8, 741/ 3
that the inward, secret	<b>cause</b>	working with us is	8, 743/ 37
give a reason and	<b>cause</b>	of his own faith	8, 744/ 3
Manichaeans not that inward	<b>cause</b>	, the secret help of	8, 744/ 26
them not that inward	<b>cause</b>	, but the outward causes	8, 744/ 36
for the outward, open	<b>cause</b>	of the knowledge and	8, 745/ 3
being by that outward	<b>cause</b>	(that is to wit	8, 745/ 5
and is another outward	<b>cause</b>	of the more sure	8, 745/ 7
confesseth that same outward	<b>cause</b>	of faith unto the	8, 745/ 23
such faith the inward	<b>cause</b>	moving our will toward	8, 747/ 29
still to the inward	<b>cause</b>	of their faith. For	8, 748/ 22
so good an outward	<b>cause</b>	but that some better	8, 749/ 2
and faithless an outward	<b>cause</b>	sufficient of his faith	8, 749/ 27
he tell us some	<b>cause</b>	reasonable wherefore we should	8, 751/ 16
faith, for this only	<b>cause</b>	that is to wit	8, 761/ 15
since, for the selfsame	<b>cause</b>	because he will none	8, 761/ 25
could have any other	<b>cause</b>	of his faith but	8, 763/ 15
as for this inward	<b>cause</b>	... we cannot bind the	8, 768/ 31
tell you a good	<b>cause</b>	why. For I have	8, 771/ 4
a plain, evident, open	<b>cause</b>	wherefore ye should believe	8, 771/ 6
time, and that by	<b>cause</b>	thereof, all those "horrible	8, 778/ 35
this was the very	<b>cause</b>	for which both Saint	8, 780/ 27
alone" for the selfsame	<b>cause</b>	for which Saint Paul	8, 784/ 1
First, there is yet	<b>cause</b>	to speak of "faith	8, 784/ 24
before. Also there is	<b>cause</b>	because of Tyndale specially	8, 784/ 27
Tyndale is also a	<b>cause</b>	why that I speak	8, 785/ 3
the damned souls the	<b>cause</b>	of their own damnation	8, 788/ 17
his Catholic Church to	<b>cause</b>	it thereby to be	8, 792/ 29
cannot pray God to	<b>cause</b>	his grandfather to beget	8, 799/ 5
sufficient for the just	<b>cause</b>	of damnation of all	8, 799/ 18
sects... not without a	<b>cause</b>	, ye see well. For	8, 806/ 7
help him for another	<b>cause</b>	. For the old expositors	8, 811/ 22
without any reasonable outward	<b>cause</b>	wherefore he first believed	8, 812/ 14
without any good outward	<b>cause</b>	, he must defend his	8, 812/ 18
said that for that	<b>cause</b>	he had himself showed	8, 814/ 12
or for some other	<b>cause</b>	seen unto his high	8, 822/ 31
heresies drowned: for this	<b>cause</b>	, lo, being driven to	8, 828/ 32
Verity." And "for this	<b>cause</b>	" he saith that "Saint	8, 846/ 25
sure. And for this	<b>cause</b>	doth the holy doctors	8, 847/ 13
Hear you not the	<b>cause</b>	wherefore the church is	8, 861/ 32
have it seem. The	<b>cause</b>	, he saith, why this	8, 866/ 18
he bade them do),	<b>cause</b>	them to be apprehended	8, 879/ 25
be rejected. For which	<b>cause</b>	our Savior said also	8, 882/ 29
they have all great	<b>cause</b>	to joy and rejoyce	8, 885/ 12
almost past; for which	<b>cause</b>	he changed his notable	8, 885/ 28
but that he will	<b>cause</b>	our very mother to	8, 893/ 9
without any difference of	<b>cause</b>	between her and me	8, 898/ 2
hell, for none other	<b>cause</b>	but only for he	8, 898/ 9
because himself would not	<b>cause</b>	me to perceive the	8, 898/ 13
the truth... and no	<b>cause</b>	why he would not	8, 898/ 13

choose me, and no	<b>cause</b>	why he would not	8, 898/ 14
willing to learn, will	<b>cause</b>	some to be taught	8, 898/ 29
some not, without other	<b>cause</b>	or difference but because	8, 898/ 29
be fain for this	<b>cause</b>	to send us to	8, 904/ 24
whole body. For which	<b>cause</b>	the Church may well	8, 907/ 29
of it. The third	<b>cause</b>	is for that the	8, 908/ 2
good man hath good	<b>cause</b>	both to be angry	8, 911/ 16
soon see that the	<b>cause</b>	why he did not	8, 917/ 17
that he had no	<b>cause</b>	to bring in any	8, 918/ 15
Barnes saith that the	<b>cause</b>	why the councils may	8, 923/ 37
if he have any	<b>cause</b>	of complaint, go complain	8, 949/ 26
the way. For which	<b>cause</b>	also, our Lord commanded	8, 976/ 22
her. And for this	<b>cause</b>	, truly, the water of	8, 976/ 34
Hear you not the	<b>cause</b>	wherefore the church is	8, 980/ 23
the midst... for no	<b>cause</b>	that I can see	8, 986/ 27
too abominable! For which	<b>cause</b>	, to the intent ye	8, 988/ 24
ye see for what	<b>cause</b>	these heretics bring in	8, 995/ 33
that there were no	<b>cause</b>	why they should preach	8, 999/ 6
plainly also that the	<b>cause</b>	for which they and	8, 1001/ 13
to wit, at the	<b>cause</b>	for which we be	8, 1002/ 2
have made you, the	<b>cause</b>	that driveth us to	8, 1002/ 5
and say that the	<b>cause</b>	why the church is	8, 1002/ 15
assign us some other	<b>cause</b>	. For when each of	8, 1002/ 17
say cannot err, some	<b>cause</b>	they think there is	8, 1002/ 19
them, then, assign that	<b>cause</b>	. Ye see well, good	8, 1002/ 20
nor Barnes assigneth any	<b>cause</b>	. And I shall tell	8, 1002/ 21
before them, assigneth a	<b>cause</b>	, and saith that though	8, 1002/ 23
yet assign they no	<b>cause</b>	wherefore, nor what they	8, 1002/ 36
both, by the foolish	<b>cause</b>	that their master Luther	8, 1003/ 1
laid, that the very	<b>cause</b>	must be, not to	8, 1003/ 1
truth. And of this	<b>cause</b>	assigned, they see well	8, 1003/ 6
hath himself for that	<b>cause</b>	made it unknown, and	8, 1004/ 5
no doubt but the	<b>cause</b>	of the bond they	8, 1005/ 19
not before lay that	<b>cause</b>	of their belief, all	8, 1006/ 27
church well-known also: what	<b>cause</b>	have these folk now	8, 1009/ 35
a known head: what	<b>cause</b>	have they to say	8, 1010/ 3
other had not such	<b>cause</b>	to be by and	8, 1028/ 16
people together. As he	<b>caused</b>	Moses to convey his	8, 611/ 12
which Tyndale hath here	<b>caused</b>	to be found out	8, 627/ 10
holy saint that God	<b>caused</b>	that story to be	8, 637/ 25
much resistance surely God	<b>caused</b>	him to be prophesied	8, 651/ 11
that "these things God	<b>caused</b>	his apostles to write	8, 677/ 10
him, "These things God	<b>caused</b>	his apostles to tell	8, 677/ 12
and done whereof he	<b>caused</b>	no part to be	8, 682/ 14
living of the Church	<b>caused</b>	him to believe it	8, 734/ 13
sin that the devil	<b>caused</b>	Adam to commit against	8, 755/ 18
sin that the devil	<b>caused</b>	the Jews to commit	8, 755/ 19
them in his heart,	<b>caused</b>	him there both to	8, 804/ 37
so malicious that they	<b>caused</b>	evil, perverted princes to	8, 1027/ 8
the governors might often	<b>causeless</b>	and falsely be defamed	8, 590/ 27

I blame his wit	<b>causeless</b>	. For I ween the	8, 863/ 35
some whom he favored	<b>causeless</b>	... to be taught right	8, 898/ 34
whom he hated as	<b>causeless</b>	, to be taught wrong	8, 898/ 35
divers parishes and good	<b>causes</b>	why he so should	8, 596/ 16
is one of the	<b>causes</b>	why they put that	8, 625/ 24
without great and urgent	<b>causes</b>	manifestly arising upon the	8, 710/ 24
Church assembled for such	<b>causes</b>	in the general councils	8, 715/ 3
house, of theirs. These	<b>causes</b>	, lo, laid Saint Augustine	8, 735/ 34
Saint Augustine, all which	<b>causes</b>	are in the Catholic	8, 735/ 34
teaching thereof. And these	<b>causes</b>	he laid unto the	8, 736/ 1
unto the heretics as	<b>causes</b>	that he thought should	8, 736/ 2
able to show good	<b>causes</b>	of his belief, although	8, 736/ 13
for some of the	<b>causes</b>	considered shall every day	8, 738/ 35
for one of the	<b>causes</b>	that moved him, the	8, 739/ 1
by good and substantial	<b>causes</b>	helpeth them that are	8, 739/ 13
that for the same	<b>causes</b>	the man to whom	8, 744/ 4
credence of those outward	<b>causes</b>	and motives which without	8, 744/ 17
some such outward, sensible	<b>causes</b>	, neither, as is preaching	8, 744/ 20
credence to those outward	<b>causes</b>	for which he saith	8, 744/ 28
cause, but the outward	<b>causes</b>	of his believing the	8, 744/ 36
Augustine, with such outward	<b>causes</b>	as might of reason	8, 745/ 17
one kind of outward	<b>causes</b>	, such as might, if	8, 768/ 12
first for the inward	<b>causes</b>	of our faith and	8, 769/ 20
faith and theirs... which	<b>causes</b>	are, between us and	8, 769/ 20
as for the outward	<b>causes</b>	of our faith, Tyndale	8, 769/ 22
we would have outward	<b>causes</b>	enough to lay wherefore	8, 769/ 26
and yet more good	<b>causes</b>	have we for that	8, 769/ 28
not, yet had they	<b>causes</b>	enough showed them why	8, 770/ 3
we could lay any	<b>causes</b>	unto the Jews or	8, 770/ 6
will, notwithstanding many sufficient	<b>causes</b>	wherefore of reason they	8, 781/ 12
wilderness, for divers other	<b>causes</b>	besides unbelief, as by	8, 793/ 22
not upon so sufficient	<b>causes</b>	believe... since that if	8, 799/ 20
persecuted themselves. For these	<b>causes</b>	, lo, he saith they	8, 832/ 1
this congregation. But the	<b>causes</b>	why... be because they	8, 844/ 26
elected them, for such	<b>causes</b>	as his own infinite	8, 848/ 13
for the other special	<b>causes</b>	. The one, for that	8, 907/ 35
wrong, both for the	<b>causes</b>	fore-remembered and also for	8, 948/ 6
the heretics themselves the	<b>causes</b>	wherefore it is well	8, 956/ 2
living. And for these	<b>causes</b>	may the member of	8, 965/ 35
will work with him,	<b>causeth</b>	us to kill and	8, 757/ 12
threatening of persecutors; she	<b>causeth</b>	priests to fly that	8, 954/ 10
last forever... but to	<b>cease</b>	and give place unto	8, 606/ 21
the matter, and shortly	<b>cease</b>	all the strife, if	8, 647/ 25
there that I cannot	<b>cease</b>	to marvel of: Since	8, 723/ 31
of his dwelling then	<b>cease</b>	we to be the	8, 757/ 29
and thereby never can	<b>cease</b>	both to hope well	8, 781/ 4
and not that they	<b>cease</b>	to be Christ's church	8, 953/ 15
present day, never hath	<b>ceased</b>	yet, nor never shall	8, 690/ 34
saith that the judgment "	<b>ceaseth</b>	not," but is ready	8, 629/ 1
marvelous strange turning never	<b>ceaseth</b>	, nor never shall, while	8, 1020/ 33

pray, and that without	<b>ceasing</b>	and fainting. Nor he	8, 867/ 19
know not whereabouts the	<b>cellar</b>	is; or else that	8, 878/ 25
winepresses and their full	<b>cellars</b>	, bolking from this unto	8, 983/ 27
crosses, and ships, and	<b>censers</b>	hardily too, for me	8, 700/ 31
of God, and the	<b>censures</b>	of the Church which	8, 954/ 31
provided Saint Peter for	<b>Centurio</b>	," she might tell him	8, 888/ 3
might tell him that	<b>Centurio</b>	was warned by God	8, 888/ 3
leastwise as Cornelius the	<b>Centurion</b>	, the paynim, did without	8, 818/ 27
the deeds of the	<b>ceremonies</b>	, and of the sacraments	8, 579/ 27
the last with the	<b>ceremonies</b>	of the Church, and	8, 583/ 13
naught, and all holy	<b>ceremonies</b>	used in God's Service	8, 583/ 37
consecrations Tyndale calleth foolish	<b>ceremonies</b>	... forgetting that in the	8, 595/ 6
laws and sacraments and	<b>ceremonies</b>	an end... and that	8, 606/ 25
significations of all the	<b>ceremonies</b>	and sacraments of the	8, 609/ 31
the meaning of the	<b>ceremonies</b>	and sacrifices, and teaching	8, 610/ 4
with traditions of dumb	<b>ceremonies</b>	, with the taking away	8, 630/ 37
right way" with "dumb	<b>ceremonies</b>	." Yet ask I Tyndale	8, 631/ 37
which clergy, and which	<b>ceremonies</b>	? I say that in	8, 631/ 38
great part of the	<b>ceremonies</b>	which the Church useth	8, 632/ 3
too... and that such	<b>ceremonies</b>	came from the apostles	8, 632/ 6
true, that ever the	<b>ceremonies</b>	that he calleth now	8, 632/ 8
this brabbling upon "dumb	<b>ceremonies</b>	" appeareth well upon the	8, 632/ 18
of constitutions, using of	<b>ceremonies</b>	, taking away the significations	8, 638/ 7
the true Christian faith.	<b>Ceremonies</b>	, also, which among us	8, 638/ 27
tale, but only "dumb	<b>ceremonies</b>	" that neither say nor	8, 656/ 21
the deeds of the	<b>ceremonies</b>	, which God ordained not	8, 692/ 17
images, pilgrimage, sacraments, and	<b>ceremonies</b>	. In all which long	8, 775/ 27
forth in all the	<b>ceremonies</b>	, and almost all the	8, 842/ 26
the holy rites and	<b>ceremonies</b>	, and many of the	8, 842/ 34
upon the clergy and	<b>ceremonies</b>	and sacraments of the	8, 876/ 3
that dumb sacraments, and	<b>ceremonies</b>	, and good works, should	8, 890/ 17
law, say that the	<b>ceremonies</b>	used in the baptism	8, 982/ 30
despise all other holy	<b>ceremonies</b>	of the Church. But	8, 984/ 35
bring all such good	<b>ceremonies</b>	in debate and question	8, 1022/ 36
down the good, virtuous	<b>ceremonies</b>	of the Church, he	8, 1023/ 1
fasting, lo. For that	<b>ceremony</b>	Friar Luther will none	8, 638/ 31
name us? Nicolaus and	<b>Cerinthus</b>	, Vigilantius Dormitantius, Manichaeus	8, 694/ 33
is to wit, a	<b>certain</b>	secret, scattered congregation unknown	8, 575/ 9
is in himself very	<b>certain</b>	and sure that he	8, 575/ 14
of them, trusting upon	<b>certain</b>	suggestion that the man	8, 596/ 13
and teacheth men a	<b>certain</b>	reason and justice: to	8, 636/ 18
And then showeth he	<b>certain</b>	marks by which every	8, 649/ 18
may be, by a	<b>certain</b>	special preeminence in respect	8, 661/ 6
For the Lutherans put	<b>certain</b>	words of their own	8, 685/ 8
writing, under any such	<b>certain</b>	rules but that sometimes	8, 699/ 1
begin to give a	<b>certain</b>	rule that (as they	8, 700/ 18
time present in a	<b>certain</b>	assembly of personages, both	8, 701/ 4
them though we learned	<b>certain</b>	rules and principles of	8, 774/ 33
them though we learned	<b>certain</b>	rules and principles of	8, 805/ 33
out a commission to	<b>certain</b>	good, worshipful folk at	8, 813/ 27

I knew of a	<b>certain</b>	assembly of theirs in	8, 814/ 28
that place there be	<b>certain</b>	members of this holy	8, 873/ 15
nevertheless, we may have	<b>certain</b>	tokens of her spiritual	8, 873/ 18
in that place be	<b>certain</b>	of her members. As	8, 873/ 19
send him to a	<b>certain</b>	place which he would	8, 877/ 9
do now bring forth	<b>certain</b>	words of Scripture construed	8, 909/ 17
the law, but of	<b>certain</b>	glosses that other men	8, 917/ 4
there should be no	<b>certain</b>	, known church by which	8, 933/ 35
rovers and nothing be	<b>certain</b>	or sure. I doubt	8, 938/ 14
the due assembly of	<b>certain</b>	parts representing the whole	8, 940/ 33
a particular and a	<b>certain</b>	man. And therefore, likewise	8, 943/ 8
declare the presumption of	<b>certain</b>	men and of certain	8, 943/ 23
certain men and of	<b>certain</b>	congregations that reckoned themselves	8, 943/ 23
a particular and a	<b>certain</b>	man, therefore God biddeth	8, 943/ 29
for the reprovng of	<b>certain</b>	crimes... except he be	8, 945/ 30
a particular and a	<b>certain</b>	man," therefore God biddeth	8, 949/ 5
forbid those heresies upon	<b>certain</b>	pains, and in like	8, 955/ 7
declare the presumption of	<b>certain</b>	men and of certain	8, 978/ 36
certain men and of	<b>certain</b>	congregations that reckoned themselves	8, 978/ 36
which he made unto	<b>certain</b>	persons forthwith upon their	8, 981/ 32
the Apostle foresaid of	<b>certain</b>	folk, he lived in	8, 989/ 27
help. Yet preached he	<b>certain</b>	days in the city	8, 990/ 16
as himself by a	<b>certain</b>	order and form from	8, 998/ 26
must be a church	<b>certain</b>	and known, to the	8, 1002/ 24
consecration, as by a	<b>certain</b>	spiritual generation, borne inheritable	8, 1011/ 10
Also, where he giveth	<b>certain</b>	orders to be observed	8, 1022/ 31
of God's eternal elects	<b>certainly</b>	predestinated to glory (which	8, 1028/ 2
church, show else no	<b>certainty</b>	of any church at	8, 647/ 5
he granteth that the	<b>certainty</b>	by which we know	8, 676/ 26
say I that the	<b>certainty</b>	of this thing, every	8, 800/ 13
fain to seek the	<b>certainty</b>	of Revelation. Now, they	8, 996/ 7
Church, is for the	<b>certification</b>	of a truth a	8, 969/ 26
the garners, and the	<b>chaff</b>	and straw he shall	8, 1019/ 34
world both corn and	<b>chaff</b>	and straw, and in	8, 1020/ 23
and uttering of my	<b>chaffer</b>	to get a penny	8, 903/ 12
to link a whole	<b>chain</b>	of new, such as	8, 626/ 18
copes, Books, surplice, and	<b>chalice</b>	, be things voluntary, to	8, 700/ 22
Blood of Christ without	<b>chalice</b>	laid and licked up	8, 932/ 27
buy both Books and	<b>chalices</b>	and other ornaments thereto	8, 702/ 22
holy vestments, your holy	<b>chalices</b>	, and your holy golden	8, 861/ 9
and upon vestments... and	<b>chalices</b>	, and mocking of Saint	8, 863/ 13
in Books, bells, candles,	<b>chalices</b>	, oil, cream, water, horses	8, 930/ 22
bells, Books, candles, vestments,	<b>chalices</b>	, holy chrism, oil, and	8, 932/ 6
vestments, candles, Books, and	<b>chalices</b>	, without which, or at	8, 932/ 23
of copes, vestments, and	<b>chalices</b>	, and such other ornaments	8, 988/ 17
before) Books, bells, candles,	<b>chalices</b>	, oil, chrism, and holy	8, 988/ 21
like together than is	<b>chalk</b>	to coals. Now is	8, 703/ 9
mark perceive him and	<b>challenge</b>	him for his own	8, 634/ 19
for the preachers, and	<b>challenge</b>	the apostles' place, not	8, 638/ 12
the strong and mighty	<b>champion</b>	, the invincible martyr, Saint	8, 673/ 8

that ye met by	<b>chance</b>	together anywhere else, within	8, 815/ 17
very glad of his	<b>chance</b>	in meeting with this	8, 877/ 11
find the place by	<b>chance</b>	in reading of Saint	8, 909/ 7
Webbe, while I was	<b>Chancellor</b>	to the King's Highness	8, 813/ 12
too. And my Lord	<b>Chancellor</b>	told me that I	8, 902/ 35
therefore it might by	<b>chances</b>	and occasions of battle	8, 807/ 2
then began he to	<b>change</b>	his tale and swerve	8, 624/ 1
may both lie and	<b>change</b>	, and say he believeth	8, 667/ 27
miswrite and corrupt, and	<b>change</b>	the very text in	8, 682/ 31
their false heresies to	<b>change</b>	, corrupt, and of purpose	8, 684/ 1
about to corrupt or	<b>change</b>	to make the text	8, 684/ 9
our Lord, not to	<b>change</b>	their faith, but to	8, 760/ 1
the false, without any	<b>change</b>	of belief on either	8, 772/ 11
and murderers, without any	<b>change</b>	of purpose to the	8, 789/ 32
side will alter and	<b>change</b>	the case, and make	8, 790/ 4
More be glad to	<b>change</b>	his faith for Tyndale's	8, 799/ 30
himself made a plain	<b>change</b>	of one word in	8, 916/ 11
care much for his	<b>change</b>	; but I mean that	8, 916/ 27
hath himself made a	<b>change</b>	in them to make	8, 916/ 30
for all his plain	<b>change</b>	, make yet so plain	8, 916/ 31
any other time to	<b>change</b>	, the same Spirit of	8, 923/ 3
said, somewhat a better	<b>change</b>	to see a butler	8, 947/ 33
made this false, foolish	<b>change</b>	in which he may	8, 964/ 9
rehearse him false and	<b>change</b>	some words, and keep	8, 985/ 8
though they would after	<b>change</b>	... to confess yet, for	8, 1006/ 31
farther not so great	<b>change</b>	in the matter for	8, 1007/ 25
making and at every	<b>change</b>	since, made his church	8, 1009/ 33
amendment finally deposed and	<b>changed</b>	. But that every lewd	8, 590/ 15
be left off and	<b>changed</b>	. And therefore Luther, Tyndale	8, 607/ 6
Tyndale's holy elected sort	<b>changed</b>	the Latin text of	8, 684/ 36
that their faith was	<b>changed</b>	in kind, because it	8, 759/ 32
for which cause he	<b>changed</b>	his notable, monstrous apparel	8, 885/ 28
by another like authority	<b>changed</b>	. But these changes that	8, 923/ 11
to see a butler	<b>changed</b>	into a doctor than	8, 947/ 34
word or twain, so	<b>changed</b>	of malice... that he	8, 986/ 31
malice manifestly and falsely	<b>changed</b>	. And whosoever that is	8, 987/ 19
of part of them	<b>changed</b>	and amended the remnant	8, 1008/ 17
authority changed. But these	<b>changes</b>	that I speak of	8, 923/ 12
hundred years as great	<b>changes</b>	as that, and not	8, 947/ 31
The Answer unto the	<b>Chapter</b>	of Tyndale in Which	8, 575/ 3
order. First, in one	<b>chapter</b>	he taketh upon him	8, 576/ 7
point in his first	<b>chapter</b>	how falsely he handleth	8, 576/ 17
the title before his	<b>chapter</b>	in this wise... Tyndale	8, 576/ 19
the title of his	<b>chapter</b>	"Whether the Pope and	8, 577/ 26
the title of his	<b>chapter</b>	so sinisterly written and	8, 577/ 29
the beginning of his	<b>chapter</b>	itself is much worse	8, 577/ 30
Lazarus, in the sixteenth	<b>chapter</b>	of Luke. Then cometh	8, 583/ 12
the title of his	<b>chapter</b>	, wherein he descendeth by	8, 599/ 8
bestowed already his whole	<b>chapter</b>	before, wherein he came	8, 600/ 27
through all the second	<b>chapter</b>	, that such as go	8, 603/ 10

particular answers unto every	<b>chapter</b>	in order, he never	8, 603/ 21
goeth from the first	<b>chapter</b>	to the third, as	8, 603/ 23
have wrestled with that	<b>chapter</b>	, out of which he	8, 603/ 33
the remnant of this	<b>chapter</b>	at once... Tyndale Though	8, 648/ 3
thus finisheth he this	<b>chapter</b>	of his solution unto	8, 649/ 19
the end of this	<b>chapter</b>	, even in a few	8, 654/ 4
I might of his	<b>chapter</b>	make an end. But	8, 660/ 17
thus he endeth this	<b>chapter</b>	... Tyndale Which thou shalt	8, 663/ 3
conclusion of all this	<b>chapter</b>	that is to wit	8, 665/ 5
I have in this	<b>chapter</b>	left never a word	8, 665/ 29
before confessed, in the	<b>chapter</b>	of the order of	8, 666/ 34
at last this long	<b>chapter</b>	of his solution... it	8, 669/ 36
exposition of the twenty-first	<b>chapter</b>	not a few lines	8, 685/ 14
again in the twenty-second	<b>chapter</b>	, "Behold, I come shortly	8, 687/ 10
Isaiah in his first	<b>chapter</b>	. And even so said	8, 718/ 11
Isaiah in his first	<b>chapter</b>	. And even so said	8, 726/ 34
written in the fifth	<b>chapter</b>	of his said book	8, 736/ 9
doth now in this	<b>chapter</b>	dispute with them and	8, 736/ 21
end of his whole	<b>chapter</b>	, which hoveryly looked on	8, 743/ 21
Paul in the eighth	<b>chapter</b>	of his epistle to	8, 754/ 25
had in the seventh	<b>chapter</b>	of that epistle touched	8, 754/ 33
touched in the seventh	<b>chapter</b>	, then pursueth he still	8, 755/ 10
same in the eighth	<b>chapter</b>	... declaring the excellence of	8, 755/ 11
therefore is all this	<b>chapter</b>	of his "feeling faith	8, 764/ 19
he spendeth another peevish	<b>chapter</b>	after... in which, because	8, 764/ 21
saving that in that	<b>chapter</b>	he brawleth bigly, and	8, 764/ 25
feeble and weak. This	<b>chapter</b>	he spendeth all upon	8, 764/ 28
thus he beginneth his	<b>chapter</b>	... Tyndale If I have	8, 764/ 36
the end of his	<b>chapter</b>	, and showeth us that	8, 771/ 14
cometh forth with another	<b>chapter</b>	... and therein, for the	8, 773/ 6
taught us in this	<b>chapter</b>	. To make us clearly	8, 776/ 30
Tyndale in the last	<b>chapter</b>	of my Third Book	8, 808/ 35
appeareth in the second	<b>chapter</b>	of the Acts, and	8, 820/ 25
again, in the twenty-second	<b>chapter</b>	: "Mark, I come shortly	8, 850/ 13
Paul in the second	<b>chapter</b>	of his epistle to	8, 851/ 24
out of the sixth	<b>chapter</b>	of which epistle Friar	8, 853/ 2
length through almost every	<b>chapter</b>	of that epistle, and	8, 853/ 31
after, in the fifteenth	<b>chapter</b>	: "Let every man put	8, 868/ 6
exposition upon the nineteenth	<b>chapter</b>	of Saint Matthew. But	8, 910/ 11
Lyra upon all that	<b>chapter</b>	... and there find I	8, 910/ 12
places to a general	<b>chapter</b>	? And as for robbing	8, 922/ 8
Scripture, in the nineteenth	<b>chapter</b>	of Genesis. For like	8, 994/ 17
especially in the last	<b>chapter</b>	of my Third Book	8, 996/ 37
Lord, in the selfsame	<b>chapter</b>	of Saint Matthew, by	8, 1016/ 35
saith in the twentieth	<b>chapter</b>	of Saint John: "Of	8, 1018/ 15
it in the third	<b>chapter</b>	of Matthew, where Saint	8, 1019/ 30
Savior, in the thirteenth	<b>chapter</b>	of Saint Matthew, where	8, 1020/ 5
Afterward, in his other	<b>chapters</b>	following, he pretendeth to	8, 576/ 9
us, in his other	<b>chapters</b>	before, that the elects	8, 725/ 31
by his other four	<b>chapters</b>	immediately before, that the	8, 739/ 11

pertain to sundry diverse	<b>chapters</b>	of my Dialogue: I	8, 776/ 20
and with the indelible	<b>character</b>	and badge of Baptism	8, 853/ 13
layeth here to his	<b>charge</b>	were indeed as evil	8, 580/ 11
lay to the prince's	<b>charge</b>	if any officer under	8, 597/ 5
falsely lay to our	<b>charge</b>	, their own bosoms full	8, 638/ 9
own sins to the	<b>charge</b>	of God's inevitable prescience	8, 640/ 1
laying to the other's	<b>charge</b>	false glossing of the	8, 658/ 35
Jews lay unto our	<b>charge</b>	this day. And this	8, 681/ 4
be laid to his	<b>charge</b>	... he said that his	8, 685/ 15
so layeth to men's	<b>charge</b>	, that such as do	8, 788/ 15
laid it unto the	<b>charge</b>	of them that with	8, 792/ 23
layeth earnestly to their	<b>charge</b>	is that they give	8, 831/ 29
special lay to their	<b>charge</b>	the vicious living that	8, 833/ 1
layeth nothing to her	<b>charge</b>	; yea, and if any	8, 860/ 8
nothing laid to her	<b>charge</b>	... but allthing is forgiven	8, 860/ 19
of them to her	<b>charge</b>	. Consider now, for God's	8, 864/ 21
her wrinkles to her	<b>charge</b>	, but is always washing	8, 864/ 32
her wrinkles to her	<b>charge</b>	, then is Christ, saith	8, 865/ 12
expressly so sore a	<b>charge</b>	upon them.) Wherefore he	8, 886/ 26
laid to the Arians'	<b>charge</b>	?Your own friends yea	8, 954/ 14
layeth nothing to her	<b>charge</b>	. Yea, and if any	8, 956/ 24
nothing laid to her	<b>charge</b>	, but allthing is forgiven	8, 956/ 35
nothing laid unto her	<b>charge</b>	, but all that thing	8, 957/ 7
Tyndale layeth to our	<b>charge</b>	. And therefore I ween	8, 1031/ 33
Reason Tyndale And Paul	<b>chargeth</b>	(1 Corinthians 5), "If	8, 595/ 35
horses and some in	<b>chariots</b>	. These kinds of people	8, 763/ 25
to have, such good,	<b>charitable</b>	works with the Catholic	8, 979/ 31
they amended not upon	<b>charitable</b>	warning, put out of	8, 1025/ 17
true faith, hope, nor	<b>charity</b>	... he can, when he	8, 575/ 31
and propagation of Christian	<b>charity</b>	, forbidden marriage to be	8, 586/ 6
his own devotion and	<b>charity</b>	... which yet such heretics	8, 635/ 19
were sore decayed and	<b>charity</b>	greatly cooled, rear up	8, 651/ 20
hope, and the very	<b>charity</b>	still continueth therein... and	8, 669/ 26
priest," and "church," with "	<b>charity</b>	, "grace," and all... turning	8, 684/ 18
into faith, hope, and	<b>charity</b>	. But perceiving that foolish	8, 688/ 10
But reason ruled by	<b>charity</b>	and devotion shall not	8, 699/ 2
the man, ruled with	<b>charity</b>	and devotion that cometh	8, 700/ 16
without good works of	<b>charity</b>	and of penance, and	8, 709/ 14
with hope, increased with	<b>charity</b>	, and confirmed with antiquity	8, 735/ 19
good hope, and well-working	<b>charity</b>	... graciously written in them	8, 753/ 17
saith to the Galatians,	<b>charity</b>	, gladness, peace, patience, long-suffering	8, 757/ 9
seem, with hope and	<b>charity</b>	both. These things being	8, 779/ 13
yet if he lack	<b>charity</b>	therewith, he were nothing	8, 780/ 1
it both hope and	<b>charity</b>	. "What needeth Tyndale to	8, 780/ 15
be faith, hope, and	<b>charity</b>	three diverse and distinct	8, 780/ 17
saith, "faith, hope, and	<b>charity</b>	... the greater of these	8, 780/ 19
greater of these is	<b>charity</b>	. "Yet," saith Tyndale, "those	8, 780/ 19
therefore he lacked not	<b>charity</b>	, and so were safe	8, 780/ 25
yet both hope and	<b>charity</b>	. "Yea," saith Tyndale, "but	8, 780/ 31
never without hope and	<b>charity</b>	, wrought and written within	8, 781/ 1

here of bare belief,	<b>charity</b>	not yet joined with	8, 781/ 19
leave off and lack	<b>charity</b>	. For though the devil	8, 781/ 34
to wit, hope and	<b>charity</b>	) yet never can he	8, 782/ 8
and with hope and	<b>charity</b>	put him in state	8, 782/ 24
alone, but hope and	<b>charity</b>	too, and standing in	8, 782/ 27
or adultery, he loseth	<b>charity</b>	always, and by custom	8, 782/ 30
if they have his	<b>charity</b>	too, and thereby work	8, 783/ 21
lacketh both hope and	<b>charity</b>	wherefore doth Master More	8, 783/ 30
meant faith, hope, and	<b>charity</b>	... and that it could	8, 784/ 30
hath both hope and	<b>charity</b>	therewith; and by this	8, 784/ 32
in faith, hope, and	<b>charity</b>	, that but if the	8, 799/ 23
in faith, hope, and	<b>charity</b>	, be naught worth, nor	8, 807/ 28
they would of their	<b>charity</b>	poison men for naught	8, 813/ 20
of faith, hope, and	<b>charity</b>	, wherewith they be made	8, 822/ 10
fervor and heat of	<b>charity</b>	, this feeling is the	8, 825/ 30
without either hope or	<b>charity</b>	, as by the words	8, 825/ 34
both concerning hope and	<b>charity</b>	, is in the Catholic	8, 825/ 36
love" instead of Christian	<b>charity</b>	. And such hopers and	8, 826/ 3
faith, in hope, and	<b>charity</b>	, and in good works	8, 852/ 1
in faith, hope, and	<b>charity</b>	, sanctified them in spirit	8, 852/ 11
in good works of	<b>charity</b>	and worthy fruits of	8, 852/ 15
of faith, hope, and	<b>charity</b>	with the Sacrament of	8, 853/ 11
wrought in faith and	<b>charity</b>	, and not in faith	8, 867/ 2
outward works. But nevertheless,	<b>charity</b>	judgeth well of all	8, 874/ 11
is no jeopardy though	<b>charity</b>	be deceived, for it	8, 874/ 13
people that have true	<b>charity</b>	with their faith. But	8, 912/ 26
for the unity of	<b>charity</b>	between all Christian brethren	8, 944/ 17
whereas the order of	<b>charity</b>	would rather that a	8, 946/ 2
be moved only of	<b>charity</b>	. Also, what crimes be	8, 946/ 6
only faith, without well-working	<b>charity</b>	... nor a good hope	8, 965/ 33
without faith working with	<b>charity</b>	, and without the sacraments	8, 967/ 30
a strong bond of	<b>charity</b>	, that keep themselves within	8, 976/ 33
our faith nor our	<b>charity</b>	be letted or hindered	8, 1020/ 36
in faith, hope, and	<b>charity</b>	shall be rewarded in	8, 1033/ 33
was increased by the	<b>chasing</b>	away of priests; she	8, 954/ 10
be religious and continue	<b>chaste</b>	, keepeth all their living	8, 638/ 16
into captivity for to	<b>chastise</b>	their wickedness... stirred them	8, 609/ 18
if we labor to	<b>chastise</b>	our body and make	8, 978/ 5
vows, in pilgrimage, in	<b>chastity</b>	, in other men's prayers	8, 579/ 24
in vows and in	<b>chastity</b>	... for that is a	8, 581/ 36
nor penance, beware of	<b>chastity</b>	and bless us well	8, 583/ 33
of Matrimony and vowed	<b>chastity</b>	both, to pollute them	8, 630/ 19
abstinence, almsdeed, prayer, and	<b>chastity</b>	, as their archheretics teach	8, 639/ 9
against holy vows of	<b>chastity</b>	, to corrupt so many	8, 640/ 12
of them did vow	<b>chastity</b>	and kept it. But	8, 640/ 35
men, that have vowed	<b>chastity</b>	and break their vow	8, 640/ 36
man professing once vowed	<b>chastity</b>	was, for all that	8, 659/ 20
to fall from the	<b>chastity</b>	of their profession... and	8, 666/ 16
to serve God in	<b>chastity</b>	, so to profess themselves	8, 666/ 17
vows, and said that	<b>chastity</b>	was an unlawful vow	8, 696/ 18

Sacrament, and keep the	<b>chastity</b>	that they have vowed	8, 703/ 36
break the vow of	<b>chastity</b>	is a good work	8, 704/ 14
widows which after their	<b>chastity</b>	vowed unto God would	8, 716/ 2
folk that had vowed	<b>chastity</b>	... I say that in	8, 734/ 11
dispraise lechery and commend	<b>chastity</b>	... or the proud preach	8, 765/ 27
and for vows of	<b>chastity</b>	, if they would stand	8, 809/ 16
and that they vow	<b>chastity</b>	... and for that they	8, 831/ 32
instead of their vowed	<b>chastity</b>	, keep their open, avowed	8, 832/ 7
spiritual cleanness and vowed	<b>chastity</b>	. He knoweth well enough	8, 832/ 10
friars, that have professed	<b>chastity</b>	... and yet make harlots	8, 836/ 13
for the vow of	<b>chastity</b>	and some against it	8, 887/ 17
say that vows of	<b>chastity</b>	could bind no man	8, 925/ 33
that no vow of	<b>chastity</b>	should let them, but	8, 927/ 17
prove the vow of	<b>chastity</b>	unlawful, and our wedding	8, 928/ 9
that any man vowing	<b>chastity</b>	should have wedded a	8, 940/ 18
that the vow of	<b>chastity</b>	may not be, by	8, 941/ 34
Lady had vowed perpetual	<b>chastity</b>	; and then, considering that	8, 1006/ 1
our Lady did vow	<b>chastity</b>	. And of very truth	8, 1006/ 12
and nuns once vowing	<b>chastity</b>	afterward to wed together	8, 1033/ 6
person professing and vowing	<b>chastity</b>	may for his pleasure	8, 1034/ 3
household, till his master	<b>checked</b>	him and bade him	8, 856/ 30
straight out of his	<b>checker</b>	roll... nor Judas himself	8, 856/ 28
king had in his	<b>checker</b>	roll, attending daily upon	8, 907/ 10
guests to make them	<b>cheer</b>	with... as folk do	8, 699/ 18
much of them and	<b>cherish</b>	them because they say	8, 899/ 2
above a poor penny	<b>chicken</b>	must needs, I say	8, 723/ 19
but a seely poor	<b>chicken</b>	. For he confeseth plainly	8, 723/ 25
familiar with such simple	<b>chickens</b>	as with his gay	8, 723/ 30
poor fowls, the poor	<b>chickens</b>	of his mother this	8, 724/ 11
hen gathereth together her	<b>chickens</b>	... and thou wouldst not	8, 747/ 18
angry, nor begin to	<b>chide</b>	; ye know well that	8, 736/ 35
abominable whore to brawl,	<b>chide</b>	, and scold; nor no	8, 833/ 12
been wrong taught, allto	<b>chide</b>	them and beat them	8, 899/ 3
Peter... to be their	<b>chief</b>	spiritual governor under God	8, 576/ 31
needs be head and	<b>chief</b>	governor or chief spiritual	8, 577/ 8
and chief governor or	<b>chief</b>	spiritual shepherd... or else	8, 577/ 8
might have their own	<b>chief</b>	spiritual governor over itself	8, 577/ 10
rightfully ought to be	<b>chief</b>	governor over the Christian	8, 594/ 9
heads. And Zwingli, their	<b>chief</b>	captain, unto whom Tyndale	8, 608/ 24
of them, and the	<b>chief</b>	prophet, and the truest	8, 643/ 21
refuge in flight, and	<b>chief</b>	stone in their foundation	8, 675/ 24
their whole refuge, and	<b>chief</b>	stone in their foundation	8, 679/ 6
whose steps, as their	<b>chief</b>	elect, other lewd elects	8, 726/ 6
answer in the very	<b>chief</b>	point of all, but	8, 804/ 20
their sects, are the	<b>chief</b>	whoremasters, being priests, monks	8, 836/ 12
surely methinketh that the	<b>chief</b>	commodity that I can	8, 891/ 35
holiness of the very	<b>chief</b>	and principal head thereof	8, 908/ 6
falsely with pulling the	<b>chief</b>	part away, to make	8, 959/ 33
of Saint Peter the	<b>chief</b>	head in earth of	8, 962/ 35
the way the very	<b>chief</b>	point of all, by	8, 970/ 1

truth, and Christ, the	<b>chief</b>	head thereof, assisting it	8, 975/ 8
successor, and head and	<b>chief</b>	shepherd to feed and	8, 1010/ 19
Saint Peter for the	<b>chief</b>	shepherd over all his	8, 1011/ 5
above all others the	<b>chief</b>	. This knoweth every man	8, 1015/ 9
He that will be	<b>chief</b>	among you, let him	8, 1024/ 21
church, and for his	<b>chief</b>	shepherd of his whole	8, 1024/ 24
that should be the	<b>chief</b>	of his apostles. For	8, 1024/ 24
them should be the	<b>chief</b>	. And it clearly appeareth	8, 1024/ 26
there should be one	<b>chief</b>	, he meant thereby that	8, 1024/ 27
can there be none	<b>chief</b>	. And then, since he	8, 1024/ 29
since he would the	<b>chief</b>	ruler or minister should	8, 1024/ 29
which he should be	<b>chief</b>	, and unto which he	8, 1024/ 31
the thing which they	<b>chiefly</b>	signify: that is to	8, 638/ 36
And this reason doth	<b>chiefly</b>	blind them, and hold	8, 681/ 5
they deserved to be	<b>chiefly</b>	honored among the patriarchs	8, 977/ 35
and open that every	<b>child</b>	may see how loath	8, 579/ 1
pilgrims, nurses, women with	<b>child</b>	, and poor folk, and	8, 631/ 20
those words. For every	<b>child</b>	may see, pardie, that	8, 660/ 30
book... in which every	<b>child</b>	, almost, that advisedly readeth	8, 673/ 4
priest speaketh to the	<b>child</b>	in Latin, a language	8, 704/ 17
a language that the	<b>child</b>	understandeth not as he	8, 704/ 17
more do than the	<b>child</b>	can to the begetting	8, 785/ 27
faith than can the	<b>child</b>	in the begetting of	8, 799/ 3
well wotteth that the	<b>child</b>	cannot pray God to	8, 799/ 4
do than can the	<b>child</b>	in begetting of his	8, 818/ 38
right faith than the	<b>child</b>	can do to the	8, 819/ 10
faith be that the	<b>child</b>	receiveth in the baptism	8, 822/ 20
for else were the	<b>child</b>	never the rather saved	8, 822/ 21
like grace to every	<b>child</b>	. But unto this I	8, 822/ 28
or godfathers of the	<b>child</b>	, or for some other	8, 822/ 31
God giveth unto every	<b>child</b>	in the baptism the	8, 823/ 2
God in foundeth into every	<b>child</b>	in the baptism. But	8, 823/ 5
proved that if the	<b>child</b>	have any faith, he	8, 823/ 6
actual faith, which the	<b>child</b>	hath not, for lack	8, 823/ 9
reason say that the	<b>child</b>	hath no reasonable soul	8, 823/ 13
and then is the	<b>child</b>	no more man than	8, 823/ 16
faith... then is the	<b>child</b>	, for all the baptism	8, 823/ 18
belief is, in the	<b>child</b>	, very belief, though it	8, 823/ 30
reason is in the	<b>child</b>	very reason though it	8, 823/ 32
of Baptism into every	<b>child</b>	, and so that every	8, 824/ 3
and so that every	<b>child</b>	hath thereby the feeling	8, 824/ 3
of faith than the	<b>child</b>	to the begetting of	8, 826/ 19
to make almost every	<b>child</b>	perceive that Friar Barnes	8, 872/ 3
to feed her own	<b>child</b>	. "But now be we	8, 892/ 17
meinie man, woman, and	<b>child</b>	who shall tarry behind	8, 922/ 11
there, man, woman, and	<b>child</b>	... since it were very	8, 937/ 32
catholic church" again: every	<b>child</b>	may soon see that	8, 1028/ 32
against Tyndale that every	<b>child</b>	may perceive them for	8, 1030/ 12
but "smearing" of the	<b>child's</b>	face, and "buttering" of	8, 704/ 30
people being baptized in	<b>childhood</b>	must have the feeling	8, 827/ 21

is christened in his	<b>childhood</b>	. But Barnes seemeth to	8, 851/ 1
between brethren's and sisters'	<b>children</b>	that was not before	8, 585/ 35
face of his faithful	<b>children</b>	of his Catholic church	8, 609/ 3
providing for sick men,	<b>children</b>	, old men, laborers, pilgrims	8, 631/ 20
him from begetting of	<b>children</b>	, and hinder his harlot	8, 638/ 32
turn many of the	<b>children</b>	of Israel unto their	8, 648/ 14
the fathers unto their	<b>children</b>	. " That is, he shall	8, 648/ 18
spiritual heart in the	<b>children</b>	as was in their	8, 648/ 20
shall he give the	<b>children</b>	eagle eyes to spy	8, 648/ 26
saith, over all the	<b>children</b>	of pride; which pride	8, 662/ 18
say the baptizing of	<b>children</b>	is void, and they	8, 664/ 9
one of God's good	<b>children</b>	, even while he lieth	8, 666/ 36
the fathers unto the	<b>children</b>	, with making the world	8, 704/ 3
the hearts of the	<b>children</b>	and the fathers all	8, 704/ 6
Surely by teaching the	<b>children</b>	, as well in faith	8, 704/ 7
prey? Even so, the	<b>children</b>	of God spy out	8, 717/ 35
saith, "Even so, the	<b>children</b>	of God spy out	8, 724/ 34
I have gathered thy	<b>children</b>	together, as the hen	8, 747/ 16
the synagogue of the	<b>children</b>	of Israel, and gave	8, 753/ 7
it was in the	<b>children</b>	of Israel before, whose	8, 755/ 28
before Christ's coming, the	<b>children</b>	of the synagogue. And	8, 755/ 34
Abraham's seed, and the	<b>children</b>	of them to whom	8, 767/ 22
are they all Abraham's	<b>children</b>	"... but they only that	8, 773/ 17
even so shall the	<b>children</b>	of Master More's faithless	8, 774/ 4
as they do whose	<b>children</b>	they are though they	8, 774/ 7
seed are not Abraham's	<b>children</b>	all... but they only	8, 783/ 18
all be not Abraham's	<b>children</b>	that have Abraham's faith	8, 783/ 20
If ye be the	<b>children</b>	of Abraham, work ye	8, 783/ 22
be," saith he, "the	<b>children</b>	of the devil, and	8, 783/ 24
as men flee from	<b>children</b>	, feigning themselves afeard of	8, 788/ 9
even so shall the	<b>children</b>	of Master More's faithless	8, 792/ 5
as they do whose	<b>children</b>	they are though they	8, 792/ 8
Even so shall the	<b>children</b>	of Master More's faithless	8, 795/ 25
maketh more against the	<b>children</b>	of Master M's faith	8, 796/ 1
it, than against the	<b>children</b>	of Tyndale's own "feeling	8, 796/ 2
and so be many	<b>children</b>	of the same faith	8, 796/ 14
master and all their	<b>children</b>	shall lie still and	8, 796/ 16
manner let. When the	<b>children</b>	are baptized, which kind	8, 822/ 1
I trow. For the	<b>children</b>	have not yet neither	8, 822/ 16
he died, as many	<b>children</b>	do, in the chrisem	8, 822/ 22
faith is in the	<b>children</b>	sufficient... yet cometh Tyndale's	8, 824/ 8
process, that the young	<b>children</b>	have infounded the very	8, 824/ 11
deny but that christened	<b>children</b>	have very faith... and	8, 824/ 12
by his words, the	<b>children</b>	in their baptism have	8, 824/ 16
christened while they were	<b>children</b>	... and that they can	8, 824/ 24
more than, though the	<b>children</b>	of Israel came in	8, 865/ 20
as be all the	<b>children</b>	that after Baptism die	8, 867/ 10
so tenderly loving his	<b>children</b>	as he doth, perceiving	8, 893/ 6
that would call many	<b>children</b>	to school, and when	8, 898/ 32
them comfortless, nor like	<b>children</b>	fatherless, but would himself	8, 938/ 5

you be called Christ's	<b>children</b>	! I lay nothing to	8, 954/ 16
give thanks as good	<b>children</b>	unto God, which as	8, 968/ 24
Huessgen is, that beget	<b>children</b>	by nuns. But this	8, 979/ 10
pardie, that all her	<b>children</b>	shall be pigs. The	8, 985/ 34
be God's good, holy	<b>children</b>	living in the law	8, 1011/ 33
is fire in the	<b>chimney</b>	. If he mean of	8, 878/ 28
the toe to the	<b>chin</b>	, turned all into fish	8, 651/ 5
assemble about election and	<b>choice</b>	, nor can have any	8, 668/ 27
not err in the	<b>choice</b>	of the scripture, nor	8, 719/ 30
put Friar Barnes in	<b>choice</b>	whether he will have	8, 936/ 1
therewith. For they were	<b>choked</b>	therewith; and so will	8, 793/ 11
great a matter to	<b>choose</b>	out specially and send	8, 695/ 9
have been burned here,	<b>choose</b>	which he list... and	8, 710/ 11
Catholic Church or not?	<b>Choose</b>	now yourselves whither part	8, 737/ 13
for he list to	<b>choose</b>	her and leave me	8, 898/ 9
because he would not	<b>choose</b>	me, and no cause	8, 898/ 14
why he would not	<b>choose</b>	me but only because	8, 898/ 15
because himself list to	<b>choose</b>	the one and refuse	8, 898/ 30
thing, the will cannot	<b>choose</b>	but follow. For that	8, 899/ 21
because he would not	<b>choose</b>	them. Now, when they	8, 998/ 16
by faith and baptism	<b>chooseth</b>	and adopteth us into	8, 757/ 5
help you; for Christ	<b>chooseth</b>	his church at his	8, 838/ 19
we agree that God	<b>chooseth</b>	by prevention of grace	8, 866/ 35
calleth all, but he	<b>chooseth</b>	only those that will	8, 898/ 22
which Christ elected and	<b>chose</b>	them into his church	8, 848/ 15
world, into which he	<b>chose</b>	and took both final	8, 848/ 16
and therefore even then	<b>chose</b>	them. "But, for because	8, 898/ 24
and keep that specially	<b>chosen</b>	creature that he suffer	8, 575/ 19
those elect and specially	<b>chosen</b>	heretics, which writings be	8, 722/ 26
some such other specially	<b>chosen</b>	elects, such as nowhere	8, 723/ 3
ween, God could have	<b>chosen</b>	worse Tyndale must of	8, 723/ 4
perceive for elect and	<b>chosen</b>	saints, by railing, and	8, 729/ 32
ye be adopted and	<b>chosen</b>	into the sons of	8, 756/ 24
not washed you and	<b>chosen</b>	you, then be you	8, 837/ 34
of her merits, hath	<b>chosen</b>	her for to be	8, 861/ 23
Because that Christ hath	<b>chosen</b>	her... and because she	8, 862/ 4
who shall accuse the	<b>chosen</b>	of God?" (as who	8, 865/ 27
saith, because God hath	<b>chosen</b>	it without any merits	8, 866/ 21
and because he hath	<b>chosen</b>	her, is cleansed pure	8, 869/ 18
whom God hath not	<b>chosen</b>	, though they hear it	8, 897/ 18
therefore there are few	<b>chosen</b>	though many be called	8, 898/ 26
say, because he hath	<b>chosen</b>	them, and the other	8, 998/ 15
children do, in the	<b>chrism</b>	cloth or in the	8, 822/ 22
candles, vestments, chalices, holy	<b>chrism</b>	, oil, and holy water	8, 932/ 7
bells, candles, chalices, oil,	<b>chrism</b>	, and holy water, with	8, 988/ 22
consecrating of the holy	<b>chrism</b>	and oil, and, finally	8, 990/ 4
that the church of	<b>Christ</b>	is another company than	8, 575/ 8
the very church of	<b>Christ</b>	here in earth, which	8, 575/ 28
not the church of	<b>Christ</b>	. Afterward, in his other	8, 576/ 8
is the church of	<b>Christ</b>	, and that none of	8, 576/ 11

call the church of	<b>Christ</b>	the Catholic, known church	8, 576/ 26
to be saved through	<b>Christ</b>	, is not of Christ's	8, 579/ 20
to be saved through	<b>Christ</b>	. For he teacheth to	8, 579/ 22
before us instead of	<b>Christ</b>	to believe in neither	8, 579/ 30
to believe in neither	<b>Christ</b>	nor God's word, neither	8, 579/ 30
to be saved through	<b>Christ</b>	" because he "teacheth to	8, 580/ 22
by the story that	<b>Christ</b>	also telleth of Abraham	8, 583/ 10
be set "instead of	<b>Christ</b>	" and are (as they	8, 583/ 18
Body and Blood of	<b>Christ</b>	in the Blessed Sacrament	8, 583/ 25
to be saved through	<b>Christ</b>	. And I say meseemeth	8, 584/ 6
I be saved through	<b>Christ</b>	, if Tyndale lay mad	8, 584/ 7
is, whosoever believe in	<b>Christ</b>	consenteth that God's law	8, 584/ 12
whole Catholic church of	<b>Christ</b>	, and by his Holy	8, 589/ 28
Body or Blood of	<b>Christ</b>	, with bare signs and	8, 594/ 27
not the church of	<b>Christ</b>	in earth he hath	8, 598/ 7
the true church of	<b>Christ</b>	. Which first reason is	8, 598/ 25
and the living of	<b>Christ</b>	, and of all his	8, 599/ 34
the right church of	<b>Christ</b>	... and that they call	8, 600/ 12
and the living of	<b>Christ</b>	and all his apostles	8, 600/ 21
in the time of	<b>Christ</b>	; and they were before	8, 601/ 24
and they were before	<b>Christ</b>	; and Christ and his	8, 601/ 25
were before Christ; and	<b>Christ</b>	and his apostles came	8, 601/ 25
the right church, and	<b>Christ</b>	and his apostles and	8, 601/ 27
that the church of	<b>Christ</b>	here in earth shall	8, 602/ 35
that the church of	<b>Christ</b>	must, as I have	8, 604/ 7
any new church of	<b>Christ</b>	; but those, therefore, that	8, 604/ 10
to the church of	<b>Christ</b>	in perpetuity of lasting	8, 604/ 14
to the church of	<b>Christ</b>	, for the point that	8, 606/ 12
of the church of	<b>Christ</b>	as the whorl was	8, 606/ 14
and give place unto	<b>Christ</b>	at his coming.. and	8, 606/ 21
that the church of	<b>Christ</b>	, as long as the	8, 606/ 26
that the church of	<b>Christ</b>	can be but one	8, 606/ 28
also be both one.	<b>Christ</b>	and his apostles and	8, 606/ 35
the Catholic church of	<b>Christ</b>	, which while the world	8, 607/ 2
have none end. Also,	<b>Christ</b>	and his apostles went	8, 607/ 4
no new begun. Also,	<b>Christ</b>	and his apostles went	8, 607/ 10
man with other. Finally,	<b>Christ</b>	went with his apostles	8, 607/ 16
are all prophesied by	<b>Christ</b>	and his apostles to	8, 607/ 21
in power. Now did	<b>Christ</b>	, therefore, and his apostles	8, 608/ 11
times, I suppose, ere	<b>Christ</b>	came... for they never	8, 609/ 21
against the coming of	<b>Christ</b>	, the scribes, Pharisees, Caiaphas	8, 609/ 22
in the Gospel, how	<b>Christ</b>	warneth his disciples to	8, 609/ 34
a great while after	<b>Christ</b>	. Now, it is no	8, 610/ 11
unto the birth of	<b>Christ</b>	? as Saint Augustine orderly	8, 610/ 15
against the coming of	<b>Christ</b>	... and whom Christ for	8, 611/ 35
of Christ... and whom	<b>Christ</b>	for their false doctrine	8, 611/ 35
before the birth of	<b>Christ</b>	, and them that expounded	8, 612/ 26
and the coming of	<b>Christ</b>	... God stirred up a	8, 612/ 28
for the church of	<b>Christ</b>	... as in which he	8, 612/ 34
at the coming of	<b>Christ</b>	... Tyndale hath here won	8, 613/ 26

known Catholic church of	<b>Christ</b>	though they were like	8, 613/ 30
into the seat of	<b>Christ</b>	and his apostles by	8, 613/ 35
do the deeds of	<b>Christ</b>	and his apostles, but	8, 613/ 36
to do according as	<b>Christ</b>	and all his apostles	8, 614/ 4
into the seat of	<b>Christ</b>	and his apostles. Now	8, 614/ 10
nay but that while	<b>Christ</b>	intended not that himself	8, 614/ 12
very church to whom	<b>Christ</b>	specially spoke, speaketh, and	8, 614/ 21
his own good endeavor,	<b>Christ</b>	saith, "Be thou not	8, 615/ 10
of the church of	<b>Christ</b>	, "Every man shall not	8, 615/ 15
the New Law, whereof	<b>Christ</b>	neither received nor delivered	8, 615/ 28
be the successors of	<b>Christ</b>	and his apostles... and	8, 616/ 13
to the truth that	<b>Christ</b>	hath by his Holy	8, 616/ 19
malediction and curse of	<b>Christ</b>	, that hath ordained them	8, 616/ 21
that fearful word of	<b>Christ</b>	, "He that heareth you	8, 616/ 23
the Catholic church of	<b>Christ</b>	unto the synagogue of	8, 617/ 31
was not like unto	<b>Christ</b>	, the beginner and lawyer	8, 617/ 34
synagogue sundry prophets, and	<b>Christ</b>	hastened to come because	8, 618/ 3
at the least, as	<b>Christ</b>	commanded the Jews to	8, 618/ 24
before the birth of	<b>Christ</b>	, by the reason that	8, 619/ 11
known Catholic church of	<b>Christ</b>	, though we leave off	8, 622/ 16
against the coming of	<b>Christ</b>	infected by many false	8, 622/ 21
into the place of	<b>Christ</b>	and his apostles, and	8, 622/ 24
since the death of	<b>Christ</b>	and his apostles, stirred	8, 623/ 3
place and "seat of	<b>Christ</b>	and his apostles" as	8, 623/ 10
evangelists, and apostles, and	<b>Christ</b>	himself and these be	8, 624/ 19
to be believed than	<b>Christ</b>	and his apostles themselves	8, 624/ 27
and the understanding of	<b>Christ</b>	and his apostles, and	8, 624/ 31
flame, the story that	<b>Christ</b>	telleth himself they call	8, 626/ 7
at the coming of	<b>Christ</b>	... and the clergy of	8, 626/ 30
the truth... but also	<b>Christ</b>	himself, in the Blessed	8, 628/ 4
into the seat of	<b>Christ</b>	and his apostles by	8, 629/ 5
the Blessed Body of	<b>Christ</b>	in the Blessed Sacrament	8, 630/ 17
Body and Blood of	<b>Christ</b>	, or anything else than	8, 633/ 26
the true knowledge of	<b>Christ</b>	, and have made their	8, 634/ 24
the Blessed Body of	<b>Christ</b>	and leave the people	8, 639/ 5
when they would expel	<b>Christ</b>	out of the Sacrament	8, 640/ 16
words of our Savior	<b>Christ</b>	himself? For where he	8, 640/ 20
And so make they	<b>Christ</b>	to declare himself as	8, 640/ 27
whole Catholic church of	<b>Christ</b>	... Tyndale And such blind	8, 641/ 26
us, made they against	<b>Christ</b>	, saying, "Abraham is our	8, 641/ 29
the Jews made against	<b>Christ</b>	. For answer whereof, this	8, 642/ 6
yet if our Savior	<b>Christ</b>	, to whom he resembleth	8, 642/ 11
able to say as	<b>Christ</b>	said: "Which of you	8, 642/ 24
and confute them as	<b>Christ</b>	did. For unto Tyndale	8, 642/ 27
and let our Savior	<b>Christ</b>	alone with them... and	8, 643/ 12
here to make us.	<b>Christ</b>	, if they would look	8, 643/ 15
All this, lo, could	<b>Christ</b>	for himself answer unto	8, 643/ 34
old holy saints from	<b>Christ</b>	unto our days both	8, 644/ 8
body and blood of	<b>Christ</b>	; Tyndale saith it is	8, 645/ 22
very Blessed Body of	<b>Christ</b>	; Tyndale will, if need	8, 646/ 10

and their living. And	<b>Christ</b>	and his disciples and	8, 648/ 7
As thou seest how	<b>Christ</b>	calleth them hypocrites, dissemblers	8, 648/ 11
eyes to spy out	<b>Christ</b>	and his righteousness, and	8, 648/ 27
our popish hypocrites succeed	<b>Christ</b>	and his apostles and	8, 648/ 30
faith and living of	<b>Christ</b>	and his apostles. And	8, 649/ 9
and his fellows to	<b>Christ</b>	and his apostles. And	8, 650/ 2
lost the faith of	<b>Christ</b>	. Whereof I have showed	8, 650/ 9
have the scripture of	<b>Christ</b>	and his apostles, and	8, 651/ 32
have, the scripture of "	<b>Christ</b>	and his apostles": whither	8, 651/ 35
he the scripture of	<b>Christ</b>	and his apostles for	8, 651/ 37
and the scriptures of	<b>Christ</b>	, and get him into	8, 652/ 2
for the scripture of	<b>Christ</b>	and his apostles, he	8, 652/ 8
confesseth, the scripture of	<b>Christ</b>	and his apostles), and	8, 652/ 15
than the scripture of	<b>Christ</b>	and his apostles, which	8, 652/ 21
that is to wit,	<b>Christ</b>	and his apostles and	8, 655/ 17
say, the church of	<b>Christ</b>	and his apostles, that	8, 655/ 21
the true faith of	<b>Christ</b>	and his apostles, and	8, 656/ 2
the old church, of	<b>Christ</b>	and his apostles we	8, 656/ 13
Body and Blood of	<b>Christ</b>	in the Blessed Sacrament	8, 656/ 22
the selfsame faith that	<b>Christ</b>	and his apostles had	8, 656/ 29
thereof by that that	<b>Christ</b>	and his apostles did	8, 656/ 32
and only delivered by	<b>Christ</b>	to his apostles, and	8, 656/ 36
Spirit of God that	<b>Christ</b>	, according to his promise	8, 657/ 2
needs in, and that	<b>Christ</b>	put water into it	8, 657/ 31
have the scripture of "	<b>Christ</b>	and his apostles," himself	8, 658/ 30
an "old" church, of	<b>Christ</b>	and his apostles, and	8, 660/ 2
this that he confesseth	<b>Christ</b>	and his apostles to	8, 660/ 10
the very church of	<b>Christ</b>	. And here, ye see	8, 660/ 16
the true church of	<b>Christ</b>	, and the going out	8, 660/ 31
the true church of	<b>Christ</b>	is but one; and	8, 660/ 32
one true church of	<b>Christ</b>	, must needs be a	8, 660/ 35
the true church of	<b>Christ</b>	by the true faith	8, 661/ 1
the true church of	<b>Christ</b>	... Tyndale may well perceive	8, 661/ 9
the very body of	<b>Christ</b>	, nor nothing but only	8, 661/ 15
the very body of	<b>Christ</b>	, yet he held that	8, 661/ 21
the true church of	<b>Christ</b>	. Tyndale may also perceive	8, 661/ 25
the very body of	<b>Christ</b>	and very bread. But	8, 661/ 30
as the church of	<b>Christ</b>	is but one, so	8, 662/ 13
the true church of	<b>Christ</b>	and his apostles, is	8, 662/ 27
very, true church of	<b>Christ</b>	, because they can be	8, 664/ 2
that our blessed Savior	<b>Christ</b>	was but only man	8, 664/ 16
faith which was with	<b>Christ</b>	and his apostles hath	8, 669/ 9
the very church of	<b>Christ</b>	... in that that from	8, 669/ 39
succeed the church of	<b>Christ</b>	in this world, as	8, 670/ 10
that the church of	<b>Christ</b>	should succeed and put	8, 670/ 11
very, true church of	<b>Christ</b>	... and all the churches	8, 670/ 31
to be resembled unto	<b>Christ</b>	and his apostles... as	8, 671/ 2
this Catholic church of	<b>Christ</b>	as Lucifer and his	8, 671/ 7
from the church of	<b>Christ</b>	at the Maundy Supper	8, 672/ 2
the Ebionites, that said	<b>Christ</b>	was but only man	8, 672/ 20

very, true church of	<b>Christ</b>	, because they depart only	8, 672/ 27
the Catholic church of	<b>Christ</b>	... but also Lucifer's church	8, 672/ 36
very, true church of	<b>Christ</b>	, which all the devils	8, 673/ 12
the very church of	<b>Christ</b>	be very false heretics	8, 673/ 14
the very church of	<b>Christ</b>	. Which second reason is	8, 675/ 6
before him, then hath	<b>Christ</b>	broken all his promises	8, 679/ 15
eight hundred years hath	<b>Christ</b>	had none other church	8, 679/ 17
very, true church of	<b>Christ</b>	. And now, since this	8, 680/ 34
longer; but our Savior	<b>Christ</b>	hath begun and continued	8, 682/ 6
maketh for our Savior	<b>Christ</b>	, and for the Catholic	8, 682/ 32
men and falsely profess	<b>Christ</b>	, which falling from his	8, 683/ 6
that the church of	<b>Christ</b>	is at an end	8, 683/ 12
of the testament of	<b>Christ</b>	, and putteth out both	8, 684/ 17
the judgment seat of	<b>Christ</b>	, that every man may	8, 687/ 5
examples between Moses and	<b>Christ</b>	, where the Israelites fell	8, 691/ 11
Baptist. John went before	<b>Christ</b>	to prepare his way	8, 691/ 13
the only way unto	<b>Christ</b>	. For except a man	8, 691/ 16
have no part in	<b>Christ</b>	. Of John, Christ saith	8, 691/ 17
in Christ. Of John,	<b>Christ</b>	saith (Matthew 17) that	8, 691/ 17
of the merits of	<b>Christ</b>	." And thus at the	8, 692/ 9
grant against themselves that	<b>Christ</b>	hath not only deserved	8, 692/ 10
did; yea, and unto	<b>Christ</b>	himself and his apostles	8, 692/ 26
John the Baptist, and	<b>Christ</b>	, and his apostles... with	8, 692/ 35
in like manner as	<b>Christ</b>	and his apostles, and	8, 693/ 4
days of Moses and	<b>Christ</b>	to call again the	8, 693/ 15
the meanwhile fallen from	<b>Christ</b>	unto idolatry he can	8, 693/ 16
like the church of	<b>Christ</b>	that is to wit	8, 694/ 1
meantime between Moses and	<b>Christ</b>	called the people home	8, 694/ 10
since the death of	<b>Christ</b>	, in this fifteen hundred	8, 694/ 27
now be resembled to	<b>Christ</b>	and his apostles and	8, 695/ 22
was fallen before, as	<b>Christ</b>	was and his apostles	8, 695/ 26
apostles, and which unto	<b>Christ</b>	himself. And if he	8, 695/ 29
he liken Luther to	<b>Christ</b>	, then who was Luther's	8, 695/ 29
the other did to	<b>Christ</b>	? I ween, in good	8, 695/ 32
into the church of	<b>Christ</b>	more than a hundred	8, 695/ 35
since the death of	<b>Christ</b>	to keep in the	8, 695/ 36
prophets between Moses and	<b>Christ</b>	, Tyndale leaveth off fourscore	8, 696/ 22
foregoer of some new	<b>Christ</b>	as good as ever	8, 696/ 29
us that his new	<b>Christ</b>	, to whom himself is	8, 696/ 33
miracles as our old	<b>Christ</b>	did... and then bear	8, 696/ 34
holy Baptist, as our	<b>Christ</b>	bore witness of the	8, 696/ 35
John the Baptist and	<b>Christ</b>	did rebuke the doctrine	8, 697/ 4
was more allowed of	<b>Christ</b>	for bestowing that costly	8, 699/ 12
the blessed body of	<b>Christ</b>	. And yet was he	8, 700/ 1
that ointment was worth.	<b>Christ</b>	blamed not those that	8, 702/ 4
of the Pharisees which	<b>Christ</b>	reproved, the Church reproveth	8, 703/ 5
while in Christendom, from	<b>Christ</b>	himself hitherto... the truth	8, 703/ 30
did; yea, and unto	<b>Christ</b>	himself and his apostles	8, 705/ 24
that Saint John, and	<b>Christ</b>	, and his apostles, and	8, 705/ 34
against Saint John and	<b>Christ</b>	and his apostles, shall	8, 706/ 8

the very church of	<b>Christ</b>	... and that Luther and	8, 706/ 12
sects. And then what	<b>Christ</b>	can say more for	8, 706/ 17
the true Gospel of	<b>Christ</b>	, so know thereby and	8, 708/ 22
the very church of	<b>Christ</b>	; and then let him	8, 708/ 24
Body and Blood of	<b>Christ</b>	himself, and other such	8, 709/ 18
the woman of whom	<b>Christ</b>	speaketh in the Gospel	8, 709/ 23
themselves, and our Savior	<b>Christ</b>	also himself, leavened the	8, 709/ 27
now rehearsed you, which	<b>Christ</b>	hath himself put in	8, 709/ 34
the very church of	<b>Christ</b>	... and consequently thereby proveth	8, 712/ 34
at the coming of	<b>Christ</b>	, if they had then	8, 713/ 7
that the church of	<b>Christ</b>	hath had since his	8, 713/ 23
hear the voice of	<b>Christ</b>	(John 10), whereas the	8, 718/ 7
whole Catholic church of	<b>Christ</b>	that is to wit	8, 719/ 21
the Catholic church of	<b>Christ</b>	between which twain, albeit	8, 719/ 34
for the promises that	<b>Christ</b>	hath made unto the	8, 720/ 7
unto the church of	<b>Christ</b>	by him that is	8, 720/ 13
that the church of	<b>Christ</b>	hath that gift of	8, 720/ 18
in some places with	<b>Christ</b>	himself also. But this	8, 721/ 10
afterward in debate between	<b>Christ</b>	and the Pharisees), and	8, 722/ 2
and the witness of	<b>Christ</b>	testified for him, and	8, 722/ 16
after the steps of	<b>Christ</b>	in the liquid water	8, 725/ 16
the very steps of	<b>Christ</b>	even foot for foot	8, 725/ 30
of the steps of	<b>Christ</b>	, but if Tyndale's elect	8, 725/ 36
evangelists spieth not that	<b>Christ</b>	stepped any such one	8, 726/ 3
from the steps that	<b>Christ</b>	stepped on the Mount	8, 726/ 7
clergy nor lay knoweth	<b>Christ</b>	... but if rebellion be	8, 726/ 23
hear the voice of	<b>Christ</b>	(John 10), whereas the	8, 726/ 29
the Catholic church of	<b>Christ</b>	... which words they spoke	8, 727/ 8
the very church of	<b>Christ</b>	, and took always for	8, 727/ 27
in the words of	<b>Christ</b>	that Christ's own sheep	8, 728/ 35
know, the voice of	<b>Christ</b>	that is to wit	8, 729/ 10
and the apostles of	<b>Christ</b>	, and as the eagle	8, 729/ 27
whom the preaching of	<b>Christ</b>	is but foolishness, saith	8, 730/ 15
for the church of	<b>Christ</b>	, and shall take them	8, 733/ 13
field of God whereof	<b>Christ</b>	speaketh in the Gospel	8, 734/ 23
the apostle of Jesus	<b>Christ</b>	through the providence of	8, 736/ 30
be the apostle of	<b>Christ</b>	. I beseech you be	8, 736/ 34
me, "The apostle of	<b>Christ</b>	." I believe it not	8, 737/ 1
the Church shall, as	<b>Christ</b>	promised, never fail... the	8, 738/ 33
for the church of	<b>Christ</b>	but only the known	8, 740/ 8
scripture of God that	<b>Christ</b>	is come into the	8, 740/ 11
will tell us that	<b>Christ</b>	neither verily died nor	8, 740/ 16
did; is he not	<b>Christ</b>	?" and many of the	8, 743/ 1
when they had heard	<b>Christ</b>	, the Spirit wrought and	8, 743/ 5
know that he is	<b>Christ</b>	, the Savior of the	8, 743/ 8
the very apostle of	<b>Christ</b>	, and that Saint Augustine	8, 744/ 32
very, true church of	<b>Christ</b>	here in earth, and	8, 745/ 8
order to be true,	<b>Christ</b>	witnesseth, where he saith	8, 746/ 33
much more merit, as	<b>Christ</b>	said, "Blessed be they	8, 748/ 18
for the faith of	<b>Christ</b>	there could not be	8, 749/ 1

against the faith of	<b>Christ</b>	as shall be laid	8, 749/ 7
the very gospels of	<b>Christ</b>	... was altogether but like	8, 750/ 10
be the gospel of	<b>Christ</b>	. Now, Tyndale, as ye	8, 750/ 28
the true gospel of	<b>Christ</b>	, because our Lord hath	8, 751/ 3
is the teaching whereof	<b>Christ</b>	speaketh in the words	8, 752/ 28
taught the old, and	<b>Christ</b>	, that should come and	8, 752/ 34
received and learned of	<b>Christ</b>	... which was not our	8, 753/ 3
is the writing that	<b>Christ</b>	so often promised unto	8, 753/ 25
in those words of	<b>Christ</b>	rehearsing the prophecy "They	8, 754/ 10
time from Adam unto	<b>Christ</b>	. And this prophecy that	8, 754/ 16
of the church of	<b>Christ</b>	that should be after	8, 754/ 18
death of our Savior	<b>Christ</b>	delivered in the baptism	8, 754/ 34
of God, coheirs of	<b>Christ</b>	; howbeit, that is to	8, 756/ 30
Spirit we dwell in	<b>Christ</b>	and have the Spirit	8, 757/ 22
she told them that	<b>Christ</b>	had told her all	8, 758/ 33
they "went out unto"	<b>Christ</b>	, and "desired him to	8, 758/ 34
till they spoke with	<b>Christ</b>	himself. For then the	8, 759/ 20
know that he is	<b>Christ</b>	, the Savior of the	8, 759/ 24
the communication had with	<b>Christ</b>	, more strong and more	8, 760/ 9
because the preaching of	<b>Christ</b>	was with power and	8, 760/ 34
well he wotteth that	<b>Christ</b>	promised and sent the	8, 760/ 36
none other church of	<b>Christ</b>	is there in which	8, 761/ 7
him to remember that	<b>Christ</b>	preached to many men	8, 761/ 18
likelihood he did, since	<b>Christ</b>	took him and made	8, 761/ 32
good consent together. Had	<b>Christ</b>	been of one mind	8, 762/ 8
because they spoke with	<b>Christ</b>	, and could not have	8, 762/ 13
till they spoke with	<b>Christ</b>	... if Christ spoke with	8, 762/ 14
spoke with Christ... if	<b>Christ</b>	spoke with Judas much	8, 762/ 14
because they spoke with	<b>Christ</b>	mouth to mouth, and	8, 762/ 26
the Catholic church of	<b>Christ</b>	then have we no	8, 767/ 33
that the church of	<b>Christ</b>	is governed by the	8, 769/ 9
Then must our Savior	<b>Christ</b>	have held his peace	8, 769/ 35
true, Catholic church of	<b>Christ</b>	he cometh forth with	8, 773/ 5
the right faith of	<b>Christ</b>	or are of his	8, 773/ 23
shalt be saved through	<b>Christ</b>	, and of suchlike principles	8, 774/ 11
saith, the faith of	<b>Christ</b>	, by which they know	8, 775/ 9
the right faith of	<b>Christ</b>	or of his church	8, 777/ 34
the right faith of	<b>Christ</b>	nor of his church	8, 778/ 24
the right faith of	<b>Christ</b>	." I say yes... for	8, 780/ 11
points and articles that	<b>Christ</b>	will have us bound	8, 780/ 13
his breast and prayeth	<b>Christ</b>	keep him from it	8, 783/ 6
could turn without God,	<b>Christ</b>	would not say, "Without	8, 787/ 1
the very body of	<b>Christ</b>	is in the Blessed	8, 787/ 36
persuaded to believe in	<b>Christ</b>	... forasmuch as of such	8, 792/ 13
induced to believe in	<b>Christ</b>	shall leave their souls	8, 792/ 18
come to the extremity,	<b>Christ</b>	shall come down from	8, 794/ 10
of that rest that	<b>Christ</b>	is risen to, but	8, 796/ 12
of the faith of	<b>Christ</b>	, and calleth it a	8, 798/ 33
not... the church of	<b>Christ</b>	alone, but Turks, and	8, 800/ 30
shalt be saved through	<b>Christ</b>	, and of suchlike principles	8, 801/ 22

the very church of	<b>Christ</b>	... because by that church	8, 801/ 28
the true scripture of	<b>Christ</b>	. Whereupon we conclude that	8, 801/ 29
shall be saved through	<b>Christ</b>	. For both is that	8, 802/ 8
Body nor Blood of	<b>Christ</b>	, but only cakebread and	8, 804/ 32
Body and Blood of	<b>Christ</b>	in the Sacrament of	8, 806/ 4
Body and Blood of	<b>Christ</b>	in the Blessed Sacrament	8, 806/ 21
the Christian folk... and	<b>Christ</b>	quit him thereafter, and	8, 808/ 12
the Old Testament, which	<b>Christ</b>	and his apostles taught	8, 810/ 27
that the church of	<b>Christ</b>	doth even the same	8, 810/ 29
teach the church of	<b>Christ</b>	in like wise to	8, 810/ 32
our own days, as	<b>Christ</b>	and his apostles and	8, 810/ 36
for this time) that	<b>Christ</b>	and his apostles, and	8, 811/ 3
thereof, to show by	<b>Christ</b>	and his apostles and	8, 811/ 8
construe the scripture of	<b>Christ</b>	contrary to all the	8, 811/ 13
construe the scripture of	<b>Christ</b>	contrary to the continual	8, 811/ 16
upon the part of	<b>Christ</b>	and his apostles, and	8, 811/ 23
that the scripture of	<b>Christ</b>	approveth it for lawful	8, 811/ 34
as the works of	<b>Christ</b>	himself... but faith, he	8, 822/ 37
the Catholic church of	<b>Christ</b>	, but of his own	8, 824/ 32
the very church of	<b>Christ</b>	... and that himself and	8, 825/ 3
the very church of	<b>Christ</b>	. First, in that I	8, 827/ 19
the very church of	<b>Christ</b>	by that the true	8, 828/ 15
the very church of	<b>Christ</b>	... by the very words	8, 828/ 18
ways that be in	<b>Christ</b>	Jesus, as I do	8, 833/ 32
only the parables of	<b>Christ</b>	, where he likeneth the	8, 834/ 6
by the church of	<b>Christ</b>	as did his fellows	8, 835/ 24
not the church of	<b>Christ</b>	, and except Christ be	8, 835/ 35
of Christ, and except	<b>Christ</b>	be not God. It	8, 835/ 35
love your wives as	<b>Christ</b>	hath loved the church	8, 837/ 7
very, true church of	<b>Christ</b>	, that is so pure	8, 837/ 12
But whereby, then? By	<b>Christ</b>	only, which hath given	8, 837/ 17
the name of Jesus	<b>Christ</b>	and in the Spirit	8, 837/ 22
church is washed: by	<b>Christ</b>	and by his Holy	8, 837/ 23
well prove, saying, "Of	<b>Christ</b>	is the church made	8, 837/ 28
Saint Augustine saith that	<b>Christ</b>	hath made his church	8, 837/ 31
by yours. And if	<b>Christ</b>	have not washed you	8, 837/ 34
they that believe that	<b>Christ</b>	hath washed them from	8, 838/ 4
not help you; for	<b>Christ</b>	chooseth his church at	8, 838/ 19
have the Spirit of	<b>Christ</b>	and be washed in	8, 838/ 27
the holy church of	<b>Christ</b>	is nothing else but	8, 838/ 28
the very church of	<b>Christ</b>	here in earth is	8, 839/ 9
by grace. For as	<b>Christ</b>	saith, no man "cometh	8, 841/ 6
man to say as	<b>Christ</b>	saith in the Gospel	8, 841/ 22
but I say in	<b>Christ</b>	and in the church	8, 843/ 28
they that believe that	<b>Christ</b>	hath washed them from	8, 844/ 14
the holy church of	<b>Christ</b>	is nothing else but	8, 844/ 18
and pureness is before	<b>Christ</b>	only, and not before	8, 845/ 6
ways that be in	<b>Christ</b>	Jesus, as I do	8, 846/ 16
the manifold promise of	<b>Christ</b>	; and therefore we need	8, 846/ 31
the election by which	<b>Christ</b>	elected and chose them	8, 848/ 14

good and bad. For	<b>Christ</b>	hath by his death	8, 848/ 27
of the church of	<b>Christ</b>	do put their trust	8, 849/ 1
in the merits of	<b>Christ</b>	only: if he mean	8, 849/ 1
without the merits of	<b>Christ</b>	, nor that they could	8, 849/ 3
of the church of	<b>Christ</b>	. For he said, "I	8, 849/ 13
the very church of	<b>Christ</b>	that will with help	8, 849/ 22
unto the merits of	<b>Christ</b>	: then meaneth he very	8, 849/ 23
in heaven therefor. For	<b>Christ</b>	saith in the Gospel	8, 849/ 29
to the promises of	<b>Christ</b>	, I would well hold	8, 850/ 19
the very church of	<b>Christ</b>	that sticketh fast unto	8, 850/ 21
we stick fastly to	<b>Christ</b>	in the belief of	8, 850/ 32
love your wives as	<b>Christ</b>	hath loved the church	8, 851/ 26
die for them, as	<b>Christ</b>	hath died for the	8, 851/ 34
of the church of	<b>Christ</b>	in earth. For this	8, 852/ 27
wrote the churches of	<b>Christ</b>	, and calleth them sanctified	8, 852/ 29
of our Lord Jesus	<b>Christ</b>	, and in the Spirit	8, 853/ 4
be rich in Jesus	<b>Christ</b>	in all things, in	8, 854/ 1
as the witness of	<b>Christ</b>	is confirmed in you	8, 854/ 2
of our Lord Jesus	<b>Christ</b>	, which shall confirm you	8, 854/ 4
of our Lord Jesus	<b>Christ</b>	" now, like as he	8, 854/ 5
damnable error... but, as	<b>Christ</b>	came himself to begin	8, 855/ 35
of the church of	<b>Christ</b>	in earth, till he	8, 856/ 26
the Catholic church of	<b>Christ</b>	putteth out such heretics	8, 856/ 32
the very church of	<b>Christ</b>	, and in this world	8, 857/ 1
the spiritual faith of	<b>Christ</b>	Jesus, and not in	8, 857/ 31
but in confession of	<b>Christ</b>	and of his blessed	8, 858/ 8
but in confession of	<b>Christ</b>	and his blessed verity	8, 858/ 20
Mark Saint Paul's words: "	<b>Christ</b>	hath given himself for	8, 860/ 5
God toward her through	<b>Christ</b>	, for whose sake he	8, 860/ 8
of her blessed husband,	<b>Christ</b>	Jesus, and to the	8, 860/ 15
fast unto her husband,	<b>Christ</b>	, and doth abide in	8, 860/ 18
them that be in	<b>Christ</b>	Jesus." And that this	8, 860/ 22
cleansed and purified by	<b>Christ</b>	for acknowledging of her	8, 860/ 36
his blessed Son, Jesus	<b>Christ</b>	, in whom is all	8, 861/ 17
of heaven... which is	<b>Christ</b>	Jesus. And he is	8, 861/ 21
John, where our Master,	<b>Christ</b>	, is compared to the	8, 861/ 25
except she remain in	<b>Christ</b>	by perfect faith. This	8, 861/ 29
his... as our Master,	<b>Christ</b>	, beareth witness: "My sheep	8, 861/ 34
knoweth the voice of	<b>Christ</b>	from other voices, and	8, 862/ 2
her judgment? Because that	<b>Christ</b>	hath chosen her... and	8, 862/ 4
God, as our Master,	<b>Christ</b>	, saith... and because she	8, 862/ 5
her charge, then is	<b>Christ</b>	, saith Friar Barnes, ready	8, 865/ 12
the Catholic church of	<b>Christ</b>	, here in earth, hath	8, 866/ 27
of satisfaction, and that	<b>Christ</b>	is our satisfaction... the	8, 867/ 6
that satisfaction by which	<b>Christ</b>	with his Passion satisfied	8, 867/ 13
than he would, though	<b>Christ</b>	be our advocate and	8, 867/ 16
of Penance... and because	<b>Christ</b>	is our satisfaction, will	8, 868/ 19
in the parable of	<b>Christ</b>	where he said, "I	8, 870/ 3
church" may fall from	<b>Christ</b>	at any time, Friar	8, 870/ 30
was the church of	<b>Christ</b>	, and which was the	8, 874/ 25

very, true church of	<b>Christ</b>	, but only by scriptures	8, 874/ 28
was the church of	<b>Christ</b>	known, when the conversation	8, 874/ 29
the very church of	<b>Christ</b>	... how shall he know	8, 874/ 34
learning and believeth that	<b>Christ</b>	hath sufficiently taught her	8, 875/ 23
to heaven, but followeth	<b>Christ</b>	only... in suffering oppressions	8, 875/ 25
learned of our Master,	<b>Christ</b>	. Our holy mother the	8, 875/ 28
in her true head,	<b>Christ</b>	Jesus, taught... hath learned	8, 875/ 29
to be discovered. But	<b>Christ</b>	meant not that the	8, 879/ 27
Eunuchus had heard of	<b>Christ</b>	, and of his living	8, 888/ 29
make it open that	<b>Christ</b>	was he that was	8, 889/ 1
of the great Master,	<b>Christ</b>	. And therefore should I	8, 889/ 12
professing the faith of	<b>Christ</b>	as he doth will	8, 889/ 15
that the apostles of	<b>Christ</b>	be gone, that learned	8, 890/ 24
false church, of whom	<b>Christ</b>	bade us take heed	8, 891/ 10
our Lord, saying, "Of	<b>Christ</b>	is the Church made	8, 906/ 14
in the church of	<b>Christ</b>	, himself seeth how the	8, 907/ 18
both by reason of	<b>Christ</b>	her glorious head, and	8, 907/ 26
it is dedicated unto	<b>Christ</b>	. The second, that there	8, 907/ 38
head thereof, our Savior	<b>Christ</b>	himself. And therefore, as	8, 908/ 7
but in confession of	<b>Christ</b>	and of his blessed	8, 910/ 24
in the confession of	<b>Christ</b>	and his blessed verity	8, 911/ 4
the true faith of	<b>Christ</b>	that is to say	8, 912/ 11
very holy church of	<b>Christ</b>	here in earth, and	8, 912/ 14
the "faithful" people of	<b>Christ</b>	, because of the unity	8, 912/ 16
the true faith of	<b>Christ</b>	. In which as for	8, 912/ 17
is to wit, upon	<b>Christ</b>	, that it shall always	8, 915/ 7
thieves and murderers, as	<b>Christ</b>	saith. For you come	8, 918/ 37
into the fold of	<b>Christ</b>	without him. You bring	8, 918/ 38
thieves, and not of	<b>Christ</b>	. Therefore you cannot but	8, 919/ 4
thieves, and not of	<b>Christ</b>	. " This fellow cometh forth	8, 919/ 22
of our Lord Jesus	<b>Christ</b>	, in virtue of our	8, 920/ 23
of our Lord Jesus	<b>Christ</b>	. " God also did accurse	8, 920/ 25
cannot err because that	<b>Christ</b>	did pray for his	8, 921/ 24
Head and Spouse is	<b>Christ</b>	Jesus; and the pope	8, 921/ 29
but the vicar of	<b>Christ</b>	, and not the very	8, 921/ 30
Head and Spouse is	<b>Christ</b>	Jesus," and the pope	8, 924/ 5
the pope "vicar" under	<b>Christ</b>	, and confeseth and saith	8, 924/ 5
name and faith of	<b>Christ</b>	with intent to be	8, 924/ 22
was the church of	<b>Christ</b>	, and which was the	8, 928/ 35
very, true church of	<b>Christ</b>	, but only by scriptures	8, 929/ 2
was the church of	<b>Christ</b>	known, when the conversation	8, 929/ 3
the very church of	<b>Christ</b>	... how shall he know	8, 929/ 8
learning, and believeth that	<b>Christ</b>	hath sufficiently taught her	8, 929/ 35
to heaven, but followeth	<b>Christ</b>	only... in suffering oppressions	8, 929/ 37
learned of our Master,	<b>Christ</b>	. Our holy mother the	8, 930/ 2
in her true head,	<b>Christ</b>	Jesus, taught... hath learned	8, 930/ 4
will live devoutly in	<b>Christ</b>	must suffer persecution") and	8, 930/ 10
not once say as	<b>Christ</b>	saith. And as for	8, 930/ 17
that is to wit,	<b>Christ</b>	, that is and was	8, 931/ 18
is to wit, Jesus	<b>Christ</b>	himself." Whereas Friar Barnes	8, 931/ 27

the Blessed Blood of	<b>Christ</b>	without chalice laid and	8, 932/ 27
against the Godhead of	<b>Christ</b>	was condemned, did as	8, 933/ 25
very, true church of	<b>Christ</b>	. Also Saint Gregory would	8, 935/ 18
very, true church of	<b>Christ</b>	: then would Saint Gregory	8, 936/ 12
be doubted but that	<b>Christ</b>	which promised and performed	8, 937/ 37
in every year since	<b>Christ</b>	was born, and every	8, 940/ 30
very, true church of	<b>Christ</b>	; and wheresoever the same	8, 942/ 16
objected that our Master,	<b>Christ</b>	, commandeth if my brother	8, 943/ 2
I answer: Our Master,	<b>Christ</b>	, doth plainly speak of	8, 943/ 7
The first is that	<b>Christ</b>	doth there plainly speak	8, 943/ 27
Barnes here saith that	<b>Christ</b>	spoke there of him	8, 944/ 1
to himself; as though	<b>Christ</b>	meant of no more	8, 944/ 2
I say that though	<b>Christ</b>	doth not so forbid	8, 944/ 5
therefore I say that	<b>Christ</b>	here plainly speaketh of	8, 944/ 9
every such case doth	<b>Christ</b>	there send him that	8, 944/ 22
him, I say, sendeth	<b>Christ</b>	unto "the church" to	8, 944/ 24
by the words of	<b>Christ</b>	where he saith, "If	8, 944/ 27
he saith here that	<b>Christ</b>	plainly meant... he seemeth	8, 944/ 32
pain that our Master,	<b>Christ</b>	, assigneth there, the which	8, 945/ 17
not reprove? Moreover, if	<b>Christ</b>	here speak specially of	8, 946/ 9
restrain those words of	<b>Christ</b>	, "If thy brother offend	8, 948/ 1
by the text that	<b>Christ</b>	biddeth him at the	8, 948/ 7
no fewer. Now, when	<b>Christ</b>	would he should take	8, 948/ 14
need should require if	<b>Christ</b>	had spoken those words	8, 948/ 16
himself. And so if	<b>Christ</b>	had meant no more	8, 948/ 23
of those words of	<b>Christ</b>	, "If thy brother offend	8, 948/ 36
follow the counsel of	<b>Christ</b>	, and therefore asketh Barnes	8, 949/ 15
doth Barnes say that	<b>Christ</b>	speaketh plainly of him	8, 949/ 22
virtuous living. Now, where	<b>Christ</b>	did bid him that	8, 950/ 30
would have went that	<b>Christ</b>	had bade him complain	8, 950/ 34
ask Friar Barnes whether	<b>Christ</b>	did there bid the	8, 951/ 3
Friar Barnes answer this.	<b>Christ</b>	neither bade him seek	8, 951/ 7
at once. But because	<b>Christ</b>	would provide that all	8, 951/ 13
is it plain that	<b>Christ</b>	sending him so plainly	8, 951/ 35
churches of paynims. For	<b>Christ</b>	would not send him	8, 952/ 3
known particular churches of	<b>Christ</b>	be known parts, is	8, 952/ 9
answereth those words of	<b>Christ</b>	which plainly prove the	8, 952/ 15
the very church of	<b>Christ</b>	to be a known	8, 952/ 16
to heaven, but followeth	<b>Christ</b>	only... in suffering oppressions	8, 952/ 25
learned of our Master,	<b>Christ</b>	. Our holy mother the	8, 952/ 28
in her true head,	<b>Christ</b>	Jesus, taught... hath learned	8, 952/ 29
this known church of	<b>Christ</b>	hath many times suffered	8, 953/ 34
the very church of	<b>Christ</b>	... because it persecuteth heretics	8, 954/ 2
in the church of	<b>Christ</b>	before... did of their	8, 955/ 5
the very church of	<b>Christ</b>	cannot be a known	8, 956/ 13
the very church of	<b>Christ</b>	by faith, and it	8, 956/ 14
Mark Saint Paul's words: "	<b>Christ</b>	hath given himself for	8, 956/ 21
God toward her through	<b>Christ</b>	, for whose sake he	8, 956/ 23
of her blessed husband,	<b>Christ</b>	Jesus, and to the	8, 956/ 31
fast unto her husband,	<b>Christ</b>	, and doth abide in	8, 956/ 33

them that be in	<b>Christ</b>	Jesus." More I have	8, 956/ 37
fast unto her husband,	<b>Christ</b>	, in faith, and abideth	8, 957/ 5
them that be in	<b>Christ</b>	Jesus." I have said	8, 957/ 10
say again, that though	<b>Christ</b>	hath, as Saint Paul	8, 957/ 12
every man for whom	<b>Christ</b>	hath given himself to	8, 957/ 14
them that "be in	<b>Christ</b>	Jesus." But by holy	8, 958/ 8
Saint Paul and holy	<b>Christ</b>	Jesus too, it is	8, 958/ 9
to make men love	<b>Christ</b>	Jesus, and then maliciously	8, 958/ 12
them that are in	<b>Christ</b>	Jesus, but he saith	8, 958/ 21
them that are in	<b>Christ</b>	Jesus, that walk not	8, 958/ 22
though they be in	<b>Christ</b>	Jesus after such a	8, 958/ 24
alone we stick to	<b>Christ</b>	, as Barnes would have	8, 958/ 34
in such wise in	<b>Christ</b>	Jesus, howsoever they live	8, 959/ 2
Upon the cross of	<b>Christ</b>	! For even upon the	8, 960/ 25
is the vicar of	<b>Christ</b>	here upon earth. Finally	8, 963/ 4
same church, too, which	<b>Christ</b>	hath given himself for	8, 965/ 28
great, strong trust in	<b>Christ</b>	to be saved by	8, 965/ 31
to be saved by	<b>Christ</b>	... and yet not a	8, 965/ 31
communion and blood of	<b>Christ</b>	at the time of	8, 967/ 19
for though we love	<b>Christ</b>	above that substance, so	8, 968/ 19
that substance than deny	<b>Christ</b>	, yet because, as I	8, 968/ 21
Body and Blood of	<b>Christ</b>	in the Mass is	8, 969/ 22
love your wives as	<b>Christ</b>	loved the Church, and	8, 971/ 8
very, true church of	<b>Christ</b>	that is so pure	8, 971/ 13
saith there but that	<b>Christ</b>	gave himself to make	8, 971/ 16
very, true church of	<b>Christ</b>	, that is so pure	8, 972/ 14
cleansed and purified by	<b>Christ</b>	for acknowledging of her	8, 972/ 27
the whole church of	<b>Christ</b>	here passeth hence without	8, 972/ 29
cleansed and purified by	<b>Christ</b>	, for acknowledging of its	8, 973/ 1
of the church of	<b>Christ</b>	here in earth, or	8, 973/ 3
of the church of	<b>Christ</b>	in heaven? To this	8, 973/ 3
of the church of	<b>Christ</b>	here in earth. Then	8, 973/ 5
that the church of	<b>Christ</b>	living here in earth	8, 973/ 26
that the church of	<b>Christ</b>	while it liveth in	8, 973/ 30
in Jerusalem: "To believe	<b>Christ</b>	must be an article	8, 974/ 23
of the faith; ergo,	<b>Christ</b>	must be a person	8, 974/ 24
Jew have argued that	<b>Christ</b>	had not been very	8, 974/ 27
had not been very	<b>Christ</b>	, because he was a	8, 974/ 28
he is; but when	<b>Christ</b>	cometh, no man shall	8, 974/ 31
answered them that as	<b>Christ</b>	was both by faith	8, 974/ 33
into all truth, and	<b>Christ</b>	, the chief head thereof	8, 975/ 8
holy, catholic church of	<b>Christ</b>	. Also we believe the	8, 975/ 20
in the church of	<b>Christ</b>	. For truly she is	8, 976/ 18
his as our Master,	<b>Christ</b>	, beareth witness: "My sheep	8, 980/ 26
words of our Savior	<b>Christ</b>	, rehearseth them not in	8, 980/ 33
that the sheep of	<b>Christ</b>	"do not know the	8, 980/ 35
that the sheep of	<b>Christ</b>	"do not follow any	8, 981/ 1
and telleth us that	<b>Christ</b>	said that his sheep	8, 981/ 3
than only those that	<b>Christ</b>	spoke in his own	8, 981/ 5
his own person. But	<b>Christ</b>	said not they should	8, 981/ 6

hear their own Shepherd,	<b>Christ</b>	. And therefore they flee	8, 981/ 17
interpreteth the words of	<b>Christ</b>	in the Gospel of	8, 981/ 24
that would say that	<b>Christ</b>	was not a man	8, 983/ 2
saith the church of	<b>Christ</b>	is not a church	8, 983/ 3
known Catholic church of	<b>Christ</b>	, nor prove his own	8, 983/ 8
themselves the ministers of	<b>Christ</b>	, but they serve Antichrist	8, 983/ 20
serve Antichrist and not	<b>Christ</b>	. And who saith nay	8, 985/ 18
be no servants of	<b>Christ</b>	, nor be no Christian	8, 986/ 15
be the ministers of	<b>Christ</b>	, and they serve Antichrist	8, 986/ 35
themselves the ministers of	<b>Christ</b>	, but they serve Antichrist	8, 986/ 36
be the ministers of	<b>Christ</b>	in his church here	8, 987/ 2
the very church of	<b>Christ</b>	the common known Catholic	8, 987/ 21
there "the body of	<b>Christ</b>	"; whereby ye may see	8, 987/ 24
the very church of	<b>Christ</b>	in earth. Now, then	8, 987/ 25
the very church of	<b>Christ</b>	, but only good, holy	8, 988/ 9
the very church of	<b>Christ</b>	which he calleth there	8, 988/ 10
there "the body of	<b>Christ</b>	" is the whole number	8, 988/ 11
finally, Christian men without	<b>Christ</b>	." "The life of Christ	8, 989/ 35
Christ." "The life of	<b>Christ</b>	was shut from the	8, 989/ 36
very, true church of	<b>Christ</b>	, his Mystical Body here	8, 992/ 5
against the promise of	<b>Christ</b>	, the devil and he	8, 992/ 16
very, true church of	<b>Christ</b>	Ye have, good Christian	8, 993/ 5
the very church of	<b>Christ</b>	in earth, that in	8, 995/ 14
evangelists and apostles of	<b>Christ</b>	unto the Church, and	8, 996/ 20
and that over that,	<b>Christ</b>	himself and his Holy	8, 996/ 20
unto the church of	<b>Christ</b>	he did give all	8, 996/ 25
we them farther, whether	<b>Christ</b>	meant all this but	8, 998/ 37
have the assistance of	<b>Christ</b>	and his Holy Spirit	8, 999/ 11
company these words of	<b>Christ</b>	be always verified: "I	8, 999/ 13
as they with whom	<b>Christ</b>	is perpetually assistant, and	8, 999/ 19
that perpetual assistance of	<b>Christ</b>	and his Holy Spirit	8, 999/ 26
For they with whom	<b>Christ</b>	and his Holy Spirit	8, 999/ 30
whether they with whom	<b>Christ</b>	hath promised to be	8, 999/ 37
To this yet because	<b>Christ</b>	abideth here in earth	8, 1000/ 3
the very church of	<b>Christ</b>	, and that all the	8, 1000/ 9
whole, universal church of	<b>Christ</b>	through the whole world	8, 1000/ 11
a very church of	<b>Christ</b>	there is and ever	8, 1000/ 30
be in earth, till	<b>Christ</b>	come again unto Judgment	8, 1000/ 31
the very church of	<b>Christ</b>	here in earth is	8, 1001/ 6
the very church of	<b>Christ</b>	, that we both seek	8, 1001/ 21
the very church of	<b>Christ</b>	here in earth neither	8, 1001/ 34
the very church of	<b>Christ</b>	in earth is and	8, 1001/ 38
the true faith of	<b>Christ</b>	unto Turks and Saracens	8, 1002/ 31
a very church of	<b>Christ</b>	in earth, that cannot	8, 1002/ 34
because in it only	<b>Christ</b>	and his Holy Spirit	8, 1003/ 5
yet not church," and "	<b>Christ</b>	and yet not Christ	8, 1004/ 13
Christ and yet not	<b>Christ</b>	," and "God and yet	8, 1004/ 14
the very church of	<b>Christ</b>	hath hitherto been openly	8, 1006/ 33
person of our Savior	<b>Christ</b>	, God and man together	8, 1009/ 13
this world ended, when	<b>Christ</b>	shall deliver the kingdom	8, 1009/ 28

will say, none but	<b>Christ</b>	. To their first answer	8, 1010/ 14
time from Adam to	<b>Christ</b>	, Christ was himself a	8, 1010/ 16
from Adam to Christ,	<b>Christ</b>	was himself a known	8, 1010/ 16
they will grant that	<b>Christ</b>	was head of his	8, 1010/ 22
as yet. For if	<b>Christ</b>	did not appoint Saint	8, 1011/ 4
second, and say that	<b>Christ</b>	did ordain those known	8, 1011/ 25
unknown church whereof only	<b>Christ</b>	is head, and no	8, 1011/ 29
flock of sheep whereupon	<b>Christ</b>	did set the known	8, 1012/ 2
thou my sheep." Lo,	<b>Christ</b>	called the flock upon	8, 1012/ 19
the known church whether	<b>Christ</b>	have of his any	8, 1012/ 26
that the church of	<b>Christ</b>	could not be known	8, 1013/ 4
must needs agree that	<b>Christ</b>	neither hath nor never	8, 1013/ 9
shift, and say that	<b>Christ</b>	hath in earth more	8, 1013/ 19
they will say that	<b>Christ</b>	hath here two or	8, 1013/ 29
them to say that	<b>Christ</b>	hath two catholic churches	8, 1013/ 36
the very church of	<b>Christ</b>	, that is holy and	8, 1014/ 5
only the church of	<b>Christ</b>	that cannot err remember	8, 1014/ 6
two catholic churches of	<b>Christ</b>	, the one holy, the	8, 1014/ 11
the very church of	<b>Christ</b>	in earth, all the	8, 1015/ 3
either had our Savior	<b>Christ</b>	none holy church in	8, 1015/ 11
member known. Now, that	<b>Christ</b>	in his time had	8, 1015/ 15
is accursed that saith	<b>Christ</b>	was not known, so	8, 1015/ 22
catholic, true church of	<b>Christ</b>	here in earth must	8, 1015/ 25
that the church of	<b>Christ</b>	is that number of	8, 1015/ 36
sending of our Savior	<b>Christ</b>	, of whom Moses prophesied	8, 1016/ 17
of the church of	<b>Christ</b>	and yet fall to	8, 1017/ 23
Body and Blood of	<b>Christ</b>	, for which he showeth	8, 1017/ 27
in the church of	<b>Christ</b>	since: so may we	8, 1018/ 38
but the church of	<b>Christ</b>	here in earth? And	8, 1019/ 12
in earth? And hath	<b>Christ</b>	any more churches here	8, 1019/ 12
for the church of	<b>Christ</b>	being mingled of both	8, 1019/ 28
Saint John speaketh of	<b>Christ</b>	, saying that "he hath	8, 1019/ 31
that the church of	<b>Christ</b>	is a company mixed	8, 1021/ 11
that the church of	<b>Christ</b>	is a church known	8, 1021/ 14
of the church of	<b>Christ</b>	? What were he the	8, 1021/ 20
into the church of	<b>Christ</b>	? What were he the	8, 1021/ 23
that the church of	<b>Christ</b>	must be a known	8, 1022/ 7
of the church of	<b>Christ</b>	, what question is there	8, 1022/ 15
that the church of	<b>Christ</b>	must be a church	8, 1022/ 16
have the church of	<b>Christ</b>	unknown. When Saint Paul	8, 1022/ 25
could thus think of	<b>Christ</b>	, which is the very	8, 1023/ 18
means, the way of	<b>Christ</b>	yea, that way that	8, 1023/ 19
way that is very	<b>Christ</b>	himself should not set	8, 1023/ 20
impute and ascribe unto	<b>Christ</b>	that he would illude	8, 1024/ 7
to those words of	<b>Christ</b>	"dic ecclesiae"; that is	8, 1024/ 10
to the bidding of	<b>Christ</b>	to "complain to the	8, 1025/ 35
reformed by "the church,"	<b>Christ</b>	biddeth that he shall	8, 1026/ 6
holy, catholic church" of	<b>Christ</b>	, in only which the	8, 1028/ 33
very "catholic church" of	<b>Christ</b>	is and must needs	8, 1028/ 39
the very church of	<b>Christ</b>	here in earth is	8, 1029/ 20

clearly about to leave	<b>Christ</b>	here in earth no	8, 1030/ 3
The very church of	<b>Christ</b>	must needs be that	8, 1030/ 14
had its beginning with	<b>Christ</b>	and his apostles, and	8, 1030/ 15
very, true church of	<b>Christ</b>	. This argument hath Tyndale	8, 1030/ 23
that was begun by	<b>Christ</b>	and by his apostles	8, 1030/ 31
and the church of	<b>Christ</b>	. For he saith that	8, 1031/ 12
saith that like as	<b>Christ</b>	and his apostles departed	8, 1031/ 12
known universal church of	<b>Christ</b>	hath been this eight	8, 1031/ 17
from the church of	<b>Christ</b>	into the church of	8, 1032/ 11
Body and Blood of	<b>Christ</b>	is in the Sacrament	8, 1034/ 1
and His Sect Be	<b>Christ's</b>	Church or No More	8, 576/ 21
governor under God, and	<b>Christ's</b>	vicar in earth and	8, 576/ 31
and His Sect Be	<b>Christ's</b>	Church or No," laboreth	8, 577/ 26
Christ, is not of	<b>Christ's</b>	church. The pope believeth	8, 579/ 21
are the denying of	<b>Christ's</b>	blood. More Some man	8, 579/ 33
through the merits of	<b>Christ's</b>	bitter Passion... and that	8, 580/ 29
saints for dead, against	<b>Christ's</b>	own words declaring the	8, 583/ 7
taught) the "denying of	<b>Christ's</b>	blood." How should they	8, 583/ 19
be the denying of	<b>Christ's</b>	blood, when the Church	8, 583/ 20
have their strength by	<b>Christ's</b>	blood, and that in	8, 583/ 22
one of them is	<b>Christ's</b>	own very blood and	8, 583/ 22
the Mass and at	<b>Christ's</b>	Body, and take it	8, 584/ 2
exhorting them to keep	<b>Christ's</b>	. And he hath granted	8, 584/ 16
as a brother exhort	<b>Christ's</b>	law, but also like	8, 585/ 7
tokens and signs, and	<b>Christ's</b>	Blessed Body at the	8, 589/ 32
There are orders in	<b>Christ's</b>	church by which a	8, 590/ 13
the pope, contrary unto	<b>Christ's</b>	doctrine. More To begin	8, 596/ 8
question, every point of	<b>Christ's</b>	Catholic faith that God	8, 597/ 32
how far fallen from	<b>Christ's</b>	holy teaching with his	8, 601/ 7
his abominable mocking of	<b>Christ's</b>	own Blessed Body. But	8, 601/ 9
from this vine of	<b>Christ's</b>	Mystical Body, the known	8, 603/ 4
and continue forever, and	<b>Christ's</b>	church can be but	8, 604/ 9
from Abraham's days unto	<b>Christ's</b>	, showing that ever in	8, 610/ 8
church except only into	<b>Christ's</b>	... had gone wrong. And	8, 613/ 23
there been had since	<b>Christ's</b>	days and his apostles'	8, 614/ 18
been that part of	<b>Christ's</b>	very church to whom	8, 614/ 21
and the preachers by	<b>Christ's</b>	order must be (or	8, 616/ 3
for the governance of	<b>Christ's</b>	church now in his	8, 616/ 13
Tyndale is bound by	<b>Christ's</b>	word to receive them	8, 616/ 15
scribes and Pharisees in	<b>Christ's</b>	time... and that as	8, 616/ 31
the Jews was at	<b>Christ's</b>	coming. Though there never	8, 617/ 8
be, but that in	<b>Christ's</b>	church, as long as	8, 617/ 9
resemble the clergy of	<b>Christ's</b>	church to the scribes	8, 618/ 15
from the death of	<b>Christ's</b>	apostles even unto our	8, 623/ 8
and Pharisees were at	<b>Christ's</b>	coming "crept up into	8, 623/ 11
of God which by	<b>Christ's</b>	promise leadeth it into	8, 627/ 26
Friday for compassion of	<b>Christ's</b>	Passion. And with this	8, 631/ 14
from heaven instead of	<b>Christ's</b>	apostles and of our	8, 641/ 21
Scripture itself, and by	<b>Christ's</b>	own doctrine, too. For	8, 642/ 15
old holy saints from	<b>Christ's</b>	time to ours have	8, 643/ 6

holy saints, too, from	<b>Christ's</b>	days hitherto, that ever	8, 646/ 17
his words, none of	<b>Christ's</b>	scripture nor of his	8, 652/ 13
that ever wrote in	<b>Christ's</b>	Catholic Church, writeth plainly	8, 657/ 27
some other scripture than	<b>Christ's</b>	and his apostles'... which	8, 658/ 27
the great company of	<b>Christ's</b>	disciples went from him	8, 671/ 26
nothing that any of	<b>Christ's</b>	apostles wrote; nor some	8, 681/ 34
that whole epistle of	<b>Christ's</b>	blessed apostle... saying that	8, 688/ 22
of the heart through	<b>Christ's</b>	blood-shedding, put to, "Thou	8, 692/ 2
never prove that since	<b>Christ's</b>	days the Catholic Church	8, 693/ 17
he prove therewith all	<b>Christ's</b>	promises broken by which	8, 693/ 18
Saint John, which to	<b>Christ's</b>	apostles, and which unto	8, 695/ 28
his faith is not	<b>Christ's</b>	faith, nor Tyndale's doctrine	8, 696/ 14
of every age since	<b>Christ's</b>	days to their own	8, 697/ 11
men should kneel to	<b>Christ's</b>	cross and kiss it	8, 703/ 35
kiss it, and worship	<b>Christ's</b>	Holy Body in the	8, 703/ 35
souls, and should have	<b>Christ's</b>	holy sacraments in reverence	8, 709/ 17
read of some of	<b>Christ's</b>	own apostles, reported in	8, 711/ 25
the devil out of	<b>Christ's</b>	church for a heretic	8, 713/ 16
the special doctors of	<b>Christ's</b>	church; and besides them	8, 716/ 32
out their father... and	<b>Christ's</b>	elects spy out their	8, 717/ 36
spirituality know him not.	<b>Christ's</b>	sheep hear the voice	8, 718/ 6
whole synagogue was until	<b>Christ's</b>	coming the very church	8, 719/ 31
old prophets and with	<b>Christ's</b>	apostles, and in some	8, 721/ 9
and thereby did all	<b>Christ's</b>	miracles bear witness with	8, 722/ 16
on this fashion: "And	<b>Christ's</b>	elect spy out their	8, 725/ 9
therewith, and saith... Tyndale	<b>Christ's</b>	sheep hear the voice	8, 726/ 29
words of Christ that	<b>Christ's</b>	own sheep hear his	8, 728/ 35
heretics that they hear	<b>Christ's</b>	voice... but also for	8, 729/ 8
himself is one of	<b>Christ's</b>	sheep, and therefore understandeth	8, 729/ 24
prove Manichaeus to be	<b>Christ's</b>	apostle... then must it	8, 737/ 36
Gospel to prove Manichaeus	<b>Christ's</b>	apostle, I must rather	8, 738/ 7
old holy doctors of	<b>Christ's</b>	church that the known	8, 740/ 28
of the world." For	<b>Christ's</b>	preaching was with power	8, 743/ 9
and thereby were after	<b>Christ's</b>	Passion saved: yet was	8, 755/ 25
help of grace by	<b>Christ's</b>	own coming, when by	8, 755/ 26
quick, lively members of	<b>Christ's</b>	Mystical Body, than might	8, 755/ 33
of old time, before	<b>Christ's</b>	coming, the children of	8, 755/ 33
others that preach them	<b>Christ's</b>	words, but, as the	8, 762/ 33
face to face with	<b>Christ's</b>	own person present. Now	8, 762/ 34
matrimony. Which thing from	<b>Christ's</b>	death unto their own	8, 767/ 4
which they give unto	<b>Christ's</b>	Catholic Church, according to	8, 768/ 25
the Catholic Church (since	<b>Christ's</b>	days hitherto!) that the	8, 769/ 3
sacraments, his calling of	<b>Christ's</b>	Blessed Body bare cakebread	8, 786/ 5
unto the image of	<b>Christ's</b>	cross also... as hath	8, 788/ 2
believe the articles of	<b>Christ's</b>	faith by miracles and	8, 797/ 22
of God, according to	<b>Christ's</b>	promise, perpetually taught unto	8, 807/ 18
since the time of	<b>Christ's</b>	death and his blessed	8, 810/ 35
is a memorial of	<b>Christ's</b>	Passion, and nothing else	8, 826/ 24
old holy doctors of	<b>Christ's</b>	church in the interpretation	8, 831/ 30
in the interpretation of	<b>Christ's</b>	word... and that they	8, 831/ 31

main a multitude, while	<b>Christ's</b>	own only twelve were	8, 832/ 25
is also cleansed by	<b>Christ's</b>	blessed blood, and not	8, 837/ 27
this church standeth by	<b>Christ's</b>	election, and not by	8, 837/ 33
if they believe in	<b>Christ's</b>	words, and stick fast	8, 838/ 11
in spirit, redeemed with	<b>Christ's</b>	blood, and sticketh fast	8, 838/ 29
by the merits of	<b>Christ's</b>	blessed Passion: this point	8, 839/ 32
in spirit, redeemed with	<b>Christ's</b>	blood, and sticketh fast	8, 844/ 20
spirit, and redeemed with	<b>Christ's</b>	blood, and stick all	8, 844/ 28
of the church of	<b>Christ's</b>	elects, putteth only these	8, 847/ 35
they be redeemed by	<b>Christ's</b>	blood; fourthly, that they	8, 848/ 1
God's promises made in	<b>Christ's</b>	blood; sixthly, that they	8, 848/ 3
church are redeemed in	<b>Christ's</b>	blood both good and	8, 848/ 26
bad among them... as	<b>Christ's</b>	company was a good	8, 854/ 34
he were out of	<b>Christ's</b>	favor, was not yet	8, 856/ 29
false heresies instead of	<b>Christ's</b>	blessed verity. Now, in	8, 858/ 23
that be gathered in	<b>Christ's</b>	name, which have Christ's	8, 862/ 19
Christ's name, which have	<b>Christ's</b>	spirit, which have the	8, 862/ 20
which abide fast by	<b>Christ's</b>	word, and hear none	8, 862/ 21
good and true; for	<b>Christ's</b>	death is able and	8, 867/ 7
and the hearing of	<b>Christ's</b>	voice, and cleaving to	8, 869/ 17
taketh it according to	<b>Christ's</b>	meaning, that by this	8, 870/ 25
be some men of	<b>Christ's</b>	church this may be	8, 874/ 17
be some men of	<b>Christ's</b>	church. But, now, as	8, 875/ 17
she is content with	<b>Christ's</b>	learning and believeth that	8, 875/ 22
company some men of	<b>Christ's</b>	holy church. And this	8, 880/ 16
highly the meeting with	<b>Christ's</b>	disciple that had so	8, 889/ 4
while they were both	<b>Christ's</b>	approved apostles? For though	8, 895/ 16
strength, and virtue of	<b>Christ's</b>	Passion. But he findeth	8, 906/ 27
acknowledge and confess for	<b>Christ's</b>	vicar in "the church	8, 910/ 2
any other voice than	<b>Christ's</b>	... then are you not	8, 918/ 35
be some men of	<b>Christ's</b>	church. But, now, as	8, 929/ 29
she is content with	<b>Christ's</b>	learning, and believeth that	8, 929/ 34
will judge righteously, after	<b>Christ's</b>	word and after the	8, 943/ 12
will judge righteously, after	<b>Christ's</b>	word and after the	8, 943/ 33
saith here he did...	<b>Christ's</b>	counsel had been insufficient	8, 948/ 24
soul! And then if	<b>Christ's</b>	particular churches to which	8, 952/ 6
then it followeth that	<b>Christ's</b>	whole church, whereof all	8, 952/ 8
handle this matter, of	<b>Christ's</b>	own holy words, in	8, 952/ 22
they cease to be	<b>Christ's</b>	church but if they	8, 953/ 15
which could never be	<b>Christ's</b>	except the world did	8, 954/ 12
will you be called	<b>Christ's</b>	children! I lay nothing	8, 954/ 16
he may be of	<b>Christ's</b>	church here many years	8, 957/ 23
was not one of	<b>Christ's</b>	elects... yet was he	8, 957/ 31
and pure... for then	<b>Christ's</b>	pureness is ours, he	8, 958/ 36
preserved and continued from	<b>Christ's</b>	days unto our own	8, 962/ 10
mercy, too, go from	<b>Christ's</b>	very church in earth	8, 966/ 1
in the virtue of	<b>Christ's</b>	Passion, by faithful prayer	8, 970/ 13
might have said in	<b>Christ's</b>	days while he preached	8, 974/ 22
from the household of	<b>Christ's</b>	Catholic Church, and which	8, 981/ 12
rehearse and strangely declare	<b>Christ's</b>	Catholic scripture against the	8, 981/ 13

known Catholic doctrine of	<b>Christ's</b>	known Catholic church by	8, 981/ 14
voice of such heretics)	<b>Christ's</b>	sheep cannot hear their	8, 981/ 16
Saint Paul whose voice	<b>Christ's</b>	sheep do hear, because	8, 981/ 18
a stranger saith unto	<b>Christ's</b>	flock, "That man that	8, 981/ 19
no Christian men, but	<b>Christ's</b>	enemies and very antichrists	8, 986/ 15
vain to pull down	<b>Christ's</b>	church. Thus endeth the	8, 992/ 17
after the profession of	<b>Christ's</b>	faith and doctrine of	8, 999/ 10
new, naughty doctrine against	<b>Christ's</b>	coming was sprung up	8, 1008/ 27
known heads thereof, from	<b>Christ's</b>	days to their own	8, 1010/ 34
this hath ever since	<b>Christ's</b>	own day been the	8, 1011/ 16
they ever said that	<b>Christ's</b>	very church neither is	8, 1012/ 33
truth they must, that	<b>Christ's</b>	church can be but	8, 1013/ 11
church, they say, is	<b>Christ's</b>	very church... is such	8, 1014/ 32
was the figure of	<b>Christ's</b>	church: every man knoweth	8, 1016/ 8
And yet, continually to	<b>Christ's</b>	time, he gave his	8, 1016/ 13
and sacraments, members of	<b>Christ's</b>	Mystical Body the Church	8, 1017/ 33
and bad together be	<b>Christ's</b>	church, then is it	8, 1019/ 14
and bad together is	<b>Christ's</b>	church appeareth by all	8, 1019/ 17
is here in earth	<b>Christ's</b>	"flour"; for only in	8, 1019/ 36
the holy church... except	<b>Christ's</b>	church in his own	8, 1020/ 16
that affirmeth now that	<b>Christ's</b>	church of so many	8, 1020/ 20
as I say, in	<b>Christ's</b>	flour there shall ever	8, 1020/ 22
and straw, and in	<b>Christ's</b>	net in the sea	8, 1020/ 23
the good, and in	<b>Christ's</b>	field here upon earth	8, 1020/ 25
shall it still be	<b>Christ's</b>	holy church, and his	8, 1020/ 26
suffered much martyrdom for	<b>Christ's</b>	sake. For yet if	8, 1027/ 29
church in earth is	<b>Christ's</b>	church but only this	8, 1029/ 10
since everything that proveth	<b>Christ's</b>	church to be this	8, 1029/ 13
yet the guise of	<b>Christ's</b>	church hath ever been	8, 1032/ 4
old time (soon upon	<b>Christendom</b>	well spread abroad), for	8, 586/ 5
and his apostles', in	<b>Christendom</b>	, but the clergy, by	8, 614/ 19
confession, indeed be) through	<b>Christendom</b>	none but the clergy	8, 616/ 4
man that came into	<b>Christendom</b>	did give all that	8, 635/ 3
willing to come into	<b>Christendom</b>	, "Brother, beware of the	8, 635/ 9
drive God out of	<b>Christendom</b>	, when they would expel	8, 640/ 16
of every age since	<b>Christendom</b>	first began unto Friar	8, 659/ 3
rulers at all in	<b>Christendom</b>	, neither spiritual nor temporal	8, 664/ 10
for the Jews against	<b>Christendom</b>	... but even the selfsame	8, 681/ 11
and keepeth them from	<b>Christendom</b>	! But surely Saint Augustine	8, 681/ 12
all this while in	<b>Christendom</b>	, from Christ himself hitherto	8, 703/ 29
poor a village in	<b>Christendom</b>	, in which there is	8, 705/ 13
their unchristian husbands unto	<b>Christendom</b>	. But if we," saith	8, 731/ 17
mother of every man's	<b>Christendom</b>	like his own mother	8, 750/ 30
that whoso after his	<b>Christendom</b>	do purposely commit any	8, 758/ 12
in many countries of	<b>Christendom</b>	full fast, and in	8, 772/ 4
in sundry places of	<b>Christendom</b>	, and daily appeareth yet	8, 788/ 4
by God's grace, in	<b>Christendom</b>	, that never shall there	8, 794/ 1
good man in all	<b>Christendom</b>	but he feeleth and	8, 816/ 33
martyrs died before their	<b>Christendom</b>	should he be saved	8, 818/ 21
all the clergy of	<b>Christendom</b>	that will be none	8, 832/ 20

that came duly to	<b>Christendom</b>	. For every such man	8, 848/ 20
they that be in	<b>Christendom</b>	, let them give themselves	8, 874/ 19
no true probation of	<b>Christendom</b>	, nor no other refuge	8, 874/ 23
men which be in	<b>Christendom</b>	willing to reserve the	8, 874/ 37
the whole corps of	<b>Christendom</b>	, but only such as	8, 913/ 24
the whole corps of	<b>Christendom</b>	together than in the	8, 914/ 23
they that be in	<b>Christendom</b>	, let them give themselves	8, 928/ 28
no true probation of	<b>Christendom</b>	, nor no other refuge	8, 928/ 32
men which be in	<b>Christendom</b>	willing to reserve the	8, 929/ 12
hand he said: that	<b>Christendom</b>	were only built upon	8, 931/ 13
every general council of	<b>Christendom</b>	lawfully called and assembled	8, 941/ 3
not well be after	<b>Christendom</b>	so greatly increased the	8, 941/ 5
and taught, and through	<b>Christendom</b>	with all men so	8, 942/ 6
for the weal of	<b>Christendom</b>	, all Christian nations fully	8, 956/ 6
of great princes of	<b>Christendom</b>	, and corrupted also no	8, 1027/ 6
be all the nations	<b>christened</b>	, except a few lately	8, 578/ 6
was born heathen and	<b>christened</b>	in England, so had	8, 619/ 10
Paul farther unto the	<b>christened</b>	that were among the	8, 756/ 21
Acts, and thereupon were	<b>christened</b>	what took they by	8, 820/ 26
not deny but that	<b>christened</b>	children have very faith	8, 824/ 12
many as ever were	<b>christened</b>	while they were children	8, 824/ 23
that almost all be	<b>christened</b>	shortly upon their birth	8, 848/ 22
Catholic church that is	<b>christened</b>	in his childhood. But	8, 851/ 1
as be here faithful	<b>christened</b>	men in this church	8, 857/ 23
commandeth he that all	<b>christened</b>	men in that time	8, 874/ 20
believed him and was	<b>christened</b>	. And how did Eunuchus	8, 888/ 17
with whom I was	<b>christened</b>	and hitherto brought up	8, 903/ 21
as be here faithful,	<b>christened</b>	men in this church	8, 908/ 25
such as be newly	<b>christened</b>	or very young and	8, 911/ 35
with intent to be	<b>christened</b>	. And yet, because I	8, 924/ 23
commandeth he that all	<b>christened</b>	men in that time	8, 928/ 29
the world that is	<b>christened</b>	, or longeth to be	8, 942/ 18
or longeth to be	<b>christened</b>	, and consenteth with that	8, 942/ 19
once they shall, become	<b>christened</b>	again, and be believers	8, 962/ 25
professed "faith" of faithless	<b>christened</b>	heretics. We may perceive	8, 1027/ 3
the sick; which also	<b>christeneth</b>	those that are newly	8, 976/ 12
Bernard saith thus "Ministri	<b>Christi</b>	sunt, et serviunt Antichristo	8, 986/ 34
Ye have already, good	<b>Christian</b>	readers, well seen and	8, 575/ 6
Catholic company of all	<b>Christian</b>	regions: that is to	8, 575/ 9
Catholic church of all	<b>Christian</b>	people, neither of malice	8, 575/ 33
Well ye wot, good	<b>Christian</b>	readers, that I (whose	8, 576/ 23
known church of all	<b>Christian</b>	nations, neither gone out	8, 576/ 27
known congregation of all	<b>Christian</b>	nations under one head	8, 576/ 36
Catholic congregation of all	<b>Christian</b>	nations, abiding together in	8, 577/ 4
therefore may ye, good	<b>Christian</b>	readers, see that Tyndale	8, 577/ 24
mock and scorn... all	<b>Christian</b>	nations besides those corners	8, 578/ 17
whole multitude of all	<b>Christian</b>	nations, spiritual and temporal	8, 579/ 9
that ye see, good	<b>Christian</b>	readers, for what doctrine	8, 583/ 28
could not to good	<b>Christian</b>	men tell a more	8, 584/ 8
that they reign over	<b>Christian</b>	people like temporal tyrants	8, 585/ 3

a law, upon any	<b>Christian</b>	man without his own	8, 585/ 17
honesty and propagation of	<b>Christian</b>	charity, forbidden marriage to	8, 586/ 6
Reason Tyndale Thereto, all	<b>Christian</b>	men, if they have	8, 587/ 23
repentants. And then all	<b>Christian</b>	men, he saith, repent	8, 587/ 35
as all other good	<b>Christian</b>	people do. Now, if	8, 588/ 21
and, in all good	<b>Christian</b>	men's ears, spitefully spoken	8, 589/ 35
chief governor over the	<b>Christian</b>	flock... and if he	8, 594/ 9
books about, calling every	<b>Christian</b>	woman a priest... there	8, 594/ 34
of that example... good	<b>Christian</b>	princes cause faithful people	8, 597/ 22
preach. And now, good	<b>Christian</b>	readers, here have ye	8, 598/ 4
Catholic church of all	<b>Christian</b>	people is not the	8, 598/ 6
afire to speak among	<b>Christian</b>	men that other folk	8, 601/ 4
thing. More Now, good	<b>Christian</b>	reader, this reason that	8, 601/ 33
and then you, good	<b>Christian</b>	readers, shall after discern	8, 602/ 29
of the Jews, and	<b>Christian</b>	people going out of	8, 606/ 14
but also among all	<b>Christian</b>	people so plainly believed	8, 606/ 30
being thus... consider, good	<b>Christian</b>	reader, how like these	8, 606/ 32
have I now, good	<b>Christian</b>	readers, showed you so	8, 607/ 29
the clergy and the	<b>Christian</b>	people: I have already	8, 616/ 33
This "truth" is, good	<b>Christian</b>	reader, a very false	8, 630/ 12
ye shall find, good	<b>Christian</b>	readers, of all these	8, 638/ 8
keep up the true	<b>Christian</b>	faith. Ceremonies, also, which	8, 638/ 26
Catholic church of all	<b>Christian</b>	people unto the synagogue	8, 641/ 36
same, and all the	<b>Christian</b>	people besides. And thus	8, 644/ 9
God. More Lo, good	<b>Christian</b>	readers, here hath Tyndale	8, 649/ 2
of likelihood leave the	<b>Christian</b>	countries and the scriptures	8, 652/ 1
church. . . . More Lo, good	<b>Christian</b>	readers, after long work	8, 654/ 13
that point: consider, good	<b>Christian</b>	reader, that we prove	8, 659/ 1
all. Then consider, good	<b>Christian</b>	reader, that since we	8, 659/ 28
in faith the common	<b>Christian</b>	people by all these	8, 659/ 31
the men? Finally, good	<b>Christian</b>	readers, upon these things	8, 659/ 36
that he hath, good	<b>Christian</b>	reader, all this while	8, 665/ 20
devil. And thus, good	<b>Christian</b>	readers, have I plainly	8, 670/ 34
thus end I, good	<b>Christian</b>	reader, this book... in	8, 673/ 3
Scripture too. Now, good	<b>Christian</b>	readers, consider well, I	8, 678/ 34
the same to the	<b>Christian</b>	people... "You know not	8, 681/ 26
have said again that	<b>Christian</b>	people might answer the	8, 681/ 30
again, ye that are	<b>Christian</b>	men and falsely profess	8, 683/ 5
And thus, lo, good	<b>Christian</b>	readers, here ye clearly	8, 683/ 20
may Tyndale now, good	<b>Christian</b>	readers considering this false	8, 685/ 23
can nothing damn a	<b>Christian</b>	man as long as	8, 687/ 29
And thus, lo, good	<b>Christian</b>	readers, do these holy	8, 689/ 15
good. More Lo, good	<b>Christian</b>	readers, here have I	8, 692/ 30
priests apostate from the	<b>Christian</b>	faith, as Pomerane, Zwingli	8, 695/ 1
alone. And thus, good	<b>Christian</b>	readers, for conclusion of	8, 702/ 39
into starch." Lo, good	<b>Christian</b>	readers, here is the	8, 705/ 1
teach his own godly,	<b>Christian</b>	heresies, such as ye	8, 705/ 10
Tyndale doth, if any	<b>Christian</b>	man's ears can abide	8, 705/ 17
determined." More Now, good	<b>Christian</b>	readers, here have you	8, 707/ 15
men learn. Now, good	<b>Christian</b>	reader, this being the	8, 708/ 10

wed nuns, and that	<b>Christian</b>	men should pray for	8, 709/ 16
should pray for all	<b>Christian</b>	souls, and should have	8, 709/ 16
they taught unto the	<b>Christian</b>	flock. All which leaven	8, 709/ 29
would he fain, good	<b>Christian</b>	readers, bring us all	8, 712/ 6
to pray for all	<b>Christian</b>	souls, and to honor	8, 712/ 24
true, perfect faith and	<b>Christian</b>	living thereto, that God	8, 713/ 25
determined." More Lo, good	<b>Christian</b>	reader, this false pageant	8, 714/ 21
know. More Lo, good	<b>Christian</b>	readers, here may ye	8, 718/ 19
Here is, lo, good	<b>Christian</b>	reader, all his answer	8, 719/ 14
multitude of all true	<b>Christian</b>	people, of which our	8, 719/ 22
to me and all	<b>Christian</b>	men that none other	8, 720/ 24
the mother of all	<b>Christian</b>	people, he will not	8, 725/ 5
know. More Now, good	<b>Christian</b>	readers, here hath Tyndale	8, 727/ 5
believe. As Peter warneth	<b>Christian</b>	wives that had heathen	8, 730/ 24
saith, "How knowest thou,	<b>Christian</b>	wife, whether thou shalt	8, 730/ 27
unbelief. More Lo, good	<b>Christian</b>	readers, here have you	8, 730/ 34
Saint Peter counseled the	<b>Christian</b>	wives with Christian living	8, 731/ 14
the Christian wives with	<b>Christian</b>	living and virtuous conversation	8, 731/ 15
ween as many good	<b>Christian</b>	men have constantly suffered	8, 731/ 29
the living of the	<b>Christian</b>	people of the Catholic	8, 732/ 18
with nuns. Hitherto, good	<b>Christian</b>	reader, have I so	8, 733/ 20
consent of the Catholic,	<b>Christian</b>	nations... and that he	8, 735/ 15
not found." Lo, good	<b>Christian</b>	readers, here see ye	8, 738/ 19
Catholic church of all	<b>Christian</b>	nations." Lo, good reader	8, 740/ 19
to other folk. Good	<b>Christian</b>	readers, if my purpose	8, 740/ 27
world. More Lo, good	<b>Christian</b>	readers, here have I	8, 743/ 20
the false. Now, good	<b>Christian</b>	readers, this way went	8, 745/ 16
ye consider well, good	<b>Christian</b>	readers, ye shall find	8, 746/ 22
the things of the	<b>Christian</b>	faith depend upon the	8, 747/ 26
faith before. Now, good	<b>Christian</b>	readers, by this tale	8, 750/ 8
finger therein. Now, good	<b>Christian</b>	readers, here have ye	8, 752/ 15
come to gather his	<b>Christian</b>	church, and teach in	8, 753/ 9
God." These words, good	<b>Christian</b>	reader, which Tyndale here	8, 754/ 27
that would be good	<b>Christian</b>	people, from all the	8, 754/ 35
but for love... since	<b>Christian</b>	people receive the spirit	8, 756/ 17
with him." Lo, good	<b>Christian</b>	readers, here have I	8, 756/ 32
Spirit." This is, good	<b>Christian</b>	readers, the mind of	8, 757/ 33
were once a good	<b>Christian</b>	man could never after	8, 758/ 9
see ye well, good	<b>Christian</b>	readers, that of all	8, 762/ 35
paynim." But, now, good	<b>Christian</b>	readers, I have declared	8, 763/ 34
way. More Lo, good	<b>Christian</b>	readers, in these words	8, 767/ 31
passed both the Catholic,	<b>Christian</b>	church and the false	8, 768/ 3
well ye wot, good	<b>Christian</b>	readers, that, as I	8, 768/ 8
side, unto all good	<b>Christian</b>	men, this thing must	8, 768/ 35
For since among all	<b>Christian</b>	men this is a	8, 769/ 8
now is to good	<b>Christian</b>	people Tyndale's argument none	8, 769/ 11
truth. More Now, good	<b>Christian</b>	readers, here have I	8, 775/ 2
right faith nor no	<b>Christian</b>	faith. For the right	8, 780/ 35
and abide bondslaves in	<b>Christian</b>	countries upon the borders	8, 781/ 14
the articles of the	<b>Christian</b>	faith getteth that belief	8, 781/ 17

saith expressly that a	<b>Christian</b>	man "can never be	8, 784/ 7
Is not here, good	<b>Christian</b>	readers, a good lesson	8, 797/ 31
I think that every	<b>Christian</b>	man that knoweth which	8, 800/ 15
feeling faith" that good	<b>Christian</b>	men's good works shall	8, 806/ 2
Church... ye know, good	<b>Christian</b>	readers, well enough, those	8, 806/ 16
and pray for all	<b>Christian</b>	souls, and honor the	8, 806/ 20
he show us that	<b>Christian</b>	women be priests and	8, 807/ 32
paynim, and persecuted the	<b>Christian</b>	folk... and Christ quit	8, 808/ 12
continually, in every good	<b>Christian</b>	country, worketh miracles in	8, 809/ 34
common faith of all	<b>Christian</b>	nations since the time	8, 810/ 34
continued faith of all	<b>Christian</b>	nations, but also all	8, 812/ 6
same space to all	<b>Christian</b>	people besides, that now	8, 816/ 32
saith expressly that no	<b>Christian</b>	man can be damned	8, 821/ 19
clergy, and all the	<b>Christian</b>	people besides, be the	8, 824/ 22
clergy, and the whole	<b>Christian</b>	people, that is to	8, 825/ 1
before. And surely, good	<b>Christian</b>	reader, as for "feeling	8, 825/ 11
false trust instead of	<b>Christian</b>	hope, and Tyndale's false-translated	8, 826/ 2
false-translated "love" instead of	<b>Christian</b>	charity. And such hopers	8, 826/ 3
hell. And now, good	<b>Christian</b>	readers, ye see to	8, 826/ 33
needs follow that all	<b>Christian</b>	people being baptized in	8, 827/ 21
scripture. And thus, good	<b>Christian</b>	readers, to make an	8, 828/ 11
that city... but the	<b>Christian</b>	people only, that were	8, 835/ 6
Jews and Saracens, as	<b>Christian</b>	folk. But yet will	8, 835/ 14
therein. More Lo, good	<b>Christian</b>	readers, here have ye	8, 838/ 33
Catholic faith of all	<b>Christian</b>	people this fifteen hundred	8, 842/ 36
a congregation of good	<b>Christian</b>	men and good Christian	8, 845/ 15
Christian men and good	<b>Christian</b>	women, of which every	8, 845/ 15
to the diminishing of	<b>Christian</b>	men's minds toward the	8, 849/ 25
hath died for the	<b>Christian</b>	people to bring them	8, 851/ 35
his church of all	<b>Christian</b>	people, and hath cleansed	8, 852/ 2
his church of all	<b>Christian</b>	people, to the intent	8, 852/ 6
his church of all	<b>Christian</b>	people... and by the	8, 852/ 10
that all those whole	<b>Christian</b>	people, as they were	8, 853/ 22
continued profession of the	<b>Christian</b>	faith, were also just	8, 853/ 23
favor by very, true	<b>Christian</b>	living.. and that so	8, 853/ 25
to wit, to the	<b>Christian</b>	people of Corinthians, "Ye	8, 853/ 35
well. And therefore, good	<b>Christian</b>	readers, here may ye	8, 855/ 20
sent into every good	<b>Christian</b>	country good and holy	8, 856/ 4
now. And thus, good	<b>Christian</b>	readers, here have ye	8, 856/ 34
church beside. Now, good	<b>Christian</b>	readers, whereas Friar Barnes	8, 857/ 3
church" is not the	<b>Christian</b>	people of any one	8, 858/ 17
and belief of all	<b>Christian</b>	nations... and the contrary	8, 872/ 26
catholic consent of all	<b>Christian</b>	people, before that these	8, 872/ 29
no other refuge unto	<b>Christian</b>	men willing to know	8, 874/ 23
when the conversation of	<b>Christian</b>	men, either of all	8, 874/ 29
wicked men; but now	<b>Christian</b>	men be as evil	8, 874/ 31
among them than among	<b>Christian</b>	men. Wherefore, he that	8, 874/ 33
therefore commandeth he that	<b>Christian</b>	men which be in	8, 874/ 37
forth. And thus, good	<b>Christian</b>	readers, here ye see	8, 883/ 16
profit. But now, good	<b>Christian</b>	readers, to the intent	8, 883/ 28

Catholic church of all	<b>Christian</b>	nations remaining in the	8, 896/ 8
multitude of all true	<b>Christian</b>	people and all faithful	8, 909/ 20
people and all faithful	<b>Christian</b>	nations, wheresoever they be	8, 909/ 21
faith and infect good	<b>Christian</b>	people with false, poisoned	8, 911/ 21
was not only the	<b>Christian</b>	people present at his	8, 912/ 5
sermon, nor only those	<b>Christian</b>	people that were in	8, 912/ 6
also all the faithful	<b>Christian</b>	people that were in	8, 912/ 8
thing myself: that all	<b>Christian</b>	nations professing the true	8, 912/ 10
many as be faithful	<b>Christian</b>	men in this church	8, 913/ 3
here mean by "faithful	<b>Christian</b>	" no more but only	8, 913/ 5
necessary points of the	<b>Christian</b>	faith, but that were	8, 913/ 7
Will ye know, good	<b>Christian</b>	people, who be true	8, 913/ 11
in this word "faithful	<b>Christian</b>	folk making the whole	8, 913/ 22
he meant not all	<b>Christian</b>	people that agree in	8, 913/ 23
For there is no	<b>Christian</b>	man but he may	8, 913/ 29
that this word "faithful	<b>Christian</b>	folk" is not always	8, 913/ 34
all "faithful" folk all	<b>Christian</b>	people, all the Christian	8, 914/ 10
Christian people, all the	<b>Christian</b>	nations... all the whole	8, 914/ 10
profession of the common	<b>Christian</b>	faith, both in the	8, 914/ 13
in a council of	<b>Christian</b>	men, the Spirit of	8, 922/ 33
it that all the	<b>Christian</b>	nations were from all	8, 924/ 12
in here all the	<b>Christian</b>	nations, but also whosoever	8, 924/ 19
nations, but also whosoever	<b>Christian</b>	man or woman were	8, 924/ 20
such place had a	<b>Christian</b>	purpose, and favored the	8, 924/ 22
heretics openly professing the	<b>Christian</b>	faith and secretly muttering	8, 924/ 25
and of all good	<b>Christian</b>	people upon earth, and	8, 925/ 23
no other refuge unto	<b>Christian</b>	men willing to know	8, 928/ 33
when the conversation of	<b>Christian</b>	men, either of all	8, 929/ 4
wicked men; but now	<b>Christian</b>	men be as evil	8, 929/ 5
among them than among	<b>Christian</b>	men. Wherefore, he that	8, 929/ 7
therefore commandeth he that	<b>Christian</b>	men which be in	8, 929/ 11
have said that the	<b>Christian</b>	people were edified and	8, 930/ 31
unto the edification of	<b>Christian</b>	people, that were by	8, 930/ 34
whole flock of all	<b>Christian</b>	people, together upon that	8, 937/ 22
that the very whole	<b>Christian</b>	people should have if	8, 937/ 30
whole number of all	<b>Christian</b>	people, but of some	8, 938/ 17
it all the whole	<b>Christian</b>	people. And thus ye	8, 938/ 23
of all the whole	<b>Christian</b>	people assembled at a	8, 938/ 28
than all the whole	<b>Christian</b>	people... or if there	8, 940/ 5
world good and bad,	<b>Christian</b>	and heathen would have	8, 940/ 17
of the whole world,	<b>Christian</b>	and heathen, so fully	8, 941/ 1
of all the whole	<b>Christian</b>	people, yet should their	8, 941/ 6
the whole congregation of	<b>Christian</b>	people to it, and	8, 941/ 11
it, and yet all	<b>Christian</b>	people obeyed it. And	8, 941/ 12
say that whatsoever all	<b>Christian</b>	people would determine if	8, 941/ 28
therefor. For when all	<b>Christian</b>	people be by the	8, 941/ 32
of charity between all	<b>Christian</b>	brethren, he cannot but	8, 944/ 18
be grieved with his	<b>Christian</b>	brothers evil. For as	8, 944/ 18
devotion, and faith in	<b>Christian</b>	people." Surely if Barnes'	8, 945/ 3
excommunicated out of the	<b>Christian</b>	company, and taken as	8, 946/ 24

pain is, among good	<b>Christian</b>	people, more dangerous and	8, 946/ 26
in any court of	<b>Christian</b>	people, be it spiritual	8, 947/ 9
known. And thus, good	<b>Christian</b>	readers, it is more	8, 952/ 14
and quiet grown among	<b>Christian</b>	people, and that yet	8, 955/ 1
weal of Christendom, all	<b>Christian</b>	nations fully and wholly	8, 956/ 6
too, it is, good	<b>Christian</b>	readers, a right heavy	8, 958/ 9
be heard speak among	<b>Christian</b>	people... when he so	8, 958/ 10
may ye see, good	<b>Christian</b>	people, how shamefully this	8, 959/ 4
how shamefully this evil	<b>Christian</b>	man falsifieth Saint Paul's	8, 959/ 4
etc. More Now, good	<b>Christian</b>	readers, here have you	8, 959/ 28
deeds doth not a	<b>Christian</b>	man that hath a	8, 961/ 27
prayer overwiped." Now, good	<b>Christian</b>	readers, ye shall first	8, 961/ 30
whole number of all	<b>Christian</b>	nations not being by	8, 962/ 5
heretics call the Catholic,	<b>Christian</b>	people "papists" yet can	8, 962/ 34
a known church of	<b>Christian</b>	people good and bad	8, 963/ 8
stroke." For such sins	<b>Christian</b>	men, he saith, that	8, 965/ 24
man may be a	<b>Christian</b>	man, and of the	8, 965/ 27
felt," etc. Lo, good	<b>Christian</b>	readers, ye may clearly	8, 969/ 1
undoubted authority. Now, good	<b>Christian</b>	readers, if ye like	8, 969/ 27
without sin. Lo, good	<b>Christian</b>	readers, where saw you	8, 973/ 24
are newly come to	<b>Christian</b>	religion, and justifieth the	8, 976/ 12
be... he is no	<b>Christian</b>	man that is not	8, 976/ 18
have ye heard, good	<b>Christian</b>	readers, how Saint Augustine	8, 978/ 23
nor be a true	<b>Christian</b>	man, but if he	8, 979/ 16
we may be good	<b>Christian</b>	men and members... not	8, 979/ 32
in heaven. Moreover, good	<b>Christian</b>	readers, ye see that	8, 979/ 36
ye shall understand, good	<b>Christian</b>	readers, that Saint John	8, 980/ 31
to come." Lo, good	<b>Christian</b>	readers, here have you	8, 982/ 10
are we now, good	<b>Christian</b>	readers, come unto an	8, 983/ 5
that if the best	<b>Christian</b>	man within the realm	8, 984/ 8
man agree that evil	<b>Christian</b>	people do by their	8, 985/ 20
is neither monk nor	<b>Christian</b>	man, but much worse	8, 985/ 28
Christ, nor be no	<b>Christian</b>	men, but Christ's enemies	8, 986/ 15
Bernard's time among all	<b>Christian</b>	people for a thing	8, 989/ 3
God and profit of	<b>Christian</b>	people, and by God	8, 989/ 17
due reverence, and, finally,	<b>Christian</b>	men without Christ." "The	8, 989/ 35
from the babies of	<b>Christian</b>	folk, while the grace	8, 989/ 36
instantly required by the	<b>Christian</b>	folk of that country	8, 990/ 6
go thither." Now, good	<b>Christian</b>	readers, here may ye	8, 991/ 20
Catholic church of all	<b>Christian</b>	nations, as I before	8, 992/ 8
in this wise, good	<b>Christian</b>	readers, here end I	8, 992/ 14
ChristYe have, good	<b>Christian</b>	readers, by my seven	8, 993/ 6
the frost? Surely, good	<b>Christian</b>	readers, there is a	8, 994/ 16
still unknown. Wherefore, good	<b>Christian</b>	readers, letting those fond	8, 995/ 5
Catholic church of all	<b>Christian</b>	people abiding in the	8, 1000/ 26
their profession. Now, good	<b>Christian</b>	readers, in conclusion, it	8, 1000/ 29
churches holy. Moreover, good	<b>Christian</b>	readers, ye perceive very	8, 1014/ 30
ye may see, good	<b>Christian</b>	readers, that Saint John	8, 1019/ 35
ye may see, good	<b>Christian</b>	readers, that the church	8, 1020/ 15
silver." And so, good	<b>Christian</b>	readers, ye see that	8, 1021/ 10

Lo, Saint Paul, good	<b>Christian</b>	readers, saith that heresies	8, 1025/ 3
or his good, virtuous,	<b>Christian</b>	works, a good zeal	8, 1026/ 23
name the very, right-faithful,	<b>Christian</b>	church was universally known	8, 1027/ 1
he met with another	<b>Christian</b>	man whom he had	8, 1027/ 21
that ye may, good	<b>Christian</b>	readers, well and clearly	8, 1028/ 21
since I have, good	<b>Christian</b>	readers, well and plainly	8, 1028/ 37
to pray for all	<b>Christian</b>	souls, and that the	8, 1033/ 36
and almsdeed of good	<b>Christian</b>	folk here doth help	8, 1033/ 38
known church of these	<b>Christian-continued</b>	nations in faith... all	8, 962/ 21
go to, then, good	<b>Christians</b>	, in God's name, and	8, 700/ 28
first; and iwis, good	<b>Christians</b>	, ye wot well yourselves	8, 700/ 34
worldly wisdom against the	<b>Christians</b>	. Nevertheless, the earnest living	8, 730/ 17
earnest living of the	<b>Christians</b>	according unto their doctrine	8, 730/ 17
Turks or Saracens any	<b>Christians</b>	, or men that long	8, 962/ 20
that long to be	<b>Christians</b>	, which agree with the	8, 962/ 20
a bean in a	<b>Christmas</b>	cake. For now he	8, 918/ 28
foregoer of these new	<b>Christs</b>	, that is to wit	8, 650/ 21
foregoer of these new	<b>Christs</b>	, and all their new	8, 651/ 8
Cyprian, Saint Basil, Saint	<b>Chrysostom</b>	, and all the old	8, 589/ 27
is ascribed unto Saint	<b>Chrysostom</b>	, to make it seem	8, 685/ 9
Cyprian, Saint Basil, Saint	<b>Chrysostom</b>	, Saint Leo, Saint Hilary	8, 696/ 9
nay. But holy Saint	<b>Chrysostom</b>	calleth upon folk to	8, 702/ 17
and among others, Saint	<b>Chrysostom</b>	writing that the apostles	8, 703/ 22
Dionysius, Saint Cyprian, Saint	<b>Chrysostom</b>	, Saint Basil, Saint Gregory	8, 727/ 19
Basil, Saint Cyprian, Saint	<b>Chrysostom</b>	, Saint Gregory, Saint Ambrose	8, 805/ 17
and defend them against	<b>Chrysostom</b>	. Moreover, if Chrysostom complain	8, 875/ 7
against Chrysostom. Moreover, if	<b>Chrysostom</b>	complain of the incontinence	8, 875/ 7
the words of Saint	<b>Chrysostom</b>	, which be these... Barnes	8, 928/ 25
and defend them against	<b>Chrysostom</b>	. Moreover, if Chrysostom complain	8, 929/ 19
against Chrysostom. Moreover, if	<b>Chrysostom</b>	complain of the incontinence	8, 929/ 19
the words of Saint	<b>Chrysostom</b>	Saint Gregory would, I	8, 933/ 1
writers entitled unto Saint	<b>Chrysostom</b>	, and the same title	8, 933/ 6
that work to Saint	<b>Chrysostom</b>	. For albeit the man	8, 933/ 12
would himself. But Saint	<b>Chrysostom</b>	himself, in his own	8, 933/ 19
the name of Saint	<b>Chrysostom</b>	), forasmuch as by the	8, 933/ 23
it was not Saint	<b>Chrysostom</b>	, but some man that	8, 934/ 13
whom he calleth Saint	<b>Chrysostom</b>	) saith no more but	8, 934/ 23
these words of Saint	<b>Chrysostom</b>	, if they were his	8, 934/ 33
in those words Saint	<b>Chrysostom</b>	(if those words and	8, 935/ 3
Barnes that since Saint	<b>Chrysostom</b>	sendeth us to the	8, 935/ 6
Barnes that when Saint	<b>Chrysostom</b>	(if those words were	8, 935/ 20
these words of Saint	<b>Chrysostom</b>	if they were his	8, 935/ 36
same words, that Saint	<b>Chrysostom</b>	, in the selfsame few	8, 936/ 7
be far from Saint	<b>Chrysostom's</b>	mind. For ye may	8, 702/ 24
may be proved by	<b>Chrysostom's</b>	words, ""They that be	8, 874/ 17
it taken for Saint	<b>Chrysostom's</b>	then would Saint Gregory	8, 934/ 18
words taken for Saint	<b>Chrysostom's</b>	or no. If he	8, 936/ 2
will have them Saint	<b>Chrysostom's</b>	words, then appeareth it	8, 936/ 6
That the Known Catholic	<b>Church</b>	Is Not the Church	8, 575/ 4
Church Is Not the	<b>Church</b>	Whether the Known Catholic	8, 575/ 4

Whether the Known Catholic	<b>Church</b>	Can Be the Church	8, 575/ 5
Church Can Be the	<b>Church</b>	Ye have already, good	8, 575/ 5
prove you that the	<b>church</b>	of Christ is another	8, 575/ 8
that for the very	<b>church</b>	of Christ here in	8, 575/ 28
the faith of which	<b>church</b>	shall neither be true	8, 575/ 30
this common known Catholic	<b>church</b>	of all Christian people	8, 575/ 32
which common known Catholic	<b>church</b>	, all the good and	8, 575/ 34
can prove none other	<b>church</b>	he now goeth about	8, 576/ 2
about to disprove that	<b>church</b>	too; whereby we may	8, 576/ 3
to find out the	<b>church</b>	, but rather to make	8, 576/ 4
that there were no	<b>church</b>	at all. About this	8, 576/ 5
that the known Catholic	<b>church</b>	is not the church	8, 576/ 8
church is not the	<b>church</b>	of Christ. Afterward, in	8, 576/ 8
that the known Catholic	<b>church</b>	is the church of	8, 576/ 11
Catholic church is the	<b>church</b>	of Christ, and that	8, 576/ 11
His Sect Be Christ's	<b>Church</b>	or No More Well	8, 576/ 21
that I call the	<b>church</b>	of Christ the Catholic	8, 576/ 26
Christ the Catholic, known	<b>church</b>	of all Christian nations	8, 576/ 26
the definition of "the	<b>church</b>	," defining "the church" to	8, 576/ 35
the church," defining "the	<b>church</b>	" to be "the common	8, 576/ 35
I never define "the	<b>church</b>	"... but purposely declined therefrom	8, 577/ 1
very well that "the	<b>church</b>	" being proved this common	8, 577/ 3
over all that Catholic	<b>church</b>	the pope must needs	8, 577/ 7
the definition of "the	<b>church</b>	," as a thing that	8, 577/ 19
His Sect Be Christ's	<b>Church</b>	or No," laboreth to	8, 577/ 26
spirits be not the	<b>church</b>	may thiswise be proved	8, 577/ 33
off from the whole	<b>church</b>	; and then as well	8, 578/ 10
call the heretics the "	<b>church</b>	"... and therein calleth he	8, 578/ 11
I call ever the	<b>church</b>	which his part is	8, 578/ 21
together for the Catholic	<b>Church</b>	... that there is not	8, 578/ 25
to pray for the	<b>Church</b>	, he saith not, "Ye	8, 578/ 27
three estates of Holy	<b>Church</b>	that is to wit	8, 578/ 29
and flitting from the	<b>church</b>	that is to wit	8, 579/ 8
spirits be not the	<b>church</b>	may thiswise be proved	8, 579/ 19
is not of Christ's	<b>church</b>	. The pope believeth not	8, 579/ 21
so taught as the	<b>Church</b>	teacheth it: that no	8, 580/ 25
specially touch that the	<b>Church</b>	teacheth to put trust	8, 581/ 35
most abominable. But the	<b>Church</b>	teacheth none other trust	8, 582/ 2
the ceremonies of the	<b>Church</b>	, and the sacraments... against	8, 583/ 14
Christ's blood, when the	<b>Church</b>	teacheth us as God	8, 583/ 21
rebuketh the common Catholic	<b>church</b>	... ye cannot but thereby	8, 583/ 29
shall they be the	<b>church</b>	. But for lack of	8, 584/ 4
forbidden; with which the	<b>Church</b>	hath since, for our	8, 586/ 9
be not of the	<b>church</b>	... for none is of	8, 587/ 34
none is of the	<b>church</b>	but repentants. And then	8, 587/ 35
into Luther's and Tyndale's	<b>church</b>	... there is else no	8, 588/ 32
bad of the Catholic	<b>Church</b>	but he will confess	8, 588/ 33
usual English words of "	<b>church</b>	," "priest," and "penance" to	8, 589/ 11
all the whole Catholic	<b>church</b>	of Christ, and by	8, 589/ 28
holy doctors of his	<b>church</b>	and ever abiding therein	8, 589/ 29

are orders in Christ's	<b>church</b>	by which a pope	8, 590/ 13
canon laws of the	<b>Church</b>	, commandeth every of them	8, 594/ 17
in her own parish	<b>church</b>	... I say not hear	8, 594/ 38
the laws of the	<b>Church</b>	be that for their	8, 596/ 31
years taught his Catholic	<b>church</b>	. And then, all things	8, 597/ 34
that the known Catholic	<b>church</b>	of all Christian people	8, 598/ 6
people is not the	<b>church</b>	of Christ in earth	8, 598/ 7
spirituality, be not the	<b>church</b>	. And of that which	8, 598/ 10
that the known Catholic	<b>church</b>	is not the church	8, 598/ 11
church is not the	<b>church</b>	he hath not spoken	8, 598/ 11
that the known Catholic	<b>church</b>	is the true church	8, 598/ 24
church is the true	<b>church</b>	of Christ. Which first	8, 598/ 25
out of the Catholic	<b>Church</b>	. The Sixth Book The	8, 598/ 26
Would Prove Himself the	<b>Church</b>	Are Solved. More This	8, 599/ 6
of the whole Catholic	<b>Church</b>	he descended to the	8, 599/ 10
called the whole Catholic	<b>Church</b>	no more but the	8, 599/ 13
nor woman of the	<b>Church</b>	. Wherein I would have	8, 599/ 21
they be the right	<b>church</b>	... and cannot err though	8, 599/ 31
they be the right	<b>church</b>	! Now, when Tyndale knoweth	8, 600/ 9
speak of the Catholic	<b>Church</b>	... and then here dissembleth	8, 600/ 10
so calleth the right	<b>church</b>	of Christ... and that	8, 600/ 11
call the whole Catholic	<b>Church</b>	not themselves alone, but	8, 600/ 12
high reasons is, The	<b>Church</b>	(say they) was before	8, 601/ 17
ever out of the	<b>Church</b>	and left it; and	8, 601/ 18
they be the right	<b>church</b>	, and the others heretics	8, 601/ 21
dispute. First the right	<b>church</b>	was under Moses and	8, 601/ 22
priests were the right	<b>church</b>	, and Christ and his	8, 601/ 27
proved first that the	<b>church</b>	of Christ here in	8, 602/ 34
that the known Catholic	<b>church</b>	is that same church	8, 603/ 2
church is that same	<b>church</b>	... and none of all	8, 603/ 2
Body, the known Catholic	<b>church</b>	; and that since they	8, 603/ 5
of this known Catholic	<b>church</b>	be and always have	8, 603/ 11
good reader, that the	<b>church</b>	of Christ must, as	8, 604/ 7
continue forever, and Christ's	<b>church</b>	can be but one	8, 604/ 9
to begin any new	<b>church</b>	of Christ; but those	8, 604/ 10
Jews like to the	<b>church</b>	of Christ in perpetuity	8, 604/ 14
as like to the	<b>church</b>	of Christ, for the	8, 606/ 11
going out of the	<b>church</b>	of Christ as the	8, 606/ 14
it proved that the	<b>church</b>	or synagogue of the	8, 606/ 20
begin and continue his	<b>church</b>	both of Jews and	8, 606/ 23
of the Jews' peculiar	<b>church</b>	and peculiar laws and	8, 606/ 24
end... and that the	<b>church</b>	of Christ, as long	8, 606/ 25
it proved that the	<b>church</b>	of Christ can be	8, 606/ 27
went out of the	<b>church</b>	or synagogue of the	8, 606/ 36
own ordinance, the Jews'	<b>church</b>	or synagogue should have	8, 606/ 37
out of the Catholic	<b>church</b>	of Christ, which while	8, 607/ 2
out of the old	<b>church</b>	to begin a new	8, 607/ 5
out of the old	<b>church</b>	to begin a new	8, 607/ 7
new... because the old	<b>church</b>	, by God's ordinance, shall	8, 607/ 8
out of the old	<b>church</b>	to begin one new	8, 607/ 10

to begin one new	<b>church</b>	of all people agreeing	8, 607/ 11
out of the old	<b>church</b>	to begin a great	8, 607/ 13
out of the old	<b>church</b>	to begin a new	8, 607/ 16
to be a perpetual	<b>church</b>	without end, against which	8, 607/ 17
out of the old	<b>church</b>	to begin a great	8, 607/ 20
be lawful from the	<b>church</b>	or synagogue of the	8, 608/ 12
departing from the Catholic	<b>church</b>	to be lawful by	8, 608/ 16
safeguard of his Catholic	<b>church</b>	(which he hath promised	8, 608/ 32
children of his Catholic	<b>church</b>	, when he hath beaten	8, 609/ 4
and Jacob was the	<b>church</b>	great in faith and	8, 609/ 9
Moses left a glorious	<b>church</b>	, and in faith and	8, 609/ 13
company was still the	<b>church</b>	continued on from the	8, 610/ 14
heretics whom the Catholic	<b>Church</b>	hath from the beginning	8, 611/ 14
as far as the	<b>church</b>	or synagogue of the	8, 611/ 30
so fully for the	<b>church</b>	of the Jews as	8, 612/ 33
Jews as for the	<b>church</b>	of Christ... as in	8, 612/ 34
to begin a new	<b>church</b>	of a new fashion	8, 613/ 10
would not believe his	<b>church</b>	; and he would make	8, 613/ 14
he would make his	<b>church</b>	so open and so	8, 613/ 14
did set up his	<b>church</b>	the synagogue was the	8, 613/ 17
synagogue was the very	<b>church</b>	... and, with such as	8, 613/ 17
known for the very	<b>church</b>	of God, divided from	8, 613/ 18
gone out of that	<b>church</b>	except only into Christ's	8, 613/ 23
that time, the very	<b>church</b>	and a church also	8, 613/ 28
very church and a	<b>church</b>	also known. And therefore	8, 613/ 28
unto the known Catholic	<b>church</b>	of Christ though they	8, 613/ 30
yet intended that his	<b>church</b>	here in earth should	8, 614/ 15
he intended that his	<b>church</b>	should, as Tyndale agreeth	8, 614/ 16
part of Christ's very	<b>church</b>	to whom Christ specially	8, 614/ 21
that part of his	<b>church</b>	to which part these	8, 614/ 31
into his whole Catholic	<b>church</b>	; nor to be with	8, 614/ 37
with his whole Catholic	<b>church</b>	; nor to lead his	8, 614/ 38
the laypeople of his	<b>church</b>	also: yet since he	8, 615/ 1
saith, speaking of the	<b>church</b>	of Christ, "Every man	8, 615/ 15
sort of his Catholic	<b>church</b>	, as well the laypeople	8, 615/ 35
said unto his whole	<b>church</b>	, yet ever he said	8, 616/ 11
the governance of Christ's	<b>church</b>	now in his and	8, 616/ 14
that heareth not the	<b>church</b>	, take him for a	8, 616/ 25
Holy Spirit in his	<b>church</b>	, perpetually to keep it	8, 616/ 36
but that in Christ's	<b>church</b>	, as long as it	8, 617/ 9
the doctrine of his	<b>church</b>	with which himself hath	8, 617/ 11
to say that "the	<b>church</b>	" is, as Saint Paul	8, 617/ 17
the truth." And this	<b>church</b>	must be that known	8, 617/ 19
be that known Catholic	<b>church</b>	... of which from age	8, 617/ 20
taught; and not a	<b>church</b>	unknown, of only good	8, 617/ 22
minister of that unknown	<b>church</b>	, nor people of an	8, 617/ 24
people of an unknown	<b>church</b>	to administer them unto	8, 617/ 25
stand by his unknown	<b>church</b>	nor for his purpose	8, 617/ 30
sufficiently resemble the Catholic	<b>church</b>	of Christ unto the	8, 617/ 31
like in the one	<b>church</b>	and the other. And	8, 617/ 36

had suffered the Catholic	<b>church</b>	of his own only-begotten	8, 618/ 4
the clergy of Christ's	<b>church</b>	to the scribes and	8, 618/ 15
Pharisees of the Jews'	<b>church</b>	. But yet if Tyndale	8, 618/ 16
shall tell all the	<b>Church</b>	this tale, seeth plainly	8, 619/ 3
all the known Catholic	<b>church</b>	to scorn: if Tyndale	8, 619/ 5
For out of the	<b>church</b>	or synagogue of the	8, 619/ 33
and in none other	<b>church</b>	. And then could he	8, 620/ 7
give knowledge that the	<b>church</b>	or synagogue of the	8, 621/ 21
the Jews is the	<b>church</b>	of God here in	8, 621/ 21
shall make a new	<b>church</b>	, a greater and a	8, 621/ 24
then, of the very	<b>church</b>	there, which part he	8, 621/ 30
in Jerusalem, concerning the	<b>church</b>	of the Jews: he	8, 622/ 14
in the known Catholic	<b>church</b>	of Christ, though we	8, 622/ 16
God made unto this	<b>church</b>	, by which promises it	8, 622/ 17
point like unto the	<b>church</b>	that the Jews had	8, 622/ 20
come in the Catholic	<b>church</b>	even unto this point	8, 622/ 29
in his known Catholic	<b>church</b>	, I dare well say	8, 623/ 4
discern and know the	<b>Church</b>	now for the true	8, 623/ 28
is with the Catholic	<b>Church</b>	, plain against their devilish	8, 624/ 11
and against the Catholic	<b>Church</b>	; and many another abominable	8, 625/ 9
and doctors of the	<b>Church</b>	: they let not to	8, 625/ 19
resembling of the Catholic	<b>Church</b>	unto the synagogue of	8, 626/ 29
clergy of the Catholic	<b>Church</b>	to the scribes and	8, 626/ 31
still dwell with the	<b>Church</b>	, and neither departed away	8, 626/ 34
away themselves nor the	<b>Church</b>	did vomit and spew	8, 626/ 35
doctors of the Catholic	<b>Church</b>	condemning the heresies of	8, 627/ 2
here raileth upon the	<b>Church</b>	... were by Saint Peter	8, 627/ 16
taught opinions against the	<b>Church</b>	as plainly appeareth by	8, 627/ 18
old doctors of the	<b>Church</b>	. And also, the very	8, 627/ 19
against the one, Catholic	<b>church</b>	which in the necessary	8, 627/ 23
clergy of the Catholic	<b>Church</b>	what merchandise these heretics	8, 628/ 27
jesteth against the Catholic	<b>Church</b>	were by Saint Peter	8, 628/ 34
marketh him from the	<b>Church</b>	for a plain heretic	8, 630/ 30
of their own the	<b>Church</b>	hath "corrupted the Scripture	8, 631/ 6
wroth... as though the	<b>Church</b>	ordained that folk should	8, 631/ 16
the laws of the	<b>Church</b>	mitigated and made easy	8, 631/ 18
be angry that the	<b>Church</b>	had not provided for	8, 631/ 22
the ceremonies which the	<b>Church</b>	useth now were of	8, 632/ 4
he saith that "the	<b>church</b>	" hath taken away "the	8, 632/ 19
ask Tyndale again, which	<b>church</b>	, and which significations? Let	8, 632/ 20
God given to his	<b>church</b>	as things by God's	8, 633/ 12
the things which the	<b>Church</b>	calleth good works were	8, 633/ 31
done as the Catholic	<b>Church</b>	teacheth us to do	8, 633/ 36
laid against the Catholic	<b>Church</b>	"creeping up" into the	8, 638/ 4
heresies with, than the	<b>Church</b>	hath made in many	8, 638/ 25
whereof they say the	<b>Church</b>	hath taken away the	8, 638/ 34
in works... the Catholic	<b>Church</b>	scantly teacheth so bold	8, 639/ 7
which the whole Catholic	<b>Church</b>	doth receive; and so	8, 639/ 14
lust to tell my	<b>church</b>	the truth, because there	8, 640/ 30
and the whole Catholic	<b>church</b>	of Christ... Tyndale And	8, 641/ 25

hitherto, likened the Catholic	<b>church</b>	of all Christian people	8, 641/ 35
of faith, as the	<b>Church</b>	now doth, contrary to	8, 643/ 8
against the whole Catholic	<b>Church</b>	, and then turn it	8, 644/ 5
the faith of the	<b>Church</b>	now, and make us	8, 644/ 7
faith of the Catholic	<b>Church</b>	that were well laid	8, 644/ 11
who is the right	<b>church</b>	. More Who heard ever	8, 644/ 30
which is now the	<b>church</b>	? He that seeth it	8, 644/ 35
to find out "the	<b>church</b>	" as we did. For	8, 645/ 6
truly" understood as the	<b>Church</b>	understandeth it, or as	8, 645/ 8
heretics," he calleth "the	<b>church</b>	," and whom we call	8, 645/ 12
whom we call "the	<b>church</b>	," he calleth "heretics." "After	8, 645/ 12
the knowledge of "the	<b>church</b>	" by the articles of	8, 645/ 27
much doubt as "the	<b>church</b>	"? We seem to have	8, 645/ 29
out well the true	<b>church</b>	, to be sure of	8, 645/ 30
Paul saith that "the	<b>church</b>	" is the "pillar and	8, 645/ 31
those that the general	<b>church</b>	believeth... and special, those	8, 646/ 22
articles. For the general	<b>church</b>	calleth those "part of	8, 646/ 26
thou." For between the	<b>Church</b>	and his sects it	8, 646/ 30
Scripture that the Catholic	<b>Church</b>	doth. Now, where he	8, 646/ 34
the common known Catholic	<b>church</b>	, show else no certainty	8, 647/ 5
no certainty of any	<b>church</b>	at all... but one	8, 647/ 5
at all... but one	<b>church</b>	to one sort, and	8, 647/ 6
one sort, and another	<b>church</b>	to another, and finally	8, 647/ 6
of the known Catholic	<b>church</b>	not only diverse sects	8, 647/ 12
which is the very	<b>church</b>	? Surely the very church	8, 647/ 29
church? Surely the very	<b>church</b>	is even whichsoever church	8, 647/ 29
church is even whichsoever	<b>church</b>	myself list to tell	8, 647/ 30
faith of the true	<b>church</b>	are heretics... even so	8, 648/ 35
that depart from the	<b>church</b>	of heretics and false	8, 648/ 36
hypocrites, are the true	<b>church</b>	... which thou shalt always	8, 648/ 37
depart from the Catholic	<b>Church</b>	, which he calleth the	8, 649/ 7
go from the Catholic	<b>Church</b>	unto the "true scripture	8, 649/ 10
do rebuke the Catholic	<b>Church</b>	and the clergy thereof	8, 649/ 11
as the known Catholic	<b>church</b>	is departed (as he	8, 649/ 14
saith) from the true	<b>church</b>	, and therefore is a	8, 649/ 15
and therefore is a	<b>church</b>	of heretics: even so	8, 649/ 15
depart from the Catholic	<b>Church</b>	, which he saith be	8, 649/ 17
are the very, true	<b>church</b>	. And then showeth he	8, 649/ 18
not be the very	<b>church</b>	, because they go out	8, 649/ 21
but that the very	<b>church</b>	is always that company	8, 649/ 22
gone out be the	<b>church</b>	, and they that abide	8, 649/ 25
that the known Catholic	<b>church</b>	is gone first out	8, 649/ 26
of the known Catholic	<b>church</b>	in such wise that	8, 649/ 28
they be the very	<b>church</b>	. And therefore, since he	8, 649/ 28
resembling of the Catholic	<b>Church</b>	to the synagogue, and	8, 649/ 37
us that the Catholic	<b>Church</b>	that now is hath	8, 650/ 8
For the known Catholic	<b>church</b>	have still the belief	8, 650/ 11
and rail upon the	<b>Church</b>	that now is, but	8, 650/ 16
but upon all the	<b>Church</b>	that hath been this	8, 650/ 17
be with the Catholic	<b>Church</b>	... and which, as it	8, 652/ 22

wise rebuke the Catholic	<b>Church</b>	as Saint John the	8, 652/ 28
which is the very	<b>church</b>	. For lo, sir, thus	8, 654/ 6
faith of the true	<b>church</b>	are heretics... even so	8, 654/ 9
which depart from the	<b>church</b>	of heretics and false	8, 654/ 10
hypocrites, are the true	<b>church</b>	. . . . More Lo, good Christian	8, 654/ 11
is the very, true	<b>church</b>	: that is to say	8, 654/ 14
depart out of the	<b>church</b>	of heretics. But hath	8, 654/ 15
Which is the true	<b>church</b>	?" In which question is	8, 654/ 18
always which is the	<b>church</b>	, he telleth us that	8, 655/ 9
that they be the	<b>church</b>	that "come from heretics	8, 655/ 10
whereas, the very, true	<b>church</b>	standing in question, "heretics	8, 655/ 10
say, the counterfeit, false	<b>church</b>	must needs stand in	8, 655/ 12
was once the right	<b>church</b>	that is to wit	8, 655/ 17
and that the Catholic	<b>Church</b>	that now is, is	8, 655/ 18
and belief of that	<b>church</b>	that then was, and	8, 655/ 19
heretics; and therefore the	<b>church</b>	that was, showeth the	8, 655/ 20
is to say, the	<b>church</b>	of Christ and his	8, 655/ 21
apostles, that was the	<b>church</b>	well known, do show	8, 655/ 21
do show the Catholic	<b>Church</b>	, that now is, for	8, 655/ 22
heresies, this known Catholic	<b>church</b>	of heretics... it must	8, 655/ 26
company, be the very	<b>church</b>	; and so this question	8, 655/ 28
that the known Catholic	<b>church</b>	, from which Tyndale confesseth	8, 655/ 37
and which known Catholic	<b>church</b>	we call the true	8, 656/ 1
we call the true	<b>church</b>	, be fallen from the	8, 656/ 2
whole body of the	<b>Church</b>	is the thing that	8, 656/ 8
of the whole Catholic	<b>Church</b>	hath from the beginning	8, 656/ 10
saith that the Catholic	<b>Church</b>	now is fallen from	8, 656/ 13
faith of the old	<b>church</b>	, of Christ and his	8, 656/ 13
his apostles to the	<b>Church</b>	, and therein perpetually kept	8, 657/ 1
promise, sent unto his	<b>church</b>	to lead it into	8, 657/ 3
and presence with his	<b>church</b>	forever, as himself promised	8, 657/ 4
put in as the	<b>Church</b>	list to order... and	8, 657/ 20
wrote in Christ's Catholic	<b>Church</b>	, writeth plainly, thirteen hundred	8, 657/ 28
say, of the Catholic	<b>Church</b>	and the faith which	8, 658/ 7
that from the Catholic	<b>Church</b>	, which himself confesseth to	8, 658/ 29
is not an "old"	<b>church</b>	, of Christ and his	8, 660/ 1
apostles, and another, "new"	<b>church</b>	now... but one, whole	8, 660/ 2
now... but one, whole	<b>church</b>	from that time to	8, 660/ 3
us which is the	<b>church</b>	leaveth us, as I	8, 660/ 7
and his company the	<b>church</b>	, they prove now clearly	8, 660/ 9
to have been the	<b>church</b>	and then this, that	8, 660/ 11
before... that the Catholic	<b>Church</b>	hath now the same	8, 660/ 12
and the known Catholic	<b>church</b>	to be the very	8, 660/ 15
to be the very	<b>church</b>	of Christ. And here	8, 660/ 16
faith of the true	<b>church</b>	are heretics... even so	8, 660/ 23
that depart from the	<b>church</b>	of heretics and false	8, 660/ 24
hypocrites, are the true	<b>church</b>	. More I have, in	8, 660/ 25
out of the true	<b>church</b>	of Christ, and the	8, 660/ 31
out of the false	<b>church</b>	of heretics. For the	8, 660/ 32
heretics. For the true	<b>church</b>	of Christ is but	8, 660/ 32

of that one true	<b>church</b>	of Christ, must needs	8, 660/ 35
goeth out of "the	<b>church</b>	of heretics" goeth into	8, 660/ 37
goeth into the true	<b>church</b>	of Christ by the	8, 661/ 1
when he saith "the	<b>church</b>	of heretics." For they	8, 661/ 4
neither be any one	<b>church</b>	nor have any one	8, 661/ 4
nor have any one	<b>church</b>	over them all, so	8, 661/ 5
the remnant, called "the	<b>church</b>	." Now, that a man	8, 661/ 7
out of a false	<b>church</b>	of heretics and yet	8, 661/ 8
not into the true	<b>church</b>	of Christ... Tyndale may	8, 661/ 9
bread, and gathered his	<b>church</b>	of his heresy together	8, 661/ 16
go from a false	<b>church</b>	of heretics, and yet	8, 661/ 24
straight into the true	<b>church</b>	of Christ. Tyndale may	8, 661/ 25
straight out of a	<b>church</b>	of heretics, yet it	8, 662/ 9
go into the true	<b>church</b>	... since he may by	8, 662/ 10
step into another false	<b>church</b>	, of which there be	8, 662/ 11
not gathered into one	<b>church</b>	... but as the church	8, 662/ 12
church... but as the	<b>church</b>	of Christ is but	8, 662/ 13
comprehended under any one	<b>church</b>	, saving only that as	8, 662/ 14
that as the true	<b>church</b>	is the church of	8, 662/ 15
true church is the	<b>church</b>	of God, so be	8, 662/ 15
the false called the	<b>church</b>	of the devil, which	8, 662/ 16
here saith, that the	<b>church</b>	which we call the	8, 662/ 21
we call the very	<b>church</b>	that is to say	8, 662/ 22
that the Catholic, known	<b>church</b>	be, as Tyndale here	8, 662/ 23
here taketh it, "the	<b>church</b>	of heretics"... and the	8, 662/ 24
therefore, like as this	<b>church</b>	, because it is (as	8, 662/ 25
away from the true	<b>church</b>	of Christ and his	8, 662/ 26
his apostles, is the	<b>church</b>	of false heretics, so	8, 662/ 27
come away from this "	<b>church</b>	of heretics" and this	8, 662/ 28
hypocrites" be the true	<b>church</b>	then must it needs	8, 662/ 29
be the very, true	<b>church</b>	, and the true-faithful believers	8, 662/ 31
sects be the true	<b>church</b>	and very-faithful folk how	8, 662/ 34
departed from the Catholic	<b>Church</b>	be the true church	8, 663/ 10
Church be the true	<b>church</b>	. How can their faith	8, 663/ 11
they be the true	<b>church</b>	because they come from	8, 663/ 14
they be the true	<b>church</b>	every one, and the	8, 663/ 29
be the very, true	<b>church</b>	of Christ, because they	8, 664/ 2
now be the true	<b>church</b>	with him, and agree	8, 664/ 7
out of the Catholic	<b>Church</b>	be the true church	8, 665/ 7
Church be the true	<b>church</b>	then, since the sects	8, 665/ 7
out of this Catholic	<b>church</b>	be companies known well	8, 665/ 8
and pulled down the	<b>church</b>	that all this while	8, 665/ 10
ye have heard, a	<b>church</b>	of unknown elects. For	8, 665/ 12
all to a known	<b>church</b>	or, rather, to twenty	8, 665/ 13
down to ground the "	<b>church</b>	unknown" of his only	8, 665/ 20
out of the (Catholic)	<b>church</b>	which he calleth "the	8, 666/ 3
heretics" be the true	<b>church</b>	... but some one of	8, 666/ 4
depart out of "the	<b>church</b>	of heretics" (which he	8, 666/ 9
the common known Catholic	<b>church</b>	) be the true church	8, 666/ 10
church) be the true	<b>church</b>	. And therefore he cannot	8, 666/ 10

gone out of our	<b>church</b>	, that is to wit	8, 666/ 23
wit, the known Catholic	<b>church</b>	... and believeth not as	8, 666/ 23
these be the very	<b>church</b>	and the very elects	8, 666/ 29
that go from the	<b>church</b>	of heretics which he	8, 667/ 6
us, of the Catholic	<b>Church</b>	be the very church	8, 667/ 6
Church be the very	<b>church</b>	" this general manner of	8, 667/ 7
of his own unknown	<b>church</b>	; that is to wit	8, 667/ 19
taketh for the very	<b>church</b>	. "Yes," saith Tyndale. "Thou	8, 667/ 22
that of reason the	<b>church</b>	must be a church	8, 667/ 32
church must be a	<b>church</b>	known... and that it	8, 667/ 32
to have the very	<b>church</b>	unknown. And in this	8, 667/ 33
that would have the	<b>church</b>	a congregation unknown... and	8, 667/ 36
they may, whereby their "	<b>church</b>	unknown" might seem to	8, 668/ 1
to rest unto the	<b>church</b>	... which is, as Saint	8, 668/ 22
can be none unknown	<b>church</b>	, which can neither learn	8, 668/ 25
be of the Catholic	<b>Church</b>	nor of any known	8, 668/ 30
they of some known	<b>church</b>	. And if they be	8, 668/ 32
be scattered among the	<b>Church</b>	and the divers sects	8, 668/ 33
but they neither be	<b>church</b>	nor have church, nor	8, 668/ 36
be church nor have	<b>church</b>	, nor priest, nor preacher	8, 668/ 36
and a false known	<b>church</b>	, of heretics, because they	8, 669/ 3
in the known Catholic	<b>church</b>	the truth doth only	8, 669/ 7
ever hath been one	<b>church</b>	still continued from the	8, 669/ 10
departed out of this	<b>church</b>	have ever been known	8, 669/ 13
departed out or the	<b>Church</b>	hath cast them out	8, 669/ 18
them out; and the	<b>Church</b>	evermore hath as the	8, 669/ 19
length, when the Catholic	<b>Church</b>	shall abide and remain	8, 669/ 22
the body of this	<b>church</b>	, for in it is	8, 669/ 29
this known, continued Catholic	<b>church</b>	there is in the	8, 669/ 31
body of any other	<b>church</b>	, gone out or cast	8, 669/ 31
which the known Catholic	<b>church</b>	is proved to be	8, 669/ 38
to be the very	<b>church</b>	of Christ... in that	8, 669/ 39
without any other, new	<b>church</b>	of God to succeed	8, 670/ 9
God to succeed the	<b>church</b>	of Christ in this	8, 670/ 10
and prophesied that the	<b>church</b>	of Christ should succeed	8, 670/ 11
calleth itself the right	<b>church</b>	, be, some at one	8, 670/ 13
reared themselves against this	<b>church</b>	, and therefore both gone	8, 670/ 14
cast out of this	<b>church</b>	, and their so many	8, 670/ 15
thus that the very	<b>church</b>	can be but one	8, 670/ 24
world have no new	<b>church</b>	to succeed it, as	8, 670/ 26
out of the Catholic	<b>Church</b>	, and it continueth still	8, 670/ 28
that only this Catholic	<b>church</b>	is the very, true	8, 670/ 30
is the very, true	<b>church</b>	of Christ... and all	8, 670/ 31
out of the Catholic	<b>Church</b>	in like manner as	8, 671/ 2
have end, nor any	<b>church</b>	be true save itself	8, 671/ 5
out of this Catholic	<b>church</b>	of Christ as Lucifer	8, 671/ 7
put out, of the	<b>church</b>	of God in heaven	8, 671/ 8
put out of the	<b>church</b>	of good folk, for	8, 671/ 10
bent away from the	<b>church</b>	of Moses and Aaron	8, 671/ 13
them... and his very	<b>church</b>	most specially then remained	8, 671/ 22

out of the Catholic	<b>Church</b>	in like manner as	8, 671/ 25
yet as the very	<b>church</b>	remained in these few	8, 671/ 30
so shall the very	<b>church</b>	ever abide and continue	8, 671/ 31
also from the Catholic	<b>Church</b>	in such wise as	8, 671/ 36
Judas departed from the	<b>church</b>	of Christ at the	8, 672/ 1
the Head of that	<b>church</b>	, and utterly to dissolve	8, 672/ 3
mother the Holy Catholic	<b>Church</b>	. And therefore will they	8, 672/ 14
departed from the true	<b>church</b>	before, and with such	8, 672/ 18
departed also from the	<b>Church</b>	in the time of	8, 672/ 19
calleth the very, true	<b>church</b>	of Christ, because they	8, 672/ 27
out of the one	<b>church</b>	the naughty out of	8, 672/ 32
not only Luther's lecherous	<b>church</b>	be better than the	8, 672/ 36
better than the Catholic	<b>church</b>	of Christ... but also	8, 672/ 36
Christ... but also Lucifer's	<b>church</b>	of devils in hell	8, 672/ 37
be better than the	<b>church</b>	of God and his	8, 672/ 37
that this known Catholic	<b>church</b>	, which Tyndale would impugn	8, 673/ 10
alone the very, true	<b>church</b>	of Christ, which all	8, 673/ 12
taken for the very	<b>church</b>	of Christ be very	8, 673/ 14
return to the Catholic	<b>Church</b>	again, will else with	8, 673/ 17
proving the known Catholic	<b>church</b>	to be the very	8, 675/ 4
to be the very	<b>church</b>	of Christ. Which second	8, 675/ 5
by the known Catholic	<b>church</b>	. The Defense of the	8, 675/ 9
that they be the	<b>church</b>	and cannot err in	8, 675/ 16
they be the right	<b>church</b>	, that cannot err, or	8, 675/ 22
the common known Catholic	<b>church</b>	to be the very	8, 676/ 17
to be the very	<b>church</b>	of God, and the	8, 676/ 17
authority of the Catholic	<b>Church</b>	compelled him thereunto. This	8, 676/ 21
that the whole Catholic	<b>Church</b>	gathered together in a	8, 676/ 24
that point by the	<b>church</b>	of God, for "the	8, 676/ 29
of God, for "the	<b>Church</b>	hath," saith Luther, "according	8, 676/ 30
faith of the Catholic	<b>Church</b>	, in diverse places diverse	8, 676/ 36
Luther confessed that the	<b>Church</b>	hath that gift of	8, 676/ 37
those things which the	<b>Church</b>	saith is the word	8, 677/ 2
he must believe the	<b>Church</b>	when it telleth him	8, 677/ 10
God hath given the	<b>Church</b>	that gift that it	8, 677/ 15
hath he given the	<b>Church</b>	that gift, but because	8, 677/ 17
will not suffer his	<b>church</b>	to fall into such	8, 677/ 18
permit and suffer his	<b>church</b>	to fall in any	8, 677/ 32
Scripture is in the	<b>Church</b>	and the holy doctors	8, 678/ 2
Luther confesseth, given the	<b>Church</b>	that gift that it	8, 678/ 10
of man, which the	<b>Church</b>	hath so long discerned	8, 678/ 13
proving the known Catholic	<b>church</b>	to be the very	8, 678/ 17
to be the very	<b>church</b>	; which is now, as	8, 678/ 17
also confesseth, that "the	<b>Church</b>	" hath "this gift of	8, 678/ 20
of the known Catholic	<b>church</b>	, and not of an	8, 678/ 22
not of an unknown	<b>church</b>	it appeareth plainly that	8, 678/ 23
that the known Catholic	<b>church</b>	is the very church	8, 678/ 25
church is the very	<b>church</b>	... and not that any	8, 678/ 25
and not that any	<b>church</b>	of heretics is the	8, 678/ 25
of heretics is the	<b>church</b>	... for to none of	8, 678/ 26

out of the Catholic	<b>Church</b>	, so have of the	8, 678/ 29
have of the Catholic	<b>Church</b>	received the Scripture... and	8, 678/ 29
the credence of that	<b>church</b>	have they all believed	8, 678/ 30
hundred years" the Catholic	<b>Church</b>	hath built so many	8, 679/ 11
if the whole Catholic	<b>Church</b>	have been in errors	8, 679/ 13
to be with his	<b>church</b>	all days to the	8, 679/ 16
Christ had none other	<b>church</b>	continuing, that any man	8, 679/ 18
to wit, the Catholic	<b>Church</b>	of this eight hundred	8, 679/ 27
have written in the	<b>Church</b>	this eight hundred years	8, 679/ 34
building that the Catholic	<b>Church</b>	repaireth and keepeth up	8, 680/ 2
that God teacheth his	<b>church</b>	the truth, and leadeth	8, 680/ 5
folk believe that their	<b>church</b>	of heretics were the	8, 680/ 16
heretics were the very	<b>church</b>	, and the Catholic Church	8, 680/ 16
church, and the Catholic	<b>Church</b>	were a church of	8, 680/ 17
Catholic Church were a	<b>church</b>	of heretics. Against those	8, 680/ 17
clearly proved that their "	<b>church</b>	" be all the many	8, 680/ 32
only the known Catholic	<b>church</b>	the very, true church	8, 680/ 33
church the very, true	<b>church</b>	of Christ. And now	8, 680/ 34
no better for the	<b>Church</b>	against heretics than for	8, 681/ 10
we be the very	<b>church</b>	of God... and us	8, 681/ 27
while it lasted, the	<b>church</b>	of God, is now	8, 682/ 5
ended and is his	<b>church</b>	no longer; but our	8, 682/ 5
begun and continued his	<b>church</b>	this known Catholic church	8, 682/ 6
church this known Catholic	<b>church</b>	, gathered of Jews and	8, 682/ 7
delivered unto us, that	<b>church</b>	, both those old and	8, 682/ 11
shall teach, his Catholic	<b>church</b>	to know as well	8, 682/ 15
this he teacheth his	<b>church</b>	by himself and his	8, 682/ 18
intent that his Catholic	<b>church</b>	may be, to every	8, 682/ 21
be no longer the	<b>church</b>	for whom they serve	8, 682/ 29
Spirit unto his Catholic	<b>church</b>	." Thus, lo, with yet	8, 682/ 34
cannot say that the	<b>church</b>	of Christ is at	8, 683/ 12
the Scripture of the	<b>church</b>	, and learned to know	8, 683/ 14
the teaching of the	<b>church</b>	and that, none other	8, 683/ 15
and that, none other	<b>church</b>	but the known Catholic	8, 683/ 16
but the known Catholic	<b>church</b>	, unto which God hath	8, 683/ 16
to prove the Catholic	<b>Church</b>	the very church, is	8, 683/ 23
Catholic Church the very	<b>church</b>	, is well and clearly	8, 683/ 23
out of the Catholic	<b>Church</b>	have used ever that	8, 683/ 34
Scripture that the Catholic	<b>Church</b>	refuseth. He cannot, for	8, 684/ 5
one word, the Catholic	<b>Church</b>	hath gone about to	8, 684/ 9
both "penance," "priest," and "	<b>church</b>	," with "charity," "grace," and	8, 684/ 18
railing against the Catholic	<b>Church</b>	to name once the	8, 685/ 26
anchor: They be the	<b>Church</b>	and cannot err, their	8, 685/ 33
Scripture which the Catholic	<b>Church</b>	, or the doctors thereof	8, 686/ 10
us after what the	<b>Church</b>	saith therein, and prove	8, 686/ 16
say that the Catholic	<b>Church</b>	juggle from their true	8, 687/ 16
juggling" of the Catholic	<b>Church</b>	, that would juggle away	8, 689/ 17
the authority of the	<b>Church</b>	"is greater than the	8, 689/ 20
true but because the	<b>Church</b>	saith so and admit	8, 689/ 21
we say: that the	<b>Church</b>	hath the gift of	8, 689/ 25

nay, that the same	<b>church</b>	is the very church	8, 689/ 30
church is the very	<b>church</b>	. And so we say	8, 689/ 31
that everything that the	<b>Church</b>	saith "is of as	8, 689/ 33
or damnation, the Catholic	<b>Church</b>	to say but the	8, 689/ 36
will have the Catholic	<b>Church</b>	to be, to such	8, 690/ 1
that the whole Catholic	<b>Church</b>	of fifteen hundred years	8, 690/ 4
to believe the Catholic	<b>Church</b>	, that by the understanding	8, 690/ 6
that for the Catholic	<b>Church</b>	both the reasons be	8, 690/ 27
thereto. And the Catholic	<b>Church</b>	hath also for her	8, 690/ 32
that in this Catholic	<b>church</b>	, from the beginning unto	8, 690/ 33
and to the Catholic	<b>Church</b>	... and himself, and his	8, 692/ 37
to begin the true	<b>church</b>	of God again by	8, 693/ 2
out of the Catholic	<b>Church</b>	... in like manner as	8, 693/ 3
begin again the true	<b>church</b>	of God by calling	8, 693/ 5
Christ's days the Catholic	<b>Church</b>	hath once so done	8, 693/ 17
promised to keep his	<b>church</b>	therefrom... as when he	8, 693/ 19
never prevail against his	<b>church</b>	... and that himself had	8, 693/ 22
put out of his	<b>church</b>	... and that he would	8, 693/ 24
which fall from this	<b>church</b>	(that is to wit	8, 693/ 30
to idolatry, yet the	<b>Church</b>	itself (that is to	8, 693/ 31
of Moses like the	<b>church</b>	of Christ that is	8, 694/ 1
the known, continued Catholic	<b>church</b>	; to the only which	8, 694/ 2
to call home his	<b>church</b>	from idolatry... as those	8, 694/ 28
to call home his	<b>church</b>	so often from idolatry	8, 695/ 18
to call the Catholic	<b>Church</b>	to the right faith	8, 695/ 25
God and into the	<b>church</b>	of Christ more than	8, 695/ 35
go from the Catholic	<b>Church</b>	and rebuke the doctrine	8, 696/ 24
doctrine of the Catholic	<b>Church</b>	in like manner as	8, 697/ 3
demeanor against the Catholic	<b>Church</b>	unto Saint John and	8, 697/ 15
doctrine of the Catholic	<b>Church</b>	. Howbeit, Tyndale, to make	8, 697/ 23
the doctrine of the	<b>Church</b>	thereto, and saith, "As	8, 697/ 35
Tyndale saith here the	<b>Church</b>	teacheth to be more	8, 698/ 4
the doctrine of the	<b>Church</b>	is, as himself can	8, 698/ 19
And therefore the Catholic	<b>Church</b>	teacheth that both to	8, 698/ 29
contemning the one. The	<b>Church</b>	saith as Saint Paul	8, 699/ 6
Yet meaneth neither the	<b>Church</b>	nor Saint Paul that	8, 699/ 8
so great: yet the	<b>Church</b>	teacheth right. For it	8, 700/ 9
than the other, the	<b>Church</b>	teacheth many good and	8, 700/ 14
saint or building of	<b>church</b>	or garnishing thereof, or	8, 701/ 31
call all "voluntary," the	<b>Church</b>	teacheth right... as appeareth	8, 703/ 3
which Christ reproveth, the	<b>Church</b>	reproveth also and thereof	8, 703/ 5
the doctrine of the	<b>Church</b>	and the doctrine of	8, 703/ 6
doctors of the Catholic	<b>Church</b>	, for believing that the	8, 703/ 12
themselves against the Catholic	<b>Church</b>	. And yet more shall	8, 706/ 3
being by the Catholic	<b>Church</b>	made against Tyndale and	8, 706/ 10
needs prove the Catholic	<b>Church</b>	to be the very	8, 706/ 12
to be the very	<b>church</b>	of Christ... and that	8, 706/ 12
the heads of that	<b>church</b>	that the Scripture was	8, 706/ 22
hear; or say, "The	<b>Church</b>	hath otherwise determined." More	8, 707/ 12
that this known Catholic	<b>church</b>	is the very church	8, 707/ 18

church is the very	<b>church</b>	, in that that God	8, 707/ 18
God hath unto this	<b>church</b>	given his gift of	8, 707/ 19
that grace unto this	<b>church</b>	only, that no man	8, 707/ 22
the tradition of this	<b>church</b>	and credence given thereunto	8, 707/ 24
out of this whole	<b>church</b>	, and their authors and	8, 707/ 26
and then, of this	<b>church</b>	, received the Scripture, before	8, 707/ 27
to this whole Catholic	<b>church</b>	... unto which without credence	8, 707/ 31
as they believe the	<b>Church</b>	, in so far forth	8, 707/ 34
they believe not the	<b>Church</b>	, they perceive not which	8, 707/ 35
know, by the Catholic	<b>Church</b>	they know. For to	8, 708/ 2
For to this only	<b>church</b>	, as Tyndale's master confesseth	8, 708/ 3
gift only to the	<b>Church</b>	, which gift is a	8, 708/ 6
willfully wink, that this	<b>church</b>	is the very church	8, 708/ 8
church is the very	<b>church</b>	, of which God will	8, 708/ 8
thereto that "the Catholic	<b>Church</b>	is not to be	8, 708/ 15
but railing against the	<b>Church</b>	. Now what goeth this	8, 708/ 18
the thank to the	<b>Church</b>	? Let him, like as	8, 708/ 20
as he believeth the	<b>Church</b>	that the gospels of	8, 708/ 21
believe that the same	<b>church</b>	by which he knoweth	8, 708/ 22
in earth the very	<b>church</b>	of Christ; and then	8, 708/ 24
could not believe the	<b>Church</b>	neither in the one	8, 708/ 26
that gift unto his	<b>church</b>	, and wrought with him	8, 708/ 34
and after to the	<b>Church</b>	, that was a means	8, 708/ 35
not God and his	<b>church</b>	, but followed and went	8, 708/ 37
of God and his	<b>church</b>	, from the damnable ways	8, 709/ 2
doctors of the Catholic	<b>Church</b>	, and saith that they	8, 709/ 10
doctors of the Catholic	<b>Church</b>	. But every man well	8, 709/ 21
one story that the	<b>Church</b>	hath put away... and	8, 710/ 34
and fables... which the	<b>Church</b>	by the Spirit of	8, 710/ 36
lieth again against the	<b>Church</b>	and saith, "They have	8, 711/ 9
of whose lives the	<b>Church</b>	none other knoweth but	8, 711/ 15
of any saint, the	<b>Church</b>	discerneth if anything were	8, 711/ 22
very Gospel. And the	<b>Church</b>	also doth not precisely	8, 711/ 26
out of the Catholic	<b>Church</b>	. Now confesseth Tyndale that	8, 711/ 33
he further against the	<b>Church</b>	and saith, "They have	8, 712/ 1
of for the Catholic	<b>Church</b>	... Tyndale doth himself confess	8, 712/ 30
prove this known Catholic	<b>church</b>	to be the very	8, 712/ 33
to be the very	<b>church</b>	of Christ... and consequently	8, 712/ 33
the Scripture," so the	<b>Church</b>	hath "set up," he	8, 713/ 3
devil out of Christ's	<b>church</b>	for a heretic; or	8, 713/ 17
cunning men that the	<b>church</b>	of Christ hath had	8, 713/ 23
honored here in his	<b>church</b>	in earth, as he	8, 713/ 27
hear; or say, "The	<b>Church</b>	hath otherwise determined." More	8, 714/ 18
him, or say, "The	<b>Church</b>	hath otherwise determined." Here	8, 714/ 32
of the whole Catholic	<b>Church</b>	grown (as it ever	8, 714/ 35
one mind in his	<b>church</b>	or by the determination	8, 715/ 2
the determination of the	<b>Church</b>	assembled for such causes	8, 715/ 3
belief of the Catholic	<b>Church</b>	secretly grown to consent	8, 715/ 12
consent of the Catholic	<b>Church</b>	defining that point in	8, 715/ 14
determination of the Catholic	<b>Church</b>	, and bade every man	8, 715/ 20

authority of the Catholic	<b>Church</b>	above any one holy	8, 715/ 24
his, for which the	<b>Church</b>	calleth him heretic. Let	8, 715/ 32
will say that "the	<b>Church</b>	hath otherwise determined." Lo	8, 716/ 15
out nor say the	<b>Church</b>	hath determined otherwise. For	8, 716/ 20
doubtful that ever the	<b>Church</b>	should have needed. But	8, 716/ 22
will not say, "The	<b>Church</b>	hath otherwise determined it	8, 716/ 24
special doctors of Christ's	<b>church</b>	; and besides them, a	8, 716/ 32
that he belieth the	<b>Church</b>	when he saith we	8, 717/ 8
priests were the true	<b>church</b>	of God and had	8, 717/ 33
against the known Catholic	<b>church</b>	, need not to recognize	8, 718/ 26
acknowledge the known Catholic	<b>church</b>	for the very church	8, 718/ 27
church for the very	<b>church</b>	... and that the reason	8, 718/ 28
saving for this Catholic	<b>church</b>	, they should not have	8, 718/ 30
save for this Catholic	<b>church</b>	. "This reason," saith Tyndale	8, 718/ 32
therefore are the very	<b>church</b>	, do not know by	8, 718/ 34
know by the Catholic	<b>Church</b>	which is the very	8, 718/ 35
acknowledge for the true	<b>church</b>	, nor for those that	8, 719/ 2
and therefore the very	<b>church</b>	, do know, he saith	8, 719/ 4
likening the whole Catholic	<b>church</b>	of Christ that is	8, 719/ 21
had been the whole	<b>church</b>	of the Jews... or	8, 719/ 24
Christ's coming the very	<b>church</b>	of God, neither; nor	8, 719/ 31
Moses and the Catholic	<b>church</b>	of Christ between which	8, 719/ 34
that while the very	<b>church</b>	indeed, there is yet	8, 719/ 35
the synagogue and the	<b>Church</b>	... for the promises that	8, 720/ 6
hath made unto the	<b>Church</b>	to send his Holy	8, 720/ 7
been made unto the	<b>church</b>	of Christ by him	8, 720/ 13
that were a false	<b>church</b>	and were deceived, and	8, 720/ 17
to me that the	<b>church</b>	of Christ hath that	8, 720/ 18
that this Catholic, known	<b>church</b>	hath that gift. And	8, 720/ 23
men that none other	<b>church</b>	hath that gift but	8, 720/ 24
gift but the Catholic	<b>Church</b>	... since every man seeth	8, 720/ 25
save for the Catholic	<b>Church</b>	. And as that holy	8, 720/ 28
that by the Catholic	<b>Church</b>	he knoweth the Scripture	8, 720/ 30
be the very, true	<b>church</b>	and the messenger of	8, 720/ 33
he, "of the Catholic	<b>Church</b>	to know which is	8, 720/ 37
teaching of the Catholic	<b>Church</b>	: therefore if Tyndale or	8, 722/ 27
scripture not by the	<b>Church</b>	, but by special inspiration	8, 723/ 2
above all the Catholic	<b>Church</b>	as an eagle, the	8, 723/ 18
the means of the	<b>Church</b>	, was but a seely	8, 723/ 25
but by the Catholic	<b>Church</b>	. Howbeit, it is no	8, 723/ 28
it by the Catholic	<b>Church</b>	but if Tyndale say	8, 724/ 2
mother this known Catholic	<b>church</b>	... of whom, when he	8, 724/ 11
had learned of the	<b>Church</b>	which was the Scripture	8, 724/ 15
the father. But what	<b>church</b>	meaneth he for his	8, 725/ 1
spy out the unknown	<b>church</b>	. And the known Catholic	8, 725/ 3
And the known Catholic	<b>church</b>	, which is the spouse	8, 725/ 3
Mother Maud, some bawdy	<b>church</b>	of heretics. But then	8, 725/ 7
but if Tyndale's elect	<b>church</b>	have spied out any	8, 726/ 1
gospel. For the Catholic	<b>Church</b>	in all the four	8, 726/ 2
clergy of the Catholic	<b>Church</b>	, so if it like	8, 726/ 17

words against the Catholic	<b>church</b>	of Christ... which words	8, 727/ 8
flock of the Catholic	<b>Church</b>	hath been always fed	8, 727/ 17
in the known Catholic	<b>church</b>	... which known Catholic church	8, 727/ 25
church... which known Catholic	<b>church</b>	they ever acknowledged for	8, 727/ 26
acknowledged for the very	<b>church</b>	of Christ, and took	8, 727/ 27
Tyndale as the Catholic	<b>Church</b>	doth now. Wherein if	8, 727/ 29
unto his known Catholic	<b>church</b>	, and gathered and kept	8, 728/ 15
teachers of the Catholic	<b>Church</b>	... and by the "blind	8, 728/ 28
laypeople of the same	<b>church</b>	... and by the other	8, 728/ 29
flock of his "unknown"	<b>church</b>	of his elects, that	8, 728/ 30
to show that Tyndale's	<b>church</b>	of elects doth not	8, 729/ 2
teaching of the Catholic	<b>Church</b>	, but by God himself	8, 729/ 3
also for the Catholic	<b>Church</b>	the contrary; that is	8, 729/ 8
say, that the Catholic	<b>Church</b>	neither can hear, see	8, 729/ 9
of the whole Catholic	<b>Church</b>	... but since God (as	8, 729/ 15
the authority of the	<b>Church</b>	had moved me," I	8, 730/ 10
that he believed "the	<b>Church</b>	" but for the good	8, 730/ 37
at the leastwise the	<b>church</b>	that he meant of	8, 731/ 1
of, the known Catholic	<b>church</b>	, and not an unknown	8, 731/ 2
and not an unknown	<b>church</b>	of elects. And so	8, 731/ 3
that he believed the	<b>Church</b>	because they were then	8, 731/ 6
believed the Catholic, known	<b>church</b>	, and first knew and	8, 731/ 8
the belief of the	<b>Church</b>	that then was, by	8, 731/ 13
so flowered in the	<b>Church</b>	that was in Saint	8, 731/ 25
speaketh of... the Catholic	<b>Church</b>	had not in his	8, 731/ 27
then were in the	<b>Church</b>	, for which Saint Augustine	8, 731/ 35
the Scripture by the	<b>Church</b>	: now would God that	8, 731/ 37
converted by the Catholic	<b>church</b>	, were likely to be	8, 732/ 4
wot well, a known	<b>church</b>	. For of an unknown	8, 732/ 9
For of an unknown	<b>church</b>	could he not be	8, 732/ 9
and so were Tyndale's	<b>church</b>	of his unknown elects	8, 732/ 10
doctor of the true	<b>church</b>	. There is, good readers	8, 732/ 15
people of the Catholic	<b>Church</b>	, extolling the holy, virtuous	8, 732/ 18
but that in the	<b>Church</b>	there were as well	8, 732/ 23
folk of the Catholic	<b>Church</b>	. And what virtues be	8, 732/ 27
that the known Catholic	<b>church</b>	teacheth now, and which	8, 732/ 29
virtues in this Catholic	<b>church</b>	many a good man	8, 732/ 30
he praiseth in the	<b>Church</b>	... and when he hath	8, 732/ 35
then were in the	<b>Church</b>	... I will bind him	8, 733/ 6
believe the known Catholic	<b>church</b>	and acknowledge it for	8, 733/ 12
acknowledge it for the	<b>church</b>	of Christ, and shall	8, 733/ 13
you, that the very	<b>church</b>	must needs be a	8, 733/ 25
needs be a known	<b>church</b>	, and neither any church	8, 733/ 26
church, and neither any	<b>church</b>	of unknown heretics nor	8, 733/ 26
heretics nor any known	<b>church</b>	of all these heretics	8, 733/ 27
this common known Catholic	<b>church</b>	. But now, good reader	8, 733/ 28
Tyndale saith that the	<b>Church</b>	doth falsely take Saint	8, 733/ 30
for example how the	<b>Church</b>	useth itself in the	8, 733/ 34
and judge whether the	<b>Church</b>	or Tyndale expoundeth here	8, 733/ 37
have you, both the	<b>Church</b>	and him in the	8, 734/ 2

Augustine did believe the	<b>Church</b>	was because they were	8, 734/ 6
vices in the Catholic	<b>Church</b>	that are now, all	8, 734/ 10
virtuous living of the	<b>Church</b>	caused him to believe	8, 734/ 13
virtuous living of the	<b>Church</b>	, nor of the persecution	8, 734/ 15
he confesseth that the	<b>Church</b>	then was as we	8, 734/ 16
may not leave the	<b>Church</b>	because of the evil	8, 734/ 21
therein: "For in the	<b>Church</b>	there be both good	8, 734/ 22
too did take the	<b>church</b>	for none other than	8, 734/ 30
than the known Catholic	<b>church</b>	... and knew that church	8, 734/ 31
church... and knew that	<b>church</b>	right well, not for	8, 734/ 31
depart out of this	<b>church</b>	, there is not one	8, 734/ 35
is it called Holy	<b>Church</b>	not for that every	8, 735/ 1
Augustine believed not the	<b>Church</b>	in his days but	8, 735/ 7
and believe the Catholic	<b>Church</b>	of his days; that	8, 735/ 14
he had the Catholic	<b>Church</b>	in authority, first for	8, 735/ 15
credence to the Catholic	<b>Church</b>	, this thing also: that	8, 735/ 22
his credence the Catholic	<b>Church</b>	great authority; which name	8, 735/ 28
of "universal" the same	<b>church</b>	alone, among so many	8, 735/ 28
where were any Catholic	<b>church</b>	that he might go	8, 735/ 32
bring him to any	<b>church</b>	, or any house, of	8, 735/ 33
are in the Catholic	<b>Church</b>	still these he laid	8, 735/ 35
authority of the Catholic	<b>Church</b>	, for which, he said	8, 735/ 36
to the known Catholic	<b>church</b>	without mention of either	8, 736/ 6
that believeth the Catholic	<b>Church</b>	hath good surety of	8, 736/ 12
believed not the Catholic	<b>Church</b>	, and likewise whosoever believeth	8, 736/ 15
him believe the Catholic	<b>Church</b>	beside the Scripture... doth	8, 736/ 20
faith of the Catholic	<b>Church</b>	, can never prove their	8, 736/ 22
authority of the Catholic	<b>Church</b>	moved me thereto. Then	8, 737/ 9
I believe the Catholic	<b>Church</b>	or not? Choose now	8, 737/ 12
me believe the Catholic	<b>Church</b>	, they be those that	8, 737/ 14
Believe not the Catholic	<b>Church</b>	" then can ye not	8, 737/ 18
but for the Catholic	<b>Church</b>	. "Now, if ye would	8, 737/ 20
to believe the Catholic	<b>Church</b>	in that they commended	8, 737/ 22
not from the Catholic	<b>Church</b>	, which I have once	8, 737/ 27
take me to the	<b>church</b>	by whose commandment I	8, 737/ 32
commandment of the same	<b>church</b>	, I must in no	8, 737/ 34
not believe the Catholic	<b>Church</b>	, which biddeth me believe	8, 738/ 2
I believe not the	<b>Church</b>	, then can I not	8, 738/ 4
the Gospel for the	<b>Church</b>	... and so could nothing	8, 738/ 5
rather believe the Catholic	<b>Church</b>	than you. "And on	8, 738/ 8
I neither believe the	<b>Church</b>	nor you; not the	8, 738/ 10
nor you; not the	<b>Church</b>	, because they lied to	8, 738/ 11
the authority of the	<b>Church</b>	, did mean therein nothing	8, 738/ 21
then was in the	<b>Church</b>	, and their constancy in	8, 738/ 23
own words, that the	<b>Church</b>	truly taketh his words	8, 738/ 25
living of the Catholic	<b>Church</b>	... but in such wise	8, 738/ 28
for the known Catholic	<b>church</b>	against all kinds of	8, 738/ 30
it; and since the	<b>Church</b>	shall, as Christ promised	8, 738/ 33
be stronger for the	<b>Church</b>	than others, as long	8, 738/ 36
the continuance of the	<b>Church</b>	, which then had continued	8, 739/ 2

the common known Catholic	<b>church</b>	never lacketh, nor no	8, 739/ 7
never lacketh, nor no	<b>church</b>	of heretics never hath	8, 739/ 8
to know the true	<b>church</b>	, of which every true	8, 739/ 14
which is his very	<b>church</b>	: so doth he after	8, 739/ 17
after use the same	<b>church</b>	for a means by	8, 739/ 18
the knowledge of the	<b>church</b>	to make a man	8, 739/ 22
and belief of the	<b>church</b>	, he shall so surely	8, 739/ 25
believed that the Catholic	<b>Church</b>	is the very church	8, 739/ 26
Church is the very	<b>church</b>	. And this is the	8, 739/ 27
that the known Catholic	<b>church</b>	is plainly by Scripture	8, 739/ 33
Scripture proved the very	<b>church</b>	... and that in all	8, 739/ 34
either by the same	<b>church</b>	determined or by the	8, 739/ 37
custom of the same	<b>church</b>	approved. Saint Augustine also	8, 739/ 38
unity but if the	<b>church</b>	be declared and known	8, 740/ 3
needs be that the	<b>church</b>	is through the world	8, 740/ 6
world known for the	<b>church</b>	of Christ but only	8, 740/ 8
only the known Catholic	<b>church</b>	. Saint Augustine also in	8, 740/ 8
not thereby that the	<b>church</b>	is also manifest and	8, 740/ 12
us for the very	<b>church</b>	any other than this	8, 740/ 18
than this common Catholic	<b>church</b>	of all Christian nations	8, 740/ 19
that the common Catholic	<b>church</b>	is the very church	8, 740/ 24
church is the very	<b>church</b>	. And if he will	8, 740/ 24
holy doctors of Christ's	<b>church</b>	that the known Catholic	8, 740/ 28
that the known Catholic	<b>church</b>	is the very church	8, 740/ 29
church is the very	<b>church</b>	the number of those	8, 740/ 29
the authority of the	<b>Church</b>	. Wherein I have plainly	8, 740/ 33
layeth falsely to the	<b>Church</b>	that the Church doth	8, 740/ 36
the Church that the	<b>Church</b>	doth abuse the saying	8, 740/ 36
for the example, the	<b>Church</b>	saith true and himself	8, 741/ 2
Scripture by the Catholic	<b>Church</b>	. For now cometh he	8, 741/ 8
the Scripture by the	<b>Church</b>	, and to prove that	8, 741/ 21
of God because the	<b>Church</b>	so told him perceiving	8, 741/ 22
the Scripture by the	<b>Church</b>	, in believing the Church	8, 741/ 28
Church, in believing the	<b>Church</b>	... but that was but	8, 741/ 28
believeth it by the	<b>Church</b>	, but by the inward	8, 741/ 30
the doctors of the	<b>Church</b>	for using of true	8, 741/ 33
when we believe the	<b>Church</b>	, either in knowing which	8, 743/ 28
believed not the Catholic	<b>Church</b>	, nor without help of	8, 744/ 23
Scripture by the Catholic	<b>Church</b>	... yet he alleged unto	8, 744/ 25
that he believed the	<b>Church</b>	for therein might the	8, 744/ 29
of his believing the	<b>Church</b>	which were so good	8, 744/ 37
layeth he the same	<b>church</b>	by those outward reasons	8, 745/ 2
to wit, by the	<b>Church</b>	) well perceived and known	8, 745/ 5
that the known Catholic	<b>church</b>	is the very, true	8, 745/ 8
is the very, true	<b>church</b>	of Christ here in	8, 745/ 8
true scripture to a	<b>church</b>	, and unto none but	8, 745/ 13
prerogative unto any false	<b>church</b>	, and then bid the	8, 745/ 14
then bid the true	<b>church</b>	go learn the truth	8, 745/ 15
first through the Catholic	<b>Church</b>	. But then flieth he	8, 745/ 25
the faith of the	<b>Church</b>	unto his "feeling faith	8, 745/ 26

no longer by the	<b>Church</b>	. And therein he playeth	8, 745/ 28
he gave unto the	<b>Church</b>	in taking the books	8, 750/ 9
as he believed the	<b>Church</b>	that the Gospels were	8, 750/ 15
credence given unto the	<b>Church</b>	. Saint Augustine believed the	8, 750/ 22
Saint Augustine believed the	<b>Church</b>	in teaching him which	8, 750/ 22
perceived well the same	<b>church</b>	to be so declared	8, 750/ 24
to be the true	<b>church</b>	, that thereby he believed	8, 750/ 25
of the whole Catholic	<b>Church</b>	the mother of every	8, 750/ 30
teaching of the Catholic	<b>Church</b>	moveth him nothing at	8, 751/ 5
members of his true	<b>church</b>	, and that therefore of	8, 751/ 10
Scripture by the Catholic	<b>Church</b>	, but by their own	8, 751/ 12
confesseth himself that the	<b>church</b>	that Saint Augustine spoke	8, 751/ 30
wit, the known Catholic	<b>church</b>	hath that gift given	8, 751/ 31
to gather his Christian	<b>church</b>	, and teach in his	8, 753/ 9
own mouth, give his	<b>church</b>	a law without book	8, 753/ 10
continued in the Catholic	<b>Church</b>	, although never word of	8, 753/ 19
written in the same	<b>church</b>	, by the same Spirit	8, 753/ 21
by God, teaching the	<b>Church</b>	to interpret and understand	8, 753/ 22
the hearts of his	<b>church</b>	is the writing that	8, 753/ 25
often promised unto his	<b>church</b>	; that is to wit	8, 753/ 25
world's end. Now, what	<b>church</b>	this is, there needeth	8, 753/ 29
we doubt not which	<b>church</b>	it is that hath	8, 753/ 30
of the faith. That	<b>church</b>	that hath the gift	8, 753/ 33
depend... and none other	<b>church</b>	hath it but by	8, 753/ 35
but by it that	<b>church</b>	, I say, may soon	8, 753/ 36
to be the very	<b>church</b>	. Now, what this teaching	8, 753/ 37
knoweth, spoken of the	<b>church</b>	of Christ that should	8, 754/ 18
Corinthian again unto the	<b>Church</b>	which had abominably misused	8, 758/ 19
his restitution to the	<b>Church</b>	after his great penance	8, 758/ 21
same Spirit to his	<b>Church</b>	, to teach it and	8, 761/ 1
that the known Catholic	<b>church</b>	is it that only	8, 761/ 4
only the known Catholic	<b>church</b>	hath in it declared	8, 761/ 5
power. For none other	<b>church</b>	of Christ is there	8, 761/ 6
feeling faith in any	<b>church</b>	... then must it be	8, 761/ 8
it be in this	<b>church</b>	; and then were this	8, 761/ 9
and then were this	<b>church</b>	the church of Tyndale's	8, 761/ 9
were this church the	<b>church</b>	of Tyndale's elects, and	8, 761/ 10
the Gospel for the	<b>Church</b>	... and now, lo, he	8, 763/ 19
disdaineth to believe the	<b>church</b>	, he is by God's	8, 763/ 30
accursed out of the	<b>church</b>	. For "whoso," saith our	8, 763/ 31
will not hear the	<b>church</b>	, take him for a	8, 763/ 32
the authority of the	<b>Church</b>	, and all we that	8, 764/ 1
us to believe his	<b>church</b>	therein and yet by	8, 764/ 3
made unto the same	<b>church</b>	and of which we	8, 764/ 5
therefore in believing the	<b>Church</b>	, we put not, I	8, 764/ 8
from the whole Catholic	<b>Church</b>	to the clergy alone	8, 765/ 19
yet in the Catholic	<b>Church</b>	he may find them	8, 766/ 16
himself and the Catholic	<b>Church</b>	vary, we agree... and	8, 766/ 20
doctrine of the Catholic	<b>Church</b>	(for of the doctrine	8, 766/ 26
given unto the Catholic	<b>Church</b>	must needs be weak	8, 767/ 12

doctrine of the Catholic	<b>church</b>	of Christ then have	8, 767/ 33
both the Catholic, Christian	<b>church</b>	and the false Jews	8, 768/ 3
credence unto the Catholic	<b>Church</b>	two manner of motions	8, 768/ 10
give unto Christ's Catholic	<b>Church</b>	, according to his own	8, 768/ 25
preaching of the same	<b>church</b>	... in the reasons which	8, 768/ 26
reasons which the same	<b>church</b>	by God's good ordinances	8, 768/ 27
in believing the Catholic	<b>Church</b>	(since Christ's days hitherto	8, 769/ 3
plain belief that the	<b>church</b>	of Christ is governed	8, 769/ 9
and err; ergo, the	<b>church</b>	that is governed in	8, 769/ 14
lay wherefore the Catholic	<b>church</b>	ought of reason to	8, 769/ 27
that for the Catholic	<b>Church</b>	we could lay any	8, 770/ 6
man of the Catholic	<b>Church</b>	in that point better	8, 770/ 12
Scripture by the Catholic	<b>Church</b>	, because the Church hath	8, 770/ 22
Catholic Church, because the	<b>Church</b>	hath, he saith, the	8, 770/ 23
all the known Catholic	<b>church</b>	say so; for they	8, 770/ 33
you believe the Catholic	<b>Church</b>	for anything that they	8, 771/ 1
avoiding of the Catholic	<b>Church</b>	, and proving of his	8, 771/ 12
to teach the Catholic	<b>Church</b>	the right way. But	8, 771/ 19
Holy Spirit into this	<b>church</b>	, to teach it all	8, 771/ 21
perpetually, to guide his	<b>church</b>	from such falling of	8, 771/ 22
falling of his Catholic	<b>church</b>	from the right faith	8, 771/ 23
are, to teach his	<b>church</b>	the faith; as it	8, 771/ 25
doctrine of the Catholic	<b>Church</b>	against all these heretics	8, 771/ 27
that yet the true	<b>church</b>	must be a known	8, 772/ 32
must be a known	<b>church</b>	, and not an unknown	8, 772/ 33
against the true, Catholic	<b>church</b>	of Christ he cometh	8, 773/ 5
knowledge of the very	<b>church</b>	, and for the final	8, 773/ 8
made for the Catholic	<b>Church</b>	, and for the final	8, 773/ 9
Tyndale How This Word "	<b>Church</b>	" Hath a Double Interpretation	8, 773/ 13
or are of his	<b>church</b>	; but they only that	8, 773/ 23
scripture elder than any	<b>church</b>	that was this fourteen	8, 774/ 28
and not of our	<b>church</b>	, though we received many	8, 774/ 36
many principles of our	<b>church</b>	at the beginning but	8, 774/ 37
knowledge of the very	<b>church</b>	. For now, after all	8, 775/ 4
wit, which is the	<b>church</b>	? unto the two great	8, 775/ 7
which is the very	<b>church</b>	... which one thing found	8, 776/ 17
can be the very	<b>church</b>	but only the Catholic	8, 776/ 27
only the Catholic, known	<b>church</b>	; and therewith will I	8, 776/ 27
sin, be the very	<b>church</b>	... and that the Catholic	8, 776/ 31
that the Catholic, known	<b>church</b>	is not the church	8, 776/ 32
church is not the	<b>church</b>	: he telleth us here	8, 776/ 32
proof that this word "	<b>church</b>	" hath a double interpretation	8, 776/ 33
is it in "the	<b>church</b>	." What a great, high	8, 776/ 35
fingers that in the	<b>Church</b>	there be both good	8, 777/ 3
all that, the very	<b>church</b>	! as the ark of	8, 777/ 4
net that is, his	<b>church</b>	catcheth and keepeth both	8, 777/ 10
that in the Catholic	<b>Church</b>	be both good and	8, 777/ 23
out of the Catholic	<b>Church</b>	be none good but	8, 777/ 24
that only the Catholic	<b>church</b>	is the very true	8, 777/ 28
Christ or of his	<b>church</b>	": every man here well	8, 777/ 35

of the known Catholic	<b>church</b>	, Tyndale himself had not	8, 778/ 7
that the whole Catholic	<b>Church</b>	, be it never so	8, 778/ 18
Christ nor of his	<b>church</b>	, but is (as he	8, 778/ 24
daily in his Catholic	<b>Church</b>	to cause it thereby	8, 792/ 29
perceived for his very	<b>church</b>	, and thereupon to be	8, 792/ 30
Spirit teach unto his	<b>church</b>	besides, unto the world's	8, 792/ 33
if he believed the	<b>Church</b>	because they were then	8, 796/ 10
the better for the	<b>Church</b>	, or the Church the	8, 797/ 3
the Church, or the	<b>Church</b>	the better for the	8, 797/ 3
it by the Catholic	<b>Church</b>	. And that I say	8, 800/ 14
the authority of the	<b>Church</b>	moved me thereto." Which	8, 800/ 20
were true because "the	<b>church</b>	" saith that God's word	8, 800/ 29
so saith not... the	<b>church</b>	of Christ alone, but	8, 800/ 30
of the known Catholic	<b>church</b>	or not by it	8, 801/ 5
but by some other	<b>church</b>	or congregation unknown: ye	8, 801/ 5
credence to the Catholic	<b>Church</b>	, no more than the	8, 801/ 13
prove the known Catholic	<b>church</b>	to be the very	8, 801/ 28
to be the very	<b>church</b>	of Christ... because by	8, 801/ 28
Christ... because by that	<b>church</b>	and none other we	8, 801/ 28
conclude that the same	<b>church</b>	, therefore, and none other	8, 801/ 30
is the very, true	<b>church</b>	, by which we know	8, 801/ 31
Scripture by the Catholic	<b>Church</b>	, he must needs then	8, 801/ 36
also that the same	<b>church</b>	is the very church	8, 802/ 1
church is the very	<b>church</b>	he shifteth in and	8, 802/ 1
scripture by the Catholic	<b>Church</b>	, but by his "feeling	8, 802/ 5
by the known Catholic	<b>church</b>	, as Saint Augustine said	8, 802/ 21
point because the Catholic	<b>Church</b>	saith so: I will	8, 803/ 30
the authority of the	<b>Church</b>	, as well as Saint	8, 804/ 10
the authority of the	<b>Church</b>	moved me thereto." He	8, 804/ 13
the authority of the	<b>Church</b>	always still; and yet	8, 804/ 14
scripture elder than any	<b>church</b>	that was this fourteen	8, 805/ 27
and not of our	<b>church</b>	, though we received many	8, 805/ 36
many principles of our	<b>church</b>	at the beginning but	8, 805/ 37
principles of the Catholic	<b>Church</b>	at the beginning, yet	8, 806/ 11
they took of the	<b>Church</b>	... ye know, good Christian	8, 806/ 16
raileth against the Catholic	<b>Church</b>	: the teaching that good	8, 806/ 18
he saith that the	<b>Church</b>	had taught him false	8, 806/ 24
than can the Catholic	<b>Church</b>	... against which our Savior	8, 807/ 5
it out of his	<b>church</b>	, should be preserved and	8, 807/ 14
perpetually taught unto his	<b>church</b>	, and therefore can never	8, 807/ 19
which he saith the	<b>Church</b>	"had brought asleep," wherewith	8, 807/ 24
scripture elder than any	<b>church</b>	that was these fourteen	8, 808/ 17
as against the Catholic	<b>Church</b>	. Besides this, whereas Tyndale	8, 808/ 24
was delivered unto his	<b>church</b>	without writing, and in	8, 808/ 27
writing, and in his	<b>church</b>	without writing preserved, by	8, 808/ 28
authority of the Catholic	<b>Church</b>	and by the manifold	8, 808/ 31
in only the same	<b>church</b>	, for the comprobation of	8, 808/ 32
these heretics and the	<b>Church</b>	, the question is not	8, 809/ 10
God hath taught his	<b>church</b>	without Scripture, as the	8, 809/ 24
he believe not the	<b>Church</b>	... he might as well	8, 809/ 30

he believe the Catholic	<b>Church</b>	, forasmuch as God continually	8, 809/ 33
it for the Catholic	<b>Church</b>	, and withdraweth his miracles	8, 809/ 35
but because that the	<b>Church</b>	taught him that God	8, 810/ 1
as well believe the	<b>Church</b>	when it said "This	8, 810/ 7
saving for the Catholic	<b>Church</b>	, they neither knew the	8, 810/ 13
not believe the same	<b>church</b>	as well in the	8, 810/ 14
the debate between the	<b>Church</b>	and these heretics standeth	8, 810/ 16
own, and that the	<b>church</b>	of Christ doth even	8, 810/ 29
and Zwingli, teach the	<b>church</b>	of Christ in like	8, 810/ 31
apostles and the Catholic	<b>Church</b>	teach the Jews to	8, 810/ 36
apostles, and the Catholic	<b>Church</b>	ever since, have proved	8, 811/ 4
apostles and his Catholic	<b>Church</b>	, continually to this day	8, 811/ 8
like against the Catholic	<b>Church</b>	... and then let them	8, 811/ 12
them and the Catholic	<b>Church</b>	loseth them... if Tyndale	8, 811/ 14
about to teach the	<b>Church</b>	to construe the scripture	8, 811/ 16
consequently of the Catholic	<b>Church</b>	, continually, against the false	8, 811/ 24
allege, "elder than any	<b>church</b>	this fourteen hundred years	8, 812/ 3
agreeth with the Catholic	<b>Church</b>	against him his alleging	8, 812/ 7
faith of the Catholic	<b>Church</b>	is but a historical	8, 817/ 6
therefore it is the	<b>church</b>	of heretics, as he	8, 817/ 8
there saith) the very	<b>church</b>	; and then, since all	8, 817/ 11
by him, the very	<b>church</b>	, all they must, by	8, 817/ 11
definition of the very	<b>church</b>	, be needs very elects	8, 817/ 12
out from the Catholic	<b>Church</b>	feel not all one	8, 817/ 16
against the true, Catholic	<b>church</b>	, yet their contrary sects	8, 817/ 21
and of the whole	<b>church</b>	that offereth them yet	8, 822/ 9
Mystical Body, the Catholic	<b>Church</b>	, in earth, and thereby	8, 822/ 12
by doctors of the	<b>Church</b>	that God giveth in	8, 822/ 27
understand that though the	<b>Church</b>	teacheth that the habitual	8, 824/ 7
doctrine of the Catholic	<b>church</b>	of Christ, but of	8, 824/ 32
since all the Catholic	<b>Church</b>	have, by his tale	8, 824/ 35
faith, be the very	<b>church</b>	it clearly followeth, I	8, 824/ 37
say, the known Catholic	<b>church</b>	, is the very church	8, 825/ 2
church, is the very	<b>church</b>	of Christ... and that	8, 825/ 2
thereof as from the "	<b>church</b>	of heretics," are not	8, 825/ 4
faith" suddenly brought his	<b>church</b>	, so clean to the	8, 825/ 9
folk of the Catholic	<b>Church</b>	, and in none other	8, 825/ 14
is in the Catholic	<b>Church</b>	, and nowhere else. If	8, 825/ 17
members of his Catholic	<b>Church</b>	, and not repugnant unto	8, 825/ 28
is in the Catholic	<b>Church</b>	, and in none other	8, 825/ 37
members of the Catholic	<b>Church</b>	hath, and no sect	8, 826/ 10
others like, the Catholic	<b>Church</b>	feeeth nothing; nor no	8, 826/ 30
teaching of the Catholic	<b>Church</b>	, of whom he learned	8, 827/ 1
the authority of the	<b>Church</b>	and found no fault	8, 827/ 7
to believe the Catholic	<b>Church</b>	still, as Saint Augustine	8, 827/ 10
that the known Catholic	<b>church</b>	is the very church	8, 827/ 18
church is the very	<b>church</b>	of Christ. First, in	8, 827/ 19
own definition, the very	<b>church</b>	. Secondly, now, consider well	8, 827/ 22
true scripture because the	<b>Church</b>	so teacheth him, but	8, 827/ 25
of the known Catholic	<b>church</b>	. Now say I, therefore	8, 827/ 33

teaching of the Catholic	<b>Church</b>	... yet followeth it, for	8, 828/ 1
is the known Catholic	<b>church</b>	, by which he first	8, 828/ 4
very scripture the same	<b>church</b>	is in like wise	8, 828/ 7
say, the very, true	<b>church</b>	, since that originally the	8, 828/ 8
confesseth, by none other	<b>church</b>	... as the faith is	8, 828/ 9
proveth the Catholic, known	<b>church</b>	to be the very	8, 828/ 15
to be the very	<b>church</b>	of Christ by that	8, 828/ 15
known by the same	<b>church</b>	, and none other but	8, 828/ 16
the common known Catholic	<b>church</b>	to be the very	8, 828/ 18
to be the very	<b>church</b>	of Christ... by the	8, 828/ 18
which the known Catholic	<b>church</b>	is proved the very	8, 828/ 20
is proved the very	<b>church</b>	... which argument Tyndale hath	8, 828/ 21
in the Gospel, his	<b>church</b>	can never be brought	8, 828/ 27
doctrine of the Catholic	<b>Church</b>	to be true, then	8, 828/ 31
to confess that the	<b>church</b>	cannot fall into damnable	8, 828/ 33
about for some other	<b>church</b>	, because the sure truth	8, 828/ 34
sure truth of the	<b>church</b>	damneth and destroyeth their	8, 828/ 35
from the known Catholic	<b>church</b>	to seek out another	8, 828/ 37
and assigneth a diverse	<b>church</b>	, never one like another	8, 829/ 2
Tyndale for one, whose	<b>church</b>	ye have heard already	8, 829/ 4
Friar Barnes, of whose	<b>church</b>	I will somewhat show	8, 829/ 5
is confuted Doctor Barnes'	<b>church</b>	Friar Barnes maketh the	8, 831/ 4
his process concerning "the	<b>church</b>	" in this wise: "What	8, 831/ 6
wise: "What Is Holy	<b>Church</b>	, and Who Be Thereof	8, 831/ 6
from the whole Catholic	<b>Church</b>	unto the clergy alone	8, 831/ 10
in all the Catholic	<b>Church</b>	, till they leave the	8, 831/ 18
holy doctors of Christ's	<b>church</b>	in the interpretation of	8, 831/ 30
far unlike unto the	<b>church</b>	as God is to	8, 832/ 1
what he calleth "the	<b>church</b>	"... and after shall I	8, 833/ 20
brought the congregation" or "	<b>church</b>	" "of God into wilderness	8, 833/ 27
the whole congregation" or "	<b>church</b>	" "of Israel, and all	8, 833/ 29
Israel, and all the	<b>church</b>	of Israel stood." Likewise	8, 833/ 30
this is not the	<b>church</b>	that we will greatly	8, 834/ 2
But this is the	<b>church</b>	, good readers, that he	8, 834/ 4
in earth the very	<b>church</b>	of God, though it	8, 834/ 5
and bad (as the	<b>Church</b>	here out this whole	8, 834/ 9
the Corinthians, calleth the	<b>church</b>	in which were indeed	8, 834/ 13
I say, calleth "the	<b>church</b>	of God," saying, "Despise	8, 834/ 15
saying, "Despise you the	<b>church</b>	of God, and make	8, 834/ 16
are bad, despise this	<b>church</b>	in which there be	8, 834/ 19
very good, and which	<b>church</b>	Saint Paul therefore despised	8, 834/ 20
but called it "the	<b>church</b>	of God"? and rebuked	8, 834/ 21
for naught, as the	<b>church</b>	that he will not	8, 834/ 23
Barnes For in this	<b>church</b>	are there Jews and	8, 834/ 27
any part of the	<b>church</b>	which the king there	8, 834/ 34
himself rehearsed, only the	<b>church</b>	of Israel; nor, also	8, 835/ 2
Israel; nor, also, the	<b>church</b>	which Saint Paul wrote	8, 835/ 2
gathered together into one	<b>church</b>	a member and part	8, 835/ 7
of the whole catholic	<b>church</b>	gathered in like wise	8, 835/ 8
Paul there call "the	<b>church</b>	." For himself saith, "Of	8, 835/ 9

be out of the	<b>church</b>	, what have we to	8, 835/ 10
that is to say, "	<b>church</b>	" in English) doth, as	8, 835/ 11
be not of this	<b>church</b>	... yet in this church	8, 835/ 17
church... yet in this	<b>church</b>	are there murderers and	8, 835/ 17
this is not the	<b>church</b>	that he will greatly	8, 835/ 19
and fareth by the	<b>church</b>	of Christ as did	8, 835/ 24
same common known Catholic	<b>church</b>	to be the very	8, 835/ 30
to be the very	<b>church</b>	when he hath all	8, 835/ 30
rehearsed you, this common	<b>church</b>	of good and bad	8, 835/ 31
and bad is the	<b>church</b>	that Saint Paul himself	8, 835/ 32
Paul himself calleth "the	<b>church</b>	of God." Which one	8, 835/ 33
purpose, but if the	<b>church</b>	of God be not	8, 835/ 35
God be not the	<b>church</b>	of Christ, and except	8, 835/ 35
disdain the known Catholic	<b>church</b>	because there be murderers	8, 836/ 1
there is neither Luther's	<b>church</b>	nor Huessgen's church, nor	8, 836/ 3
Luther's church nor Huessgen's	<b>church</b>	, nor Zwingli's church, but	8, 836/ 4
Huessgen's church, nor Zwingli's	<b>church</b>	, but that they have	8, 836/ 4
doth upon the catholic	<b>church</b>	... out of which all	8, 836/ 7
look over the Catholic	<b>Church</b>	and set it at	8, 836/ 18
have the known Catholic	<b>church</b>	called "Holy Church," because	8, 836/ 28
Catholic church called "Holy	<b>Church</b>	," because there be not	8, 836/ 29
find us out another	<b>church</b>	here in earth that	8, 836/ 31
that is the very	<b>church</b>	, and that the known	8, 836/ 32
that the known Catholic	<b>church</b>	is not the very	8, 836/ 33
is not the very	<b>church</b>	, nor worthy that he	8, 836/ 33
this point that the	<b>church</b>	which Barnes must bring	8, 836/ 34
us must be a	<b>church</b>	that hath therein neither	8, 836/ 35
thus he described his	<b>church</b>	... Barnes But there is	8, 837/ 4
But there is another	<b>church</b>	of the which Saint	8, 837/ 6
Christ hath loved the	<b>church</b>	, and hath given himself	8, 837/ 7
to himself a glorious	<b>church</b>	without spot or wrinkle	8, 837/ 10
you the very, true	<b>church</b>	of Christ, that is	8, 837/ 12
to himself a glorious	<b>church</b>	." And also, in another	8, 837/ 20
my lords, how the	<b>church</b>	is washed: by Christ	8, 837/ 22
cannot help the holy	<b>church</b>	... for she is holy	8, 837/ 25
Of Christ is the	<b>church</b>	made fair. First was	8, 837/ 28
Christ hath made his	<b>church</b>	fair and that by	8, 837/ 31
your grace. For this	<b>church</b>	standeth by Christ's election	8, 837/ 33
you none of this	<b>church</b>	, though you ride with	8, 837/ 35
and tokens make the	<b>church</b>	of God to follow	8, 838/ 2
assign out where the	<b>church</b>	shall be? Nay, nay	8, 838/ 3
only... they be the	<b>church</b>	of God, and so	8, 838/ 6
they be the holy	<b>church</b>	of God yea, and	8, 838/ 13
and the very, true	<b>church</b>	before God and you	8, 838/ 13
bring you into this	<b>church</b>	. Boast, crake, blast, bless	8, 838/ 17
for Christ chooseth his	<b>church</b>	at his judgment, and	8, 838/ 19
call yourselves the holy	<b>church</b>	(and exclude all others	8, 838/ 24
not be of Holy	<b>Church</b>	, except that you have	8, 838/ 26
blood. For the holy	<b>church</b>	of Christ is nothing	8, 838/ 28
defineth and describeth his	<b>church</b>	, with all his jesting	8, 838/ 34

doctrine of the Catholic	<b>Church</b>	teacheth him... he hath	8, 838/ 36
of be the very	<b>church</b>	here in earth but	8, 839/ 7
declare that the very	<b>church</b>	of Christ here in	8, 839/ 9
is the known Catholic	<b>church</b>	of good and bad	8, 839/ 10
well that the Catholic	<b>Church</b>	, whose doctrine he now	8, 839/ 27
of the known, Catholic	<b>church</b>	which he now despiseth	8, 839/ 33
ran out of the	<b>Church</b>	. For he would make	8, 839/ 36
merits the known Catholic	<b>church</b>	taught him all this	8, 841/ 2
us." And the Catholic	<b>Church</b>	teacheth that men should	8, 841/ 14
God." And therefore the	<b>Church</b>	teacheth every man to	8, 841/ 21
doth the known Catholic	<b>church</b>	teach, and in this	8, 841/ 31
of the known Catholic	<b>church</b>	, as far forth as	8, 842/ 20
in the known Catholic	<b>church</b>	, none efficacy at all	8, 842/ 27
used in the Catholic	<b>Church</b>	. And that the devil	8, 842/ 35
the priests of the	<b>church</b>	, and let them pray	8, 843/ 13
Christ and in the	<b>church</b>	." And as for Holy	8, 843/ 28
of the known Catholic	<b>church</b>	: let us examine and	8, 844/ 7
and consider now the	<b>church</b>	that he defineth us	8, 844/ 8
do prove us the	<b>church</b>	that he promiseth. The	8, 844/ 10
promiseth. The very, true	<b>church</b>	is, saith he, pure	8, 844/ 11
wrinkle. Also, the very	<b>church</b>	is of God's election	8, 844/ 13
only they be the	<b>church</b>	of God, and so	8, 844/ 16
unclean. Also, the holy	<b>church</b>	of Christ is nothing	8, 844/ 18
good readers, that the	<b>church</b>	which Barnes here assigneth	8, 844/ 22
man in the very	<b>church</b>	but only at such	8, 844/ 31
is peradventure of "the	<b>church</b>	" and not of "the	8, 844/ 35
and not of "the	<b>church</b>	" seven times in a	8, 844/ 35
again." And therefore this	<b>church</b>	can no man know	8, 845/ 1
of because this holy	<b>church</b>	teacheth it him. But	8, 845/ 3
Barnes, and saith, "This	<b>church</b>	is a spiritual thing	8, 845/ 4
somewhat strange, that this	<b>church</b>	should be invisible, when	8, 845/ 8
that be of the	<b>church</b>	, but that Holy Church	8, 845/ 11
church, but that Holy	<b>Church</b>	is herself invisible." Then	8, 845/ 11
him what is Holy	<b>Church</b>	herself... and to that	8, 845/ 13
nothing but that Holy	<b>Church</b>	herself is a congregation	8, 845/ 14
us that of Paul's	<b>Church</b>	we may well see	8, 845/ 21
we cannot see the	<b>church</b>	. And then we may	8, 845/ 22
and therefore the spiritual	<b>church</b>	may be seen, though	8, 846/ 7
saith after that this	<b>church</b>	"cannot err... she cleaveth	8, 846/ 24
man saith that the	<b>Church</b>	hath its surety of	8, 846/ 29
granting that the very	<b>church</b>	cannot err, but is	8, 846/ 34
the roof of a	<b>church</b>	is borne up from	8, 847/ 4
not only that the	<b>church</b>	cannot in itself fall	8, 847/ 6
sure... so is the	<b>church</b>	the pillar and the	8, 847/ 11
not only that the	<b>church</b>	cannot damnably err in	8, 847/ 15
give credence to the	<b>church</b>	and believe it, and	8, 847/ 17
readers, if the very	<b>church</b>	, which cannot err, be	8, 847/ 21
I cannot know that	<b>church</b>	I cannot lean to	8, 847/ 24
cannot lean to that	<b>church</b>	as to a sure	8, 847/ 24
it for the very	<b>church</b>	though I should happen	8, 847/ 25

that Friar Barnes' unknown	<b>church</b>	cannot be the pillar	8, 847/ 27
upon... but that the	<b>church</b>	which Saint Paul, as	8, 847/ 29
must be a known	<b>church</b>	. And therefore this text	8, 847/ 30
and definition of the	<b>church</b>	of Christ's elects, putteth	8, 847/ 35
chose them into his	<b>church</b>	here in this world	8, 848/ 15
the common known Catholic	<b>church</b>	that came duly to	8, 848/ 20
of the common known	<b>church</b>	are redeemed in Christ's	8, 848/ 26
that are of the	<b>church</b>	of Christ do put	8, 848/ 37
of the known Catholic	<b>church</b>	. And if he mean	8, 849/ 8
man is of the	<b>church</b>	, nor may be saved	8, 849/ 9
Paul out of the	<b>church</b>	of Christ. For he	8, 849/ 12
is of the very	<b>church</b>	of Christ that will	8, 849/ 22
are of the very	<b>church</b>	do stick to the	8, 850/ 17
of the known Catholic	<b>church</b>	. But to say that	8, 850/ 21
is of the very	<b>church</b>	of Christ that sticketh	8, 850/ 21
man of the very	<b>church</b>	is sanctified in spirit	8, 850/ 37
of the known Catholic	<b>church</b>	that is christened in	8, 851/ 1
no longer of the	<b>church</b>	than while they be	8, 851/ 2
requisite unto the very	<b>church</b>	be verified upon every	8, 851/ 6
of the known Catholic	<b>church</b>	so the continual being	8, 851/ 7
be of the very	<b>church</b>	but they that have	8, 851/ 11
Luther out of the	<b>church</b>	... and Friar Huessgen, both	8, 851/ 15
all prove any such	<b>church</b>	at all here in	8, 851/ 22
Christ hath loved the	<b>church</b>	, and hath given himself	8, 851/ 26
to himself a glorious	<b>church</b>	without spot or wrinkle	8, 851/ 28
God hath washed his	<b>church</b>	of all Christian people	8, 852/ 2
the death for his	<b>church</b>	of all Christian people	8, 852/ 5
of Baptism cleansed his	<b>church</b>	of all Christian people	8, 852/ 10
to himself a glorious	<b>church</b>	without spot or wrinkle	8, 852/ 13
have them a glorious	<b>church</b>	, first in soul and	8, 852/ 18
Paul; not that "the	<b>church</b>	" shall here in this	8, 852/ 23
by none of the	<b>church</b>	of Christ in earth	8, 852/ 27
he call them the	<b>church</b>	of God, as he	8, 853/ 7
his holy household "the	<b>church</b>	" doth Saint Paul, I	8, 853/ 14
all still of "the	<b>church</b>	," and by that respect	8, 853/ 16
were indeed of "the	<b>church</b>	" by their continued profession	8, 853/ 23
saith there to the "	<b>church</b>	of God," that is	8, 853/ 34
saith there unto the	<b>church</b>	, "Ye be such"... so	8, 854/ 6
also, to the same	<b>church</b>	, "Ye be fallen into	8, 854/ 7
thus ye despise the	<b>church</b>	of God, and shame	8, 854/ 18
Paul write unto "the	<b>church</b>	" in the selfsame epistles	8, 854/ 26
writeth unto one self	<b>church</b>	and one self congregation	8, 854/ 28
of the same one	<b>church</b>	and one company, some	8, 854/ 30
naught... though the whole	<b>church</b>	and congregation be called	8, 854/ 31
the whole known Catholic	<b>church</b>	... in which, for all	8, 855/ 5
make perfect his glorious	<b>church</b>	, and present it to	8, 855/ 14
but never shall his	<b>church</b>	be clearly without spot	8, 855/ 16
wretched world. And the	<b>church</b>	in earth here must	8, 855/ 18
forth meaneth no such	<b>church</b>	as Friar Barnes would	8, 855/ 22
wrinkle, meant none other	<b>church</b>	of any other manner	8, 855/ 25

the common known Catholic	<b>church</b>	... of which those churches	8, 855/ 26
manner of the whole	<b>church</b>	. For as those particular	8, 855/ 28
so is the whole	<b>church</b>	a known church. And	8, 855/ 29
whole church a known	<b>church</b>	. And as they were	8, 855/ 30
is the whole Catholic	<b>church</b>	a congregation not of	8, 855/ 31
for which whole Catholic	<b>church</b>	God hath and ever	8, 855/ 33
of his known Catholic	<b>church</b>	to the consenting and	8, 856/ 11
so that the Catholic	<b>church</b>	is the house of	8, 856/ 12
the faith of this	<b>church</b>	, or that any particular	8, 856/ 16
or that any particular	<b>church</b>	fall from the doctrine	8, 856/ 17
of the whole Catholic	<b>church</b>	, and so depart therefrom	8, 856/ 18
the very, full Catholic	<b>church</b>	, and is the same	8, 856/ 19
forthwith out of the	<b>church</b>	of Christ in earth	8, 856/ 26
out, as the Catholic	<b>church</b>	of Christ putteth out	8, 856/ 32
prove the known Catholic	<b>church</b>	to be the very	8, 856/ 36
to be the very	<b>church</b>	of Christ, and in	8, 857/ 1
this world none holy	<b>church</b>	beside. Now, good Christian	8, 857/ 1
tell you where this	<b>church</b>	is that he assigneth	8, 857/ 13
is the very, true	<b>church</b>	, that is scattered through	8, 857/ 17
these words: "The Holy	<b>Church</b>	are we; but I	8, 857/ 21
christened men in this	<b>church</b>	that is to say	8, 857/ 23
so is the Holy	<b>Church</b>	our mother," etc. Here	8, 857/ 26
plainly... that the holy	<b>church</b>	is the congregation of	8, 857/ 27
cardinals be more this	<b>church</b>	, or of this church	8, 857/ 29
church, or of this	<b>church</b>	, than the poorest man	8, 857/ 30
in earth; for this	<b>church</b>	standeth alonely in the	8, 857/ 30
in these words: "The	<b>Church</b>	doth not stand in	8, 857/ 33
the faith. Wherefore, that	<b>church</b>	doth stand in those	8, 857/ 36
suffereth not the Rome	<b>church</b>	for to err... and	8, 858/ 5
And also that the	<b>church</b>	standeth not in dignity	8, 858/ 7
no more but "the	<b>church</b>	" is free, because himself	8, 858/ 11
loveth liberty... and "the	<b>church</b>	" is bound to no	8, 858/ 12
no priors... nor "the	<b>church</b>	" is bound to no	8, 858/ 13
Saint Augustine that "the	<b>church</b>	" is not the Christian	8, 858/ 16
that Lyra saith "the	<b>church</b>	" standeth not in spiritual	8, 858/ 19
telling us where "the	<b>church</b>	" is... he telleth us	8, 858/ 24
it is, the very	<b>church</b>	is in the world	8, 858/ 25
yet that his own	<b>church</b>	is in the world	8, 858/ 26
he proveth no such	<b>church</b>	at all. For consider	8, 858/ 26
no proof of any	<b>church</b>	here in earth whereof	8, 858/ 29
I feign such a	<b>church</b>	as our logicians do	8, 859/ 6
a man find a	<b>church</b>	that is so pure	8, 859/ 8
there is such a	<b>church</b>	... and for all the	8, 859/ 17
such a fair, pure	<b>church</b>	and a clean, and	8, 859/ 19
in earth any such	<b>church</b>	remaineth still so far	8, 859/ 23
such pure and clean	<b>church</b>	in earth... but that	8, 859/ 26
answer that this holy	<b>church</b>	hath sin in her	8, 860/ 4
cleanness of this holy	<b>church</b>	is the mercy of	8, 860/ 7
So that if the	<b>church</b>	look on her own	8, 860/ 12
be these: "The whole	<b>Church</b>	saith "Forgive us our	8, 860/ 25

are washed away. The	<b>Church</b>	abideth in prayer, that	8, 860/ 28
by this means, the	<b>church</b>	of God is in	8, 860/ 32
you clearly that the	<b>church</b>	of God is cleansed	8, 860/ 35
pureness. Wherefore, such a	<b>church</b>	there must needs be	8, 860/ 37
by faith that Holy	<b>Church</b>	is a communion or	8, 861/ 2
may be within this	<b>church</b>	. For if these things	8, 861/ 13
to be of the	<b>church</b>	of God. But our	8, 861/ 15
our holy mother the	<b>church</b>	hath another holiness, that	8, 861/ 15
the members of Holy	<b>Church</b>	to the branches... that	8, 861/ 26
themselves... so can Holy	<b>Church</b>	of herself bring forth	8, 861/ 28
these: "Therefore is the	<b>Church</b>	holy because she believeth	8, 861/ 30
the cause wherefore the	<b>church</b>	is holy? "Because she	8, 861/ 32
cometh this, that the	<b>church</b>	of God hath so	8, 862/ 1
be these: "The whole	<b>Church</b>	cannot err." Also, in	8, 862/ 16
words be plain what	<b>church</b>	it is that cannot	8, 862/ 18
must needs be a	<b>church</b>	and a congregation of	8, 863/ 6
be in earth a	<b>church</b>	and congregation of people	8, 863/ 19
in earth here a	<b>church</b>	and a company that	8, 864/ 11
which he calleth "the	<b>church</b>	" ever hath spots and	8, 864/ 17
to prove us a	<b>church</b>	"pure and clean . . . without	8, 864/ 24
he bringeth us a	<b>church</b>	"pure and clean," as	8, 864/ 26
to prove us a	<b>church</b>	not pure and clean	8, 864/ 35
where he said "the	<b>church</b>	" is so without spot	8, 864/ 37
unto which though the	<b>Church</b>	shall in conclusion come	8, 865/ 18
or member of the	<b>Church</b>	, no more than, though	8, 865/ 20
Barnes proveth nothing the	<b>church</b>	that he promised, but	8, 866/ 2
was of that very	<b>church</b>	here in earth... and	8, 866/ 7
is glorified in the	<b>church</b>	in heaven... and all	8, 866/ 10
he saith, why this	<b>church</b>	is here so holy	8, 866/ 18
that he putteth "the	<b>church</b>	" to be all of	8, 866/ 23
the common known Catholic	<b>church</b>	and his: that the	8, 866/ 26
his: that the Catholic	<b>church</b>	of Christ, here in	8, 866/ 27
bad... and Friar Barnes'	<b>church</b>	hath none in it	8, 866/ 28
he saith that "the	<b>church</b>	" is made clean and	8, 867/ 27
And then may "the	<b>church</b>	" be soon a great	8, 868/ 25
be not of "the	<b>church</b>	"; and again, in all	8, 869/ 3
be, forthwith, of "the	<b>church</b>	." So that by Barnes	8, 869/ 4
man is of "the	<b>church</b>	" and not of "the	8, 869/ 5
and not of "the	<b>church</b>	," not only many times	8, 869/ 5
is peradventure of "the	<b>church</b>	" and not of "the	8, 869/ 6
and not of "the	<b>church</b>	" divers times in one	8, 869/ 7
is plain against Tyndale's	<b>church</b>	. For he putteth "the	8, 869/ 8
For he putteth "the	<b>church</b>	" to be a company	8, 869/ 9
never out of "the	<b>church</b>	." Howbeit, he calleth them	8, 869/ 10
must be such a	<b>church</b>	that by the faith	8, 869/ 16
were sometimes no such	<b>church</b>	at all. For he	8, 869/ 21
and then be no	<b>church</b>	of his. And therefore	8, 869/ 23
one member of "the	<b>church</b>	" may fall from Christ	8, 870/ 30
here that the whole	<b>church</b>	may fall from him	8, 870/ 31
singular member of "the	<b>church</b>	" (of whom some may	8, 871/ 5

say, the whole entire	<b>church</b>	, may so depart and	8, 871/ 11
which represent the whole	<b>Church</b>	, may err, but also	8, 871/ 28
also that the whole	<b>church</b>	which he putteth himself	8, 871/ 29
whether the Catholic, known	<b>church</b>	be the very church	8, 872/ 13
church be the very	<b>church</b>	, and then whether "the	8, 872/ 13
then whether "the whole	<b>church</b>	" may err; and since	8, 872/ 14
out of the Catholic	<b>Church</b>	for them... some sect	8, 872/ 30
were taken for "the	<b>church</b>	"... and neither of both	8, 872/ 32
to know his unknown	<b>church</b>	, if we happen to	8, 873/ 4
members of this holy	<b>church</b>	. For though she be	8, 873/ 16
some men of Holy	<b>Church</b>	. As to the first	8, 873/ 27
be made of Holy	<b>Church</b>	, though that men do	8, 874/ 1
be men of the	<b>church</b>	, though that we (hypocrisy	8, 874/ 9
some men of Christ's	<b>church</b>	this may be proved	8, 874/ 17
have obtained into the	<b>Church</b>	... there can be no	8, 874/ 22
showed which was the	<b>church</b>	of Christ, and which	8, 874/ 25
is the very, true	<b>church</b>	of Christ, but only	8, 874/ 28
works first was the	<b>church</b>	of Christ known, when	8, 874/ 29
which is the very	<b>church</b>	of Christ... how shall	8, 874/ 34
which is the true	<b>church</b>	," etc. These words need	8, 875/ 3
that is in the	<b>Church</b>	? Also, he sendeth men	8, 875/ 10
will know the holy	<b>church</b>	... and not unto the	8, 875/ 11
not unto the "Holy	<b>Church</b>	," for in the Church	8, 875/ 11
Church," for in the	<b>Church</b>	were heresies, but not	8, 875/ 11
that the very, true	<b>church</b>	is grounded yea, and	8, 875/ 15
some men of Christ's	<b>church</b>	. But, now, as to	8, 875/ 18
and works of this	<b>church</b>	... she doth only fetch	8, 875/ 18
Our holy mother the	<b>church</b>	throughout all the world	8, 875/ 28
be some of "the	<b>church</b>	," though ye cannot know	8, 875/ 36
that be of "the	<b>church</b>	." And in both these	8, 875/ 37
and sacraments of the	<b>Church</b>	, therewith he finisheth and	8, 876/ 3
two tokens of "the	<b>church</b>	." But now is this	8, 876/ 7
man may know the	<b>church</b>	," and then he telleth	8, 876/ 16
find any of the	<b>church</b>	... but biddeth us go	8, 878/ 9
some men of Holy	<b>Church</b>	there." First would I	8, 878/ 20
that some of the	<b>church</b>	be there though we	8, 878/ 23
company some of the	<b>church</b>	, and yet peradventure there	8, 879/ 1
nearer, neither, by Barnes'	<b>church</b>	though there be some	8, 879/ 3
be some of the	<b>church</b>	in that company why	8, 879/ 9
had taught his Catholic	<b>Church</b>	and that they should	8, 879/ 22
that "some" of the	<b>church</b>	be there, but I	8, 879/ 31
that some of his	<b>church</b>	without spot or wrinkle	8, 879/ 36
that clean and pure	<b>church</b>	of Friar Barnes there	8, 880/ 2
that of his holy	<b>church</b>	some in that company	8, 880/ 6
men of Christ's holy	<b>church</b>	. And this he proveth	8, 880/ 16
pagans, and make one	<b>church</b>	of both, and shall	8, 881/ 23
hither also a glorious	<b>church</b>	out of earth, to	8, 881/ 29
very members of the	<b>church</b>	pure and clean, without	8, 882/ 8
his holy, pure, clean	<b>church</b>	, wherein he confesseth himself	8, 883/ 19
where some of "the	<b>church</b>	" be, without the knowledge	8, 883/ 25

to know his unknown	<b>church</b>	... let us yet a	8, 883/ 30
before learned of the	<b>Church</b>	, concerning the seven sacraments	8, 883/ 35
member of the very	<b>church</b>	, of whom I may	8, 885/ 2
teacheth his very, holy	<b>church</b>	still, as ye show	8, 885/ 6
which is the very	<b>church</b>	. I beseech you, therefore	8, 885/ 7
say, taking an unknown	<b>church</b>	, as he doth. For	8, 887/ 36
preachers of this carnal	<b>church</b>	that they falsely call	8, 890/ 14
falsely call the "Catholic"	<b>church</b>	, which do teach besides	8, 890/ 15
with all their carnal	<b>church</b>	that hath now been	8, 890/ 18
of the very, true	<b>church</b>	, which is spiritual, do	8, 890/ 20
but in his whole	<b>church</b>	. And therefore, that man	8, 890/ 28
doctrine with the very	<b>church</b>	, I may reckon sure	8, 890/ 29
whole catholic, very, true	<b>church</b>	, with which his teaching	8, 890/ 34
there no sure, true	<b>church</b>	at all; and that	8, 890/ 36
And therefore this true	<b>church</b>	being known, if you	8, 890/ 37
which is the very	<b>church</b>	, because we should not	8, 891/ 9
prophets of the false	<b>church</b>	, of whom Christ bade	8, 891/ 10
For the very, true	<b>church</b>	once known... we shall	8, 891/ 11
the very, true Holy	<b>Church</b>	, it is then very	8, 891/ 16
prophets of some false	<b>church</b>	, and, for all their	8, 891/ 17
the very, true Holy	<b>Church</b>	which ye do assign	8, 891/ 22
some knowledge of this	<b>church</b>	, ye perceived well that	8, 891/ 30
spiritual food. For Holy	<b>Church</b>	is our mother, as	8, 892/ 2
only our mother Holy	<b>Church</b>	is only she that	8, 892/ 19
thereas is the very	<b>church</b>	. For ye show for	8, 893/ 15
token of the true	<b>church</b>	that thereas is the	8, 893/ 16
some of the true	<b>church</b>	. And ye write that	8, 893/ 17
some of the very	<b>church</b>	... it must needs follow	8, 893/ 19
none of the very	<b>church</b>	, there is no true	8, 893/ 21
some of the very	<b>church</b>	... ye see what need	8, 893/ 22
is that the very	<b>church</b>	be known, to the	8, 893/ 23
some of the very	<b>church</b>	be." But unto that	8, 893/ 31
of the very Holy	<b>Church</b>	, some false, feigning hypocrite	8, 894/ 2
member of some false	<b>church</b>	, and a limb of	8, 894/ 3
knowledge of the very	<b>church</b>	(that is to wit	8, 894/ 5
of the very Holy	<b>Church</b>	both these tokens serve	8, 894/ 11
to know the very	<b>church</b>	. But none of these	8, 894/ 14
to know the very	<b>church</b>	to learn of her	8, 894/ 16
of the very, true	<b>church</b>	yet since I cannot	8, 894/ 27
members of the very	<b>church</b>	in that company... I	8, 894/ 31
heresy of his unknown	<b>church</b>	what hath he to	8, 895/ 6
I shall know the	<b>church</b>	by the true declaration	8, 895/ 10
doubt moved, the whole	<b>Church</b>	hath firmly believed it	8, 895/ 19
of the very, true	<b>church</b>	how will ye first	8, 895/ 28
always by the whole	<b>church</b>	taken and accepted for	8, 895/ 32
for "God giveth his	<b>church</b>	that gift, that it	8, 895/ 34
tell him that the	<b>church</b>	by which she knoweth	8, 896/ 6
is not any unknown	<b>church</b>	... but the known Catholic	8, 896/ 7
but the known Catholic	<b>church</b>	of all Christian nations	8, 896/ 8
may boldly believe that	<b>church</b>	in that great point	8, 896/ 10

lesson of none other	<b>church</b>	but that... which is	8, 896/ 12
she say) take that	<b>church</b>	for the teacher of	8, 896/ 16
faith agreeth with that	<b>church</b>	; and those folk whose	8, 896/ 17
is contrary to that	<b>church</b>	which shall soon be	8, 896/ 18
of his holy true	<b>church</b>	unknown, whereof she is	8, 896/ 22
which is the very	<b>church</b>	. Howbeit, to confound him	8, 896/ 27
of the very, true	<b>church</b>	will not stand me	8, 896/ 35
tokens of your "holy	<b>church</b>	," I cannot be sure	8, 897/ 2
members of your "holy	<b>church</b>	," in only whom ye	8, 897/ 4
I come both to	<b>church</b>	with one purpose, to	8, 897/ 37
any of the very	<b>church</b>	be in that congregation	8, 901/ 33
many of the very	<b>church</b>	therein they, lo, to	8, 902/ 1
your secret, unknown, spiritual	<b>church</b>	... ye might spare all	8, 902/ 3
therefore, if ever any	<b>church</b>	here in earth shall	8, 902/ 6
any wise, some such	<b>church</b>	as needs must be	8, 902/ 9
and teach in the	<b>church</b>	, nor so much as	8, 902/ 25
an unknown thing which	<b>church</b>	is my mother Holy	8, 903/ 20
is my mother Holy	<b>Church</b>	, and then one there	8, 903/ 20
also that in our	<b>church</b>	, as bad as we	8, 904/ 12
to be the true	<b>church</b>	... for each of yours	8, 904/ 15
truth, and the true	<b>church</b>	is it which only	8, 904/ 17
is it which only	<b>church</b>	hath the truth. And	8, 904/ 17
that, since no one	<b>church</b>	of all yours may	8, 904/ 19
be match to our	<b>church</b>	out of which ye	8, 904/ 20
and then that each	<b>church</b>	of yours, or all	8, 904/ 21
should be the true	<b>church</b>	, were, ye wot well	8, 904/ 22
us to an unknown	<b>church</b>	. By which sending, while	8, 904/ 24
were you the true	<b>church</b>	and the sure teachers	8, 904/ 27
ye say the true	<b>church</b>	is unknown, and each	8, 904/ 28
churches is the true	<b>church</b>	. And if it be	8, 904/ 30
be not the true	<b>church</b>	, then hath it not	8, 904/ 31
were indeed that our	<b>church</b>	were not the true	8, 904/ 33
were not the true	<b>church</b>	, nor were not my	8, 904/ 33
but that the very	<b>church</b>	and my very mother	8, 904/ 34
to say, some unknown	<b>church</b>	: yet, Father Barnes, by	8, 904/ 36
leave the known Catholic	<b>church</b>	, whom I have hitherto	8, 905/ 2
is not the true	<b>church</b>	, and therefore not my	8, 905/ 4
may so know his	<b>church</b>	as we be never	8, 905/ 22
not proved us his	<b>church</b>	at all... then is	8, 905/ 24
ye well that the	<b>church</b>	which he took upon	8, 905/ 28
prove, must be a	<b>church</b>	so clean and so	8, 905/ 29
the doctors of the	<b>Church</b>	I have already proved	8, 905/ 32
the doctors of the	<b>Church</b>	that he bringeth in	8, 906/ 1
holy doctors of the	<b>Church</b>	, to make it seem	8, 906/ 6
Of Christ is the	<b>Church</b>	made fair. First was	8, 906/ 14
that is in the	<b>Church</b>	, and in any man	8, 906/ 17
any man of the	<b>Church</b>	, cometh of God... and	8, 906/ 17
that is of the	<b>Church</b>	was born in sin	8, 906/ 18
and came to the	<b>Church</b>	had before lived in	8, 906/ 20
their entry into the	<b>Church</b>	, they were purged and	8, 906/ 22

no part of Holy	<b>Church</b>	. For Holy Church is	8, 906/ 31
Holy Church. For Holy	<b>Church</b>	is not called holy	8, 906/ 31
of that fair, holy	<b>church</b>	. Like as if a	8, 907/ 9
whole... so in the	<b>church</b>	of Christ, himself seeth	8, 907/ 18
whole. And though the	<b>Church</b>	be of some folk	8, 907/ 21
For which cause the	<b>Church</b>	may well say of	8, 907/ 29
goeth to any other	<b>church</b>	out of it, or	8, 908/ 1
world for Friar Barnes'	<b>church</b>	, that is (as he	8, 908/ 10
this... Barnes "The Holy	<b>Church</b>	are we; but I	8, 908/ 23
christened men in this	<b>church</b>	that is to say	8, 908/ 25
so is the Holy	<b>Church</b>	our mother." More Now	8, 908/ 29
against the known Catholic	<b>church</b>	. For Saint Augustine doth	8, 909/ 10
but show that the	<b>church</b>	is not restrained unto	8, 909/ 11
which said the very	<b>church</b>	was only in Africa	8, 909/ 14
those words that the	<b>church</b>	is the Catholic church	8, 909/ 19
church is the Catholic	<b>church</b>	; that is to say	8, 909/ 19
proof of his unknown	<b>church</b>	against the known Catholic	8, 909/ 23
against the known Catholic	<b>church</b>	? Well he wotteth himself	8, 909/ 23
that the known Catholic	<b>church</b>	doth not say that	8, 909/ 24
not say that the	<b>church</b>	is, nor can be	8, 909/ 25
by the known Catholic	<b>church</b>	that false heresy of	8, 909/ 26
no more of this	<b>church</b>	than the poorest man	8, 909/ 30
as well of the	<b>Church</b>	as is the pope	8, 909/ 32
every man in the	<b>Church</b>	bear as much rule	8, 909/ 36
same process of "the	<b>church</b>	," acknowledge and confess for	8, 910/ 2
Christ's vicar in "the	<b>church</b>	." And therefore it is	8, 910/ 3
words of Lyra: "The	<b>Church</b>	doth not stand in	8, 910/ 6
the faith. Wherefore, that	<b>church</b>	doth stand in those	8, 910/ 8
suffereth not the Rome	<b>church</b>	to err... and Lyra	8, 910/ 22
and also that the	<b>church</b>	standeth not in dignity	8, 910/ 24
God suffereth not the	<b>church</b>	of Rome to err	8, 910/ 32
saith not that the	<b>church</b>	of Rome hath erred	8, 910/ 34
Rome is the whole	<b>church</b>	of Rome... no more	8, 910/ 35
London is the whole	<b>church</b>	of London, or the	8, 910/ 36
of Canterbury the whole	<b>church</b>	of the province. Now	8, 911/ 1
Lyra saith that "the	<b>church</b>	standeth not in the	8, 911/ 3
all the whole Catholic	<b>Church</b>	agreeth not only the	8, 911/ 5
it in the whole	<b>Church</b>	also. And therefore no	8, 911/ 14
that are in the	<b>Church</b>	, make men believe that	8, 911/ 25
believe that the whole	<b>church</b>	whereof those good men	8, 911/ 25
part, were not "the	<b>church</b>	" indeed, because they would	8, 911/ 26
himself list, and no	<b>church</b>	provided of God to	8, 911/ 30
wrong, and by which	<b>church</b>	men might be sure	8, 911/ 31
unsure... Barnes bringeth the	<b>church</b>	here in earth to	8, 911/ 34
more but that the	<b>Church</b>	was not only the	8, 912/ 5
wherein the known Catholic	<b>church</b>	agreeth be the very	8, 912/ 13
be the very holy	<b>church</b>	of Christ here in	8, 912/ 13
the common known Catholic	<b>church</b>	... of which the very	8, 912/ 15
between that one catholic	<b>church</b>	of one belief and	8, 912/ 21
of the known Catholic	<b>church</b>	... in which and of	8, 912/ 25

like as all the	<b>Church</b>	be faithful that is	8, 912/ 28
he beginneth: "The Holy	<b>Church</b>	are we; but I	8, 913/ 2
Christian men in this	<b>church</b>	," etc. How think you	8, 913/ 3
true members of Holy	<b>Church</b>	?That shall I shortly	8, 913/ 11
say "we" be the	<b>Church</b>	, I mean not you	8, 913/ 15
no more of the	<b>Church</b>	but myself and such	8, 913/ 16
folk making the whole	<b>Church</b>	," he meant not all	8, 913/ 22
which saith that the	<b>church</b>	which cannot err is	8, 914/ 3
is to say, the	<b>church</b>	of all faithful folk	8, 914/ 4
body of the Catholic	<b>Church</b>	, that against paynims, Jews	8, 914/ 11
of our known Catholic	<b>church</b>	, as I say, and	8, 914/ 18
not of any unknown	<b>church</b>	, as Barnes would have	8, 914/ 19
consent of the whole	<b>Church</b>	that is to wit	8, 914/ 22
together than in the	<b>church</b>	of Rome alone. And	8, 914/ 23
needs be such a	<b>church</b>	so say I too	8, 915/ 1
say plainly that the	<b>church</b>	must needs be. For	8, 915/ 1
remnant always be the	<b>church</b>	, and a well-known church	8, 915/ 6
church, and a well-known	<b>church</b>	so built upon that	8, 915/ 6
hidden" meaning that his	<b>church</b>	should be well seen	8, 915/ 10
and not that his	<b>church</b>	in which his faith	8, 915/ 12
that saith, "The whole	<b>Church</b>	cannot err" what maketh	8, 915/ 18
saith that his own	<b>church</b>	which himself assigneth, though	8, 915/ 20
he saith of his	<b>church</b>	that she may fall	8, 915/ 24
needs be such a	<b>church</b>	as cannot err; which	8, 915/ 27
that saith, "The whole	<b>Church</b>	cannot err." And yet	8, 915/ 28
saith that the very	<b>church</b>	is no more but	8, 915/ 30
saith that "the whole	<b>Church</b>	" (that is to wit	8, 915/ 33
wit, the known Catholic	<b>church</b>	) cannot all err; but	8, 915/ 33
or members of his	<b>church</b>	to err, yet he	8, 915/ 35
or body of his	<b>church</b>	to err. This maketh	8, 915/ 36
in the known Catholic	<b>church</b>	; for of the known	8, 916/ 1
for of the known	<b>church</b>	it speaketh there. I	8, 916/ 2
words be plain what	<b>church</b>	it is that cannot	8, 916/ 5
he saith: that the	<b>church</b>	which cannot err is	8, 916/ 7
is only the unknown	<b>church</b>	of folk pure and	8, 916/ 7
these words "The whole	<b>Church</b>	cannot err" this word	8, 916/ 13
words be, "The whole	<b>Church</b>	cannot fail." Then be	8, 916/ 15
be these: "The whole	<b>Church</b>	cannot err." Also, in	8, 916/ 35
these words "The whole	<b>Church</b>	cannot err." And then	8, 917/ 11
of all churches, the	<b>church</b>	of Rome. And therefore	8, 917/ 22
devise, and cry, "The	<b>Church</b>	! The Church! And the	8, 918/ 32
cry, "The Church! The	<b>Church</b>	! And the councils! The	8, 918/ 32
you not of the	<b>church</b>	but of the devil	8, 918/ 36
doth but represent the	<b>Church</b>	, and all the whole	8, 921/ 18
all the whole Catholic	<b>Church</b>	is not there indeed	8, 921/ 19
ye not make Holy	<b>Church</b>	. But peradventure there may	8, 921/ 20
men, and of Holy	<b>Church</b>	! But they and you	8, 921/ 21
not the universal holy	<b>church</b>	that cannot err." And	8, 921/ 22
did pray for his	<b>church</b>	that her faith should	8, 921/ 24
represent the whole universal	<b>church</b>	, nevertheless in very deed	8, 921/ 26

not the very universal	<b>church</b>	but representative. For the	8, 921/ 27
representative. For the universal	<b>church</b>	standeth in the election	8, 921/ 27
world make the universal	<b>church</b>	, whose Head and Spouse	8, 921/ 29
very head of the	<b>church</b>	. This is the church	8, 921/ 30
church. This is the	<b>church</b>	that cannot err," etc	8, 921/ 30
all the whole Catholic	<b>Church</b>	though the Church were	8, 922/ 1
Catholic Church though the	<b>Church</b>	were now all the	8, 922/ 1
council of the whole	<b>Church</b>	, and then may it	8, 922/ 15
if all the whole	<b>Church</b>	were at the council	8, 922/ 21
but if the whole	<b>Church</b>	be there yet he	8, 922/ 26
of God inclineth his	<b>Church</b>	, either at a new	8, 923/ 3
given his known Catholic	<b>church</b>	ever hitherto, whatsoever Friar	8, 923/ 27
not the whole Catholic	<b>Church</b>	but only by way	8, 924/ 1
that the whole universal	<b>church</b>	"standeth in the election	8, 924/ 3
world make the universal	<b>church</b>	, whose Head and Spouse	8, 924/ 4
and saith that this	<b>church</b>	cannot err: letting now	8, 924/ 6
saith of this same	<b>church</b>	that by falling from	8, 924/ 8
imagine that this same	<b>church</b>	that he speaketh of	8, 924/ 10
part of this universal	<b>church</b>	... and we will not	8, 924/ 19
in the known Catholic	<b>church</b>	always... but also all	8, 924/ 27
of the known Catholic	<b>church</b>	, and are known for	8, 924/ 30
were of the very	<b>church</b>	... we will take in	8, 924/ 32
assembly of the whole	<b>Church</b>	, and rather more, too	8, 924/ 33
these folk say the	<b>Church</b>	was led into error	8, 925/ 4
all the known Catholic	<b>church</b>	, in contempt of his	8, 925/ 22
of the whole universal	<b>church</b>	assembled, this matter were	8, 925/ 26
council of the whole	<b>church</b>	have said unto that	8, 926/ 15
all the whole Catholic	<b>church</b>	of all faithful folk	8, 926/ 28
were the whole catholic	<b>church</b>	in which number were	8, 927/ 3
number were both the	<b>church</b>	of all elect, repentant	8, 927/ 4
Tyndale deviseth, and the	<b>church</b>	of all faithful people	8, 927/ 5
said that the very	<b>church</b>	did not condemn them	8, 927/ 12
them... for the very	<b>church</b>	was not that great	8, 927/ 13
heresy... but the very	<b>church</b>	was themselves that there	8, 927/ 14
goodness, ye call "the	<b>church</b>	," cannot be dissemblers of	8, 927/ 21
they not your secret	<b>church</b>	of good men; or	8, 927/ 28
none of your secret	<b>church</b>	of good men are	8, 927/ 30
none of your secret	<b>church</b>	of good men, and	8, 927/ 32
us be the very	<b>church</b>	, or some part of	8, 927/ 34
of us is the	<b>church</b>	and whither of the	8, 927/ 35
condemned by the whole	<b>church</b>	, which ye confess cannot	8, 927/ 36
selves be the very	<b>church</b>	, and no more persons	8, 928/ 2
nun be the whole	<b>church</b>	. For we have the	8, 928/ 7
we be the very	<b>church</b>	." Saint Gregory would have	8, 928/ 11
us be the very	<b>church</b>	or no it must	8, 928/ 22
must know the very	<b>church</b>	; which may be proved	8, 928/ 24
have obtained into the	<b>Church</b>	... there can be no	8, 928/ 31
showed which was the	<b>church</b>	of Christ, and which	8, 928/ 35
is the very, true	<b>church</b>	of Christ, but only	8, 929/ 2
works first was the	<b>church</b>	of Christ known, when	8, 929/ 3

which is the very	<b>church</b>	of Christ... how shall	8, 929/ 8
which is the true	<b>church</b>	, " etc. These words need	8, 929/ 15
that is in the	<b>Church</b>	? Also, he sendeth men	8, 929/ 22
will know the holy	<b>church</b>	... and not unto the	8, 929/ 23
not unto the "Holy	<b>Church</b>	, " for in the Church	8, 929/ 23
Church," for in the	<b>Church</b>	were heresies, but not	8, 929/ 23
that the very, true	<b>church</b>	is grounded yea, and	8, 929/ 27
some men of Christ's	<b>church</b>	. But, now, as to	8, 929/ 30
and works of this	<b>church</b>	, she doth only fetch	8, 929/ 30
Our holy mother the	<b>church</b>	throughout all the world	8, 930/ 2
bring yourselves into the	<b>church</b>	, or else to prove	8, 930/ 8
to be holy. The	<b>church</b>	suffereth persecutions (for as	8, 930/ 9
the natures of the	<b>church</b>	? Is this holiness? Of	8, 930/ 25
in the known Catholic	<b>church</b>	bells, Books, candles, vestments	8, 932/ 6
fain bring the very	<b>church</b>	in question, and out	8, 933/ 17
the authority of the	<b>Church</b>	, his heresy against the	8, 933/ 24
taken for the very	<b>church</b>	. For so would the	8, 933/ 27
least, the very Catholic	<b>Church</b>	might seem uncertain, and	8, 933/ 30
be taken for a	<b>church</b>	unknown... and hang upon	8, 933/ 31
be no certain, known	<b>church</b>	by which the true	8, 933/ 36
credence of the Catholic	<b>Church</b>	both concerning the virtuous	8, 934/ 6
knowledge of the catholic	<b>church</b>	... but also inveigheth against	8, 934/ 9
that the very Catholic	<b>Church</b>	is in this world	8, 934/ 21
in this world a	<b>church</b>	ever unknown. And he	8, 934/ 22
in some times the	<b>church</b>	may, by reason of	8, 934/ 24
great, were the very	<b>church</b>	; and yet in all	8, 934/ 27
meaneth he which known	<b>church</b>	of the great, or	8, 934/ 28
confess that the very	<b>church</b>	was once known... and	8, 934/ 34
heresy is that the	<b>church</b>	is such a spiritual	8, 934/ 36
know which is the	<b>church</b>	we must fly to	8, 935/ 5
time... is the very	<b>church</b>	... he meaneth that by	8, 935/ 8
the Scripture the same	<b>church</b>	may be known; whereof	8, 935/ 9
prove us that the	<b>church</b>	cannot be known, do	8, 935/ 11
and say that the	<b>church</b>	may be known. And	8, 935/ 12
that this known Catholic	<b>church</b>	is the very, true	8, 935/ 17
is the very, true	<b>church</b>	of Christ. Also Saint	8, 935/ 17
us to seek the	<b>church</b>	by the Scripture, he	8, 935/ 21
it necessary that the	<b>church</b>	were found. For else	8, 935/ 21
himself, and leave the	<b>church</b>	unsought. But it appeareth	8, 935/ 24
them by the same	<b>church</b>	, as well in any	8, 935/ 29
Spirit taught the same	<b>church</b>	... as also, in things	8, 935/ 30
find out the true	<b>church</b>	to learn of it	8, 935/ 33
and of an unknown	<b>church</b>	no man can learn	8, 935/ 34
as to the true	<b>church</b>	: thereupon would Saint Gregory	8, 935/ 35
be the very, true	<b>church</b>	of Christ: then would	8, 936/ 12
themselves for the very	<b>church</b>	but ever they found	8, 936/ 15
say that the very	<b>church</b>	was a secret church	8, 936/ 17
church was a secret	<b>church</b>	unknown, whereof some of	8, 936/ 17
you cannot be the	<b>church</b>	of true, good men	8, 936/ 31
by the whole Catholic	<b>church</b>	... which is also well-known	8, 937/ 1

proved to be the	<b>church</b>	that cannot err... and	8, 937/ 3
be not the very	<b>church</b>	after their own doctrine	8, 937/ 6
maketh it the true	<b>church</b>	, nor is the substance	8, 937/ 8
to be the true	<b>church</b>	, were always a false	8, 937/ 11
were always a false	<b>church</b>	before they were made	8, 937/ 11
Holy Spirit unto his	<b>church</b>	to teach it and	8, 938/ 2
or three of that	<b>church</b>	, not scattered out thereof	8, 938/ 8
not the whole Catholic	<b>Church</b>	indeed, but, as Friar	8, 938/ 20
of the known Catholic	<b>church</b>	, and the reproof of	8, 938/ 27
reproof of their "catholic	<b>church</b>	unknown"... I have even	8, 938/ 27
between the whole Catholic	<b>Church</b>	indeed and the general	8, 939/ 21
is not the whole	<b>Church</b>	but by way of	8, 939/ 22
all the known Catholic	<b>church</b>	by their own imagination	8, 939/ 32
a secret, scattered, unknown	<b>church</b>	, and yet each of	8, 939/ 33
of them a diverse	<b>church</b>	, not one agreeing with	8, 939/ 34
leave the true known	<b>church</b>	behind... which, wax it	8, 942/ 13
be, the very, true	<b>church</b>	of Christ; and wheresoever	8, 942/ 16
wheresoever the same known	<b>church</b>	remain, every person in	8, 942/ 17
and consenteth with that	<b>church</b>	in faith, is a	8, 942/ 19
babble, the very, true	<b>church</b>	, with which the Spirit	8, 942/ 21
proving his own secret	<b>church</b>	... and therefore he goeth	8, 942/ 26
disprove the Catholic known	<b>church</b>	too. But of so	8, 942/ 27
upon him to "the	<b>church</b>	, " and "the church" shall	8, 942/ 34
the church," and "the	<b>church</b>	" shall order him... and	8, 942/ 34
will not obey "the	<b>church</b>	, " he shall be taken	8, 942/ 35
should complain to "the	<b>church</b>	"; now is this church	8, 943/ 4
church"; now is this	<b>church</b>	, that I have set	8, 943/ 4
man complain to that	<b>church</b>	? I answer: Our Master	8, 943/ 6
not to the universal	<b>church</b>	, but to the particular	8, 943/ 10
but to the particular	<b>church</b>	. Now, this particular church	8, 943/ 10
church. Now, this particular	<b>church</b>	, if she be of	8, 943/ 11
member of the universal	<b>church</b>	, she will judge righteously	8, 943/ 11
it that this particular	<b>church</b>	doth fully and wholly	8, 943/ 14
plainly that the particular	<b>church</b>	may err; wherefore, that	8, 943/ 18
may err; wherefore, that	<b>church</b>	that cannot err is	8, 943/ 19
is alonely the universal	<b>church</b>	which is called the	8, 943/ 19
to be the Holy	<b>Church</b>	. More Here saith Friar	8, 943/ 24
not to the universal	<b>church</b>	, but to the particular	8, 943/ 30
but to the particular	<b>church</b>	. The third is that	8, 943/ 31
is that this particular	<b>church</b>	, if she be of	8, 943/ 31
member of the universal	<b>church</b>	, then she will judge	8, 943/ 32
is that this particular	<b>church</b>	doth sometimes wholly err	8, 943/ 34
to complain to "the	<b>church</b>	" for his recompense. But	8, 944/ 3
sendeth Christ unto "the	<b>church</b>	" to complain, and not	8, 944/ 24
thee, complain unto the	<b>church</b>	." And thereto saith Barnes	8, 945/ 12
he hear not the	<b>church</b>	, take him as a	8, 945/ 16
thee, complain unto the	<b>church</b>	"... and then consider therewith	8, 945/ 21
that the very Catholic	<b>Church</b>	should be no unknown	8, 945/ 24
should be no unknown	<b>church</b>	. First, it is not	8, 945/ 24
he would that "the	<b>church</b>	" as he meaneth here	8, 945/ 27

anything complain unto "the	<b>church</b>	" but only of his	8, 946/ 1
and complain to "the	<b>church</b>	" upon other men's wrongs	8, 946/ 5
be wronged, that the	<b>church</b>	of God doth not	8, 946/ 8
go complain to "the	<b>church</b>	"... he seemeth to send	8, 946/ 10
the reproving that the	<b>Church</b>	reproveth if the party	8, 946/ 22
the sentence of the	<b>Church</b>	in earth shall be	8, 946/ 30
finally complain unto the	<b>church</b>	" if he restrain them	8, 948/ 3
etc., "complain to the	<b>church</b>	": ye see that Friar	8, 949/ 1
not unto the universal	<b>church</b>	, but to the particular	8, 949/ 7
but to the particular	<b>church</b>	." By this it appeareth	8, 949/ 7
sent to the particular	<b>church</b>	. Let us now suppose	8, 949/ 9
wronged, complain to "the	<b>church</b>	" or not it will	8, 949/ 17
nay. Then to which	<b>church</b>	will Barnes bid him	8, 949/ 18
Whether to the particular	<b>church</b>	, or to the universal	8, 949/ 19
complain to a particular	<b>church</b>	as well as he	8, 949/ 21
himself to the universal	<b>church</b>	that Barnes describeth us	8, 949/ 27
is that the particular	<b>church</b>	, if she be of	8, 949/ 31
member of the universal	<b>church</b>	that Barnes assigneth that	8, 949/ 32
is that this particular	<b>church</b>	may all, wholly, err	8, 950/ 1
may the whole universal	<b>church</b>	do too, in such	8, 950/ 7
proveth that the particular	<b>church</b>	may err. And I	8, 950/ 8
of his own universal	<b>church</b>	of all holy, virtuous	8, 950/ 9
difference between the particular	<b>church</b>	and the universal church	8, 950/ 20
church and the universal	<b>church</b>	, in that the one	8, 950/ 20
brother complain to "the	<b>church</b>	," Friar Barnes saith that	8, 950/ 31
that was a particular	<b>church</b>	who would have went	8, 950/ 32
complain to no particular	<b>church</b>	... but go seek that	8, 950/ 34
go seek that universal	<b>church</b>	which he could not	8, 950/ 35
all the known Catholic	<b>church</b>	together upon a green	8, 951/ 1
to an unknown particular	<b>church</b>	, or to any other	8, 951/ 4
to any other particular	<b>church</b>	than unto such a	8, 951/ 5
unto such a particular	<b>church</b>	as were a part	8, 951/ 5
the whole known Catholic	<b>church</b>	. Let Friar Barnes answer	8, 951/ 6
him seek an unknown	<b>church</b>	nor an unknown part	8, 951/ 8
unknown part of a	<b>church</b>	, nor a known part	8, 951/ 8
part of an unknown	<b>church</b>	... but bade him well	8, 951/ 9
go complain to "the	<b>church</b>	"... as a thing that	8, 951/ 10
neither complain to a	<b>church</b>	unknown nor to all	8, 951/ 12
to all the whole	<b>church</b>	at once. But because	8, 951/ 13
that all the whole	<b>church</b>	should have one faith	8, 951/ 14
him go to the	<b>church</b>	... whereof every known part	8, 951/ 17
with the whole universal	<b>church</b>	both the known church	8, 951/ 19
church both the known	<b>church</b>	of good and bad	8, 951/ 19
with the secret, unknown	<b>church</b>	of only good men	8, 951/ 20
other and therefore that	<b>church</b>	that he should go	8, 951/ 21
fail in any particular	<b>church</b>	part of the known	8, 951/ 29
of the known Catholic	<b>church</b>	to have all this	8, 951/ 29
from the known Catholic	<b>church</b>	there should he have	8, 951/ 33
to complain to "the	<b>church</b>	," and meaning no false	8, 951/ 35
and meaning no false	<b>church</b>	, but his own true	8, 951/ 36

but his own true	<b>church</b>	... and then making no	8, 951/ 36
of his true catholic	<b>church</b>	well and openly known	8, 952/ 1
followeth that Christ's whole	<b>church</b>	, whereof all the known	8, 952/ 8
needs be a known	<b>church</b>	too... but if Barnes	8, 952/ 10
plainly prove the very	<b>church</b>	of Christ to be	8, 952/ 16
to be a known	<b>church</b>	. In avoiding whereof Barnes	8, 952/ 16
that this known Catholic	<b>church</b>	cannot be the very	8, 952/ 23
cannot be the very	<b>church</b>	, because it is not	8, 952/ 24
persecuted. For "the very	<b>church</b>	," saith Barnes, "inventeth none	8, 952/ 24
Our holy mother the	<b>church</b>	throughout all the world	8, 952/ 28
holy fellows be the	<b>church</b>	because they be run	8, 952/ 34
saith not that the	<b>church</b>	is strengthened in suffering	8, 952/ 36
his abjuration. Nor the	<b>church</b>	did not suffer persecution	8, 953/ 7
suffered by the Catholic	<b>Church</b>	, it sufficeth that men	8, 953/ 12
cease to be Christ's	<b>church</b>	but if they suffer	8, 953/ 15
besides all this, the	<b>Church</b>	doth indeed abide and	8, 953/ 27
of Almaine this known	<b>church</b>	of Christ hath many	8, 953/ 33
Barnes that this known	<b>church</b>	can in no wise	8, 954/ 1
wise be the very	<b>church</b>	of Christ... because it	8, 954/ 2
are these... Barnes "The	<b>church</b>	doth threaten with banishments	8, 954/ 6
appeareth that the Catholic	<b>Church</b>	did never persecute heretics	8, 954/ 21
days the true Catholic	<b>Church</b>	did it not. But	8, 954/ 24
the censures of the	<b>Church</b>	which that holy clergy	8, 954/ 31
and schisms in the	<b>church</b>	of Christ before... did	8, 955/ 5
prove that the very	<b>church</b>	of Christ cannot be	8, 956/ 12
cannot be a known	<b>church</b>	in no wise. For	8, 956/ 13
we believe the very	<b>church</b>	of Christ by faith	8, 956/ 14
it is no known	<b>church</b>	, nor can be no	8, 956/ 15
can be no known	<b>church</b>	; but that it must	8, 956/ 16
must needs be a	<b>church</b>	unknown, of only holy	8, 956/ 16
And that the very	<b>church</b>	must needs be such	8, 956/ 18
cleanness of this holy	<b>church</b>	is the mercy of	8, 956/ 23
So that if the	<b>church</b>	look on her own	8, 956/ 27
he saith that this	<b>church</b>	hath always sins in	8, 957/ 3
may be of Christ's	<b>church</b>	here many years in	8, 957/ 23
Mystical Body, his Catholic	<b>Church</b>	, here in earth, and	8, 957/ 32
tale of a glorious	<b>church</b>	that hath all her	8, 958/ 2
these words that "the	<b>church</b>	" doth. For he speaketh	8, 958/ 29
be these: "The whole	<b>Church</b>	saith "Forgive us our	8, 959/ 18
are washed away. The	<b>Church</b>	abideth in prayer, that	8, 959/ 20
by this means, the	<b>church</b>	of God is in	8, 959/ 23
Augustine, lo... "The whole	<b>Church</b>	, lo, saith "Forgive us	8, 960/ 7
is washed out. The	<b>Church</b>	continueth in prayer to	8, 960/ 11
hence cleansed, and the	<b>Church</b>	is laid up pure	8, 960/ 17
by this means the	<b>Church</b>	is in the treasuries	8, 960/ 19
Mark, lo, how the	<b>Church</b>	is made without spot	8, 960/ 31
the cross, as a	<b>church</b>	well washed and cleansed	8, 960/ 33
unto himself a glorious	<b>church</b>	, without spot or wrinkle	8, 960/ 35
then, here in the	<b>Church</b>	, which saith "Forgive us	8, 961/ 12
they affirmed the very	<b>church</b>	to be only in	8, 962/ 1

be of the very	<b>church</b>	but if he were	8, 962/ 2
we say that the	<b>church</b>	is the whole number	8, 962/ 4
in the same known	<b>church</b>	that hath been by	8, 962/ 8
the same whole catholic	<b>church</b>	. And therefore this thing	8, 962/ 12
because we assign "the	<b>church</b>	" to be in these	8, 962/ 16
agree with the known	<b>church</b>	of these Christian-continued nations	8, 962/ 21
are of this known	<b>church</b>	also. And over that	8, 962/ 22
the common known Catholic	<b>church</b>	... then say we that	8, 962/ 26
that there shall "the	<b>church</b>	" be too. But the	8, 962/ 27
Scripture, too, that "the	<b>church</b>	" should not remain but	8, 962/ 29
of the whole Catholic	<b>Church</b>	, as well as any	8, 962/ 36
is whether the very	<b>church</b>	be a known church	8, 963/ 7
church be a known	<b>church</b>	of Christian people good	8, 963/ 8
both... or an unknown	<b>church</b>	of only good, holy	8, 963/ 9
agreed: that the very	<b>church</b>	was a church known	8, 963/ 11
very church was a	<b>church</b>	known. And thus, good	8, 963/ 12
that the known Catholic	<b>Church</b>	were now of the	8, 963/ 17
that the very Catholic	<b>Church</b>	were an unknown church	8, 963/ 19
Church were an unknown	<b>church</b>	, of only good folk	8, 963/ 20
them that the very	<b>church</b>	here in earth were	8, 963/ 23
earth were an unknown	<b>church</b>	of only such holy	8, 963/ 24
to say, that "the	<b>church</b>	" in this world is	8, 964/ 14
and that the very	<b>church</b>	hath none but only	8, 964/ 20
well, be an unknown	<b>church</b>	. And that their heresy	8, 964/ 22
said that the very	<b>church</b>	had none in it	8, 964/ 32
sort of the very	<b>church</b>	, but also all "the	8, 964/ 35
also all "the whole	<b>Church</b>	" (no number thereof except	8, 965/ 1
say the whole very	<b>church</b>	here in earth hath	8, 965/ 3
as be in "the	<b>Church</b>	," and therefore live not	8, 965/ 7
of the very same	<b>church</b>	, too, which Christ hath	8, 965/ 28
member of the very	<b>church</b>	here, when he dieth	8, 965/ 36
go from Christ's very	<b>church</b>	in earth to the	8, 966/ 1
to the devil's very	<b>church</b>	in hell. For Saint	8, 966/ 2
is of the very	<b>church</b>	, nor that every man	8, 966/ 17
other suffrages of the	<b>Church</b>	done for him, be	8, 967/ 1
with prayers of the	<b>Church</b>	, and with the wholesome	8, 967/ 11
fathers, the whole Catholic	<b>Church</b>	observeth: that is to	8, 967/ 17
custom of the Catholic	<b>Church</b>	, is for the certification	8, 969/ 25
such man of the	<b>Church</b>	as dieth out of	8, 970/ 11
man of the very	<b>church</b>	, without any exception, should	8, 970/ 18
no man of this	<b>church</b>	could die in deadly	8, 970/ 20
by this means, the	<b>church</b>	of God is in	8, 970/ 23
read them, that "the	<b>church</b>	" is in the treasuries	8, 970/ 26
as many of "the	<b>church</b>	" as be forgiven though	8, 970/ 29
as Christ loved the	<b>Church</b>	, and hath given himself	8, 971/ 8
lo, the very, true	<b>church</b>	of Christ that is	8, 971/ 13
given himself for his	<b>Church</b>	to make her glorious	8, 971/ 24
be part of his	<b>Church</b>	and in her to	8, 971/ 26
those members of the	<b>Church</b>	that will work well	8, 972/ 2
so that the very	<b>church</b>	is, here in earth	8, 972/ 9

lo, the very, true	<b>church</b>	of Christ, that is	8, 972/ 14
utterly destroyeth his own	<b>church</b>	... and, weening that pulling	8, 972/ 20
you clearly that the	<b>church</b>	of God is cleansed	8, 972/ 27
not that the whole	<b>church</b>	of Christ here passeth	8, 972/ 29
once is of his	<b>church</b>	here, shall after be	8, 972/ 30
after be of his	<b>church</b>	in heaven, let us	8, 972/ 30
you clearly that the	<b>church</b>	of God is cleansed	8, 973/ 1
Friar Barnes of which	<b>church</b>	is our question of	8, 973/ 2
our question of the	<b>church</b>	of Christ here in	8, 973/ 3
earth, or of the	<b>church</b>	of Christ in heaven	8, 973/ 3
our matter of "the	<b>church</b>	, " between him and us	8, 973/ 5
us, is of the	<b>church</b>	of Christ here in	8, 973/ 5
we speak of "the	<b>church</b>	" for the doctrine of	8, 973/ 7
the doctrine of "the	<b>church</b>	, " I suppose that Friar	8, 973/ 8
he speaketh of "the	<b>church</b>	" as the men be	8, 973/ 9
saith, and of which	<b>church</b>	he boasteth, when he	8, 973/ 13
cleanseth and purifieth his	<b>church</b>	for acknowledging of her	8, 973/ 14
her sins." And which	<b>church</b>	it is that he	8, 973/ 15
he meaneth the very	<b>church</b>	here in earth living	8, 973/ 17
because that the very	<b>church</b>	is it, he saith	8, 973/ 18
wot well, that "the	<b>church</b>	" shall pass hence without	8, 973/ 21
prove us that the	<b>church</b>	of Christ living here	8, 973/ 26
and show that the	<b>church</b>	of Christ while it	8, 973/ 30
shamefully lost his own	<b>church</b>	of only good, holy	8, 974/ 5
yet that the very	<b>church</b>	must needs be an	8, 974/ 7
needs be an unknown	<b>church</b>	of only good, holy	8, 974/ 8
wise be any known	<b>church</b>	this will Friar Barnes	8, 974/ 10
saith... Barnes Such a	<b>church</b>	must there needs be	8, 974/ 15
by faith that Holy	<b>Church</b>	is a communion or	8, 974/ 17
so, we know "the	<b>church</b>	" by sight, hearing, and	8, 975/ 5
it is but one	<b>church</b>	, by profession of Baptism	8, 975/ 11
one holy and apostolic	<b>church</b>	. " Which word "apostolic," wherefore	8, 975/ 14
and believed holy, catholic	<b>church</b>	of Christ. Also we	8, 975/ 20
live here in this	<b>church</b>	, and in this church	8, 975/ 23
church, and in this	<b>church</b>	also die, in the	8, 975/ 24
this same known Catholic	<b>church</b>	, and died in the	8, 975/ 27
of the known Catholic	<b>church</b>	: I will prove it	8, 975/ 31
ought to believe the	<b>Church</b>	, and not believe in	8, 975/ 36
not believe in the	<b>Church</b>	... for the Church is	8, 975/ 36
the Church... for the	<b>Church</b>	is not God, but	8, 975/ 37
of God. The "catholic"	<b>church</b>	the Creed calleth the	8, 976/ 1
the Creed calleth the	<b>church</b>	that is spread abroad	8, 976/ 1
province. But this catholic	<b>church</b>	is spread abroad with	8, 976/ 5
is not in the	<b>church</b>	of Christ. For truly	8, 976/ 18
she is that only	<b>church</b>	of which our Lord	8, 976/ 19
in the one Catholic	<b>church</b>	only. Of whose flesh	8, 976/ 26
to dogs. In this	<b>church</b>	only is a good	8, 976/ 29
She is only that	<b>church</b>	in which we may	8, 977/ 1
out of the Catholic	<b>Church</b>	... therefore saith our Lord	8, 977/ 6
be divided from the	<b>Church</b>	. And that the branch	8, 977/ 19

catholicam" (the holy catholic	<b>church</b>	) and also "sanctorum communionem	8, 978/ 25
this manner... Barnes That	<b>church</b>	that cannot err is	8, 978/ 32
all only the universal	<b>church</b>	which is called the	8, 978/ 32
themselves to be Holy	<b>Church</b>	. Wherefore, my lords, see	8, 978/ 37
made yourselves the Holy	<b>Church</b>	yea, and that without	8, 979/ 2
men believe that the	<b>Church</b>	cannot be the church	8, 979/ 14
Church cannot be the	<b>church</b>	but if it suffer	8, 979/ 15
great persecution unto the	<b>Church</b>	, and a right great	8, 979/ 18
only of the very	<b>church</b>	here in earth (which	8, 979/ 33
also of the very	<b>church</b>	in heaven. Moreover, good	8, 979/ 34
that the holy, catholic	<b>church</b>	were a secret, unknown	8, 980/ 6
were a secret, unknown	<b>church</b>	scattered about the world	8, 980/ 6
this common known Catholic	<b>church</b>	. But now that I	8, 980/ 8
of his unknown holy	<b>church</b>	, to prove it a	8, 980/ 15
these: "Therefore is the	<b>Church</b>	holy because she believeth	8, 980/ 19
the cause wherefore the	<b>church</b>	is holy? "Because she	8, 980/ 23
man"... as though the	<b>Church</b>	should refuse all other	8, 981/ 4
household of Christ's Catholic	<b>Church</b>	, and which do strangely	8, 981/ 12
of Christ's known Catholic	<b>church</b>	by the voice of	8, 981/ 15
Believest thou in Holy	<b>Church</b>	, remission of sins, and	8, 981/ 36
in the catholic, holy	<b>church</b>	. Which church is therefore	8, 982/ 3
catholic, holy church. Which	<b>church</b>	is therefore holy and	8, 982/ 3
should believe in the	<b>Church</b>	as ye should believe	8, 982/ 5
in the holy, catholic	<b>church</b>	, you should believe in	8, 982/ 7
Augustine saith that the	<b>Church</b>	is holy and catholic	8, 982/ 11
out of the right	<b>church</b>	, nor God shall suffer	8, 982/ 14
he spread the universal	<b>church</b>	in the selfsame place	8, 982/ 16
in the holy, catholic	<b>church</b>	" is not meant that	8, 982/ 18
believing one, holy, catholic	<b>church</b>	, abide and be conversant	8, 982/ 20
same one, holy, catholic	<b>church</b>	... and, believing in God	8, 982/ 21
that one, holy, catholic	<b>church</b>	, and not go out	8, 982/ 22
declareth the holy, catholic	<b>church</b>	, of the right belief	8, 982/ 24
common one, universal, known	<b>church</b>	distinct and divided from	8, 982/ 25
by the same catholic	<b>church</b>	? For if it were	8, 982/ 31
the Creed, that the	<b>church</b>	should be an unknown	8, 982/ 35
should be an unknown	<b>church</b>	... Saint Augustine saith plainly	8, 982/ 35
he that saith the	<b>church</b>	of Christ is not	8, 983/ 3
Christ is not a	<b>church</b>	known. Lo, thus are	8, 983/ 3
end of Friar Barnes'	<b>church</b>	, in which ye plainly	8, 983/ 6
agree with Tyndale's unknown	<b>church</b>	of "repentant sinners" nor	8, 983/ 7
the common known Catholic	<b>church</b>	of Christ, nor prove	8, 983/ 8
prove his own secret	<b>church</b>	of only saints unknown	8, 983/ 9
be rulers of the	<b>Church</b>	... as deacons, archdeacons, bishops	8, 983/ 29
you are neither the	<b>church</b>	nor of the church	8, 984/ 5
church nor of the	<b>church</b>	, but the servants of	8, 984/ 5
he speaketh against Holy	<b>Church</b>	, and all holy ornaments	8, 984/ 7
may come into the	<b>church</b>	and not with me	8, 984/ 13
Barnes' process concerning "the	<b>church</b>	"... which process he hath	8, 984/ 17
are not of the	<b>church</b>	. And then were the	8, 984/ 20
And then were the	<b>church</b>	an unknown church of	8, 984/ 20

the church an unknown	<b>church</b>	of only good folk	8, 984/ 21
not yet precisely his	<b>church</b>	... for his church is	8, 984/ 22
his church... for his	<b>church</b>	is, ye wot well	8, 984/ 22
ye wot well, a	<b>church</b>	of folk not meanly	8, 984/ 22
should not prove Barnes'	<b>church</b>	... yet would Friar Barnes	8, 984/ 26
seem to prove the	<b>church</b>	to be at the	8, 984/ 27
the least an unknown	<b>church</b>	of only good folk	8, 984/ 27
that the known Catholic	<b>church</b>	were not the church	8, 984/ 28
church were not the	<b>church</b>	. For as for Barnes	8, 984/ 29
disprove and destroy this	<b>church</b>	that is... they care	8, 984/ 30
holy ceremonies of the	<b>Church</b>	. But I shall show	8, 984/ 35
against the known Catholic	<b>church</b>	, though his words were	8, 985/ 3
question "Which is the	<b>church</b>	?"), but also in all	8, 985/ 11
Friar Barnes concerning the	<b>church</b>	? Do all those words	8, 985/ 15
of ministers of the	<b>church</b>	some that are naught	8, 985/ 16
are not of the	<b>church</b>	! He showeth us no	8, 985/ 23
this out of the	<b>church</b>	, and none of it	8, 986/ 17
know which were the	<b>church</b>	. Thus have I showed	8, 986/ 21
of Christ in his	<b>church</b>	here... Friar Barnes turneth	8, 987/ 2
be rulers of the	<b>Church</b>	deacons, archdeacons," etc.; and	8, 987/ 9
any rulers in the	<b>Church</b>	, but only saith that	8, 987/ 11
you be neither the	<b>church</b>	nor of the church	8, 987/ 16
church nor of the	<b>church</b>	." Whereof, as ye see	8, 987/ 16
Bernard calleth the very	<b>church</b>	of Christ the common	8, 987/ 21
the common known Catholic	<b>church</b>	, and none unknown church	8, 987/ 22
church, and none unknown	<b>church</b>	. For he lamenteth there	8, 987/ 22
the estate of the	<b>church</b>	which he calleth also	8, 987/ 23
speaketh of the very	<b>church</b>	of Christ in earth	8, 987/ 25
he there that this	<b>church</b>	hath been in diverse	8, 987/ 26
four vexations of the	<b>Church</b>	, Saint Bernard there bringeth	8, 987/ 35
heresy concerning the very	<b>church</b>	very fully and plainly	8, 988/ 6
none of the very	<b>church</b>	of Christ, but only	8, 988/ 9
expressly that the very	<b>church</b>	of Christ which he	8, 988/ 10
out of which one	<b>church</b>	all the churches of	8, 988/ 12
are used in the	<b>church</b>	about the Divine Service	8, 988/ 18
manifest enemy of the	<b>Church</b>	, derogating unreverently both the	8, 989/ 29
manner ordinances of the	<b>Church</b>	, were set at naught	8, 990/ 5
faith of the Catholic	<b>Church</b>	true, by manifold open	8, 991/ 32
whereas Barnes reproveth the	<b>Church</b>	for persecuting of heretics	8, 991/ 34
principal purpose of "the	<b>church</b>	," declare and make open	8, 992/ 4
that the very, true	<b>church</b>	of Christ, his Mystical	8, 992/ 5
is no secret, unknown	<b>church</b>	, as Friar Barnes goeth	8, 992/ 6
one, common, well-known Catholic	<b>church</b>	of all Christian nations	8, 992/ 8
to pull down Christ's	<b>church</b>	. Thus endeth the Eighth	8, 992/ 18
the common known Catholic	<b>church</b>	is the very, true	8, 993/ 4
is the very, true	<b>church</b>	of Christ Ye have	8, 993/ 5
length the secret, unknown	<b>church</b>	devised by William Tyndale	8, 993/ 7
heard the secret, unknown	<b>church</b>	framed and set up	8, 993/ 8
them proveth his own	<b>church</b>	, yet ye shall, I	8, 993/ 11
showed you both Luther's	<b>church</b>	and Hus's church, and	8, 993/ 15

Luther's church and Hus's	<b>church</b>	, and Huessgen's church, and	8, 993/ 16
Hus's church, and Huessgen's	<b>church</b>	, and yet some other	8, 993/ 16
built themselves <sup>10</sup> an unknown	<b>church</b>	, in the devising whereof	8, 993/ 18
the people of their	<b>church</b>	nor in the signs	8, 993/ 24
and tokens whereby their	<b>church</b>	should be known for	8, 993/ 25
of them have his	<b>church</b>	, and yet they will	8, 993/ 26
them would have his	<b>church</b>	by some signs and	8, 993/ 28
own common known Catholic	<b>church</b>	. For there is not	8, 993/ 34
devised to know the	<b>church</b>	by, but it is	8, 993/ 35
in this known Catholic	<b>church</b>	. But while they be	8, 993/ 36
to acknowledge this known	<b>church</b>	for the very church	8, 994/ 1
church for the very	<b>church</b>	notwithstanding that they see	8, 994/ 2
tokens of the very	<b>church</b>	that they devise for	8, 994/ 3
out of this known	<b>church</b>	, in which they find	8, 994/ 5
marks, to seek a	<b>church</b>	unknown which neither by	8, 994/ 5
a very truth, "very	<b>church</b>	" such as any of	8, 994/ 9
their own mother Holy	<b>Church</b>	... whereas if they tarried	8, 994/ 24
that out of the	<b>church</b>	there can none health	8, 994/ 28
wander about seeking the	<b>church</b>	, each a sundry way	8, 994/ 30
each always leaving the	<b>church</b>	upon his back as	8, 994/ 31
the meinie, that the	<b>church</b>	which they seek is	8, 994/ 39
leaving them seeking the	<b>church</b>	, which while they go	8, 995/ 6
the common known Catholic	<b>church</b>	to be the very	8, 995/ 13
to be the very	<b>church</b>	of Christ in earth	8, 995/ 13
this question of the	<b>church</b>	. For when ye see	8, 995/ 33
questionless and clear, undoubted	<b>church</b>	, then shall ye thereby	8, 995/ 35
his revelation to his	<b>church</b>	partly by writing, partly	8, 996/ 17
and continue in his	<b>church</b>	, in Scripture and traditions	8, 996/ 19
of Christ unto the	<b>Church</b>	, and that over that	8, 996/ 20
and open unto his	<b>church</b>	every necessary truth that	8, 996/ 22
he will have his	<b>church</b>	farther know and bound	8, 996/ 23
albeit that unto the	<b>church</b>	of Christ he did	8, 996/ 25
perceived, he gave his	<b>church</b>	in the beginning without	8, 996/ 28
Spirit, is the very	<b>church</b>	of Christ, and that	8, 1000/ 9
make one, whole, universal	<b>church</b>	of Christ through the	8, 1000/ 11
they say that this	<b>church</b>	is a company of	8, 1000/ 14
women unknown, which unknown	<b>church</b>	diverse of them frameth	8, 1000/ 15
one, prove the true	<b>church</b>	unknown. For if the	8, 1000/ 20
unknown. For if the	<b>church</b>	be known, then be	8, 1000/ 21
that the very, true	<b>church</b>	is known, and that	8, 1000/ 24
this common known Catholic	<b>church</b>	of all Christian people	8, 1000/ 26
us that a very	<b>church</b>	of Christ there is	8, 1000/ 30
plain also that the	<b>church</b>	which they and we	8, 1000/ 33
question is not the	<b>church</b>	in heaven, toward which	8, 1000/ 34
be walking, but the	<b>church</b>	in earth, in which	8, 1000/ 35
churches as of a	<b>church</b>	of good men, a	8, 1000/ 37
of good men, a	<b>church</b>	of evil men, a	8, 1000/ 37
of evil men, a	<b>church</b>	of both, a church	8, 1001/ 1
church of both, a	<b>church</b>	of elects into Baptism	8, 1001/ 1
elects into Baptism, a	<b>church</b>	of eternal elects, a	8, 1001/ 1

of eternal elects, a	<b>church</b>	of repentants, a church	8, 1001/ 2
church of repentants, a	<b>church</b>	of impenitents, a church	8, 1001/ 2
church of impenitents, a	<b>church</b>	of those that stand	8, 1001/ 3
state of grace, a	<b>church</b>	of those that are	8, 1001/ 4
may use that word "	<b>church</b>	, " plain it is that	8, 1001/ 5
it is that the	<b>church</b>	which is the very	8, 1001/ 6
which is the very	<b>church</b>	of Christ here in	8, 1001/ 6
all that, but one	<b>church</b>	, though the same have	8, 1001/ 7
agreement with the whole	<b>church</b>	, every one company is	8, 1001/ 9
company is called a	<b>church</b>	. But the whole very	8, 1001/ 10
But the whole very	<b>church</b>	, which is therefore called	8, 1001/ 10
therefore called the Catholic	<b>church</b>	(that is to wit	8, 1001/ 11
to wit, the universal	<b>church</b>	) this can be but	8, 1001/ 11
seek out the very	<b>church</b>	is because we might	8, 1001/ 14
but whether the very	<b>church</b>	of Christ, that we	8, 1001/ 21
this common known Catholic	<b>church</b>	of ours, or some	8, 1001/ 22
ours, or some unknown	<b>church</b>	of theirs. In which	8, 1001/ 23
needs be a known	<b>church</b>	and none unknown. Which	8, 1001/ 25
you that the very	<b>church</b>	is this known Catholic	8, 1001/ 27
is this known Catholic	<b>church</b>	of ours. Thirdly will	8, 1001/ 28
it be an unknown	<b>church</b>	, yet is it a	8, 1001/ 29
part of this known	<b>church</b>	, and none unknown church	8, 1001/ 30
church, and none unknown	<b>church</b>	of any of all	8, 1001/ 30
see that the very	<b>church</b>	of Christ here in	8, 1001/ 34
can be no manner	<b>church</b>	of theirs, nor, finally	8, 1001/ 35
this common known Catholic	<b>church</b>	which all they refuse	8, 1001/ 36
you that the very	<b>church</b>	of Christ in earth	8, 1001/ 38
needs be a known	<b>church</b>	, and no church unknown	8, 1001/ 38
known church, and no	<b>church</b>	unknown. For the first	8, 1001/ 39
driven to seek the	<b>church</b>	. Ye see well that	8, 1002/ 3
us to seek the	<b>church</b>	is to learn of	8, 1002/ 6
to learn of the	<b>church</b>	the sure, necessary truths	8, 1002/ 6
then of an unknown	<b>church</b>	no man can learn	8, 1002/ 9
thereto as to the	<b>church</b>	, nor reckoning himself the	8, 1002/ 10
thereof as of the	<b>church</b>	(for who can give	8, 1002/ 11
it credence as the	<b>church</b>	that cannot know it	8, 1002/ 12
know it for the	<b>church</b>	?): therefore it must needs	8, 1002/ 13
needs follow that the	<b>church</b>	must be a known	8, 1002/ 13
must be a known	<b>church</b>	. Now, if they deny	8, 1002/ 14
the cause why the	<b>church</b>	is sought for is	8, 1002/ 15
to learn of the	<b>church</b>	: they must first avoid	8, 1002/ 15
them go seek the	<b>church</b>	, which church themselves say	8, 1002/ 18
seek the church, which	<b>church</b>	themselves say cannot err	8, 1002/ 18
that though the very	<b>church</b>	be not a known	8, 1002/ 23
be not a known	<b>church</b>	, yet there must be	8, 1002/ 24
there must be a	<b>church</b>	certain and known, to	8, 1002/ 24
spiritual governance of the	<b>church</b>	ought to preach unto	8, 1002/ 29
no part of the	<b>church</b>	, nor none of the	8, 1002/ 30
nor none of the	<b>church</b>	therein. For he may	8, 1002/ 30
bring them into the	<b>church</b>	. And therefore Tyndale and	8, 1002/ 32

there is a very	<b>church</b>	of Christ in earth	8, 1002/ 34
sure of an unknown	<b>church</b>	, it must needs follow	8, 1003/ 7
follow that the very	<b>church</b>	, the which cannot err	8, 1003/ 8
needs be a known	<b>church</b>	. And thus have I	8, 1003/ 9
you that the very	<b>church</b>	must needs be a	8, 1003/ 10
needs be a known	<b>church</b>	. Another reason to prove	8, 1003/ 11
prove that the very	<b>church</b>	is a known church	8, 1003/ 12
church is a known	<b>church</b>	is this. That there	8, 1003/ 12
there is a known	<b>church</b>	, every man seeth and	8, 1003/ 13
that the same known	<b>church</b>	is not the very	8, 1003/ 15
is not the very	<b>church</b>	, but that an unknown	8, 1003/ 15
but that an unknown	<b>church</b>	is the very church	8, 1003/ 15
church is the very	<b>church</b>	, never one could hitherto	8, 1003/ 16
hath assigned a diverse	<b>church</b>	from all his own	8, 1003/ 19
device of an unknown	<b>church</b>	is but a very	8, 1003/ 21
he proveth his unknown	<b>church</b>	, but like unto lapis	8, 1003/ 23
prove that the very	<b>church</b>	must needs be a	8, 1003/ 29
needs be a known	<b>church</b>	. For all they which	8, 1003/ 30
them, their own fantastical	<b>church</b>	unknown, there is not	8, 1003/ 33
by which his unknown	<b>church</b>	and which he saith	8, 1003/ 34
necessary that the very	<b>church</b>	should be known, God	8, 1004/ 1
which can make a	<b>church</b>	as well as any	8, 1004/ 1
likelihood made his very	<b>church</b>	a church already known	8, 1004/ 2
his very church a	<b>church</b>	already known. And if	8, 1004/ 2
necessary that his very	<b>church</b>	should be known, but	8, 1004/ 4
yet not known" and "	<b>church</b>	and yet not church	8, 1004/ 13
church and yet not	<b>church</b>	," and "Christ and yet	8, 1004/ 13
is one of the	<b>church</b>	, and teacheth and giveth	8, 1004/ 26
giveth that the whole	<b>church</b>	hath received of God	8, 1004/ 26
a minister, of a	<b>church</b>	unknown; nor they that	8, 1004/ 29
him know what the	<b>church</b>	unknown believeth; ergo, the	8, 1004/ 32
dependeth upon a known	<b>church</b>	. And no church can	8, 1004/ 34
known church. And no	<b>church</b>	can have credence in	8, 1004/ 34
but the very, true	<b>church</b>	; ergo, a known church	8, 1004/ 35
church; ergo, a known	<b>church</b>	is the very, true	8, 1004/ 35
is the very, true	<b>church</b>	, and then is the	8, 1004/ 36
is the very, true	<b>church</b>	a known church. Moreover	8, 1004/ 36
true church a known	<b>church</b>	. Moreover, it is now	8, 1004/ 37
yet say the very	<b>church</b>	is unknown. But then	8, 1005/ 8
credence to the whole	<b>church</b>	. And this church can	8, 1005/ 20
whole church. And this	<b>church</b>	can be none unknown	8, 1005/ 20
can be none unknown	<b>church</b>	. For we cannot know	8, 1005/ 21
know what the unknown	<b>church</b>	believeth; ergo, the church	8, 1005/ 22
church believeth; ergo, the	<b>church</b>	that they believe therein	8, 1005/ 22
therein, is a known	<b>church</b>	. But they will think	8, 1005/ 24
bound to believe no	<b>church</b>	but the very, true	8, 1005/ 25
but the very, true	<b>church</b>	; ergo, by their own	8, 1005/ 25
reason, the very, true	<b>church</b>	is a known church	8, 1005/ 26
church is a known	<b>church</b>	. If they will answer	8, 1005/ 26
know what the unknown	<b>church</b>	believeth, for they know	8, 1005/ 28

Scripture that the unknown	<b>church</b>	believeth that article that	8, 1005/ 32
God into his whole	<b>church</b>	, and, with credence giving	8, 1006/ 18
but of a known	<b>church</b>	. But, as now I	8, 1006/ 21
Scripture what their unknown	<b>church</b>	believeth therein: this will	8, 1006/ 25
article believed some known	<b>church</b>	; and consequently shall they	8, 1006/ 32
grant that the very	<b>church</b>	of Christ hath hitherto	8, 1006/ 33
reason that the very	<b>church</b>	must be a known	8, 1006/ 35
must be a known	<b>church</b>	is this: God hath	8, 1006/ 35
the beginning had his	<b>church</b>	a known church, in	8, 1006/ 36
his church a known	<b>church</b>	, in the place where	8, 1006/ 37
it. For first the	<b>church</b>	was increate; that is	8, 1006/ 38
is to wit, the	<b>church</b>	or congregation of the	8, 1006/ 38
other. Second was his	<b>church</b>	of the whole number	8, 1007/ 1
of angels... a known	<b>church</b>	, each to other, all	8, 1007/ 2
would out of that	<b>church</b>	, as Luther and his	8, 1007/ 4
gone out of this	<b>church</b>	... yet after their sin	8, 1007/ 5
were still in one	<b>church</b>	, were the time long	8, 1007/ 6
in heaven one known	<b>church</b>	, for the while, of	8, 1007/ 7
is now in this	<b>church</b>	. But as soon as	8, 1007/ 8
of heaven, as the	<b>Church</b>	hath expelled these heretics	8, 1007/ 10
in heaven a known	<b>church</b>	of only good, and	8, 1007/ 13
hell a known only	<b>church</b>	of only naught, and	8, 1007/ 14
Moreover, God began his	<b>church</b>	of mankind... a known	8, 1007/ 33
of mankind... a known	<b>church</b>	in Paradise. And when	8, 1007/ 34
kept it a known	<b>church</b>	of folk, sometimes good	8, 1008/ 1
For out of this	<b>church</b>	when God expelled Cain	8, 1008/ 2
kept he the known	<b>church</b>	of the good and	8, 1008/ 4
of Noah the known	<b>church</b>	of a few folk	8, 1008/ 6
and continued his known	<b>church</b>	of faithful generations to	8, 1008/ 8
after called that known	<b>church</b>	in Egypt though it	8, 1008/ 10
folk and that known	<b>church</b>	he called and brought	8, 1008/ 12
kept it a known	<b>church</b>	. And when they waxed	8, 1008/ 14
he continued his known	<b>church</b>	under judges, priests, prophets	8, 1008/ 18
Cyprian saith, the very	<b>church</b>	in Judea, and in	8, 1008/ 23
he kept his known	<b>church</b>	. Very truth it is	8, 1008/ 24
little, the same known	<b>church</b>	decayed, and waxed weak	8, 1008/ 25
he kept his known	<b>church</b>	, that was then called	8, 1008/ 29
was that his known	<b>church</b>	his church, and the	8, 1008/ 30
his known church his	<b>church</b>	, and the truth of	8, 1008/ 31
the synagogue, the known	<b>church</b>	of God, there was	8, 1009/ 1
began his own, new	<b>church</b>	of Jews and Gentiles	8, 1009/ 17
Here began he his	<b>church</b>	a known church and	8, 1009/ 25
his church a known	<b>church</b>	and a notable and	8, 1009/ 25
of that same known	<b>church</b>	, so begun, there hath	8, 1009/ 26
by succession continued a	<b>church</b>	this fifteen hundred years	8, 1009/ 27
God have his universal	<b>church</b>	a known church forever	8, 1009/ 29
universal church a known	<b>church</b>	forever. Wherefore, since God	8, 1009/ 30
last without end, his	<b>church</b>	ever known in heaven	8, 1009/ 32
change since, made his	<b>church</b>	in earth a church	8, 1009/ 34
church in earth a	<b>church</b>	well-known also: what cause	8, 1009/ 34

he will have his	<b>church</b>	in earth unknown? Moreover	8, 1009/ 35
the head of the	<b>church</b>	is, and from the	8, 1009/ 37
been head of the	<b>church</b>	, and a known head	8, 1010/ 3
a member of the	<b>church</b>	though he be an	8, 1010/ 5
hath made over his	<b>church</b>	evermore a known head	8, 1010/ 10
but upon the known	<b>church</b>	, and that the unknown	8, 1010/ 12
and that the unknown	<b>church</b>	... which is the very	8, 1010/ 12
which is the very	<b>church</b>	... hath an unknown head	8, 1010/ 13
known head upon his	<b>church</b>	of his twelve apostles	8, 1010/ 17
head of his very	<b>church</b>	; "that is to wit	8, 1010/ 23
say, "of the unknown	<b>church</b>	and yet his known	8, 1010/ 23
and yet his known	<b>church</b>	, that is to wit	8, 1010/ 24
is to wit, the	<b>church</b>	that was known to	8, 1010/ 24
of the same unknown	<b>church</b>	he is the head	8, 1010/ 26
against all the known	<b>church</b>	, and all the known	8, 1010/ 33
for head of the	<b>church</b>	, and so forth down	8, 1011/ 1
to wit, upon his	<b>church</b>	, his flock must be	8, 1011/ 20
flock and a known	<b>church</b>	. For he would as	8, 1011/ 21
to wit, the known	<b>church</b>	, which they deny not	8, 1011/ 27
not to be a	<b>church</b>	. But they deny it	8, 1011/ 27
it to be the	<b>church</b>	that is to wit	8, 1011/ 28
to wit, the very	<b>church</b>	. For that is (will	8, 1011/ 28
say) the secret, unknown	<b>church</b>	whereof only Christ is	8, 1011/ 29
but himself, and which	<b>church</b>	is therefore free and	8, 1011/ 30
his flock and his	<b>church</b>	, or not. This can	8, 1012/ 3
folk but that the	<b>church</b>	(that is to say	8, 1012/ 23
is to say, his	<b>church</b>	), we must ask these	8, 1012/ 24
enemies to the known	<b>church</b>	whether Christ have of	8, 1012/ 26
said that this word "	<b>church</b>	" is diversely taken, and	8, 1012/ 28
that the name of "	<b>church</b>	" is used in Scripture	8, 1012/ 29
sometimes for every particular	<b>church</b>	of the same; yet	8, 1012/ 32
said that Christ's very	<b>church</b>	neither is nor never	8, 1012/ 33
against us that the	<b>church</b>	of Christ could not	8, 1013/ 3
shall have, but one	<b>church</b>	in earth. Then if	8, 1013/ 10
they must, that Christ's	<b>church</b>	can be but one	8, 1013/ 12
known shepherds be his	<b>church</b>	: it followeth of necessity	8, 1013/ 14
not only that his	<b>church</b>	in earth is a	8, 1013/ 14
earth is a known	<b>church</b>	, but also, since he	8, 1013/ 15
say, farther, that his	<b>church</b>	can be none unknown	8, 1013/ 16
that the known Catholic	<b>church</b>	is his church, but	8, 1013/ 21
Catholic church is his	<b>church</b>	, but yet, for all	8, 1013/ 21
is not his very	<b>church</b>	, for his very church	8, 1013/ 22
church, for his very	<b>church</b>	, that is but one	8, 1013/ 22
is only his secret	<b>church</b>	unknown when they shall	8, 1013/ 23
this shift between "his	<b>church</b>	" and "his very church	8, 1013/ 24
church" and "his very	<b>church</b>	," as though all were	8, 1013/ 24
for of his universal	<b>church</b>	speak we, ye wot	8, 1013/ 30
not of any particular	<b>church</b>	but as a member	8, 1013/ 31
out of his universal	<b>church</b>	what church of his	8, 1013/ 33
his universal church what	<b>church</b>	of his can there	8, 1013/ 33

but the holy catholic	<b>church</b>	is his very church	8, 1014/ 1
church is his very	<b>church</b>	, unknown, and the unholy	8, 1014/ 1
and the unholy catholic	<b>church</b>	is his church also	8, 1014/ 2
catholic church is his	<b>church</b>	also, but not his	8, 1014/ 2
but not his very	<b>church</b>	, and therefore it is	8, 1014/ 3
Creed "one holy catholic	<b>church</b>	" speaketh of the very	8, 1014/ 4
speaketh of the very	<b>church</b>	of Christ, that is	8, 1014/ 5
that is only the	<b>church</b>	of Christ that cannot	8, 1014/ 6
this holy catholic unknown	<b>church</b>	cannot be had. But	8, 1014/ 9
holy is the very	<b>church</b>	and unknown I lay	8, 1014/ 12
as he doth the	<b>church</b>	of the Romans, and	8, 1014/ 14
Friar Barnes' unknown holy	<b>church</b>	. Whereby it appeareth that	8, 1014/ 18
catholic or universal known	<b>church</b>	, be those that are	8, 1014/ 20
known catholic or universal	<b>church</b>	that is made of	8, 1014/ 21
those parts is the	<b>church</b>	that is holy, though	8, 1014/ 22
let the whole universal	<b>church</b>	to be called holy	8, 1014/ 26
thereof that was the	<b>church</b>	of the Romans, or	8, 1014/ 27
that the catholic holy	<b>church</b>	which only church, they	8, 1014/ 31
holy church which only	<b>church</b>	, they say, is Christ's	8, 1014/ 31
say, is Christ's very	<b>church</b>	... is such a spiritual	8, 1014/ 32
nature that neither that	<b>church</b>	nor any member thereof	8, 1014/ 33
member of the same	<b>church</b>	. This saith Friar Barnes	8, 1014/ 35
he were of the	<b>church</b>	or not, because that	8, 1014/ 38
that of the very	<b>church</b>	of Christ in earth	8, 1015/ 3
member of the same	<b>church</b>	; and then that of	8, 1015/ 7
Savior Christ none holy	<b>church</b>	in earth here in	8, 1015/ 11
none of his very	<b>church</b>	either head or member	8, 1015/ 13
his time had no	<b>church</b>	in earth were a	8, 1015/ 15
head of his own	<b>church</b>	were more than mad	8, 1015/ 16
accursed that saith the	<b>church</b>	is not known. And	8, 1015/ 23
the very, catholic, true	<b>church</b>	of Christ here in	8, 1015/ 25
earth must be a	<b>church</b>	known and no church	8, 1015/ 25
church known and no	<b>church</b>	unknown. Consider now, good	8, 1015/ 26
invention in devising the	<b>church</b>	to be unknown lest	8, 1015/ 28
authority of the known	<b>church</b>	should damn their heresies	8, 1015/ 29
men must be the	<b>church</b>	, and since we cannot	8, 1015/ 32
which be they, the	<b>church</b>	must needs be unknown	8, 1015/ 33
Scripture itself that the	<b>church</b>	of Christ is that	8, 1015/ 36
still in the catholic	<b>church</b>	as long as they	8, 1015/ 38
abide in the catholic	<b>church</b>	, not being put out	8, 1016/ 1
evident than that the	<b>church</b>	is, here in earth	8, 1016/ 5
the figure of Christ's	<b>church</b>	: every man knoweth, that	8, 1016/ 8
him here in his	<b>church</b>	? Where our Savior saith	8, 1016/ 37
lived were of his	<b>church</b>	here? For of those	8, 1017/ 4
be not of his	<b>church</b>	, but be infidels, they	8, 1017/ 4
that be of the	<b>church</b>	of Christ and yet	8, 1017/ 23
that were of the	<b>church</b>	? Which albeit that they	8, 1017/ 30
Christ's Mystical Body the	<b>Church</b>	, in which body every	8, 1017/ 33
our Savior, "tell the	<b>church</b>	. And if he will	8, 1018/ 4
will not hear the	<b>church</b>	, then let him be	8, 1018/ 5

evil men in "the	<b>church</b>	," that do such things	8, 1018/ 11
put out of "the	<b>church</b>	," and to be accounted	8, 1018/ 12
nor loosing in "the	<b>church</b>	" if there were no	8, 1018/ 13
no sin in "the	<b>church</b>	." For the binding and	8, 1018/ 14
see that in "the	<b>church</b>	" are sins remitted, which	8, 1018/ 18
coming in of "the	<b>church</b>	" by penance and Baptism	8, 1018/ 21
first receiving into "the	<b>church</b>	," they that deadly sin	8, 1018/ 22
be not of "the	<b>church</b>	" till they be good	8, 1018/ 23
never were of "the	<b>church</b>	," for if they had	8, 1018/ 24
them that in God's	<b>church</b>	have grievously sinned, both	8, 1018/ 37
synagogue and in the	<b>church</b>	of Christ since: so	8, 1018/ 38
may see that the	<b>church</b>	is a congregation of	8, 1019/ 1
but there is a	<b>church</b>	of good and bad	8, 1019/ 6
this is not the	<b>church</b>	that they speak of	8, 1019/ 9
ask them again: the	<b>church</b>	that they speak of	8, 1019/ 10
any other but the	<b>church</b>	of Christ here in	8, 1019/ 11
and then that that	<b>church</b>	of good and bad	8, 1019/ 14
bad together be Christ's	<b>church</b>	, then is it the	8, 1019/ 15
then is it the	<b>church</b>	that they must speak	8, 1019/ 15
bad together is Christ's	<b>church</b>	appeareth by all the	8, 1019/ 18
And as for the	<b>church</b>	of Christ being mingled	8, 1019/ 28
Saint John calleth the	<b>church</b>	that is here in	8, 1019/ 36
for only in the	<b>church</b>	is the wheat mingled	8, 1020/ 1
and out of the	<b>church</b>	is there no wheat	8, 1020/ 2
our Savior likeneth the	<b>church</b>	unto "a net cast	8, 1020/ 6
our Savior likeneth his	<b>church</b>	unto a field in	8, 1020/ 9
our Savior calleth his	<b>church</b>	mingled of good and	8, 1020/ 12
Christian readers, that the	<b>church</b>	mingled of both good	8, 1020/ 15
bad is the holy	<b>church</b>	... except Christ's church in	8, 1020/ 16
holy church... except Christ's	<b>church</b>	in his own days	8, 1020/ 17
And surely, when the	<b>church</b>	of our Savior's own	8, 1020/ 18
affirmeth now that Christ's	<b>church</b>	of so many a	8, 1020/ 20
still be Christ's holy	<b>church</b>	, and his holy field	8, 1020/ 26
see cockle in the	<b>Church</b>	, yet should neither our	8, 1020/ 35
see cockle in the	<b>Church</b>	we would ourselves therefore	8, 1020/ 37
therefore go from the	<b>Church</b>	. Let us no more	8, 1021/ 1
ye see that the	<b>church</b>	of Christ is a	8, 1021/ 10
it is a known	<b>church</b>	. And therefore, whatsoever they	8, 1021/ 12
plainly appeareth that the	<b>church</b>	of Christ is a	8, 1021/ 14
of Christ is a	<b>church</b>	known. Moreover, when the	8, 1021/ 14
person "out of the	<b>church</b>	" which defiled his own	8, 1021/ 16
Absalom out of what	<b>church</b>	did the Apostle bid	8, 1021/ 18
not out of the	<b>church</b>	of Christ? What were	8, 1021/ 19
out of any unknown	<b>church</b>	? And when he commanded	8, 1021/ 21
his penance "into the	<b>church</b>	" again, into what church	8, 1021/ 22
church" again, into what	<b>church</b>	commanded he to receive	8, 1021/ 22
it not into the	<b>church</b>	of Christ? What were	8, 1021/ 23
was it an unknown	<b>church</b>	that he was received	8, 1021/ 25
out of an unknown	<b>church</b>	, and received into an	8, 1021/ 26
received into an unknown	<b>church</b>	again: then shall they	8, 1021/ 27

hath ordained in his	<b>church</b>	diverse manner of orders	8, 1021/ 35
it followeth that the	<b>church</b>	of Christ must be	8, 1022/ 7
must be a known	<b>church</b>	. Saint Paul saith also	8, 1022/ 8
there speaketh of the	<b>church</b>	of Christ, what question	8, 1022/ 15
us well that the	<b>church</b>	of Christ must be	8, 1022/ 16
Christ must be a	<b>church</b>	known? When Saint Paul	8, 1022/ 17
were "contemptible in the	<b>church</b>	," he meant not that	8, 1022/ 21
now would have the	<b>church</b>	of Christ unknown. When	8, 1022/ 24
Do ye contemn the	<b>church</b>	of God, and make	8, 1022/ 27
he there calleth "the	<b>church</b>	" the whole known company	8, 1022/ 29
be observed in "the	<b>church</b>	" especially at the Divine	8, 1022/ 32
virtuous ceremonies of the	<b>Church</b>	, he said, "If any	8, 1023/ 2
such custom, nor the	<b>church</b>	of God." Now is	8, 1023/ 3
meaneth not an unknown	<b>church</b>	. If they regard not	8, 1023/ 5
finally complain "unto the	<b>church</b>	" he meant not, pardie	8, 1023/ 10
complain unto an unknown	<b>church</b>	, but either he meant	8, 1023/ 11
to an openly known	<b>church</b>	to complain... a church	8, 1023/ 12
church to complain... a	<b>church</b>	that they might soon	8, 1023/ 13
send them to a	<b>church</b>	unknown... such one as	8, 1023/ 15
us seek out the	<b>church</b>	of elects, or the	8, 1023/ 23
of elects, or the	<b>church</b>	of only good folk	8, 1023/ 24
seek the secret, unknown	<b>church</b>	of elects to complain	8, 1024/ 4
wot, since the universal	<b>church</b>	is one whole church	8, 1024/ 14
church is one whole	<b>church</b>	gathered and made of	8, 1024/ 14
possible that every particular	<b>church</b>	were a church known	8, 1024/ 16
particular church were a	<b>church</b>	known, and the whole	8, 1024/ 16
and the whole universal	<b>church</b>	being made of particular	8, 1024/ 17
churches should be a	<b>church</b>	unknown? And yet, because	8, 1024/ 18
specially of any particular	<b>church</b>	of any one place	8, 1024/ 23
it of his whole	<b>church</b>	, and for his chief	8, 1024/ 23
should be a known	<b>church</b>	; for of an unknown	8, 1024/ 28
it be that the	<b>church</b>	over which he should	8, 1024/ 30
the common known Catholic	<b>church</b>	. For evermore from the	8, 1025/ 13
the whole known catholic	<b>church</b>	believed... forthwith it was	8, 1025/ 15
out of the catholic	<b>church</b>	as Lucifer and his	8, 1025/ 18
away by any particular	<b>church</b>	, he is put quite	8, 1025/ 24
whole catholic or universal	<b>church</b>	. For not only every	8, 1025/ 25
person of the catholic	<b>church</b>	is called Catholic because	8, 1025/ 27
one catholic or universal	<b>church</b>	. And therefore, like as	8, 1025/ 29
out of a particular	<b>church</b>	is accursed out of	8, 1025/ 30
of the whole catholic	<b>church</b>	, because that same particular	8, 1025/ 31
because that same particular	<b>church</b>	doth it as a	8, 1025/ 31
of the whole catholic	<b>church</b>	in that it lawfully	8, 1025/ 32
to "complain to the	<b>church</b>	," and that "if he	8, 1025/ 35
hear and obey the	<b>church</b>	," he shall be taken	8, 1026/ 1
put out of "the	<b>church</b>	" as one of the	8, 1026/ 3
be reformed by "the	<b>church</b>	," Christ biddeth that he	8, 1026/ 6
shall be voided "the	<b>church</b>	"... and reputed and taken	8, 1026/ 6
and taken of "the	<b>church</b>	" not only as a	8, 1026/ 7
complaineth to the particular	<b>church</b>	, complaineth to the catholic	8, 1026/ 10

complaineth to the catholic	<b>church</b>	. For the officers of	8, 1026/ 11
officers of the particular	<b>church</b>	be officers of the	8, 1026/ 11
officers of the catholic	<b>church</b>	, since every particular church	8, 1026/ 12
church, since every particular	<b>church</b>	and every particular person	8, 1026/ 12
also of the catholic	<b>church</b>	is, as I have	8, 1026/ 13
of the whole catholic	<b>church</b>	, called Catholic. And therefore	8, 1026/ 14
person of the catholic	<b>church</b>	, though this word "catholic	8, 1026/ 19
of the whole catholic	<b>church</b>	, and that all those	8, 1026/ 28
lawfully out of any	<b>church</b>	are accursed out of	8, 1026/ 29
of the whole catholic	<b>church</b>	; and that ye may	8, 1026/ 29
that the very Catholic	<b>Church</b>	hath ever been a	8, 1026/ 30
been a true, known	<b>church</b>	against all heretics, as	8, 1026/ 31
in the common known	<b>church</b>	from all the sects	8, 1026/ 37
the very, right-faithful, Christian	<b>church</b>	was universally known from	8, 1027/ 2
difference between the true	<b>church</b>	and theirs, and between	8, 1027/ 18
person of the true	<b>church</b>	and every person of	8, 1027/ 19
of the true, catholic	<b>church</b>	, if he met with	8, 1027/ 20
faith that the catholic	<b>church</b>	believed, he would have	8, 1027/ 31
saith Tyndale, the catholic	<b>church</b>	)? Or whether he were	8, 1028/ 4
saith Barnes, the catholic	<b>church</b>	)? I suppose nay, neither	8, 1028/ 6
were of the catholic	<b>church</b>	, not fallen therefrom, nor	8, 1028/ 14
that though the catholic	<b>church</b>	be holy, yet never	8, 1028/ 22
member of the catholic	<b>church</b>	is holy in holy	8, 1028/ 24
be they, the catholic	<b>church</b>	should be a church	8, 1028/ 26
church should be a	<b>church</b>	unknown. For whereas all	8, 1028/ 26
of the "holy, catholic	<b>church</b>	" can never have remission	8, 1028/ 30
return unto the "catholic	<b>church</b>	" again: every child may	8, 1028/ 32
call the "holy, catholic	<b>church</b>	" of Christ, in only	8, 1028/ 33
is had, no other	<b>church</b>	but the common known	8, 1028/ 34
the common known catholic	<b>church</b>	out of which all	8, 1028/ 35
that the very "catholic	<b>church</b>	" of Christ is and	8, 1028/ 39
needs be a known	<b>church</b>	, and cannot be hidden	8, 1029/ 1
of his own very	<b>church</b>	, "That city cannot be	8, 1029/ 5
his own city, the	<b>church</b>	first and principally set	8, 1029/ 7
wit, that none other	<b>church</b>	in earth is Christ's	8, 1029/ 10
in earth is Christ's	<b>church</b>	but only this common	8, 1029/ 10
this common known catholic	<b>church</b>	of ours. The proof	8, 1029/ 11
everything that proveth Christ's	<b>church</b>	to be this known	8, 1029/ 13
to be this known	<b>church</b>	proveth it also to	8, 1029/ 13
to be a known	<b>church</b>	. For though it might	8, 1029/ 14
might be a known	<b>church</b>	and yet not this	8, 1029/ 15
yet not this known	<b>church</b>	, but some other known	8, 1029/ 15
but some other known	<b>church</b>	than this yet can	8, 1029/ 16
means be this known	<b>church</b>	but if it be	8, 1029/ 17
it be a known	<b>church</b>	. The Second Point: that	8, 1029/ 17
wit, that the very	<b>church</b>	of Christ here in	8, 1029/ 19
is this common known	<b>church</b>	of ours To the	8, 1029/ 22
proved that the very	<b>church</b>	is a church known	8, 1029/ 26
very church is a	<b>church</b>	known. And then will	8, 1029/ 26
affirming that the very	<b>church</b>	cannot be known, do	8, 1029/ 28

churches is the very	<b>church</b>	, nor none other, besides	8, 1029/ 29
they deny our known	<b>church</b>	and all others, they	8, 1029/ 30
them thus: "The very	<b>church</b>	is a known church	8, 1029/ 31
church is a known	<b>church</b>	. But ye confess your	8, 1029/ 32
nor any other known	<b>church</b>	that might be assigned	8, 1029/ 33
it is a known	<b>church</b>	(which is impossible for	8, 1029/ 34
confess that the very	<b>church</b>	is this known church	8, 1030/ 1
church is this known	<b>church</b>	of ours... or else	8, 1030/ 1
in earth no very	<b>church</b>	at all. Wherein ye	8, 1030/ 3
this common known Catholic	<b>church</b>	is the very church	8, 1030/ 9
church is the very	<b>church</b>	(which proveth, as I	8, 1030/ 9
also: that the very	<b>church</b>	is a known church	8, 1030/ 10
church is a known	<b>church</b>	), I shall here again	8, 1030/ 10
is this: The very	<b>church</b>	of Christ must needs	8, 1030/ 14
must needs be that	<b>church</b>	that had its beginning	8, 1030/ 15
all heresies, and which	<b>church</b>	is the tree and	8, 1030/ 17
fallen off; but the	<b>church</b>	continued from the beginning	8, 1030/ 20
the common known Catholic	<b>church</b>	; ergo, the common known	8, 1030/ 22
the common known Catholic	<b>church</b>	is the very, true	8, 1030/ 23
is the very, true	<b>church</b>	of Christ. This argument	8, 1030/ 23
I say that the	<b>church</b>	that was before all	8, 1030/ 27
come, is the very	<b>church</b>	... he denieth not that	8, 1030/ 28
this common known Catholic	<b>church</b>	is, by continual succession	8, 1030/ 30
continual succession, the same	<b>church</b>	that was begun by	8, 1030/ 31
out of the same	<b>church</b>	; but he denieth that	8, 1030/ 32
out of the same	<b>church</b>	be heretics. For he	8, 1030/ 33
out of the same	<b>church</b>	not only false heretics	8, 1030/ 34
departing out of the	<b>Church</b>	, "They be gone out	8, 1031/ 3
go out of the	<b>Church</b>	(which thing Tyndale confesseth	8, 1031/ 6
go out of the	<b>Church</b>	be not of the	8, 1031/ 7
be not of the	<b>church</b>	which thing Tyndale denieth	8, 1031/ 7
the Jews and the	<b>church</b>	of Christ. For he	8, 1031/ 12
departed out of the	<b>church</b>	of the Jews because	8, 1031/ 13
themselves become the very	<b>church</b>	: so, saith Tyndale, since	8, 1031/ 16
this common known universal	<b>church</b>	of Christ hath been	8, 1031/ 17
we be the very	<b>church</b>	, because we go from	8, 1031/ 20
we go from the	<b>church</b>	of them that now	8, 1031/ 21
hath made unto his	<b>church</b>	in Scripture to be	8, 1031/ 27
himself to teach his	<b>church</b>	and to lead it	8, 1031/ 30
that doctrine of his	<b>church</b>	to be false, and	8, 1031/ 32
the guise of Christ's	<b>church</b>	hath ever been, from	8, 1032/ 4
first began them, the	<b>Church</b>	hath put them out	8, 1032/ 8
themselves out of the	<b>Church</b>	and departed, having no	8, 1032/ 9
out openly from the	<b>church</b>	of Christ into the	8, 1032/ 11
of Christ into the	<b>church</b>	of hell (as the	8, 1032/ 11
custom of the Catholic	<b>Church</b>	from the beginning, according	8, 1032/ 15
common-believed points of the	<b>Church</b>	begin a contrary doctrine	8, 1032/ 27
the beginning of the	<b>Church</b>	the perpetual guise and	8, 1032/ 36
good readers, that the	<b>Church</b>	could not this eight	8, 1032/ 38
these things which the	<b>Church</b>	now believeth, and, as	8, 1033/ 1

departed out of the	<b>Church</b>	, as all other heretics	8, 1033/ 10
now, but also the	<b>Church</b>	, that was good and	8, 1033/ 11
obtained over the good	<b>church</b>	so far as to	8, 1033/ 17
as to be "the	<b>church</b>	," or to be taken	8, 1033/ 18
be taken for "the	<b>church</b>	," and eight hundred years	8, 1033/ 18
continually, to succeed "the	<b>church</b>	"... and the very church	8, 1033/ 19
church"... and the very	<b>church</b>	, that was before, suffered	8, 1033/ 20
not than only this	<b>church</b>	... but if all the	8, 1033/ 22
successor of that old	<b>church</b>	. Also, these sects resuscitate	8, 1033/ 25
heresies which the old	<b>church</b>	of nine hundred years	8, 1033/ 27
successor of the old	<b>church</b>	, but be gone as	8, 1033/ 29
as out of the	<b>church</b>	of this eight hundred	8, 1033/ 30
Finally, all the whole	<b>Church</b>	from the beginning, this	8, 1033/ 32
thereof must needs be	<b>churches</b>	of heretics. Then must	8, 604/ 11
great many new, diverse	<b>churches</b>	, of which never one	8, 607/ 14
than hath done the	<b>churches</b>	of Arius, Helvidius, Pelagius	8, 607/ 23
God gave these two	<b>churches</b>	not like beginning... nor	8, 617/ 33
in gluttony, despoiling of	<b>churches</b>	, despite of all hallows	8, 639/ 10
finally as many sundry	<b>churches</b>	as there be sundry	8, 647/ 7
almost as many diverse	<b>churches</b>	as there are gone	8, 647/ 11
that are the counterfeited	<b>churches</b>	. And now giveth Tyndale	8, 654/ 21
one; and the false	<b>churches</b>	of heretics be many	8, 660/ 33
forasmuch as of many	<b>churches</b>	, he may go out	8, 661/ 2
rather, to twenty known	<b>churches</b>	... of which every one	8, 665/ 13
any of those other	<b>churches</b>	and sects neither, because	8, 666/ 26
and that all other	<b>churches</b>	and sects, of which	8, 670/ 12
then that all these	<b>churches</b>	of these sects be	8, 670/ 27
Christ... and all the	<b>churches</b>	of sects at sundry	8, 670/ 31
gone out thereof be	<b>churches</b>	of heretics and schismatics	8, 670/ 32
and schismatics and very	<b>churches</b>	of the devil. And	8, 670/ 33
but withered branches and	<b>churches</b>	of heretics and schismatics	8, 671/ 34
of Satan, and very	<b>churches</b>	of the devil, already	8, 673/ 16
any of all the	<b>churches</b>	of so many sects	8, 691/ 2
and likewise building of	<b>churches</b>	, buying of copes, Books	8, 700/ 21
offerings, and building of	<b>churches</b>	, and buying of Books	8, 700/ 30
needs be done. For	<b>churches</b>	, at the leastwise, must	8, 702/ 14
upon folk to build	<b>churches</b>	thereas it seemed necessary	8, 702/ 17
which of all his	<b>churches</b>	, which of his false	8, 732/ 13
that all those other	<b>churches</b>	are governed by the	8, 769/ 10
than even this: The	<b>churches</b>	that are governed in	8, 769/ 12
and other steeples and	<b>churches</b>	in the realm have	8, 776/ 3
pull down all the	<b>churches</b>	in the realm, and	8, 776/ 11
his miracles from all	<b>churches</b>	of heretics, and thereby	8, 809/ 36
enough. And yet those	<b>churches</b>	he neither jesteth nor	8, 836/ 6
of which all these	<b>churches</b>	are departed and cast	8, 836/ 7
into some of which	<b>churches</b>	Barnes is himself come	8, 836/ 8
Barnes disdaineth not those	<b>churches</b>	, but rather doth himself	8, 836/ 16
which he wrote the	<b>churches</b>	of Christ, and calleth	8, 852/ 29
church... of which those	<b>churches</b>	to whom Saint Paul	8, 855/ 26
For as those particular	<b>churches</b>	were known churches: even	8, 855/ 28

particular churches were known	<b>churches</b>	: even so is the	8, 855/ 29
prophets of all other	<b>churches</b>	. For I am sure	8, 891/ 28
truth, all you other	<b>churches</b>	vary with her, and	8, 903/ 25
and among all your	<b>churches</b>	I never heard of	8, 904/ 9
and among all your	<b>churches</b>	that be gone from	8, 904/ 13
that each of your	<b>churches</b>	would fain seem to	8, 904/ 15
yours, or all your	<b>churches</b>	together, being each to	8, 904/ 21
and each of your	<b>churches</b>	is known... it appeareth	8, 904/ 29
none of all your	<b>churches</b>	is the true church	8, 904/ 30
one of the false	<b>churches</b>	and hath the false	8, 904/ 32
none of all your	<b>churches</b>	. And therefore I were	8, 905/ 1
the mother of all	<b>churches</b>	, the church of Rome	8, 917/ 21
of all those divers	<b>churches</b>	... being together all at	8, 935/ 7
well that of known	<b>churches</b>	, there was never none	8, 936/ 14
of those known particular	<b>churches</b>	that are in some	8, 951/ 31
make his true particular	<b>churches</b>	that is to wit	8, 952/ 1
well from all the	<b>churches</b>	of heretics as from	8, 952/ 2
as from all the	<b>churches</b>	of paynims. For Christ	8, 952/ 3
then if Christ's particular	<b>churches</b>	to which he sendeth	8, 952/ 6
by false doctrine be	<b>churches</b>	known... then it followeth	8, 952/ 7
all the known particular	<b>churches</b>	of Christ be known	8, 952/ 9
whole world. For the	<b>churches</b>	of heretics, which be	8, 976/ 2
called catholic or universal	<b>churches</b>	; for they be contained	8, 976/ 4
from all the known	<b>churches</b>	of heretics. For if	8, 982/ 26
they be rulers of	<b>churches</b>	, and so they be	8, 987/ 7
one church all the	<b>churches</b>	of heretics be departed	8, 988/ 13
men might find the	<b>churches</b>	without people, people without	8, 989/ 34
folk, the building of	<b>churches</b>	, the sparing from bodily	8, 990/ 3
Barnes. Of which two	<b>churches</b>	ye shall, if ye	8, 993/ 9
that neither of their	<b>churches</b>	can stand and agree	8, 993/ 12
and yet some other	<b>churches</b>	of more men's making	8, 993/ 16
and set up their	<b>churches</b>	so far above the	8, 993/ 19
all have all their	<b>churches</b>	unknown not one of	8, 993/ 27
all have all their	<b>churches</b>	unknown. And in conclusion	8, 993/ 29
may speak of diverse	<b>churches</b>	as of a church	8, 1000/ 37
and each of these	<b>churches</b>	forever. Now, if any	8, 1007/ 14
heads of their own	<b>churches</b>	the friars that run	8, 1010/ 35
of his any more	<b>churches</b>	in earth than one	8, 1012/ 26
in earth no more	<b>churches</b>	but one, it followeth	8, 1013/ 16
hath in earth more	<b>churches</b>	of his own than	8, 1013/ 19
earth no more very	<b>churches</b>	of his own but	8, 1013/ 20
three catholic or universal	<b>churches</b>	of his own (for	8, 1013/ 30
Christ hath two catholic	<b>churches</b>	(that is to wit	8, 1013/ 36
to wit, two universal	<b>churches</b>	), the one holy, the	8, 1013/ 37
of their two catholic	<b>churches</b>	of Christ, the one	8, 1014/ 11
which writeth to known	<b>churches</b>	and calleth them "holy	8, 1014/ 13
same "sanctified," "holy," "faithful"	<b>churches</b>	findeth he many unsaintly	8, 1014/ 16
appeareth that known particular	<b>churches</b>	, the parts of the	8, 1014/ 19
unholy in the particular	<b>churches</b>	that are the parts	8, 1014/ 24
to call these particular	<b>churches</b>	holy. Moreover, good Christian	8, 1014/ 29

hath Christ any more	<b>churches</b>	here in earth than	8, 1019/ 12
be not in unknown	<b>churches</b>	, for these be things	8, 1022/ 4
these be but particular	<b>churches</b>	. Whereunto I have answered	8, 1024/ 11
made of the particular	<b>churches</b>	, as of its members	8, 1024/ 15
made of particular known	<b>churches</b>	should be a church	8, 1024/ 17
meant but of particular	<b>churches</b>	... he may see that	8, 1024/ 19
been ever known false	<b>churches</b>	, departed and put out	8, 1026/ 32
of all their known	<b>churches</b>	is the very church	8, 1029/ 29
of all your known	<b>churches</b>	, nor any other known	8, 1029/ 33
born a paynim... and	<b>circumcised</b>	in Jerusalem, four years	8, 619/ 10
lately as ye were	<b>circumcised</b>	, yet this wot ye	8, 620/ 32
whereupon, yet, after his	<b>circumcision</b>	, considering that there were	8, 619/ 15
Jews and agreed in	<b>circumcision</b>	, and came of old	8, 619/ 18
that point to be	<b>circumspect</b>	. So that ye may	8, 1028/ 21
more reasonably and more	<b>circumspectly</b>	do now I in	8, 737/ 26
meritorious, dependeth upon the	<b>circumstances</b>	of the deed and	8, 698/ 21
persons, and many other	<b>circumstances</b>	more than well can	8, 698/ 34
with all other good	<b>circumstances</b>	that man by possibility	8, 819/ 27
showeth, upon all the	<b>circumstances</b>	, that the prophet there	8, 881/ 16
after the qualities and	<b>circumstances</b>	of his own mind	8, 947/ 2
there be none evil	<b>circumstances</b>	therein, that engender occasion	8, 947/ 14
before, with such other	<b>circumstances</b>	as I have before	8, 966/ 22
toward them yet, many	<b>circumstances</b>	considered, it shall well	8, 1006/ 15
consider them and the	<b>circumstances</b>	. Ye shall also well	8, 1019/ 19
been fain in some	<b>cities</b>	of Almaine, as lately	8, 638/ 22
tell you truth, the	<b>cities</b>	Sodom and Gomorrah shall	8, 882/ 33
the sinful Sodomites and	<b>citizens</b>	of Gomorrah both. "Yea	8, 759/ 18
his book of the	<b>City</b>	of God. Now, that	8, 610/ 16
receiveth me; and whatsoever	<b>city</b>	receive you not, Sodom	8, 614/ 27
dealt with than that	<b>city</b>	in the Day of	8, 614/ 29
Turk had won a	<b>city</b>	, and I believed it	8, 742/ 6
and went into the	<b>city</b>	and said, "Come and	8, 742/ 39
Turk had won a	<b>city</b>	"; and that therefore "if	8, 746/ 18
many men of the	<b>city</b>	believed for that she	8, 758/ 32
standing yet without the	<b>city</b>	in his manhood, was	8, 759/ 8
manhood, was within the	<b>city</b>	both with her and	8, 759/ 9
invited him into the	<b>city</b>	? Which doing of theirs	8, 759/ 13
that time in that	<b>city</b>	... but the Christian people	8, 835/ 5
to say, in this	<b>city</b>	, as many as be	8, 857/ 23
preached unto a whole	<b>city</b>	and take none hold	8, 882/ 28
to preach, "If any	<b>city</b>	refuse you and will	8, 882/ 30
to say, in this	<b>city</b>	, as many as be	8, 908/ 26
thing? Like as a	<b>city</b>	and a realm standeth	8, 911/ 7
would fail in a	<b>city</b>	and in a realm	8, 911/ 10
that were in that	<b>city</b>	, nor only those that	8, 912/ 7
our Savior saith, "The	<b>city</b>	that is set upon	8, 915/ 8
the place of the	<b>city</b>	above... and among the	8, 978/ 20
certain days in the	<b>city</b>	of Toulouse, and in	8, 990/ 16
own very church, "That	<b>city</b>	cannot be hidden that	8, 1029/ 5
meaning that his own	<b>city</b>	, the church first and	8, 1029/ 7

liberty" by which they	<b>claim</b>	to be bound or	8, 585/ 24
let her by faith	<b>claim</b>	of right his pureness	8, 860/ 10
let her by faith	<b>claim</b>	of right his pureness	8, 865/ 13
let her by faith	<b>claim</b>	of right his pureness	8, 956/ 26
his own see, that	<b>claimeth</b>	any power or jurisdiction	8, 594/ 14
Apocalypse called the book "	<b>clasped</b>	with seven clasps" which	8, 997/ 38
book "clasped with seven	<b>clasps</b>	" which the Lamb shutteth	8, 998/ 1
it would make you	<b>claw</b>	your head, and yet	8, 605/ 36
study a little and	<b>claw</b>	his head and rub	8, 815/ 19
by the crooked, cloven	<b>claws</b>	of the devil. But	8, 817/ 3
wise all the clergy	<b>clean</b>	, and let Tyndale send	8, 598/ 2
sacraments and cast them	<b>clean</b>	away? which he saith	8, 634/ 10
is plain for the	<b>clean</b>	contrary. The "general articles	8, 645/ 17
lo, be all things	<b>clean</b>	unto you." And where	8, 686/ 27
and understanding that they	<b>clean</b>	destroy them, and construe	8, 687/ 20
them, and construe them	<b>clean</b>	contrary both to the	8, 687/ 21
as living, the very	<b>clean</b>	contrary of all that	8, 704/ 7
many things help us,	<b>clean</b>	out of the way	8, 706/ 35
many things help us,	<b>clean</b>	out of the way	8, 710/ 31
solution, with which he	<b>clean</b>	destroyeth all the other	8, 741/ 9
were his distinction then	<b>clean</b>	vanished and gone. For	8, 748/ 33
that had therein both	<b>clean</b>	and unclean... and of	8, 777/ 5
brought his church, so	<b>clean</b>	to the contrary of	8, 825/ 9
so pure and so	<b>clean</b>	, without spot. But whereby	8, 837/ 12
is she pure and	<b>clean</b>	? Not by her own	8, 837/ 13
he would make her	<b>clean</b>	. And therefore saith Saint	8, 837/ 18
so pure and so	<b>clean</b>	that it shall not	8, 838/ 7
say, that only such	<b>clean</b>	, pure people as he	8, 839/ 6
be washed and made	<b>clean</b>	of their sins by	8, 839/ 17
Be ye washed, be	<b>clean</b>	, and take away out	8, 840/ 8
near to you. Make	<b>clean</b>	your hands, O ye	8, 840/ 35
the stars are not	<b>clean</b>	in the sight of	8, 841/ 20
saith he, pure and	<b>clean</b>	, without spot or wrinkle	8, 844/ 11
so pure and so	<b>clean</b>	that it shall not	8, 844/ 17
is all pure and	<b>clean</b>	... and not only hath	8, 844/ 23
as he is so	<b>clean</b>	and pure, without spot	8, 844/ 32
seventh, that they be	<b>clean</b>	and pure, without spot	8, 848/ 5
Spirit of God washed	<b>clean</b>	in Baptism. And considering	8, 848/ 21
in effect all washed	<b>clean</b>	by God with the	8, 848/ 23
that so holy, so	<b>clean</b>	, and so pure, without	8, 851/ 3
that they be so	<b>clean</b>	and pure, without spot	8, 851/ 13
wrinkle of sin, so	<b>clean</b>	and pure that Saint	8, 852/ 25
reckoneth them not so	<b>clean</b>	and pure but that	8, 852/ 31
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 853/ 26
apostles, "Now be you	<b>clean</b>	... but yet all you	8, 855/ 1
all you be not	<b>clean</b>	." And especially is it	8, 855/ 2
only so pure and	<b>clean</b>	persons, without spot or	8, 857/ 13
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 858/ 30
so pure and so	<b>clean</b>	, that hath neither spot	8, 859/ 8
pure church and a	<b>clean</b>	, and also that Saint	8, 859/ 19

no such pure and	<b>clean</b>	church in earth... but	8, 859/ 26
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 859/ 34
is she pure and	<b>clean</b>	. Mark Saint Paul's words	8, 860/ 5
therefore must she be	<b>clean</b>	so long as she	8, 861/ 24
congregation of people so	<b>clean</b>	and so pure, without	8, 863/ 7
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 863/ 19
a company that be	<b>clean</b>	without any spot or	8, 864/ 11
sin, and that so	<b>clean</b>	that Saint Peter may	8, 864/ 12
that, very pure and	<b>clean</b>	, because that for her	8, 864/ 19
a church "pure and	<b>clean</b>	. . . without spot or wrinkle	8, 864/ 25
a church "pure and	<b>clean</b>	," as he saith, with	8, 864/ 26
church not pure and	<b>clean</b>	with them, but pure	8, 864/ 36
them, but pure and	<b>clean</b>	without them. Now, where	8, 864/ 36
not yet pure and	<b>clean</b>	without spot or wrinkle	8, 865/ 35
of one pure and	<b>clean</b>	without spot or wrinkle	8, 866/ 3
bringeth one not so	<b>clean</b>	but that she is	8, 866/ 4
all his spots washed	<b>clean</b>	out, and all his	8, 866/ 11
and all his wrinkles	<b>clean</b>	stretched out... he is	8, 866/ 12
so holy, pure, and	<b>clean</b>	, without spot or wrinkle	8, 866/ 19
but so good, so	<b>clean</b>	, and so pure that	8, 866/ 28
the church" is made	<b>clean</b>	and pure by acknowledging	8, 867/ 27
those that were made	<b>clean</b>	of their leprosy, that	8, 868/ 2
is cleansed pure and	<b>clean</b>	and cannot err. And	8, 869/ 19
he saith she is	<b>clean</b>	"so long as she	8, 869/ 21
himself, of people so	<b>clean</b>	and pure, without spot	8, 871/ 30
them, yet of that	<b>clean</b>	and pure church of	8, 880/ 2
the church pure and	<b>clean</b>	, without spot or wrinkle	8, 882/ 8
of his holy, pure,	<b>clean</b>	church, wherein he confesseth	8, 883/ 19
do many things even	<b>clean</b>	the contrary. And therefore	8, 899/ 11
be a church so	<b>clean</b>	and so pure, without	8, 905/ 29
he said, "You be	<b>clean</b>	" not that they were	8, 907/ 5
that they were all	<b>clean</b>	; for he forthwith added	8, 907/ 5
ye be not all	<b>clean</b>	," meaning by Judas, the	8, 907/ 6
Barnes appointeth: pure and	<b>clean</b>	, without spot or wrinkle	8, 912/ 31
so thoroughly pure and	<b>clean</b>	that they had not	8, 913/ 8
be holy, pure, and	<b>clean</b>	, without either spot or	8, 913/ 14
be so pure and	<b>clean</b>	, without spot or wrinkle	8, 913/ 18
so holy, pure, and	<b>clean</b>	that they neither have	8, 913/ 25
be holy, pure, and	<b>clean</b>	and especially without spot	8, 913/ 32
for only pure and	<b>clean</b>	holy men. And so	8, 913/ 35
were so pure and	<b>clean</b>	that they neither had	8, 914/ 7
words "omnium fidelium" men	<b>clean</b>	and pure without any	8, 914/ 28
that be pure and	<b>clean</b>	without spot or wrinkle	8, 915/ 32
of folk pure and	<b>clean</b>	, without any spot or	8, 916/ 8
only men pure and	<b>clean</b>	, without spot or wrinkle	8, 949/ 33
all holy, virtuous men,	<b>clean</b>	without spot or wrinkle	8, 950/ 10
holy people, pure and	<b>clean</b>	without spot or wrinkle	8, 956/ 17
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 956/ 19
be we without sin,	<b>clean</b>	and pure... for then	8, 958/ 35
had washed and made	<b>clean</b>	without spot. He that	8, 961/ 5

virtuous people, pure and	<b>clean</b>	without either spot or	8, 963/ 10
good folk pure and	<b>clean</b>	without either spot or	8, 963/ 20
such as were so	<b>clean</b>	and so pure that	8, 964/ 33
man liveth here so	<b>clean</b>	but that as long	8, 965/ 16
shall go hence so	<b>clean</b>	and so pure, without	8, 966/ 19
then remain shall be	<b>clean</b>	burned out by the	8, 966/ 37
which be forgiven so	<b>clean</b>	at their death... must	8, 970/ 4
be so soon so	<b>clean</b>	forgiven, that yet dieth	8, 970/ 6
pass hence pure and	<b>clean</b>	and forthwith go to	8, 970/ 19
predestination always pure and	<b>clean</b>	; whereas Saint Augustine saith	8, 970/ 27
is so pure and	<b>clean</b>	that she neither hath	8, 971/ 13
men thereof pure and	<b>clean</b>	always, without either spot	8, 972/ 10
so pure and so	<b>clean</b>	that it neither hath	8, 972/ 14
Augustine's words with the	<b>clean</b>	contrary sentence... against his	8, 972/ 17
that he saith is	<b>clean</b>	and pure, without spot	8, 973/ 16
all holy, pure, and	<b>clean</b>	, without spot or wrinkle	8, 973/ 27
is never pure and	<b>clean</b>	, without spots or wrinkles	8, 973/ 31
so pure and so	<b>clean</b>	, without spot or wrinkle	8, 974/ 3
good, holy people unknown,	<b>clean</b>	and pure, without spot	8, 974/ 6
so pure, and so	<b>clean</b>	that there be not	8, 984/ 23
sentence, for his purpose,	<b>clean</b>	against the mind of	8, 986/ 32
hand, and shall make	<b>clean</b>	his flour, and the	8, 1019/ 33
sendeth it pure and	<b>clean</b>	unto heaven, and in	8, 1020/ 30
man, so pure and	<b>clean</b>	, without spot or wrinkle	8, 1028/ 5
and boasteth what a	<b>cleanly</b>	coat he hath, so	8, 974/ 2
to teach every man	<b>cleanness</b>	and honesty, and not	8, 771/ 33
serve God in spiritual	<b>cleanness</b>	and vowed chastity. He	8, 832/ 10
hath more honesty and	<b>cleanness</b>	of living, and more	8, 833/ 6
with all your exterior	<b>cleanness</b>	, remain in your filthiness	8, 838/ 15
faith is; and her	<b>cleanness</b>	and pureness is before	8, 845/ 6
man. And the precise	<b>cleanness</b>	and purity "without spot	8, 851/ 9
glorious"; so that the	<b>cleanness</b>	of this holy church	8, 860/ 7
to give her his	<b>cleanness</b>	, and to let her	8, 860/ 9
Jesus, and to the	<b>cleanness</b>	that she hath in	8, 860/ 16
to give her his	<b>cleanness</b>	, and to let her	8, 865/ 13
fully given her his	<b>cleanness</b>	and his pureness that	8, 865/ 24
of virtuous living and	<b>cleanness</b>	they should secretly sow	8, 879/ 20
glorious." So that the	<b>cleanness</b>	of this holy church	8, 956/ 22
to give her his	<b>cleanness</b>	, and to let her	8, 956/ 25
Jesus, and to the	<b>cleanness</b>	that she hath in	8, 956/ 31
promiseth that good works	<b>cleanse</b>	our souls. As where	8, 686/ 25
might sanctify her, and	<b>cleanse</b>	her in the fountain	8, 837/ 8
her; that he might	<b>cleanse</b>	her and make her	8, 837/ 19
all your "holiness," cannot	<b>cleanse</b>	you nor bring you	8, 838/ 16
the holy water cannot	<b>cleanse</b>	a man nor give	8, 842/ 19
might sanctify her and	<b>cleanse</b>	her in the fountain	8, 851/ 27
wash them all and	<b>cleanse</b>	them from all their	8, 852/ 7
had any efficacy to	<b>cleanse</b>	them. But why hath	8, 852/ 8
us our sins, and	<b>cleanse</b>	us from all wickedness	8, 961/ 23
might sanctify her and	<b>cleanse</b>	her in the fountain	8, 971/ 9

field, with his fan,	<b>cleanse</b>	from the cockle good	8, 1020/ 29
hypocrisy; she is also	<b>cleansed</b>	by Christ's blessed blood	8, 837/ 26
no man can be	<b>cleansed</b>	of his sins but	8, 839/ 31
Christian people, and hath	<b>cleansed</b>	them, "by the water	8, 852/ 2
the Sacrament of Baptism	<b>cleansed</b>	his church of all	8, 852/ 9
washed, and ye be	<b>cleansed</b>	, and ye be sanctified	8, 853/ 35
that she might be	<b>cleansed</b>	by acknowledging of her	8, 860/ 29
church of God is	<b>cleansed</b>	and purified by Christ	8, 860/ 35
hath chosen her, is	<b>cleansed</b>	pure and clean and	8, 869/ 18
they were purged and	<b>cleansed</b>	from their sin by	8, 906/ 22
sin, they be again	<b>cleansed</b>	, purged, and made fair	8, 906/ 24
that whosoever is once	<b>cleansed</b>	and made fair is	8, 906/ 29
that she might be	<b>cleansed</b>	by acknowledging of her	8, 959/ 20
in prayer to be	<b>cleansed</b>	through confession... and as	8, 960/ 11
and he departeth hence	<b>cleansed</b>	, and the Church is	8, 960/ 17
church well washed and	<b>cleansed</b>	. Now, here may ever	8, 960/ 33
him, be depured and	<b>cleansed</b>	before that he shall	8, 967/ 2
church of God is	<b>cleansed</b>	and purified by Christ	8, 972/ 27
church of God is	<b>cleansed</b>	and purified by Christ	8, 973/ 1
see clearly that God	<b>cleanseth</b>	and purifieth his church	8, 973/ 14
and goeth about the	<b>cleansing</b>	of our spots, and	8, 970/ 36
and set their authority	<b>clear</b>	at naught, and wrote	8, 624/ 1
said, was plain and	<b>clear</b>	for him. And thus	8, 624/ 5
us those questions more	<b>clear</b>	, either they or we	8, 645/ 4
contrary to Luther's doctrine	<b>clear</b>	. But I can let	8, 657/ 36
And it is a	<b>clear</b>	thing to me and	8, 720/ 24
things so plain and	<b>clear</b>	that he seeth them	8, 724/ 24
of his unknown elects	<b>clear</b>	gone again, for any	8, 732/ 11
if ye bring no	<b>clear</b>	thing out of the	8, 738/ 6
will, appeareth plainly by	<b>clear</b>	texts of Scripture, I	8, 747/ 10
after, they make so	<b>clear</b>	against him that a	8, 754/ 30
miracles, they stand yet	<b>clear</b>	aboard and believe nothing	8, 798/ 1
that it is as	<b>clear</b>	as the sun shining	8, 800/ 25
see, good readers, as	<b>clear</b>	as the sun shining	8, 800/ 27
may see yourselves, as	<b>clear</b>	as the sun shining	8, 801/ 6
bringeth in his bright,	<b>clear</b>	conclusion not for to	8, 801/ 7
that the scriptures be	<b>clear</b>	for our part against	8, 809/ 18
the more part proveth	<b>clear</b>	against him. And now	8, 858/ 34
in his life, so	<b>clear</b>	to make it open	8, 889/ 1
him... but also prove	<b>clear</b>	against him. And all	8, 905/ 36
that Barnes bringeth saith	<b>clear</b>	against him; howbeit, no	8, 915/ 23
him, that make so	<b>clear</b>	against him... and then	8, 916/ 4
1, A recta, speaketh	<b>clear</b>	against him. For that	8, 917/ 18
doubt this questionless and	<b>clear</b>	, undoubted church, then shall	8, 995/ 34
And this is a	<b>clear</b>	thing also: that albeit	8, 1000/ 36
Saint Paul maketh a	<b>clear</b>	difference between the fornicators	8, 1017/ 20
and against your own	<b>clear</b>	agreement evermore granted before	8, 1030/ 7
may perceive them for	<b>clear</b>	. Of which two the	8, 1030/ 13
and that for the	<b>clearing</b>	of all doubts and	8, 617/ 15
singular person, in the	<b>clearing</b>	of all doubts concerning	8, 856/ 14

by their evil doctrine	<b>clearly</b>	prove themselves messengers sent	8, 611/ 28
which promises it appeareth	<b>clearly</b>	that he will never	8, 622/ 18
them yet may ye	<b>clearly</b>	perceive by their master	8, 624/ 8
this point themselves so	<b>clearly</b>	perceive to be perceived	8, 624/ 12
all their other sects,	<b>clearly</b>	would give a light	8, 627/ 3
abominations that is so	<b>clearly</b>	verified in these heretics	8, 627/ 33
apostles also themselves, ever	<b>clearly</b>	taught the contrary as	8, 630/ 14
damnation. But it appeareth	<b>clearly</b>	what holy purpose Tyndale	8, 633/ 16
by which they be	<b>clearly</b>	declared for things specially	8, 640/ 6
church, they prove now	<b>clearly</b>	with this that he	8, 660/ 10
repugnant faiths, well and	<b>clearly</b>	know, saith Tyndale, that	8, 664/ 1
And in this he	<b>clearly</b>	declareth the madness as	8, 667/ 34
it may well and	<b>clearly</b>	perceive that Tyndale's solution	8, 673/ 4
be hereafter, well and	<b>clearly</b>	proved that their "church	8, 680/ 32
Christian readers, here ye	<b>clearly</b>	see that Tyndale's example	8, 683/ 20
church, is well and	<b>clearly</b>	voided and proved far	8, 683/ 23
appear, and may be	<b>clearly</b>	proved. And lately have	8, 684/ 32
of grace or glory,	<b>clearly</b>	destitute and dead when	8, 688/ 6
there answered it and	<b>clearly</b>	proved it naught, so	8, 693/ 8
this point, ye may	<b>clearly</b>	see that concerning offerings	8, 703/ 1
that ye see so	<b>clearly</b>	that those whom this	8, 703/ 14
ye shall well and	<b>clearly</b>	perceive that for Tyndale's	8, 706/ 6
it thereby well and	<b>clearly</b>	appeareth, to any man	8, 708/ 7
readers, here may ye	<b>clearly</b>	see what a strength	8, 718/ 19
ye may the more	<b>clearly</b>	perceive that Tyndale here	8, 735/ 5
ye shall the more	<b>clearly</b>	see how Tyndale would	8, 736/ 4
believe, but openly and	<b>clearly</b>	somewhat make me know	8, 737/ 29
Gospel somewhat that could	<b>clearly</b>	prove Manichaeus to be	8, 737/ 36
shifts before, he shall	<b>clearly</b>	confess himself that he	8, 741/ 6
now ye see, pardie,	<b>clearly</b>	, that in those words	8, 754/ 10
over utterly and destroy	<b>clearly</b>	Tyndale's whole ghostly purpose	8, 754/ 31
Paul, as ye may	<b>clearly</b>	perceive. And therefore may	8, 757/ 34
may ye well and	<b>clearly</b>	see that these words	8, 757/ 34
going before them, they	<b>clearly</b>	subvert and destroy all	8, 757/ 37
latter of the twain	<b>clearly</b>	make against him, being	8, 758/ 25
the same Spirit appeareth	<b>clearly</b>	by this: that only	8, 761/ 5
chapter. To make us	<b>clearly</b>	perceive that only elects	8, 776/ 30
him, as a thing	<b>clearly</b>	proving that only the	8, 777/ 27
feeling faith," himself here	<b>clearly</b>	declareth that it is	8, 787/ 28
too... as I have	<b>clearly</b>	proved unto Tyndale in	8, 808/ 34
is Tyndale much more	<b>clearly</b>	bewrayed, and his counsel	8, 816/ 27
upon this must it	<b>clearly</b>	follow by Tyndale's tale	8, 824/ 20
the very church it	<b>clearly</b>	followeth, I say, by	8, 824/ 37
this book... here ye	<b>clearly</b>	see that I have	8, 828/ 12
not only reprov'd you	<b>clearly</b>	Tyndale's false "feeling faith	8, 828/ 12
avoid that argument that	<b>clearly</b>	proveth the Catholic, known	8, 828/ 14
also yet once again	<b>clearly</b>	proved you the common	8, 828/ 17
of our Savior himself	<b>clearly</b>	contained in the Gospel	8, 828/ 27
was therein confuted so	<b>clearly</b>	and so plainly that	8, 832/ 35
plain against him... and	<b>clearly</b>	do they declare that	8, 839/ 9

shall his church be	<b>clearly</b>	without spot or wrinkle	8, 855/ 16
readers, here may ye	<b>clearly</b>	see that himself perceiveth	8, 859/ 14
etc. Here have you	<b>clearly</b>	that the church of	8, 860/ 35
invention may the more	<b>clearly</b>	appear concerning his tokens	8, 883/ 29
I have proved you,	<b>clearly</b>	prove against him. His	8, 906/ 10
neither, as I have	<b>clearly</b>	declared you. And yet	8, 918/ 21
they were his... do	<b>clearly</b>	confound Friar Barnes. And	8, 935/ 37
four or five times	<b>clearly</b>	and plainly confound him	8, 936/ 9
And thus ye see	<b>clearly</b>	that Saint Augustine wrote	8, 964/ 4
Christian readers, ye may	<b>clearly</b>	see, by Saint Augustine's	8, 969/ 1
as though he had	<b>clearly</b>	proved it, saith, "Here	8, 972/ 13
following: "Here have you	<b>clearly</b>	that the church of	8, 972/ 26
saith, "Here have you	<b>clearly</b>	that the church of	8, 972/ 37
saith, "Here you see	<b>clearly</b>	that God cleanseth and	8, 973/ 14
showeth here well and	<b>clearly</b>	that without persecution, if	8, 979/ 29
him, but in conclusion	<b>clearly</b>	proved against him. And	8, 983/ 13
ye may the more	<b>clearly</b>	know how far Saint	8, 988/ 25
last book bring you,	<b>clearly</b>	confute all that ever	8, 995/ 29
their parts both, and	<b>clearly</b>	prove you mine. First	8, 995/ 30
such things as may	<b>clearly</b>	prove the article as	8, 1005/ 35
before, as ye may	<b>clearly</b>	perceive if ye well	8, 1019/ 19
the chief. And it	<b>clearly</b>	appeareth that since he	8, 1024/ 26
Christian readers, well and	<b>clearly</b>	see that though the	8, 1028/ 22
schisms and heresies, and	<b>clearly</b>	declare that they which	8, 1028/ 29
froward heresy, ye go	<b>clearly</b>	about to leave Christ	8, 1030/ 3
at length, and refuted	<b>clearly</b>	, this proper, feat invention	8, 1031/ 23
his will did willingly	<b>cleave</b>	thereto... and as it	8, 748/ 29
church "cannot err... she	<b>cleaveth</b>	so fast to the	8, 846/ 24
of truth because it	<b>cleaveth</b>	to God... ought here	8, 846/ 36
cannot err while she	<b>cleaveth</b>	to God and heareth	8, 871/ 32
cannot err while she	<b>cleaveth</b>	to her Spouse... yet	8, 915/ 21
and in faith and	<b>cleaving</b>	unto the word of	8, 609/ 13
still with God in	<b>cleaving</b>	to the faith as	8, 748/ 15
God, by inclining and	<b>cleaving</b>	unto grace, there can	8, 748/ 26
of Christ's voice, and	<b>cleaving</b>	to his word... and	8, 869/ 17
Te igitur" was Saint	<b>Clement's</b>	father. The Fourth Reason	8, 593/ 34
Mass book, "Te igitur	<b>clementissime</b>	Pater," preached unto the	8, 593/ 33
starch. And when the	<b>clergy</b>	teacheth this once then	8, 584/ 3
whole company of the	<b>clergy</b>	, which usually declare themselves	8, 588/ 19
as for repenting... our	<b>clergy</b>	, pardie, may well appear	8, 588/ 30
other side, their own	<b>clergy</b>	, and the very great	8, 588/ 35
great clerics of their	<b>clergy</b>	(as the great cleric	8, 588/ 35
same reason excuse our	<b>clergy</b>	from malice in persecuting	8, 589/ 24
he saith that the	<b>clergy</b>	doth rebuke them by	8, 589/ 36
Bainham, and Tewkesbury the	<b>clergy</b>	maketh them not heretics	8, 590/ 1
as they be... the	<b>clergy</b>	doth denounce them. And	8, 590/ 4
And as for the	<b>clergy</b>	besides, Tyndale here, as	8, 594/ 15
any wise all the	<b>clergy</b>	clean, and let Tyndale	8, 598/ 2
he descended to the	<b>clergy</b>	alone, which is but	8, 599/ 11
whole company of the	<b>clergy</b>	... dissembling always still the	8, 599/ 19

heresy, that in the	<b>clergy</b>	were all together contained	8, 599/ 23
likewise as all the	<b>clergy</b>	be shaven, so they	8, 600/ 2
be all the shaven	<b>clergy</b>	shameless, saith Tyndale? Because	8, 600/ 8
here dissembleth that the	<b>clergy</b>	so calleth the right	8, 600/ 11
that of the whole	<b>clergy</b>	, being "all shaven," there	8, 600/ 18
will have all the	<b>clergy</b>	called "elders" were not	8, 612/ 6
like manner is the	<b>clergy</b>	crept up into the	8, 613/ 35
confesseth himself that the	<b>clergy</b>	be those which (though	8, 614/ 9
in Christendom, but the	<b>clergy</b>	, by continual succession then	8, 614/ 19
then hath ever the	<b>clergy</b>	of every age been	8, 614/ 20
Spirit, not into the	<b>clergy</b>	only, but into his	8, 614/ 37
to be with his	<b>clergy</b>	only, but also with	8, 614/ 38
nor to lead his	<b>clergy</b>	only, into every truth	8, 614/ 39
he provided specially the	<b>clergy</b>	to be the preachers	8, 615/ 1
the laypeople as the	<b>clergy</b>	, as well women as	8, 615/ 36
Christendom none but the	<b>clergy</b>	; nor, of truth, hitherto	8, 616/ 5
hitherto none but the	<b>clergy</b>	have been, nor (as	8, 616/ 5
Scripture) none but the	<b>clergy</b>	may be, the ordinary	8, 616/ 7
it principally to the	<b>clergy</b>	; and so, by Tyndale's	8, 616/ 11
confession, since that the	<b>clergy</b>	be the successors of	8, 616/ 12
it is in the	<b>clergy</b>	now as it was	8, 616/ 30
so be now the	<b>clergy</b>	and the Christian people	8, 616/ 33
the Jews, nor the	<b>clergy</b>	of the one to	8, 617/ 31
Tyndale cannot resemble the	<b>clergy</b>	of Christ's church to	8, 618/ 15
true by the whole	<b>clergy</b>	assembled together... yea, and	8, 618/ 32
one... and all the	<b>clergy</b>	falsely construeth the Scripture	8, 618/ 35
and ween that the	<b>clergy</b>	would have them think	8, 624/ 26
of Christ... and the	<b>clergy</b>	of the Catholic Church	8, 626/ 31
here layeth against the	<b>clergy</b>	of the Catholic Church	8, 628/ 27
Tyndale saith, that the	<b>clergy</b>	, creeping into the seat	8, 629/ 4
he saith that the	<b>clergy</b>	do enter for only	8, 629/ 29
therefore God suffereth the	<b>clergy</b>	to lead them out	8, 630/ 11
whereof not only the	<b>clergy</b>	now, but the apostles	8, 630/ 13
he complaineth that the	<b>clergy</b>	will not preach. Which	8, 630/ 23
not begun by the	<b>clergy</b>	that now is, nor	8, 631/ 28
is, nor by the	<b>clergy</b>	of this eight hundred	8, 631/ 28
saith he that "the	<b>clergy</b>	" hath "blinded the right	8, 631/ 36
Tyndale here again, which	<b>clergy</b>	, and which ceremonies? I	8, 631/ 37
appeareth, pardie, that the	<b>clergy</b>	that now is hath	8, 632/ 28
he saith that the	<b>clergy</b>	hath taken away the	8, 632/ 30
maketh here upon the	<b>clergy</b>	might any knave have	8, 635/ 1
great cost with the	<b>clergy</b>	. Such as have of	8, 635/ 16
he saith that the	<b>clergy</b>	useth to "destroy the	8, 635/ 22
the name of "the	<b>clergy</b>	" laid against the Catholic	8, 638/ 4
the priests and the	<b>clergy</b>	, and the whole Catholic	8, 641/ 25
the preachers and the	<b>clergy</b>	that are now so	8, 642/ 2
resembleth all the whole	<b>clergy</b>	now, without any one	8, 642/ 10
turn it to the	<b>clergy</b>	alone, and sometimes to	8, 644/ 6
Catholic Church and the	<b>clergy</b>	thereof, in like manner	8, 649/ 11
the synagogue, and the	<b>clergy</b>	to the scribes and	8, 649/ 37

railing words against the	<b>clergy</b>	yet in very deed	8, 656/ 7
and synagogue to the	<b>clergy</b>	and to the Catholic	8, 692/ 36
point falsely belie the	<b>clergy</b>	... and that of truth	8, 710/ 19
to rail upon the	<b>clergy</b>	of the Catholic Church	8, 726/ 17
among all them, neither	<b>clergy</b>	nor lay knoweth Christ	8, 726/ 22
and all the whole	<b>clergy</b>	be such, in every	8, 765/ 13
Catholic Church to the	<b>clergy</b>	alone, and sometimes to	8, 765/ 19
nother. Howbeit, in the	<b>clergy</b>	as there be bad	8, 766/ 11
cardinals, and the whole	<b>clergy</b>	, and all the Christian	8, 824/ 21
and cardinals, and the	<b>clergy</b>	, and the whole Christian	8, 825/ 1
Catholic Church unto the	<b>clergy</b>	alone and after in	8, 831/ 10
warrant you, that the	<b>clergy</b>	can never lack persecution	8, 832/ 11
heretic upon all the	<b>clergy</b>	of Christendom that will	8, 832/ 20
be many among the	<b>clergy</b>	full bad (as hard	8, 832/ 23
book, among all the	<b>clergy</b>	in general... all honest	8, 833/ 3
in railing upon the	<b>clergy</b>	and ceremonies and sacraments	8, 876/ 2
well, touch not the	<b>clergy</b>	only, and yet maketh	8, 952/ 32
Church which that holy	<b>clergy</b>	pronounced and declared against	8, 954/ 31
giveth Orders to the	<b>clergy</b>	, consecrateth priests, prepareth us	8, 976/ 14
do sharply prick the	<b>clergy</b>	, as he saith after	8, 978/ 30
little part of the	<b>clergy</b>	, and therewith were waxen	8, 1027/ 7
clergy (as the great	<b>cleric</b>	Luther, and the great	8, 588/ 35
Luther, and the great	<b>cleric</b>	Tyndale, and the great	8, 588/ 36
Tyndale, and the great	<b>cleric</b>	Huessgen), if they be	8, 588/ 36
and the very great	<b>clerics</b>	of their clergy (as	8, 588/ 35
mind full well and	<b>clerkly</b>	in your goodly process	8, 885/ 6
he should never fall,	<b>climbed</b>	he never so high	8, 655/ 3
doctrine that under a	<b>cloak</b>	of virtuous living and	8, 879/ 20
be bound to no	<b>cloister</b>	, but have all the	8, 858/ 14
habit and in their	<b>cloister</b>	because they cannot run	8, 988/ 35
run out of their	<b>cloister</b>	and cast off their	8, 988/ 35
some other scripture in	<b>close</b>	, which he calleth here	8, 652/ 4
because I kept them	<b>close</b>	in a high garret	8, 903/ 1
do, in the chrism	<b>cloth</b>	or in the cradle	8, 822/ 22
up upon the altar	<b>cloth</b>	. But then would Saint	8, 932/ 28
his gray garments and	<b>clothe</b>	himself comely in gay	8, 583/ 36
meat and drink and	<b>clothing</b>	... yet said he that	8, 630/ 2
For it standeth in	<b>clothing</b>	and in decking; in	8, 930/ 18
them, also in the	<b>clouds</b>	, to meet our Lord	8, 794/ 21
like a foul spotted	<b>clout</b>	," and that "the stars	8, 841/ 20
as another man's old	<b>clouted</b>	shoes. And yet the	8, 630/ 28
heart by the crooked,	<b>cloven</b>	claws of the devil	8, 817/ 3
much at once, for	<b>cloying</b>	of the stomach no	8, 580/ 32
than is chalk to	<b>coals</b>	. Now is all the	8, 703/ 9
go in a friar's	<b>coat</b>	, bid him pray not	8, 582/ 18
put off his friar's	<b>coat</b>	and put on a	8, 582/ 19
put on a frieze	<b>coat</b>	, and run out of	8, 582/ 19
us in his friar's	<b>coat</b>	, till he doff his	8, 583/ 35
and such a new	<b>coat</b>	I would he got	8, 714/ 24
put off his knave's	<b>coat</b>	and wax an honest	8, 733/ 18

boasteth what a cleanly	<b>coat</b>	he hath, so pure	8, 974/ 2
in friars and friars'	<b>coats</b>	, in saints' merits. And	8, 579/ 25
in friars and friars'	<b>coats</b>	." Is not here an	8, 582/ 7
or peddler, king or	<b>cobbler</b>	, "carter or cardinal," "butcher	8, 839/ 14
such darnel seed and	<b>cockle</b>	to feed them. But	8, 728/ 20
both good corn and	<b>cockle</b>	; and in a great	8, 734/ 24
devil doth after sow	<b>cockle</b>	, or darnel, and maketh	8, 1020/ 11
there shall never lack	<b>cockle</b>	among the corn. And	8, 1020/ 26
there never so much	<b>cockle</b>	in that field, yet	8, 1020/ 28
fan, cleanse from the	<b>cockle</b>	good corn, and sendeth	8, 1020/ 29
turneth the corn into	<b>cockle</b>	, so God turneth again	8, 1020/ 31
God turneth again much	<b>cockle</b>	into corn. And this	8, 1020/ 32
saith, "if we see	<b>cockle</b>	in the Church, yet	8, 1020/ 35
that because we see	<b>cockle</b>	in the Church we	8, 1020/ 37
heirs heirs of God,	<b>coheirs</b>	of Christ; howbeit, that	8, 756/ 30
ear till the very "	<b>cold</b>	fear of death" come	8, 588/ 6
come so near the	<b>cold</b>	fear of death that	8, 588/ 12
when he waxed very	<b>cold</b>	for age, took to	8, 637/ 18
wife lie, and take	<b>cold</b>	in, a bed alone	8, 637/ 30
the fire had been	<b>cold</b>	and would not have	8, 742/ 18
believe the fire were	<b>cold</b>	... after that I had	8, 742/ 37
by a cup of	<b>cold</b>	water. And that in	8, 750/ 14
that the fire were	<b>cold</b>	... after that I had	8, 752/ 14
that the fire were	<b>cold</b>	in which he had	8, 752/ 21
scoff but a very	<b>cold</b>	conceit of my goff	8, 779/ 17
before his body were	<b>cold</b>	yet when he doth	8, 782/ 29
to send any such	<b>cole-prophets</b>	as these heretics are	8, 771/ 24
goeth forth with his	<b>collation</b>	of a great length	8, 775/ 25
of this his holy	<b>collation</b>	; and for this time	8, 776/ 23
man might by such	<b>collation</b>	of every place with	8, 997/ 14
doth. But now, to	<b>color</b>	his blasphemy... those would	8, 714/ 14
manner built, would, under	<b>color</b>	of bearing favor to	8, 911/ 24
councils! What ground, or	<b>color</b>	of ground, hath he	8, 919/ 9
as far out of	<b>color</b>	as that. "And since	8, 928/ 10
newfangled people with the	<b>color</b>	of their false expounding	8, 933/ 34
most wily devil, under	<b>color</b>	of going about some	8, 987/ 33
that they have no	<b>color</b>	to bear their wily-foolish	8, 1015/ 27
that they take a	<b>color</b>	by reason that evil	8, 1015/ 30
writeth also, to the	<b>Colossians</b>	, in this wise: "Mortify	8, 840/ 29
Galatians, the Ephesians, the	<b>Colossians</b>	... and yet in the	8, 1014/ 16
loath he is to	<b>come</b>	near and cope. But	8, 579/ 2
heretic more loath to	<b>come</b>	to the stake than	8, 579/ 6
stake than Tyndale to	<b>come</b>	near the tilt. And	8, 579/ 7
have had many pardons	<b>come</b>	hither, and many dispensations	8, 586/ 34
cold fear of death"	<b>come</b>	. And now if he	8, 588/ 6
or else till they	<b>come</b>	so near the cold	8, 588/ 11
warrant you, when they	<b>come</b>	there. But all their	8, 589/ 6
that all their faults	<b>come</b>	but of frailty... and	8, 589/ 7
common people... whereof can	<b>come</b>	none other effect or	8, 590/ 34
great men cannot otherwise	<b>come</b>	to the knowledge of	8, 591/ 2

their mouths before it	<b>come</b>	at the prince's ear	8, 591/ 6
well enough when we	<b>come</b>	once to the proper	8, 596/ 24
sects of heretics do	<b>come</b>	out of the Catholic	8, 598/ 26
the savor); now to	<b>come</b>	forth again with the	8, 600/ 31
because all they be	<b>come</b>	out of it; and	8, 603/ 3
roundness of the world	<b>come</b>	hither, thou, girl; take	8, 605/ 23
because the time was	<b>come</b>	in which, by God's	8, 606/ 36
I ween he will	<b>come</b>	short of his whole	8, 612/ 31
succession here in earth	<b>come</b>	into the seat of	8, 614/ 10
that they cannot ordinarily	<b>come</b>	to the faith) is	8, 615/ 21
whereof any fruit can	<b>come</b>	... but if God therewith	8, 615/ 21
and Christ hastened to	<b>come</b>	because they should not	8, 618/ 3
that the man were	<b>come</b>	from God... but one	8, 618/ 9
to scorn: if Tyndale	<b>come</b>	to this point, he	8, 619/ 6
while together, till Messiah	<b>come</b>	, that shall make a	8, 621/ 24
never suffer it to	<b>come</b>	to such a confusion	8, 622/ 19
it were, I say,	<b>come</b>	in the Catholic church	8, 622/ 29
indeed and will hereafter	<b>come</b>	forth with if they	8, 625/ 34
since he saith they	<b>come</b>	into the place by	8, 629/ 8
Howbeit, indeed such as	<b>come</b>	thence... unasked say they	8, 629/ 27
sufficient proof that they	<b>come</b>	thereto for nothing else	8, 629/ 31
above that, till he	<b>come</b>	to the old time	8, 632/ 26
be to have him	<b>come</b>	once to some reason	8, 634/ 29
that were willing to	<b>come</b>	into Christendom, "Brother, beware	8, 635/ 9
before. Let us now	<b>come</b>	, then, to this new	8, 650/ 18
their lechery, and then	<b>come</b>	forth and rail fast	8, 653/ 35
any haste, he never	<b>come</b>	down faster than he	8, 655/ 7
be the church that "	<b>come</b>	from heretics"; whereas, the	8, 655/ 10
is (as he saith)	<b>come</b>	away from the true	8, 662/ 26
heretics, so they that	<b>come</b>	away from this "church	8, 662/ 28
true church because they	<b>come</b>	from the faith of	8, 663/ 14
forasmuch as they be	<b>come</b>	away from the "feigned	8, 664/ 3
mean, as those that	<b>come</b>	together departing out of	8, 669/ 5
the many sects are	<b>come</b>	out of the one	8, 672/ 31
their trust: As we	<b>come</b>	out of them, and	8, 675/ 13
they, as they have	<b>come</b>	out of the Catholic	8, 678/ 28
the stile ere he	<b>come</b>	at it. For ere	8, 686/ 6
mile's walking ere he	<b>come</b>	at the hedge, in	8, 686/ 9
Son of Man shall	<b>come</b>	in his Father's glory	8, 687/ 1
twenty-second chapter, "Behold, I	<b>come</b>	shortly, and my reward	8, 687/ 11
still with him or	<b>come</b>	again unto him, his	8, 687/ 31
effect Tyndale's solution is	<b>come</b>	... wherewith he would answer	8, 690/ 13
was Elijah, that should "	<b>come</b>	and restore allthing." That	8, 691/ 18
people a savior to	<b>come</b>	and bless them and	8, 691/ 36
that thou shalt not	<b>come</b>	into hell; but thou	8, 692/ 6
as prophets now newly	<b>come</b>	to begin the true	8, 693/ 2
of such as cannot	<b>come</b>	forth, but lie still	8, 701/ 14
Pharisees" therefore... and is	<b>come</b>	as a new Saint	8, 703/ 26
the people should have	<b>come</b>	unto the right understanding	8, 706/ 25
rather than we should	<b>come</b>	by the true understanding	8, 706/ 33

readers, here are we	<b>come</b>	together, Tyndale and we	8, 716/ 17
believe him till Antichrist	<b>come</b>	. For until that time	8, 722/ 32
yet full-feathered, but scantly	<b>come</b>	out of the shell	8, 724/ 7
but was content to	<b>come</b>	down here and walk	8, 724/ 9
if a stranger should	<b>come</b>	among them and ask	8, 735/ 31
God that Christ is	<b>come</b>	into the world and	8, 740/ 11
answer that they which	<b>come</b>	after, receive the Scripture	8, 741/ 13
man. Now, if there	<b>come</b>	another that seemeth more	8, 742/ 7
the city and said, "	<b>Come</b>	and see a man	8, 742/ 40
and desired him to	<b>come</b>	in; which faith was	8, 743/ 3
God... we can never	<b>come</b>	at it without the	8, 746/ 27
saith, "No man can	<b>come</b>	to me but if	8, 746/ 34
saith that if there	<b>come</b>	a more honest man	8, 748/ 5
and Christ, that should	<b>come</b>	and teach the second	8, 752/ 34
when he would after	<b>come</b>	to gather his Christian	8, 753/ 9
he vouchsafed himself to	<b>come</b>	into the world in	8, 755/ 15
Savior that after should	<b>come</b>	, and were by virtue	8, 755/ 23
and "desired him to	<b>come</b>	in." But this "faith	8, 758/ 34
grace and good will	<b>come</b>	to the man again	8, 764/ 17
in any wise have	<b>come</b>	and grown to the	8, 776/ 6
and bad, till it	<b>come</b>	out of the waves	8, 777/ 11
corn, till the harvest	<b>come</b>	that both be reaped	8, 777/ 16
he list, ere he	<b>come</b>	at any of the	8, 782/ 7
saith, "No man can	<b>come</b>	to me but if	8, 782/ 12
may the more easily	<b>come</b>	to the remnant that	8, 783/ 1
saith that all which	<b>come</b>	of Abraham's seed are	8, 783/ 17
either abide still or	<b>come</b>	again, suppeth them all	8, 784/ 11
because no man can	<b>come</b>	into his breast to	8, 785/ 6
could he ever have	<b>come</b>	into the feeling of	8, 786/ 2
in hell, and never	<b>come</b>	to heaven. For that	8, 792/ 18
And when it shall	<b>come</b>	to the extremity, Christ	8, 794/ 10
the extremity, Christ shall	<b>come</b>	down from his high	8, 794/ 10
we may do to	<b>come</b>	to heaven. What will	8, 796/ 24
plainly we shall never	<b>come</b>	thereto... and therefore biddeth	8, 797/ 25
in the world to	<b>come</b>	, embrace, therefore, he biddeth	8, 797/ 28
how he may first	<b>come</b>	to the very feeling	8, 798/ 16
but written only: I	<b>come</b>	nearer unto him therein	8, 800/ 10
since he is now	<b>come</b>	to that high point	8, 803/ 26
the world standeth. Now	<b>come</b>	we, then, to the	8, 808/ 15
and then let them	<b>come</b>	and teach it to	8, 811/ 12
Then, since he is	<b>come</b>	to that point that	8, 812/ 17
thereby all they that	<b>come</b>	duly to baptism, by	8, 821/ 4
it, that if he	<b>come</b>	to baptism unduly that	8, 821/ 6
belief. And therefore whoso	<b>come</b>	to baptism with only	8, 821/ 22
of age and discretion	<b>come</b>	unto baptism, and say	8, 821/ 33
matter in them that	<b>come</b>	to baptism without any	8, 821/ 36
have. For though they	<b>come</b>	to the baptism, and	8, 822/ 7
Tyndale's "feeling faith" is	<b>come</b>	... with which divided from	8, 826/ 34
churches Barnes is himself	<b>come</b>	now. And as for	8, 836/ 9
nun nor friar. Briefly,	<b>come</b>	, all the whole rabble	8, 838/ 23

glory that is to	<b>come</b>	that shall be showed	8, 841/ 13
before the next sessions,	<b>come</b>	sit as fast there	8, 848/ 35
the time shall be	<b>come</b>	, we shall reap without	8, 850/ 9
twenty-second chapter: "Mark, I	<b>come</b>	shortly, and my reward	8, 850/ 14
thereof; and when ye	<b>come</b>	together to your housel	8, 854/ 14
nor abide till you	<b>come</b>	all together, nor the	8, 854/ 15
book else should ever	<b>come</b>	in such a false	8, 863/ 3
all this, till she	<b>come</b>	thereas she shall be	8, 865/ 16
Church shall in conclusion	<b>come</b>	, yet shall not every	8, 865/ 18
shall not every man	<b>come</b>	that is at any	8, 865/ 19
after... because he cannot	<b>come</b>	into it to be	8, 870/ 20
at another, and some	<b>come</b>	in again, and some	8, 871/ 6
yet also, till I	<b>come</b>	farther in this matter	8, 872/ 35
if we happen to	<b>come</b>	where it is. For	8, 873/ 4
confusion of things should	<b>come</b>	in these latter days	8, 874/ 36
of any that shall	<b>come</b>	, then were I satisfied	8, 888/ 5
was he that was	<b>come</b>	to save the world	8, 889/ 1
false prophets that will	<b>come</b>	to us in such	8, 890/ 9
she know us, and	<b>come</b>	and give us good	8, 892/ 12
he that taketh it	<b>come</b>	to his death by	8, 892/ 32
so may there another	<b>come</b>	and say by another	8, 895/ 22
say) that when they	<b>come</b>	to the preaching, all	8, 897/ 12
us all, and we	<b>come</b>	together at his calling	8, 897/ 36
my neighbor and I	<b>come</b>	both to church with	8, 897/ 37
should be saved and	<b>come</b>	to the knowledge of	8, 898/ 20
only those that will	<b>come</b>	and hear and learn	8, 898/ 22
then of those that	<b>come</b>	and are willing to	8, 898/ 28
taught wrong... and after	<b>come</b>	and hear all their	8, 898/ 35
sure if they will	<b>come</b>	to it; and also	8, 899/ 7
that of such as	<b>come</b>	and learn well indeed	8, 899/ 8
her, and so be	<b>come</b>	from her for anger	8, 904/ 1
envy, since ye be	<b>come</b>	from her ye misreport	8, 904/ 3
my very mother, and	<b>come</b>	from her to yours	8, 905/ 3
if I happed to	<b>come</b>	in her company, ye	8, 905/ 12
no man may assoil,	<b>come</b>	to a point of	8, 905/ 21
would not have him	<b>come</b>	forth and make such	8, 916/ 28
Christ saith. For you	<b>come</b>	before him; that is	8, 918/ 37
him; that is, you	<b>come</b>	into the fold of	8, 918/ 37
his voice... but you	<b>come</b>	with your own voice	8, 919/ 1
For while they must	<b>come</b>	all the meinie man	8, 922/ 10
sick and may not	<b>come</b>	this were but finding	8, 922/ 13
in a rush. For	<b>come</b>	they must, whether they	8, 922/ 14
upon one fair day	<b>come</b>	into some one fair	8, 924/ 13
must it needs have	<b>come</b>	, ye see well, good	8, 928/ 3
when it were once	<b>come</b>	unto that... then were	8, 928/ 4
confusion of things should	<b>come</b>	in the latter days	8, 929/ 10
were at that time	<b>come</b>	to their hands, as	8, 931/ 35
when this officer had	<b>come</b>	with his stick and	8, 936/ 23
assembly, that they were	<b>come</b>	thither together from all	8, 937/ 15
parts of the world	<b>come</b>	whole always together to	8, 937/ 36

imagination that never could	<b>come</b>	to pass: I answer	8, 938/ 33
any such thing to	<b>come</b>	any foresight at all	8, 939/ 6
supposed, but were so	<b>come</b>	to pass and so	8, 939/ 28
determine when they were	<b>come</b>	together as they all	8, 940/ 13
no decree thereof, nor	<b>come</b>	not together therefor. For	8, 941/ 32
all the whole company,	<b>come</b>	to a council together	8, 942/ 2
can of none other	<b>come</b>	any more hurt, I	8, 945/ 5
no more bound to	<b>come</b>	to God's Service on	8, 953/ 2
in the world to	<b>come</b>	the fire of purgatory	8, 968/ 28
leaveth off before he	<b>come</b>	to the point, lest	8, 970/ 3
leaveth off ere he	<b>come</b>	at them) do plainly	8, 971/ 4
would have every man	<b>come</b>	and be part of	8, 971/ 25
should be saved and	<b>come</b>	to the knowledge of	8, 971/ 28
many men will never	<b>come</b>	into her (as Jews	8, 971/ 29
and many that have	<b>come</b>	into her have again	8, 971/ 30
those that are newly	<b>come</b>	to Christian religion, and	8, 976/ 12
that no man might	<b>come</b>	to heaven, nor be	8, 979/ 16
flesh that is to	<b>come</b>	. " Lo, good Christian readers	8, 982/ 9
now, good Christian readers,	<b>come</b>	unto an end of	8, 983/ 5
him that you may	<b>come</b>	into the church and	8, 984/ 12
though an angel had	<b>come</b>	down unto them from	8, 990/ 11
and what wise we	<b>come</b>	to this question of	8, 995/ 32
they be loath to	<b>come</b>	near the point. For	8, 997/ 6
or not elect, to	<b>come</b>	to Baptism and to	8, 998/ 24
be they fain to	<b>come</b>	and agree. Well, say	8, 998/ 33
whether that company which	<b>come</b>	together to learn and	8, 999/ 8
in earth, till Christ	<b>come</b>	again unto Judgment and	8, 1000/ 31
error," so will they	<b>come</b>	at last with "known	8, 1004/ 12
hereafter, in time to	<b>come</b>	, that this article is	8, 1006/ 23
thus avoided, they will	<b>come</b>	in with the second	8, 1011/ 24
such as would not	<b>come</b>	into that flock Saint	8, 1012/ 10
unknown when they shall	<b>come</b>	to this shift between	8, 1013/ 23
the spouse that should	<b>come</b>	to the marriage? Meant	8, 1016/ 28
time; until our Lord	<b>come</b>	, which shall illumine the	8, 1023/ 36
sects of heretics be	<b>come</b>	, and from which they	8, 1030/ 21
which all they be	<b>come</b>	, is the very church	8, 1030/ 28
garments and clothe himself	<b>comely</b>	in gay Kendal green	8, 583/ 36
by Tyndale well and	<b>comely</b>	devised? And yet forthwith	8, 599/ 16
worshipful wild goose so	<b>comely</b>	scoffeth and scorneth... by	8, 680/ 23
the goodly composition and	<b>comely</b>	temperature of the whole	8, 907/ 28
that he hath done	<b>cometh</b>	of an anger and	8, 581/ 22
of his ghostly father	<b>cometh</b>	of great humility given	8, 581/ 26
chapter of Luke. Then	<b>cometh</b>	Tyndale in at the	8, 583/ 13
and the spirituality... he	<b>cometh</b>	forth, as ye see	8, 598/ 14
further constancy, when he	<b>cometh</b>	to the matter itself	8, 599/ 18
upon that point. Now	<b>cometh</b>	Tyndale and barely rehearseth	8, 603/ 17
nor afterward when he	<b>cometh</b>	to the place in	8, 603/ 20
mention... but when he	<b>cometh</b>	to my Second Book	8, 603/ 22
saints against their heresies	<b>cometh</b>	this envy and hatred	8, 625/ 12
kind of allegories Tyndale	<b>cometh</b>	forth in his book	8, 632/ 13

ween that the good	<b>cometh</b>	ever out of the	8, 672/ 34
book of Scripture that	<b>cometh</b>	out of your hands	8, 682/ 3
And when the Scripture	<b>cometh</b>	to light, and is	8, 685/ 31
charity and devotion that	<b>cometh</b>	and worketh with grace	8, 700/ 17
Catholic Church. For now	<b>cometh</b>	he to his fourth	8, 741/ 8
with him. But now	<b>cometh</b>	Tyndale and, seeing that	8, 745/ 18
proved plain false) he	<b>cometh</b>	now and confesseth that	8, 745/ 23
that therefore "if there	<b>cometh</b>	another that seemeth more	8, 746/ 19
means whereof a man	<b>cometh</b>	thereto yet is there	8, 747/ 28
goodly purpose? But then	<b>cometh</b>	he forth in the	8, 771/ 14
church of Christ he	<b>cometh</b>	forth with another chapter	8, 773/ 6
this end at last	<b>cometh</b>	all his holy heresy	8, 799/ 28
that ordinarily hath it	<b>cometh</b>	to it by the	8, 800/ 14
and the "feeling faith"	<b>cometh</b>	after. Therefore, at the	8, 810/ 6
and discretion which duly	<b>cometh</b>	to baptism hath the	8, 820/ 37
to do when he	<b>cometh</b>	home from the font	8, 821/ 25
which with historical faith	<b>cometh</b>	to baptism is sure	8, 821/ 30
the children sufficient... yet	<b>cometh</b>	Tyndale's master Martin Luther	8, 824/ 8
Christ saith, no man "	<b>cometh</b>	to me but if	8, 841/ 7
greatness of that reward	<b>cometh</b>	of God's mere liberal	8, 841/ 9
of all these things	<b>cometh</b>	of God." But Friar	8, 842/ 24
hath another holiness, that	<b>cometh</b>	from God the Father	8, 861/ 16
words of God." How	<b>cometh</b>	this, that the church	8, 862/ 1
Saint Paul saith, "Faith	<b>cometh</b>	by hearing, and hearing	8, 873/ 33
by hearing, and hearing	<b>cometh</b>	by the word of	8, 873/ 34
where he saith, "Faith	<b>cometh</b>	by hearing, and hearing	8, 883/ 2
by hearing, and hearing	<b>cometh</b>	by the word of	8, 883/ 3
Barnes call this: "Faith	<b>cometh</b>	by hearing, and hearing	8, 883/ 7
by hearing, and hearing	<b>cometh</b>	by the word of	8, 883/ 7
Whensoever the true preacher	<b>cometh</b>	, ye shall know him	8, 888/ 6
man of the Church,	<b>cometh</b>	of God... and that	8, 906/ 17
of Christ." This fellow	<b>cometh</b>	forth with a proud	8, 919/ 23
before her. Nevertheless, oftentimes	<b>cometh</b>	it that this particular	8, 943/ 13
is; but when Christ	<b>cometh</b>	, no man shall know	8, 974/ 31
of strangers." And now	<b>cometh</b>	Barnes and telleth us	8, 981/ 2
And of these goods	<b>cometh</b>	the harlots' decking that	8, 983/ 22
kings' apparel. Of this	<b>cometh</b>	gold in their bridles	8, 983/ 24
the altars. Of this	<b>cometh</b>	their plenteous winepresses and	8, 983/ 26
unto that. Of this	<b>cometh</b>	their tuns of sweet	8, 983/ 27
into every man that	<b>cometh</b>	thereto and learneth thereof	8, 1006/ 19
giveth our spirit the	<b>comfort</b>	of good hope, as	8, 757/ 25
faith" any pleasure or	<b>comfort</b>	of hope, or any	8, 825/ 30
that full fruit and	<b>comfort</b>	of his person, she	8, 884/ 27
he say for the	<b>comfort</b>	of the whole fraternity-and-sorority	8, 886/ 16
besech him of his	<b>comfortable</b>	counsel for some other	8, 797/ 35
one longed to be	<b>comforted</b>	with his ghostly communication	8, 884/ 31
will send you another	<b>Comforter</b>	, that shall teach you	8, 999/ 14
would never leave them	<b>comfortless</b>	, nor like children fatherless	8, 938/ 4
unto Christ at his	<b>coming</b>	... and that he should	8, 606/ 21
faith. And against the	<b>coming</b>	of Christ, the scribes	8, 609/ 22

and patriarchs" against the	<b>coming</b>	of Christ... and whom	8, 611/ 35
of Moses and the	<b>coming</b>	of Christ... God stirred	8, 612/ 28
synagogue even at the	<b>coming</b>	of Christ... Tyndale hath	8, 613/ 26
hearts... which order of	<b>coming</b>	to the faith appeareth	8, 615/ 4
Jews was at Christ's	<b>coming</b>	. Though there never was	8, 617/ 8
Jews had against the	<b>coming</b>	of Christ infected by	8, 622/ 21
Pharisees were at Christ's	<b>coming</b>	"crept up into the	8, 623/ 11
that was at the	<b>coming</b>	of Christ... and the	8, 626/ 30
intrusion, or other unlawful	<b>coming</b>	, thereinto. And as for	8, 629/ 10
they were at the	<b>coming</b>	of Saint John... God	8, 650/ 27
world warning before his	<b>coming</b>	, that his doctrine might	8, 650/ 29
will, by his holy	<b>coming</b>	into it to preach	8, 705/ 8
late thing at the	<b>coming</b>	of Christ, if they	8, 713/ 6
synagogue was until Christ's	<b>coming</b>	the very church of	8, 719/ 31
following him in the	<b>coming</b>	to it. And therefore	8, 748/ 16
be after his own	<b>coming</b>	. And how can he	8, 754/ 19
grace by Christ's own	<b>coming</b>	, when by the Passion	8, 755/ 26
old time, before Christ's	<b>coming</b>	, the children of the	8, 755/ 34
abundance, by his own	<b>coming</b>	, to give out his	8, 755/ 36
example, but by their	<b>coming</b>	to the Land of	8, 795/ 19
preserved from such ungodly	<b>coming</b>	into the faith, and	8, 797/ 37
went at large... and,	<b>coming</b>	up to London the	8, 813/ 29
the day of the	<b>coming</b>	of our Lord Jesus	8, 854/ 5
his book and his	<b>coming</b>	hither and going over	8, 885/ 34
none. For as for	<b>coming</b>	together from all countries	8, 922/ 6
naughty doctrine against Christ's	<b>coming</b>	was sprung up therein	8, 1008/ 27
that, until his own	<b>coming</b>	, there he kept his	8, 1008/ 29
but at the first	<b>coming</b>	in of "the church	8, 1018/ 21
first, not bid and	<b>command</b>	me believe, but openly	8, 737/ 29
thus he saith: "I	<b>command</b>	thee before God," etc	8, 920/ 5
do not, I say,	<b>command</b>	all folk, elect or	8, 998/ 24
the least, as Christ	<b>commanded</b>	the Jews to obey	8, 618/ 24
things that we be	<b>commanded</b>	to do, and which	8, 632/ 35
that therefore Moses had	<b>commanded</b>	them to hear him	8, 643/ 23
of heaven himself, had	<b>commanded</b>	them to hear him	8, 643/ 25
when the faithful folk,	<b>commanded</b>	thereto by Moses, arose	8, 793/ 34
shrift. For our Lord	<b>commanded</b>	those that were made	8, 868/ 1
him... in which he	<b>commanded</b>	every man, upon their	8, 900/ 24
our Savior thus: "He	<b>commanded</b>	his apostles that they	8, 919/ 35
things that I have	<b>commanded</b>	you." And again, to	8, 920/ 3
be. Saint Paul also	<b>commanded</b>	the Corinthians that they	8, 920/ 16
and in like wise	<b>commanded</b>	the books of those	8, 955/ 7
cause also, our Lord	<b>commanded</b>	of the sacrifice of	8, 976/ 22
Of whose flesh God	<b>commanded</b>	and forbade, that no	8, 976/ 26
church? And when he	<b>commanded</b>	to receive the man	8, 1021/ 21
again, into what church	<b>commanded</b>	he to receive him	8, 1021/ 23
then, when our Savior	<b>commanded</b>	himself that, upon him	8, 1023/ 8
decree in which he	<b>commandeth</b>	saying, "Though the pope	8, 587/ 28
decree in which he	<b>commandeth</b>	saying, "Though the pope	8, 590/ 9
laws of the Church,	<b>commandeth</b>	every of them to	8, 594/ 17

credence thereunto, as himself	<b>commandeth</b>	every man to do	8, 682/ 23
themselves to scriptures. Wherefore	<b>commandeth</b>	he that all christened	8, 874/ 20
these latter days therefore	<b>commandeth</b>	he that Christian men	8, 874/ 37
themselves to scriptures. Wherefore	<b>commandeth</b>	he that all christened	8, 928/ 29
the latter days therefore	<b>commandeth</b>	he that Christian men	8, 929/ 11
by which our Savior	<b>commandeth</b>	that whoso find himself	8, 942/ 30
that our Master, Christ,	<b>commandeth</b>	if my brother offend	8, 943/ 2
that these words of	<b>commanding</b>	have been used by	8, 919/ 32
that the words of	<b>commanding</b>	be not always the	8, 920/ 6
them, falsely construing God's	<b>commandment</b>	of honoring their father	8, 697/ 31
the doing whereof no	<b>commandment</b>	of God constraineth thee	8, 700/ 23
the church by whose	<b>commandment</b>	I believed the Gospel	8, 737/ 33
and then, by the	<b>commandment</b>	of the same church	8, 737/ 34
according to his own	<b>commandment</b>	, upon the preaching of	8, 768/ 25
ready at the priest's	<b>commandment</b>	to do for the	8, 868/ 9
in breach of God's	<b>commandment</b>	, but not both against	8, 1007/ 35
everlasting life, keep the	<b>commandments</b>	." And again in the	8, 849/ 31
Manichaeans nor extol and	<b>commend</b>	the living of the	8, 738/ 28
lecher dispraise lechery and	<b>commend</b>	chastity... or the proud	8, 765/ 27
a thing so little	<b>commendable</b>	that every well-ordered region	8, 590/ 20
mercy are done in	<b>commendation</b>	and favor of them	8, 967/ 23
so meant, have specially	<b>commended</b>	some one. And also	8, 666/ 12
in all the book	<b>commended</b>	for any great virtue	8, 733/ 4
Church in that they	<b>commended</b>	the Gospel, but thou	8, 737/ 22
their mouth; nor never	<b>commended</b>	faith alone for sufficient	8, 779/ 6
well allowed and much	<b>commended</b>	therein? We be very	8, 808/ 3
good works that are	<b>commended</b>	in Scripture because that	8, 893/ 38
because the Scripture so	<b>commendeth</b>	the prayer of a	8, 582/ 15
he now praiseth and	<b>commendeth</b>	himself. Let him no	8, 733/ 7
be naught. And he	<b>commendeth</b>	Sarah for persecuting and	8, 791/ 10
which epistles as he	<b>commendeth</b>	them for many things	8, 853/ 32
find written expositions and	<b>commentaries</b>	upon our scriptures; and	8, 621/ 1
either by some convenient	<b>commentary</b>	devised upon the truth	8, 677/ 24
that he read some	<b>commentators</b>	and holy doctors that	8, 724/ 17
further, as some good	<b>commentators</b>	expound these verses, saith	8, 761/ 34
I gave out a	<b>commission</b>	to certain good, worshipful	8, 813/ 27
devil caused Adam to	<b>commit</b>	against God; to damn	8, 755/ 18
caused the Jews to	<b>commit</b>	in putting our Savior	8, 755/ 20
his Christendom do purposely	<b>commit</b>	any crime... never was	8, 758/ 12
to their sins, but	<b>commit</b>	them all of frailty	8, 790/ 23
feebleness and frailty to	<b>commit</b>	after. Howbeit, if Tyndale	8, 821/ 31
sin... we may not	<b>commit</b>	manslaughter or do adultery	8, 961/ 25
good hope," will not	<b>commit</b>	. Whereby Saint Augustine teacheth	8, 965/ 25
had "after his resurrection	<b>committed</b>	the feeding of his	8, 735/ 24
or after deadly sins	<b>committed</b>	, be finally restored unto	8, 855/ 10
whoso doth break it	<b>committeth</b>	a horrible sin... and	8, 941/ 35
methinketh that the chief	<b>commodity</b>	that I can have	8, 891/ 35
none other than this	<b>common</b>	known Catholic church of	8, 575/ 32
put out; of which	<b>common</b>	known Catholic church, all	8, 575/ 34
church" to be "the	<b>common</b>	known congregation of all	8, 576/ 35

church" being proved this	<b>common</b>	known Catholic congregation of	8, 577/ 4
all that profess the	<b>common</b>	Catholic faith) be all	8, 578/ 5
doctrine Tyndale rebuketh the	<b>common</b>	Catholic church... ye cannot	8, 583/ 29
in slander among the	<b>common</b>	people... whereof can come	8, 590/ 33
not only by the	<b>common</b>	laws of this realm	8, 592/ 21
we spoke of, the	<b>common</b>	consent of the old	8, 634/ 13
if we believe the	<b>common</b>	known Catholic church, show	8, 647/ 4
that in faith the	<b>common</b>	Christian people by all	8, 659/ 31
be all men's in	<b>common</b>	, and that all women	8, 664/ 13
women ought to be	<b>common</b>	to all men, as	8, 664/ 14
which he calleth the	<b>common</b>	known Catholic church) be	8, 666/ 10
have all women in	<b>common</b>	, against whom God speaketh	8, 672/ 23
do now, denying the	<b>common</b>	known Catholic church to	8, 676/ 16
but either by the	<b>common</b>	, fast faith of the	8, 714/ 35
councils. And then the	<b>common</b>	faith of old times	8, 715/ 4
many, nor against the	<b>common</b>	belief of the Catholic	8, 715/ 11
other but only this	<b>common</b>	known Catholic church. But	8, 733/ 28
faith and credence the	<b>common</b>	known Catholic church never	8, 739/ 7
any other than this	<b>common</b>	Catholic church of all	8, 740/ 19
we say: that the	<b>common</b>	Catholic church is the	8, 740/ 24
teller, or of the	<b>common</b>	fame and consent of	8, 742/ 5
teller, or of the	<b>common</b>	fame and consent of	8, 746/ 17
honesty of men, or	<b>common</b>	fame, alone. For albeit	8, 747/ 27
true point of belief	<b>common</b>	unto them both had	8, 804/ 8
old expositors and the	<b>common</b>	faith of all Christian	8, 810/ 34
wherein not only the	<b>common</b>	, continued faith of all	8, 812/ 5
clearly proved you the	<b>common</b>	known Catholic church to	8, 828/ 17
at length this same	<b>common</b>	known Catholic church to	8, 835/ 29
here rehearsed you, this	<b>common</b>	church of good and	8, 835/ 31
learned of the plain,	<b>common</b>	teaching of the known	8, 844/ 6
every man of the	<b>common</b>	known Catholic church that	8, 848/ 19
that be of the	<b>common</b>	known church are redeemed	8, 848/ 25
their dishes together in	<b>common</b>	, but the rich man	8, 854/ 17
than ye do the	<b>common</b>	material meat; for which	8, 854/ 22
manner than only the	<b>common</b>	known Catholic church... of	8, 855/ 26
between them all is	<b>common</b>	, as between man and	8, 860/ 11
wit, that both by	<b>common</b>	experience of the people	8, 864/ 14
the difference between the	<b>common</b>	known Catholic church and	8, 866/ 26
as part of the	<b>common</b>	Catholic faith by the	8, 872/ 25
priests, that be the	<b>common</b>	preachers of this carnal	8, 890/ 14
nations remaining in the	<b>common</b>	, well-known faith. And then	8, 896/ 9
Yet methinketh that these	<b>common</b>	preachers whom you dispraise	8, 898/ 17
but rather as these	<b>common</b>	preachers say: that God	8, 899/ 6
you, methinketh that these	<b>common</b>	preachers say well in	8, 900/ 1
himself, and unlike the	<b>common</b>	sort... they caught a	8, 900/ 18
reason whereof, after the	<b>common</b>	use, it might be	8, 907/ 33
is to say, the	<b>common</b>	, Catholic faith wherein the	8, 912/ 11
make among them the	<b>common</b>	known Catholic church... of	8, 912/ 14
the profession of the	<b>common</b>	Christian faith, both in	8, 914/ 13
a thing by the	<b>common</b>	assent and experience of	8, 940/ 35

between them all is	<b>common</b>	, as between man and	8, 956/ 27
as all things be	<b>common</b>	, he saith, among friends	8, 959/ 1
be believers of the	<b>common</b>	, Catholic faith, and so	8, 962/ 25
become members of the	<b>common</b>	known Catholic church... then	8, 962/ 26
the fathers, and the	<b>common</b>	observance and custom of	8, 969/ 25
of heretics. As the	<b>common</b>	Creed saith, that is	8, 975/ 13
must needs be this	<b>common</b>	known Catholic church. But	8, 980/ 8
belief, to be the	<b>common</b>	one, universal, known church	8, 982/ 25
sinners" nor impugn the	<b>common</b>	known Catholic church of	8, 983/ 8
church of Christ the	<b>common</b>	known Catholic church, and	8, 987/ 21
all question, this one,	<b>common</b>	, well-known Catholic church of	8, 992/ 7
summary proof that the	<b>common</b>	known Catholic church is	8, 993/ 3
plain unto our own	<b>common</b>	known Catholic church. For	8, 993/ 33
the proof of the	<b>common</b>	known Catholic church to	8, 995/ 13
any farther subtlety, this	<b>common</b>	known Catholic church of	8, 1000/ 25
seek for, be this	<b>common</b>	known Catholic church of	8, 1001/ 22
none other but this	<b>common</b>	known Catholic church which	8, 1001/ 36
that is a plain,	<b>common</b>	practice. For there are	8, 1003/ 26
reason is this: the	<b>common</b>	articles of the faith	8, 1004/ 15
Scripture sometimes for the	<b>common</b>	known multitude of good	8, 1012/ 30
point held against the	<b>common</b>	known Catholic faith; that	8, 1025/ 11
the faith of the	<b>common</b>	known Catholic church. For	8, 1025/ 12
perceive by the very	<b>common</b>	manner of every man's	8, 1026/ 20
held him in the	<b>common</b>	known church from all	8, 1026/ 36
word "Catholic" was the	<b>common</b>	known word running in	8, 1027/ 16
other church but the	<b>common</b>	known catholic church out	8, 1028/ 35
church but only this	<b>common</b>	known catholic church of	8, 1029/ 10
in earth is this	<b>common</b>	known church of ours	8, 1029/ 21
the proof that this	<b>common</b>	known Catholic church is	8, 1030/ 8
be fallen, is the	<b>common</b>	known Catholic church; ergo	8, 1030/ 22
Catholic church; ergo, the	<b>common</b>	known Catholic church is	8, 1030/ 22
expressly confesseth! that this	<b>common</b>	known Catholic church is	8, 1030/ 30
saith Tyndale, since this	<b>common</b>	known universal church of	8, 1031/ 16
would against the well-known,	<b>common-believed</b>	points of the Church	8, 1032/ 26
govern or rule the	<b>commoners</b>	, nor yet any man	8, 580/ 5
plainly believed and so	<b>commonly</b>	known, that I shall	8, 606/ 30
say they do, and	<b>commonly</b>	can do none other	8, 629/ 28
mysteries and allegories... as	<b>commonly</b>	all his parables be	8, 635/ 37
the old holy fathers	<b>commonly</b>	called the mother of	8, 725/ 4
believe not be first	<b>commonly</b>	moved to give faith	8, 739/ 6
such as is so	<b>commonly</b>	known already that a	8, 775/ 29
into which such apostates	<b>commonly</b>	do fall, writeth unto	8, 989/ 10
punished them and divided	<b>commonly</b>	the faulty from the	8, 1008/ 15
and increased after their	<b>communication</b>	had with our Savior	8, 759/ 26
was after, by the	<b>communication</b>	had with Christ, more	8, 760/ 9
and of all the	<b>communication</b>	that had been between	8, 814/ 1
comforted with his ghostly	<b>communication</b>	at that time especially	8, 884/ 32
perceive, by his faithful	<b>communication</b>	or his good, virtuous	8, 1026/ 23
congregation present at this	<b>communing</b>	... and then would himp	8, 896/ 33
Holy Church is a	<b>communion</b>	or fellowship of holy	8, 861/ 3

which is called the	<b>communion</b>	and the fellowship of	8, 943/ 20
that deceased in the	<b>communion</b>	and blood of Christ	8, 967/ 18
Holy Church is a	<b>communion</b>	or fellowship of holy	8, 974/ 17
we believe that the	<b>communion</b>	and fellowship of all	8, 975/ 17
Also we believe the	<b>communion</b>	of saints in another	8, 975/ 21
this life have the	<b>communion</b>	and fellowship of the	8, 975/ 25
hold ourselves in the	<b>communion</b>	and fellowship of hope	8, 977/ 25
also "sanctorum communionem" (the	<b>communion</b>	, or fellowship, of saints	8, 978/ 25
which is called the	<b>communion</b>	and fellowship of saints	8, 978/ 33
we may be by	<b>communion</b>	of faith though good	8, 979/ 33
lived here were, by	<b>communion</b>	of faith and sacraments	8, 1017/ 32
church) and also "sanctorum	<b>communionem</b>	" (the communion, or fellowship	8, 978/ 25
that these words "sanctorum	<b>communionem</b>	" do sharply prick the	8, 978/ 29
in the Creed "sanctorum	<b>communionem</b>	," some wholly carnal fathers	8, 979/ 7
this Catholic church be	<b>companies</b>	known well enough, ye	8, 665/ 8
above... and among the	<b>companies</b>	of the blessed martyrs	8, 978/ 21
women as the particular	<b>companies</b>	, make one, whole, universal	8, 1000/ 10
neither himself nor any	<b>companion</b>	of his durst ever	8, 676/ 1
cannot Tyndale and his	<b>companions</b>	whom we call "heretics	8, 611/ 22
fellow, and all his	<b>companions</b>	fellows with the old	8, 721/ 8
of Christ is another	<b>company</b>	than the known Catholic	8, 575/ 8
than the known Catholic	<b>company</b>	of all Christian regions	8, 575/ 9
departed out of our	<b>company</b>	, yet them account we	8, 578/ 31
wretches to the whole	<b>company</b>	of the clergy, which	8, 588/ 19
and not in unthrifty	<b>company</b>	fall to railing, or	8, 591/ 19
to eat in his	<b>company</b>	." But the pope with	8, 596/ 2
Paul forbiddeth us the	<b>company</b>	, "the pope with violence	8, 596/ 27
alone to the whole	<b>company</b>	of the clergy... dissembling	8, 599/ 19
but that yet that	<b>company</b>	was still the church	8, 610/ 14
church is always that	<b>company</b>	that still remaineth in	8, 649/ 23
since they be a	<b>company</b>	well-known to have gone	8, 655/ 24
and Zwingli, and their	<b>company</b>	, be the very church	8, 655/ 28
prove him and his	<b>company</b>	the church, they prove	8, 660/ 9
remained in the smaller	<b>company</b>	, the two tribes only	8, 671/ 23
manner as the great	<b>company</b>	of Christ's disciples went	8, 671/ 25
been conversant and in	<b>company</b>	with them (as the	8, 688/ 19
for himself and his	<b>company</b>	, we shall see somewhat	8, 706/ 17
took it of a	<b>company</b>	of heretics, yet evermore	8, 707/ 25
is a congregation and	<b>company</b>	of both good and	8, 734/ 17
well, not for a	<b>company</b>	of only good men	8, 734/ 32
ever yet a known	<b>company</b>	. For if men might	8, 772/ 28
idolaters of his own	<b>company</b>	, then was he a	8, 789/ 11
busy swarm of rebellious	<b>company</b>	(as these schismatical heretics	8, 793/ 17
at naught the whole	<b>company</b>	where many virtuous people	8, 835/ 23
congregation invisible, and a	<b>company</b>	unknown though every one	8, 847/ 22
they there for good	<b>company</b>	tarry loose with their	8, 848/ 34
righteous, all the whole	<b>company</b>	, in heart, and still	8, 853/ 24
one church and one	<b>company</b>	, some be good and	8, 854/ 30
there is none holy	<b>company</b>	in earth but it	8, 854/ 32
among them... as Christ's	<b>company</b>	was a good company	8, 854/ 34

company was a good	<b>company</b>	, and yet was there	8, 854/ 35
a church and a	<b>company</b>	that be clean without	8, 864/ 11
church" to be a	<b>company</b>	of only such as	8, 869/ 9
may know in which	<b>company</b>	there be some of	8, 875/ 36
that were fallen in	<b>company</b>	with Friar Barnes in	8, 876/ 28
fain find some good	<b>company</b>	that were going thither	8, 876/ 35
credence and taken into	<b>company</b>	, then used to lead	8, 877/ 4
be sure of good	<b>company</b>	in his journey, should	8, 877/ 12
be once gotten in	<b>company</b>	, then lead them wrong	8, 877/ 22
there be in that	<b>company</b>	some of the church	8, 879/ 1
the church in that	<b>company</b>	why should Barnes say	8, 879/ 9
so small, and the	<b>company</b>	so few, that I	8, 879/ 37
church some in that	<b>company</b>	there be. In the	8, 880/ 7
so that in that	<b>company</b>	wheresoever we see that	8, 880/ 14
there be in that	<b>company</b>	some men of Christ's	8, 880/ 16
wit, that in what	<b>company</b>	soever I hear the	8, 894/ 7
that in such a	<b>company</b>	be some of the	8, 894/ 27
which persons of that	<b>company</b>	they be, as ye	8, 894/ 28
very church in that	<b>company</b>	... I would be the	8, 894/ 32
faith, be present in	<b>company</b>	, when your tokens be	8, 897/ 5
in English, and the	<b>company</b>	that heard him were	8, 900/ 31
to come in her	<b>company</b>	, ye tell me no	8, 905/ 12
us know in what	<b>company</b>	some of her parts	8, 905/ 27
and in a good	<b>company</b>	some naughty folk. And	8, 907/ 3
accurse out of their	<b>company</b>	that incestuous lecher that	8, 920/ 18
were unknown among that	<b>company</b>	and secretly agreed with	8, 927/ 16
had, all the whole	<b>company</b>	, come to a council	8, 942/ 2
out of the Christian	<b>company</b>	, and taken as a	8, 946/ 24
be such a holy	<b>company</b>	so pure and so	8, 956/ 18
made glorious. And that	<b>company</b>	that shall be glorious	8, 957/ 16
this world is a	<b>company</b>	of only good folk	8, 964/ 14
in earth is a	<b>company</b>	all holy, pure, and	8, 973/ 27
to prove it a	<b>company</b>	of unknown faithful folk	8, 980/ 15
to have made the	<b>company</b>	more holy. But I	8, 983/ 32
were them whether that	<b>company</b>	which come together to	8, 999/ 8
and whether of that	<b>company</b>	or, at the least	8, 999/ 12
some part of that	<b>company</b>	these words of Christ	8, 999/ 13
or a congregation and	<b>company</b>	. To this yet because	8, 1000/ 2
this church is a	<b>company</b>	of men and women	8, 1000/ 14
whole church, every one	<b>company</b>	is called a church	8, 1001/ 9
man preach to that	<b>company</b>	that is no part	8, 1002/ 30
not plainly the whole	<b>company</b>	present here in this	8, 1016/ 29
ye should keep no	<b>company</b>	with fornicators; but I	8, 1017/ 9
tongues. Now, that the	<b>company</b>	of good and bad	8, 1019/ 17
speak of that same	<b>company</b>	in which be both	8, 1019/ 22
to call that same	<b>company</b>	and congregation good and	8, 1019/ 24
of Christ is a	<b>company</b>	mixed of good and	8, 1021/ 11
bad... and that mixed	<b>company</b>	, these heretics cannot say	8, 1021/ 12
not that an unknown	<b>company</b>	should appoint unknown judges	8, 1022/ 22
church" the whole known	<b>company</b>	. Also, where he giveth	8, 1022/ 30

for of an unknown	<b>company</b>	can there be none	8, 1024/ 28
every particular congregation or	<b>company</b>	, but also every particular	8, 1025/ 26
suffering. Now, my lords,	<b>compare</b>	yourselves to this rule	8, 930/ 7
book... and then to	<b>compare</b>	them with his very	8, 969/ 29
respect of the one	<b>compared</b>	with the other, God	8, 637/ 5
the scripture of God,	<b>compared</b>	with all their beastly	8, 663/ 35
our Master, Christ, is	<b>compared</b>	to the vine, and	8, 861/ 26
that by conferring and	<b>comparing</b>	one place with another	8, 997/ 11
a small flock in	<b>comparison</b>	, till his pleasure shall	8, 617/ 2
now; of late in	<b>comparison</b>	of the long time	8, 621/ 8
each in a round	<b>compass</b>	over other... the earth	8, 604/ 26
on Good Friday for	<b>compassion</b>	of Christ's Passion. And	8, 631/ 14
to pay them, to	<b>compel</b>	them thereby to leave	8, 587/ 8
not his voice, but	<b>compel</b>	the Scripture to hear	8, 718/ 8
not his voice, but	<b>compel</b>	the Scripture to hear	8, 726/ 31
shall be accursed. You	<b>compel</b>	every man to say	8, 930/ 16
to be bound or	<b>compelled</b>	to nothing, but exhorted	8, 585/ 25
God, which no man	<b>compelled</b>	them to make. Is	8, 586/ 20
their heads, and they	<b>compelled</b>	to pay them, to	8, 587/ 8
believe that priest... nor	<b>compelled</b>	not Tyndale, neither, against	8, 597/ 12
greatly see who is	<b>compelled</b>	to be at so	8, 635/ 15
yet is no man	<b>compelled</b>	to give them aught	8, 635/ 18
of the Catholic Church	<b>compelled</b>	him thereunto. This saying	8, 676/ 21
lost... and the countries	<b>compelled</b>	to leave it and	8, 807/ 3
fearful than to be	<b>compelled</b>	to make the party	8, 946/ 27
also like a tyrant	<b>compelleth</b>	them to keep his	8, 585/ 8
the pope with violence	<b>compelleth</b>	us to have such	8, 596/ 2
or no. And he	<b>compelleth</b>	ten parishes to pay	8, 596/ 5
the pope with violence	<b>compelleth</b>	us to have in	8, 596/ 27
And therefore the pope	<b>compelleth</b>	him not with violence	8, 596/ 35
saith that the pope	<b>compelleth</b>	him to believe all	8, 597/ 7
wed nuns: the pope	<b>compelleth</b>	no man with violence	8, 597/ 11
and imprisonments, and she	<b>compelleth</b>	men to believe her	8, 954/ 7
or be it temporal,	<b>competent</b>	for the matter according	8, 947/ 10
by the law two	<b>competent</b>	witnesses sufficient for a	8, 948/ 12
virtuous, and well-learned man,	<b>compiled</b>	and gathered that book	8, 593/ 14
out of like authorities	<b>compiled</b>	a like work. Now	8, 593/ 16
letteth you not to	<b>complain</b>	upon them... and the	8, 596/ 30
nose. And whereas they	<b>complain</b>	that heretics be punished	8, 817/ 24
Chrysostom. Moreover, if Chrysostom	<b>complain</b>	of the incontinence that	8, 875/ 7
days... how would he	<b>complain</b>	if he now lived	8, 875/ 8
Chrysostom. Moreover, if Chrysostom	<b>complain</b>	of the incontinence that	8, 929/ 19
days... how would he	<b>complain</b>	if he now lived	8, 929/ 20
or two, he shall	<b>complain</b>	upon him to "the	8, 942/ 34
me that I should	<b>complain</b>	to "the church"; now	8, 943/ 3
how can a man	<b>complain</b>	to that church? I	8, 943/ 6
likewise, he biddeth him	<b>complain</b>	not to the universal	8, 943/ 9
in like wise go	<b>complain</b>	not to the universal	8, 943/ 30
that had wrong to	<b>complain</b>	to "the church" for	8, 944/ 3
that is wronged to	<b>complain</b>	... that it were always	8, 944/ 6

sin for him to	<b>complain</b>	, yet he rather counseleth	8, 944/ 6
suffer it than to	<b>complain</b>	upon his brother for	8, 944/ 8
unto "the church" to	<b>complain</b>	, and not him specially	8, 944/ 25
thy brother offend thee,	<b>complain</b>	unto the church." And	8, 945/ 12
thy brother offend thee,	<b>complain</b>	unto the church"... and	8, 945/ 21
no man shall anything	<b>complain</b>	unto "the church" but	8, 946/ 1
anger or avarice... and	<b>complain</b>	to "the church" upon	8, 946/ 4
specially biddeth him go	<b>complain</b>	to "the church"... he	8, 946/ 10
another, he may lawfully	<b>complain</b>	to the spiritual court	8, 946/ 14
on the other side,	<b>complain</b>	and sue of good	8, 947/ 4
say, of good affection	<b>complain</b>	and sue for his	8, 947/ 8
two witnesses, then finally	<b>complain</b>	unto the church" if	8, 948/ 3
brother offend thee," etc., "	<b>complain</b>	to the church": ye	8, 949/ 1
like wise, go and	<b>complain</b>	"not unto the universal	8, 949/ 6
himself be not wronged,	<b>complain</b>	to "the church" or	8, 949/ 16
wronged, and therefore must	<b>complain</b>	to a particular church	8, 949/ 20
cause of complaint, go	<b>complain</b>	himself to the universal	8, 949/ 26
offended by his brother	<b>complain</b>	to "the church," Friar	8, 950/ 31
Christ had bade him	<b>complain</b>	to no particular church	8, 950/ 34
the man so offended	<b>complain</b>	to an unknown particular	8, 951/ 4
well and plainly go	<b>complain</b>	to "the church"... as	8, 951/ 9
that he might neither	<b>complain</b>	to a church unknown	8, 951/ 12
that he should so	<b>complain</b>	unto... he should not	8, 951/ 17
Howbeit, if he should	<b>complain</b>	to some of those	8, 951/ 31
him so plainly to	<b>complain</b>	to "the church," and	8, 951/ 35
sendeth the man to	<b>complain</b>	that is offended by	8, 952/ 7
witnesses, we should finally	<b>complain</b>	"unto the church" he	8, 1023/ 10
pardie, that they should	<b>complain</b>	unto an unknown church	8, 1023/ 11
openly known church to	<b>complain</b>	... a church that they	8, 1023/ 13
church of elects to	<b>complain</b>	unto upon him that	8, 1024/ 4
bidding of Christ to "	<b>complain</b>	to the church," and	8, 1025/ 35
offense with which the	<b>complainant</b>	was wronged or offended	8, 951/ 23
the spiritual. Whereof Paul	<b>complained</b>	in his time, persecuted	8, 773/ 29
and that Saint Paul "	<b>complained</b>	" that he was "persecuted	8, 788/ 30
spiritual" things which he	<b>complaineth</b>	that the clergy will	8, 630/ 23
whose taking away Tyndale	<b>complaineth</b>	being necessary for salvation	8, 633/ 3
whereof he so sore	<b>complaineth</b>	, I would he had	8, 634/ 30
Lutherans, as Luther himself	<b>complaineth</b>	; and the Lutherans, them	8, 790/ 30
the country where he	<b>complaineth</b>	... offendeth not God therein	8, 947/ 12
I say, that so	<b>complaineth</b>	to the particular church	8, 1026/ 10
to the particular church,	<b>complaineth</b>	to the catholic church	8, 1026/ 10
it only to the	<b>complaint</b>	of him that is	8, 945/ 34
own wrongs, in the	<b>complaint</b>	whereof may be suspicion	8, 946/ 3
trow, that upon every	<b>complaint</b>	made and proved in	8, 946/ 19
take twain, lest his	<b>complaint</b>	should be frustrate for	8, 948/ 31
have any cause of	<b>complaint</b>	, go complain himself to	8, 949/ 26
reason of the goodly	<b>composition</b>	and comely temperature of	8, 907/ 28
many... and be not	<b>comprehended</b>	under any one church	8, 662/ 14
than well can be	<b>comprehended</b>	and given men in	8, 698/ 34
same church, for the	<b>comprobation</b>	of the doctrine of	8, 808/ 32

your own law De	<b>con</b>	. Di. 4.c., "Prima	8, 980/ 18
but a very cold	<b>conceit</b>	of my goff that	8, 779/ 17
hard it is to	<b>conceive</b>	or imagine that a	8, 798/ 9
man hath gotten and	<b>conceived</b>	in his heart by	8, 749/ 33
upon the woman's words	<b>conceived</b>	... which was so strong	8, 759/ 11
Judas himself after his	<b>conceived</b>	treason, though he were	8, 856/ 29
yet after their sin	<b>conceived</b>	till the vengeance taken	8, 1007/ 5
was in them the	<b>conceiving</b>	of pride the loss	8, 1007/ 21
his father before his	<b>conception</b>	, and then again at	8, 722/ 14
for as far as	<b>concerneth</b>	only faith. And the	8, 764/ 15
as far forth as	<b>concerneth</b>	sight... a spiritual man	8, 846/ 5
handleth them, fully do	<b>conclude</b>	Luther and Tyndale both	8, 678/ 16
gloss it that they	<b>conclude</b>	that every friar may	8, 689/ 13
thereupon we very truly	<b>conclude</b>	that the whole Catholic	8, 690/ 3
of Christ. Whereupon we	<b>conclude</b>	that the same church	8, 801/ 30
a particular they boldly	<b>conclude</b>	a universal. Now, as	8, 880/ 26
And then would she	<b>conclude</b>	, "If it be, Father	8, 903/ 19
Saint Gregory yet again	<b>conclude</b>	that these words of	8, 935/ 36
shame say nay. Then	<b>conclude</b>	I yet again as	8, 1011/ 18
again that Tyndale is	<b>concluded</b>	in the principal point	8, 689/ 31
whole sermon with... he	<b>concluded</b>	against me that of	8, 776/ 1
that shall be there	<b>concluded</b>	, if any one man	8, 921/ 35
this wise he suddenly	<b>concludeth</b>	, with as many doubts	8, 644/ 25
Pharisees. And therefore he	<b>concludeth</b>	that likewise as the	8, 649/ 13
reason, his solution here	<b>concludeth</b>	either that they which	8, 649/ 24
end he not only	<b>concludeth</b>	for his heretics that	8, 729/ 7
For lo, thus he	<b>concludeth</b>	: "And thus do we	8, 788/ 33
faith"... and therefore he	<b>concludeth</b>	, "Even so shall the	8, 795/ 24
calleth it. But now	<b>concludeth</b>	Tyndale all his conclusion	8, 799/ 32
the contrary. Barnes also	<b>concludeth</b>	, "Wherefore, by this means	8, 970/ 23
his own part... and	<b>concludeth</b>	all the whole matter	8, 972/ 18
little farther besides, that	<b>concludeth</b>	all this whole matter	8, 1015/ 20
and defineth the matter,	<b>concluding</b>	that faith may be	8, 780/ 3
us... and hath in	<b>conclusion</b>	not only nothing proved	8, 575/ 23
seven years. But in	<b>conclusion</b>	, because there is no	8, 606/ 4
shall not fail in	<b>conclusion</b>	both to provide for	8, 608/ 31
Mass. And so for	<b>conclusion</b>	of this point, that	8, 626/ 28
falleth suddenly upon a	<b>conclusion</b>	... toward the proof whereof	8, 644/ 21
the words of his	<b>conclusion</b>	he leaveth us in	8, 644/ 23
were a very godly	<b>conclusion</b>	. But now goeth he	8, 647/ 32
and declaring of his	<b>conclusion</b>	, he addeth one thing	8, 647/ 35
process to a blind	<b>conclusion</b>	, and then hath at	8, 649/ 30
at last declared his	<b>conclusion</b>	thus, and hath finally	8, 649/ 30
also stand with this	<b>conclusion</b>	, with which words he	8, 663/ 2
seem to prove his	<b>conclusion</b>	true? For thus he	8, 663/ 3
us for the final	<b>conclusion</b>	of all this chapter	8, 665/ 5
quail thus all his	<b>conclusion</b>	, would for shame seek	8, 665/ 24
good Christian readers, for	<b>conclusion</b>	of this point, ye	8, 702/ 39
readers, that in the	<b>conclusion</b>	of all that tale	8, 705/ 19
to this point in	<b>conclusion</b>	: that, like as herebefore	8, 729/ 12

here, lo, the goodly	<b>conclusion</b>	of Tyndale's third answer	8, 729/ 35
that of all his	<b>conclusion</b>	of "historical faith" and	8, 762/ 35
whereof the effect and	<b>conclusion</b>	is that since the	8, 765/ 12
therein, for the final	<b>conclusion</b>	of all his matter	8, 773/ 7
is therefore a sure	<b>conclusion</b>	. As Paul saith (Romans	8, 773/ 15
plain and an evident	<b>conclusion</b>	, as bright as the	8, 774/ 8
starch. And the second	<b>conclusion</b>	is the love of	8, 775/ 14
carnal brethren" what wise	<b>conclusion</b>	will Tyndale make of	8, 788/ 31
of Behest; whereupon his	<b>conclusion</b>	is, and his intent	8, 792/ 16
thousand that came in	<b>conclusion</b>	to the Land of	8, 794/ 26
concludeth Tyndale all his	<b>conclusion</b>	thus... Tyndale And hereby	8, 799/ 32
plain and an evident	<b>conclusion</b>	, as bright as the	8, 799/ 34
therefore as for Tyndale's	<b>conclusion</b>	, we will with good	8, 800/ 24
in his bright, clear	<b>conclusion</b>	not for to show	8, 801/ 7
whereas he cannot in	<b>conclusion</b>	avoid it, yet he	8, 802/ 2
yet I think in	<b>conclusion</b>	that his master will	8, 803/ 37
as well written that	<b>conclusion</b>	in his heart as	8, 804/ 16
a nun. Therefore, in	<b>conclusion</b>	as concerning the Scripture	8, 809/ 23
work well, and, for	<b>conclusion</b>	, the devil's faith. The	8, 818/ 6
to assoil... abideth in	<b>conclusion</b>	so strong and inevitable	8, 828/ 22
that will not in	<b>conclusion</b>	be cured, left unto	8, 855/ 13
true he answereth in	<b>conclusion</b>	thereunto that the congregation	8, 864/ 16
Barnes now confesseth in	<b>conclusion</b>	, all the while she	8, 865/ 7
the Church shall in	<b>conclusion</b>	come, yet shall not	8, 865/ 18
of Israel came in	<b>conclusion</b>	to the Land of	8, 865/ 21
here this anchor in	<b>conclusion</b>	shall he be fain	8, 897/ 30
to this point in	<b>conclusion</b>	that there is no	8, 901/ 19
they were fain in	<b>conclusion</b>	to say that the	8, 936/ 17
ye wot well, in	<b>conclusion</b>	to be excommunicated out	8, 946/ 23
member cast out in	<b>conclusion</b>	upon the devil's dunghill	8, 972/ 1
for him, but in	<b>conclusion</b>	clearly proved against him	8, 983/ 13
churches unknown. And in	<b>conclusion</b>	so they be indeed	8, 993/ 30
man of another. This	<b>conclusion</b>	they grant also, not	8, 999/ 3
world." To this in	<b>conclusion</b>	they consent also. Then	8, 999/ 18
I perceive, driven in	<b>conclusion</b>	to condescend. Then say	8, 999/ 24
good Christian readers, in	<b>conclusion</b>	, it appeareth plainly between	8, 1000/ 29
they would avoid this	<b>conclusion</b>	with some fond shift	8, 1013/ 18
unto the two great	<b>conclusions</b>	that God hath, he	8, 775/ 7
hath himself written these	<b>conclusions</b>	so fully in their	8, 775/ 21
the inspirer of unity,	<b>concord</b>	, and peace but is	8, 817/ 29
and fully restored, and	<b>concord</b>	, rest, and quiet grown	8, 954/ 35
was for the intolerable	<b>concourse</b>	of people fain to	8, 991/ 18
by the rage of	<b>concupiscence</b>	reigning and ruling his	8, 819/ 16
and intercessions fight against	<b>concupiscences</b>	. For neither Abraham nor	8, 977/ 33
of Scripture as utterly	<b>condemn</b>	to the devil their	8, 640/ 13
whose faithful, holy writings	<b>condemn</b>	his faithless heresies, that	8, 679/ 30
as he doth, and	<b>condemn</b>	these expositions that the	8, 714/ 28
say nay but they	<b>condemn</b>	him all; and then	8, 724/ 27
is high time to	<b>condemn</b>	him for a heretic	8, 858/ 3
only nothing, but also	<b>condemn</b>	me to perpetual fire	8, 898/ 12

is high time to	<b>condemn</b>	him for a heretic	8, 910/ 20
very church did not	<b>condemn</b>	them... for the very	8, 927/ 12
yourselves... all this people	<b>condemn</b>	your faith for heresy	8, 927/ 23
and also do rightfully	<b>condemn</b>	you in that they	8, 927/ 32
this council that here	<b>condemn</b>	us be the very	8, 928/ 22
It is time to	<b>condemn</b>	him! For he speaketh	8, 984/ 6
would not stick to	<b>condemn</b>	him for a heretic	8, 984/ 10
reverence to their own	<b>condemnation</b>	, as our Savior saith	8, 694/ 20
hath from the beginning	<b>condemned</b>	, that ever so did	8, 611/ 15
full consent and agreement	<b>condemned</b>	, both in great assembled	8, 625/ 4
holy doctors, that ever	<b>condemned</b>	those heresies, and against	8, 626/ 12
of them, but openly	<b>condemned</b>	for false. And as	8, 695/ 13
contrary part not only	<b>condemned</b>	and abhorred by holy	8, 872/ 27
Donatists is as fully	<b>condemned</b>	as are these other	8, 909/ 27
excommunicamus, excommunicamus, have	<b>condemned</b>	that abominable heresy to	8, 926/ 33
great multitude that there	<b>condemned</b>	them of heresy... but	8, 927/ 14
themselves that there were	<b>condemned</b>	and persecuted for the	8, 927/ 15
and then be you	<b>condemned</b>	by good men; or	8, 927/ 25
be, ye be then	<b>condemned</b>	by the whole church	8, 927/ 36
they find so fully	<b>condemned</b>	and abhorred in Scripture	8, 932/ 36
Godhead of Christ was	<b>condemned</b>	, did as evermore such	8, 933/ 25
babbled, well and justly	<b>condemned</b>	by the whole Catholic	8, 936/ 36
would not have been	<b>condemned</b>	, but, rather, approved and	8, 940/ 1
they should have been	<b>condemned</b>	by that one general	8, 940/ 24
sect would have been	<b>condemned</b>	for abominable. And also	8, 940/ 32
this doctrine judged and	<b>condemned</b>	for heresy. Howbeit, if	8, 951/ 30
ye wot well, have	<b>condemned</b>	and avoided for heretics	8, 1033/ 13
a thousand years ago,	<b>condemned</b>	. And therefore they cannot	8, 1033/ 28
First he saith Lyra	<b>condemned</b>	the law... and then	8, 910/ 27
of the Catholic Church	<b>condemning</b>	the heresies of Tyndale	8, 627/ 2
passeth me sore in	<b>condemning</b>	of your holy ornaments	8, 984/ 2
driven in conclusion to	<b>condescend</b>	. Then say we farther	8, 999/ 25
ascribe the manner and	<b>condition</b>	of some impenitent wretches	8, 588/ 18
many sundry states, manners,	<b>conditions</b>	, and kinds, no more	8, 599/ 15
heretics of two contrary	<b>conditions</b>	: that is to wit	8, 661/ 10
elect. And all these	<b>conditions</b>	, ye wot well, must	8, 667/ 21
hath yet honest worldly	<b>conditions</b>	; but he that will	8, 1026/ 5
cut off from the	<b>conduit</b>	head, in this wise	8, 977/ 21
thereupon but that by	<b>conferring</b>	and comparing one place	8, 997/ 11
Church but he will	<b>confess</b>	and agree that his	8, 588/ 33
heretics, but that will	<b>confess</b>	upon his conscience that	8, 600/ 24
heathen." And Tyndale must	<b>confess</b>	further that neither scribes	8, 612/ 3
man can say and	<b>confess</b>	our Lord Jesus but	8, 615/ 32
should be driven to	<b>confess</b>	that they believe the	8, 625/ 32
say, be driven to	<b>confess</b>	that they believe the	8, 625/ 36
Augustine and Luther affirm,	<b>confess</b>	, and agree that the	8, 678/ 24
yet, for shame, but	<b>confess</b>	. And thus, lo, good	8, 683/ 19
that themselves take and	<b>confess</b>	for the very scripture	8, 684/ 3
Church... Tyndale doth himself	<b>confess</b>	to be the very	8, 712/ 31
then for very shame	<b>confess</b>	that he belieth the	8, 717/ 8

also for very shame	<b>confess</b>	that in this one	8, 717/ 10
best to acknowledge and	<b>confess</b>	it. And now, therefore	8, 730/ 5
before, he shall clearly	<b>confess</b>	himself that he both	8, 741/ 6
very very shame to	<b>confess</b>	some part of the	8, 741/ 25
which he will not	<b>confess</b>	, for hope that it	8, 745/ 31
man is bound to	<b>confess</b>	his faith, yet is	8, 778/ 2
may stand, as I	<b>confess</b>	, with all manner of	8, 778/ 23
to defend it, but	<b>confess</b>	it for such and	8, 797/ 1
other side, if he	<b>confess</b>	that he feel not	8, 804/ 5
lo, being driven to	<b>confess</b>	that the church cannot	8, 828/ 32
after, in this wise: "	<b>Confess</b>	ye your sins one	8, 843/ 17
that that she doth	<b>confess</b>	her uncleanness; for she	8, 861/ 19
they be, as ye	<b>confess</b>	I cannot... what should	8, 894/ 29
with her as yourselves	<b>confess</b>	for saints... and among	8, 904/ 8
from ours... yet ye	<b>confess</b>	the contrary of all	8, 904/ 25
the church," acknowledge and	<b>confess</b>	for Christ's vicar in	8, 910/ 2
which they acknowledge and	<b>confess</b>	themselves bound to keep	8, 914/ 16
whole church, which ye	<b>confess</b>	cannot err or else	8, 927/ 36
they were his, do	<b>confess</b>	that the very church	8, 934/ 34
for fools... or else	<b>confess</b>	that upon Friar Barnes'	8, 939/ 19
not in writing to	<b>confess</b>	his own oversight and	8, 955/ 15
be forgiven. They that	<b>confess</b>	not the same, it	8, 961/ 13
sins; but because they	<b>confess</b>	them not... their sins	8, 961/ 15
John saith: "If we	<b>confess</b>	our sins, God is	8, 961/ 22
we with very humility	<b>confess</b>	that we suffer less	8, 968/ 26
speak and talk and	<b>confess</b>	what they believe... and	8, 973/ 10
seemeth, not let to	<b>confess</b>	, though Tyndale will not	8, 975/ 16
a frantic head, they	<b>confess</b>	, every one, that they	8, 994/ 36
or not. For they	<b>confess</b>	, all the meinie, that	8, 994/ 38
would after change... to	<b>confess</b>	yet, for all this	8, 1006/ 31
Then if they will	<b>confess</b>	, as of truth they	8, 1013/ 11
that they cannot but	<b>confess</b>	it. But what say	8, 1019/ 4
known church. But ye	<b>confess</b>	your own selves it	8, 1029/ 32
be driven either to	<b>confess</b>	that the very church	8, 1029/ 35
ours... or else to	<b>confess</b>	, at the leastwise, that	8, 1030/ 1
out of which they	<b>confess</b>	themselves gone. Finally, all	8, 1033/ 31
which himself hath plainly	<b>confessed</b>	that he turned the	8, 589/ 10
the Sacrament though he	<b>confessed</b>	to be the very	8, 661/ 20
Tyndale himself hath before	<b>confessed</b>	, in the chapter of	8, 666/ 34
ways. For since Luther	<b>confessed</b>	that the Church hath	8, 676/ 36
his faith which he	<b>confessed</b>	should never fail nor	8, 693/ 23
Lady, he hath himself	<b>confessed</b>	that whosoever hear it	8, 809/ 3
hath in that article	<b>confessed</b>	the contrary before, as	8, 809/ 28
else while Saint Augustine	<b>confessed</b>	against the Manichaeans that	8, 827/ 5
the sins must be	<b>confessed</b>	by bodily presence, and	8, 868/ 4
Saint Paul as be	<b>confessed</b>	hard by Saint Peter	8, 997/ 35
Catholic man?" By which	<b>confessed</b>	... was included the detesting	8, 1027/ 25
doctrine did rebuke: yet	<b>confesseth</b>	Tyndale himself that they	8, 611/ 36
here, good reader, plainly	<b>confesseth</b>	himself that the clergy	8, 614/ 8
friars and nuns, Luther	<b>confesseth</b>	himself, in his Babylonica	8, 626/ 25

as Tyndale himself here	<b>confesseth</b>	us to have, the	8, 651/ 35
scripture, which himself here	<b>confesseth</b>	for the scripture of	8, 652/ 7
that is, as he	<b>confesseth</b>	, the scripture of Christ	8, 652/ 15
his apostles, which himself	<b>confesseth</b>	to be with the	8, 652/ 22
church, from which Tyndale	<b>confesseth</b>	himself that they be	8, 655/ 37
Catholic Church, which himself	<b>confesseth</b>	to have the scripture	8, 658/ 29
the Mass, wherein he	<b>confesseth</b>	that they stand all	8, 659/ 9
with this that he	<b>confesseth</b>	Christ and his apostles	8, 660/ 10
himself, thiswise... Luther himself	<b>confesseth</b>	that God hath given	8, 677/ 15
God hath, as Luther	<b>confesseth</b>	, given the Church that	8, 678/ 10
saith, and Luther also	<b>confesseth</b>	, that "the Church" hath	8, 678/ 19
was, as himself after	<b>confesseth</b>	, made by Saint Augustine	8, 680/ 36
Augustine saith and Luther	<b>confesseth</b>	, and Tyndale cannot say	8, 694/ 3
church, as Tyndale's master	<b>confesseth</b>	, hath God given that	8, 708/ 4
God (whose gift Luther	<b>confesseth</b>	it to have in	8, 710/ 37
the Catholic Church. Now	<b>confesseth</b>	Tyndale that all the	8, 711/ 34
poor chicken. For he	<b>confesseth</b>	plainly, against such high-eagle	8, 723/ 26
many other places he	<b>confesseth</b>	that the Church then	8, 734/ 16
he cometh now and	<b>confesseth</b>	that same outward cause	8, 745/ 23
Saint Augustine... and plainly	<b>confesseth</b>	himself that the church	8, 751/ 30
stand, as Master More	<b>confesseth</b>	, with all manner abominations	8, 773/ 22
stand, as Master More	<b>confesseth</b>	, with all manner abominations	8, 777/ 33
thereof, being, as himself	<b>confesseth</b>	, but insufficient... and not	8, 783/ 31
say I that thereby	<b>confesseth</b>	he that the man's	8, 819/ 6
known, as Tyndale himself	<b>confesseth</b>	, by none other church	8, 828/ 9
and so Friar Barnes	<b>confesseth</b>	, both good people and	8, 834/ 14
this, Friar Barnes here	<b>confesseth</b>	now that all this	8, 859/ 22
her wrinkles yet he	<b>confesseth</b>	that, for all the	8, 864/ 33
is, as Barnes now	<b>confesseth</b>	in conclusion, all the	8, 865/ 7
clean church, wherein he	<b>confesseth</b>	himself that some of	8, 883/ 19
tokens, the one yourself	<b>confesseth</b>	to be but faint	8, 893/ 36
yours, which, as yourself	<b>confesseth</b>	, is not the true	8, 905/ 4
law. And this himself	<b>confesseth</b>	in the margin of	8, 917/ 5
vicar" under Christ, and	<b>confesseth</b>	and saith that this	8, 924/ 6
us our sins"? She	<b>confesseth</b>	that she hath still	8, 961/ 13
himself, ye wot well,	<b>confesseth</b>	that the pope is	8, 963/ 3
denieth not but expressly	<b>confesseth</b>	! that this common known	8, 1030/ 29
Church (which thing Tyndale	<b>confesseth</b>	), but also that all	8, 1031/ 6
thereto, notwithstanding that the	<b>confessing</b>	thereof must needs overturn	8, 708/ 12
repentant by shrift and	<b>confession</b>	of their sins and	8, 588/ 20
this fashion a plain	<b>confession</b>	of his ignorance, and	8, 603/ 25
leastwise, by Tyndale's own	<b>confession</b>	, indeed be) through Christendom	8, 616/ 4
I say, upon Tyndale's	<b>confession</b>	needs follow that of	8, 616/ 9
so, by Tyndale's own	<b>confession</b>	, since that the clergy	8, 616/ 12
pursuing upon his own	<b>confession</b>	. Now if Tyndale will	8, 616/ 29
and make men abhor	<b>confession</b>	and think that little	8, 653/ 20
of penance, exhorting to	<b>confession</b>	and hearty contrition. And	8, 653/ 24
the plain persuasion and	<b>confession</b>	of our own ignorance	8, 677/ 25
teacheth he us that	<b>confession</b>	is the devil's invention	8, 704/ 20
forgiven him." And of	<b>confession</b>	he writeth in the	8, 843/ 16

the true knowledge and	<b>confession</b>	of faith and of	8, 858/ 1
in dignity, but in	<b>confession</b>	of Christ and of	8, 858/ 7
secular dignity, but in	<b>confession</b>	of Christ and his	8, 858/ 20
and doth abide in	<b>confession</b>	of her sins, and	8, 860/ 18
sins by shrift and	<b>confession</b>	, and do satisfaction and	8, 867/ 32
the true knowledge and	<b>confession</b>	of faith and verity	8, 910/ 9
in dignity, but in	<b>confession</b>	of Christ and of	8, 910/ 24
dignity, but in the	<b>confession</b>	of Christ and his	8, 911/ 4
and doth abide in	<b>confession</b>	of her sins, and	8, 956/ 34
faith, and abideth in	<b>confession</b>	of her sins, and	8, 957/ 5
and wrinkles; but by	<b>confession</b>	of them the wrinkle	8, 960/ 9
stretched out, and by	<b>confession</b>	the spot is washed	8, 960/ 10
to be cleansed through	<b>confession</b>	... and as long as	8, 960/ 11
not be forgiven them.	<b>Confession</b>	healeth us, and a	8, 961/ 16
may be forgiven us.	<b>Confession</b>	, I say, maketh us	8, 961/ 20
is to say, in	<b>confession</b>	and acknowledging of his	8, 966/ 10
I join thereto the	<b>confession</b>	of our adversaries the	8, 1029/ 26
the work of his	<b>Confessions</b>	, in the order of	8, 739/ 30
himself wholly in his	<b>confessor's</b>	hand and humbly receive	8, 581/ 32
such haps serve their	<b>confessors</b>	and counselors... and every	8, 591/ 15
whom is all her	<b>confidence</b>	and trust. Unto whom	8, 861/ 17
very sure means to	<b>confirm</b>	him the faster and	8, 739/ 24
with which they should	<b>confirm</b>	it. In which words	8, 749/ 20
the more strongly to	<b>confirm</b>	them in the truth	8, 765/ 26
Jesus Christ, which shall	<b>confirm</b>	you unto the end	8, 854/ 4
in the Scripture that	<b>Confirmation</b>	, Holy Orders, and Aneling	8, 646/ 6
man. The Sacrament of	<b>Confirmation</b>	he calleth but "smearing	8, 704/ 30
bring forth for the	<b>confirmation</b>	of his heresies. But	8, 715/ 26
and for the final	<b>confirmation</b>	of his false feeling	8, 773/ 9
For the Sacrament of	<b>Confirmation</b>	it is written in	8, 843/ 21
men's hearts fastly first	<b>confirmed</b>	lest they should before	8, 625/ 35
increased with charity, and	<b>confirmed</b>	with antiquity. There held	8, 735/ 20
strong and more fastly	<b>confirmed</b>	. And yet findeth he	8, 760/ 10
thereby the more fastly	<b>confirmed</b>	and believed of the	8, 764/ 7
it, Tyndale hath doubly	<b>confirmed</b>	it. And surely this	8, 828/ 24
witness of Christ is	<b>confirmed</b>	in you, so that	8, 854/ 2
in earth shall be	<b>confirmed</b>	in heaven. And therefore	8, 946/ 31
the same scripture also	<b>confirmeth</b>	the same belief by	8, 764/ 4
free." The same thing	<b>confirmeth</b>	he also in another	8, 850/ 4
only followeth, but also	<b>confirmeth</b>	, ye wot well, the	8, 1029/ 12
they from him, must	<b>conform</b>	their wills on all	8, 886/ 3
not without our own	<b>conformable</b>	will, appeareth plainly by	8, 747/ 9
and working with their	<b>conformable</b>	wills into the consent	8, 768/ 17
in the dark, and	<b>confound</b>	the matter with two	8, 577/ 28
brought asleep, wherewith we	<b>confound</b>	their lies. Remember ye	8, 774/ 30
brought asleep, wherewith we	<b>confound</b>	their lies. Remember ye	8, 805/ 28
and Huessgen, and Zwingli, "	<b>confound</b>	" our "lies": I would	8, 807/ 26
read English rebuke and	<b>confound</b>	Friar Barnes upon the	8, 896/ 25
very church. Howbeit, to	<b>confound</b>	him we shall not	8, 896/ 28
that they do utterly	<b>confound</b>	Friar Barnes' heresy. For	8, 934/ 35

be known, do plainly	<b>confound</b>	Friar Barnes... and say	8, 935/ 11
were his... do clearly	<b>confound</b>	Friar Barnes. And therefore	8, 935/ 37
times clearly and plainly	<b>confound</b>	him. Now, if these	8, 936/ 9
then all his solution	<b>confounded</b>	. But this piece is	8, 748/ 35
outward proofs be substantially	<b>confounded</b>	... and the true believer	8, 749/ 26
by Saint Paul openly	<b>confounded</b>	and damned all that	8, 758/ 5
come to such a	<b>confusion</b>	or difficulty... yet if	8, 622/ 19
this, for his final	<b>confusion</b>	in that point, ye	8, 809/ 1
railing to make such	<b>confusion</b>	in the matter that	8, 857/ 8
considering that so great	<b>confusion</b>	of things should come	8, 874/ 36
considering that so great	<b>confusion</b>	of things should come	8, 929/ 10
plainly, to Friar Barnes'	<b>confusion</b>	in his principal purpose	8, 992/ 4
was grown so great	<b>confusion</b>	that albeit there were	8, 1009/ 2
suffer therein no such	<b>confusion</b>	of contrary beliefs in	8, 1032/ 6
Fifth Book Of the	<b>Confutation</b>	of Tyndale's Answer The	8, 575/ 2
needeth it none other	<b>confutation</b>	but even mine answer	8, 693/ 11
Third Book of his	<b>confutation</b>	laid him plain words	8, 703/ 20
before declared in the	<b>confutation</b>	of Friar Barnes' unknown	8, 1014/ 18
answered them further and	<b>confute</b>	them as Christ did	8, 642/ 27
to answer Tyndale and	<b>confute</b>	his solution with which	8, 740/ 31
at good length openly	<b>confute</b>	in the words which	8, 917/ 37
Friar Barnes' further worship,	<b>confute</b>	him by the selfsame	8, 980/ 13
book bring you, clearly	<b>confute</b>	all that ever they	8, 995/ 29
with which he plainly	<b>confuted</b>	that foolish heresy, said	8, 676/ 19
the King's Highness utterly	<b>confuted</b>	Luther upon Luther's own	8, 677/ 38
by the very scripture	<b>confuted</b>	and reprov'd, so they	8, 711/ 5
Book In which is	<b>confuted</b>	Doctor Barnes' church Friar	8, 831/ 2
he would, was therein	<b>confuted</b>	so clearly and so	8, 832/ 35
his I have before	<b>confuted</b>	(in my Fourth Book	8, 917/ 36
a general council, plainly	<b>confuted</b>	them all. But, now	8, 938/ 29
and his as well	<b>confuted</b>	, as if the matter	8, 939/ 26
that I have plainly	<b>confuted</b>	Friar Barnes by Saint	8, 980/ 9
work, wherein I have	<b>confuted</b>	the contrary follies of	8, 995/ 20
theirs I have fully	<b>confuted</b>	, both in divers other	8, 996/ 36
Saint Jerome... wherein he	<b>confuteth</b>	, at great length, those	8, 917/ 28
likelihood make her great	<b>congratulation</b>	, and tell all the	8, 885/ 11
a certain secret, scattered	<b>congregation</b>	unknown to all the	8, 575/ 10
be "the common known	<b>congregation</b>	of all Christian nations	8, 576/ 36
this common known Catholic	<b>congregation</b>	of all Christian nations	8, 577/ 4
priest," and "penance" to "	<b>congregation</b>	, "senior," and "repentance," of	8, 589/ 11
of all. For what	<b>congregation</b>	were that which never	8, 667/ 13
have the church a	<b>congregation</b>	unknown... and yet labor	8, 667/ 36
it now is a	<b>congregation</b>	and company of both	8, 734/ 17
the truth of the	<b>Congregation</b>	. And therefore when thou	8, 774/ 10
the truth of the	<b>Congregation</b>	. More Who ever said	8, 799/ 36
the truth of the	<b>Congregation</b>	. But since ye see	8, 800/ 26
some other church or	<b>congregation</b>	unknown: ye may see	8, 801/ 6
oftentimes for the whole	<b>congregation</b>	, and the whole multitude	8, 833/ 25
have you brought the	<b>congregation</b>	" or "church" "of God	8, 833/ 27
and blessed the whole	<b>congregation</b>	" or "church" "of Israel	8, 833/ 29

Do you despise the	<b>congregation</b>	of God, and shame	8, 833/ 34
taken for the whole	<b>congregation</b>	, both of good and	8, 834/ 1
which himself allegeth, the	<b>congregation</b>	and flock of as	8, 835/ 13
nothing else but that	<b>congregation</b>	that is sanctified in	8, 838/ 29
nothing else but that	<b>congregation</b>	that is sanctified in	8, 844/ 19
any man of this	<b>congregation</b>	. But the causes why	8, 844/ 26
Church herself is a	<b>congregation</b>	of good Christian men	8, 845/ 14
is visible, but the	<b>congregation</b>	of them is invisible	8, 845/ 16
had learned in every	<b>congregation</b>	where he came, and	8, 846/ 18
cannot err, be a	<b>congregation</b>	invisible, and a company	8, 847/ 22
church and one self	<b>congregation</b>	, "Ye be very good	8, 854/ 29
the whole church and	<b>congregation</b>	be called good and	8, 854/ 31
whole Catholic church a	<b>congregation</b>	not of only good	8, 855/ 32
holy church is the	<b>congregation</b>	of faithful men wheresoever	8, 857/ 28
in another place: "The	<b>congregation</b>	of faithful men must	8, 862/ 16
err, that is the	<b>congregation</b>	of faithful men that	8, 862/ 19
a church and a	<b>congregation</b>	of people so clean	8, 863/ 7
earth a church and	<b>congregation</b>	of people so pure	8, 863/ 19
conclusion thereunto that the	<b>congregation</b>	which he calleth "the	8, 864/ 17
and which was the	<b>congregation</b>	of Gentiles. But now	8, 874/ 26
ghostly greetings of the	<b>congregation</b>	in osculo caritatis, she	8, 884/ 15
and sisters of the	<b>congregation</b>	, whereof every one longed	8, 884/ 31
and tell all the	<b>congregation</b>	that they have all	8, 885/ 12
safe-conduct and visiting the	<b>congregation</b>	, without whose liberal aid	8, 885/ 31
and all the holy	<b>congregation</b>	, and himself also, which	8, 886/ 1
sure that in that	<b>congregation</b>	be some of the	8, 894/ 11
soul, were in the	<b>congregation</b>	present at this communing	8, 896/ 33
church be in that	<b>congregation</b>	or not? And on	8, 901/ 34
the truth in the	<b>congregation</b>	be there never so	8, 901/ 36
a question among the	<b>congregation</b>	... but if they doubted	8, 902/ 26
begin once in the	<b>congregation</b>	to fall in disputing	8, 902/ 29
in another place: "The	<b>congregation</b>	of faithful folk must	8, 916/ 36
words that is, "The	<b>congregation</b>	of faithful men must	8, 917/ 12
mind, and inclineth the	<b>congregation</b>	to consent and agree	8, 922/ 35
the council and the	<b>congregation</b>	agreeth and consenteth upon	8, 923/ 6
and which was the	<b>congregation</b>	of Gentiles. But now	8, 928/ 35
so greatly increased the	<b>congregation</b>	of all the whole	8, 941/ 5
not all the whole	<b>congregation</b>	of Christian people to	8, 941/ 11
be reproved by the	<b>congregation</b>	, and not of the	8, 945/ 14
person alone, or a	<b>congregation</b>	and company. To this	8, 1000/ 1
speaketh it of a	<b>congregation</b>	. And finally they will	8, 1000/ 6
agree that the same	<b>congregation</b>	in which that assistance	8, 1000/ 6
wit, the church or	<b>congregation</b>	of the three eternal	8, 1006/ 38
the church is a	<b>congregation</b>	of both good and	8, 1019/ 1
that same company and	<b>congregation</b>	good and holy. For	8, 1019/ 24
not only every particular	<b>congregation</b>	or company, but also	8, 1025/ 26
learn everywhere in all	<b>congregations</b>	." Also, in another place	8, 833/ 33
learn everywhere in all	<b>congregations</b>	." As though Saint Paul	8, 846/ 17
Paul himself called the	<b>congregations</b>	to which he wrote	8, 852/ 28
And as they were	<b>congregations</b>	not of only good	8, 855/ 30

men and of certain	<b>congregations</b>	that reckoned themselves to	8, 943/ 23
men and of certain	<b>congregations</b>	that reckoned themselves to	8, 978/ 36
not let, of good	<b>congruence</b>	, any more to infound	8, 819/ 13
himself, supplying by the	<b>congruence</b>	of his own goodness	8, 819/ 29
God could not, of	<b>congruence</b>	, for any lack upon	8, 820/ 2
signs whereby we may	<b>conjecture</b>	that some of the	8, 878/ 22
an unsure guess and	<b>conjecture</b>	, for there is peradventure	8, 878/ 29
tokens whereby we may	<b>conjecture</b>	and deem well, but	8, 880/ 12
strength, and able to	<b>conquer</b>	and win up the	8, 763/ 23
will confess upon his	<b>conscience</b>	that Tyndale here lieth	8, 600/ 24
cannot indeed with his	<b>conscience</b>	. For since they be	8, 790/ 19
that against his own	<b>conscience</b>	he ascribeth that work	8, 933/ 11
of every good man's	<b>conscience</b>	, to affirm in this	8, 940/ 22
friends yea, your own	<b>conscience</b>	must needs accuse you	8, 954/ 14
know nothing in my	<b>conscience</b>	, but yet by that	8, 1023/ 30
saith, sing Mass and	<b>consecrate</b>	with only wine alone	8, 657/ 24
Holy Orders taken and	<b>consecrated</b>	into that office: yet	8, 594/ 32
which King Saul was	<b>consecrated</b>	, that albeit he was	8, 595/ 12
own Maundy, when he	<b>consecrated</b>	and ordained it himself	8, 657/ 31
Sacrament in the Mass	<b>consecrated</b>	and received... but if	8, 932/ 25
fellowship the which was	<b>consecrated</b>	by the threatening of	8, 954/ 9
Orders to the clergy,	<b>consecrateth</b>	priests, prepareth us to	8, 976/ 14
the holy days, the	<b>consecrating</b>	of the holy chrism	8, 990/ 4
rush for their holy	<b>consecration</b>	. But as he would	8, 595/ 25
ointment used in the	<b>consecration</b>	of anointed persons, and	8, 863/ 12
Orders, were by special	<b>consecration</b>	, as by a certain	8, 1011/ 10
other swear. All holy	<b>consecrations</b>	Tyndale calleth foolish ceremonies	8, 595/ 6
and would have all	<b>consecrations</b>	set at naught and	8, 595/ 23
He proveth that they	<b>consent</b>	not that God's law	8, 584/ 33
that they not only	<b>consent</b>	not that God's law	8, 585/ 2
of very lust and	<b>consent</b>	to sin persecute both	8, 587/ 25
him into the full	<b>consent</b>	and belief thereof. Now	8, 622/ 10
prophets upon Scripture") did	<b>consent</b>	and agree: by this	8, 623/ 22
themselves but that the	<b>consent</b>	of the old holy	8, 624/ 10
doctors by their full	<b>consent</b>	and agreement condemned, both	8, 625/ 4
heresy besides. Of this	<b>consent</b>	of the holy doctors	8, 625/ 11
spoke of, the common	<b>consent</b>	of the old holy	8, 634/ 13
by their profession and	<b>consent</b>	to live according unto	8, 648/ 39
we prove that the	<b>consent</b>	of all the old	8, 659/ 2
by their profession and	<b>consent</b>	to live according unto	8, 663/ 6
of living any wise	<b>consent</b>	or agree? For first	8, 663/ 17
by their profession and	<b>consent</b>	to live according unto	8, 667/ 24
by their profession and	<b>consent</b>	to live after the	8, 668/ 4
Tyndale's own master, to	<b>consent</b>	and agree thereto. And	8, 690/ 31
therein varied from the	<b>consent</b>	of their old expositors	8, 713/ 8
goose calleth "draff," do	<b>consent</b>	and agree with the	8, 713/ 12
that one before the	<b>consent</b>	of many, nor against	8, 715/ 11
Church secretly grown to	<b>consent</b>	by the Holy Spirit	8, 715/ 12
God, nor against the	<b>consent</b>	of the Catholic Church	8, 715/ 13
is to wit, the	<b>consent</b>	of the Catholic, Christian	8, 735/ 14

prove you by the	<b>consent</b>	of the old holy	8, 740/ 28
the common fame and	<b>consent</b>	of many. As if	8, 742/ 5
the perfecting of our	<b>consent</b>	and belief... as he	8, 743/ 32
the common fame and	<b>consent</b>	of many" ... as if	8, 746/ 17
faith toward the inward	<b>consent</b>	thereof, since no man	8, 747/ 4
our will toward the	<b>consent</b>	thereof: the special aid	8, 747/ 30
many other things besides	<b>consent</b>	and agree to believe	8, 749/ 22
leading him into the	<b>consent</b>	of belief; which leading	8, 752/ 27
of God with good	<b>consent</b>	together. Had Christ been	8, 762/ 7
of one mind and	<b>consent</b>	with Judas at any	8, 762/ 8
the full agreement and	<b>consent</b>	thereof... and that the	8, 768/ 13
conformable wills into the	<b>consent</b>	of that godly truth	8, 768/ 17
pretty penance, because they	<b>consent</b>	not to their sins	8, 790/ 23
their faith, against the	<b>consent</b>	and agreement of all	8, 810/ 22
faith, contrary to the	<b>consent</b>	of all the old	8, 810/ 33
think upon, nor actually	<b>consent</b>	unto, any point of	8, 823/ 10
man's will into the	<b>consent</b>	, or the faith by	8, 825/ 16
faith by the faithful	<b>consent</b>	and belief of all	8, 872/ 26
and by the catholic	<b>consent</b>	of all Christian people	8, 872/ 29
give ourselves to the	<b>consent</b>	of the one side	8, 889/ 29
of doctrine in the	<b>consent</b>	of the whole Church	8, 914/ 22
inclineth the congregation to	<b>consent</b>	and agree, upon that	8, 922/ 35
as full and whole	<b>consent</b>	as any council can	8, 923/ 4
I trust, with the	<b>consent</b>	and agreement of every	8, 940/ 21
a full agreement and	<b>consent</b>	that the vow of	8, 941/ 33
this in conclusion they	<b>consent</b>	also. Then say we	8, 999/ 18
in effect they do,	<b>consent</b>	and agree with us	8, 1001/ 19
every age agreed and	<b>consented</b>	in, against the sects	8, 650/ 13
the later agreed and	<b>consented</b>	with the doctrine of	8, 694/ 12
whosoever believe in Christ	<b>consenteth</b>	that God's law is	8, 584/ 12
is good. The pope	<b>consenteth</b>	not that God's law	8, 584/ 13
for none of them "	<b>consenteth</b>	that God's law is	8, 584/ 32
the law of God	<b>consenteth</b>	not that God's law	8, 585/ 5
whereof neither any one	<b>consenteth</b>	with another nor, among	8, 627/ 30
the congregation agreeth and	<b>consenteth</b>	upon a point... if	8, 923/ 6
to be christened, and	<b>consenteth</b>	with that church in	8, 942/ 19
Tyndale's doctrine agreeable and	<b>consenting</b>	to theirs. For if	8, 696/ 15
Catholic church to the	<b>consenting</b>	and agreement of the	8, 856/ 11
in reward, as things	<b>consequent</b>	and well following upon	8, 968/ 2
the very scripture, nor,	<b>consequently</b>	, for the same cause	8, 680/ 8
church of Christ... and	<b>consequently</b>	thereby proveth Tyndale, that	8, 712/ 34
and his apostles, and	<b>consequently</b>	of the Catholic Church	8, 811/ 24
no, not though he	<b>consequently</b>	recover his own good	8, 947/ 12
some known church; and	<b>consequently</b>	shall they thereby be	8, 1006/ 32
men besides, that whoso	<b>consider</b>	the one sort and	8, 586/ 12
never amend thereby. And	<b>consider</b>	that his second reason	8, 587/ 14
our "sophistry," let us	<b>consider</b>	how substantially the man	8, 601/ 11
Sphere, and bidding her	<b>consider</b>	well what he should	8, 604/ 18
nothing went about to	<b>consider</b>	his words... but, as	8, 605/ 17
these things being thus...	<b>consider</b>	, good Christian reader, how	8, 606/ 32

let us, I say,	<b>consider</b>	but this mark alone	8, 623/ 26
examine his words and	<b>consider</b>	them well... and ye	8, 649/ 32
fall though he would...	<b>Consider</b>	now, good reader, that	8, 655/ 32
if he make this	<b>consider</b>	well, then, that the	8, 655/ 35
been our matter. Then	<b>consider</b>	, I say, now, that	8, 656/ 12
resteth upon that point:	<b>consider</b>	, good Christian reader, that	8, 659/ 1
among them all. Then	<b>consider</b>	, good Christian reader, that	8, 659/ 28
God's sake once again	<b>consider</b>	his words well... Tyndale	8, 660/ 20
of God. More Now	<b>consider</b>	, good reader, whether these	8, 663/ 9
again. Besides all this,	<b>consider</b>	well, good reader, that	8, 665/ 4
every wise reader will	<b>consider</b>	well what he will	8, 665/ 27
doth now? But yet	<b>consider</b>	well here, good reader	8, 667/ 30
Now, good Christian readers,	<b>consider</b>	well, I require you	8, 678/ 34
the true sense thereof,	<b>consider</b>	some one heresy of	8, 715/ 32
the way. But first	<b>consider</b>	what blunt subtleties and	8, 719/ 19
himself with musing, but	<b>consider</b>	what he readeth and	8, 725/ 25
know, many well-known knaves.	<b>Consider</b>	, now, that our present	8, 728/ 33
secret instinct of nature.	<b>Consider</b>	then how far he	8, 729/ 6
and specially let us	<b>consider</b>	the selfsame book that	8, 736/ 26
very gay. But whoso	<b>consider</b>	it and advise it	8, 743/ 23
faith again: if ye	<b>consider</b>	well, good Christian readers	8, 746/ 21
needs have been one.	<b>Consider</b>	by the way, good	8, 750/ 20
two so diverse tales...	<b>consider</b>	well with yourself the	8, 750/ 33
as I said, now	<b>consider</b>	that the purpose of	8, 754/ 3
over that, if we	<b>consider</b>	them well with some	8, 754/ 29
purpose: let us now	<b>consider</b>	the third place of	8, 758/ 30
that listeth well to,	<b>consider</b>	therein the great strength	8, 765/ 32
Let us therefore now	<b>consider</b>	what great thing this	8, 776/ 29
his heart: he must	<b>consider</b>	that I speak of	8, 810/ 3
Tyndale's doctrine concerning faith,	<b>consider</b>	once again, good readers	8, 817/ 33
is brought. And now	<b>consider</b>	that I speak here	8, 820/ 6
or malice let us	<b>consider</b>	and weigh well this	8, 821/ 36
very church. Secondly, now,	<b>consider</b>	well this, good readers	8, 827/ 23
for example ye may	<b>consider</b>	twain... Tyndale for one	8, 829/ 3
let us examine and	<b>consider</b>	now the church that	8, 844/ 7
word." Now, good reader,	<b>consider</b>	that no man saith	8, 846/ 29
us this tale. But	<b>consider</b>	now well, again, that	8, 846/ 33
proveth against him. Now	<b>consider</b>	also, good readers, that	8, 847/ 33
Barnes bringeth forth... and	<b>consider</b>	whether that any of	8, 851/ 21
that this is true?	<b>Consider</b>	well the First Epistle	8, 853/ 1
And first ye shall	<b>consider</b>	that he will now	8, 857/ 12
church at all. For	<b>consider</b>	, good readers, that yet	8, 858/ 27
them to her charge.	<b>Consider</b>	now, for God's sake	8, 864/ 22
But now let us	<b>consider</b>	somewhat of Friar Barnes'	8, 866/ 16
faults. Here must we	<b>consider</b>	always, good readers, that	8, 866/ 22
us yet a little	<b>consider</b>	his lesson better. Let	8, 883/ 31
things therein. But now	<b>consider</b>	no more, for our	8, 912/ 35
that can and will	<b>consider</b>	well the place. For	8, 914/ 20
But yet must he	<b>consider</b>	that Saint Paul himself	8, 920/ 10
had given to God	<b>consider</b>	how great jeopardy thou	8, 926/ 23

put and admitted, to	<b>consider</b>	thereby what would follow	8, 938/ 35
will of man. Whoso	<b>consider</b>	well this argument of	8, 939/ 17
law." Now, good readers,	<b>consider</b>	well that answer that	8, 945/ 19
the church"... and then	<b>consider</b>	therewith this exposition of	8, 945/ 22
unto you. More Whoso	<b>consider</b>	well Saint Hilary's words	8, 954/ 19
plainly declareth, if we	<b>consider</b>	well his words, that	8, 980/ 7
let us return to	<b>consider</b>	the words of that	8, 981/ 26
ye shall, if ye	<b>consider</b>	well the descriptions and	8, 993/ 9
whoso read them and	<b>consider</b>	them well will surely	8, 993/ 20
brief sum ponder and	<b>consider</b>	the substance of, such	8, 995/ 9
better perceiving, that we	<b>consider</b>	by what means and	8, 995/ 32
us go farther and	<b>consider</b>	the point that standeth	8, 1001/ 20
and no church unknown.	<b>Consider</b>	now, good readers, that	8, 1015/ 27
perceive if ye well	<b>consider</b>	them and the circumstances	8, 1019/ 19
the leastwise let them	<b>consider</b>	, then, when our Savior	8, 1023/ 7
that point) did evermore	<b>considerately</b>	reject and avoid... as	8, 711/ 1
can, draw from the	<b>consideration</b>	of the letter to	8, 637/ 23
once himself) without any	<b>consideration</b>	of persecution or holy	8, 735/ 12
fond railing from the	<b>consideration</b>	of the matter... he	8, 862/ 31
to enter into the	<b>consideration</b>	of her soul health	8, 884/ 17
hear, we should without	<b>consideration</b>	give ourselves to the	8, 889/ 28
holy living, layeth other	<b>considerations</b>	that made him know	8, 735/ 13
this being weighed and	<b>considered</b>	... we pass them in	8, 621/ 10
other... is to be	<b>considered</b>	by him that doth	8, 698/ 32
some of the causes	<b>considered</b>	shall every day be	8, 738/ 35
be well felt and	<b>considered</b>	, then it loseth all	8, 876/ 10
the place read and	<b>considered</b>	. But upon these words	8, 910/ 17
them yet, many circumstances	<b>considered</b>	, it shall well appear	8, 1006/ 16
when it is thoroughly	<b>considered</b>	, the stronger, yet is	8, 1025/ 7
till it be better	<b>considered</b>	, but that in such	8, 1032/ 32
to every man that	<b>considereth</b>	the variance in the	8, 612/ 24
no man that well	<b>considereth</b>	the great good nature	8, 819/ 1
their teeth, because he	<b>considereth</b>	that he is of	8, 971/ 22
rail upon the office...	<b>considering</b>	that albeit there have	8, 579/ 37
yet, after his circumcision,	<b>considering</b>	that there were among	8, 619/ 15
their scriptures. And also,	<b>considering</b>	the miracles that God	8, 620/ 1
question "Which be heretics?"	<b>considering</b>	that the question is	8, 654/ 19
now, good Christian readers	<b>considering</b>	this false, shameless fashion	8, 685/ 23
believe his own word...	<b>considering</b>	that we may be	8, 751/ 21
the Jews of theirs...	<b>considering</b>	that the Turks exceed	8, 767/ 34
of feeling worketh not?	<b>Considering</b>	also that I, besides	8, 784/ 21
to wit, in the	<b>considering</b>	of his "feeling" faith	8, 820/ 20
as I said before,	<b>considering</b>	that by Tyndale's tale	8, 821/ 12
clean in Baptism. And	<b>considering</b>	that almost all be	8, 848/ 22
only? Wherefore, our Lord,	<b>considering</b>	that so great confusion	8, 874/ 35
only? Wherefore our Lord,	<b>considering</b>	that so great confusion	8, 929/ 9
mind himself... yet afterward	<b>considering</b>	the matter better, he	8, 955/ 12
perpetual chastity; and then,	<b>considering</b>	that she did never	8, 1006/ 2
part, to their further	<b>consolation</b>	, make and send them	8, 886/ 13
so wholly, and so	<b>consonantly</b>	together, against all kinds	8, 1028/ 28

though the false shrews	<b>conspire</b>	and agree together against	8, 817/ 20
to show his further	<b>constancy</b>	, when he cometh to	8, 599/ 17
but because of their	<b>constancy</b>	in persecution and their	8, 735/ 8
the Church, and their	<b>constancy</b>	in persecution, led him	8, 738/ 23
their doctrine, and the	<b>constant</b>	suffering of persecution and	8, 730/ 18
good Christian men have	<b>constantly</b>	suffered harm and as	8, 731/ 30
way, with their own	<b>constitutions</b>	, with traditions of dumb	8, 630/ 36
have rehearsed with what "	<b>constitutions</b>	" of their own the	8, 631/ 6
the people, making of	<b>constitutions</b>	, using of ceremonies, taking	8, 638/ 6
heaven. Now, as for	<b>constitutions</b>	, whereof they would have	8, 638/ 21
begun, to make more	<b>constitutions</b>	and more burdensome to	8, 638/ 23
no commandment of God	<b>constraineth</b>	thee. But as for	8, 700/ 23
Huessgen's authority, in the	<b>construction</b>	of Scripture: he must	8, 589/ 23
temporalty foolishly followeth their	<b>construction</b>	... and so the one	8, 618/ 36
law and upon the	<b>construction</b>	of their scriptures. And	8, 619/ 36
most reason in the	<b>construction</b>	of the Scripture, and	8, 620/ 21
be believed in the	<b>construction</b>	and the understanding of	8, 624/ 30
better believed in the	<b>construction</b>	of the Scripture than	8, 643/ 15
itself, but upon the	<b>construction</b>	thereof; that is to	8, 658/ 12
us, concerning the right	<b>construction</b>	of Scripture or corrupting	8, 715/ 31
Tyndale with his false	<b>construction</b>	corrupteth the First Epistle	8, 758/ 7
teaching them a contrary	<b>construction</b>	of their Koran. Besides	8, 811/ 19
may trust in the	<b>construction</b>	, I shall always remain	8, 887/ 21
shall by the true	<b>construction</b>	of the Scripture perceive	8, 895/ 27
damnably deceived in the	<b>construction</b>	of Scripture. Now think	8, 922/ 24
happed not in the	<b>constructions</b>	that Saint Philip made	8, 889/ 16
people the contrary, and	<b>construe</b>	the Scripture otherwise. "Whereby	8, 622/ 36
and against their expositions	<b>construe</b>	the Scripture wrong the	8, 626/ 13
in hell than to	<b>construe</b>	the Scripture in earth	8, 639/ 27
clean destroy them, and	<b>construe</b>	them clean contrary both	8, 687/ 21
none of them did	<b>construe</b>	the Scripture as Tyndale	8, 696/ 13
faith. Tyndale saith we	<b>construe</b>	the Scripture wrong.. and	8, 716/ 6
would now begin to	<b>construe</b>	them their Koran, in	8, 810/ 20
apostles taught them to	<b>construe</b>	contrary to their old	8, 810/ 28
in like wise to	<b>construe</b>	the scripture of the	8, 810/ 32
teach the Jews to	<b>construe</b>	their own scripture of	8, 811/ 1
and teach it to	<b>construe</b>	the scripture of Christ	8, 811/ 12
teach the Church to	<b>construe</b>	the scripture of Christ	8, 811/ 16
one man that would	<b>construe</b>	me the Scripture now	8, 889/ 13
you would seem to	<b>construe</b>	truly, and yet each	8, 903/ 33
every lewd fellow might	<b>construe</b>	the Scripture as himself	8, 911/ 29
false scribes began, truly	<b>construed</b>	and expounded both the	8, 612/ 18
one that ever so	<b>construed</b>	the Scripture that a	8, 659/ 19
the whole meinie, and	<b>construed</b>	the Scripture as he	8, 714/ 27
certain words of Scripture	<b>construed</b>	after their own foolish	8, 909/ 17
him and judge who	<b>construed</b>	wrong, and by which	8, 911/ 31
doctors and saints that	<b>construed</b>	the Scripture against your	8, 928/ 19
many sects of contrary	<b>construers</b>	, which one construeth truly	8, 891/ 5
of them that he	<b>construeth</b>	the Scripture wrong and	8, 618/ 29
all the clergy falsely	<b>construeth</b>	the Scripture, and all	8, 618/ 35

burn." We say he	<b>construeth</b>	wrong. If we would	8, 716/ 8
will say that he	<b>construeth</b>	it false... which happed	8, 889/ 16
contrary construers, which one	<b>construeth</b>	truly, when all the	8, 891/ 6
to swear that he	<b>construeth</b>	false. And therefore, good	8, 891/ 7
many of them, falsely	<b>construing</b>	God's commandment of honoring	8, 697/ 30
every man, therefore, in	<b>construing</b>	the Scripture must trust	8, 729/ 20
the Jews' in the	<b>construing</b>	of their own scriptures	8, 811/ 5
the Scripture now, namely	<b>construing</b>	it in such wise	8, 889/ 14
venial sins above-named be	<b>consumed</b>	up as wood, hay	8, 968/ 32
among themselves that the	<b>contagion</b>	of a few may	8, 979/ 26
that hath cast its	<b>contagious</b>	corruption so far against	8, 610/ 33
sometimes wholesomely bridle and	<b>contain</b>	them within the limits	8, 591/ 30
clergy were all together	<b>contained</b>	, because he maketh every	8, 599/ 23
might, I say, be	<b>contained</b>	and kept from doing	8, 677/ 27
Foundation," in which is	<b>contained</b>	almost all that ye	8, 736/ 27
his great promises therein	<b>contained</b>	and made unto the	8, 764/ 5
our Savior himself clearly	<b>contained</b>	in the Gospel, his	8, 828/ 27
churches; for they be	<b>contained</b>	every sect in some	8, 976/ 4
the sure, necessary truths	<b>contained</b>	in the Scripture, and	8, 1002/ 7
and teach men to	<b>contemn</b>	penance, and make men	8, 653/ 19
doctors, whose expositions they	<b>contemn</b>	. For both for the	8, 809/ 14
the Corinthians, "Do ye	<b>contemn</b>	the church of God	8, 1022/ 27
and time... or else	<b>contemned</b>	and contraried them, and	8, 623/ 14
not these heretics in	<b>contemning</b>	the one. The Church	8, 699/ 5
fruit but hatred or	<b>contempt</b>	planted in their hearts	8, 590/ 34
as the neglecting and	<b>contempt</b>	of the grace that	8, 633/ 14
to the breach and	<b>contempt</b>	of their vows, and	8, 696/ 18
have the truth in	<b>contempt</b>	: yet may they that	8, 765/ 24
known Catholic church, in	<b>contempt</b>	of his vow and	8, 925/ 22
even such as were "	<b>contemptible</b>	in the church," he	8, 1022/ 21
royal rhetoric... and to	<b>contend</b>	with Tyndale in witless	8, 839/ 24
shall in this wise	<b>contend</b>	and strive thereupon... whereas	8, 895/ 26
before a judge and	<b>contend</b>	in judgment, have destroyed	8, 945/ 2
with false doctrine to	<b>contend</b>	and inquiet them... and	8, 953/ 17
our neighbor, if we	<b>contend</b>	and strive with ourselves	8, 978/ 10
though they be not	<b>content</b>	to amend yet... but	8, 588/ 10
of purpose... I am	<b>content</b>	to wink thereat, and	8, 589/ 13
the pope is well	<b>content</b>	, and so would it	8, 597/ 16
at all, I am	<b>content</b>	to grant him that	8, 598/ 20
bear it and be	<b>content</b>	therewith. But, now, that	8, 610/ 36
too... whom we be	<b>content</b>	that these men call	8, 624/ 32
counseled them to be	<b>content</b>	with bare meat and	8, 630/ 1
and nineteen, and is	<b>content</b>	to take no more	8, 696/ 22
and I shall be	<b>content</b>	this once, for Tyndale's	8, 717/ 2
have held themselves fully	<b>content</b>	and satisfied. And now	8, 722/ 20
eagle heretic... but was	<b>content</b>	to come down here	8, 724/ 9
we be very well	<b>content</b>	ye take it... and	8, 733/ 35
the pope therewith not	<b>content</b>	, but set up a	8, 765/ 8
their taste; which, not	<b>content</b>	with the pleasant meat	8, 793/ 5
be, at his counsel,	<b>content</b>	for his pleasure to	8, 797/ 10

I greatly long to	<b>content</b>	them... and those that	8, 832/ 17
holy heretic, hold himself	<b>content</b>	to acknowledge at length	8, 835/ 29
the rich is not	<b>content</b>	to sit and eat	8, 854/ 16
flock, that will be	<b>content</b>	to acknowledge their sin	8, 868/ 26
Scripture, but she is	<b>content</b>	with Christ's learning and	8, 875/ 22
Scripture, but she is	<b>content</b>	with Christ's learning, and	8, 929/ 34
And now he is	<b>content</b>	that they must have	8, 945/ 29
and was not only	<b>content</b>	that such obstinate heretics	8, 955/ 16
while they be not	<b>content</b>	to acknowledge this known	8, 994/ 1
reason ought to have	<b>contented</b>	Tyndale at that time	8, 622/ 13
in strife and in	<b>contention</b>	, and ye do naught	8, 854/ 8
rise that question and	<b>contention</b>	, which of them should	8, 1024/ 25
emulation and strife, wrath,	<b>contentions</b>	, seditions, heresies, envy, manslaughter	8, 757/ 16
emulation, and strife; wrath,	<b>contentions</b>	, seditions, heresies, envy, manslaughter	8, 1025/ 1
foresaw that there would	<b>contentious</b>	heretics arise, and bring	8, 1022/ 35
any man will be	<b>contentious</b>	, we have no such	8, 1023/ 2
Gentiles... yea, and greater	<b>continence</b>	is found among them	8, 874/ 32
Gentiles... yea, and greater	<b>continence</b>	is found among them	8, 929/ 6
effect of things here	<b>contingent</b>	or happening, anything precisely	8, 939/ 4
but the clergy, by	<b>continual</b>	succession then hath ever	8, 614/ 19
long experience of the	<b>continual</b>	lying that we have	8, 751/ 23
Christ contrary to the	<b>continual</b>	faith from the apostles'	8, 811/ 17
devil, contrary to the	<b>continual</b>	teaching of God exhorting	8, 849/ 27
Catholic church so the	<b>continual</b>	being sanctified is not	8, 851/ 8
things and fall in	<b>continual</b>	error, out of which	8, 901/ 27
praying, partly for their	<b>continual</b>	new bespotting and wrinkling	8, 972/ 8
time, he gave his	<b>continual</b>	assistance unto them, as	8, 1016/ 13
kept and continued, by	<b>continual</b>	succession, from that beginning	8, 1030/ 16
Catholic church is, by	<b>continual</b>	succession, the same church	8, 1030/ 30
hath been begun and	<b>continually</b>	kept and observed from	8, 631/ 29
Church, forasmuch as God	<b>continually</b>	, in every good Christian	8, 809/ 34
and his Catholic Church,	<b>continually</b>	to this day, many	8, 811/ 8
of the Catholic Church,	<b>continually</b>	, against the false scribes	8, 811/ 24
had sold, and used	<b>continually</b>	to sell, many of	8, 813/ 14
own day been the	<b>continually</b>	used order, as shameless	8, 1011/ 16
his assistance, were all	<b>continually</b>	good, but were both	8, 1016/ 11
bad together. And yet,	<b>continually</b>	to Christ's time, he	8, 1016/ 12
field, yet doth God	<b>continually</b>	out of that field	8, 1020/ 29
eight hundred years together,	<b>continually</b>	, to succeed "the church	8, 1033/ 19
perpetuity of lasting and	<b>continuance</b>	upon earth... or else	8, 604/ 15
together... but yet the	<b>continuance</b>	and succession of the	8, 621/ 33
sect of heretics any	<b>continuance</b>	yet), but longer before	8, 680/ 21
that moved him, the	<b>continuance</b>	of the Church, which	8, 739/ 2
stronger now, after the	<b>continuance</b>	in succession the space	8, 739/ 4
shall ever endure and	<b>continue</b>	as long as the	8, 602/ 35
by Scripture, last and	<b>continue</b>	forever, and Christ's church	8, 604/ 8
the Jews, begin and	<b>continue</b>	his church both of	8, 606/ 23
and false Pharisees to	<b>continue</b>	long... but, to make	8, 613/ 6
will be religious and	<b>continue</b>	chaste, keepeth all their	8, 638/ 16
that it should ever	<b>continue</b>	till the world's end	8, 670/ 7

church ever abide and	<b>continue</b>	in these few that	8, 671/ 32
of the man will	<b>continue</b>	still with God in	8, 748/ 15
in which the miracles	<b>continue</b>	. And therefore if there	8, 761/ 7
manifold miracles that still	<b>continue</b>	in only the same	8, 808/ 32
this world endure and	<b>continue</b>	without spot or wrinkle	8, 852/ 24
sure that they shall	<b>continue</b>	holy... nor reckoneth them	8, 852/ 30
which his faith should	<b>continue</b>	, and in which and	8, 915/ 12
yet never fail... but	<b>continue</b>	; and as it still	8, 942/ 14
still continueth, and always	<b>continue</b>	shall, in the old-approved	8, 942/ 15
if it so should	<b>continue</b>	, that he letted not	8, 955/ 14
and, believing in God,	<b>continue</b>	in that one, holy	8, 982/ 21
God still abide and	<b>continue</b>	in his church, in	8, 996/ 18
together do succeed and	<b>continue</b>	it which be gone	8, 1033/ 22
was still the church	<b>continued</b>	on from the beginning	8, 610/ 14
in that synagogue some	<b>continued</b>	still such as himself	8, 620/ 3
taught diversely and contrary,	<b>continued</b>	yet still together, as	8, 626/ 37
had through false doctrine	<b>continued</b>	so many hundred years	8, 650/ 34
in one true faith	<b>continued</b>	. And so is it	8, 660/ 3
apostles hath ever still	<b>continued</b>	with us... which is	8, 669/ 10
been one church still	<b>continued</b>	from the beginning. And	8, 669/ 11
as the very stock	<b>continued</b>	still and remained... and	8, 669/ 19
body of this known,	<b>continued</b>	Catholic church there is	8, 669/ 30
of succession, kept and	<b>continued</b>	one... and the old	8, 670/ 1
age well appeareth) always	<b>continued</b>	therein... and the old	8, 670/ 3
holy books appeareth) always	<b>continued</b>	therein... and evermore glorious	8, 670/ 5
faiths to the old,	<b>continued</b>	faith every one diversely	8, 670/ 16
few that abode and	<b>continued</b>	... so shall the very	8, 671/ 31
Christ hath begun and	<b>continued</b>	his church this known	8, 682/ 6
to wit, the known,	<b>continued</b>	Catholic church; to the	8, 694/ 2
he saw "the succession	<b>continued</b>	" in the see of	8, 735/ 23
Church, which then had	<b>continued</b>	in succession about the	8, 739/ 2
should it ever have	<b>continued</b>	in the Catholic Church	8, 753/ 18
it neither could have	<b>continued</b>	nor have brought forth	8, 759/ 29
in it declared and	<b>continued</b>	the power. For none	8, 761/ 6
be, nor have not	<b>continued</b>	so long as the	8, 769/ 17
not only the common,	<b>continued</b>	faith of all Christian	8, 812/ 5
the church" by their	<b>continued</b>	profession of the Christian	8, 853/ 23
in heart, and still	<b>continued</b>	in God's former favor	8, 853/ 25
well-known succession preserved and	<b>continued</b>	from Christ's days unto	8, 962/ 9
After kept he and	<b>continued</b>	his known church of	8, 1008/ 8
remnant. After that, he	<b>continued</b>	his known church under	8, 1008/ 18
there hath by succession	<b>continued</b>	a church this fifteen	8, 1009/ 27
hath been kept and	<b>continued</b>	, by continual succession, from	8, 1030/ 16
off; but the church	<b>continued</b>	from the beginning, out	8, 1030/ 20
the very charity still	<b>continueth</b>	therein... and that how	8, 669/ 27
Catholic Church, and it	<b>continueth</b>	still it is impossible	8, 670/ 28
we be, yet God	<b>continueth</b>	his miracles... and among	8, 904/ 13
and as it still	<b>continueth</b>	, and always continue shall	8, 942/ 14
washed out. The Church	<b>continueth</b>	in prayer to be	8, 960/ 11
here live, so she	<b>continueth</b>	still, and every man	8, 960/ 12

had none other church	<b>continuing</b>	, that any man can	8, 679/ 18
by willful purpose of	<b>continuing</b>	in some horrible sins	8, 957/ 27
the old, so long	<b>continuing</b>	stock, agreeing together in	8, 1000/ 26
and such repugnance and	<b>contradiction</b>	in itself, that he	8, 862/ 33
whole corps agreeth without	<b>contradiction</b>	and repugnance, both good	8, 912/ 18
whereof the one were	<b>contradictory</b>	and plain repugnant to	8, 939/ 13
or else contemned and	<b>contraried</b>	them, and in faith	8, 623/ 14
all which every one	<b>contrarieth</b>	his fellow in great	8, 728/ 11
all which sects each	<b>contrarieth</b>	other. For no one	8, 1033/ 23
and what diversity and	<b>contrariety</b>	in the profession of	8, 663/ 19
prove true his false,	<b>contrarious</b>	error. And therefore as	8, 728/ 13
dissonant among themselves, so	<b>contrarious</b>	and repugnant, be not	8, 817/ 27
preacher of so many	<b>contrarious</b>	expoundeth and declareth it	8, 893/ 27
each to other so	<b>contrarious</b>	and repugnant, should be	8, 904/ 22
own words declaring the	<b>contrary</b>	... both by the scripture	8, 583/ 8
suffered to be wedded,	<b>contrary</b>	to their own vows	8, 586/ 19
suchlike doth the pope,	<b>contrary</b>	unto Christ's doctrine. More	8, 596/ 8
might say to the	<b>contrary</b>	. And when he had	8, 605/ 19
other side, in the	<b>contrary</b>	sign. For I think	8, 606/ 18
were, ye wot well,	<b>contrary</b>	to the words of	8, 615/ 18
teacheth his false heresies	<b>contrary</b>	to the truth that	8, 616/ 19
time in which the	<b>contrary</b>	was taught by holy	8, 621/ 9
teach the people the	<b>contrary</b>	, and construe the Scripture	8, 622/ 36
a new, diverse, and	<b>contrary</b>	doctrine of their own	8, 623/ 15
they taught diversely and	<b>contrary</b>	, continued yet still together	8, 626/ 36
ever clearly taught the	<b>contrary</b>	as that folk should	8, 630/ 15
after his preaching and	<b>contrary</b>	unto theirs. This point	8, 643/ 3
the Church now doth,	<b>contrary</b>	to Tyndale and all	8, 643/ 8
plain for the clean	<b>contrary</b>	. The "general articles of	8, 645/ 17
still remaineth in it;	<b>contrary</b>	to which reason, his	8, 649/ 23
have showed him the	<b>contrary</b>	, but if that he	8, 650/ 10
Thus writeth Saint Cyprian	<b>contrary</b>	to Luther's doctrine clear	8, 657/ 36
heretics profess to the	<b>contrary</b>	we prove our faith	8, 658/ 8
they say all the	<b>contrary</b>	. And in this point	8, 659/ 12
and his fellows the	<b>contrary</b>	: Tyndale's own tale, I	8, 660/ 13
special heretics of two	<b>contrary</b>	conditions: that is to	8, 661/ 10
new heretic, Hutchins, goeth	<b>contrary</b>	way, beginning at the	8, 662/ 3
of this for their	<b>contrary</b>	belief and faith, or	8, 669/ 32
faith every one diversely	<b>contrary</b>	, and all their interpretations	8, 670/ 16
and good living, diversely	<b>contrary</b>	to the doctrine and	8, 670/ 18
And Tyndale argueth the	<b>contrary</b>	way... and thereby would	8, 672/ 33
all is he as	<b>contrary</b>	as each is to	8, 686/ 13
and construe them clean	<b>contrary</b>	both to the plain	8, 687/ 21
Savior saith, by their	<b>contrary</b>	living and persecuting of	8, 694/ 21
it teacheth plain the	<b>contrary</b>	thereof... and saith that	8, 700/ 10
and thereof teacheth the	<b>contrary</b>	. And so the doctrine	8, 703/ 6
living, the very clean	<b>contrary</b>	of all that ever	8, 704/ 8
say, find us the	<b>contrary</b>	of these tales taught	8, 712/ 27
Tyndale, that teacheth the	<b>contrary</b>	, to be in the	8, 712/ 35
not one that saith	<b>contrary</b>	to this. Howbeit, thus	8, 715/ 23

Saint Augustine saith the	<b>contrary</b>	of himself: till Tyndale	8, 722/ 36
the Catholic Church the	<b>contrary</b>	; that is to say	8, 729/ 9
that will hold the	<b>contrary</b>	... and then will he	8, 733/ 16
take Saint Augustine and	<b>contrary</b>	to his mind, even	8, 733/ 30
such a shift that,	<b>contrary</b>	to all his shifts	8, 741/ 6
persuaded me afterward the	<b>contrary</b>	. So, now, with a	8, 742/ 21
if the preacher live	<b>contrary</b>	. But of a feeling	8, 742/ 27
about to persuade the	<b>contrary</b>	, it would not prevail	8, 742/ 35
better persuasions to the	<b>contrary</b>	... that then he that	8, 748/ 6
second man telling the	<b>contrary</b>	I say that this	8, 748/ 8
about to persuade the	<b>contrary</b>	, it would not prevail	8, 752/ 12
any time, believe the	<b>contrary</b>	; no, nor never after	8, 754/ 9
then say again the	<b>contrary</b>	? Against him that nothing	8, 759/ 6
rather than believe the	<b>contrary</b>	. I say further that	8, 781/ 15
so strongly teach the	<b>contrary</b>	that whoso believeth him	8, 785/ 35
God, that crieth the	<b>contrary</b>	by the mouth of	8, 786/ 30
do nothing to the	<b>contrary</b>	, layeth of their damnation	8, 788/ 18
no man said the	<b>contrary</b>	, nor the question between	8, 800/ 28
dare not say the	<b>contrary</b>	, but that the Spirit	8, 804/ 15
to answer us the	<b>contrary</b>	. And thus, as concerning	8, 804/ 18
men to believe the	<b>contrary</b>	. To this question Tyndale	8, 805/ 21
that article confessed the	<b>contrary</b>	before, as ye have	8, 809/ 29
taught them to construe	<b>contrary</b>	to their old understanding	8, 810/ 28
necessary points of faith,	<b>contrary</b>	to the consent of	8, 810/ 33
the scripture of Christ	<b>contrary</b>	to all the old	8, 811/ 13
the scripture of Christ	<b>contrary</b>	to the continual faith	8, 811/ 17
for teaching them a	<b>contrary</b>	construction of their Koran	8, 811/ 19
so plainly told the	<b>contrary</b>	to all the old	8, 816/ 31
each of them so	<b>contrary</b>	faith to other that	8, 817/ 18
Catholic church, yet their	<b>contrary</b>	sects so vary between	8, 817/ 21
so clean to the	<b>contrary</b>	of that he hath	8, 825/ 9
or doubt of the	<b>contrary</b>	... this feeling faith is	8, 825/ 13
he would prove the	<b>contrary</b>	. For this argument by	8, 828/ 19
God hath inspired the	<b>contrary</b>	doctrine into his holy	8, 842/ 9
learned of the devil,	<b>contrary</b>	to the continual teaching	8, 849/ 27
word of God, the	<b>contrary</b>	of his position and	8, 864/ 15
works babble to the	<b>contrary</b>	. But, now, concerning that	8, 867/ 4
in effect, this tale,	<b>contrary</b>	to some other parts	8, 871/ 21
Christian nations... and the	<b>contrary</b>	part not only condemned	8, 872/ 26
set forth false heresies,	<b>contrary</b>	to the known doctrine	8, 879/ 21
so many sects of	<b>contrary</b>	construers, which one construeth	8, 891/ 5
or their teaching be	<b>contrary</b>	to the doctrine of	8, 891/ 15
some other part seemeth	<b>contrary</b>	. And then when they	8, 895/ 25
folk whose faith is	<b>contrary</b>	to that church which	8, 896/ 18
things even clean the	<b>contrary</b>	. And therefore I have	8, 899/ 11
truly, and yet each	<b>contrary</b>	to other... you do	8, 903/ 34
yet ye confess the	<b>contrary</b>	of all that ye	8, 904/ 26
one, if they be	<b>contrary</b>	turned I assayed them	8, 908/ 36
man there of the	<b>contrary</b>	mind. For though some	8, 922/ 29
after, that can be	<b>contrary</b>	to anything revealed by	8, 923/ 19

the proof of the	<b>contrary</b>	; and that shall I	8, 923/ 32
before to say the	<b>contrary</b>	, where he saith of	8, 924/ 7
and secretly muttering the	<b>contrary</b>	, of which wretches there	8, 924/ 26
for shame say the	<b>contrary</b>	. Now, let us then	8, 925/ 9
because he feeleth no	<b>contrary</b>	grudge at that time	8, 926/ 2
thing and think the	<b>contrary</b>	... and then are they	8, 927/ 29
for shame say the	<b>contrary</b>	... but that until within	8, 940/ 16
the Scripture to the	<b>contrary</b>	to defend their false	8, 941/ 26
that whoso holdeth the	<b>contrary</b>	of this is a	8, 941/ 36
necessary truth, and the	<b>contrary</b>	thereof for a perilous	8, 942/ 4
do stiffly hold the	<b>contrary</b>	, they hold a plain	8, 942/ 9
better, he perceived the	<b>contrary</b>	to be so much	8, 955/ 13
dimitterentur" declareth plainly the	<b>contrary</b>	. Barnes also concludeth, "Wherefore	8, 970/ 22
words with the clean	<b>contrary</b>	sentence... against his own	8, 972/ 17
by plain words the	<b>contrary</b>	... which plain words of	8, 987/ 17
I have confuted the	<b>contrary</b>	follies of Tyndale and	8, 995/ 20
this say they the	<b>contrary</b>	. For they say that	8, 996/ 24
is, that taketh it	<b>contrary</b>	to his mind, namely	8, 997/ 29
them goeth about a	<b>contrary</b>	way to seek it	8, 1002/ 35
to fall into the	<b>contrary</b>	heresies, as other heretics	8, 1004/ 20
the Scripture said the	<b>contrary</b>	. Now, since they believe	8, 1005/ 14
no such confusion of	<b>contrary</b>	beliefs in the necessary	8, 1032/ 6
the Church begin a	<b>contrary</b>	doctrine, he would they	8, 1032/ 27
all their dissonant and	<b>contrary-believing</b>	sects to dwell and	8, 1032/ 3
humble spirit and a	<b>contrite</b>	soul, if we endeavor	8, 978/ 7
to confession and hearty	<b>contrition</b>	. And how a penitent	8, 653/ 24
to wit, by shrift,	<b>contrition</b>	, and satisfaction... not only	8, 868/ 15
also, with faith and	<b>contrition</b>	of heart, and unfeigned	8, 961/ 18
and with faith and	<b>contrition</b>	of heart, and unfeigned	8, 965/ 9
of his sins, with	<b>contrition</b>	and prayer, with good	8, 966/ 11
Passion, by faithful prayer,	<b>contrition</b>	, and great heaviness of	8, 970/ 13
creed wherein they be	<b>contrived</b>	. Which whoso do, if	8, 1004/ 23
they might try and	<b>control</b>	the false doctrine of	8, 612/ 20
look in there to	<b>control</b>	him and see whether	8, 813/ 7
provided of God to	<b>control</b>	him and judge who	8, 911/ 30
might be spied and	<b>controlled</b>	and be believed the	8, 713/ 10
his tale might be	<b>controlled</b>	. But Tyndale hath here	8, 812/ 32
here, to lie without	<b>controlment</b>	, with less labor sought	8, 812/ 33
appeared and came to	<b>controlment</b>	the selfsame wily folly	8, 813/ 10
in question, debate, and	<b>controversy</b>	... till he make us	8, 645/ 3
not to fear the	<b>contumelies</b>	of the cross, nor	8, 875/ 30
not to fear the	<b>contumelies</b>	of the cross, nor	8, 930/ 4
not to fear the	<b>contumelies</b>	of the cross, nor	8, 952/ 30
and endure the shameful	<b>contumelies</b>	of these wretched heretics	8, 953/ 28
not ashamed of the	<b>contumelies</b>	of the cross... though	8, 953/ 29
parts, whereof, for the	<b>convenience</b>	and agreement with the	8, 1001/ 8
might, either by some	<b>convenient</b>	commentary devised upon the	8, 677/ 24
for his meat, and	<b>convenient</b>	for his prey, by	8, 719/ 11
the means toward it,	<b>convenient</b>	for the state of	8, 799/ 17
own infinite wisdom saw	<b>convenient</b>	, unto final salvation and	8, 848/ 13

those allegations in such	<b>convenient</b>	place as may give	8, 857/ 10
peradventure, at some other,	<b>convenient</b>	time, treat the matter	8, 872/ 1
well using and applying	<b>convenient</b>	occasions toward it outwardly	8, 889/ 26
diverse things may be	<b>convenient</b>	... and diverse manners of	8, 923/ 14
of every part some	<b>convenient</b>	number conveniently called together	8, 937/ 26
but of some such	<b>convenient</b>	number as conveniently might	8, 938/ 18
things of their nature	<b>convenient</b>	unto free will of	8, 939/ 16
part some convenient number	<b>conveniently</b>	called together. And that	8, 937/ 26
such convenient number as	<b>conveniently</b>	might assemble... and the	8, 938/ 18
and get up a	<b>convent</b>	of bastards between them	8, 638/ 17
still here in earth	<b>conversant</b>	with us in like	8, 614/ 13
Barlowe, that long was	<b>conversant</b>	in the country... which	8, 663/ 26
he had long been	<b>conversant</b>	and in company with	8, 688/ 19
him, and been so	<b>conversant</b>	with him. "But now	8, 889/ 5
bid you, that being	<b>conversant</b>	in the holy, catholic	8, 982/ 7
church, abide and be	<b>conversant</b>	in the same one	8, 982/ 20
article, abide and be	<b>conversant</b>	in it? Or how	8, 982/ 28
moved by the holy	<b>conversation</b>	of them that believe	8, 730/ 23
heathen husbands with holy	<b>conversation</b>	. And Paul saith, "How	8, 730/ 26
heathen husband?" With holy	<b>conversation</b>	, meant he. For many	8, 730/ 28
good living and virtuous	<b>conversation</b>	that he then saw	8, 730/ 37
Christian living and virtuous	<b>conversation</b>	to win their unchristian	8, 731/ 16
be converted by the	<b>conversation</b>	of theirs by the	8, 732/ 5
and ungodly, in all	<b>conversation</b>	, deeds, laws, bargains, covenants	8, 775/ 16
Christ known, when the	<b>conversation</b>	of Christian men, either	8, 874/ 29
woman honest of her	<b>conversation</b>	, being by some shrewd	8, 883/ 32
fed with the pleasant	<b>conversation</b>	of his bodily presence	8, 884/ 34
miracles, and his other	<b>conversation</b>	in his life, so	8, 888/ 34
Christ known, when the	<b>conversation</b>	of Christian men, either	8, 929/ 4
gay. For if our	<b>conversation</b>	be such... and if	8, 978/ 13
he was before his	<b>conversion</b>	, and would not be	8, 732/ 3
order of his own	<b>conversion</b>	; and very plainly in	8, 739/ 31
of faith, shall he	<b>convert</b>	from their blindness unto	8, 648/ 24
John the Baptist to	<b>convert</b>	them. And we depart	8, 648/ 32
John the Baptist to	<b>convert</b>	them to the faith	8, 649/ 5
John the Baptist to	<b>convert</b>	us. Now, since we	8, 651/ 34
living of the spirituality	<b>convert</b>	us... we be like	8, 730/ 32
living of the spirituality	<b>convert</b>	us, we be like	8, 731/ 18
Augustine, before he was	<b>converted</b>	, was a heathen man	8, 730/ 13
and would not be	<b>converted</b>	by the Catholic church	8, 732/ 4
were likely to be	<b>converted</b>	by the conversation of	8, 732/ 4
he caused Moses to	<b>convey</b>	his whole people out	8, 611/ 12
reaped... and the corn	<b>conveyed</b>	into the barn, and	8, 777/ 17
he might be both	<b>conveyed</b>	the right way and	8, 876/ 36
written in Holy Scripture	<b>convict</b>	and reprove." To this	8, 890/ 21
ye shall see him	<b>convicted</b>	in this point by	8, 963/ 31
Wherein ye be then	<b>convicted</b>	of the very worst	8, 1030/ 4
caterer, panter, butler, or	<b>cook</b>	. For among all these	8, 580/ 7
places not a little	<b>cooled</b>	, and in some places	8, 635/ 20
decayed and charity greatly	<b>cooled</b>	, rear up a friar	8, 651/ 20

maketh us fellows and	<b>copartners</b>	with the holy angels	8, 976/ 16
with whom he should	<b>cope</b>	. For I call ever	8, 578/ 20
to come near and	<b>cope</b>	. But Tyndale hath already	8, 579/ 2
of churches, buying of	<b>cofes</b>	, Books, surplice, and chalice	8, 700/ 21
buying of Books, and	<b>cofes</b>	, and crosses, and ships	8, 700/ 31
scorn all hallowing of	<b>cofes</b>	, vestments, and chalices, and	8, 988/ 17
both gold and silver,	<b>copper</b>	, brass, and pewter, and	8, 1003/ 27
and casteth down the	<b>cord</b>	of his grace to	8, 782/ 16
pope... so is a	<b>cordwainer</b>	as well an Englishman	8, 909/ 33
not agree that the	<b>cordwainer</b>	in his country bear	8, 909/ 35
the law than a	<b>cordwainer</b>	might in making of	8, 947/ 25
effect, in restoring the	<b>Corinthian</b>	again unto the Church	8, 758/ 18
And Paul chargeth (1	<b>Corinthians</b>	5), "If he that	8, 595/ 35
as Paul saith (1	<b>Corinthians</b>	4), "but in power	8, 608/ 3
First Epistle to the	<b>Corinthians</b>	? For where the old	8, 685/ 2
foolishness, saith Paul (1	<b>Corinthians</b>	1). And he disputed	8, 730/ 15
Saint Paul to the	<b>Corinthians</b>	: "I have sent unto	8, 833/ 31
Apostle, writing to the	<b>Corinthians</b>	, calleth the church in	8, 834/ 13
wrote unto, among the	<b>Corinthians</b>	, was not the paynims	8, 835/ 3
Saint Paul to the	<b>Corinthians</b>	thus: "I have sent	8, 846/ 15
Paul writeth unto the	<b>Corinthians</b>	in this wise: "Every	8, 849/ 36
Saint Paul unto the	<b>Corinthians</b>	, out of the sixth	8, 853/ 2
the Christian people of	<b>Corinthians</b>	, "Ye be washed, and	8, 853/ 35
Paul also commanded the	<b>Corinthians</b>	that they should excommunicate	8, 920/ 17
First Epistle to the	<b>Corinthians</b>	: "Truly, I, being absent	8, 920/ 20
words, written unto the	<b>Corinthians</b>	, where he saith, "No	8, 931/ 25
the Romans, and the	<b>Corinthians</b>	, the Galatians, the Ephesians	8, 1014/ 15
the Romans, or the	<b>Corinthians</b>	, or the Galatians, or	8, 1014/ 28
Paul said unto the	<b>Corinthians</b>	, "I have written unto	8, 1017/ 8
Paul, writing to the	<b>Corinthians</b>	, showeth them of their	8, 1017/ 25
Paul also biddeth the	<b>Corinthians</b>	that, rather than they	8, 1022/ 19
also saith unto the	<b>Corinthians</b>	, "Do ye contemn the	8, 1022/ 27
none of our carnal	<b>corn</b>	... nor not only be	8, 630/ 25
flour and thresheth the	<b>corn</b>	." The very letter is	8, 636/ 17
the Gospel both good	<b>corn</b>	and cockle; and in	8, 734/ 24
bear both weed and	<b>corn</b>	, till the harvest come	8, 777/ 16
be reaped... and the	<b>corn</b>	conveyed into the barn	8, 777/ 17
began to overgrow the	<b>corn</b>	. But yet, for all	8, 1008/ 28
which himself sowed good	<b>corn</b>	and maketh good men	8, 1020/ 10
in this world both	<b>corn</b>	and chaff and straw	8, 1020/ 23
lack cockle among the	<b>corn</b>	. And yet shall it	8, 1020/ 26
from the cockle good	<b>corn</b>	, and sendeth it pure	8, 1020/ 30
the devil turneth the	<b>corn</b>	into cockle, so God	8, 1020/ 31
again much cockle into	<b>corn</b>	. And this marvelous strange	8, 1020/ 32
that we may be	<b>corn</b>	ourselves, that when the	8, 1021/ 2
ourselves, that when the	<b>corn</b>	shall be laid up	8, 1021/ 2
at the leastwise as	<b>Cornelius</b>	the Centurion, the paynim	8, 818/ 27
by herself in a	<b>corner</b>	, for many things that	8, 884/ 8
man would in a	<b>corner</b>	go teach another man	8, 949/ 10
the very angle- and	<b>corner-stone</b>	upon which both the	8, 1009/ 20

Christian nations besides those	<b>corners</b>	that profess themselves for	8, 578/ 17
and that not in	<b>corners</b>	secretly, but look on	8, 594/ 36
and out of divers	<b>corners</b>	hurled at him such	8, 900/ 19
they, both, is that	<b>cornerstone</b>	that is laid in	8, 931/ 21
was himself the head	<b>cornerstone</b>	which the Jews reprov'd	8, 1009/ 18
with all his jesting	<b>corollaries</b>	intermeddled between. In which	8, 838/ 35
only, but the whole	<b>corps</b>	and body of spiritual	8, 578/ 22
necessary points, this whole	<b>corps</b>	agreeth without contradiction and	8, 912/ 18
faith with the whole	<b>corps</b>	of Christendom, but only	8, 913/ 24
nations... all the whole	<b>corps</b>	and body of the	8, 914/ 11
to wit, the whole	<b>corps</b>	of Christendom together than	8, 914/ 22
not suffer the whole	<b>corps</b>	or body of his	8, 915/ 35
salvation; so that, the	<b>corps</b>	of Scripture being finished	8, 996/ 30
by all the whole	<b>corps</b>	of Scripture, wherein we	8, 1016/ 14
should bear the dead	<b>corpse</b>	to burying. "Yea," saith	8, 780/ 10
he hath beaten and	<b>corrected</b>	them therewith, do as	8, 609/ 4
Sarah for persecuting and	<b>correcting</b>	her maid... and saith	8, 791/ 10
of himself to the	<b>correction</b>	of his ghostly father	8, 581/ 25
with the rod of	<b>correction</b>	, yet his grace and	8, 608/ 34
and not of the	<b>correction</b>	of the temporal sword	8, 945/ 15
against good works, to	<b>corrupt</b>	a hundred plain places	8, 640/ 4
vows of chastity, to	<b>corrupt</b>	so many plain places	8, 640/ 12
not false glosses to	<b>corrupt</b>	the Gospel, and drive	8, 640/ 15
use to miswrite and	<b>corrupt</b>	, and change the very	8, 682/ 31
false heresies to change,	<b>corrupt</b>	, and of purpose to	8, 684/ 1
hath gone about to	<b>corrupt</b>	or change to make	8, 684/ 9
device and theirs, do	<b>corrupt</b>	and falsify the very	8, 717/ 13
man that the nature	<b>corrupt</b>	could not without help	8, 778/ 14
way to salvation the	<b>corrupt</b>	nature of man can	8, 781/ 22
any anger, or other	<b>corrupt</b>	affection: whether he sue	8, 946/ 34
of a few may	<b>corrupt</b>	a great many. Which	8, 979/ 26
works themselves... and had	<b>corrupted</b>	the Scripture with false	8, 609/ 33
like manner have they	<b>corrupted</b>	the Scripture, and blinded	8, 630/ 35
own the Church hath "	<b>corrupted</b>	the Scripture" and "blinded	8, 631/ 6
which the Pharisees had	<b>corrupted</b>	with the leaven of	8, 691/ 20
the false Pharisees, and	<b>corrupted</b>	the Scripture, as Pharisees	8, 704/ 10
they could. They have	<b>corrupted</b>	the legend and lives	8, 706/ 36
and saith, "They have	<b>corrupted</b>	the legend and lives	8, 711/ 9
all saints." Who hath	<b>corrupted</b>	these legends? Let him	8, 711/ 11
legends be not so	<b>corrupted</b>	, but he saith "almost	8, 711/ 35
words... when they had	<b>corrupted</b>	and gotten into their	8, 954/ 26
princes of Christendom, and	<b>corrupted</b>	also no little part	8, 1027/ 6
doctrine thereof was then	<b>corrupted</b>	and waxen false, and	8, 1031/ 14
this eight hundred years	<b>corrupted</b>	, and the doctrine thereof	8, 1031/ 17
with his false construction	<b>corrupteth</b>	the First Epistle of	8, 758/ 7
that fashion of malicious	<b>corrupting</b>	the books of the	8, 684/ 12
construction of Scripture or	<b>corrupting</b>	the true sense thereof	8, 715/ 31
out of religion and	<b>corrupting</b>	the country with many	8, 989/ 13
hath cast its contagious	<b>corruption</b>	so far against God	8, 610/ 33
of the flesh reap	<b>corruption</b>	. But whoso soweth in	8, 850/ 7

small, nor spot of	<b>corruption</b>	in the body, nor	8, 852/ 20
the time of such	<b>corruption</b>	and falsehood do depart	8, 1031/ 19
at riot at their	<b>cost</b>	, and to do naught	8, 596/ 7
be at so great	<b>cost</b>	with the clergy. Such	8, 635/ 16
But when all his	<b>cost</b>	is done thereon... it	8, 705/ 31
Christ for bestowing that	<b>costly</b>	ointment upon his head	8, 699/ 12
together in a general	<b>council</b>	hath any authority or	8, 676/ 25
point in a general	<b>council</b>	through the same Spirit	8, 715/ 14
saith, proved no general	<b>council</b>	fallen in any damnable	8, 872/ 8
a pope, or general	<b>council</b>	either, may damnably be	8, 872/ 11
to say that the	<b>council</b>	cannot err because that	8, 921/ 24
that though the general	<b>council</b>	do represent the whole	8, 921/ 25
there shall never general	<b>council</b>	, be it never so	8, 921/ 33
no more but the	<b>council</b>	house, if it be	8, 922/ 4
countries to the general	<b>council</b>	, Friar Barnes seeth well	8, 922/ 6
is there not the	<b>council</b>	of the whole Church	8, 922/ 15
Church were at the	<b>council</b>	... then would Friar Barnes	8, 922/ 21
that such a general	<b>council</b>	could not be damnably	8, 922/ 23
not believe any general	<b>council</b>	but if the whole	8, 922/ 26
not that in any	<b>council</b>	everything should stay, and	8, 922/ 27
multitude... yet in a	<b>council</b>	of wise men when	8, 922/ 31
allowed. And in a	<b>council</b>	of Christian men, the	8, 922/ 33
either at a new	<b>council</b>	or by as full	8, 923/ 4
whole consent as any	<b>council</b>	can have, to abrogate	8, 923/ 4
better. But when the	<b>council</b>	and the congregation agreeth	8, 923/ 6
that any one general	<b>council</b>	orderly called together impugned	8, 923/ 25
But yet this general	<b>council</b>	would I not have	8, 924/ 35
therein, I would the	<b>council</b>	were in some time	8, 925/ 2
in this full general	<b>council</b>	of the whole universal	8, 925/ 25
What would the general	<b>council</b>	of the whole church	8, 926/ 15
all that whole general	<b>council</b>	... of all the whole	8, 926/ 27
said to that general	<b>council</b>	? For that were the	8, 927/ 2
For that were the	<b>council</b>	that could not err	8, 927/ 2
be... then in that	<b>council</b>	they must needs be	8, 927/ 8
you that are this	<b>council</b>	that here condemn us	8, 928/ 22
this in that general	<b>council</b>	... Saint Gregory could have	8, 930/ 28
the decree of that	<b>council</b>	made against them was	8, 936/ 11
good to the whole	<b>council</b>	, while they were all	8, 937/ 21
necessity of a general	<b>council</b>	should often happen... and	8, 937/ 33
together to the general	<b>council</b>	... and since it were	8, 937/ 36
there, in that full	<b>council</b>	, agreed and ordered and	8, 938/ 16
assembled at a general	<b>council</b>	, plainly confuted them all	8, 938/ 29
assembly at a general	<b>council</b>	I can nothing prove	8, 938/ 31
indeed and the general	<b>council</b>	that is not the	8, 939/ 21
were at the general	<b>council</b>	. And then, in case	8, 939/ 24
that in that general	<b>council</b>	which I have put	8, 939/ 36
true... nor that general	<b>council</b>	then, being such as	8, 940/ 3
should be any general	<b>council</b>	after of any fewer	8, 940/ 4
ever any such general	<b>council</b>	, gathered of any fewer	8, 940/ 7
should have if the	<b>council</b>	were assembled of all	8, 940/ 8

by that one general	<b>council</b>	that I have put	8, 940/ 25
authority of every general	<b>council</b>	of Christendom lawfully called	8, 941/ 3
that in the first	<b>council</b>	, that the apostles kept	8, 941/ 10
I say that the	<b>council</b>	in the making so	8, 941/ 22
company, come to a	<b>council</b>	together to determine it	8, 942/ 2
adherents, in that holy	<b>council</b>	held at Nicaea. But	8, 954/ 32
have pope, emperor, king,	<b>councillor</b>	, mayor, sheriff, nor alderman	8, 580/ 4
only, but also divers	<b>councils</b>	and great assemblies of	8, 586/ 4
and divers synods and	<b>councils</b>	made for laws... yet	8, 593/ 9
both in great assembled	<b>councils</b>	, and by their own	8, 625/ 4
the Lent; against general	<b>councils</b>	, and against the Catholic	8, 625/ 9
causes in the general	<b>councils</b>	. And then the common	8, 715/ 4
us that the general	<b>councils</b>	may err because it	8, 871/ 23
credence of the general	<b>councils</b>	unto Friar Barnes, when	8, 871/ 26
not only the general	<b>councils</b>	, which represent the whole	8, 871/ 28
matter of the general	<b>councils</b>	with Friar Barnes... in	8, 872/ 2
babbleth here of the	<b>councils</b>	, if he had asked	8, 872/ 4
not only determined by	<b>councils</b>	, but also received and	8, 872/ 24
abhorred by holy general	<b>councils</b>	, but also by the	8, 872/ 27
bibble-babble against the general	<b>councils</b>	, and shall yet also	8, 872/ 35
The Church! And the	<b>councils</b>	! The councils that were	8, 918/ 32
And the councils! The	<b>councils</b>	that were lawfully gathered	8, 918/ 32
err in all your	<b>councils</b>	! What ground, or color	8, 919/ 8
laws, and all general	<b>councils</b>	... and saith, "They have	8, 919/ 18
err in all their	<b>councils</b>	, because they say mandamus	8, 919/ 19
he saith all the	<b>councils</b>	must err. Howbeit, in	8, 921/ 14
but that all the	<b>councils</b>	may err... because that	8, 921/ 16
saith: "Gather all your	<b>councils</b>	together, and yet of	8, 921/ 19
be many in your	<b>councils</b>	good and perfect men	8, 921/ 21
may find that diverse	<b>councils</b>	have in diverse times	8, 923/ 21
plain by the selfsame	<b>councils</b>	that Friar Barnes hath	8, 923/ 31
said assoileth, concerning the	<b>councils</b>	, all that ever Friar	8, 923/ 35
the cause why the	<b>councils</b>	may err is because	8, 923/ 37
decreed that the general	<b>councils</b>	should be after, not	8, 938/ 17
the authority of general	<b>councils</b>	, and the proof of	8, 938/ 26
saith that the general	<b>councils</b>	be but ambassadors and	8, 941/ 13
must examine the general	<b>councils</b>	by the Scripture, to	8, 941/ 20
out of synods' and	<b>councils'</b>	and popes' writing, Gratian	8, 593/ 13
such others of his	<b>counsel</b>	as by them it	8, 591/ 18
and give the people	<b>counsel</b>	to give little credence	8, 624/ 14
prophet David, by the	<b>counsel</b>	of his physicians, when	8, 637/ 17
giveth Tyndale such a	<b>counsel</b>	as if one that	8, 654/ 22
receiver, would ask him	<b>counsel</b>	how he should do	8, 654/ 24
indeed, to follow the	<b>counsel</b>	of Judas in giving	8, 699/ 34
us his good ghostly	<b>counsel</b>	what we may do	8, 796/ 23
he answer us? What	<b>counsel</b>	will he give us	8, 796/ 24
shall be, at his	<b>counsel</b>	, content for his pleasure	8, 797/ 10
thrift and satisfaction. What	<b>counsel</b>	will he give us	8, 797/ 14
him of his comfortable	<b>counsel</b>	for some other, good	8, 797/ 36
his feeling faith... what	<b>counsel</b>	would Tyndale now give	8, 798/ 4

but mock him. What	<b>counsel</b>	, then, will Tyndale give	8, 798/ 19
then but a beetle-blind	<b>counsel</b>	to bid him go	8, 798/ 35
good faith perceive what	<b>counsel</b>	Tyndale can give any	8, 799/ 9
give any man any	<b>counsel</b>	forward, but even to	8, 799/ 27
of Tyndale by the	<b>counsel</b>	of his master answereth	8, 806/ 34
thus were gone the	<b>counsel</b>	of Saint Peter that	8, 812/ 24
whether he remembered the	<b>counsel</b>	so studiously taken with	8, 816/ 19
clearly bewrayed, and his	<b>counsel</b>	uttered, by Almighty God	8, 816/ 27
followed any wise man's	<b>counsel</b>	, but if he could	8, 872/ 5
have used his ghostly	<b>counsel</b>	for her further instruction	8, 884/ 24
other according to the	<b>counsel</b>	of Saint James, much	8, 886/ 8
be hurlers, or of	<b>counsel</b>	with the hurlers, all	8, 900/ 36
that were of his	<b>counsel</b>	, and the judges too	8, 944/ 34
here he did... Christ's	<b>counsel</b>	had been insufficient for	8, 948/ 24
meant sufficiently... so his	<b>counsel</b>	provided sufficiently. For when	8, 948/ 27
would fain follow the	<b>counsel</b>	of Christ, and therefore	8, 949/ 15
sick, according to the	<b>counsel</b>	of Saint Paul, "We	8, 1017/ 36
heaven, according to the	<b>counsel</b>	of Saint Paul, that	8, 1025/ 19
would, according to the	<b>counsel</b>	of Saint John, not	8, 1027/ 33
yea, and though he	<b>counseled</b>	them to be content	8, 630/ 1
it... as Saint Peter	<b>counseled</b>	the Christian wives with	8, 731/ 14
for all that, she	<b>counseleth</b>	me to be good	8, 903/ 23
complain, yet he rather	<b>counseleth</b>	him to bear that	8, 944/ 7
serve their confessors and	<b>counselors</b>	... and every man that	8, 591/ 15
for one of their	<b>counselors</b>	... and then have at	8, 900/ 29
he find also divers	<b>counsels</b>	in the same scriptures	8, 619/ 28
shall make open the	<b>counsels</b>	of the hearts." And	8, 1024/ 1
that neither deed nor	<b>countenance</b>	, almost, that himself may	8, 592/ 1
harlots that counterfeit their	<b>countenance</b>	and would we should	8, 894/ 23
is to say, the	<b>counterfeit</b>	, false church must needs	8, 655/ 11
of God from the	<b>counterfeit</b>	, and to receive the	8, 707/ 20
and all his others	<b>counterfeit</b>	and false. Now, where	8, 777/ 29
those venomous harlots that	<b>counterfeit</b>	their countenance and would	8, 894/ 23
heretics, that are the	<b>counterfeited</b>	churches. And now giveth	8, 654/ 21
none evil persuasion of	<b>counterfeited</b>	reason be able to	8, 748/ 27
from all the false	<b>counterfeits</b>	, to such as list	8, 893/ 10
he lieth in other	<b>countries</b>	; for as for England	8, 587/ 2
of the princes and	<b>countries</b>	that they live in	8, 594/ 19
likelihood leave the Christian	<b>countries</b>	and the scriptures of	8, 652/ 1
flocks, flocking in many	<b>countries</b>	of Christendom full fast	8, 772/ 4
abide bondslaves in Christian	<b>countries</b>	upon the borders of	8, 781/ 14
be lost... and the	<b>countries</b>	compelled to leave it	8, 807/ 3
coming together from all	<b>countries</b>	to the general council	8, 922/ 6
they never so many	<b>countries</b>	, or be they never	8, 962/ 7
be in these only	<b>countries</b>	in which it now	8, 962/ 17
is but in these	<b>countries</b>	? But we deny not	8, 962/ 19
that, whensoever the same	<b>countries</b>	that are unchristened now	8, 962/ 23
his prince and his	<b>country</b>	either to his own	8, 591/ 17
found in all the	<b>country</b>	about, to do him	8, 637/ 19
was conversant in the	<b>country</b>	... which, detesting the abomination	8, 663/ 26

all our own whole	<b>country</b>	, neither; but wheresoever there	8, 701/ 24
in every good Christian	<b>country</b>	, worketh miracles in it	8, 809/ 34
he was in his	<b>country</b>	... and giving her much	8, 815/ 33
proved in every such	<b>country</b>	yet. Howbeit, as for	8, 832/ 13
into every good Christian	<b>country</b>	good and holy, virtuous	8, 856/ 4
people of any one	<b>country</b>	alone; and who said	8, 858/ 17
restrained unto any one	<b>country</b>	, as those heretics held	8, 909/ 11
be, but in one	<b>country</b>	... but he well knoweth	8, 909/ 25
king of either other	<b>country</b>	. But yet, like as	8, 909/ 34
the cordwainer in his	<b>country</b>	bear as much rule	8, 909/ 35
town or in this	<b>country</b>	or elsewhere in all	8, 913/ 20
lawful usages of the	<b>country</b>	where he complaineth... offendeth	8, 947/ 11
and persecute all the	<b>country</b>	. For Saint Augustine showeth	8, 979/ 28
religion and corrupting the	<b>country</b>	with many such poisoned	8, 989/ 13
wavering people of that	<b>country</b>	... and, as the Apostle	8, 989/ 26
Christian folk of that	<b>country</b>	, at the last took	8, 990/ 7
place, in the same	<b>country</b>	, called Sarlat, where, after	8, 990/ 33
name of "matrimony" to	<b>couple</b>	together friars and nuns	8, 601/ 8
when a man hath	<b>coupled</b>	his will with God	8, 748/ 26
not alone, but faith	<b>coupled</b>	with abominable sin. But	8, 779/ 26
himself maketh, should have	<b>courage</b>	and boldness to scoff	8, 590/ 18
that shall with the	<b>courage</b>	of godly zeal rear	8, 794/ 8
see with what a	<b>courage</b>	and boldness he boasteth	8, 918/ 26
still been, by ordinary	<b>course</b>	of succession, kept and	8, 669/ 40
manner of his ordinary	<b>course</b>	... and therefore may, if	8, 722/ 23
nor, of God's ordinary	<b>course</b>	, we should not have	8, 744/ 19
shall, I trust, either	<b>course</b>	him abroad or make	8, 746/ 11
being yet in the	<b>course</b>	toward the doing should	8, 821/ 15
I have fulfilled my	<b>course</b>	, and I have kept	8, 849/ 14
had fought, and the	<b>course</b>	that he had run	8, 849/ 19
this world, in the	<b>course</b>	of our life, he	8, 971/ 1
ridden so many shrewd	<b>courses</b>	, in which he hath	8, 579/ 3
master in the Emperor's	<b>court</b>	at Bruges, and was	8, 900/ 16
be still of the	<b>court</b>	and of the king's	8, 907/ 13
it and the temporal	<b>court</b>	, should have no jurisdiction	8, 945/ 28
they must have a	<b>court</b>	for the reproving of	8, 945/ 29
the marketplace, without any	<b>court</b>	or judge. Now, in	8, 945/ 32
complain to the spiritual	<b>court</b>	, but not to the	8, 946/ 15
not to the temporal	<b>court</b>	; and why so, now	8, 946/ 15
that in the spiritual	<b>court</b>	the party that offendeth	8, 946/ 16
but in the temporal	<b>court</b>	, he shall fall under	8, 946/ 18
proved in the temporal	<b>court</b>	, the party that hath	8, 946/ 20
he sue in spiritual	<b>court</b>	or temporal, in his	8, 946/ 35
his amendment in any	<b>court</b>	of Christian people, be	8, 947/ 9
distinction between the temporal	<b>court</b>	and the spiritual court	8, 947/ 21
court and the spiritual	<b>court</b>	, made a very sleeveless	8, 947/ 21
matter into the open	<b>court</b>	. And then was by	8, 948/ 12
him before so fair,	<b>courteous</b>	warning? "Now, good Father	8, 901/ 4
shall see now how	<b>courteously</b>	I shall handle him	8, 716/ 18
conversation, deeds, laws, bargains,	<b>covenants</b>	, ordinances, and decrees of	8, 775/ 17

unto men's wives to	<b>cover</b>	their abominations, though they	8, 584/ 29
be bareheaded and women	<b>cover</b>	their heads, and some	8, 1022/ 34
opened unto you the	<b>covert</b>	purpose of Barnes' devilish	8, 844/ 3
the spiritual openly, and	<b>covertly</b>	the temporal too), and	8, 587/ 15
only to plant in	<b>covertly</b>	some heresies between. And	8, 839/ 2
the heresies which he	<b>covertly</b>	joineth here therewith... those	8, 839/ 34
a whorekeeper, a drunkard,	<b>covetous</b>	, and extortioner, or a	8, 595/ 36
praise humility... or the	<b>covetous</b>	wretch rebuke avarice and	8, 765/ 29
of the world... or	<b>covetous</b>	men, or raveners, or	8, 1017/ 10
be a fornicator, or	<b>covetous</b>	, or an idolater, or	8, 1017/ 15
between the fornicators, the	<b>covetous</b>	men, raveners, and idolaters	8, 1017/ 21
world pride, wrath, envy,	<b>covetousness</b>	, sloth, gluttony, and lechery	8, 718/ 5
world pride, wrath, envy,	<b>covetousness</b>	, sloth, gluttony, and lechery	8, 726/ 12
wrath, nor robbery no	<b>covetousness</b>	, nor slugging abed no	8, 726/ 25
another upon any greedy	<b>covetousness</b>	of worldly goods, though	8, 946/ 33
he forward, like a	<b>crab</b>	... Tyndale In like manner	8, 613/ 33
cloth or in the	<b>cradle</b>	. Peradventure Tyndale, guessing now	8, 822/ 22
lieth swaddled in a	<b>cradle</b>	, to whom only the	8, 892/ 16
Baptism die in their	<b>cradles</b>	. But God hath not	8, 867/ 10
crept, and by what	<b>craft</b>	he escaped the teeth	8, 634/ 31
a man of his	<b>craft</b>	had more need to	8, 655/ 2
have used ever that	<b>craft</b>	, not only to refuse	8, 683/ 34
holdeth on his old	<b>craft</b>	, in furnishing his own	8, 980/ 29
into this church. Boast,	<b>crake</b>	, blast, bless, accurse till	8, 838/ 17
therein glory you; thereon	<b>crake</b>	you; thereon boast you	8, 930/ 24
bells, candles, chalices, oil,	<b>cream</b>	, water, horses, hounds, palaces	8, 930/ 22
keep that specially chosen	<b>creature</b>	that he suffer him	8, 575/ 19
mortal men or any	<b>creature</b>	, either in earth or	8, 800/ 4
manner merit give a	<b>creature</b>	the like degree of	8, 825/ 24
where he saith, "Every	<b>creature</b>	of God is good	8, 843/ 5
by God unto his	<b>creature</b>	, either immediately or by	8, 996/ 11
wise that the same	<b>creature</b>	by his only natural	8, 996/ 12
other, neither law nor	<b>creature</b>	, neither in earth, hell	8, 1011/ 31
the Gospel to all	<b>creatures</b>	." And also these words	8, 614/ 23
too, and all the	<b>creatures</b>	of heaven and earth	8, 800/ 31
and thereof, without any	<b>credence</b>	given unto any man	8, 619/ 24
counsel to give little	<b>credence</b>	to the old holy	8, 624/ 14
how should I give	<b>credence</b>	except I believed that	8, 675/ 20
Scripture... and upon the	<b>credence</b>	of that church have	8, 678/ 30
learn thereof and give	<b>credence</b>	thereunto, as himself commandeth	8, 682/ 23
all such as give	<b>credence</b>	to it. Besides this	8, 694/ 7
of this church and	<b>credence</b>	given thereunto; for if	8, 707/ 24
so doth evermore the	<b>credence</b>	whereupon the knowledge of	8, 707/ 29
true scripture dependeth that	<b>credence</b>	, I say, resorteth ever	8, 707/ 30
church... unto which without	<b>credence</b>	had been given, none	8, 707/ 31
begin already giving no	<b>credence</b>	to no man but	8, 729/ 30
thereupon his faith and	<b>credence</b>	given thereunto was nourished	8, 735/ 17
giving of faith and	<b>credence</b>	to the Catholic Church	8, 735/ 21
the getting of his	<b>credence</b>	the Catholic Church great	8, 735/ 27
fast, firm, and undoubted	<b>credence</b>	to it that for	8, 735/ 37

us... and what firm	<b>credence</b>	Saint Augustine gave to	8, 736/ 5
any wise give any	<b>credence</b>	unto you. Wherefore, believing	8, 737/ 15
to give faith and	<b>credence</b>	the common known Catholic	8, 739/ 7
our minds into the	<b>credence</b>	of those outward causes	8, 744/ 16
his reason in giving	<b>credence</b>	to those outward causes	8, 744/ 27
the "historical faith" a	<b>credence</b>	given to a story	8, 746/ 15
that such faith and	<b>credence</b>	"hangeth upon the truth	8, 746/ 16
and gotten by giving	<b>credence</b>	to the report and	8, 747/ 25
not believe and give	<b>credence</b>	unto. And thus is	8, 749/ 30
us that all the	<b>credence</b>	which he gave unto	8, 750/ 9
man Tyndale in their	<b>credence</b>	given unto the Church	8, 750/ 21
ye see, taketh the	<b>credence</b>	of the whole Catholic	8, 750/ 29
these heretics themselves, the	<b>credence</b>	of all the other	8, 753/ 34
to prove that the	<b>credence</b>	given unto the Catholic	8, 767/ 11
we have in giving	<b>credence</b>	unto the Catholic Church	8, 768/ 10
man, the fruit of	<b>credence</b>	and belief which they	8, 768/ 24
as outward means of	<b>credence</b>	, and inducing to the	8, 768/ 28
of reason give any	<b>credence</b>	to it, and upon	8, 770/ 7
it, and upon the	<b>credence</b>	of it to take	8, 770/ 7
unto me, and give	<b>credence</b>	unto me, and believe	8, 770/ 30
that saving for the	<b>credence</b>	given to the authority	8, 778/ 6
every historical belief and	<b>credence</b>	is so faint and	8, 781/ 8
thereupon to be firm	<b>credence</b>	given thereunto, both in	8, 792/ 30
so well resisted all	<b>credence</b>	of miracles, and all	8, 797/ 38
also toward faith, by	<b>credence</b>	giving both to miracles	8, 799/ 15
forth as we give	<b>credence</b>	to the Catholic Church	8, 801/ 13
of God give him	<b>credence</b>	in that point. Now	8, 819/ 2
is that they give	<b>credence</b>	unto the old holy	8, 831/ 30
of duty must, give	<b>credence</b>	to the church and	8, 847/ 17
me to defend the	<b>credence</b>	of the general councils	8, 871/ 26
they were gotten in	<b>credence</b>	and taken into company	8, 877/ 3
true teacher, unto whose	<b>credence</b>	I may trust in	8, 887/ 20
hath left the sure	<b>credence</b>	of doctrine in no	8, 890/ 27
she should give sure	<b>credence</b>	to any man, or	8, 891/ 4
which must needs have	<b>credence</b>	, and be known for	8, 891/ 24
full, have any full	<b>credence</b>	or any great authority	8, 921/ 34
he therefore give undoubted	<b>credence</b>	thereunto, and believe that	8, 922/ 23
as he may the	<b>credence</b>	of the Catholic Church	8, 934/ 5
his words worthy no	<b>credence</b>	. And yet if Friar	8, 934/ 15
learn by giving it	<b>credence</b>	as to the true	8, 935/ 35
and the same full	<b>credence</b>	given unto it as	8, 938/ 22
the same authority or	<b>credence</b>	that it should have	8, 940/ 8
can learn by giving	<b>credence</b>	thereto as to the	8, 1002/ 10
who can give it	<b>credence</b>	as the church that	8, 1002/ 12
before, and without firm	<b>credence</b>	given to them before	8, 1004/ 18
give him but slight	<b>credence</b>	. Wherefore, his credence dependeth	8, 1004/ 24
slight credence. Wherefore, his	<b>credence</b>	dependeth upon that that	8, 1004/ 25
unknown believeth; ergo, the	<b>credence</b>	of him that should	8, 1004/ 32
no church can have	<b>credence</b>	in matters of true	8, 1004/ 34
be bound to give	<b>credence</b>	to the whole church	8, 1005/ 20

whole church, and, with	<b>credence</b>	giving thereto, inspired after	8, 1006/ 18
each of you as	<b>credible</b>	as any of them	8, 770/ 34
heretics. As the common	<b>Creed</b>	saith, that is daily	8, 975/ 13
these words of the	<b>Creed</b>	"sanctam ecclesiam catholicam" be	8, 975/ 30
The "catholic" church the	<b>Creed</b>	calleth the church that	8, 976/ 1
saith added in the	<b>Creed</b>	"sanctorum communionem," some wholly	8, 979/ 7
that article of the	<b>Creed</b>	, that the church should	8, 982/ 35
or give them the	<b>creed</b>	wherein they be contrived	8, 1004/ 23
articles, or delivereth this	<b>creed</b>	, cannot be known as	8, 1004/ 28
articles, or deliver the	<b>creed</b>	, dependeth upon a known	8, 1004/ 33
the words of the	<b>Creed</b>	, "sanctam ecclesiam catholicam." Of	8, 1013/ 5
the words of the	<b>Creed</b>	"one holy catholic church	8, 1014/ 4
neither the Spirit can	<b>creep</b>	out nor himself let	8, 575/ 17
their bellies must thou	<b>creep</b>	, and there leave all	8, 634/ 26
their bellies must thou	<b>creep</b>	, and there leave all	8, 635/ 11
so doth he now	<b>creep</b>	a little farther, and	8, 642/ 2
call it idolatry to	<b>creep</b>	and kiss the cross	8, 953/ 31
mire. For lo, thus	<b>creepeth</b>	he forward, like a	8, 613/ 32
though he call it "	<b>creeping</b>	") be by succession here	8, 614/ 9
saith, that the clergy,	<b>creeping</b>	into the seat of	8, 629/ 4
For as for his	<b>creeping</b>	through folks' bellies, whereof	8, 634/ 29
guts, and in the	<b>creeping</b>	out, what sticking his	8, 634/ 33
against the Catholic Church "	<b>creeping</b>	up" into the apostles'	8, 638/ 5
Apelles, "Ne sutor ultra	<b>crepidam</b>	, " had no very proper	8, 947/ 22
and the elders were	<b>crept</b>	up into the seat	8, 609/ 23
were, as Tyndale saith, "	<b>crept</b>	up into the seat	8, 611/ 33
manner is the clergy	<b>crept</b>	up into the seat	8, 613/ 35
had marred all were "	<b>crept</b>	up" into the place	8, 622/ 24
theirs that thus were "	<b>crept</b>	up" and had falsely	8, 622/ 34
that these folk now "	<b>crept</b>	up," as Tyndale saith	8, 623/ 9
were at Christ's coming "	<b>crept</b>	up into the seat	8, 623/ 12
had declared how he	<b>crept</b>	in, and into whose	8, 634/ 31
into whose mouth he	<b>crept</b>	, and by what craft	8, 634/ 31
this book written against	<b>Cresconius</b>	, he allegeth that holy	8, 734/ 18
the pates, and the	<b>crier</b>	with him... and as	8, 936/ 24
through the Scripture... thus	<b>crieth</b>	God in our ears	8, 581/ 13
afear of God, that	<b>crieth</b>	the contrary by the	8, 786/ 30
a great exclamation, and	<b>crieth</b>	out, "O my lords	8, 910/ 19
do purposely commit any	<b>crime</b>	... never was good before	8, 758/ 13
for as great a	<b>crime</b>	as that of his	8, 796/ 36
unto the end without	<b>crime</b>	in the day of	8, 854/ 5
shall but have his	<b>crime</b>	reproved... but in the	8, 946/ 17
thereof for any notable	<b>crime</b>	or any manner schism	8, 1028/ 15
be that for their	<b>crimes</b>	they shall be suspended	8, 596/ 31
it speaketh of the	<b>crimes</b>	that should be reproved	8, 945/ 14
the reprovng of certain	<b>crimes</b>	... except he be so	8, 945/ 30
of charity. Also, what	<b>crimes</b>	be there wherewith a	8, 946/ 7
plain, the other calleth	<b>crooked</b>	; and those that the	8, 645/ 14
fleshly traditions. He made "	<b>crooked</b>	things straight," as it	8, 691/ 21
the Pharisees had made	<b>crooked</b>	, wresting them unto a	8, 691/ 23

have made the Scripture "	<b>crooked</b>	" and "rough," "wresting" it	8, 703/ 33
rough smooth and the	<b>crooked</b>	straight, and to turn	8, 704/ 2
his heart by the	<b>crooked</b>	, cloven claws of the	8, 817/ 3
a woman with a	<b>crooked</b>	nose, as long as	8, 864/ 30
should kneel to Christ's	<b>cross</b>	and kiss it, and	8, 703/ 35
the man, maketh a	<b>cross</b>	upon his breast and	8, 783/ 6
the image of Christ's	<b>cross</b>	also... as hath in	8, 788/ 2
the contumelies of the	<b>cross</b>	, nor yet of death	8, 875/ 30
the death of the	<b>cross</b>	. And he shall prosper	8, 881/ 25
the contumelies of the	<b>cross</b>	, nor yet of death	8, 930/ 5
the contumelies of the	<b>cross</b>	, nor yet of death	8, 952/ 30
the contumelies of the	<b>cross</b>	... though these blasphemous wretches	8, 953/ 29
wretches rail against the	<b>cross</b>	and call it idolatry	8, 953/ 30
creep and kiss the	<b>cross</b>	... and in some places	8, 953/ 31
filthy mire upon the	<b>cross</b>	. And yet further, in	8, 953/ 32
strong fuller? Upon the	<b>cross</b>	of Christ! For even	8, 960/ 25
For even upon the	<b>cross</b>	that is to wit	8, 960/ 25
or tenterhooks of the	<b>cross</b>	, as a church well	8, 960/ 32
us out upon the	<b>cross</b>	, and maketh us smooth	8, 961/ 4
wrinkles upon his own	<b>cross</b>	. And yet he saith	8, 965/ 15
or tenterhooks of the	<b>cross</b>	; and then when God	8, 966/ 27
the Sign of the	<b>Cross</b>	, and said unto the	8, 991/ 1
neither by miters nor	<b>cross-staffs</b>	, nor by pillars nor	8, 837/ 16
nor "by miters nor	<b>cross-staffs</b>	," nor by bishops' "blessings	8, 839/ 20
holy miters, your holy	<b>cross-staffs</b>	, your holy pillars and	8, 861/ 7
scoffing upon miters and	<b>cross-staffs</b>	, pillars, poleaxes, and red	8, 863/ 10
Books, and copes, and	<b>crosses</b>	, and ships, and censers	8, 700/ 31
Tyndale calleth blessing and	<b>crossing</b>	but wagging of folks'	8, 788/ 6
Martin Luther let his	<b>crow</b>	grow, and lieth with	8, 600/ 4
hath Tyndale shaven his	<b>crow</b>	again, or else is	8, 600/ 15
hair of his unshaven	<b>crow</b>	grown out at great	8, 600/ 34
will he shave his	<b>crow</b>	again, and say Matins	8, 733/ 16
up for me a	<b>crow</b>	of justice, which our	8, 849/ 16
himself with letting his	<b>crow</b>	grow so. For his	8, 921/ 9
to be rewarded and	<b>crowned</b>	therefor. Now, if he	8, 849/ 20
increaseth the righteous folk,	<b>crow</b>	martyrs, giveth Orders to	8, 976/ 14
further, because they wear	<b>crowns</b>	and long gowns, and	8, 831/ 21
mirth. Howbeit, as for	<b>crowns</b>	, and gowns, and rochets	8, 831/ 27
young birds of the	<b>crowns</b>	that call upon him	8, 636/ 34
imprisonment, and much other	<b>cruel</b>	handling... all which the	8, 954/ 28
soul, not by any	<b>cruelty</b>	upon his part, but	8, 921/ 2
together cannot make one	<b>crumb</b>	of holiness in you	8, 861/ 12
And therefore, as they	<b>cry</b>	unto you, "Fathers! Fathers	8, 624/ 20
you, "Fathers! Fathers!" we	<b>cry</b>	unto you, "Grandfathers! Grandfathers	8, 624/ 21
which Spirit also we	<b>cry</b>	, "Abba! Father!" Upon which	8, 756/ 25
so earnestly call and	<b>cry</b>	upon us, nor stand	8, 787/ 6
you can devise, and	<b>cry</b>	, "The Church! The Church	8, 918/ 31
should be a "voice	<b>crying</b>	in desert, "Make ready	8, 651/ 15
an owl as a	<b>cuckoo</b>	," and "When thou seest	8, 664/ 28
divers good and great	<b>cunning</b>	men. And among others	8, 602/ 11

such as were called	<b>cunning</b>	, twain at once at	8, 620/ 13
his translation of the	<b>cunning</b>	bishop Theophylactus upon Saint	8, 685/ 12
and also of great	<b>cunning</b>	... in which, among other	8, 701/ 5
wits and the most	<b>cunning</b>	men that the church	8, 713/ 22
tokens serve but for	<b>cunning</b>	folk that are sufficiently	8, 894/ 12
albeit the man was	<b>cunning</b>	, well spoken, and in	8, 933/ 12
God is the most	<b>cunning</b>	workman, and goeth about	8, 970/ 36
well, and is the	<b>cunningest</b>	workman that can be	8, 961/ 3
indeed but even a	<b>cup</b>	of very wine and	8, 641/ 14
the same by a	<b>cup</b>	of cold water. And	8, 750/ 14
and like an Iceland	<b>cur</b>	, let hang over his	8, 601/ 1
him, and that the	<b>curate</b>	should be ready to	8, 1032/ 25
leave to take the	<b>cure</b>	of them, trusting upon	8, 596/ 13
right well have the	<b>cure</b>	of divers parishes and	8, 596/ 16
which, for all the	<b>cure</b>	done upon it in	8, 855/ 5
might by the motherly	<b>cure</b>	and diligent help of	8, 994/ 25
many old) many times	<b>cured</b>	again by Penance in	8, 855/ 7
not in conclusion be	<b>cured</b>	, left unto the rot	8, 855/ 13
errors, and some also	<b>cured</b>	from diverse diseases of	8, 990/ 31
of this bread be	<b>cured</b>	. " Then the reverend father	8, 991/ 4
taste thereof shall be	<b>cured</b>	, to the intent they	8, 991/ 12
lest that miracle of	<b>curing</b>	should not fall upon	8, 991/ 7
nor to be so	<b>curious</b>	and inquisitive as to	8, 629/ 23
by and by so	<b>curious</b>	and inquisitive as at	8, 1028/ 17
into the malediction and	<b>curse</b>	of Christ, that hath	8, 616/ 21
If mine enemy had	<b>cursed</b>	me, I might have	8, 761/ 35
or by the general	<b>custom</b>	of the same church	8, 739/ 37
charity always, and by	<b>custom</b>	of sin sometimes hope	8, 782/ 30
the common observance and	<b>custom</b>	of the Catholic Church	8, 969/ 25
of God (as the	<b>custom</b>	was everywhere) to be	8, 990/ 35
we have no such	<b>custom</b>	, nor the church of	8, 1023/ 3
now, being the perpetual	<b>custom</b>	of the Catholic Church	8, 1032/ 15
the perpetual guise and	<b>custom</b>	, and that custom grounded	8, 1032/ 36
and custom, and that	<b>custom</b>	grounded upon the scripture	8, 1032/ 37
as for his licenses	<b>customably</b>	given by the ordinaries	8, 587/ 1
neither gone out nor	<b>cut</b>	off. And albeit that	8, 576/ 28
neither fallen off nor	<b>cut</b>	off there might be	8, 577/ 5
as if he would	<b>cut</b>	off a cantele or	8, 578/ 12
him as secretly to	<b>cut</b>	his garment. These things	8, 595/ 20
they be but branches	<b>cut</b>	off or broken off	8, 603/ 4
and the branches so	<b>cut</b>	off have first or	8, 669/ 20
if a man did	<b>cut</b>	off a rotten joint	8, 856/ 21
well may, and will,	<b>cut</b>	off all his bibble-babble	8, 871/ 22
it cannot anymore bud.	<b>Cut</b>	away a river from	8, 977/ 14
the river that is	<b>cut</b>	off from the conduit	8, 977/ 21
for both signify a	<b>cutting</b>	off from the whole	8, 578/ 9
And therefore, good readers,	<b>cutting</b>	off now for naught	8, 859/ 30
Gregory, Saint Ambrose, Saint	<b>Cyprian</b>	, Saint Basil, Saint Chrysostom	8, 589/ 26
high, glorious martyr Saint	<b>Cyprian</b>	, against Novatian and Fortunatus	8, 602/ 13
days. Now is Saint	<b>Cyprian</b>	a man of such	8, 602/ 16

allegeth as reverently Saint	<b>Cyprian</b>	as any man now	8, 602/ 17
derideth and mocketh... Saint	<b>Cyprian</b>	thought so sure, especially	8, 602/ 20
will not do Saint	<b>Cyprian</b>	so much dishonor as	8, 602/ 26
some such as Saint	<b>Cyprian</b>	layeth himself; howbeit, of	8, 603/ 13
read and marked Saint	<b>Cyprian</b>	upon that point. Now	8, 603/ 16
before made by Saint	<b>Cyprian</b>	, as I said, and	8, 603/ 35
nuns. But holy Saint	<b>Cyprian</b>	, that blessed bishop and	8, 657/ 26
And this blessed saint	<b>Cyprian</b>	thought himself bound both	8, 657/ 33
writings. Thus writeth Saint	<b>Cyprian</b>	contrary to Luther's doctrine	8, 657/ 36
it be because Saint	<b>Cyprian</b>	would not wed, and	8, 658/ 3
glorious martyr holy Saint	<b>Cyprian</b>	saith, "Out of us	8, 669/ 15
was God, as Saint	<b>Cyprian</b>	by Scripture proveth, greatly	8, 671/ 21
the invincible martyr, Saint	<b>Cyprian</b>	... that by that one	8, 673/ 8
first reason by Saint	<b>Cyprian</b>	, the second by Saint	8, 690/ 29
Ignatius, Saint Polycarp, Saint	<b>Cyprian</b>	, Saint Basil, Saint Chrysostom	8, 696/ 8
the name of Saint	<b>Cyprian</b>	, Saint Dionysius, and other	8, 707/ 1
the name of Saint	<b>Cyprian</b>	, Saint Dionysius, and other	8, 712/ 3
Polycarp, Saint Dionysius, Saint	<b>Cyprian</b>	, Saint Chrysostom, Saint Basil	8, 727/ 19
that holy martyr Saint	<b>Cyprian</b>	, and rehearseth his words	8, 734/ 19
words of holy Saint	<b>Cyprian</b>	doth holy Saint Augustine	8, 734/ 28
perceive that both Saint	<b>Cyprian</b>	and Saint Augustine too	8, 734/ 30
thing did both Saint	<b>Cyprian</b>	and Saint Augustine say	8, 734/ 34
Jerome, Saint Basil, Saint	<b>Cyprian</b>	, Saint Chrysostom, Saint Gregory	8, 805/ 17
out thereof, as Saint	<b>Cyprian</b>	saith, but, being in	8, 938/ 8
presence. ""Dissever," saith Saint	<b>Cyprian</b>	, "the sunbeam from the	8, 977/ 11
By these words of	<b>Cyprian</b>	we perceive that the	8, 977/ 16
then remained, as Saint	<b>Cyprian</b>	saith, the very church	8, 1008/ 23
therefore, as holy Saint	<b>Cyprian</b>	saith, "if we see	8, 1020/ 34
often made by Saint	<b>Cyprian</b>	, the effect whereof is	8, 1030/ 14
standeth not only Saint	<b>Cyprian</b>	but also all the	8, 1030/ 36
now, as for Saint	<b>Cyprian</b>	and all the remnant	8, 1031/ 9
fathers (for in Saint	<b>Cyprian's</b>	time was there no	8, 943/ 21
fathers (for in Saint	<b>Cyprian's</b>	time was there no	8, 978/ 34
for as many Saint	<b>Cyprians</b>	. For he said he	8, 624/ 3
Athanasius, Saint Hilary, Saint	<b>Cyril</b>	, Saint Sixtus, Saint Leo	8, 727/ 21
tenebris, ab incurso et	<b>daemonio</b>	meridiano," assigning to every	8, 988/ 3
Paul's steeple to a	<b>dagger</b>	sheath? And yet in	8, 698/ 13
and make him a	<b>daily</b>	sacrifice of their own	8, 666/ 19
fashion of falsifying so	<b>daily</b>	found in his fellows	8, 685/ 24
and as they destroy	<b>daily</b>	the true preachers of	8, 706/ 30
and saith "they destroy	<b>daily</b>	the true preachers of	8, 709/ 31
of which we see	<b>daily</b>	some performed in the	8, 764/ 6
places of Christendom, and	<b>daily</b>	appeareth yet; whereas Tyndale	8, 788/ 4
miracles that God worketh	<b>daily</b>	in his Catholic Church	8, 792/ 28
the miracles that are	<b>daily</b>	wrought in it, or	8, 797/ 4
their books which be	<b>daily</b>	brought forth and alleged	8, 811/ 27
his checker roll, attending	<b>daily</b>	upon him in his	8, 907/ 10
the miracles which were	<b>daily</b>	done therein, which two	8, 934/ 7
be forgiven also by	<b>daily</b>	prayers... and he departeth	8, 960/ 16
with the pencil of	<b>daily</b>	prayer overwiped." Now, good	8, 961/ 28

Creed saith, that is	<b>daily</b>	sung at the Mass	8, 975/ 13
decking that thou seest	<b>daily</b>	, the game-players' disguising and	8, 983/ 23
that came to him	<b>daily</b>	and nightly, calling upon	8, 990/ 14
folk do now cast	<b>damask</b>	water and burn pleasant	8, 699/ 19
that there can nothing	<b>damn</b>	a Christian man as	8, 687/ 29
which Tyndale doth now	<b>damn</b>	here the doctors of	8, 709/ 20
painful Passion, thereby to	<b>damn</b>	and destroy the sin	8, 755/ 17
commit against God; to	<b>damn</b>	it, I say, and	8, 755/ 19
nor "no sin can	<b>damn</b>	him" but only "incredulity	8, 784/ 8
that Tyndale will needs	<b>damn</b>	us all into Dimmingsdale	8, 797/ 34
nothing, he saith, can	<b>damn</b>	him but only unbelief	8, 821/ 20
say that God will	<b>damn</b>	us for understanding it	8, 900/ 11
the known church should	<b>damn</b>	their heresies, saving that	8, 1015/ 29
disciples heretics and a	<b>damnable</b>	sect. And so the	8, 601/ 28
keep it from all	<b>damnable</b>	errors, by teaching it	8, 616/ 36
in great error and	<b>damnable</b>	: what would Tyndale have	8, 619/ 21
be the bringers-in of	<b>damnable</b>	sects. Whereby it well	8, 627/ 22
men shall follow their	<b>damnable</b>	abominations that is so	8, 627/ 33
become noyous, superstitious, and	<b>damnable</b>	... then, since as many	8, 632/ 37
to fall in any	<b>damnable</b>	error through misunderstanding and	8, 677/ 32
should fall in any	<b>damnable</b>	error through the false	8, 680/ 10
his church, from the	<b>damnable</b>	ways of his malicious	8, 709/ 2
the other from all	<b>damnable</b>	error. In this point	8, 720/ 5
but that it were	<b>damnable</b>	to think that ever	8, 785/ 33
be brought into any	<b>damnable</b>	error... and that if	8, 828/ 28
church cannot fall into	<b>damnable</b>	error, they be driven	8, 828/ 33
into the ruin of	<b>damnable</b>	error, but also that	8, 847/ 7
shall never be any	<b>damnable</b>	error... but, as Christ	8, 855/ 35
sure avoiding of all	<b>damnable</b>	errors, may stand and	8, 856/ 15
Tyndale doth, and between	<b>damnable</b>	error and error that	8, 863/ 27
council fallen in any	<b>damnable</b>	error; which kind of	8, 872/ 8
perfectly preached, without the	<b>damnable</b>	dreams of men, and	8, 873/ 24
it truly, without any "	<b>damnable</b>	dreams of men," and	8, 878/ 16
imaginations of all the	<b>damnable</b>	dreams of men; and	8, 885/ 19
teach besides the Scripture	<b>damnable</b>	dreams of men, and	8, 890/ 15
truly declared, without any	<b>damnable</b>	dreams of men), there	8, 894/ 9
they may avoid all	<b>damnable</b>	error if they will	8, 900/ 4
every error is not	<b>damnable</b>	. As a man might	8, 916/ 22
peril and in like	<b>damnable</b>	heresy, wax their number	8, 942/ 11
it to fall into	<b>damnable</b>	error. And that it	8, 942/ 22
this matter goeth is	<b>damnable</b>	error in doctrine of	8, 950/ 28
stand still in a	<b>damnable</b>	state. And as it	8, 957/ 28
to be saved with	<b>damnable</b>	devilish living. And for	8, 965/ 35
to fall in any	<b>damnable</b>	error. These proofs will	8, 995/ 16
fallen into so many	<b>damnable</b>	errors as Tyndale layeth	8, 1031/ 33
that it were no	<b>damnable</b>	error to believe that	8, 1031/ 35
be fallen into such	<b>damnable</b>	heresies. For you perceive	8, 1032/ 39
will not suffer it	<b>damnably</b>	to err, and for	8, 680/ 7
that the church cannot	<b>damnably</b>	err in itself, but	8, 847/ 15
and deadly sinned and	<b>damnably</b>	erred... albeit he so	8, 863/ 30

general council either, may	<b>damnably</b>	be deceived and err	8, 872/ 11
teaching I do not	<b>damnably</b>	misunderstand the Scripture, but	8, 887/ 28
not suffer to say	<b>damnably</b>	false, we may perceive	8, 891/ 27
council could not be	<b>damnably</b>	deceived in the construction	8, 922/ 24
you do plainly and	<b>damnably</b>	err." And furthermore, since	8, 937/ 4
they, I say, cannot	<b>damnably</b>	err in that point	8, 999/ 31
Tyndale denounced his own	<b>damnation</b>	himself, plainly pursuing upon	8, 616/ 29
into errors and into	<b>damnation</b>	, more than this eight	8, 618/ 6
into the ditch of	<b>damnation</b>	... and there they lie	8, 619/ 1
salvation, or perilous toward	<b>damnation</b>	. And then if they	8, 623/ 17
bring the despiser to	<b>damnation</b>	. But it appeareth clearly	8, 633/ 15
matter of salvation or	<b>damnation</b>	, the Catholic Church to	8, 689/ 35
that they had their	<b>damnation</b>	, because they therein broke	8, 716/ 4
all the guilt and	<b>damnation</b>	due for all manner	8, 754/ 36
warning of death and	<b>damnation</b>	when they do, plainly	8, 758/ 4
cause of their own	<b>damnation</b>	, whereas Tyndale, teaching us	8, 788/ 17
contrary, layeth of their	<b>damnation</b>	all the blame in	8, 788/ 19
the just cause of	<b>damnation</b>	of all such as	8, 799/ 18
Paul, "There is no	<b>damnation</b>	unto them that be	8, 860/ 21
upon the pain of	<b>damnation</b>	, whether he have wit	8, 871/ 2
in doctrine to the	<b>damnation</b>	of his soul! And	8, 952/ 4
Paul, "There is no	<b>damnation</b>	unto them that be	8, 956/ 36
saying, "There is no	<b>damnation</b>	unto them that be	8, 957/ 9
saith there is no	<b>damnation</b>	to them that "be	8, 958/ 7
that there is no	<b>damnation</b>	to them that are	8, 958/ 20
saith there is no	<b>damnation</b>	to them that are	8, 958/ 21
friends... and therefore no	<b>damnation</b>	can there be to	8, 959/ 1
of unlearned folk, and	<b>damnation</b>	of good simple souls	8, 959/ 5
frowardness will walk to	<b>damnation</b>	, whom God will not	8, 971/ 21
them in with the	<b>damned</b>	devils with flame and	8, 607/ 27
they could not be	<b>damned</b>	, if they were desirous	8, 613/ 2
heresies which the apostles	<b>damned</b>	. So see you, good	8, 672/ 30
works men shall be	<b>damned</b>	in hell. As where	8, 686/ 35
no man for anything	<b>damned</b>	but for only lack	8, 687/ 25
for a saint any	<b>damned</b>	person, and thereby give	8, 711/ 20
of his flesh he	<b>damned</b>	the sin in the	8, 755/ 27
Paul openly confounded and	<b>damned</b>	all that whole pestilent	8, 758/ 6
after forgiven, but utterly	<b>damned</b>	remediless. Which false exposition	8, 758/ 14
in him... being perpetually	<b>damned</b>	... the belief can be	8, 782/ 2
man "can never be	<b>damned</b>	if he will believe	8, 784/ 8
faith every man is	<b>damned</b>	... and then teacheth us	8, 787/ 13
and layeth unto the	<b>damned</b>	souls the cause of	8, 788/ 17
heart, the very worst	<b>damned</b>	devil in the deepest	8, 788/ 23
Christian man can be	<b>damned</b>	but if he will	8, 821/ 19
that we shall be	<b>damned</b>	but if we believe	8, 900/ 6
of election, to be	<b>damned</b>	, and therefore shall not	8, 901/ 35
God thereby, nor be	<b>damned</b>	therefor... as Jacob did	8, 916/ 23
would Friar Barnes have	<b>damned</b>	! But yet must he	8, 920/ 9
shall therefore be finally	<b>damned</b>	. And yet, though he	8, 957/ 30
they could never be	<b>damned</b>	though they did no	8, 958/ 17

flesh, he shall be	<b>damned</b>	. For Saint Paul saith	8, 958/ 26
shall be reprobate and	<b>damned</b>	without his own fault	8, 998/ 36
shall lay to the	<b>damned</b>	souls the lack of	8, 1017/ 2
of their works be	<b>damned</b>	, for their infidelity. When	8, 1017/ 5
truth of the church	<b>damneth</b>	and destroyeth their heresies	8, 828/ 35
properly as a camel	<b>danceth</b>	, in calling it my	8, 779/ 14
her... we were in	<b>danger</b>	either to be hunger-starven	8, 892/ 7
more, were untrue and	<b>dangerous</b>	to live and die	8, 884/ 2
good Christian people, more	<b>dangerous</b>	and fearful than to	8, 946/ 27
in this point I	<b>dare</b>	be bold to say	8, 582/ 27
than theirs. For I	<b>dare</b>	boldly say that except	8, 588/ 31
proved there that Tyndale	<b>dare</b>	not himself deny it	8, 602/ 37
known Catholic church, I	<b>dare</b>	well say many more	8, 623/ 4
old mark... and I	<b>dare</b>	lay a wager with	8, 632/ 21
for physic. Finally, I	<b>dare</b>	well say that the	8, 637/ 33
For answer whereof, this	<b>dare</b>	I boldly say: that	8, 642/ 6
alone it is, I	<b>dare</b>	boldly say, well and	8, 673/ 9
every good man, I	<b>dare</b>	say, will think them	8, 679/ 30
of, and for shame	<b>dare</b>	not speak of. He	8, 686/ 22
Augustine. Now if Tyndale	<b>dare</b>	say that himself meaneth	8, 696/ 11
theirs. For if Tyndale	<b>dare</b>	say that his doctrine	8, 696/ 15
other with. And then	<b>dare</b>	I say that he	8, 702/ 21
of this, if Tyndale	<b>dare</b>	deny it... I shall	8, 710/ 10
those old whom he	<b>dare</b>	not call but holy	8, 713/ 14
now. Wherein if Tyndale	<b>dare</b>	say that I say	8, 727/ 30
came up. And this	<b>dare</b>	I well promise Tyndale	8, 732/ 33
cannot be proved... nor	<b>dare</b>	well deny it, for	8, 745/ 32
much more often, I	<b>dare</b>	well say, than himself	8, 779/ 30
and well and boldly	<b>dare</b>	... nothing afeard of God	8, 786/ 29
that the devil, I	<b>dare</b>	say, believeth, and so	8, 788/ 14
till Doomsday... and then,	<b>dare</b>	I be bold to	8, 796/ 17
always still; and yet	<b>dare</b>	I say, and Tyndale	8, 804/ 14
and Tyndale, I suppose,	<b>dare</b>	not say the contrary	8, 804/ 15
Tyndale doth now: then	<b>dare</b>	I be bold to	8, 827/ 13
tell which, and therefore	<b>dare</b>	not name which, but	8, 872/ 33
agreeth with that... then	<b>dare</b>	I believe him well	8, 891/ 2
murderers and thieves that	<b>dare</b>	be so bold as	8, 919/ 25
I think none heretic	<b>dare</b>	for shame say the	8, 925/ 8
religious habit." And I	<b>dare</b>	boldly say that all	8, 926/ 27
God. And therefore I	<b>dare</b>	be bold... and, as	8, 940/ 20
said before. For I	<b>dare</b>	well say not only	8, 940/ 23
Barnes' sake. But I	<b>dare</b>	say they were none	8, 979/ 8
all holy ornaments! This	<b>dare</b>	I well say: that	8, 984/ 8
unto the second I	<b>dare</b>	well say he would	8, 1028/ 10
his head in the	<b>dark</b>	, and confound the matter	8, 577/ 27
that the one calleth	<b>dark</b>	, the other calleth open	8, 645/ 15
to walk in the	<b>dark</b>	, and there to juggle	8, 686/ 19
lead us into the	<b>dark</b>	, where we should see	8, 801/ 10
doth: walketh in the	<b>dark</b>	because he would not	8, 848/ 8
much more in the	<b>dark</b>	than Tyndale doth, though	8, 864/ 8

keep himself in the	<b>dark</b>	more than meetly well	8, 864/ 9
a strange, and a	<b>dark</b>	, to fall in dispicions	8, 998/ 18
steal away in the	<b>dark</b>	with some such riddles	8, 1004/ 10
beginning should into that	<b>darkness</b>	have cast a meetly	8, 621/ 34
leave me still in	<b>darkness</b>	and ignorance, and let	8, 898/ 8
to put away the	<b>darkness</b>	within which they would	8, 995/ 36
out of that deep	<b>darkness</b>	in which they would	8, 998/ 21
hidden things of the	<b>darkness</b>	, and shall make open	8, 1024/ 1
we never so dear	<b>darlings</b>	to him before... and	8, 757/ 30
now and then such	<b>darnel</b>	seed and cockle to	8, 728/ 20
after sow cockle, or	<b>darnel</b>	, and maketh evil men	8, 1020/ 11
And likewise as Korah,	<b>Dathan</b>	, and Abiram, with their	8, 671/ 12
gathering together with Abiram,	<b>Dathan</b>	, and Korah... a busy	8, 793/ 16
there an honest widow's	<b>daughter</b>	. And so happed it	8, 816/ 1
he would say, "Good	<b>daughter</b>	, the goodness of God	8, 887/ 36
Barnes say, "Forsooth, dear	<b>daughter</b>	in the Lord, those	8, 890/ 12
that the holy prophet	<b>David</b>	did so much esteem	8, 595/ 10
that the holy prophet	<b>David</b>	, by the counsel of	8, 637/ 16
Tyndale's holy tale, when	<b>David</b>	was persecuted of Saul	8, 789/ 4
of Saul, then was	<b>David</b>	an elect. But when	8, 789/ 5
Likewise saith the prophet	<b>David</b>	in the thirty-third Psalm	8, 840/ 15
Father, writeth the prophet	<b>David</b>	, "His going forth is	8, 881/ 34
as it was by	<b>David</b>	prophesied: "The stone which	8, 1009/ 22
errors the holy prophet	<b>David</b>	, an elect of God	8, 1018/ 27
only example of King	<b>David's</b>	deed, whereby some old	8, 637/ 29
seven years before... one	<b>Davy</b>	, a Dutchman which had	8, 815/ 31
wot well." And as	<b>Davy</b>	thought himself safely defended	8, 816/ 15
there. But, now, as	<b>Davy</b>	my man was bewrayed	8, 816/ 25
my wife's letter, that	<b>Davy's</b>	wife was alive and	8, 816/ 4
and end at the	<b>Day</b>	of Doom, a great	8, 610/ 10
that city in the	<b>Day</b>	of Judgment." And also	8, 614/ 29
he shall at the	<b>Day</b>	of Judgment." And thus	8, 616/ 28
or infidelity, before that	<b>day</b>	send men into pain	8, 625/ 29
in his presence by	<b>day</b>	, and lie in his	8, 637/ 20
Friday next before Easter	<b>Day</b>	, and Good Friday but	8, 653/ 32
unto our charge this	<b>day</b>	. And this reason doth	8, 681/ 4
holy man, the twenty-third	<b>day</b>	of February, and set	8, 684/ 24
beginning unto this present	<b>day</b>	, never hath ceased yet	8, 690/ 34
had yet at that	<b>day</b>	a right fair visage	8, 732/ 20
temporal yet unto this	<b>day</b>	, God be thanked, very	8, 732/ 31
causes considered shall every	<b>day</b>	be stronger for the	8, 738/ 36
they should at the	<b>Day</b>	of Judgment stand in	8, 759/ 16
the Jews believe this	<b>day</b>	as much as the	8, 767/ 19
were sure at this	<b>day</b>	, which books be the	8, 778/ 8
Church, continually to this	<b>day</b>	, many marvelous miracles, and	8, 811/ 9
by men at this	<b>day</b>	learned in their own	8, 811/ 28
up to London the	<b>day</b>	before he came at	8, 813/ 30
that even upon the	<b>day</b>	when they should have	8, 816/ 2
taken with Necton the	<b>day</b>	before or no. And	8, 816/ 20
seven times in a	<b>day</b>	. For as the Scripture	8, 844/ 36

yield me in that	<b>day</b>	." By which words it	8, 849/ 17
without crime in the	<b>day</b>	of the coming of	8, 854/ 5
divers times in one	<b>day</b>	. And this is plain	8, 869/ 7
Gomorrah shall in the	<b>Day</b>	of Doom be more	8, 882/ 33
be saved in the	<b>day</b>	of our Lord Jesus	8, 920/ 25
But yet at the	<b>Day</b>	of Judgment our Savior	8, 920/ 29
places upon one fair	<b>day</b>	come into some one	8, 924/ 13
have held at this	<b>day</b>	. For although I mistrust	8, 924/ 36
Shrove Tuesday... on which	<b>day</b>	though they be bound	8, 953/ 3
bound to spend that	<b>day</b>	in the Divine Service	8, 953/ 5
her till his dying	<b>day</b>	, and believeth her true	8, 971/ 33
here before their dying	<b>day</b>	; so that the very	8, 972/ 9
ever since Christ's own	<b>day</b>	been the continually used	8, 1011/ 16
saith that at the	<b>Day</b>	of Judgment he shall	8, 1017/ 1
saints unto their own	<b>days</b>	, and all the whole	8, 589/ 28
men of these later	<b>days</b>	... which later days himself	8, 602/ 4
later days... which later	<b>days</b>	himself calleth yet eight	8, 602/ 4
but also before my	<b>days</b>	by divers good and	8, 602/ 10
in and before his	<b>days</b>	. Now is Saint Cyprian	8, 602/ 15
have been in few	<b>days</b>	killed and slain, and	8, 608/ 22
long discourse from Abraham's	<b>days</b>	unto Christ's, showing that	8, 610/ 8
been had since Christ's	<b>days</b>	and his apostles', in	8, 614/ 18
against vows; against holy	<b>days</b>	and fasting days, and	8, 625/ 8
holy days and fasting	<b>days</b>	, and especially the Lent	8, 625/ 8
and some other holy	<b>days</b>	, and that they should	8, 631/ 10
bound to keep fasting	<b>days</b>	, and namely, as Tyndale's	8, 631/ 11
years yea, from the	<b>days</b>	of the apostles themselves	8, 631/ 31
from Christ unto our	<b>days</b>	both taught and believed	8, 644/ 8
saints, too, from Christ's	<b>days</b>	hitherto, that ever said	8, 646/ 17
would in the latter	<b>days</b>	, when the faith were	8, 651/ 19
wretch before their miserable	<b>days</b>	so shameless yet, that	8, 653/ 8
unto Friar Luther's own	<b>days</b>	, is upon our part	8, 659/ 3
with his church all	<b>days</b>	to the world's end	8, 679/ 16
found in all his	<b>days</b>	neither Jew nor heretic	8, 681/ 14
were sent between the	<b>days</b>	of Moses and Christ	8, 693/ 14
prove that since Christ's	<b>days</b>	the Catholic Church hath	8, 693/ 17
would be therewith all	<b>days</b>	unto the very end	8, 693/ 27
every age since Christ's	<b>days</b>	to their own. And	8, 697/ 11
may be within three	<b>days</b>	(if he be not	8, 705/ 15
hath had since his	<b>days</b>	, have esteemed and called	8, 713/ 23
old times before our	<b>days</b>	, we presume to be	8, 715/ 5
step in all the	<b>days</b>	of his life. Some	8, 726/ 3
age since the apostles'	<b>days</b>	... which were all left	8, 727/ 24
the Church in his	<b>days</b>	but because of their	8, 735/ 7
Catholic Church of his	<b>days</b>	; that is to wit	8, 735/ 14
Augustine, "from Saint Peter's	<b>days</b>	" unto his own time	8, 735/ 25
with it himself all	<b>days</b>	also, even unto the	8, 753/ 27
death unto their own	<b>days</b>	, never was there heretic	8, 767/ 4
Catholic Church (since Christ's	<b>days</b>	hitherto!) that the books	8, 769/ 3
age since the apostles'	<b>days</b>	, with whose doctrine, as	8, 771/ 26

stand, and hours, and	<b>days</b>	, and months, and years	8, 779/ 3
should keep the holy	<b>days</b>	, and fasting days, and	8, 806/ 20
holy days, and fasting	<b>days</b>	, and pray for all	8, 806/ 20
the Scripture before Luther's	<b>days</b>	, that expounded the Scripture	8, 809/ 21
old understanding from Moses'	<b>days</b>	to their own, and	8, 810/ 29
apostles' unto our own	<b>days</b>	, as Christ and his	8, 810/ 35
faith from the apostles'	<b>days</b>	unto their own, we	8, 811/ 17
not care for holy	<b>days</b>	nor fasting days, nor	8, 826/ 26
holy days nor fasting	<b>days</b>	, nor honor any saints	8, 826/ 26
many times in his	<b>days</b>	in all those times	8, 869/ 2
come in these latter	<b>days</b>	therefore commandeth he that	8, 874/ 36
that was in his	<b>days</b>	... how would he complain	8, 875/ 8
every man for three	<b>days</b>	at the least, as	8, 922/ 18
heresies before all our	<b>days</b>	?" If Barnes would then	8, 928/ 20
come in the latter	<b>days</b>	therefore commandeth he that	8, 929/ 11
that was in his	<b>days</b>	... how would he complain	8, 929/ 20
with it all the	<b>days</b>	unto the end of	8, 938/ 6
supposed in Saint Gregory's	<b>days</b>	, the heresies that I	8, 939/ 37
yet in Saint Hilary's	<b>days</b>	the true Catholic Church	8, 954/ 24
and continued from Christ's	<b>days</b>	unto our own, and	8, 962/ 10
have said in Christ's	<b>days</b>	while he preached in	8, 974/ 23
Thus might in those	<b>days</b>	a false Jew have	8, 974/ 27
is in our wretched	<b>days</b>	with much people little	8, 989/ 2
work on the holy	<b>days</b>	, the consecrating of the	8, 990/ 3
Yet preached he certain	<b>days</b>	in the city of	8, 990/ 16
beginning unto these wretched	<b>days</b>	have with obstinate malice	8, 992/ 12
finished in the apostles'	<b>days</b>	, our Lord never gave	8, 996/ 31
am with you all	<b>days</b>	, unto the end of	8, 999/ 16
of Israel, till the	<b>days</b>	of Rehoboam, the son	8, 1008/ 19
heads thereof, from Christ's	<b>days</b>	to their own. And	8, 1010/ 34
church in his own	<b>days</b>	was not holy, because	8, 1020/ 17
old, unto our own	<b>days</b>	, and they lay against	8, 1031/ 1
to be therewith all	<b>days</b>	unto the end of	8, 1031/ 28
concerning purgatory, and holy	<b>days</b>	, and fasting days, and	8, 1033/ 3
holy days, and fasting	<b>days</b>	, and praying to saints	8, 1033/ 3
side, his sight rather	<b>dazeth</b>	, and weeneth he seeth	8, 646/ 3
by the plain statute	<b>De</b>	scandalis magnatum sore and	8, 592/ 24
length, in his book	<b>De</b>	vera et falsa paenitentia	8, 867/ 34
99 that he made	<b>De</b>	tempore; in which sermon	8, 908/ 32
that Barnes bringeth forth (	<b>De</b>	paene., Dis. 2, "Si	8, 915/ 17
margin in this manner "	<b>De</b>	paene., Dis. 2, "Si	8, 917/ 10
Now, the other law	<b>De</b>	paene., Dis. 2, "Si	8, 917/ 26
by your own law	<b>De</b>	con. Di. 4.c	8, 980/ 18
bishop, abbot nor prior,	<b>deacon</b>	nor archdeacon, parson nor	8, 838/ 22
of the Church... as	<b>deacons</b>	, archdeacons, bishops and archbishops	8, 983/ 29
rulers of the Church	<b>deacons</b>	, archdeacons," etc.; and these	8, 987/ 9
though we took their	<b>dead</b>	images for quick. But	8, 583/ 5
God's quick saints for	<b>dead</b>	, against Christ's own words	8, 583/ 7
miracles of God were	<b>dead</b>	... they fell to idolatry	8, 609/ 16
saith that faith waxeth	<b>dead</b>	without good works, and	8, 658/ 21

be, and how much	<b>dead</b>	flesh soever be found	8, 669/ 28
of the devil, already	<b>dead</b>	and utterly destroyed in	8, 673/ 16
glory, clearly destitute and	<b>dead</b>	when we tell Luther	8, 688/ 7
God and his holy	<b>dead</b>	saints than unto the	8, 691/ 34
yet when they were	<b>dead</b>	, varied they never so	8, 694/ 16
all these that are	<b>dead</b>	, the world heareth not	8, 695/ 11
him when he is	<b>dead</b>	. Finally, if he will	8, 696/ 37
and his holy saints	<b>dead</b>	, than unto the poor	8, 697/ 37
and his holy saints	<b>dead</b>	, than unto the poor	8, 698/ 18
saints that are departed "	<b>dead</b>	" saints... albeit that there	8, 702/ 32
of stone or in	<b>dead</b>	skins yet when he	8, 753/ 8
miracles and the doctrine,	<b>dead</b>	, stony hearts should wax	8, 753/ 14
is, then it is	<b>dead</b>	; not dead in the	8, 780/ 5
it is dead; not	<b>dead</b>	in the nature of	8, 780/ 5
nature of faith, but	<b>dead</b>	as unto the state	8, 780/ 6
he saith, "Let the	<b>dead</b>	men bury their dead	8, 780/ 7
dead men bury their	<b>dead</b>	men, and follow thou	8, 780/ 7
suppose, that men naturally	<b>dead</b>	indeed should bear the	8, 780/ 9
indeed should bear the	<b>dead</b>	corpse to burying. "Yea	8, 780/ 10
that his wife was	<b>dead</b>	, and buried at Worcester	8, 815/ 32
home and found her	<b>dead</b>	, and how heavily he	8, 815/ 35
thou say she was	<b>dead</b>	?" "Yes, marry," quoth he	8, 816/ 10
all departed hence and	<b>dead</b>	and be no longer	8, 886/ 12
that is a very	<b>dead</b>	member of some false	8, 894/ 2
whole body, and some	<b>dead</b>	part in a quick	8, 907/ 1
not when they are	<b>dead</b>	. "And therefore every man	8, 968/ 5
us when we be	<b>dead</b>	. It followeth also that	8, 969/ 16
wise to do any	<b>deadly</b>	sin. This, I say	8, 575/ 21
works were not so	<b>deadly</b>	poison... but taking not	8, 580/ 32
a man may without	<b>deadly</b>	sin break all the	8, 585/ 19
that, they fall to	<b>deadly</b>	sin again: we will	8, 588/ 23
he grant once that	<b>deadly</b>	sinful deeds be a	8, 588/ 25
sure, sufficient proof of	<b>deadly</b>	sinful minds: he destroyeth	8, 588/ 26
he saith, never sin	<b>deadly</b>	, do they never so	8, 588/ 29
that his lechery is	<b>deadly</b>	sin. But on the	8, 588/ 34
and a nun be	<b>deadly</b>	sin or no, they	8, 589/ 2
life and, being his	<b>deadly</b>	enemy, did him yet	8, 595/ 17
he doth yet no	<b>deadly</b>	sin: if he can	8, 667/ 2
members," though never into	<b>deadly</b>	sin, yet now and	8, 725/ 33
never after do any	<b>deadly</b>	sin. And now ye	8, 754/ 9
therefore, nor never sin	<b>deadly</b>	after. For here, as	8, 758/ 3
livers, and never did	<b>deadly</b>	sin, but were all	8, 760/ 21
abominations, be yet no	<b>deadly</b>	sin. That Tyndale thus	8, 778/ 36
horrible deeds" without any	<b>deadly</b>	sin) "art worse than	8, 785/ 22
horrible deeds" without any	<b>deadly</b>	sin and therefore is	8, 787/ 32
they do yet no	<b>deadly</b>	sin, and therefore worthy	8, 790/ 22
well and never do	<b>deadly</b>	sin, though he do	8, 818/ 14
they can never sin	<b>deadly</b>	in all their lives	8, 824/ 24
he can never do	<b>deadly</b>	sin, after. And then	8, 824/ 28
horrible deeds without any	<b>deadly</b>	sin... and that whosoever	8, 826/ 13

not rejected by any	<b>deadly</b>	sin, or after deadly	8, 855/ 9
deadly sin, or after	<b>deadly</b>	sins committed, be finally	8, 855/ 10
man that is in	<b>deadly</b>	sin is thereby forthwith	8, 856/ 25
put some distinction between	<b>deadly</b>	sin and venial, as	8, 863/ 26
shamefully overseen himself, and	<b>deadly</b>	sinned and damnably erred	8, 863/ 30
and none evil, nor	<b>deadly</b>	sinner therein... for that	8, 866/ 25
sinner should acknowledge his	<b>deadly</b>	sins by shrift and	8, 867/ 31
sinner should acknowledge his	<b>deadly</b>	sins: that is to	8, 868/ 14
the beginning of their	<b>deadly</b>	sins and the acknowledging	8, 868/ 37
such as never sin	<b>deadly</b>	, and therefore be never	8, 869/ 9
vine can never sin	<b>deadly</b>	after... because he cannot	8, 870/ 20
he is by any	<b>deadly</b>	sin foul, he is	8, 906/ 30
persons that are by	<b>deadly</b>	sin foul therein... as	8, 907/ 22
baptism doth once any	<b>deadly</b>	sin shall never get	8, 917/ 32
that it were always	<b>deadly</b>	sin for him to	8, 944/ 6
other man) in any	<b>deadly</b>	point of false belief	8, 944/ 11
there to take for	<b>deadly</b>	sin, not in him	8, 944/ 33
these folk a high	<b>deadly</b>	sin, and such a	8, 945/ 5
therefore, or such other	<b>deadly</b>	sins as at one	8, 961/ 26
he meaneth not abominable	<b>deadly</b>	sins, as manslaughter, or	8, 965/ 22
or such other horrible "	<b>deadly</b>	sins as slay the	8, 965/ 23
be at his dying	<b>deadly</b>	both for their own	8, 966/ 5
that dieth out of	<b>deadly</b>	sin, and acknowledgeth his	8, 966/ 17
death that then have	<b>deadly</b>	sin; that is to	8, 970/ 2
as dieth out of	<b>deadly</b>	sin, and, with help	8, 970/ 12
church could die in	<b>deadly</b>	sin; whereof Saint Augustine	8, 970/ 20
due repentance die in	<b>deadly</b>	sin, he departeth from	8, 971/ 36
people do by their	<b>deadly</b>	sins serve the devil	8, 985/ 20
the church," they that	<b>deadly</b>	sin again be not	8, 1018/ 23
could not fall to	<b>deadly</b>	sin (as Tyndale saith	8, 1018/ 25
and that yet after	<b>deadly</b>	sinned and yet returned	8, 1018/ 28
apostles Saint Peter, which	<b>deadly</b>	denied his Master, and	8, 1018/ 33
at Adam, a great	<b>deal</b>	before Abraham... and end	8, 610/ 9
were waxen a great	<b>deal</b>	the more part of	8, 622/ 25
reason and justice: to	<b>deal</b>	well and justly even	8, 636/ 18
also to a great	<b>deal</b>	greater. For the writing	8, 677/ 22
it us once, every	<b>deal</b>	, in his other solution	8, 690/ 19
not by a great	<b>deal</b>	as are the things	8, 697/ 20
be glad a great	<b>deal</b>	in himself, that he	8, 708/ 37
this, and a great	<b>deal</b>	more, too. For I	8, 783/ 20
this matter a great	<b>deal</b>	farther against them than	8, 940/ 22
freely, and a great	<b>deal</b>	more, too. For I	8, 950/ 4
wisdom, good order, true	<b>dealing</b>	, and justice; but yet	8, 911/ 9
shall be more easily	<b>dealt</b>	with than that city	8, 614/ 28
to be more mercifully	<b>dealt</b>	with of our Lord	8, 967/ 14
be the more mercifully	<b>dealt</b>	with, and their pains	8, 969/ 6
so they be, as	<b>deans</b>	, archdeacons," etc.), Barnes hath	8, 987/ 8
were we never so	<b>dear</b>	darlings to him before	8, 757/ 30
Friar Barnes say, "Forsooth,	<b>dear</b>	daughter in the Lord	8, 890/ 12
laudable. And therefore, my	<b>dearest</b>	brethren, although we suffer	8, 978/ 1

very "cold fear of	<b>death</b>	" come. And now if	8, 588/ 6
the cold fear of	<b>death</b>	that they feel not	8, 588/ 12
put the man to	<b>death</b>	that said he had	8, 595/ 15
God hath, since the	<b>death</b>	of Christ and his	8, 623/ 3
age, some from the	<b>death</b>	of Christ's apostles even	8, 623/ 8
not upon pain of	<b>death</b>	after the vengeance of	8, 635/ 6
holy doctors after his	<b>death</b>	; and some of them	8, 636/ 3
God hath since the	<b>death</b>	of Christ, in this	8, 694/ 27
a hundred since the	<b>death</b>	of Christ to keep	8, 695/ 36
so taken after their	<b>death</b>	declared for God's messengers	8, 696/ 5
seen him risen from	<b>death</b>	again. And therefore is	8, 747/ 22
that had by the	<b>death</b>	of our Savior Christ	8, 754/ 34
our Savior unjustly to	<b>death</b>	. And albeit that in	8, 755/ 20
giving good warning of	<b>death</b>	and damnation when they	8, 758/ 4
Which thing from Christ's	<b>death</b>	unto their own days	8, 767/ 4
and shortly sent shameful	<b>death</b>	, and the wonder of	8, 808/ 13
the people from the	<b>death</b>	of Mahomet unto Tyndale's	8, 810/ 23
the time of Christ's	<b>death</b>	and his blessed apostles'	8, 810/ 35
will not have the	<b>death</b>	of him that dieth	8, 840/ 13
Christ hath by his	<b>death</b>	paid every man's ransom	8, 848/ 27
given himself to the	<b>death</b>	for his church of	8, 852/ 5
sins. For without his	<b>death</b>	, the sacrament should not	8, 852/ 8
and true; for Christ's	<b>death</b>	is able and sufficient	8, 867/ 7
for to flee the	<b>death</b>	of his body, and	8, 868/ 11
cross, nor yet of	<b>death</b>	, but more and more	8, 875/ 31
humble himself unto the	<b>death</b>	, even the death of	8, 881/ 24
the death, even the	<b>death</b>	of the cross. And	8, 881/ 25
gloriously rise again from	<b>death</b>	, and ascend up to	8, 881/ 27
miracles, and of his	<b>death</b>	, and of his resurrection	8, 888/ 29
with his doctrine, his	<b>death</b>	, his rising again, and	8, 888/ 33
in matter of eternal	<b>death</b>	or everlasting life... and	8, 889/ 30
it come to his	<b>death</b>	by the infection. "But	8, 892/ 33
know with what manner	<b>death</b>	he was punished. Wherefore	8, 926/ 21
cross, nor yet of	<b>death</b>	, but more and more	8, 930/ 5
cross, nor yet of	<b>death</b>	, but more and more	8, 952/ 30
at the time of	<b>death</b>	should be remitted that	8, 966/ 4
is so at his	<b>death</b>	fully forgiven... then shall	8, 966/ 13
long time before his	<b>death</b>	pray duly thus... else	8, 966/ 32
he not at his	<b>death</b>	be by and by	8, 966/ 33
so lived before their	<b>death</b>	that these things may	8, 967/ 28
them good after their	<b>death</b>	. For in relief of	8, 967/ 29
from forgiveness at their	<b>death</b>	that then have deadly	8, 970/ 2
so clean at their	<b>death</b>	... must use such ways	8, 970/ 5
before, shall at his	<b>death</b>	be fully forgiven and	8, 970/ 15
we part hence by	<b>death</b>	. These words of Saint	8, 971/ 2
from her at his	<b>death</b>	as an incurable rotten	8, 971/ 36
suffered even to the	<b>death</b>	yet at the leastwise	8, 977/ 31
Jacob, were put to	<b>death</b>	... and yet by the	8, 977/ 34
their members to the	<b>death</b>	. For likewise as their	8, 978/ 18
For likewise as their	<b>death</b>	is precious in the	8, 978/ 18

them or by the	<b>death</b>	of part of them	8, 1008/ 16
whole flock after his	<b>death</b>	, and so forth the	8, 1010/ 20
Wherefore since he was	<b>deathworthy</b>	that withdrew from God	8, 926/ 21
a thing doubtful and	<b>debatable</b>	and yet uncertain till	8, 1032/ 32
raising of sedition, strife,	<b>debate</b>	, and war, among rebellious	8, 608/ 20
appall Tyndale in this	<b>debate</b>	between him and us	8, 643/ 5
and us in question,	<b>debate</b>	, and controversy... till he	8, 645/ 3
ever hitherto all our	<b>debate</b>	and variance hath been	8, 658/ 33
this was afterward in	<b>debate</b>	between Christ and the	8, 722/ 2
railing, and ribaldry, rebellion,	<b>debate</b>	, and strife, by bibbing	8, 729/ 33
the bodily senses some	<b>debate</b>	and variance: so doth	8, 744/ 9
themselves receive: since the	<b>debate</b>	between the Church and	8, 810/ 16
hundred years": since the	<b>debate</b>	and variance is not	8, 812/ 3
the spirit of discord,	<b>debate</b>	, and dissension: the devil	8, 817/ 31
and ye be in	<b>debate</b>	and discord, in strife	8, 854/ 8
such good ceremonies in	<b>debate</b>	and question, and labor	8, 1022/ 36
his doubt disputed and	<b>debated</b>	thus. And then could	8, 621/ 27
things as already be	<b>debated</b>	, argued, and proved in	8, 995/ 18
question... and upon the	<b>debating</b>	thereof, ariseth all the	8, 668/ 7
needs say "Dimitte mihi	<b>debita</b>	." The which she needed	8, 860/ 13
needs say "Dimitte mihi	<b>debita</b>	" the which she needed	8, 956/ 29
bliss: therefore are we	<b>debtors</b>	, saith Saint Paul, and	8, 756/ 7
in time faith hath	<b>decayed</b>	. But he might for	8, 610/ 8
of the Jews was	<b>decayed</b>	in faith, or good	8, 611/ 31
faith, or good living	<b>decayed</b>	, by the false doctrine	8, 611/ 31
the faith were sore	<b>decayed</b>	and charity greatly cooled	8, 651/ 20
the same known church	<b>decayed</b>	, and waxed weak in	8, 1008/ 26
if he then so	<b>deceased</b>	, his soul should forthwith	8, 782/ 28
forthwith upon their baptism	<b>deceased</b>	. Now, if Tyndale take	8, 820/ 34
what time they that	<b>deceased</b>	in the communion and	8, 967/ 18
relieve them that are	<b>deceased</b>	. Howbeit, only such men	8, 967/ 27
for them that are	<b>deceased</b>	by their lovers and	8, 967/ 36
those saints which are	<b>deceased</b>	in this faith which	8, 977/ 26
Paul's words, to the	<b>deceit</b>	of unlearned folk, and	8, 959/ 5
as those malicious archheretics	<b>deceive</b>	; and them whose malice	8, 609/ 2
because they should not	<b>deceive</b>	long God had suffered	8, 618/ 3
enough, that never shall	<b>deceive</b>	thee if thou do	8, 654/ 29
best, yet hypocrisy may	<b>deceive</b>	us and make us	8, 894/ 1
he would illude and	<b>deceive</b>	his disciples. But, then	8, 1024/ 7
good saint to be	<b>deceived</b>	, if a heretic might	8, 602/ 23
no man could be	<b>deceived</b>	(except such as were	8, 613/ 7
no man could be	<b>deceived</b>	but he that would	8, 613/ 13
to be as falsely	<b>deceived</b>	and worse too, and	8, 618/ 5
when he saw himself	<b>deceived</b>	, and his devilish doctrine	8, 623/ 35
suffer it to be	<b>deceived</b>	in mistaking of the	8, 680/ 8
therewith, and thereupon be	<b>deceived</b>	and believe them. First	8, 709/ 9
to err and be	<b>deceived</b>	in taking for a	8, 711/ 19
false church and were	<b>deceived</b>	, and had false scriptures	8, 720/ 17
and if he be	<b>deceived</b>	, the peril falleth also	8, 729/ 19
may be as well	<b>deceived</b>	in believing the Catholic	8, 769/ 3

in their Koran are	<b>deceived</b>	in the believing of	8, 769/ 6
into falsehood, may be	<b>deceived</b>	and err; ergo, the	8, 769/ 13
all truth, may be	<b>deceived</b>	and err in like	8, 769/ 16
either, may damnably be	<b>deceived</b>	and err is not	8, 872/ 12
secret) may be oftentimes	<b>deceived</b>	by these outward works	8, 874/ 10
jeopardy though charity be	<b>deceived</b>	, for it is open	8, 874/ 13
but faith is never	<b>deceived</b>	. Now, to our purpose	8, 874/ 14
as well be there	<b>deceived</b>	in the mistaking of	8, 877/ 35
thou hast now been	<b>deceived</b>	in the mistaking of	8, 877/ 36
that we cannot be	<b>deceived</b>	therein... as we be	8, 878/ 26
the truth and not	<b>deceived</b>	. And for because she	8, 884/ 21
when ye be gone	<b>deceived</b>	by some false teacher	8, 885/ 9
he were therein not	<b>deceived</b>	then... yet some other	8, 888/ 24
hand, might be sore	<b>deceived</b>	therein, and ween that	8, 888/ 26
we should not be	<b>deceived</b>	with the false prophets	8, 891/ 9
the false, but be	<b>deceived</b>	by the false and	8, 897/ 20
could not be damnably	<b>deceived</b>	in the construction of	8, 922/ 24
that therefore he was	<b>deceived</b>	by the devil when	8, 926/ 5
judgment err and be	<b>deceived</b>	, all the meinie at	8, 950/ 13
that himself be not	<b>deceived</b>	as well as he	8, 997/ 28
others that think him	<b>deceived</b>	, there are men that	8, 997/ 30
for Adam was not	<b>deceived</b>	, as Saint Paul saith	8, 1007/ 36
and not hearers only,	<b>deceiving</b>	yourselves." Now, where he	8, 842/ 17
all our question is	<b>decided</b>	. For he saith as	8, 740/ 23
in clothing and in	<b>decking</b>	; in watching and sleeping	8, 930/ 18
goods cometh the harlots'	<b>decking</b>	that thou seest daily	8, 983/ 22
gorgeous array," of "harlots'	<b>decking</b>	," of "game-players' disguising," of	8, 983/ 35
your holy ornaments "harlots'	<b>decking</b>	," and "game-players' disguising"... and	8, 984/ 4
and call them "harlots'	<b>decking</b>	"... and then by the	8, 984/ 34
the holy ornaments "harlots'	<b>decking</b>	," and "game-players' disguising," as	8, 988/ 15
doctrine and old, true	<b>declaration</b>	of Scripture... in which	8, 623/ 20
through misunderstanding and wrong	<b>declaration</b>	of the Scripture... forasmuch	8, 677/ 33
you, neither, in the	<b>declaration</b>	thereof. For if we	8, 681/ 32
years, but by his	<b>declaration</b>	this fifteen hundred years	8, 703/ 27
teaching, in his first	<b>declaration</b>	of this word ecclesia	8, 846/ 14
rehearsed you the full	<b>declaration</b>	of his purpose together	8, 862/ 24
church by the true	<b>declaration</b>	of Scripture. But how	8, 895/ 10
either their deed and	<b>declaration</b>	must needs stand and	8, 938/ 13
the same either by	<b>declaration</b>	of Scripture or otherwise	8, 998/ 25
the clergy, which usually	<b>declare</b>	themselves repentant by shrift	8, 588/ 19
would in good manner	<b>declare</b>	his own good advice	8, 591/ 16
there lay forth and	<b>declare</b>	with divers places of	8, 603/ 9
be not showed to	<b>declare</b>	the truth of any	8, 621/ 20
of Saint Peter will	<b>declare</b>	the same. For he	8, 627/ 20
make they Christ to	<b>declare</b>	himself as though he	8, 640/ 27
I liked not to	<b>declare</b>	plainly to them, because	8, 640/ 34
in only it, to	<b>declare</b>	and make open that	8, 669/ 25
writers that expound and	<b>declare</b>	the Scripture. For the	8, 685/ 7
pie twice baked, to	<b>declare</b>	you twice the great	8, 705/ 7
believer able always to	<b>declare</b>	to the false and	8, 749/ 27

were only spoken to	<b>declare</b>	the manner of excellence	8, 754/ 21
and clearly do they	<b>declare</b>	that the very church	8, 839/ 9
do they interpret and	<b>declare</b>	the scriptures. And therefore	8, 841/ 32
world... as Lyra doth	<b>declare</b>	in these words: "The	8, 857/ 32
let him represent and	<b>declare</b>	his life unto God	8, 867/ 38
Barnes Now must we	<b>declare</b>	by what signs and	8, 873/ 14
that is to say,	<b>declare</b>	us that same scripture	8, 878/ 13
interlinear gloss also, do	<b>declare</b>	that though the words	8, 881/ 13
goodly process wherein ye	<b>declare</b>	which is the very	8, 885/ 7
it well that ye	<b>declare</b>	so well at length	8, 891/ 8
And which of you	<b>declare</b>	the Scripture truly and	8, 903/ 31
every good man to	<b>declare</b>	his mind, and inclineth	8, 922/ 34
by all likelihood to	<b>declare</b>	the presumption of certain	8, 943/ 22
own express words do	<b>declare</b>	you. But now ye	8, 964/ 7
otherwise than I do	<b>declare</b>	him, ye may well	8, 967/ 5
Saint Augustine shall himself	<b>declare</b>	that I truly declare	8, 967/ 7
declare that I truly	<b>declare</b>	you this place, by	8, 967/ 7
his own fashion... plainly	<b>declare</b>	and show that the	8, 973/ 29
by all likelihood to	<b>declare</b>	the presumption of certain	8, 978/ 35
strangely rehearse and strangely	<b>declare</b>	Christ's Catholic scripture against	8, 981/ 13
only good, holy folk...	<b>declare</b>	there expressly that the	8, 988/ 9
purpose of "the church,"	<b>declare</b>	and make open that	8, 992/ 4
do fully and plainly	<b>declare</b>	it. For Saint Augustine	8, 1026/ 34
and heresies, and clearly	<b>declare</b>	that they which in	8, 1028/ 29
enough well and plainly	<b>declared</b>	that I call the	8, 576/ 25
and for heretics be	<b>declared</b>	by the very Scripture	8, 603/ 12
many times by miracles	<b>declared</b>	his favor against those	8, 621/ 15
than a thousand miracles	<b>declared</b>	to be his messengers	8, 623/ 6
I would he had	<b>declared</b>	how he crept in	8, 634/ 30
which they be clearly	<b>declared</b>	for things specially pleasing	8, 640/ 6
then hath at last	<b>declared</b>	his conclusion thus, and	8, 649/ 30
penitent should live he	<b>declared</b>	in his living not	8, 653/ 25
his that I have	<b>declared</b>	you are plainly deduced	8, 665/ 33
as I have often	<b>declared</b>	you or else let	8, 670/ 19
taken after their death	<b>declared</b>	for God's messengers by	8, 696/ 5
if the church be	<b>declared</b>	and known which (according	8, 740/ 3
church to be so	<b>declared</b>	, by miracles and many	8, 750/ 24
feeling as himself hath	<b>declared</b>	by being wounded in	8, 754/ 7
church hath in it	<b>declared</b>	and continued the power	8, 761/ 6
Christian readers, I have	<b>declared</b>	you before that Saint	8, 763/ 34
is invisible. Very well	<b>declared</b>	! As though he would	8, 845/ 17
him. This is well	<b>declared</b>	in Saint John, where	8, 861/ 25
wit, the Scripture truly	<b>declared</b>	, without any damnable dreams	8, 894/ 9
Saint Augustine so plainly	<b>declared</b>	in this point against	8, 908/ 15
as I have clearly	<b>declared</b>	you. And yet, when	8, 918/ 21
be truths revealed and	<b>declared</b>	by God unto men	8, 923/ 15
Catholic faith to be	<b>declared</b>	, that the very whole	8, 937/ 30
more places than one	<b>declared</b>	his opinion plainly by	8, 945/ 26
holy clergy pronounced and	<b>declared</b>	against Arius, and all	8, 954/ 32
appeareth, as I have	<b>declared</b>	in my Dialogue, that	8, 1006/ 1

I have partly before	<b>declared</b>	in the confutation of	8, 1014/ 17
that since he there	<b>declared</b>	that there should be	8, 1024/ 27
all manner means openly	<b>declared</b>	and proved in their	8, 1032/ 29
next words following, he	<b>declareth</b>	that he speaketh of	8, 599/ 26
fruit this man well	<b>declareth</b>	us that though he	8, 600/ 33
Tyndale goeth forth and	<b>declareth</b>	his solution. Tyndale Under	8, 609/ 7
may be known... he	<b>declareth</b>	himself that of reason	8, 667/ 31
in this he clearly	<b>declareth</b>	the madness as well	8, 667/ 34
faith," himself here clearly	<b>declareth</b>	that it is doubly	8, 787/ 28
Almaine) plainly showeth and	<b>declareth</b>	that good men do	8, 791/ 6
of heretics, and thereby	<b>declareth</b>	that he doth those	8, 809/ 36
thus meaneth, himself well	<b>declareth</b>	by his mad, poisoned	8, 842/ 5
Quodcumque," where your gloss	<b>declareth</b>	that God suffereth not	8, 858/ 5
in divers other places	<b>declareth</b>	that a sinner should	8, 867/ 31
thereafter, as Saint Paul	<b>declareth</b>	of his hearers: "When	8, 874/ 4
that expoundeth it and	<b>declareth</b>	it truly, without any	8, 878/ 16
many contrarious expoundeth and	<b>declareth</b>	it right." Now would	8, 893/ 28
Quodcumque," where your gloss	<b>declareth</b>	that God suffereth not	8, 910/ 22
heretics themselves, wherein he	<b>declareth</b>	wherefore. And yet besides	8, 953/ 25
Augustine in this point	<b>declareth</b>	his mind plainly, concerning	8, 955/ 33
writings wherein he plainly	<b>declareth</b>	unto the heretics themselves	8, 956/ 1
but that also he	<b>declareth</b>	himself, by plain and	8, 963/ 34
as Saint Augustine here	<b>declareth</b>	that is to say	8, 966/ 9
talia habebat ut dimitterentur"	<b>declareth</b>	plainly the contrary. Barnes	8, 970/ 21
Augustine well and plainly	<b>declareth</b>	, if we consider well	8, 980/ 7
I say, Saint Augustine	<b>declareth</b>	that by these words	8, 982/ 17
that Saint Augustine there	<b>declareth</b>	the holy, catholic church	8, 982/ 24
against Christ's own words	<b>declaring</b>	the contrary... both by	8, 583/ 8
now, in dilating and	<b>declaring</b>	of his conclusion, he	8, 647/ 35
of the Scripture expressly	<b>declaring</b>	it, as Saint Augustine	8, 745/ 10
the words of himself	<b>declaring</b>	the effect of the	8, 752/ 18
in the eighth chapter...	<b>declaring</b>	the excellence of grace	8, 755/ 11
little more pain in	<b>declaring</b>	and making open by	8, 891/ 21
not after the flesh	<b>declaring</b>	plainly that though they	8, 958/ 23
heresies maketh them to	<b>decline</b>	from the old holy	8, 626/ 11
in the thirty-third Psalm, "	<b>Decline</b>	from evil and do	8, 840/ 15
the church"... but purposely	<b>declined</b>	therefrom, because I would	8, 577/ 1
Tyndale's two new masters,	<b>declining</b>	from ill to worse	8, 640/ 25
in number, so it	<b>decreased</b>	in faith, until the	8, 609/ 10
hath made a plain	<b>decree</b>	in which he commandeth	8, 587/ 28
hath made a plain	<b>decree</b>	in which he commandeth	8, 590/ 9
still, and say the	<b>decree</b>	of that council made	8, 936/ 10
should their determination and	<b>decree</b>	be of like strength	8, 941/ 7
though they make no	<b>decree</b>	thereof, nor come not	8, 941/ 31
agreed and ordered and	<b>decreed</b>	that the general councils	8, 938/ 16
the book of the	<b>decrees</b>	, in the same distinction	8, 593/ 5
that book of the	<b>decrees</b>	many things that be	8, 593/ 8
is therefore called the	<b>decrees</b>	of Gratian, as another	8, 593/ 15
book is called the	<b>decrees</b>	of Ivo, which out	8, 593/ 16
the books of those	<b>decrees</b>	, of such authority there	8, 593/ 18

writing taken into the	<b>decrees</b>	. Now, the words which	8, 593/ 21
plainly specified in the	<b>decrees</b>	, by those words in	8, 593/ 26
bargains, covenants, ordinances, and	<b>decrees</b>	of men... and knoweth	8, 775/ 17
Gratian, incorporated in the	<b>decrees</b>	. Which words if myself	8, 918/ 1
hath, as by divers	<b>decretals</b>	appeareth, proceeded to the	8, 586/ 28
that holy folk have	<b>dedicated</b>	unto God for sustenance	8, 832/ 9
sanctified as persons specially	<b>dedicated</b>	unto God's holy service	8, 853/ 12
sanctified and by profession	<b>dedicated</b>	unto God, as the	8, 853/ 17
profession, whereby it is	<b>dedicated</b>	unto Christ. The second	8, 907/ 38
profession of Baptism holily	<b>dedicated</b>	unto God and severed	8, 975/ 11
folk so hallowed and	<b>dedicated</b>	unto God, wheresoever they	8, 975/ 18
unto God" by his	<b>dedication</b>	and special appointment unto	8, 853/ 19
declared you are plainly	<b>deduced</b>	upon his own words	8, 665/ 34
as Saint Augustine orderly	<b>deduceth</b>	, by a serious, goodly	8, 610/ 16
well that, by the	<b>deduction</b>	which I have made	8, 1002/ 4
if they deny my	<b>deduction</b>	, and say that the	8, 1002/ 14
must first avoid the	<b>deduction</b>	by which I have	8, 1002/ 16
still. Howbeit, in very	<b>deed</b>	, since they were rebuked	8, 584/ 27
he well that neither	<b>deed</b>	nor countenance, almost, that	8, 592/ 1
the nature of the	<b>deed</b>	itself, but only because	8, 633/ 38
example of King David's	<b>deed</b>	, whereby some old husband	8, 637/ 29
to teach with his	<b>deed</b>	that he preached with	8, 653/ 26
clergy yet in very	<b>deed</b>	, the whole body of	8, 656/ 7
he doth any good	<b>deed</b>	, he doth sin... and	8, 687/ 28
the circumstances of the	<b>deed</b>	and the persons at	8, 698/ 22
that should do this	<b>deed</b>	and win us in	8, 732/ 14
he saith: "What good	<b>deed</b>	soever any man do	8, 850/ 2
time, of one man's	<b>deed</b>	, as Eunuchus was, giveth	8, 888/ 22
church, nevertheless in very	<b>deed</b>	there is not the	8, 921/ 26
manner, where either their	<b>deed</b>	and declaration must needs	8, 938/ 12
so done in very	<b>deed</b>	. And so this example	8, 939/ 28
the fact and the	<b>deed</b>	truly known, to judge	8, 951/ 22
as the working, the	<b>deed</b>	of all three) became	8, 1009/ 10
great abominable, horrible, devilish	<b>deeds</b>	, but yet never suffer	8, 575/ 21
to believe in the	<b>deeds</b>	of the ceremonies, and	8, 579/ 26
yet in all our	<b>deeds</b>	we be so imperfect	8, 580/ 29
that by some sinful	<b>deeds</b>	. But then if he	8, 588/ 24
once that deadly sinful	<b>deeds</b>	be a sure, sufficient	8, 588/ 25
they never so horrible	<b>deeds</b>	. And yet, as for	8, 588/ 29
talk, they know their	<b>deeds</b>	themselves before the people	8, 591/ 4
trust in their own	<b>deeds</b>	, and in vain traditions	8, 609/ 30
not to do the	<b>deeds</b>	of Christ and his	8, 613/ 36
and for their evil	<b>deeds</b>	or infidelity, before that	8, 625/ 29
in all our good	<b>deeds</b>	such imperfection upon our	8, 634/ 3
so did he, such	<b>deeds</b>	in their own sight	8, 643/ 30
of his Father such	<b>deeds</b>	, I say, as none	8, 643/ 32
he doth such devilish	<b>deeds</b>	, he doth yet no	8, 667/ 2
man according to his	<b>deeds</b>	. " And by the mouth	8, 687/ 3
you according to your	<b>deeds</b>	. " And again in the	8, 687/ 9
to believe in the	<b>deeds</b>	of the ceremonies, which	8, 692/ 16

and other such "horrible	<b>deeds</b>	." And these things, lo	8, 725/ 35
Spirit to mortify the	<b>deeds</b>	and works of the	8, 756/ 11
ungodly, in all conversation,	<b>deeds</b>	, laws, bargains, covenants, ordinances	8, 775/ 16
stand with all abominable	<b>deeds</b>	Tyndale's own "feeling faith	8, 778/ 29
fall into right horrible	<b>deeds</b>	... and that yet their	8, 778/ 33
thereof, all those "horrible	<b>deeds</b>	," be they never so	8, 778/ 35
also with all abominable	<b>deeds</b>	and vice: I said	8, 779/ 10
may do many "horrible	<b>deeds</b>	" without any deadly sin	8, 785/ 21
may do much "horrible	<b>deeds</b>	" without any deadly sin	8, 787/ 32
never so great "horrible	<b>deeds</b>	," they do yet no	8, 790/ 21
fall into their "horrible	<b>deeds</b>	," by the fruit of	8, 797/ 19
never so many devilish	<b>deeds</b>	through the fruit of	8, 818/ 15
the horrible and abominable	<b>deeds</b>	that ever they can	8, 819/ 19
may do such "horrible	<b>deeds</b>	" and, for all that	8, 821/ 11
Tyndale's tale such "horrible	<b>deeds</b>	" and such perfect feeling	8, 821/ 13
or see why such	<b>deeds</b>	being yet in the	8, 821/ 15
them, or his horrible	<b>deeds</b>	, as Tyndale calleth them	8, 821/ 23
never so many horrible	<b>deeds</b>	, because, as Tyndale saith	8, 824/ 25
may well do horrible	<b>deeds</b>	, but he can never	8, 824/ 27
may do many horrible	<b>deeds</b>	without any deadly sin	8, 826/ 13
you according to your	<b>deeds</b>	." And again, in the	8, 850/ 12
every man after his	<b>deeds</b>	." Now to the fifth	8, 850/ 15
justice, through their own	<b>deeds</b>	. And therefore excommunicamus is	8, 921/ 3
open evil and abominable	<b>deeds</b>	doing, and open profession	8, 936/ 33
the soul. For such	<b>deeds</b>	doth not a Christian	8, 961/ 27
of the same... such	<b>deeds</b>	of devotion are in	8, 967/ 31
that other folks' good	<b>deeds</b>	may merit for us	8, 969/ 15
after his great abominable	<b>deeds</b>	did penance and attained	8, 1018/ 30
we may conjecture and	<b>deem</b>	well, but not be	8, 880/ 12
in every doubt to	<b>deem</b>	the best, yet hypocrisy	8, 893/ 40
folk be ready to	<b>deem</b>	the worst, I was	8, 903/ 6
and fire in the	<b>deep</b>	dungeon of hell. And	8, 607/ 27
drudge hath drunken so	<b>deep</b>	in the devil's dregs	8, 713/ 34
knave eight hundred miles	<b>deep</b>	in hell. But since	8, 714/ 6
of Saint Peter so	<b>deep</b>	that he stepped in	8, 725/ 18
same in himself: so	<b>deep</b>	and so surely written	8, 752/ 19
be fallen into a	<b>deep</b>	pit, and thence drawn	8, 782/ 13
light out of that	<b>deep</b>	darkness in which they	8, 998/ 21
in his solution, the	<b>deeper</b>	he sinketh into the	8, 607/ 35
see Tyndale fall ever	<b>deeper</b>	and deeper in the	8, 613/ 32
fall ever deeper and	<b>deeper</b>	in the mire. For	8, 613/ 32
farther he walketh, the	<b>deeper</b>	is this mark printed	8, 634/ 16
damned devil in the	<b>deepest</b>	dungeon in hell would	8, 788/ 23
under some dread of	<b>defamation</b>	and slander; that likewise	8, 591/ 26
slander or dread of	<b>defamation</b>	amendeth. Which may percase	8, 592/ 5
to their own harm	<b>defame</b>	their sovereign, while himself	8, 591/ 21
causeless and falsely be	<b>defamed</b>	among the people. And	8, 590/ 28
but in his own	<b>default</b>	, he now believeth not	8, 708/ 28
beside... I will myself	<b>defend</b>	him well in this	8, 580/ 13
are there some that	<b>defend</b>	such evil fashion of	8, 591/ 23

a hard part to	<b>defend</b>	... saving only for one	8, 642/ 36
for this matter to	<b>defend</b>	that the whole synagogue	8, 719/ 29
cannot become us to	<b>defend</b>	it, but confess it	8, 796/ 36
outward cause, he must	<b>defend</b>	his faith by his	8, 812/ 18
so sore against us,	<b>defend</b>	their faiths against him	8, 812/ 20
avail for me to	<b>defend</b>	the credence of the	8, 871/ 25
your holy laws... and	<b>defend</b>	them against Chrysostom. Moreover	8, 875/ 6
would there not only	<b>defend</b>	but also boast his	8, 925/ 32
your holy laws... and	<b>defend</b>	them against Chrysostom. Moreover	8, 929/ 18
sacred vows... and stubbornly	<b>defend</b>	that work which they	8, 932/ 35
to the contrary to	<b>defend</b>	their false heresies. Now	8, 941/ 27
find that I might	<b>defend</b>	this well enough. And	8, 1007/ 23
of their bold, open,	<b>defended</b>	lechery, so horrible and	8, 653/ 5
Davy thought himself safely	<b>defended</b>	against falsehood by that	8, 816/ 15
thought Webbe himself surely	<b>defended</b>	from any reproof of	8, 816/ 17
he would here have	<b>defended</b>	since that time, before	8, 832/ 33
be borne out and	<b>defended</b>	. But then would Friar	8, 902/ 20
far unable to be	<b>defended</b>	in that point that	8, 904/ 19
it will never be	<b>defended</b>	with all that ever	8, 945/ 7
I have already so	<b>defended</b>	against Tyndale that every	8, 1030/ 12
forswearing himself, holdeth and	<b>defendeth</b>	again), telleth us a	8, 958/ 1
The Sixth Book The	<b>Defense</b>	of the First Argument	8, 599/ 2
nor having no such	<b>defense</b>	for himself as had	8, 644/ 12
the Seventh Book, in	<b>defense</b>	of the second reason	8, 675/ 2
known Catholic church. The	<b>Defense</b>	of the Second Reason	8, 675/ 10
heretics be now, for	<b>defense</b>	of their heresies, fain	8, 678/ 32
the Jews for the	<b>defense</b>	of his reason than	8, 681/ 19
William Tyndale... which in	<b>defense</b>	of Martin his master	8, 690/ 9
either, which for the	<b>defense</b>	of his own shameful	8, 690/ 10
not their heresies with	<b>defense</b>	of open, shameful lechery	8, 732/ 21
abroad... and for the	<b>defense</b>	of their frantic heresy	8, 909/ 16
friar himself, for the	<b>defense</b>	of his own lechery	8, 925/ 16
and used none other	<b>defense</b>	... saving the sword of	8, 954/ 30
farther in this matter,	<b>defer</b>	the touching of the	8, 873/ 1
purpose, I have purposely	<b>deferred</b>	, because I would answer	8, 906/ 2
they have with utter	<b>defiance</b>	forsaken both the doctrine	8, 599/ 33
every one, "with utter	<b>defiance</b>	forsaken both the doctrine	8, 600/ 20
Latin words "errat" and "	<b>deficit</b>	." For a man may	8, 916/ 18
fair eagle bird foully	<b>defile</b>	his nest. But yet	8, 724/ 29
beastliness to pollute and	<b>defile</b>	: so these beastly people	8, 994/ 21
after, when they be	<b>defiled</b>	again by sin, they	8, 906/ 24
of the church" which	<b>defiled</b>	his own father's bed	8, 1021/ 17
Thus did I never	<b>define</b>	"the church"... but purposely	8, 577/ 1
James reasoneth, disputeth, and	<b>defineth</b>	the matter, concluding that	8, 780/ 2
process together wherein he	<b>defineth</b>	and describeth his church	8, 838/ 34
the church that he	<b>defineth</b>	us... and then see	8, 844/ 8
definition of "the church,"	<b>defining</b>	"the church" to be	8, 576/ 35
of the Catholic Church	<b>defining</b>	that point in a	8, 715/ 14
for part of the	<b>definition</b>	of "the church," defining	8, 576/ 35
as part of the	<b>definition</b>	of "the church," as	8, 577/ 19

they must, by his	<b>definition</b>	of the very church	8, 817/ 12
have (by his own	<b>definition</b>	also) the very, feeling	8, 817/ 13
they, by his own	<b>definition</b>	, the very church. Secondly	8, 827/ 22
this his description and	<b>definition</b>	of the church of	8, 847/ 35
sacrament of wedlock they	<b>defoul</b>	shamefully with their vow-breaking	8, 653/ 7
pro animabus omnium fidelium	<b>defunctorum</b>	" that it may please	8, 914/ 31
them... or else let	<b>degrade</b>	him and deliver him	8, 597/ 19
of their benefices, and	<b>degraded</b>	of their orders, too	8, 596/ 34
the office of every	<b>degree</b>	, and the due honor	8, 775/ 18
a creature the like	<b>degree</b>	of glory... and far	8, 825/ 25
be made with other	<b>degrees</b>	, both of kindred and	8, 586/ 7
wherein he descendeth by	<b>degrees</b>	, as ye see, further	8, 599/ 9
it was augmented in	<b>degrees</b>	?The apostles thought, as	8, 759/ 33
though they differ in	<b>degrees</b>	... and as very a	8, 822/ 34
after good and long	<b>deliberation</b>	plainly write in this	8, 953/ 21
of the fulfilling the	<b>delicate</b>	wantonness of their taste	8, 793/ 5
eye, nor never so	<b>delicious</b>	to the mouth. "And	8, 893/ 3
that men, for the	<b>delight</b>	of the new school	8, 623/ 33
ointment, but with the	<b>delight</b>	of her devotion... in	8, 700/ 2
purpose of some fleshly	<b>delight</b>	which he is not	8, 781/ 33
since that such as	<b>delight</b>	therein and love to	8, 832/ 16
devotion... in which he	<b>delighteth</b>	yet when any man	8, 700/ 3
let degrade him and	<b>deliver</b>	him, and let the	8, 597/ 19
and his apostles did	<b>deliver</b>	us these things by	8, 656/ 32
of our Lord Jesus	<b>deliver</b>	him to the devil	8, 920/ 24
teach those articles, or	<b>deliver</b>	the creed, dependeth upon	8, 1004/ 33
ended, when Christ shall	<b>deliver</b>	the kingdom to his	8, 1009/ 28
word of God... and	<b>delivered</b>	them unto Joshua, Eleazar	8, 609/ 14
God, when he had	<b>delivered</b>	them into captivity for	8, 609/ 18
that Moses received and	<b>delivered</b>	the Law by writing	8, 615/ 27
Christ neither received nor	<b>delivered</b>	any part by writing	8, 615/ 29
left unwritten, and only	<b>delivered</b>	by Christ to his	8, 656/ 36
indited them. And he	<b>delivered</b>	unto us, that church	8, 682/ 11
Scripture some other tradition	<b>delivered</b>	them by Moses, and	8, 721/ 16
of God, was yet	<b>delivered</b>	them and taught them	8, 752/ 35
of our Savior Christ	<b>delivered</b>	in the baptism all	8, 754/ 34
whereof his word was	<b>delivered</b>	unto his church without	8, 808/ 27
of their own scriptures	<b>delivered</b>	by Moses and the	8, 811/ 6
I had a dossier	<b>delivered</b>	into my hands by	8, 813/ 24
Son of God have	<b>delivered</b>	you, then are you	8, 837/ 37
then are you truly	<b>delivered</b>	.Ye cannot make, by	8, 837/ 37
man's ransom, and hath	<b>delivered</b>	us if we will	8, 848/ 28
on free foot and	<b>delivered</b>	out yet will they	8, 848/ 33
and were divers times	<b>delivered</b>	again out of thralldom	8, 865/ 21
were by the apostles	<b>delivered</b>	without writing as is	8, 930/ 34
unto God, we be	<b>delivered</b>	. Which thing is a-thiswise	8, 968/ 16
in Scripture and traditions	<b>delivered</b>	by the evangelists and	8, 996/ 19
God and believeth and	<b>delivereth</b>	to be believed. But	8, 1004/ 27
teacheth these articles, or	<b>delivereth</b>	this creed, cannot be	8, 1004/ 28
all. We will also	<b>demand</b>	of Tyndale, since he	8, 632/ 30

God's own hand: I	<b>demand</b>	and ask of Tyndale	8, 817/ 14
he meddled with him,	<b>demand</b>	and ask him first	8, 1027/ 24
the first meeting to	<b>demand</b>	him forthwith the question	8, 1028/ 17
men abhor to be	<b>demanded</b>	by what means they	8, 592/ 8
here rehearsed you, was	<b>demanded</b>	and asked whether it	8, 701/ 7
beg. Then was he	<b>demanded</b>	farther, since it was	8, 701/ 17
when she was then	<b>demanded</b>	further, what were that	8, 790/ 10
yet were their evil	<b>demeanor</b>	neither to be imputed	8, 586/ 26
preaching to, and his	<b>demeanor</b>	against the Catholic Church	8, 697/ 15
Saint John and his	<b>demeanor</b>	toward the synagogue... is	8, 697/ 16
Luther, Friar Huessgen, and	<b>Denck</b>	, Balthasar, Lambert, and Zwingli	8, 597/ 15
all that he hath	<b>denied</b>	... he flieth, like Red	8, 746/ 4
grace of Baptism was	<b>denied</b>	. Prayers were mocked at	8, 989/ 37
it cannot then be	<b>denied</b>	by these folk but	8, 1012/ 22
Saint Peter, which deadly	<b>denied</b>	his Master, and at	8, 1018/ 33
Both which this heretic	<b>denieth</b>	... and, as in my	8, 583/ 24
Saint Augustine's saying... and	<b>denieth</b>	not but that himself	8, 723/ 36
elects... and then himself	<b>denieth</b>	not but that there	8, 754/ 15
are naught? And who	<b>denieth</b>	that? And then he	8, 985/ 17
the very church... he	<b>denieth</b>	not that directly, nor	8, 1030/ 28
that directly, nor he	<b>denieth</b>	not but expressly confesseth	8, 1030/ 29
his apostles, nor he	<b>denieth</b>	not that all the	8, 1030/ 31
same church; but he	<b>denieth</b>	that all that go	8, 1030/ 33
church which thing Tyndale	<b>denieth</b>	. But, now, as for	8, 1031/ 8
be... the clergy doth	<b>denounce</b>	them. And as they	8, 590/ 4
And thus hath Tyndale	<b>denounced</b>	his own damnation himself	8, 616/ 28
Tyndale dare not himself	<b>deny</b>	it here I then	8, 602/ 37
if Tyndale will here	<b>deny</b>	me and say that	8, 621/ 35
think upon. If Tyndale	<b>deny</b>	that himself and all	8, 626/ 22
where they list, boldly	<b>deny</b>	the text... and will	8, 639/ 12
his apostles we cannot	<b>deny</b>	but that Tyndale so	8, 656/ 14
it; as Tyndale cannot	<b>deny</b>	, though these new heretics	8, 678/ 31
Jews is; nor cannot	<b>deny</b>	but that he took	8, 683/ 13
all such as themselves	<b>deny</b>	that is to wit	8, 688/ 28
this, if Tyndale dare	<b>deny</b>	it... I shall plainly	8, 710/ 10
so shameless as to	<b>deny</b>	it still, then will	8, 717/ 16
for shame also to	<b>deny</b>	another part. For by	8, 741/ 26
proved... nor dare well	<b>deny</b>	it, for fear that	8, 745/ 32
half. But, first, I	<b>deny</b>	that every historical faith	8, 781/ 7
which Tyndale doth expressly	<b>deny</b>	), the poor man will	8, 798/ 29
his scholar, may not	<b>deny</b>	but that christened children	8, 824/ 12
these countries? But we	<b>deny</b>	not but if there	8, 962/ 19
lose that substance than	<b>deny</b>	Christ, yet because, as	8, 968/ 20
he meant not to	<b>deny</b>	purgatory there... but affirmeth	8, 969/ 2
meant not thereby to	<b>deny</b>	that he was a	8, 986/ 3
church. Now, if they	<b>deny</b>	my deduction, and say	8, 1002/ 14
For all they which	<b>deny</b>	it and say it	8, 1003/ 30
all these heretics do	<b>deny</b>	it, but that the	8, 1005/ 2
known church, which they	<b>deny</b>	not to be a	8, 1011/ 27
a church. But they	<b>deny</b>	it to be the	8, 1011/ 28

This can they not	<b>deny</b>	. For he did not	8, 1012/ 3
ye see, may not	<b>deny</b>	but that the flock	8, 1012/ 13
they then thereto? "We	<b>deny</b>	not," say they, "but	8, 1019/ 5
less than plainly to	<b>deny</b>	the Gospel, and blasphemously	8, 1024/ 6
ours. For when they	<b>deny</b>	our known church and	8, 1029/ 30
and all others, they	<b>deny</b>	, ye wot well, all	8, 1029/ 31
which all are the	<b>denying</b>	of Christ's blood. More	8, 579/ 33
they be taught) the "	<b>denying</b>	of Christ's blood." How	8, 583/ 19
they now be the	<b>denying</b>	of Christ's blood, when	8, 583/ 20
as these do now,	<b>denying</b>	the common known Catholic	8, 676/ 16
two solutions. One, by	<b>denying</b>	that God hath made	8, 1010/ 9
will stick upon the	<b>denying</b>	thereof, and will not	8, 1012/ 15
convert them. And we	<b>depart</b>	from them unto the	8, 648/ 32
And as they which	<b>depart</b>	from the faith of	8, 648/ 34
even so, they that	<b>depart</b>	from the church of	8, 648/ 36
himself and his fellows	<b>depart</b>	from the Catholic Church	8, 649/ 7
his fellows, because they	<b>depart</b>	from the Catholic Church	8, 649/ 16
in this wise "We	<b>depart</b>	from them unto the	8, 651/ 28
And as they which	<b>depart</b>	from the faith of	8, 654/ 9
even so, they which	<b>depart</b>	from the church of	8, 654/ 10
say, as many as	<b>depart</b>	out of the church	8, 654/ 15
Tyndale . . . as they which	<b>depart</b>	from the faith of	8, 660/ 23
even so, they that	<b>depart</b>	from the church of	8, 660/ 24
generally that they which	<b>depart</b>	out of "the church	8, 666/ 9
in much more doubt	<b>depart</b>	shalt thou thence, than	8, 668/ 16
so many. These heretics	<b>depart</b>	also from the Catholic	8, 671/ 36
of Christ, because they	<b>depart</b>	only and go from	8, 672/ 27
all for heretics that	<b>depart</b>	out thereof, and shall	8, 733/ 14
that of all that	<b>depart</b>	out of this church	8, 734/ 35
I in that I	<b>depart</b>	not from the Catholic	8, 737/ 27
this tale of his,	<b>depart</b>	out of it in	8, 825/ 5
And if any person	<b>depart</b>	from the faith of	8, 856/ 16
Catholic church, and so	<b>depart</b>	therefrom: yet remaineth the	8, 856/ 18
earth, till he either	<b>depart</b>	out or be put	8, 856/ 26
and when we shall	<b>depart</b>	out of this body	8, 860/ 30
that she might peradventure	<b>depart</b>	out of him, and	8, 869/ 23
saith) never fail nor	<b>depart</b>	out or fall off	8, 870/ 23
entire church, may so	<b>depart</b>	and fall off from	8, 871/ 11
he should so soon	<b>depart</b>	that she could not	8, 884/ 26
Father Barnes, while ye	<b>depart</b>	hence, to assign some	8, 884/ 39
their own perils, to	<b>depart</b>	, except only those that	8, 900/ 25
and when we shall	<b>depart</b>	out of this body	8, 959/ 22
which in such wise	<b>depart</b>	out of the "holy	8, 1028/ 30
heretics and schismatics do	<b>depart</b>	. Wherefore, since I have	8, 1028/ 36
corruption and falsehood do	<b>depart</b>	out thereof, be not	8, 1031/ 19
For though they be	<b>departed</b>	out of our company	8, 578/ 31
out of them and	<b>departed</b>	from them and left	8, 601/ 26
the Church, and neither	<b>departed</b>	away themselves nor the	8, 626/ 34
and John the Baptist	<b>departed</b>	from the Pharisees, which	8, 648/ 8
known Catholic church is	<b>departed</b>	(as he saith) from	8, 649/ 14

the sects that are feigned... whereas they being	<b>departed</b>	from the Catholic Church	8, 663/ 10
the sects that are diverse, all which before	<b>departed</b>	from ours do among	8, 663/ 16
that have by profession	<b>departed</b>	out of this Catholic	8, 665/ 8
have they by profession	<b>departed</b>	out of our own	8, 669/ 6
fellows by pride first	<b>departed</b>	out of this church	8, 669/ 12
ten tribes of Israel	<b>departed</b>	out or the Church	8, 669/ 18
such wise as Judas	<b>departed</b>	out, and by power	8, 671/ 8
have showed you, that	<b>departed</b>	with Jeroboam from their	8, 671/ 17
such other heretics as	<b>departed</b>	from the church of	8, 672/ 1
the saints that are	<b>departed</b>	from the true church	8, 672/ 17
the Scripture, before they	<b>departed</b>	also from the Church	8, 672/ 19
that in obstinate heresies	<b>departed</b>	"dead" saints... albeit that	8, 702/ 32
for heretics all that	<b>departed</b>	out thereof: so doth	8, 707/ 28
which he saith are	<b>departed</b>	and died out of	8, 711/ 32
of heretics," are not	<b>departed</b>	from it. And all	8, 727/ 27
all these churches are	<b>departed</b>	out thereof as from	8, 825/ 4
that now receive them	<b>departed</b>	out, nor never can	8, 825/ 4
the saints be all	<b>departed</b>	and cast out; into	8, 836/ 7
Almaine, sects dissevered and	<b>departed</b>	out of the Catholic	8, 872/ 30
of them that are	<b>departed</b>	hence and dead and	8, 886/ 12
of them that be	<b>departed</b>	from the known Catholic	8, 951/ 32
the souls that are	<b>departed</b>	, they are helped to	8, 967/ 13
saints that are before	<b>departed</b>	out of the body	8, 967/ 29
churches of heretics be	<b>departed</b>	to be the more	8, 969/ 5
for anger swerved and	<b>departed</b>	into heaven, and that	8, 975/ 26
ever known false churches,	<b>departed</b>	. Now, whereas Barnes also	8, 988/ 13
Christ and his apostles	<b>departed</b>	from their own natural	8, 1008/ 21
of the Church and	<b>departed</b>	and put out of	8, 1026/ 32
them therein, would have	<b>departed</b>	out of the church	8, 1031/ 13
every man when he	<b>departed</b>	, having no power to	8, 1032/ 9
daily prayers... and he	<b>departeth</b>	out of the Church	8, 1033/ 10
in deadly sin, he	<b>departeth</b>	out of his body	8, 960/ 13
his apostles, prove their	<b>departeth</b>	hence cleansed, and the	8, 960/ 16
and Zwingli prove their	<b>departing</b>	from her at his	8, 971/ 36
those that come together	<b>departing</b>	to be lawful from	8, 608/ 11
Solomon... with which rebellious	<b>departing</b>	from the Catholic church	8, 608/ 16
the sects of heretics	<b>departing</b>	out of the diverse	8, 669/ 5
saith of the heretics	<b>departing</b>	from their king, albeit	8, 671/ 19
and therefore by their	<b>departing</b>	out of the Catholic	8, 683/ 33
Whereupon doth his "wherefore"	<b>depend</b>	out of the Church	8, 1031/ 2
point most heresies do	<b>depend</b>	out thereof were not	8, 1031/ 15
of the Christian faith	<b>depend</b>	? Hath he anything said	8, 644/ 33
all the other articles	<b>depend</b>	a very plain, open	8, 712/ 36
truth of God's word	<b>depend</b>	upon the truth and	8, 747/ 26
but without any outward	<b>depended</b>	... and none other church	8, 753/ 35
whereupon the false doctrine	<b>dependeth</b>	upon the mouths of	8, 800/ 3
the time more meritorious,	<b>dependeth</b>	, hath its solidity, substance	8, 800/ 5
of the true scripture	<b>dependeth</b>	, unto the old doctrine	8, 623/ 19
		upon the circumstances of	8, 698/ 21
		that credence, I say	8, 707/ 29

the point whereupon specially	<b>dependeth</b>	the matter that we	8, 720/ 3
feeling faith," whereupon finally	<b>dependeth</b>	all his purpose to	8, 762/ 36
that the faith which	<b>dependeth</b>	upon another man's mouth	8, 764/ 24
truth of God's word	<b>dependeth</b>	not of the truth	8, 774/ 9
truth of God's word	<b>dependeth</b>	not of the truth	8, 799/ 36
truth of God's words	<b>dependeth</b>	not upon the truth	8, 800/ 26
that point, whereupon all	<b>dependeth</b>	, nothing at all for	8, 859/ 2
all the whole remnant	<b>dependeth</b>	, since that, by him	8, 896/ 14
credence. Wherefore, his credence	<b>dependeth</b>	upon that that he	8, 1004/ 25
or deliver the creed,	<b>dependeth</b>	upon a known church	8, 1004/ 33
the faith and manners	<b>depending</b>	thereupon, ye should believe	8, 620/ 22
place, for any gay	<b>depending</b>	that it hath either	8, 791/ 21
lack of amendment finally	<b>deposed</b>	and changed. But that	8, 590/ 15
such things... and sometimes	<b>deposed</b>	of their offices, deprived	8, 596/ 33
hide his intent or	<b>deprave</b>	his purpose with... but	8, 665/ 30
whose doctrine he now	<b>depraveth</b>	, taught him that lesson	8, 839/ 28
deposed of their offices,	<b>deprived</b>	of their benefices, and	8, 596/ 33
done for him, be	<b>depured</b>	and cleansed before that	8, 967/ 2
reason that Tyndale now	<b>derideth</b>	and mocketh... Saint Cyprian	8, 602/ 19
naught and taken in	<b>derision</b>	... and would that no	8, 595/ 23
have holy vows in	<b>derision</b>	... and in despite of	8, 630/ 19
with blasphemous mockery, knavish	<b>derision</b>	, and scorn. And surely	8, 702/ 30
have the faith in	<b>derision</b>	?This argument is so	8, 883/ 14
enemy of the Church,	<b>derogating</b>	unreverently both the holy	8, 989/ 29
walk safe enough. Then	<b>descend</b>	we somewhat lower, and	8, 999/ 36
serpentine seed that is	<b>descended</b>	of them. For Luther	8, 585/ 13
whole Catholic Church he	<b>descended</b>	to the clergy alone	8, 599/ 11
his chapter, wherein he	<b>descendeth</b>	by degrees, as ye	8, 599/ 8
from the outermost is	<b>descending</b>	... and ever the outer	8, 605/ 14
unknown, and wherein they	<b>describe</b>	, each of them, their	8, 1003/ 32
glorious process will they	<b>describe</b>	us the holiness of	8, 1010/ 28
feeling faith as Tyndale	<b>described</b>	us and telleth us	8, 760/ 16
For lo, thus he	<b>described</b>	his church... Barnes But	8, 837/ 3
heretics, and as surely	<b>describeth</b>	them as though he	8, 688/ 18
bad as good yet	<b>describeth</b>	he partly the vicious	8, 732/ 24
feeling faith as he	<b>describeth</b>	... he proceedeth forth and	8, 763/ 4
wherein he defineth and	<b>describeth</b>	his church, with all	8, 838/ 34
universal church that Barnes	<b>describeth</b>	us, and telleth us	8, 949/ 27
in him as Barnes	<b>describeth</b>	us, yet if he	8, 958/ 25
Barnes abide by his	<b>description</b>	then is there no	8, 844/ 31
in all this his	<b>description</b>	and definition of the	8, 847/ 34
ye consider well the	<b>descriptions</b>	and the differences, besides	8, 993/ 10
a "voice crying in	<b>desert</b>	, "Make ready the way	8, 651/ 16
John therefore lived in	<b>desert</b>	, and fasted and fared	8, 653/ 27
Moses and Aaron in	<b>desert</b>	... for which they went	8, 671/ 14
hundred thousand died in	<b>desert</b>	for unbelief... and be	8, 793/ 1
left their carcasses in	<b>desert</b>	had there perished for	8, 793/ 24
while they were in	<b>desert</b>	, the number of open	8, 793/ 30
their carcasses in the	<b>desert</b>	, and never came in	8, 795/ 36
but many died in	<b>desert</b>	yet in the meanwhile	8, 865/ 23

and brought thence into	<b>desert</b>	under Moses and Aaron	8, 1008/ 13
and Aaron, and in	<b>desert</b>	kept it a known	8, 1008/ 13
do very well, and	<b>deserve</b>	thank of God, in	8, 791/ 7
can be sufficient to	<b>deserve</b>	heaven, but the greatness	8, 841/ 9
may here merit and	<b>deserve</b>	in this life that	8, 969/ 15
Christ hath not only	<b>deserved</b>	for us the remission	8, 692/ 11
than their sins have	<b>deserved</b>	. For this thing, by	8, 967/ 15
their merits which they	<b>deserved</b>	before, while they lived	8, 968/ 3
only which he hath	<b>deserved</b>	being here alive." And	8, 968/ 7
punishment than we have	<b>deserved</b>	... the sins be in	8, 968/ 27
faith and justice, they	<b>deserved</b>	to be chiefly honored	8, 977/ 35
for lack of due	<b>deserving</b>	yet they that be	8, 970/ 31
than himself, and therefore	<b>desire</b>	them to pray for	8, 582/ 10
that likewise as the	<b>desire</b>	of honor, praise, and	8, 591/ 27
that no man will	<b>desire</b>	to have it proved	8, 606/ 19
man will, I suppose,	<b>desire</b>	to have it proved	8, 606/ 27
naught, so shall I	<b>desire</b>	the reader to resort	8, 693/ 9
therefore how can he	<b>desire</b>	that we should therein	8, 751/ 25
it, or for such	<b>desire</b>	be anything the nearer	8, 786/ 17
them died for inordinate	<b>desire</b>	of meat not in	8, 793/ 3
body, and that with	<b>desire</b>	, too... for because he	8, 868/ 11
she would no more	<b>desire</b>	of him for the	8, 884/ 35
Tyndale, as I have	<b>desired</b>	him once or twice	8, 670/ 20
almost a thousand times	<b>desired</b>	him, let Tyndale tell	8, 713/ 18
out unto him and	<b>desired</b>	him to come in	8, 743/ 3
out unto" Christ, and "	<b>desired</b>	him to come in	8, 758/ 34
devil, and after his	<b>desires</b>	will ye do." "Well	8, 783/ 25
impediment unto the fervent	<b>desires</b>	of the other brethren	8, 884/ 30
the thing which she	<b>desireth</b>	of him is to	8, 886/ 32
might, if they were	<b>desirous</b>	of the best, very	8, 612/ 15
damned, if they were	<b>desirous</b>	and diligent about their	8, 613/ 2
another place: "Do you	<b>despise</b>	the congregation of God	8, 833/ 33
church of God," saying, "	<b>Despise</b>	you the church of	8, 834/ 16
them that are bad,	<b>despise</b>	this church in which	8, 834/ 19
rebuked such as did	<b>despise</b>	it as Friar Barnes	8, 834/ 22
Saint Paul saith thus: "	<b>Despise</b>	not the grace which	8, 843/ 32
his own; thus ye	<b>despise</b>	the church of God	8, 854/ 18
not among other things	<b>despise</b>	and reprove bells for	8, 932/ 22
Bernard should seem to	<b>despise</b>	and set at naught	8, 984/ 33
by the same means	<b>despise</b>	all other holy ceremonies	8, 984/ 34
the proud Pharisee that	<b>despised</b>	the publican, and on	8, 620/ 15
church Saint Paul therefore	<b>despised</b>	not, but called it	8, 834/ 21
able to bring the	<b>despiser</b>	to damnation. But it	8, 633/ 15
heareth me; and whoso	<b>despiseth</b>	you despiseth me." And	8, 614/ 25
and whoso despiseth you	<b>despiseth</b>	me." And these words	8, 614/ 25
instead of obeying them	<b>despiseth</b>	them and persecuteth them	8, 616/ 18
me, and he that	<b>despiseth</b>	you despiseth me"; and	8, 616/ 24
he that despiseth you	<b>despiseth</b>	me"; and "He that	8, 616/ 24
church which he now	<b>despiseth</b>	. But the heresies which	8, 839/ 34
me, and he that	<b>despiseth</b>	you, despiseth me"?To	8, 998/ 32

he that despiseth you,	<b>despiseth</b>	me"? To this, though	8, 998/ 32
being their prey, to	<b>despoil</b>	and kill and devour	8, 723/ 21
rebellion to beat, rob,	<b>despoil</b>	, and kill them. For	8, 953/ 18
of their places and	<b>despoiled</b>	of their living, and	8, 832/ 4
archheretics teach in gluttony,	<b>despoiling</b>	of churches, despite of	8, 639/ 9
and their own inevitable	<b>destiny</b>	. Now, what false glosses	8, 640/ 2
to fall to the	<b>destiny</b>	of God's election, and	8, 897/ 9
froward... but election and	<b>destiny</b>	shall do altogether." And	8, 897/ 29
other side, those whose	<b>destiny</b>	shall be, for lack	8, 901/ 34
grace or glory, clearly	<b>destitute</b>	and dead when we	8, 688/ 7
worts should kill and	<b>destroy</b>	the body. The Scripture	8, 581/ 3
ordained that folk should	<b>destroy</b>	themselves with forbearing their	8, 631/ 16
in plain places to	<b>destroy</b>	the literal sense, for	8, 634/ 22
the clergy useth to "	<b>destroy</b>	the literal sense" of	8, 635/ 22
glossing whereof they would	<b>destroy</b>	the free will of	8, 639/ 36
false doctrine labor to	<b>destroy</b>	the very, true doctrine	8, 672/ 9
and heresies labor to	<b>destroy</b>	the true doctrine... and	8, 672/ 12
would impugn, disprove, and	<b>destroy</b>	, is alone the very	8, 673/ 11
understanding that they clean	<b>destroy</b>	them, and construe them	8, 687/ 20
leaven, and as they	<b>destroy</b>	daily the true preachers	8, 706/ 30
even so would they	<b>destroy</b>	it also, could they	8, 706/ 32
traditions, called Talmud, to	<b>destroy</b>	the sense of the	8, 707/ 5
on and saith "they	<b>destroy</b>	daily the true preachers	8, 709/ 31
you such as would	<b>destroy</b>	the leaven that I	8, 709/ 34
of their Talmud, "to	<b>destroy</b>	the sense of the	8, 713/ 2
turn over utterly and	<b>destroy</b>	clearly Tyndale's whole ghostly	8, 754/ 31
thereby to damn and	<b>destroy</b>	the sin that the	8, 755/ 17
it, I say, and	<b>destroy</b>	it, by the sin	8, 755/ 19
they clearly subvert and	<b>destroy</b>	all his "feeling faith	8, 758/ 1
mouth shall overthrow and	<b>destroy</b>	the strong captain of	8, 794/ 13
never be able to	<b>destroy</b>	the faith which our	8, 807/ 12
after betray them and	<b>destroy</b>	them... then would the	8, 877/ 26
true faith labor to	<b>destroy</b>	the true faith and	8, 911/ 21
never be able to	<b>destroy</b>	it, but pull they	8, 915/ 4
they might disprove and	<b>destroy</b>	this church that is	8, 984/ 30
suffer it to be	<b>destroyed</b>	... nor the flock that	8, 617/ 4
one matter alone utterly	<b>destroyed</b>	the foundation of all	8, 657/ 11
here hath Tyndale suddenly	<b>destroyed</b>	and pulled down the	8, 665/ 9
already dead and utterly	<b>destroyed</b>	in spirit... and but	8, 673/ 16
For as they had	<b>destroyed</b>	the right sense of	8, 706/ 23
so would they have	<b>destroyed</b>	it also, had they	8, 706/ 24
For as they have	<b>destroyed</b>	the right sense of	8, 706/ 29
saith that they have "	<b>destroyed</b>	the right sense of	8, 709/ 11
part of Tyndale's distinction	<b>destroyed</b>	. Now is the second	8, 749/ 31
Dialogue, concerning Sandwich Haven	<b>destroyed</b>	through Tenterden Steeple. And	8, 775/ 35
I say, lost and	<b>destroyed</b>	the effect of all	8, 819/ 33
contend in judgment, have	<b>destroyed</b>	all patience, devotion, and	8, 945/ 3
higher places... but she	<b>destroyed</b>	as many as she	8, 976/ 35
deadly sinful minds: he	<b>destroyeth</b>	, ye wot well, all	8, 588/ 26
For the allegory neither	<b>destroyeth</b>	nor letteth the literal	8, 635/ 24

with which he clean	<b>destroyeth</b>	all the other three	8, 741/ 9
the Jews; which thing	<b>destroyeth</b>	all that pleasant patch	8, 791/ 28
the church damneth and	<b>destroyeth</b>	their heresies. And yet	8, 828/ 35
Barnes' own bringing forth,	<b>destroyeth</b>	utterly Barnes' whole purpose	8, 835/ 34
Barnes... but it utterly	<b>destroyeth</b>	Friar Barnes' false glossing	8, 914/ 25
against himself, and utterly	<b>destroyeth</b>	his own church... and	8, 972/ 19
been indeed the very	<b>destruction</b>	both of Sandwich Haven	8, 776/ 4
of doctrine, to the	<b>destruction</b>	of souls, but evermore	8, 1032/ 7
was by divers heretics	<b>detected</b>	unto me, that he	8, 813/ 13
the salvation of any	<b>determinate</b>	person yet living be	8, 802/ 11
church or by the	<b>determination</b>	of the Church assembled	8, 715/ 3
own mind to the	<b>determination</b>	of the Catholic Church	8, 715/ 20
shall believe surely the	<b>determination</b>	thereof, and take them	8, 733/ 15
no let unto the	<b>determination</b>	or to the making	8, 923/ 10
people, yet should their	<b>determination</b>	and decree be of	8, 941/ 6
they have done their	<b>determination</b>	is not then to	8, 941/ 25
wit: that they would	<b>determine</b>	when they were come	8, 940/ 12
all Christian people would	<b>determine</b>	if they came to	8, 941/ 29
a council together to	<b>determine</b>	it. And when this	8, 942/ 2
were not so fully	<b>determined</b>	but that some were	8, 612/ 12
truth of those doubts	<b>determined</b>	, which doubts rise upon	8, 619/ 35
such as himself had	<b>determined</b>	to give the grace	8, 636/ 12
The Church hath otherwise	<b>determined</b>	." More Now, good Christian	8, 707/ 13
The Church hath otherwise	<b>determined</b>	." More Lo, good Christian	8, 714/ 19
The Church hath otherwise	<b>determined</b>	." Here must Tyndale understand	8, 714/ 32
the Church hath otherwise	<b>determined</b>	." Lo, good readers, here	8, 716/ 16
say the Church hath	<b>determined</b>	otherwise. For I ween	8, 716/ 21
But though it have	<b>determined</b>	it... yet will I	8, 716/ 23
The Church hath otherwise	<b>determined</b>	it." And therefore I	8, 716/ 24
well that I am	<b>determined</b>	nothing rashly to believe	8, 736/ 36
by the same church	<b>determined</b>	or by the general	8, 739/ 37
our part not only	<b>determined</b>	by councils, but also	8, 872/ 24
in spirit, have already	<b>determined</b>	, as though I were	8, 920/ 21
in diverse times diversely	<b>determined</b>	. But in articles of	8, 923/ 22
would they not have	<b>determined</b>	that ever any such	8, 940/ 6
have been so there	<b>determined</b>	, for the power and	8, 941/ 2
in the country... which,	<b>detesting</b>	the abomination that he	8, 663/ 26
face. Saint Bernard also,	<b>detesting</b>	such apostasy and the	8, 989/ 9
confessed... was included the	<b>detesting</b>	of all manner kinds	8, 1027/ 25
in the Book of	<b>Deuteronomy</b>	, "Thou shall not bind	8, 636/ 15
money. As through all	<b>Deutschland</b>	, every priest paying a	8, 584/ 18
Talmud of the devil's	<b>device</b>	and theirs, do corrupt	8, 717/ 13
well that all their	<b>device</b>	of an unknown church	8, 1003/ 21
and power of the	<b>devil</b>	by the might of	8, 608/ 19
messengers sent by the	<b>devil</b>	. And finally, as far	8, 611/ 29
many branches soever the	<b>devil</b>	blow off, to be	8, 617/ 6
blaspheme, and say the	<b>devil</b>	doth all. And thus	8, 626/ 10
the Scripture wrong the	<b>devil</b>	hath driven them down	8, 626/ 14
great works unto the	<b>devil</b>	, as the very worst	8, 626/ 17
heretics... as if the	<b>devil</b>	had, his own hands	8, 627/ 7

the way but the	<b>devil</b>	will well enough by	8, 634/ 18
utterly condemn to the	<b>devil</b>	their foul, filthy "weddings	8, 640/ 13
specially sent by the	<b>devil</b>	to mar men's faith	8, 653/ 3
the church of the	<b>devil</b>	, which is king, as	8, 662/ 16
neither upon God nor	<b>devil</b>	nor immortality of their	8, 664/ 26
perceive how blindly the	<b>devil</b>	hath led him hereabout	8, 665/ 22
henceforth to serve the	<b>devil</b>	in sacrilege, and make	8, 666/ 18
very churches of the	<b>devil</b>	. And thus, good Christian	8, 670/ 33
very churches of the	<b>devil</b>	, already dead and utterly	8, 673/ 16
so forth to the	<b>devil</b>	of hell. Howbeit, of	8, 695/ 33
a drudge of the	<b>devil</b>	out of Christ's church	8, 713/ 16
of pride the great	<b>devil</b>	himself, hath gathered this	8, 728/ 18
the sin that the	<b>devil</b>	caused Adam to commit	8, 755/ 18
the sin that the	<b>devil</b>	caused the Jews to	8, 755/ 19
go straight unto the	<b>devil</b>	? Now that ye see	8, 758/ 22
shameless sects that the	<b>devil</b>	can devise, these be	8, 767/ 9
are governed by the	<b>devil</b>	in their falsehood now	8, 769/ 10
in falsehood by the	<b>devil</b>	, that leadeth them into	8, 769/ 13
blasphemous as scantily the	<b>devil</b>	durst teach it... saving	8, 775/ 32
and go to the	<b>devil</b>	at last. And therefore	8, 777/ 21
charity. For though the	<b>devil</b>	may, besides such things	8, 781/ 35
and, being by the	<b>devil</b>	enticed to kill the	8, 783/ 5
in the other... the	<b>devil</b>	that with his flesh	8, 783/ 12
the children of the	<b>devil</b>	, and after his desires	8, 783/ 25
art worse than the	<b>devil</b>	, because thou dost not	8, 785/ 22
the invention of the	<b>devil</b>	could he ever have	8, 786/ 1
needs go to the	<b>devil</b>	. For other faith he	8, 786/ 10
must needs to the	<b>devil</b>	... no man can anything	8, 786/ 13
pope and of the	<b>devil</b>	and me what faith	8, 787/ 26
therein worse than the	<b>devil</b>	, which both believeth and	8, 787/ 34
is, in that the	<b>devil</b>	believeth that the very	8, 787/ 36
miracles, and say the	<b>devil</b>	fleeth from folks' blessings	8, 788/ 9
devil's in that the	<b>devil</b>	, I dare say, believeth	8, 788/ 14
the very worst damned	<b>devil</b>	in the deepest dungeon	8, 788/ 23
their bodies to the	<b>devil</b>	to teach them leave	8, 789/ 16
wise promised, against the	<b>devil</b>	that went about to	8, 807/ 13
lie, in which the	<b>devil</b>	, he said, owed him	8, 814/ 34
cloven claws of the	<b>devil</b>	. But yet, if the	8, 817/ 3
debate, and dissension: the	<b>devil</b>	. And yet for the	8, 817/ 31
the invention of the	<b>devil</b>	, and sin to do	8, 826/ 20
God is to the	<b>devil</b>	. But he forgetteth in	8, 832/ 2
nor no newelty the	<b>devil</b>	, nor the devil's limb	8, 833/ 13
he learned of the	<b>devil</b>	since he ran out	8, 839/ 35
will. And that the	<b>devil</b>	hath taught him this	8, 840/ 5
said, learned of the	<b>devil</b>	alone. And that he	8, 842/ 3
God. And that the	<b>devil</b>	hath taught it him	8, 842/ 7
all. Which lie the	<b>devil</b>	and the devil's limbs	8, 842/ 28
Church. And that the	<b>devil</b>	and the devil's limbs	8, 842/ 35
he learned of the	<b>devil</b>	, contrary to the continual	8, 849/ 27
lesson learned of the	<b>devil</b>	. For so should we	8, 850/ 23

rather run to the	<b>devil</b>	in hell than win	8, 868/ 33
beguiled, and suffer the	<b>devil</b>	make us mad fools	8, 890/ 6
limb of the very	<b>devil</b>	indeed. "And yet over	8, 894/ 3
church but of the	<b>devil</b>	, and thieves and murderers	8, 918/ 36
betook them to the	<b>devil</b>	to teach them to	8, 920/ 13
deliver him to the	<b>devil</b>	for the punishment of	8, 920/ 24
is prepared for the	<b>devil</b>	and his angels." Here	8, 920/ 33
was deceived by the	<b>devil</b>	when he made himself	8, 926/ 5
fruit to serve the	<b>devil</b>	at his dinner. What	8, 926/ 14
the persuasion of the	<b>devil</b>	, kept back; ye know	8, 926/ 20
heresy to the very	<b>devil</b>	of hell. And I	8, 926/ 34
so strong is the	<b>devil</b>	in their obstinate hearts	8, 956/ 10
deadly sins serve the	<b>devil</b>	? If Friar Barnes will	8, 985/ 21
that they serve the	<b>devil</b>	(if he had said	8, 986/ 14
of the most wily	<b>devil</b>	, under color of going	8, 987/ 33
promise of Christ, the	<b>devil</b>	and he labor in	8, 992/ 16
good men, and the	<b>devil</b>	doth after sow cockle	8, 1020/ 10
field like as the	<b>devil</b>	turneth the corn into	8, 1020/ 31
as soon as the	<b>devil</b>	had once entered into	8, 1032/ 10
that confession is the	<b>devil's</b>	invention, and absolution is	8, 704/ 20
so deep in the	<b>devil's</b>	dregs that but if	8, 713/ 34
new Talmud of the	<b>devil's</b>	device and theirs, do	8, 717/ 13
he now calleth the	<b>devil's</b>	invention... and shall take	8, 733/ 10
pope's faith, and the	<b>devil's</b>	faith (which may stand	8, 773/ 21
pope's faith, and the	<b>devil's</b>	faith (which may stand	8, 777/ 33
my faith, and the	<b>devil's</b>	, too... and that the	8, 778/ 25
pope's faith, and the	<b>devil's</b>	faith... every man, I	8, 779/ 15
which he calleth the	<b>devil's</b>	faith and mine. For	8, 785/ 17
faith but if the	<b>devil's</b>	own hand had fumbled	8, 786/ 2
as devilish as the	<b>devil's</b>	own faith indeed. First	8, 787/ 29
faith worse than the	<b>devil's</b>	is, in that the	8, 787/ 35
worse than is the	<b>devil's</b>	in that the devil	8, 788/ 14
as he saith, "the	<b>devil's</b>	faith" therefore, as for	8, 797/ 23
and, for conclusion, the	<b>devil's</b>	faith. The other kind	8, 818/ 6
the devil, nor the	<b>devil's</b>	limb, to be false	8, 833/ 13
the devil and the	<b>devil's</b>	limbs have taught him	8, 842/ 28
the devil and the	<b>devil's</b>	limbs have taught it	8, 842/ 35
vine... may by the	<b>devil's</b>	means and their own	8, 870/ 10
in earth to the	<b>devil's</b>	very church in hell	8, 966/ 2
in conclusion upon the	<b>devil's</b>	dunghill in hell. And	8, 972/ 1
set shepherds upon the	<b>devil's</b>	flock, but would his	8, 1012/ 4
infidels that were the	<b>devil's</b>	flock, and help to	8, 1012/ 5
many great abominable, horrible,	<b>devilish</b>	deeds, but yet never	8, 575/ 20
cakebread be very false,	<b>devilish</b>	errors... and, in all	8, 589/ 34
himself deceived, and his	<b>devilish</b>	doctrine, by the writing	8, 623/ 35
Church, plain against their	<b>devilish</b>	doctrine. And this point	8, 624/ 11
that he doth such	<b>devilish</b>	deeds, he doth yet	8, 667/ 2
numbereth them), doth this	<b>devilish</b>	drunken soul abominably blaspheme	8, 713/ 31
great many, since these	<b>devilish</b>	heresies came up. And	8, 732/ 32
their proper places the	<b>devilish</b>	doctrine of this his	8, 776/ 22

it is doubly as	<b>devilish</b>	as the devil's own	8, 787/ 28
do never so many	<b>devilish</b>	deeds through the fruit	8, 818/ 15
harlotry, and all his	<b>devilish</b>	lies which he spitteth	8, 833/ 16
covert purpose of Barnes'	<b>devilish</b>	doctrine planted in among	8, 844/ 4
forgiveness after. These two	<b>devilish</b>	heresies which Tyndale hath	8, 917/ 33
and what unto that	<b>devilish</b>	doctrine? There would Saint	8, 926/ 17
be saved with damnable	<b>devilish</b>	living. And for these	8, 965/ 35
obstinately live therein, and	<b>devilishly</b>	also die therein, that	8, 665/ 17
in with the damned	<b>devils</b>	with flame and fire	8, 607/ 27
nor yet all the	<b>devils</b>	in hell. Now have	8, 656/ 27
also Lucifer's church of	<b>devils</b>	in hell be better	8, 672/ 37
Christ, which all the	<b>devils</b>	in hell shall never	8, 673/ 12
Saint James saith, "The	<b>devils</b>	do both believe and	8, 785/ 17
like wise, all the	<b>devils</b>	of hell that are	8, 807/ 10
and abominable harlots and	<b>devils</b>	... namely since no good	8, 832/ 22
be. For all the	<b>devils</b>	in hell, nor all	8, 915/ 2
those four kinds of	<b>devils</b>	. By all which whole	8, 988/ 5
after the legion of	<b>devils</b>	entered once in unto	8, 1032/ 12
muse and study and	<b>devise</b>	upon the only example	8, 637/ 28
be that he might	<b>devise</b>	to say that he	8, 666/ 2
and yet labor to	<b>devise</b>	us marks, by all	8, 667/ 36
wit or learning can	<b>devise</b>	, could Saint Augustine have	8, 682/ 36
men... Tyndale doth but	<b>devise</b>	that tale upon his	8, 734/ 7
shall ye see Tyndale	<b>devise</b>	you such a shift	8, 741/ 5
that the devil can	<b>devise</b>	, these be the bottom	8, 767/ 9
from this point, and	<b>devise</b>	a question himself, as	8, 802/ 7
their wily malice can	<b>devise</b>	, to make us mistake	8, 892/ 25
holiness that you can	<b>devise</b>	, and cry, "The Church	8, 918/ 31
in good faith, well	<b>devise</b>	whether this pageant be	8, 964/ 30
very church that they	<b>devise</b>	for sure marks themselves	8, 994/ 3
any of them all	<b>devise</b>	is there nowhere none	8, 994/ 10
of their farther folly	<b>devise</b>	, each of them, tokens	8, 995/ 1
made for licenses... but	<b>devised</b>	for punishments, and for	8, 587/ 11
Tyndale well and comely	<b>devised</b>	? And yet forthwith, to	8, 599/ 16
and estimation, they have	<b>devised</b>	a new heresy wherewith	8, 625/ 15
foresaw the fruit and	<b>devised</b>	those texts in such	8, 637/ 37
by some convenient commentary	<b>devised</b>	upon the truth written	8, 677/ 24
all these heretics have	<b>devised</b>	for the maintenance of	8, 678/ 6
requisite... himself hath here	<b>devised</b>	an evasion by means	8, 741/ 34
the secret, unknown church	<b>devised</b>	by William Tyndale. And	8, 993/ 7
of them all have	<b>devised</b>	to know the church	8, 993/ 35
if the door were	<b>devised</b>	for them with three	8, 1021/ 31
that possibly could be	<b>devised</b>	was it labored to	8, 1027/ 13
to blind us with,	<b>deviseth</b>	of his own head	8, 735/ 6
repentant sinners that Tyndale	<b>deviseth</b>	, and the church of	8, 927/ 5
faithful people that Barnes	<b>deviseth</b>	... saving for lack of	8, 927/ 5
of them but he	<b>deviseth</b>	and imagineth marks, tokens	8, 1003/ 33
unknown church, in the	<b>devising</b>	whereof they have gone	8, 993/ 18
part of their own	<b>devising</b>	, part others beside, that	8, 1001/ 33
their wily-foolish invention in	<b>devising</b>	the church to be	8, 1015/ 28

lack of their own	<b>devoir</b>	and for frowardness of	8, 799/ 19
part of their own	<b>devoir</b>	anything doing thereto, live	8, 897/ 24
Jews, he had of	<b>devotion</b>	suddenly fallen into their	8, 619/ 13
but of his own	<b>devotion</b>	and charity... which yet	8, 635/ 19
ruled by charity and	<b>devotion</b>	shall not need to	8, 699/ 2
help, nor other men's	<b>devotion</b>	for so small but	8, 699/ 32
her good will and	<b>devotion</b>	, to spend it out	8, 699/ 36
the delight of her	<b>devotion</b>	... in which he delighteth	8, 700/ 2
ruled with charity and	<b>devotion</b>	that cometh and worketh	8, 700/ 16
or that psalms without	<b>devotion</b>	. Briefly, all your holiness	8, 930/ 21
and those psalms without	<b>devotion</b>	... as though himself had	8, 932/ 10
have destroyed all patience,	<b>devotion</b>	, and faith in Christian	8, 945/ 3
same... such deeds of	<b>devotion</b>	are in vain used	8, 967/ 31
earnest penny of which	<b>devotion</b>	they lacked while they	8, 967/ 32
there with an incredible	<b>devotion</b>	, as though an angel	8, 990/ 11
despoil and kill and	<b>devour</b>	it as they list	8, 723/ 21
not... but for her	<b>devout</b>	mind that she bore	8, 699/ 22
holy living and their	<b>devout</b>	prayer. And one thing	8, 832/ 28
They that will live	<b>devoutly</b>	in Christ must suffer	8, 930/ 10
very good, and which	<b>devoutly</b>	done (as with many	8, 932/ 20
own law De con.	<b>Di</b>	. 4.c., "Prima igitur	8, 980/ 18
a sagitta volante in	<b>dia</b>	, a negotio perambulante in	8, 988/ 2
readers, that I (whose	<b>Dialogue</b>	in the beginning of	8, 576/ 23
by me, in my	<b>Dialogue</b>	, but also before my	8, 602/ 10
that whereas in my	<b>Dialogue</b>	I had proved first	8, 602/ 34
I have in my	<b>Dialogue</b>	proved by Scripture, last	8, 604/ 8
the book of my	<b>Dialogue</b>	, proved already that Tyndale	8, 710/ 18
I rehearse in my	<b>Dialogue</b>	, concerning Sandwich Haven destroyed	8, 775/ 35
diverse chapters of my	<b>Dialogue</b>	: I shall hereafter, in	8, 776/ 21
his Answer unto my	<b>Dialogue</b>	, that our works must	8, 822/ 36
have declared in my	<b>Dialogue</b>	, that our Lady had	8, 1006/ 1
forth only this one: "	<b>dic</b>	ecclesiae"... by which our	8, 942/ 29
those words of Christ "	<b>dic</b>	ecclesiae"; that is to	8, 1024/ 10
in the rubric, "Ex	<b>dictis</b>	Bonifacii martyris." But Tyndale	8, 593/ 27
be mortal, and utterly	<b>die</b>	with the body... they	8, 626/ 1
therein, and devilishly also	<b>die</b>	therein, that every man	8, 665/ 17
we follow, we shall	<b>die</b>	... but the Spirit of	8, 756/ 10
whether if the man	<b>die</b>	forthwith as soon as	8, 818/ 19
faith that happeth to	<b>die</b>	in his sleep, had	8, 823/ 25
and "Why wilt thou	<b>die</b>	, O thou house of	8, 840/ 13
in their hearts to	<b>die</b>	for them, as Christ	8, 851/ 34
and many of you	<b>die</b>	also." Lo, good readers	8, 854/ 24
children that after Baptism	<b>die</b>	in their cradles. But	8, 867/ 10
dangerous to live and	<b>die</b>	in; and that she	8, 884/ 3
the prince's proclamation, to	<b>die</b>	therefor. (For that he	8, 886/ 25
persecution yea, or peradventure	<b>die</b>	before she should be	8, 887/ 3
do yet, ere they	<b>die</b>	, so repent that they	8, 899/ 29
the flesh, ye shall	<b>die</b>	." And after the flesh	8, 958/ 27
wife, or our son,	<b>die</b>	, or if our substance	8, 968/ 17
live or when we	<b>die</b>	lose it without great	8, 968/ 23

say, them that do	<b>die</b>	therein. And Barnes leaveth	8, 970/ 3
of this church could	<b>die</b>	in deadly sin; whereof	8, 970/ 20
will without due repentance	<b>die</b>	in deadly sin, he	8, 971/ 35
in this church also	<b>die</b>	, in the Catholic faith	8, 975/ 24
they will themselves, to	<b>die</b>	therefor. Then ask we	8, 999/ 7
old holy doctors which	<b>died</b>	(and some were martyred	8, 602/ 6
lived long after, and	<b>died</b>	, a holy, virtuous man	8, 662/ 7
ointment he should have	<b>died</b>	... and that she had	8, 699/ 26
lived, and in diverse	<b>died</b>	... of whose lives the	8, 711/ 14
obstinate heresies departed and	<b>died</b>	out of the Catholic	8, 711/ 32
that Christ neither verily	<b>died</b>	nor verily rose again	8, 740/ 17
all that, when he	<b>died</b>	go straight unto the	8, 758/ 22
of Turkey yea, and	<b>died</b>	thereon, too rather than	8, 781/ 15
those six hundred thousand	<b>died</b>	in desert for unbelief	8, 792/ 36
that many of them	<b>died</b>	for inordinate desire of	8, 793/ 3
that all those that	<b>died</b>	in wilderness were reprobates	8, 795/ 2
men or miracles, there	<b>died</b>	in wilderness such as	8, 795/ 11
mind as many martyrs	<b>died</b>	before their Christendom should	8, 818/ 21
a minister, and so	<b>died</b>	with repentance of his	8, 818/ 30
saved in case he	<b>died</b>	, as many children do	8, 822/ 21
them, as Christ hath	<b>died</b>	for the Christian people	8, 851/ 35
came thither, but many	<b>died</b>	in desert yet in	8, 865/ 23
known Catholic church, and	<b>died</b>	in the same known	8, 975/ 27
fell sick and many	<b>died</b>	among them, to teach	8, 1017/ 28
actual thinking thereupon... then	<b>dieth</b>	every man out of	8, 823/ 24
and in which he	<b>dieth</b>	. Therefore, the truth is	8, 823/ 28
death of him that	<b>dieth</b>	, saith your Lord God	8, 840/ 14
church here, when he	<b>dieth</b>	in such mind, for	8, 965/ 36
that every man that	<b>dieth</b>	out of deadly sin	8, 966/ 17
his sins when he	<b>dieth</b>	, and asketh mercy, shall	8, 966/ 18
clean forgiven, that yet	<b>dieth</b>	in the state of	8, 970/ 6
of the Church as	<b>dieth</b>	out of deadly sin	8, 970/ 12
of faith, though they	<b>differ</b>	in degrees... and as	8, 822/ 33
could not perceive the	<b>difference</b>	between the world and	8, 606/ 6
For there is one	<b>difference</b>	more between Tyndale's reason	8, 608/ 6
reason and mine... which	<b>difference</b>	, saving that Tyndale here	8, 608/ 7
specially spoken for the	<b>difference</b>	between the Old Law	8, 615/ 26
there is no little	<b>difference</b>	between the thing that	8, 698/ 3
in manner, as great	<b>difference</b>	as is between the	8, 719/ 36
among others, no small	<b>difference</b>	between them in the	8, 720/ 1
way, good reader, the	<b>difference</b>	between Saint Augustine and	8, 750/ 20
and of the great	<b>difference</b>	between Moses, that taught	8, 752/ 33
the specific and kindly	<b>difference</b>	that divideth the kind	8, 823/ 15
ye remember well, the	<b>difference</b>	between the common known	8, 866/ 25
this, he putteth a	<b>difference</b>	, indeed, between the token	8, 880/ 8
partial that without any	<b>difference</b>	of cause between her	8, 898/ 2
without other cause or	<b>difference</b>	but because himself list	8, 898/ 30
reason grounded upon the	<b>difference</b>	between the whole Catholic	8, 939/ 20
putteth you here a	<b>difference</b>	between the particular church	8, 950/ 19
Paul maketh a clear	<b>difference</b>	between the fornicators, the	8, 1017/ 20

mouth, that made the	<b>difference</b>	between the true church	8, 1027/ 17
you so many plain	<b>differences</b>	between Tyndale's reason and	8, 607/ 30
show you so many	<b>differences</b>	between himself and a	8, 607/ 32
all parts some such	<b>differences</b>	between them that I	8, 650/ 3
the descriptions and the	<b>differences</b>	, besides that neither nother	8, 993/ 10
many manner things far	<b>different</b>	I might well show	8, 719/ 37
had then so great	<b>difficulty</b>	that many for lack	8, 613/ 4
the thing had some	<b>difficulty</b>	there, because the sundry	8, 621/ 31
such a confusion or	<b>difficulty</b>	... yet if it did	8, 622/ 19
plenteous, with much less	<b>difficulty</b>	much more resist the	8, 756/ 2
and shall be great	<b>difficulty</b>	for some of them	8, 937/ 18
that there is no	<b>difficulty</b>	nor hardness appearing thereupon	8, 997/ 10
Jesus, and not in	<b>dignities</b>	nor honors of the	8, 857/ 32
person by reason of	<b>dignity</b>	nor yet to any	8, 857/ 18
spiritual power or secular	<b>dignity</b>	. For many princes and	8, 857/ 34
church standeth not in	<b>dignity</b>	, but in confession of	8, 858/ 7
spiritual power or secular	<b>dignity</b>	, but in confession of	8, 858/ 20
spiritual power or secular	<b>dignity</b>	... for many princes and	8, 910/ 7
church standeth not in	<b>dignity</b>	, but in confession of	8, 910/ 24
standeth not in the	<b>dignity</b>	, but in the confession	8, 911/ 4
so much by the	<b>dignity</b>	of the rulers as	8, 911/ 8
those that are in	<b>dignity</b>	, provoke to rebellion the	8, 911/ 19
hangeth she on the	<b>dignity</b>	of her fellowship the	8, 954/ 8
behind." For now, in	<b>dilating</b>	and declaring of his	8, 647/ 35
for lack of sufficient	<b>diligence</b>	perished, God of his	8, 613/ 5
will work with our	<b>diligence</b>	; but not if we	8, 890/ 5
For why to use	<b>diligence</b>	and forbear haste, and	8, 895/ 1
a wary living, using	<b>diligence</b>	to withstand sin then	8, 966/ 12
heaviness of heart, with	<b>diligence</b>	used in avoiding sin	8, 970/ 14
Scripture saith that the	<b>diligent</b>	prayer of a just	8, 582/ 13
they were desirous and	<b>diligent</b>	about their own soul	8, 613/ 3
the motherly cure and	<b>diligent</b>	help of her attain	8, 994/ 25
remiss in praying also	<b>diligently</b>	for ourselves. For he	8, 867/ 18
out of our wrinkles,	<b>diligently</b>	... but yet, in this	8, 970/ 37
only laboreth sore to	<b>diminish</b>	as much as he	8, 934/ 5
the body to be	<b>diminished</b>	and made a small	8, 617/ 2
the stock, be it	<b>diminished</b>	and minced never so	8, 671/ 32
very mischievously, to the	<b>diminishing</b>	of Christian men's minds	8, 849/ 25
and must needs say "	<b>Dimitte</b>	mihi debita." The which	8, 860/ 13
and must needs say "	<b>Dimitte</b>	mihi debita" the which	8, 956/ 29
quae talia habebat ut	<b>dimitterentur</b>	" declareth plainly the contrary	8, 970/ 21
damn us all into	<b>Dimmingsdale</b>	... yet let us beseech	8, 797/ 35
the devil at his	<b>dinner</b>	. What would the general	8, 926/ 14
of Saint Cyprian, Saint	<b>Dionysius</b>	, and other holy men	8, 707/ 2
of Saint Cyprian, Saint	<b>Dionysius</b>	, and other holy men	8, 712/ 4
Ignatius, Saint Polycarp, Saint	<b>Dionysius</b>	, Saint Cyprian, Saint Chrysostom	8, 727/ 19
but laid yet more	<b>directly</b>	for his purpose than	8, 719/ 16
that question not so	<b>directly</b>	to the matter, and	8, 802/ 9
he denieth not that	<b>directly</b>	, nor he denieth not	8, 1030/ 29
mire allto tumbled in	<b>dirt</b>	, holdeth up his foul	8, 974/ 1

find one drop of	<b>dirt</b>	thereon. But now that	8, 974/ 4
gloss that he allegeth (	<b>Dis</b>	. 24, A recta) which	8, 914/ 2
bringeth forth (De paene.,	<b>Dis</b>	. 2, "Si"), that saith	8, 915/ 17
this manner "De paene.,	<b>Dis</b>	. 2, "Si," in glossa	8, 917/ 10
other law De paene.,	<b>Dis</b>	. 2, "Si" that law	8, 917/ 26
the princes both did	<b>disallow</b>	them, and hated them	8, 694/ 15
Christian readers, shall after	<b>discern</b>	and judge... whether the	8, 602/ 30
the best, very well	<b>discern</b>	them, concerning the glossing	8, 612/ 15
shall be sufficient to	<b>discern</b>	and know the Church	8, 623/ 27
it can judge and	<b>discern</b>	the words of God	8, 676/ 33
God that it can	<b>discern</b>	the word of God	8, 676/ 37
gift that it can	<b>discern</b>	the words of God	8, 677/ 16
given the gift to	<b>discern</b>	and know the Scripture	8, 683/ 17
gift of God to	<b>discern</b>	which is the very	8, 689/ 26
given that gift to	<b>discern</b>	the true scripture from	8, 708/ 4
his voice, and can	<b>discern</b>	his word, and knoweth	8, 729/ 25
man's salvation, might well	<b>discern</b>	all that may be	8, 749/ 11
that it shall perfectly	<b>discern</b>	the words of God	8, 751/ 32
which they be, and	<b>discern</b>	them from the thieves	8, 877/ 34
that it can truly	<b>discern</b>	the words of God	8, 895/ 35
better, nor shall not	<b>discern</b>	the true preacher from	8, 897/ 20
the faith... he cannot	<b>discern</b>	and know the divine	8, 977/ 10
Church hath so long	<b>discerned</b>	and judged for the	8, 678/ 14
the false should be	<b>discerned</b>	and judged. And therefore	8, 933/ 37
that gift that it	<b>discerneth</b>	the words of God	8, 678/ 11
of God that it	<b>discerneth</b>	the very scripture of	8, 678/ 20
which it knoweth and	<b>discerneth</b>	(as Saint Augustine saith	8, 711/ 17
any saint, the Church	<b>discerneth</b>	if anything were at	8, 711/ 22
given his gift of	<b>discerning</b>	the very scripture of	8, 707/ 19
saith, the knowledge and	<b>discerning</b>	thereof from all other	8, 770/ 23
her husband were therefore	<b>discharged</b>	of her and may	8, 985/ 32
shall purpose unto Tyndale's	<b>disciple</b>	the question that goeth	8, 802/ 16
himself. I ask his	<b>disciple</b>	, therefore, this: "Sir, M	8, 802/ 18
this: "Sir, M. Tyndale's	<b>disciple</b>	, since ye say that	8, 802/ 19
Tyndale hath instructed his	<b>disciple</b>	to make answer sufficient	8, 803/ 13
seem strange to this	<b>disciple</b>	of Tyndale, because it	8, 803/ 36
holy heart of any	<b>disciple</b>	of Tyndale whom Tyndale	8, 804/ 17
he teacheth here his	<b>disciple</b>	is not worth a	8, 804/ 22
Lo, good readers, this	<b>disciple</b>	of Tyndale, in these	8, 806/ 1
Tyndale cannot teach his	<b>disciple</b>	that they allegeth the	8, 809/ 26
Tyndale here teacheth his	<b>disciple</b>	to say that they	8, 812/ 2
the meeting with Christ's	<b>disciple</b>	that had so well-known	8, 889/ 4
and his apostles and	<b>disciples</b>	heretics and a damnable	8, 601/ 28
how Christ warneth his	<b>disciples</b>	to beware of the	8, 609/ 34
and all his other	<b>disciples</b>	, might well and without	8, 639/ 34
father; we be Moses'	<b>disciples</b>	; how knoweth he the	8, 641/ 30
And Christ and his	<b>disciples</b>	and John the Baptist	8, 648/ 7
he calleth the pope's	<b>disciples</b>	, as from folk fallen	8, 649/ 8
great company of Christ's	<b>disciples</b>	went from him when	8, 671/ 26
Tyndale, lo, teacheth his	<b>disciples</b>	to answer the reason	8, 706/ 19

now biddeth Tyndale his	<b>disciples</b>	that they shall answer	8, 708/ 14
lo, he teacheth his	<b>disciples</b>	yet a third answer	8, 717/ 26
where he blameth his	<b>disciples</b>	for not believing those	8, 747/ 21
would not receive his	<b>disciples</b>	were threatened of his	8, 759/ 15
the meinie of his	<b>disciples</b>	when he told them	8, 761/ 22
bishops, with all other	<b>disciples</b>	, following the example mightily	8, 765/ 7
lest himself and his	<b>disciples</b>	might peradventure seem to	8, 801/ 15
he saith to his	<b>disciples</b>	whom he sent to	8, 882/ 18
Evangelist said that "the	<b>disciples</b>	" murmured at the loss	8, 907/ 23
only, and his true	<b>disciples</b>	knew him by both	8, 974/ 36
his apostles and his	<b>disciples</b>	to teach and preach	8, 998/ 28
apostles and his other	<b>disciples</b>	, and began his own	8, 1009/ 16
and upon all his	<b>disciples</b>	that he took into	8, 1010/ 17
illude and deceive his	<b>disciples</b>	. But, then, unto many	8, 1024/ 7
and other than were	<b>disclosed</b>	at the first yet	8, 923/ 17
laud liberality... the glutton	<b>discommend</b>	gluttony and exhort all	8, 765/ 30
by the spirit of	<b>discord</b>	, debate, and dissension: the	8, 817/ 31
be in debate and	<b>discord</b>	, in strife and in	8, 854/ 8
made us a long	<b>discourse</b>	from Abraham's days unto	8, 610/ 7
their hypocrisy to be	<b>discovered</b>	. But Christ meant not	8, 879/ 27
being at years of	<b>discretion</b>	, and hearing of the	8, 619/ 12
gave that gift of	<b>discretion</b>	. For no man ever	8, 678/ 27
at the years of	<b>discretion</b>	, either from Judaism or	8, 782/ 21
man of age and	<b>discretion</b>	which duly cometh to	8, 820/ 37
that of age and	<b>discretion</b>	come unto baptism, and	8, 821/ 33
which hath age and	<b>discretion</b>	should so trust unto	8, 867/ 12
twain first dispute and	<b>discuss</b>	... and then you, good	8, 602/ 29
they without any such	<b>discussing</b>	of their works be	8, 1017/ 5
Barnes should so highly	<b>disdain</b>	the known Catholic church	8, 836/ 1
off. But Tyndale, that	<b>disdaineth</b>	to believe the church	8, 763/ 29
And since Friar Barnes	<b>disdaineth</b>	not those churches, but	8, 836/ 16
said. And in that	<b>disease</b>	he cannot tell how	8, 921/ 8
also cured from diverse	<b>diseases</b>	of their bodies. "There	8, 990/ 32
which he brought in	<b>disguised</b>	of divers fashions to	8, 745/ 20
face that ye came	<b>disguised</b>	with at your last	8, 866/ 14
seest daily, the game-players'	<b>disguising</b>	and kings' apparel. Of	8, 983/ 23
harlots' decking," of "game-players'	<b>disguising</b>	," of golden spurs, saddles	8, 983/ 36
harlots' decking," and "game-players'	<b>disguising</b>	"... and he saith that	8, 984/ 4
harlots' decking," and "game-players'	<b>disguising</b>	," as though Saint Bernard	8, 988/ 15
and not by outward	<b>disguisings</b>	. This doth Saint Augustine	8, 837/ 27
poor, and put their	<b>dishes</b>	together in common, but	8, 854/ 16
business, and some in	<b>dishonest</b>	and vile; let us	8, 1021/ 8
the fear of infamy,	<b>dishonor</b>	, and dispraise refrain and	8, 591/ 28
Saint Cyprian so much	<b>dishonor</b>	as to set him	8, 602/ 26
in his book of	<b>disobedience</b>	in such a goodly	8, 632/ 14
we may not without	<b>disobedience</b>	of God leave undone	8, 632/ 36
he shall turn the	<b>disobedient</b>	unto the obedience of	8, 648/ 21
own, and were therefore	<b>disobedient</b>	unto the righteousness of	8, 648/ 23
point the very foolish	<b>disour</b>	, for the fault of	8, 579/ 36
whereof we find no	<b>dispensation</b>	nor no sufficient proof	8, 1006/ 4

come hither, and many	<b>dispensations</b>	and many licenses, too	8, 586/ 34
since, for our infirmity,	<b>dispensed</b>	and undone the bond	8, 586/ 9
tell you all their	<b>dispicions</b>	. For words would she	8, 606/ 2
knitteth up all his	<b>dispicions</b>	with these wise words	8, 773/ 10
he endeth all his	<b>dispicions</b>	concerning the knowledge of	8, 775/ 4
ended... he falleth from	<b>dispicions</b>	to preaching, from his	8, 775/ 5
dark, to fall in	<b>dispicions</b>	upon God's election, prescience	8, 998/ 18
this matter with that	<b>dispicions</b>	, which if ever we	8, 1007/ 22
tell their master no	<b>displeasant</b>	tidings... but when they	8, 592/ 10
wherewith Tyndale is sore	<b>displeased</b>	: that the pope will	8, 597/ 23
by Scripture proveth, greatly	<b>displeased</b>	with them... and his	8, 671/ 22
of an anger and	<b>displeasure</b>	that he beareth toward	8, 581/ 23
toward himself for the	<b>displeasure</b>	that his sin hath	8, 581/ 24
body, nor wrinkle of	<b>displeasure</b>	in the soul, but	8, 852/ 20
no such occasion of	<b>displeasure</b>	. Now, if Barnes answer	8, 918/ 14
to good men and	<b>displeasure</b>	of God if it	8, 955/ 14
since God had so	<b>disposed</b>	that he should so	8, 884/ 25
of infamy, dishonor, and	<b>dispraise</b>	refrain and restrain them	8, 591/ 29
them in that they	<b>dispraise</b>	Manichaeus" ween ye me	8, 737/ 23
For if a lecher	<b>dispraise</b>	lechery and commend chastity	8, 765/ 27
doth it cannot but	<b>dispraise</b>	it; and himself should	8, 766/ 7
he for many things	<b>dispraise</b>	them and reprove them	8, 853/ 33
common preachers whom you	<b>dispraise</b>	say better. For they	8, 898/ 18
specially if he would	<b>dispraise</b>	the evil works, he	8, 932/ 18
yet, as he doth,	<b>dispraise</b>	and call evil the	8, 932/ 19
his own time that	<b>dispraised</b>	then the living of	8, 732/ 17
now goeth about to	<b>disprove</b>	that church too; whereby	8, 576/ 2
Tyndale wherewith he would	<b>disprove</b>	the first reason proving	8, 598/ 23
which Tyndale would impugn,	<b>disprove</b>	, and destroy, is alone	8, 673/ 11
as Tyndale doth... to	<b>disprove</b>	the Catholic known church	8, 942/ 27
too, so they might	<b>disprove</b>	and destroy this church	8, 984/ 30
leastwise in the meanwhile	<b>disputable</b>	and seemeth doubtful. How	8, 1025/ 8
hang upon every man's	<b>disputation</b>	, so that they might	8, 933/ 32
Well, I will likewise	<b>dispute</b>	. First the right church	8, 601/ 22
to set him to	<b>dispute</b>	with Tyndale; but since	8, 602/ 27
between us twain first	<b>dispute</b>	and discuss... and then	8, 602/ 29
that thou hearest them	<b>dispute</b>	upon the Scripture, but	8, 668/ 14
now in this chapter	<b>dispute</b>	with them and show	8, 736/ 21
purpose that I, which	<b>dispute</b>	against him, say the	8, 912/ 9
in this thing. Wherefore,	<b>dispute</b>	the matter with him	8, 984/ 12
shall not need to	<b>dispute</b>	this point with them	8, 1011/ 3
Saint Paul saith not, "	<b>dispute</b>	with him," but "warn	8, 1032/ 19
to be treated and	<b>disputed</b>	beside. And therefore may	8, 577/ 22
though they should have	<b>disputed</b>	the space of seven	8, 606/ 3
have heard his doubt	<b>disputed</b>	and debated thus. And	8, 621/ 27
Corinthians 1). And he	<b>disputed</b>	with blind reasons of	8, 730/ 16
such wise reasoned and	<b>disputed</b>	with them as it	8, 1032/ 30
scoffeth upon it, and	<b>disputeth</b>	, in his blasphemy, that	8, 661/ 35
which place Saint Augustine	<b>disputeth</b>	against the heretics of	8, 736/ 10
since Saint James reasoneth,	<b>disputeth</b>	, and defineth the matter	8, 780/ 2

congregation to fall in	<b>disputing</b>	, those aspen leaves of	8, 902/ 30
after perceive though he	<b>dissemble</b>	it now... that when	8, 679/ 25
I wink thereat and	<b>dissemble</b>	it, and will not	8, 716/ 23
for him to have	<b>dissembled</b>	and let alone all	8, 603/ 32
this while he hath	<b>dissembled</b>	, and would not be	8, 730/ 1
Christ calleth them hypocrites,	<b>dissemblers</b>	, blind guides, and painted	8, 648/ 12
the church," cannot be	<b>dissemblers</b>	of their faith, but	8, 927/ 22
Tyndale in every place	<b>dissembleth</b>	... and would have all	8, 595/ 22
Church... and then here	<b>dissembleth</b>	that the clergy so	8, 600/ 11
proved it by... he	<b>dissembleth</b>	all the remnant, and	8, 942/ 28
company of the clergy...	<b>dissembling</b>	always still the temporalty	8, 599/ 19
barely rehearseth my reason,	<b>dissembling</b>	, after his accustomed fashion	8, 603/ 17
make them seem like,	<b>dissembling</b>	the greatest things and	8, 697/ 24
also with sowing of	<b>dissension</b>	and seditious schisms go	8, 672/ 13
that the sower of	<b>dissension</b>	and king of rebellion	8, 728/ 17
of discord, debate, and	<b>dissension</b>	: the devil. And yet	8, 817/ 31
know the divine presence. ""	<b>Dissever</b>	," saith Saint Cyprian, "the	8, 977/ 11
parts of Almaine, sects	<b>dissevered</b>	and departed from the	8, 951/ 32
say there is special	<b>dissimilitude</b>	between the synagogue and	8, 720/ 5
well enough with such	<b>dissolute</b>	living as the world	8, 650/ 33
church, and utterly to	<b>dissolve</b>	the body. And likewise	8, 672/ 3
all their beliefs, as	<b>dissonant</b>	and as repugnant as	8, 663/ 32
their feeling faiths so	<b>dissonant</b>	among themselves, so contrarious	8, 817/ 27
to suffer all their	<b>dissonant</b>	and contrary-believing sects to	8, 1032/ 3
and none over him" (	<b>Distinct</b>	. 40, "Si Papa"). More	8, 587/ 31
and none over him" (	<b>Distinct</b>	. 40, "Si Papa")." There	8, 590/ 12
charity three diverse and	<b>distinct</b>	virtues. For as Saint	8, 780/ 17
one, universal, known church	<b>distinct</b>	and divided from all	8, 982/ 25
the known Catholic faith,	<b>distinct</b>	and divided from all	8, 992/ 10
decrees, in the same	<b>distinction</b>	and place where Tyndale	8, 593/ 6
part. For by this	<b>distinction</b>	of these two faiths	8, 741/ 26
by means of a	<b>distinction</b>	made by Melanchthon... in	8, 741/ 35
by Melanchthon... in which	<b>distinction</b>	, as in a mist	8, 741/ 35
process of Tyndale's holy	<b>distinction</b>	. And whereas in the	8, 746/ 14
that part of his	<b>distinction</b>	that is to wit	8, 746/ 22
faith" yet were his	<b>distinction</b>	then clean vanished and	8, 748/ 32
first part of Tyndale's	<b>distinction</b>	destroyed. Now is the	8, 749/ 31
wisely Tyndale proveth his	<b>distinction</b>	of "historical faith" and	8, 762/ 21
as to put some	<b>distinction</b>	between deadly sin and	8, 863/ 26
name, to make a	<b>distinction</b>	and severance between that	8, 912/ 20
while he maketh a	<b>distinction</b>	between it and the	8, 945/ 27
Gospel with such a	<b>distinction</b>	between the temporal court	8, 947/ 20
for using of true	<b>distinctions</b>	in things where they	8, 741/ 33
only may without any	<b>distrust</b>	to be heard make	8, 976/ 20
good quiet people... and	<b>disturbing</b>	of the Catholic faith	8, 955/ 18
with folly into the	<b>ditch</b>	of damnation... and there	8, 619/ 1
to fall in the	<b>ditch</b>	with his dossier, and	8, 665/ 23
are misled into the	<b>ditch</b>	, the laypeople of the	8, 728/ 28
pope Saint Gregory and	<b>divers</b>	other holy popes, too	8, 586/ 3
popes only, but also	<b>divers</b>	councils and great assemblies	8, 586/ 3

fault, hath, as by	<b>divers</b>	decretals appeareth, proceeded to	8, 586/ 28
and that were by	<b>divers</b>	popes and divers synods	8, 593/ 9
by divers popes and	<b>divers</b>	synods and councils made	8, 593/ 9
pope... but written by	<b>divers</b>	good, holy men. Out	8, 593/ 11
in the Old Law,	<b>divers</b>	times it is honorably	8, 595/ 7
party, sometimes, that hath	<b>divers</b>	benefices doth abuse the	8, 596/ 11
have the cure of	<b>divers</b>	parishes and good causes	8, 596/ 16
before my days by	<b>divers</b>	good and great cunning	8, 602/ 10
forth and declare with	<b>divers</b>	places of Scripture... by	8, 603/ 9
up always prophets in	<b>divers</b>	times, a hundred to	8, 610/ 21
there were among them	<b>divers</b>	sorts and sects, as	8, 619/ 16
shall he find also	<b>divers</b>	counsels in the same	8, 619/ 28
by his inspiration at	<b>divers</b>	times draw out thereof	8, 635/ 34
For so reject they	<b>divers</b>	parts which the whole	8, 639/ 14
our eyes with, use	<b>divers</b>	ways to draw our	8, 656/ 5
not worse yet than	<b>divers</b>	of those that Tyndale	8, 664/ 22
the Church and the	<b>divers</b>	sects, and neither live	8, 668/ 33
others new, and yet	<b>divers</b>	other instructions of his	8, 682/ 12
heretics refuse and reject	<b>divers</b>	parts of the Epistle	8, 684/ 6
print, as doth in	<b>divers</b>	places appear, and may	8, 684/ 32
him plain words of	<b>divers</b>	of the eldest and	8, 703/ 21
God useth miracles and	<b>divers</b>	other means by which	8, 739/ 15
brought in disguised of	<b>divers</b>	fashions to make one	8, 745/ 20
carcasses, in wilderness, for	<b>divers</b>	other causes besides unbelief	8, 793/ 22
as appeareth well by	<b>divers</b>	of their books which	8, 811/ 27
King's Highness, was by	<b>divers</b>	heretics detected unto me	8, 813/ 13
the morrow, first of	<b>divers</b>	other things answered on	8, 814/ 3
in like wise in	<b>divers</b>	other places of the	8, 835/ 8
Friar Barnes allegeth us	<b>divers</b>	places of Saint Augustine	8, 857/ 4
of Behest... and were	<b>divers</b>	times delivered again out	8, 865/ 21
For Saint Augustine in	<b>divers</b>	other places declareth that	8, 867/ 30
he doth both in	<b>divers</b>	other places... and also	8, 867/ 33
not of "the church"	<b>divers</b>	times in one day	8, 869/ 7
may fall from him	<b>divers</b>	times, and that therefore	8, 870/ 32
that therefore she may	<b>divers</b>	times err, and that	8, 870/ 32
book, wherein she found	<b>divers</b>	doubts, of which she	8, 884/ 22
was that prophecy, with	<b>divers</b>	others which Philip there	8, 888/ 32
them there, then set	<b>divers</b>	ushers under him to	8, 898/ 32
him... and out of	<b>divers</b>	corners hurled at him	8, 900/ 19
them all, or of	<b>divers</b>	of them, or of	8, 934/ 30
which of all those	<b>divers</b>	churches... being together all	8, 935/ 7
force... and also to	<b>divers</b>	of those heretics themselves	8, 953/ 25
heretics raising rebellions in	<b>divers</b>	regions, driven of necessity	8, 956/ 8
of heretics, which be	<b>divers</b>	, are not called catholic	8, 976/ 3
these false heretics in	<b>divers</b>	parts of Almaine... yet	8, 979/ 22
fully confuted, both in	<b>divers</b>	other parts of this	8, 996/ 36
for by the Scripture,	<b>divers</b>	of the great false	8, 1025/ 6
and raise up again	<b>divers</b>	of the same heresies	8, 1033/ 26
a great many new,	<b>diverse</b>	churches, of which never	8, 607/ 13
living began a new,	<b>diverse</b>	, and contrary doctrine of	8, 623/ 15

them hath he helped	<b>diverse</b>	to expound diversely, as	8, 636/ 3
high wisdom saw that	<b>diverse</b>	good fruit should follow	8, 636/ 4
Tyndale's marks be so	<b>diverse</b>	to so many that	8, 647/ 10
show almost as many	<b>diverse</b>	churches as there are	8, 647/ 11
Catholic church not only	<b>diverse</b>	sects, but also diverse	8, 647/ 12
diverse sects, but also	<b>diverse</b>	men. And against this	8, 647/ 12
what a sort of	<b>diverse</b>	false faiths be there	8, 663/ 18
departing out of the	<b>diverse</b>	, all which before departed	8, 669/ 6
and their so many	<b>diverse</b>	faiths to the old	8, 670/ 15
the Catholic Church, in	<b>diverse</b>	places diverse ways. For	8, 676/ 36
Church, in diverse places	<b>diverse</b>	ways. For since Luther	8, 676/ 36
lives were written in	<b>diverse</b>	times, as the saints	8, 711/ 13
as the saints in	<b>diverse</b>	times lived, and in	8, 711/ 14
times lived, and in	<b>diverse</b>	died... of whose lives	8, 711/ 14
tell you two so	<b>diverse</b>	tales... consider well with	8, 750/ 33
specially pertain to sundry	<b>diverse</b>	chapters of my Dialogue	8, 776/ 20
hope, and charity three	<b>diverse</b>	and distinct virtues. For	8, 780/ 17
and each walketh a	<b>diverse</b>	way, and assigneth a	8, 829/ 1
way, and assigneth a	<b>diverse</b>	church, never one like	8, 829/ 1
and sent his apostles	<b>diverse</b>	in diverse parts to	8, 856/ 1
his apostles diverse in	<b>diverse</b>	parts to instruct it	8, 856/ 2
the most necessary points,	<b>diverse</b>	preachers expound it diversely	8, 887/ 15
him in his household,	<b>diverse</b>	and many false traitors	8, 907/ 11
be believed. For in	<b>diverse</b>	times, diverse things may	8, 923/ 13
For in diverse times,	<b>diverse</b>	things may be convenient	8, 923/ 13
may be convenient... and	<b>diverse</b>	manners of doing. But	8, 923/ 14
men... though that in	<b>diverse</b>	times there may be	8, 923/ 16
Barnes may find that	<b>diverse</b>	councils have in diverse	8, 923/ 21
diverse councils have in	<b>diverse</b>	times diversely determined. But	8, 923/ 21
each of them a	<b>diverse</b>	church, not one agreeing	8, 939/ 33
any of so manifold	<b>diverse</b>	sects of heretics. By	8, 982/ 23
church hath been in	<b>diverse</b>	times diversely vexed... first	8, 987/ 27
both good and bad,	<b>diverse</b>	of living and yet	8, 988/ 12
some also cured from	<b>diverse</b>	diseases of their bodies	8, 990/ 31
unknown, which unknown church	<b>diverse</b>	of them frameth of	8, 1000/ 15
of them frameth of	<b>diverse</b>	fashions, some making it	8, 1000/ 15
men may speak of	<b>diverse</b>	churches as of a	8, 1000/ 36
them hath assigned a	<b>diverse</b>	church from all his	8, 1003/ 19
ordained in his church	<b>diverse</b>	manner of orders: first	8, 1021/ 35
and relief, governances, the	<b>diverse</b>	kinds of languages, and	8, 1022/ 1
false, though they taught	<b>diversely</b>	and contrary, continued yet	8, 626/ 36
helped diverse to expound	<b>diversely</b>	, as his high wisdom	8, 636/ 4
continued faith every one	<b>diversely</b>	contrary, and all their	8, 670/ 16
faith and good living,	<b>diversely</b>	contrary to the doctrine	8, 670/ 18
diverse preachers expound it	<b>diversely</b>	some for the sacraments	8, 887/ 16
have in diverse times	<b>diversely</b>	determined. But in articles	8, 923/ 22
been in diverse times	<b>diversely</b>	vexed... first by paynims	8, 987/ 27
this word "church" is	<b>diversely</b>	taken, and that the	8, 1012/ 29
be there, and what	<b>diversity</b>	and contrariety in the	8, 663/ 19
that story of Abraham,	<b>Dives</b>	, and Lazarus, the twain	8, 626/ 5

very church of God,	<b>divided</b>	from all the world	8, 613/ 19
is come... with which	<b>divided</b>	from the "historical faith	8, 826/ 34
being by new heresies	<b>divided</b>	from the old stock	8, 962/ 6
no manner wise be	<b>divided</b>	from the Church. And	8, 977/ 18
Holy Ghost that are	<b>divided</b>	from the unity. "The	8, 977/ 23
known church distinct and	<b>divided</b>	from all the known	8, 982/ 26
Catholic faith, distinct and	<b>divided</b>	from all the manifold	8, 992/ 10
he punished them and	<b>divided</b>	commonly the faulty from	8, 1008/ 15
and kindly difference that	<b>divideth</b>	the kind of man	8, 823/ 15
And therefore I cannot	<b>divine</b>	what mystery Tyndale meaneth	8, 629/ 20
be worthy at the	<b>Divine</b>	Judgment, that withdrawest not	8, 926/ 24
that day in the	<b>Divine</b>	Service as they be	8, 953/ 5
discern and know the	<b>divine</b>	presence. "'Dissever," saith Saint	8, 977/ 10
the church about the	<b>Divine</b>	Service... which kind of	8, 988/ 18
church" especially at the	<b>Divine</b>	Service as that men	8, 1022/ 33
quailed by which he	<b>divineth</b>	after his divinity that	8, 978/ 28
he divineth after his	<b>divinity</b>	that these words "sanctorum	8, 978/ 29
the book of Rationale	<b>divinorum</b>	... with which kind of	8, 632/ 12
effect of all Tyndale's	<b>division</b>	between historical faith and	8, 819/ 33
one half of his	<b>division</b>	that is to wit	8, 820/ 4
second part of his	<b>division</b>	, that is to wit	8, 820/ 19
Ye be fallen into	<b>division</b>	, and ye be in	8, 854/ 7
the light receiveth no	<b>division</b>	. Break off a branch	8, 977/ 12
the light receiveth no	<b>division</b>	in the holy men	8, 977/ 17
and out, like "In	<b>dock</b>	, out nettle," that no	8, 986/ 20
there find that holy	<b>doctor</b>	and saint bid every	8, 581/ 31
by that great, famous	<b>doctor</b>	and high, glorious martyr	8, 602/ 13
that the great holy	<b>doctor</b>	Saint Augustine allegeth as	8, 602/ 17
time of that holy	<b>doctor</b>	whomsoever himself will allege	8, 632/ 27
yet doth that holy	<b>doctor</b>	Saint Jerome, in all	8, 637/ 22
be true: that blessed	<b>doctor</b>	, among many other things	8, 676/ 18
made by the holy	<b>doctor</b>	Saint Augustine four or	8, 679/ 36
too, did that holy	<b>doctor</b>	Saint Augustine not only	8, 680/ 19
man allege a holy	<b>doctor</b>	against them, they gloss	8, 707/ 11
it (as that holy	<b>doctor</b>	Saint Thomas saith) to	8, 711/ 19
name upon that holy	<b>doctor</b>	Saint Thomas, a man	8, 713/ 21
man allege any holy	<b>doctor</b>	against them, they gloss	8, 714/ 17
saying of any one	<b>doctor</b>	, be he old or	8, 714/ 34
will allege any holy	<b>doctor</b>	for his part against	8, 716/ 14
part some one holy	<b>doctor</b>	, and I will hear	8, 716/ 19
will believe no holy	<b>doctor</b>	. And then let him	8, 717/ 9
be such a true	<b>doctor</b>	of the true church	8, 732/ 15
gospel of this evangelical	<b>doctor</b>	? Iwis Saint Peter answered	8, 797/ 32
In which is confuted	<b>Doctor</b>	Barnes' church Friar Barnes	8, 831/ 3
that were once a	<b>doctor</b>	, can say no better	8, 903/ 10
though Master/Doctor Wolman, being	<b>doctor</b>	of the law, might	8, 947/ 24
butler changed into a	<b>doctor</b>	than a prior into	8, 947/ 34
an apostate, and a	<b>doctor</b>	into a heretic. But	8, 947/ 35
any sentence of holy	<b>doctor</b>	... but falsifying them and	8, 983/ 11
given to those holy	<b>doctors</b>	of his church and	8, 589/ 29

indeed those old holy	<b>doctors</b>	which died (and some	8, 602/ 6
would, wherein they had	<b>doctors</b>	and teachers too... and	8, 612/ 14
by the old, virtuous	<b>doctors</b>	that had in sundry	8, 612/ 16
every age such true	<b>doctors</b>	and expositors among the	8, 612/ 23
some that kind of	<b>doctors</b>	and expositors that I	8, 612/ 30
Now, of these holy	<b>doctors</b>	and prophets we have	8, 623/ 7
with those old holy	<b>doctors</b>	and prophets of every	8, 623/ 13
which those old holy	<b>doctors</b>	(and, as Saint Paul	8, 623/ 21
of those old holy	<b>doctors</b>	and prophets of every	8, 623/ 32
neglected the old holy	<b>doctors</b>	and listed not to	8, 623/ 34
that the old holy	<b>doctors</b>	were more to be	8, 624/ 27
whether the old holy	<b>doctors</b>	and saints whom we	8, 624/ 29
heresies which those holy	<b>doctors</b>	by their full consent	8, 625/ 3
consent of the holy	<b>doctors</b>	and saints against their	8, 625/ 11
that were writers and	<b>doctors</b>	of the Church: they	8, 625/ 19
from the old holy	<b>doctors</b>	, that ever condemned those	8, 626/ 12
all the old holy	<b>doctors</b>	, and all the old	8, 626/ 23
all the old holy	<b>doctors</b>	against them: he cannot	8, 626/ 23
that all the old	<b>doctors</b>	are against him in	8, 626/ 26
of the old holy	<b>doctors</b>	of the Catholic Church	8, 627/ 1
appeareth by many old	<b>doctors</b>	of the Church. And	8, 627/ 18
them the old holy	<b>doctors</b>	and saints, and the	8, 628/ 2
of the old holy	<b>doctors</b>	and saints, marketh him	8, 630/ 29
out, the old holy	<b>doctors</b>	and saints, mark him	8, 632/ 1
all the old holy	<b>doctors</b>	and saints than I	8, 632/ 23
of the old holy	<b>doctors</b>	and saints, mark this	8, 634/ 14
mark, of old holy	<b>doctors</b>	and saints, mark him	8, 635/ 28
be expounded by holy	<b>doctors</b>	after his death; and	8, 636/ 2
all the old holy	<b>doctors</b>	and saints had lost	8, 650/ 10
all the old holy	<b>doctors</b>	and saints, of every	8, 659/ 2
that the old holy	<b>doctors</b>	and saints are against	8, 659/ 17
all the old holy	<b>doctors</b>	, show so much as	8, 659/ 25
all the old holy	<b>doctors</b>	and saints fully record	8, 669/ 34
all the old holy	<b>doctors</b>	and saints, as I	8, 670/ 19
Church and the holy	<b>doctors</b>	thereof. Whose expositions, as	8, 678/ 2
of the old holy	<b>doctors</b>	and saints, such as	8, 684/ 30
Catholic Church, or the	<b>doctors</b>	thereof, have falsified with	8, 686/ 11
now rebuke were holy	<b>doctors</b>	and saints, of every	8, 697/ 10
but railing upon the	<b>doctors</b>	of the Catholic Church	8, 703/ 11
all those old holy	<b>doctors</b>	and saints that have	8, 703/ 16
eldest and most holy	<b>doctors</b>	... and among others, Saint	8, 703/ 21
wit, all the holy	<b>doctors</b>	and saints that have	8, 703/ 28
he raileth upon the	<b>doctors</b>	of the Catholic Church	8, 709/ 10
now damn here the	<b>doctors</b>	of the Catholic Church	8, 709/ 21
all the old holy	<b>doctors</b>	, but also the blessed	8, 709/ 26
the less. But our	<b>doctors</b>	of these eight hundred	8, 713/ 11
with the old holy	<b>doctors</b>	, of the seven hundred	8, 713/ 13
he meant but the	<b>doctors</b>	of these last eight	8, 714/ 5
his heresies the new	<b>doctors</b>	only were against him	8, 714/ 23
he the new, the	<b>doctors</b>	of eight hundred years	8, 714/ 24

expositions that the new	<b>doctors</b>	, of eight hundred years	8, 714/ 29
that against all holy	<b>doctors</b>	, when he layeth "any	8, 714/ 30
only all the holy	<b>doctors</b>	of these eight hundred	8, 716/ 28
Jerome, four the special	<b>doctors</b>	of Christ's church; and	8, 716/ 31
I could name holy	<b>doctors</b>	and saints, some of	8, 716/ 33
of all the whole	<b>doctors</b>	and saints, no more	8, 717/ 1
some commentators and holy	<b>doctors</b>	that write expositions upon	8, 724/ 17
leaders" he meaneth the	<b>doctors</b>	and teachers of the	8, 728/ 27
of the old holy	<b>doctors</b>	, as though himself would	8, 740/ 21
of the old holy	<b>doctors</b>	of Christ's church that	8, 740/ 28
many times mock the	<b>doctors</b>	of the Church for	8, 741/ 32
all the old holy	<b>doctors</b>	since the apostles' time	8, 766/ 21
miracles all which holy	<b>doctors</b>	have taught men to	8, 805/ 20
books of old holy	<b>doctors</b>	, and by the authority	8, 808/ 30
them the old, ancient	<b>doctors</b>	, whose expositions they contemn	8, 809/ 13
of the old holy	<b>doctors</b>	upon the Scripture... they	8, 809/ 17
Pharisees and the false	<b>doctors</b>	since, in such necessary	8, 811/ 25
all the old holy	<b>doctors</b>	and saints, ever since	8, 812/ 6
it is agreed by	<b>doctors</b>	of the Church that	8, 822/ 27
unto the old holy	<b>doctors</b>	of Christ's church in	8, 831/ 30
cause doth the holy	<b>doctors</b>	use and allege these	8, 847/ 14
Augustine and some other	<b>doctors</b>	for this purpose though	8, 857/ 4
Augustine and other holy	<b>doctors</b>	for the proof of	8, 873/ 2
and another by the	<b>doctors</b>	of the Church I	8, 905/ 32
his places of the	<b>doctors</b>	of the Church that	8, 906/ 1
for his part holy	<b>doctors</b>	of the Church, to	8, 906/ 5
words of those holy	<b>doctors</b>	do no more prove	8, 906/ 9
the writings of holy	<b>doctors</b>	and saints that construed	8, 928/ 19
you but that holy	<b>doctors</b>	lay unto you. More	8, 954/ 17
good men and holy	<b>doctors</b>	would have been very	8, 955/ 9
apostles; secondly, prophets; thirdly,	<b>doctors</b>	; and then powers, and	8, 1021/ 37
all the old holy	<b>doctors</b>	and saints of every	8, 1028/ 27
also all the holy	<b>doctors</b>	and saints, both new	8, 1030/ 37
with the old holy	<b>doctors'</b>	... appeareth plainly by this	8, 625/ 2
by all the holy	<b>doctors'</b>	books of every age	8, 660/ 11
all the old holy	<b>doctors'</b>	works... because he were	8, 712/ 7
that the old holy	<b>doctors/expositors</b>	upon the Scripture did	8, 811/ 32
hath ever been the	<b>doctrine</b>	of popes, patriarchs, prophets	8, 580/ 19
Christian readers, for what	<b>doctrine</b>	Tyndale rebuketh the common	8, 583/ 28
but thereby perceive what	<b>doctrine</b>	he would have them	8, 583/ 30
for lack of this	<b>doctrine</b>	, they be no part	8, 584/ 4
answer after his own	<b>doctrine</b>	: that he is too	8, 588/ 8
Howbeit, leaving his own	<b>doctrine</b>	for himself, they may	8, 588/ 14
all his own former	<b>doctrine</b>	concerning the sinning-and-yet-not-sinning of	8, 588/ 27
pope, contrary unto Christ's	<b>doctrine</b>	. More To begin here	8, 596/ 8
be accused of his	<b>doctrine</b>	... he is, as I	8, 597/ 26
defiance forsaken both the	<b>doctrine</b>	and the living of	8, 599/ 34
defiance forsaken both the	<b>doctrine</b>	and the living of	8, 600/ 20
teaching with his beastly	<b>doctrine</b>	, under name of "matrimony	8, 601/ 7
which was their false	<b>doctrine</b>	and glosses. And in	8, 609/ 35

but by their evil	<b>doctrine</b>	clearly prove themselves messengers	8, 611/ 28
decayed, by the false	<b>doctrine</b>	or false glosses of	8, 611/ 31
Christ for their false	<b>doctrine</b>	did rebuke: yet confesseth	8, 611/ 35
for their traditions and	<b>doctrine</b>	, of which was many	8, 612/ 9
might follow the best	<b>doctrine</b>	if they would, wherein	8, 612/ 13
false expositions and false	<b>doctrine</b>	of the Pharisees or	8, 612/ 17
and control the false	<b>doctrine</b>	of the naughty scribes	8, 612/ 20
and that in evil	<b>doctrine</b>	and superstitious traditions they	8, 613/ 1
yet shall always the	<b>doctrine</b>	of his church with	8, 617/ 11
always varying from the	<b>doctrine</b>	of another, and all	8, 618/ 10
all varying from the	<b>doctrine</b>	of all the saints	8, 618/ 11
opposed, abjured their own	<b>doctrine</b>	, too. And thus, as	8, 618/ 14
now severed asunder in	<b>doctrine</b>	and in belief, and	8, 619/ 19
brought in this new	<b>doctrine</b>	which is untrue: but	8, 621/ 7
false folk with false	<b>doctrine</b>	, and the Scripture adulterated	8, 622/ 21
but perceived easily which	<b>doctrine</b>	were the truth; that	8, 622/ 33
of Moses," did in	<b>doctrine</b>	and exposition of Scripture	8, 623/ 12
new, diverse, and contrary	<b>doctrine</b>	of their own, in	8, 623/ 15
home from their evil	<b>doctrine</b>	and from their false	8, 623/ 18
Scripture whereupon the false	<b>doctrine</b>	dependeth, unto the old	8, 623/ 19
dependeth, unto the old	<b>doctrine</b>	and old, true declaration	8, 623/ 20
the proof of his	<b>doctrine</b>	unto the trial of	8, 623/ 31
deceived, and his devilish	<b>doctrine</b>	, by the writing of	8, 623/ 35
that he had his	<b>doctrine</b>	from heaven... and that	8, 624/ 4
plain against their devilish	<b>doctrine</b>	. And this point themselves	8, 624/ 11
the proof of their	<b>doctrine</b>	, the old holy saints	8, 624/ 18
we lay for our	<b>doctrine</b>	the evangelists, and apostles	8, 624/ 19
Also, that these folks'	<b>doctrine</b>	cannot agree with the	8, 625/ 1
be saints have their	<b>doctrine</b>	the more in reverence	8, 625/ 14
by which the true	<b>doctrine</b>	might be known from	8, 627/ 4
falsifieth himself his own	<b>doctrine</b>	that no such necessary	8, 633/ 6
part. Is not this	<b>doctrine</b>	, of such belief and	8, 634/ 7
and by Christ's own	<b>doctrine</b>	, too. For if Tyndale	8, 642/ 15
scribes' and the Pharisees'	<b>doctrine</b>	, and showed that they	8, 642/ 29
his coming, that his	<b>doctrine</b>	might be the better	8, 650/ 29
that had through false	<b>doctrine</b>	so long been led	8, 650/ 32
world had through false	<b>doctrine</b>	continued so many hundred	8, 650/ 34
and strait and hard	<b>doctrine</b>	of such a holy	8, 651/ 1
Cyprian contrary to Luther's	<b>doctrine</b>	clear. But I can	8, 657/ 36
as toucheth the necessary	<b>doctrine</b>	of true faith and	8, 668/ 20
nor believe after the	<b>doctrine</b>	of none of them	8, 668/ 34
diversely contrary to the	<b>doctrine</b>	and expositions of all	8, 670/ 18
did by their false	<b>doctrine</b>	labor to destroy the	8, 672/ 9
destroy the very, true	<b>doctrine</b>	of the synagogue, whereof	8, 672/ 9
to destroy the true	<b>doctrine</b>	... and also with sowing	8, 672/ 12
of God, and the	<b>doctrine</b>	thereof to be true	8, 676/ 17
truth," as well in	<b>doctrine</b>	of faith as of	8, 690/ 2
them such as the	<b>doctrine</b>	of the later agreed	8, 694/ 11
and consented with the	<b>doctrine</b>	of the elder; or	8, 694/ 12
so far from their	<b>doctrine</b>	, and were they never	8, 694/ 17

let him prove their	<b>doctrine</b>	agreeable, or at the	8, 695/ 4
And agreement in their	<b>doctrine</b>	, neither is there none	8, 695/ 15
sin, by the true	<b>doctrine</b>	of the Spirit inspiring	8, 696/ 1
have known besides. Whose	<b>doctrine</b>	in the necessary points	8, 696/ 3
Christ's faith, nor Tyndale's	<b>doctrine</b>	agreeable and consenting to	8, 696/ 14
dare say that his	<b>doctrine</b>	and theirs agree... let	8, 696/ 15
Church and rebuke the	<b>doctrine</b>	thereof as Saint John	8, 696/ 24
synagogue and rebuked the	<b>doctrine</b>	of the Pharisees: he	8, 696/ 25
do now rebuke the	<b>doctrine</b>	of the Catholic Church	8, 697/ 3
Christ did rebuke the	<b>doctrine</b>	of the scribes and	8, 697/ 4
Pharisees which taught the	<b>doctrine</b>	that Saint John the	8, 697/ 6
John reproveth in the	<b>doctrine</b>	of the scribes and	8, 697/ 21
Tyndale reproveth in the	<b>doctrine</b>	of the Catholic Church	8, 697/ 22
then resembleth he the	<b>doctrine</b>	of the Church thereto	8, 697/ 35
living saints"... but the	<b>doctrine</b>	of the Church is	8, 698/ 18
well perceive, by their	<b>doctrine</b>	, that when they would	8, 702/ 25
Scripture; and that the	<b>doctrine</b>	of the Pharisees which	8, 703/ 4
contrary. And so the	<b>doctrine</b>	of the Church and	8, 703/ 6
the Church and the	<b>doctrine</b>	of the Pharisees, in	8, 703/ 7
readers, here is the	<b>doctrine</b>	of this new Baptist	8, 705/ 1
and rebuke the pharisaical	<b>doctrine</b>	of all the old	8, 705/ 9
a beginning of spiritual-lifely	<b>doctrine</b>	... it thereby well and	8, 708/ 7
say nay, that this	<b>doctrine</b>	is of that leaven	8, 709/ 22
the bread of their	<b>doctrine</b>	which either in words	8, 709/ 28
that all their whole	<b>doctrine</b>	is but plain frantic	8, 717/ 18
Christians according unto their	<b>doctrine</b>	, and the constant suffering	8, 730/ 18
it was no vain	<b>doctrine</b>	... but that it must	8, 730/ 20
he believed that the	<b>doctrine</b>	thereof could not be	8, 750/ 25
the miracles and the	<b>doctrine</b>	, dead, stony hearts should	8, 753/ 13
upon which, by the	<b>doctrine</b>	of all these heretics	8, 753/ 34
living, but of the	<b>doctrine</b>	. And then cannot himself	8, 766/ 19
then as for the	<b>doctrine</b>	of the Catholic Church	8, 766/ 26
Church (for of the	<b>doctrine</b>	is our matter), the	8, 766/ 27
giveth a special goodly	<b>doctrine</b>	: that if we believe	8, 767/ 32
if we believe the	<b>doctrine</b>	of the Catholic church	8, 767/ 32
must needs, by Tyndale's	<b>doctrine</b>	, be known first, as	8, 770/ 14
apostles' days, with whose	<b>doctrine</b>	, as it is by	8, 771/ 26
their books proved, the	<b>doctrine</b>	of the Catholic Church	8, 771/ 27
did agree in their	<b>doctrine</b>	. For else had the	8, 772/ 14
is, by Tyndale's own	<b>doctrine</b>	, none elect. But, now	8, 775/ 20
proper places the devilish	<b>doctrine</b>	of this his holy	8, 776/ 22
and sometimes by false	<b>doctrine</b>	of heretics loseth some	8, 782/ 32
or starch, with his	<b>doctrine</b>	of lechery between friars	8, 786/ 5
we know the true	<b>doctrine</b>	. To this Tyndale hath	8, 801/ 31
living, true faith, and	<b>doctrine</b>	, God hath approved and	8, 805/ 19
the comprobation of the	<b>doctrine</b>	of the same and	8, 808/ 33
the authority of their	<b>doctrine</b>	to be above the	8, 811/ 5
better perceiving of Tyndale's	<b>doctrine</b>	concerning faith, consider once	8, 817/ 32
refuse not only the	<b>doctrine</b>	of the Catholic church	8, 824/ 32
no surety neither of	<b>doctrine</b>	nor of the Scripture	8, 828/ 30

they should grant the	<b>doctrine</b>	of the Catholic Church	8, 828/ 31
such things as the	<b>doctrine</b>	of the Catholic Church	8, 838/ 36
as touching his goodly	<b>doctrine</b>	interlaced here and there	8, 839/ 12
the Catholic Church, whose	<b>doctrine</b>	he now depraveth, taught	8, 839/ 28
hath inspired the contrary	<b>doctrine</b>	into his holy apostle	8, 842/ 10
purpose of Barnes' devilish	<b>doctrine</b>	planted in among his	8, 844/ 4
of truth upon whose	<b>doctrine</b>	every man may rest	8, 847/ 12
so provide that the	<b>doctrine</b>	thereof shall never be	8, 855/ 34
agreement of the same	<b>doctrine</b>	... so that the Catholic	8, 856/ 12
church fall from the	<b>doctrine</b>	of the whole Catholic	8, 856/ 17
ourselves sure of her	<b>doctrine</b>	, weening that she should	8, 869/ 29
and that therefore her	<b>doctrine</b>	is not always sure	8, 870/ 33
examine and judge her	<b>doctrine</b>	, and so receive or	8, 870/ 35
receive or reject her	<b>doctrine</b>	, by the word of	8, 871/ 1
may therefore mistrust her	<b>doctrine</b>	, and trust it no	8, 871/ 14
soul, examining himself her	<b>doctrine</b>	by the Scripture, as	8, 871/ 19
openly agree with the	<b>doctrine</b>	of the Gospel... these	8, 873/ 26
openly agree with the	<b>doctrine</b>	of the Gospel," "these	8, 878/ 19
fruits of their false	<b>doctrine</b>	that under a cloak	8, 879/ 19
contrary to the known	<b>doctrine</b>	that himself had taught	8, 879/ 22
will not receive your	<b>doctrine</b>	, wipe off the dust	8, 882/ 31
hither, have his evangelical	<b>doctrine</b>	accepted of the King	8, 885/ 21
books of the evangelical	<b>doctrine</b>	in their mother tongue	8, 886/ 14
him, and perceive his	<b>doctrine</b>	to be true, by	8, 888/ 7
and open with his	<b>doctrine</b>	, his death, his rising	8, 888/ 33
his faith and his	<b>doctrine</b>	by the space of	8, 889/ 6
the sure credence of	<b>doctrine</b>	in no one man	8, 890/ 27
man which agreeth in	<b>doctrine</b>	with the very church	8, 890/ 28
reckon sure that his	<b>doctrine</b>	is very true in	8, 890/ 29
can have that his	<b>doctrine</b>	agreeth well with Scripture	8, 890/ 32
I have that the	<b>doctrine</b>	of the whole catholic	8, 890/ 34
be contrary to the	<b>doctrine</b>	of the very, true	8, 891/ 15
is true, and their	<b>doctrine</b>	agreeth with hers whom	8, 891/ 26
take the food of	<b>doctrine</b>	at her hand, because	8, 894/ 19
take the meat of	<b>doctrine</b>	at the hand of	8, 894/ 22
farthing's worth of true	<b>doctrine</b>	for them both. For	8, 897/ 3
went sore against the	<b>doctrine</b>	of our brother Tyndale	8, 899/ 18
hath provided surety of	<b>doctrine</b>	that is to say	8, 900/ 2
any surety of true	<b>doctrine</b>	as indeed it must	8, 902/ 7
it not the true	<b>doctrine</b>	, which it pretendeth... but	8, 904/ 31
and hath the false	<b>doctrine</b>	. And therefore if it	8, 904/ 32
surety of any true	<b>doctrine</b>	, but that heresies might	8, 911/ 28
is more surety of	<b>doctrine</b>	in the consent of	8, 914/ 21
ween, by Friar Barnes'	<b>doctrine</b>	, that only faith should	8, 920/ 30
what unto that devilish	<b>doctrine</b>	?There would Saint Gregory	8, 926/ 17
because of the true	<b>doctrine</b>	to be taught them	8, 935/ 28
church after their own	<b>doctrine</b>	, because they were then	8, 937/ 6
be proved after their	<b>doctrine</b>	not to be the	8, 937/ 10
is damnable error in	<b>doctrine</b>	of things pertaining to	8, 950/ 29
and one truth of	<b>doctrine</b>	in rules of living	8, 951/ 14

the necessary truth of	<b>doctrine</b>	, to agree with the	8, 951/ 18
were true faith and	<b>doctrine</b>	that fornication, adultery, running	8, 951/ 26
to have all this	<b>doctrine</b>	judged and condemned for	8, 951/ 30
should be beguiled in	<b>doctrine</b>	to the damnation of	8, 952/ 4
is offended by false	<b>doctrine</b>	be churches known... then	8, 952/ 7
themselves, first with false	<b>doctrine</b>	to contend and inquiet	8, 953/ 16
to reprove Barnes' false	<b>doctrine</b>	, saith not as he	8, 958/ 19
teacheth us against the	<b>doctrine</b>	of those heretics and	8, 965/ 26
and believeth her true	<b>doctrine</b>	yet because he will	8, 971/ 34
the church" for the	<b>doctrine</b>	of "the church," I	8, 973/ 7
men have the true	<b>doctrine</b>	, because that the very	8, 973/ 18
against the known Catholic	<b>doctrine</b>	of Christ's known Catholic	8, 981/ 14
ungracious living and pernicious	<b>doctrine</b>	by his persuasive words	8, 989/ 25
shall have the true	<b>doctrine</b>	in her that she	8, 995/ 15
of Christ's faith and	<b>doctrine</b>	of living truly taught	8, 999/ 10
have the surety of	<b>doctrine</b>	, therefore of them it	8, 999/ 21
that faithful, true, perfect	<b>doctrine</b>	by the inspiration of	8, 1000/ 8
together in faith and	<b>doctrine</b>	, albeit the living of	8, 1000/ 27
the very truth in	<b>doctrine</b>	, be it only by	8, 1001/ 15
the surety of the	<b>doctrine</b>	that is nowhere but	8, 1003/ 3
faith, and new, naughty	<b>doctrine</b>	against Christ's coming was	8, 1008/ 26
and the truth of	<b>doctrine</b>	so preserved therein that	8, 1008/ 31
sure of the true	<b>doctrine</b>	, came himself down, the	8, 1009/ 7
of the surety of	<b>doctrine</b>	, which of this holy	8, 1014/ 8
by his brother's false	<b>doctrine</b>	or other evil behavior	8, 1025/ 33
the catholic faith and	<b>doctrine</b>	, they say, "This is	8, 1026/ 24
which the truth of	<b>doctrine</b>	and holiness of grace	8, 1028/ 34
the Jews because the	<b>doctrine</b>	thereof was then corrupted	8, 1031/ 14
years corrupted, and the	<b>doctrine</b>	thereof all this while	8, 1031/ 18
eight hundred years, that	<b>doctrine</b>	of his church to	8, 1031/ 32
the necessary points of	<b>doctrine</b>	, to the destruction of	8, 1032/ 6
Church begin a contrary	<b>doctrine</b>	, he would they should	8, 1032/ 27
and adversity for their	<b>doctrine's</b>	sake, moved him and	8, 730/ 19
before God, but the	<b>doers</b>	of the law shall	8, 842/ 12
Saint James, "Be ye	<b>doers</b>	of the word, and	8, 842/ 17
off his helmet and	<b>doeth</b>	on a fool's hood	8, 579/ 13
friar's coat, till he	<b>doff</b>	his gray garments and	8, 583/ 35
any holy thing to	<b>dogs</b>	. In this church only	8, 976/ 28
in Africa by the	<b>Donatists</b>	. Then as for the	8, 731/ 33
of his against the	<b>Donatists</b>	(which is, in his	8, 739/ 31
question, which against the	<b>Donatists</b>	(such heretics then in	8, 791/ 5
was vexed of the	<b>Donatists</b>	with this same reason	8, 860/ 24
which were called the	<b>Donatists</b>	, which said the very	8, 909/ 13
false heresy of the	<b>Donatists</b>	is as fully condemned	8, 909/ 27
was vexed of the	<b>Donatists</b>	with this same reason	8, 959/ 16
those words against the	<b>Donatists</b>	, which "vexed," saith he	8, 961/ 32
For neither did the	<b>Donatists</b>	vex Saint Augustine with	8, 961/ 35
the sect of the	<b>Donatists</b>	. And now, ye wot	8, 962/ 3
same with which the	<b>Donatists</b>	did vex Saint Augustine	8, 962/ 14
be too. But the	<b>Donatists</b>	said, and would have	8, 962/ 27

Africa. And therefore the	<b>Donatists</b>	vexed not Saint Augustine	8, 962/ 30
those heretics were called "	<b>Donatists</b>	," so these heretics call	8, 962/ 33
that was between the	<b>Donatists</b>	and Saint Augustine. For	8, 963/ 6
Saint Augustine and the	<b>Donatists</b>	agreed: that the very	8, 963/ 11
was vexed by the	<b>Donatists</b>	with the selfsame reason	8, 963/ 15
that those heretics the	<b>Donatists</b>	were then... and that	8, 963/ 18
those words against the	<b>Donatists</b>	to prove against them	8, 963/ 23
words not against the	<b>Donatists</b>	, but against other sects	8, 963/ 28
no words spoken of	<b>Donatists</b>	... but that also he	8, 963/ 34
those words against the	<b>Donatists</b>	, as Barnes belieth him	8, 964/ 5
at the Day of	<b>Doom</b>	, a great while after	8, 610/ 10
in the Day of	<b>Doom</b>	be more easily handled	8, 882/ 33
God give yet, before	<b>Doomsday</b>	, unto no man reward	8, 625/ 26
into pain: therefore till	<b>Doomsday</b>	they would have the	8, 625/ 30
the while that until	<b>Doomsday</b>	they lie still all	8, 626/ 2
and shall hold his	<b>Doomsday</b>	, and bring thereto, and	8, 794/ 18
and life too, till	<b>Doomsday</b>	... and then, dare I	8, 796/ 17
their own bellies the	<b>door</b>	. For through their bellies	8, 634/ 25
I stand at the	<b>door</b>	and knock." And that	8, 747/ 8
and knock at the	<b>door</b>	of our heart, if	8, 787/ 7
not once out a	<b>door</b>	therefor... but say what	8, 812/ 35
he came out at	<b>door</b>	... and thereupon step in	8, 877/ 14
them anymore within my	<b>door</b>	." Now would with this	8, 903/ 14
could not find the	<b>door</b>	to enter into Lot's	8, 994/ 20
without... but if the	<b>door</b>	were devised for them	8, 1021/ 31
and left at men's	<b>doors</b>	by night; that where	8, 813/ 18
borne out of the	<b>doors</b>	. For he forbiddeth us	8, 976/ 27
went out at several	<b>doors</b>	, the farther ever that	8, 994/ 32
Nicolaus and Cerinthus, Vigilantius	<b>Dormitantius</b>	, Manichaeus, Valentinus, Arius, Jovinian	8, 694/ 33
the ditch with his	<b>dosser</b>	, and break all his	8, 665/ 24
which I had a	<b>dosser</b>	delivered into my hands	8, 813/ 23
had received the same	<b>dosser</b>	and books ofWebbe	8, 813/ 25
the Gospel, but thou	<b>dost</b>	not well to believe	8, 737/ 22
the devil, because thou	<b>dost</b>	not dread." Besides this	8, 785/ 22
spot or wrinkle?What	<b>dost</b>	thou, then, here in	8, 961/ 11
he may, and so	<b>doth</b>	he soon after, call	8, 578/ 10
spirituality so far forth	<b>doth</b>	account not themselves alone	8, 578/ 24
the point as he	<b>doth</b>	, in a matter so	8, 579/ 1
enjoin him. But then	<b>doth</b>	Tyndale specially touch that	8, 581/ 34
therein than the Scripture	<b>doth</b>	itself, and our blessed	8, 582/ 4
In how many places	<b>doth</b>	the Scripture exhort each	8, 582/ 11
unlawful tyrant... because he	<b>doth</b>	not only as a	8, 585/ 7
it, as the Gospel	<b>doth</b>	, nor unto the pope	8, 586/ 27
saith, repent not. Tyndale	<b>doth</b>	now forget that he	8, 588/ 1
saith that the clergy	<b>doth</b>	rebuke them by whom	8, 589/ 36
warned to amend, and	<b>doth</b>	"make heretics of them	8, 589/ 37
they be... the clergy	<b>doth</b>	denounce them. And as	8, 590/ 4
well worthy, the temporalty	<b>doth</b>	burn them. And after	8, 590/ 5
fire of Smithfield, hell	<b>doth</b>	receive them... where the	8, 590/ 6
parish but that she	<b>doth</b>	, and that not in	8, 594/ 36

And a thousand suchlike	<b>doth</b>	the pope, contrary unto	8, 596/ 8
that hath divers benefices	<b>doth</b>	abuse the fruits, the	8, 596/ 11
trusteth also that he	<b>doth</b>	. Now, where he saith	8, 597/ 7
as the tender mother	<b>doth</b>	: break the rod in	8, 609/ 5
God punished them so	<b>doth</b>	he now, and his	8, 610/ 18
some did as he	<b>doth</b>	, and such others as	8, 611/ 18
and say the devil	<b>doth</b>	all. And thus while	8, 626/ 10
to be found out,	<b>doth</b>	yet furthermore shake off	8, 627/ 11
as the wily fox	<b>doth</b>	, whose nature is to	8, 629/ 6
the old holy saints,	<b>doth</b>	mark these men for	8, 631/ 27
as it not only	<b>doth</b>	appear plainly by other	8, 631/ 32
preachers do, and so	<b>doth</b>	that good man that	8, 632/ 11
be full good... yet	<b>doth</b>	God give the grace	8, 636/ 6
true indeed. And yet	<b>doth</b>	that holy doctor Saint	8, 637/ 22
the whole Catholic Church	<b>doth</b>	receive; and so might	8, 639/ 14
that are now so	<b>doth</b>	he now creep a	8, 642/ 2
as the Church now	<b>doth</b>	, contrary to Tyndale and	8, 643/ 8
stark-blind indeed or else	<b>doth</b>	Tyndale play Blind Hob	8, 644/ 20
such another "wherefore"? Whereupon	<b>doth</b>	his "wherefore" depend? Hath	8, 644/ 32
that the Catholic Church	<b>doth</b>	. Now, where he speaketh	8, 646/ 34
believe not as he	<b>doth</b>	that good works are	8, 656/ 18
call (as indeed he	<b>doth</b>	!) a godly profession for	8, 666/ 15
that while that he	<b>doth</b>	such devilish deeds, he	8, 667/ 2
such devilish deeds, he	<b>doth</b>	yet no deadly sin	8, 667/ 2
believeth otherwise than he	<b>doth</b>	, or believe hereafter otherwise	8, 667/ 28
hereafter otherwise than he	<b>doth</b>	now? But yet consider	8, 667/ 28
Catholic church the truth	<b>doth</b>	only rest, since it	8, 669/ 7
than he rehearseth yet	<b>doth</b>	the King's Grace against	8, 676/ 12
day. And this reason	<b>doth</b>	chiefly blind them, and	8, 681/ 5
Saint Augustine as Tyndale	<b>doth</b>	now, and assoiled his	8, 681/ 21
argument, as Tyndale now	<b>doth</b>	here. And farther then	8, 683/ 2
put in print, as	<b>doth</b>	in divers places appear	8, 684/ 32
quencheth the fire, so	<b>doth</b>	almsdeed put off sin	8, 686/ 30
good man when he	<b>doth</b>	any good deed, he	8, 687/ 28
any good deed, he	<b>doth</b>	sin... and that there	8, 687/ 28
unto him, his faith	<b>doth</b>	then sup up in	8, 687/ 31
also wherewith Saint James	<b>doth</b>	in the same epistle	8, 688/ 17
may see that Tyndale	<b>doth</b>	nothing here but tell	8, 692/ 32
the Scripture as Tyndale	<b>doth</b>	. And therefore his faith	8, 696/ 13
to show that himself	<b>doth</b>	go from the Catholic	8, 696/ 23
be, these two things	<b>doth</b>	Tyndale here liken together	8, 698/ 11
do the one, and	<b>doth</b>	well to do the	8, 698/ 31
considered by him that	<b>doth</b>	it, upon the time	8, 698/ 33
yet when any man	<b>doth</b>	the like. And therefore	8, 700/ 3
sinful superstitions. And therefore	<b>doth</b>	this holy new Baptist	8, 704/ 13
blasphemy as now Tyndale	<b>doth</b>	, if any Christian man's	8, 705/ 17
departed out thereof: so	<b>doth</b>	evermore the credence whereupon	8, 707/ 28
one point as he	<b>doth</b>	the other, except he	8, 708/ 28
and when he so	<b>doth</b>	, then shall he have	8, 708/ 31
leaven" for which Tyndale	<b>doth</b>	now damn here the	8, 709/ 20

proved already that Tyndale	<b>doth</b>	in this point falsely	8, 710/ 19
And the Church also	<b>doth</b>	not precisely bind any	8, 711/ 26
the Catholic Church... Tyndale	<b>doth</b>	himself confess to be	8, 712/ 31
Saint Augustine. And then	<b>doth</b>	this reason alone plainly	8, 712/ 32
fewer he numbereth them),	<b>doth</b>	this devilish drunken soul	8, 713/ 31
likewise as Saint Thomas	<b>doth</b>	. But now, to color	8, 714/ 14
the Scripture as he	<b>doth</b>	, and condemn these expositions	8, 714/ 28
grown (as it ever	<b>doth</b>	) by the Spirit of	8, 715/ 1
for themselves than Tyndale	<b>doth</b>	to us now for	8, 721/ 33
the Scripture than Luther	<b>doth</b>	himself. Howbeit, iwis when	8, 724/ 5
him. But the water	<b>doth</b>	, of truth, receive and	8, 725/ 20
as the Catholic Church	<b>doth</b>	now. Wherein if Tyndale	8, 727/ 29
Tyndale's church of elects	<b>doth</b>	not know the Scripture	8, 729/ 2
concerning the understanding, so	<b>doth</b>	Tyndale now teach them	8, 729/ 21
saith that the Church	<b>doth</b>	falsely take Saint Augustine	8, 733/ 30
then good men... Tyndale	<b>doth</b>	but devise that tale	8, 734/ 7
of holy Saint Cyprian	<b>doth</b>	holy Saint Augustine rehearse	8, 734/ 28
unto him, neither, that	<b>doth</b>	believe the Scripture. And	8, 736/ 18
Church beside the Scripture...	<b>doth</b>	now in this chapter	8, 736/ 20
glosseth them. For neither	<b>doth</b>	Saint Augustine in this	8, 738/ 26
his very church: so	<b>doth</b>	he after use the	8, 739/ 18
Church that the Church	<b>doth</b>	abuse the saying of	8, 740/ 36
and belief... as he	<b>doth</b>	toward the perfect accomplishment	8, 743/ 32
debate and variance: so	<b>doth</b>	he use both the	8, 744/ 10
very scripture; and then	<b>doth</b>	the Scripture, being by	8, 745/ 4
the report and telling,	<b>doth</b>	in the things of	8, 747/ 25
believe best. But now	<b>doth</b>	Tyndale, he saith, believe	8, 751/ 1
showed you that he	<b>doth</b>	... and have also showed	8, 752/ 25
manner feeling; and therefore	<b>doth</b>	that text nothing prove	8, 754/ 12
this for his purpose?	<b>Doth</b>	this prove that their	8, 759/ 28
when even he that	<b>doth</b>	it cannot but dispraise	8, 766/ 7
prove you that Tyndale	<b>doth</b>	in this railing but	8, 766/ 17
holy living he neither	<b>doth</b>	nor can find fault	8, 766/ 22
poisoned dregs. But now	<b>doth</b>	Tyndale after this, to	8, 767/ 11
cold yet when he	<b>doth</b>	, after that infusion of	8, 782/ 29
hope and charity wherefore	<b>doth</b>	Master More speak so	8, 783/ 30
Tyndale's master Martin Luther	<b>doth</b>	manifestly and plainly in	8, 784/ 6
than right naught what	<b>doth</b>	he by this teaching	8, 785/ 28
to do them, yet	<b>doth</b>	he by this tale	8, 785/ 34
toward God, but God	<b>doth</b>	all alone. And this	8, 786/ 28
all alone. And this	<b>doth</b>	Tyndale tell us, and	8, 786/ 29
things as God hath,	<b>doth</b>	, and shall with his	8, 792/ 33
nor for none other	<b>doth</b>	Tyndale put the example	8, 795/ 18
well think that Tyndale	<b>doth</b>	but mock him. What	8, 798/ 17
in his will, wherefore	<b>doth</b>	Tyndale advise him to	8, 798/ 26
toward God, which Tyndale	<b>doth</b>	expressly deny), the poor	8, 798/ 29
will ween that Tyndale	<b>doth</b>	yet but mock. Moreover	8, 798/ 30
for the faith, Tyndale	<b>doth</b>	plainly mock him. Finally	8, 799/ 6
goodness of God, so	<b>doth</b>	it, in such as	8, 799/ 12
master, saith that he	<b>doth</b>	: I pray you tell	8, 802/ 22

ask him wherefore he	<b>doth</b>	not now believe the	8, 804/ 9
he allegeth Scripture he	<b>doth</b>	but walk about in	8, 809/ 8
good readers, and so	<b>doth</b>	himself too, that between	8, 809/ 10
thereby declareth that he	<b>doth</b>	those miracles not only	8, 809/ 37
the church of Christ	<b>doth</b>	even the same still	8, 810/ 29
as he saith he	<b>doth</b>	... then he feeleth it	8, 817/ 2
all such cases, God	<b>doth</b>	, unto him that believeth	8, 819/ 3
put unto it, God	<b>doth</b>	ever add and infound	8, 819/ 28
I trust that Tyndale	<b>doth</b>	not think but that	8, 820/ 32
sin, after. And then	<b>doth</b>	he much amiss to	8, 824/ 28
nothing; nor no more	<b>doth</b>	no man but such	8, 826/ 30
as well as Tyndale	<b>doth</b>	now: then dare I	8, 827/ 13
fond scoffing peerless, yet	<b>doth</b>	Friar Barnes as far	8, 831/ 12
gathered first, and yet	<b>doth</b>	, good men and bad	8, 834/ 10
it as Friar Barnes	<b>doth</b>	here, that setteth it	8, 834/ 22
world. For them only	<b>doth</b>	Saint Paul there call	8, 835/ 9
say, "church" in English)	<b>doth</b>	, as Friar Barnes saith	8, 835/ 12
raileth upon, as he	<b>doth</b>	upon the catholic church	8, 836/ 6
those churches, but rather	<b>doth</b>	himself allow their whoredom	8, 836/ 16
by outward disguisings. This	<b>doth</b>	Saint Augustine well prove	8, 837/ 28
all any one that	<b>doth</b>	anything prove his purpose	8, 839/ 5
it?" These things, lo,	<b>doth</b>	the known Catholic church	8, 841/ 31
And for this cause	<b>doth</b>	the holy doctors use	8, 847/ 13
Barnes playeth as Tyndale	<b>doth</b>	: walketh in the dark	8, 848/ 8
Spirit of our God."	<b>Doth</b>	the Apostle, though he	8, 853/ 5
beginning of the epistle;	<b>doth</b>	he mean that by	8, 853/ 8
holy household "the church"	<b>doth</b>	Saint Paul, I say	8, 853/ 15
for many things... so	<b>doth</b>	he for many things	8, 853/ 33
and of the other,	<b>doth</b>	Saint Paul write unto	8, 854/ 26
of those sorts ordinarily	<b>doth</b>	and shall our Savior	8, 855/ 11
world, as Saint Augustine	<b>doth</b>	witness in these words	8, 857/ 20
the world... as Lyra	<b>doth</b>	declare in these words	8, 857/ 32
these words: "The Church	<b>doth</b>	not stand in men	8, 857/ 33
faith. Wherefore, that church	<b>doth</b>	stand in those persons	8, 857/ 36
her husband, Christ, and	<b>doth</b>	abide in confession of	8, 860/ 18
in that that she	<b>doth</b>	confess her uncleanness; for	8, 861/ 19
Because allthing that she	<b>doth</b>	is well done? Because	8, 862/ 8
so long as she	<b>doth</b>	, so long can she	8, 862/ 13
in any of them?	<b>Doth</b>	he prove it by	8, 863/ 21
and venial, as Tyndale	<b>doth</b>	, and between damnable error	8, 863/ 27
from salvation, as Tyndale	<b>doth</b>	also. In which things	8, 863/ 28
the dark than Tyndale	<b>doth</b>	, though Tyndale keep himself	8, 864/ 8
the priest as he	<b>doth</b>	both in divers other	8, 867/ 33
And while Friar Barnes	<b>doth</b>	but mock the Sacrament	8, 868/ 18
place as Saint Augustine	<b>doth</b>	in one place, yet	8, 868/ 21
himself neither. But therein	<b>doth</b>	Barnes requite him as	8, 869/ 14
again... for no more	<b>doth</b>	he neither. For sometimes	8, 869/ 15
long as she so	<b>doth</b>	... so long can she	8, 869/ 35
say, "Sometimes, peradventure, she	<b>doth</b>	not, and then doth	8, 869/ 36
doth not, and then	<b>doth</b>	she err, and therefore	8, 869/ 36

fall off. But therein	<b>doth</b>	Barnes not err so	8, 870/ 24
far out as Tyndale	<b>doth</b>	... but taketh it according	8, 870/ 24
it out. And so	<b>doth</b>	appear already. For he	8, 872/ 7
of this church... she	<b>doth</b>	only fetch out her	8, 875/ 18
find some man that	<b>doth</b>	preach us the word	8, 878/ 12
but that sometimes it	<b>doth</b>	so, where the hearers	8, 880/ 22
like as his word	<b>doth</b>	his will, and returned	8, 882/ 11
that heareth it... so	<b>doth</b>	it his will, and	8, 882/ 14
What manner an argument	<b>doth</b>	Friar Barnes call this	8, 883/ 6
unknown church, as he	<b>doth</b>	. For if he would	8, 887/ 36
of Christ as he	<b>doth</b>	will say that he	8, 889/ 15
his children as he	<b>doth</b>	, perceiving the peril that	8, 893/ 6
he repenteth, then he	<b>doth</b>	the will of his	8, 899/ 32
another way than Tyndale	<b>doth</b>	, or Frith, or lightly	8, 906/ 4
church. For Saint Augustine	<b>doth</b>	in those words nothing	8, 909/ 10
the known Catholic church	<b>doth</b>	not say that the	8, 909/ 24
pope whom Friar Barnes	<b>doth</b>	himself, here in this	8, 910/ 1
of Lira: "The Church	<b>doth</b>	not stand in men	8, 910/ 6
faith. Wherefore, that church	<b>doth</b>	stand in those persons	8, 910/ 8
think you, good readers?	<b>Doth</b>	Saint Augustine here mean	8, 913/ 4
that in like wise	<b>doth</b>	Barnes mistake the gloss	8, 914/ 1
wrinkles, no more than	<b>doth</b>	every man that prayeth	8, 914/ 29
err. As he that	<b>doth</b>	adultery and wotteth well	8, 916/ 19
and wotteth well he	<b>doth</b>	naught... he faileth and	8, 916/ 19
book. But that he	<b>doth</b>	in Latin... letting them	8, 917/ 6
the very laws. Why	<b>doth</b>	he boast that he	8, 917/ 7
which after his baptism	<b>doth</b>	once any deadly sin	8, 917/ 32
Book), holy Saint Jerome	<b>doth</b>	at good length openly	8, 917/ 37
how much harm he	<b>doth</b>	himself with letting his	8, 921/ 9
yet the whole assembly	<b>doth</b>	but represent the Church	8, 921/ 18
of this church, she	<b>doth</b>	only fetch out her	8, 929/ 31
not yet, as he	<b>doth</b>	, dispraise and call evil	8, 932/ 19
that work as he	<b>doth</b>	against the Epistle of	8, 934/ 17
those words were his)	<b>doth</b>	send us to seek	8, 935/ 20
bringeth forth for him,	<b>doth</b>	four or five times	8, 936/ 9
naught, but that whoso	<b>doth</b>	break it committeth a	8, 941/ 35
goeth about, as Tyndale	<b>doth</b>	... to disprove the Catholic	8, 942/ 27
answer: Our Master, Christ,	<b>doth</b>	plainly speak of a	8, 943/ 7
that this particular church	<b>doth</b>	fully and wholly err	8, 943/ 14
first is that Christ	<b>doth</b>	there plainly speak of	8, 943/ 27
that this particular church	<b>doth</b>	sometimes wholly err. Now	8, 943/ 35
say that though Christ	<b>doth</b>	not so forbid the	8, 944/ 5
him that such evil	<b>doth</b>	or saith... in that	8, 944/ 17
in every such case	<b>doth</b>	Christ there send him	8, 944/ 21
the church of God	<b>doth</b>	not reprove? Moreover, if	8, 946/ 8
any man's else, he	<b>doth</b>	offend God and sin	8, 947/ 1
done unto themselves he	<b>doth</b>	expound the place plain	8, 948/ 5
that were wronged whereto	<b>doth</b>	Barnes say that Christ	8, 949/ 22
perceive here that Barnes	<b>doth</b>	but trifle in this	8, 950/ 24
trifling manner as he	<b>doth</b>	. Yet saith Barnes that	8, 952/ 22

all this, the Church	<b>doth</b>	indeed abide and endure	8, 953/ 27
these... Barnes "The church	<b>doth</b>	threaten with banishments and	8, 954/ 6
her husband, Christ, and	<b>doth</b>	abide in confession of	8, 956/ 33
words that "the church"	<b>doth</b>	. For he speaketh, in	8, 958/ 29
our sins. What good	<b>doth</b>	the pardon? It taketh	8, 960/ 22
doing. But our Lord	<b>doth</b>	exhibit and present unto	8, 960/ 34
soul. For such deeds	<b>doth</b>	not a Christian man	8, 961/ 27
well as any man	<b>doth</b>	now. And also Friar	8, 962/ 36
but he that so	<b>doth</b>	indeed... and that the	8, 964/ 20
for a very truth...	<b>doth</b>	Saint Augustine write those	8, 964/ 26
only for himself that	<b>doth</b>	them, but also to	8, 969/ 13
Augustine in these words	<b>doth</b>	plainly show that the	8, 979/ 37
such wise as Barnes	<b>doth</b>	that is to wit	8, 980/ 34
think you? Of whom	<b>doth</b>	he speak when he	8, 983/ 33
and archbishops"? What holiness	<b>doth</b>	he reprove when he	8, 983/ 34
folk serve God well?	<b>Doth</b>	not every man agree	8, 985/ 19
Bernard did as himself	<b>doth</b>	mock and scorn all	8, 988/ 16
rovers, as Friar Barnes	<b>doth</b>	, and as Judas did	8, 988/ 32
words that he bringeth...	<b>doth</b>	plainly, to Friar Barnes'	8, 992/ 3
Lamb shutteth and then	<b>doth</b>	no man open it	8, 998/ 1
openeth it and then	<b>doth</b>	no man shut it	8, 998/ 2
we then, whosoever so	<b>doth</b>	and liveth well therewith	8, 998/ 33
than one, as Tyndale	<b>doth</b>	, and Barnes, both. But	8, 1000/ 19
such riddles as Tyndale	<b>doth</b>	, and like as he	8, 1004/ 10
Scripture." For the Scripture	<b>doth</b>	not prove it. And	8, 1005/ 10
against Helvidius the heretic,	<b>doth</b>	not prove nor so	8, 1005/ 12
here, as it always	<b>doth</b>	expel and put out	8, 1007/ 11
of God"... as he	<b>doth</b>	the church of the	8, 1014/ 14
men, and the devil	<b>doth</b>	after sow cockle, or	8, 1020/ 10
in that field, yet	<b>doth</b>	God continually out of	8, 1020/ 28
that same particular church	<b>doth</b>	it as a part	8, 1025/ 31
in that it lawfully	<b>doth</b>	: so the man that	8, 1025/ 32
good Christian folk here	<b>doth</b>	help to relieve the	8, 1033/ 38
duty, is worthy the	<b>double</b>	that another man is	8, 630/ 4
Saint Paul saith, the	<b>double</b>	advantage that another man	8, 630/ 26
Word "Church" Hath a	<b>Double</b>	Interpretation This is therefore	8, 773/ 14
word "church" hath a	<b>double</b>	interpretation... and that there	8, 776/ 34
O ye that are	<b>double</b>	of mind." Moreover, where	8, 840/ 36
words but his own	<b>double</b>	folly. First he saith	8, 910/ 27
said Henry, Friar Barnes'	<b>double</b>	brother... that is to	8, 989/ 19
that this patch is	<b>doubly</b>	naught. For since, as	8, 748/ 9
declareth that it is	<b>doubly</b>	as devilish as the	8, 787/ 28
hath his own words	<b>doubly</b>	proved that the known	8, 827/ 18
assoil it, Tyndale hath	<b>doubly</b>	confirmed it. And surely	8, 828/ 23
needeth no man to	<b>doubt</b>	but that as far	8, 591/ 32
them well. And no	<b>doubt</b>	is there but that	8, 596/ 15
might bring first in	<b>doubt</b>	and question, and after	8, 597/ 31
which thing is, I	<b>doubt</b>	not, in such wise	8, 602/ 36
then could he not	<b>doubt</b>	but that in the	8, 620/ 7
For it is no	<b>doubt</b>	but that if he	8, 620/ 12

better known, too." I	<b>doubt</b>	not but Tyndale should	8, 621/ 26
Jerusalem have heard his	<b>doubt</b>	disputed and debated thus	8, 621/ 27
leaveth us in like	<b>doubt</b>	as he did before	8, 644/ 23
brought in as much	<b>doubt</b>	as "the church"? We	8, 645/ 28
even into the same	<b>doubt</b>	again? Hath not all	8, 654/ 16
so assoiled all the	<b>doubt</b>	that he hath left	8, 655/ 14
all even in like	<b>doubt</b>	still. Now if Tyndale	8, 655/ 14
plainly, without any such	<b>doubt</b>	remaining therein as is	8, 655/ 29
scripture. Then, since the	<b>doubt</b>	between their faith and	8, 658/ 36
living), there is no	<b>doubt</b>	but that in faith	8, 659/ 31
I said, in like	<b>doubt</b>	as we were... saving	8, 660/ 8
other manner thing: I	<b>doubt</b>	not but every wise	8, 665/ 27
And in much more	<b>doubt</b>	depart shalt thou thence	8, 668/ 16
own words... and I	<b>doubt</b>	not but yourselves shall	8, 678/ 36
quite out of all	<b>doubt</b>	when we shall do	8, 700/ 19
they be... and I	<b>doubt</b>	not then, in good	8, 711/ 37
bring us all in	<b>doubt</b>	of all the old	8, 712/ 6
but one thing I	<b>doubt</b>	not of, but that	8, 713/ 5
such book. And I	<b>doubt</b>	not but that the	8, 713/ 7
matter out of all	<b>doubt</b>	and question, and that	8, 715/ 27
messenger, he must needs	<b>doubt</b>	of the message. And	8, 720/ 35
seeth them vary and	<b>doubt</b>	yet must he believe	8, 724/ 23
so is it no	<b>doubt</b>	but that the sower	8, 728/ 17
needeth no man to	<b>doubt</b>	, when we doubt not	8, 753/ 29
to doubt, when we	<b>doubt</b>	not which church it	8, 753/ 30
should they now, I	<b>doubt</b>	it not. And likewise	8, 770/ 2
as no man can	<b>doubt</b>	of but that he	8, 770/ 27
other too. And I	<b>doubt</b>	not but if God	8, 783/ 11
without any mistrust, or	<b>doubt</b>	of the contrary... this	8, 825/ 12
in good faith, I	<b>doubt</b>	it not but he	8, 862/ 28
to fall in some	<b>doubt</b>	and fear lest the	8, 883/ 34
stood still in a	<b>doubt</b>	and in a mammering	8, 884/ 4
thus brought into this	<b>doubt</b>	, had, by some proctor	8, 884/ 6
remain still in like	<b>doubt</b>	, and not understand the	8, 887/ 21
well done in every	<b>doubt</b>	to deem the best	8, 893/ 40
to make me to	<b>doubt</b>	as well of Saint	8, 895/ 15
not yet after that	<b>doubt</b>	moved, the whole Church	8, 895/ 19
be his, without any	<b>doubt</b>	of any man in	8, 895/ 20
concerning purgatory. For I	<b>doubt</b>	not but that many	8, 899/ 27
and put the less	<b>doubt</b>	therein, I would the	8, 925/ 2
then were it no	<b>doubt</b>	but that Luther, Barnes	8, 928/ 5
therein, be brought in	<b>doubt</b>	and question which of	8, 934/ 26
certain or sure. I	<b>doubt</b>	nothing but that if	8, 938/ 14
that no man can	<b>doubt</b>	but that it would	8, 941/ 2
ye shall the less	<b>doubt</b>	thereof... Saint Augustine shall	8, 967/ 7
No man ought to	<b>doubt</b>	but that with prayers	8, 967/ 10
of them... who can	<b>doubt</b>	but that they are	8, 967/ 24
saith there is no	<b>doubt</b>	but that prayer and	8, 969/ 3
put out of all	<b>doubt</b>	and question that Saint	8, 982/ 33
in question and in	<b>doubt</b>	this questionless and clear	8, 995/ 34

way... now riseth the	<b>doubt</b>	for him that hath	8, 997/ 24
also, and have this	<b>doubt</b>	of them assoiled, and	8, 999/ 27
it. There is no	<b>doubt</b>	but the cause of	8, 1005/ 18
any good reason have	<b>doubted</b>	but that the false	8, 621/ 28
me! For if I	<b>doubted</b>	lest there were haply	8, 894/ 30
it was of old	<b>doubted</b>	by some folk whether	8, 895/ 17
James hath been always	<b>doubted</b>	of; and that such	8, 895/ 31
congregation... but if they	<b>doubted</b>	of anything that they	8, 902/ 26
were not to be	<b>doubted</b>	but that Christ which	8, 937/ 37
any wise to be	<b>doubted</b>	but that these things	8, 967/ 26
it be, as Tyndale	<b>doubteth</b>	, with overmuch watering turned	8, 641/ 15
of which himself nothing	<b>doubteth</b>	, and even by the	8, 712/ 17
true books which he	<b>doubteth</b>	not to be their	8, 712/ 19
see that as he	<b>doubteth</b>	of the messenger, he	8, 720/ 34
such also as Tyndale	<b>doubteth</b>	nothing to be sure	8, 795/ 35
since no good man	<b>doubteth</b>	but though there be	8, 832/ 22
known, and no man	<b>doubteth</b>	but that the Apostle	8, 1022/ 14
their own?" no man	<b>doubteth</b>	but that he there	8, 1022/ 29
he meaneth all his	<b>doubtful</b>	words to be expounded	8, 647/ 15
question, and be as	<b>doubtful</b>	as the other. And	8, 655/ 12
never taken for so	<b>doubtful</b>	that ever the Church	8, 716/ 22
Scripture, if it be	<b>doubtful</b>	and not evident whether	8, 881/ 8
meanwhile disputable and seemeth	<b>doubtful</b>	. How be, then, the	8, 1025/ 9
to be a thing	<b>doubtful</b>	and debatable and yet	8, 1032/ 31
then Saint Bernard, nothing	<b>doubting</b>	of the power of	8, 991/ 10
the clearing of all	<b>doubts</b>	and avoiding of all	8, 617/ 16
the solution of those	<b>doubts</b>	. For out of the	8, 619/ 33
the truth of those	<b>doubts</b>	determined, which doubts rise	8, 619/ 35
those doubts determined, which	<b>doubts</b>	rise upon their law	8, 619/ 35
concludeth, with as many	<b>doubts</b>	as words... Tyndale Wherefore	8, 644/ 25
and that in all	<b>doubts</b>	and questions, every man	8, 739/ 35
the clearing of all	<b>doubts</b>	concerning the sure avoiding	8, 856/ 14
wherein she found divers	<b>doubts</b>	, of which she would	8, 884/ 22
house? And to put	<b>doubts</b>	that some shall peradventure	8, 922/ 12
be made, and all	<b>doubts</b>	of Scripture or questions	8, 937/ 29
and then making no	<b>doubts</b>	of the finding thereof	8, 951/ 37
that there arise many	<b>doubts</b>	upon the Scripture. And	8, 997/ 2
the Scripture, concerning such	<b>doubts</b>	as rise upon any	8, 997/ 4
of such points great	<b>doubts</b>	there arise many. In	8, 997/ 5
there be no such	<b>doubts</b>	, but that allthing is	8, 997/ 8
leaven all her whole	<b>dough</b>	and meal; that is	8, 709/ 24
of Sandwich Haven and	<b>Dover</b>	Haven, and all the	8, 776/ 4
not only "simple as	<b>doves</b>	," but also "prudent and	8, 890/ 3
haply, too) bear me	<b>downright</b>	still in hand it	8, 618/ 19
hold no foot, as	<b>downright</b>	as Tyndale halteth therein	8, 831/ 15
those scriptures from Moses	<b>downward</b>	did all prophesy of	8, 643/ 20
and a thousand like	<b>draff</b>	, to establish their lies	8, 707/ 8
and a thousand like	<b>draff</b>	, to establish their lies	8, 713/ 4
worthy wild goose calleth "	<b>draff</b>	," do consent and agree	8, 713/ 12
thousand whom he calleth	<b>draff</b>	, draw by one line	8, 713/ 15

them no better than	<b>draff</b>	. But this drowsy drudge	8, 713/ 33
and turn himself into	<b>draff</b>	, as the hogs of	8, 714/ 1
they were all but	<b>draff</b>	. But then he saith	8, 716/ 12
whom Tyndale taketh for	<b>draff</b>	; and albeit that I	8, 716/ 29
the bottom of the	<b>draff</b>	tub and the most	8, 767/ 9
in railing as he	<b>draggeth</b>	behind him in reasoning	8, 831/ 13
wont to do many	<b>drams</b>	of such treacle mixed	8, 580/ 34
as men know a	<b>draper</b>	or a mercer." Thus	8, 974/ 26
such wise known any	<b>draper</b>	or mercer either... for	8, 974/ 35
do the fellowship of	<b>drapers</b>	or mercers... for then	8, 861/ 4
do the fellowship of	<b>drapers</b>	or mercers; for then	8, 974/ 19
feeling, as we know	<b>drapers</b>	and mercers and we	8, 975/ 6
never so grievously, and	<b>draw</b>	with him to hell	8, 587/ 29
never so grievously, and	<b>draw</b>	with him to hell	8, 590/ 10
and priests, then to	<b>draw</b>	that line a little	8, 596/ 21
Temple pool, they cannot	<b>draw</b>	to their part against	8, 621/ 19
inspiration at divers times	<b>draw</b>	out thereof. And sometimes	8, 635/ 35
that ever he can,	<b>draw</b>	from the consideration of	8, 637/ 23
use divers ways to	<b>draw</b>	our minds from the	8, 656/ 5
whom he calleth draff,	<b>draw</b>	by one line, all	8, 713/ 15
but if my Father	<b>draw</b>	him." And Saint Paul	8, 746/ 34
but if my Father	<b>draw</b>	him." And whoso be	8, 782/ 12
apostle Saint James saith, "	<b>Draw</b>	ye near to God	8, 840/ 33
God, and he will	<b>draw</b>	near to you. Make	8, 840/ 34
but if my Father	<b>draw</b>	him"; nor no merit	8, 841/ 8
so, likewise, God, that	<b>draweth</b>	, draweth even from the	8, 782/ 15
likewise, God, that draweth,	<b>draweth</b>	even from the beginning	8, 782/ 15
stay the ship, he	<b>draweth</b>	it quite under the	8, 897/ 32
the tilt. And therefore	<b>drawing</b>	aside and flitting from	8, 579/ 8
might be the rather	<b>drawn</b>	into good works therewith	8, 634/ 9
be perceived therein, and	<b>drawn</b>	out thereof, by such	8, 636/ 12
deep pit, and thence	<b>drawn</b>	out... is not drawn	8, 782/ 13
drawn out... is not	<b>drawn</b>	from the brink but	8, 782/ 14
still... is by God	<b>drawn</b>	unto God, and helpeth	8, 782/ 17
helpeth himself to be	<b>drawn</b>	. For as Saint Paul	8, 782/ 18
with one scruple of	<b>dread</b>	were able enough, for	8, 580/ 36
stand yet under some	<b>dread</b>	of defamation and slander	8, 591/ 26
fear of slander or	<b>dread</b>	of defamation amendeth. Which	8, 592/ 5
spirit of bondage, in	<b>dread</b>	, but the Spirit by	8, 756/ 22
and tremble also for	<b>dread</b>	"... "but thou" (saith he	8, 785/ 18
because thou dost not	<b>dread</b>	." Besides this, since Tyndale	8, 785/ 23
saith, out of the	<b>dread</b>	of God... and therein	8, 787/ 33
and trembleth also for	<b>dread</b>	. And secondly is his	8, 787/ 34
are the beggars that	<b>dream</b>	they find great heaps	8, 826/ 6
she feigneth not, nor	<b>dreameth</b>	, any other, new holiness	8, 875/ 20
she feigneth not, nor	<b>dreameth</b>	, any other, new holiness	8, 929/ 33
preached, without the damnable	<b>dreams</b>	of men, and where	8, 873/ 24
truly, without any "damnable	<b>dreams</b>	of men," and "where	8, 878/ 17
of all the damnable	<b>dreams</b>	of men; and that	8, 885/ 19
besides the Scripture damnable	<b>dreams</b>	of men, and make	8, 890/ 16

declared, without any damnable	<b>dreams</b>	of men), there I	8, 894/ 10
deep in the devil's	<b>dregs</b>	that but if he	8, 713/ 34
and the most poisoned	<b>dregs</b>	. But now doth Tyndale	8, 767/ 10
he had so monstrously	<b>dressed</b>	himself because he would	8, 845/ 33
head, and anon it	<b>drieth</b>	up." "By these words	8, 977/ 15
with neither bread nor	<b>drink</b>	, flesh, fish, nor fruit	8, 600/ 32
with bare meat and	<b>drink</b>	and clothing... yet said	8, 630/ 2
and eat fast, and	<b>drink</b>	fast, and sleep fast	8, 653/ 34
well, thereto, but even	<b>drink</b>	well to it! With	8, 687/ 35
be both meat and	<b>drink</b>	; went they not from	8, 761/ 24
or that meat, this	<b>drink</b>	or that drink; in	8, 930/ 20
this drink or that	<b>drink</b>	; in pattering and mumbling	8, 930/ 20
whom he giveth meat,	<b>drink</b>	, and wages, that shall	8, 986/ 6
that can turn into	<b>drink</b>	both gold and silver	8, 1003/ 26
in eating and in	<b>drinking</b>	this meat or that	8, 930/ 19
and watching, forbearing flesh,	<b>drinking</b>	of water, fasting, and	8, 932/ 8
the people pleasure, and	<b>drive</b>	away the matter, with	8, 579/ 15
corrupt the Gospel, and	<b>drive</b>	God out of Christendom	8, 640/ 16
all the meinie, to	<b>drive</b>	Tyndale as a drudge	8, 713/ 16
party that offendeth do	<b>drive</b>	the matter into the	8, 948/ 11
evil, perverted princes to	<b>drive</b>	the good-faithful bishops out	8, 1027/ 9
lest they should be	<b>driven</b>	to confess that they	8, 625/ 32
before, I say, be	<b>driven</b>	to confess that they	8, 625/ 36
wrong the devil hath	<b>driven</b>	them down much further	8, 626/ 14
the proof and experience	<b>driven</b>	little and little to	8, 638/ 29
would stand... he is	<b>driven</b>	at the last for	8, 741/ 24
therefore is he now	<b>driven</b>	, in all that ever	8, 812/ 9
this cause, lo, being	<b>driven</b>	to confess that the	8, 828/ 32
damnable error, they be	<b>driven</b>	to seek about for	8, 828/ 34
he might haply be	<b>driven</b>	away for fear of	8, 887/ 2
rebellions in divers regions,	<b>driven</b>	of necessity to set	8, 956/ 8
far as I perceive,	<b>driven</b>	in conclusion to condescend	8, 999/ 24
both they and we,	<b>driven</b>	to seek the church	8, 1002/ 3
yet shall they be	<b>driven</b>	, for all that, to	8, 1006/ 26
shall they thereby be	<b>driven</b>	to grant that the	8, 1006/ 33
for his obstinate heart	<b>driven</b>	according to the bidding	8, 1025/ 34
for you), ye be	<b>driven</b>	either to confess that	8, 1029/ 35
that reason and Scripture	<b>driveth</b>	and forceth them so	8, 999/ 4
you, the cause that	<b>driveth</b>	us to seek the	8, 1002/ 5
and spill never a	<b>drop</b>	. And when she brought	8, 654/ 33
so is the least	<b>drop</b>	of his blood for	8, 867/ 7
could not find one	<b>drop</b>	of dirt thereon. But	8, 974/ 4
God punished it and	<b>drove</b>	it thence into earth	8, 1007/ 37
were all their heresies	<b>drowned</b>	: for this cause, lo	8, 828/ 32
than draff. But this	<b>drowsy</b>	drudge hath drunken so	8, 713/ 34
drive Tyndale as a	<b>drudge</b>	of the devil out	8, 713/ 16
draff. But this drowsy	<b>drudge</b>	hath drunken so deep	8, 713/ 34
all... but the wine	<b>drunk</b>	up, and the garland	8, 878/ 31
idolater, or evil-tongued, or	<b>drunkaloo</b>	, or ravenous. With such	8, 1017/ 15
be a whorekeeper, a	<b>drunkard</b>	, covetous, and extortioner, or	8, 595/ 36

them), doth this devilish	<b>drunken</b>	soul abominably blaspheme, and	8, 713/ 32
this drowsy drudge hath	<b>drunken</b>	so deep in the	8, 713/ 34
he that saith a	<b>drunken</b>	wife "is no woman	8, 985/ 33
a mad sort of	<b>drunken</b>	sots that, when they	8, 994/ 11
abed no sloth, nor	<b>drunkenness</b>	no gluttony, nor friars	8, 726/ 25
seditions, heresies, envy, manslaughter,	<b>drunkenness</b>	, banquetings therefore saith Saint	8, 757/ 17
seditions, heresies, envy, manslaughter,	<b>drunkenness</b>	, banquetings." Lo, Saint Paul	8, 1025/ 2
the stock, they therefore	<b>dry</b>	up and wither away	8, 603/ 6
everlasting life. And the	<b>drying</b>	up of the river	8, 977/ 21
upon his part the	<b>due</b>	perfection requisite that lacketh	8, 634/ 6
God's enemy the honor	<b>due</b>	to his friend. And	8, 711/ 21
make by miracle any	<b>due</b>	proof that God hath	8, 722/ 29
the guilt and damnation	<b>due</b>	for all manner sin	8, 754/ 36
every degree, and the	<b>due</b>	honor of every person	8, 775/ 18
And also, that the	<b>due</b>	assembly of certain parts	8, 940/ 33
themselves, for lack of	<b>due</b>	deserving yet they that	8, 970/ 31
it, but will without	<b>due</b>	repentance die in deadly	8, 971/ 35
without priests, priests without	<b>due</b>	reverence, and, finally, Christian	8, 989/ 35
age and discretion which	<b>duly</b>	cometh to baptism hath	8, 820/ 37
all they that come	<b>duly</b>	to baptism, by Tyndale's	8, 821/ 4
Catholic church that came	<b>duly</b>	to Christendom. For every	8, 848/ 20
rehearsed you, well and	<b>duly</b>	been accustomed long time	8, 966/ 23
before his death pray	<b>duly</b>	thus... else shall he	8, 966/ 33
constitutions, with traditions of	<b>dumb</b>	ceremonies, with the taking	8, 630/ 37
the right way" with "	<b>dumb</b>	ceremonies." Yet ask I	8, 631/ 37
that he calleth now "	<b>dumb</b>	" spoke ever in old	8, 632/ 9
all this brabbling upon "	<b>dumb</b>	ceremonies" appeareth well upon	8, 632/ 17
mock and call them "	<b>dumb</b>	" Martin Luther himself, Tyndale's	8, 638/ 28
Tyndale's tale, but only "	<b>dumb</b>	ceremonies" that neither say	8, 656/ 21
make men believe that	<b>dumb</b>	sacraments, and ceremonies, and	8, 890/ 16
ours set up their	<b>dunce</b>	their Thomas, and a	8, 707/ 8
up," he saith, "their	<b>dunce</b>	their Thomas, and a	8, 713/ 3
fire in the deep	<b>dungeon</b>	of hell. And thus	8, 607/ 28
devil in the deepest	<b>dungeon</b>	in hell would abhor	8, 788/ 23
conclusion upon the devil's	<b>dunghill</b>	in hell. And those	8, 972/ 1
is, if they plainly	<b>durst</b>	speak it out, the	8, 585/ 10
my reason untouched... he	<b>durst</b>	not here, for shame	8, 603/ 27
proved it that Tyndale	<b>durst</b>	not meddle with my	8, 603/ 30
thing which, if they	<b>durst</b>	for shame show, I	8, 625/ 33
himself right naught, nor	<b>durst</b>	not upon pain of	8, 635/ 5
shameless yet, that ever	<b>durst</b>	for shame be seen	8, 653/ 9
any companion of his	<b>durst</b>	ever once attempt any	8, 676/ 1
were none heretic that	<b>durst</b>	, for shame, bring him	8, 735/ 33
such a thing, or	<b>durst</b>	for very shame; so	8, 767/ 7
as scanty the devil	<b>durst</b>	teach it... saving that	8, 775/ 32
naughty people while Aaron	<b>durst</b>	not withstand them: yet	8, 794/ 6
so beastly that ever	<b>durst</b>	for very shame attempt	8, 808/ 9
night; that where they	<b>durst</b>	not offer their poison	8, 813/ 19
not... was because he	<b>durst</b>	not. For the law	8, 917/ 17
2, "Si" that law	<b>durst</b>	he not bring forth	8, 917/ 26

I said, this law	<b>durst</b>	not Friar Barnes bring	8, 918/ 11
been if any man	<b>durst</b>	there have held any	8, 926/ 35
almost overwhelmed, and therefore	<b>durst</b>	not plainly speak much	8, 934/ 2
was never none that	<b>durst</b>	profess themselves for the	8, 936/ 14
more holy. But I	<b>durst</b>	not. How think you	8, 983/ 33
they were therein, yet	<b>durst</b>	not, for all that	8, 989/ 6
wise that they neither	<b>durst</b>	resist nor so much	8, 990/ 24
Tyndale's tale in the	<b>dust</b>	. I say also that	8, 819/ 11
doctrine, wipe off the	<b>dust</b>	of your feet at	8, 882/ 31
before... one Davy, a	<b>Dutchman</b>	which had been married	8, 815/ 31
do not always their	<b>duty</b>	; or will lay to	8, 597/ 4
of them, doing their	<b>duty</b>	, is worthy the double	8, 630/ 3
it is our bounden	<b>duty</b>	to follow... not the	8, 756/ 8
first believe that his	<b>duty</b>	is to believe it	8, 798/ 8
have done but our	<b>duty</b>	"... and so give the	8, 841/ 24
surely may, and of	<b>duty</b>	must, give credence to	8, 847/ 16
provided and promised to	<b>dwell</b>	himself forever: yet provided	8, 612/ 35
apostles should forever personally	<b>dwell</b>	still here in earth	8, 614/ 13
these heretics did still	<b>dwell</b>	with the Church, and	8, 626/ 34
and that it should	<b>dwell</b>	therein forever, and himself	8, 720/ 9
following the Spirit we	<b>dwell</b>	in Christ and have	8, 757/ 22
and himself also to	<b>dwell</b>	therein forever. And that	8, 761/ 3
and years, abide and	<b>dwell</b>	together, ye see plainly	8, 779/ 4
and he where you	<b>dwell</b>	... and therefore remember whether	8, 815/ 15
but must of necessity	<b>dwell</b>	and abide with him	8, 818/ 11
some of them, that	<b>dwell</b>	farthest off, to get	8, 937/ 19
and contrary-believing sects to	<b>dwell</b>	and abide together... yet	8, 1032/ 4
into their synagogue, and	<b>dwelled</b>	in Jerusalem; whereupon, yet	8, 619/ 14
Bristol, where he then	<b>dwelled</b>	, there were of those	8, 813/ 17
as long as it	<b>dwelleth</b>	in earth, there shall	8, 617/ 10
know, pardie, where he	<b>dwelleth</b>	, and he where you	8, 815/ 15
in which there is	<b>dwelling</b>	any one villainous knave	8, 705/ 14
and have the Spirit	<b>dwelling</b>	in us by these	8, 757/ 23
Spirit out of his	<b>dwelling</b>	then cease we to	8, 757/ 29
main a multitude and	<b>dwelling</b>	so far asunder, should	8, 937/ 34
but if there be	<b>dwelling</b>	among Turks or Saracens	8, 962/ 19
his grace into the	<b>dying</b>	heart of that good	8, 885/ 14
as be at his	<b>dying</b>	deadly both for their	8, 966/ 5
in her till his	<b>dying</b>	day, and believeth her	8, 971/ 33
it here before their	<b>dying</b>	day; so that the	8, 972/ 9
living, or of men	<b>dying</b>	? And since we speak	8, 973/ 7
he give the children	<b>eagle</b>	eyes to spy out	8, 648/ 26
like wise as the	<b>eagle</b>	without the teaching of	8, 719/ 9
fowls, the pleasant splayed	<b>eagle</b>	. For since that such	8, 723/ 13
Catholic Church as an	<b>eagle</b>	, the rich, royal king	8, 723/ 18
the goodly golden, old	<b>eagle</b>	Martin Luther himself, in	8, 723/ 34
golden nest this young	<b>eagle</b>	bird was hatched, lacked	8, 723/ 35
iwis when our young	<b>eagle</b>	Tyndale learned to spy	8, 724/ 6
his father the old	<b>eagle</b>	heretic... but was content	8, 724/ 9
other shift this fair	<b>eagle</b>	bird foully defile his	8, 724/ 29

us once that the	<b>eagle</b>	of himself, without any	8, 724/ 32
did, and as the	<b>eagle</b>	knoweth his prey by	8, 729/ 4
Christ, and as the	<b>eagle</b>	knoweth his prey by	8, 729/ 27
Tyndale saith that the	<b>eagle</b>	perceived her prey. And	8, 897/ 17
on high upon his	<b>eagle's</b>	back. For when he	8, 724/ 31
err? Who taught the	<b>eagles</b>	to spy out their	8, 717/ 34
respect of these noble	<b>eagles</b>	that spy this prey	8, 723/ 24
with his gay, glorious	<b>eagles</b>	. But one thing is	8, 723/ 30
Tyndale and such other	<b>eagles</b>	, and thereby maketh them	8, 723/ 32
elects, those gay golden	<b>eagles</b>	, that be taught inwardly	8, 731/ 22
them will not give	<b>ear</b>	till the very "cold	8, 588/ 6
come at the prince's	<b>ear</b>	; and yet when he	8, 591/ 6
and give the better	<b>ear</b>	unto him. And now	8, 650/ 25
suddenly likely to give	<b>ear</b>	to the sore and	8, 650/ 35
goodly by the hearer's	<b>ear</b>	, and they make a	8, 725/ 12
man's tale at our	<b>ear</b>	without God working within	8, 747/ 33
vain soundeth at the	<b>ear</b>	the word but if	8, 747/ 35
much already! What honest	<b>ear</b>	can endure such a	8, 765/ 10
prompteth him in his	<b>ear</b>	in this wise: "Say	8, 802/ 26
an eye and an	<b>ear</b>	in every man's heart	8, 932/ 10
writeth unto Hildeonsus, the	<b>Earl</b>	of Toulouse, against one	8, 989/ 11
Tyndale speak here in	<b>earnest</b>	, as he thinketh, or	8, 715/ 28
the Christians. Nevertheless, the	<b>earnest</b>	living of the Christians	8, 730/ 17
trifle in this great,	<b>earnest</b>	matter and goeth about	8, 950/ 25
used, the pledge or	<b>earnest</b>	penny of which devotion	8, 967/ 32
so often and so	<b>earnestly</b>	call and cry upon	8, 787/ 6
things which he layeth	<b>earnestly</b>	to their charge is	8, 831/ 29
crieth God in our	<b>ears</b>	and faithfully promiseth, almost	8, 581/ 13
a thing in the	<b>ears</b>	of Luther's elects of	8, 582/ 1
all good Christian men's	<b>ears</b>	, spitefully spoken, blasphemous, and	8, 589/ 35
heareth with his own	<b>ears</b>	that they have the	8, 672/ 30
if any Christian man's	<b>ears</b>	can abide the hearing	8, 705/ 17
whom he hath given	<b>ears</b>	to hear . . . and eyes	8, 718/ 14
whom he hath given	<b>ears</b>	to hear . . . and eyes	8, 726/ 36
of these heretics "given	<b>ears</b>	to hear that the	8, 728/ 23
offending of honest men's	<b>ears</b>	, it were better burn	8, 764/ 30
railing lies as honest	<b>ears</b>	might not well endure	8, 764/ 33
smooth by a man's	<b>ears</b>	, as the water goeth	8, 876/ 8
blood ran about his	<b>ears</b>	, and Master Henry bade	8, 901/ 2
of Christ here in	<b>earth</b>	, which God hath and	8, 575/ 28
and Christ's vicar in	<b>earth</b>	and so do not	8, 576/ 32
from good livers in	<b>earth</b>	unto saints in heaven	8, 582/ 21
they lived here in	<b>earth</b>	, that he will therefore	8, 582/ 24
here with me in	<b>earth</b>	... I may much better	8, 582/ 30
every man here in	<b>earth</b>	, when he feareth not	8, 583/ 3
church of Christ in	<b>earth</b>	he hath taken upon	8, 598/ 7
of Christ here in	<b>earth</b>	shall ever endure and	8, 602/ 35
lasting and continuance upon	<b>earth</b>	... or else shall his	8, 604/ 15
he began at the	<b>earth</b>	... and to make her	8, 604/ 20
her perceive that the	<b>earth</b>	hangeth in the midst	8, 604/ 21

the water and the	<b>earth</b>	round about on every	8, 604/ 23
of the whole world...	<b>earth</b>	, water, air, and all	8, 604/ 25
compass over other... the	<b>earth</b>	lieth in the very	8, 604/ 27
inward. And therefore the	<b>earth</b>	, since it is in	8, 604/ 32
And then since the	<b>earth</b>	lieth in the lowest	8, 604/ 35
upward. And then, the	<b>earth</b>	lying already in the	8, 605/ 1
even through the whole	<b>earth</b>	. If there were a	8, 605/ 5
very midst of the	<b>earth</b>	. And though the hole	8, 605/ 8
to fall through the	<b>earth</b>	, or the whole earth	8, 606/ 16
earth, or the whole	<b>earth</b>	to fall into the	8, 606/ 16
be left off in	<b>earth</b>	, nor never no new	8, 607/ 9
by succession here in	<b>earth</b>	come into the seat	8, 614/ 10
dwell still here in	<b>earth</b>	conversant with us in	8, 614/ 13
his church here in	<b>earth</b>	should always have among	8, 614/ 15
as long last in	<b>earth</b>	as the world should	8, 614/ 17
as it dwelleth in	<b>earth</b>	, there shall be many	8, 617/ 10
of God here in	<b>earth</b>	; in which as well	8, 621/ 22
construe the Scripture in	<b>earth</b>	, that is so hard	8, 639/ 27
his obstinate malice in	<b>earth</b>	. And likewise as Korah	8, 671/ 11
they went quick under	<b>earth</b>	, and, as it seemeth	8, 671/ 15
believeth, is here in	<b>earth</b>	the very church of	8, 708/ 24
in his church in	<b>earth</b>	, as he hath exalted	8, 713/ 27
of Christ here in	<b>earth</b>	, and that all others	8, 745/ 9
any creature, either in	<b>earth</b>	or heaven? but without	8, 800/ 4
creatures of heaven and	<b>earth</b>	, and hell too, saving	8, 800/ 32
all the tyrants upon	<b>earth</b>	that insurge and oppugn	8, 807/ 7
the Catholic Church, in	<b>earth</b>	, and thereby made inheritable	8, 822/ 12
For this is in	<b>earth</b>	the very church of	8, 834/ 5
while it lasteth in	<b>earth</b>	)... but also by the	8, 834/ 11
another church here in	<b>earth</b>	that shall be only	8, 836/ 31
the spiritual tokens in	<b>earth</b>	. For and if the	8, 837/ 36
have in heaven and	<b>earth</b>	; and yet shall you	8, 838/ 26
very church here in	<b>earth</b>	but the same places	8, 839/ 7
of Christ here in	<b>earth</b>	is the known Catholic	8, 839/ 10
which are on the	<b>earth</b>	. " And to the Philippians	8, 840/ 31
wrinkle" is here in	<b>earth</b>	, I ween, at full	8, 851/ 10
at all here in	<b>earth</b>	as Friar Barnes appointeth	8, 851/ 22
church of Christ in	<b>earth</b>	. For this I wot	8, 852/ 27
none holy company in	<b>earth</b>	but it, and also	8, 854/ 33
And the church in	<b>earth</b>	here must Friar Barnes	8, 855/ 18
church of Christ in	<b>earth</b>	, till he either depart	8, 856/ 26
the poorest man in	<b>earth</b>	; for this church standeth	8, 857/ 30
any church here in	<b>earth</b>	whereof the people living	8, 858/ 29
people living here in	<b>earth</b>	and being the members	8, 858/ 29
that there is in	<b>earth</b>	any such church remaineth	8, 859/ 23
and clean church in	<b>earth</b>	... but that, for anything	8, 859/ 26
us that here in	<b>earth</b>	there is and must	8, 863/ 6
must needs be in	<b>earth</b>	a church and congregation	8, 863/ 18
that there is in	<b>earth</b>	here a church and	8, 864/ 10
while she liveth in	<b>earth</b>	... but that Saint Peter	8, 865/ 10

is yet here in	<b>earth</b>	, not glorified, nor her	8, 865/ 29
very church here in	<b>earth</b>	... and therefore yet wrinkled	8, 866/ 8
of Christ, here in	<b>earth</b>	, hath in it both	8, 866/ 27
glorious church out of	<b>earth</b>	, to reign with us	8, 881/ 29
any church here in	<b>earth</b>	shall stand us in	8, 902/ 6
the poorest man in	<b>earth</b>	. " Why, who said him	8, 909/ 30
the church here in	<b>earth</b>	to that kind of	8, 911/ 34
that there is in	<b>earth</b>	no such; as I	8, 912/ 1
of Christ here in	<b>earth</b>	, and make among them	8, 912/ 14
all their instruments upon	<b>earth</b>	, shall never be able	8, 915/ 3
good Christian people upon	<b>earth</b>	, and withdrawing their honor	8, 925/ 23
of the Church in	<b>earth</b>	shall be confirmed in	8, 946/ 30
here many years in	<b>earth</b>	, and haply neither gracious	8, 957/ 24
Catholic Church, here in	<b>earth</b>	, and may believe in	8, 957/ 32
the chief head in	<b>earth</b>	of the whole Catholic	8, 962/ 36
of Christ here upon	<b>earth</b>	. Finally, the question that	8, 963/ 4
very church here in	<b>earth</b>	were an unknown church	8, 963/ 24
very church here in	<b>earth</b>	hath none thereof but	8, 965/ 4
Christ's very church in	<b>earth</b>	to the devil's very	8, 966/ 2
church is, here in	<b>earth</b>	, not even in the	8, 972/ 10
of Christ here in	<b>earth</b>	, or of the church	8, 973/ 3
of Christ here in	<b>earth</b>	. Then will we ask	8, 973/ 6
very church here in	<b>earth</b>	living and in good	8, 973/ 17
Christ living here in	<b>earth</b>	is a company all	8, 973/ 26
while it liveth in	<b>earth</b>	liveth not without sin	8, 973/ 30
very church here in	<b>earth</b>	(which we may be	8, 979/ 33
that are here in	<b>earth</b>	... which thing these heretics	8, 980/ 2
church of Christ in	<b>earth</b>	. Now, then showeth he	8, 987/ 25
Mystical Body here in	<b>earth</b>	, is no secret, unknown	8, 992/ 6
church of Christ in	<b>earth</b>	, that in such wise	8, 995/ 14
be assistant here in	<b>earth</b>	unto the world's end	8, 999/ 38
Christ abideth here in	<b>earth</b>	with no one man	8, 1000/ 3
ever must be in	<b>earth</b>	, till Christ come again	8, 1000/ 31
but the church in	<b>earth</b>	, in which we be	8, 1000/ 35
of Christ here in	<b>earth</b>	is, for all that	8, 1001/ 7
of Christ here in	<b>earth</b>	neither is nor can	8, 1001/ 34
church of Christ in	<b>earth</b>	is and must needs	8, 1001/ 38
church of Christ in	<b>earth</b>	, that cannot err, and	8, 1002/ 34
drove it thence into	<b>earth</b>	, and there made it	8, 1007/ 37
whole people of the	<b>earth</b>	, he reserved in the	8, 1008/ 5
made his church in	<b>earth</b>	a church well-known also	8, 1009/ 34
have his church in	<b>earth</b>	unknown? Moreover, the head	8, 1009/ 36
nor creature, neither in	<b>earth</b>	, hell, nor heaven, but	8, 1011/ 32
any more churches in	<b>earth</b>	than one. If they	8, 1012/ 26
but one church in	<b>earth</b>	. Then if they will	8, 1013/ 10
that his church in	<b>earth</b>	is a known church	8, 1013/ 15
since he hath in	<b>earth</b>	no more churches but	8, 1013/ 15
that Christ hath in	<b>earth</b>	more churches of his	8, 1013/ 19
but he hath in	<b>earth</b>	no more very churches	8, 1013/ 20
church of Christ in	<b>earth</b>	, all the parts must	8, 1015/ 3

member that is in	<b>earth</b>	a living member of	8, 1015/ 7
none holy church in	<b>earth</b>	here in his own	8, 1015/ 11
had no church in	<b>earth</b>	were a mad thing	8, 1015/ 15
of Christ here in	<b>earth</b>	must be a church	8, 1015/ 25
church is, here in	<b>earth</b>	, the number not of	8, 1016/ 6
thing ye bind upon	<b>earth</b>	shall be bound in	8, 1018/ 7
whatsoever ye loose in	<b>earth</b>	shall be loosed in	8, 1018/ 8
of Christ here in	<b>earth</b>	? And hath Christ any	8, 1019/ 12
more churches here in	<b>earth</b>	than one? If he	8, 1019/ 13
that is here in	<b>earth</b>	Christ's "flour"; for only	8, 1019/ 36
Christ's field here upon	<b>earth</b>	there shall never lack	8, 1020/ 25
of tree, and of	<b>earth</b>	, and some be occupied	8, 1021/ 7
none other church in	<b>earth</b>	is Christ's church but	8, 1029/ 10
of Christ here in	<b>earth</b>	is this common known	8, 1029/ 20
leave Christ here in	<b>earth</b>	no very church at	8, 1030/ 3
but also treen and	<b>earthen</b>	." These words of holy	8, 734/ 27
like a sort of	<b>earthen</b>	pots... and shall hold	8, 794/ 17
and to break those	<b>earthly</b>	, wretched heretics like a	8, 794/ 16
it thus, this would	<b>ease</b>	much of the matter	8, 646/ 24
well, would soon be	<b>eased</b>	: no more but the	8, 922/ 3
Gomorrah shall be more	<b>easily</b>	dealt with than that	8, 614/ 28
not be but perceived	<b>easily</b>	which doctrine were the	8, 622/ 33
not but yourselves shall	<b>easily</b>	perceive and see that	8, 678/ 37
they will, far more	<b>easily</b>	follow the Spirit and	8, 755/ 31
God so well and	<b>easily</b>	resist, and whose affections	8, 756/ 9
folk may well and	<b>easily</b>	feel for a false	8, 772/ 36
man may the more	<b>easily</b>	come to the remnant	8, 783/ 1
good readers, ye may	<b>easily</b>	see that their feeling	8, 817/ 26
of Doom be more	<b>easily</b>	handled than they." And	8, 882/ 34
but that they should	<b>easily</b>	and readily be sure	8, 1009/ 6
three hundred years from	<b>Easter</b>	last past upward, and	8, 632/ 25
the Friday next before	<b>Easter</b>	Day, and Good Friday	8, 653/ 32
but, to make an	<b>easy</b>	way in which no	8, 613/ 7
Church mitigated and made	<b>easy</b>	with exceptions and liberties	8, 631/ 18
But here is it	<b>easy</b>	to spy and perceive	8, 686/ 5
a thing that was	<b>easy</b>	to perceive, without any	8, 951/ 10
so much as to	<b>eat</b>	in his company." But	8, 596/ 2
that folk may not	<b>eat</b>	flesh on Good Friday	8, 631/ 14
because they should not	<b>eat</b>	flesh without bread, for	8, 641/ 9
Good Friday but will	<b>eat</b>	flesh upon all three	8, 653/ 32
else... saving breakfast, and	<b>eat</b>	fast, and drink fast	8, 653/ 34
mine acquaintance! Thou didst	<b>eat</b>	with me sweetmeat; we	8, 762/ 3
that they pleasantly did	<b>eat</b>	together... but also that	8, 762/ 6
content to sit and	<b>eat</b>	with the poor, and	8, 854/ 16
the rich man will	<b>eat</b>	of his own; thus	8, 854/ 17
the Lent... but may	<b>eat</b>	flesh on Good Friday	8, 953/ 1
lamb, saying, "Ye shall	<b>eat</b>	it in one house	8, 976/ 23
sick man that should	<b>eat</b>	of that bread, said	8, 991/ 8
shall find help that	<b>eat</b>	of this bread with	8, 991/ 9
not so much as	<b>eat</b>	! But as for them	8, 1017/ 16

outdoors." The lamb is	<b>eaten</b>	in one house because	8, 976/ 24
blasphemed, and said, "Why	<b>eateth</b>	he with publicans and	8, 835/ 26
watching and sleeping; in	<b>eating</b>	and in drinking this	8, 930/ 19
Nicolaus Heretic, Eutyches Heretic,	<b>Ebion</b>	Heretic, Valentinus Heretic, Eunomius	8, 728/ 2
after... as were the	<b>Ebionites</b>	, that said Christ was	8, 672/ 20
words... Barnes This word	<b>ecclesia</b>	, both in the New	8, 833/ 24
that this Greek word	<b>ecclesia</b>	is taken for the	8, 834/ 1
false: that this word	<b>ecclesia</b>	(that is to say	8, 835/ 11
declaration of this word	<b>ecclesia</b>	, rehearsing the words of	8, 846/ 14
which cannot err is "	<b>ecclesia</b>	omnium fidelium"; that is	8, 914/ 3
only this one: "dic	<b>ecclesiae</b>	"... by which our Savior	8, 942/ 29
words of Christ "dic	<b>ecclesiae</b>	"; that is to wit	8, 1024/ 10
of the Creed "sanctam	<b>ecclesiam</b>	catholicam" be understood of	8, 975/ 30
and expoundeth both "sanctam	<b>ecclesiam</b>	catholicam" (the holy catholic	8, 978/ 24
that these words "sanctam	<b>ecclesiam</b>	catholicam," by which Friar	8, 980/ 4
of the Creed, "sanctam	<b>ecclesiam</b>	catholicam." Of which we	8, 1013/ 5
unam sanctam et apostolicam	<b>ecclesiam</b>	"... so that except these	8, 1013/ 7
volunt esse, et sunt,	<b>ecclesiarum</b>	praepositi . . ." (that is, "For	8, 987/ 6
yet make) unto the	<b>edification</b>	of Christian people, that	8, 930/ 34
have written for your	<b>edification</b>	... and therefore must you	8, 931/ 31
the Christian people were	<b>edified</b>	and built only upon	8, 930/ 31
And in many places	<b>edified</b>	he much people where	8, 931/ 4
writeth that they were	<b>edified</b>	and built "upon the	8, 931/ 6
tongue, for the better	<b>edifying</b>	of their seely simple	8, 886/ 15
like a merchant of	<b>eel</b>	skins. And then a	8, 845/ 37
can come none other	<b>effect</b>	or fruit but hatred	8, 590/ 34
then, that the whole	<b>effect</b>	and pith of this	8, 655/ 35
see to what good	<b>effect</b>	Tyndale's solution is come	8, 690/ 13
length telleth us in	<b>effect</b>	none other manner thing	8, 690/ 17
they were both. The	<b>effect</b>	of all this answer	8, 718/ 25
indeed... yet what good	<b>effect</b>	hath Tyndale thereupon, ye	8, 733/ 22
of himself declaring the	<b>effect</b>	of the same in	8, 752/ 18
a thing of little	<b>effect</b>	, in restoring the Corinthian	8, 758/ 17
filthy lies... whereof the	<b>effect</b>	and conclusion is that	8, 765/ 12
the whole sum and	<b>effect</b>	of Tyndale's holy tale	8, 781/ 5
called so. More The	<b>effect</b>	of Tyndale's tale is	8, 792/ 11
asked him... the whole	<b>effect</b>	whereof standeth altogether in	8, 803/ 15
lost and destroyed the	<b>effect</b>	of all Tyndale's division	8, 819/ 33
of ourselves. For the	<b>effect</b>	and efficacy of all	8, 842/ 23
birth... they be in	<b>effect</b>	all washed clean by	8, 848/ 23
say, telleth us, in	<b>effect</b>	, this tale, contrary to	8, 871/ 21
holy sacraments taking their	<b>effect</b>	, strength, and virtue of	8, 906/ 27
were this tale in	<b>effect</b>	, as I have rehearsed	8, 913/ 26
restrained nor the final	<b>effect</b>	of things here contingent	8, 939/ 3
thereupon argue thus, in	<b>effect</b>	: that all were it	8, 939/ 7
needs must, and in	<b>effect</b>	they do, consent and	8, 1001/ 19
variance, which is in	<b>effect</b>	but whether the very	8, 1001/ 21
by Saint Cyprian, the	<b>effect</b>	whereof is this: The	8, 1030/ 14
may perceive that the	<b>effect</b>	of all his solution	8, 1030/ 26
he maketh them an	<b>effectual</b>	token and instrument. And	8, 639/ 2

I require you, these	<b>effectual</b>	points which our sovereign	8, 678/ 35
were so good and	<b>effectual</b>	that the heretics neither	8, 744/ 37
for a place more	<b>effectual</b>	to turn over utterly	8, 754/ 31
the true reasons and	<b>effectual</b>	have only, ye wot	8, 770/ 16
and memorials, and none	<b>effectual</b>	instruments of grace, nor	8, 775/ 12
it for him as	<b>effectually</b>	as I could) but	8, 655/ 34
For the effect and	<b>efficacy</b>	of all these things	8, 842/ 24
known Catholic church, none	<b>efficacy</b>	at all. Which lie	8, 842/ 28
not have had any	<b>efficacy</b>	to cleanse them. But	8, 852/ 8
no bigger than an	<b>egg</b>	... I ween if ye	8, 605/ 34
of a rare rotten	<b>egg</b>	, without either bread or	8, 687/ 33
pardie, with his fine	<b>eggs</b>	... and after a great	8, 600/ 28
and break all his	<b>eggs</b>	, and quail thus all	8, 665/ 24
whole people out of	<b>Egypt</b>	... and the other prophets	8, 611/ 12
multitude came out of	<b>Egypt</b>	under Moses, of which	8, 773/ 31
multitude came out of	<b>Egypt</b>	under Moses, of which	8, 791/ 35
that came out of	<b>Egypt</b>	with Moses, or others	8, 794/ 28
that known church in	<b>Egypt</b>	though it were then	8, 1008/ 10
days himself calleth yet	<b>eight</b>	hundred years and more	8, 602/ 5
damnation, more than this	<b>eight</b>	hundred years together, without	8, 618/ 6
the clergy of this	<b>eight</b>	hundred years past... but	8, 631/ 29
they have wrought this	<b>eight</b>	hundred years. More This	8, 675/ 26
they have wrought these	<b>eight</b>	hundred years. More This	8, 679/ 8
and saith that "these	<b>eight</b>	hundred years" the Catholic	8, 679/ 11
all which time of	<b>eight</b>	hundred years, if the	8, 679/ 12
For by all this	<b>eight</b>	hundred years hath Christ	8, 679/ 17
Catholic Church of this	<b>eight</b>	hundred years... in which	8, 679/ 28
in the Church this	<b>eight</b>	hundred years he seeth	8, 679/ 34
Saint Augustine not only	<b>eight</b>	hundred years ago (which	8, 680/ 19
yet), but longer before	<b>eight</b>	hundred years than almost	8, 680/ 21
years than almost half	<b>eight</b>	hundred again make this	8, 680/ 22
that, by name this	<b>eight</b>	hundred years, but by	8, 703/ 27
our doctors of these	<b>eight</b>	hundred years last past	8, 713/ 11
doctors of these last	<b>eight</b>	hundred years... which were	8, 714/ 5
such a railing knave	<b>eight</b>	hundred miles deep in	8, 714/ 6
holy men of these	<b>eight</b>	hundred years past last	8, 714/ 9
new, the doctors of	<b>eight</b>	hundred years old; and	8, 714/ 24
the new doctors, of	<b>eight</b>	hundred years old and	8, 714/ 29
at any time this	<b>eight</b>	hundred years... Tyndale would	8, 716/ 11
holy doctors of these	<b>eight</b>	hundred years, all whom	8, 716/ 28
and been faithless this	<b>eight</b>	hundred years. And the	8, 767/ 19
that hath been this	<b>eight</b>	hundred years lost (as	8, 806/ 27
hath now been, this	<b>eight</b>	hundred years, out of	8, 890/ 19
the time of this	<b>eight</b>	hundred years last past	8, 925/ 5
been said in these	<b>eight</b>	books of this whole	8, 995/ 11
and proved in mine	<b>eight</b>	former books of this	8, 995/ 19
in all my former	<b>eight</b>	books, yet shall the	8, 995/ 27
Christ hath been this	<b>eight</b>	hundred years corrupted, and	8, 1031/ 17
he had suffered, this	<b>eight</b>	hundred years, that doctrine	8, 1031/ 31
Church could not this	<b>eight</b>	hundred years together be	8, 1032/ 38

as Tyndale saith, this	<b>eight</b>	hundred years hath believed	8, 1033/ 2
believed thus all this	<b>eight</b>	hundred years... then not	8, 1033/ 8
and avoided for heretics,	<b>eight</b>	hundred years ago, those	8, 1033/ 13
for "the church," and	<b>eight</b>	hundred years together, continually	8, 1033/ 18
the church of this	<b>eight</b>	hundred years last past	8, 1033/ 30
Saint Paul in the	<b>eighth</b>	chapter of his epistle	8, 754/ 24
the same in the	<b>eighth</b>	chapter... declaring the excellence	8, 755/ 11
the Seventh Book. The	<b>Eighth</b>	Book In which is	8, 831/ 1
church. Thus endeth the	<b>Eighth</b>	Book. The Ninth Book	8, 992/ 19
Tyndale. And in the	<b>eighth</b>	have ye heard the	8, 993/ 8
have before (in mine	<b>Eighth</b>	Book) answered and avoided	8, 1026/ 17
the doctrine of the	<b>elder</b>	; or if God by	8, 694/ 13
allege for us scripture	<b>elder</b>	than any church that	8, 774/ 28
allege for us scripture	<b>elder</b>	than any church that	8, 805/ 26
for us the scripture	<b>elder</b>	than any church that	8, 808/ 17
say that they allege, "	<b>elder</b>	than any church this	8, 812/ 3
Caiaphas, Annas, and the	<b>elders</b>	were crept up into	8, 609/ 23
Caiaphas, Annas, and the "	<b>elders</b>	"... which were, as Tyndale	8, 611/ 33
Pharisees, nor priest, nor "	<b>elders</b>	," as he calleth them	8, 612/ 4
all the clergy called "	<b>elders</b>	" were not even at	8, 612/ 6
the authority of their	<b>elders</b>	... and presume that God	8, 767/ 17
the authority of their	<b>elders</b>	only... and think that	8, 767/ 21
the authority of our	<b>elders</b>	, and of like pride	8, 767/ 25
the believing of their	<b>elders</b>	is a very frantic	8, 769/ 6
the authority of their	<b>elders</b>	only that is, none	8, 773/ 19
the authority of their	<b>elders</b>	only that is, none	8, 777/ 31
the authority of their	<b>elders</b>	only"; but I say	8, 778/ 6
the time of the	<b>eldest</b>	of them, and before	8, 632/ 5
them, and before the	<b>eldest</b>	of them, too... and	8, 632/ 5
the books of the	<b>eldest</b>	of all the old	8, 632/ 23
of divers of the	<b>eldest</b>	and most holy doctors	8, 703/ 21
delivered them unto Joshua,	<b>Eleazar</b>	, Phinehas, and Caleb. But	8, 609/ 14
good, and faithful final	<b>elect</b>	of God, that he	8, 575/ 13
together, while this lightsome	<b>elect</b>	of Tyndale, that shall	8, 619/ 2
finally, for a final	<b>elect</b>	. And all these conditions	8, 667/ 21
he be a final	<b>elect</b>	or not? While he	8, 667/ 27
out his foot; his	<b>elect</b>	know him, but the	8, 718/ 3
For we that are	<b>elect</b>	," saith he, "and therefore	8, 718/ 34
fellows that are the	<b>elect</b>	of God as I	8, 721/ 3
the rabble of those	<b>elect</b>	and specially chosen heretics	8, 722/ 25
this fashion: "And Christ's	<b>elect</b>	spy out their lord	8, 725/ 9
over the head too,	<b>elect</b>	as he was, had	8, 725/ 19
Christ, but if Tyndale's	<b>elect</b>	church have spied out	8, 726/ 1
steps, as their chief	<b>elect</b>	, other lewd elects follow	8, 726/ 6
Tyndale's sermon... Tyndale . . . his	<b>elect</b>	know him, but the	8, 726/ 10
world may perceive for	<b>elect</b>	and chosen saints, by	8, 729/ 32
man, and a very	<b>elect</b>	, may be full fast	8, 764/ 16
that he is an	<b>elect</b>	... and who should that	8, 770/ 27
time, and as the	<b>elect</b>	ever did and shall	8, 773/ 30
Tyndale's own doctrine, none	<b>elect</b>	. But, now, since God	8, 775/ 20

Yea, and many very	<b>elect</b>	is at some time	8, 777/ 19
time, and as the	<b>elect</b>	ever did and shall	8, 788/ 33
then was David an	<b>elect</b>	. But when he persecuted	8, 789/ 6
then was he an	<b>elect</b>	. But when he pursued	8, 789/ 10
man and a very	<b>elect</b>	. But when he persecuted	8, 789/ 14
she would be an	<b>elect</b>	and spiritual, she must	8, 791/ 11
being a very special	<b>elect</b>	and a holy prophet	8, 791/ 24
concerning the believing, the	<b>elect</b>	can nothing do at	8, 798/ 13
all those that are	<b>elect</b>	of God shall be	8, 897/ 12
always he that is	<b>elect</b>	shall by the inward	8, 901/ 21
the church of all	<b>elect</b>	, repentant sinners that Tyndale	8, 927/ 4
say, command all folk,	<b>elect</b>	or not elect, to	8, 998/ 24
folk, elect or not	<b>elect</b>	, to come to Baptism	8, 998/ 24
and shall be an	<b>elect</b>	but himself be the	8, 998/ 35
holy prophet David, an	<b>elect</b>	of God, and that	8, 1018/ 27
to God, that hath	<b>elected</b>	them, and every of	8, 666/ 31
some of Tyndale's holy	<b>elected</b>	sort changed the Latin	8, 684/ 36
before us, that were	<b>elected</b>	of God as we	8, 721/ 5
the world was wrought,	<b>elected</b>	them, for such causes	8, 848/ 12
election by which Christ	<b>elected</b>	and chose them into	8, 848/ 15
those that God hath	<b>elected</b>	shall be saved... and	8, 897/ 26
the order of their	<b>election</b>	), and yet, for all	8, 666/ 34
another to assemble about	<b>election</b>	and choice, nor can	8, 668/ 27
church standeth by Christ's	<b>election</b>	, and not by yours	8, 837/ 33
church is of God's	<b>election</b>	. Also, they that believe	8, 844/ 13
be all of God's	<b>election</b>	, and all washed and	8, 844/ 27
first, as for the	<b>election</b>	... Friar Barnes playeth as	8, 848/ 7
he telleth not which	<b>election</b>	he speaketh of whether	8, 848/ 9
of whether the eternal	<b>election</b>	by which God, in	8, 848/ 10
felicity... or else the	<b>election</b>	by which Christ elected	8, 848/ 14
he had expressed which	<b>election</b>	he meant... he was	8, 848/ 17
that he speaketh of	<b>election</b>	and merits, we will	8, 866/ 34
vine but by God's	<b>election</b>	and a "feeling" faith	8, 870/ 22
the destiny of God's	<b>election</b>	, and say (as he	8, 897/ 10
salvation by the only	<b>election</b>	of the Lord, without	8, 897/ 23
toward nor froward... but	<b>election</b>	and destiny shall do	8, 897/ 29
only lack of God's	<b>election</b>	(to the getting whereof	8, 901/ 25
be, for lack of	<b>election</b>	, to be damned, and	8, 901/ 35
church standeth in the	<b>election</b>	of all faithful men	8, 921/ 28
church "standeth in the	<b>election</b>	of all faithful men	8, 924/ 3
in dispicions upon God's	<b>election</b>	, prescience, predestination, and eternal	8, 998/ 19
good and true penitent	<b>elects</b>	be partners in faith	8, 576/ 1
hath and his holy	<b>elects</b>	, take these things for	8, 581/ 8
the ears of Luther's	<b>elects</b>	of all things most	8, 582/ 1
herebefore that his own	<b>elects</b>	will not ever hear	8, 588/ 2
of his own especial	<b>elects</b>	, pardie, full well, though	8, 588/ 9
of his own holy	<b>elects</b>	, which can, he saith	8, 588/ 28
only good men or	<b>elects</b>	only, in which is	8, 617/ 22
a church of unknown	<b>elects</b>	. For he hath, as	8, 665/ 12
cannot all be God's	<b>elects</b>	. And thus hath he	8, 665/ 18

unknown" of his only	<b>elects</b>	, that he hath, good	8, 665/ 20
church and the very	<b>elects</b>	, and all unknown both	8, 666/ 29
their father... and Christ's	<b>elects</b>	spy out their lord	8, 717/ 36
since they be God's	<b>elects</b>	and therefore the very	8, 719/ 4
such other specially chosen	<b>elects</b>	, such as nowhere in	8, 723/ 3
told, of such holy	<b>elects</b>	so spying out the	8, 725/ 14
now that all the	<b>elects</b>	search out and follow	8, 725/ 29
chapters before, that the	<b>elects</b>	through the fault of	8, 725/ 32
chief elect, other lewd	<b>elects</b>	follow, very far from	8, 726/ 6
unknown" church of his	<b>elects</b>	, that believe it lawful	8, 728/ 31
that Tyndale's church of	<b>elects</b>	doth not know the	8, 729/ 2
he saith) teacheth his	<b>elects</b>	himself, and who they	8, 729/ 15
an unknown church of	<b>elects</b>	. And so is Tyndale	8, 731/ 3
none of those holy	<b>elects</b>	, those gay golden eagles	8, 731/ 21
church of his unknown	<b>elects</b>	clear gone again, for	8, 732/ 11
with all the other	<b>elects</b>	, the members of his	8, 751/ 10
that God teacheth his	<b>elects</b>	the faith, but to	8, 754/ 4
the faith of all	<b>elects</b>	... and then himself denieth	8, 754/ 15
but that there were	<b>elects</b>	in every time from	8, 754/ 16
feeling faith" of all	<b>elects</b>	, when they were only	8, 754/ 20
the church of Tyndale's	<b>elects</b>	, and then were therewith	8, 761/ 10
any "papists" may be	<b>elects</b>	and have the feeling	8, 761/ 13
men of Samaria were	<b>elects</b>	, and must needs have	8, 761/ 15
send some of Tyndale's	<b>elects</b>	. For the true reasons	8, 770/ 16
an unknown sort of	<b>elects</b>	only... with such an	8, 772/ 33
hearts of all his	<b>elects</b>	. The one is, he	8, 775/ 8
clearly perceive that only	<b>elects</b>	, that cannot sin though	8, 776/ 31
men also, not all	<b>elects</b>	and good; for of	8, 777/ 6
Tyndale saith that his	<b>elects</b>	having his "feeling faith	8, 778/ 31
lo, that evermore the	<b>elects</b>	be they that be	8, 788/ 35
they be his own	<b>elects</b>	, and his evangelical brethren	8, 790/ 19
Land of Behest were	<b>elects</b>	and had the "feeling	8, 795/ 1
trust to have been	<b>elects</b>	and to be now	8, 795/ 12
and infirmity, as his	<b>elects</b>	do when they fall	8, 797/ 18
now, that are his	<b>elects</b>	and have his "feeling	8, 801/ 16
church, be needs very	<b>elects</b>	, and have (by his	8, 817/ 12
happeneth that his holy	<b>elects</b>	and faithful-feeling folk gone	8, 817/ 15
baptism, by Tyndale's tale,	<b>elects</b>	every one. And yet	8, 821/ 4
say, into his only	<b>elects</b>	, and in their hearts	8, 822/ 25
be the very plain	<b>elects</b>	of God, and shall	8, 824/ 22
and therefore are all	<b>elects</b>	... and then he saith	8, 824/ 36
he saith that the	<b>elects</b>	, having the feeling faith	8, 824/ 36
the church of Christ's	<b>elects</b>	, putteth only these properties	8, 847/ 36
that they be God's	<b>elects</b>	; secondly, that they be	8, 847/ 37
and took both final	<b>elects</b>	and final reprobates. For	8, 848/ 16
thereby know themselves for	<b>elects</b>	, and so be sure	8, 901/ 32
two be two special	<b>elects</b>	predestinated by God before	8, 926/ 12
not one of Christ's	<b>elects</b>	... yet was he a	8, 957/ 31
the number of his	<b>elects</b>	, and the other, the	8, 998/ 14
of reprobates. For his	<b>elects</b>	he will teach, they	8, 998/ 14

that God teacheth his	<b>elects</b>	himself whether he do	8, 998/ 23
both, a church of	<b>elects</b>	into Baptism, a church	8, 1001/ 1
a church of eternal	<b>elects</b>	, a church of repentants	8, 1001/ 2
some call them only	<b>elects</b>	, and some only such	8, 1013/ 1
out the church of	<b>elects</b>	, or the church of	8, 1023/ 23
secret, unknown church of	<b>elects</b>	to complain unto upon	8, 1024/ 4
one of God's eternal	<b>elects</b>	certainly predestinated to glory	8, 1028/ 2
17) that he was	<b>Elijah</b>	, that should "come and	8, 691/ 18
with Tyndale in witless	<b>eloquence</b>	, that hath a like	8, 839/ 24
chief spiritual shepherd... or	<b>else</b>	that, the union of	8, 577/ 8
all their lusts, or	<b>else</b>	till they come so	8, 588/ 11
is the beholder... or	<b>else</b>	to impute and ascribe	8, 588/ 17
Tyndale's church... there is	<b>else</b>	no man so bad	8, 588/ 32
and abjure them... or	<b>else</b>	let degrade him and	8, 597/ 19
He meaneth therein nothing	<b>else</b>	but that he would	8, 597/ 29
his crown again, or	<b>else</b>	is there, as God	8, 600/ 15
books besides mine; for	<b>else</b>	he would not say	8, 601/ 36
all the whole matter...	<b>else</b>	did he more wisely	8, 603/ 32
continuance upon earth... or	<b>else</b>	shall his argument and	8, 604/ 15
and lower is nothing	<b>else</b>	but outer and inner	8, 604/ 25
all the while nothing	<b>else</b>	but what she might	8, 605/ 18
a spinning wheel or	<b>else</b>	, because all your reason	8, 605/ 22
in remembrance, I had	<b>else</b>	almost forgotten. And that	8, 608/ 8
I speak of; or	<b>else</b>	I ween he will	8, 612/ 31
faith was learned nowhere	<b>else</b>	. And whoso had gone	8, 613/ 22
had falsely taught, or	<b>else</b>	such true men as	8, 622/ 35
age and time... or	<b>else</b>	contemned and contraried them	8, 623/ 14
and great-grandfathers too... or	<b>else</b>	these young, new, naughty	8, 624/ 33
come thereto for nothing	<b>else</b>	, because they say not	8, 629/ 32
from the benefice, or	<b>else</b>	I will none of	8, 629/ 33
set by no sacrament	<b>else</b>	, but call incestuous lechery	8, 630/ 17
the sacraments for nothing	<b>else</b>	but only for the	8, 633/ 19
of Christ, or anything	<b>else</b>	than wine and cakebread	8, 633/ 27
whatsoever Tyndale say... and	<b>else</b>	would God never have	8, 637/ 35
blood, and is nothing	<b>else</b>	indeed but even a	8, 641/ 14
brain stark-blind indeed or	<b>else</b>	doth Tyndale play Blind	8, 644/ 20
known Catholic church, show	<b>else</b>	no certainty of any	8, 647/ 5
to follow him; and	<b>else</b>	be we still yet	8, 647/ 26
be the heretics, or	<b>else</b>	that the known Catholic	8, 649/ 25
foreknown and marked. For	<b>else</b>	were there great peril	8, 650/ 31
the true scripture! Or	<b>else</b>	hath Luther and he	8, 652/ 3
nor lightly no fast	<b>else</b>	... saving breakfast, and eat	8, 653/ 34
this answer is nothing	<b>else</b>	but that the known	8, 655/ 36
worse than other, or	<b>else</b>	because he favored Friar	8, 661/ 32
the Blessed Sacrament nothing	<b>else</b>	but bread... and jesteth	8, 661/ 34
and in almost nothing	<b>else</b>	? And since he hath	8, 662/ 37
often declared you or	<b>else</b>	let Tyndale, as I	8, 670/ 20
their malice and amend,	<b>else</b>	undoubtedly have their part	8, 672/ 16
Catholic Church again, will	<b>else</b>	with Judas be buried	8, 673/ 18
that cannot err, or	<b>else</b>	we can believe naught	8, 675/ 22

a little, too... for	else	he cannot speak. But	8, 683/ 31
Baptist and foregoer? Or	else	, whose foregoer and Baptist	8, 695/ 30
men and saints. For	else	saith Tyndale nothing to	8, 697/ 7
life and by nothing	else	. But albeit there were	8, 699/ 28
hear of unsought, or	else	that he must besides	8, 701/ 10
our own parish, or	else	that we must extend	8, 701/ 22
ye have heard, nothing	else	but railing upon the	8, 703/ 11
that it is nothing	else	but wine and "cakebread	8, 704/ 36
the remnant is nothing	else	but railing against the	8, 708/ 17
and prove it, or	else	let him leave off	8, 711/ 12
proved plain heresies. Or	else	let Tyndale find us	8, 712/ 18
their true books... or	else	let him tell us	8, 712/ 27
for a heretic; or	else	, as I have almost	8, 713/ 17
as he thinketh, or	else	saith all this but	8, 715/ 29
gloss him out," or	else	we "will not hear	8, 716/ 14
not hear" him, or	else	we will say that	8, 716/ 15
tell it him. For	else	may every fool see	8, 720/ 33
and unto no man	else	so much as the	8, 721/ 25
it not... is nothing	else	but to show that	8, 729/ 1
did mean therein nothing	else	but the good living	8, 738/ 22
no such feeling or	else	a false feeling and	8, 744/ 33
himself and every man	else	knoweth it and believeth	8, 745/ 24
so seem... it is	else	a thing impossible that	8, 749/ 5
much the feebler. For	else	give we them a	8, 749/ 15
he proveth it; or	else	, at the leastwise, that	8, 751/ 16
of his fellows... or	else	shall he make us	8, 751/ 36
false heresies also. For	else	had they not his	8, 760/ 26
them himself so that	else	they could not at	8, 761/ 16
either historical faith or	else	no faith at all	8, 762/ 16
as he assigneth. For	else	maketh Tyndale as though	8, 763/ 14
royally, and lieth puissantly...	else	is all his matter	8, 764/ 26
in their doctrine. For	else	had the world, ye	8, 772/ 15
be taken for nothing	else	but either for bare	8, 773/ 2
to her maid, or	else	so foolish that a	8, 775/ 30
their wills, and that	else	they had not believed	8, 795/ 8
might sufficiently serve... or	else	such other faith as	8, 795/ 14
part against them... or	else	, as I have often	8, 809/ 18
this was true, and	else	would I should never	8, 814/ 24
truths; ye would not	else	, Webbe, make so large	8, 815/ 8
by chance together anywhere	else	, within these three or	8, 815/ 17
the feeling faith or	else	the feeling of the	8, 821/ 28
have they must, or	else	they can never stand	8, 822/ 3
in the baptism... for	else	were the child never	8, 822/ 21
state of grace... or	else	must Tyndale say that	8, 823/ 19
a farther thing, or	else	to forsake his master	8, 824/ 5
Catholic Church, and nowhere	else	. If he mean by	8, 825/ 18
Christ's Passion, and nothing	else	therein but only bare	8, 826/ 24
than Saint Augustine felt,	else	while Saint Augustine confessed	8, 827/ 5
of Christ is nothing	else	but that congregation that	8, 838/ 28
himself to exceed? For	else	himself knoweth well that	8, 839/ 27

of Christ is nothing	<b>else</b>	but that congregation that	8, 844/ 18
and endless felicity... or	<b>else</b>	the election by which	8, 848/ 14
after need any man	<b>else</b>	to answer him but	8, 862/ 34
or any good book	<b>else</b>	should ever come in	8, 863/ 2
say, no man can),	<b>else</b>	, while she is yet	8, 865/ 28
and find her; for	<b>else</b>	, wherefore giveth he any	8, 873/ 8
the goose's back; for	<b>else</b>	, if it tarry still	8, 876/ 9
the cellar is; or	<b>else</b>	that we may so	8, 878/ 25
rest upon him; or	<b>else</b>	your peace shall return	8, 882/ 22
me to him, or	<b>else</b>	I cannot know him	8, 887/ 31
believe him well; and	<b>else</b>	it will be hard	8, 891/ 2
it remained unknown. For	<b>else</b>	ye would have taken	8, 891/ 32
to be hunger-starven or	<b>else</b>	instead of wholesome food	8, 892/ 8
good... whereas we stand	<b>else</b>	in peril of poisoning	8, 894/ 20
know it of purpose,	<b>else</b>	he shall be beaten	8, 899/ 15
if they will or	<b>else</b>	they were not to	8, 900/ 5
London and almost everywhere	<b>else</b>	, which when he waited	8, 900/ 15
of the hurlers, or	<b>else</b>	for one of their	8, 900/ 29
in those words nothing	<b>else</b>	but show that the	8, 909/ 11
to be made preachers	<b>else</b>	Saint Augustine, whom Barnes	8, 911/ 37
that law saith nothing	<b>else</b>	but that the very	8, 917/ 19
may or no. For	<b>else</b>	is there not the	8, 922/ 14
by good men; or	<b>else</b>	, if they say as	8, 927/ 26
of good men; or	<b>else</b>	they say one thing	8, 927/ 28
confess cannot err or	<b>else</b>	is there none other	8, 927/ 37
into the church, or	<b>else</b>	to prove yourselves to	8, 930/ 9
understand him not, or	<b>else</b>	be himself, besides his	8, 933/ 14
heresies, an Arian too	<b>else</b>	must he needs perceive	8, 933/ 15
church were found. For	<b>else</b>	he might have sent	8, 935/ 22
and be firm, or	<b>else</b>	all run at rovers	8, 938/ 13
possible and true; or	<b>else</b>	made that great, wise	8, 938/ 36
all for fools... or	<b>else</b>	confess that upon Friar	8, 939/ 19
their own persons; for	<b>else</b>	, if they sent them	8, 941/ 18
own secret monition or	<b>else</b>	at his advertisement given	8, 942/ 33
party wronged should nothing	<b>else</b>	but make some wondering	8, 945/ 31
matter or any man's	<b>else</b>	, he doth offend God	8, 947/ 1
at the least." For	<b>else</b>	, taking to him but	8, 948/ 19
he found her... or	<b>else</b>	tarry till he could	8, 951/ 1
death pray duly thus...	<b>else</b>	shall he not at	8, 966/ 33
ourselves with penance... or	<b>else</b>	, truly because God so	8, 968/ 14
abominable that those which	<b>else</b>	would fain have run	8, 989/ 4
well done to lose	<b>else</b>	would I gladly, as	8, 993/ 15
apostles' time alone, or	<b>else</b>	to endure after forever	8, 999/ 1
for that they must	<b>else</b>	grant that there were	8, 999/ 5
he lived here, or	<b>else</b>	that himself was neither	8, 1015/ 12
must speak of, or	<b>else</b>	must they hold their	8, 1019/ 15
were he the worse	<b>else</b>	for the putting out	8, 1021/ 20
were he the better	<b>else</b>	for the receiving? And	8, 1021/ 24
have recourse unto... or	<b>else</b>	he mocked his hearers	8, 1023/ 14
church of ours... or	<b>else</b>	to confess, at the	8, 1030/ 1

in this country or	<b>elsewhere</b>	in all this wide	8, 913/ 20
And therefore let them	<b>embrace</b>	this present world as	8, 774/ 6
And therefore let them	<b>embrace</b>	this present world as	8, 792/ 8
the world to come,	<b>embrace</b>	, therefore, he biddeth us	8, 797/ 28
upon a hill of	<b>eminent</b>	high estate cannot in	8, 591/ 35
and neither have pope,	<b>emperor</b>	, king, councillor, mayor, sheriff	8, 580/ 4
his master in the	<b>Emperor's</b>	court at Bruges, and	8, 900/ 16
not of him that	<b>employeth</b>	not well the gifts	8, 1016/ 37
to me void or	<b>empty</b>	. For he shall bring	8, 881/ 20
they are void and	<b>empty</b>	of the Holy Ghost	8, 977/ 22
idolatry, witchcraft, enmity, lawing,	<b>emulation</b>	and strife, wrath, contentions	8, 757/ 15
idolatry, witchcraft, enmity, lawing,	<b>emulation</b>	, and strife; wrath, contentions	8, 1024/ 36
itself, and the air	<b>encompassing</b>	the water and the	8, 604/ 22
shall pass over and	<b>encumber</b>	you not much therewith	8, 832/ 15
that their present assembly	<b>encumber</b>	him with her questions	8, 884/ 28
with their own good	<b>endeavor</b>	, God would himself write	8, 615/ 3
do his own good	<b>endeavor</b>	, Christ saith, "Be thou	8, 615/ 10
all do by good	<b>endeavor</b>	he both teacheth that	8, 786/ 13
lack of their own	<b>endeavor</b>	, they may be worthy	8, 787/ 12
pure malice, when we	<b>endeavor</b>	ourselves to believe the	8, 797/ 21
Tyndale expressly mocketh all	<b>endeavor</b>	of man's will in	8, 798/ 31
him believe is some	<b>endeavor</b>	of his own will	8, 798/ 37
things only, but with	<b>endeavor</b>	also toward faith, by	8, 799/ 14
if there lacked not	<b>endeavor</b>	upon their own part	8, 799/ 20
he that the man's	<b>endeavor</b>	inclining his understanding to	8, 819/ 7
contrite soul, if we	<b>endeavor</b>	ourselves to take with	8, 978/ 8
vile; let us therefore	<b>endeavor</b>	ourselves, and labor in	8, 1021/ 8
had not rebelled, but	<b>endeavored</b>	himself for his own	8, 622/ 9
for the belief, and	<b>endeavoreth</b>	himself thereto, purposeth thereby	8, 781/ 20
of God, is now	<b>ended</b>	and is his church	8, 682/ 5
now, after all that	<b>ended</b>	... he falleth from dispicions	8, 775/ 5
which process he hath	<b>ended</b>	with Saint Bernard. By	8, 984/ 17
after all this world	<b>ended</b>	, when Christ shall deliver	8, 1009/ 28
fully proved altogether. Here	<b>endeth</b>	the Fifth Book... and	8, 598/ 22
true? For thus he	<b>endeth</b>	this chapter... Tyndale Which	8, 663/ 3
burn in hell. Thus	<b>endeth</b>	the Sixth Book. The	8, 673/ 20
a heap, wherewith he	<b>endeth</b>	all his dispicions concerning	8, 775/ 3
finish this work. Thus	<b>endeth</b>	the Seventh Book. The	8, 829/ 7
therewith he finisheth and	<b>endeth</b>	all his process. And	8, 876/ 4
not ending where he	<b>endeth</b>	. For he endeth I	8, 960/ 3
he endeth. For he	<b>endeth</b>	I wot ne'er where	8, 960/ 3
his own, and then	<b>endeth</b>	with "etc.," as though	8, 960/ 5
every man when he	<b>endeth</b>	this life can nothing	8, 968/ 6
and wrinkling, he never	<b>endeth</b>	it here before their	8, 972/ 9
boast in that place,	<b>endeth</b>	now Saint Augustine's words	8, 972/ 17
to end where Barnes	<b>endeth</b>	himself) let you somewhat	8, 983/ 15
down Christ's church. Thus	<b>endeth</b>	the Eighth Book. The	8, 992/ 19
Barnes beginneth, but not	<b>ending</b>	where he endeth. For	8, 960/ 3
unto final salvation and	<b>endless</b>	felicity... or else the	8, 848/ 14
at their own fingers'	<b>ends</b>	. Hath he not wisely	8, 771/ 10

even at his fingers'	<b>ends</b>	that Tyndale in the	8, 785/ 13
in earth shall ever	<b>endure</b>	and continue as long	8, 602/ 35
of them all shall	<b>endure</b>	and last, no more	8, 607/ 23
as the world should	<b>endure</b>	), and none other hath	8, 614/ 18
but one, and must	<b>endure</b>	as long as the	8, 670/ 25
ears might not well	<b>endure</b>	to hear I shall	8, 764/ 34
What honest ear can	<b>endure</b>	such a beastly process	8, 765/ 11
either to last and	<b>endure</b>	or to work well	8, 818/ 5
saith it can neither	<b>endure</b>	nor work well, I	8, 818/ 18
here in this world	<b>endure</b>	and continue without spot	8, 852/ 24
wrinkle, to live and	<b>endure</b>	in heaven; but never	8, 855/ 16
doth indeed abide and	<b>endure</b>	the shameful contumelies of	8, 953/ 28
alone, or else to	<b>endure</b>	after forever: that men	8, 999/ 1
which while the world	<b>endureth</b>	, is ordained of God	8, 607/ 3
shall, while this world	<b>endureth</b>	. And therefore, as holy	8, 1020/ 33
other body but his	<b>enemies</b>	. For whosoever tarried after	8, 900/ 27
known for her mortal	<b>enemies</b>	. Lest Barnes would, as	8, 924/ 30
Christian men, but Christ's	<b>enemies</b>	and very antichrists: yet	8, 986/ 15
that are heretics and	<b>enemies</b>	to the known church	8, 1012/ 25
and, being his deadly	<b>enemy</b>	, did him yet no	8, 595/ 17
thereby give to God's	<b>enemy</b>	the honor due to	8, 711/ 21
him himself, "If mine	<b>enemy</b>	had cursed me, I	8, 761/ 35
the mouth of its	<b>enemy</b>	, and him that taketh	8, 765/ 34
the suggestion of his	<b>enemy</b>	. For at that time	8, 888/ 27
was his very special	<b>enemy</b>	; and then will I	8, 985/ 12
he was a manifest	<b>enemy</b>	of the Church, derogating	8, 989/ 29
Bernard also was very	<b>enemy</b>	to Barnes' all other	8, 991/ 29
wise, lest it should	<b>enfeeble</b>	his flesh and let	8, 638/ 32
here fondly followeth and	<b>enforceth</b>	himself to exceed? For	8, 839/ 26
evil circumstances therein, that	<b>engender</b>	occasion of slander... as	8, 947/ 15
synagogue, whereof they were	<b>engendered</b>	: so do all these	8, 672/ 10
is it she which	<b>engendereth</b>	us to God, and	8, 892/ 4
and Spain. And in	<b>England</b>	thereto, they be not	8, 584/ 22
countries; for as for	<b>England</b>	, I am sure he	8, 587/ 2
in some places of	<b>England</b>	, the simplest woman in	8, 594/ 35
heathen and christened in	<b>England</b>	, so had been born	8, 619/ 10
been burned here in	<b>England</b>	by the means of	8, 710/ 2
that taught grammar in	<b>England</b>	, not one understood the	8, 774/ 31
the other havens of	<b>England</b>	, and of all the	8, 776/ 5
that taught grammar in	<b>England</b>	, not one understood the	8, 805/ 31
had been married in	<b>England</b>	and saying that his	8, 815/ 31
the hither end of	<b>England</b>	to the further end	8, 833/ 7
preaching of Wycliffe... our	<b>English</b>	spirituality have laid their	8, 584/ 28
he turned the usual	<b>English</b>	words of "church," "priest	8, 589/ 10
that when our evangelical	<b>English</b>	heretics fall in acquaintance	8, 628/ 29
fashion of an old	<b>English</b>	ballad that beginneth, "The	8, 647/ 33
therefore Tyndale speaketh false	<b>English</b>	when he saith "the	8, 661/ 3
scortatores, which signifieth in	<b>English</b>	"whore hunters"... they have	8, 685/ 4
to say, "church" in	<b>English</b>	) doth, as Friar Barnes	8, 835/ 12
speak reason, nor true	<b>English</b>	neither... as appeareth where	8, 846/ 12

keep the Scripture in	<b>English</b>	, and tell her that	8, 886/ 28
no more but read	<b>English</b>	rebuke and confound Friar	8, 896/ 25
was his proclamation in	<b>English</b>	, and the company that	8, 900/ 31
words of Barnes in	<b>English</b>	, he maketh them ween	8, 917/ 1
his words into our	<b>English</b>	tongue, give it the	8, 918/ 8
cordwainer as well an	<b>Englishman</b>	or a Frenchman as	8, 909/ 33
in general... all honest	<b>Englishmen</b>	that know them would	8, 833/ 3
penance as he shall	<b>enjoin</b>	him. But then doth	8, 581/ 33
out thy sins, and	<b>enjoin</b>	the penance to make	8, 692/ 4
them.) Wherefore he would	<b>enjoin</b>	her at the leastwise	8, 886/ 27
the works of penance	<b>enjoined</b>	, in vows, in pilgrimage	8, 579/ 23
the works of penance	<b>enjoined</b>	. For the Sacrament of	8, 581/ 18
such as should be	<b>enjoined</b>	by the priest. And	8, 868/ 17
wind out, hath so	<b>enmeshed</b>	and entangled himself therein	8, 657/ 10
in the matter, and	<b>enmeshed</b>	himself in the net	8, 864/ 3
uncleanness, wantonness, idolatry, witchcraft,	<b>enmity</b>	, lawing, emulation and strife	8, 757/ 15
uncleanness, wantonness, idolatry, witchcraft,	<b>enmity</b>	, lawing, emulation, and strife	8, 1024/ 36
answer) have in places	<b>enough</b>	well and plainly declared	8, 576/ 25
the man hath faults	<b>enough</b>	beside... I will myself	8, 580/ 13
of dread were able	<b>enough</b>	, for aught that I	8, 580/ 36
that he seeth well	<b>enough</b>	that if I may	8, 582/ 28
is provided for well	<b>enough</b>	... though naughty persons be	8, 591/ 33
and un-marked. Which is	<b>enough</b>	to make any man	8, 592/ 3
answer, I trust, well	<b>enough</b>	when we come once	8, 596/ 23
have? It is plain	<b>enough</b>	what he meaneth in	8, 597/ 28
yet see we well	<b>enough</b>	how greedily the peddling	8, 628/ 12
liberties almost more than	<b>enough</b>	... providing for sick men	8, 631/ 19
the devil will well	<b>enough</b>	by that mark perceive	8, 634/ 18
Tyndale have yet railed	<b>enough</b>	... glad would I be	8, 634/ 28
and his fellows faults	<b>enough</b>	, so great and so	8, 642/ 19
to be saved well	<b>enough</b>	with such dissolute living	8, 650/ 33
thee a way sure	<b>enough</b>	, that never shall deceive	8, 654/ 28
be companies known well	<b>enough</b>	, ye see now very	8, 665/ 9
he seeth yet well	<b>enough</b>	that the reason which	8, 679/ 35
perceive his juggling well	<b>enough</b>	how he juggleth himself	8, 686/ 5
ye have more than	<b>enough</b>	, give out in alms	8, 686/ 27
here knoweth Tyndale well	<b>enough</b>	that he lieth to	8, 698/ 1
asked whether it were	<b>enough</b>	, before a man bestow	8, 701/ 8
since it was not	<b>enough</b>	to give poor men	8, 701/ 17
hand, poor, needy men	<b>enough</b>	to have received twice	8, 702/ 2
have had poor men	<b>enough</b>	to bestow that money	8, 702/ 10
which word he saith	<b>enough</b>	for us against himself	8, 711/ 35
that few find things	<b>enough</b>	to prove his heresies	8, 711/ 38
years... which were yet	<b>enough</b>	to lay such a	8, 714/ 5
himself can tell well	<b>enough</b>	: let him then for	8, 717/ 7
indeed. For it is	<b>enough</b>	to me that the	8, 720/ 18
scripture. And it is	<b>enough</b>	against Tyndale that his	8, 720/ 22
like to bide long	<b>enough</b>	in unbelief. More Lo	8, 730/ 32
like to abide long	<b>enough</b>	in unbelief." Well! Suppose	8, 731/ 19
that ween themselves safe	<b>enough</b>	by worldly strength, and	8, 763/ 22

would have outward causes	<b>enough</b>	to lay wherefore the	8, 769/ 26
yet had they causes	<b>enough</b>	showed them why they	8, 770/ 3
know them? Yes, well	<b>enough</b>	, pardie. For if they	8, 770/ 18
feel and perceive well	<b>enough</b>	within their own hearts	8, 775/ 10
and so were safe	<b>enough</b>	and needed no more	8, 780/ 26
For we see proof	<b>enough</b>	that with many men	8, 781/ 9
it stretcheth not far	<b>enough</b>	to salvation, in that	8, 783/ 29
that faith alone was	<b>enough</b>	for salvation... as Tyndale's	8, 784/ 5
this one thing is	<b>enough</b>	, and may serve for	8, 786/ 7
for their salvation sufficient	<b>enough</b>	. And surely if it	8, 795/ 16
good Christian readers, well	<b>enough</b>	, those are the points	8, 806/ 17
but ye shall find	<b>enough</b>	. I say also that	8, 819/ 25
chastity. He knoweth well	<b>enough</b>	, I warrant you, that	8, 832/ 10
as be known well	<b>enough</b>	. And yet those churches	8, 836/ 5
all the while well	<b>enough</b>	that all that he	8, 859/ 1
perceived those points well	<b>enough</b>	. But for because he	8, 864/ 1
For there be folk	<b>enough</b>	able to make a	8, 868/ 25
exposition, they be plain	<b>enough</b>	they do also exclude	8, 875/ 4
not her. It is	<b>enough</b>	that she know us	8, 892/ 11
I cannot, therefore, marvel	<b>enough</b>	of Barnes in bringing	8, 916/ 3
have found him brawling	<b>enough</b>	for all his life	8, 918/ 13
may be done well	<b>enough</b>	. For why not as	8, 922/ 7
would work all well	<b>enough</b>	by the means of	8, 924/ 37
exposition, they be plain	<b>enough</b>	they do also exclude	8, 929/ 16
find him good places	<b>enough</b>	in Scripture for these	8, 932/ 12
have given him tokens	<b>enough</b>	open, plain, and evident	8, 935/ 14
that he is sour	<b>enough</b>	in this thing. Wherefore	8, 984/ 11
out the truth well	<b>enough</b>	. Then tell we them	8, 997/ 12
ween they walk safe	<b>enough</b>	. Then descend we somewhat	8, 999/ 35
may wade on well	<b>enough</b>	. But then in this	8, 1000/ 12
practice. For there are	<b>enough</b>	that can turn into	8, 1003/ 26
might defend this well	<b>enough</b>	. And if I could	8, 1007/ 24
seeth every man well	<b>enough</b>	that these orders be	8, 1022/ 4
and inquisitive as to	<b>enquire</b>	whether peradventure he have	8, 629/ 24
recourse to them, and	<b>enquired</b>	of them the solution	8, 619/ 33
fruit should follow and	<b>ensue</b>	thereupon. Sometimes, also, though	8, 636/ 5
the harm that would	<b>ensue</b>	if it remained unknown	8, 891/ 32
in the words next	<b>ensuing</b>	, he putteth us in	8, 791/ 23
been made handfast and	<b>ensured</b>	together... was I advertised	8, 816/ 3
would not intricate and	<b>entangle</b>	the matter with two	8, 577/ 2
hath so enmeshed and	<b>entangled</b>	himself therein that he	8, 657/ 10
heaven," and neither would	<b>enter</b>	in themselves nor suffer	8, 610/ 1
therein be saved and	<b>enter</b>	heaven when it were	8, 612/ 36
whose nature is to	<b>enter</b>	into a hole made	8, 629/ 6
that the clergy do	<b>enter</b>	for only lucre... he	8, 629/ 29
that no man could	<b>enter</b>	in." And as I	8, 692/ 15
first gate whereby we	<b>enter</b>	our journey the right	8, 746/ 26
can never begin to	<b>enter</b>	into that journey, nor	8, 781/ 22
calleth upon every man,	<b>enter</b>	in toward the belief	8, 781/ 28
Matthew, "If thou wilt	<b>enter</b>	into the everlasting life	8, 849/ 30

what house soever ye	<b>enter</b>	, first say ye, "Peace	8, 882/ 20
she had begun to	<b>enter</b>	into the consideration of	8, 884/ 17
be worthy also to	<b>enter</b>	into the place of	8, 978/ 20
find the door to	<b>enter</b>	into Lot's holy house	8, 994/ 20
of their journey, and	<b>entered</b>	into the bliss of	8, 578/ 34
labored, and ye have	<b>entered</b>	upon their labors." And	8, 629/ 19
the wilderness, and never	<b>entered</b>	into the land that	8, 774/ 3
the devil had once	<b>entered</b>	into them by their	8, 1032/ 10
the legion of devils	<b>entered</b>	once in unto them	8, 1032/ 12
can he find the	<b>entering</b>	into the first lane	8, 782/ 8
being by the devil	<b>enticed</b>	to kill the man	8, 783/ 5
to say, the whole	<b>entire</b>	church, may so depart	8, 871/ 11
told you, for the	<b>entire</b>	unity of the whole	8, 1026/ 14
but risen upon the	<b>entire</b>	unity of the whole	8, 1026/ 27
oversight of some writers	<b>entitled</b>	unto Saint Chrysostom, and	8, 933/ 6
by error and oversight	<b>entitled</b>	in the name of	8, 933/ 23
of Baptism, at their	<b>entry</b>	into the Church, they	8, 906/ 21
their heresies cometh this	<b>envy</b>	and hatred that these	8, 625/ 12
lest their malice and	<b>envy</b>	toward them should appear	8, 625/ 17
the world pride, wrath,	<b>envy</b>	, covetousness, sloth, gluttony, and	8, 718/ 5
the world pride, wrath,	<b>envy</b>	, covetousness, sloth, gluttony, and	8, 726/ 12
upon their betters none	<b>envy</b>	, nor manslaughter no wrath	8, 726/ 24
wrath, contentions, seditions, heresies,	<b>envy</b>	, manslaughter, drunkenness, banquetings	8, 757/ 16
hearts even fret for	<b>envy</b>	to see them. And	8, 766/ 13
yet for anger and	<b>envy</b>	, since ye be come	8, 904/ 3
wrath, contentions, seditions, heresies,	<b>envy</b>	, manslaughter, drunkenness, banquetings." Lo	8, 1025/ 1
Saint Paul to the	<b>Ephesians</b>	, "This is a great	8, 843/ 27
labor." And to the	<b>Ephesians</b>	thus he saith: "What	8, 850/ 1
his epistle to the	<b>Ephesians</b>	, where he saith, "You	8, 851/ 25
at all. And the	<b>Ephesians</b>	themselves, to whom in	8, 931/ 5
Paul's words to the	<b>Ephesians</b>	will well agree with	8, 931/ 24
words there unto the	<b>Ephesians</b>	... as though Saint Paul	8, 931/ 28
Paul saith unto the	<b>Ephesians</b>	, "given himself for her	8, 957/ 12
Corinthians, the Galatians, the	<b>Ephesians</b>	, the Colossians... and yet	8, 1014/ 15
the Galatians, or the	<b>Ephesians</b>	, or the Thessalonians, letted	8, 1014/ 28
plainly that Saint James'	<b>epistle</b>	is none of his	8, 646/ 32
put out Saint James'	<b>epistle</b>	, and saith it hath	8, 658/ 19
while he calleth the	<b>Epistle</b>	of Saint James the	8, 678/ 13
divers parts of the	<b>Epistle</b>	of Saint James, and	8, 684/ 6
Paul in the First	<b>Epistle</b>	to the Corinthians? For	8, 685/ 2
way, and the whole	<b>epistle</b>	therewith, because of other	8, 688/ 13
doth in the same	<b>epistle</b>	as plainly preach against	8, 688/ 17
no Scripture that whole	<b>epistle</b>	of Christ's blessed apostle	8, 688/ 22
may see by the	<b>Epistle</b>	of Saint James... which	8, 707/ 37
of Saint James... which	<b>epistle</b>	Luther and Friar Barnes	8, 707/ 37
words written in his	<b>epistle</b>	that he wrote unto	8, 734/ 20
his book against the	<b>epistle</b>	of Manichaeus, the heretic	8, 735/ 10
said book against the	<b>epistle</b>	of Manichaeus. In which	8, 736/ 10
that ye call the "	<b>Epistle</b>	of the Foundation," in	8, 736/ 26
believe. When that same	<b>epistle</b>	was read unto us	8, 736/ 28

Amen." Thus beginneth the	<b>epistle</b>	... ""Manichaeus, the apostle of	8, 736/ 29
very plainly in an	<b>epistle</b>	of his against the	8, 739/ 31
third book against the	<b>epistle</b>	of Parmenian, saith in	8, 740/ 1
Augustine also in his	<b>epistle</b>	to Vincentius (which epistle	8, 740/ 9
epistle to Vincentius (which	<b>epistle</b>	is in order the	8, 740/ 9
eighth chapter of his	<b>epistle</b>	to the Romans, where	8, 754/ 25
seventh chapter of that	<b>epistle</b>	touched the great goodness	8, 754/ 33
construction corrupteth the First	<b>Epistle</b>	of Saint John... laboring	8, 758/ 7
Saint James in his	<b>epistle</b>	: "Is any man sick	8, 843/ 11
writeth in the same	<b>epistle</b>	immediately after, in this	8, 843/ 17
receive them... the First	<b>Epistle</b>	to Timothy, and the	8, 843/ 31
prove. In the First	<b>Epistle</b>	, Saint Paul saith thus	8, 843/ 32
And in the Second	<b>Epistle</b>	, affirming the same... he	8, 843/ 36
another place, in his	<b>epistle</b>	to the Galatians, thus	8, 850/ 4
second chapter of his	<b>epistle</b>	to the Ephesians, where	8, 851/ 25
Consider well the First	<b>Epistle</b>	of Saint Paul unto	8, 853/ 2
sixth chapter of which	<b>epistle</b>	Friar Barnes allegeth here	8, 853/ 3
the beginning of the	<b>epistle</b>	; doth he mean that	8, 853/ 8
every chapter of that	<b>epistle</b>	, and the Second Epistle	8, 853/ 31
epistle, and the Second	<b>Epistle</b>	too. In which epistles	8, 853/ 31
say plainly that the	<b>Epistle</b>	of Saint James is	8, 895/ 12
ye can prove that	<b>epistle</b>	false by words of	8, 895/ 14
some folk whether that	<b>epistle</b>	were written of Saint	8, 895/ 18
in hand that the	<b>Epistle</b>	of Saint James hath	8, 895/ 31
exposition of the First	<b>Epistle</b>	of Saint John, which	8, 917/ 35
saith in the First	<b>Epistle</b>	to the Corinthians: "Truly	8, 920/ 20
preaching or by our	<b>epistle</b>	." And in many places	8, 931/ 3
he doth against the	<b>Epistle</b>	of Saint James... and	8, 934/ 17
unto you, in an	<b>epistle</b>	, that ye should keep	8, 1017/ 9
Apostle saith in his	<b>epistle</b>	that "in a great	8, 1021/ 5
in his book of	<b>epistles</b>	, 148). In which Saint	8, 739/ 32
Epistle too. In which	<b>epistles</b>	as he commendeth them	8, 853/ 32
church" in the selfsame	<b>epistles</b>	out of which Friar	8, 854/ 27
in many of his	<b>epistles</b>	, written both unto the	8, 953/ 23
punishment, both by his	<b>epistles</b>	addressed unto such noble	8, 955/ 36
one God himself and	<b>equal</b>	. And to make them	8, 643/ 29
my right hand, one	<b>equal</b>	God with the Holy	8, 881/ 28
taught to believe the	<b>equal</b>	Godhead of the Three	8, 934/ 11
Person of the Trinity,	<b>equal</b>	with either of the	8, 1009/ 8
be saved. For the	<b>equality</b>	and unity of Godhead	8, 850/ 28
purpose to falsify, with	<b>erasing</b>	and false writing, the	8, 684/ 2
we tell you so;	<b>ergo</b>	, we be the very	8, 681/ 27
be deceived and err;	<b>ergo</b>	, the church that is	8, 769/ 14
but the feeling faith";	<b>ergo</b>	, by Tyndale, the feeling	8, 823/ 4
the word of God;	<b>ergo</b>	, in every place where	8, 883/ 7
Forgive us our sins";	<b>ergo</b>	, she hath spots and	8, 960/ 8
article of the faith;	<b>ergo</b>	, Christ must be a	8, 974/ 24
the church unknown believeth;	<b>ergo</b>	, the credence of him	8, 1004/ 32
the very, true church;	<b>ergo</b>	, a known church is	8, 1004/ 35
the unknown church believeth;	<b>ergo</b>	, the church that they	8, 1005/ 22

the very, true church;	<b>ergo</b>	, by their own reason	8, 1005/ 25
that might be assigned.	<b>Ergo</b>	, but if ye void	8, 1029/ 34
common known Catholic church;	<b>ergo</b>	, the common known Catholic	8, 1030/ 22
right church... and cannot	<b>err</b>	though all the world	8, 599/ 32
the church and cannot	<b>err</b>	in anything that pertaineth	8, 675/ 17
right church, that cannot	<b>err</b>	, or else we can	8, 675/ 22
suffer it damnably to	<b>err</b>	, and for that cause	8, 680/ 7
the Church and cannot	<b>err</b>	, their authority is greater	8, 685/ 34
Saint Thomas saith) to	<b>err</b>	and be deceived in	8, 711/ 19
Spirit, and could not	<b>err</b>	?Who taught the eagles	8, 717/ 34
God and could not	<b>err</b>	. " But his fellows and	8, 719/ 3
whole synagogue could not	<b>err</b>	in the choice of	8, 719/ 30
so great a multitude	<b>err</b>	so long time. And	8, 767/ 18
impossible for them to	<b>err</b>	, being "Abraham's seed, and	8, 767/ 22
think that we cannot	<b>err</b>	, being such a multitude	8, 767/ 26
let the great multitude	<b>err</b>	, reserving always a little	8, 767/ 28
may be deceived and	<b>err</b>	; ergo, the church that	8, 769/ 14
may be deceived and	<b>err</b>	in like wise, since	8, 769/ 16
let the great multitude	<b>err</b>	, reserving always a little	8, 771/ 16
that this church "cannot	<b>err</b>	... she cleaveth so fast	8, 846/ 24
the very church cannot	<b>err</b>	, but is, as Saint	8, 846/ 34
the church cannot damnably	<b>err</b>	in itself, but also	8, 847/ 15
very church, which cannot	<b>err</b>	, be a congregation invisible	8, 847/ 21
Rome church for to	<b>err</b>	... and Lyra saith plain	8, 858/ 6
other voices, and cannot	<b>err</b>	in her judgment? Because	8, 862/ 3
so that she cannot	<b>err</b>	. But why can she	8, 862/ 7
why can she not	<b>err</b>	? Because she may do	8, 862/ 7
long can she not	<b>err</b>	, because the voice of	8, 862/ 14
The whole Church cannot	<b>err</b>	. " Also, in another place	8, 862/ 16
be, which also cannot	<b>err</b>	, " etc. These words be	8, 862/ 17
it is that cannot	<b>err</b>	, that is the congregation	8, 862/ 18
and clean and cannot	<b>err</b>	. And then again he	8, 869/ 19
saith that she cannot	<b>err</b>	because she heareth the	8, 869/ 24
so that she cannot	<b>err</b>	. " But then to show	8, 869/ 27
long can she not	<b>err</b>	; as though he would	8, 869/ 35
and then doth she	<b>err</b>	, and therefore then believe	8, 869/ 36
therein doth Barnes not	<b>err</b>	so far out as	8, 870/ 24
she may divers times	<b>err</b>	, and that therefore her	8, 870/ 32
the general councils may	<b>err</b>	because it may be	8, 871/ 24
the whole Church, may	<b>err</b>	, but also that the	8, 871/ 29
them... though she cannot	<b>err</b>	while she cleaveth to	8, 871/ 31
damnably be deceived and	<b>err</b>	is not now our	8, 872/ 12
the whole church" may	<b>err</b>	; and since the points	8, 872/ 14
the Rome church to	<b>err</b>	... and Lyra saith plain	8, 910/ 23
church of Rome to	<b>err</b>	, and "Lyra saith plain	8, 910/ 33
the church which cannot	<b>err</b>	is "ecclesia omnium fidelium	8, 914/ 3
The whole Church cannot	<b>err</b>	" what maketh that gloss	8, 915/ 18
assigneth, though she cannot	<b>err</b>	while she cleaveth to	8, 915/ 20
from him, and then	<b>err</b>	. And so this gloss	8, 915/ 22
husband, and then thereby	<b>err</b>	then is it false	8, 915/ 25

a church as cannot	<b>err</b>	; which thing he would	8, 915/ 27
The whole Church cannot	<b>err</b>	." And yet ye see	8, 915/ 28
Catholic church) cannot all	<b>err</b>	; but that though that	8, 915/ 34
of his church to	<b>err</b>	, yet he will not	8, 915/ 35
of his church to	<b>err</b>	. This maketh plain against	8, 915/ 36
it is that cannot	<b>err</b>	." As though these glosses	8, 916/ 6
the church which cannot	<b>err</b>	is only the unknown	8, 916/ 7
The whole Church cannot	<b>err</b>	" this word "err" is	8, 916/ 14
cannot err" this word "	<b>err</b>	" is not there... but	8, 916/ 14
wot well, those words "	<b>err</b>	" and "fail" precisely and	8, 916/ 16
fail and yet not	<b>err</b>	. As he that doth	8, 916/ 18
A man may also	<b>err</b>	and yet not fail	8, 916/ 21
As a man might	<b>err</b>	and not fail nor	8, 916/ 22
The whole Church cannot	<b>err</b>	." Also, in another place	8, 916/ 35
be, which also cannot	<b>err</b>	." All they that read	8, 916/ 37
The whole Church cannot	<b>err</b>	." And then for the	8, 917/ 11
be, which also cannot	<b>err</b>	" his quotation is in	8, 917/ 13
Therefore you cannot but	<b>err</b>	! For you be not	8, 919/ 5
Therefore must you needs	<b>err</b>	in all your councils	8, 919/ 8
but they must needs	<b>err</b>	in all their councils	8, 919/ 19
all the councils must	<b>err</b>	. Howbeit, in another place	8, 921/ 14
all the councils may	<b>err</b>	... because that, though there	8, 921/ 16
holy church that cannot	<b>err</b>	." And in another place	8, 921/ 23
that the council cannot	<b>err</b>	because that Christ did	8, 921/ 24
the church that cannot	<b>err</b>	," etc. By these words	8, 921/ 31
and then may it	<b>err</b>	, and therefore will not	8, 922/ 15
that it could not	<b>err</b>	... and so would he	8, 922/ 22
why the councils may	<b>err</b>	is because they be	8, 924/ 1
that this church cannot	<b>err</b>	: letting now pass, therefore	8, 924/ 6
her Spouse she may	<b>err</b>	, let us now for	8, 924/ 9
council that could not	<b>err</b>	. For there were the	8, 927/ 2
which ye confess cannot	<b>err</b>	or else is there	8, 927/ 36
the church that cannot	<b>err</b>	... and therefore it is	8, 937/ 3
do plainly and damnably	<b>err</b>	." And furthermore, since they	8, 937/ 4
doth fully and wholly	<b>err</b>	, and judgeth unright and	8, 943/ 14
the particular church may	<b>err</b>	; wherefore, that church that	8, 943/ 18
that church that cannot	<b>err</b>	is alonely the universal	8, 943/ 19
church doth sometimes wholly	<b>err</b>	. Now, as touching the	8, 943/ 35
church may all, wholly,	<b>err</b>	. This is, lo, so	8, 950/ 2
the particular church may	<b>err</b>	. And I speak here	8, 950/ 8
might they in judgment	<b>err</b>	and be deceived, all	8, 950/ 13
that the one may	<b>err</b>	and the other cannot	8, 950/ 20
of error they may	<b>err</b>	particular and universal both	8, 950/ 23
he saith, that cannot	<b>err</b>	. Now, since we see	8, 973/ 19
That church that cannot	<b>err</b>	is all only the	8, 978/ 32
I say, cannot damnably	<b>err</b>	in that point, but	8, 999/ 31
church themselves say cannot	<b>err</b>	, some cause they think	8, 1002/ 19
in earth, that cannot	<b>err</b>	, and each of them	8, 1002/ 34
church, the which cannot	<b>err</b>	, and by whose teaching	8, 1003/ 8
of Christ that cannot	<b>err</b>	remember, by the way	8, 1014/ 6

unto London on his	<b>errand</b>	both to sow his	8, 628/ 19
send forth on his	<b>errand</b>	. But thus ye wot	8, 695/ 10
honest men on his	<b>errand</b>	, that proved themselves by	8, 771/ 30
the two Latin words "	<b>errat</b>	" and "deficit." For a	8, 916/ 18
And yet they have	<b>erred</b>	and been faithless this	8, 767/ 18
And yet they have	<b>erred</b>	and been faithless this	8, 767/ 24
that many popes have	<b>erred</b>	. And also that the	8, 858/ 6
deadly sinned and damnably	<b>erred</b>	... albeit he so far	8, 863/ 30
that many popes have	<b>erred</b>	, and also that the	8, 910/ 23
that many popes have	<b>erred</b>	." And what then? Lyra	8, 910/ 33
church of Rome hath	<b>erred</b>	, nor Lyra saith not	8, 910/ 34
wavering, revoking them that	<b>erred</b>	, setting up again those	8, 990/ 20
from God, and yet	<b>erreth</b>	he not in faith	8, 916/ 20
is to him that	<b>erreth</b>	no peril of soul	8, 950/ 27
yet not sinning" and "	<b>erring</b>	and yet not erring	8, 863/ 23
erring and yet not	<b>erring</b>	"? And yet hath he	8, 863/ 23
yet not sinning" and "	<b>erring</b>	and yet not erring	8, 864/ 6
erring and yet not	<b>erring</b>	," and leave out those	8, 864/ 7
heresies, and sent his	<b>erroneous</b>	books about, calling every	8, 594/ 34
sundry sects of heresies,	<b>erroneous</b>	, false, and untrue, whereof	8, 627/ 29
way, and we in	<b>error</b>	. And of truth, if	8, 601/ 29
to call men from	<b>error</b>	become heretics, and exhort	8, 611/ 5
to stand in great	<b>error</b>	and damnable: what would	8, 619/ 21
into such a perilous	<b>error</b>	as to take the	8, 677/ 18
it that by the	<b>error</b>	of wrongly taking the	8, 677/ 21
into a very false	<b>error</b>	instead of very, true	8, 677/ 30
fall in any damnable	<b>error</b>	through misunderstanding and wrong	8, 677/ 32
fall in any damnable	<b>error</b>	through the false belief	8, 680/ 11
other from all damnable	<b>error</b>	. In this point I	8, 720/ 5
true his false, contrarious	<b>error</b>	. And therefore as God	8, 728/ 13
brought into any damnable	<b>error</b>	... and that if it	8, 828/ 28
cannot fall into damnable	<b>error</b>	, they be driven to	8, 828/ 33
the ruin of damnable	<b>error</b>	, but also that, like	8, 847/ 7
never be any damnable	<b>error</b>	... but, as Christ came	8, 855/ 35
doth, and between damnable	<b>error</b>	and error that letteth	8, 863/ 27
between damnable error and	<b>error</b>	that letteth not from	8, 863/ 28
full of sin and	<b>error</b>	, he bringeth in the	8, 870/ 3
and so fall in	<b>error</b>	which he saith to	8, 871/ 13
fallen in any damnable	<b>error</b>	; which kind of error	8, 872/ 8
error; which kind of	<b>error</b>	is the error that	8, 872/ 9
of error is the	<b>error</b>	that we speak of	8, 872/ 9
may avoid all damnable	<b>error</b>	if they will or	8, 900/ 4
and fall in continual	<b>error</b>	, out of which they	8, 901/ 27
that be without any	<b>error</b>	, and that be pure	8, 915/ 31
from God... since every	<b>error</b>	is not damnable. As	8, 916/ 22
very, true faith, without	<b>error</b>	, hath been ever preserved	8, 917/ 19
Church was led into	<b>error</b>	. And since they call	8, 925/ 4
was first by the	<b>error</b>	and oversight of some	8, 933/ 5
I have said, by	<b>error</b>	and oversight entitled in	8, 933/ 23
to fall into damnable	<b>error</b>	. And that it so	8, 942/ 22

truth... which is the	<b>error</b>	that the law meaneth	8, 950/ 16
of that kind of	<b>error</b>	in which kind of	8, 950/ 22
in which kind of	<b>error</b>	they may err particular	8, 950/ 23
the reader's eye with	<b>error</b>	happening in the examination	8, 950/ 26
knoweth well that the	<b>error</b>	whereupon all this matter	8, 950/ 28
matter goeth is damnable	<b>error</b>	in doctrine of things	8, 950/ 29
fall in any damnable	<b>error</b>	. These proofs will I	8, 995/ 16
yet not sinning" and "	<b>error</b>	and yet none error	8, 1004/ 11
error and yet none	<b>error</b>	, " so will they come	8, 1004/ 12
of the very worst	<b>error</b>	, and the most froward	8, 1030/ 4
it were no damnable	<b>error</b>	to believe that rather	8, 1031/ 35
be very false, devilish	<b>errors</b>	... and, in all good	8, 589/ 34
question, and after in	<b>errors</b>	and heresies upon the	8, 597/ 31
turn again from their	<b>errors</b>	some such as those	8, 609/ 1
the truth into false	<b>errors</b>	, so be now the	8, 616/ 32
it from all damnable	<b>errors</b>	, by teaching it and	8, 616/ 36
and avoiding of all	<b>errors</b>	, it shall ever be	8, 617/ 16
the right way into	<b>errors</b>	and into damnation, more	8, 618/ 6
both with their false	<b>errors</b>	and heresies labor to	8, 672/ 11
Church have been in	<b>errors</b>	and heresies, as Tyndale	8, 679/ 13
ways of his malicious	<b>errors</b>	. And now that ye	8, 709/ 3
avoiding of all damnable	<b>errors</b>	, may stand and lean	8, 856/ 15
unclean and full of	<b>errors</b>	. But in this is	8, 870/ 18
and so fall in	<b>errors</b>	! I will therefore, peradventure	8, 871/ 34
be reduced from their	<b>errors</b>	into the right faith	8, 955/ 23
some from their wicked	<b>errors</b>	, and some also cured	8, 990/ 31
lay against these foolish	<b>errors</b>	the holy prophet David	8, 1018/ 26
of the great false	<b>errors</b>	though the truth be	8, 1025/ 6
into so many damnable	<b>errors</b>	as Tyndale layeth to	8, 1031/ 33
Highness, as a most	<b>erudite</b>	prince and a most	8, 639/ 19
lord, as a most	<b>erudite</b>	prince, in his most	8, 675/ 30
Augustine saith thus: "Ubi	<b>es</b>	tu, haeretice Pelagiane vel	8, 964/ 2
and Ishmael, Jacob and	<b>Esau</b>	. And Ishmael persecuted Isaac	8, 773/ 27
Ishmael persecuted Isaac; and	<b>Esau</b>	, Jacob; and the fleshly	8, 773/ 28
and Ishmael, Jacob and	<b>Esau</b>	, " and that "Ishmael persecuted	8, 788/ 28
Ishmael persecuted Isaac; and	<b>Esau</b>	, Jacob; and the fleshly	8, 788/ 29
an Ishmael and an	<b>Esau</b>	and but a carnal	8, 789/ 18
that Jacob had been	<b>Esau</b>	. But I say not	8, 916/ 26
right but Ishmaels, and	<b>Esaus</b>	, and reprobates, and very	8, 789/ 3
good men plain Ishmaels,	<b>Esaus</b>	, and carnal... and the	8, 789/ 30
schismatics to be Ishmaels,	<b>Esaus</b>	, and very carnal reprobates	8, 791/ 30
And therefore he cannot	<b>escape</b>	so. He would also	8, 666/ 11
Thomas... he cannot so	<b>escape</b>	as though he meant	8, 714/ 8
that he shall not	<b>escape</b>	so. Lo, thus goeth	8, 742/ 1
for a shift to	<b>escape</b>	away with, he hath	8, 751/ 37
so repent that they	<b>escape</b>	from hell... and therefore	8, 899/ 29
no means possible to	<b>escape</b>	, but thereby must needs	8, 901/ 28
by what craft he	<b>escaped</b>	the teeth for biting	8, 634/ 32
or the second warning,	<b>eschew</b>	and flee from." And	8, 981/ 21
once or twice warning	<b>eschew</b>	him, knowing surely that	8, 1025/ 21

once or twice warning,	<b>eschew</b>	him" and mark that	8, 1032/ 18
warn him, and after	<b>eschew</b>	him if he leave	8, 1032/ 20
be of his own	<b>especial</b>	elects, pardie, full well	8, 588/ 9
wax wroth than care...	<b>especially</b>	since he may make	8, 592/ 14
Cyprian thought so sure,	<b>especially</b>	so furnished with scriptures	8, 602/ 20
sometimes other sins, and	<b>especially</b>	the sin of the	8, 610/ 27
and fasting days, and	<b>especially</b>	the Lent; against general	8, 625/ 8
very manifest and open	<b>especially</b>	in these new heretics	8, 627/ 37
with words only, but	<b>especially</b>	with the example of	8, 653/ 12
sacraments in reverence, and	<b>especially</b>	the Blessed Sacrament of	8, 709/ 17
be kept and preserved,	<b>especially</b>	since Tyndale's own worshipful	8, 821/ 17
be not clean." And	<b>especially</b>	is it holy because	8, 855/ 2
communication at that time	<b>especially</b>	, which was, as it	8, 884/ 32
me (otherwise called Adrian);	<b>especially</b>	because I kept them	8, 903/ 1
foul and unholy therein	<b>especially</b>	for the beauty and	8, 908/ 5
all points besides... and	<b>especially</b>	so fully virtuous and	8, 912/ 30
pure, and clean and	<b>especially</b>	without spot or wrinkle	8, 913/ 32
For it is most	<b>especially</b>	built upon our Savior	8, 931/ 14
openly among infidels, and	<b>especially</b>	before paynim judges, which	8, 947/ 16
Friar Barnes a fool...	<b>especially</b>	since he seeth not	8, 973/ 36
of this work and	<b>especially</b>	in the last chapter	8, 996/ 37
man's word, I suppose,	<b>especially</b>	since no one man	8, 1005/ 17
observed in "the church"	<b>especially</b>	at the Divine Service	8, 1022/ 32
his false follies were	<b>espied</b>	it is now a	8, 918/ 25
saith, "Pro huiusmodi volunt	<b>esse</b>	, et sunt, ecclesiarum praepositi	8, 987/ 6
philosophorum, or to quinta	<b>essentia</b>	, which never man could	8, 1003/ 24
falsify the Scripture, to	<b>establish</b>	their lies. More Lo	8, 683/ 28
thousand like draff, to	<b>establish</b>	their lies through falsifying	8, 707/ 8
thousand like draff, to	<b>establish</b>	their lies through falsifying	8, 713/ 4
But now hath God	<b>established</b>	his faith and his	8, 889/ 6
by them for the	<b>establishing</b>	of the truth... but	8, 628/ 3
do, a very sure "	<b>establishment</b>	" and a strong "pillar	8, 682/ 24
the "pillar and sure	<b>establishment</b>	of truth," as well	8, 690/ 2
a much more mean	<b>estate</b>	... is a thing so	8, 590/ 20
to suffer any prince,	<b>estate</b>	, or governor to be	8, 590/ 32
hill of eminent high	<b>estate</b>	cannot in no wise	8, 591/ 35
upon any manner of	<b>estate</b>	, there can no good	8, 592/ 20
he lamenteth there the	<b>estate</b>	of the church which	8, 987/ 23
pray for the three	<b>estates</b>	of Holy Church that	8, 578/ 29
good that such high	<b>estates</b>	as be far from	8, 591/ 25
David did so much	<b>esteem</b>	that holy ointment with	8, 595/ 11
but of humility little	<b>esteem</b>	their own works that	8, 849/ 5
well-learned men... shall either	<b>esteem</b>	them all for fools	8, 939/ 19
since his days, have	<b>esteemed</b>	and called him the	8, 713/ 24
with much people little	<b>esteemed</b>	was had in Saint	8, 989/ 2
believed, he would have	<b>esteemed</b>	all his martyrdom so	8, 1027/ 32
toward the praise and	<b>estimation</b>	of other folk. Which	8, 592/ 4
more in reverence and	<b>estimation</b>	, they have devised a	8, 625/ 14
his book De vera	<b>et</b>	falsa paenitentia, where he	8, 867/ 34
quae. 1, A recta	<b>et</b>	in glossa." So that	8, 917/ 14

thus "Ministri Christi sunt,	<b>et</b>	serviunt Antichristo" (that is	8, 986/ 34
Pro huiusmodi volunt esse,	<b>et</b>	sunt, ecclesiarum praepositi . . ." (that	8, 987/ 6
in tenebris, ab incurso	<b>et</b>	daemonio meridiano," assigning to	8, 988/ 3
Mass also "unam sanctam	<b>et</b>	apostolicam ecclesiam"... so that	8, 1013/ 6
came out of them,	<b>etc</b>	. Wherefore they be the	8, 601/ 20
was she made fair,"	<b>etc</b>	. Here Saint Augustine saith	8, 837/ 30
Holy Church our mother,"	<b>etc</b>	. Here have you plainly	8, 857/ 27
faith and of verity,"	<b>etc</b>	. O my lords, what	8, 858/ 1
from hence without sin,"	<b>etc</b>	. Here have you clearly	8, 860/ 34
believeth rightwisely in God,"	<b>etc</b>	. Hear you not the	8, 861/ 31
which also cannot err,"	<b>etc</b>	. These words be plain	8, 862/ 18
is the true church,"	<b>etc</b>	. These words need no	8, 875/ 3
men in this church,"	<b>etc</b>	. How think you, good	8, 913/ 3
command thee before God,"	<b>etc</b>	. And thus Friar Barnes	8, 920/ 5
church that cannot err,"	<b>etc</b>	. By these words of	8, 921/ 31
is the true church,"	<b>etc</b>	. These words need no	8, 929/ 15
without is kept within,"	<b>etc</b>	. Here have ye plainly	8, 943/ 17
thy brother offend thee,"	<b>etc</b>	., "complain to the church	8, 949/ 1
world did hate her,"	<b>etc</b>	. How think you, my	8, 954/ 12
from hence without sin,"	<b>etc</b>	. More Now, good Christian	8, 959/ 26
and then endeth with "	<b>etc</b>	., " as though his own	8, 960/ 5
or thought or felt,"	<b>etc</b>	. Lo, good Christian readers	8, 968/ 38
from hence without sin,"	<b>etc</b>	." Lo, these words are	8, 972/ 23
Saint Augustine's own, with "	<b>etc</b>	." And then he bringeth	8, 972/ 25
them, after his own "	<b>etc</b>	., " these words following: "Here	8, 972/ 26
archdeacons, bishops and archbishops,"	<b>etc</b>	. My lords, I had	8, 983/ 30
be, as deans, archdeacons,"	<b>etc</b>	.), Barnes hath translated it	8, 987/ 8
the Church deacons, archdeacons,"	<b>etc</b>	.; and these words "so	8, 987/ 10
him shall you hear,"	<b>etc</b>	. But I neither will	8, 1016/ 20
and himself also very,	<b>eternal</b>	God. And the same	8, 753/ 5
speaketh of whether the	<b>eternal</b>	election by which God	8, 848/ 9
which God, in his	<b>eternal</b>	providence, foreseeing the end	8, 848/ 10
Godhead in the three	<b>eternal</b>	and almighty Persons is	8, 850/ 29
glorious bliss with God	<b>eternal</b>	. And this meant there	8, 852/ 22
and here sit in	<b>eternal</b>	glory on my right	8, 881/ 27
other, in matter of	<b>eternal</b>	death or everlasting life	8, 889/ 29
must needs fall into	<b>eternal</b>	fire if it thus	8, 901/ 28
election, prescience, predestination, and	<b>eternal</b>	sentence of reprobation... we	8, 998/ 19
Baptism, a church of	<b>eternal</b>	elects, a church of	8, 1001/ 2
that are predestinated unto	<b>eternal</b>	glory yet by how	8, 1001/ 4
congregation of the three	<b>eternal</b>	Persons, of which each	8, 1006/ 39
were one of God's	<b>eternal</b>	elects certainly predestinated to	8, 1028/ 2
part by one whose	<b>eternity</b>	passeth all time, and	8, 621/ 13
Valentinus, Arius, Jovinian, Helvidius,	<b>Eunomius</b>	, Marcion, Montanus, Wycliffe, and	8, 694/ 35
Ebion Heretic, Valentinus Heretic,	<b>Eunomius</b>	Heretic, Arius Heretic, Marcion	8, 728/ 3
we an example of	<b>Eunuchus</b>	, which, as he was	8, 888/ 13
teach him, and anon	<b>Eunuchus</b>	believed him and was	8, 888/ 17
christened. And how did	<b>Eunuchus</b>	know that Philip was	8, 888/ 17
one man's deed, as	<b>Eunuchus</b>	was, giveth us not	8, 888/ 22
was well likely that	<b>Eunuchus</b>	had heard of Christ	8, 888/ 28

Saint Philip did unto	<b>Eunuchus</b>	... nor that hath learned	8, 889/ 10
that Saint Philip made	<b>Eunuchus</b>	. "And therefore, though our	8, 889/ 17
Nazianzen, Saint Irenaeus, Saint	<b>Eusebius</b>	, Saint Athanasius, Saint Hilary	8, 727/ 20
have been Nicolaus Heretic,	<b>Eutyches</b>	Heretic, Ebion Heretic, Valentinus	8, 728/ 2
take them, to their "	<b>evangelical</b>	liberty" by which they	8, 585/ 24
once brought in that "	<b>evangelical</b>	liberty" that every man	8, 597/ 35
lief hang up his	<b>evangelical</b>	brother as lose a	8, 628/ 14
For besides much other	<b>evangelical</b>	avarice, he told us	8, 628/ 16
both to sow his	<b>evangelical</b>	seed and to steal	8, 628/ 19
and to steal an	<b>evangelical</b>	book out of a	8, 628/ 20
well-known: that when our	<b>evangelical</b>	English heretics fall in	8, 628/ 29
is taken away the	<b>evangelical</b>	liberty that folk may	8, 631/ 13
own elects, and his	<b>evangelical</b>	brethren, and fellows of	8, 790/ 19
goodly gospel of this	<b>evangelical</b>	doctor? Iwis Saint Peter	8, 797/ 32
plainly that all his	<b>evangelical</b>	brethren of his hundred	8, 832/ 36
whoredom and bawdry become	<b>evangelical</b>	sisters of these heretical	8, 836/ 20
some proctor of the	<b>evangelical</b>	fraternity, secretly brought unto	8, 884/ 7
him hither, have his	<b>evangelical</b>	doctrine accepted of the	8, 885/ 21
new books of the	<b>evangelical</b>	doctrine in their mother	8, 886/ 14
preaching of all our	<b>evangelical</b>	brethren, concerning purgatory. For	8, 899/ 26
the sistren of the	<b>evangelical</b>	sect, methought they were	8, 903/ 8
fear of angering his	<b>evangelical</b>	brother Tyndale. For that	8, 917/ 27
the Spirit and the	<b>evangelical</b>	freedom to do what	8, 1011/ 33
they milk them so	<b>evangelically</b>	that when their masters	8, 628/ 31
whom Saint John the	<b>Evangelist</b>	wrote his holy gospel	8, 672/ 21
foul therein... as the	<b>Evangelist</b>	said that "the disciples	8, 907/ 22
itself. For the holy	<b>evangelist</b>	Saint Mark saith of	8, 919/ 34
that Saint John the	<b>Evangelist</b>	, out of whose gospel	8, 980/ 31
with Saint John the	<b>Evangelist</b>	that is to wit	8, 985/ 7
remnant, Saint John the	<b>Evangelist</b>	and all... Tyndale weeneth	8, 1031/ 10
for our doctrine the	<b>evangelists</b>	, and apostles, and Christ	8, 624/ 19
gospels of the four	<b>evangelists</b>	be the true Gospel	8, 708/ 21
in all the four	<b>evangelists</b>	spieth not that Christ	8, 726/ 2
expounded the apostles and	<b>evangelists</b>	against Luther and Tyndale	8, 727/ 28
books of the four	<b>evangelists</b>	for the very gospels	8, 750/ 10
books of the four	<b>evangelists</b>	be the true gospel	8, 751/ 2
books of the four	<b>evangelists</b>	be the very scripture	8, 802/ 23
books of the four	<b>evangelists</b>	be very, true scripture	8, 803/ 28
writings of apostles, or	<b>evangelists</b>	, it is well likely	8, 931/ 9
traditions delivered by the	<b>evangelists</b>	and apostles of Christ	8, 996/ 19
they say that the	<b>evangelists</b>	and apostles did write	8, 996/ 29
this hath Tyndale none	<b>evasion</b>	that can well serve	8, 647/ 13
first see with what	<b>evasion</b>	Tyndale will avoid this	8, 706/ 15
head, to seek some	<b>evasion</b>	where he might get	8, 734/ 8
his own head this	<b>evasion</b>	that Saint Augustine believed	8, 735/ 7
hath here devised an	<b>evasion</b>	by means of a	8, 741/ 34
him concerning his worshipful	<b>evasion</b>	of his own "feeling	8, 785/ 5
proper, feat invention and	<b>evasion</b>	of Tyndale, ye may	8, 1031/ 23
issuing out of the	<b>ever-flowing</b>	fountain of life." "Now	8, 736/ 32
wilt enter into the	<b>everlasting</b>	life, keep the commandments	8, 849/ 31

receive you into the	<b>everlasting</b>	tabernacles." Moreover, Saint Paul	8, 849/ 34
of the Spirit reap	<b>everlasting</b>	life. Let us do	8, 850/ 8
of eternal death or	<b>everlasting</b>	life... and think that	8, 889/ 30
ye accursed wretches, into	<b>everlasting</b>	fire which is prepared	8, 920/ 32
last go to the	<b>everlasting</b>	life." Let no man	8, 968/ 34
holy angels in the	<b>everlasting</b>	inheritance. Whosoever he be	8, 976/ 16
the budding of the	<b>everlasting</b>	life. And the drying	8, 977/ 20
the saints in the	<b>everlasting</b>	life... let us think	8, 977/ 27
them up a prophet	<b>evermore</b>	, to call them unto	8, 609/ 19
to preach, were not	<b>evermore</b>	idolatry... but sometimes other	8, 610/ 26
In which question is	<b>evermore</b>	included this question "Which	8, 654/ 18
out; and the Church	<b>evermore</b>	hath as the very	8, 669/ 19
always continued therein... and	<b>evermore</b>	glorious miracles from the	8, 670/ 5
to his own promise	<b>evermore</b>	abiding therein to lead	8, 682/ 19
thee. And therefore first,	<b>evermore</b>	, give thy money to	8, 700/ 25
company of heretics, yet	<b>evermore</b>	those heretics, like as	8, 707/ 25
out thereof: so doth	<b>evermore</b>	the credence whereupon the	8, 707/ 28
for naught. And thus	<b>evermore</b>	heretics, all the Scripture	8, 708/ 1
in that point) did	<b>evermore</b>	considerately reject and avoid	8, 711/ 1
thereto yet is there	<b>evermore</b>	in every such faith	8, 747/ 29
teacheth us, lo, that	<b>evermore</b>	the elects be they	8, 788/ 34
be the very persecutors	<b>evermore</b>	themselves even then also	8, 791/ 15
those that believe worketh	<b>evermore</b>	. For Tyndale hath here	8, 794/ 35
was condemned, did as	<b>evermore</b>	such men have done	8, 933/ 25
they seek her, and	<b>evermore</b>	still unknown. Wherefore, good	8, 995/ 4
such wise hath and	<b>evermore</b>	shall have the true	8, 995/ 14
his Holy Spirit is	<b>evermore</b>	assistant to lead them	8, 999/ 30
made over his church	<b>evermore</b>	a known head. And	8, 1010/ 10
known Catholic church. For	<b>evermore</b>	from the beginning, as	8, 1025/ 13
the means but that	<b>evermore</b>	this word "Catholic" was	8, 1027/ 15
your own clear agreement	<b>evermore</b>	granted before." But now	8, 1030/ 7
destruction of souls, but	<b>evermore</b>	those that first began	8, 1032/ 7
show you, lo! Not	<b>everybody</b>	that believeth right... but	8, 913/ 12
by the feeling faith,	<b>everyone</b>	that hath it is	8, 824/ 26
of their good minds	<b>everything</b>	to the best, and	8, 592/ 11
like work. Now is	<b>everything</b>	that is alleged and	8, 593/ 17
that we say that	<b>everything</b>	that the Church saith	8, 689/ 33
to the belief of	<b>everything</b>	written in a legend	8, 711/ 27
Tyndale here maketh it,	<b>everything</b>	to go like between	8, 719/ 32
the perfect accomplishment of	<b>everything</b>	whereby we walk toward	8, 743/ 33
Tyndale's juggling, to make	<b>everything</b>	of everything. Let us	8, 754/ 22
to make everything of	<b>everything</b>	. Let us now go	8, 754/ 23
make answer sufficient to	<b>everything</b>	that may be asked	8, 803/ 14
foreseeing the end of	<b>everything</b>	before the world was	8, 848/ 11
by and by, upon	<b>everything</b>	that we hear, we	8, 889/ 27
that in any council	<b>everything</b>	should stay, and nothing	8, 922/ 27
well, the first, since	<b>everything</b>	that proveth Christ's church	8, 1029/ 12
faithfully made. Moreover, since	<b>everything</b>	must needs have a	8, 1032/ 1
you perceive well that	<b>everything</b>	must needs have a	8, 1032/ 40
as I do learn	<b>everywhere</b>	in all congregations." Also	8, 833/ 32

as I do learn	<b>everywhere</b>	in all congregations." As	8, 846/ 17
in London and almost	<b>everywhere</b>	else, which when he	8, 900/ 15
among other things saith, "	<b>Everywhere</b>	, almost, where he went	8, 989/ 33
as the custom was	<b>everywhere</b>	) to be hallowed; which	8, 990/ 35
both. For it is	<b>evident</b>	and open that great	8, 632/ 3
well by plain and	<b>evident</b>	Scripture; and that the	8, 703/ 4
this is a plain,	<b>evident</b>	, open cause wherefore ye	8, 771/ 6
a plain and an	<b>evident</b>	conclusion, as bright as	8, 774/ 8
a plain and an	<b>evident</b>	conclusion, as bright as	8, 799/ 34
feeling faith," such plain,	<b>evident</b>	answers for the proof	8, 801/ 17
be doubtful and not	<b>evident</b>	whether the prophet spoke	8, 881/ 9
enough open, plain, and	<b>evident</b>	, written in the plain	8, 935/ 14
very plain, open, and	<b>evident</b>	, they will never prove	8, 1006/ 9
more often nor more	<b>evident</b>	than that the church	8, 1016/ 5
and, as Luther saith,	<b>evidently</b>	written in Scripture. Howbeit	8, 809/ 7
position and purpose appeareth	<b>evidently</b>	true he answereth in	8, 864/ 16
Saint Bernard shall there	<b>evidently</b>	see that Saint Bernard	8, 987/ 20
popes been that have	<b>evil</b>	played their parts, yet	8, 579/ 38
good office for an	<b>evil</b>	officer, he can lack	8, 580/ 1
charge were indeed as	<b>evil</b>	as Tyndale would have	8, 580/ 11
many... yet were their	<b>evil</b>	demeanor neither to be	8, 586/ 25
bills blow abroad an	<b>evil</b>	, naughty tale whereof all	8, 591/ 20
some that defend such	<b>evil</b>	fashion of unreverent railing	8, 591/ 23
and restrain them from	<b>evil</b>	, and sometimes wholesomely bridle	8, 591/ 29
they hear many speak	<b>evil</b>	, turn of their good	8, 592/ 11
in the doing an	<b>evil</b>	pope, as he were	8, 597/ 1
as he were an	<b>evil</b>	man. But what were	8, 597/ 1
the fault of an	<b>evil</b>	pope to the office	8, 597/ 2
God, but by their	<b>evil</b>	doctrine clearly prove themselves	8, 611/ 28
was many vain, some	<b>evil</b>	, and some superstitious, whereby	8, 612/ 10
following: such as were	<b>evil</b>	things were not so	8, 612/ 11
the naughty scribes and	<b>evil</b>	Pharisees (for good scribes	8, 612/ 20
open... and that in	<b>evil</b>	doctrine and superstitious traditions	8, 613/ 1
men home from their	<b>evil</b>	doctrine and from their	8, 623/ 18
reward... and for their	<b>evil</b>	deeds or infidelity, before	8, 625/ 29
sow such seed of	<b>evil</b>	rumor among the people	8, 635/ 13
heaven, nor forbear any	<b>evil</b>	works wherewith they should	8, 641/ 3
the way, and as	<b>evil</b>	as then the scribes	8, 642/ 9
that they both taught	<b>evil</b>	for good and reprov'd	8, 642/ 29
good and reprov'd as	<b>evil</b>	some things that were	8, 642/ 30
things that were not	<b>evil</b>	, and some things also	8, 642/ 30
at the leastwise as	<b>evil</b>	as we. Saint John	8, 653/ 14
for matrimony, and call	<b>evil</b>	good and good evil	8, 653/ 18
evil good and good	<b>evil</b>	, white black and black	8, 653/ 18
hath (saith he) an	<b>evil</b>	signification... that is to	8, 657/ 22
the twain the less	<b>evil</b>	; that is to wit	8, 661/ 28
that fell to less	<b>evil</b>	: this new heretic, Hutchins	8, 662/ 2
beginning at the less	<b>evil</b>	and falling from that	8, 662/ 3
might fall to some	<b>evil</b>	opinions as well in	8, 677/ 20
it be good or	<b>evil</b>	." Also in the Apocalypse	8, 687/ 7

and would with their	<b>evil</b>	glosses make men believe	8, 687/ 22
Jack of Paris, an	<b>evil</b>	pie twice baked, to	8, 705/ 6
neither to prove them	<b>evil</b>	nor the Pharisees good	8, 706/ 9
this realm, both the	<b>evil</b>	folk that take harm	8, 710/ 27
Church because of the	<b>evil</b>	folk that be therein	8, 734/ 21
abroad or make him	<b>evil</b>	rest within. For let	8, 746/ 12
grace, there can none	<b>evil</b>	persuasion of counterfeited reason	8, 748/ 27
take occasion of his	<b>evil</b>	living to have the	8, 765/ 23
he, "between good and	<b>evil</b>	, right and wrong, godly	8, 775/ 15
as it were less	<b>evil</b>	never to have heard	8, 787/ 22
by justice turned from	<b>evil</b>	to good, and suddenly	8, 789/ 33
malicious rage by some	<b>evil</b>	softness of such as	8, 794/ 4
will forgive thee this	<b>evil</b>	mind of thy heart	8, 796/ 30
and penance for their	<b>evil</b>	, if they will be	8, 831/ 34
in it, but also	<b>evil</b>	folk too... and that	8, 836/ 30
of my sight the	<b>evil</b>	of your thoughts." And	8, 840/ 9
thirty-third Psalm, "Decline from	<b>evil</b>	and do good." And	8, 840/ 15
Keep thy tongue from	<b>evil</b>	speech, and let thy	8, 840/ 17
good folk and none	<b>evil</b>	, nor deadly sinners therein	8, 866/ 24
there is not an	<b>evil</b>	man therein... but though	8, 866/ 29
Christian men be as	<b>evil</b>	or worse than heretics	8, 874/ 31
and hypocrites, by the	<b>evil</b>	fruits of their false	8, 879/ 19
by the fruit of	<b>evil</b>	works, with which he	8, 879/ 23
though it were an	<b>evil</b>	master that would call	8, 898/ 31
naught... then are they	<b>evil</b>	men... and then are	8, 927/ 27
and then are they	<b>evil</b>	men also... and so	8, 927/ 29
say true and be	<b>evil</b>	folk for other sins	8, 927/ 31
Christian men be as	<b>evil</b>	or worse than heretics	8, 929/ 6
he would dispraise the	<b>evil</b>	works, he should not	8, 932/ 19
doth, dispraise and call	<b>evil</b>	the things that are	8, 932/ 19
that by his open	<b>evil</b>	and abominable deeds doing	8, 936/ 33
by him that such	<b>evil</b>	doth or saith... in	8, 944/ 17
with his Christian brothers	<b>evil</b>	. For as Saint Paul	8, 944/ 19
that there be none	<b>evil</b>	circumstances therein, that engender	8, 947/ 14
saith, "Put away the	<b>evil</b>	man from among yourselves	8, 953/ 19
people, how shamefully this	<b>evil</b>	Christian man falsifieth Saint	8, 959/ 4
nor so to suffer	<b>evil</b>	folk among themselves that	8, 979/ 26
that such as are	<b>evil</b>	are not of the	8, 984/ 19
nay? Who saith the	<b>evil</b>	folk serve God well	8, 985/ 19
every man agree that	<b>evil</b>	Christian people do by	8, 985/ 20
that such as are	<b>evil</b>	are not of the	8, 985/ 23
by naughty folk and	<b>evil</b>	rulers that be of	8, 987/ 29
in to prove that	<b>evil</b>	folk be none of	8, 988/ 8
book against Friar Barnes'	<b>evil</b>	and unchristian process... wherewith	8, 992/ 15
men, a church of	<b>evil</b>	men, a church of	8, 1000/ 37
and argue that the	<b>evil</b>	angels tarried not in	8, 1007/ 16
the means of many	<b>evil</b>	masters abiding still among	8, 1009/ 3
man and sometimes an	<b>evil</b>	, and yet, for all	8, 1010/ 2
though he be an	<b>evil</b>	man? but would make	8, 1010/ 5
color by reason that	<b>evil</b>	men may seem to	8, 1015/ 30

bad together, and that	<b>evil</b>	men, though they be	8, 1015/ 37
men, though they be	<b>evil</b>	, be yet still in	8, 1015/ 37
Take you away the	<b>evil</b>	man from among yourselves	8, 1017/ 19
showeth them of their	<b>evil</b>	behavior used at their	8, 1017/ 25
good nor without great	<b>evil</b>	, yet for the while	8, 1017/ 31
see that there be	<b>evil</b>	men in "the church	8, 1018/ 10
or darnel, and maketh	<b>evil</b>	men (as our Savior	8, 1020/ 11
place, "Put away the	<b>evil</b>	man from you." And	8, 1025/ 23
false doctrine or other	<b>evil</b>	behavior, and is for	8, 1025/ 33
malicious that they caused	<b>evil</b>	, perverted princes to drive	8, 1027/ 8
good man or an	<b>evil</b>	, the other had not	8, 1028/ 16
Luther and Wycliffe were	<b>evil-content</b>	before. One, that there	8, 585/ 34
or an idolater, or	<b>evil-tongued</b>	, or drunkaloo, or ravenous	8, 1017/ 15
thereby to leave their	<b>evildoing</b>	... and yet will there	8, 587/ 9
if we called a	<b>ewe</b>	a sheep... that is	8, 611/ 19
own make no great	<b>exactions</b>	besides, that I hear	8, 635/ 17
earth, as he hath	<b>exalted</b>	him to great glory	8, 713/ 28
I say, brought unto	<b>examination</b>	, to wit whether he	8, 597/ 27
whoso were in his	<b>examination</b>	true and plain unto	8, 814/ 10
error happening in the	<b>examination</b>	of an outward act	8, 950/ 26
let us a little	<b>examine</b>	his words and consider	8, 649/ 32
perceive it anon? and	<b>examine</b>	and judge by the	8, 668/ 11
look on again and	<b>examine</b>	. Tyndale This wise reason	8, 679/ 3
what he readeth and	<b>examine</b>	it well... he shall	8, 725/ 25
have rehearsed you, and	<b>examine</b>	a little farther his	8, 776/ 24
we shall a little	<b>examine</b>	here Tyndale's high, solemn	8, 792/ 34
Catholic church: let us	<b>examine</b>	and consider now the	8, 844/ 7
of his own soul,	<b>examine</b>	and judge her doctrine	8, 870/ 35
it therefore good to	<b>examine</b>	them orderly, each after	8, 906/ 7
saith that men must	<b>examine</b>	the general councils by	8, 941/ 20
ever as they were	<b>examined</b>	and opposed, abjured their	8, 618/ 13
that one man being	<b>examined</b>	and affirmed for true	8, 618/ 31
know by their faith	<b>examined</b>	by the Scripture, and	8, 648/ 38
know by their faith	<b>examined</b>	by the Scripture, and	8, 663/ 5
How can their faith	<b>examined</b>	by the Scripture, or	8, 663/ 12
remnant by their faith	<b>examined</b>	by Scripture, and by	8, 666/ 6
them by their faith	<b>examined</b>	by the Scripture, and	8, 667/ 24
them by their faith	<b>examined</b>	by the Scripture, and	8, 668/ 4
heretic be taken and	<b>examined</b>	upon his oath of	8, 745/ 30
when it is well	<b>examined</b>	. And therefore would not	8, 799/ 29
therein when they were	<b>examined</b>	thereof. And when Webbe	8, 813/ 33
Webbe, unaware thereof, being	<b>examined</b>	on the morrow, first	8, 814/ 3
not then to be	<b>examined</b>	by Friar Barnes, or	8, 941/ 25
of his own soul,	<b>examining</b>	himself her doctrine by	8, 871/ 19
to hell by his	<b>example</b>	thousands innumerable... yet let	8, 587/ 30
to hell by his	<b>example</b>	thousands innumerable... yet let	8, 590/ 10
the terror of that	<b>example</b>	... good Christian princes cause	8, 597/ 21
his argument and his	<b>example</b>	be as like to	8, 604/ 16
make you a like	<b>example</b>	. My maid hath yonder	8, 605/ 22
give her a true	<b>example</b>	, nor she could not	8, 606/ 5

an argument and an	<b>example</b>	of the synagogue as	8, 606/ 11
the other... as, for	<b>example</b>	, on the one side	8, 620/ 15
find it. And for	<b>example</b>	, our Lord saith in	8, 636/ 14
devise upon the only	<b>example</b>	of King David's deed	8, 637/ 29
heresies and with the	<b>example</b>	of their bold, open	8, 653/ 4
but especially with the	<b>example</b>	of his own virtuous	8, 653/ 12
yet unwritten is, for	<b>example</b>	one, that we be	8, 657/ 7
whole Ragman's roll. Another	<b>example</b>	of the traditions without	8, 657/ 14
clearly see that Tyndale's	<b>example</b>	and similitude of the	8, 683/ 21
also a fresh, new	<b>example</b>	given us by Tyndale	8, 684/ 15
also given us good	<b>example</b>	in the books that	8, 684/ 22
he will make his	<b>example</b>	like... then must he	8, 694/ 8
matter good and his	<b>example</b>	like... he must rehearse	8, 694/ 26
the leastwise by the	<b>example</b>	of a very goodly	8, 723/ 11
of Saint Augustine for	<b>example</b>	how the Church useth	8, 733/ 34
Tyndale putteth for the	<b>example</b>	, the Church saith true	8, 741/ 2
this ye have an	<b>example</b>	(John 4) of the	8, 742/ 38
if he bring an	<b>example</b>	of his feeling faith	8, 760/ 23
a whit... as, for	<b>example</b>	, the scribes and Pharisees	8, 761/ 20
feeling faith" by the	<b>example</b>	of the Samaritans... by	8, 762/ 21
rehearse you for an	<b>example</b>	some part of his	8, 764/ 35
other disciples, following the	<b>example</b>	mightily... and the pope	8, 765/ 7
this is his own	<b>example</b>	whereby he showeth us	8, 786/ 26
doth Tyndale put the	<b>example</b>	, but by their coming	8, 795/ 19
Land of Behest: his	<b>example</b>	of them that there	8, 795/ 36
him again that his	<b>example</b>	of grammar and the	8, 806/ 35
Koran. Besides this, his	<b>example</b>	of the Jews will	8, 811/ 21
and make me an	<b>example</b>	to all the false	8, 815/ 7
like another. And for	<b>example</b>	ye may consider twain	8, 829/ 3
As, by a natural	<b>example</b>	, though the soul of	8, 873/ 20
tale with a proper	<b>example</b>	of the soul... and	8, 875/ 34
made fair with the	<b>example</b>	of the soul, and	8, 876/ 6
so plain by the	<b>example</b>	of the soul... let	8, 876/ 26
for our part, some	<b>example</b>	of some simple soul	8, 876/ 27
Friar Barnes a better	<b>example</b>	and more meet for	8, 878/ 33
his matter than the	<b>example</b>	of the soul known	8, 878/ 33
Paul, and by the	<b>example</b>	of Saint Peter in	8, 880/ 18
But as for that	<b>example</b>	, proveth not Barnes' purpose	8, 880/ 21
teach, both by words,	<b>example</b>	, and miracles, both the	8, 881/ 22
this have we an	<b>example</b>	of Eunuchus, which, as	8, 888/ 13
answer him that one	<b>example</b>	, at one time, of	8, 888/ 22
resorted again unto her	<b>example</b>	of her "very mother	8, 903/ 16
in abomination... as, for	<b>example</b>	, the wedding of friars	8, 904/ 11
even with this one	<b>example</b>	, of all the whole	8, 938/ 28
deed. And so this	<b>example</b>	of mine may, for	8, 939/ 28
give you a plain	<b>example</b>	or twain. Saint Bernard	8, 988/ 26
the Scripture, and the	<b>examples</b>	that are gone before	8, 644/ 29
of the faith, with	<b>examples</b>	"gone before," do teach	8, 644/ 35
he speaketh of the "	<b>examples</b>	. . . gone before"... he must	8, 646/ 35
both tell us which	<b>examples</b>	he meaneth and apply	8, 647/ 1

meaneth and apply those	<b>examples</b>	also to his present	8, 647/ 1
findeth there himself... and "	<b>examples</b>	before-gone" those examples only	8, 647/ 21
and "examples before-gone" those	<b>examples</b>	only that himself list	8, 647/ 22
well perceive by two	<b>examples</b>	of two special heretics	8, 661/ 10
man. But by these	<b>examples</b>	, I say, Tyndale may	8, 662/ 8
therefore look unto the	<b>examples</b>	of Scripture, and so	8, 691/ 9
And of a hundred	<b>examples</b>	between Moses and Christ	8, 691/ 10
look upon the old	<b>examples</b>	, and then picketh out	8, 697/ 13
he would put his	<b>examples</b>	by some other that	8, 720/ 16
Pharisees), and therefore these	<b>examples</b>	of Saint John and	8, 722/ 3
Saint Augustine neither with	<b>examples</b>	of Saint John and	8, 745/ 19
may lay of the	<b>examples</b>	a great heap of	8, 1018/ 36
considering that the Turks	<b>exceed</b>	us so far in	8, 767/ 35
and enforceth himself to	<b>exceed</b>	? For else himself knoweth	8, 839/ 26
excellent nature, to far	<b>exceeding</b>	all others: it must	8, 723/ 15
declare the manner of	<b>excellence</b>	between the New Law	8, 754/ 21
eighth chapter... declaring the	<b>excellence</b>	of grace that God	8, 755/ 12
ordinance of our most	<b>excellent</b>	sovereign the King's noble	8, 710/ 23
learning that the great,	<b>excellent</b>	wits and the most	8, 713/ 22
secret instinct of his	<b>excellent</b>	nature, to far exceeding	8, 723/ 14
Zwingli, and such other	<b>excellent</b>	heretics being in God's	8, 723/ 17
brain some of such	<b>excellent</b>	holiness as all the	8, 729/ 31
and men of such	<b>excellent</b>	virtue that these heretics'	8, 766/ 12
made by many right	<b>excellent</b>	, wise, and well-learned men	8, 939/ 18
as the King's Highness	<b>excellently</b>	well marketh and rehearseth	8, 688/ 20
by which Saint Augustine	<b>excepteth</b>	them from forgiveness at	8, 970/ 1
very church, without any	<b>exception</b>	, should pass hence pure	8, 970/ 18
and made easy with	<b>exceptions</b>	and liberties almost more	8, 631/ 18
he maketh a great	<b>exclamation</b>	, and crieth out, "O	8, 910/ 18
and all his ass-headed	<b>exclamations</b>	, and all his busy	8, 833/ 15
the holy church (and	<b>exclude</b>	all others); yea, and	8, 838/ 24
enough they do also	<b>exclude</b>	all manner of learning	8, 875/ 5
enough they do also	<b>exclude</b>	all manner of learning	8, 929/ 17
may seem to be	<b>excluded</b>	from God, and to	8, 1015/ 31
speech, I say, that	<b>excludeth</b>	none, restraineth it not	8, 667/ 7
praecipimus,	<b>excommunicamus</b>	, excommunicamus. These be the	8, 919/ 3
mandamus, praecipimus, praecipimus,	<b>excommunicamus</b>	. These be the voices	8, 919/ 3
praecipimus,	<b>excommunicamus</b>	, excommunicamus." For he saith	8, 919/ 20
mandamus, praecipimus, praecipimus,	<b>excommunicamus</b>	." For he saith that	8, 919/ 20
words mandamus, praecipimus, or	<b>excommunicamus</b>	. These words I see	8, 919/ 26
this matter is in	<b>excommunicamus</b>	. For that word would	8, 920/ 8
that there was none	<b>excommunicamus</b>	. But yet at the	8, 920/ 28
Savior himself use an	<b>excommunicamus</b>	... from which I pray	8, 920/ 34
that is a sorer	<b>excommunicamus</b>	than any man useth	8, 920/ 36
own deeds. And therefore	<b>excommunicamus</b>	is not the voice	8, 921/ 3
praecipimus,	<b>excommunicamus</b>	, excommunicamus, have condemned that	8, 926/ 33
mandamus, praecipimus, praecipimus,	<b>excommunicamus</b>	, have condemned that abominable	8, 926/ 33
spoke, when he did	<b>excommunicate</b>	and accurse Hymenaeus and	8, 920/ 12
Corinthians that they should	<b>excommunicate</b>	and accurse out of	8, 920/ 17
also did accurse and	<b>excommunicate</b>	Lucifer and all his	8, 920/ 26

either we that here	<b>excommunicate</b>	you from us be	8, 927/ 34
in conclusion to be	<b>excommunicated</b>	out of the Christian	8, 946/ 24
some man that were	<b>excommunicated</b>	, he thought himself bound	8, 1028/ 20
and judgeth unright and	<b>excommunicateth</b>	him that is blessed	8, 943/ 15
saints, the sentence of	<b>excommunication</b>	, the pilgrimage of faithful	8, 990/ 2
there. But all their	<b>excuse</b>	lieth in this: that	8, 589/ 7
Now, if he would	<b>excuse</b>	himself from malice, in	8, 589/ 19
by the same reason	<b>excuse</b>	our clergy from malice	8, 589/ 24
a priest. But that	<b>excuse</b>	he taketh away himself	8, 599/ 24
And therefore he cannot	<b>excuse</b>	his folly with saying	8, 667/ 10
we them a great	<b>excuse</b>	that list not to	8, 749/ 15
find some shift to	<b>excuse</b>	all the rabble, rather	8, 790/ 34
Wherein I would have	<b>excused</b>	his one falsehood by	8, 599/ 21
God, thou art wholly	<b>excused</b>	. For it is better	8, 691/ 30
he were going toward	<b>Exeter</b>	... and forasmuch as he	8, 876/ 33
that are going toward	<b>Exeter</b>	, are there not also	8, 877/ 18
But our Lord doth	<b>exhibit</b>	and present unto himself	8, 960/ 34
saying of the Apostle, "	<b>exhibit</b>	our bodies a lively	8, 978/ 15
even here, but he	<b>exhibiteth</b>	her such there. For	8, 960/ 36
places doth the Scripture	<b>exhort</b>	each of us to	8, 582/ 11
only as a brother	<b>exhort</b>	Christ's law, but also	8, 585/ 7
or bridle, and then	<b>exhort</b>	every man to live	8, 585/ 28
error become heretics, and	<b>exhort</b>	men to heresy? Did	8, 611/ 5
glutton discommend gluttony and	<b>exhort</b>	all men to abstinence	8, 765/ 30
let it pass, and	<b>exhort</b>	every man to my	8, 783/ 32
with him that did	<b>exhort</b>	him to heresy, telling	8, 951/ 25
no more but an	<b>exhortation</b>	in the end that	8, 776/ 9
compelled to nothing, but	<b>exhorted</b>	only to live every	8, 585/ 25
secular powers, whom he	<b>exhorted</b>	against heretics to repress	8, 953/ 23
In which when he	<b>exhorteth</b>	his audience to pray	8, 578/ 27
words? Saint Paul here	<b>exhorteth</b>	men to love their	8, 851/ 32
not as a brother	<b>exhorting</b>	them to keep Christ's	8, 584/ 16
mind; which manner of	<b>exhorting</b>	amounteth unto as much	8, 585/ 27
another manner of penance,	<b>exhorting</b>	to confession and hearty	8, 653/ 23
continual teaching of God	<b>exhorting</b>	every man to good	8, 849/ 27
believe her which was	<b>exiled</b>	and cast in prison	8, 954/ 7
Christendom, when they would	<b>expel</b>	Christ out of the	8, 640/ 16
as it always doth	<b>expel</b>	and put out all	8, 1007/ 11
soon as God had	<b>expelled</b>	those heretics and schismatics	8, 1007/ 9
as the Church hath	<b>expelled</b>	these heretics and schismatics	8, 1007/ 10
Scripture that they were	<b>expelled</b>	and put out of	8, 1007/ 29
this church when God	<b>expelled</b>	Cain and his generation	8, 1008/ 3
receiving of sin is	<b>expelling</b>	of grace, so was	8, 1007/ 20
by the proof and	<b>experience</b>	driven little and little	8, 638/ 29
should, against our own	<b>experience</b>	, upon his bare word	8, 679/ 21
but by the plain	<b>experience</b>	of his own feeling	8, 750/ 1
an inward proof and	<b>experience</b>	thereof, and fully and	8, 751/ 6
him by the long	<b>experience</b>	of the continual lying	8, 751/ 22
that both by common	<b>experience</b>	of the people and	8, 864/ 14
the common assent and	<b>experience</b>	of the whole world	8, 940/ 35

did in doctrine and	<b>exposition</b>	of Scripture agree with	8, 623/ 12
Saint Paul for that	<b>exposition</b>	. Now are there many	8, 637/ 9
like wise receive like	<b>exposition</b>	, by goodly and fruitful	8, 637/ 11
hath been about the	<b>exposition</b>	... each part laying to	8, 658/ 34
faith and living, and	<b>exposition</b>	of Scripture that appertaineth	8, 668/ 21
very, true sense and	<b>exposition</b>	of the Scripture is	8, 678/ 2
left out in the	<b>exposition</b>	of the twenty-first chapter	8, 685/ 14
therein, and prove that	<b>exposition</b>	false, and that by	8, 686/ 16
and that by such	<b>exposition</b>	the true sense were	8, 686/ 17
that it gave false	<b>exposition</b>	was a late thing	8, 713/ 6
allege for us the	<b>exposition</b>	of Saint Thomas, or	8, 716/ 9
text and his own	<b>exposition</b>	thereof, that among all	8, 726/ 22
faith, and in the	<b>exposition</b>	of Scripture, as by	8, 728/ 11
to the faith and	<b>exposition</b>	of the whole Catholic	8, 729/ 14
useth itself in the	<b>exposition</b>	of Scripture... so shall	8, 733/ 34
damned remediless. Which false	<b>exposition</b>	if it were true	8, 758/ 15
it were by his	<b>exposition</b>	lawful for a friar	8, 809/ 22
man Lyra in his	<b>exposition</b>	of the second Psalm	8, 811/ 30
so that by their	<b>exposition</b>	it might appear that	8, 811/ 33
These words need no	<b>exposition</b>	, they be plain enough	8, 875/ 4
true in the necessary	<b>exposition</b>	of Scripture; not for	8, 890/ 30
be written in his	<b>exposition</b>	upon the nineteenth chapter	8, 910/ 11
again in his false	<b>exposition</b>	of the First Epistle	8, 917/ 35
Saint John, which false	<b>exposition</b>	of his I have	8, 917/ 35
These words need no	<b>exposition</b>	, they be plain enough	8, 929/ 16
in one." And this	<b>exposition</b>	of Saint Paul's words	8, 931/ 23
by which the true	<b>exposition</b>	and the false should	8, 933/ 36
of it the true	<b>exposition</b>	of the Scripture; and	8, 935/ 33
then consider therewith this	<b>exposition</b>	of his with which	8, 945/ 22
judge. Now, in this	<b>exposition</b>	here... he restraineth it	8, 945/ 33
whole tale of his	<b>exposition</b>	here, and his answer	8, 946/ 12
fully agree with that	<b>exposition</b>	that I gave you	8, 971/ 5
bid them, by that	<b>exposition</b>	of that article, abide	8, 982/ 27
to be learned which	<b>exposition</b>	of the Scripture in	8, 1002/ 8
their sin and their	<b>exposition</b>	, but that as receiving	8, 1007/ 19
long before the false	<b>expositions</b>	and false doctrine of	8, 612/ 17
the Prophets; by whose	<b>expositions</b>	they might try and	8, 612/ 19
the variance in the	<b>expositions</b>	of the Scripture by	8, 612/ 25
books we find written	<b>expositions</b>	and commentaries upon our	8, 620/ 37
false glosses and wrong	<b>expositions</b>	... and that they which	8, 622/ 23
and from their false	<b>expositions</b>	of Scripture whereupon the	8, 623/ 19
heresies, and against their	<b>expositions</b>	construe the Scripture wrong	8, 626/ 13
pate. For by the	<b>expositions</b>	of the old holy	8, 627/ 14
to the doctrine and	<b>expositions</b>	of all the old	8, 670/ 18
holy doctors thereof. Whose	<b>expositions</b>	, as by their books	8, 678/ 3
appeareth, openly reprove such	<b>expositions</b>	thereof as all these	8, 678/ 5
doth, and condemn these	<b>expositions</b>	that the new doctors	8, 714/ 28
holy doctors that write	<b>expositions</b>	upon it. And to	8, 724/ 18
old, ancient doctors, whose	<b>expositions</b>	they contemn. For both	8, 809/ 14
would stand unto the	<b>expositions</b>	of the old holy	8, 809/ 16

writing (for the true	<b>expositions</b>	of the old Scripture	8, 996/ 26
such true doctors and	<b>expositors</b>	among the Jews may	8, 612/ 23
kind of doctors and	<b>expositors</b>	that I speak of	8, 612/ 31
which hath for the	<b>expositors</b>	of our part many	8, 621/ 14
consent of their old	<b>expositors</b>	, by which the falsehood	8, 713/ 9
of all the old	<b>expositors</b>	of their own, and	8, 810/ 22
of all the old	<b>expositors</b>	and the common faith	8, 810/ 34
cause. For the old	<b>expositors</b>	of their scriptures, both	8, 811/ 22
favor against those that	<b>expound</b>	the Scripture on their	8, 621/ 15
he helped diverse to	<b>expound</b>	diversely, as his high	8, 636/ 4
in other writers that	<b>expound</b>	and declare the Scripture	8, 685/ 7
as some good commentators	<b>expound</b>	these verses, saith of	8, 761/ 34
the Scripture did ever	<b>expound</b>	it so that by	8, 811/ 33
necessary point of belief	<b>expound</b>	the Scripture and teach	8, 886/ 34
necessary points, diverse preachers	<b>expound</b>	it diversely some for	8, 887/ 16
unto themselves he doth	<b>expound</b>	the place plain wrong	8, 948/ 5
Gospel, by every man	<b>expounded</b>	after his own mind	8, 585/ 26
began, truly construed and	<b>expounded</b>	both the Law and	8, 612/ 18
Christ, and them that	<b>expounded</b>	it after. And also	8, 612/ 26
be, of which he	<b>expounded</b>	some himself and some	8, 636/ 1
himself and some he	<b>expounded</b>	not, but hath left	8, 636/ 1
left them to be	<b>expounded</b>	by holy doctors after	8, 636/ 2
in sundry ages, had	<b>expounded</b>	the scriptures after his	8, 643/ 2
to ours have ever	<b>expounded</b>	the scriptures, in the	8, 643/ 7
doubtful words to be	<b>expounded</b>	by himself: that is	8, 647/ 15
it. And all these	<b>expounded</b>	the apostles and evangelists	8, 727/ 28
before Luther's days, that	<b>expounded</b>	the Scripture in such	8, 809/ 21
the words may be	<b>expounded</b>	of the Scripture, the	8, 881/ 13
others which Philip there	<b>expounded</b>	unto him, so plain	8, 888/ 33
and know the true	<b>expounder</b>	of his proclamation, for	8, 901/ 13
false teachers and false	<b>expounders</b>	of Scripture, till Father	8, 896/ 21
all. Holy Saint Jerome	<b>expoundeth</b>	by an allegory the	8, 637/ 15
the Church or Tyndale	<b>expoundeth</b>	here Saint Augustine more	8, 733/ 37
part saith the other	<b>expoundeth</b>	wrong. Now say we	8, 734/ 3
well about him, and	<b>expoundeth</b>	there the words of	8, 775/ 33
find any man that	<b>expoundeth</b>	it and declareth it	8, 878/ 16
of so many contrarious	<b>expoundeth</b>	and declareth it right	8, 893/ 27
Saint Augustine understandeth and	<b>expoundeth</b>	both "sanctam ecclesiam catholicam	8, 978/ 24
Savior, his own mouth,	<b>expoundeth</b>	it) in all these	8, 1020/ 12
unto repentance, through true	<b>expounding</b>	of the Law; which	8, 691/ 15
Tyndale findeth fault with,	<b>expounding</b>	the Scripture against the	8, 714/ 12
true or the false	<b>expounding</b>	of all the scripture	8, 734/ 2
color of their false	<b>expounding</b>	of Holy Scripture, while	8, 933/ 34
reasons, and by Barnes'	<b>express</b>	words, is here well	8, 937/ 2
Caelestians, as his own	<b>express</b>	words do declare you	8, 964/ 6
For if he had	<b>expressed</b>	which election he meant	8, 848/ 17
and of virtue, which	<b>expresseth</b>	its own praise out	8, 765/ 33
saith in this wise	<b>expressly</b>	, "How can we believe	8, 740/ 10
texts of the Scripture	<b>expressly</b>	declaring it, as Saint	8, 745/ 10
Babylonica, where he saith	<b>expressly</b>	that a Christian man	8, 784/ 7

God, which Tyndale doth	<b>expressly</b>	deny), the poor man	8, 798/ 29
mock. Moreover, since Tyndale	<b>expressly</b>	mocketh all endeavor of	8, 798/ 31
master Martin Luther saith	<b>expressly</b>	that no Christian man	8, 821/ 18
books, he layeth not	<b>expressly</b>	so sore a charge	8, 886/ 26
against him, as appeareth	<b>expressly</b>	in many of his	8, 953/ 22
holy folk... declare there	<b>expressly</b>	that the very church	8, 988/ 10
he denieth not but	<b>expressly</b>	confesseth! that this common	8, 1030/ 29
say that it can	<b>extend</b>	no further than even	8, 618/ 26
else that we must	<b>extend</b>	our alms farther, to	8, 701/ 22
them, her wrinkles be	<b>extended</b>	and stretched out; by	8, 860/ 27
uncertain and unknown, but	<b>extendeth</b>	it unto all folk	8, 667/ 9
own might, nor by	<b>exterior</b>	array; not by gold	8, 837/ 14
and with all your	<b>exterior</b>	cleanness, remain in your	8, 838/ 15
own might," nor by "	<b>exterior</b>	array," nor by "gold	8, 839/ 19
spiritual thing and no	<b>exterior</b>	thing, but invisible from	8, 845/ 5
plain that all your	<b>exterior</b>	signs, with all your	8, 861/ 6
perfectly known by our	<b>exterior</b>	senses yet, nevertheless, we	8, 873/ 17
of the Manichaeans nor	<b>extol</b>	and commend the living	8, 738/ 28
of the Catholic Church,	<b>extolling</b>	the holy, virtuous living	8, 732/ 18
a drunkard, covetous, and	<b>extortioner</b>	, or a railer," and	8, 595/ 36
father, that were in	<b>extreme</b>	necessity. And yet, as	8, 698/ 10
son." The Sacrament of	<b>Extreme</b>	Unction he calleth but	8, 704/ 29
shall come to the	<b>extremity</b>	, Christ shall come down	8, 794/ 10
specially lieth in Tyndale's	<b>eye</b>	... for which he generally	8, 585/ 31
let him take mine	<b>eye</b>	for an apple if	8, 733/ 3
though that the carnal	<b>eye</b>	cannot see her, nor	8, 861/ 1
so pleasant in the	<b>eye</b>	, nor never so delicious	8, 893/ 2
though himself had an	<b>eye</b>	and an ear in	8, 932/ 10
to blear the reader's	<b>eye</b>	with error happening in	8, 950/ 25
though that the carnal	<b>eye</b>	cannot see her, nor	8, 974/ 16
perceived by the carnal	<b>eye</b>	, but only believed by	8, 974/ 25
he seeth all the	<b>eyes</b>	of his people from	8, 591/ 36
let hang over his	<b>eyes</b>	... yet hath the man	8, 601/ 1
out of your own	<b>eyes</b>	, ye hypocrites, ere ye	8, 642/ 22
put out all our	<b>eyes</b>	and make us all	8, 644/ 3
he so bleareth our	<b>eyes</b>	, that he maketh us	8, 644/ 15
give the children eagle	<b>eyes</b>	to spy out Christ	8, 648/ 26
Tyndale, to blear our	<b>eyes</b>	with, use divers ways	8, 656/ 4
well at our own	<b>eyes</b>	, they be stark ribalds	8, 695/ 14
ears to hear . . . and	<b>eyes</b>	to see that the	8, 718/ 14
at that hath any	<b>eyes</b>	in his head. Nor	8, 719/ 28
ears to hear . . . and	<b>eyes</b>	to see that the	8, 727/ 1
wolves cannot hear, and	<b>eyes</b>	to see that the	8, 728/ 24
him cast before our	<b>eyes</b>	what mists of wily	8, 740/ 15
accurse till your holy	<b>eyes</b>	start out of your	8, 838/ 18
but invisible from carnal	<b>eyes</b>	, as faith is; and	8, 845/ 5
and to rub her	<b>eyes</b>	and shake off the	8, 885/ 18
also of the prophet	<b>Ezekiel</b>	, "Cast off from you	8, 840/ 10
were feigned gospels and	<b>fables</b>	... which the Church by	8, 710/ 36
whoso will, in open	<b>face</b>	of the world in	8, 594/ 37

and after a great	<b>face</b>	made of a great	8, 600/ 28
much shame in his	<b>face</b>	as a shotten herring	8, 601/ 2
it would set his	<b>face</b>	afire to speak among	8, 601/ 4
naughty rod, before the	<b>face</b>	of his faithful children	8, 609/ 3
out, what sticking his	<b>face</b>	found beneath, and how	8, 634/ 34
hands upon her fleshly	<b>face</b>	, had he not first	8, 651/ 4
and abominable before the	<b>face</b>	of God, whose holy	8, 653/ 6
forth with a great	<b>face</b>	of another full solution	8, 690/ 16
smearing" of the child's	<b>face</b>	, and "buttering" of the	8, 704/ 30
of Samaria did, even	<b>face</b>	to face with Christ's	8, 762/ 33
did, even face to	<b>face</b>	with Christ's own person	8, 762/ 33
I see before my	<b>face</b>	set up in Rome	8, 765/ 4
the way that his	<b>face</b>	standeth. Finally, that little	8, 772/ 25
The king turned his	<b>face</b>	and blessed the whole	8, 833/ 28
make us a proud	<b>face</b>	. For lo, thus he	8, 837/ 3
that as gay a	<b>face</b>	as he made before	8, 858/ 36
the field with a	<b>face</b>	, and make Saint Peter	8, 866/ 5
a girl in the	<b>face</b>	yet now that he	8, 866/ 10
fear of your gargoyle	<b>face</b>	that ye came disguised	8, 866/ 14
any man in the	<b>face</b>	for fear that these	8, 918/ 25
forth with a proud	<b>face</b>	upon all the world	8, 919/ 23
any man in the	<b>face</b>	. Saint Bernard also, detesting	8, 989/ 8
nor yet by their	<b>faces</b>	... for this word is	8, 874/ 2
and proved in their	<b>faces</b>	, to their rebuke and	8, 1032/ 29
be able, after the	<b>fact</b>	and the deed truly	8, 951/ 22
advancing of his false,	<b>factionous</b>	heresies. Of this falsifying	8, 684/ 20
some of our merchant's	<b>factors</b>	... they milk them so	8, 628/ 31
good with might, wit,	<b>faculty</b>	, free will, body, soul	8, 841/ 26
his mercy shall not	<b>fail</b>	in conclusion both to	8, 608/ 31
us, they should not	<b>fail</b>	to fall soon after	8, 664/ 21
he confessed should never	<b>fail</b>	nor be put out	8, 693/ 24
that sometimes they may	<b>fail</b>	. But reason ruled by	8, 699/ 2
as Christ promised, never	<b>fail</b>	... the argument of Saint	8, 738/ 34
that could never after	<b>fail</b>	, like the faith of	8, 760/ 17
faith that never could	<b>fail</b>	because the preaching of	8, 760/ 34
faith that never could	<b>fail</b>	nor fall? And thus	8, 762/ 19
faith that can never	<b>fail</b>	, and thereby never can	8, 781/ 3
and also can never	<b>fail</b>	?" As for the first	8, 783/ 33
heaven, and which should	<b>fail</b>	thereof and never attain	8, 795/ 21
the faith, can never	<b>fail</b>	, no more than can	8, 807/ 4
a thing that may	<b>fail</b>	... and the true faith	8, 807/ 17
and therefore can never	<b>fail</b>	no, not though all	8, 807/ 20
in the world should	<b>fail</b>	therefore his similitude of	8, 807/ 20
him, and can never	<b>fail</b>	, but he shall feel	8, 818/ 12
faint that it may	<b>fail</b>	, yet may it percase	8, 818/ 24
last long and not	<b>fail</b>	... and a man may	8, 818/ 25
for all that, never	<b>fail</b>	in his perfect feeling	8, 821/ 11
is, that will not	<b>fail</b>	, except he amend in	8, 826/ 31
any feeling hath, cannot	<b>fail</b>	to feel Tyndale for	8, 827/ 14
a pillar that cannot	<b>fail</b>	. Now, good readers, if	8, 847/ 20

that should our faith	<b>fail</b>	us, and fall away	8, 850/ 26
now will he not	<b>fail</b>	, of likelihood, to prove	8, 859/ 33
as Tyndale saith) never	<b>fail</b>	nor depart out or	8, 870/ 22
be sure and never	<b>fail</b>	to find some honest	8, 877/ 8
can nothing do), shall	<b>fail</b>	of all these things	8, 901/ 26
as these things would	<b>fail</b>	in a city and	8, 911/ 10
The whole Church cannot	<b>fail</b>	." Then be not, ye	8, 916/ 15
those words "err" and "	<b>fail</b>	" precisely and plainly both	8, 916/ 16
For a man may	<b>fail</b>	and yet not err	8, 916/ 18
err and yet not	<b>fail</b>	nor fall away from	8, 916/ 21
might err and not	<b>fail</b>	nor fall from God	8, 916/ 22
her faith should not	<b>fail</b>	. For I answer to	8, 921/ 25
among them would not	<b>fail</b>	to assist them with	8, 938/ 11
and Friar Barnes' purpose	<b>fail</b>	, as ye see plainly	8, 939/ 25
flock, shall yet never	<b>fail</b>	... but continue; and as	8, 942/ 14
unto... he should not	<b>fail</b>	to find, in the	8, 951/ 18
a man could not	<b>fail</b>	in any particular church	8, 951/ 29
finally his feeling faith	<b>failed</b>	and fell away? Whereupon	8, 762/ 16
false, foolish hope had	<b>failed</b>	him), he shaved his	8, 845/ 36
Friar Barnes hath utterly	<b>failed</b>	of proving his own	8, 942/ 25
Barnes' fond invention is	<b>failed</b>	. By these words of	8, 979/ 12
he would not have	<b>failed</b>	full shortly to say	8, 1028/ 10
heart; which he never	<b>faileth</b>	to do if the	8, 615/ 22
it followeth that there	<b>faileth</b>	and falleth away Tyndale's	8, 762/ 17
still therewith and never	<b>faileth</b>	at any time, and	8, 778/ 34
he doth naught... he	<b>faileth</b>	and falleth from God	8, 916/ 19
keep, still, without any	<b>failing</b>	at any time, that	8, 819/ 17
and preserving it from	<b>failing</b>	, against all the gates	8, 975/ 9
the like, he would	<b>fain</b>	seem to assoil it	8, 602/ 31
round: her husband was	<b>fain</b>	to put up his	8, 606/ 8
us themselves have been	<b>fain</b>	in some cities of	8, 638/ 22
false glosses be they	<b>fain</b>	to find against good	8, 640/ 3
false glosses be they	<b>fain</b>	to find against holy	8, 640/ 11
Barnes after him, would	<b>fain</b>	put out Saint James'	8, 658/ 18
unto this, I would	<b>fain</b>	know one thing of	8, 662/ 33
of God" I would	<b>fain</b>	wit which "thou" he	8, 668/ 5
Tyndale would here so	<b>fain</b>	answer and assoil, is	8, 675/ 28
defense of their heresies,	<b>fain</b>	to forsake some part	8, 678/ 32
wrest it about, and	<b>fain</b>	would wind themselves out	8, 688/ 9
purpose... I would very	<b>fain</b>	pass over his foolish	8, 709/ 5
of our Savior. But	<b>fain</b>	would Tyndale have some	8, 711/ 3
stories." Here would he	<b>fain</b>	, good Christian readers, bring	8, 712/ 6
Tyndale wherewith he would	<b>fain</b>	blind us shall nothing	8, 712/ 15
which these heretics are	<b>fain</b>	to find so many	8, 718/ 21
sect of heretics would	<b>fain</b>	be taken for catholics	8, 735/ 30
playeth Tyndale now. Being	<b>fain</b>	to grant all that	8, 746/ 3
because he would yet	<b>fain</b>	have it seem necessary	8, 764/ 22
be loath thereto, be	<b>fain</b>	to rehearse you for	8, 764/ 34
in a wilderness, that	<b>fain</b>	would find the right	8, 772/ 19
For men have been	<b>fain</b>	to speak so much	8, 783/ 35

all mischief; for thereto	<b>fain</b>	would he bring it	8, 791/ 3
this must he be	<b>fain</b>	to say that by	8, 805/ 6
lies": I would very	<b>fain</b>	hear some one story	8, 807/ 26
either this or that,	<b>fain</b>	must he be to	8, 812/ 11
with him, he would	<b>fain</b>	find some good company	8, 876/ 34
she might take, and	<b>fain</b>	would take the best	8, 884/ 5
of which she would	<b>fain</b>	, if he might have	8, 884/ 22
And therefore would she	<b>fain</b>	know now of him	8, 887/ 7
in the end be	<b>fain</b>	to fall to the	8, 897/ 9
then should he be	<b>fain</b>	to speak it out	8, 897/ 11
conclusion shall he be	<b>fain</b>	to cast out... with	8, 897/ 31
all the remnant, that	<b>fain</b>	would and cannot find	8, 901/ 12
of your churches would	<b>fain</b>	seem to be the	8, 904/ 15
than impossible ye be	<b>fain</b>	for this cause to	8, 904/ 24
though he would as	<b>fain</b>	bring the very church	8, 933/ 17
weak that they were	<b>fain</b>	in conclusion to say	8, 936/ 16
being called thereto... would	<b>fain</b>	follow the counsel of	8, 949/ 14
those which else would	<b>fain</b>	have run out of	8, 989/ 4
intolerable concourse of people	<b>fain</b>	to turn out of	8, 991/ 19
within which they would	<b>fain</b>	walk, and to perceive	8, 995/ 36
or us, we be	<b>fain</b>	to seek the certainty	8, 996/ 7
in which they would	<b>fain</b>	walk. And we ask	8, 998/ 21
loath, yet be they	<b>fain</b>	to come and agree	8, 998/ 33
so shall they be	<b>fain</b>	, at the leastwise hitherto	8, 1006/ 30
ye must have been	<b>fain</b>	first to have gone	8, 1017/ 12
that they be all	<b>fain</b>	to tell the same	8, 1019/ 8
were weak, feeble, and	<b>faint</b>	, and that none of	8, 741/ 23
bare opinion... and so	<b>faint</b>	that it could not	8, 759/ 3
been but an opinion	<b>faint</b>	, feeble, and fruitless then	8, 762/ 27
that faith is but	<b>faint</b>	and feeble, and soon	8, 780/ 34
and credence is so	<b>faint</b>	and so feeble that	8, 781/ 8
this faith he calleth	<b>faint</b>	and feeble, unable either	8, 818/ 5
though it be so	<b>faint</b>	that it may fail	8, 818/ 24
us do good and	<b>faint</b>	not... for when the	8, 850/ 9
and tokens be but	<b>faint</b>	and insufficient. And then	8, 883/ 20
confesseth to be but	<b>faint</b>	and insufficient that is	8, 893/ 37
in their false and	<b>faint-framed</b>	matters concerning the maintenance	8, 939/ 30
we shall reap without	<b>fainting</b>	. " In the Apocalypse thus	8, 850/ 10
that without ceasing and	<b>fainting</b>	. Nor he taketh it	8, 867/ 19
for all that, so	<b>faintly</b>	, glossed for an answer	8, 800/ 22
the forehead, with a	<b>fair</b>	hot iron fetched out	8, 627/ 8
of other shift this	<b>fair</b>	eagle bird foully defile	8, 724/ 29
that day a right	<b>fair</b>	visage of very virtuous	8, 732/ 20
God had not so	<b>fair</b>	written it but that	8, 775/ 24
worthy which, having a	<b>fair</b>	young woman to his	8, 790/ 6
is the church made	<b>fair</b>	. First was she filthy	8, 837/ 29
grace, was she made	<b>fair</b>	, " etc. Here Saint Augustine	8, 837/ 30
hath made his church	<b>fair</b>	and that by his	8, 837/ 31
all washed and made	<b>fair</b>	by God, and sanctified	8, 844/ 27
there is such a	<b>fair</b>	, pure church and a	8, 859/ 18

heard, good readers, a	<b>fair</b>	tale with a proper	8, 875/ 34
tale, garnished and made	<b>fair</b>	with the example of	8, 876/ 6
now is this tale	<b>fair</b>	as long as it	8, 876/ 7
in telling and goeth	<b>fair</b>	and smooth by a	8, 876/ 8
gave him before so	<b>fair</b>	, courteous warning? "Now, good	8, 901/ 4
is the Church made	<b>fair</b>	. First was she filthy	8, 906/ 14
pardon and grace, made	<b>fair</b>	." Upon these words Saint	8, 906/ 15
cleansed, purged, and made	<b>fair</b>	by grace and pardon	8, 906/ 25
once cleansed and made	<b>fair</b>	is never after foul	8, 906/ 29
nor is not called	<b>fair</b>	because every part is	8, 906/ 35
because every part is	<b>fair</b>	, but because of such	8, 906/ 35
foul part in a	<b>fair</b>	body, and some white	8, 907/ 2
unholy member of that	<b>fair</b>	, holy church. Like as	8, 907/ 9
do set out the	<b>fair</b>	, and rather beautify than	8, 907/ 19
one: so is she	<b>fair</b>	, for all that, indeed	8, 907/ 25
and of many other	<b>fair</b>	members that are ever	8, 907/ 27
be more foul than	<b>fair</b>	therein, by reason whereof	8, 907/ 32
called foul and not	<b>fair</b>	... as a man of	8, 907/ 33
as he saith) so	<b>fair</b>	that it hath neither	8, 908/ 11
all places upon one	<b>fair</b>	day come into some	8, 924/ 13
come into some one	<b>fair</b>	plain field, whereof I	8, 924/ 13
whole plain have a	<b>fair</b>	roof set upon it	8, 924/ 16
people, together upon that	<b>fair</b>	plain, it were well	8, 937/ 22
for to make her	<b>fair</b>	and glorious... and may	8, 965/ 28
holy therein, is far	<b>fairer</b>	and holier, and more	8, 908/ 3
whereof I know none	<b>fairer</b>	than the plain of	8, 924/ 14
his other wives the	<b>fairest</b>	young maiden that could	8, 637/ 19
but because of such	<b>fairness</b>	as is in it	8, 906/ 36
that, indeed, by the	<b>fairness</b>	that is in her	8, 907/ 25
as his holy "feeling	<b>faith</b>	"ful folk are farced	8, 575/ 26
preserve in his true	<b>faith</b>	, and out of the	8, 575/ 30
and out of the	<b>faith</b>	of which church shall	8, 575/ 30
shall neither be true	<b>faith</b>	, hope, nor charity... he	8, 575/ 31
elects be partners in	<b>faith</b>	seeing, I say, that	8, 576/ 1
abiding together in one	<b>faith</b>	, neither fallen off nor	8, 577/ 5
that, the union of	<b>faith</b>	standing among them all	8, 577/ 9
profess the common Catholic	<b>faith</b>	) be all the nations	8, 578/ 6
He that hath no	<b>faith</b>	to be saved through	8, 579/ 20
so fast of the	<b>faith</b>	and trust of God's	8, 581/ 15
weak wit and frail	<b>faith</b>	ween his heresies were	8, 589/ 21
Boniface, which brought the	<b>faith</b>	into Almaine, and was	8, 593/ 25
and was for the	<b>faith</b>	martyred in Frisia. And	8, 593/ 25
Peter. And in good	<b>faith</b>	, as for such Masses	8, 594/ 24
point of Christ's Catholic	<b>faith</b>	that God hath by	8, 597/ 32
verily believe, in good	<b>faith</b>	, that Tyndale shall scantly	8, 600/ 21
either. And in good	<b>faith</b>	, I never looked that	8, 604/ 1
people agreeing in one	<b>faith</b>	, either with other. And	8, 607/ 11
heresies unto the true	<b>faith</b>	again. And yet God	8, 608/ 28
the church great in	<b>faith</b>	and small in number	8, 609/ 9
so it decreased in	<b>faith</b>	, until the time of	8, 609/ 11

them unto the right	<b>faith</b>	again. And Moses left	8, 609/ 12
glorious church, and in	<b>faith</b>	and cleaving unto the	8, 609/ 13
space in the right	<b>faith</b>	. And against the coming	8, 609/ 21
idolatry of a false	<b>faith</b>	and trust in their	8, 609/ 29
that ever in time	<b>faith</b>	hath decayed. But he	8, 610/ 8
prophets agreed in their	<b>faith</b>	and preached alike; and	8, 611/ 21
Jews was decayed in	<b>faith</b>	, or good living decayed	8, 611/ 31
besides. And the right	<b>faith</b>	was learned nowhere else	8, 613/ 22
of coming to the	<b>faith</b>	appeareth plainly by sundry	8, 615/ 5
where Saint Paul saith, "	<b>Faith</b>	is made by hearing	8, 615/ 7
ordinarily come to the	<b>faith</b>	) is yet no teaching	8, 615/ 21
the scarcity either of	<b>faith</b>	or virtue that the	8, 617/ 7
frame himself a new	<b>faith</b>	in many great things	8, 619/ 26
the Scripture, and the	<b>faith</b>	and manners depending thereupon	8, 620/ 21
contraried them, and in	<b>faith</b>	and living began a	8, 623/ 15
and bliss for his	<b>faith</b>	and good life, it	8, 625/ 26
necessary points of the	<b>faith</b>	agreeth and ever hath	8, 627/ 24
up the true Christian	<b>faith</b>	. Ceremonies, also, which among	8, 638/ 26
not upon trust of	<b>faith</b>	alone forbear from all	8, 640/ 32
the necessary points of	<b>faith</b>	, as the Church now	8, 643/ 8
will speak against the	<b>faith</b>	of the Church now	8, 644/ 7
to lay against the	<b>faith</b>	of the Catholic Church	8, 644/ 11
general articles of the	<b>faith</b>	which thou findest in	8, 644/ 28
the articles of the	<b>faith</b>	, with examples "gone before	8, 644/ 34
general articles of the	<b>faith</b>	" which be those? For	8, 645/ 18
the articles of the	<b>faith</b>	, if those articles be	8, 645/ 28
no part of the	<b>faith</b>	at all. Yet where	8, 646/ 27
and fallen from the	<b>faith</b>	of them and their	8, 648/ 7
Scripture, and unto the	<b>faith</b>	and living of the	8, 648/ 9
unto the righteousness of	<b>faith</b>	, shall he convert from	8, 648/ 24
be fallen from the	<b>faith</b>	and living of them	8, 648/ 31
scripture, and unto the	<b>faith</b>	and living thereof, and	8, 648/ 33
which depart from the	<b>faith</b>	of the true church	8, 648/ 35
heretics and false, feigned	<b>faith</b>	of hypocrites, are the	8, 648/ 36
always know by their	<b>faith</b>	examined by the Scripture	8, 648/ 38
convert them to the	<b>faith</b>	of the old fathers	8, 649/ 6
folk fallen from the	<b>faith</b>	and living of Christ	8, 649/ 8
scripture," and unto the	<b>faith</b>	and living thereof, and	8, 649/ 10
is hath lost the	<b>faith</b>	of Christ. Whereof I	8, 650/ 9
latter days, when the	<b>faith</b>	were sore decayed and	8, 651/ 19
scripture, and unto the	<b>faith</b>	and living thereof, and	8, 651/ 28
that, fallen from the	<b>faith</b>	and living of them	8, 651/ 32
from us to "the	<b>faith</b>	and living thereof"... he	8, 652/ 10
must needs mean some	<b>faith</b>	and living that is	8, 652/ 11
will for their false	<b>faith</b>	and filthy living lay	8, 652/ 17
devil to mar men's	<b>faith</b>	and all good living	8, 653/ 3
which depart from the	<b>faith</b>	of the true church	8, 654/ 9
heretics and false, feigned	<b>faith</b>	of hypocrites, are the	8, 654/ 11
is fallen from the	<b>faith</b>	and belief of that	8, 655/ 18
hatred of their false	<b>faith</b>	and heresies, this known	8, 655/ 25

fallen from the true	<b>faith</b>	of Christ and his	8, 656/ 2
temporalty all is one	<b>faith</b>	; and of the whole	8, 656/ 10
is fallen from the	<b>faith</b>	of the old church	8, 656/ 13
we have the selfsame	<b>faith</b>	that Christ and his	8, 656/ 29
of our faiths the	<b>faith</b>	, I say, of the	8, 658/ 6
Catholic Church and the	<b>faith</b>	which these heretics profess	8, 658/ 7
contrary we prove our	<b>faith</b>	by the scriptures; and	8, 658/ 8
because it saith that	<b>faith</b>	waxeth dead without good	8, 658/ 21
the doubt between their	<b>faith</b>	and ours resteth upon	8, 658/ 36
doubt but that in	<b>faith</b>	the common Christian people	8, 659/ 31
can we know the	<b>faith</b>	that in every time	8, 659/ 33
time in one true	<b>faith</b>	continued. And so is	8, 660/ 3
hath now the same	<b>faith</b>	still, and Tyndale and	8, 660/ 13
end. But in good	<b>faith</b>	, Tyndale's words well weighed	8, 660/ 18
which depart from the	<b>faith</b>	of the true church	8, 660/ 23
heretics and false, feigned	<b>faith</b>	of hypocrites, are the	8, 660/ 25
I have, in good	<b>faith</b>	, good hope that there	8, 660/ 27
that goeth from the	<b>faith</b>	, out of that one	8, 660/ 34
Christ by the true	<b>faith</b>	again... forasmuch as of	8, 661/ 1
of heretics"... and the	<b>faith</b>	thereof be, as he	8, 662/ 24
it, a "false, feigned	<b>faith</b>	of hypocrites"... and therefore	8, 662/ 25
and this "false, feigned	<b>faith</b>	of hypocrites" be the	8, 662/ 29
always know by their	<b>faith</b>	examined by the Scripture	8, 663/ 5
church. How can their	<b>faith</b>	examined by the Scripture	8, 663/ 12
they come from the	<b>faith</b>	of ours which Tyndale	8, 663/ 14
among themselves neither in	<b>faith</b>	nor in profession of	8, 663/ 16
in articles of the	<b>faith</b>	and belief as in	8, 663/ 22
away from the "feigned	<b>faith</b>	" of ours. And so	8, 664/ 3
all. And in good	<b>faith</b>	, I never thought other	8, 664/ 18
the remnant by their	<b>faith</b>	examined by Scripture, and	8, 666/ 6
of them all whose	<b>faith</b>	either agreeth with the	8, 666/ 13
but frame themselves some	<b>faith</b>	after the Scripture, and	8, 666/ 27
himself by his "feeling	<b>faith</b>	," which yet he many	8, 666/ 32
that through the feeling	<b>faith</b>	which he once felt	8, 666/ 35
one of the true	<b>faith</b>	and right living, and	8, 667/ 20
know them by their	<b>faith</b>	examined by the Scripture	8, 667/ 23
know them by their	<b>faith</b>	examined by the Scripture	8, 668/ 3
say best for their	<b>faith</b>	of whom thou understandest	8, 668/ 12
thou bring the true	<b>faith</b>	thither with thee, the	8, 668/ 15
necessary doctrine of true	<b>faith</b>	and living, and exposition	8, 668/ 20
plainly proved, that the	<b>faith</b>	which was with Christ	8, 669/ 9
schismatics; if from the	<b>faith</b>	thereof, for heretics. For	8, 669/ 14
open that the very	<b>faith</b>	, the very hope, and	8, 669/ 26
their contrary belief and	<b>faith</b>	, or for their rebellious	8, 669/ 32
one... and the old	<b>faith</b>	from the beginning (as	8, 670/ 1
the Scripture concerning the	<b>faith</b>	(as by the same	8, 670/ 4
to the old, continued	<b>faith</b>	every one diversely contrary	8, 670/ 16
of Holy Scripture concerning	<b>faith</b>	and good living, diversely	8, 670/ 17
to teach them the	<b>faith</b>	of his Very Body	8, 671/ 27
we have the same	<b>faith</b>	that the apostles had	8, 672/ 29

own heresies, for the	<b>faith</b>	of the Catholic Church	8, 676/ 35
opinions as well in	<b>faith</b>	as other virtues? But	8, 677/ 20
instead of very, true	<b>faith</b>	. Now, thereupon it very	8, 677/ 30
in necessary points of	<b>faith</b>	or virtue, the false	8, 677/ 34
and for the Catholic	<b>faith</b>	taught by himself and	8, 682/ 33
which falling from his	<b>faith</b>	still pretend his name	8, 683/ 6
that in whomsomever were	<b>faith</b>	, he could not be	8, 685/ 10
be rewarded but only	<b>faith</b>	, nor no man for	8, 687/ 24
he do beside, if	<b>faith</b>	either stand still with	8, 687/ 30
again unto him, his	<b>faith</b>	doth then sup up	8, 687/ 31
themselves out with juggling "	<b>faith</b>	alone" into faith, hope	8, 688/ 10
juggling "faith alone" into	<b>faith</b>	, hope, and charity. But	8, 688/ 10
well in doctrine of	<b>faith</b>	as of manners. And	8, 690/ 2
significations, and quenched the	<b>faith</b>	, and taught to be	8, 692/ 20
stir us up unto	<b>faith</b>	... and partly what we	8, 692/ 22
Saint Peter that his	<b>faith</b>	which he confessed should	8, 693/ 23
to fall from the	<b>faith</b>	, but if he break	8, 693/ 33
apostate from the Christian	<b>faith</b>	, as Pomerane, Zwingli, and	8, 695/ 1
often from idolatry to	<b>faith</b>	, as Tyndale saith that	8, 695/ 19
Church to the right	<b>faith</b>	from which it was	8, 695/ 25
I ween, in good	<b>faith</b>	, to Antichrist, and so	8, 695/ 32
keep in the right	<b>faith</b>	, and call home the	8, 695/ 36
called us to Tyndale's	<b>faith</b>	. For none of them	8, 696/ 12
doth. And therefore his	<b>faith</b>	is not Christ's faith	8, 696/ 14
faith is not Christ's	<b>faith</b>	, nor Tyndale's doctrine agreeable	8, 696/ 14
the truth of whose	<b>faith</b>	, and the holiness of	8, 703/ 30
children, as well in	<b>faith</b>	as living, the very	8, 704/ 7
unto which they give	<b>faith</b>	, and unto the Scripture	8, 707/ 5
not trust in only	<b>faith</b>	, without good works of	8, 709/ 13
not then, in good	<b>faith</b>	, but that we shall	8, 711/ 37
of that true, perfect	<b>faith</b>	and Christian living thereto	8, 713/ 25
by the common, fast	<b>faith</b>	of the whole Catholic	8, 714/ 35
And then the common	<b>faith</b>	of old times before	8, 715/ 4
therein broke their former	<b>faith</b>	. Tyndale saith we construe	8, 716/ 5
himself with his "feeling	<b>faith</b>	" feel more in Luther's	8, 724/ 3
feel more in Luther's	<b>faith</b>	concerning his belief of	8, 724/ 4
great articles of the	<b>faith</b>	, and in the exposition	8, 728/ 11
should stand to the	<b>faith</b>	and exposition of the	8, 729/ 14
Tyndale, through the "feeling	<b>faith</b>	" every man knoweth himself	8, 729/ 17
furtherance of Saint Augustine's	<b>faith</b>	. And therefore must we	8, 732/ 12
and that thereupon his	<b>faith</b>	and credence given thereunto	8, 735/ 17
in the giving of	<b>faith</b>	and credence to the	8, 735/ 21
as go from the	<b>faith</b>	of the Catholic Church	8, 736/ 22
commonly moved to give	<b>faith</b>	and credence the common	8, 739/ 6
of faiths: a historical	<b>faith</b>	and a feeling faith	8, 741/ 16
faith and a feeling	<b>faith</b>	. More Lo, good reader	8, 741/ 17
these two faiths, "historical	<b>faith</b>	" and "feeling faith," he	8, 741/ 27
historical faith" and "feeling	<b>faith</b>	," he will in the	8, 741/ 27
was but a historical	<b>faith</b>	. Howbeit, he will say	8, 741/ 29
therewith... Tyndale The historical	<b>faith</b>	hangeth of the truth	8, 742/ 4

lied, and lose my	<b>faith</b>	again. And a feeling	8, 742/ 9
again. And a feeling	<b>faith</b>	is as if a	8, 742/ 10
turn him from his	<b>faith</b>	. Even likewise, if my	8, 742/ 13
her with a historical	<b>faith</b>	, as we believe the	8, 742/ 16
but with a feeling	<b>faith</b>	... so that she could	8, 742/ 20
now, with a historical	<b>faith</b>	I may believe that	8, 742/ 22
scripture of God. Which	<b>faith</b>	is but an opinion	8, 742/ 24
But of a feeling	<b>faith</b>	it is written (John	8, 742/ 28
of God." And this	<b>faith</b>	is none opinion, but	8, 742/ 32
to come in; which	<b>faith</b>	was but an opinion	8, 743/ 3
an opinion, and no	<b>faith</b>	that could have lasted	8, 743/ 4
cause of his own	<b>faith</b>	to another man, and	8, 744/ 3
the service of the	<b>faith</b>	... adding therewith, because it	8, 744/ 11
same outward cause of	<b>faith</b>	unto the Scripture... granting	8, 745/ 23
he forth from the	<b>faith</b>	of the Church unto	8, 745/ 26
Church unto his "feeling	<b>faith</b>	" by which he now	8, 745/ 27
playeth by his "feeling	<b>faith</b>	" as his fellows do	8, 745/ 29
Maupertuis of his "feeling	<b>faith</b>	"... in which though he	8, 746/ 5
any trial what manner	<b>faith</b>	himself feeleth in his	8, 746/ 8
he calleth the "historical	<b>faith</b>	" a credence given to	8, 746/ 15
men... and that such	<b>faith</b>	and credence "hangeth upon	8, 746/ 16
so he loseth his	<b>faith</b>	again: if ye consider	8, 746/ 21
yet in matters of	<b>faith</b>	, which faith is the	8, 746/ 25
matters of faith, which	<b>faith</b>	is the first gate	8, 746/ 26
could do nothing by	<b>faith</b>	toward God, nor by	8, 747/ 3
the outward occasion of	<b>faith</b>	toward the inward consent	8, 747/ 4
saith that the "historical	<b>faith</b>	," that is to say	8, 747/ 24
is to say, the	<b>faith</b>	acquisite and gotten by	8, 747/ 24
things of the Christian	<b>faith</b>	depend upon the truth	8, 747/ 26
evermore in every such	<b>faith</b>	the inward cause moving	8, 747/ 29
tale alone keepeth the	<b>faith</b>	in us, but as	8, 747/ 36
he that had the	<b>faith</b>	upon the first man's	8, 748/ 7
he came to the	<b>faith</b>	by two motions the	8, 748/ 10
in cleaving to the	<b>faith</b>	as it did in	8, 748/ 15
occasion turned to the	<b>faith</b>	(and therefore with the	8, 748/ 17
inward cause of their	<b>faith</b>	. For if a man	8, 748/ 22
call this a "feeling	<b>faith</b>	" yet were his distinction	8, 748/ 32
then were every "historical	<b>faith</b>	," in matters in the	8, 748/ 34
in matters in the	<b>faith</b>	, a "feeling faith" also	8, 748/ 34
the faith, a "feeling	<b>faith</b>	" also. And thereby were	8, 748/ 34
supposeth that for the	<b>faith</b>	of Christ there could	8, 749/ 1
outward things against the	<b>faith</b>	of Christ as shall	8, 749/ 7
already showed, for the	<b>faith</b>	, are such as every	8, 749/ 8
the preachers of his	<b>faith</b>	, whom he sent to	8, 749/ 16
cause sufficient of his	<b>faith</b>	and hope, which the	8, 749/ 28
second part his "feeling	<b>faith</b>	," which is, he saith	8, 749/ 32
saith, that belief and	<b>faith</b>	, not that a man	8, 749/ 33
And with this "feeling	<b>faith</b>	" believeth he the battle	8, 750/ 2
believeth with the "feeling"	<b>faith</b>	that the fire is	8, 750/ 5
all is but "historical"	<b>faith</b>	before. Now, good Christian	8, 750/ 7

was but a "historical"	<b>faith</b>	, all must needs have	8, 750/ 18
feeling for his own	<b>faith</b>	, but well liketh and	8, 751/ 28
much alloweth the historical	<b>faith</b>	of Saint Augustine... and	8, 751/ 29
prove us this "feeling"	<b>faith</b>	... at the leastwise for	8, 751/ 35
the leastwise for the	<b>faith</b>	of his fellows... or	8, 751/ 36
not any true feeling	<b>faith</b>	, but a false fumbling	8, 752/ 1
to prove his "feeling"	<b>faith</b>	" by Scripture; and therefore	8, 752/ 3
saith... Of the feeling	<b>faith</b>	it is written (John	8, 752/ 5
of God." And this	<b>faith</b>	is none opinion, but	8, 752/ 9
proveth us his "feeling"	<b>faith</b>	" of all his heresies	8, 752/ 17
in man's heart the	<b>faith</b>	, which I have at	8, 752/ 24
great article of the	<b>faith</b>	. That church that hath	8, 753/ 32
teacheth his elects the	<b>faith</b>	, but to teach and	8, 754/ 4
not only the true	<b>faith</b>	but also the feeling	8, 754/ 5
but also the feeling	<b>faith</b>	, of such a manner	8, 754/ 6
purpose of his "feeling"	<b>faith</b>	." Besides this, ye wot	8, 754/ 13
Tyndale putteth this "feeling"	<b>faith</b>	" to be the faith	8, 754/ 14
faith" to be the	<b>faith</b>	of all elects... and	8, 754/ 15
spoken of the "feeling"	<b>faith</b>	" of all elects, when	8, 754/ 20
their grace by the	<b>faith</b>	and belief of our	8, 755/ 22
proof of his "feeling"	<b>faith</b>	." Ye perceive here that	8, 757/ 3
Lord, as he by	<b>faith</b>	and baptism chooseth and	8, 757/ 5
patience, long-suffering, goodness, gentleness,	<b>faith</b>	, meekness, temperance... and by	8, 757/ 11
purpose concerning his "feeling"	<b>faith</b>	"; but being understood right	8, 757/ 36
destroy all his "feeling"	<b>faith</b>	" which he feeleth that	8, 758/ 1
come in." But this "	<b>faith</b>	, " he saith, that those	8, 758/ 35
an opinion, and no	<b>faith</b>	that could have lasted	8, 758/ 36
his purpose that this	<b>faith</b>	in those men was	8, 759/ 2
was it but historical	<b>faith</b>	. For feeling faith could	8, 759/ 19
historical faith. For feeling	<b>faith</b>	could it not be	8, 759/ 20
more than that their	<b>faith</b>	was augmented and increased	8, 759/ 26
this prove that their	<b>faith</b>	was before a bare	8, 759/ 28
was it before no	<b>faith</b>	at all, therefore, but	8, 759/ 31
needs follow that their	<b>faith</b>	was changed in kind	8, 759/ 32
not to change their	<b>faith</b>	, but to increase it	8, 760/ 1
their belief was no	<b>faith</b>	, but an opinion; and	8, 760/ 13
had any such feeling	<b>faith</b>	as Tyndale described us	8, 760/ 15
say, such a feeling	<b>faith</b>	that could never after	8, 760/ 17
after fail, like the	<b>faith</b>	of heat in him	8, 760/ 17
ever after in the	<b>faith</b>	... and not only were	8, 760/ 20
example of his feeling	<b>faith</b>	that he teacheth us	8, 760/ 24
they not his feeling	<b>faith</b>	. Now, if he think	8, 760/ 26
had such a feeling	<b>faith</b>	that never could fail	8, 760/ 33
were any such feeling	<b>faith</b>	in any church... then	8, 761/ 8
and have the feeling	<b>faith</b>	, nor any man at	8, 761/ 13
needs have the feeling	<b>faith</b>	, for this only cause	8, 761/ 15
he but a historical	<b>faith</b>	, and not the feeling	8, 762/ 10
and not the feeling	<b>faith</b>	." Now, where is then	8, 762/ 11
needs have the feeling	<b>faith</b>	, because they spoke with	8, 762/ 12
Judas but either historical	<b>faith</b>	or else no faith	8, 762/ 15

faith or else no	<b>faith</b>	at all, or finally	8, 762/ 16
or finally his feeling	<b>faith</b>	failed and fell away	8, 762/ 16
belief was a feeling	<b>faith</b>	that never could fail	8, 762/ 19
his distinction of "historical	<b>faith</b>	" and "feeling faith" by	8, 762/ 21
historical faith" and "feeling	<b>faith</b>	" by the example of	8, 762/ 21
men had the feeling	<b>faith</b>	because they spoke with	8, 762/ 25
his personal preaching, their	<b>faith</b>	had been but an	8, 762/ 27
they have the feeling	<b>faith</b>	till they bring us	8, 762/ 31
his conclusion of "historical	<b>faith</b>	" and "feeling faith," whereupon	8, 762/ 36
historical faith" and "feeling	<b>faith</b>	," whereupon finally dependeth all	8, 762/ 36
be such a feeling	<b>faith</b>	as he describeth... he	8, 763/ 3
be such a feeling	<b>faith</b>	as he assigneth. For	8, 763/ 14
other cause of his	<b>faith</b>	but the trust that	8, 763/ 16
be any such feeling	<b>faith</b>	as Tyndale only talketh	8, 764/ 12
far as concerneth only	<b>faith</b>	. And the faith of	8, 764/ 15
only faith. And the	<b>faith</b>	of a right good	8, 764/ 15
chapter of his "feeling	<b>faith</b>	," bringing no proof for	8, 764/ 19
be such a feeling	<b>faith</b>	, he telleth us a	8, 764/ 23
long tale that the	<b>faith</b>	which dependeth upon another	8, 764/ 23
saith, then is my	<b>faith</b>	faithless. For if I	8, 765/ 3
abominably belielth them... the	<b>faith</b>	were faithless and fruitless	8, 765/ 14
are in the right	<b>faith</b>	thereof, and abiding therein	8, 766/ 28
more surety of our	<b>faith</b>	than the Turks have	8, 767/ 33
them with the habitual	<b>faith</b>	infounded in the Sacrament	8, 768/ 21
of every part of	<b>faith</b>	, as I before spoke	8, 768/ 29
inward causes of our	<b>faith</b>	and theirs... which causes	8, 769/ 20
unlike than are their	<b>faith</b>	and ours? And then	8, 769/ 21
outward causes of our	<b>faith</b>	, Tyndale maketh as though	8, 769/ 22
I have a feeling	<b>faith</b>	. For, whatsoever I tell	8, 771/ 4
be but the feeling	<b>faith</b>	of his false heart	8, 771/ 9
proving of his "feeling	<b>faith</b>	," brought them to a	8, 771/ 13
church from the right	<b>faith</b>	, that he should not	8, 771/ 23
teach his church the	<b>faith</b>	; as it appeareth well	8, 771/ 25
unknown kind of "feeling	<b>faith</b>	" as no man can	8, 772/ 34
by that false fumbling	<b>faith</b>	feeleth that the Blessed	8, 772/ 37
of his false feeling	<b>faith</b>	, he knitteth up all	8, 773/ 10
only that follow the	<b>faith</b>	of Abraham: even so	8, 773/ 18
believe with Master More's	<b>faith</b>	, the pope's faith, and	8, 773/ 20
More's faith, the pope's	<b>faith</b>	, and the devil's faith	8, 773/ 21
faith, and the devil's	<b>faith</b>	(which may stand, as	8, 773/ 21
abominations) have the right	<b>faith</b>	of Christ or are	8, 773/ 23
their hearts, and the	<b>faith</b>	of our Savior Jesus	8, 773/ 25
of Master More's faithless	<b>faith</b>	made by the persuasion	8, 774/ 4
suchlike principles of our	<b>faith</b>	... answer, thou wottest and	8, 774/ 12
is, he saith, the	<b>faith</b>	of Christ, by which	8, 775/ 8
little farther his "feeling	<b>faith</b>	," and upon his own	8, 776/ 25
believe with Master More's	<b>faith</b>	, the pope's faith, and	8, 777/ 32
More's faith, the pope's	<b>faith</b>	, and the devil's faith	8, 777/ 33
faith, and the devil's	<b>faith</b>	(which may stand, as	8, 777/ 33
abominations) have the right	<b>faith</b>	of Christ or of	8, 777/ 34

bound to confess his	<b>faith</b>	, yet is it not	8, 778/ 2
assent and obedience of	<b>faith</b>	. And that the whole	8, 778/ 17
he saith that the	<b>faith</b>	which may stand, as	8, 778/ 22
is not the right	<b>faith</b>	of Christ nor of	8, 778/ 23
he saith) the pope's	<b>faith</b>	, and my faith, and	8, 778/ 24
pope's faith, and my	<b>faith</b>	, and the devil's, too	8, 778/ 25
and that the right	<b>faith</b>	is only in them	8, 778/ 25
their hearts, and the	<b>faith</b>	of our Savior Jesus	8, 778/ 27
that I say of "	<b>faith</b>	alone" that it may	8, 778/ 29
deeds Tyndale's own "feeling	<b>faith</b>	" feeleth and affirmeth the	8, 778/ 30
elects having his "feeling	<b>faith</b>	" may and do, by	8, 778/ 31
and that yet their	<b>faith</b>	standeth still therewith and	8, 778/ 34
with his own "feeling	<b>faith</b>	" all manner abomination may	8, 779/ 2
mouth; nor never commended	<b>faith</b>	alone for sufficient, as	8, 779/ 6
me in hand, making "	<b>faith</b>	alone" to be mine	8, 779/ 7
that I said that	<b>faith</b>	may be not "alone	8, 779/ 8
all the same) for "	<b>faith</b>	alone" that Tyndale saith	8, 779/ 10
for his own "feeling	<b>faith</b>	"... not alone, but accompanied	8, 779/ 11
in calling it my	<b>faith</b>	, and the pope's faith	8, 779/ 15
faith, and the pope's	<b>faith</b>	, and the devil's faith	8, 779/ 15
faith, and the devil's	<b>faith</b>	... every man, I ween	8, 779/ 15
to the nature of	<b>faith</b>	that is to wit	8, 779/ 20
bare belief alone that	<b>faith</b>	that may stand with	8, 779/ 21
is a very right	<b>faith</b>	and a true. But	8, 779/ 22
is then lewd Luther's	<b>faith</b>	and Tyndale's faith that	8, 779/ 25
Luther's faith and Tyndale's	<b>faith</b>	that is to say	8, 779/ 25
that is to say,	<b>faith</b>	not alone, but faith	8, 779/ 26
faith not alone, but	<b>faith</b>	coupled with abominable sin	8, 779/ 26
sin. But, now, that	<b>faith</b>	alone that is to	8, 779/ 28
alone is very right	<b>faith</b>	and belief... is a	8, 779/ 29
though he had all	<b>faith</b>	... yet if he lack	8, 779/ 37
the matter, concluding that	<b>faith</b>	may be without good	8, 780/ 3
in the nature of	<b>faith</b>	, but dead as unto	8, 780/ 5
is not the right	<b>faith</b>	of Christ." I say	8, 780/ 11
belongeth to the only	<b>faith</b>	that is to say	8, 780/ 12
Yet," saith Tyndale, "this	<b>faith</b>	is not sufficient for	8, 780/ 14
that? But yet be	<b>faith</b>	, hope, and charity three	8, 780/ 17
as Saint Paul saith, "	<b>faith</b>	, hope, and charity... the	8, 780/ 18
true... then whosoever had	<b>faith</b>	had all three... and	8, 780/ 22
a man may have	<b>faith</b>	and lack yet both	8, 780/ 30
is but a historical	<b>faith</b>	, that a man getteth	8, 780/ 32
soul; and therefore that	<b>faith</b>	is but faint and	8, 780/ 34
is therefore no right	<b>faith</b>	nor no Christian faith	8, 780/ 35
faith nor no Christian	<b>faith</b>	. For the right faith	8, 780/ 35
faith. For the right	<b>faith</b>	is wrought and written	8, 780/ 36
heart together with the	<b>faith</b>	... and is therefore a	8, 781/ 2
is therefore a feeling	<b>faith</b>	that can never fail	8, 781/ 3
deny that every historical	<b>faith</b>	that is to say	8, 781/ 7
articles of the Christian	<b>faith</b>	getteth that belief by	8, 781/ 17
man, to whom the	<b>faith</b>	is by God's ordinance	8, 782/ 5

two long lanes besides	<b>faith</b>	, and therefore he may	8, 782/ 6
is to wit, into	<b>faith</b>	), nor never can he	8, 782/ 9
Baptism fully infounded the	<b>faith</b>	, and with hope and	8, 782/ 23
man having now not	<b>faith</b>	alone, but hope and	8, 782/ 26
after that infusion of	<b>faith</b>	and grace, any theft	8, 782/ 29
and leaveth but bare	<b>faith</b>	, that is to say	8, 782/ 31
too. And yet is	<b>faith</b>	alone good to be	8, 782/ 33
and fragments of the	<b>faith</b>	, also. For they be	8, 782/ 35
only that follow the	<b>faith</b>	of Abraham. For I	8, 783/ 19
children that have Abraham's	<b>faith</b>	, but if they have	8, 783/ 21
granteth himself: that though	<b>faith</b>	alone be a very	8, 783/ 27
alone be a very	<b>faith</b>	, and right and true	8, 783/ 27
man to my feeling	<b>faith</b>	, that is both sufficient	8, 783/ 32
speak so much of "	<b>faith</b>	alone" for the selfsame	8, 783/ 35
apostles' time, teaching that	<b>faith</b>	alone was enough for	8, 784/ 5
sins," whatsoever they be, "	<b>faith</b>	, " saith he, "if it	8, 784/ 10
hath need of" our	<b>faith</b>	alone. This maketh folk	8, 784/ 13
folk to speak of "	<b>faith</b>	alone" and show, by	8, 784/ 14
do now speak of	<b>faith</b>	that is feeling, and	8, 784/ 17
anymore of the other	<b>faith</b>	alone, that for lack	8, 784/ 20
that I, besides the	<b>faith</b>	that feeleth and worketh	8, 784/ 21
cause to speak of "	<b>faith</b>	alone," because Tyndale is	8, 784/ 24
to ween that in "	<b>faith</b>	alone" he meant faith	8, 784/ 30
faith alone" he meant	<b>faith</b>	, hope, and charity... and	8, 784/ 30
can be none other	<b>faith</b>	but only that alone	8, 784/ 32
speak so much of "	<b>faith</b>	alone," besides the necessity	8, 785/ 3
of his own "feeling	<b>faith</b>	," on which he hopeth	8, 785/ 5
with his fulsome "feeling	<b>faith</b>	," feeleth a foul, filthy	8, 785/ 14
For yet is his	<b>faith</b>	worse than faith alone	8, 785/ 16
his faith worse than	<b>faith</b>	alone, which he calleth	8, 785/ 16
he calleth the devil's	<b>faith</b>	and mine. For as	8, 785/ 17
that for his "feeling	<b>faith</b>	" saith that he is	8, 785/ 20
teacheth such a "feeling	<b>faith</b>	" as no faith (as	8, 785/ 24
feeling faith" as no	<b>faith</b>	(as he saith) can	8, 785/ 25
out of the "feeling	<b>faith</b>	"... and yet be but	8, 785/ 31
feeling of that false	<b>faith</b>	but if the devil's	8, 786/ 2
pass over his false	<b>faith</b>	in all the other	8, 786/ 4
he teacheth his "feeling	<b>faith</b>	," only, to serve for	8, 786/ 8
the devil. For other	<b>faith</b>	he putteth none but	8, 786/ 10
the getting of that	<b>faith</b>	... which except he get	8, 786/ 12
us that without that	<b>faith</b>	every man is damned	8, 787/ 13
say that Tyndale's "feeling	<b>faith</b>	" is yet far worse	8, 787/ 20
not only than bare	<b>faith</b>	alone, but also than	8, 787/ 21
but also than no	<b>faith</b>	at all... as it	8, 787/ 22
And whereas Tyndale calleth	<b>faith</b>	alone, the faith of	8, 787/ 25
calleth faith alone, the	<b>faith</b>	of the pope and	8, 787/ 25
devil and me what	<b>faith</b>	the pope hath, or	8, 787/ 26
for his own "feeling	<b>faith</b>	," himself here clearly declareth	8, 787/ 28
as the devil's own	<b>faith</b>	indeed. First for the	8, 787/ 29
that for the "feeling	<b>faith</b>	" he may do much	8, 787/ 31

secondly is his "feeling"	<b>faith</b>	worse than the devil's	8, 787/ 35
is his faithless "feeling"	<b>faith</b>	far worse than is	8, 788/ 13
this point that Tyndale's	<b>faith</b>	feeleth in his heart	8, 788/ 22
in jesting upon my	<b>faith</b>	, to this good point	8, 788/ 25
besides... "Now, in good	<b>faith</b>	," said she, "and in	8, 790/ 12
fellows of his "feeling	<b>faith</b>	"... he hath, pardie, told	8, 790/ 20
giveth again against my	<b>faith</b>	a marvelous sore assault	8, 791/ 33
of Master More's faithless	<b>faith</b>	made by the persuasion	8, 792/ 6
time fall from the	<b>faith</b>	again... as we see	8, 793/ 27
and had the "feeling	<b>faith</b>	" besides... and that all	8, 795/ 2
therefore had but the	<b>faith</b>	of men's teaching and	8, 795/ 3
either had the "feeling	<b>faith</b>	" if none other might	8, 795/ 14
or else such other	<b>faith</b>	as they had gotten	8, 795/ 15
to signify which manner	<b>faith</b>	should attain to heaven	8, 795/ 20
of such a "feeling	<b>faith</b>	"... and therefore he concludeth	8, 795/ 24
of Master More's faithless	<b>faith</b>	made by the persuasion	8, 795/ 25
only such as attained	<b>faith</b>	by persuasion of men	8, 795/ 34
children of Master M's	<b>faith</b>	, as faithless as he	8, 796/ 1
of Tyndale's own "feeling"	<b>faith</b>	. And therefore every man	8, 796/ 2
well perceive that the	<b>faith</b>	which Tyndale reproveth in	8, 796/ 4
knoweth to be the	<b>faith</b>	of holy Saint Augustine	8, 796/ 7
children of the same	<b>faith</b>	, and many more shall	8, 796/ 14
But as for Tyndale's	<b>faith</b>	believeth itself that himself	8, 796/ 15
us here that this	<b>faith</b>	of ours is naught	8, 796/ 19
his wise reason, the	<b>faith</b>	of Saint Augustine too	8, 796/ 20
any piece of the	<b>faith</b>	for any miracle that	8, 797/ 4
shall we do for	<b>faith</b>	? For without the very	8, 797/ 11
without the very "feeling	<b>faith</b>	," no repentance can save	8, 797/ 12
may labor for this	<b>faith</b>	? He hath given us	8, 797/ 15
the articles of Christ's	<b>faith</b>	by miracles and persuasion	8, 797/ 22
persuasion of men, which	<b>faith</b>	is, as he saith	8, 797/ 23
he saith, "the devil's	<b>faith</b>	" therefore, as for the	8, 797/ 23
ungodly coming into the	<b>faith</b>	, and have so well	8, 797/ 38
might get his feeling	<b>faith</b>	... what counsel would Tyndale	8, 798/ 4
the service of the	<b>faith</b>	of Christ, and calleth	8, 798/ 33
the getting of the	<b>faith</b>	than can the child	8, 799/ 3
to pray for the	<b>faith</b>	, Tyndale doth plainly mock	8, 799/ 6
I cannot in good	<b>faith</b>	perceive what counsel Tyndale	8, 799/ 8
with endeavor also toward	<b>faith</b>	, by credence giving both	8, 799/ 14
of that grace in	<b>faith</b>	, hope, and charity, that	8, 799/ 23
glad to change his	<b>faith</b>	for Tyndale's, as faithless	8, 799/ 30
and have his "feeling	<b>faith</b>	," such plain, evident answers	8, 801/ 17
proof of their "feeling	<b>faith</b>	" that no man can	8, 801/ 18
suchlike principles of our	<b>faith</b>	... answer, thou wottest and	8, 801/ 22
but by his "feeling	<b>faith</b>	." Now is it therefore	8, 802/ 5
these points of his	<b>faith</b>	, he believeth because he	8, 803/ 16
high point of feeling	<b>faith</b>	by which he readeth	8, 803/ 26
he hath a better	<b>faith</b>	and a more perfect	8, 803/ 32
turned him to the	<b>faith</b>	and write against the	8, 803/ 33
feel not his own	<b>faith</b>	for any more perfect	8, 804/ 6

had as full a	<b>faith</b>	and as perfect as	8, 804/ 8
he prove his scholar's	<b>faith</b>	better than Saint Augustine's	8, 804/ 21
also, by like feeling	<b>faith</b>	, that good works are	8, 804/ 29
the same false feeling	<b>faith</b>	, that in the Blessed	8, 804/ 31
came first by this	<b>faith</b>	; that is to say	8, 804/ 35
to say, the historical	<b>faith</b>	of them, before that	8, 804/ 36
had not the feeling	<b>faith</b>	written by the Spirit	8, 805/ 10
things with a historical	<b>faith</b>	, by the hearing of	8, 805/ 12
us into the same	<b>faith</b>	as they did him	8, 805/ 13
whose holy living, true	<b>faith</b>	, and doctrine, God hath	8, 805/ 18
articles of his "feeling	<b>faith</b>	" that good Christian men's	8, 806/ 2
up the old, true	<b>faith</b>	again... whereof though they	8, 806/ 10
restored again the right	<b>faith</b>	in all these points	8, 806/ 26
like the matter of	<b>faith</b>	, that he resembleth it	8, 806/ 36
But as for the	<b>faith</b>	, can never fail, no	8, 807/ 4
able to destroy the	<b>faith</b>	which our Savior hath	8, 807/ 12
fail... and the true	<b>faith</b>	is a thing by	8, 807/ 17
of grammar likened unto	<b>faith</b>	... is no more like	8, 807/ 21
and almsdeeds, done in	<b>faith</b>	, hope, and charity, be	8, 807/ 28
fell forthwith from the	<b>faith</b>	and became a false	8, 808/ 11
saith that the "historical	<b>faith</b>	" goeth first and the	8, 810/ 5
first and the "feeling	<b>faith</b>	" cometh after. Therefore, at	8, 810/ 6
necessary points of their	<b>faith</b>	, against the consent and	8, 810/ 21
in necessary points of	<b>faith</b>	, contrary to the consent	8, 810/ 33
expositors and the common	<b>faith</b>	of all Christian nations	8, 810/ 34
contrary to the continual	<b>faith</b>	from the apostles' days	8, 811/ 17
only the common, continued	<b>faith</b>	of all Christian nations	8, 812/ 5
only to his "feeling	<b>faith</b>	"... and, as Tyndale for	8, 812/ 12
it with a story	<b>faith</b>	; whereof, as ye have	8, 812/ 15
he must defend his	<b>faith</b>	by his only feeling	8, 812/ 18
it himself, upon his	<b>faith</b>	, to his remembrance. Whereupon	8, 814/ 13
shame; "for in good	<b>faith</b>	, sir, there is not	8, 814/ 35
Webbe," quoth I, "in	<b>faith</b>	, if that be true	8, 815/ 1
an offer." "No, in	<b>faith</b>	, sir," saith he, "but	8, 815/ 9
and said, "Nay, in	<b>faith</b>	, to my remembrance, we	8, 815/ 19
sure with his "feeling	<b>faith</b>	" against all redargution of	8, 816/ 22
holy heart that the	<b>faith</b>	of the Catholic Church	8, 817/ 6
is but a historical	<b>faith</b>	in anything that aught	8, 817/ 7
also) the very, feeling	<b>faith</b>	written in their hearts	8, 817/ 13
feel not all one	<b>faith</b>	... but, in great, necessary	8, 817/ 17
great, necessary points of	<b>faith</b>	, feel each of them	8, 817/ 17
of them so contrary	<b>faith</b>	to other that each	8, 817/ 18
of Tyndale's doctrine concerning	<b>faith</b>	, consider once again, good	8, 817/ 33
putteth two kinds of	<b>faith</b>	, a "historical" faith and	8, 817/ 34
of faith, a "historical"	<b>faith</b>	and a "feeling" faith	8, 817/ 34
faith and a "feeling"	<b>faith</b>	, so that every person	8, 817/ 34
person that hath any	<b>faith</b>	, it cannot be, by	8, 817/ 35
two kinds: either historical	<b>faith</b>	or feeling faith. Now	8, 817/ 36
historical faith or feeling	<b>faith</b>	. Now, "historical" faith in	8, 817/ 36
feeling faith. Now, "historical"	<b>faith</b>	in the articles of	8, 818/ 1

in the articles of	<b>faith</b>	, he putteth to be	8, 818/ 1
it written... and this	<b>faith</b>	he calleth faint and	8, 818/ 4
for conclusion, the devil's	<b>faith</b>	. The other kind of	8, 818/ 6
The other kind of	<b>faith</b>	, that is to wit	8, 818/ 7
to wit, the "feeling"	<b>faith</b>	, he saith is that	8, 818/ 7
he saith is that	<b>faith</b>	that God writeth himself	8, 818/ 8
that is a feeling	<b>faith</b>	. For he that hath	8, 818/ 9
begin at his "story"	<b>faith</b>	... and since he saith	8, 818/ 17
saved with such "historical"	<b>faith</b>	, without any other, further	8, 818/ 22
any other, further, "feeling"	<b>faith</b>	, or not. If he	8, 818/ 23
then may the historical	<b>faith</b>	be sufficient for salvation	8, 818/ 23
sin, and such historical	<b>faith</b>	, and such working without	8, 818/ 30
somewhat more for historical	<b>faith</b>	than will stand with	8, 818/ 32
well... and the feeling	<b>faith</b>	that Tyndale speaketh of	8, 818/ 35
once with a story	<b>faith</b>	, infound the feeling faith	8, 819/ 4
faith, infound the feeling	<b>faith</b>	thereto, except the man	8, 819/ 4
the service of historical	<b>faith</b>	... hath yet at the	8, 819/ 8
getting of the feeling	<b>faith</b>	which only faith Tyndale	8, 819/ 9
feeling faith which only	<b>faith</b>	Tyndale calleth the right	8, 819/ 9
Tyndale calleth the right	<b>faith</b>	than the child can	8, 819/ 10
Tyndale, that the historical	<b>faith</b>	once gotten... God should	8, 819/ 13
to infound the feeling	<b>faith</b>	into him, notwithstanding any	8, 819/ 14
any time, that feeling	<b>faith</b>	in all them that	8, 819/ 18
get once the historical	<b>faith</b>	hath always forthwith the	8, 819/ 21
always forthwith the feeling	<b>faith</b>	also, though he were	8, 819/ 21
if to the historical	<b>faith</b>	gotten by man, with	8, 819/ 26
and infound the feeling	<b>faith</b>	himself, supplying by the	8, 819/ 28
Tyndale's division between historical	<b>faith</b>	and feeling faith. For	8, 819/ 34
historical faith and feeling	<b>faith</b>	. For then every man	8, 819/ 34
to wit, the historical	<b>faith</b>	ye see now, good	8, 820/ 5
speak here of "historical	<b>faith</b>	" as of the faith	8, 820/ 6
faith" as of the	<b>faith</b>	, in necessary points of	8, 820/ 7
own self the historical	<b>faith</b>	so attained, without the	8, 820/ 9
all his matter of	<b>faith</b>	, both "historical" faith and	8, 820/ 15
of faith, both "historical"	<b>faith</b>	and "feeling" faith, never	8, 820/ 15
historical" faith and "feeling"	<b>faith</b>	, never maketh mention thereof	8, 820/ 15
considering of his "feeling"	<b>faith</b>	, a little appose him	8, 820/ 20
turned together to the	<b>faith</b>	two or three thousand	8, 820/ 23
thereby, besides the historical	<b>faith</b>	gotten by the preaching	8, 820/ 27
any new kind of	<b>faith</b>	or new feeling of	8, 820/ 28
feeling of their former	<b>faith</b>	infounded by God in	8, 820/ 28
not, then as touching	<b>faith</b>	and belief... the historical	8, 820/ 30
and belief... the historical	<b>faith</b>	gotten by that outward	8, 820/ 30
as full as the	<b>faith</b>	by God infounded inwardly	8, 820/ 31
that they had such	<b>faith</b>	as was able to	8, 820/ 32
they had the feeling	<b>faith</b>	infounded... then followeth it	8, 820/ 36
baptism hath the feeling	<b>faith</b>	too... since that he	8, 821/ 1
by baptism the right	<b>faith</b>	, and the faith sufficient	8, 821/ 2
right faith, and the	<b>faith</b>	sufficient for salvation, which	8, 821/ 2
none but the feeling	<b>faith</b>	. And then be thereby	8, 821/ 3

infoundeth sufficient perfection of	<b>faith</b>	in the baptism, and	8, 821/ 9
that after the perfect	<b>faith</b>	had, the haver thereof	8, 821/ 10
in his perfect feeling	<b>faith</b>	I cannot, as I	8, 821/ 12
and such perfect feeling	<b>faith</b>	may both abide together	8, 821/ 14
let that perfection of	<b>faith</b>	to be by God	8, 821/ 16
Tyndale, either the feeling	<b>faith</b>	or else the feeling	8, 821/ 28
the feeling of the	<b>faith</b>	, while there is by	8, 821/ 28
by him none other	<b>faith</b>	sufficient: it followeth that	8, 821/ 29
man which with historical	<b>faith</b>	cometh to baptism is	8, 821/ 30
sure of the feeling	<b>faith</b>	, how many sins soever	8, 821/ 30
baptized, which kind of	<b>faith</b>	have they? The historical	8, 822/ 1
have they? The historical	<b>faith</b>	or the feeling faith	8, 822/ 2
faith or the feeling	<b>faith</b>	? For faith have they	8, 822/ 2
the feeling faith? For	<b>faith</b>	have they must, or	8, 822/ 2
Saint Paul that "without	<b>faith</b>	it is impossible to	8, 822/ 5
And therefore, of truth,	<b>faith</b>	they have. For though	8, 822/ 6
the font, in the	<b>faith</b>	of their fathers and	8, 822/ 8
grace, the habit of	<b>faith</b>	, hope, and charity, wherewith	8, 822/ 10
Tyndale: Which kind of	<b>faith</b>	is this? The historical	8, 822/ 14
is this? The historical	<b>faith</b>	or the feeling faith	8, 822/ 15
faith or the feeling	<b>faith</b>	? Not the historical, I	8, 822/ 15
own tale, the feeling	<b>faith</b>	. For more kinds of	8, 822/ 17
For more kinds of	<b>faith</b>	putteth he not but	8, 822/ 18
and sufficient must the	<b>faith</b>	be that the child	8, 822/ 20
into some the feeling	<b>faith</b>	... that is to say	8, 822/ 24
and one kind of	<b>faith</b>	, though they differ in	8, 822/ 33
of Christ himself... but	<b>faith</b>	, he saith, is sufficient	8, 822/ 37
the habit of that	<b>faith</b>	that is sufficient for	8, 823/ 3
none but the feeling	<b>faith</b>	"; ergo, by Tyndale, the	8, 823/ 4
by Tyndale, the feeling	<b>faith</b>	it is whereof the	8, 823/ 4
the child have any	<b>faith</b>	, he hath, by Tyndale's	8, 823/ 6
Tyndale's tale, the feeling	<b>faith</b>	: now will Tyndale peradventure	8, 823/ 7
that the habit of	<b>faith</b>	is no faith, because	8, 823/ 8
of faith is no	<b>faith</b>	, because it is not	8, 823/ 8
it is not actual	<b>faith</b>	, which the child hath	8, 823/ 9
unto, any point of	<b>faith</b>	. But unto this I	8, 823/ 11
Also, if the habitual	<b>faith</b>	be no faith... then	8, 823/ 18
habitual faith be no	<b>faith</b>	... then is the child	8, 823/ 18
the Hebrews that without	<b>faith</b>	it is impossible to	8, 823/ 21
Besides this, if habitual	<b>faith</b>	be no faith at	8, 823/ 23
habitual faith be no	<b>faith</b>	at all for lack	8, 823/ 23
man out of the	<b>faith</b>	that happeth to die	8, 823/ 24
good and great actual	<b>faith</b>	when he went to	8, 823/ 26
be saved for the	<b>faith</b>	that he once had	8, 823/ 27
had, but for the	<b>faith</b>	that he hath, and	8, 823/ 27
and thinking upon the	<b>faith</b>	, as the habitual reason	8, 823/ 31
I say, no "story	<b>faith</b>	"... and therefore, by Tyndale's	8, 823/ 34
other than very "feeling	<b>faith</b>	," since he putteth no	8, 823/ 35
no more kinds of	<b>faith</b>	, nor none other faith	8, 823/ 35
faith, nor none other	<b>faith</b>	for sufficient, and God's	8, 823/ 36

the baptism none insufficient	<b>faith</b>	. Howbeit, though this be	8, 823/ 37
truth that the habitual	<b>faith</b>	is very faith, and	8, 824/ 2
habitual faith is very	<b>faith</b>	, and infounded by God	8, 824/ 2
hath thereby the feeling	<b>faith</b>	(if Tyndale tell us	8, 824/ 4
teacheth that the habitual	<b>faith</b>	is in the children	8, 824/ 8
infounded the very actual	<b>faith</b>	indeed. And therefore Tyndale	8, 824/ 11
christened children have very	<b>faith</b>	... and then since not	8, 824/ 13
Tyndale's tale, the feeling	<b>faith</b>	. Now ye will ask	8, 824/ 14
by God the feeling	<b>faith</b>	infounded. Now shall I	8, 824/ 17
saith by the feeling	<b>faith</b>	, everyone that hath it	8, 824/ 26
his foolish, false feeling	<b>faith</b>	hath wrapped him... but	8, 824/ 31
his tale, the feeling	<b>faith</b>	, and therefore are all	8, 824/ 35
elects, having the feeling	<b>faith</b>	, be the very church	8, 824/ 37
hath by his "feeling	<b>faith</b>	" suddenly brought his church	8, 825/ 9
reader, as for "feeling	<b>faith</b>	," if he mean thereby	8, 825/ 11
the contrary... this feeling	<b>faith</b>	is in the folk	8, 825/ 13
he mean by the "	<b>faith</b>	written in men's hearts	8, 825/ 14
in men's hearts" the	<b>faith</b>	whereof God worketh with	8, 825/ 15
the consent, or the	<b>faith</b>	by God infounded into	8, 825/ 16
mean by his "feeling	<b>faith</b>	" any further surety of	8, 825/ 18
then is it not	<b>faith</b>	... but another kind of	8, 825/ 20
and nature of the	<b>faith</b>	, and a thing no	8, 825/ 22
but less meritorious, than	<b>faith</b>	. For God may, where	8, 825/ 23
repugnant unto the Catholic	<b>faith</b>	. If he mean by	8, 825/ 29
mean by his "feeling	<b>faith</b>	" any pleasure or comfort	8, 825/ 29
whosoever have his "feeling	<b>faith</b>	" may do many horrible	8, 826/ 12
men, but only to	<b>faith</b>	alone... and that the	8, 826/ 16
to the getting of	<b>faith</b>	than the child to	8, 826/ 19
and whereas his "feeling	<b>faith</b>	" also "feeleth" that folk	8, 826/ 25
what end Tyndale's "feeling	<b>faith</b>	" is come... with which	8, 826/ 34
divided from the "historical	<b>faith</b>	," he saith he knoweth	8, 826/ 34
first with a "story	<b>faith</b>	." But yet ye see	8, 827/ 2
process of his "feeling	<b>faith</b>	," he answereth nothing to	8, 827/ 4
himself feeleth a better	<b>faith</b>	than Saint Augustine felt	8, 827/ 11
must have the feeling	<b>faith</b>	... and then were they	8, 827/ 22
any article of the	<b>faith</b>	because he findeth it	8, 827/ 27
the articles of the	<b>faith</b>	by the preaching or	8, 827/ 31
the articles of his	<b>faith</b>	for the books of	8, 827/ 35
the believing of the	<b>faith</b>	, is the very, true	8, 828/ 3
other church... as the	<b>faith</b>	is originally learned by	8, 828/ 9
clearly Tyndale's false "feeling	<b>faith</b>	," and avoided his solution	8, 828/ 13
they leave the Catholic	<b>faith</b>	and fall to heresies	8, 831/ 18
not the people that	<b>faith</b>	alone is sufficient, but	8, 831/ 33
that altogether standeth in	<b>faith</b>	alone; which lies he	8, 842/ 2
process that all only	<b>faith</b>	justifieth before God. And	8, 842/ 6
both by the Catholic	<b>faith</b>	of all Christian people	8, 842/ 36
and the prayer of	<b>faith</b>	shall save the sick	8, 843/ 14
from carnal eyes, as	<b>faith</b>	is; and her cleanness	8, 845/ 5
I have kept my	<b>faith</b>	, and now remaineth there	8, 849/ 15
over that should our	<b>faith</b>	fail us, and fall	8, 850/ 26

them well up in	<b>faith</b>	, in hope, and charity	8, 852/ 1
of his grace in	<b>faith</b>	, hope, and charity, sanctified	8, 852/ 10
infounding the grace of	<b>faith</b>	, hope, and charity with	8, 853/ 11
profession of the Christian	<b>faith</b>	, were also just and	8, 853/ 24
person depart from the	<b>faith</b>	of this church, or	8, 856/ 16
alonely in the spiritual	<b>faith</b>	of Christ Jesus, and	8, 857/ 31
have swerved from the	<b>faith</b>	. Wherefore, that church doth	8, 857/ 35
knowledge and confession of	<b>faith</b>	and of verity," etc	8, 858/ 1
to let her by	<b>faith</b>	claim of right his	8, 860/ 10
that she sticketh by	<b>faith</b>	so fast unto her	8, 860/ 17
believe that article by	<b>faith</b>	that Holy Church is	8, 861/ 2
none article of the	<b>faith</b>	. And it is plain	8, 861/ 5
sticketh only by steadfast	<b>faith</b>	; by whose pureness she	8, 861/ 18
in Christ by perfect	<b>faith</b>	. This is well proved	8, 861/ 29
often. For in good	<b>faith</b>	, I doubt it not	8, 862/ 28
to let her by	<b>faith</b>	claim of right his	8, 865/ 13
her own and which	<b>faith</b>	meaneth he? "Faith alone	8, 865/ 14
which faith meaneth he? "	<b>Faith</b>	alone," of likelihood, for	8, 865/ 14
likelihood, for all only	<b>faith</b>	justifieth, he saith. But	8, 865/ 15
I cannot in good	<b>faith</b>	see why Saint Peter	8, 865/ 32
good works wrought in	<b>faith</b>	and charity, and not	8, 867/ 2
charity, and not in	<b>faith</b>	alone, whatsoever Friar Barnes	8, 867/ 2
church that by the	<b>faith</b>	and the acknowledging of	8, 869/ 16
election and a "feeling"	<b>faith</b>	that can (as Tyndale	8, 870/ 22
points of the Catholic	<b>faith</b>	wherein Friar Barnes and	8, 872/ 15
the points of the	<b>faith</b>	that they and we	8, 872/ 23
of the common Catholic	<b>faith</b>	by the faithful consent	8, 872/ 25
Also, Saint Paul saith, "	<b>Faith</b>	cometh by hearing, and	8, 873/ 33
to all jeopardies... but	<b>faith</b>	is never deceived. Now	8, 874/ 14
know the verity of	<b>faith</b>	, but the scriptures of	8, 874/ 24
the steadfastness of true	<b>faith</b>	should fly unto none	8, 874/ 38
Paul where he saith, "	<b>Faith</b>	cometh by hearing, and	8, 883/ 2
Friar Barnes call this: "	<b>Faith</b>	cometh by hearing, and	8, 883/ 6
not, ordinarily, in actual	<b>faith</b>	may it not be	8, 883/ 11
faithful, but have the	<b>faith</b>	in derision? This argument	8, 883/ 14
and fear lest the	<b>faith</b>	that she had before	8, 883/ 35
learn the very, true	<b>faith</b>	that our Savior, first	8, 885/ 3
God in the true	<b>faith</b>	, but is by the	8, 885/ 23
works, and some for	<b>faith</b>	alone, some for purgatory	8, 887/ 18
satisfy her? In good	<b>faith</b>	, I cannot say, taking	8, 887/ 35
hath God established his	<b>faith</b>	and his doctrine by	8, 889/ 6
own fellows professing the	<b>faith</b>	of Christ as he	8, 889/ 15
well, learn the true	<b>faith</b>	, nor truly, too, be	8, 893/ 25
this woman? In good	<b>faith</b>	, nothing that will be	8, 895/ 7
in the common, well-known	<b>faith</b>	. And then, since she	8, 896/ 9
lesson of all the	<b>faith</b>	, and whereupon, as Friar	8, 896/ 13
a true teacher... whose	<b>faith</b>	agreeth with that church	8, 896/ 17
and those folk whose	<b>faith</b>	is contrary to that	8, 896/ 18
say is the true	<b>faith</b>	, be present in company	8, 897/ 5
would not in good	<b>faith</b>	, I take God for	8, 898/ 16

say wrong. In good	<b>faith</b>	, Father Barnes, I take	8, 899/ 4
it not. In good	<b>faith</b>	, Father Barnes, methinketh therefore	8, 901/ 15
there might, in good	<b>faith</b>	, meseemeth, many be found	8, 902/ 15
them. Howbeit, in good	<b>faith</b>	, I had provided that	8, 903/ 3
Father Barnes, in good	<b>faith</b>	, till ye can tell	8, 905/ 16
have swerved from the	<b>faith</b>	. Wherefore, that church doth	8, 910/ 8
knowledge and confession of	<b>faith</b>	and verity." These words	8, 910/ 9
words. But in good	<b>faith</b>	, I find nothing here	8, 910/ 26
of teaching the true	<b>faith</b>	labor to destroy the	8, 911/ 20
to destroy the true	<b>faith</b>	and infect good Christian	8, 911/ 21
nations professing the true	<b>faith</b>	of Christ that is	8, 912/ 11
say, the common, Catholic	<b>faith</b>	wherein the known Catholic	8, 912/ 12
unity of the true	<b>faith</b>	of Christ. In which	8, 912/ 17
of one belief and	<b>faith</b>	, on the one part	8, 912/ 21
all impugn the true	<b>faith</b>	of the known Catholic	8, 912/ 24
true charity with their	<b>faith</b>	. But Saint Augustine meaneth	8, 912/ 27
points of the Christian	<b>faith</b>	, but that were in	8, 913/ 7
agree in profession of	<b>faith</b>	with the whole corps	8, 913/ 23
profession of the true	<b>faith</b>	, were also so holy	8, 913/ 25
and hath the true	<b>faith</b>	. But there be not	8, 913/ 30
of the common Christian	<b>faith</b>	, both in the points	8, 914/ 13
seen, and his true	<b>faith</b>	well-known... and not that	8, 915/ 11
church in which his	<b>faith</b>	should continue, and in	8, 915/ 12
erreth he not in	<b>faith</b>	. A man may also	8, 916/ 20
that the very, true	<b>faith</b>	, without error, hath been	8, 917/ 19
Barnes' doctrine, that only	<b>faith</b>	should save them... to	8, 920/ 31
his church that her	<b>faith</b>	should not fail. For	8, 921/ 25
matters of belief and	<b>faith</b>	, which be truths revealed	8, 923/ 15
But in articles of	<b>faith</b>	, as necessary articles to	8, 923/ 23
avored the name and	<b>faith</b>	of Christ with intent	8, 924/ 22
openly professing the Christian	<b>faith</b>	and secretly muttering the	8, 924/ 25
other for their feeling	<b>faith</b>	... then may they both	8, 926/ 9
by their fleshly feeling	<b>faith</b>	, that they two be	8, 926/ 11
agreed with them in	<b>faith</b>	, that no vow of	8, 927/ 17
which only folk, for	<b>faith</b>	and goodness, ye call	8, 927/ 21
be dissemblers of their	<b>faith</b>	, but professors of their	8, 927/ 22
but professors of their	<b>faith</b>	. But, now, except yourselves	8, 927/ 22
this people condemn your	<b>faith</b>	for heresy. Wherefore it	8, 927/ 23
we have the right	<b>faith</b>	, and ye be all	8, 928/ 7
know the verity of	<b>faith</b>	, but the scriptures of	8, 928/ 33
the steadfastness of true	<b>faith</b>	should fly unto none	8, 929/ 13
some other kind of	<b>faith</b>	agreeing with none of	8, 934/ 31
to learn the true	<b>faith</b>	and good living every	8, 935/ 23
known, and your false	<b>faith</b>	and abominable, beastly sects	8, 936/ 29
questions of the Catholic	<b>faith</b>	to be declared, that	8, 937/ 30
all necessary truth of	<b>faith</b>	. And that when they	8, 941/ 24
with that church in	<b>faith</b>	, is a member of	8, 942/ 19
all patience, devotion, and	<b>faith</b>	in Christian people." Surely	8, 945/ 3
the necessary points of	<b>faith</b>	or virtuous living. Now	8, 950/ 30
church should have one	<b>faith</b>	and one truth of	8, 951/ 14

that it were true	<b>faith</b>	and doctrine that fornication	8, 951/ 26
judged for true Catholic	<b>faith</b>	. And therefore is it	8, 951/ 34
abated and the right	<b>faith</b>	well and fully restored	8, 954/ 35
disturbing of the Catholic	<b>faith</b>	, with the peril of	8, 955/ 18
errors into the right	<b>faith</b>	... rather, for fear and	8, 955/ 23
church of Christ by	<b>faith</b>	, and it is an	8, 956/ 14
an article of our	<b>faith</b>	... and therefore it is	8, 956/ 15
to let her by	<b>faith</b>	claim of right his	8, 956/ 25
that she sticketh by	<b>faith</b>	so fast unto her	8, 956/ 33
her husband, Christ, in	<b>faith</b>	, and abideth in confession	8, 957/ 5
article of the right	<b>faith</b>	, and trust to be	8, 957/ 26
men ween that only	<b>faith</b>	were sufficient for salvation	8, 957/ 35
her Spouse by only	<b>faith</b>	, with acknowledging her sins	8, 958/ 3
stick to God by	<b>faith</b>	alone, with a false	8, 958/ 14
we list. For by	<b>faith</b>	alone we stick to	8, 958/ 34
and prayer also, with	<b>faith</b>	and contrition of heart	8, 961/ 18
that hath a good	<b>faith</b>	and a good hope	8, 961/ 27
profession of the same	<b>faith</b>	, which is called the	8, 962/ 10
is called the Catholic	<b>faith</b>	because it is the	8, 962/ 11
because it is the	<b>faith</b>	of the same whole	8, 962/ 11
these Christian-continued nations in	<b>faith</b>	... all those folk are	8, 962/ 22
of the common, Catholic	<b>faith</b>	, and so become members	8, 962/ 25
I cannot, in good	<b>faith</b>	, well devise whether this	8, 964/ 30
by prayer, and with	<b>faith</b>	and contrition of heart	8, 965/ 9
that have "a good	<b>faith</b>	and a good hope	8, 965/ 25
have also a true	<b>faith</b>	, that is to wit	8, 965/ 29
yet not a good	<b>faith</b>	, able to make the	8, 965/ 32
it is but Barnes'	<b>faith</b>	, that is to wit	8, 965/ 32
is to wit, only	<b>faith</b>	, without well-working charity... nor	8, 965/ 33
and prayer, with good	<b>faith</b>	, and good hope, and	8, 966/ 11
of the body without	<b>faith</b>	working with charity, and	8, 967/ 30
with Friar Barnes in "	<b>faith</b>	alone"... God shall make	8, 972/ 3
believe this article by	<b>faith</b>	that Holy Church is	8, 974/ 17
none article of the	<b>faith</b>	. More Now let us	8, 974/ 20
an article of the	<b>faith</b>	; ergo, Christ must be	8, 974/ 24
but only believed by	<b>faith</b>	, and not by seeing	8, 974/ 25
Christ was both by	<b>faith</b>	believed and yet was	8, 974/ 34
manhood, and therewith by	<b>faith</b>	believed his Godhood: even	8, 975/ 4
die, in the Catholic	<b>faith</b>	and in the state	8, 975/ 24
the same known Catholic	<b>faith</b>	. Now, if Friar Barnes	8, 975/ 28
shining light of one	<b>faith</b>	, from the rising up	8, 976/ 6
than is the Catholic	<b>faith</b>	, which saveth sinful men	8, 976/ 10
fast ground of the	<b>faith</b>	... he cannot discern and	8, 977/ 9
are deceased in this	<b>faith</b>	which we have received	8, 977/ 26
by the merits of	<b>faith</b>	and justice, they deserved	8, 977/ 34
works with the Catholic	<b>faith</b>	as himself rehearseth... we	8, 979/ 31
be by communion of	<b>faith</b>	though good works want	8, 979/ 34
holy by their only	<b>faith</b>	... whereof these are Friar	8, 980/ 16
simple soul in the	<b>faith</b>	in those places Saint	8, 990/ 18
bread with a good	<b>faith</b>	." But then Saint Bernard	8, 991/ 10

them false, and the	<b>faith</b>	of the Catholic Church	8, 991/ 32
of the known Catholic	<b>faith</b>	, distinct and divided from	8, 992/ 10
to teach the right	<b>faith</b>	, and to live in	8, 999/ 9
the profession of Christ's	<b>faith</b>	and doctrine of living	8, 999/ 10
stock, agreeing together in	<b>faith</b>	and doctrine, albeit the	8, 1000/ 27
may preach the true	<b>faith</b>	of Christ unto Turks	8, 1002/ 31
trow we? In good	<b>faith</b>	, I cannot tell; saving	8, 1004/ 9
common articles of the	<b>faith</b>	be requisite to be	8, 1004/ 15
in matters of true	<b>faith</b>	but the very, true	8, 1004/ 35
but not both against	<b>faith</b>	and belief of God's	8, 1007/ 36
waxen very weak in	<b>faith</b>	with the fellowship of	8, 1008/ 11
and waxed weak in	<b>faith</b>	, and new, naughty doctrine	8, 1008/ 26
that head by its	<b>faith</b>	. And then, as they	8, 1010/ 31
lead them forth with	<b>faith</b>	and good works in	8, 1012/ 7
bring the lamps of	<b>faith</b>	, yet some, for sloth	8, 1016/ 30
works, for which their "	<b>faith</b>	alone," lacking the light	8, 1016/ 31
were, by communion of	<b>faith</b>	and sacraments, members of	8, 1017/ 32
yet should neither our	<b>faith</b>	nor our charity be	8, 1020/ 36
the common known Catholic	<b>faith</b>	; that is to wit	8, 1025/ 12
to wit, against the	<b>faith</b>	of the common known	8, 1025/ 12
that lacketh the right	<b>faith</b>	hath yet honest worldly	8, 1026/ 4
zeal to the catholic	<b>faith</b>	and doctrine, they say	8, 1026/ 24
all the false professed "	<b>faith</b>	" of faithless christened heretics	8, 1027/ 2
people of the right	<b>faith</b>	were by the heretics'	8, 1027/ 11
to suppress the very	<b>faith</b>	, and bring up the	8, 1027/ 13
point of the catholic	<b>faith</b>	that the catholic church	8, 1027/ 31
folk, for the true	<b>faith</b>	. But against this solution	8, 1030/ 35
a reason of his	<b>faith</b>	and hope unto every	8, 1032/ 24
good works wrought in	<b>faith</b>	, hope, and charity shall	8, 1033/ 33
a virtuous, good, and	<b>faithful</b>	final elect of God	8, 575/ 13
good Christian princes cause	<b>faithful</b>	people to burn him	8, 597/ 22
the face of his	<b>faithful</b>	children of his Catholic	8, 609/ 3
prince and a most	<b>faithful</b>	king, in his most	8, 639/ 20
saints in heaven), whose	<b>faithful</b>	, holy writings condemn his	8, 679/ 29
only were ever after	<b>faithful</b>	believers, but also good	8, 760/ 20
were turned and waxen	<b>faithful</b>	at the preaching of	8, 760/ 28
the Catholics become the	<b>faithful</b>	folk, and the heretics	8, 772/ 10
well appeared when the	<b>faithful</b>	folk, commanded thereto by	8, 793/ 34
zeal rear up the	<b>faithful</b>	, and show the proud	8, 794/ 8
would say that every	<b>faithful</b>	person should stick to	8, 850/ 19
many as be here	<b>faithful</b>	christened men in this	8, 857/ 22
is the congregation of	<b>faithful</b>	men wheresoever they be	8, 857/ 28
of the world where	<b>faithful</b>	people are inhabited yet	8, 859/ 21
place: "The congregation of	<b>faithful</b>	men must needs be	8, 862/ 17
is the congregation of	<b>faithful</b>	men that be gathered	8, 862/ 19
Catholic faith by the	<b>faithful</b>	consent and belief of	8, 872/ 25
must needs be some	<b>faithful</b>	men"? Though there were	8, 883/ 9
there were never man	<b>faithful</b>	without hearing of the	8, 883/ 10
never one will be	<b>faithful</b>	, but have the faith	8, 883/ 13
give us good and	<b>faithful</b>	food, and preach truly	8, 892/ 12

many as be here	<b>faithful</b>	, christened men in this	8, 908/ 25
Christian people and all	<b>faithful</b>	Christian nations, wheresoever they	8, 909/ 20
but also all the	<b>faithful</b>	Christian people that were	8, 912/ 8
are all called the "	<b>faithful</b>	" people of Christ, because	8, 912/ 16
all the Church be	<b>faithful</b>	that is to say	8, 912/ 28
as many as be	<b>faithful</b>	Christian men in this	8, 913/ 3
Augustine here mean by "	<b>faithful</b>	Christian" no more but	8, 913/ 4
that are not only	<b>faithful</b>	in the believing the	8, 913/ 6
that in this word "	<b>faithful</b>	Christian folk making the	8, 913/ 22
well that this word "	<b>faithful</b>	Christian folk" is not	8, 913/ 33
the church of all	<b>faithful</b>	folk. Which words Friar	8, 914/ 4
by these words "all	<b>faithful</b>	men," had meant no	8, 914/ 5
words before-rehearsed, calling all "	<b>faithful</b>	" folk all Christian people	8, 914/ 10
in this word "all	<b>faithful</b>	men." For surely neither	8, 914/ 27
the prayers only such	<b>faithful</b>	folk as neither have	8, 914/ 34
very secret sort of	<b>faithful</b>	folk that be without	8, 915/ 31
place: "The congregation of	<b>faithful</b>	folk must needs be	8, 916/ 36
is, "The congregation of	<b>faithful</b>	men must needs be	8, 917/ 12
the election of all	<b>faithful</b>	men; and all faithful	8, 921/ 28
faithful men; and all	<b>faithful</b>	men of the world	8, 921/ 28
the election of all	<b>faithful</b>	men," and that "all	8, 924/ 3
men," and that "all	<b>faithful</b>	men of the world	8, 924/ 4
to wit, all the	<b>faithful</b>	people from all parts	8, 924/ 10
Catholic church of all	<b>faithful</b>	folk with all the	8, 926/ 28
the church of all	<b>faithful</b>	people that Barnes deviseth	8, 927/ 5
and such other good,	<b>faithful</b>	folk as were unknown	8, 927/ 16
that are the good,	<b>faithful</b>	folk that ye speak	8, 927/ 20
us. And ye, O	<b>faithful</b>	people, know what witness	8, 960/ 27
our sins, God is	<b>faithful</b>	and just, and will	8, 961/ 22
of Christ's Passion, by	<b>faithful</b>	prayer, contrition, and great	8, 970/ 13
religion, and justifieth the	<b>faithful</b>	, repaireth penitents, increaseth the	8, 976/ 13
man that is found	<b>faithful</b>	, righteous, and laudable. And	8, 977/ 36
a company of unknown	<b>faithful</b>	folk being holy by	8, 980/ 15
excommunication, the pilgrimage of	<b>faithful</b>	folk, the building of	8, 990/ 2
by that assistance, that	<b>faithful</b>	, true, perfect doctrine by	8, 1000/ 8
of the good and	<b>faithful</b>	generations known. And after	8, 1008/ 4
his known church of	<b>faithful</b>	generations to Abraham, and	8, 1008/ 8
calleth them "holy" and "	<b>faithful</b>	" and "callers upon the	8, 1014/ 13
the same "sanctified," "holy," "	<b>faithful</b>	" churches findeth he many	8, 1014/ 16
Now, that every particular	<b>faithful</b>	person of the catholic	8, 1026/ 18
they perceive, by his	<b>faithful</b>	communication or his good	8, 1026/ 23
his holy elects and	<b>faithful-feeling</b>	folk gone out from	8, 817/ 15
in our ears and	<b>faithfully</b>	promiseth, almost in every	8, 581/ 14
that they feelingly and	<b>faithfully</b>	believed his false heresies	8, 760/ 25
and I promise you	<b>faithfully</b>	, even so should she	8, 790/ 14
can be truly and	<b>faithfully</b>	brought up. And therefore	8, 892/ 6
that he hath so	<b>faithfully</b>	made. Moreover, since everything	8, 1031/ 36
holy writings condemn his	<b>faithless</b>	heresies, that every good	8, 679/ 30
to the false and	<b>faithless</b>	an outward cause sufficient	8, 749/ 27
then is my faith	<b>faithless</b>	. For if I have	8, 765/ 3

them... the faith were	<b>faithless</b>	and fruitless by which	8, 765/ 15
have erred and been	<b>faithless</b>	this eight hundred years	8, 767/ 19
have erred and been	<b>faithless</b>	this fifteen hundred years	8, 767/ 24
children of Master More's	<b>faithless</b>	faith made by the	8, 774/ 4
finally, yet is his	<b>faithless</b>	"feeling" faith far worse	8, 788/ 13
children of Master More's	<b>faithless</b>	faith made by the	8, 792/ 6
beat and subdued the	<b>faithless</b>	, and killed of them	8, 793/ 35
stronger. And though the	<b>faithless</b>	be sometimes suffered to	8, 794/ 3
and show the proud,	<b>faithless</b>	heretics how far they	8, 794/ 9
children of Master More's	<b>faithless</b>	faith made by the	8, 795/ 25
Master M's faith, as	<b>faithless</b>	as he calleth it	8, 796/ 1
me, and calleth it "	<b>faithless</b>	," because men are induced	8, 796/ 5
faith for Tyndale's, as	<b>faithless</b>	as false Tyndale calleth	8, 799/ 30
only such as this	<b>faithless</b>	friar assigneth... that is	8, 913/ 5
it, and all the	<b>faithless</b>	heretics that were at	8, 926/ 29
idolaters and subjection unto	<b>faithless</b>	folk and that known	8, 1008/ 12
not only as a	<b>faithless</b>	fellow, but also as	8, 1026/ 7
false professed "faith" of	<b>faithless</b>	christened heretics. We may	8, 1027/ 3
great variance of our	<b>faiths</b>	the faith, I say	8, 658/ 6
sort of diverse false	<b>faiths</b>	be there, and what	8, 663/ 18
all their false, repugnant	<b>faiths</b>	, well and clearly know	8, 664/ 1
their so many diverse	<b>faiths</b>	to the old, continued	8, 670/ 16
are two manners of	<b>faiths</b>	: a historical faith and	8, 741/ 16
distinction of these two	<b>faiths</b>	, "historical faith" and "feeling	8, 741/ 26
against us, defend their	<b>faiths</b>	against him by the	8, 812/ 20
see that their feeling	<b>faiths</b>	so dissonant among themselves	8, 817/ 26
for all that, they	<b>fall</b>	to deadly sin again	8, 588/ 23
not in unthrifty company	<b>fall</b>	to railing, or by	8, 591/ 19
place... if it should	<b>fall</b>	out of place on	8, 605/ 1
like as it should	<b>fall</b>	from the inner part	8, 605/ 2
outer... so should it	<b>fall</b>	from the lower place	8, 605/ 3
the stone could not	<b>fall</b>	through... because that from	8, 605/ 8
wife her whorl, and	<b>fall</b>	in talking of some	8, 606/ 9
and the stone to	<b>fall</b>	through the earth, or	8, 606/ 16
the whole earth to	<b>fall</b>	into the moon when	8, 606/ 17
ye shall see Tyndale	<b>fall</b>	ever deeper and deeper	8, 613/ 32
pieces of people to	<b>fall</b>	out thereof, and so	8, 617/ 1
further, and made them	<b>fall</b>	to blaspheme against God's	8, 626/ 14
them, every one, to	<b>fall</b>	upon his own pate	8, 627/ 13
though many of them	<b>fall</b>	at the last to	8, 628/ 10
man might hap to	<b>fall</b>	to hanging... he could	8, 628/ 24
our evangelical English heretics	<b>fall</b>	in acquaintance beyond the	8, 628/ 30
how he should never	<b>fall</b>	, climbed he never so	8, 655/ 3
at all he cannot	<b>fall</b>	though he would... Consider	8, 655/ 31
so far that they	<b>fall</b>	to blaspheming of saints	8, 659/ 14
he longed ever to	<b>fall</b>	into the worst, as	8, 661/ 30
should not fail to	<b>fall</b>	soon after unto these	8, 664/ 21
verily fear they shall	<b>fall</b>	unto that at last	8, 664/ 25
shall at the last	<b>fall</b>	in a new rage	8, 664/ 33
whereof the mischief shall	<b>fall</b>	in their own necks	8, 664/ 35

the mischief will not	<b>fall</b>	in their own necks	8, 665/ 1
and made him to	<b>fall</b>	in the ditch with	8, 665/ 23
friars and nuns to	<b>fall</b>	from the chastity of	8, 666/ 16
them. And if they	<b>fall</b>	after in acquaintance together	8, 669/ 1
sect such a sure	<b>fall</b>	that they shall never	8, 677/ 7
suffer his church to	<b>fall</b>	into such a perilous	8, 677/ 18
God whereby men might	<b>fall</b>	to some evil opinions	8, 677/ 19
God's words, men may	<b>fall</b>	into the like peril	8, 677/ 22
suffer his church to	<b>fall</b>	in any damnable error	8, 677/ 32
thereof whereby they should	<b>fall</b>	in any damnable error	8, 680/ 10
that though they which	<b>fall</b>	from this church (that	8, 693/ 29
go out thereof) may	<b>fall</b>	to idolatry, yet the	8, 693/ 31
shall never suffer to	<b>fall</b>	from the faith, but	8, 693/ 33
any man lightly can	<b>fall</b>	in, and on which	8, 712/ 35
ere aught long, to	<b>fall</b>	into the mashing vat	8, 713/ 36
vowed unto God would	<b>fall</b>	then again to marriage	8, 716/ 3
all on one string,	<b>fall</b>	to my rude refrain	8, 727/ 31
his will do willingly	<b>fall</b>	therefrom, as the towardness	8, 748/ 28
follow the Spirit, but	<b>fall</b>	unto the flesh and	8, 757/ 28
the flesh again, and	<b>fall</b>	again to the Spirit	8, 757/ 32
God, he can never	<b>fall</b>	, therefore, nor never sin	8, 758/ 2
none of them could	<b>fall</b>	from it after. And	8, 760/ 11
never could fail nor	<b>fall</b>	? And thus ye see	8, 762/ 19
full feeble, yea, and	<b>fall</b>	away... and yet by	8, 764/ 17
at their frail members,	<b>fall</b>	into right horrible deeds	8, 778/ 33
that, at another time	<b>fall</b>	from the faith again	8, 793/ 27
elects do when they	<b>fall</b>	into their "horrible deeds	8, 797/ 18
the will afterward finally	<b>fall</b>	therefrom, should bring to	8, 799/ 24
which they should never	<b>fall</b>	... and toward which glory	8, 799/ 25
might peradventure seem to	<b>fall</b>	in the same fault	8, 801/ 15
forsaken flesh, may lawfully	<b>fall</b>	from fish to woman's	8, 804/ 27
mischief, so that he	<b>fall</b>	thereto for frailty. And	8, 819/ 24
that the church cannot	<b>fall</b>	into damnable error, they	8, 828/ 33
the Catholic faith and	<b>fall</b>	to heresies... for then	8, 831/ 19
church cannot in itself	<b>fall</b>	into the ruin of	8, 847/ 7
only, and not only	<b>fall</b>	from all good works	8, 850/ 25
faith fail us, and	<b>fall</b>	away from all other	8, 850/ 26
virtue, and if they	<b>fall</b>	, then rise again by	8, 852/ 14
for many of you	<b>fall</b>	sick therefore, and many	8, 854/ 23
that any particular church	<b>fall</b>	from the doctrine of	8, 856/ 17
foolish negligence and frowardness	<b>fall</b>	off from the vine	8, 870/ 11
another time naught and	<b>fall</b>	from it, and then	8, 870/ 17
nor depart out or	<b>fall</b>	off. But therein doth	8, 870/ 23
warning that they may	<b>fall</b>	off, and biddeth them	8, 870/ 26
of "the church" may	<b>fall</b>	from Christ at any	8, 870/ 30
the whole church may	<b>fall</b>	from him divers times	8, 870/ 31
of whom some may	<b>fall</b>	off at one time	8, 871/ 5
may so depart and	<b>fall</b>	off from God that	8, 871/ 11
leave him and so	<b>fall</b>	in error which he	8, 871/ 13
such, yet she may	<b>fall</b>	from God, he saith	8, 871/ 33

and filthy, and so	<b>fall</b>	in errors! I will	8, 871/ 34
heretic, had begun to	<b>fall</b>	in some doubt and	8, 883/ 34
might and must needs	<b>fall</b>	upon them by the	8, 893/ 7
end be fain to	<b>fall</b>	to the destiny of	8, 897/ 9
ignorance, and let me	<b>fall</b>	into hell, for none	8, 898/ 8
all these things and	<b>fall</b>	in continual error, out	8, 901/ 27
but thereby must needs	<b>fall</b>	into eternal fire if	8, 901/ 28
in the congregation to	<b>fall</b>	in disputing, those aspen	8, 902/ 29
it fortunated them to	<b>fall</b>	upon it by hap	8, 915/ 16
may leave him and	<b>fall</b>	from him, and then	8, 915/ 21
church that she may	<b>fall</b>	from God and not	8, 915/ 24
yet not fail nor	<b>fall</b>	away from God... since	8, 916/ 21
and not fail nor	<b>fall</b>	from God thereby, nor	8, 916/ 23
me both, that we	<b>fall</b>	not in it. For	8, 920/ 36
that as many as	<b>fall</b>	to their opinion and	8, 942/ 10
not suffer it to	<b>fall</b>	into damnable error. And	8, 942/ 22
temporal court, he shall	<b>fall</b>	under the temporal sword	8, 946/ 18
in their heresies and	<b>fall</b>	into the fire perpetual	8, 955/ 24
in trouble and adversity	<b>fall</b>	after, by grace increased	8, 955/ 26
world, neither... but sometimes	<b>fall</b>	frowardly or negligently from	8, 957/ 20
himself so foul a	<b>fall</b>	as Friar Barnes hath	8, 973/ 25
yet what a foul	<b>fall</b>	he hath... but, while	8, 973/ 36
wax so rotten and	<b>fall</b>	away from her body	8, 979/ 19
in great number, may	<b>fall</b>	unto rebellion and persecute	8, 979/ 28
such apostates commonly do	<b>fall</b>	, writeth unto Hildefonus, the	8, 989/ 10
of curing should not	<b>fall</b>	upon every sick man	8, 991/ 7
most madness that can	<b>fall</b>	in a frantic head	8, 994/ 36
suffered of God to	<b>fall</b>	in any damnable error	8, 995/ 15
and a dark, to	<b>fall</b>	in dispicions upon God's	8, 998/ 18
in great peril to	<b>fall</b>	into the contrary heresies	8, 1004/ 20
which if ever we	<b>fall</b>	to, they shall peradventure	8, 1007/ 22
suffer the people to	<b>fall</b>	in perplexity, but that	8, 1009/ 6
And here will they	<b>fall</b>	from reasoning into preaching	8, 1010/ 26
as they will first	<b>fall</b>	from proving to preaching	8, 1010/ 31
will they soon after	<b>fall</b>	from preaching into their	8, 1010/ 32
And first will they	<b>fall</b>	from Saint Peter, and	8, 1010/ 37
of Christ and yet	<b>fall</b>	to the same vices	8, 1017/ 23
been, they could not	<b>fall</b>	to deadly sin (as	8, 1018/ 25
lest he should negligently	<b>fall</b>	in fellowship of some	8, 1028/ 19
subtleties and what foolish	<b>fallacies</b>	he bringeth in this	8, 719/ 19
a goodly false, foolish	<b>fallacy</b>	, to beguile the poor	8, 624/ 23
in one faith, neither	<b>fallen</b>	off nor cut off	8, 577/ 5
except a few lately	<b>fallen</b>	to Luther, Wycliffe, Friar	8, 578/ 7
some such as be	<b>fallen</b>	into Luther's and Tyndale's	8, 588/ 32
himself is how far	<b>fallen</b>	from Christ's holy teaching	8, 601/ 7
far most harm finally	<b>fallen</b>	upon their own heads	8, 608/ 23
taught them: he is	<b>fallen</b>	, I say, into the	8, 616/ 21
that people were then	<b>fallen</b>	from the truth into	8, 616/ 32
had of devotion suddenly	<b>fallen</b>	into their synagogue, and	8, 619/ 13
the vengeance of God	<b>fallen</b>	upon Ananias and Sapphira	8, 635/ 6

they were heretics and	<b>fallen</b>	from the faith of	8, 648/ 6
scripture... yet they be	<b>fallen</b>	from the faith and	8, 648/ 31
disciples, as from folk	<b>fallen</b>	from the faith and	8, 649/ 8
are, for all that,	<b>fallen</b>	from the faith and	8, 651/ 32
that now is, is	<b>fallen</b>	from the faith and	8, 655/ 18
the true church, be	<b>fallen</b>	from the true faith	8, 656/ 2
Catholic Church now is	<b>fallen</b>	from the faith of	8, 656/ 13
as one that were	<b>fallen</b>	frantic, and saith now	8, 657/ 17
often in the meanwhile	<b>fallen</b>	from Christ unto idolatry	8, 693/ 16
from which it was	<b>fallen</b>	before, as Christ was	8, 695/ 25
Tyndale is yet further	<b>fallen</b>	in folly than in	8, 718/ 22
may, when it is	<b>fallen</b>	from it, with help	8, 748/ 30
had not by sin	<b>fallen</b>	, for himself and all	8, 755/ 4
naught, as Tyndale is	<b>fallen</b>	now? "Nay," saith Tyndale	8, 761/ 29
there heretic so far	<b>fallen</b>	in filth no, nor	8, 767/ 5
him." And whoso be	<b>fallen</b>	into a deep pit	8, 782/ 13
same church, "Ye be	<b>fallen</b>	into division, and ye	8, 854/ 7
proved no general council	<b>fallen</b>	in any damnable error	8, 872/ 8
good merchant that were	<b>fallen</b>	in company with Friar	8, 876/ 28
not yet so far	<b>fallen</b>	to the wrong side	8, 884/ 3
with her, and be	<b>fallen</b>	at variance with her	8, 904/ 1
with obstinate malice willfully	<b>fallen</b>	therefrom. And in this	8, 992/ 13
warm them, were suddenly	<b>fallen</b>	in such a frantic	8, 994/ 12
they be not only	<b>fallen</b>	in this frenzy that	8, 994/ 34
the catholic church, not	<b>fallen</b>	therefrom, nor put out	8, 1028/ 14
withered, blasted branches be	<b>fallen</b>	off; but the church	8, 1030/ 19
from which they be	<b>fallen</b>	, is the common known	8, 1030/ 21
to be false, and	<b>fallen</b>	into so many damnable	8, 1031/ 32
hundred years together be	<b>fallen</b>	into such damnable heresies	8, 1032/ 39
hood, and from jousting	<b>falleth</b>	to jesting, to do	8, 579/ 14
and on Tyndale's head	<b>falleth</b>	that fearful word of	8, 616/ 22
the house. For he	<b>falleth</b>	suddenly upon a conclusion	8, 644/ 21
be deceived, the peril	<b>falleth</b>	also upon himself every	8, 729/ 19
abideth ever fruitless and	<b>falleth</b>	away if a more	8, 742/ 26
that there faileth and	<b>falleth</b>	away Tyndale's whole tale	8, 762/ 17
all that ended... he	<b>falleth</b>	from dispicions to preaching	8, 775/ 5
For some man that	<b>falleth</b>	to theft sometimes remembereth	8, 783/ 4
Scripture saith, "Seven times	<b>falleth</b>	the righteous man and	8, 844/ 37
the feeling when he	<b>falleth</b>	in it. Now, touching	8, 850/ 35
naught... he faileth and	<b>falleth</b>	from God, and yet	8, 916/ 20
world were his, he	<b>falleth</b>	forth in a rage	8, 919/ 17
the less evil and	<b>falling</b>	from that unto the	8, 662/ 3
falsely profess Christ, which	<b>falling</b>	from his faith still	8, 683/ 6
his church from such	<b>falling</b>	of his Catholic church	8, 771/ 23
up from ruin and	<b>falling</b>	by the pillars upon	8, 847/ 5
also, for his perjury,	<b>falling</b>	in relapse in heresy	8, 851/ 17
to be blamed for	<b>falling</b>	in thereto. "And they	8, 900/ 5
same church that by	<b>falling</b>	from her Spouse she	8, 924/ 8
book De vera et	<b>falsa</b>	paenitentia, where he saith	8, 867/ 34
preached (after his own	<b>false</b>	fashion). And he babbleth	8, 585/ 14

that though part be	<b>false</b>	, himself might of weak	8, 589/ 20
or cakebread be very	<b>false</b>	, devilish errors... and, in	8, 589/ 34
lewd lorel upon every	<b>false</b>	tale that he heareth	8, 590/ 16
they said were nothing	<b>false</b>	at all. And this	8, 590/ 24
thing true, were it	<b>false</b>	, it were unsitting to	8, 590/ 26
if the same be	<b>false</b>	... yet may many men	8, 591/ 5
now, if it be	<b>false</b>	that Tyndale saith, and	8, 592/ 34
if the priest say	<b>false</b>	, and preach heresies... as	8, 597/ 9
inward idolatry of a	<b>false</b>	faith and trust in	8, 609/ 29
corrupted the Scripture with	<b>false</b>	glosses. As thou mayest	8, 609/ 33
Pharisees, which was their	<b>false</b>	doctrine and glosses. And	8, 609/ 35
with their traditions and	<b>false</b>	glosses which they had	8, 610/ 2
living decayed, by the	<b>false</b>	doctrine or false glosses	8, 611/ 31
the false doctrine or	<b>false</b>	glosses of the scribes	8, 611/ 32
whom Christ for their	<b>false</b>	doctrine did rebuke: yet	8, 611/ 35
ages, long before the	<b>false</b>	expositions and false doctrine	8, 612/ 17
the false expositions and	<b>false</b>	doctrine of the Pharisees	8, 612/ 17
of the Pharisees or	<b>false</b>	scribes began, truly construed	8, 612/ 18
try and control the	<b>false</b>	doctrine of the naughty	8, 612/ 20
those naughty scribes and	<b>false</b>	Pharisees to continue long	8, 613/ 6
miracles, for all the	<b>false</b>	prophets and false preachers	8, 613/ 21
the false prophets and	<b>false</b>	preachers that were therein	8, 613/ 21
them, and teacheth his	<b>false</b>	heresies contrary to the	8, 616/ 19
from the truth into	<b>false</b>	errors, so be now	8, 616/ 32
and teacheth the people	<b>false</b>	, but also that, the	8, 618/ 30
the true as the	<b>false</b>	, as well the good	8, 621/ 23
the true from the	<b>false</b>	much better known, too	8, 621/ 25
doubted but that the	<b>false</b>	Pharisees had been well	8, 621/ 29
Christ infected by many	<b>false</b>	folk with false doctrine	8, 622/ 21
many false folk with	<b>false</b>	doctrine, and the Scripture	8, 622/ 21
adulterated and vitiated with	<b>false</b>	glosses and wrong expositions	8, 622/ 22
doctrine and from their	<b>false</b>	expositions of Scripture whereupon	8, 623/ 18
of Scripture whereupon the	<b>false</b>	doctrine dependeth, unto the	8, 623/ 19
whither part were the	<b>false</b>	. Let us now, then	8, 623/ 24
for the very plain	<b>false</b>	. For albeit that Luther	8, 623/ 29
is, lo, a goodly	<b>false</b>	, foolish fallacy, to beguile	8, 624/ 23
the true and the	<b>false</b>	, though they taught diversely	8, 626/ 36
be known from the	<b>false</b>	. And therefore this mark	8, 627/ 4
he saith that those	<b>false</b>	, lying masters shall be	8, 627/ 21
sects of heresies, erroneous,	<b>false</b>	, and untrue, whereof neither	8, 627/ 29
none other, if plain	<b>false</b>	be feigned; as appeareth	8, 628/ 8
appeareth by their plain	<b>false</b>	heresies against the blessed	8, 628/ 9
they be," saith Tyndale, "	<b>false</b>	teachers, and do beguile	8, 630/ 6
Christian reader, a very	<b>false</b>	truth... whereof not only	8, 630/ 12
forth... Tyndale ... and with	<b>false</b>	glosses which they have	8, 634/ 21
to set up a	<b>false</b>	, feigned sense of allegories	8, 634/ 22
of the Scripture with "	<b>false</b>	, "feigned" allegories this is	8, 635/ 23
sacraments, and making of	<b>false</b>	glosses and ye shall	8, 638/ 8
the people with their	<b>false</b>	preaching, and lead them	8, 638/ 19
Finally, for making of	<b>false</b>	glosses... themselves do much	8, 639/ 11

And then as for	<b>false</b>	glosses, they make themselves	8, 639/ 17
Saint Paul with their	<b>false</b>	glossing whereof they would	8, 639/ 35
inevitable destiny. Now, what	<b>false</b>	glosses be they fain	8, 640/ 3
heaven and meritorious! What	<b>false</b>	glosses be they fain	8, 640/ 10
Finally, feign they not	<b>false</b>	glosses to corrupt the	8, 640/ 15
themselves in setting so	<b>false</b>	and foolish glosses to	8, 640/ 19
scribes were, and as	<b>false</b>	as then were the	8, 642/ 9
articles Tyndale saith be	<b>false</b>	and no part of	8, 646/ 27
church of heretics and	<b>false</b>	, feigned faith of hypocrites	8, 648/ 36
people that had through	<b>false</b>	doctrine so long been	8, 650/ 31
the world had through	<b>false</b>	doctrine continued so many	8, 650/ 33
his apostles for a	<b>false</b>	scripture? He will of	8, 652/ 1
but will for their	<b>false</b>	faith and filthy living	8, 652/ 17
too, both with their	<b>false</b>	, poisoned heresies and with	8, 653/ 4
church of heretics and	<b>false</b>	, feigned faith of hypocrites	8, 654/ 11
to say, the counterfeit,	<b>false</b>	church must needs stand	8, 655/ 11
for hatred of their	<b>false</b>	faith and heresies, this	8, 655/ 25
goodly things like. Which	<b>false</b>	articles to be true	8, 656/ 25
to the other's charge	<b>false</b>	glossing of the true	8, 658/ 35
is it plainly proved	<b>false</b>	, all the foundation of	8, 660/ 4
church of heretics and	<b>false</b>	, feigned faith of hypocrites	8, 660/ 24
going out of the	<b>false</b>	church of heretics. For	8, 660/ 32
but one; and the	<b>false</b>	churches of heretics be	8, 660/ 33
And therefore Tyndale speaketh	<b>false</b>	English when he saith	8, 661/ 3
go out of a	<b>false</b>	church of heretics and	8, 661/ 8
fell first into that	<b>false</b>	heresy against the Blessed	8, 661/ 13
falsehood, but yet a	<b>false</b>	heresy too... that is	8, 661/ 19
may go from a	<b>false</b>	church of heretics, and	8, 661/ 24
way step into another	<b>false</b>	church, of which there	8, 662/ 11
so be all the	<b>false</b>	called the church of	8, 662/ 15
also calleth it, a "	<b>false</b>	, feigned faith of hypocrites	8, 662/ 25
is the church of	<b>false</b>	heretics, so they that	8, 662/ 27
of heretics" and this "	<b>false</b>	, feigned faith of hypocrites	8, 662/ 28
of them calleth other	<b>false</b>	shrews, and saith true	8, 662/ 36
ours which Tyndale calleth	<b>false</b>	and feigned... whereas they	8, 663/ 15
a sort of diverse	<b>false</b>	faiths be there, and	8, 663/ 18
other, and as maliciously	<b>false</b>	as all the whole	8, 663/ 33
livings and all their	<b>false</b>	, repugnant faiths, well and	8, 663/ 35
to be known for	<b>false</b>	... and then, both in	8, 665/ 15
then, both in abominable	<b>false</b>	belief and brutish, beastly	8, 665/ 15
known sect and a	<b>false</b>	known church, of heretics	8, 669/ 3
Pharisees did by their	<b>false</b>	doctrine labor to destroy	8, 672/ 9
heretics both with their	<b>false</b>	errors and heresies labor	8, 672/ 11
of the good, the	<b>false</b>	out of the true	8, 672/ 32
of Christ be very	<b>false</b>	heretics all the whole	8, 673/ 15
people into a very	<b>false</b>	error instead of very	8, 677/ 30
faith or virtue, the	<b>false</b>	sentence for the true	8, 677/ 34
the taking of man's	<b>false</b>	writing for the true	8, 677/ 36
damnable error through the	<b>false</b>	belief in any manner	8, 680/ 11
be all the many	<b>false</b>	, and only the known	8, 680/ 33

master Martin Luther, as	<b>false</b>	as he is, could	8, 683/ 18
for favor of their	<b>false</b>	heresies to change, corrupt	8, 684/ 1
falsify, with erasing and	<b>false</b>	writing, the true text	8, 684/ 2
and advancing of his	<b>false</b>	, factious heresies. Of this	8, 684/ 20
Christian readers considering this	<b>false</b>	, shameless fashion of falsifying	8, 685/ 24
and prove that exposition	<b>false</b>	, and that by such	8, 686/ 16
shameful sin by the	<b>false</b>	glossing of the Scripture	8, 690/ 11
the leaven of their	<b>false</b>	glosses and vain fleshly	8, 691/ 20
wresting them unto a	<b>false</b>	sense with wicked glosses	8, 691/ 24
very scripture from the	<b>false</b>	, and the words of	8, 694/ 5
but openly condemned for	<b>false</b>	. And as for these	8, 695/ 13
have heard, with the	<b>false</b>	gloss of the Pharisees	8, 697/ 29
that the Pharisees taught	<b>false</b>	... and teacheth only that	8, 700/ 11
rough," "wresting" it with	<b>false</b>	glosses... making men believe	8, 703/ 33
fathers were like the	<b>false</b>	Pharisees, and corrupted the	8, 704/ 10
as Pharisees did, with	<b>false</b>	glosses... teaching good works	8, 704/ 11
saints. They have feigned	<b>false</b>	books, and put them	8, 706/ 37
true scripture from the	<b>false</b>	. And since that God	8, 708/ 5
true scripture from the	<b>false</b>	, great cause to give	8, 708/ 33
and lies of such	<b>false</b>	, frantic heretics may be	8, 709/ 7
yet he forsook as	<b>false</b>	some part of Tyndale's	8, 710/ 7
affirm to be very	<b>false</b>	. And of this, if	8, 710/ 9
true, be plainly proved	<b>false</b>	. Then raileth he further	8, 710/ 15
manifestly arising upon the	<b>false</b>	, malicious means of William	8, 710/ 25
Tyndale have some such	<b>false</b>	and feigned stories remain	8, 711/ 4
be by some such	<b>false</b>	scripture maintained again and	8, 711/ 6
to prove his heresies	<b>false</b>	. Yet goeth he further	8, 711/ 38
saith, "They have feigned	<b>false</b>	books and put them	8, 712/ 2
in that it gave	<b>false</b>	exposition was a late	8, 713/ 6
the things that were	<b>false</b>	therein varied from the	8, 713/ 8
good Christian reader, this	<b>false</b>	pageant playeth Tyndale in	8, 714/ 21
other that were a	<b>false</b>	church and were deceived	8, 720/ 17
were deceived, and had	<b>false</b>	scriptures indeed. For it	8, 720/ 18
say that I say	<b>false</b>	... I shall yet once	8, 727/ 30
to prove true his	<b>false</b>	, contrarious error. And therefore	8, 728/ 13
them even in a	<b>false</b>	sense. Saint Augustine, before	8, 730/ 13
churches, which of his	<b>false</b>	, schismatic sects, were it	8, 732/ 13
the true or the	<b>false</b>	expounding of all the	8, 734/ 2
because they prove themselves	<b>false</b>	in making a lie	8, 738/ 15
words, Tyndale's words shamefully	<b>false</b>	, as well in the	8, 740/ 35
feeling or else a	<b>false</b>	feeling and was beguiled	8, 744/ 33
are utterly feigned and	<b>false</b>	, both by the manifold	8, 745/ 9
and prerogative unto any	<b>false</b>	church, and then bid	8, 745/ 14
the truth of the	<b>false</b>	. Now, good Christian readers	8, 745/ 15
seem twain) nor with	<b>false</b>	glossing of Saint Augustine's	8, 745/ 21
see Tyndale proved plain	<b>false</b>	) he cometh now and	8, 745/ 22
it in my mind	<b>false</b>	that Tyndale saith that	8, 747/ 23
to declare to the	<b>false</b>	and faithless an outward	8, 749/ 27
thereof could not be	<b>false</b>	, and that therefore it	8, 750/ 26
feeling faith, but a	<b>false</b>	fumbling fantasy. Yet would	8, 752/ 2

William Tyndale with his	<b>false</b>	construction corrupteth the First	8, 758/ 7
utterly damned remediless. Which	<b>false</b>	exposition if it were	8, 758/ 15
and faithfully believed his	<b>false</b>	heresies also. For else	8, 760/ 25
Christian church and the	<b>false</b>	Jews, and Turks, and	8, 768/ 4
and Saracens, and the	<b>false</b>	heretics too, as well	8, 768/ 4
so many as the	<b>false</b>	Turks be, nor have	8, 769/ 17
so long as the	<b>false</b>	Jews have. Is not	8, 769/ 18
of people, wherein some	<b>false</b>	sects pass us. But	8, 769/ 24
feeling faith of his	<b>false</b>	heart they must needs	8, 771/ 10
and the heretics the	<b>false</b>	, without any change of	8, 772/ 11
easily feel for a	<b>false</b>	fumbling heretic... which by	8, 772/ 36
heretic... which by that	<b>false</b>	fumbling faith feeleth that	8, 772/ 37
acquitted him with the	<b>false</b>	Turks and the Jews	8, 773/ 4
final confirmation of his	<b>false</b>	feeling faith, he knitteth	8, 773/ 10
it... or, finally, so	<b>false</b>	and blasphemous as scantly	8, 775/ 31
his others counterfeit and	<b>false</b>	. Now, where it pleaseth	8, 777/ 29
now, because of that	<b>false</b>	heresy; lest he that	8, 780/ 24
the thing true or	<b>false</b>	... as the false story	8, 781/ 10
or false... as the	<b>false</b>	story of Mahomet many	8, 781/ 10
should reckon it for	<b>false</b>	, they will, I say	8, 781/ 13
alone... and sometimes by	<b>false</b>	doctrine of heretics loseth	8, 782/ 32
heretics now... followed the	<b>false</b>	sect of some such	8, 784/ 4
foul, filthy heap of	<b>false</b>	fumbling heresies. For yet	8, 785/ 15
the feeling of that	<b>false</b>	faith but if the	8, 786/ 2
I pass over his	<b>false</b>	faith in all the	8, 786/ 4
the well-believing people the	<b>false</b>	idolaters of his own	8, 789/ 11
Tyndale's, as faithless as	<b>false</b>	Tyndale calleth it. But	8, 799/ 31
which would with their	<b>false</b>	glosses make his words	8, 800/ 33
glosses make his words	<b>false</b>	, even such as they	8, 800/ 33
the Manichaeans, from whose	<b>false</b>	sect God had called	8, 803/ 34
also, by the same	<b>false</b>	feeling faith, that in	8, 804/ 31
Church had taught him	<b>false</b>	, till that now Tyndale	8, 806/ 24
stories proving their heresies	<b>false</b>	. Howbeit, as for the	8, 808/ 6
faith and became a	<b>false</b>	paynim, and persecuted the	8, 808/ 11
needs give over that	<b>false</b>	, feeble heresy which he	8, 809/ 5
Church, continually, against the	<b>false</b>	scribes and Pharisees and	8, 811/ 25
and Pharisees and the	<b>false</b>	doctors since, in such	8, 811/ 25
and each of theirs	<b>false</b>	... may not each of	8, 812/ 22
be true and his	<b>false</b>	? And thus were gone	8, 812/ 23
him that cannot write	<b>false</b>	: the Spirit of God	8, 812/ 37
there found Tyndale's tale	<b>false</b>	. But when he saith	8, 813/ 4
his oath many a	<b>false</b>	answer (as I very	8, 814/ 4
ye find any one	<b>false</b>	, never be good lord	8, 814/ 16
example to all the	<b>false</b>	, perjured knaves in the	8, 815/ 7
Why," quoth I, "thou	<b>false</b>	beast! Didst not thou	8, 816/ 11
all redargution of his	<b>false</b>	heresies, because he seeth	8, 816/ 22
of them calleth other	<b>false</b>	, fumbling heretics... and though	8, 817/ 19
heretics... and though the	<b>false</b>	shrews conspire and agree	8, 817/ 19
in which his foolish,	<b>false</b>	feeling faith hath wrapped	8, 824/ 31
it is but Tyndale's	<b>false</b>	trust instead of Christian	8, 826/ 2

reproved you clearly Tyndale's	<b>false</b>	"feeling faith," and avoided	8, 828/ 12
devil's limb, to be	<b>false</b>	and lie: I will	8, 833/ 13
And therefore this is	<b>false</b>	: that this word ecclesia	8, 835/ 11
heresies, and that his	<b>false</b>	, foolish hope had failed	8, 845/ 35
the reproof of some	<b>false</b>	follies that would have	8, 848/ 18
Friar Barnes for teaching	<b>false</b>	heresies instead of Christ's	8, 858/ 22
her shepherd cannot be	<b>false</b>	. This may be proved	8, 862/ 14
come in such a	<b>false</b>	fool's hands. For, letting	8, 863/ 3
loitering fellows that were	<b>false</b>	shrews and yet seemed	8, 877/ 1
true as he... which	<b>false</b>	shrews would feign themselves	8, 877/ 2
also sometimes some such	<b>false</b>	shrews as I told	8, 877/ 19
thee to, many such	<b>false</b>	thieves... and but very	8, 877/ 31
is yet much more	<b>false</b>	and much more uncertain	8, 878/ 7
evil fruits of their	<b>false</b>	doctrine that under a	8, 879/ 19
sow and set forth	<b>false</b>	heresies, contrary to the	8, 879/ 21
in acquaintance with some	<b>false</b>	, wily heretic, had begun	8, 883/ 34
gone deceived by some	<b>false</b>	teacher, set me now	8, 885/ 9
and shake off the	<b>false</b>	imaginings of all the	8, 885/ 19
the means of the	<b>false</b>	scribes and Pharisees rejected	8, 885/ 24
that he construeth it	<b>false</b>	... which happened not in	8, 889/ 16
be not beguiled by	<b>false</b>	prophets that will come	8, 890/ 9
to the soul; which	<b>false</b>	preachers, with all their	8, 890/ 18
teaching agreeth, cannot be	<b>false</b>	. For if it might	8, 890/ 35
swear that he construeth	<b>false</b>	. And therefore, good Father	8, 891/ 7
be deceived with the	<b>false</b>	prophets of the false	8, 891/ 9
false prophets of the	<b>false</b>	church, of whom Christ	8, 891/ 10
good heed, know these	<b>false</b>	prophets by their fruits	8, 891/ 13
fruit is rotten and	<b>false</b>	, and themselves false prophets	8, 891/ 17
and false, and themselves	<b>false</b>	prophets of some false	8, 891/ 17
false prophets of some	<b>false</b>	church, and, for all	8, 891/ 17
suffer to say damnably	<b>false</b>	, we may perceive and	8, 891/ 27
perceive and reprove the	<b>false</b>	prophets of all other	8, 891/ 27
wholesome fruit, and these	<b>false</b>	, feigned mothers, out of	8, 892/ 28
of Scripture, by their	<b>false</b>	handling, bring us and	8, 892/ 29
mistaking of some such	<b>false</b>	, malicious woman instead of	8, 893/ 8
well-known from all the	<b>false</b>	counterfeits, to such as	8, 893/ 10
very Holy Church, some	<b>false</b>	, feigning hypocrite that is	8, 894/ 2
dead member of some	<b>false</b>	church, and a limb	8, 894/ 3
fear, take that the	<b>false</b>	shall offer me, for	8, 894/ 35
can prove that epistle	<b>false</b>	by words of Saint	8, 895/ 14
to prove every piece	<b>false</b>	by another, wheresoever any	8, 895/ 24
and reproved upon their	<b>false</b>	preachings heard them she	8, 896/ 20
will take for the	<b>false</b>	teachers and false expounders	8, 896/ 20
the false teachers and	<b>false</b>	expounders of Scripture, till	8, 896/ 21
true preacher from the	<b>false</b>	, but be deceived by	8, 897/ 20
be deceived by the	<b>false</b>	and not perceive the	8, 897/ 21
For that is plain	<b>false</b>	, if the scripture be	8, 899/ 21
mother" and of these	<b>false</b>	witches... of which every	8, 903/ 17
is one of the	<b>false</b>	churches and hath the	8, 904/ 32
churches and hath the	<b>false</b>	doctrine. And therefore if	8, 904/ 32

household, diverse and many	<b>false</b>	traitors that went about	8, 907/ 11
known Catholic church that	<b>false</b>	heresy of the Donatists	8, 909/ 26
as are these other	<b>false</b>	heresies, of his. "Yes	8, 909/ 27
good Christian people with	<b>false</b>	, poisoned heresies. And among	8, 911/ 21
all miscreant paynims, all	<b>false</b>	Jews, all false heretics	8, 912/ 22
all false Jews, all	<b>false</b>	heretics, and all seditious	8, 912/ 22
utterly destroyeth Friar Barnes'	<b>false</b>	glossing of Saint Augustine's	8, 914/ 25
err then is it	<b>false</b>	that he saith in	8, 915/ 26
begun again in his	<b>false</b>	exposition of the First	8, 917/ 35
of Saint John, which	<b>false</b>	exposition of his I	8, 917/ 35
fear that these his	<b>false</b>	follies were espied it	8, 918/ 25
number not only all	<b>false</b>	secret heretics openly professing	8, 924/ 24
always... but also all	<b>false</b>	open heretics, and schismatics	8, 924/ 27
the color of their	<b>false</b>	expounding of Holy Scripture	8, 933/ 34
true exposition and the	<b>false</b>	should be discerned and	8, 933/ 36
all known, and your	<b>false</b>	faith and abominable, beastly	8, 936/ 29
and open profession of	<b>false</b>	, abominable heresies, showeth himself	8, 936/ 34
church, were always a	<b>false</b>	church before they were	8, 937/ 11
the thing never so	<b>false</b>	, and impossible too... yet	8, 938/ 34
these fellows in their	<b>false</b>	and faint-framed matters concerning	8, 939/ 30
the maintenance of their	<b>false</b>	heresies against all the	8, 939/ 31
contrary to defend their	<b>false</b>	heresies. Now shall I	8, 941/ 27
they hold a plain	<b>false</b>	heresy, and after that	8, 942/ 10
any deadly point of	<b>false</b>	belief or sinful living	8, 944/ 11
at once, believing many	<b>false</b>	records, and many false	8, 950/ 14
false records, and many	<b>false</b>	likelihoods, in a private	8, 950/ 14
church," and meaning no	<b>false</b>	church, but his own	8, 951/ 36
that is offended by	<b>false</b>	doctrine be churches known	8, 952/ 7
of persecution for holding	<b>false</b>	heresies, for teaching that	8, 952/ 37
among themselves, first with	<b>false</b>	doctrine to contend and	8, 953/ 16
faith alone, with a	<b>false</b>	hope of salvation for	8, 958/ 15
Paul, to reprove Barnes'	<b>false</b>	doctrine, saith not as	8, 958/ 19
I may make his	<b>false</b>	handling of Saint Augustine	8, 959/ 35
Saint Augustine, and his	<b>false</b>	intent therein, appear as	8, 959/ 35
Barnes hath made this	<b>false</b>	, foolish change in which	8, 964/ 9
Augustine plainly proveth it	<b>false</b>	. I cannot, in good	8, 964/ 30
us argue like. A	<b>false</b>	Jew might have said	8, 974/ 22
in those days a	<b>false</b>	Jew have argued that	8, 974/ 27
a manner, made the	<b>false</b>	Jews indeed, when they	8, 974/ 30
mercier either... for the	<b>false</b>	Jews knew him by	8, 974/ 36
incurable canker of these	<b>false</b>	, festered heresies... and that	8, 979/ 20
and goods by these	<b>false</b>	heretics in divers parts	8, 979/ 22
letted by this other	<b>false</b>	point of his in	8, 981/ 28
point of his in	<b>false</b>	rehearsing the Scripture. But	8, 981/ 28
to wit, rehearse him	<b>false</b>	and change some words	8, 985/ 8
merchandise of them by	<b>false</b>	, feigned words. For he	8, 989/ 28
heretics tell you be	<b>false</b>	: if ye see that	8, 991/ 3
did also prove them	<b>false</b>	, and the faith of	8, 991/ 32
plain figure of these	<b>false</b>	, foolish, brutish, beastly folk	8, 994/ 16
true and which is	<b>false</b>	; but then of an	8, 1002/ 9

the truth, as many	<b>false</b>	as were therein, as	8, 1008/ 33
good, but had a	<b>false</b>	traitor in it, that	8, 1020/ 19
divers of the great	<b>false</b>	errors though the truth	8, 1025/ 6
so manifestly known for	<b>false</b>	as manslaughter is known	8, 1025/ 10
offended by his brother's	<b>false</b>	doctrine or other evil	8, 1025/ 33
also as a very	<b>false</b>	, cankered knave, that would	8, 1026/ 8
have been ever known	<b>false</b>	churches, departed and put	8, 1026/ 32
known from all the	<b>false</b>	professed "faith" of faithless	8, 1027/ 2
their bishoprics, and the	<b>false</b>	heretics intruded by force	8, 1027/ 10
and bring up the	<b>false</b>	heresies instead: yet could	8, 1027/ 14
same church not only	<b>false</b>	heretics, for heresy, but	8, 1030/ 34
then corrupted and waxen	<b>false</b>	, and therefore by their	8, 1031/ 14
thereof all this while	<b>false</b>	, "we," saith he, "that	8, 1031/ 18
his church to be	<b>false</b>	, and fallen into so	8, 1031/ 32
Christian hope, and Tyndale's	<b>false-translated</b>	"love" instead of Christian	8, 826/ 2
showeth his plain, open	<b>falsehood</b>	, except he were so	8, 593/ 30
have excused his one	<b>falsehood</b>	by his other, and	8, 599/ 21
fully so far in	<b>falsehood</b>	, but yet a false	8, 661/ 18
expositors, by which the	<b>falsehood</b>	of it might be	8, 713/ 9
what mists of wily	<b>falsehood</b>	that he list... and	8, 740/ 15
the devil in their	<b>falsehood</b>	now is to good	8, 769/ 11
that are governed in	<b>falsehood</b>	by the devil, that	8, 769/ 12
that leadeth them into	<b>falsehood</b>	, may be deceived and	8, 769/ 13
the beginning but more	<b>falsehood</b>	, among, than truth. More	8, 774/ 37
the beginning but more	<b>falsehood</b>	, among, than truth. Lo	8, 805/ 37
they took thereof "more	<b>falsehood</b>	, among, than truth." Now	8, 806/ 12
that he calleth the	<b>falsehood</b>	that he saith they	8, 806/ 15
himself safely defended against	<b>falsehood</b>	by that he could	8, 816/ 16
such folly and such	<b>falsehood</b>	, and such repugnance and	8, 862/ 32
feeble a thing is	<b>falsehood</b>	, and so hard to	8, 902/ 19
for a perilous perpetual	<b>falsehood</b>	, and the texts of	8, 942/ 5
would juggle forth their	<b>falsehood</b>	and shift the truth	8, 995/ 38
of such corruption and	<b>falsehood</b>	do depart out thereof	8, 1031/ 19
and their folly and	<b>falsehood</b>	by all manner means	8, 1032/ 28
his first chapter how	<b>falsely</b>	he handleth, and how	8, 576/ 17
well know that he	<b>falsely</b>	belieth many... yet were	8, 586/ 25
might often causeless and	<b>falsely</b>	be defamed among the	8, 590/ 28
far as I see,	<b>falsely</b>	belieth the pope. For	8, 594/ 15
that is to say,	<b>falsely</b>	and foolishly taken, prove	8, 595/ 29
Son to be as	<b>falsely</b>	deceived and worse too	8, 618/ 5
and all the clergy	<b>falsely</b>	construeth the Scripture, and	8, 618/ 35
as Tyndale lieth and	<b>falsely</b>	saith it is, yet	8, 622/ 32
crept up" and had	<b>falsely</b>	taught, or else such	8, 622/ 35
feigned" allegories this is	<b>falsely</b>	said of him. For	8, 635/ 23
these faults that they	<b>falsely</b>	lay to our charge	8, 638/ 9
call "truly," he calleth "	<b>falsely</b>	"... so, look, whom we	8, 645/ 11
words and then understood	<b>falsely</b>	... must needs cast the	8, 677/ 29
are Christian men and	<b>falsely</b>	profess Christ, which falling	8, 683/ 6
which many of them,	<b>falsely</b>	construing God's commandment of	8, 697/ 30
doth in this point	<b>falsely</b>	belie the clergy... and	8, 710/ 19

all those books be	<b>falsely</b>	put out in their	8, 712/ 20
that the Church doth	<b>falsely</b>	take Saint Augustine and	8, 733/ 30
solution with which he	<b>falsely</b>	glosseth the words of	8, 740/ 31
in that he layeth	<b>falsely</b>	to the Church that	8, 740/ 36
that they misconstrue and	<b>falsely</b>	allege all the Scripture	8, 740/ 38
that Tyndale hath so	<b>falsely</b>	, and yet, for all	8, 800/ 21
tell him that he	<b>falsely</b>	belieth them. And I	8, 833/ 4
I show you how	<b>falsely</b>	and how foolishly, both	8, 833/ 20
grace: then meaneth he	<b>falsely</b>	, and putteth Saint Paul	8, 849/ 11
Tyndale. For whereas Tyndale	<b>falsely</b>	telleth us that never	8, 870/ 29
carnal church that they	<b>falsely</b>	call the "Catholic" church	8, 890/ 14
Barnes would answer and	<b>falsely</b>	bear her in hand	8, 895/ 30
hath handled himself so	<b>falsely</b>	, and yet so foolishly	8, 918/ 22
because himself hath so	<b>falsely</b>	belied twain, and so	8, 919/ 11
amend. He layeth us	<b>falsely</b>	forth Saint Paul, and	8, 958/ 6
have heard, rehearsed them	<b>falsely</b>	with pulling the chief	8, 959/ 33
by Friar Barnes more	<b>falsely</b>	or more foolishly. For	8, 964/ 31
said indeed as Barnes	<b>falsely</b>	rehearseth him yea, and	8, 986/ 23
hath in such wise	<b>falsely</b>	translated Saint Bernard to	8, 987/ 13
pure malice manifestly and	<b>falsely</b>	changed. And whosoever that	8, 987/ 19
words that Barnes hath	<b>falsely</b>	translated; and fourthly, by	8, 987/ 30
new-framed by himself, and	<b>falsely</b>	forged for his own	8, 991/ 27
the doctors thereof, have	<b>falsified</b>	with juggling away the	8, 686/ 11
callesthem liars and	<b>falsifiers</b>	of Scripture, and maketh	8, 713/ 33
in Scripture. And then	<b>falsifieth</b>	himself his own doctrine	8, 633/ 5
his translation... wherein he	<b>falsifieth</b>	the true text of	8, 684/ 16
this evil Christian man	<b>falsifieth</b>	Saint Paul's words, to	8, 959/ 4
how Friar Barnes here	<b>falsifieth</b>	and wrong interpreteth the	8, 981/ 23
Barnes hath picked and	<b>falsifieth</b>	those few words that	8, 992/ 2
Tyndale Our spiris first	<b>falsify</b>	the Scripture, to establish	8, 683/ 28
and of purpose to	<b>falsify</b>	, with erasing and false	8, 684/ 2
heretics. Thus do they	<b>falsify</b>	the books of the	8, 684/ 30
and saith that they	<b>falsify</b>	the sentence of the	8, 685/ 28
theirs, do corrupt and	<b>falsify</b>	the very, true gospel	8, 717/ 13
taken with. Of this	<b>falsifying</b>	we have also a	8, 684/ 15
factions heresies. Of this	<b>falsifying</b>	have these heretics also	8, 684/ 21
of Kent." Such purpensed	<b>falsifying</b>	of books use always	8, 684/ 28
played that pageant in	<b>falsifying</b>	the very text of	8, 684/ 33
false, shameless fashion of	<b>falsifying</b>	so daily found in	8, 685/ 24
once the name of "	<b>falsifying</b>	the Scripture"? But now	8, 685/ 27
establish their lies through	<b>falsifying</b>	the Scripture... and say	8, 707/ 9
establish their lies through	<b>falsifying</b>	the Scripture" I can	8, 713/ 4
his own glosses with	<b>falsifying</b>	the scripture of God	8, 980/ 30
of holy doctor... but	<b>falsifying</b>	them and framing them	8, 983/ 11
these words, "Attendite a	<b>falsis</b>	prophetis," wherein he not	8, 934/ 4
or of the common	<b>fame</b>	and consent of many	8, 742/ 5
or of the common	<b>fame</b>	and consent of many	8, 746/ 17
of men, or common	<b>fame</b>	, alone. For albeit that	8, 747/ 27
God is not so	<b>familiar</b>	with such simple chickens	8, 723/ 29
was his acquaintance and	<b>familiar</b>	, and that they pleasantly	8, 762/ 5

or for fear of	<b>famine</b>	, but for the insatiable	8, 793/ 4
made by that great,	<b>famous</b>	doctor and high, glorious	8, 602/ 13
king, in his most	<b>famous</b>	book, among many other	8, 639/ 20
prince, in his most	<b>famous</b>	book of the Assertion	8, 675/ 30
of Carnotensis, that great,	<b>famous</b>	man Bishop Galfred (for	8, 991/ 5
that "he hath his	<b>fan</b>	in his hand, and	8, 1019/ 32
that field, with his	<b>fan</b>	, cleanse from the cockle	8, 1020/ 29
affection toward their own	<b>fantasies</b>	happened in anything so	8, 591/ 13
is but a very	<b>fantastical</b>	imagination, like not, as	8, 1003/ 21
of them, their own	<b>fantastical</b>	church unknown, there is	8, 1003/ 32
but a false fumbling	<b>fantasy</b>	. Yet would Tyndale seem	8, 752/ 2
after their own foolish	<b>fantasy</b>	. But Saint Augustine, as	8, 909/ 18
his own sensual, frantic	<b>fantasy</b>	, break his promise made	8, 940/ 20
he handleth, and how	<b>far</b>	from the point, it	8, 576/ 17
showed you, he framed	<b>far</b>	from the matter. And	8, 578/ 3
that the spirituality so	<b>far</b>	forth doth account not	8, 578/ 23
the makers tyrants... so	<b>far</b>	forth that finally no	8, 587/ 16
happened in anything so	<b>far</b>	to mislead their judgment	8, 591/ 14
high estates as be	<b>far</b>	from all other fear	8, 591/ 25
doubt but that as	<b>far</b>	as sufficeth to that	8, 591/ 32
also be long spread	<b>far</b>	abroad ere any man	8, 592/ 6
ought to be, how	<b>far</b>	, then, and to what	8, 594/ 10
besides, Tyndale here, as	<b>far</b>	as I see, falsely	8, 594/ 15
would have allthing so	<b>far</b>	forth set at large	8, 597/ 30
way himself is how	<b>far</b>	fallen from Christ's holy	8, 601/ 7
and slain, and the	<b>far</b>	most harm finally fallen	8, 608/ 22
its contagious corruption so	<b>far</b>	against God himself that	8, 610/ 33
devil. And finally, as	<b>far</b>	as the church or	8, 611/ 30
obey them, pardie, as	<b>far</b>	forth, at the least	8, 618/ 24
even barely to as	<b>far</b>	forth as they teach	8, 618/ 27
number itself they be	<b>far</b>	fewer than we... and	8, 620/ 29
yet besides that, we	<b>far</b>	pass them in things	8, 620/ 30
them in things of	<b>far</b>	greater weight. "For, M	8, 620/ 30
of the right way	<b>far</b>	wrong. This "truth" is	8, 630/ 11
and well near as	<b>far</b>	as men might go	8, 631/ 21
can never wander so	<b>far</b>	out of the way	8, 634/ 17
therein, nor some so	<b>far</b>	neither, peradventure: yet did	8, 636/ 23
resembleth us, and as	<b>far</b>	as they then were	8, 642/ 8
the proof whereof, as	<b>far</b>	as I can spy	8, 644/ 22
out of frame, and	<b>far</b>	longer walked wrong, than	8, 650/ 26
the spirit, and so	<b>far</b>	abhorring from all fleshly	8, 651/ 2
follow their master so	<b>far</b>	that they fall to	8, 659/ 14
another... not fully so	<b>far</b>	in falsehood, but yet	8, 661/ 18
and not be so	<b>far</b>	overseen as to believe	8, 665/ 28
it were a thing	<b>far</b>	out of reason to	8, 667/ 33
and unlearned, for so	<b>far</b>	as toucheth the necessary	8, 668/ 20
man, saw not so	<b>far</b>	. For since he never	8, 681/ 13
clearly voided and proved	<b>far</b>	unlike; so that Tyndale	8, 683/ 24
varied they never so	<b>far</b>	from their doctrine, and	8, 694/ 17
were they never so	<b>far</b>	from the following of	8, 694/ 18

unlike no, nor so	<b>far</b>	unlike, neither, not by	8, 697/ 20
necessary... and that so	<b>far</b>	forth that rather than	8, 702/ 19
of Tyndale's sort be	<b>far</b>	from Saint Chrysostom's mind	8, 702/ 24
poor folk too, very	<b>far</b>	under them, might say	8, 705/ 35
these heretics in so	<b>far</b>	forth as they believe	8, 707/ 33
the Church, in so	<b>far</b>	forth they know which	8, 707/ 34
Scripture; and in so	<b>far</b>	forth as they believe	8, 707/ 35
thirteen, and some very	<b>far</b>	above, and the youngest	8, 716/ 34
by many manner things	<b>far</b>	different I might well	8, 719/ 37
understanding thereof, for as	<b>far</b>	, at the least, as	8, 721/ 27
such a point so	<b>far</b>	unlikely, and therefore so	8, 723/ 10
unlikely, and therefore so	<b>far</b>	incredible, without any proof	8, 723/ 10
his excellent nature, to	<b>far</b>	exceeding all others: it	8, 723/ 15
in God's favor as	<b>far</b>	above all the Catholic	8, 723/ 18
lewd elects follow, very	<b>far</b>	from the steps that	8, 726/ 6
nature. Consider then how	<b>far</b>	he goeth further now	8, 729/ 6
mist break up so	<b>far</b>	that he shall not	8, 742/ 1
it is a thing	<b>far</b>	above the nature of	8, 744/ 12
against it to be	<b>far</b>	the weaker part. And	8, 749/ 12
in the New Law:	<b>far</b>	above the grace which	8, 755/ 13
but in the New	<b>far</b>	passing, in that he	8, 755/ 14
in the flesh, so	<b>far</b>	increased above that it	8, 755/ 28
may, if they will,	<b>far</b>	more easily follow the	8, 755/ 31
spirit then goeth he	<b>far</b>	wrong, and overturneth his	8, 760/ 35
believing only, for as	<b>far</b>	as concerneth only faith	8, 764/ 14
was there heretic so	<b>far</b>	fallen in filth no	8, 767/ 5
Turks exceed us so	<b>far</b>	in number and the	8, 767/ 35
us and them, more	<b>far</b>	unlike than are their	8, 769/ 21
sermon of his goeth	<b>far</b>	from our present purpose	8, 776/ 16
yet again that as	<b>far</b>	forth as pertaineth only	8, 779/ 19
say yes... for as	<b>far</b>	as belongeth to the	8, 780/ 12
and true, for so	<b>far</b>	as it stretcheth, yet	8, 783/ 28
because it stretcheth not	<b>far</b>	enough to salvation, in	8, 783/ 28
feeling faith" is yet	<b>far</b>	worse, not only than	8, 787/ 21
his faithless "feeling" faith	<b>far</b>	worse than is the	8, 788/ 13
proud, faithless heretics how	<b>far</b>	they be too feeble	8, 794/ 9
of our belief, so	<b>far</b>	forth as we give	8, 801/ 13
I find not, as	<b>far</b>	as I can remember	8, 808/ 7
may be ashamed so	<b>far</b>	against the right sense	8, 808/ 37
Jerusalem, and twice as	<b>far</b>	beyond. For yet might	8, 813/ 2
same way walked as	<b>far</b>	as he, and there	8, 813/ 4
gift of God so	<b>far</b>	above the proportion of	8, 819/ 31
degree of glory... and	<b>far</b>	greater, too, than others	8, 825/ 25
doth Friar Barnes as	<b>far</b>	outrun him in railing	8, 831/ 13
saith they be as	<b>far</b>	unlike unto the church	8, 832/ 1
known Catholic church, as	<b>far</b>	forth as it is	8, 842/ 20
that holy bread is	<b>far</b>	another manner thing than	8, 843/ 2
an apostate. But as	<b>far</b>	forth as concerneth sight	8, 846/ 5
spot or wrinkle, so	<b>far</b>	forth that Saint Peter	8, 848/ 5
church remaineth still so	<b>far</b>	forth unproved that he	8, 859/ 24

erred... albeit he so	<b>far</b>	misseth the mark that	8, 863/ 30
while, as it appeareth,	<b>far</b>	of another fashion; that	8, 865/ 8
he is now so	<b>far</b>	out of all fear	8, 866/ 12
Barnes not err so	<b>far</b>	out as Tyndale doth	8, 870/ 24
out at rovers as	<b>far</b>	beyond Tyndale. For whereas	8, 870/ 29
all the world scattered	<b>far</b>	and long.. in her	8, 875/ 29
in every audience; so	<b>far</b>	forth that it might	8, 882/ 27
this anchor lieth too	<b>far</b>	aloof from this ship	8, 883/ 4
were not yet so	<b>far</b>	fallen to the wrong	8, 884/ 3
such as be thus	<b>far</b>	well warned that not	8, 892/ 18
Barnes, well-favoredly, for so	<b>far</b>	as ye go. But	8, 893/ 33
and perfect for so	<b>far</b>	as they go that	8, 894/ 26
calling followed him so	<b>far</b>	, as well as she	8, 898/ 4
so feeble and so	<b>far</b>	unable to be defended	8, 904/ 18
few holy therein, is	<b>far</b>	fairer and holier, and	8, 908/ 3
better could! saith them	<b>far</b>	better than ever I	8, 918/ 7
a few willful folk,	<b>far</b>	the least both in	8, 923/ 7
such other articles as	<b>far</b>	out of color as	8, 928/ 10
all the world scattered	<b>far</b>	and long.. in her	8, 930/ 3
they found themselves so	<b>far</b>	in that point too	8, 936/ 16
multitude and dwelling so	<b>far</b>	asunder, should so often	8, 937/ 34
of the world, so	<b>far</b>	forth that wheresoever were	8, 938/ 7
they sent them very	<b>far</b>	for matters that required	8, 941/ 18
all the world scattered	<b>far</b>	and long.. in her	8, 952/ 29
of going about some	<b>far</b>	better thing. And this	8, 987/ 34
more clearly know how	<b>far</b>	Saint Bernard was from	8, 988/ 25
they have gone so	<b>far</b>	beyond their own wits	8, 993/ 19
up their churches so	<b>far</b>	above the sun, that	8, 993/ 19
matter, they were so	<b>far</b>	inspired with the spirit	8, 993/ 22
all those things, as	<b>far</b>	forth as should be	8, 996/ 29
they be also, as	<b>far</b>	as I perceive, driven	8, 999/ 24
the great multitude be	<b>far</b>	unlike the perfection of	8, 1000/ 28
And that is so	<b>far</b>	forth true that Saint	8, 1005/ 10
with them, for thus	<b>far</b>	forth as yet. For	8, 1011/ 4
lewd Luther, too so	<b>far</b>	forth that he saith	8, 1014/ 36
Saint Paul's mind was	<b>far</b>	from these men's imagination	8, 1022/ 23
ungracious sect, in so	<b>far</b>	forth that a good	8, 1027/ 19
our Savior would so	<b>far</b>	break his promise that	8, 1031/ 36
the good church so	<b>far</b>	as to be "the	8, 1033/ 18
much marvel of Tyndale's	<b>far-fetched</b>	holiness as he shall	8, 725/ 26
faith"ful folk are	<b>farced</b>	full of heresies. Wherefore	8, 575/ 27
stuffed so full of	<b>farcing</b>	as his holy "feeling	8, 575/ 26
in great towns, and	<b>fare</b>	well and fast not	8, 653/ 29
is there nowhere none!	<b>fare</b>	they not, therefore, all	8, 994/ 10
again: then shall they	<b>fare</b>	much like as if	8, 1021/ 27
desert, and fasted and	<b>fares</b>	hard, and lay hard	8, 653/ 27
in answering thereunto, Luther	<b>fareth</b>	as one that were	8, 657/ 17
his merry mocks, and	<b>fareth</b>	as he were from	8, 831/ 25
the whole world beside	<b>fareth</b>	the better for their	8, 832/ 27
are among them... and	<b>fareth</b>	by the church of	8, 835/ 23

honestly and bid Barnes, "	<b>Farewell</b>	, fool!" Now, the tale	8, 878/ 6
of kin as the	<b>farthest</b>	stranger, and every man	8, 664/ 14
of them, that dwell	<b>farthest</b>	off, to get home	8, 937/ 19
be sure of one	<b>farthing's</b>	worth of true doctrine	8, 897/ 2
after his own false	<b>fashion</b>	). And he babbleth also	8, 585/ 14
true... yet since that	<b>fashion</b>	and manner can nothing	8, 590/ 29
that defend such evil	<b>fashion</b>	of unreverent railing upon	8, 591/ 23
But this is his	<b>fashion</b>	, lo, in all things	8, 602/ 3
dissembling, after his accustomed	<b>fashion</b>	, all that ever I	8, 603/ 18
unprinted. Is not this	<b>fashion</b>	a plain confession of	8, 603/ 25
church of a new	<b>fashion</b>	, of another manner of	8, 613/ 10
him that foolish, proud	<b>fashion</b>	of study and learning	8, 619/ 29
the fox in that	<b>fashion</b>	. For he said unto	8, 629/ 17
found out any such	<b>fashion</b>	in Saxony, that their	8, 629/ 25
in such a goodly	<b>fashion</b>	as it seemeth that	8, 632/ 14
gloss it in this	<b>fashion</b>	: "'This is my body	8, 640/ 25
he further, after the	<b>fashion</b>	of an old English	8, 647/ 33
reason in the selfsame	<b>fashion</b>	; and so would they	8, 681/ 22
heretics to use that	<b>fashion</b>	of malicious corrupting the	8, 684/ 12
considering this false, shameless	<b>fashion</b>	of falsifying so daily	8, 685/ 24
preached after such manner	<b>fashion</b>	as I have here	8, 701/ 7
his flourish on this	<b>fashion</b>	: "And Christ's elect spy	8, 725/ 8
Mass after the old	<b>fashion</b>	, and put off his	8, 733/ 17
teacheth them after his	<b>fashion</b>	what is very worshipping	8, 775/ 26
manner and such unreverent	<b>fashion</b>	using yourselves at your	8, 854/ 20
appeareth, far of another	<b>fashion</b>	; that is to wit	8, 865/ 9
some place of that	<b>fashion</b>	as though it might	8, 869/ 20
mean of the first	<b>fashion</b>	of sure tokening, then	8, 878/ 28
strange affection the same	<b>fashion</b>	that M. Henry used	8, 901/ 8
it after the best	<b>fashion</b>	for it, saith not	8, 915/ 29
useth no good, honest	<b>fashion</b>	in that he saith	8, 916/ 34
and assoileth in this	<b>fashion</b>	... Barnes But now will	8, 942/ 37
Barnes trifleth in such	<b>fashion</b>	, so boldly and so	8, 952/ 17
Barnes after his own	<b>fashion</b>	... plainly declare and show	8, 973/ 29
afresh after his own	<b>fashion</b>	yet have they not	8, 983/ 12
such truth on that	<b>fashion</b>	. Also we show them	8, 997/ 19
of a plain, homely	<b>fashion</b>	, and with a string	8, 1021/ 32
in disguised of divers	<b>fashions</b>	to make one answer	8, 745/ 21
them frameth of diverse	<b>fashions</b>	, some making it of	8, 1000/ 15
maketh it of more	<b>fashions</b>	than one, as Tyndale	8, 1000/ 18
others in their other	<b>fashions</b>	. Also for this have	8, 1013/ 2
his breast, and so	<b>fast</b>	fettered in his holy	8, 575/ 16
biddeth us watch and	<b>fast</b>	and pray, and give	8, 581/ 5
Tyndale, that preacheth so	<b>fast</b>	of the faith and	8, 581/ 15
in and shut them	<b>fast</b>	in and fast keep	8, 607/ 26
them fast in and	<b>fast</b>	keep them in with	8, 607/ 26
call Frith), the "foolish	<b>fast</b>	" of the Lent... whereby	8, 631/ 12
and fare well and	<b>fast</b>	not, no, not so	8, 653/ 29
utterly love no Lenten	<b>fast</b>	nor lightly no fast	8, 653/ 33
fast nor lightly no	<b>fast</b>	else... saving breakfast, and	8, 653/ 34

saving breakfast, and eat	<b>fast</b>	, and drink fast, and	8, 653/ 34
eat fast, and drink	<b>fast</b>	, and sleep fast, and	8, 653/ 34
drink fast, and sleep	<b>fast</b>	, and lusk fast in	8, 653/ 35
sleep fast, and lusk	<b>fast</b>	in their lechery, and	8, 653/ 35
come forth and rail	<b>fast</b>	. This was not the	8, 653/ 36
in the water, stop	<b>fast</b>	all the holes. And	8, 654/ 35
and remain and stand	<b>fast</b>	with God, and God	8, 669/ 23
with God, and God	<b>fast</b>	with it, according to	8, 669/ 24
either by the common,	<b>fast</b>	faith of the whole	8, 714/ 35
said, he gave so	<b>fast</b>	, firm, and undoubted credence	8, 735/ 36
is, a firm and	<b>fast</b>	belief without any other	8, 764/ 13
elect, may be full	<b>fast</b>	at one time, and	8, 764/ 16
countries of Christendom full	<b>fast</b>	, and in many places	8, 772/ 5
biddeth us, and hold	<b>fast</b>	, this present world and	8, 797/ 29
if he mean thereby	<b>fast</b>	and sure belief without	8, 825/ 12
and abide firm and	<b>fast</b>	, in its own nature	8, 825/ 33
their sins, and stick	<b>fast</b>	unto his merits and	8, 838/ 5
Christ's words, and stick	<b>fast</b>	to his blessed promises	8, 838/ 11
Christ's blood, and sticketh	<b>fast</b>	and sure alonely to	8, 838/ 30
their sins, and stick	<b>fast</b>	unto his merits and	8, 844/ 15
Christ's blood, and sticketh	<b>fast</b>	and sure all only	8, 844/ 20
blood, and stick all	<b>fast</b>	only to the promises	8, 844/ 29
err... she cleaveth so	<b>fast</b>	to the word of	8, 846/ 24
that she sticketh so	<b>fast</b>	to the living God	8, 846/ 27
sure pillar, and stand	<b>fast</b>	thereupon as upon a	8, 847/ 19
fourthly, that they stick	<b>fast</b>	unto his merits only	8, 848/ 2
sessions, come sit as	<b>fast</b>	there again as ever	8, 848/ 35
of Christ that sticketh	<b>fast</b>	unto anything besides the	8, 850/ 22
will be saved, stick	<b>fast</b>	unto the belief thereof	8, 850/ 30
sticketh by faith so	<b>fast</b>	unto her husband, Christ	8, 860/ 17
of God, which abide	<b>fast</b>	by Christ's word, and	8, 862/ 21
stretching.. and while as	<b>fast</b>	as her husband washeth	8, 865/ 31
she spotteth, and as	<b>fast</b>	as he stretcheth she	8, 865/ 32
be not bound to	<b>fast</b>	the Lent... but may	8, 953/ 1
sticketh by faith so	<b>fast</b>	unto her husband, Christ	8, 956/ 33
yet because she sticketh	<b>fast</b>	unto her husband, Christ	8, 957/ 4
sin he never so	<b>fast</b>	, nor purpose he never	8, 958/ 5
and keep the sure,	<b>fast</b>	ground of the faith	8, 977/ 9
the last taken and	<b>fast</b>	bound, and brought to	8, 990/ 28
lived in desert, and	<b>fasted</b>	and fared hard, and	8, 653/ 27
never a cable to	<b>fasten</b>	her to it. For	8, 883/ 4
Luther is so fully	<b>fastened</b>	all upon the spirit	8, 651/ 2
the sure strength or	<b>fastening</b>	"of the truth." And	8, 617/ 19
the mud, and the	<b>faster</b>	he sticketh in the	8, 607/ 35
he never come down	<b>faster</b>	than he went up	8, 655/ 7
to confirm him the	<b>faster</b>	and the more surely	8, 739/ 24
against holy days and	<b>fasting</b>	days, and especially the	8, 625/ 8
be bound to keep	<b>fasting</b>	days, and namely, as	8, 631/ 11
be those, trow ye?	<b>Fasting</b>	, and watching in prayer	8, 633/ 33
one, up again... saving	<b>fasting</b>	, lo. For that ceremony	8, 638/ 31

he bid us more?	<b>Fasting</b>	, praying, or pilgrimage, or	8, 797/ 7
the holy days, and	<b>fasting</b>	days, and pray for	8, 806/ 20
which he proveth that	<b>fasting</b>	, and praying, and almsdeeds	8, 807/ 27
good works and for	<b>fasting</b>	, and for the Blessed	8, 809/ 15
it work in prayer,	<b>fasting</b>	, and almsdeed as well	8, 818/ 26
for holy days nor	<b>fasting</b>	days, nor honor any	8, 826/ 26
flesh, drinking of water,	<b>fasting</b>	, and praying (which Barnes	8, 932/ 8
and holy days, and	<b>fasting</b>	days, and praying to	8, 1033/ 3
heresies in men's hearts	<b>fastly</b>	first confirmed lest they	8, 625/ 35
more strong and more	<b>fastly</b>	confirmed. And yet findeth	8, 760/ 10
remnant thereby the more	<b>fastly</b>	confirmed and believed of	8, 764/ 7
yet must we stick	<b>fastly</b>	to Christ in the	8, 850/ 32
appertaineth thereto, the very	<b>fastness</b>	and surety is to	8, 668/ 22
its solidity, substance, and	<b>fastness</b>	of and in itself	8, 800/ 5
there leave all thy	<b>fat</b>	behind thee. More If	8, 634/ 26
there leave all thy	<b>fat</b>	behind thee." And as	8, 635/ 11
correction of his ghostly	<b>father</b>	cometh of great humility	8, 581/ 25
igitur" was Saint Clement's	<b>father</b>	. The Fourth Reason Tyndale	8, 593/ 35
spin... and yet your	<b>Father</b>	that is in heaven	8, 636/ 37
saying, "Abraham is our	<b>father</b>	; we be Moses' disciples	8, 641/ 29
greater than Moses, the	<b>Father</b>	of heaven himself, had	8, 643/ 24
Son, and with his	<b>Father</b>	and his Holy Spirit	8, 643/ 28
the invocation of his	<b>Father</b>	such deeds, I say	8, 643/ 32
angel said unto his	<b>father</b>	(Luke 1), "He shall	8, 648/ 14
when God said, "Honor	<b>father</b>	and mother," meaning that	8, 691/ 26
saying, "God is thy	<b>father</b>	and mother. Wherefore, whatsoever	8, 691/ 28
Wherefore, whatsoever need thy	<b>father</b>	and mother have, if	8, 691/ 29
God than to thy	<b>father</b>	and mother, and so	8, 691/ 31
and is more thy	<b>father</b>	and mother than they	8, 691/ 33
commandment of honoring their	<b>father</b>	and mother, mistaught the	8, 697/ 31
what need soever their	<b>father</b>	and mother had, yet	8, 697/ 32
if they helped their	<b>father</b>	and their mother therewith	8, 697/ 34
God than help his	<b>father</b>	with the money, were	8, 698/ 7
to help mine own	<b>father</b>	, that were in extreme	8, 698/ 10
I must help my	<b>father</b>	before a stranger, nor	8, 698/ 23
another man. For my	<b>father</b>	may percase have some	8, 698/ 24
yet not to my	<b>father</b>	, but for the time	8, 698/ 26
honor and help their	<b>father</b>	and mother therewith were	8, 700/ 8
God spy out their	<b>father</b>	... and Christ's elects spy	8, 717/ 35
John both in his	<b>father</b>	before his conception, and	8, 722/ 14
learn it of his	<b>father</b>	the old eagle heretic	8, 724/ 9
God spy out their	<b>father</b>	and mother." He meaneth	8, 724/ 34
likelihood, God for the	<b>father</b>	. But what church meaneth	8, 725/ 1
providence of God the	<b>Father</b>	: These be the wholesome	8, 736/ 31
me but if my	<b>Father</b>	draw him." And Saint	8, 746/ 34
in body... which the	<b>Father</b>	of our Savior, that	8, 756/ 5
to call God our	<b>Father</b>	; so that in respect	8, 756/ 19
also we cry, "Abba!	<b>Father</b>	!" Upon which words, even	8, 756/ 25
to call God our	<b>Father</b>	... and by the same	8, 757/ 7
to call God our	<b>Father</b>	, and in that it	8, 757/ 20

bad that his own	<b>father</b>	accursed him. And as	8, 777/ 8
me but if my	<b>Father</b>	draw him." And whoso	8, 782/ 12
begetting of his own	<b>father</b>	that is to say	8, 785/ 27
begetting of his own	<b>father</b>	... and every man well	8, 799/ 3
grandfather to beget his	<b>father</b>	: this man must needs	8, 799/ 5
begetting of his own	<b>father</b>	I trow Tyndale shall	8, 818/ 38
begetting of his own	<b>father</b>	. And so lieth Tyndale's	8, 819/ 11
begetting of his own	<b>father</b>	; and whereas he "feeleth	8, 826/ 19
me but if my	<b>Father</b>	draw him"; nor no	8, 841/ 8
present it to his	<b>Father</b>	bright and smooth, without	8, 855/ 15
cometh from God the	<b>Father</b>	through the sweet blood	8, 861/ 16
her sin to the	<b>Father</b>	of heaven... which is	8, 861/ 21
honor of our heavenly	<b>Father</b>	. Therefore inventeth she none	8, 875/ 24
the person of the	<b>Father</b>	after this manner. As	8, 881/ 17
returning again to his	<b>Father</b>	... of whose going forth	8, 881/ 32
going forth from the	<b>Father</b>	, and returning again to	8, 881/ 33
returning again to the	<b>Father</b>	, writeth the prophet David	8, 881/ 33
it please you, good	<b>Father</b>	Barnes, while ye depart	8, 884/ 38
were likely to say, "	<b>Father</b>	Barnes, this same scripture	8, 887/ 14
to say again, "Verily,	<b>Father</b>	Barnes, here ye bring	8, 890/ 22
false. And therefore, good	<b>Father</b>	Barnes, " will she say	8, 891/ 7
within. "And therefore, good	<b>Father</b>	Barnes, I would have	8, 891/ 20
I am sure, good	<b>Father</b>	Barnes, that when ye	8, 891/ 28
in such case, our	<b>Father</b>	in heaven, so mighty	8, 893/ 5
them. "And verily, good	<b>Father</b>	Barnes, it seemeth that	8, 893/ 13
say again, "Yea, verily,	<b>Father</b>	Barnes, well-favoredly, for so	8, 893/ 32
I remember me now,	<b>Father</b>	Barnes, another thing. Ye	8, 895/ 9
expounders of Scripture, till	<b>Father</b>	Barnes can give her	8, 896/ 21
say, "By Saint Malkin,	<b>Father</b>	Barnes, all your tokens	8, 896/ 35
at the leastwise: "Why,	<b>Father</b>	Barnes, when God calleth	8, 897/ 35
wrong. In good faith,	<b>Father</b>	Barnes, I take God	8, 899/ 4
will undone. "But surely,	<b>Father</b>	Barnes, as I told	8, 899/ 37
courteous warning? "Now, good	<b>Father</b>	Barnes, " would his halting	8, 901/ 6
not. In good faith,	<b>Father</b>	Barnes, methinketh therefore that	8, 901/ 16
I remember me, lo,	<b>Father</b>	Barnes, upon another thing	8, 901/ 18
at all. And thus,	<b>Father</b>	Barnes, taking your secret	8, 902/ 2
see now that you,	<b>Father</b>	Barnes, that were once	8, 903/ 10
conclude, "If it be,	<b>Father</b>	Barnes, such an unknown	8, 903/ 19
some unknown church: yet,	<b>Father</b>	Barnes, by your own	8, 904/ 36
be thence. And therefore,	<b>Father</b>	Barnes, in good faith	8, 905/ 15
Rachel... or as his	<b>father</b>	, Isaac, did in weening	8, 916/ 25
honor of our heavenly	<b>Father</b>	. Therefore inventeth she none	8, 929/ 36
which as a merciful	<b>father</b>	suffereth our substance to	8, 968/ 25
affirmeth purgatory against young	<b>Father</b>	Frith, and affirmeth also	8, 969/ 9
For as our reverend	<b>father</b>	Saint Bernard, writing of	8, 989/ 31
by the most reverend	<b>father</b>	in God Albericus, bishop	8, 990/ 8
cured." Then the reverend	<b>father</b>	the bishop of Carnotensis	8, 991/ 5
the sending of the	<b>Father</b>	and the working of	8, 1009/ 9
the kingdom to his	<b>Father</b>	, then shall God have	8, 1009/ 29
shall come in his	<b>Father's</b>	glory with his angels	8, 687/ 1

had abominably misused his	<b>father's</b>	wife. Whose restitution whereof	8, 758/ 20
had abused his own	<b>father's</b>	wife. For thus he	8, 920/ 19
which defiled his own	<b>father's</b>	bed as did Reuben	8, 1021/ 17
none such fathers as	<b>Father-Friar</b>	Luther is, and as	8, 979/ 9
Luther is, and as	<b>Father-Friar</b>	Huessgen is, that beget	8, 979/ 9
comfortless, nor like children	<b>fatherless</b>	, but would himself be	8, 938/ 5
will not leave you	<b>fatherless</b>	; but I will send	8, 999/ 14
assemblies of holy, virtuous	<b>fathers</b>	have in old time	8, 586/ 4
many virtuous old holy	<b>fathers</b>	as they were that	8, 586/ 15
saints, and call them "	<b>fathers</b>	"; but we lay for	8, 624/ 18
they cry unto you, "	<b>Fathers</b>	! Fathers!" we cry unto	8, 624/ 21
cry unto you, "Fathers!	<b>Fathers</b>	!" we cry unto you	8, 624/ 21
be believed than those	<b>fathers</b>	!" Here is, lo, a	8, 624/ 22
whom we call the "	<b>fathers</b>	" be better to be	8, 624/ 29
was wrought, and their	<b>fathers</b>	so graceless and so	8, 624/ 35
the hearts of the	<b>fathers</b>	unto their children." That	8, 648/ 17
as was in their	<b>fathers</b>	Abraham, Isaac, and Jacob	8, 648/ 20
righteous; and with those	<b>fathers</b>	shall he give the	8, 648/ 26
faith of the old	<b>fathers</b>	. And so he saith	8, 649/ 6
the hearts of the	<b>fathers</b>	unto the children, with	8, 704/ 2
that the "old" holy	<b>fathers</b>	have been of, in	8, 704/ 4
the children and the	<b>fathers</b>	all into one? Surely	8, 704/ 6
ever their old holy	<b>fathers</b>	this fifteen hundred years	8, 704/ 8
that all the old	<b>fathers</b>	were like the false	8, 704/ 9
all the old holy	<b>fathers</b>	commonly called the mother	8, 725/ 4
the faith of their	<b>fathers</b>	and of the whole	8, 822/ 8
instant prayer of the	<b>fathers</b>	or godfathers of the	8, 822/ 30
bring with him the	<b>fathers</b>	, out of limbo. But	8, 881/ 21
was made by holy	<b>fathers</b>	(for in Saint Cyprian's	8, 943/ 21
tradition of the old	<b>fathers</b>	, the whole Catholic Church	8, 967/ 17
the tradition of the	<b>fathers</b>	, and the common observance	8, 969/ 24
was made by holy	<b>fathers</b>	(for in Saint Cyprian's	8, 978/ 34
then were those "holy	<b>fathers</b>	," that Barnes saith added	8, 979/ 6
communionem," some wholly carnal	<b>fathers</b>	. Well, be it so	8, 979/ 7
they were none such	<b>fathers</b>	as Father-Friar Luther is	8, 979/ 9
not pray for their	<b>fathers'</b>	souls nor do penance	8, 630/ 15
nor pray for their	<b>fathers'</b>	souls, nor be bound	8, 826/ 27
foolish disour, for the	<b>fault</b>	of the man to	8, 579/ 36
and findeth yet more	<b>fault</b>	in that men are	8, 582/ 22
in that point, the	<b>fault</b>	that Tyndale, Wycliffe, and	8, 586/ 10
not this a great	<b>fault</b>	that Friar Tuck may	8, 586/ 21
informed of a bishop's	<b>fault</b>	, hath, as by divers	8, 586/ 28
that thing for a	<b>fault</b>	which were indeed so	8, 591/ 11
But what were the	<b>fault</b>	of an evil pope	8, 597/ 1
taketh it as a	<b>fault</b>	for the time and	8, 711/ 24
things as Tyndale findeth	<b>fault</b>	with, expounding the Scripture	8, 714/ 12
the elects through the	<b>fault</b>	of their frail "members	8, 725/ 32
to lay his own	<b>fault</b>	to other folk. Good	8, 740/ 26
grow to the same	<b>fault</b>	, and blame himself and	8, 766/ 4
way have but one	<b>fault</b>	for twain. For now	8, 766/ 8

doth nor can find	<b>fault</b>	. And if he say	8, 766/ 23
men do amiss what	<b>fault</b>	, therefore, findeth he now	8, 784/ 22
that was a foul	<b>fault</b>	, for then was he	8, 789/ 8
here say that the	<b>fault</b>	which Saint Peter found	8, 796/ 31
Magus was not the	<b>fault</b>	that Tyndale findeth with	8, 796/ 32
see well, taketh this	<b>fault</b>	of ours for as	8, 796/ 35
fall in the same	<b>fault</b>	, he teacheth them now	8, 801/ 16
that I found no	<b>fault</b>	, nor nothing objected against	8, 814/ 7
Church and found no	<b>fault</b>	in that saying when	8, 827/ 7
Friar Barnes findeth no	<b>fault</b>	, do not only nothing	8, 836/ 25
bold to find any	<b>fault</b>	in any man of	8, 844/ 25
Peter may find no	<b>fault</b>	in him. And then	8, 844/ 33
himself may find no	<b>fault</b>	with them. Now, first	8, 848/ 6
himself could find no	<b>fault</b>	in them. But truly	8, 851/ 5
Peter can find no	<b>fault</b>	in them then is	8, 851/ 14
Peter could find no	<b>fault</b>	therein... and that as	8, 852/ 25
Peter might find no	<b>fault</b>	among them? I cannot	8, 853/ 27
Peter may find no	<b>fault</b>	with them. Lo, thus	8, 857/ 14
and no man findeth	<b>fault</b>	with Lyra for so	8, 858/ 21
saying... but we find	<b>fault</b>	with Friar Barnes for	8, 858/ 22
Peter may find no	<b>fault</b>	with them. For this	8, 858/ 31
forward and findeth that	<b>fault</b>	with himself... Barnes But	8, 859/ 4
Peter can find no	<b>fault</b>	in them. Lo, thus	8, 860/ 1
Peter may find no	<b>fault</b>	in any of them	8, 863/ 8
Peter may find no	<b>fault</b>	in any of them	8, 863/ 21
Peter may find no	<b>fault</b>	), objecting against himself the	8, 864/ 12
Peter might find no	<b>fault</b>	in her, he beguiled	8, 865/ 1
Peter to find any	<b>fault</b>	in her." For I	8, 865/ 4
Peter may find no	<b>fault</b>	in them... though she	8, 871/ 31
I could find no	<b>fault</b>	. But marry, sir, that	8, 898/ 11
bring in some other	<b>fault</b>	yet found further in	8, 902/ 14
Peter may find no	<b>fault</b>	in her. Now, whereas	8, 905/ 30
no man findeth any	<b>fault</b>	with Lyra, neither to	8, 911/ 15
was infected with that	<b>fault</b>	... and therefore was it	8, 933/ 16
findeth a special high	<b>fault</b>	with it, for because	8, 934/ 10
findeth in such a	<b>fault</b>	have great advantage temporal	8, 944/ 14
thereat and find no	<b>fault</b>	therein. This man, I	8, 944/ 15
wise offended by the	<b>fault</b>	and sin that he	8, 944/ 23
not utter his brother's	<b>fault</b>	unto any one more	8, 948/ 15
damned without his own	<b>fault</b>	, whatsoever they say. Then	8, 998/ 36
Peter might find no	<b>fault</b>	in him (which only	8, 1028/ 5
a holy man and	<b>faultless</b>	, and therefore meet to	8, 652/ 35
since the man hath	<b>faults</b>	enough beside... I will	8, 580/ 13
behalf: that if the	<b>faults</b>	for which he railleth	8, 580/ 14
other spiritual officers. Whose	<b>faults</b>	if they be such	8, 586/ 24
amiss, repent when their	<b>faults</b>	be told them. The	8, 587/ 24
as soon as "their	<b>faults</b>	be told them," but	8, 587/ 36
not ever hear their	<b>faults</b>	told them at the	8, 588/ 2
this: that all their	<b>faults</b>	come but of frailty	8, 589/ 7
knowledge of their own	<b>faults</b>	ye may be sure	8, 591/ 3

themselves perceive not their	<b>faults</b>	for faults... till they	8, 591/ 9
not their faults for	<b>faults</b>	... till they hear the	8, 591/ 9
wot that all the	<b>faults</b>	of the people for	8, 610/ 24
readers, of all these	<b>faults</b>	that they falsely lay	8, 638/ 9
Tyndale and his fellows	<b>faults</b>	enough, so great and	8, 642/ 19
when they would find	<b>faults</b>	that were none... then	8, 642/ 26
to find and rebuke	<b>faults</b>	... and also because he	8, 652/ 36
by God to rebuke	<b>faults</b>	; whereas these men be	8, 652/ 37
to rebuke other men's	<b>faults</b>	... nor be not sent	8, 653/ 1
tell other folk their	<b>faults</b>	before he mend his	8, 765/ 22
the better behold his	<b>faults</b>	, and the more to	8, 766/ 1
of them findeth many	<b>faults</b>	, too, and biddeth them	8, 852/ 34
Paul did find more	<b>faults</b>	than one among them	8, 853/ 29
because she acknowledgeth her	<b>faults</b>	. Here must we consider	8, 866/ 22
unlearned women too, such	<b>faults</b>	as neither Friar Barnes	8, 902/ 16
should not lay the	<b>faults</b>	of the naughty parts	8, 932/ 17
them to amend their	<b>faults</b>	to whom did Saint	8, 1017/ 29
whereas these men be	<b>faulty</b>	and filthy themselves, and	8, 652/ 37
and divided commonly the	<b>faulty</b>	from the flock, and	8, 1008/ 15
can hope for any	<b>favor</b>	, grace, or pardon at	8, 581/ 29
by miracles declared his	<b>favor</b>	against those that expound	8, 621/ 15
indeed... but also for	<b>favor</b>	of their false heresies	8, 684/ 1
heretics being in God's	<b>favor</b>	as far above all	8, 723/ 17
look on it, for	<b>favor</b>	of the sect, cannot	8, 743/ 23
nor show him any	<b>favor</b>	then I asked him	8, 814/ 26
do, and forsake your	<b>favor</b>	so foolishly." "Well," quoth	8, 815/ 11
never stand in God's	<b>favor</b>	and be saved... witnessing	8, 822/ 3
never so well in	<b>favor</b>	, and never so great	8, 826/ 4
continued in God's former	<b>favor</b>	by very, true Christian	8, 853/ 25
were out of Christ's	<b>favor</b>	, was not yet out	8, 856/ 30
I had for the	<b>favor</b>	of the sects... and	8, 902/ 34
under color of bearing	<b>favor</b>	to the good, virtuous	8, 911/ 24
done in commendation and	<b>favor</b>	of them... who can	8, 967/ 23
find me good and	<b>favorable</b>	... and said that for	8, 814/ 11
he should find me	<b>favorable</b>	... but I feared that	8, 814/ 15
or else because he	<b>avored</b>	Friar Huessgen, because his	8, 661/ 32
make some whom he	<b>avored</b>	causeless... to be taught	8, 898/ 34
a Christian purpose, and	<b>avored</b>	the name and faith	8, 924/ 22
Bernard was from the	<b>favoring</b>	of Friar Barnes' heresies	8, 988/ 26
hath good cause to	<b>fear</b>	for his own part	8, 580/ 30
till the very "cold	<b>fear</b>	of death" come. And	8, 588/ 6
so near the cold	<b>fear</b>	of death that they	8, 588/ 12
far from all other	<b>fear</b>	may stand yet under	8, 591/ 26
good... so may the	<b>fear</b>	of infamy, dishonor, and	8, 591/ 28
respect whosoever lacketh... no	<b>fear</b>	of slander or dread	8, 592/ 5
now God will, I	<b>fear</b>	, find out yet some	8, 610/ 31
yet we may well	<b>fear</b>	in all our good	8, 634/ 3
and for all that	<b>fear</b>	, hope well and pray	8, 634/ 5
flesh without bread, for	<b>fear</b>	of breeding worms in	8, 641/ 9
me God, I verily	<b>fear</b>	they shall fall unto	8, 664/ 25

threatened and put in	<b>fear</b>	of oppression, yet was	8, 671/ 21
shall not need to	<b>fear</b>	but they shall do	8, 699/ 3
well deny it, for	<b>fear</b>	that it will be	8, 745/ 32
it gladly, not for	<b>fear</b>	but for love... since	8, 756/ 16
Jews were but in	<b>fear</b>	and bondage therefore saith	8, 756/ 20
they be worthy? I	<b>fear</b>	me the turning of	8, 790/ 3
great necessity, or for	<b>fear</b>	of famine, but for	8, 793/ 4
shall not need to	<b>fear</b>	us from the belief	8, 794/ 32
shall not need to	<b>fear</b>	. For if we may	8, 795/ 17
shall not need to	<b>fear</b>	. For Tyndale useth none	8, 797/ 8
to the Philippians: "With	<b>fear</b>	and trembling work your	8, 840/ 31
merits, but stand in	<b>fear</b>	of their imperfect working	8, 841/ 16
far out of all	<b>fear</b>	of reproof that the	8, 866/ 12
say true, for any	<b>fear</b>	of your gargoye face	8, 866/ 14
hath learned not to	<b>fear</b>	the contumelies of the	8, 875/ 30
sure, but might well	<b>fear</b>	that though I see	8, 880/ 1
in some doubt and	<b>fear</b>	lest the faith that	8, 883/ 35
she might not, for	<b>fear</b>	of her husband's loss	8, 886/ 21
be driven away for	<b>fear</b>	of persecution yea, or	8, 887/ 2
and with the less	<b>fear</b>	, take that the false	8, 894/ 35
have it found, for	<b>fear</b>	of something that would	8, 910/ 16
not bring forth for	<b>fear</b>	of angering his evangelical	8, 917/ 27
Barnes bring in for	<b>fear</b>	of Tyndale, which would	8, 918/ 11
in the face for	<b>fear</b>	that these his false	8, 918/ 25
fit of fury, for	<b>fear</b>	of breeding some impostume	8, 921/ 11
a thing out of	<b>fear</b>	. For while they must	8, 922/ 10
Salisbury... providing that, for	<b>fear</b>	of a rain, the	8, 924/ 15
hath learned not to	<b>fear</b>	the contumelies of the	8, 930/ 4
hath learned not to	<b>fear</b>	the contumelies of the	8, 952/ 30
be run away for	<b>fear</b>	of persecution. But Saint	8, 952/ 35
heresies, should be by	<b>fear</b>	refrained, and by force	8, 955/ 20
right faith... rather, for	<b>fear</b>	and pain here temporal	8, 955/ 23
For many which by	<b>fear</b>	and force begin a	8, 955/ 25
of wisdom is the	<b>fear</b>	of God" for which	8, 955/ 30
he bade his apostles	<b>fear</b>	him that might not	8, 955/ 31
off their habit, for	<b>fear</b>	of worldly shame. By	8, 988/ 36
But as though he	<b>feared</b>	yet, for all his	8, 775/ 23
me favorable... but I	<b>feared</b>	that his answers were	8, 814/ 15
spotted, and so sore	<b>feared</b>	reproof that at the	8, 866/ 9
of his way, and	<b>feared</b>	to go thither." Now	8, 991/ 19
in earth, when he	<b>feareth</b>	not to make mocks	8, 583/ 3
of the Altar, and	<b>feareth</b>	, and trembleth, and giveth	8, 788/ 1
in the air, and	<b>feareth</b>	not (like one that	8, 788/ 7
play with them; nor	<b>feareth</b>	to mock the Sacrament	8, 788/ 11
pure but that he	<b>feareth</b>	for them and biddeth	8, 852/ 31
Tyndale's head falleth that	<b>fearful</b>	word of Christ, "He	8, 616/ 22
people, more dangerous and	<b>fearful</b>	than to be compelled	8, 946/ 27
Saint Augustine's reason by	<b>fearing</b>	him that the Jews	8, 690/ 14
came at me, Necton,	<b>fearing</b>	that Webbe might hap	8, 813/ 36
man of God), somewhat	<b>fearing</b>	lest that miracle of	8, 991/ 7

made of a great	<b>feast</b>	, supped them all up	8, 600/ 28
the patriarchs. To whose	<b>feast</b>	is gathered every man	8, 977/ 36
refuted clearly, this proper,	<b>feat</b>	invention and evasion of	8, 1031/ 23
the water from his	<b>feathers</b>	with such a shift	8, 1013/ 27
the twenty-third day of	<b>February</b>	, and set in in	8, 684/ 24
seed this flock is	<b>fed</b>	. Now look, then, upon	8, 727/ 16
Church hath been always	<b>fed</b>	from age to age	8, 727/ 17
were likely to be	<b>fed</b>	with the pleasant conversation	8, 884/ 33
wholesome food, to be	<b>fed</b>	with poison." But now	8, 892/ 8
as sick and as	<b>feeble</b>	as the synagogue then	8, 642/ 7
his answers were weak,	<b>feeble</b>	, and faint, and that	8, 741/ 23
fleshly sacrifices were too	<b>feeble</b>	of themselves to justify	8, 755/ 29
but an opinion faint,	<b>feeble</b>	, and fruitless then were	8, 762/ 28
and at another full	<b>feeble</b>	, yea, and fall away	8, 764/ 16
his matter, besides marvelous,	<b>feeble</b>	and weak. This chapter	8, 764/ 27
needs be weak and	<b>feeble</b>	... bring in the Turks	8, 767/ 12
is but faint and	<b>feeble</b>	, and soon gone again	8, 780/ 34
so faint and so	<b>feeble</b>	that it is so	8, 781/ 8
far they be too	<b>feeble</b>	and too few. And	8, 794/ 9
give over that false,	<b>feeble</b>	heresy which he was	8, 809/ 5
he calleth faint and	<b>feeble</b>	, unable either to last	8, 818/ 5
is truth, and so	<b>feeble</b>	a thing is falsehood	8, 902/ 19
his own part so	<b>feeble</b>	and so far unable	8, 904/ 18
to break your fond,	<b>feeble</b>	brains about it, against	8, 1004/ 7
of them that are	<b>feeble</b>	and sick." Our Savior	8, 1017/ 38
he be about of	<b>febleness</b>	and frailty to commit	8, 821/ 31
tale is much the	<b>feebler</b>	. For else give we	8, 749/ 14
supporteth and strengtheneth the	<b>feebler</b>	, and the whole the	8, 1017/ 35
so much as to	<b>feed</b>	either horses or hogs	8, 649/ 35
hogs of hell shall	<b>feed</b>	upon and fill their	8, 714/ 1
seed and cockle to	<b>feed</b>	them. But weigh well	8, 728/ 20
therein and love to	<b>feed</b>	themselves thereupon be not	8, 832/ 16
and stronger meat must	<b>feed</b>	us and foster us	8, 892/ 5
might have recourse to	<b>feed</b>	her own child. "But	8, 892/ 17
that can and will	<b>feed</b>	us well, and will	8, 892/ 20
only our mother will	<b>feed</b>	us well, each of	8, 892/ 24
not bid Saint Peter	<b>feed</b>	his sheep? And did	8, 998/ 30
and chief shepherd to	<b>feed</b>	and govern his whole	8, 1010/ 19
his flock, and then	<b>feed</b>	them and govern them	8, 1012/ 6
if thou love me,	<b>feed</b>	thou my sheep." Lo	8, 1012/ 18
that is in heaven	<b>feedeth</b>	them." And thus it	8, 636/ 37
God careth for the	<b>feeding</b>	of all that ever	8, 637/ 1
his resurrection committed the	<b>feeding</b>	of his sheep," saith	8, 735/ 24
of death that they	<b>feel</b>	not one spark of	8, 588/ 12
and yet should ye	<b>feel</b>	none itch at all	8, 605/ 37
we were, and still	<b>feel</b>	and fumble about to	8, 645/ 5
with his "feeling faith"	<b>feel</b>	more in Luther's faith	8, 724/ 3
wrought and made them	<b>feel</b>	. Whereupon they came unto	8, 743/ 6
that maketh a man	<b>feel</b>	and know and work	8, 743/ 10
feeling, such as they	<b>feel</b>	when they burn their	8, 751/ 12

shall he make us	<b>feel</b>	that for a shift	8, 751/ 37
Tyndale, "and made them	<b>feel</b>	. Whereupon they came unto	8, 759/ 21
spirit, that maketh men	<b>feel</b>	and know and work	8, 760/ 32
mine heart that I	<b>feel</b>	it to be true	8, 771/ 5
heart they must needs	<b>feel</b>	at their own fingers'	8, 771/ 10
as no man can	<b>feel</b>	in his fellow... nor	8, 772/ 35
nor no man can	<b>feel</b>	in himself but he	8, 772/ 35
may well and easily	<b>feel</b>	for a false fumbling	8, 772/ 36
only that repent and	<b>feel</b>	that the Law is	8, 773/ 24
honored, and thereby they	<b>feel</b>	and perceive well enough	8, 775/ 10
them "that repent and	<b>feel</b>	that the Law is	8, 778/ 26
make every man to	<b>feel</b>	even at his fingers'	8, 785/ 13
alone... and if he	<b>feel</b>	any good mind, never	8, 786/ 18
therefore every man may	<b>feel</b>	that Tyndale hath brought	8, 796/ 3
for to see and	<b>feel</b>	, and so forth; and	8, 798/ 14
of Tyndale whether he	<b>feel</b>	written in his heart	8, 803/ 31
lest every man should	<b>feel</b>	the master of such	8, 804/ 4
he confess that he	<b>feel</b>	not his own faith	8, 804/ 5
to read them and	<b>feel</b>	them. For answer of	8, 804/ 38
answer him that they	<b>feel</b>	theirs to be true	8, 812/ 23
God... but, if he	<b>feel</b>	it written there indeed	8, 817/ 1
from the Catholic Church	<b>feel</b>	not all one faith	8, 817/ 16
necessary points of faith,	<b>feel</b>	each of them so	8, 817/ 17
fail, but he shall	<b>feel</b>	it in his heart	8, 818/ 12
such unfaithful "feeling" to	<b>feel</b>	the fire of hell	8, 826/ 32
Augustine. For except he	<b>feel</b>	better than Saint Augustine	8, 827/ 4
hath, cannot fail to	<b>feel</b>	Tyndale for a proud	8, 827/ 15
yet the more fully	<b>feel</b>	by this. For if	8, 827/ 16
that each of them	<b>feel</b>	other, and like well	8, 926/ 8
And thereby shall they	<b>feel</b>	, by their fleshly feeling	8, 926/ 11
answer, thou wottest and	<b>feelest</b>	that it is true	8, 774/ 13
answer, thou wottest and	<b>feelest</b>	it to be true	8, 801/ 23
believest it because thou	<b>feelest</b>	it to be true	8, 802/ 27
Answer, thou wottest and	<b>feelest</b>	it to be true	8, 802/ 33
yet he many times	<b>feeleth</b>	nothing of (as Tyndale	8, 666/ 33
for all that, always	<b>feeleth</b>	still that through the	8, 666/ 35
much alloweth it and	<b>feeleth</b>	it for invincible, waxeth	8, 676/ 4
what manner faith himself	<b>feeleth</b>	in his own heart	8, 746/ 8
and fully and sensibly	<b>feeleth</b>	it, as he feeleth	8, 751/ 7
feeleth it, as he	<b>feeleth</b>	the fire hot by	8, 751/ 7
finger. And as he	<b>feeleth</b>	it thus in himself	8, 751/ 9
will say that he	<b>feeleth</b>	himself in his own	8, 751/ 19
his honesty that he	<b>feeleth</b>	it indeed... reason requireth	8, 751/ 20
his fellows' hearts, how	<b>feeleth</b>	he? And therefore how	8, 751/ 24
feeling faith" which he	<b>feeleth</b>	that being once one	8, 758/ 1
that false fumbling faith	<b>feeleth</b>	that the Blessed Sacrament	8, 772/ 37
Tyndale's own "feeling faith"	<b>feeleth</b>	and affirmeth the same	8, 778/ 30
besides the faith that	<b>feeleth</b>	and worketh well, add	8, 784/ 21
manner of feeling himself	<b>feeleth</b>	there. But yet hath	8, 785/ 7
his fulsome "feeling faith,"	<b>feeleth</b>	a foul, filthy heap	8, 785/ 14

point that Tyndale's faith	<b>feeleth</b>	in his heart, the	8, 788/ 22
he believeth because he	<b>feeleth</b>	them written in his	8, 803/ 17
to say that he	<b>feeleth</b>	himself to have a	8, 804/ 1
is so that he	<b>feeleth</b>	and findeth in his	8, 804/ 25
strumpets of nuns; and	<b>feeleth</b>	also, by like feeling	8, 804/ 29
it only because he	<b>feeleth</b>	it written in his	8, 812/ 13
say but that he	<b>feeleth</b>	his to be true	8, 812/ 21
list, and say he	<b>feeleth</b>	it written in his	8, 812/ 28
tell us that he	<b>feeleth</b>	it true, and findeth	8, 812/ 36
he saith that he	<b>feeleth</b>	it written within his	8, 813/ 5
and find what he	<b>feeleth</b>	written there. But, now	8, 816/ 24
us ween that he	<b>feeleth</b>	it written in his	8, 816/ 29
all Christendom but he	<b>feeleth</b>	and findeth written by	8, 816/ 34
own heart that Tyndale	<b>feeleth</b>	not that foul, filthy	8, 816/ 35
he doth... then he	<b>feeleth</b>	it scribbled and scraped	8, 817/ 2
Tyndale... but that he	<b>feeleth</b>	always still written with	8, 817/ 5
that each of them	<b>feeleth</b>	other and each of	8, 817/ 18
whereas Tyndale saith he "	<b>feeleth</b>	" that whosoever have his	8, 826/ 11
father; and whereas he "	<b>feeleth</b>	" that shrift is the	8, 826/ 20
his "feeling faith" also "	<b>feeleth</b>	" that folk should not	8, 826/ 26
like, the Catholic Church	<b>feeleth</b>	nothing; nor no more	8, 826/ 30
of God, because he	<b>feeleth</b>	it written in his	8, 826/ 36
he say that himself	<b>feeleth</b>	a better faith than	8, 827/ 11
him, but because he	<b>feeleth</b>	it written in his	8, 827/ 25
Books, but because he	<b>feeleth</b>	it written in his	8, 827/ 28
the gift because he	<b>feeleth</b>	no contrary grudge at	8, 926/ 2
time... yet whensoever he	<b>feeleth</b>	after any fleshly motion	8, 926/ 2
findeth a nun that	<b>feeleth</b>	the like, and that	8, 926/ 7
man, by his inward	<b>feeling</b>	, not only known only	8, 575/ 11
farcing as his holy "	<b>feeling</b>	faith"ful folk are	8, 575/ 26
to himself by his "	<b>feeling</b>	faith," which yet he	8, 666/ 32
still that through the	<b>feeling</b>	faith which he once	8, 666/ 35
that himself with his "	<b>feeling</b>	faith" feel more in	8, 724/ 3
by Tyndale, through the "	<b>feeling</b>	faith" every man knoweth	8, 729/ 17
historical faith and a	<b>feeling</b>	faith. More Lo, good	8, 741/ 16
faiths, "historical faith" and "	<b>feeling</b>	faith," he will in	8, 741/ 27
faith again. And a	<b>feeling</b>	faith is as if	8, 742/ 10
her, but with a	<b>feeling</b>	faith... so that she	8, 742/ 20
contrary. But of a	<b>feeling</b>	faith it is written	8, 742/ 28
opinion, but a sure	<b>feeling</b>	... and therefore ever fruitful	8, 742/ 32
either had no such	<b>feeling</b>	or else a false	8, 744/ 33
or else a false	<b>feeling</b>	and was beguiled. And	8, 744/ 34
the Church unto his "	<b>feeling</b>	faith" by which he	8, 745/ 26
he playeth by his "	<b>feeling</b>	faith" as his fellows	8, 745/ 29
his Maupertuis of his "	<b>feeling</b>	faith"... in which though	8, 746/ 5
Tyndale call this a "	<b>feeling</b>	faith" yet were his	8, 748/ 32
in the faith, a "	<b>feeling</b>	faith" also. And thereby	8, 748/ 34
the second part his "	<b>feeling</b>	faith," which is, he	8, 749/ 32
experience of his own	<b>feeling</b>	. And with this "feeling	8, 750/ 2
feeling. And with this "	<b>feeling</b>	faith" believeth he the	8, 750/ 2

man believeth with the "	<b>feeling</b>	" faith that the fire	8, 750/ 5
their own sure, secret	<b>feeling</b>	, such as they feel	8, 751/ 12
yet that the like	<b>feeling</b>	is also in all	8, 751/ 24
in that matter such	<b>feeling</b>	for his own faith	8, 751/ 28
must prove us this "	<b>feeling</b>	" faith... at the leastwise	8, 751/ 35
heresies, not any true	<b>feeling</b>	faith, but a false	8, 752/ 1
seem to prove his "	<b>feeling</b>	faith" by Scripture; and	8, 752/ 3
he saith... Of the	<b>feeling</b>	faith it is written	8, 752/ 5
opinion, but a sure	<b>feeling</b>	... and therefore ever fruitful	8, 752/ 9
he proveth us his "	<b>feeling</b>	faith" of all his	8, 752/ 17
faith but also the	<b>feeling</b>	faith, of such a	8, 754/ 6
of such a manner	<b>feeling</b>	as himself hath declared	8, 754/ 6
of any such manner	<b>feeling</b>	; and therefore doth that	8, 754/ 12
his purpose of his "	<b>feeling</b>	faith." Besides this, ye	8, 754/ 13
that Tyndale putteth this "	<b>feeling</b>	faith" to be the	8, 754/ 14
was spoken of the "	<b>feeling</b>	faith" of all elects	8, 754/ 20
a proof of his "	<b>feeling</b>	faith." Ye perceive here	8, 757/ 3
Tyndale's purpose concerning his "	<b>feeling</b>	faith"; but being understood	8, 757/ 36
and destroy all his "	<b>feeling</b>	faith" which he feeleth	8, 758/ 1
but historical faith. For	<b>feeling</b>	faith could it not	8, 759/ 19
Samaria had any such	<b>feeling</b>	faith as Tyndale described	8, 760/ 15
to say, such a	<b>feeling</b>	faith that could never	8, 760/ 17
an example of his	<b>feeling</b>	faith that he teacheth	8, 760/ 24
had they not his	<b>feeling</b>	faith. Now, if he	8, 760/ 26
they had such a	<b>feeling</b>	faith that never could	8, 760/ 33
there were any such	<b>feeling</b>	faith in any church	8, 761/ 8
elects and have the	<b>feeling</b>	faith, nor any man	8, 761/ 13
must needs have the	<b>feeling</b>	faith, for this only	8, 761/ 15
faith, and not the	<b>feeling</b>	faith." Now, where is	8, 762/ 11
must needs have the	<b>feeling</b>	faith, because they spoke	8, 762/ 12
all, or finally his	<b>feeling</b>	faith failed and fell	8, 762/ 16
their belief was a	<b>feeling</b>	faith that never could	8, 762/ 18
of "historical faith" and "	<b>feeling</b>	faith" by the example	8, 762/ 21
the men had the	<b>feeling</b>	faith because they spoke	8, 762/ 25
that they have the	<b>feeling</b>	faith till they bring	8, 762/ 31
of "historical faith" and "	<b>feeling</b>	faith," whereupon finally dependeth	8, 762/ 36
needs be such a	<b>feeling</b>	faith as he describeth	8, 763/ 3
must be such a	<b>feeling</b>	faith as he assigneth	8, 763/ 14
should be any such	<b>feeling</b>	faith as Tyndale only	8, 764/ 12
belief without any other	<b>feeling</b>	than believing only, for	8, 764/ 14
this chapter of his "	<b>feeling</b>	faith," bringing no proof	8, 764/ 19
should be such a	<b>feeling</b>	faith, he telleth us	8, 764/ 23
I have none other	<b>feeling</b>	than because a man	8, 765/ 2
I have none other	<b>feeling</b>	that lechery is sin	8, 765/ 3
For I have a	<b>feeling</b>	faith. For, whatsoever I	8, 771/ 4
not be but the	<b>feeling</b>	faith of his false	8, 771/ 9
and proving of his "	<b>feeling</b>	faith," brought them to	8, 771/ 13
an unknown kind of "	<b>feeling</b>	faith" as no man	8, 772/ 34
confirmation of his false	<b>feeling</b>	faith, he knitteth up	8, 773/ 10
a little farther his "	<b>feeling</b>	faith," and upon his	8, 776/ 24

abominable deeds Tyndale's own "	<b>feeling</b>	faith" feeleth and affirmeth	8, 778/ 30
his elects having his "	<b>feeling</b>	faith" may and do	8, 778/ 31
that with his own "	<b>feeling</b>	faith" all manner abomination	8, 779/ 2
himself for his own "	<b>feeling</b>	faith"... not alone, but	8, 779/ 11
and is therefore a	<b>feeling</b>	faith that can never	8, 781/ 3
every man to my	<b>feeling</b>	faith, that is both	8, 783/ 32
of faith that is	<b>feeling</b>	, and worketh well, and	8, 784/ 18
by reason of the	<b>feeling</b>	cannot but work well	8, 784/ 18
that for lack of	<b>feeling</b>	worketh not? Considering also	8, 784/ 20
evasion of his own "	<b>feeling</b>	faith," on which he	8, 785/ 5
see what manner of	<b>feeling</b>	himself feeleth there. But	8, 785/ 7
heart, with his fulsome "	<b>feeling</b>	faith," feeleth a foul	8, 785/ 14
is, that for his "	<b>feeling</b>	faith" saith that he	8, 785/ 20
Tyndale teacheth such a "	<b>feeling</b>	faith" as no faith	8, 785/ 24
spring out of the "	<b>feeling</b>	faith"... and yet be	8, 785/ 31
have come into the	<b>feeling</b>	of that false faith	8, 786/ 2
that he teacheth his "	<b>feeling</b>	faith," only, to serve	8, 786/ 8
I say that Tyndale's "	<b>feeling</b>	faith" is yet far	8, 787/ 20
as for his own "	<b>feeling</b>	faith," himself here clearly	8, 787/ 27
affirming that for the "	<b>feeling</b>	faith" he may do	8, 787/ 31
And secondly is his "	<b>feeling</b>	" faith worse than the	8, 787/ 35
yet is his faithless "	<b>feeling</b>	" faith far worse than	8, 788/ 13
and fellows of his "	<b>feeling</b>	faith"... he hath, pardie	8, 790/ 20
elects and had the "	<b>feeling</b>	faith" besides... and that	8, 795/ 2
they either had the "	<b>feeling</b>	faith" if none other	8, 795/ 13
lack of such a "	<b>feeling</b>	faith"... and therefore he	8, 795/ 24
children of Tyndale's own "	<b>feeling</b>	" faith. And therefore every	8, 796/ 2
For without the very "	<b>feeling</b>	faith," no repentance can	8, 797/ 12
he might get his	<b>feeling</b>	faith... what counsel would	8, 798/ 4
come to the very	<b>feeling</b>	belief... the poor man	8, 798/ 16
elects and have his "	<b>feeling</b>	faith," such plain, evident	8, 801/ 17
the proof of their "	<b>feeling</b>	faith" that no man	8, 801/ 18
Church, but by his "	<b>feeling</b>	faith." Now is it	8, 802/ 5
that high point of	<b>feeling</b>	faith by which he	8, 803/ 26
feeleth also, by like	<b>feeling</b>	faith, that good works	8, 804/ 29
rewarded in heaven; and	<b>feeling</b>	also, by the same	8, 804/ 30
by the same false	<b>feeling</b>	faith, that in the	8, 804/ 31
he had not the	<b>feeling</b>	faith written by the	8, 805/ 10
these articles of his "	<b>feeling</b>	faith" that good Christian	8, 806/ 2
goeth first and the "	<b>feeling</b>	faith" cometh after. Therefore	8, 810/ 6
him only to his "	<b>feeling</b>	faith"... and, as Tyndale	8, 812/ 12
faith by his only	<b>feeling</b>	... may not the Turks	8, 812/ 18
himself sure with his "	<b>feeling</b>	faith" against all redargution	8, 816/ 21
But yet, if the	<b>feeling</b>	of all good men	8, 817/ 4
definition also) the very,	<b>feeling</b>	faith written in their	8, 817/ 13
easily see that their	<b>feeling</b>	faiths so dissonant among	8, 817/ 26
historical" faith and a "	<b>feeling</b>	" faith, so that every	8, 817/ 34
either historical faith or	<b>feeling</b>	faith. Now, "historical" faith	8, 817/ 36
is to wit, the "	<b>feeling</b>	" faith, he saith is	8, 818/ 7
therefore that is a	<b>feeling</b>	faith. For he that	8, 818/ 9

his heart... and that	<b>feeling</b>	thereof shall of necessity	8, 818/ 13
without any other, further, "	<b>feeling</b>	" faith, or not. If	8, 818/ 23
working without any farther	<b>feeling</b>	should he not be	8, 818/ 31
do well... and the	<b>feeling</b>	faith that Tyndale speaketh	8, 818/ 35
story faith, infound the	<b>feeling</b>	faith thereto, except the	8, 819/ 4
the getting of the	<b>feeling</b>	faith which only faith	8, 819/ 9
more to infound the	<b>feeling</b>	faith into him, notwithstanding	8, 819/ 14
at any time, that	<b>feeling</b>	faith in all them	8, 819/ 18
hath always forthwith the	<b>feeling</b>	faith also, though he	8, 819/ 21
add and infound the	<b>feeling</b>	faith himself, supplying by	8, 819/ 28
between historical faith and	<b>feeling</b>	faith. For then every	8, 819/ 34
both "historical" faith and "	<b>feeling</b>	" faith, never maketh mention	8, 820/ 15
the considering of his "	<b>feeling</b>	" faith, a little appose	8, 820/ 20
of faith or new	<b>feeling</b>	of their former faith	8, 820/ 28
baptism they had the	<b>feeling</b>	faith infoundeth... then followeth	8, 820/ 36
to baptism hath the	<b>feeling</b>	faith too... since that	8, 821/ 1
Tyndale, none but the	<b>feeling</b>	faith. And then be	8, 821/ 3
fail in his perfect	<b>feeling</b>	faith I cannot, as	8, 821/ 12
deeds" and such perfect	<b>feeling</b>	faith may both abide	8, 821/ 14
by Tyndale, either the	<b>feeling</b>	faith or else the	8, 821/ 27
faith or else the	<b>feeling</b>	of the faith, while	8, 821/ 28
is sure of the	<b>feeling</b>	faith, how many sins	8, 821/ 30
historical faith or the	<b>feeling</b>	faith? For faith have	8, 822/ 2
historical faith or the	<b>feeling</b>	faith? Not the historical	8, 822/ 15
Tyndale's own tale, the	<b>feeling</b>	faith. For more kinds	8, 822/ 17
infoundeth into some the	<b>feeling</b>	faith... that is to	8, 822/ 24
Tyndale, "none but the	<b>feeling</b>	faith"; ergo, by Tyndale	8, 823/ 4
ergo, by Tyndale, the	<b>feeling</b>	faith it is whereof	8, 823/ 4
by Tyndale's tale, the	<b>feeling</b>	faith: now will Tyndale	8, 823/ 7
none other than very "	<b>feeling</b>	faith," since he putteth	8, 823/ 35
child hath thereby the	<b>feeling</b>	faith (if Tyndale tell	8, 824/ 4
by Tyndale's tale, the	<b>feeling</b>	faith. Now ye will	8, 824/ 14
have by God the	<b>feeling</b>	faith infoundeth. Now shall	8, 824/ 17
Tyndale saith by the	<b>feeling</b>	faith, everyone that hath	8, 824/ 26
which his foolish, false	<b>feeling</b>	faith hath wrapped him	8, 824/ 31
by his tale, the	<b>feeling</b>	faith, and therefore are	8, 824/ 35
the elects, having the	<b>feeling</b>	faith, be the very	8, 824/ 36
Tyndale hath by his "	<b>feeling</b>	faith" suddenly brought his	8, 825/ 9
Christian reader, as for "	<b>feeling</b>	faith," if he mean	8, 825/ 11
of the contrary... this	<b>feeling</b>	faith is in the	8, 825/ 13
he mean by his "	<b>feeling</b>	faith" any further surety	8, 825/ 18
he mean by his "	<b>feeling</b>	faith" any pleasure or	8, 825/ 29
heat of charity, this	<b>feeling</b>	is the feeling of	8, 825/ 30
this feeling is the	<b>feeling</b>	of those other two	8, 825/ 31
two virtues not the	<b>feeling</b>	of the bare belief	8, 825/ 31
plainly appeareth. And this	<b>feeling</b>	, both concerning hope and	8, 825/ 35
those heretics have, or	<b>feeling</b>	of any affection... it	8, 826/ 1
so, finally, any manner	<b>feeling</b>	that aught is... the	8, 826/ 9
that whosoever have his "	<b>feeling</b>	faith" may do many	8, 826/ 12
bread; and whereas his "	<b>feeling</b>	faith" also "feeeth" that	8, 826/ 25

time, for such unfaithful "	<b>feeling</b>	" to feel the fire	8, 826/ 32
to what end Tyndale's "	<b>feeling</b>	faith" is come... with	8, 826/ 33
this process of his "	<b>feeling</b>	faith," he answereth nothing	8, 827/ 3
and woman that any	<b>feeling</b>	hath, cannot fail to	8, 827/ 14
childhood must have the	<b>feeling</b>	faith... and then were	8, 827/ 21
you clearly Tyndale's false "	<b>feeling</b>	faith," and avoided his	8, 828/ 13
it out by the	<b>feeling</b>	when he falleth in	8, 850/ 34
not by seeing or	<b>feeling</b>	, as we do the	8, 861/ 4
God's election and a "	<b>feeling</b>	" faith that can (as	8, 870/ 22
each other for their	<b>feeling</b>	faith... then may they	8, 926/ 9
feel, by their fleshly	<b>feeling</b>	faith, that they two	8, 926/ 11
not by seeing or	<b>feeling</b>	, as we do the	8, 974/ 19
not by seeing or	<b>feeling</b>	, as men know a	8, 974/ 26
also by sight and	<b>feeling</b>	known, as well as	8, 974/ 34
did by sight and	<b>feeling</b>	know his manhood, and	8, 975/ 3
by sight, hearing, and	<b>feeling</b>	, as we know drapers	8, 975/ 5
but hath, instead of	<b>feeling-faithful</b>	folk, brought us forth	8, 575/ 24
shall we lack no	<b>feeling-faithful</b>	wretches, but ye shall	8, 819/ 24
in their hearts so	<b>feelingly</b>	that thereby they perceived	8, 744/ 31
us further, that they	<b>feelingly</b>	and faithfully believed his	8, 760/ 25
wed nuns: all these "	<b>feelings</b>	," and many such others	8, 826/ 29
be pardoned, and their	<b>fees</b>	paid, and themselves set	8, 848/ 32
this side from our	<b>feet</b>	, it should finally rest	8, 605/ 7
to look to his	<b>feet</b>	at all he cannot	8, 655/ 31
the paths of his	<b>feet</b>	and follow; yea, though	8, 718/ 1
the paths of his	<b>feet</b>	and follow; yea, though	8, 725/ 9
they find out his	<b>feet</b>	. . . ." These words walk, lo	8, 725/ 11
her hands, or her	<b>feet</b>	, or her head, or	8, 845/ 19
the dust of your	<b>feet</b>	at your parting, in	8, 882/ 32
and incestuous lechery! Finally,	<b>feign</b>	they not false glosses	8, 640/ 15
therein might the Manichaeans	<b>feign</b>	themselves his matches, and	8, 744/ 29
be objected that I	<b>feign</b>	such a church as	8, 859/ 6
his own brain to	<b>feign</b>	it as logicians feign	8, 859/ 27
feign it as logicians	<b>feign</b>	(saith he) the second	8, 859/ 28
which false shrews would	<b>feign</b>	themselves to be merchants	8, 877/ 2
since the same is	<b>feigned</b>	, what good can he	8, 591/ 7
of the people with	<b>feigned</b>	words, as Peter warned	8, 614/ 3
speaketh of avarice and	<b>feigned</b>	words as for feigned	8, 628/ 7
feigned words as for	<b>feigned</b>	words, they use none	8, 628/ 7
if plain false be	<b>feigned</b>	; as appeareth by their	8, 628/ 8
set up a false,	<b>feigned</b>	sense of allegories when	8, 634/ 23
the Scripture with "false," "	<b>feigned</b>	" allegories this is falsely	8, 635/ 23
of heretics and false,	<b>feigned</b>	faith of hypocrites, are	8, 648/ 36
of heretics and false,	<b>feigned</b>	faith of hypocrites, are	8, 654/ 11
of heretics and false,	<b>feigned</b>	faith of hypocrites, are	8, 660/ 25
calleth it, a "false,	<b>feigned</b>	faith of hypocrites"... and	8, 662/ 25
heretics" and this "false,	<b>feigned</b>	faith of hypocrites" be	8, 662/ 28
Tyndale calleth false and	<b>feigned</b>	... whereas they being departed	8, 663/ 15
come away from the "	<b>feigned</b>	faith" of ours. And	8, 664/ 3
all saints. They have	<b>feigned</b>	false books, and put	8, 706/ 37

but such as were	<b>feigned</b>	gospels and fables... which	8, 710/ 36
some such false and	<b>feigned</b>	stories remain and taken	8, 711/ 4
and saith, "They have	<b>feigned</b>	false books and put	8, 712/ 2
all others are utterly	<b>feigned</b>	and false, both by	8, 745/ 9
by the reason of	<b>feigned</b>	holiness... but she is	8, 857/ 19
because they may be	<b>feigned</b>	by hypocrisy... but the	8, 880/ 13
fruit, and these false,	<b>feigned</b>	mothers, out of the	8, 892/ 28
of them by false,	<b>feigned</b>	words. For he was	8, 989/ 28
of God... and she	<b>feigneth</b>	not, nor dreameth, any	8, 875/ 20
of God... and she	<b>feigneth</b>	not, nor dreameth, any	8, 929/ 32
us. But this he	<b>feigneth</b>	to make it seem	8, 963/ 16
traditions of their own	<b>feigning</b>	. And they had put	8, 609/ 30
men flee from children,	<b>feigning</b>	themselves afraid of them	8, 788/ 10
Holy Church, some false,	<b>feigning</b>	hypocrite that is a	8, 894/ 2
final salvation and endless	<b>felicity</b>	... or else the election	8, 848/ 14
God were dead... they	<b>fell</b>	to idolatry immediately, as	8, 609/ 16
called William Hutchins. Berengarius	<b>fell</b>	first into that false	8, 661/ 13
revoked that heresy, and	<b>fell</b>	from that heresy into	8, 661/ 18
William Hutchins, which first	<b>fell</b>	to the second heresy	8, 661/ 27
name was Hutchins... he	<b>fell</b>	in that point from	8, 661/ 33
worst, and from that	<b>fell</b>	to less evil: this	8, 662/ 2
that when these folk	<b>fell</b>	once to these horrible	8, 664/ 19
that Lucifer, when he	<b>fell</b>	from thence, left still	8, 673/ 1
Christ, where the Israelites	<b>fell</b>	from God and were	8, 691/ 11
well, and afterward yet	<b>fell</b>	away... as did almost	8, 761/ 21
too, sometime and yet	<b>fell</b>	after to naught, as	8, 761/ 29
feeling faith failed and	<b>fell</b>	away? Whereupon it followeth	8, 762/ 16
Julian the Apostate, which	<b>fell</b>	forthwith from the faith	8, 808/ 11
his books before... and	<b>fell</b>	in a secret agreement	8, 813/ 32
it... then down he	<b>fell</b>	upon his marrowbones, and	8, 814/ 33
God, the Holy Ghost	<b>fell</b>	down on them all	8, 873/ 36
Peter the Holy Ghost	<b>fell</b>	down on them all	8, 880/ 20
a fury when he	<b>fell</b>	into this rage... the	8, 921/ 6
punishment of God, many	<b>fell</b>	sick and many died	8, 1017/ 28
and those that after	<b>fell</b>	to him, were, if	8, 1025/ 17
him, but Tyndale's own	<b>fellow</b>	Friar Barnes, too yet	8, 576/ 33
and namely, as Tyndale's	<b>fellow</b>	Brightwell saith (whom some	8, 631/ 11
it seemeth, some such	<b>fellow</b>	began to sow such	8, 635/ 12
had Tyndale nor any	<b>fellow</b>	of his been able	8, 642/ 24
God is a good	<b>fellow</b>	, " and "As good a	8, 664/ 27
by such a foolish	<b>fellow</b>	as this is... which	8, 679/ 32
Saint John the Baptist's	<b>fellow</b>	, and all his companions	8, 721/ 8
every one contrarieth his	<b>fellow</b>	in great articles of	8, 728/ 11
to believe this lewd	<b>fellow</b>	in the remnant alike	8, 741/ 3
can feel in his	<b>fellow</b>	... nor no man can	8, 772/ 35
she were the better	<b>fellow</b>	." Thus would, I ween	8, 790/ 15
If some such good	<b>fellow</b>	would now beseech Tyndale	8, 798/ 3
a man with his	<b>fellow</b>	... but each of them	8, 808/ 22
master Luther and his	<b>fellow</b>	Tyndale do, that no	8, 849/ 21
and not every lewd	<b>fellow</b>	to jest and rail	8, 911/ 13

uncontrolled, while every lewd	<b>fellow</b>	might construe the Scripture	8, 911/ 29
not of Christ." This	<b>fellow</b>	cometh forth with a	8, 919/ 23
only as a faithless	<b>fellow</b>	, but also as a	8, 1026/ 7
say, leave off this	<b>fellow's</b>	foolish apishness, and all	8, 833/ 14
carried away with the	<b>fellow's</b>	fond railing from the	8, 862/ 31
and to their own	<b>fellows</b>	, too; and every man	8, 575/ 11
Tyndale and his fond	<b>fellows</b>	be, against so many	8, 586/ 14
let him and his	<b>fellows</b>	see whether the priest	8, 597/ 24
the rabble of their	<b>fellows</b>	, for open and plain	8, 627/ 6
them, putting out his	<b>fellows</b>	such as will be	8, 638/ 15
such other heretics, his	<b>fellows</b>	, unto the person of	8, 642/ 3
against him and his	<b>fellows</b>	are such "blind reasons	8, 642/ 5
than Tyndale and his	<b>fellows</b>	have now to say	8, 642/ 13
if Tyndale and his	<b>fellows</b>	had been there then	8, 642/ 16
when he with his	<b>fellows</b>	would have rebuked the	8, 642/ 17
in Tyndale and his	<b>fellows</b>	faults enough, so great	8, 642/ 19
help of all his	<b>fellows</b>	, answer the same things	8, 643/ 36
that himself and his	<b>fellows</b>	depart from the Catholic	8, 649/ 7
so, himself and his	<b>fellows</b>	, because they depart from	8, 649/ 16
that himself and his	<b>fellows</b>	could not be the	8, 649/ 21
of himself and his	<b>fellows</b>	to Christ and his	8, 650/ 2
for sin... but these	<b>fellows</b>	keep still their own	8, 653/ 15
Luther, and all their	<b>fellows</b>	, since they be a	8, 655/ 24
apostles," himself and his	<b>fellows</b>	go now to the	8, 658/ 30
and Tyndale and his	<b>fellows</b>	the contrary: Tyndale's own	8, 660/ 13
Tyndale and all his	<b>fellows</b>	heretics, and the known	8, 660/ 15
that Tyndale and his	<b>fellows</b>	and all these sundry	8, 670/ 35
Tyndale and all his	<b>fellows</b>	and all their sects	8, 671/ 6
as Lucifer and his	<b>fellows</b>	by pride first departed	8, 671/ 7
and Abiram, with their	<b>fellows</b>	, made a sect of	8, 671/ 12
daily found in his	<b>fellows</b>	and himself too, as	8, 685/ 25
further thing than his	<b>fellows</b>	, by some manner means	8, 695/ 6
that he and his	<b>fellows</b>	do now rebuke the	8, 697/ 2
one against all his	<b>fellows</b>	; which I will never	8, 717/ 3
and such others, his	<b>fellows</b>	, as take opinions against	8, 718/ 26
not err." But his	<b>fellows</b>	and he, since they	8, 719/ 3
he, "do all my	<b>fellows</b>	that are the elect	8, 721/ 2
of old our other	<b>fellows</b>	that are gone before	8, 721/ 4
and all his companions	<b>fellows</b>	with the old prophets	8, 721/ 8
of himself and his	<b>fellows</b>	, and holy Saint Augustine	8, 722/ 35
feeling faith" as his	<b>fellows</b>	do by their "remembrance	8, 745/ 29
the faith of his	<b>fellows</b>	... or else shall he	8, 751/ 36
not, as these beastly	<b>fellows</b>	do, teach folk to	8, 771/ 34
the words of his	<b>fellows</b>	and his master too	8, 776/ 26
the turning of Tyndale's	<b>fellows</b>	to the left side	8, 790/ 3
his evangelical brethren, and	<b>fellows</b>	of his "feeling faith	8, 790/ 20
upright among all his	<b>fellows</b>	, when he seeth well	8, 790/ 27
for some other, good	<b>fellows</b>	, as have been by	8, 797/ 36
Tyndale and his fond	<b>fellows</b>	will in the meanwhile	8, 811/ 15
that himself and his	<b>fellows</b>	, which he saith are	8, 825/ 3

Christ as did his	<b>fellows</b>	, the old Pharisees, with	8, 835/ 24
his masters and his	<b>fellows</b>	both the archheretics and	8, 842/ 30
tarry loose with their	<b>fellows</b>	a while, and before	8, 848/ 34
many inns many loitering	<b>fellows</b>	that were false shrews	8, 876/ 37
many of his own	<b>fellows</b>	professing the faith of	8, 889/ 15
and all his proud	<b>fellows</b>	out of heaven. But	8, 920/ 27
other heresies that these	<b>fellows</b>	hold now. Then what	8, 926/ 36
have here no more	<b>fellows</b>	, ye must needs affirm	8, 928/ 1
present, "and tell these	<b>fellows</b>	with a stick, and	8, 936/ 21
proof against all these	<b>fellows</b>	in their false and	8, 939/ 30
any of all his	<b>fellows</b>	be so bold as	8, 940/ 10
himself and his holy	<b>fellows</b>	be the church because	8, 952/ 34
heaven, and maketh us	<b>fellows</b>	and copartners with the	8, 976/ 16
truth, and all his	<b>fellows</b>	too, so they might	8, 984/ 29
readers, letting those fond	<b>fellows</b>	alone, and leaving them	8, 995/ 5
each of his own	<b>fellows</b>	against him. For none	8, 1003/ 18
from all his own	<b>fellows</b>	. Whereby it appeareth well	8, 1003/ 20
when Lucifer with his	<b>fellows</b>	offended so highly in	8, 1007/ 3
as Luther and his	<b>fellows</b>	by pride are gone	8, 1007/ 4
Friar Barnes and those	<b>fellows</b>	answer as he answereth	8, 1024/ 9
also in all his	<b>fellows'</b>	hearts, how feeleth he	8, 751/ 24
that we "have no	<b>fellowship</b>	with him; no, not	8, 596/ 1
is a communion or	<b>fellowship</b>	of holy men and	8, 861/ 3
as we do the	<b>fellowship</b>	of drapers or mercers	8, 861/ 4
the communion and the	<b>fellowship</b>	of saints the which	8, 943/ 20
the dignity of her	<b>fellowship</b>	the which was consecrated	8, 954/ 8
is a communion or	<b>fellowship</b>	of holy men. And	8, 974/ 18
as we do the	<b>fellowship</b>	of drapers or mercers	8, 974/ 19
that the communion and	<b>fellowship</b>	of all such folk	8, 975/ 17
have the communion and	<b>fellowship</b>	of the saints that	8, 975/ 25
from the unity. "The	<b>fellowship</b>	of the saints, that	8, 977/ 24
in the communion and	<b>fellowship</b>	of hope, with those	8, 977/ 25
if we will have	<b>fellowship</b>	with the saints in	8, 977/ 27
able to obtain the	<b>fellowship</b>	of the saints, if	8, 978/ 4
communionem" (the communion, or	<b>fellowship</b>	, of saints). Whereby Friar	8, 978/ 26
called the communion and	<b>fellowship</b>	of saints the which	8, 978/ 33
in faith with the	<b>fellowship</b>	of idolaters and subjection	8, 1008/ 11
should negligently fall in	<b>fellowship</b>	of some man that	8, 1028/ 19
had he not first	<b>felt</b>	and found her, from	8, 651/ 5
faith which he once	<b>felt</b>	, he is one of	8, 666/ 36
inspired, and that they	<b>felt</b>	their inspiration in their	8, 744/ 30
he say yes, he	<b>felt</b>	it by the writing	8, 810/ 2
better than Saint Augustine	<b>felt</b>	, else while Saint Augustine	8, 827/ 5
faith than Saint Augustine	<b>felt</b>	... in the self thing	8, 827/ 12
skin, and be well	<b>felt</b>	and considered, then it	8, 876/ 10
seen or thought or	<b>felt</b>	," etc. Lo, good Christian	8, 968/ 38
both seen him and	<b>felt</b>	him, did by sight	8, 975/ 2
For much is the	<b>fervent</b>	prayer worth of a	8, 843/ 20
and impediment unto the	<b>fervent</b>	desires of the other	8, 884/ 30
of hope, or any	<b>fevor</b>	and heat of charity	8, 825/ 30

canker of these false,	<b>festered</b>	heresies... and that it	8, 979/ 20
church... she doth only	<b>fetch</b>	out her manner of	8, 875/ 19
church, she doth only	<b>fetch</b>	out her manner of	8, 929/ 31
a fair hot iron	<b>fetched</b>	out of the fire	8, 627/ 8
breast, and so fast	<b>fettered</b>	in his holy heart	8, 575/ 16
nations christened, except a	<b>few</b>	lately fallen to Luther	8, 578/ 6
thereto, they be not	<b>few</b>	which have licenses to	8, 584/ 22
thousand have been in	<b>few</b>	days killed and slain	8, 608/ 22
list to turn a	<b>few</b>	leaves back and look	8, 650/ 6
chapter, even in a	<b>few</b>	words, the thing that	8, 654/ 4
Tyndale hath here in	<b>few</b>	words showed you which	8, 654/ 14
it not unto a	<b>few</b>	folk only uncertain and	8, 667/ 8
church remained in these	<b>few</b>	that abode and continued	8, 671/ 30
and continue in these	<b>few</b>	that persevere in the	8, 671/ 32
twenty-first chapter not a	<b>few</b>	lines. And lest if	8, 685/ 14
weight, picketh out a	<b>few</b>	things wherein he would	8, 697/ 25
him leave never so	<b>few</b>	, and tell us which	8, 711/ 36
we shall in that	<b>few</b>	find things enough to	8, 711/ 38
where I touched in	<b>few</b>	words, scant spending four	8, 743/ 26
other side. Finally, those	<b>few</b>	folk that God was	8, 772/ 13
too feeble and too	<b>few</b>	. And when it shall	8, 794/ 9
you that thing in	<b>few</b>	words, lo. I have	8, 824/ 18
be there indeed very	<b>few</b>	of it, and very	8, 844/ 34
but always, not a	<b>few</b>	such loitering in the	8, 877/ 25
thieves... and but very	<b>few</b>	of those true men	8, 877/ 32
and the company so	<b>few</b>	, that I could not	8, 879/ 37
be but a very	<b>few</b>	. And anything that the	8, 897/ 27
because they be but	<b>few</b>	in respect of them	8, 898/ 25
not, therefore there are	<b>few</b>	chosen though many be	8, 898/ 26
be there never so	<b>few</b>	holy therein, is far	8, 908/ 3
the remnant never so	<b>few</b>	yet shall the remnant	8, 915/ 5
a point... if a	<b>few</b>	willful folk, far the	8, 923/ 7
his nun and his	<b>few</b>	foolish adherents... would with	8, 926/ 31
we believe that you	<b>few</b>	see further in the	8, 928/ 15
well as to you	<b>few</b>	, and which have studied	8, 928/ 16
sects, or of some	<b>few</b>	so great, were the	8, 934/ 26
that it were some	<b>few</b>	scattered persons unknown, here	8, 934/ 29
Chrysostom, in the selfsame	<b>few</b>	words which Barnes bringeth	8, 936/ 8
take unto him as	<b>few</b>	as he might, because	8, 948/ 14
be they never so	<b>few</b>	that remain in the	8, 962/ 8
be relieved. In which	<b>few</b>	words Saint Augustine witnesseth	8, 969/ 7
the contagion of a	<b>few</b>	may corrupt a great	8, 979/ 26
picked and falsifieth those	<b>few</b>	words that he bringeth	8, 992/ 3
known church of a	<b>few</b>	folk, and yet among	8, 1008/ 6
and yet among these	<b>few</b>	not always good. After	8, 1008/ 7
sample, will of some	<b>few</b>	put you in remembrance	8, 1016/ 25
itself they be far	<b>fewer</b>	than we... and that	8, 620/ 29
a heap (for no	<b>fewer</b>	he numbereth them), doth	8, 713/ 31
and observe; howbeit, the	<b>fewer</b>	a great many, since	8, 732/ 32
council after of any	<b>fewer</b>	than all the whole	8, 940/ 5

council, gathered of any	<b>fewer</b>	than altogether, should have	8, 940/ 7
a proof, and no	<b>fewer</b>	. Now, when Christ would	8, 948/ 13
reasoning thereupon, except the	<b>fewer</b>	things, forasmuch as the	8, 995/ 17
a friar waxen a	<b>fiddler</b>	, and would at a	8, 831/ 25
or bound, friar or	<b>fiddler</b>	, monk or miller, if	8, 838/ 10
or miller," "friar or	<b>fiddler</b>	," or any of the	8, 839/ 15
that this fond friar	<b>fiddleth</b>	forth here by letters	8, 839/ 16
that prayeth "pro omnibus	<b>fidelibus</b>	" that God may make	8, 914/ 30
err is "ecclesia omnium	<b>fidelium</b>	"; that is to say	8, 914/ 3
by these words "omnium	<b>fidelium</b>	" men clean and pure	8, 914/ 28
or "pro animabus omnium	<b>fidelium</b>	defunctorum" that it may	8, 914/ 31
also, against nature . . . More	<b>Fie</b>	, no further! Here is	8, 765/ 10
rose with Absalom marry,	<b>fie</b>	, for shame! For that	8, 789/ 7
there are in the	<b>field</b>	of God whereof Christ	8, 734/ 23
cast away. And the	<b>field</b>	of God shall bear	8, 777/ 15
he would win the	<b>field</b>	with a face, and	8, 866/ 5
some one fair plain	<b>field</b>	, whereof I know none	8, 924/ 14
his church unto a	<b>field</b>	in which himself sowed	8, 1020/ 9
good, and in Christ's	<b>field</b>	here upon earth there	8, 1020/ 25
church, and his holy	<b>field</b>	so holy that he	8, 1020/ 27
much cockle in that	<b>field</b>	, yet doth God continually	8, 1020/ 28
continually out of that	<b>field</b>	, with his fan, cleanse	8, 1020/ 29
heaven, and in that	<b>field</b>	like as the devil	8, 1020/ 31
therewith were waxen so	<b>fierce</b>	and so malicious that	8, 1027/ 8
holy, blessed Spirit in	<b>fifteen</b>	hundred years taught his	8, 597/ 33
good men believe this	<b>fifteen</b>	hundred years... but all	8, 640/ 29
that hath been this	<b>fifteen</b>	hundred years before. Let	8, 650/ 17
whole Catholic Church of	<b>fifteen</b>	hundred years is better	8, 690/ 4
hath told us this	<b>fifteen</b>	hundred years that it	8, 690/ 7
any one miracle this	<b>fifteen</b>	hundred years among them	8, 691/ 4
of Christ, in this	<b>fifteen</b>	hundred years, sent hither	8, 694/ 27
in every age this	<b>fifteen</b>	hundred years. For all	8, 703/ 16
by his declaration this	<b>fifteen</b>	hundred years, the "Pharisees	8, 703/ 28
old holy fathers this	<b>fifteen</b>	hundred years have taught	8, 704/ 8
succession the space of	<b>fifteen</b>	hundred years! And as	8, 739/ 5
and been faithless this	<b>fifteen</b>	hundred years. And we	8, 767/ 24
old holy saints this	<b>fifteen</b>	hundred years before, and	8, 816/ 31
all Christian people this	<b>fifteen</b>	hundred years and by	8, 843/ 1
by the space of	<b>fifteen</b>	hundred years, and sendeth	8, 889/ 7
continued a church this	<b>fifteen</b>	hundred years well-known. Finally	8, 1009/ 27
from the beginning, this	<b>fifteen</b>	hundred years, hath believed	8, 1033/ 32
And after, in the	<b>fifteenth</b>	chapter: "Let every man	8, 868/ 5
The	<b>Fifth</b>	Book Of the Confutation	8, 575/ 1
nor the other. The	<b>Fifth</b>	Reason Tyndale And Paul	8, 595/ 33
altogether. Here endeth the	<b>Fifth</b>	Book... and beginneth the	8, 598/ 22
words written in the	<b>fifth</b>	chapter of his said	8, 736/ 9
deeds." Now to the	<b>fifth</b>	point, where he saith	8, 850/ 16
unto his merits only;	<b>fifthly</b>	, that they stick only	8, 848/ 2
Saint Augustine in his	<b>fiftieth</b>	sermon made upon the	8, 906/ 13
their prayer and intercessions	<b>fight</b>	against concupiscences. For neither	8, 977/ 32

as is between the	<b>figure</b>	and the thing, the	8, 719/ 36
Noah was the right	<b>figure</b>	thereof, that had therein	8, 777/ 5
of algorism, because the	<b>figure</b>	of 9 and the	8, 908/ 35
of 9 and the	<b>figure</b>	of 6 be all	8, 908/ 36
rock to behold God's	<b>figure</b>	. For except a man	8, 977/ 8
there is a plain	<b>figure</b>	of these false, foolish	8, 994/ 16
synagogue, which was the	<b>figure</b>	of Christ's church: every	8, 1016/ 8
or by misprinting those	<b>figures</b>	of algorism, because the	8, 908/ 35
receive the spirit of	<b>filial</b>	love, and are in	8, 756/ 17
shall feed upon and	<b>fill</b>	their bellies thereof. But	8, 714/ 1
of those authorities would	<b>fill</b>	a whole book. But	8, 740/ 30
be their bags so	<b>filled</b>	; for such things as	8, 983/ 28
flood, to purge the	<b>filth</b>	therefrom... and Sodom and	8, 610/ 29
so far fallen in	<b>filth</b>	no, nor Turk, I	8, 767/ 5
cleanness, remain in your	<b>filthiness</b>	of sin; from the	8, 838/ 15
punish and revenge the	<b>filthy</b>	stink of the fleshly	8, 610/ 32
the devil their foul,	<b>filthy</b>	"weddings" and incestuous lechery	8, 640/ 14
their false faith and	<b>filthy</b>	living lay forth some	8, 652/ 17
men be faulty and	<b>filthy</b>	themselves, and therefore unmeet	8, 652/ 37
as to write such	<b>filthy</b>	railing lies as honest	8, 764/ 33
so full of abominable,	<b>filthy</b>	lies... whereof the effect	8, 765/ 11
faith," feeleth a foul,	<b>filthy</b>	heap of false fumbling	8, 785/ 14
feeleth not that foul,	<b>filthy</b>	heresy written in his	8, 816/ 35
fair. First was she	<b>filthy</b>	in sins; afterward, by	8, 837/ 29
so wax foul and	<b>filthy</b>	, and so fall in	8, 871/ 34
fair. First was she	<b>filthy</b>	in sins; afterward, by	8, 906/ 14
sin, and were therefore	<b>filthy</b>	, till by the Sacrament	8, 906/ 21
to cast the very	<b>filthy</b>	mire upon the cross	8, 953/ 32
virtuous, good, and faithful	<b>final</b>	elect of God, that	8, 575/ 13
one thing, as the	<b>final</b>	opening of all in	8, 648/ 1
this... how can his	<b>final</b>	words also stand with	8, 663/ 1
teacheth us for the	<b>final</b>	conclusion of all this	8, 665/ 5
and, finally, for a	<b>final</b>	elect. And all these	8, 667/ 21
whether he be a	<b>final</b>	elect or not? While	8, 667/ 26
and therein, for the	<b>final</b>	conclusion of all his	8, 773/ 6
church, and for the	<b>final</b>	solution of the second	8, 773/ 8
Church, and for the	<b>final</b>	confirmation of his false	8, 773/ 9
us here for the	<b>final</b>	, special proof that this	8, 776/ 33
over this, for his	<b>final</b>	confusion in that point	8, 809/ 1
wisdom saw convenient, unto	<b>final</b>	salvation and endless felicity	8, 848/ 13
chose and took both	<b>final</b>	elects and final reprobates	8, 848/ 16
both final elects and	<b>final</b>	reprobates. For if he	8, 848/ 16
nothing restrained nor the	<b>final</b>	effect of things here	8, 939/ 3
so far forth that	<b>finally</b>	no man can please	8, 587/ 16
and lack of amendment	<b>finally</b>	deposed and changed. But	8, 590/ 15
world saith well. And	<b>finally</b>	if it fortune him	8, 592/ 13
one word. And yet	<b>finally</b>	, concerning that he hath	8, 598/ 12
our feet, it should	<b>finally</b>	rest and remain in	8, 605/ 7
one man with other.	<b>Finally</b>	, Christ went with his	8, 607/ 16
the far most harm	<b>finally</b>	fallen upon their own	8, 608/ 23

by the devil. And	<b>finally</b>	, as far as the	8, 611/ 30
back warm, for physic.	<b>Finally</b>	, I dare well say	8, 637/ 33
and in religious lechery.	<b>Finally</b>	, for making of false	8, 639/ 11
weddings" and incestuous lechery!	<b>Finally</b>	, feign they not false	8, 640/ 15
church to another, and	<b>finally</b>	as many sundry churches	8, 647/ 7
conclusion thus, and hath	<b>finally</b>	brought all unto this	8, 649/ 31
speak with the men?	<b>Finally</b>	, good Christian readers, upon	8, 659/ 36
every man... and then,	<b>finally</b>	, that our blessed Savior	8, 664/ 16
bodies with incestuous lechery.	<b>Finally</b>	, if he be so	8, 666/ 21
a penitent sinner, and,	<b>finally</b>	, for a final elect	8, 667/ 20
the word of God.	<b>Finally</b>	, the selfsame words of	8, 678/ 15
when he is dead.	<b>Finally</b>	, if he will say	8, 697/ 1
of "voluntary"; so that	<b>finally</b>	the man was fully	8, 701/ 27
my Sixth Book. And	<b>finally</b>	, if they would have	8, 722/ 8
these heretics, neither nor,	<b>finally</b>	, none other but only	8, 733/ 27
his own time. And	<b>finally</b>	, even the very name	8, 735/ 26
sin, but were all	<b>finally</b>	saved? This must Tyndale	8, 760/ 22
faith at all, or	<b>finally</b>	his feeling faith failed	8, 762/ 16
thing nor other. And	<b>finally</b>	, if we grant him	8, 762/ 24
and "feeling faith," whereupon	<b>finally</b>	dependeth all his purpose	8, 762/ 36
he may find them.	<b>Finally</b>	, to prove you that	8, 766/ 17
on either other side.	<b>Finally</b>	, those few folk that	8, 772/ 13
that his face standeth.	<b>Finally</b>	, that little flock that	8, 772/ 26
to say it... or,	<b>finally</b>	, so false and blasphemous	8, 775/ 31
cakebread or starch. And,	<b>finally</b>	, yet is his faithless	8, 788/ 13
doth plainly mock him.	<b>Finally</b>	, good-faithful reader, I cannot	8, 799/ 8
if the will afterward	<b>finally</b>	fall therefrom, should bring	8, 799/ 23
avoid it, yet he	<b>finally</b>	seeketh out a shift	8, 802/ 3
themselves awake. And so,	<b>finally</b>	, any manner feeling that	8, 826/ 9
sanctified in spirit; and	<b>finally</b>	, for the seventh, that	8, 848/ 4
deadly sins committed, be	<b>finally</b>	restored unto grace again	8, 855/ 10
are they neither; or,	<b>finally</b>	, they say true and	8, 927/ 30
And therefore would he	<b>finally</b>	put Friar Barnes in	8, 936/ 1
or two witnesses, then	<b>finally</b>	complain unto the church	8, 948/ 3
but shall therefore be	<b>finally</b>	damned. And yet, though	8, 957/ 30
Christ here upon earth.	<b>Finally</b>	, the question that is	8, 963/ 5
and all his adherents.	<b>Finally</b>	, he teacheth us here	8, 969/ 24
institute or ordain? And	<b>finally</b>	, to put out of	8, 982/ 33
his matter seem sweet.	<b>Finally</b>	shall I show you	8, 985/ 9
without due reverence, and,	<b>finally</b>	, Christian men without Christ	8, 989/ 35
chrism and oil, and,	<b>finally</b>	, all manner ordinances of	8, 990/ 4
manifold open miracles. And	<b>finally</b>	, whereas Barnes reproveth the	8, 991/ 33
of a congregation. And	<b>finally</b>	they will agree that	8, 1000/ 6
and that it is	<b>finally</b>	, without any farther subtlety	8, 1000/ 25
can be but one.	<b>Finally</b>	, it appeareth plainly also	8, 1001/ 13
church of theirs, nor,	<b>finally</b>	, none other but this	8, 1001/ 35
fifteen hundred years well-known.	<b>Finally</b>	, after all this world	8, 1009/ 28
sent to them. And	<b>finally</b>	unto them did he	8, 1016/ 16
three witnesses, we should	<b>finally</b>	complain "unto the church	8, 1023/ 10
they confess themselves gone.	<b>Finally</b>	, all the whole Church	8, 1033/ 32

he hath all done,	<b>find</b>	out none other than	8, 575/ 31
goeth not about to	<b>find</b>	out the church, but	8, 576/ 4
penance... he shall there	<b>find</b>	that holy doctor and	8, 581/ 31
lay? For he shall	<b>find</b>	that in these things	8, 586/ 2
that Tyndale shall scantly	<b>find</b>	anyone so shameless among	8, 600/ 22
whose malice he shall	<b>find</b>	incurable, he shall as	8, 609/ 2
God will, I fear,	<b>find</b>	out yet some new	8, 610/ 31
to become preachers, and	<b>find</b>	wretched, beastly people to	8, 610/ 35
himself. Then shall he	<b>find</b>	also divers counsels in	8, 619/ 28
for him then to	<b>find</b>	them out. For it	8, 620/ 12
in whose books we	<b>find</b>	written expositions and commentaries	8, 620/ 37
in their old books	<b>find</b>	we that in the	8, 621/ 4
that himself made me	<b>find</b>	out, the old holy	8, 632/ 1
with him, he shall	<b>find</b>	no more significations of	8, 632/ 22
saints than I shall	<b>find</b>	him in the books	8, 632/ 24
he shall not lightly	<b>find</b>	any of those old	8, 635/ 29
to some man to	<b>find</b>	out a further thing	8, 636/ 7
give the grace to	<b>find</b>	it. And for example	8, 636/ 13
yet did the Apostle	<b>find</b>	out another, secret sense	8, 636/ 23
glosses and ye shall	<b>find</b>	, good Christian readers, of	8, 638/ 8
be they fain to	<b>find</b>	against good works, to	8, 640/ 4
be they fain to	<b>find</b>	against holy vows of	8, 640/ 11
And when they would	<b>find</b>	faults that were none	8, 642/ 26
and fumble about to	<b>find</b>	out "the church" as	8, 645/ 5
have need first to	<b>find</b>	out well the true	8, 645/ 29
For we think we	<b>find</b>	in the Scripture that	8, 646/ 5
sacraments; Tyndale saith we	<b>find</b>	it not there. We	8, 646/ 8
there. We think we	<b>find</b>	in very plain Scripture	8, 646/ 9
cakebread. We think we	<b>find</b>	in Scripture that men	8, 646/ 13
well sifted, men shall	<b>find</b>	little fine flour in	8, 649/ 34
a purpose... likely to	<b>find</b>	the world so full	8, 651/ 9
spiritual man must needs	<b>find</b>	much resistance surely God	8, 651/ 11
and therefore meet to	<b>find</b>	and rebuke faults... and	8, 652/ 35
wot well, they cannot	<b>find</b>	one among them all	8, 659/ 26
long as he might	<b>find</b>	any worse than other	8, 661/ 31
he can for shame	<b>find</b>	in his heart to	8, 667/ 3
apostles... and thou shalt	<b>find</b>	them all heretics, and	8, 692/ 27
and then shall he	<b>find</b>	that likewise as this	8, 693/ 10
so do... he shall	<b>find</b>	them such as the	8, 694/ 11
about whether he may	<b>find</b>	any more. Whereunto he	8, 701/ 12
apostles... and thou shalt	<b>find</b>	them all heretics, and	8, 705/ 25
And yet shall Tyndale	<b>find</b>	none of all these	8, 710/ 5
knoweth but as they	<b>find</b>	written or heard by	8, 711/ 15
for them... whereof we	<b>find</b>	no legend like, that	8, 711/ 31
shall in that few	<b>find</b>	things enough to prove	8, 711/ 38
the selfsame shall he	<b>find</b>	his opinions proved plain	8, 712/ 17
Or else let Tyndale	<b>find</b>	us in some of	8, 712/ 18
Let Tyndale, I say,	<b>find</b>	us the contrary of	8, 712/ 26
And yet there they	<b>find</b>	out his foot; his	8, 718/ 3
heretics are fain to	<b>find</b>	so many shifts, and	8, 718/ 21

folly. And I shall	<b>find</b>	him four sureties, very	8, 723/ 6
And yet there they	<b>find</b>	out his feet. . . ."These	8, 725/ 11
their rule... he shall	<b>find</b>	, by the same text	8, 726/ 21
and in that seed	<b>find</b>	ye Saint Ignatius, Saint	8, 727/ 18
an apple if he	<b>find</b>	it in all the	8, 733/ 3
now, if I should	<b>find</b>	you out some man	8, 737/ 6
ye could by possibility	<b>find</b>	in the Gospel somewhat	8, 737/ 35
the Gospel, I cannot	<b>find</b>	how I should believe	8, 738/ 16
it well... he shall	<b>find</b>	not one piece of	8, 743/ 24
thinketh no man can	<b>find</b>	him out. For who	8, 746/ 7
Christian readers, ye shall	<b>find</b>	that part of his	8, 746/ 22
both, look whom ye	<b>find</b>	best, and, by mine	8, 750/ 36
take good than harm	<b>find</b>	therein a great occasion	8, 765/ 25
Catholic Church he may	<b>find</b>	them. Finally, to prove	8, 766/ 16
neither doth nor can	<b>find</b>	fault. And if he	8, 766/ 22
let him, yet again,	<b>find</b>	of them all some	8, 766/ 24
wilderness, that fain would	<b>find</b>	the right way toward	8, 772/ 19
yet never can he	<b>find</b>	the entering into the	8, 782/ 8
But Tyndale would here	<b>find</b>	some shift to excuse	8, 790/ 34
never man should after	<b>find</b>	them to carry them	8, 795/ 33
the last, we shall	<b>find</b>	unto these folk many	8, 808/ 5
the last, indeed I	<b>find</b>	not, as far as	8, 808/ 6
all that, fortune to	<b>find</b>	some man that had	8, 813/ 3
been always wont to	<b>find</b>	me good and favorable	8, 814/ 11
him true... he should	<b>find</b>	me favorable... but I	8, 814/ 15
quoth he, "if ye	<b>find</b>	any one false, never	8, 814/ 16
quoth he, "and ye	<b>find</b>	any one more... then	8, 815/ 4
breast but himself, and	<b>find</b>	what he feeleth written	8, 816/ 23
wretches, but ye shall	<b>find</b>	enough. I say also	8, 819/ 25
beggars that dream they	<b>find</b>	great heaps of gold	8, 826/ 6
that he will therefore	<b>find</b>	us out another church	8, 836/ 30
that we shall always	<b>find</b>	good ale or wine	8, 837/ 38
be so bold to	<b>find</b>	any fault in any	8, 844/ 25
that Saint Peter may	<b>find</b>	no fault in him	8, 844/ 33
Saint Peter himself may	<b>find</b>	no fault with them	8, 848/ 6
that there is one,	<b>find</b>	it out by the	8, 850/ 34
Saint Peter himself could	<b>find</b>	no fault in them	8, 851/ 5
that Saint Peter can	<b>find</b>	no fault in them	8, 851/ 14
to heaven they could	<b>find</b>	in their hearts to	8, 851/ 34
that Saint Peter could	<b>find</b>	no fault therein... and	8, 852/ 25
that Saint Peter might	<b>find</b>	no fault among them	8, 853/ 27
wot Saint Paul did	<b>find</b>	more faults than one	8, 853/ 29
that Saint Peter may	<b>find</b>	no fault with them	8, 857/ 14
so saying... but we	<b>find</b>	fault with Friar Barnes	8, 858/ 22
that Saint Peter may	<b>find</b>	no fault with them	8, 858/ 31
Where shall a man	<b>find</b>	a church that is	8, 859/ 8
that Saint Peter can	<b>find</b>	no fault in them	8, 860/ 1
his purpose, he shall	<b>find</b>	them handled in such	8, 863/ 1
that Saint Peter may	<b>find</b>	no fault in any	8, 863/ 8
that Saint Peter may	<b>find</b>	no fault in any	8, 863/ 20

that Saint Peter may	<b>find</b>	no fault), objecting against	8, 864/ 12
that Saint Peter might	<b>find</b>	no fault in her	8, 865/ 1
for Saint Peter to	<b>find</b>	any fault in her	8, 865/ 4
that Saint Peter may	<b>find</b>	no fault in them	8, 871/ 31
if we hap to	<b>find</b>	her. And yet it	8, 873/ 7
to seek her and	<b>find</b>	her; for else, wherefore	8, 873/ 8
and there thou shalt	<b>find</b>	it, or some members	8, 876/ 19
him, he would fain	<b>find</b>	some good company that	8, 876/ 34
and never fail to	<b>find</b>	some honest, true merchants	8, 877/ 8
shall be sure to	<b>find</b>	these honest, true men	8, 877/ 17
shall be sure to	<b>find</b>	any of the church	8, 878/ 9
place in which we	<b>find</b>	some man that doth	8, 878/ 11
wheresoever we happen to	<b>find</b>	any man that expoundeth	8, 878/ 15
Barnes saith wheresoever I	<b>find</b>	these tokens, there I	8, 879/ 35
he that wheresoever we	<b>find</b>	these tokens, we shall	8, 880/ 5
and therein should she	<b>find</b>	the truth. Whereunto if	8, 886/ 20
not till I surely	<b>find</b>	and know the true	8, 895/ 2
the woman may soon	<b>find</b>	more yet to say	8, 895/ 8
only pleasure, I could	<b>find</b>	no fault. But marry	8, 898/ 10
fain would and cannot	<b>find</b>	out and know the	8, 901/ 13
for vice, which ye	<b>find</b>	and rebuke in her	8, 904/ 6
me where I may	<b>find</b>	her, saving that ye	8, 905/ 6
as a woman might	<b>find</b>	, and yet such as	8, 905/ 20
that Saint Peter may	<b>find</b>	no fault in her	8, 905/ 30
in which sermon I	<b>find</b>	it not. And lest	8, 908/ 33
and 66... and I	<b>find</b>	his text in none	8, 909/ 1
it happen me to	<b>find</b>	the place by chance	8, 909/ 7
that chapter... and there	<b>find</b>	I no such saying	8, 910/ 12
in good faith, I	<b>find</b>	nothing here in Barnes'	8, 910/ 26
which if I might	<b>find</b>	once in its proper	8, 912/ 34
neither wot where to	<b>find</b>	it nor of whom	8, 915/ 14
done, Friar Barnes may	<b>find</b>	that diverse councils have	8, 923/ 20
Friar Barnes shall never	<b>find</b>	while he liveth that	8, 923/ 24
much people where we	<b>find</b>	not that he gave	8, 931/ 4
but such as you	<b>find</b>	written in the writings	8, 931/ 32
Saint Gregory would soon	<b>find</b>	him good places enough	8, 932/ 11
that work which they	<b>find</b>	so fully condemned and	8, 932/ 36
that they there may	<b>find</b>	the means to find	8, 935/ 26
find the means to	<b>find</b>	it and know it	8, 935/ 26
but also that to	<b>find</b>	it and know it	8, 935/ 27
of the Scripture should	<b>find</b>	out the true church	8, 935/ 32
Savior commandeth that whoso	<b>find</b>	himself offended, except the	8, 942/ 31
but wink thereat and	<b>find</b>	no fault therein. This	8, 944/ 15
should not fail to	<b>find</b>	, in the necessary truth	8, 951/ 18
Saint Hilary's words shall	<b>find</b>	therein the sorest thing	8, 954/ 19
fire of purgatory can	<b>find</b>	either nothing or right	8, 968/ 28
Saint Peter could not	<b>find</b>	one drop of dirt	8, 974/ 4
they must recognize and	<b>find</b>	in us somewhat of	8, 977/ 29
he went, men might	<b>find</b>	the churches without people	8, 989/ 34
Those sick folk shall	<b>find</b>	help that eat of	8, 991/ 9

church, in which they	<b>find</b>	their marks, to seek	8, 994/ 5
other they shall never	<b>find</b>	while they live, nor	8, 994/ 6
about and could not	<b>find</b>	the door to enter	8, 994/ 20
they might hap to	<b>find</b>	, they could not yet	8, 994/ 37
again, they shall never	<b>find</b>	we shall, for an	8, 995/ 7
another, every man may	<b>find</b>	out the truth well	8, 997/ 12
every place with other	<b>find</b>	out the truth yet	8, 997/ 14
they might hap to	<b>find</b>	it, because they perceive	8, 1002/ 37
that article that they	<b>find</b>	not surely taught in	8, 1005/ 33
that they might hereafter	<b>find</b>	in the Scripture such	8, 1005/ 34
her vow, whereof we	<b>find</b>	no dispensation nor no	8, 1006/ 4
they shall peradventure then	<b>find</b>	that I might defend	8, 1007/ 23
not, they shall peradventure	<b>find</b>	farther not so great	8, 1007/ 24
light of grace, shall	<b>find</b>	the gate of glory	8, 1016/ 32
that they might soon	<b>find</b>	and have recourse unto	8, 1023/ 13
as they should never	<b>find</b>	, or if they hit	8, 1023/ 16
where we should never	<b>find</b>	the way out, if	8, 1023/ 23
they had all done,	<b>find</b>	the means but that	8, 1027/ 15
that Saint Peter might	<b>find</b>	no fault in him	8, 1028/ 5
the faith which thou	<b>findest</b>	in the Scripture, and	8, 644/ 28
be those that thou	<b>findest</b>	in Scripture." Which "thou	8, 645/ 34
general articles as thou	<b>findest</b>	in the Scripture," he	8, 646/ 28
saints in heaven... and	<b>findeth</b>	yet more fault in	8, 582/ 22
the people home... what	<b>findeth</b>	Tyndale for his purpose	8, 611/ 2
for his purpose therein?	<b>Findeth</b>	he that God raised	8, 611/ 2
the one party either	<b>findeth</b>	or weeneth he findeth	8, 645/ 35
findeth or weeneth he	<b>findeth</b>	... the other party saith	8, 645/ 35
that he saith he	<b>findeth</b>	there himself... and "examples	8, 647/ 21
somewhat like... and yet	<b>findeth</b>	he none very like	8, 697/ 26
in which books he	<b>findeth</b>	if they be true	8, 712/ 21
such things as Tyndale	<b>findeth</b>	fault with, expounding the	8, 714/ 12
we wot well Tyndale	<b>findeth</b>	not one that saith	8, 715/ 22
as one letter Tyndale	<b>findeth</b>	making toward a proof	8, 757/ 3
fastly confirmed. And yet	<b>findeth</b>	he no word that	8, 760/ 10
his finger. For where	<b>findeth</b>	he in that Gospel	8, 760/ 18
amiss what fault, therefore,	<b>findeth</b>	he now? Or what	8, 784/ 23
the fault that Tyndale	<b>findeth</b>	with us that is	8, 796/ 32
that he feeleth and	<b>findeth</b>	in his heart written	8, 804/ 25
feeleth it true, and	<b>findeth</b>	it written within his	8, 812/ 36
but he feeleth and	<b>findeth</b>	written by God's hand	8, 816/ 34
the faith because he	<b>findeth</b>	it in the Books	8, 827/ 27
and bawdry Friar Barnes	<b>findeth</b>	no fault, do not	8, 836/ 25
without blame." What thing	<b>findeth</b>	Friar Barnes for his	8, 851/ 30
in many of them	<b>findeth</b>	many faults, too, and	8, 852/ 33
them amend them, and	<b>findeth</b>	spots and wrinkles, and	8, 852/ 34
verity; and no man	<b>findeth</b>	fault with Lyra for	8, 858/ 21
goeth he forward and	<b>findeth</b>	that fault with himself	8, 859/ 4
of Luther; and yet	<b>findeth</b>	he Luther so foolish	8, 873/ 9
Christ's Passion. But he	<b>findeth</b>	not in all that	8, 906/ 27
And therefore no man	<b>findeth</b>	any fault with Lyra	8, 911/ 15

flesh. And when he	<b>findeth</b>	a nun that feeleth	8, 926/ 7
inveigheth against it, and	<b>findeth</b>	a special high fault	8, 934/ 10
every man that secretly	<b>findeth</b>	his brother (that is	8, 944/ 10
though the party that	<b>findeth</b>	him therewith have neither	8, 944/ 12
man whom he so	<b>findeth</b>	in such a fault	8, 944/ 14
sanctified," "holy," "faithful" churches	<b>findeth</b>	he many unsaintly vices	8, 1014/ 17
or from Gentility... and,	<b>finding</b>	no let in the	8, 782/ 22
at Botolph's Wharf, and	<b>finding</b>	him walking in a	8, 876/ 30
a king by the	<b>finding</b>	of a bean in	8, 918/ 28
come this were but	<b>finding</b>	of a knot in	8, 922/ 13
reproving him... and thereby	<b>finding</b>	none amendment, nor by	8, 949/ 13
no doubts of the	<b>finding</b>	thereof, intended to make	8, 951/ 37
forth, pardie, with his	<b>fine</b>	eggs... and after a	8, 600/ 28
men shall find little	<b>fine</b>	flour in them, but	8, 649/ 34
are amerced yearly, and	<b>fines</b>	set on their heads	8, 587/ 7
had blown on her	<b>finger</b>	and told me that	8, 742/ 14
I had put my	<b>finger</b>	in the fire, I	8, 742/ 19
I had put my	<b>finger</b>	therein. Of this ye	8, 742/ 37
the leastwise burned his	<b>finger</b>	in it. For all	8, 750/ 6
mother blowing upon her	<b>finger</b>	... and thereby making that	8, 750/ 11
mother blowing upon her	<b>finger</b>	and thereby making the	8, 750/ 31
the burning of his	<b>finger</b>	. And as he feeleth	8, 751/ 8
I had put my	<b>finger</b>	therein. Now, good Christian	8, 752/ 14
he had burned his	<b>finger</b>	. First, ye may soon	8, 752/ 21
battle, and burning his	<b>finger</b>	in the fire... so	8, 754/ 8
that hath burned his	<b>finger</b>	. For where findeth he	8, 760/ 18
writing of God's own	<b>finger</b>	in his heart: he	8, 810/ 3
write with his own	<b>finger</b>	therein. For himself saith	8, 810/ 5
cannot yet hold my	<b>fingers</b>	from them. For I	8, 660/ 19
when they burn their	<b>fingers</b>	. This is the tale	8, 751/ 13
than his hand hath	<b>fingers</b>	that in the Church	8, 777/ 3
but wagging of folks'	<b>fingers</b>	in the air, and	8, 788/ 7
rings, your holy anointed	<b>fingers</b>	, your holy vestments, your	8, 861/ 9
feel at their own	<b>fingers'</b>	ends. Hath he not	8, 771/ 10
feel even at his	<b>fingers'</b>	ends that Tyndale in	8, 785/ 13
and not with me!	<b>Finis</b>	. More Now, good readers	8, 984/ 14
spirit. And therefore, to	<b>finish</b>	at last this long	8, 669/ 36
and therewith will I	<b>finish</b>	all this present work	8, 776/ 28
show you before I	<b>finish</b>	this work. Thus endeth	8, 829/ 6
Saint Bernard, and therewith	<b>finish</b>	this book... Barnes But	8, 983/ 17
I will with this	<b>finish</b>	the first part, and	8, 1029/ 8
where, after his sermon	<b>finished</b>	, they brought many loaves	8, 990/ 34
corps of Scripture being	<b>finished</b>	in the apostles' days	8, 996/ 31
be so. And thus	<b>finisheth</b>	he this chapter of	8, 649/ 19
the Church, therewith he	<b>finisheth</b>	and endeth all his	8, 876/ 4
them. And after the	<b>fire</b>	of Smithfield, hell doth	8, 590/ 5
but worthy for the	<b>fire</b>	. And so this reason	8, 603/ 7
devils with flame and	<b>fire</b>	in the deep dungeon	8, 607/ 27
cast it in the	<b>fire</b>	. But now shall you	8, 609/ 6
wealth, the third in	<b>fire</b>	and flame, the story	8, 626/ 6

fetched out of the	<b>fire</b>	of hell. This one	8, 627/ 9
as water quencheth the	<b>fire</b>	, so doth almsdeed put	8, 686/ 30
told me that the	<b>fire</b>	would burn me... I	8, 742/ 14
told me that the	<b>fire</b>	had been cold and	8, 742/ 18
my finger in the	<b>fire</b>	, I should have believed	8, 742/ 19
make me believe the	<b>fire</b>	were cold... after that	8, 742/ 36
feeling" faith that the	<b>fire</b>	is hot, till he	8, 750/ 5
son, believe that the	<b>fire</b>	was hot and had	8, 750/ 12
as he feeleth the	<b>fire</b>	hot by the burning	8, 751/ 7
me believe that the	<b>fire</b>	were cold... after that	8, 752/ 14
him believe that the	<b>fire</b>	were cold in which	8, 752/ 21
his finger in the	<b>fire</b>	... so that he can	8, 754/ 8
weed cast into the	<b>fire</b>	. Yea, and many very	8, 777/ 18
feeling" to feel the	<b>fire</b>	of hell. And now	8, 826/ 32
and shaken into the	<b>fire</b>	) bring forth and make	8, 855/ 13
serve but for the	<b>fire</b>	... as did that schismatic	8, 870/ 13
sparks that there is	<b>fire</b>	in the chimney. If	8, 878/ 27
condemn me to perpetual	<b>fire</b>	, because himself would not	8, 898/ 12
needs fall into eternal	<b>fire</b>	if it thus be	8, 901/ 29
accursed wretches, into everlasting	<b>fire</b>	which is prepared for	8, 920/ 32
and fall into the	<b>fire</b>	perpetual. For many which	8, 955/ 25
out by the hot	<b>fire</b>	of purgatory or by	8, 966/ 38
be purged with that	<b>fire</b>	of which the Apostle	8, 968/ 11
shall appear by the	<b>fire</b>	... and if any man's	8, 968/ 12
world to come the	<b>fire</b>	of purgatory can find	8, 968/ 28
long abide in that	<b>fire</b>	of purgatory till the	8, 968/ 31
well-beloved brethren... for the	<b>fire</b>	of purgatory is more	8, 968/ 35
the furnace of the	<b>fire</b>	of purgatory be purely	8, 970/ 8
thought themselves in the	<b>fire</b>	, almost, all the while	8, 989/ 5
were sitting by the	<b>fire</b>	to warm them, were	8, 994/ 12
that, weening the very	<b>fire</b>	were not that they	8, 994/ 13
to seek a very	<b>fire</b>	somewhere without in the	8, 994/ 15
burn up with inextinguishable	<b>fire</b>	" here ye may see	8, 1019/ 35
he gave so fast,	<b>firm</b>	, and undoubted credence to	8, 735/ 36
blind us... and what	<b>firm</b>	credence Saint Augustine gave	8, 736/ 5
and indeed is, a	<b>firm</b>	and fast belief without	8, 764/ 13
and thereupon to be	<b>firm</b>	credence given thereunto, both	8, 792/ 30
be had and abide	<b>firm</b>	and fast, in its	8, 825/ 33
needs stand and be	<b>firm</b>	, or else all run	8, 938/ 13
them before, and without	<b>firm</b>	credence given to them	8, 1004/ 18
the whole Church hath	<b>firmly</b>	believed it to be	8, 895/ 19
bread nor drink, flesh,	<b>fish</b>	, nor fruit this man	8, 600/ 33
chin, turned all into	<b>fish</b>	. And therefore if this	8, 651/ 6
and keepeth both good	<b>fish</b>	and bad, till it	8, 777/ 11
taken up and the	<b>fish</b>	sorted, and the good	8, 777/ 13
may lawfully fall from	<b>fish</b>	to woman's flesh, and	8, 804/ 27
to land both good	<b>fish</b>	and bad (as the	8, 834/ 9
that gathered both good	<b>fish</b>	and bad" ... and also	8, 1020/ 7
shall never lack bad	<b>fish</b>	among the good, and	8, 1020/ 24
a penny for a	<b>fit</b>	of mirth. Howbeit, as	8, 831/ 26

was in a sore	<b>fit</b>	of a fury when	8, 921/ 6
need in such a	<b>fit</b>	of fury, for fear	8, 921/ 10
such time as his	<b>fit</b>	was not so sore	8, 921/ 15
Huessgen, and Zwingli how	<b>fitly</b>	he useth his terms	8, 578/ 8
ye heard all his	<b>five</b>	reasons... by which instead	8, 598/ 4
see now, with his	<b>five</b>	reasons that ye have	8, 598/ 14
the making of which	<b>five</b>	reasons, a man may	8, 598/ 15
vanished away all his	<b>five</b>	wits, for any piece	8, 598/ 16
than all his whole	<b>five</b>	were which I have	8, 601/ 14
end of the hole,	<b>five</b>	miles beneath the midst	8, 605/ 35
whole sum, and lack	<b>five</b>	of his hundred. And	8, 612/ 32
seven they take away	<b>five</b>	quite, and leave the	8, 639/ 3
Saint Augustine four or	<b>five</b>	hundred years before that	8, 680/ 1
that is to wit,	<b>five</b>	of the seven all	8, 688/ 29
put forth four or	<b>five</b>	times before... saving that	8, 705/ 29
which we call the "	<b>five</b>	wits," as ways and	8, 744/ 7
Turks, being in number	<b>five</b>	times more than we	8, 767/ 15
Turks and ye Saracens	<b>five</b>	times so many as	8, 770/ 35
gathereth a little his	<b>five</b>	wits well about him	8, 775/ 33
him, doth four or	<b>five</b>	times clearly and plainly	8, 936/ 9
of the ten virgins,	<b>five</b>	fools and five wise	8, 1016/ 27
virgins, five fools and	<b>five</b>	wise, abiding and looking	8, 1016/ 27
of the ten virgins,	<b>five</b>	wise and five foolish	8, 1020/ 4
virgins, five wise and	<b>five</b>	foolish... and also in	8, 1020/ 4
the damned devils with	<b>flame</b>	and fire in the	8, 607/ 27
third in fire and	<b>flame</b>	, the story that Christ	8, 626/ 6
the matter... and, to	<b>flatter</b>	the temporalty, turneth all	8, 656/ 6
friar, and what unto	<b>Fleck's</b>	mate, and what unto	8, 926/ 16
he was persecuted and	<b>fled</b>	... then was he an	8, 789/ 9
that heretic was then	<b>fled</b>	, and had hidden himself	8, 990/ 25
or No," laboreth to	<b>flee</b>	from the light and	8, 577/ 27
folks' blessings as men	<b>flee</b>	from children, feigning themselves	8, 788/ 9
would do for to	<b>flee</b>	the death of his	8, 868/ 11
in Judea, let them	<b>flee</b>	up into the mountains	8, 874/ 18
in Judea, let them	<b>flee</b>	up into the mountains	8, 928/ 27
in Judea, let them	<b>flee</b>	into the mountains," which	8, 933/ 20
any stranger, but do	<b>flee</b>	from him, because they	8, 981/ 1
Christ. And therefore they	<b>flee</b>	from every such stranger	8, 981/ 17
second warning, eschew and	<b>flee</b>	from." And thus ye	8, 981/ 22
and say the devil	<b>fleeth</b>	from folks' blessings as	8, 788/ 9
the taming of the	<b>flesh</b>	which all are the	8, 579/ 33
spark of the warm	<b>flesh</b>	, and then speak and	8, 588/ 13
neither bread nor drink,	<b>flesh</b>	, fish, nor fruit this	8, 600/ 32
the sin of the	<b>flesh</b>	for which the whole	8, 610/ 28
foul sin of the	<b>flesh</b>	against the nature of	8, 610/ 30
the nature of the	<b>flesh</b>	. And now God will	8, 610/ 31
folk may not eat	<b>flesh</b>	on Good Friday for	8, 631/ 14
it should enfeeble his	<b>flesh</b>	and let him from	8, 638/ 32
they should not eat	<b>flesh</b>	without bread, for fear	8, 641/ 9
Friday but will eat	<b>flesh</b>	upon all three, and	8, 653/ 33

and how much dead	<b>flesh</b>	soever be found in	8, 669/ 28
in man and maketh	<b>flesh</b>	his arm," that is	8, 743/ 14
and inclinations of the	<b>flesh</b>	toward sin, and thereby	8, 755/ 2
those inclinations of the	<b>flesh</b>	and follow the motions	8, 755/ 9
and inclinations of the	<b>flesh</b>	toward actual sins, and	8, 755/ 24
the Passion of his	<b>flesh</b>	he damned the sin	8, 755/ 27
the sin in the	<b>flesh</b>	, so far increased above	8, 755/ 27
much more resist the	<b>flesh</b>	, and much more follow	8, 756/ 2
to follow... not the	<b>flesh</b>	, whom we may now	8, 756/ 8
and works of the	<b>flesh</b>	; which if we do	8, 756/ 11
the works of the	<b>flesh</b>	, and following the Spirit	8, 756/ 15
the works of the	<b>flesh</b>	, which be, as Saint	8, 757/ 13
but fall unto the	<b>flesh</b>	and walk in the	8, 757/ 28
again, and leave the	<b>flesh</b>	again, and fall again	8, 757/ 32
in man and maketh	<b>flesh</b>	his arm," that is	8, 763/ 7
of people do make	<b>flesh</b>	their arm and not	8, 763/ 26
devil that with his	<b>flesh</b>	brought his will to	8, 783/ 12
reprobates, and very carnal	<b>flesh</b>	flies? And by Tyndale's	8, 789/ 3
might not framp in	<b>flesh</b>	as the Lollards use	8, 793/ 7
sin remaining in their	<b>flesh</b>	and breaking out at	8, 797/ 20
have by vow forsaken	<b>flesh</b>	, may lawfully fall from	8, 804/ 27
from fish to woman's	<b>flesh</b>	, and under the name	8, 804/ 27
Blessed Sacrament is neither	<b>flesh</b>	nor blood, but only	8, 807/ 35
sin remaining in his	<b>flesh</b>	and breaking out at	8, 818/ 16
the frailty of his	<b>flesh</b>	about, for all his	8, 821/ 24
that soweth in his	<b>flesh</b>	shall of the flesh	8, 850/ 7
flesh shall of the	<b>flesh</b>	reap corruption. But whoso	8, 850/ 7
the punishment of the	<b>flesh</b>	, that the spirit may	8, 920/ 24
religion and follow the	<b>flesh</b>	. And when he findeth	8, 926/ 7
water, and watching, forbearing	<b>flesh</b>	, drinking of water, fasting	8, 932/ 7
Lent... but may eat	<b>flesh</b>	on Good Friday... and	8, 953/ 1
walk not after the	<b>flesh</b>	declaring plainly that though	8, 958/ 23
he walk after the	<b>flesh</b>	, he shall be damned	8, 958/ 25
ye live after the	<b>flesh</b>	, ye shall die." And	8, 958/ 26
die." And after the	<b>flesh</b>	may a man walk	8, 958/ 27
walk, and after the	<b>flesh</b>	may he live, and	8, 958/ 27
sinful ways of the	<b>flesh</b>	, or of any such	8, 958/ 30
no part of that	<b>flesh</b>	forth outdoors." The lamb	8, 976/ 24
church only. Of whose	<b>flesh</b>	God commanded and forbade	8, 976/ 26
and resurrection of the	<b>flesh</b>	?" we asked you not	8, 982/ 1
the resurrection of the	<b>flesh</b>	that is to come	8, 982/ 9
became incarnate, and took	<b>flesh</b>	in the pure womb	8, 1009/ 11
her holy belly very	<b>flesh</b>	, very soul, and very	8, 1009/ 12
The works of the	<b>flesh</b>	be manifest and open	8, 1024/ 34
filthy stink of the	<b>fleshly</b>	carrion that hath cast	8, 610/ 33
before John, believed after	<b>fleshly</b>	understanding in God, and	8, 648/ 16
far abhorring from all	<b>fleshly</b>	works, that he would	8, 651/ 3
spiritual hands upon her	<b>fleshly</b>	face, had he not	8, 651/ 4
world so full of	<b>fleshly</b>	folk that such a	8, 651/ 10
false glosses and vain	<b>fleshly</b>	traditions. He made "crooked	8, 691/ 21

of that gross and	<b>fleshly</b>	imagined purgatory, save thou	8, 692/ 12
for all his high	<b>fleshly</b>	virtues, layeth not in	8, 751/ 27
of Israel before, whose	<b>fleshly</b>	sacrifices were too feeble	8, 755/ 29
Spirit and resist the	<b>fleshly</b>	motions, and abide and	8, 755/ 31
the mortification of the	<b>fleshly</b>	works, by which manner	8, 757/ 21
Esau, Jacob; and the	<b>fleshly</b>	, the spiritual. Whereof Paul	8, 773/ 28
the purpose of some	<b>fleshly</b>	delight which he is	8, 781/ 32
Esau, Jacob; and the	<b>fleshly</b>	, the spiritual," and that	8, 788/ 29
cannot see her, nor	<b>fleshly</b>	reason can judge of	8, 861/ 1
he feeleth after any	<b>fleshly</b>	motion in his frail	8, 926/ 3
they feel, by their	<b>fleshly</b>	feeling faith, that they	8, 926/ 11
see her, nor the	<b>fleshly</b>	reason can judge of	8, 974/ 16
he was begotten without	<b>fleshly</b>	pleasure. And after, he	8, 1009/ 15
with his sleeve, like	<b>flies</b>	, by the whole hundred	8, 659/ 8
and very carnal flesh	<b>flies</b>	? And by Tyndale's holy	8, 789/ 3
Catholic Church. But then	<b>flieth</b>	he forth from the	8, 745/ 26
he hath denied... he	<b>flieth</b>	, like Red Reynard the	8, 746/ 4
hold, their refuge in	<b>flight</b>	, and chief stone in	8, 675/ 24
and in this purposely	<b>flitteth</b>	from to frame the	8, 758/ 28
therefore drawing aside and	<b>flitting</b>	from the church that	8, 579/ 8
Tyndale's part... first in	<b>flitting</b>	from the point that	8, 831/ 9
governor over the Christian	<b>flock</b>	... and if he be	8, 594/ 10
and lead his whole	<b>flock</b>	and his whole people	8, 611/ 11
and made a small	<b>flock</b>	in comparison, till his	8, 617/ 2
be destroyed... nor the	<b>flock</b>	that remaineth, how many	8, 617/ 4
in acquaintance together and	<b>flock</b>	together, and each know	8, 669/ 1
taught unto the Christian	<b>flock</b>	. All which leaven Tyndale	8, 709/ 29
hath gathered him a	<b>flock</b>	to whom he hath	8, 718/ 14
hath gathered him a	<b>flock</b>	to whom he hath	8, 726/ 36
hath gathered him this	<b>flock</b>	, he nameth not. But	8, 727/ 14
since ye know the	<b>flock</b>	that he meaneth, ye	8, 727/ 14
of whose seed this	<b>flock</b>	is fed. Now look	8, 727/ 16
seed with which the	<b>flock</b>	of the Catholic Church	8, 727/ 17
been sent unto this	<b>flock</b>	which Tyndale saith that	8, 727/ 35
himself, hath gathered this	<b>flock</b>	to him, and sent	8, 728/ 19
Hosts hath to this	<b>flock</b>	of these heretics "given	8, 728/ 22
and by the other	<b>flock</b>	, that have all these	8, 728/ 29
of God, the scattered	<b>flock</b>	of his "unknown" church	8, 728/ 30
reserving always a little	<b>flock</b>	to call the others	8, 767/ 28
reserving always a little	<b>flock</b>	to call them back	8, 771/ 16
Moreover, if the true	<b>flock</b>	be always a little	8, 772/ 1
be always a little	<b>flock</b>	... then be not these	8, 772/ 1
heretics now the true	<b>flock</b>	. For they be now	8, 772/ 2
the Catholics the little	<b>flock</b>	there are then yet	8, 772/ 8
the littleness of the	<b>flock</b>	) the Catholics become the	8, 772/ 10
standeth. Finally, that little	<b>flock</b>	that God reserved to	8, 772/ 26
folk of the true	<b>flock</b>	, if no man could	8, 772/ 30
which were the true	<b>flock</b>	. And then must it	8, 772/ 31
himself, and gather his	<b>flock</b>	together... and with the	8, 794/ 11
allegeth, the congregation and	<b>flock</b>	of as well paynims	8, 835/ 13

be soon a great	<b>flock</b>	. For there be folk	8, 868/ 25
to make a great	<b>flock</b>	, that will be content	8, 868/ 26
were all, the whole	<b>flock</b>	of all Christian people	8, 937/ 21
never so small a	<b>flock</b>	, shall yet never fail	8, 942/ 13
whom he sendeth, his	<b>flock</b>	heareth his own words	8, 981/ 8
stranger saith unto Christ's	<b>flock</b>	, "That man that is	8, 981/ 20
the faulty from the	<b>flock</b>	, and either killed them	8, 1008/ 16
shepherd upon such a	<b>flock</b>	of sheep as he	8, 1010/ 7
and govern his whole	<b>flock</b>	after his death, and	8, 1010/ 20
shepherd over all his	<b>flock</b>	, yet can they not	8, 1011/ 5
known shepherds upon his	<b>flock</b>	, that is to wit	8, 1011/ 19
upon his church, his	<b>flock</b>	must be a known	8, 1011/ 20
must be a known	<b>flock</b>	and a known church	8, 1011/ 20
shepherd should know his	<b>flock</b>	as that the flock	8, 1011/ 22
flock as that the	<b>flock</b>	should know their shepherd	8, 1011/ 22
shepherds for the known	<b>flock</b>	that is to wit	8, 1011/ 26
ask them whether the	<b>flock</b>	of sheep whereupon Christ	8, 1012/ 1
known shepherds was his	<b>flock</b>	and his church, or	8, 1012/ 3
shepherds upon the devil's	<b>flock</b>	, but would his shepherds	8, 1012/ 4
that were the devil's	<b>flock</b>	, and help to make	8, 1012/ 6
them ones of his	<b>flock</b>	, and then feed them	8, 1012/ 6
not come into that	<b>flock</b>	Saint Paul said of	8, 1012/ 10
deny but that the	<b>flock</b>	whereupon our Savior did	8, 1012/ 13
known shepherds were his	<b>flock</b>	. For if they will	8, 1012/ 14
Lo, Christ called the	<b>flock</b>	upon which he made	8, 1012/ 19
is to say, the	<b>flock</b>	) upon which our Savior	8, 1012/ 23
known shepherds was his	<b>flock</b>	(that is to say	8, 1012/ 24
go from their old	<b>flock</b>	and give over all	8, 1013/ 7
you that the known	<b>flock</b>	over which he ordained	8, 1013/ 13
shepherd of his whole	<b>flock</b>	; for him that should	8, 1024/ 24
shrewd sort of flocks,	<b>flocking</b>	in many countries of	8, 772/ 4
great, shrewd sort of	<b>flocks</b>	, flocking in many countries	8, 772/ 4
was washed with Noah's	<b>flood</b>	, to purge the filth	8, 610/ 29
the water of Noah's	<b>flood</b>	carried the ark up	8, 976/ 34
he goeth in the	<b>flour</b>	and thresheth the corn	8, 636/ 16
shall find little fine	<b>flour</b>	in them, but all	8, 649/ 34
calleth it either his	<b>flour</b>	, as Saint John the	8, 1019/ 30
shall make clean his	<b>flour</b>	, and the wheat he	8, 1019/ 33
here in earth Christ's "	<b>flour</b>	"; for only in the	8, 1019/ 36
I say, in Christ's	<b>flour</b>	there shall ever be	8, 1020/ 22
he forth with his	<b>flourish</b>	on this fashion: "And	8, 725/ 8
called him the very	<b>flower</b>	of theology, and a	8, 713/ 24
the virtues, that so	<b>flowered</b>	in the Church that	8, 731/ 25
heart, and unfeigned tears	<b>flowing</b>	out of the heart	8, 961/ 19
heart, and unfeigned tears	<b>flowing</b>	from the vein of	8, 965/ 10
shame for Tyndale to	<b>fly</b>	from the point as	8, 578/ 36
were well worth a	<b>fly</b>	. Though it were so	8, 618/ 22
vows, and friars to	<b>fly</b>	forth and wed nuns	8, 771/ 35
his soul should forthwith	<b>fly</b>	into bliss, before his	8, 782/ 28
in that time should	<b>fly</b>	unto scriptures? For in	8, 874/ 21

of true faith should	fly	unto none other thing	8, 874/ 38
will be worth a	fly	. But the woman may	8, 895/ 7
in that time should	fly	unto scriptures? For in	8, 928/ 30
of true faith should	fly	unto none other thing	8, 929/ 13
the church we must	fly	to the Scripture, Saint	8, 935/ 5
she causeth priests to	fly	that was increased by	8, 954/ 10
you come into the	fold	of Christ without him	8, 918/ 38
hath, instead of feeling-faithful	folk	, brought us forth such	8, 575/ 25
holy "feeling faith"ful	folk	are farced full of	8, 575/ 26
four now such manner	folk	as Tyndale and his	8, 586/ 14
and estimation of other	folk	. Which respect whosoever lacketh	8, 592/ 4
priest preach such heresies,	folk	shall not believe him	8, 597/ 17
Christian men that other	folk	are out of the	8, 601/ 5
every sort right good	folk	also. And as for	8, 612/ 8
synagogue were some good	folk	always that had the	8, 620/ 8
infected by many false	folk	with false doctrine, and	8, 622/ 21
it is, yet unto	folk	that long to know	8, 622/ 32
be perceived that these	folk	now "crept up," as	8, 623/ 9
though some of these	folk	be glad to catch	8, 624/ 6
the contrary as that	folk	should not pray for	8, 630/ 15
Brightwell saith (whom some	folk	call Frith), the "foolish	8, 631/ 12
the evangelical liberty that	folk	may not eat flesh	8, 631/ 13
the Church ordained that	folk	should destroy themselves with	8, 631/ 16
with child, and poor	folk	, and well near as	8, 631/ 21
for the fruit that	folk	shall take by some	8, 637/ 26
that before right reasonable	folk	, he should have had	8, 642/ 35
but of some special	folk	. If he would take	8, 646/ 23
the strife, if all	folk	agree to follow him	8, 647/ 25
pope's disciples, as from	folk	fallen from the faith	8, 649/ 8
so full of fleshly	folk	that such a spiritual	8, 651/ 10
And besides this, these	folk	rebuke us not in	8, 653/ 10
watched and prayed. These	folk	live in great towns	8, 653/ 28
true church and very-faithful	folk	how happeth it that	8, 662/ 35
but that when these	folk	fell once to these	8, 664/ 19
not unto a few	folk	only uncertain and unknown	8, 667/ 8
extendeth it unto all	folk	that ever go forth	8, 667/ 9
they know together as	folk	of acquaintance or kindred	8, 667/ 16
the church of good	folk	, for his obstinate malice	8, 671/ 11
now: labor to make	folk	believe that their church	8, 680/ 15
readers, do these holy	folk	bring the Scripture to	8, 689/ 15
and to teach other	folk	the same, all such	8, 694/ 6
them cheer with... as	folk	do now cast damask	8, 699/ 18
be helped by other	folk	... she neither thought herself	8, 699/ 33
first such poor, needy	folk	as he happened to	8, 701/ 10
our part those needy	folk	that were found in	8, 701/ 21
And surely if these	folk	say well... then Mary	8, 701/ 33
poverty, rebuked the rich	folk	for offering too little	8, 702/ 7
say some of these	folk	nay. But holy Saint	8, 702/ 16
Saint Chrysostom calleth upon	folk	to build churches thereas	8, 702/ 17
the less to poor	folk	, to do the other	8, 702/ 20

good works that these	<b>folk</b>	call all "voluntary," the	8, 703/ 2
holy, in such holy	<b>folk</b>	. The Sacrament of Holy	8, 704/ 24
apostles, and other, poor	<b>folk</b>	too, very far under	8, 705/ 35
that they teach that	<b>folk</b>	should not trust in	8, 709/ 13
realm, both the evil	<b>folk</b>	that take harm by	8, 710/ 27
him and the good	<b>folk</b>	that lose the profit	8, 710/ 27
or heard by good	<b>folk</b>	that knew them... saving	8, 711/ 16
know by any other	<b>folk</b>	than those whom he	8, 720/ 32
was among many good	<b>folk</b>	of the Catholic Church	8, 732/ 27
all save wedding of	<b>folk</b>	that had vowed chastity	8, 734/ 11
because of the evil	<b>folk</b>	that be therein: "For	8, 734/ 21
own fault to other	<b>folk</b>	. Good Christian readers, if	8, 740/ 26
of these proud worldly	<b>folk</b>	that ween themselves safe	8, 763/ 22
presume to tell other	<b>folk</b>	their faults before he	8, 765/ 22
beastly fellows do, teach	<b>folk</b>	to break their vows	8, 771/ 34
Catholics become the faithful	<b>folk</b>	, and the heretics the	8, 772/ 10
side. Finally, those few	<b>folk</b>	that God was wont	8, 772/ 13
nor believed them as	<b>folk</b>	of the true flock	8, 772/ 29
he whom all true-faithful	<b>folk</b>	may well and easily	8, 772/ 36
faith alone. This maketh	<b>folk</b>	to speak of "faith	8, 784/ 14
appeared when the faithful	<b>folk</b>	, commanded thereto by Moses	8, 793/ 34
in heaven, and that	<b>folk</b>	should keep the holy	8, 806/ 19
story proveth he that	<b>folk</b>	should not pray for	8, 807/ 30
shall find unto these	<b>folk</b>	many old authentic stories	8, 808/ 5
and persecuted the Christian	<b>folk</b>	... and Christ quit him	8, 808/ 12
to certain good, worshipful	<b>folk</b>	at Bristol to attach	8, 813/ 27
holy elects and faithful-feeling	<b>folk</b>	gone out from the	8, 817/ 16
faith is in the	<b>folk</b>	of the Catholic Church	8, 825/ 13
faith" also "feeleth" that	<b>folk</b>	should not care for	8, 826/ 26
is sufficient, but that	<b>folk</b>	be bound to do	8, 831/ 33
the living that holy	<b>folk</b>	have dedicated unto God	8, 832/ 8
therein many right virtuous	<b>folk</b>	, and such as the	8, 832/ 26
though it have bad	<b>folk</b>	in it among the	8, 834/ 5
and Saracens, as Christian	<b>folk</b>	. But yet will Friar	8, 835/ 15
be not only good	<b>folk</b>	in it, but also	8, 836/ 29
it, but also evil	<b>folk</b>	too... and that he	8, 836/ 30
shall be only good	<b>folk</b>	... and prove us that	8, 836/ 31
so do be strange-faithful	<b>folk</b>	. For if he would	8, 850/ 18
and shame the poor	<b>folk</b>	that have not of	8, 854/ 18
holiness of the good	<b>folk</b>	that are therein... though	8, 854/ 33
not of only good	<b>folk</b>	, but of both good	8, 855/ 30
be all of good	<b>folk</b>	and none evil, nor	8, 866/ 24
flock. For there be	<b>folk</b>	enough able to make	8, 868/ 25
those which are good	<b>folk</b>	indeed, and at one	8, 870/ 9
such hold... in some	<b>folk</b>	, that it should of	8, 882/ 7
serve but for cunning	<b>folk</b>	that are sufficiently learned	8, 894/ 12
old doubted by some	<b>folk</b>	whether that epistle were	8, 895/ 18
that church; and those	<b>folk</b>	whose faith is contrary	8, 896/ 18
that God would all	<b>folk</b>	should be saved and	8, 898/ 20
garret. But yet, as	<b>folk</b>	be ready to deem	8, 903/ 6

I was with some	<b>folk</b>	taken for half a	8, 903/ 6
good company some naughty	<b>folk</b>	. And in such manner	8, 907/ 4
Church be of some	<b>folk</b>	called foul, for those	8, 907/ 21
not only the good	<b>folk</b>	but the naughty too	8, 911/ 6
this word "faithful Christian	<b>folk</b>	making the whole Church	8, 913/ 22
this word "faithful Christian	<b>folk</b>	" is not always taken	8, 913/ 34
church of all faithful	<b>folk</b>	. Which words Friar Barnes	8, 914/ 4
before-rehearsed, calling all "faithful"	<b>folk</b>	all Christian people, all	8, 914/ 10
prayers only such faithful	<b>folk</b>	as neither have spot	8, 914/ 34
secret sort of faithful	<b>folk</b>	that be without any	8, 915/ 31
the unknown church of	<b>folk</b>	pure and clean, without	8, 916/ 7
The congregation of faithful	<b>folk</b>	must needs be, which	8, 916/ 36
have been used by	<b>folk</b>	somewhat better than thieves	8, 919/ 32
if a few willful	<b>folk</b>	, far the least both	8, 923/ 7
the time that these	<b>folk</b>	say the Church was	8, 925/ 3
church of all faithful	<b>folk</b>	with all the secret	8, 926/ 28
all the secret unfaithful	<b>folk</b>	that then were lurking	8, 926/ 29
such other good, faithful	<b>folk</b>	as were unknown among	8, 927/ 16
are the good, faithful	<b>folk</b>	that ye speak of	8, 927/ 20
speak of... which only	<b>folk</b>	, for faith and goodness	8, 927/ 21
true and be evil	<b>folk</b>	for other sins... and	8, 927/ 31
reprove bells for calling	<b>folk</b>	to God's Service... nor	8, 932/ 22
him. Now, if these	<b>folk</b>	would yet have stuck	8, 936/ 10
then do all these	<b>folk</b>	a high deadly sin	8, 945/ 4
to do, to such	<b>folk</b>	only as have wrongs	8, 948/ 4
the deceit of unlearned	<b>folk</b>	, and damnation of good	8, 959/ 5
in faith... all those	<b>folk</b>	are of this known	8, 962/ 22
church, of only good	<b>folk</b>	pure and clean without	8, 963/ 20
company of only good	<b>folk</b>	, and so good that	8, 964/ 15
but also to other	<b>folk</b>	. And yet over that	8, 969/ 14
fellowship of all such	<b>folk</b>	so hallowed and dedicated	8, 975/ 18
penitents, increaseth the righteous	<b>folk</b>	, crowneth martyrs, giveth Orders	8, 976/ 14
so to suffer evil	<b>folk</b>	among themselves that the	8, 979/ 26
company of unknown faithful	<b>folk</b>	being holy by their	8, 980/ 15
church of only good	<b>folk</b>	alone; howbeit, not yet	8, 984/ 21
well, a church of	<b>folk</b>	not meanly good, but	8, 984/ 22
meanly good, but of	<b>folk</b>	so good, so pure	8, 984/ 23
church of only good	<b>folk</b>	... and so to prove	8, 984/ 28
Who saith the evil	<b>folk</b>	serve God well? Doth	8, 985/ 19
and thirdly, by naughty	<b>folk</b>	and evil rulers that	8, 987/ 29
to prove that evil	<b>folk</b>	be none of the	8, 988/ 8
but only good, holy	<b>folk</b>	... declare there expressly that	8, 988/ 9
but also those religious	<b>folk</b>	that are apostates in	8, 988/ 33
Apostle foresaid of certain	<b>folk</b>	, he lived in hypocrisy	8, 989/ 27
the babies of Christian	<b>folk</b>	, while the grace of	8, 989/ 36
the pilgrimage of faithful	<b>folk</b>	, the building of churches	8, 990/ 2
required by the Christian	<b>folk</b>	of that country, at	8, 990/ 6
see that your sick	<b>folk</b>	after that they have	8, 991/ 4
the people, "Those sick	<b>folk</b>	shall find help that	8, 991/ 9
false, foolish, brutish, beastly	<b>folk</b>	in Holy Scripture, in	8, 994/ 17

I say, command all	<b>folk</b>	, elect or not elect	8, 998/ 24
known, then be these	<b>folk</b>	known all for heretics	8, 1000/ 21
this. This do these	<b>folk</b>	agree which yet say	8, 1005/ 7
to say, if these	<b>folk</b>	will (as I wot	8, 1006/ 22
a known church of	<b>folk</b>	, sometimes good, and sometimes	8, 1008/ 1
church of a few	<b>folk</b>	, and yet among these	8, 1008/ 6
and subjection unto faithless	<b>folk</b>	and that known church	8, 1008/ 12
truth, and many good-faithful	<b>folk</b>	therein, and only in	8, 1008/ 32
there were many good-faithful	<b>folk</b>	therein, yet by the	8, 1009/ 3
what cause have these	<b>folk</b>	now to say that	8, 1009/ 35
be denied by these	<b>folk</b>	but that the church	8, 1012/ 22
we must ask these	<b>folk</b>	that are heretics and	8, 1012/ 25
understanding of those holy	<b>folk</b>	, since some call them	8, 1013/ 1
or ravenous. With such	<b>folk</b>	do not so much	8, 1017/ 16
for all the bad	<b>folk</b>	that be in it	8, 1019/ 24
received into? If these	<b>folk</b>	will say that he	8, 1021/ 25
shall they be known	<b>folk</b>	, or unknown? And he	8, 1022/ 11
church of only good	<b>folk</b>	. For this lieth hidden	8, 1023/ 24
heresy, but also true-faithful	<b>folk</b>	, for the true faith	8, 1030/ 35
them all do these	<b>folk</b>	assign the successor of	8, 1033/ 24
almsdeed of good Christian	<b>folk</b>	here doth help to	8, 1033/ 38
are meritorious, and that	<b>folks</b>	do well to honor	8, 712/ 23
meant. Also, that these	<b>folks'</b>	doctrine cannot agree with	8, 625/ 1
for his creeping through	<b>folks'</b>	bellies, whereof he so	8, 634/ 29
also that through good	<b>folks'</b>	labor, with the sweet	8, 638/ 1
crossing but wagging of	<b>folks'</b>	fingers in the air	8, 788/ 7
the devil fleeth from	<b>folks'</b>	blessings as men flee	8, 788/ 9
this life that other	<b>folks'</b>	good deeds may merit	8, 969/ 15
make, and these blasphemous	<b>follies</b>	they preach unto the	8, 641/ 18
have so many merry	<b>follies</b>	in them that I	8, 660/ 19
and thereupon that these	<b>follies</b>	of his that I	8, 665/ 33
reproof of some false	<b>follies</b>	that would have followed	8, 848/ 18
that these his false	<b>follies</b>	were espied it is	8, 918/ 25
besides all their other	<b>follies</b>	too frantic for any	8, 993/ 23
have confuted the contrary	<b>follies</b>	of Tyndale and Friar	8, 995/ 20
Whereupon it must needs	<b>follow</b>	that there can none	8, 604/ 9
and therein men might	<b>follow</b>	the best doctrine if	8, 612/ 13
did not love to	<b>follow</b>	and live after the	8, 614/ 6
upon Tyndale's confession needs	<b>follow</b>	that of all the	8, 616/ 9
that many men shall	<b>follow</b>	their damnable abominations that	8, 627/ 32
succession in their office	<b>follow</b>	them, that they should	8, 629/ 15
should in a manner	<b>follow</b>	the nature of the	8, 629/ 16
have no love to	<b>follow</b>	and live after the	8, 630/ 8
people love not to	<b>follow</b>	and live after... and	8, 630/ 10
diverse good fruit should	<b>follow</b>	and ensue thereupon. Sometimes	8, 636/ 5
Wherein whoso list to	<b>follow</b>	Tyndale may set at	8, 639/ 28
yet whereupon it must	<b>follow</b>	that the Scripture and	8, 644/ 34
all folk agree to	<b>follow</b>	him; and else be	8, 647/ 25
heretics... it must needs	<b>follow</b>	that Luther and Tyndale	8, 655/ 26
the rabble of them	<b>follow</b>	their master so far	8, 659/ 13

the less likely to	<b>follow</b>	the other in one	8, 662/ 4
yet it shall not	<b>follow</b>	that he shall go	8, 662/ 9
then must it needs	<b>follow</b>	that all the sects	8, 662/ 29
others that would both	<b>follow</b>	them and believe them	8, 694/ 23
the other, if they	<b>follow</b>	not these heretics in	8, 699/ 4
she was indeed, to	<b>follow</b>	the counsel of Judas	8, 699/ 34
do hear him, and	<b>follow</b>	him. For every one	8, 715/ 18
then must it needs	<b>follow</b>	further that all their	8, 717/ 18
of his feet and	<b>follow</b>	; yea, though he go	8, 718/ 1
others: it must needs	<b>follow</b>	, pardie, that Tyndale and	8, 723/ 15
of his feet and	<b>follow</b>	; yea, though he go	8, 725/ 10
elects search out and	<b>follow</b>	the very steps of	8, 725/ 29
elect, other lewd elects	<b>follow</b>	, very far from the	8, 726/ 6
but always would it	<b>follow</b>	, as I have showed	8, 733/ 24
apostle... then must it	<b>follow</b>	thereupon (if I should	8, 738/ 1
should of good reason	<b>follow</b>	and believe alike. And	8, 744/ 5
out. For who can	<b>follow</b>	him thither to make	8, 746/ 7
of the flesh and	<b>follow</b>	the motions of the	8, 755/ 9
will, far more easily	<b>follow</b>	the Spirit and resist	8, 755/ 31
flesh, and much more	<b>follow</b>	the Spirit, and keep	8, 756/ 3
our bounden duty to	<b>follow</b>	... not the flesh, whom	8, 756/ 8
whose affections if we	<b>follow</b>	, we shall die... but	8, 756/ 10
even by and by,	<b>follow</b>	the words that Tyndale	8, 756/ 26
if we list to	<b>follow</b>	, leadeth us forth also	8, 757/ 7
list no longer to	<b>follow</b>	the Spirit, but fall	8, 757/ 27
opinion? Must it needs	<b>follow</b>	that their faith was	8, 759/ 32
then must it needs	<b>follow</b>	thereon that neither Luther	8, 762/ 29
which of them to	<b>follow</b>	. But now these heretics	8, 772/ 16
then must it thereupon	<b>follow</b>	that yet the true	8, 772/ 32
these wise words that	<b>follow</b>	... Tyndale How This Word	8, 773/ 11
but they only that	<b>follow</b>	the faith of Abraham	8, 773/ 18
their dead men, and	<b>follow</b>	thou me" he meant	8, 780/ 8
but they only that	<b>follow</b>	the faith of Abraham	8, 783/ 19
we make (if we	<b>follow</b>	him) the world swarm	8, 791/ 2
way... let every man	<b>follow</b>	Tyndale and believe what	8, 812/ 27
this must it clearly	<b>follow</b>	by Tyndale's tale, maugre	8, 824/ 20
it must thereof needs	<b>follow</b>	that all Christian people	8, 827/ 20
church of God to	<b>follow</b>	you? or by them	8, 838/ 3
the good that may	<b>follow</b>	if it be known	8, 891/ 31
church... it must needs	<b>follow</b>	, to my poor wit	8, 893/ 19
will cannot choose but	<b>follow</b>	. For that is plain	8, 899/ 21
of his religion and	<b>follow</b>	the flesh. And when	8, 926/ 7
consider thereby what would	<b>follow</b>	or not follow thereupon	8, 938/ 35
would follow or not	<b>follow</b>	thereupon if it were	8, 938/ 36
then, my purpose would	<b>follow</b>	... and Friar Barnes' purpose	8, 939/ 25
called thereto... would fain	<b>follow</b>	the counsel of Christ	8, 949/ 14
not in well working	<b>follow</b>	it, but will without	8, 971/ 35
of Christ "do not	<b>follow</b>	any stranger, but do	8, 981/ 1
tokens, if they would	<b>follow</b>	them, would lead them	8, 993/ 32
therefore it must needs	<b>follow</b>	that the church must	8, 1002/ 13

church, it must needs	<b>follow</b>	that the very church	8, 1003/ 8
and his church, but	<b>followed</b>	and went with them	8, 709/ 1
because these heretics now...	<b>followed</b>	the false sect of	8, 784/ 4
follies that would have	<b>followed</b>	thereof. As for the	8, 848/ 18
thralldom... that it therefore	<b>followed</b>	that all came thither	8, 865/ 22
he had asked and	<b>followed</b>	any wise man's counsel	8, 872/ 5
have at his calling	<b>followed</b>	him so far, as	8, 898/ 4
and they that after	<b>followed</b>	them therein, would have	8, 1033/ 9
be the teachers... it	<b>followeth</b>	that they be, and	8, 614/ 30
all the temporalty foolishly	<b>followeth</b>	their construction... and so	8, 618/ 36
upon these things it	<b>followeth</b>	that we prove well	8, 659/ 36
but by heresy... it	<b>followeth</b>	not that in like	8, 660/ 36
word of man it	<b>followeth</b>	, saith His Grace, that	8, 677/ 1
thereupon it very well	<b>followeth</b>	that God never will	8, 677/ 31
we say that thereupon	<b>followeth</b>	it, though Tyndale and	8, 689/ 29
Tyndale said true. Yet	<b>followeth</b>	it at the last	8, 731/ 20
Latin translation, which he	<b>followeth</b>	in those words... and	8, 758/ 26
in other places he	<b>followeth</b>	, and in this purposely	8, 758/ 28
fell away? Whereupon it	<b>followeth</b>	that there faileth and	8, 762/ 17
the men. And yet	<b>followeth</b>	it nothing the rather	8, 764/ 11
then that it plainly	<b>followeth</b>	upon his tale that	8, 779/ 1
feeling faith infounded... then	<b>followeth</b>	it, I say, that	8, 820/ 36
other faith sufficient: it	<b>followeth</b>	that every man which	8, 821/ 29
Antichrist, also. And yet	<b>followeth</b>	it farther upon Tyndale's	8, 824/ 34
very church it clearly	<b>followeth</b>	, I say, by him	8, 824/ 37
the Catholic Church... yet	<b>followeth</b>	it, for all that	8, 828/ 2
Friar Barnes here fondly	<b>followeth</b>	and enforceth himself to	8, 839/ 26
way to heaven, but	<b>followeth</b>	Christ only... in suffering	8, 875/ 25
way to heaven, but	<b>followeth</b>	Christ only... in suffering	8, 929/ 37
be known; whereof it	<b>followeth</b>	again, against Friar Barnes	8, 935/ 9
temporal sword. For it	<b>followeth</b>	, "If he hear not	8, 945/ 15
churches known... then it	<b>followeth</b>	that Christ's whole church	8, 952/ 8
way to heaven, but	<b>followeth</b>	Christ only... in suffering	8, 952/ 25
not the same, it	<b>followeth</b>	not therefore that they	8, 961/ 14
we be dead. It	<b>followeth</b>	also that since we	8, 969/ 16
we farther that it	<b>followeth</b>	also thereupon that of	8, 999/ 25
be his church: it	<b>followeth</b>	of necessity not only	8, 1013/ 14
churches but one, it	<b>followeth</b>	, I say, farther, that	8, 1013/ 16
are holy, and then	<b>followeth</b>	it that the whole	8, 1014/ 21
every man. Whereupon it	<b>followeth</b>	, I say, that either	8, 1015/ 10
the show. Whereupon it	<b>followeth</b>	that the church of	8, 1022/ 7
second part not only	<b>followeth</b>	, but also confirmeth, ye	8, 1029/ 12
in his other chapters	<b>following</b>	, he pretendeth to answer	8, 576/ 9
in the next words	<b>following</b>	, he declareth that he	8, 599/ 26
took harm in the	<b>following</b>	: such as were evil	8, 612/ 11
for their wiliness in	<b>following</b>	the wiliness of the	8, 629/ 10
Tyndale meaneth by his	<b>following</b>	of the "wily fox	8, 629/ 21
so far from the	<b>following</b>	of their living while	8, 694/ 18
in their reason any	<b>following</b>	of the steps of	8, 725/ 36
as it did in	<b>following</b>	him in the coming	8, 748/ 16

of the flesh, and	<b>following</b>	the Spirit, not only	8, 756/ 15
which manner of glad	<b>following</b>	the Spirit we dwell	8, 757/ 22
with all other disciples,	<b>following</b>	the example mightily... and	8, 765/ 7
before or the words	<b>following</b>	after upon it... saving	8, 791/ 22
by his own words	<b>following</b>	, that as gay a	8, 858/ 35
things consequent and well	<b>following</b>	upon their merits which	8, 968/ 2
own "etc.," these words	<b>following</b>	: "Here have you clearly	8, 972/ 26
us think upon the	<b>following</b>	of them. For they	8, 977/ 28
the other blind with	<b>folly</b>	into the ditch of	8, 619/ 1
Zwingli, and laugheth the	<b>folly</b>	of all the known	8, 619/ 5
he cannot excuse his	<b>folly</b>	with saying that he	8, 667/ 10
been yet the most	<b>folly</b>	of all. For what	8, 667/ 13
seemeth necessary that the	<b>folly</b>	and lies of such	8, 709/ 6
yet further fallen in	<b>folly</b>	than in any of	8, 718/ 22
at his proud invented	<b>folly</b>	. And I shall find	8, 723/ 5
belieth me, and what	<b>folly</b>	he layeth forth, in	8, 777/ 36
make open this wily	<b>folly</b>	of Tyndale is also	8, 785/ 2
and made his wily	<b>folly</b>	found out more plainly	8, 813/ 9
controlment the selfsame wily	<b>folly</b>	in Richard Webbe. This	8, 813/ 11
not but perceive such	<b>folly</b>	and such falsehood, and	8, 862/ 32
net of his own	<b>folly</b>	, that he could never	8, 864/ 4
taketh it not for	<b>folly</b>	, nor for sin, that	8, 867/ 20
the intent that the	<b>folly</b>	of Friar Barnes' invention	8, 883/ 28
M. Henry used of	<b>folly</b>	; that is to wit	8, 901/ 8
but his own double	<b>folly</b>	. First he saith Lyra	8, 910/ 27
plenty (till frenzy lack	<b>folly</b>	), would there not only	8, 925/ 31
in such a frantic	<b>folly</b>	that, weening the very	8, 994/ 13
that, of their farther	<b>folly</b>	devise, each of them	8, 995/ 1
without writing. But this	<b>folly</b>	of theirs I have	8, 996/ 36
readers, that against this	<b>folly</b>	standeth still the first	8, 1014/ 7
is all the wily	<b>folly</b>	of these heretics avoided	8, 1016/ 2
and the most froward	<b>folly</b>	, that any frantic heretic	8, 1030/ 5
the matter, and their	<b>folly</b>	and falsehood by all	8, 1032/ 28
as Tyndale and his	<b>fond</b>	fellows be, against so	8, 586/ 14
unreasonable and much more	<b>fond</b>	and foolish than the	8, 587/ 20
juggling to be so	<b>fond</b>	a point that all	8, 688/ 11
he made before, as	<b>fond</b>	as they were both	8, 718/ 23
if Tyndale and his	<b>fond</b>	fellows will in the	8, 811/ 15
Tyndale were in such	<b>fond</b>	scoffing peerless, yet doth	8, 831/ 12
rude roaring... nor a	<b>fond</b>	ape to make mocks	8, 833/ 11
the remnant that this	<b>fond</b>	friar fiddleth forth here	8, 839/ 15
away with the fellow's	<b>fond</b>	railing from the consideration	8, 862/ 31
Barnes would be so	<b>fond</b>	to bring it forth	8, 883/ 15
same time been a	<b>fond</b>	, frantic friar, and that	8, 925/ 11
Cate; and that this	<b>fond</b>	, frantic friar had wedded	8, 925/ 13
then is his own	<b>fond</b>	imagination quailed by which	8, 978/ 28
here, that Friar Barnes'	<b>fond</b>	invention is failed. By	8, 979/ 12
Christian readers, letting those	<b>fond</b>	fellows alone, and leaving	8, 995/ 5
mad to break your	<b>fond</b>	, feeble brains about it	8, 1004/ 6
this conclusion with some	<b>fond</b>	shift, and say that	8, 1013/ 18

see, an invention so	<b>fond</b>	of itself that it	8, 1024/ 12
which Friar Barnes here	<b>fondly</b>	followeth and enforceth himself	8, 839/ 26
cometh home from the	<b>font</b>	, can nothing let any	8, 821/ 25
be received to the	<b>font</b>	, in the faith of	8, 822/ 8
her in the spiritual	<b>food</b>	. For Holy Church is	8, 892/ 2
else instead of wholesome	<b>food</b>	, to be fed with	8, 892/ 8
us good and faithful	<b>food</b>	, and preach truly to	8, 892/ 12
give us good, wholesome	<b>food</b>	... but that also there	8, 892/ 20
which is the good	<b>food</b>	and which is the	8, 892/ 32
bold to take the	<b>food</b>	of doctrine at her	8, 894/ 19
of life, with the	<b>food</b>	of God's word such	8, 1012/ 8
like a mad, frantic	<b>fool</b>	maketh mocks and mows	8, 583/ 27
between himself and a	<b>fool</b>	... and yet he will	8, 607/ 32
his lies like a	<b>fool</b>	. And first, for the	8, 712/ 28
For else may every	<b>fool</b>	see that as he	8, 720/ 34
take him for a	<b>fool</b>	if he should set	8, 723/ 9
me so very a	<b>fool</b>	that, telling me no	8, 737/ 24
but prove himself a	<b>fool</b>	ye wot well that	8, 766/ 18
nor like no small	<b>fool</b>	, I warrant you. For	8, 788/ 32
point like a very	<b>fool</b>	. For every man may	8, 796/ 4
to prove a proud	<b>fool</b>	. Now, on the other	8, 804/ 4
but for a proud	<b>fool</b>	if he would now	8, 810/ 20
for a proud fumbling	<b>fool</b>	. And that he so	8, 827/ 15
I had like a	<b>fool</b>	forgotten before to ask	8, 877/ 16
and bid Barnes, "Farewell,	<b>fool</b>	!" Now, the tale that	8, 878/ 6
I were but a	<b>fool</b>	to leave the known	8, 905/ 2
might think myself a	<b>fool</b>	if for such a	8, 905/ 17
prove Friar Barnes a	<b>fool</b>	... especially since he seeth	8, 973/ 36
hath proved himself a	<b>fool</b>	, and hath had each	8, 1003/ 17
needs prove him a	<b>fool</b>	. For out of his	8, 1013/ 33
and doeth on a	<b>fool's</b>	hood, and from jousting	8, 579/ 13
in such a false	<b>fool's</b>	hands. For, letting the	8, 863/ 3
this point the very	<b>foolish</b>	disour, for the fault	8, 579/ 36
he is not so	<b>foolish</b>	but that he seeth	8, 582/ 28
much more fond and	<b>foolish</b>	than the first. The	8, 587/ 20
holy consecrations Tyndale calleth	<b>foolish</b>	ceremonies... forgetting that in	8, 595/ 6
found any man so	<b>foolish</b>	as to ween that	8, 604/ 2
scriptures, forbidding him that	<b>foolish</b>	, proud fashion of study	8, 619/ 29
lo, a goodly false,	<b>foolish</b>	fallacy, to beguile the	8, 624/ 23
so graceless and so	<b>foolish</b>	that they neither had	8, 624/ 35
folk call Frith), the "	<b>foolish</b>	fast" of the Lent	8, 631/ 12
with him. For such	<b>foolish</b>	jesting and railing as	8, 635/ 1
setting so false and	<b>foolish</b>	glosses to the plain	8, 640/ 19
will be the most	<b>foolish</b>	thing of all. For	8, 667/ 4
he plainly confuted that	<b>foolish</b>	heresy, said and affirmed	8, 676/ 19
upon by such a	<b>foolish</b>	fellow as this is	8, 679/ 32
never none be so	<b>foolish</b>	in such wise to	8, 681/ 16
charity. But perceiving that	<b>foolish</b>	juggling to be so	8, 688/ 11
fain pass over his	<b>foolish</b>	railing, saving that it	8, 709/ 5
blunt subtleties and what	<b>foolish</b>	fallacies he bringeth in	8, 719/ 19

to see such a	<b>foolish</b>	forgetfulness. For whereas he	8, 725/ 28
maid, or else so	<b>foolish</b>	that a very noddypoll	8, 775/ 30
and be not so	<b>foolish</b>	as to lose both	8, 797/ 30
liveth, in which his	<b>foolish</b>	, false feeling faith hath	8, 824/ 31
leave off this fellow's	<b>foolish</b>	apishness, and all his	8, 833/ 14
and that his false,	<b>foolish</b>	hope had failed him	8, 845/ 36
made as very a	<b>foolish</b>	process as ever did	8, 867/ 23
means and their own	<b>foolish</b>	negligence and frowardness fall	8, 870/ 11
findeth he Luther so	<b>foolish</b>	that he is ashamed	8, 873/ 10
and will appear so	<b>foolish</b>	that the reader will	8, 876/ 11
This argument is so	<b>foolish</b>	that I marvel Friar	8, 883/ 14
construed after their own	<b>foolish</b>	fantasy. But Saint Augustine	8, 909/ 18
nun and his few	<b>foolish</b>	adherents... would with one	8, 926/ 31
but also a very	<b>foolish</b>	lie... ye shall see	8, 963/ 31
hath made this false,	<b>foolish</b>	change in which he	8, 964/ 9
figure of these false,	<b>foolish</b>	, brutish, beastly folk in	8, 994/ 17
one Rosseus proved so	<b>foolish</b>	and so unreasonable that	8, 1002/ 26
perceive, both, by the	<b>foolish</b>	cause that their master	8, 1003/ 1
we lay against these	<b>foolish</b>	errors the holy prophet	8, 1018/ 26
five wise and five	<b>foolish</b>	... and also in the	8, 1020/ 4
to say, falsely and	<b>foolishly</b>	taken, prove both the	8, 595/ 29
and all the temporalty	<b>foolishly</b>	followeth their construction... and	8, 618/ 36
forsake your favor so	<b>foolishly</b>	. "Well," quoth I, "when	8, 815/ 11
of that he hath	<b>foolishly</b>	fumbled about all this	8, 825/ 10
how falsely and how	<b>foolishly</b>	, both, he handleth himself	8, 833/ 20
began; and no less	<b>foolishly</b>	speaketh he in many	8, 867/ 25
falsely, and yet so	<b>foolishly</b>	therewith, in the alleging	8, 918/ 23
belied twain, and so	<b>foolishly</b>	handled their glosses? No	8, 919/ 12
own shame, the most	<b>foolishly</b>	, that I never saw	8, 959/ 12
more falsely or more	<b>foolishly</b>	. For whereas those heretics	8, 964/ 31
of Christ is but	<b>foolishness</b>	, saith Paul (1 Corinthians	8, 730/ 15
call them proud, presumptuous	<b>fools</b>	than might the Turks	8, 811/ 18
devil make us mad	<b>fools</b>	. And therefore he saith	8, 890/ 6
esteem them all for	<b>fools</b>	... or else confess that	8, 939/ 19
the ten virgins, five	<b>fools</b>	and five wise, abiding	8, 1016/ 27
the "pillar" and the "	<b>foot</b>	" or "ground" that is	8, 617/ 18
they find out his	<b>foot</b>	; his elect know him	8, 718/ 3
so spying out the	<b>foot</b>	where the soil receiveth	8, 725/ 15
steps of Christ even	<b>foot</b>	for foot, where never	8, 725/ 30
Christ even foot for	<b>foot</b>	, where never a step	8, 725/ 30
nor walk forth one	<b>foot</b>	therein, but if he	8, 781/ 23
he set forth any	<b>foot</b>	forward in it, but	8, 782/ 10
were afeard at every	<b>foot</b>	to be snatched up	8, 801/ 34
Barnes can hold no	<b>foot</b>	, as downright as Tyndale	8, 831/ 15
pillar and ground (or	<b>foot</b>	of the pillar) of	8, 846/ 35
the ground" (or "the	<b>foot</b>	of the pillar") do	8, 847/ 1
and the ground or	<b>foot</b>	of the pillar (called	8, 847/ 9
the pillar and the	<b>foot</b>	or ground of truth	8, 847/ 12
as upon a sure	<b>foot</b>	of a pillar that	8, 847/ 19
themselves set on free	<b>foot</b>	and delivered out yet	8, 848/ 33

you will remove a	<b>foot</b>	, for all my proclamation	8, 900/ 35
the soil receiveth no	<b>footing</b>	, and stepping after the	8, 725/ 15
flesh God commanded and	<b>forbade</b>	, that no part should	8, 976/ 26
trust of faith alone	<b>forbear</b>	from all good works	8, 640/ 32
reward in heaven, nor	<b>forbear</b>	any evil works wherewith	8, 641/ 2
for his pleasure to	<b>forbear</b>	all those sins of	8, 797/ 10
to use diligence and	<b>forbear</b>	haste, and be wary	8, 895/ 1
and in some places	<b>forbear</b>	not to cast the	8, 953/ 31
reprobation... we spare and	<b>forbear</b>	those matters, and bring	8, 998/ 20
should destroy themselves with	<b>forbearing</b>	their meat... and kill	8, 631/ 16
holy water, and watching,	<b>forbearing</b>	flesh, drinking of water	8, 932/ 7
this but utterly to	<b>forbid</b>	them? not with plain	8, 702/ 28
and lawfully. When we	<b>forbid</b>	it, we lay the	8, 715/ 36
wise what ye list	<b>forbid</b>	me? Yet much more	8, 737/ 25
of you. But God	<b>forbid</b>	that I should not	8, 738/ 15
made to God, and	<b>forbid</b>	that friars should wed	8, 806/ 22
Christ doth not so	<b>forbid</b>	the man that is	8, 944/ 5
the peace, prohibit and	<b>forbid</b>	those heresies upon certain	8, 955/ 6
good... for he hath	<b>forbidden</b>	lawful wedlock unto all	8, 584/ 14
that the pope "hath	<b>forbidden</b>	lawful wedlock." In this	8, 585/ 32
there is marriage now	<b>forbidden</b>	between brethren's and sisters'	8, 585/ 34
that was not before	<b>forbidden</b>	by the Scripture. For	8, 585/ 35
that such marriages are	<b>forbidden</b>	without any foundation or	8, 585/ 37
propagation of Christian charity,	<b>forbidden</b>	marriage to be made	8, 586/ 6
they that abide now	<b>forbidden</b>	; with which the Church	8, 586/ 8
plain laws prohibited and	<b>forbidden</b>	such ribaldrous behavior... although	8, 590/ 22
is by all laws	<b>forbidden</b>	to be in such	8, 590/ 30
realm upon great pain	<b>forbidden</b>	that any man should	8, 592/ 22
laws upon great pain	<b>forbidden</b>	though the matter touch	8, 592/ 31
of these heretics' books	<b>forbidden</b>	by the King's gracious	8, 813/ 14
unto the law which	<b>forbiddeth</b>	it, as the Gospel	8, 586/ 26
others as Saint Paul	<b>forbiddeth</b>	us the company, "the	8, 596/ 27
this holy new Baptist	<b>forbiddeth</b>	to have any honor	8, 704/ 33
the doors. For he	<b>forbiddeth</b>	us to give any	8, 976/ 27
in the same scriptures,	<b>forbidding</b>	him that foolish, proud	8, 619/ 29
intrication whereof... I purposely	<b>forbore</b>	to put in the	8, 577/ 18
position. I have also	<b>forborne</b>	, in all this while	8, 820/ 13
hath any strength or	<b>force</b>	toward the purpose, but	8, 719/ 15
and amend them by	<b>force</b>	... and also to divers	8, 953/ 24
fear refrained, and by	<b>force</b>	repressed, and by pain	8, 955/ 20
which by fear and	<b>force</b>	begin a good thing	8, 955/ 25
man will say, "I	<b>force</b>	not how long I	8, 968/ 33
false heretics intruded by	<b>force</b>	and violence into their	8, 1027/ 10
such power that it	<b>forced</b>	Luther himself, Tyndale's own	8, 690/ 30
and Scripture driveth and	<b>forceth</b>	them so to do	8, 999/ 4
the words of God	<b>fore-remembered</b>	, whichsoever our Savior said	8, 616/ 9
God keeping his promises	<b>fore-remembered</b>	, were more than twice	8, 622/ 30
as well in his	<b>fore-remembered</b>	book as in the	8, 739/ 29
both for the causes	<b>fore-remembered</b>	and also for that	8, 948/ 6
these places of Scripture	<b>fore-remembered</b>	will Friar Barnes and	8, 1024/ 8

say, Saint Luther, the	<b>foregoer</b>	of these new Christs	8, 650/ 21
John the Baptist the	<b>foregoer</b>	of these new Christs	8, 651/ 7
and Saint John the	<b>foregoer</b>	, came to begin again	8, 693/ 4
with Saint John his	<b>foregoer</b>	, to call home the	8, 695/ 26
John the Baptist and	<b>foregoer</b>	? Or else, whose foregoer	8, 695/ 30
foregoer? Or else, whose	<b>foregoer</b>	and Baptist is Luther	8, 695/ 31
upon to be the	<b>foregoer</b>	of some new Christ	8, 696/ 28
whom himself is the	<b>foregoer</b>	, must do such miracles	8, 696/ 33
an H in the	<b>forehead</b>	, with a fair hot	8, 627/ 8
mark printed in his	<b>forehead</b>	; that he can never	8, 634/ 17
buttering" of the boy's	<b>forehead</b>	. The holy, blessed Sacrament	8, 704/ 31
head and rub his	<b>forehead</b>	, and said, "Nay, in	8, 815/ 19
the treasuries of God's	<b>foreknowledge</b>	and predestination always pure	8, 970/ 27
person were by prophecy	<b>foreknown</b>	and marked. For else	8, 650/ 30
and, as the Apostle	<b>foresaid</b>	of certain folk, he	8, 989/ 27
Spirit indited the Scripture,	<b>foresaw</b>	full well himself that	8, 635/ 33
but that himself both	<b>foresaw</b>	the fruit and devised	8, 637/ 37
that blessed apostle well	<b>foresaw</b>	that there would contentious	8, 1022/ 35
when he made it	<b>foresee</b>	, and more did set	8, 636/ 9
that God did not	<b>foresee</b>	whether such a man	8, 939/ 8
in his eternal providence,	<b>foreseeing</b>	the end of everything	8, 848/ 11
by the prescience and	<b>foresight</b>	of God, he did	8, 939/ 5
thing to come any	<b>foresight</b>	at all... and then	8, 939/ 7
where the wretches burn	<b>forever</b>	. But then he saith	8, 590/ 7
Scripture, last and continue	<b>forever</b>	, and Christ's church can	8, 604/ 8
not ordained to last	<b>forever</b>	... but to cease and	8, 606/ 20
promised to dwell himself	<b>forever</b>	: yet provided he for	8, 612/ 35
be present and assistant	<b>forever</b>	, himself and his own	8, 613/ 11
and his apostles should	<b>forever</b>	personally dwell still here	8, 614/ 12
presence with his church	<b>forever</b>	, as himself promised also	8, 657/ 5
it should dwell therein	<b>forever</b>	, and himself be permanent	8, 720/ 9
be permanent also therein	<b>forever</b>	. And therefore, since all	8, 720/ 10
also to dwell therein	<b>forever</b>	. And that the known	8, 761/ 3
and so shall we	<b>forever</b>	be with our Lord	8, 794/ 22
Lord promised to preserve	<b>forever</b>	; and therefore it might	8, 807/ 1
else to endure after	<b>forever</b>	: that men should, besides	8, 999/ 1
his Holy Spirit is	<b>forever</b>	assistant, to teach it	8, 1003/ 5
each of these churches	<b>forever</b>	. Now, if any man	8, 1007/ 15
church a known church	<b>forever</b>	. Wherefore, since God hath	8, 1009/ 30
by himself, and falsely	<b>forged</b>	for his own advantage	8, 991/ 27
not. Tyndale doth now	<b>forget</b>	that he hath, offer	8, 588/ 1
to wink thereat, and	<b>forget</b>	for this once that	8, 589/ 14
now, and make us	<b>forget</b>	that all the old	8, 644/ 8
man in the reading	<b>forget</b>	not himself with musing	8, 725/ 24
that railing will they	<b>forget</b>	the ribaldrous heads of	8, 1010/ 35
see such a foolish	<b>forgetfulness</b>	. For whereas he saith	8, 725/ 28
sin! But first he	<b>forgetteth</b>	yet again the point	8, 765/ 17
the devil. But he	<b>forgetteth</b>	in the meanwhile how	8, 832/ 3
Tyndale calleth foolish ceremonies...	<b>forgetting</b>	that in the Old	8, 595/ 7
and give alms, and	<b>forgive</b>	our neighbor... and we	8, 581/ 6

Writ that he will	<b>forgive</b>	our sins the rather	8, 581/ 10
if he peradventure will	<b>forgive</b>	thee this evil mind	8, 796/ 30
piteously prayed me to	<b>forgive</b>	him that one lie	8, 814/ 34
must of truth say "	<b>Forgive</b>	us our trespasses"? And	8, 859/ 10
The whole Church saith "	<b>Forgive</b>	us our sins"; wherefore	8, 860/ 25
The whole Church saith "	<b>Forgive</b>	us our sins"; wherefore	8, 959/ 18
whole Church, lo, saith "	<b>Forgive</b>	us our sins"; ergo	8, 960/ 7
the Church, which saith "	<b>Forgive</b>	us our sins"? She	8, 961/ 12
Pater Noster, God to	<b>forgive</b>	them their sins. And	8, 965/ 2
a promise to be	<b>forgiven</b>	at the repentance of	8, 692/ 1
nor never be after	<b>forgiven</b>	, but utterly damned remediless	8, 758/ 14
shall never be after	<b>forgiven</b>	... and that God hath	8, 826/ 15
sins, they shall be	<b>forgiven</b>	him." And of confession	8, 843/ 16
charge... but allthing is	<b>forgiven</b>	her. And therefore saith	8, 860/ 20
all such things be	<b>forgiven</b>	to every man... wherefore	8, 860/ 31
charge, but allthing is	<b>forgiven</b>	her. And therefore saith	8, 956/ 36
all that thing is	<b>forgiven</b>	her, and that therefore	8, 957/ 7
hath all her sins	<b>forgiven</b>	her by sticking to	8, 958/ 3
all such things be	<b>forgiven</b>	to every man. Wherefore	8, 959/ 22
of his body is	<b>forgiven</b>	of his sins every	8, 960/ 13
venial. For they be	<b>forgiven</b>	also by daily prayers	8, 960/ 15
still sins to be	<b>forgiven</b>	. They that confess not	8, 961/ 13
therefore shall not be	<b>forgiven</b>	them. Confession healeth us	8, 961/ 16
cannot be, may be	<b>forgiven</b>	us. Confession, I say	8, 961/ 20
that the sins be	<b>forgiven</b>	, to him that useth	8, 965/ 12
sacraments shall be fully	<b>forgiven</b>	. That is to wit	8, 966/ 8
be, saith Saint Augustine,	<b>forgiven</b>	. And when he is	8, 966/ 13
at his death fully	<b>forgiven</b>	... then shall he be	8, 966/ 14
be forthwith so fully	<b>forgiven</b>	that he shall go	8, 966/ 19
that they which be	<b>forgiven</b>	so clean at their	8, 970/ 4
so soon so clean	<b>forgiven</b>	, that yet dieth in	8, 970/ 6
his death be fully	<b>forgiven</b>	and laid up pure	8, 970/ 16
the church" as be	<b>forgiven</b>	though many be not	8, 970/ 29
though many be not	<b>forgiven</b>	, because they be the	8, 970/ 29
weeping had his sin	<b>forgiven</b>	him. And as we	8, 1018/ 35
sins, but also the	<b>forgiveness</b>	of that gross and	8, 692/ 12
sin shall never get	<b>forgiveness</b>	after. These two devilish	8, 917/ 32
not without sin, get	<b>forgiveness</b>	by acknowledging of their	8, 965/ 7
these ways to get	<b>forgiveness</b>	with. For then he	8, 965/ 13
Augustine excepteth them from	<b>forgiveness</b>	at their death that	8, 970/ 2
the let of their	<b>forgiveness</b>	themselves, for lack of	8, 970/ 30
spot, and he that	<b>forgiveth</b>	stretcheth out the wrinkle	8, 960/ 23
I had else almost	<b>forgotten</b>	. And that is that	8, 608/ 9
it still or have	<b>forgotten</b>	it, were it never	8, 746/ 1
But now hath Tyndale	<b>forgotten</b>	that the prophet Moses	8, 795/ 27
and said he had	<b>forgotten</b>	it. And when I	8, 814/ 30
believe that he had	<b>forgotten</b>	it... then down he	8, 814/ 32
well ye had not	<b>forgotten</b>	this." Then down went	8, 815/ 25
had like a fool	<b>forgotten</b>	before to ask you	8, 877/ 16
a certain order and	<b>form</b>	from time to time	8, 998/ 27

well, all his own	<b>former</b>	doctrine concerning the sinning	8, 588/ 27
they therein broke their	<b>former</b>	faith. Tyndale saith we	8, 716/ 5
calling to mind Tyndale's	<b>former</b>	tale that he hath	8, 798/ 22
new feeling of their	<b>former</b>	faith infounded by God	8, 820/ 28
still continued in God's	<b>former</b>	favor by very, true	8, 853/ 25
proved in mine eight	<b>former</b>	books of this work	8, 995/ 19
them in all my	<b>former</b>	eight books, yet shall	8, 995/ 27
translation hath this word	<b>fornicarii</b>	, and the new translation	8, 685/ 3
injury, and you use	<b>fornication</b>	among you, and some	8, 854/ 10
saw the bawdry and	<b>fornication</b>	that is in the	8, 875/ 9
saw the bawdry and	<b>fornication</b>	that is in the	8, 929/ 21
faith and doctrine that	<b>fornication</b>	, adultery, running out of	8, 951/ 26
which are these: adultery,	<b>fornication</b>	, uncleanness, wantonness, idolatry, witchcraft	8, 1024/ 35
things as is adultery,	<b>fornication</b>	, or idolatry. And whereby	8, 1025/ 4
among you be a	<b>fornicator</b>	, or covetous, or an	8, 1017/ 14
keep no company with	<b>fornicators</b>	; but I meant not	8, 1017/ 9
I meant not the	<b>fornicators</b>	of the world... or	8, 1017/ 10
clear difference between the	<b>fornicators</b>	, the covetous men, raveners	8, 1017/ 21
hath promised never to	<b>forsake</b>	; but though he visit	8, 608/ 33
his righteousness, and to	<b>forsake</b>	their own, and so	8, 648/ 27
their heresies, fain to	<b>forsake</b>	some part of the	8, 678/ 32
as I do, and	<b>forsake</b>	your favor so foolishly	8, 815/ 11
thing, or else to	<b>forsake</b>	his master. For ye	8, 824/ 6
have with utter defiance	<b>forsaken</b>	both the doctrine and	8, 599/ 33
one, "with utter defiance	<b>forsaken</b>	both the doctrine and	8, 600/ 20
that have by vow	<b>forsaken</b>	flesh, may lawfully fall	8, 804/ 27
of Tyndale's, yet he	<b>forsook</b>	as false some part	8, 710/ 7
would Friar Barnes say, "	<b>Forsooth</b>	, dear daughter in the	8, 890/ 12
which he did once	<b>forswear</b>	... and now, forswearing himself	8, 958/ 1
once forswear... and now,	<b>forswearing</b>	himself, holdeth and defendeth	8, 958/ 1
ye not now shamefully	<b>forsworn</b>	? I wot well ye	8, 815/ 25
I said he was	<b>forsworn</b>	, as though I could	8, 815/ 27
harm. He repented and	<b>forthought</b>	that he had so	8, 595/ 18
comely devised? And yet	<b>forthwith</b>	, to show his further	8, 599/ 17
and so fruitful that	<b>forthwith</b>	they came joyfully unto	8, 759/ 12
deceased, his soul should	<b>forthwith</b>	fly into bliss, before	8, 782/ 28
very carnal reprobates. But	<b>forthwith</b>	after that patch, Tyndale	8, 791/ 32
the Apostate, which fell	<b>forthwith</b>	from the faith and	8, 808/ 11
if the man die	<b>forthwith</b>	as soon as he	8, 818/ 19
historical faith hath always	<b>forthwith</b>	the feeling faith also	8, 819/ 21
turned) if they had	<b>forthwith</b>	upon their baptism deceased	8, 820/ 34
wherewith they be made	<b>forthwith</b>	perfect members of his	8, 822/ 11
deadly sin is thereby	<b>forthwith</b>	out of the church	8, 856/ 25
and answer them not	<b>forthwith</b>	... yet shall they not	8, 857/ 6
they acknowledge, they be,	<b>forthwith</b>	, of "the church." So	8, 869/ 4
think that whatsoever we	<b>forthwith</b>	, unadvisedly, list to believe	8, 889/ 30
known, for they be	<b>forthwith</b>	accused and reprov'd upon	8, 896/ 19
all clean; for he	<b>forthwith</b>	added unto it, "But	8, 907/ 5
suppose me farther that	<b>forthwith</b>	after this... some man	8, 937/ 13
since our Lord saith	<b>forthwith</b>	thereupon that the sentence	8, 946/ 29

these are his words	<b>forthwith</b>	upon the others... Barnes	8, 959/ 13
asketh mercy, shall be	<b>forthwith</b>	so fully forgiven that	8, 966/ 19
pure and clean and	<b>forthwith</b>	go to God; as	8, 970/ 19
made unto certain persons	<b>forthwith</b>	upon their baptism. In	8, 981/ 32
known catholic church believed...	<b>forthwith</b>	it was thereby perceived	8, 1025/ 15
meeting to demand him	<b>forthwith</b>	the question. But when	8, 1028/ 18
Cyprian, against Novatian and	<b>Fortunatus</b>	and other heretics and	8, 602/ 14
And finally if it	<b>fortune</b>	him to hear that	8, 592/ 13
he, for all that,	<b>fortune</b>	to find some man	8, 813/ 3
have peradventure by hap	<b>fortuned</b>	upon that person that	8, 894/ 36
know it if it	<b>fortuned</b>	them to fall upon	8, 915/ 15
Pelagius, or Manichaeus, with	<b>forty</b>	such sects more. All	8, 607/ 24
is in order the	<b>forty-eighth</b>	) saith in this wise	8, 740/ 10
glory pricketh them sometimes	<b>forward</b>	to do good... so	8, 591/ 28
lo, thus creepeth he	<b>forward</b>	, like a crab... Tyndale	8, 613/ 33
that God helpeth us	<b>forward</b>	not without our own	8, 747/ 9
set forth any foot	<b>forward</b>	in it, but if	8, 782/ 10
any man any counsel	<b>forward</b>	, but even to sit	8, 799/ 27
now thus goeth he	<b>forward</b>	and findeth that fault	8, 859/ 3
help you one prick	<b>forward</b>	, that you may be	8, 861/ 13
each of them goeth	<b>forward</b>	... the farther ever each	8, 994/ 33
must feed us and	<b>foster</b>	us up... and none	8, 892/ 5
thereunto was nourished and	<b>fostered</b>	with hope, increased with	8, 735/ 18
he said, "I have	<b>fought</b>	a good battle, and	8, 849/ 13
battle that he had	<b>fought</b>	, and the course that	8, 849/ 18
with brimstone for the	<b>foul</b>	sin of the flesh	8, 610/ 30
to the devil their	<b>foul</b>	, filthy "weddings" and incestuous	8, 640/ 13
feeling faith," feeleth a	<b>foul</b>	, filthy heap of false	8, 785/ 14
For that was a	<b>foul</b>	fault, for then was	8, 789/ 8
Tyndale feeleth not that	<b>foul</b>	, filthy heresy written in	8, 816/ 35
Scripture saith, "like a	<b>foul</b>	spotted clout," and that	8, 841/ 19
it, and then is	<b>foul</b>	and unclean and full	8, 870/ 18
word, and so wax	<b>foul</b>	and filthy, and so	8, 871/ 34
fair is never after	<b>foul</b>	... nor that as soon	8, 906/ 29
by any deadly sin	<b>foul</b>	, he is by and	8, 906/ 30
quick body, and some	<b>foul</b>	part in a fair	8, 907/ 2
heart, was yet a	<b>foul</b>	, unholy member of that	8, 907/ 9
himself seeth how the	<b>foul</b>	parts do set out	8, 907/ 19
of some folk called	<b>foul</b>	, for those persons that	8, 907/ 21
are by deadly sin	<b>foul</b>	therein... as the Evangelist	8, 907/ 22
though there be more	<b>foul</b>	than fair therein, by	8, 907/ 31
it might be called	<b>foul</b>	and not fair... as	8, 907/ 33
of all that are	<b>foul</b>	and unholy therein especially	8, 908/ 5
man give himself so	<b>foul</b>	a fall as Friar	8, 973/ 25
not yet what a	<b>foul</b>	fall he hath... but	8, 973/ 36
dirt, holdeth up his	<b>foul</b>	sleeve and boasteth what	8, 974/ 2
this fair eagle bird	<b>fouly</b>	defile his nest. But	8, 724/ 29
of God, than the	<b>foulness</b>	and unholiness of all	8, 908/ 4
offices there can be	<b>found</b>	none that hath not	8, 580/ 7
ever I should have	<b>found</b>	any man so foolish	8, 604/ 1

of that resemblance, luckily	<b>found</b>	out that though these	8, 626/ 33
here caused to be	<b>found</b>	out, doth yet furthermore	8, 627/ 10
whether peradventure he have	<b>found</b>	out any such fashion	8, 629/ 24
what sticking his face	<b>found</b>	beneath, and how much	8, 634/ 34
maiden that could be	<b>found</b>	in all the country	8, 637/ 19
now that I have	<b>found</b>	another manner sort of	8, 640/ 36
living, they should have	<b>found</b>	in Tyndale and his	8, 642/ 19
and that he calleth "	<b>found</b>	in Scripture" all those	8, 647/ 20
not first felt and	<b>found</b>	her, from the toe	8, 651/ 5
the abomination that he	<b>found</b>	among them, hath of	8, 663/ 27
dead flesh soever be	<b>found</b>	in the sick and	8, 669/ 28
For since he never	<b>found</b>	in all his days	8, 681/ 14
they could not be	<b>found</b>	in the work. But	8, 685/ 20
of falsifying so daily	<b>found</b>	in his fellows and	8, 685/ 24
asked, nor where we	<b>found</b>	them by hap... but	8, 701/ 18
needy folk that were	<b>found</b>	in our own parish	8, 701/ 21
searched, she might have	<b>found</b>	in Jerusalem, even at	8, 702/ 1
other side, if ye	<b>found</b>	for Manichaeus any manifest	8, 738/ 9
names that are there	<b>found</b>	, the name of Manichaeus	8, 738/ 18
of Manichaeus is not	<b>found</b>	." Lo, good Christian readers	8, 738/ 18
we have ever therefore	<b>found</b>	in him yet that	8, 751/ 23
hath sought sore and	<b>found</b>	out for the articles	8, 752/ 1
church... which one thing	<b>found</b>	out answereth and avoideth	8, 776/ 17
my goff that he	<b>found</b>	and took up at	8, 779/ 17
fault which Saint Peter	<b>found</b>	with Simon Magus was	8, 796/ 31
what old stories newly	<b>found</b>	out can he now	8, 808/ 1
as he, and there	<b>found</b>	Tyndale's tale false. But	8, 813/ 4
made his wily folly	<b>found</b>	out more plainly than	8, 813/ 9
Whereupon, after sureties there	<b>found</b>	to appear before me	8, 813/ 28
and saw that I	<b>found</b>	no fault, nor nothing	8, 814/ 7
him that if I	<b>found</b>	him true... he should	8, 814/ 14
he came home and	<b>found</b>	her dead, and how	8, 815/ 35
of the Church and	<b>found</b>	no fault in that	8, 827/ 7
matter though we never	<b>found</b>	her, so that we	8, 873/ 6
and greater continence is	<b>found</b>	among them than among	8, 874/ 32
not that the tokens	<b>found</b>	in one person should	8, 879/ 28
his book, wherein she	<b>found</b>	divers doubts, of which	8, 884/ 22
some other fault yet	<b>found</b>	further in his tale	8, 902/ 14
faith, meseemeth, many be	<b>found</b>	, not only by learned	8, 902/ 15
would not have it	<b>found</b>	, for something that himself	8, 909/ 5
would not have it	<b>found</b>	, for fear of something	8, 910/ 16
seem, lo, to have	<b>found</b>	a great thing in	8, 910/ 25
of his heresies have	<b>found</b>	him brawling enough for	8, 918/ 12
and greater continence is	<b>found</b>	among them than among	8, 929/ 7
only such as they	<b>found</b>	in Scripture, he would	8, 932/ 31
that the church were	<b>found</b>	. For else he might	8, 935/ 22
church but ever they	<b>found</b>	themselves so far in	8, 936/ 15
not know though he	<b>found</b>	her... or else tarry	8, 950/ 35
as many as she	<b>found</b>	without the ark. She	8, 976/ 35
every man that is	<b>found</b>	faithful, righteous, and laudable	8, 977/ 36

shall after see) plainly	<b>found</b>	in this known Catholic	8, 993/ 36
tell whether they had	<b>found</b>	her or not. For	8, 994/ 38
can be no more	<b>found</b>	of this Ninth Book	8, 1034/ 6
are forbidden without any	<b>foundation</b>	or ground. But this	8, 585/ 37
alone utterly destroyed the	<b>foundation</b>	of all the heresies	8, 657/ 12
proved false, all the	<b>foundation</b>	of Tyndale's whole tale	8, 660/ 4
chief stone in their	<b>foundation</b>	whereon they have built	8, 675/ 24
chief stone in their	<b>foundation</b>	... whereupon they have built	8, 679/ 6
the "Epistle of the	<b>Foundation</b>	," in which is contained	8, 736/ 26
are built upon the	<b>foundation</b>	of the apostles and	8, 875/ 14
are built upon the	<b>foundation</b>	of the apostles and	8, 929/ 26
and built "upon the	<b>foundation</b>	of the apostles and	8, 931/ 7
be built upon the	<b>foundation</b>	of the apostles and	8, 931/ 16
built upon the same	<b>foundation</b>	that they be built	8, 931/ 18
and was the very	<b>foundation</b>	as well of them	8, 931/ 19
after... yet the very	<b>foundation</b>	upon which ye be	8, 931/ 20
can lay any other	<b>foundation</b>	than that that is	8, 931/ 26
said unto them, "The	<b>foundation</b>	that ye be built	8, 931/ 29
is grounded yea, and	<b>founded</b>	of Holy Scripture... and	8, 875/ 15
is grounded yea, and	<b>founded</b>	of Holy Scripture... and	8, 929/ 27
but Wycliffe, the first	<b>founder</b>	here of that abominable	8, 587/ 17
as wise as thou	<b>foundest</b>	me... and so shall	8, 878/ 4
out of the ever-flowing	<b>fountain</b>	of life." "Now, I	8, 736/ 32
cleanse her in the	<b>fountain</b>	of water through the	8, 837/ 9
cleanse her in the	<b>fountain</b>	of water through the	8, 851/ 27
cleanse her in the	<b>fountain</b>	of water through the	8, 971/ 9
to believe three or	<b>four</b>	now such manner folk	8, 586/ 13
and circumcised in Jerusalem,	<b>four</b>	years before the birth	8, 619/ 11
holy doctor Saint Augustine	<b>four</b>	or five hundred years	8, 679/ 36
he hath put forth	<b>four</b>	or five times before	8, 705/ 29
the gospels of the	<b>four</b>	evangelists be the true	8, 708/ 21
and holy Saint Jerome,	<b>four</b>	the special doctors of	8, 716/ 31
I shall find him	<b>four</b>	sureties, very good and	8, 723/ 6
Church in all the	<b>four</b>	evangelists spieth not that	8, 726/ 2
about the space of	<b>four</b>	hundred years. How much	8, 739/ 3
and by his other	<b>four</b>	chapters immediately before, that	8, 739/ 10
few words, scant spending	<b>four</b>	lines therein, that the	8, 743/ 26
the books of the	<b>four</b>	evangelists for the very	8, 750/ 10
the books of the	<b>four</b>	evangelists be the true	8, 751/ 2
the books of the	<b>four</b>	evangelists be the very	8, 802/ 23
the books of the	<b>four</b>	evangelists be very, true	8, 803/ 28
within these three or	<b>four</b>	months." Then he began	8, 815/ 18
forth for him, doth	<b>four</b>	or five times clearly	8, 936/ 9
Tyndale, three; Friar Barnes,	<b>four</b>	" when here were all	8, 936/ 26
What? Here be but	<b>four</b>	of you, and here	8, 936/ 27
Here saith Friar Barnes	<b>four</b>	things in this answer	8, 943/ 26
this process of those	<b>four</b>	vexations of the Church	8, 987/ 35
every one of those	<b>four</b>	vexations one of those	8, 988/ 4
vexations one of those	<b>four</b>	kinds of devils. By	8, 988/ 4
Christ, Tyndale leaveth off	<b>fourscore</b>	and nineteen, and is	8, 696/ 22

a thousand years... yea,	<b>fourteen</b>	hundred years yea, from	8, 631/ 31
church that was this	<b>fourteen</b>	hundred years, and old	8, 774/ 28
church that was this	<b>fourteen</b>	hundred years, and old	8, 805/ 27
church that was these	<b>fourteen</b>	hundred years." First, when	8, 808/ 17
than any church this	<b>fourteen</b>	hundred years": since the	8, 812/ 3
Saint Clement's father. The	<b>Fourth</b>	Reason Tyndale And Paul	8, 594/ 1
now, therefore, for his	<b>fourth</b>	answer hearken, I require	8, 730/ 6
cometh he to his	<b>fourth</b>	solution, with which he	8, 741/ 8
yourselves seen (in my	<b>Fourth</b>	Book) before. And then	8, 779/ 1
yourselves heard (in my	<b>Fourth</b>	Book) that the perpetual	8, 809/ 2
have seen in my	<b>Fourth</b>	Book. And also in	8, 809/ 29
before confuted (in my	<b>Fourth</b>	Book), holy Saint Jerome	8, 917/ 36
brought before her. The	<b>fourth</b>	is that this particular	8, 943/ 34
true men truly! The	<b>fourth</b>	point is that this	8, 950/ 1
redeemed by Christ's blood;	<b>fourthly</b>	, that they stick fast	8, 848/ 1
Now, where he saith	<b>fourthly</b>	that all that are	8, 848/ 37
hath falsely translated; and	<b>fourthly</b>	, by very good men	8, 987/ 31
any of all theirs.	<b>Fourthly</b>	will I show you	8, 1001/ 32
and king of all	<b>fowls</b>	, the pleasant splayed eagle	8, 723/ 12
ground among other poor	<b>fowls</b>	, the poor chickens of	8, 724/ 10
nature of the wily	<b>fox</b>	is to get him	8, 614/ 1
do as the wily	<b>fox</b>	doth, whose nature is	8, 629/ 6
similitude of the wily	<b>fox</b>	. For since he saith	8, 629/ 8
the wiliness of the	<b>fox</b>	, whose "nature" is to	8, 629/ 11
the nature of the	<b>fox</b>	in that fashion. For	8, 629/ 16
following of the "wily	<b>fox</b>	," whose "nature" is, he	8, 629/ 21
manner of the wily	<b>fox</b>	. Howbeit, indeed such as	8, 629/ 27
like Red Reynard the	<b>Fox</b>	, for his safeguard into	8, 746/ 4
the very pieces and	<b>fragments</b>	of the faith, also	8, 782/ 35
of weak wit and	<b>frail</b>	faith ween his heresies	8, 589/ 21
the fault of their	<b>frail</b>	"members," though never into	8, 725/ 32
breaking out at their	<b>frail</b>	members, fall into right	8, 778/ 33
breaking out at their	<b>frail</b>	"members"... but even willingly	8, 797/ 20
breaking out at his	<b>frail</b>	members. Now, good readers	8, 818/ 16
fleshly motion in his	<b>frail</b>	members, he may then	8, 926/ 3
faults come but of	<b>frailty</b>	... and our spirituality sinneth	8, 589/ 8
of purpose, but of	<b>frailty</b>	; and that whoso after	8, 758/ 11
commit them all of	<b>frailty</b>	. He should be also	8, 790/ 24
God not of weakness,	<b>frailty</b>	, and infirmity, as his	8, 797/ 18
carried forth in his	<b>frailty</b>	by the rage of	8, 819/ 15
he fall thereto for	<b>frailty</b>	. And then shall we	8, 819/ 24
he is by the	<b>frailty</b>	of his flesh about	8, 821/ 24
about of feebleness and	<b>frailty</b>	to commit after. Howbeit	8, 821/ 31
but through our willful	<b>frailty</b>	and negligence. And then	8, 965/ 20
were very likely to	<b>frame</b>	himself a new faith	8, 619/ 26
being farther out of	<b>frame</b>	, and far longer walked	8, 650/ 26
well as we but	<b>frame</b>	themselves some faith after	8, 666/ 27
purposely flitteth from to	<b>frame</b>	the words the more	8, 758/ 29
would then those words	<b>frame</b>	? And also if he	8, 931/ 36
have showed you, he	<b>framed</b>	far from the matter	8, 578/ 3

whose words altered and	<b>framed</b>	by Friar Barnes after	8, 973/ 28
the secret, unknown church	<b>framed</b>	and set up by	8, 993/ 8
argument that Tyndale here	<b>frameth</b>	for a like... or	8, 604/ 3
church diverse of them	<b>frameth</b>	of diverse fashions, some	8, 1000/ 15
but falsifying them and	<b>framing</b>	them afresh after his	8, 983/ 11
that they might not	<b>framp</b>	in flesh as the	8, 793/ 7
Wales, in Ireland, Scotland,	<b>France</b>	, and Spain. And in	8, 584/ 21
use holy living, no	<b>Franciscan</b>	friar bid any bead	8, 583/ 34
and like a mad,	<b>frantic</b>	fool maketh mocks and	8, 583/ 26
men tell a more	<b>frantic</b>	tale. And this frenzy	8, 584/ 8
of God, in such	<b>frantic</b>	heresies to believe the	8, 597/ 13
one that were fallen	<b>frantic</b>	, and saith now this	8, 657/ 17
lies of such false,	<b>frantic</b>	heretics may be well-known	8, 709/ 7
doctrine is but plain	<b>frantic</b>	heresies... and that themselves	8, 717/ 18
elders is a very	<b>frantic</b>	blindness. For since among	8, 769/ 6
toward salvation, standing his	<b>frantic</b>	heresies against free will	8, 799/ 10
and by his own	<b>frantic</b>	process also made against	8, 840/ 4
the defense of their	<b>frantic</b>	heresy, did as Friar	8, 909/ 16
run out in more	<b>frantic</b>	rages, than may Friar	8, 919/ 13
rages, than may Friar	<b>Frantic</b>	Barnes, if he take	8, 919/ 14
time been a fond,	<b>frantic</b>	friar, and that his	8, 925/ 11
and that this fond,	<b>frantic</b>	friar had wedded this	8, 925/ 13
upon his own sensual,	<b>frantic</b>	fantasy, break his promise	8, 940/ 19
their other follies too	<b>frantic</b>	for any man) neither	8, 993/ 24
fallen in such a	<b>frantic</b>	folly that, weening the	8, 994/ 13
can fall in a	<b>frantic</b>	head, they confess, every	8, 994/ 36
froward folly, that any	<b>frantic</b>	heretic could be brought	8, 1030/ 5
there the same Friar	<b>Frap</b>	and Kit Cate his	8, 925/ 27
proctor of the evangelical	<b>fraternity</b>	, secretly brought unto her	8, 884/ 7
as were toward the	<b>fraternity</b>	, after solemn salutations and	8, 884/ 14
comfort of the whole	<b>fraternity</b>	and sorority in general.	8, 886/ 16
do one another wrong,	<b>fraud</b>	, and injury, and you	8, 854/ 10
they now teach against	<b>free</b>	will, against priesthood, against	8, 625/ 6
they would destroy the	<b>free</b>	will of man and	8, 639/ 36
having his power absolute,	<b>free</b>	, and unbound unto any	8, 722/ 22
it is the liberal,	<b>free</b>	gift of God, and	8, 798/ 20
his frantic heresies against	<b>free</b>	will... which, as it	8, 799/ 11
frowardness of their own	<b>free</b>	will, do not upon	8, 799/ 19
alone... and that the	<b>free</b>	will of man can	8, 826/ 16
bishop, tankard-bearer or cannel-raker,	<b>free</b>	or bound, friar or	8, 838/ 10
The Holy Ghost is	<b>free</b>	, and inspireth where he	8, 838/ 20
make as though the	<b>free</b>	will of man (which	8, 839/ 36
process also made against	<b>free</b>	will. And that the	8, 840/ 4
with might, wit, faculty,	<b>free</b>	will, body, soul, and	8, 841/ 26
and themselves set on	<b>free</b>	foot and delivered out	8, 848/ 33
be he bound or	<b>free</b>	. "The same thing confirmeth	8, 850/ 3
but she is a	<b>free</b>	thing through all the	8, 857/ 19
but "the church" is	<b>free</b>	, because himself loveth liberty	8, 858/ 11
after may man by	<b>free</b>	will work, with grace	8, 866/ 38
whatsoever Friar Barnes against	<b>free</b>	will and good works	8, 867/ 4

their nature convenient unto	<b>free</b>	will of man. Whoso	8, 939/ 16
which church is therefore	<b>free</b>	and subject unto none	8, 1011/ 31
to prove that the	<b>freedom</b>	of man's will is	8, 939/ 2
Spirit and the evangelical	<b>freedom</b>	to do what they	8, 1011/ 33
unto the archdeacon shall	<b>freely</b>	and quietly have his	8, 584/ 19
so fully and so	<b>freely</b>	that she broke the	8, 699/ 13
grant it Friar Barnes	<b>freely</b>	, and a great deal	8, 950/ 4
an Englishman or a	<b>Frenchman</b>	as is the king	8, 909/ 33
nuns, and many mad	<b>frenzies</b>	more that he teacheth	8, 786/ 6
frantic tale. And this	<b>frenzy</b>	is his first reason	8, 584/ 9
never lack plenty (till	<b>frenzy</b>	lack folly), would there	8, 925/ 31
only fallen in this	<b>frenzy</b>	that they go farther	8, 994/ 34
we have also a	<b>fresh</b>	, new example given us	8, 684/ 15
it up with a	<b>fresh</b>	, lusty point, and assoileth	8, 705/ 20
these heretics' hearts even	<b>fret</b>	for envy to see	8, 766/ 13
but Tyndale's own fellow	<b>Friar</b>	Barnes, too yet did	8, 576/ 33
fallen to Luther, Wycliffe,	<b>Friar</b>	Huessgen, and Zwingli how	8, 578/ 7
not so poor a	<b>friar</b>	but he professeth it	8, 578/ 26
if he be a	<b>friar</b>	and go in a	8, 582/ 18
holy living, no Franciscan	<b>friar</b>	bid any bead for	8, 583/ 34
given thereunto. And by	<b>Friar</b>	Barnes' heresy, a man	8, 585/ 18
a great fault that	<b>Friar</b>	Tuck may not marry	8, 586/ 21
the lechery between a	<b>friar</b>	and a nun be	8, 589/ 1
lewd learning of Luther,	<b>Friar</b>	Huessgen, and Denck, Balthasar	8, 597/ 14
illuminated by Luther, Tyndale,	<b>Friar</b>	Huessgen, or Zwingli, and	8, 619/ 4
lo. For that ceremony	<b>Friar</b>	Luther will none in	8, 638/ 31
and my body." Then	<b>Friar</b>	Huessgen and Zwingli, Tyndale's	8, 640/ 24
since, I told to	<b>Friar</b>	Huessgen and Zwingli, and	8, 641/ 11
the true Scripture. For	<b>Friar</b>	Barnes saith plainly that	8, 646/ 31
none of his. And	<b>Friar</b>	Luther saith the same	8, 646/ 32
spiritual man as holy	<b>Friar</b>	Luther is so fully	8, 651/ 1
cooled, rear up a	<b>friar</b>	that should wed a	8, 651/ 20
be able to prove	<b>Friar</b>	Luther's lechery any good	8, 652/ 9
Luther of late, and	<b>Friar</b>	Barnes after him, would	8, 658/ 18
Christendom first began unto	<b>Friar</b>	Luther's own days, is	8, 659/ 3
else because he favored	<b>Friar</b>	Huessgen, because his own	8, 661/ 32
with my body." And	<b>Friar</b>	Huessgen, Tyndale, and Zwingli	8, 689/ 6
saith "Pay your vows"...	<b>Friar</b>	Luther, Friar Huessgen, Zwingli	8, 689/ 11
your vows"... Friar Luther,	<b>Friar</b>	Huessgen, Zwingli, and Tyndale	8, 689/ 11
they conclude that every	<b>friar</b>	may set his vow	8, 689/ 13
is abominable for a	<b>friar</b>	to wed a nun	8, 690/ 8
Martin his master or	<b>Friar</b>	Luther himself either, which	8, 690/ 10
master Martin Luther, and	<b>Friar</b>	Huessgen, Friar Lambert, and	8, 692/ 38
Luther, and Friar Huessgen,	<b>Friar</b>	Lambert, and Zwingli, and	8, 692/ 38
called Hutchins, scholar to	<b>Friar</b>	Huessgen which hath here	8, 705/ 3
which epistle Luther and	<b>Friar</b>	Barnes let not to	8, 707/ 37
Wycliffe and Tyndale and	<b>Friar</b>	Barnes and such others	8, 710/ 20
it for lawful a	<b>friar</b>	to wed a nun	8, 713/ 19
a monk or a	<b>friar</b>	to wed a nun	8, 715/ 34
wrong, and that a	<b>friar</b>	to wed a nun	8, 715/ 35

then, yet again to	<b>Friar</b>	Luther his master, and	8, 724/ 26
Tyndale the steps of	<b>Friar</b>	Luther into the nun's	8, 726/ 5
it not abominable, a	<b>friar</b>	to wed a nun	8, 727/ 34
any great virtue, a	<b>friar</b>	to wed a nun	8, 733/ 4
then he will advise	<b>Friar</b>	Luther to lie no	8, 733/ 18
it lawful for a	<b>friar</b>	to wed a nun	8, 766/ 25
is the preaching of	<b>Friar</b>	Luther, Friar Huessgen, Friar	8, 766/ 34
preaching of Friar Luther,	<b>Friar</b>	Huessgen, Friar Lambert, and	8, 766/ 34
Friar Luther, Friar Huessgen,	<b>Friar</b>	Lambert, and Zwingli, and	8, 766/ 34
suppose verily that until	<b>Friar</b>	Luther now began of	8, 808/ 8
exposition lawful for a	<b>friar</b>	to wed a nun	8, 809/ 22
The second shall be	<b>Friar</b>	Barnes, of whose church	8, 829/ 5
confuted Doctor Barnes' church	<b>Friar</b>	Barnes maketh the title	8, 831/ 5
scoffing peerless, yet doth	<b>Friar</b>	Barnes as far outrun	8, 831/ 13
as Tyndale halteth therein.	<b>Friar</b>	Barnes lasheth out against	8, 831/ 16
he were from a	<b>friar</b>	waxen a fiddler, and	8, 831/ 25
the selfsame place that	<b>Friar</b>	Barnes bringeth in here	8, 834/ 12
were indeed, and so	<b>Friar</b>	Barnes confesseth, both good	8, 834/ 14
And therefore, then, should	<b>Friar</b>	Barnes bear himself so	8, 834/ 18
did despise it as	<b>Friar</b>	Barnes doth here, that	8, 834/ 22
Jews and Saracens, therein	<b>Friar</b>	Barnes overseeth himself shamefully	8, 834/ 30
in English) doth, as	<b>Friar</b>	Barnes saith, signify, in	8, 835/ 12
folk. But yet will	<b>Friar</b>	Barnes say that though	8, 835/ 16
me great marvel wherefore	<b>Friar</b>	Barnes should so highly	8, 835/ 37
bestly lechery. And since	<b>Friar</b>	Barnes disdaineth not those	8, 836/ 15
amend; whereas those archheretics	<b>Friar</b>	Luther and Friar Huessgen	8, 836/ 24
archheretics Friar Luther and	<b>Friar</b>	Huessgen, with whose whoredom	8, 836/ 24
whose whoredom and bawdry	<b>Friar</b>	Barnes findeth no fault	8, 836/ 25
I am glad that	<b>Friar</b>	Barnes is waxen so	8, 836/ 27
cannel-raker, free or bound,	<b>friar</b>	or fiddler, monk or	8, 838/ 10
vicar, to nun nor	<b>friar</b>	. Briefly, come, all the	8, 838/ 23
bishop, "monk or miller," "	<b>friar</b>	or fiddler," or any	8, 839/ 15
remnant that this fond	<b>friar</b>	fiddleth forth here by	8, 839/ 15
out by letter, which	<b>Friar</b>	Barnes here fondly followeth	8, 839/ 26
Passion: this point this	<b>friar</b>	learned of the known	8, 839/ 33
scriptures. And therefore if	<b>Friar</b>	Barnes had here meant	8, 841/ 33
cometh of God." But	<b>Friar</b>	Barnes meaneth that there	8, 842/ 25
good readers, that if	<b>Friar</b>	Barnes abide by his	8, 844/ 30
But thereto answereth also	<b>Friar</b>	Barnes, and saith, "I	8, 845/ 10
man might have seen	<b>Friar</b>	Barnes when he came	8, 845/ 30
know him for a	<b>friar</b>	. But if he had	8, 846/ 2
known him for a	<b>friar</b>	, he might then upon	8, 846/ 3
not strive much with	<b>Friar</b>	Barnes for a word	8, 846/ 10
therefore we need not	<b>Friar</b>	Barnes to tell us	8, 846/ 32
see, good readers, that	<b>Friar</b>	Barnes' unknown church cannot	8, 847/ 27
also, good readers, that	<b>Friar</b>	Barnes, in all this	8, 847/ 34
as for the election...	<b>Friar</b>	Barnes playeth as Tyndale	8, 848/ 7
them then is first	<b>Friar</b>	Luther out of the	8, 851/ 15
of the church... and	<b>Friar</b>	Huessgen, both, for breaking	8, 851/ 15
with incestuous wedding... and	<b>Friar</b>	Barnes also, for his	8, 851/ 16

of Saint Augustine which	<b>Friar</b>	Barnes bringeth forth... and	8, 851/ 20
here in earth as	<b>Friar</b>	Barnes appointeth us, so	8, 851/ 22
blame." What thing findeth	<b>Friar</b>	Barnes for his purpose	8, 851/ 30
chapter of which epistle	<b>Friar</b>	Barnes allegeth here these	8, 853/ 3
epistles out of which	<b>Friar</b>	Barnes here bringeth forth	8, 854/ 27
in earth here must	<b>Friar</b>	Barnes speak of, ye	8, 855/ 18
in the places that	<b>Friar</b>	Barnes hath brought us	8, 855/ 21
no such church as	<b>Friar</b>	Barnes would here make	8, 855/ 22
all the scriptures that	<b>Friar</b>	Barnes bringeth make even	8, 856/ 35
good Christian readers, whereas	<b>Friar</b>	Barnes allegeth us divers	8, 857/ 3
long tale, good readers,	<b>Friar</b>	Barnes telleth us no	8, 858/ 10
we find fault with	<b>Friar</b>	Barnes for teaching false	8, 858/ 22
yet, for all this,	<b>Friar</b>	Barnes here confesseth now	8, 859/ 22
so black as is	<b>Friar</b>	Barnes' soul in sin	8, 863/ 15
never well wind out:	<b>Friar</b>	Barnes thought it best	8, 864/ 4
good readers, how perfectly	<b>Friar</b>	Barnes hath answered you	8, 864/ 22
then is Christ, saith	<b>Friar</b>	Barnes, ready to give	8, 865/ 12
see once again that	<b>Friar</b>	Barnes proveth nothing the	8, 866/ 1
us consider somewhat of	<b>Friar</b>	Barnes' holy preaching by	8, 866/ 16
good and bad... and	<b>Friar</b>	Barnes' church hath none	8, 866/ 28
in faith alone, whatsoever	<b>Friar</b>	Barnes against free will	8, 867/ 3
for us; against which	<b>Friar</b>	Barnes hath made as	8, 867/ 23
the priest. And while	<b>Friar</b>	Barnes doth but mock	8, 868/ 18
place. And therefore, by	<b>Friar</b>	Barnes' meaning, a man	8, 868/ 23
Christ at any time,	<b>Friar</b>	Barnes telleth us here	8, 870/ 31
thereof or no since	<b>Friar</b>	Barnes, I say, telleth	8, 871/ 21
the general councils unto	<b>Friar</b>	Barnes, when he so	8, 871/ 26
the general councils with	<b>Friar</b>	Barnes... in which treaty	8, 872/ 2
every child perceive that	<b>Friar</b>	Barnes, all that he	8, 872/ 3
the Catholic faith wherein	<b>Friar</b>	Barnes and we vary	8, 872/ 15
we vary, and wherein	<b>Friar</b>	Luther and we vary	8, 872/ 16
we vary, and wherein	<b>Friar</b>	Huessgen and we vary	8, 872/ 17
said, for this time	<b>Friar</b>	Barnes' bibble-babble against the	8, 872/ 34
fallen in company with	<b>Friar</b>	Barnes in the house	8, 876/ 29
them, too. Now, if	<b>Friar</b>	Barnes would say to	8, 877/ 6
yet am I a	<b>friar</b>	" when Barnes had once	8, 878/ 1
pole have been for	<b>Friar</b>	Barnes a better example	8, 878/ 32
and pure church of	<b>Friar</b>	Barnes there were never	8, 880/ 3
them. Yet ask I	<b>Friar</b>	Barnes farther, how proveth	8, 880/ 4
so. But this is	<b>Friar</b>	Barnes' logic, and Tyndale's	8, 880/ 24
is the word which	<b>Friar</b>	Barnes here speaketh of	8, 880/ 35
prove the purpose of	<b>Friar</b>	Barnes, though it might	8, 881/ 6
proveth the purpose of	<b>Friar</b>	Barnes. And yet over	8, 882/ 3
in no wise avail	<b>Friar</b>	Barnes... but utterly they	8, 882/ 36
manner an argument doth	<b>Friar</b>	Barnes call this: "Faith	8, 883/ 6
foolish that I marvel	<b>Friar</b>	Barnes would be so	8, 883/ 15
now to what point	<b>Friar</b>	Barnes is brought with	8, 883/ 17
that the folly of	<b>Friar</b>	Barnes' invention may the	8, 883/ 28
secretly brought unto her	<b>Friar</b>	Barnes' book. After which	8, 884/ 7
true." To this would	<b>Friar</b>	Barnes of likelihood make	8, 885/ 11

him first!" What were	<b>Friar</b>	Barnes here likely to	8, 887/ 34
were I satisfied." If	<b>Friar</b>	Barnes would say, "Whensoever	8, 888/ 6
wolves." To this would	<b>Friar</b>	Barnes say, "Forsooth, dear	8, 890/ 12
poison." But now peradventure	<b>Friar</b>	Barnes would answer to	8, 892/ 10
it right." Now would	<b>Friar</b>	Barnes peradventure answer her	8, 893/ 29
scripture?" To this when	<b>Friar</b>	Barnes would answer and	8, 895/ 30
will, I wot well,	<b>Friar</b>	Barnes say. For this	8, 896/ 1
whose rule and religion	<b>Friar</b>	Barnes is run away	8, 896/ 2
his new master also,	<b>Friar</b>	Luther, after whom he	8, 896/ 3
faith, and whereupon, as	<b>Friar</b>	Barnes agreeth, all the	8, 896/ 13
English rebuke and confound	<b>Friar</b>	Barnes upon the sight	8, 896/ 25
at all?" what could	<b>Friar</b>	Barnes say to his	8, 897/ 8
learn thereof." What would	<b>Friar</b>	Barnes have answered unto	8, 902/ 11
such faults as neither	<b>Friar</b>	Barnes nor all the	8, 902/ 17
defended. But then would	<b>Friar</b>	Barnes have waxed a	8, 902/ 21
home. And so would	<b>Friar</b>	Barnes bid those wives	8, 902/ 28
to a point of	<b>Friar</b>	Barnes' unperfect tokens by	8, 905/ 21
in this world for	<b>Friar</b>	Barnes' church, that is	8, 908/ 10
in this point against	<b>Friar</b>	Barnes, that Friar Barnes	8, 908/ 15
against Friar Barnes, that	<b>Friar</b>	Barnes shall be as	8, 908/ 15
of Saint Augustine which	<b>Friar</b>	Barnes bringeth in himself	8, 908/ 20
of Saint Augustine hath	<b>Friar</b>	Barnes alleged to be	8, 908/ 31
frantic heresy, did as	<b>Friar</b>	Barnes and these other	8, 909/ 16
what maketh this for	<b>Friar</b>	Barnes' purpose, in proof	8, 909/ 22
as the pope whom	<b>Friar</b>	Barnes doth himself, here	8, 910/ 1
saith so little for	<b>Friar</b>	Barnes' purpose that I	8, 912/ 9
and holy as holy	<b>Friar</b>	Barnes appointeth: pure and	8, 912/ 30
such as this faithless	<b>friar</b>	assigneth... that is, only	8, 913/ 5
Augustine nothing make for	<b>Friar</b>	Barnes. And therefore ye	8, 913/ 36
faithful folk. Which words	<b>Friar</b>	Barnes taketh as though	8, 914/ 4
gloss can nothing serve	<b>Friar</b>	Barnes... but it utterly	8, 914/ 24
but it utterly destroyeth	<b>Friar</b>	Barnes' false glossing of	8, 914/ 25
it by hap, as	<b>Friar</b>	Barnes would here bring	8, 915/ 16
this law durst not	<b>Friar</b>	Barnes bring in for	8, 918/ 11
frantic rages, than may	<b>Friar</b>	Frantic Barnes, if he	8, 919/ 14
God," etc. And thus	<b>Friar</b>	Barnes may see that	8, 920/ 6
For that word would	<b>Friar</b>	Barnes have damned! But	8, 920/ 9
in that... therefore will	<b>Friar</b>	Barnes say that there	8, 920/ 28
works, but ween, by	<b>Friar</b>	Barnes' doctrine, that only	8, 920/ 30
his mercy, so amend	<b>Friar</b>	Barnes and me both	8, 920/ 35
murderers and thieves, as	<b>Friar</b>	Barnes maketh it. But	8, 921/ 4
any great authority with	<b>Friar</b>	Barnes, in anything that	8, 921/ 35
to the general council,	<b>Friar</b>	Barnes seeth well that	8, 922/ 7
the council... then would	<b>Friar</b>	Barnes agree that it	8, 922/ 21
think I that though	<b>Friar</b>	Barnes will not believe	8, 922/ 25
things to be done,	<b>Friar</b>	Barnes may find that	8, 923/ 20
articles to be believed,	<b>Friar</b>	Barnes shall never find	8, 923/ 24
church ever hitherto, whatsoever	<b>Friar</b>	Barnes babble. And when	8, 923/ 28
the selfsame councils that	<b>Friar</b>	Barnes hath brought in	8, 923/ 31
councils, all that ever	<b>Friar</b>	Barnes hath said in	8, 923/ 36

process. But now, because	<b>Friar</b>	Barnes saith that the	8, 923/ 37
to the intent that	<b>Friar</b>	Barnes should the more	8, 925/ 1
been a fond, frantic	<b>friar</b>	, and that his name	8, 925/ 11
that this fond, frantic	<b>friar</b>	had wedded this naughty	8, 925/ 13
did well, because the	<b>friar</b>	himself, for the defense	8, 925/ 16
been then also another	<b>friar</b>	, called Robert Barnes, that	8, 925/ 18
and there the same	<b>Friar</b>	Frap and Kit Cate	8, 925/ 27
he made himself a	<b>friar</b>	. And that he may	8, 926/ 6
have said unto that	<b>friar</b>	, and what unto Fleck's	8, 926/ 16
of it, except the	<b>friar</b>	and his nun and	8, 926/ 31
the bad. Now, if	<b>Friar</b>	Barnes, and Friar Luther	8, 927/ 11
if Friar Barnes, and	<b>Friar</b>	Luther, and William Tyndale	8, 927/ 11
this manners? More if	<b>Friar</b>	Barnes had alleged all	8, 930/ 28
would have said as	<b>Friar</b>	Barnes beareth us in	8, 931/ 12
Jesus Christ himself." Whereas	<b>Friar</b>	Barnes so taketh Saint	8, 931/ 28
mouth. But yet if	<b>Friar</b>	Barnes would there have	8, 932/ 3
have said farther to	<b>Friar</b>	Barnes, and to Friar	8, 932/ 29
Friar Barnes, and to	<b>Friar</b>	Luther, too... that since	8, 932/ 30
I trow, have answered	<b>Friar</b>	Barnes... that they were	8, 933/ 2
some Latin man, as	<b>Friar</b>	Barnes hath already had	8, 933/ 8
very well... yet if	<b>Friar</b>	Barnes have read that	8, 933/ 13
of knowledge, as now	<b>Friar</b>	Barnes would himself. But	8, 933/ 18
word. But he whom	<b>Friar</b>	Barnes here bringeth (whose	8, 933/ 22
Saint Gregory have told	<b>Friar</b>	Barnes that it was	8, 934/ 12
credence. And yet if	<b>Friar</b>	Barnes would have stuck	8, 934/ 16
work be plain against	<b>Friar</b>	Barnes himself. For well	8, 934/ 20
well ye wot that	<b>Friar</b>	Barnes teacheth that the	8, 934/ 20
would Saint Gregory tell	<b>Friar</b>	Barnes that they do	8, 934/ 35
they do utterly confound	<b>Friar</b>	Barnes' heresy. For his	8, 934/ 35
Saint Gregory would tell	<b>Friar</b>	Barnes that since Saint	8, 935/ 5
it followeth again, against	<b>Friar</b>	Barnes, that the selfsame	8, 935/ 10
known, do plainly confound	<b>Friar</b>	Barnes... and say that	8, 935/ 11
Gregory would have told	<b>Friar</b>	Barnes that when Saint	8, 935/ 19
his... do clearly confound	<b>Friar</b>	Barnes. And therefore would	8, 935/ 37
would he finally put	<b>Friar</b>	Barnes in choice whether	8, 936/ 1
them, rehearse them thus "	<b>Friar</b>	Luther, one; Cate his	8, 936/ 25
nun, twain; Tyndale, three;	<b>Friar</b>	Barnes, four" when here	8, 936/ 26
Church indeed, but, as	<b>Friar</b>	Barnes saith, "only representative	8, 938/ 20
all. But, now, if	<b>Friar</b>	Barnes will here say	8, 938/ 30
else confess that upon	<b>Friar</b>	Barnes' reason grounded upon	8, 939/ 19
purpose would follow... and	<b>Friar</b>	Barnes' purpose fail, as	8, 939/ 25
with another. Now hath	<b>Friar</b>	Barnes, therefore, none other	8, 939/ 35
assembled of all. If	<b>Friar</b>	Barnes or any of	8, 940/ 10
obeyed it. And whereas	<b>Friar</b>	Barnes saith that the	8, 941/ 13
to be examined by	<b>Friar</b>	Barnes, or such others	8, 941/ 25
ye see plainly that	<b>Friar</b>	Barnes hath utterly failed	8, 942/ 25
very paynim. This place	<b>Friar</b>	Barnes bringeth forth and	8, 942/ 36
Church. More Here saith	<b>Friar</b>	Barnes four things in	8, 943/ 26
touching the first point...	<b>Friar</b>	Barnes here saith that	8, 943/ 36
again thy good." Now,	<b>Friar</b>	Barnes, in one of	8, 944/ 30

is not unknown that	<b>Friar</b>	Barnes hath in more	8, 945/ 25
under the temporal sword."	<b>Friar</b>	Barnes meaneth not here	8, 946/ 18
therefore reprov'd. And therefore	<b>Friar</b>	Barnes in his answer	8, 947/ 18
to our purpose, if	<b>Friar</b>	Barnes restrain those words	8, 947/ 36
the first point of	<b>Friar</b>	Barnes' answer concerning the	8, 948/ 35
church": ye see that	<b>Friar</b>	Barnes hath not handled	8, 949/ 2
a thing that if	<b>Friar</b>	Barnes had not said	8, 949/ 29
I will grant it	<b>Friar</b>	Barnes freely, and a	8, 950/ 4
law meaneth, which law	<b>Friar</b>	Barnes allegeth. And therefore	8, 950/ 16
complain to "the church,"	<b>Friar</b>	Barnes saith that was	8, 950/ 31
green. But I ask	<b>Friar</b>	Barnes whether Christ did	8, 951/ 3
known Catholic church. Let	<b>Friar</b>	Barnes answer this. Christ	8, 951/ 6
been brought forth against	<b>Friar</b>	Barnes. For in these	8, 954/ 20
yet do all that	<b>Friar</b>	Barnes here saith in	8, 958/ 28
here have you heard	<b>Friar</b>	Barnes say that he	8, 959/ 28
fully and truly than	<b>Friar</b>	Barnes hath done... beginning	8, 960/ 2
first understand that whereas	<b>Friar</b>	Barnes maketh as though	8, 961/ 31
well, no man vexeth	<b>Friar</b>	Barnes with that heresy	8, 962/ 4
this thing with which	<b>Friar</b>	Barnes is vexed now	8, 962/ 13
with which we vex	<b>Friar</b>	Barnes. Yet if Friar	8, 962/ 31
Friar Barnes. Yet if	<b>Friar</b>	Barnes will say that	8, 962/ 32
doth now. And also	<b>Friar</b>	Barnes cannot allege that	8, 963/ 1
question that is between	<b>Friar</b>	Barnes and us is	8, 963/ 5
ye may see that	<b>Friar</b>	Barnes saith untrue in	8, 963/ 13
to prove you that	<b>Friar</b>	Barnes maketh us a	8, 963/ 26
prove you farther, that	<b>Friar</b>	Barnes maketh you therein	8, 963/ 30
before those with which	<b>Friar</b>	Barnes beginneth... Saint Augustine	8, 964/ 1
marvel for what intent	<b>Friar</b>	Barnes hath made this	8, 964/ 8
theirs which heresy now	<b>Friar</b>	Barnes holdeth stiffly for	8, 964/ 25
pageant be played by	<b>Friar</b>	Barnes more falsely or	8, 964/ 31
in God's treasures, as	<b>Friar</b>	Barnes maketh it here	8, 966/ 34
the treasures of God:	<b>Friar</b>	Barnes rehearseth his words	8, 970/ 16
and not remain with	<b>Friar</b>	Barnes in "faith alone	8, 972/ 3
heaven, let us take	<b>Friar</b>	Barnes' own words as	8, 972/ 31
first what saith here	<b>Friar</b>	Barnes, and then what	8, 972/ 35
then what saith Saint	<b>Friar</b>	Augustine Barnes. First Friar	8, 972/ 36
Friar Augustine Barnes. First	<b>Friar</b>	Barnes boasteth and saith	8, 972/ 37
But then ask we	<b>Friar</b>	Barnes of which church	8, 973/ 2
in heaven? To this	<b>Friar</b>	Barnes must needs grant	8, 973/ 4
church," I suppose that	<b>Friar</b>	Barnes will grant that	8, 973/ 8
ye perceive now what	<b>Friar</b>	Barnes saith, and of	8, 973/ 13
we see what saith	<b>Friar</b>	Barnes let us now	8, 973/ 19
now see what saith	<b>Friar</b>	Saint Augustine Barnes. He	8, 973/ 20
foul a fall as	<b>Friar</b>	Barnes hath here done	8, 973/ 25
altered and framed by	<b>Friar</b>	Barnes after his own	8, 973/ 29
plain words to prove	<b>Friar</b>	Barnes a fool... especially	8, 973/ 35
known church this will	<b>Friar</b>	Barnes, as he weeneth	8, 974/ 10
it was put in,	<b>Friar</b>	Barnes will himself, as	8, 975/ 15
Catholic faith. Now, if	<b>Friar</b>	Barnes ask me how	8, 975/ 29
Saint Augustine himself, because	<b>Friar</b>	Barnes, being professed friar	8, 975/ 32

Friar Barnes, being professed	<b>friar</b>	of Saint Augustine's order	8, 975/ 32
fellowship, of saints). Whereby	<b>Friar</b>	Barnes may see that	8, 978/ 26
this sufficeth here against	<b>Friar</b>	Barnes: that ye perceive	8, 979/ 10
Saint Augustine here, that	<b>Friar</b>	Barnes' fond invention is	8, 979/ 11
ye see also that	<b>Friar</b>	Barnes in his gay	8, 979/ 13
ecclesiam catholicam," by which	<b>Friar</b>	Barnes would make us	8, 980/ 5
I have plainly confuted	<b>Friar</b>	Barnes by Saint Augustine	8, 980/ 9
whose order and rule	<b>Friar</b>	Barnes professed, and whose	8, 980/ 10
I will now, for	<b>Friar</b>	Barnes' further worship, confute	8, 980/ 12
faith... whereof these are	<b>Friar</b>	Barnes' words... Barnes This	8, 980/ 16
in God." And then	<b>Friar</b>	Barnes goeth forth with	8, 980/ 21
see, good readers, how	<b>Friar</b>	Barnes here falsifieth and	8, 981/ 23
Saint Augustine abhorreth from	<b>Friar</b>	Barnes' heresy that argueth	8, 982/ 34
unto an end of	<b>Friar</b>	Barnes' church, in which	8, 983/ 6
is an end of	<b>Friar</b>	Barnes' process concerning "the	8, 984/ 16
Barnes' church... yet would	<b>Friar</b>	Barnes that Saint Bernard	8, 984/ 26
of another. Yet would	<b>Friar</b>	Barnes farther, that Saint	8, 984/ 32
Bernard proveth nothing for	<b>Friar</b>	Barnes, or against the	8, 985/ 2
words were but as	<b>Friar</b>	Barnes rehearseth them. Secondly	8, 985/ 3
I show you that	<b>Friar</b>	Barnes playeth with Saint	8, 985/ 5
but also in all	<b>Friar</b>	Barnes' other heresies was	8, 985/ 11
said here all as	<b>Friar</b>	Barnes rehearseth him... yet	8, 985/ 13
had he said for	<b>Friar</b>	Barnes concerning the church	8, 985/ 14
serve the devil? If	<b>Friar</b>	Barnes will anything prove	8, 985/ 21
in his church here...	<b>Friar</b>	Barnes turneth that another	8, 987/ 3
words of Saint Bernard	<b>Friar</b>	Barnes hath, as ye	8, 987/ 18
kind of hallowed things	<b>Friar</b>	Barnes in mockage and	8, 988/ 19
from the favoring of	<b>Friar</b>	Barnes' heresies, I shall	8, 988/ 26
traitor Judas. I would	<b>Friar</b>	Barnes had spied and	8, 988/ 29
out at rovers, as	<b>Friar</b>	Barnes doth, and as	8, 988/ 32
against the said Henry,	<b>Friar</b>	Barnes' double brother... that	8, 989/ 19
Bernard with whose words	<b>Friar</b>	Barnes, as though Saint	8, 991/ 21
man would marvel where	<b>Friar</b>	Barnes' wit was when	8, 991/ 24
process out of which	<b>Friar</b>	Barnes hath picked and	8, 992/ 2
bringeth... doth plainly, to	<b>Friar</b>	Barnes' confusion in his	8, 992/ 3
secret, unknown church, as	<b>Friar</b>	Barnes goeth about to	8, 992/ 6
I this book against	<b>Friar</b>	Barnes' evil and unchristian	8, 992/ 15
and set up by	<b>Friar</b>	Barnes. Of which two	8, 993/ 9
follies of Tyndale and	<b>Friar</b>	Barnes; which books if	8, 995/ 20
imagination, like not, as	<b>Friar</b>	Barnes mocketh, to intentio	8, 1003/ 22
in the confutation of	<b>Friar</b>	Barnes' unknown holy church	8, 1014/ 18
same church. This saith	<b>Friar</b>	Barnes, this saith Tyndale	8, 1014/ 35
saith Tyndale, this saith	<b>Friar</b>	Huessgen, and this saith	8, 1014/ 36
of Scripture fore-remembered will	<b>Friar</b>	Barnes and those fellows	8, 1024/ 9
Whereunto I have answered	<b>Friar</b>	Barnes before albeit that	8, 1024/ 11
unknown? And yet, because	<b>Friar</b>	Barnes maketh as though	8, 1024/ 18
called Catholic. And therefore	<b>Friar</b>	Barnes' solution given unto	8, 1026/ 16
and go in a	<b>friar's</b>	coat, bid him pray	8, 582/ 18
he put off his	<b>friar's</b>	coat and put on	8, 582/ 19
for us in his	<b>friar's</b>	coat, till he doff	8, 583/ 35

learn by every poor	<b>friar's</b>	prayer that preacheth: either	8, 600/ 14
out of a poor	<b>friar's</b>	library... and when he	8, 628/ 20
and holy living, in	<b>friars</b>	and friars' coats, in	8, 579/ 25
and holy living, in	<b>friars</b>	and friars' coats." Is	8, 582/ 7
pope is that priests,	<b>friars</b>	, canons, monks, and nuns	8, 586/ 18
which Tyndale teacheth that	<b>friars</b>	may wed nuns, and	8, 589/ 31
and tokens, and that	<b>friars</b>	may lawfully wed nuns	8, 597/ 11
matrimony" to couple together	<b>friars</b>	and nuns in lechery	8, 601/ 8
against God himself that	<b>friars</b>	breaking their vows and	8, 610/ 34
the abominable "wedding" of	<b>friars</b>	and nuns, Luther confesseth	8, 626/ 25
that their priests, their	<b>friars</b>	, and their monks use	8, 629/ 25
both at once, "wed"	<b>friars</b>	and nuns together. Lo	8, 630/ 20
as he saith) that	<b>friars</b>	may wed nuns; and	8, 645/ 24
holy vows, and that	<b>friars</b>	therefore may not wed	8, 646/ 15
of bread; and that	<b>friars</b>	may well wed nuns	8, 656/ 24
they do, therefore, such	<b>friars</b>	as wed nuns. But	8, 657/ 25
a godly profession for	<b>friars</b>	and nuns to fall	8, 666/ 16
without Scripture, either, that	<b>friars</b>	may wed nuns! These	8, 670/ 22
the Scripture affirmeth that	<b>friars</b>	to wed nuns were	8, 690/ 12
sort of lewd wedded	<b>friars</b>	, as Luther, and Lambert	8, 694/ 36
would that monks and	<b>friars</b>	should run out and	8, 696/ 19
net... saving only when	<b>friars</b>	wed nuns; for then	8, 704/ 23
that they teach that	<b>friars</b>	should not wed nuns	8, 709/ 15
it is abominable for	<b>friars</b>	to wed nuns, and	8, 712/ 25
drunkenness no gluttony, nor	<b>friars</b>	lusing abed with nuns	8, 726/ 26
believe it lawful for	<b>friars</b>	to wed nuns... among	8, 728/ 31
of wedded monks and	<b>friars</b>	. And yet if he	8, 732/ 7
such others as be	<b>friars</b>	and wed nuns. I	8, 766/ 4
For if they be	<b>friars</b>	, we know them by	8, 770/ 19
break their vows, and	<b>friars</b>	to fly forth and	8, 771/ 35
doctrine of lechery between	<b>friars</b>	and nuns, and many	8, 786/ 6
in heaven, and that	<b>friars</b>	may lawfully wed nuns	8, 802/ 29
Spirit of God that	<b>friars</b>	and monks, that have	8, 804/ 26
in heaven, and that	<b>friars</b>	may wed nuns, and	8, 806/ 3
God, and forbid that	<b>friars</b>	should wed nuns; and	8, 806/ 23
make us know that	<b>friars</b>	or monks professed were	8, 808/ 2
a thing abominable, that	<b>friars</b>	should wed nuns: I	8, 811/ 35
hand of God that	<b>friars</b>	may lawfully wed nuns	8, 816/ 30
their vows, but that	<b>friars</b>	may, when they will	8, 826/ 28
would... for then may	<b>friars</b>	wed whores and call	8, 831/ 20
being priests, monks, and	<b>friars</b>	, that have professed chastity	8, 836/ 12
thing, the wedding of	<b>friars</b>	and nuns... for in	8, 872/ 20
be these monks, and	<b>friars</b>	, and priests, that be	8, 890/ 13
example, the wedding of	<b>friars</b>	and nuns. And I	8, 904/ 12
not as well as	<b>friars</b>	from all places to	8, 922/ 8
let them, but that	<b>friars</b>	and nuns might lawfully	8, 927/ 18
touching the wedding of	<b>friars</b>	and nuns, and the	8, 938/ 25
breaking of vows, and	<b>friars</b>	wedding nuns, and perjury	8, 951/ 27
persecution for teaching that	<b>friars</b>	may wed nuns, and	8, 953/ 8
as speak thereof, because	<b>friars</b>	that break their vows	8, 1006/ 11

their own churches the	<b>friars</b>	that run in apostasy	8, 1010/ 35
order as do these	<b>friars</b>	that wed nuns. This	8, 1026/ 9
lawful for monks and	<b>friars</b>	and nuns once vowing	8, 1033/ 5
living, in friars and	<b>friars'</b>	coats, in saints' merits	8, 579/ 25
living, in friars and	<b>friars'</b>	coats." Is not here	8, 582/ 7
the abominable sacrilege of	<b>friars'</b>	and nuns' "marriage," is	8, 868/ 34
eat flesh on Good	<b>Friday</b>	for compassion of Christ's	8, 631/ 14
is to wit, the	<b>Friday</b>	next after Palm Sunday	8, 653/ 31
Palm Sunday, and the	<b>Friday</b>	next before Easter Day	8, 653/ 32
Easter Day, and Good	<b>Friday</b>	but will eat flesh	8, 653/ 32
to do on Good	<b>Friday</b>	. And therefore had they	8, 793/ 8
eat flesh on Good	<b>Friday</b>	... and that the people	8, 953/ 1
as the three golden	<b>Fridays</b>	that is to wit	8, 653/ 30
honor due to his	<b>friend</b>	. And by this Spirit	8, 711/ 21
you, with all the	<b>friends</b>	you have in heaven	8, 838/ 25
Saint Luke, "Make you	<b>friends</b>	with the wicked mammon	8, 849/ 32
also, that are his	<b>friends</b>	, to be intercessors for	8, 867/ 22
Arians' charge? Your own	<b>friends</b>	yea, your own conscience	8, 954/ 14
common, he saith, among	<b>friends</b>	... and therefore no damnation	8, 959/ 1
by their lovers and	<b>friends</b>	, they merit not of	8, 967/ 36
not pray for their	<b>friends'</b>	souls? By what old	8, 807/ 31
and put on a	<b>frieze</b>	coat, and run out	8, 582/ 19
the faith martyred in	<b>Frisia</b>	. And so is it	8, 593/ 26
whom some folk call	<b>Frith</b>	), the "foolish fast" of	8, 631/ 12
Sacrament of Aneling. And	<b>Frith</b>	would have out quite	8, 658/ 23
Tyndale and our brother	<b>Frith</b>	, and against the preaching	8, 899/ 25
than Tyndale doth, or	<b>Frith</b>	, or lightly any other	8, 906/ 4
purgatory against young Father	<b>Frith</b>	, and affirmeth also that	8, 969/ 9
likely to be but	<b>frivolous</b>	and womanish, nor be	8, 884/ 29
which while they go	<b>fromward</b>	, till they turn back	8, 995/ 7
somewhere without in the	<b>frost</b>	? Surely, good Christian readers	8, 994/ 15
some that through their	<b>froward</b>	will believed never a	8, 761/ 19
neither help toward nor	<b>froward</b>	... but election and destiny	8, 897/ 29
still in your old	<b>froward</b>	heresy, ye go clearly	8, 1030/ 2
error, and the most	<b>froward</b>	folly, that any frantic	8, 1030/ 5
our own will not	<b>frowardly</b>	resisting, but applicable unto	8, 746/ 32
which the other might	<b>frowardly</b>	say he would not	8, 749/ 28
glorious; for some will	<b>frowardly</b>	refuse to be made	8, 957/ 15
neither... but sometimes fall	<b>frowardly</b>	or negligently from grace	8, 957/ 20
by his negligence or	<b>frowardness</b>	the let. And albeit	8, 615/ 24
from it... till the	<b>frowardness</b>	of his will do	8, 748/ 28
that except obstinacy and	<b>frowardness</b>	be in the mind	8, 749/ 4
and void of obstinate	<b>frowardness</b>	, if the matter were	8, 749/ 10
own devoir and for	<b>frowardness</b>	of their own free	8, 799/ 19
own foolish negligence and	<b>frowardness</b>	fall off from the	8, 870/ 11
agree, yet were their	<b>frowardness</b>	no let unto the	8, 923/ 9
men of their own	<b>frowardness</b>	will walk to damnation	8, 971/ 21
none other effect or	<b>fruit</b>	but hatred or contempt	8, 590/ 34
drink, flesh, fish, nor	<b>fruit</b>	this man well declareth	8, 600/ 33
no teaching whereof any	<b>fruit</b>	can come... but if	8, 615/ 21

saw that diverse good	<b>fruit</b>	should follow and ensue	8, 636/ 4
Scripture rather for the	<b>fruit</b>	that folk shall take	8, 637/ 26
himself both foresaw the	<b>fruit</b>	and devised those texts	8, 637/ 37
own inspiration, such wholesome	<b>fruit</b>	should plenteously spring thereof	8, 638/ 2
you twice the great	<b>fruit</b>	and profit that the	8, 705/ 7
or have brought out	<b>fruit</b>	; but when they had	8, 743/ 5
or have brought out	<b>fruit</b>	." Now, ere we go	8, 758/ 36
nor have brought out	<b>fruit</b>	? How proveth Tyndale this	8, 759/ 4
nor have brought forth	<b>fruit</b>	? Because it was after	8, 759/ 29
will of man, the	<b>fruit</b>	of credence and belief	8, 768/ 24
and do, by the	<b>fruit</b>	of sin remaining in	8, 778/ 32
like leaves rather than	<b>fruit</b>	... for he saith they	8, 785/ 31
tale, to take the	<b>fruit</b>	of the miracles that	8, 792/ 28
horrible deeds," by the	<b>fruit</b>	of their sin remaining	8, 797/ 19
devilish deeds through the	<b>fruit</b>	of sin remaining in	8, 818/ 15
can bring forth no	<b>fruit</b>	of themselves... so can	8, 861/ 27
can bring forth no	<b>fruit</b>	but if it abide	8, 870/ 6
bring forth no good	<b>fruit</b>	, but wither away and	8, 870/ 12
be perceived by the	<b>fruit</b>	of evil works, with	8, 879/ 23
not have that full	<b>fruit</b>	and comfort of his	8, 884/ 26
very true that their	<b>fruit</b>	is rotten and false	8, 891/ 16
and offereth us wholesome	<b>fruit</b>	, and these false, feigned	8, 892/ 28
and offer us poisoned	<b>fruit</b>	... and yet so subtly	8, 892/ 30
and bring forth holy	<b>fruit</b>	to serve the devil	8, 926/ 13
and labor receive the	<b>fruit</b>	." The Apostle saith in	8, 1021/ 4
good works were anything	<b>fruitful</b>	or meritorious. And which	8, 633/ 32
exposition, by goodly and	<b>fruitful</b>	allegories, as in the	8, 637/ 11
Holy Scripture be very	<b>fruitful</b>	, whatsoever Tyndale say... and	8, 637/ 34
feeling... and therefore ever	<b>fruitful</b>	. Neither hangeth it of	8, 742/ 33
feeling... and therefore ever	<b>fruitful</b>	. Neither hangeth it of	8, 752/ 9
so strong and so	<b>fruitful</b>	that forthwith they came	8, 759/ 11
I would ween were	<b>fruitful</b>	and meritorious, when I	8, 759/ 14
increased and made more	<b>fruitful</b>	, was it before no	8, 759/ 30
and also the true,	<b>fruitful</b>	sentence of the same	8, 792/ 32
own sins by the	<b>fruitful</b>	works of penance make	8, 867/ 15
this matter, and his	<b>fruitful</b>	labor and pain taken	8, 989/ 16
is a good work	<b>fruitfully</b>	done... and therefore none	8, 976/ 29
be now not only	<b>fruitless</b>	, but also harmful and	8, 634/ 11
leave the other twain	<b>fruitless</b>	... and from the one	8, 639/ 4
and therefore abideth ever	<b>fruitless</b>	and falleth away if	8, 742/ 25
therefore, but a bare,	<b>fruitless</b>	opinion? Must it needs	8, 759/ 31
opinion faint, feeble, and	<b>fruitless</b>	then were Tyndale yet	8, 762/ 28
faith were faithless and	<b>fruitless</b>	by which a man	8, 765/ 15
as he saith is	<b>fruitless</b>	; and then teaching therewith	8, 786/ 11
they be, a very	<b>fruitless</b>	knowledge, whereof the knower	8, 883/ 26
unto God is not	<b>fruitless</b>	? It is not in	8, 967/ 25
them that for the	<b>fruits</b>	of these good affections	8, 581/ 28
benefices doth abuse the	<b>fruits</b>	, the pope gave him	8, 596/ 11
lands and all the	<b>fruits</b>	from the benefice, or	8, 629/ 33
of charity and worthy	<b>fruits</b>	of penance, so live	8, 852/ 15

now, as to the	<b>fruits</b>	and works of this	8, 875/ 18
know them by their	<b>fruits</b>	, " he meant that ye	8, 879/ 18
hypocrites, by the evil	<b>fruits</b>	of their false doctrine	8, 879/ 19
false prophets by their	<b>fruits</b>	. For look they never	8, 891/ 13
now, as to the	<b>fruits</b>	and works of this	8, 929/ 30
of patience, and the	<b>fruits</b>	of good works, garnished	8, 978/ 13
rod, and all to	<b>frush</b>	and to break those	8, 794/ 16
return again to me	<b>frustrate</b>	... but it shall do	8, 873/ 30
return again to me	<b>frustrate</b>	, but it shall do	8, 880/ 28
his complaint should be	<b>frustrate</b>	for lack of sufficient	8, 948/ 31
his holy "feeling faith"	<b>ful</b>	folk are farced full	8, 575/ 26
and humbly receive and	<b>fulfill</b>	such penance as he	8, 581/ 33
their heads because they	<b>fulfill</b>	it not. In good	8, 901/ 15
and the old prophets	<b>fulfilled</b>	in him, and the	8, 722/ 15
battle, and I have	<b>fulfilled</b>	my course, and I	8, 849/ 14
insatiable appetite of the	<b>fulfilling</b>	the delicate wantonness of	8, 793/ 5
both, and shall in	<b>fulfilling</b>	of my will humble	8, 881/ 24
there pudding stuffed so	<b>full</b>	of farcing as his	8, 575/ 26
ful folk are farced	<b>full</b>	of heresies. Wherefore, seeing	8, 575/ 27
own especial elects, pardie,	<b>full</b>	well, though they be	8, 588/ 10
whereof the Scripture is	<b>full</b>	, Tyndale in every place	8, 595/ 22
with him into the	<b>full</b>	consent and belief thereof	8, 622/ 10
holy doctors by their	<b>full</b>	consent and agreement condemned	8, 625/ 3
very vengeance of God,	<b>full</b>	sore against their wills	8, 628/ 11
gorge, and with a	<b>full</b>	belly, before they be	8, 631/ 24
indited the Scripture, foresaw	<b>full</b>	well himself that many	8, 635/ 33
the literal sense be	<b>full</b>	good... yet doth God	8, 636/ 6
charge, their own bosoms	<b>full</b>	. For their archheretics account	8, 638/ 10
find the world so	<b>full</b>	of fleshly folk that	8, 651/ 10
had they not seen	<b>full</b>	well that they should	8, 681/ 23
great face of another	<b>full</b>	solution... and at a	8, 690/ 17
men may I name	<b>full</b>	many of sundry times	8, 696/ 7
as himself can tell	<b>full</b>	well if he listed	8, 698/ 19
they shall do both	<b>full</b>	well, and perceive sufficiently	8, 699/ 3
not as he should	<b>full</b>	well, ye wot well	8, 704/ 18
railing ribalds, be men	<b>full</b>	unmeet for God to	8, 717/ 20
man and a philosopher	<b>full</b>	of worldly wisdom unto	8, 730/ 14
believed at the first	<b>full</b>	well, and afterward yet	8, 761/ 21
very elect, may be	<b>full</b>	fast at one time	8, 764/ 16
time, and at another	<b>full</b>	feeble, yea, and fall	8, 764/ 16
a beastly process, so	<b>full</b>	of abominable, filthy lies	8, 765/ 11
man's reason to the	<b>full</b>	agreement and consent thereof	8, 768/ 13
many countries of Christendom	<b>full</b>	fast, and in many	8, 772/ 4
is at some time	<b>full</b>	naught, and many sometime	8, 777/ 19
naught, and many sometime	<b>full</b>	good that yet will	8, 777/ 20
Body of God, and (	<b>full</b>	like a stretch-hemp!) call	8, 788/ 12
him) the world swarm	<b>full</b>	of all mischief; for	8, 791/ 3
him that we be	<b>full</b>	heavy and repent it	8, 797/ 2
to the perfection and	<b>full</b>	infusion of that grace	8, 799/ 22
them both had as	<b>full</b>	a faith and as	8, 804/ 8

and that it is	<b>full</b>	of heresies beside, and	8, 817/ 7
as good and as	<b>full</b>	as the faith by	8, 820/ 31
many among the clergy	<b>full</b>	bad (as hard it	8, 832/ 23
earth, I ween, at	<b>full</b>	age not fully verified	8, 851/ 10
remnant still the very,	<b>full</b>	Catholic church, and is	8, 856/ 19
own works... she is	<b>full</b>	of sin and must	8, 860/ 13
readers, rehearsed you the	<b>full</b>	declaration of his purpose	8, 862/ 24
him, and so be	<b>full</b>	of sin and error	8, 870/ 2
foul and unclean and	<b>full</b>	of errors. But in	8, 870/ 18
could not have that	<b>full</b>	fruit and comfort of	8, 884/ 26
to my simple mind	<b>full</b>	well and clerkly in	8, 885/ 6
ye saw this yourself	<b>full</b>	well. For it appeareth	8, 893/ 14
that Saint Paul wist	<b>full</b>	well what he did	8, 902/ 23
be it never so	<b>full</b>	, have any full credence	8, 921/ 34
so full, have any	<b>full</b>	credence or any great	8, 921/ 34
council or by as	<b>full</b>	and whole consent as	8, 923/ 4
trow we have a	<b>full</b>	assembly of the whole	8, 924/ 32
now that in this	<b>full</b>	general council of the	8, 925/ 25
of works, plenteously and	<b>full</b>	. And as for such	8, 932/ 12
in which be many	<b>full</b>	good. And specially if	8, 932/ 18
have the selfsame authority,	<b>full</b>	and whole, in all	8, 937/ 28
been there, in that	<b>full</b>	council, agreed and ordered	8, 938/ 15
authority and the same	<b>full</b>	credence given unto it	8, 938/ 21
body should have the	<b>full</b>	authority of the whole	8, 940/ 34
princes give their ambassadors	<b>full</b>	authority, in such things	8, 941/ 16
God brought into a	<b>full</b>	agreement and consent that	8, 941/ 33
I ween, have been	<b>full</b>	sore ashamed to handle	8, 952/ 21
own works, she is	<b>full</b>	of sin, and must	8, 956/ 28
is to wit, a	<b>full</b>	belief of every necessary	8, 965/ 29
necessary truth, and a	<b>full</b>	hope, that is to	8, 965/ 30
plenteous winepresses and their	<b>full</b>	cellars, bolking from this	8, 983/ 26
that reason hath no	<b>full</b>	and perfect instruction without	8, 996/ 4
would not have failed	<b>full</b>	shortly to say nay	8, 1028/ 10
he was not yet	<b>full-feathered</b>	, but scantly come out	8, 724/ 7
tenterhooks of a strong	<b>fuller</b>	? Upon the cross of	8, 960/ 25
of the abundance," or "	<b>fullness</b>	," of "the heart") must	8, 785/ 12
well appear that the	<b>fullness</b>	of the persuasion and	8, 1006/ 16
well in all, and	<b>fully</b>	proved altogether. Here endeth	8, 598/ 21
things were not so	<b>fully</b>	determined but that some	8, 612/ 12
did not provide so	<b>fully</b>	for the church of	8, 612/ 33
sects it is not	<b>fully</b>	agreed which books be	8, 646/ 30
Friar Luther is so	<b>fully</b>	fastened all upon the	8, 651/ 2
heresy into another... not	<b>fully</b>	so far in falsehood	8, 661/ 18
holy doctors and saints	<b>fully</b>	record and testify, neither	8, 669/ 34
King's Highness handleth them,	<b>fully</b>	do conclude Luther and	8, 678/ 16
say, will think them	<b>fully</b>	unmeet to be mocked	8, 679/ 31
upon his head, so	<b>fully</b>	and so freely that	8, 699/ 13
finally the man was	<b>fully</b>	minded rather to send	8, 701/ 27
must, have held themselves	<b>fully</b>	content and satisfied. And	8, 722/ 19
and experience thereof, and	<b>fully</b>	and sensibly feeleth it	8, 751/ 7

written these conclusions so	<b>fully</b>	in their hearts... Tyndale	8, 775/ 21
man, hath by Baptism	<b>fully</b>	infounded the faith, and	8, 782/ 23
shall yet the more	<b>fully</b>	feel by this. For	8, 827/ 16
at full age not	<b>fully</b>	verified in any man	8, 851/ 10
till God hath so	<b>fully</b>	given her his cleanness	8, 865/ 24
pureness that he hath	<b>fully</b>	washed out all her	8, 865/ 25
glorified, nor her spots	<b>fully</b>	washed out... but be	8, 865/ 29
washing, nor her wrinkles	<b>fully</b>	stretched out... but be	8, 865/ 30
before she should be	<b>fully</b>	learned and instructed in	8, 887/ 3
hath learned it so	<b>fully</b>	and so surely as	8, 889/ 10
the Donatists is as	<b>fully</b>	condemned as are these	8, 909/ 27
besides... and especially so	<b>fully</b>	virtuous and holy as	8, 912/ 30
assembly were agreed so	<b>fully</b>	upon one side that	8, 922/ 28
Barnes should the more	<b>fully</b>	be satisfied and put	8, 925/ 2
which they find so	<b>fully</b>	condemned and abhorred in	8, 932/ 36
your own selves so	<b>fully</b>	affirm that never heretics	8, 936/ 19
Christian and heathen, so	<b>fully</b>	seen and perceived that	8, 941/ 1
this particular church doth	<b>fully</b>	and wholly err, and	8, 943/ 14
as that, and not	<b>fully</b>	so good, in that	8, 947/ 32
bringeth for him, very	<b>fully</b>	and wholly against them	8, 953/ 11
right faith well and	<b>fully</b>	restored, and concord, rest	8, 954/ 35
Christendom, all Christian nations	<b>fully</b>	and wholly agreed... and	8, 956/ 7
words a little more	<b>fully</b>	and truly than Friar	8, 960/ 2
the sacraments shall be	<b>fully</b>	forgiven. That is to	8, 966/ 7
so at his death	<b>fully</b>	forgiven... then shall he	8, 966/ 13
shall be forthwith so	<b>fully</b>	forgiven that he shall	8, 966/ 19
at his death be	<b>fully</b>	forgiven and laid up	8, 970/ 15
it, and hath not	<b>fully</b>	done it till we	8, 971/ 2
them) do plainly and	<b>fully</b>	agree with that exposition	8, 971/ 4
the very church very	<b>fully</b>	and plainly overthrown. For	8, 988/ 6
better and the more	<b>fully</b>	perceive the goodness of	8, 989/ 15
peevish process is so	<b>fully</b>	, so openly, and so	8, 991/ 23
all or not so	<b>fully</b>	without that showing have	8, 996/ 13
of theirs I have	<b>fully</b>	confuted, both in divers	8, 996/ 36
not for him, neither,	<b>fully</b>	so plain as a	8, 997/ 17
in every age do	<b>fully</b>	and plainly declare it	8, 1026/ 34
every age write so	<b>fully</b>	and so wholly, and	8, 1028/ 28
his heart, with his	<b>fulsome</b>	"feeling faith," feeleth a	8, 785/ 14
and still feel and	<b>fumble</b>	about to find out	8, 645/ 5
devil's own hand had	<b>fumbled</b>	about his heart? I	8, 786/ 3
that he hath foolishly	<b>fumbled</b>	about all this while	8, 825/ 10
of God, that they	<b>fumbled</b>	about and could not	8, 994/ 19
faith, but a false	<b>fumbling</b>	fantasy. Yet would Tyndale	8, 752/ 2
feel for a false	<b>fumbling</b>	heretic... which by that	8, 772/ 36
which by that false	<b>fumbling</b>	faith feeleth that the	8, 772/ 37
filthy heap of false	<b>fumbling</b>	heresies. For yet is	8, 785/ 15
them calleth other false,	<b>fumbling</b>	heretics... and though the	8, 817/ 19
Tyndale for a proud	<b>fumbling</b>	fool. And that he	8, 827/ 15
into this rage... the	<b>fumes</b>	whereof ascended so hot	8, 921/ 7
no longer of our	<b>function</b>	. And yet would he	8, 886/ 12

he shall in the	<b>furnace</b>	of the fire of	8, 970/ 8
so sure, especially so	<b>furnished</b>	with scriptures as he	8, 602/ 20
his old craft, in	<b>furnishing</b>	his own glosses with	8, 980/ 29
is much worse and	<b>further</b>	wrested wrong. For lo	8, 577/ 31
goeth he yet much	<b>further</b>	from me, with whom	8, 578/ 20
harness, and will no	<b>further</b>	than the spirituality... but	8, 579/ 12
kindred and affinity, much	<b>further</b>	off than they that	8, 586/ 8
degrees, as ye see,	<b>further</b>	down from his purpose	8, 599/ 9
forthwith, to show his	<b>further</b>	constancy, when he cometh	8, 599/ 17
it would go no	<b>further</b>	than the midst, trow	8, 605/ 33
But now shall you	<b>further</b>	see that the further	8, 607/ 34
further see that the	<b>further</b>	he wadeth on in	8, 607/ 34
Luther because his heresy	<b>further</b>	blasphemeth the Blessed Sacrament	8, 608/ 26
And Tyndale must confess	<b>further</b>	that neither scribes nor	8, 612/ 3
when he goeth now	<b>further</b>	and resembleth it unto	8, 613/ 29
and worse too, and	<b>further</b>	to be led out	8, 618/ 5
it can extend no	<b>further</b>	than even barely to	8, 618/ 26
driven them down much	<b>further</b>	, and made them fall	8, 626/ 14
forth and raileth on	<b>further</b>	, thus... Tyndale And in	8, 630/ 33
to find out a	<b>further</b>	thing therein. Which sense	8, 636/ 7
their oxen... seeing no	<b>further</b>	therein, nor some so	8, 636/ 22
to have answered them	<b>further</b>	and confute them as	8, 642/ 27
But now goeth he	<b>further</b>	, after the fashion of	8, 647/ 33
ballad that beginneth, "The	<b>further</b>	I go, the more	8, 647/ 34
His Highness unto Luther	<b>further</b>	his own words against	8, 677/ 13
opened and revealed any	<b>further</b>	thing, he yet, by	8, 694/ 13
him that showeth any	<b>further</b>	thing than his fellows	8, 695/ 6
hap... but we were	<b>further</b>	bound, before we bestowed	8, 701/ 19
false. Then raileth he	<b>further</b>	on and saith, "They	8, 710/ 16
forth he goeth on	<b>further</b>	in his lies and	8, 710/ 30
But then raileth Tyndale	<b>further</b>	yet, and lieth again	8, 711/ 8
false. Yet goeth he	<b>further</b>	against the Church and	8, 712/ 1
must it needs follow	<b>further</b>	that all their whole	8, 717/ 18
answer Tyndale is yet	<b>further</b>	fallen in folly than	8, 718/ 22
how far he goeth	<b>further</b>	now than ever he	8, 729/ 6
must he prove us	<b>further</b>	, that they feelingly and	8, 760/ 24
forth to preach... and	<b>further</b>	, as some good commentators	8, 761/ 34
nature . . . More Fie, no	<b>further</b>	! Here is too much	8, 765/ 10
an occasion to seek	<b>further</b>	but out of the	8, 774/ 34
now to go any	<b>further</b>	thereto, since Saint James	8, 780/ 2
the contrary. I say	<b>further</b>	that it is not	8, 781/ 16
they help (with God's	<b>further</b>	help) to keep a	8, 783/ 2
she was then demanded	<b>further</b>	, what were that woman	8, 790/ 10
let to tell Tyndale	<b>further</b>	, that of those believers	8, 795/ 10
will Tyndale give him	<b>further</b>	? Will he tell him	8, 798/ 19
an occasion to seek	<b>further</b>	but out of the	8, 805/ 34
when he can no	<b>further</b>	say but that he	8, 812/ 21
into the realm. And	<b>further</b>	, I was by good	8, 813/ 16
he swore for no	<b>further</b>	than he remembered. But	8, 814/ 31
faith, without any other,	<b>further</b>	, "feeling" faith, or not	8, 818/ 22

And yet it seemeth	<b>further</b>	, by Tyndale's tale and	8, 821/ 5
his "feeling faith" any	<b>further</b>	surety of the points	8, 825/ 18
he jesteth on them	<b>further</b>	, because they wear crowns	8, 831/ 21
of England to the	<b>further</b>	end of Almaine. And	8, 833/ 8
Now, if he mean	<b>further</b>	, as his master Luther	8, 849/ 20
not after for any	<b>further</b>	proof; but, spending a	8, 876/ 1
remember himself a little	<b>further</b>	as soon as he	8, 877/ 14
can tell thee no	<b>further</b>	... but this I will	8, 877/ 29
ghostly counsel for her	<b>further</b>	instruction and sure setting	8, 884/ 24
his part, to their	<b>further</b>	consolation, make and send	8, 886/ 13
have gone therein somewhat	<b>further</b>	which I think verily	8, 893/ 34
may say to him	<b>further</b>	: "Yet I remember me	8, 895/ 9
other fault yet found	<b>further</b>	in his tale, as	8, 902/ 14
ye wot well, much	<b>further</b>	off from making us	8, 905/ 25
there and spread no	<b>further</b>	abroad... and for the	8, 909/ 15
that you few see	<b>further</b>	in the Scripture than	8, 928/ 15
again and say no	<b>further</b>	but that "one man	8, 936/ 4
heresies. Now shall I	<b>further</b>	say that whatsoever all	8, 941/ 28
the cross. And yet	<b>further</b>	, in some parts of	8, 953/ 33
which it stretcheth no	<b>further</b>	, it is but in	8, 962/ 18
then goeth Saint Augustine	<b>further</b>	and saith that such	8, 965/ 6
Almaine... yet see you	<b>further</b>	here, in the afore-rehearsed	8, 979/ 22
now, for Friar Barnes'	<b>further</b>	worship, confute him by	8, 980/ 12
their punishment himself. And	<b>further</b>	have I showed you	8, 992/ 1
yea, then go they	<b>further</b>	than ever they went	8, 1012/ 27
gone again, for any	<b>furtherance</b>	of Saint Augustine's faith	8, 732/ 11
belief can be no	<b>furtherance</b>	toward salvation, and therefore	8, 782/ 3
and all for the	<b>furtherance</b>	of love between the	8, 903/ 7
found out, doth yet	<b>furthermore</b>	shake off all his	8, 627/ 11
time can be known.	<b>Furthermore</b>	, where in those words	8, 935/ 3
and damnably err." And	<b>furthermore</b>	, since they were then	8, 937/ 5
sore fit of a	<b>fury</b>	when he fell into	8, 921/ 6
such a fit of	<b>fury</b>	, for fear of breeding	8, 921/ 11
over all their old	<b>gagging</b>	yea, and all the	8, 1013/ 8
Paul saith to the	<b>Galatians</b>	, charity, gladness, peace, patience	8, 757/ 9
his epistle to the	<b>Galatians</b>	, thus saying: "Whatsoever a	8, 850/ 4
and the Corinthians, the	<b>Galatians</b>	, the Ephesians, the Colossians	8, 1014/ 15
the Corinthians, or the	<b>Galatians</b>	, or the Ephesians, or	8, 1014/ 28
and lay thereto refrigerans	<b>Galen</b>	, tend it well with	8, 921/ 13
great, famous man Bishop	<b>Galfred</b>	(for he was there	8, 991/ 6
gaspeth a little and	<b>galpeth</b>	, and getteth him down	8, 776/ 14
on the other side	<b>Gamaliel</b>	: now, whereas the proud	8, 620/ 16
ye should believe us"	<b>Gamaliel</b>	would have told him	8, 620/ 22
thou seest daily, the	<b>game-players'</b>	disguising and kings' apparel	8, 983/ 23
of "harlots' decking," of "	<b>game-players'</b>	disguising," of golden spurs	8, 983/ 36
ornaments "harlots' decking," and "	<b>game-players'</b>	disguising"... and he saith	8, 984/ 4
ornaments "harlots' decking," and "	<b>game-players'</b>	disguising," as though Saint	8, 988/ 15
he hath made us	<b>gape</b>	after all this while	8, 654/ 5
her neighbor, begin to	<b>gape</b>	again, as she that	8, 902/ 13
but stood still and	<b>gaped</b>	upon him and laughed	8, 900/ 32

any fear of your	<b>gargoyle</b>	face that ye came	8, 866/ 14
sign of a green	<b>garland</b>	perceive that there is	8, 878/ 24
drunk up, and the	<b>garland</b>	hang still; and then	8, 878/ 31
ale by the green	<b>garland</b>	or an ale pole	8, 878/ 32
secretly to cut his	<b>garment</b>	. These things and many	8, 595/ 20
he doff his gray	<b>garments</b>	and clothe himself comely	8, 583/ 35
shall gather into the	<b>garners</b>	, and the chaff and	8, 1019/ 34
laid up in the	<b>garners</b>	of God, we may	8, 1021/ 3
all his whole tale,	<b>garnished</b>	and made fair with	8, 876/ 6
fruits of good works,	<b>garnished</b>	and made gay. For	8, 978/ 13
building of church or	<b>garnishing</b>	thereof, or buying of	8, 701/ 31
tale all this goodly	<b>garnishing</b>	, and how hath he	8, 863/ 17
close in a high	<b>garret</b>	in mine house and	8, 903/ 1
two beds in the	<b>garret</b>	. But yet, as folk	8, 903/ 5
his holy sermon, and	<b>gaspeth</b>	a little and galpeth	8, 776/ 13
faith is the first	<b>gate</b>	whereby we enter our	8, 746/ 26
grace, shall find the	<b>gate</b>	of glory shut against	8, 1016/ 32
would set up a	<b>gate</b>	in the midst of	8, 1021/ 28
end, against which the	<b>gates</b>	of hell should never	8, 607/ 18
All whom the very	<b>gates</b>	of hell have so	8, 607/ 25
have stopped up the	<b>gates</b>	of heaven, the true	8, 634/ 24
he said that the	<b>gates</b>	of hell should never	8, 693/ 20
and all the great	<b>gates</b>	of hell: so is	8, 728/ 17
two sorts be the	<b>gates</b>	of hell, shall never	8, 807/ 8
and busy about the	<b>gates</b>	of hell, shall never	8, 807/ 11
failing, against all the	<b>gates</b>	of hell. And we	8, 975/ 10
a new rage, and	<b>gather</b>	themselves together and shall	8, 664/ 33
would after come to	<b>gather</b>	his Christian church, and	8, 753/ 9
high mount himself, and	<b>gather</b>	his flock together... and	8, 794/ 11
saith... Now, my lords,	<b>gather</b>	you all together, with	8, 918/ 30
For thus he saith: "	<b>Gather</b>	all your councils together	8, 921/ 19
which he can neither	<b>gather</b>	spot nor wrinkle more	8, 966/ 29
this last book shortly	<b>gather</b>	together, and in a	8, 995/ 9
proofs will I shortly	<b>gather</b>	you together, with very	8, 995/ 16
the wheat he shall	<b>gather</b>	into the garners, and	8, 1019/ 33
well-learned man, compiled and	<b>gathered</b>	that book... which is	8, 593/ 14
which Gratian or Ivo	<b>gathered</b>	it and not a	8, 593/ 19
only very bread, and	<b>gathered</b>	his church of his	8, 661/ 16
the heretics be not	<b>gathered</b>	into one church... but	8, 662/ 12
that which never were	<b>gathered</b>	together, nor never one	8, 667/ 14
the whole Catholic Church	<b>gathered</b>	together in a general	8, 676/ 25
this known Catholic church,	<b>gathered</b>	of Jews and Gentiles	8, 682/ 7
him seed, and hath	<b>gathered</b>	him a flock to	8, 718/ 13
him seed, and hath	<b>gathered</b>	him a flock to	8, 726/ 36
God of Hosts hath	<b>gathered</b>	him this flock, he	8, 727/ 13
Lord of Hosts hath	<b>gathered</b>	him together... have been	8, 728/ 1
known Catholic church, and	<b>gathered</b>	and kept it together	8, 728/ 15
great devil himself, hath	<b>gathered</b>	this flock to him	8, 728/ 19
often would I have	<b>gathered</b>	thy children together, as	8, 747/ 16
out this whole world	<b>gathered</b>	first, and yet doth	8, 834/ 10

were in that part	<b>gathered</b>	together into one church	8, 835/ 6
the whole catholic church	<b>gathered</b>	in like wise in	8, 835/ 8
faithful men that be	<b>gathered</b>	in Christ's name, which	8, 862/ 19
him not. Thereupon he	<b>gathered</b>	up good stones... not	8, 900/ 20
councils that were lawfully	<b>gathered</b>	in the power of	8, 918/ 33
done: When you are	<b>gathered</b>	together and my spirit	8, 920/ 22
such an assembly so	<b>gathered</b>	together should represent the	8, 937/ 27
it and of it,	<b>gathered</b>	together in his name	8, 938/ 9
any such general council,	<b>gathered</b>	of any fewer than	8, 940/ 7
I have put as	<b>gathered</b>	in some one year	8, 940/ 25
had been the like	<b>gathered</b>	in every year of	8, 940/ 26
To whose feast is	<b>gathered</b>	every man that is	8, 977/ 36
into the sea, that	<b>gathered</b>	both good fish and	8, 1020/ 7
is one whole church	<b>gathered</b>	and made of the	8, 1024/ 14
together, as the hen	<b>gathereth</b>	together her chickens... and	8, 747/ 17
in the end he	<b>gathereth</b>	a little his five	8, 775/ 33
out of the sea	<b>gathereth</b>	and bringeth to land	8, 834/ 8
pleasure. And after, he	<b>gathereth</b>	his apostles and his	8, 1009/ 16
for a schism, in	<b>gathering</b>	together with Abiram, Dathan	8, 793/ 16
the fruits, the pope	<b>gave</b>	him neither liberty nor	8, 596/ 11
should so do... but	<b>gave</b>	him leave to take	8, 596/ 12
the other... since God	<b>gave</b>	these two churches not	8, 617/ 32
that reason His Grace	<b>gave</b>	Luther and Tyndale and	8, 677/ 6
of them God never	<b>gave</b>	that gift of discretion	8, 678/ 26
if they offered and	<b>gave</b>	to be prayed for	8, 691/ 38
the thank that he	<b>gave</b>	her, he gave her	8, 699/ 21
he gave her, he	<b>gave</b>	her not for that	8, 699/ 21
principally to God, that	<b>gave</b>	that gift unto his	8, 708/ 34
Talmud in that it	<b>gave</b>	false exposition was a	8, 713/ 6
is to say, "universal,"	<b>gave</b>	toward the getting of	8, 735/ 27
which, he said, he	<b>gave</b>	so fast, firm, and	8, 735/ 36
firm credence Saint Augustine	<b>gave</b>	to the known Catholic	8, 736/ 6
the credence which he	<b>gave</b>	unto the Church in	8, 750/ 9
children of Israel, and	<b>gave</b>	them by Moses a	8, 753/ 7
the grace which he	<b>gave</b>	yet abundantly in the	8, 755/ 13
him therefrom, as he	<b>gave</b>	him good thoughts and	8, 783/ 9
Hymenaeus and Alexander, and	<b>gave</b>	their bodies to the	8, 789/ 15
her maid besides, she	<b>gave</b>	sentence shortly, and said	8, 790/ 7
abjured his heresies), I	<b>gave</b>	out a commission to	8, 813/ 26
saith Saint Paul, "He	<b>gave</b>	himself that he might	8, 837/ 18
true thereof, though they	<b>gave</b>	it him not in	8, 839/ 29
and ween that God	<b>gave</b>	him the motion, when	8, 888/ 27
me unchosen? "If he	<b>gave</b>	her more than me	8, 898/ 10
thence betimes, when he	<b>gave</b>	him before so fair	8, 901/ 4
find not that he	<b>gave</b>	them any writing at	8, 931/ 4
that exposition that I	<b>gave</b>	you, here in this	8, 971/ 5
there but that Christ	<b>gave</b>	himself to make her	8, 971/ 16
for our Lord's sake	<b>gave</b>	their members to the	8, 978/ 17
before not perceived, he	<b>gave</b>	his church in the	8, 996/ 27
days, our Lord never	<b>gave</b>	any necessary revelation since	8, 996/ 31

nor they that God	<b>gave</b>	the Law unto, and	8, 1016/ 10
made his promises and	<b>gave</b>	his assistance, were all	8, 1016/ 11
to Christ's time, he	<b>gave</b>	his continual assistance unto	8, 1016/ 13
clothe himself comely in	<b>gay</b>	Kendal green; set saints	8, 583/ 36
chickens as with his	<b>gay</b>	, glorious eagles. But one	8, 723/ 30
those holy elects, those	<b>gay</b>	golden eagles, that be	8, 731/ 21
cannot but seem very	<b>gay</b>	. But whoso consider it	8, 743/ 23
resort again unto the	<b>gay</b>	, glorious process of Tyndale's	8, 746/ 13
of place, for any	<b>gay</b>	depending that it hath	8, 791/ 21
spared much of his	<b>gay</b>	, golden process, being as	8, 841/ 34
words following, that as	<b>gay</b>	a face as he	8, 858/ 35
again), telleth us a	<b>gay</b>	tale of a glorious	8, 958/ 2
works, garnished and made	<b>gay</b>	. For if our conversation	8, 978/ 13
Friar Barnes in his	<b>gay</b>	babble wherewith he would	8, 979/ 14
preaching, and with a	<b>gay</b>	glorious process will they	8, 1010/ 27
question, and make them	<b>gaze</b>	and muse upon another	8, 624/ 25
alone. Is not this	<b>gear</b>	by Tyndale well and	8, 599/ 16
more for all this	<b>gear</b>	but one poor piece	8, 628/ 25
Baptist do all this	<b>gear</b>	, and thus turn the	8, 704/ 5
And, now, if this	<b>gear</b>	be good... then have	8, 705/ 11
and such other goodly	<b>gear</b>	to hear him now	8, 988/ 23
than even very wild	<b>geese</b>	. For if ever he	8, 952/ 19
so that except these	<b>geese</b>	go from their old	8, 1013/ 7
especially the Lent; against	<b>general</b>	councils, and against the	8, 625/ 9
the plain places and	<b>general</b>	articles of the faith	8, 644/ 28
the clean contrary. The "	<b>general</b>	articles of the faith	8, 645/ 18
not need. For the	<b>general</b>	articles be those that	8, 645/ 33
what he meaneth by "	<b>general</b>	articles"; for we call	8, 646/ 21
articles"; for we call	<b>general</b>	articles those that the	8, 646/ 21
articles those that the	<b>general</b>	church believeth... and special	8, 646/ 22
tell which he calleth	<b>general</b>	articles. For the general	8, 646/ 25
general articles. For the	<b>general</b>	church calleth those "part	8, 646/ 26
those "part of the	<b>general</b>	articles" which articles Tyndale	8, 646/ 26
where he saith "such	<b>general</b>	articles as thou findest	8, 646/ 28
plain himself... and by "	<b>general</b>	articles" those articles that	8, 647/ 18
articles that he calleth	<b>general</b>	himself; and that he	8, 647/ 19
all. For, first, the	<b>general</b>	manner that he useth	8, 667/ 5
the very church" this	<b>general</b>	manner of speech, I	8, 667/ 7
gathered together in a	<b>general</b>	council hath any authority	8, 676/ 25
such causes in the	<b>general</b>	councils. And then the	8, 715/ 3
that point in a	<b>general</b>	council through the same	8, 715/ 14
determined or by the	<b>general</b>	custom of the same	8, 739/ 37
all the clergy in	<b>general</b>	... all honest Englishmen that	8, 833/ 3
telling us that the	<b>general</b>	councils may err because	8, 871/ 23
the credence of the	<b>general</b>	councils unto Friar Barnes	8, 871/ 26
that not only the	<b>general</b>	councils, which represent the	8, 871/ 28
the matter of the	<b>general</b>	councils with Friar Barnes	8, 872/ 2
he saith, proved no	<b>general</b>	council fallen in any	8, 872/ 8
whether a pope, or	<b>general</b>	council either, may damnably	8, 872/ 11
and abhorred by holy	<b>general</b>	councils, but also by	8, 872/ 27

Barnes' bibble-babble against the	<b>general</b>	councils, and shall yet	8, 872/ 35
the whole fraternity-and-sorority in	<b>general</b>	. And then for answer	8, 886/ 17
in every time a	<b>general</b>	rule. "For though he	8, 888/ 23
all laws, and all	<b>general</b>	councils... and saith, "They	8, 919/ 18
this that though the	<b>general</b>	council do represent the	8, 921/ 25
that there shall never	<b>general</b>	council, be it never	8, 921/ 33
all countries to the	<b>general</b>	council, Friar Barnes seeth	8, 922/ 6
all places to a	<b>general</b>	chapter? And as for	8, 922/ 8
believe that such a	<b>general</b>	council could not be	8, 922/ 23
will not believe any	<b>general</b>	council but if the	8, 922/ 26
liveth that any one	<b>general</b>	council orderly called together	8, 923/ 25
out. But yet this	<b>general</b>	council would I not	8, 924/ 35
that in this full	<b>general</b>	council of the whole	8, 925/ 25
dinner. What would the	<b>general</b>	council of the whole	8, 926/ 15
that all that whole	<b>general</b>	council... of all the	8, 926/ 27
have said to that	<b>general</b>	council? For that were	8, 927/ 1
all this in that	<b>general</b>	council... Saint Gregory could	8, 930/ 28
the necessity of a	<b>general</b>	council should often happen	8, 937/ 32
always together to the	<b>general</b>	council... and since it	8, 937/ 36
and decreed that the	<b>general</b>	councils should be after	8, 938/ 16
and the authority of	<b>general</b>	councils, and the proof	8, 938/ 26
people assembled at a	<b>general</b>	council, plainly confuted them	8, 938/ 29
whole assembly at a	<b>general</b>	council I can nothing	8, 938/ 31
Church indeed and the	<b>general</b>	council that is not	8, 939/ 21
people were at the	<b>general</b>	council. And then, in	8, 939/ 24
say that in that	<b>general</b>	council which I have	8, 939/ 36
and true... nor that	<b>general</b>	council then, being such	8, 940/ 3
there should be any	<b>general</b>	council after of any	8, 940/ 4
that ever any such	<b>general</b>	council, gathered of any	8, 940/ 7
condemned by that one	<b>general</b>	council that I have	8, 940/ 24
and authority of every	<b>general</b>	council of Christendom lawfully	8, 941/ 3
Barnes saith that the	<b>general</b>	councils be but ambassadors	8, 941/ 13
men must examine the	<b>general</b>	councils by the Scripture	8, 941/ 20
that Revelation is, in	<b>general</b>	, the showing of a	8, 996/ 10
eye... for which he	<b>generally</b>	raileth upon all the	8, 585/ 31
them all, but saith	<b>generally</b>	that they which depart	8, 666/ 8
as soon as the	<b>generation</b>	of them that saw	8, 609/ 15
John called them the	<b>generation</b>	of vipers and serpents	8, 648/ 13
Saint John called the "	<b>generation</b>	of vipers." For as	8, 672/ 6
to understand that the	<b>generation</b>	of poisoned vipers can	8, 718/ 16
to understand that the	<b>generation</b>	of poisoned vipers can	8, 727/ 2
to understand that the	<b>generation</b>	of vipers can neither	8, 728/ 25
expelled Cain and his	<b>generation</b>	, yet kept he the	8, 1008/ 3
by a certain spiritual	<b>generation</b>	, borne inheritable to those	8, 1011/ 10
the good and faithful	<b>generations</b>	known. And after, when	8, 1008/ 4
known church of faithful	<b>generations</b>	to Abraham, and in	8, 1008/ 9
the nineteenth chapter of	<b>Genesis</b>	. For like as there	8, 994/ 18
both of Jews and	<b>Gentiles</b>	... and that then should	8, 606/ 23
gathered of Jews and	<b>Gentiles</b>	both, together. And he	8, 682/ 7
was the congregation of	<b>Gentiles</b>	. But now there is	8, 874/ 26

worse than heretics or	<b>Gentiles</b>	... yea, and greater continence	8, 874/ 32
from the Jews or	<b>Gentiles</b>	, turned to God and	8, 906/ 19
was the congregation of	<b>Gentiles</b>	. But now there is	8, 928/ 35
worse than heretics or	<b>Gentiles</b>	... yea, and greater continence	8, 929/ 6
church of Jews and	<b>Gentiles</b>	both, and was himself	8, 1009/ 17
from Judaism or from	<b>Gentility</b>	... and, finding no let	8, 782/ 22
not help him. The	<b>gentleman</b>	is so proud that	8, 583/ 16
having a goodly young	<b>gentleman</b>	to her husband, took	8, 790/ 11
peace, patience, long-suffering, goodness,	<b>gentleness</b>	, faith, meekness, temperance... and	8, 757/ 11
I wist once a	<b>gentlewoman</b>	make unto her husband	8, 604/ 16
his own, and of	<b>George</b>	Joye... and therein should	8, 886/ 20
some other parts of	<b>Germany</b>	, by the Lutheran heretics	8, 731/ 31
religious house of Saint	<b>Gertrude</b>	at Nivelles, and other	8, 659/ 23
running of a Scottish	<b>geste</b>	, be washed and made	8, 839/ 17
hath a like lewd	<b>geste</b>	or twain in his	8, 839/ 25
not in a Scottish	<b>geste</b>	by letter. For that	8, 839/ 29
hope and trust to	<b>get</b>	any good at God's	8, 581/ 17
they have assayed to	<b>get</b>	help and power of	8, 608/ 19
wily fox is to	<b>get</b>	him a hole made	8, 614/ 1
what he could yet	<b>get</b>	thereby, that for his	8, 618/ 21
with if they may	<b>get</b>	once their other heresies	8, 625/ 34
purse... yet could he	<b>get</b>	but one small piece	8, 628/ 18
could, as he said,	<b>get</b>	of Tyndale no more	8, 628/ 24
whose "nature" is to "	<b>get</b>	him a hole made	8, 629/ 11
is, he saith, to "	<b>get</b>	him a hole made	8, 629/ 21
of them all can	<b>get</b>	us any reward in	8, 633/ 37
called his wife, and	<b>get</b>	up a convent of	8, 638/ 17
scriptures of Christ, and	<b>get</b>	him into Turkey and	8, 652/ 2
For ere ever he	<b>get</b>	over the hedge and	8, 686/ 7
woman, too, but she	<b>get</b>	her on apace with	8, 725/ 22
evasion where he might	<b>get</b>	out. For besides that	8, 734/ 8
him the way, would	<b>get</b>	them into a roundel	8, 772/ 22
leave again ere he	<b>get</b>	it... and believe some	8, 781/ 29
faith... which except he	<b>get</b>	, he must needs to	8, 786/ 12
For if we may	<b>get</b>	heaven, we care for	8, 795/ 17
means how he might	<b>get</b>	his feeling faith... what	8, 798/ 4
by this that whoso	<b>get</b>	once the historical faith	8, 819/ 20
Now can Tyndale never	<b>get</b>	out of this net	8, 824/ 30
at a tavern go	<b>get</b>	him a penny for	8, 831/ 26
nor to recover and	<b>get</b>	again the money that	8, 885/ 33
would be burned, go	<b>get</b>	him over again... both	8, 885/ 36
thing that I cannot	<b>get</b>	but if I know	8, 887/ 32
me how I may	<b>get</b>	a teacher whose teaching	8, 891/ 1
Scripture? How can I	<b>get</b>	any good by those	8, 897/ 7
not beware then and	<b>get</b>	him thence betimes, when	8, 901/ 3
thereof, and only thereby	<b>get</b>	heaven... and all the	8, 901/ 24
of my chaffer to	<b>get</b>	a penny by them	8, 903/ 12
deadly sin shall never	<b>get</b>	forgiveness after. These two	8, 917/ 32
dwell farthest off, to	<b>get</b>	home again with the	8, 937/ 19
tarry till he could	<b>get</b>	all the known Catholic	8, 951/ 1

live not without sin,	<b>get</b>	forgiveness by acknowledging of	8, 965/ 7
useth these ways to	<b>get</b>	forgiveness with. For then	8, 965/ 13
thing that men may	<b>get</b>	any money for. Another	8, 1003/ 28
be long ere he	<b>get</b>	them and shall also	8, 1004/ 19
would his shepherds should	<b>get</b>	them from the infidels	8, 1012/ 5
little and galpeth, and	<b>getteth</b>	him down of the	8, 776/ 14
faith, that a man	<b>getteth</b>	by himself, of his	8, 780/ 33
of the Christian faith	<b>getteth</b>	that belief by himself	8, 781/ 17
too... for because he	<b>getteth</b>	again infinite life." And	8, 868/ 12
universal," gave toward the	<b>getting</b>	of his credence the	8, 735/ 27
therewith that toward the	<b>getting</b>	thereof, no man can	8, 785/ 26
therewith that toward the	<b>getting</b>	of that faith... which	8, 786/ 12
also that to the	<b>getting</b>	thereof, no man can	8, 787/ 14
more do toward the	<b>getting</b>	of the faith than	8, 799/ 2
God infounded, toward the	<b>getting</b>	whereof the man can	8, 818/ 37
in him toward the	<b>getting</b>	of the feeling faith	8, 819/ 9
no more to the	<b>getting</b>	of faith than the	8, 826/ 18
God's election (to the	<b>getting</b>	whereof themselves, ye say	8, 901/ 25
though it be the	<b>getting</b>	again of his own	8, 946/ 34
send you the Holy	<b>Ghost</b>	, which shall teach you	8, 614/ 32
but by the Holy	<b>Ghost</b>	. Now, these things, I	8, 615/ 33
God and the Holy	<b>Ghost</b>	hath spoken them, and	8, 687/ 17
would send the Holy	<b>Ghost</b>	therein to teach it	8, 693/ 25
would send the Holy	<b>Ghost</b>	to teach it allthing	8, 753/ 26
gift of the Holy	<b>Ghost</b>	. Howbeit, since Tyndale, I	8, 796/ 35
at yours. The Holy	<b>Ghost</b>	is free, and inspireth	8, 838/ 20
they received the Holy	<b>Ghost</b>	. " Moreover, for the Sacrament	8, 843/ 24
of God, the Holy	<b>Ghost</b>	fell down on them	8, 873/ 35
Saint Peter the Holy	<b>Ghost</b>	fell down on them	8, 880/ 20
God with the Holy	<b>Ghost</b>	and me, and shall	8, 881/ 28
unction of the Holy	<b>Ghost</b>	, that shall teach you	8, 888/ 8
power of the Holy	<b>Ghost</b>	!" all this may you	8, 918/ 33
not indeed the Holy	<b>Ghost</b>	within you, and if	8, 918/ 34
and giving up the	<b>ghost</b>	. Well, then ye perceive	8, 973/ 12
empty of the Holy	<b>Ghost</b>	that are divided from	8, 977/ 23
too, lest the Holy	<b>Ghost</b>	have pricked you with	8, 979/ 1
working of the Holy	<b>Ghost</b>	(and yet as well	8, 1009/ 9
the correction of his	<b>ghostly</b>	father cometh of great	8, 581/ 25
never give that special	<b>ghostly</b>	gift and prerogative unto	8, 745/ 14
destroy clearly Tyndale's whole	<b>ghostly</b>	purpose. For lo, good	8, 754/ 32
give us his good	<b>ghostly</b>	counsel what we may	8, 796/ 23
after solemn salutations and	<b>ghostly</b>	greetings of the congregation	8, 884/ 14
also have used his	<b>ghostly</b>	counsel for her further	8, 884/ 24
be comforted with his	<b>ghostly</b>	communication at that time	8, 884/ 32
a pygmy as a	<b>giant</b>	. And Tyndale saith himself	8, 822/ 35
the Church hath that	<b>gift</b>	of God that it	8, 676/ 37
given the Church that	<b>gift</b>	that it can discern	8, 677/ 16
given the Church that	<b>gift</b>	, but because he will	8, 677/ 17
given the Church that	<b>gift</b>	that it discerneth the	8, 678/ 10
the Church" hath "this	<b>gift</b>	of God that it	8, 678/ 20

God never gave that	<b>gift</b>	of discretion. For no	8, 678/ 27
God hath given the	<b>gift</b>	to discern and know	8, 683/ 17
the Church hath the	<b>gift</b>	of God to discern	8, 689/ 25
this church given his	<b>gift</b>	of discerning the very	8, 707/ 19
hath God given that	<b>gift</b>	to discern the true	8, 708/ 4
given this great spiritual	<b>gift</b>	only to the Church	8, 708/ 5
to the Church, which	<b>gift</b>	is a beginning of	8, 708/ 6
God, that gave that	<b>gift</b>	unto his church, and	8, 708/ 34
Spirit of God (whose	<b>gift</b>	Luther confesseth it to	8, 710/ 37
of Christ hath that	<b>gift</b>	of God, by his	8, 720/ 19
known church hath that	<b>gift</b>	. And it is a	8, 720/ 23
other church hath that	<b>gift</b>	but the Catholic Church	8, 720/ 25
that God, giving the	<b>gift</b>	of knowledge which is	8, 745/ 12
give that special ghostly	<b>gift</b>	and prerogative unto any	8, 745/ 14
Catholic church hath that	<b>gift</b>	given of God that	8, 751/ 32
hath by God that	<b>gift</b>	to know by belief	8, 753/ 30
church that hath the	<b>gift</b>	of that article, upon	8, 753/ 33
money have bought the	<b>gift</b>	of the Holy Ghost	8, 796/ 34
is the liberal, free	<b>gift</b>	of God, and therefore	8, 798/ 20
being the great, high	<b>gift</b>	of God so far	8, 819/ 31
liberal goodness... of whose	<b>gift</b>	and grace we have	8, 841/ 25
giveth his church that	<b>gift</b>	, that it can truly	8, 895/ 34
if he had that	<b>gift</b>	given him of God	8, 925/ 35
cannot do, and a	<b>gift</b>	which no man can	8, 925/ 36
that he have the	<b>gift</b>	because he feeleth no	8, 926/ 1
he hath not the	<b>gift</b>	... and that therefore he	8, 926/ 4
God," we shall be	<b>gifted</b>	with the heavenly honor	8, 978/ 16
have all these goodly	<b>gifts</b>	of God, the scattered	8, 728/ 30
employeth not well the	<b>gifts</b>	that he giveth him	8, 1016/ 37
powers, and then the	<b>gifts</b>	of healing, help and	8, 1021/ 37
order of these great	<b>gifts</b>	, specially setteth them out	8, 1022/ 6
world come hither, thou,	<b>girl</b>	; take out thy spindle	8, 605/ 24
afear'd to look a	<b>girl</b>	in the face yet	8, 866/ 10
fast and pray, and	<b>give</b>	alms, and forgive our	8, 581/ 5
of them will not	<b>give</b>	ear till the very	8, 588/ 6
at all; if they	<b>give</b>	it once an honest	8, 589/ 3
the midst, it would	<b>give</b>	you a pat upon	8, 605/ 35
one whereby he might	<b>give</b>	her a true example	8, 606/ 5
but to cease and	<b>give</b>	place unto Christ at	8, 606/ 21
at the leastwise ever	<b>give</b>	us leave to resort	8, 619/ 6
man... but only to	<b>give</b>	knowledge that the church	8, 621/ 20
manner, mocks openly... and	<b>give</b>	the people counsel to	8, 624/ 14
the people counsel to	<b>give</b>	little credence to the	8, 624/ 14
see that if God	<b>give</b>	yet, before Doomsday, unto	8, 625/ 25
and his miracles, and	<b>give</b>	the honor of God's	8, 626/ 15
other sects, clearly would	<b>give</b>	a light by which	8, 627/ 3
call them home, they	<b>give</b>	them a very shrewd	8, 628/ 32
came into Christendom did	<b>give</b>	all that ever he	8, 635/ 3
no man compelled to	<b>give</b>	them aught but of	8, 635/ 18
good... yet doth God	<b>give</b>	the grace to some	8, 636/ 7

himself had determined to	<b>give</b>	the grace to find	8, 636/ 13
and then will we	<b>give</b>	him good leave to	8, 644/ 2
those fathers shall he	<b>give</b>	the children eagle eyes	8, 648/ 26
prophecies know him and	<b>give</b>	the better ear unto	8, 650/ 25
new Baptist, Saint Luther,	<b>give</b>	the world warning before	8, 650/ 28
now suddenly likely to	<b>give</b>	ear to the sore	8, 650/ 35
as I pray God	<b>give</b>	them grace to do	8, 672/ 15
only... how should I	<b>give</b>	credence except I believed	8, 675/ 19
will learn thereof and	<b>give</b>	credence thereunto, as himself	8, 682/ 22
anon; but ye must	<b>give</b>	him leave to rail	8, 683/ 25
told you ye must	<b>give</b>	him leave to rail	8, 683/ 30
have more than enough,	<b>give</b>	out in alms, and	8, 686/ 27
texts of Scripture as	<b>give</b>	us warning that God	8, 686/ 33
is with me to	<b>give</b>	every man according as	8, 687/ 12
same, all such as	<b>give</b>	credence to it. Besides	8, 694/ 7
to God than to	<b>give</b>	to a poor man	8, 698/ 5
for the time to	<b>give</b>	from myself, and yet	8, 698/ 26
teacheth that both to	<b>give</b>	alms is good and	8, 698/ 29
help poor men and	<b>give</b>	alms must needs be	8, 700/ 12
new men begin to	<b>give</b>	a certain rule that	8, 700/ 18
And therefore first, evermore,	<b>give</b>	thy money to the	8, 700/ 25
was not enough to	<b>give</b>	poor men when they	8, 701/ 17
he would they should	<b>give</b>	the less to poor	8, 702/ 20
Scripture... unto which they	<b>give</b>	faith, and unto the	8, 707/ 5
purpose? Who biddeth him	<b>give</b>	the thank to the	8, 708/ 20
and then let him	<b>give</b>	the thank to God	8, 708/ 25
nother. I pray God	<b>give</b>	him once the grace	8, 708/ 30
false, great cause to	<b>give</b>	thank to both. First	8, 708/ 33
damned person, and thereby	<b>give</b>	to God's enemy the	8, 711/ 20
Tyndale must of reason	<b>give</b>	us leave to laugh	8, 723/ 5
say, will I gladly	<b>give</b>	him with it: let	8, 733/ 2
not in any wise	<b>give</b>	any credence unto you	8, 737/ 15
first commonly moved to	<b>give</b>	faith and credence the	8, 739/ 6
somewhat by the same	<b>give</b>	a reason and cause	8, 744/ 2
that one, would never	<b>give</b>	that special ghostly gift	8, 745/ 13
the feebler. For else	<b>give</b>	we them a great	8, 749/ 15
world, that he would	<b>give</b>	them a mouth and	8, 749/ 17
should not believe and	<b>give</b>	credence unto. And thus	8, 749/ 30
would, his own mouth,	<b>give</b>	his church a law	8, 753/ 10
his own coming, to	<b>give</b>	out his grace unto	8, 755/ 36
and belief which they	<b>give</b>	unto Christ's Catholic Church	8, 768/ 24
they should of reason	<b>give</b>	any credence to it	8, 770/ 7
here unto me, and	<b>give</b>	credence unto me, and	8, 770/ 30
Tyndale be loath to	<b>give</b>	any sore sentence upon	8, 790/ 16
sent by God, to	<b>give</b>	us his good ghostly	8, 796/ 23
What counsel will he	<b>give</b>	us? He will of	8, 796/ 25
What counsel will he	<b>give</b>	us, therefore, how we	8, 797/ 14
counsel would Tyndale now	<b>give</b>	unto him? Will he	8, 798/ 5
counsel, then, will Tyndale	<b>give</b>	him further? Will he	8, 798/ 19
to pray God to	<b>give</b>	it him? If Tyndale	8, 798/ 21

what counsel Tyndale can	<b>give</b>	any man toward salvation	8, 799/ 9
he never so saintly,	<b>give</b>	any man any counsel	8, 799/ 26
be not able to	<b>give</b>	any good reason of	8, 801/ 12
far forth as we	<b>give</b>	credence to the Catholic	8, 801/ 13
therefore must he needs	<b>give</b>	over that false, feeble	8, 809/ 5
agree with Tyndale to	<b>give</b>	over all the matter	8, 811/ 36
Peter that we should	<b>give</b>	a reason of our	8, 812/ 25
good nature of God	<b>give</b>	him credence in that	8, 819/ 2
his high wisdom) he	<b>give</b>	some one greater grace	8, 822/ 32
without any manner merit	<b>give</b>	a creature the like	8, 825/ 24
of revelation if he	<b>give</b>	it any man... he	8, 825/ 27
charge is that they	<b>give</b>	credence unto the old	8, 831/ 30
goodness, that list to	<b>give</b>	so great a price	8, 841/ 10
our duty" ... and so	<b>give</b>	the thank of all	8, 841/ 24
cleanse a man nor	<b>give</b>	him remission: this learned	8, 842/ 19
and of duty must,	<b>give</b>	credence to the church	8, 847/ 16
Saint John: "I will	<b>give</b>	unto every one of	8, 850/ 12
convenient place as may	<b>give</b>	the matter most light	8, 857/ 11
he is ready to	<b>give</b>	her his cleanness, and	8, 860/ 9
Friar Barnes, ready to	<b>give</b>	her his cleanness, and	8, 865/ 12
in Christendom, let them	<b>give</b>	themselves to scriptures. Wherefore	8, 874/ 19
to mean therein to	<b>give</b>	us warning to do	8, 889/ 20
we should without consideration	<b>give</b>	ourselves to the consent	8, 889/ 28
reason that she should	<b>give</b>	sure credence to any	8, 891/ 4
ye went about to	<b>give</b>	us tokens whereby we	8, 891/ 29
us, and come and	<b>give</b>	us good and faithful	8, 892/ 12
will gladly offer to	<b>give</b>	us good, wholesome food	8, 892/ 20
all the remnant will	<b>give</b>	us no meat but	8, 892/ 36
naught... so will she	<b>give</b>	us none but good	8, 892/ 37
our very mother will	<b>give</b>	us but good... whereas	8, 894/ 20
till Father Barnes can	<b>give</b>	her better knowledge of	8, 896/ 21
sir, that he would	<b>give</b>	her all, and me	8, 898/ 11
true interpreter... and then	<b>give</b>	some of us, such	8, 901/ 11
into our English tongue,	<b>give</b>	it the quickness and	8, 918/ 9
will, I warrant you,	<b>give</b>	him no such occasion	8, 918/ 14
so would he therefore	<b>give</b>	undoubted credence thereunto, and	8, 922/ 22
And when God shall	<b>give</b>	me another leisure (after	8, 923/ 29
which no man can	<b>give</b>	himself, but if it	8, 925/ 37
in Christendom, let them	<b>give</b>	themselves to scriptures. Wherefore	8, 928/ 28
I say that princes	<b>give</b>	their ambassadors full authority	8, 941/ 15
he is ready to	<b>give</b>	her his cleanness, and	8, 956/ 25
And then if we	<b>give</b>	thanks unto God, we	8, 968/ 16
we lose it we	<b>give</b>	thanks as good children	8, 968/ 24
you ever any man	<b>give</b>	himself so foul a	8, 973/ 24
he forbiddeth us to	<b>give</b>	any holy thing to	8, 976/ 28
goods, unto whom they	<b>give</b>	none honor. And of	8, 983/ 21
Barnes' heresies, I shall	<b>give</b>	you a plain example	8, 988/ 26
of Christ he did	<b>give</b>	all his revelations without	8, 996/ 25
church (for who can	<b>give</b>	it credence as the	8, 1002/ 12
man teach them, or	<b>give</b>	them the creed wherein	8, 1004/ 22

private person, they can	<b>give</b>	him but slight credence	8, 1004/ 24
we be bound to	<b>give</b>	credence to the whole	8, 1005/ 20
this argument they will	<b>give</b>	two solutions. One, by	8, 1010/ 9
their old flock and	<b>give</b>	over all their old	8, 1013/ 8
should be able to	<b>give</b>	a reason of his	8, 1032/ 23
cometh of great humility	<b>given</b>	by God and taught	8, 581/ 26
without his own agreement	<b>given</b>	thereunto. And by Friar	8, 585/ 18
for his licenses customably	<b>given</b>	by the ordinaries, I	8, 587/ 1
by his Holy Spirit	<b>given</b>	to those holy doctors	8, 589/ 29
thereof, without any credence	<b>given</b>	unto any man, pick	8, 619/ 24
sacraments were by God	<b>given</b>	to his church as	8, 633/ 12
a right godly zeal	<b>given</b>	us knowledge of them	8, 663/ 27
of Augustine, this thing	<b>given</b>	it of God: that	8, 676/ 32
confesseth that God hath	<b>given</b>	the Church that gift	8, 677/ 15
And wherefore hath he	<b>given</b>	the Church that gift	8, 677/ 17
hath, as Luther confesseth,	<b>given</b>	the Church that gift	8, 678/ 10
unto which God hath	<b>given</b>	the gift to discern	8, 683/ 17
a fresh, new example	<b>given</b>	us by Tyndale himself	8, 684/ 15
have these heretics also	<b>given</b>	us good example in	8, 684/ 21
plainly speaketh of grace	<b>given</b>	unto Timothy by the	8, 688/ 32
say nay, God hath	<b>given</b>	the grace to know	8, 694/ 4
can be comprehended and	<b>given</b>	men in writing, under	8, 698/ 34
have had it, and	<b>given</b>	the money to poor	8, 699/ 15
hath unto this church	<b>given</b>	his gift of discerning	8, 707/ 19
that he hath so	<b>given</b>	that grace unto this	8, 707/ 21
this church and credence	<b>given</b>	thereunto; for if he	8, 707/ 24
without credence had been	<b>given</b>	, none heretic had known	8, 707/ 31
master confesseth, hath God	<b>given</b>	that gift to discern	8, 708/ 4
since that God hath	<b>given</b>	this great spiritual gift	8, 708/ 5
to whom he hath	<b>given</b>	ears to hear . . . and	8, 718/ 14
us that God hath	<b>given</b>	us the true scriptures	8, 721/ 24
think that he hath	<b>given</b>	us the right and	8, 721/ 26
to whom he hath	<b>given</b>	ears to hear . . . and	8, 726/ 36
flock of these heretics "	<b>given</b>	ears to hear that	8, 728/ 23
his faith and credence	<b>given</b>	thereunto was nourished and	8, 735/ 17
readers, here have I	<b>given</b>	you his whole tale	8, 743/ 20
historical faith" a credence	<b>given</b>	to a story told	8, 746/ 15
secondary, the occasions outwardly	<b>given</b>	, also by God like	8, 748/ 11
there could not be	<b>given</b>	so good an outward	8, 749/ 2
Tyndale in their credence	<b>given</b>	unto the Church. Saint	8, 750/ 21
church hath that gift	<b>given</b>	of God that it	8, 751/ 32
many words untrue, and	<b>given</b>	many monitions in vain	8, 758/ 16
prove that the credence	<b>given</b>	unto the Catholic Church	8, 767/ 11
all other writing, specially	<b>given</b>	by God. Well, will	8, 770/ 24
readers, here have I	<b>given</b>	you all his whole	8, 775/ 2
saving for the credence	<b>given</b>	to the authority of	8, 778/ 7
be theirs that have	<b>given</b>	the occasion. For men	8, 783/ 34
to be firm credence	<b>given</b>	thereunto, both in learning	8, 792/ 30
them, and their bane	<b>given</b>	them therewith. For they	8, 793/ 10
this faith? He hath	<b>given</b>	us plain answer already	8, 797/ 16

the church, and hath	<b>given</b>	himself for her that	8, 837/ 8
Christ only, which hath	<b>given</b>	himself for that intent	8, 837/ 17
is received with thanks	<b>given</b>	. For it is sanctified	8, 843/ 7
in thee, that was	<b>given</b>	unto thee by prophecy	8, 843/ 34
the church, and hath	<b>given</b>	himself for her that	8, 851/ 26
Baptism. Thus hath God	<b>given</b>	himself to the death	8, 852/ 5
Paul's words: "Christ hath	<b>given</b>	himself for her that	8, 860/ 6
God hath so fully	<b>given</b>	her his cleanness and	8, 865/ 24
occasions toward it outwardly	<b>given</b>	by God. But it	8, 889/ 27
be thanked, hath he	<b>given</b>	his known Catholic church	8, 923/ 27
he had that gift	<b>given</b>	him of God, for	8, 925/ 35
but if it be	<b>given</b>	him of God. And	8, 925/ 37
money which himself had	<b>given</b>	to God consider how	8, 926/ 23
I wot well, have	<b>given</b>	him tokens enough open	8, 935/ 13
the same full credence	<b>given</b>	unto it as though	8, 938/ 22
else at his advertisement	<b>given</b>	him before witnesses one	8, 942/ 33
Paul's words: "Christ hath	<b>given</b>	himself for her, that	8, 956/ 21
saith unto the Ephesians, "	<b>given</b>	himself for her, that	8, 957/ 12
for whom Christ hath	<b>given</b>	himself to make him	8, 957/ 14
too, which Christ hath	<b>given</b>	himself for to make	8, 965/ 28
with alms that is	<b>given</b>	for the souls of	8, 967/ 13
but these things are	<b>given</b>	in reward, as things	8, 968/ 1
the Church, and hath	<b>given</b>	himself for her that	8, 971/ 8
so, though he have	<b>given</b>	himself for his Church	8, 971/ 24
and without firm credence	<b>given</b>	to them before, go	8, 1004/ 18
them, and some light	<b>given</b>	toward them yet, many	8, 1006/ 15
therefore Friar Barnes' solution	<b>given</b>	unto that place of	8, 1026/ 16
to this tale, he	<b>giveth</b>	the spirituality, whom he	8, 588/ 7
the grace that God	<b>giveth</b>	in them is able	8, 633/ 15
the psalm that God	<b>giveth</b>	the meat to the	8, 636/ 32
grace invisible that God	<b>giveth</b>	with them, and whereof	8, 639/ 1
counterfeited churches. And now	<b>giveth</b>	Tyndale such a counsel	8, 654/ 22
apostle Saint James, he	<b>giveth</b>	all the world warning	8, 688/ 3
what means the pope	<b>giveth</b>	such pardon... they answer	8, 692/ 9
before... saving that he	<b>giveth</b>	always his old point	8, 705/ 30
by his Holy Spirit	<b>giveth</b>	us instruction to call	8, 757/ 6
that is to wit,	<b>giveth</b>	our spirit the comfort	8, 757/ 25
in these words Tyndale	<b>giveth</b>	a special goodly doctrine	8, 767/ 31
by God's good ordinances	<b>giveth</b>	as outward means of	8, 768/ 27
fearth, and trembleth, and	<b>giveth</b>	reverence thereto... yea, and	8, 788/ 1
in great haste, and	<b>giveth</b>	again against my faith	8, 791/ 33
the Church that God	<b>giveth</b>	in the baptism not	8, 822/ 28
to some other, yet	<b>giveth</b>	he them all one	8, 822/ 32
I said before, God	<b>giveth</b>	unto every child in	8, 823/ 2
it any man... he	<b>giveth</b>	it only to such	8, 825/ 27
the sect of Luther	<b>giveth</b>	all the glory, and	8, 825/ 32
that by this parable	<b>giveth</b>	every man warning that	8, 870/ 26
her; for else, wherefore	<b>giveth</b>	he any tokens at	8, 873/ 8
deed, as Eunuchus was,	<b>giveth</b>	us not for every	8, 888/ 23
Holy Scripture... for "God	<b>giveth</b>	his church that gift	8, 895/ 34

any knowledge that he	<b>giveth</b>	us of it. But	8, 905/ 23
good parts and bad	<b>giveth</b>	a beauty to the	8, 907/ 18
and strength that he	<b>giveth</b>	it in the Latin	8, 918/ 9
they hated; for "vexation	<b>giveth</b>	understanding," and "the beginning	8, 955/ 28
saveth sinful men, and	<b>giveth</b>	to the blind their	8, 976/ 10
righteous folk, crowneth martyrs,	<b>giveth</b>	Orders to the clergy	8, 976/ 14
a servant whom he	<b>giveth</b>	meat, drink, and wages	8, 986/ 6
church, and teacheth and	<b>giveth</b>	that the whole church	8, 1004/ 26
the gifts that he	<b>giveth</b>	him here in his	8, 1016/ 37
company. Also, where he	<b>giveth</b>	certain orders to be	8, 1022/ 31
two things offering, or	<b>giving</b>	in alms is for	8, 698/ 20
counsel of Judas in	<b>giving</b>	the price to poor	8, 699/ 34
thee. But as for	<b>giving</b>	of alms, is a	8, 700/ 24
of them begin already	<b>giving</b>	no credence to no	8, 729/ 30
he said, in the	<b>giving</b>	of faith and credence	8, 735/ 21
both preventeth us, in	<b>giving</b>	us the occasion, and	8, 743/ 30
and his reason in	<b>giving</b>	credence to those outward	8, 744/ 27
reason showeth that God,	<b>giving</b>	the gift of knowledge	8, 745/ 12
acquisite and gotten by	<b>giving</b>	credence to the report	8, 747/ 25
ye see, Saint Paul,	<b>giving</b>	good warning of death	8, 758/ 3
already, we have in	<b>giving</b>	credence unto the Catholic	8, 768/ 9
godly truth, and therewith	<b>giving</b>	them by baptism that	8, 768/ 18
toward faith, by credence	<b>giving</b>	both to miracles and	8, 799/ 15
in his country... and	<b>giving</b>	her much praise, and	8, 815/ 33
Orders, that at the	<b>giving</b>	of them, grace is	8, 843/ 29
have hitherto taken in	<b>giving</b>	us tokens to know	8, 902/ 4
man can learn by	<b>giving</b>	it credence as to	8, 935/ 34
lie a-dying, speechless and	<b>giving</b>	up the ghost. Well	8, 973/ 12
man can learn by	<b>giving</b>	credence thereto as to	8, 1002/ 10
church, and, with credence	<b>giving</b>	thereto, inspired after into	8, 1006/ 19
of these folk be	<b>glad</b>	to catch a patch	8, 624/ 6
have yet railed enough...	<b>glad</b>	would I be to	8, 634/ 28
Now am I very	<b>glad</b>	that ye see so	8, 703/ 14
cause also to be	<b>glad</b>	a great deal in	8, 708/ 36
with we be very	<b>glad</b>	he saith so. And	8, 733/ 32
by which manner of	<b>glad</b>	following the Spirit we	8, 757/ 22
yet Master More be	<b>glad</b>	to change his faith	8, 799/ 30
gold, and wax wondrous	<b>glad</b>	in their sleep, weening	8, 826/ 7
it. Howbeit, I am	<b>glad</b>	that Friar Barnes is	8, 836/ 27
and were going very	<b>glad</b>	of his chance in	8, 877/ 11
would have been very	<b>glad</b>	to treat and use	8, 955/ 9
tell them this, then	<b>glad</b>	be they. For then	8, 998/ 4
I say, will I	<b>gladly</b>	give him with it	8, 733/ 2
calleth whistling... and shall	<b>gladly</b>	do penance, that he	8, 733/ 11
but also do it	<b>gladly</b>	, not for fear but	8, 756/ 16
us well, and will	<b>gladly</b>	offer to give us	8, 892/ 20
be of the mind	<b>gladly</b>	to suffer when necessity	8, 953/ 13
of which our Lord	<b>gladly</b>	receiveth sacrifice... and which	8, 976/ 19
good and to pray	<b>gladly</b>	for their life and	8, 978/ 11
show you, as I	<b>gladly</b>	would, saving that it	8, 993/ 13

lose else would I	<b>gladly</b>	, as I said, have	8, 993/ 15
to the Galatians, charity,	<b>gladness</b>	, peace, patience, long-suffering, goodness	8, 757/ 9
his own. Now, this	<b>glance</b>	that Tyndale in railing	8, 585/ 9
that she broke the	<b>glass</b>	and all, to show	8, 699/ 14
now to turn the	<b>glass</b>	and look again upon	8, 726/ 18
thou hast received... what	<b>gloriest</b>	thou as though thou	8, 841/ 29
away of priests; she	<b>glorieth</b>	that she is loved	8, 954/ 11
arise again and be	<b>glorified</b>	yet be they not	8, 755/ 7
that we may be	<b>glorified</b>	with him." Lo, good	8, 756/ 31
here in earth, not	<b>glorified</b>	, nor her spots fully	8, 865/ 29
now that he is	<b>glorified</b>	in the church in	8, 866/ 10
in his said servant	<b>glorified</b>	by many miracles, while	8, 990/ 30
famous doctor and high,	<b>glorious</b>	martyr Saint Cyprian, against	8, 602/ 13
And Moses left a	<b>glorious</b>	church, and in faith	8, 609/ 13
with that that the	<b>glorious</b>	apostle Saint Paul calleth	8, 639/ 22
such glosses to that	<b>glorious</b>	apostle's words? Wherein whoso	8, 639/ 28
blessed bishop and very	<b>glorious</b>	martyr... and a man	8, 657/ 26
heretics. For as that	<b>glorious</b>	martyr holy Saint Cyprian	8, 669/ 15
continued therein... and evermore	<b>glorious</b>	miracles from the beginning	8, 670/ 5
behind him in the	<b>glorious</b>	bliss of heaven. And	8, 673/ 2
glory in heaven this	<b>glorious</b>	saint of God, with	8, 713/ 28
as with his gay,	<b>glorious</b>	eagles. But one thing	8, 723/ 30
away if a more	<b>glorious</b>	reason be made unto	8, 742/ 26
again unto the gay,	<b>glorious</b>	process of Tyndale's holy	8, 746/ 13
her to himself a	<b>glorious</b>	church without spot or	8, 837/ 10
her to himself a	<b>glorious</b>	church." And also, in	8, 837/ 20
her to himself a	<b>glorious</b>	church without spot or	8, 851/ 28
their wives to the	<b>glorious</b>	bliss of heaven, should	8, 851/ 37
her to himself a	<b>glorious</b>	church without spot or	8, 852/ 13
there have them a	<b>glorious</b>	church, first in soul	8, 852/ 17
twain in joy and	<b>glorious</b>	bliss with God eternal	8, 852/ 22
and make perfect his	<b>glorious</b>	church, and present it	8, 855/ 14
he might make her	<b>glorious</b>	"; so that the cleanness	8, 860/ 6
thereas she shall be	<b>glorious</b>	, which is in heaven	8, 865/ 17
wrinkles, and made her	<b>glorious</b>	in heaven, where, as	8, 865/ 26
bring hither also a	<b>glorious</b>	church out of earth	8, 881/ 29
reason of Christ her	<b>glorious</b>	head, and of many	8, 907/ 26
that is mighty and	<b>glorious</b>	in the world. Thereon	8, 930/ 23
he might make her	<b>glorious</b>	." So that the cleanness	8, 956/ 22
he might make her	<b>glorious</b>	" yet meant not Saint	8, 957/ 13
himself to make him	<b>glorious</b>	shall indeed be glorious	8, 957/ 15
glorious shall indeed be	<b>glorious</b>	; for some will frowardly	8, 957/ 15
refuse to be made	<b>glorious</b>	. And that company that	8, 957/ 16
company that shall be	<b>glorious</b>	shall yet not be	8, 957/ 16
shall yet not be	<b>glorious</b>	here in this world	8, 957/ 17
in another world be	<b>glorious</b>	. And yet not at	8, 957/ 18
haply neither gracious nor	<b>glorious</b>	... and he may acknowledge	8, 957/ 24
gay tale of a	<b>glorious</b>	church that hath all	8, 958/ 2
present unto himself a	<b>glorious</b>	church, without spot or	8, 960/ 35
make her fair and	<b>glorious</b>	... and may have also	8, 965/ 29

Church to make her	<b>glorious</b>	, without spot or wrinkle	8, 971/ 24
God shall make them	<b>glorious</b>	, without spot or wrinkle	8, 972/ 4
and with a gay	<b>glorious</b>	process will they describe	8, 1010/ 27
him. For himself shall	<b>gloriously</b>	rise again from death	8, 881/ 26
of honor, praise, and	<b>glory</b>	pricketh them sometimes forward	8, 591/ 27
it unto their own	<b>glory</b>	and profit. And though	8, 609/ 26
come in his Father's	<b>glory</b>	with his angels, and	8, 687/ 1
life of grace or	<b>glory</b>	, clearly destitute and dead	8, 688/ 6
exalted him to great	<b>glory</b>	in heaven this glorious	8, 713/ 28
us merit much more	<b>glory</b>	, first in soul, and	8, 756/ 4
too is rewardable with	<b>glory</b>	, but if some other	8, 768/ 19
should bring to the	<b>glory</b>	from which they should	8, 799/ 24
fall... and toward which	<b>glory</b>	Tyndale, standing his heresy	8, 799/ 25
the like degree of	<b>glory</b>	... and far greater, too	8, 825/ 25
Luther giveth all the	<b>glory</b>	, and which may be	8, 825/ 32
be not worthy the	<b>glory</b>	that is to come	8, 841/ 13
bring them to his	<b>glory</b>	, and there have them	8, 852/ 17
here sit in eternal	<b>glory</b>	on my right hand	8, 881/ 27
Thereon hang you, therein	<b>glory</b>	you; thereon crake you	8, 930/ 24
last through grace into	<b>glory</b>	. But he may be	8, 957/ 23
may be in one	<b>glory</b>	rewarded with them that	8, 978/ 17
are predestinated unto eternal	<b>glory</b>	yet by how many	8, 1001/ 4
find the gate of	<b>glory</b>	shut against them when	8, 1016/ 32
elects certainly predestinated to	<b>glory</b>	(which only sort is	8, 1028/ 3
in this wise to	<b>gloss</b>	Saint Paul's words and	8, 639/ 24
this is Luther's own	<b>gloss</b>	, and his own answer	8, 639/ 32
care they how they	<b>gloss</b>	the Apostle, when they	8, 640/ 17
from ill to worse...	<b>gloss</b>	it in this fashion	8, 640/ 25
it! With this goodly	<b>gloss</b>	, lo, restore these men	8, 687/ 36
of them... those they	<b>gloss</b>	as it pleaseth them	8, 688/ 30
Huessgen, Tyndale, and Zwingli	<b>gloss</b>	it and saith that	8, 689/ 7
Zwingli, and Tyndale so	<b>gloss</b>	it that they conclude	8, 689/ 13
the Pharisees put this	<b>gloss</b>	thereto out of their	8, 691/ 27
heard, with the false	<b>gloss</b>	of the Pharisees by	8, 697/ 29
doctor against them, they	<b>gloss</b>	him out as they	8, 707/ 11
doctor against them, they	<b>gloss</b>	him out as they	8, 714/ 17
one against us, we "	<b>gloss</b>	him out," or "will	8, 714/ 31
against us, we will "	<b>gloss</b>	him out," or else	8, 716/ 14
and I neither will	<b>gloss</b>	him out nor say	8, 716/ 20
Tyndale specially, which would	<b>gloss</b>	Luther's old heresy with	8, 784/ 28
and by this bald	<b>gloss</b>	, that three virtues be	8, 784/ 33
witness, though Tyndale's own	<b>gloss</b>	were true. For if	8, 796/ 9
1, "Quodcumque," where your	<b>gloss</b>	declareth that God suffereth	8, 858/ 5
Lyra, and the ordinary	<b>gloss</b>	, and the interlinear gloss	8, 881/ 12
gloss, and the interlinear	<b>gloss</b>	also, do declare that	8, 881/ 12
prima, "Quodcumque," where your	<b>gloss</b>	declareth that God suffereth	8, 910/ 22
law, but against a	<b>gloss</b>	. Is not that word	8, 910/ 29
that Lyra reproveth the	<b>gloss</b>	. He saith that the	8, 910/ 31
He saith that the	<b>gloss</b>	saith that God suffereth	8, 910/ 32
doth Barnes mistake the	<b>gloss</b>	that he allegeth (Dis	8, 914/ 2

the writer of that	<b>gloss</b>	meaneth nothing so... but	8, 914/ 8
keep. And that the	<b>gloss</b>	there meaneth of our	8, 914/ 17
place. For in that	<b>gloss</b>	his purpose is no	8, 914/ 20
alone. And therefore that	<b>gloss</b>	can nothing serve Friar	8, 914/ 24
Saint Augustine nor that	<b>gloss</b>	meant by these words	8, 914/ 28
Now, where that the	<b>gloss</b>	saith there must needs	8, 914/ 36
to. Also the other	<b>gloss</b>	that Barnes bringeth forth	8, 915/ 17
err" what maketh that	<b>gloss</b>	for Barnes? It speaketh	8, 915/ 18
err. And so this	<b>gloss</b>	that Barnes bringeth saith	8, 915/ 22
would prove by this	<b>gloss</b>	of the law, that	8, 915/ 28
see well that this	<b>gloss</b>	, taking it after the	8, 915/ 29
which things neither nother	<b>gloss</b>	speaketh one word! And	8, 916/ 9
whereas he rehearseth the	<b>gloss</b>	by these words "The	8, 916/ 13
text and in the	<b>gloss</b>	. But, now, whoso look	8, 917/ 15
a patch of the	<b>gloss</b>	. Now, the other law	8, 917/ 25
with which he would	<b>gloss</b>	the same words here	8, 945/ 23
forth with his own	<b>gloss</b>	upon these words and	8, 980/ 21
Dis. 2, "Si," in	<b>glossa</b>	" for these words "The	8, 917/ 11
A recta et in	<b>glossa</b>	." So that he would	8, 917/ 14
all that, so faintly,	<b>glossed</b>	for an answer, that	8, 800/ 22
the Scripture with false	<b>glosses</b>	. As thou mayest see	8, 609/ 33
their false doctrine and	<b>glosses</b>	. And in another place	8, 609/ 36
their traditions and false	<b>glosses</b>	which they had sewed	8, 610/ 2
false doctrine or false	<b>glosses</b>	of the scribes and	8, 611/ 32
and vitiated with false	<b>glosses</b>	and wrong expositions... and	8, 622/ 22
Tyndale ... and with false	<b>glosses</b>	which they have patched	8, 634/ 21
and making of false	<b>glosses</b>	and ye shall find	8, 638/ 8
for making of false	<b>glosses</b>	... themselves do much more	8, 639/ 11
then as for false	<b>glosses</b>	, they make themselves the	8, 639/ 17
as to make such	<b>glosses</b>	to that glorious apostle's	8, 639/ 28
destiny. Now, what false	<b>glosses</b>	be they fain to	8, 640/ 3
and meritorious! What false	<b>glosses</b>	be they fain to	8, 640/ 10
feign they not false	<b>glosses</b>	to corrupt the Gospel	8, 640/ 15
so false and foolish	<b>glosses</b>	to the plain, open	8, 640/ 19
to starch." These goodly	<b>glosses</b>	, lo, do these heretics	8, 641/ 17
would with their evil	<b>glosses</b>	make men believe that	8, 687/ 22
juggle away such good	<b>glosses</b>	. Now, where Tyndale saith	8, 689/ 18
leaven of their false	<b>glosses</b>	and vain fleshly traditions	8, 691/ 20
false sense with wicked	<b>glosses</b>	, and so rough that	8, 691/ 24
wresting" it with false	<b>glosses</b>	... making men believe that	8, 703/ 33
Pharisees did, with false	<b>glosses</b>	... teaching good works and	8, 704/ 11
would with their false	<b>glosses</b>	make his words false	8, 800/ 33
in bringing forth these	<b>glosses</b>	for him, that make	8, 916/ 4
err." As though these	<b>glosses</b>	had said as he	8, 916/ 6
These words of these	<b>glosses</b>	be plain" as plain	8, 916/ 10
law, but of certain	<b>glosses</b>	that other men have	8, 917/ 4
bring us forth but	<b>glosses</b>	? His quotation is in	8, 917/ 9
his purpose, but the	<b>glosses</b>	only: I shall tell	8, 918/ 17
laws, but by the	<b>glosses</b>	only. And I say	8, 918/ 19
have left out the	<b>glosses</b>	too. For as the	8, 918/ 20

no more do the	<b>glosses</b>	neither, as I have	8, 918/ 21
so foolishly handled their	<b>glosses</b>	? No sultan in a	8, 919/ 12
and laying but the	<b>glosses</b>	... and the laws against	8, 919/ 15
against him, and his	<b>glosses</b>	nothing for him yet	8, 919/ 16
in furnishing his own	<b>glosses</b>	with falsifying the scripture	8, 980/ 30
Luther, Tyndale's old master,	<b>glosseth</b>	it thus: "This is	8, 640/ 23
great sacrament"... those words	<b>glosseth</b>	Luther, and saith that	8, 689/ 1
is my body"... there	<b>glosseth</b>	Luther his words, and	8, 689/ 5
words, and Tyndale untruly	<b>glosseth</b>	them. For neither doth	8, 738/ 26
with which he falsely	<b>glosseth</b>	the words of Saint	8, 740/ 32
discern them, concerning the	<b>glossing</b>	of Scripture, by the	8, 612/ 16
Paul with their false	<b>glossing</b>	whereof they would destroy	8, 639/ 36
the other's charge false	<b>glossing</b>	of the true scripture	8, 658/ 35
sin by the false	<b>glossing</b>	of the Scripture affirmeth	8, 690/ 11
twain) nor with false	<b>glossing</b>	of Saint Augustine's words	8, 745/ 21
destroyeth Friar Barnes' false	<b>glossing</b>	of Saint Augustine's words	8, 914/ 25
poleaxes, your holy red	<b>gloves</b>	, your holy ouches, and	8, 861/ 8
pillars, poleaxes, and red	<b>gloves</b>	, ouches, and rings, and	8, 863/ 11
Abraham and the rich	<b>glutton</b>	and Lazarus, in the	8, 583/ 11
gospel of the rich	<b>glutton</b>	and Lazarus. And therefore	8, 626/ 4
and laud liberality... the	<b>glutton</b>	discommend gluttony and exhort	8, 765/ 29
not provided for gorbellied	<b>gluttons</b>	too, that they might	8, 631/ 23
their archheretics teach in	<b>gluttony</b>	, despoiling of churches, despite	8, 639/ 9
wrath, envy, covetousness, sloth,	<b>gluttony</b>	, and lechery, then our	8, 718/ 5
wrath, envy, covetousness, sloth,	<b>gluttony</b>	, and lechery, then our	8, 726/ 12
sloth, nor drunkenness no	<b>gluttony</b>	, nor friars lusing abed	8, 726/ 25
liberality... the glutton discommend	<b>gluttony</b>	and exhort all men	8, 765/ 30
the young viper serpents	<b>gnaw</b>	out their mother's belly	8, 672/ 8
schisms go about to	<b>gnaw</b>	out the very belly	8, 672/ 13
see. Let us now	<b>go</b>	to Tyndale's first point	8, 576/ 16
be a friar and	<b>go</b>	in a friar's coat	8, 582/ 18
men are taught to	<b>go</b>	in any pilgrimage, or	8, 582/ 22
And when the parishioners	<b>go</b>	to law with them	8, 584/ 24
unto one such, to	<b>go</b>	and run at riot	8, 596/ 6
chapter, that such as	<b>go</b>	out of this known	8, 603/ 10
that there can none	<b>go</b>	out of it to	8, 604/ 10
but those, therefore, that	<b>go</b>	out thereof must needs	8, 604/ 11
And though the hole	<b>go</b>	through... yet the stone	8, 605/ 8
midst, as it should	<b>go</b>	outward from the innermost	8, 605/ 9
upon every side, to	<b>go</b>	outward from the innermost	8, 605/ 12
is ascending... and to	<b>go</b>	inward from the outermost	8, 605/ 13
But yet, because ye	<b>go</b>	by imaginations... I will	8, 605/ 28
a millstone might well	<b>go</b>	through it. Now, if	8, 605/ 31
other end, it would	<b>go</b>	no further than the	8, 605/ 32
concerning the stone to	<b>go</b>	through the whorl, and	8, 606/ 15
shall speak these words: "	<b>Go</b>	ye and preach the	8, 614/ 22
one small piece to	<b>go</b>	out of Almaine unto	8, 628/ 18
a good while to	<b>go</b>	against them... and their	8, 629/ 1
far as men might	<b>go</b>	... but if these heretics	8, 631/ 21
which significations? Let us	<b>go</b>	again to our old	8, 632/ 21

should plenteously spring thereof.	<b>Go</b>	me now through all	8, 638/ 3
by invasion. For they	<b>go</b>	and preach and be	8, 638/ 13
ye hypocrites, ere ye	<b>go</b>	about to take the	8, 642/ 22
indeed. But Tyndale cannot	<b>go</b>	that way, but will	8, 644/ 4
beginneth, "The further I	<b>go</b>	, the more behind." For	8, 647/ 34
saith that they therefore	<b>go</b>	from the Catholic Church	8, 649/ 9
very church, because they	<b>go</b>	out thereof... but that	8, 649/ 22
apostles": whither will Tyndale	<b>go</b>	from us to seek	8, 651/ 36
which he saith they	<b>go</b>	now, and which he	8, 652/ 19
but great sin to	<b>go</b>	about it. This was	8, 653/ 21
himself and his fellows	<b>go</b>	now to the "true	8, 658/ 30
because he cannot so	<b>go</b>	out but by heresy	8, 660/ 36
many churches, he may	<b>go</b>	out of one into	8, 661/ 2
that a man may	<b>go</b>	out of a false	8, 661/ 8
that a man may	<b>go</b>	from a false church	8, 661/ 24
perceive that though he	<b>go</b>	straight out of a	8, 662/ 9
follow that he shall	<b>go</b>	into the true church	8, 662/ 10
that all they that	<b>go</b>	out of the Catholic	8, 665/ 6
all the sects that	<b>go</b>	out of the (Catholic	8, 666/ 3
he saith, "They that	<b>go</b>	from the church of	8, 667/ 5
all folk that ever	<b>go</b>	forth from us. And	8, 667/ 9
ye see Tyndale here	<b>go</b>	about to teach how	8, 667/ 31
and always those that	<b>go</b>	therefrom shall be but	8, 671/ 33
dissension and seditious schisms	<b>go</b>	about to gnaw out	8, 672/ 13
they depart only and	<b>go</b>	from ours... whereas he	8, 672/ 28
sects of heretics as	<b>go</b>	out thereof) may fall	8, 693/ 30
show that himself doth	<b>go</b>	from the Catholic Church	8, 696/ 23
bestow your money upon...	<b>go</b>	to, then, good Christians	8, 700/ 28
and their relics, and	<b>go</b>	in pilgrimages, and to	8, 712/ 24
follow; yea, though he	<b>go</b>	upon the plain and	8, 718/ 1
maketh it, everything to	<b>go</b>	like between the whole	8, 719/ 32
one mind agreed. Now	<b>go</b>	me, then, yet again	8, 724/ 26
follow; yea, though he	<b>go</b>	upon the plain and	8, 725/ 10
apace with trip and	<b>go</b>	quickly and walk wondrous	8, 725/ 23
believe the sacraments... and	<b>go</b>	to shrift, which he	8, 733/ 9
church that he might	<b>go</b>	to, there were none	8, 735/ 32
all such heretics as	<b>go</b>	from the faith of	8, 736/ 22
Scripture of them that	<b>go</b>	before. And when they	8, 741/ 14
of the world would	<b>go</b>	about to persuade the	8, 742/ 35
bid the true church	<b>go</b>	learn the truth of	8, 745/ 15
prevent us and to	<b>go</b>	forth with the towardness	8, 746/ 31
of the world would	<b>go</b>	about to persuade the	8, 752/ 12
everything. Let us now	<b>go</b>	, then, to the words	8, 754/ 24
that, when he died	<b>go</b>	straight unto the devil	8, 758/ 22
fruit." Now, ere we	<b>go</b>	any farther, how proveth	8, 759/ 1
and much more they	<b>go</b>	about. And therefore, since	8, 772/ 6
wax after naught, and	<b>go</b>	to the devil at	8, 777/ 20
ever have needed to	<b>go</b>	about the proof at	8, 779/ 34
For what should I	<b>go</b>	about to prove the	8, 779/ 35
need I now to	<b>go</b>	any further thereto, since	8, 780/ 1

another: so may he	go	forth with God into	8, 781/ 30
hope. He may also	go	forth in belief and	8, 781/ 31
to sit still and	go	nothing about it? And	8, 785/ 29
every man must needs	go	to the devil. For	8, 786/ 10
upon the words that	go	before or the words	8, 791/ 21
and then biddeth him	go	and repent his unbelief	8, 798/ 15
counsel to bid him	go	pray therefor. For well	8, 798/ 35
principal purpose whereupon we	go	is the argument which	8, 801/ 26
will in the meanwhile	go	now about to teach	8, 811/ 15
one and let it	go	for none. But, now	8, 815/ 2
that therefore they that	go	out from it be	8, 817/ 10
guessing now whereabouts I	go	, will say that in	8, 822/ 23
then?" and wherefore I	go	about to prove unto	8, 824/ 15
would at a tavern	go	get him a penny	8, 831/ 26
men... and I shall	go	to the matter itself	8, 833/ 17
with help of grace	go	about to add any	8, 849/ 22
leave her husband and	go	from him, and not	8, 870/ 1
he telleth us not, "	Go	to such a place	8, 876/ 19
but he biddeth us	go	and telleth us not	8, 876/ 20
right way and also	go	the more sure; for	8, 876/ 36
church... but biddeth us	go	take the Scripture with	8, 878/ 10
he would be burned,	go	get him over again	8, 885/ 36
that Saint Philip should	go	by him and teach	8, 888/ 16
other, wicked women which	go	about to poison us	8, 892/ 22
so far as ye	go	. But I would, as	8, 893/ 33
so far as they	go	that is to wit	8, 894/ 26
another piece... and so	go	about to prove every	8, 895/ 23
perceive the truth and	go	forth farther with him	8, 898/ 6
more but every man	go	where he will, and	8, 901/ 20
of all that ye	go	about. For ye would	8, 904/ 26
that ye bid me	go	seek her... and ye	8, 905/ 7
places; and then to	go	seek these words throughout	8, 909/ 2
them shall he say, "	Go	, ye accursed wretches, into	8, 920/ 31
world was wrought to	go	together in this world	8, 926/ 13
Saint Gregory bid him	go	scrape that authority out	8, 936/ 3
affirmed it more stiffly.	Go	to, therefore," would Saint	8, 936/ 20
him in like wise	go	complain not to the	8, 943/ 30
and specially biddeth him	go	complain to "the church	8, 946/ 10
him, in like wise,	go	and complain "not unto	8, 949/ 6
would in a corner	go	teach another man heresy	8, 949/ 10
will Barnes bid him	go	? Whether to the particular	8, 949/ 18
any cause of complaint,	go	complain himself to the	8, 949/ 26
no particular church... but	go	seek that universal church	8, 950/ 34
him well and plainly	go	complain to "the church	8, 951/ 9
our Savior bade him	go	to the church... whereof	8, 951/ 16
church that he should	go	to should be able	8, 951/ 21
and asking mercy, too,	go	from Christ's very church	8, 966/ 1
forgiven that he shall	go	hence so clean and	8, 966/ 19
may at the last	go	to the everlasting life	8, 968/ 34
and clean and forthwith	go	to God; as though	8, 970/ 19

men neither bound to	<b>go</b>	seek it nor so	8, 979/ 25
catholic church, and not	<b>go</b>	out thereof into any	8, 982/ 22
they serve Antichrist. They	<b>go</b>	gorgeously arrayed of our	8, 983/ 20
of it still and	<b>go</b>	not out, of whom	8, 987/ 30
way, and feared to	<b>go</b>	thither." Now, good Christian	8, 991/ 19
will, for all that,	<b>go</b>	run out of this	8, 994/ 4
which nothing so greedily	<b>go</b>	about as to pollute	8, 994/ 23
this frenzy that they	<b>go</b>	farther and farther from	8, 994/ 34
every one, that they	<b>go</b>	seek her whom if	8, 994/ 36
church, which while they	<b>go</b>	fromward, till they turn	8, 995/ 7
Third Book. But then	<b>go</b>	we farther with them	8, 997/ 1
with us), let us	<b>go</b>	farther and consider the	8, 1001/ 20
they refuse. Let us	<b>go</b>	now to the first	8, 1001/ 37
when each of them	<b>go</b>	seek the church, which	8, 1002/ 18
given to them before,	<b>go</b>	seek them out in	8, 1004/ 18
they say yea, then	<b>go</b>	they further than ever	8, 1012/ 27
that except these geese	<b>go</b>	from their old flock	8, 1013/ 7
we would ourselves therefore	<b>go</b>	from the Church. Let	8, 1021/ 1
Market Heath, and then	<b>go</b>	through to and fro	8, 1021/ 28
fro, and say they	<b>go</b>	in and out, where	8, 1021/ 29
meant that men should	<b>go</b>	to an openly known	8, 1023/ 12
affirm that we should	<b>go</b>	seek the secret, unknown	8, 1024/ 3
old froward heresy, ye	<b>go</b>	clearly about to leave	8, 1030/ 2
denieth that all that	<b>go</b>	out of the same	8, 1030/ 33
saith that there may	<b>go</b>	out of the same	8, 1030/ 34
not only that heretics	<b>go</b>	out of the Church	8, 1031/ 6
that all they which	<b>go</b>	out of the Church	8, 1031/ 7
very church, because we	<b>go</b>	from the church of	8, 1031/ 20
is well done to	<b>go</b>	in pilgrimages, and to	8, 1033/ 34
a cantle or a	<b>gobbet</b>	from a whole loaf	8, 578/ 12
faithful final elect of	<b>God</b>	, that he is in	8, 575/ 14
hath the Spirit of	<b>God</b>	imprisoned in his breast	8, 575/ 15
here in earth, which	<b>God</b>	hath and ever shall	8, 575/ 29
chief spiritual governor under	<b>God</b>	, and Christ's vicar in	8, 576/ 31
word, neither honorable to	<b>God</b>	nor serviceable unto our	8, 579/ 31
the liberal goodness of	<b>God</b>	, nor yet should have	8, 580/ 27
for good works. And	<b>God</b>	saith in his Holy	8, 581/ 9
the Scripture... thus crieth	<b>God</b>	in our ears and	8, 581/ 13
in these promises trust	<b>God</b>	nothing at all. But	8, 581/ 16
sin hath done to	<b>God</b>	... and that his willing	8, 581/ 24
great humility given by	<b>God</b>	and taught by all	8, 581/ 26
by all good men:	<b>God</b>	must needs therefore, pardie	8, 581/ 27
was so pleasant unto	<b>God</b>	, while they lived here	8, 582/ 24
me that are with	<b>God</b>	in heaven saving that	8, 582/ 31
Church teacheth us as	<b>God</b>	hath taught it that	8, 583/ 21
no pope believeth in	<b>God</b>	... for none of them	8, 584/ 31
beside the law of	<b>God</b>	consenteth not that God's	8, 585/ 5
and promises made unto	<b>God</b>	, which no man compelled	8, 586/ 20
the heart, whereof only	<b>God</b>	is the beholder... or	8, 588/ 17
governor as good as	<b>God</b>	is himself, yet shall	8, 592/ 16

was rejected again of	<b>God</b>	, and himself received and	8, 595/ 13
the plain scripture of	<b>God</b>	, in such frantic heresies	8, 597/ 13
Christ's Catholic faith that	<b>God</b>	hath by his holy	8, 597/ 32
else is there, as	<b>God</b>	would, one yet unshaven	8, 600/ 15
to see how sore	<b>God</b>	suffered that good saint	8, 602/ 23
midst, trow you? By	<b>God</b>	, if one threw in	8, 605/ 33
endureth, is ordained of	<b>God</b>	to have none end	8, 607/ 3
his apostles went, as	<b>God</b>	had ordained, out of	8, 607/ 4
as "the kingdom of	<b>God</b>	standeth not in words	8, 608/ 2
mind, the kingdom of	<b>God</b>	is not in words	8, 608/ 10
faith again. And yet	<b>God</b>	hath not done... but	8, 608/ 28
out of those unbelievers	<b>God</b>	stirred up Moses, and	8, 609/ 11
unto the word of	<b>God</b>	... and delivered them unto	8, 609/ 14
saw the miracles of	<b>God</b>	were dead... they fell	8, 609/ 16
in the Bible. And	<b>God</b>	, when he had delivered	8, 609/ 17
had the scripture of	<b>God</b>	, but even in captivity	8, 609/ 25
of the City of	<b>God</b>	. Now, that many times	8, 610/ 17
Now, that many times	<b>God</b>	punished them so doth	8, 610/ 18
punished, and against which	<b>God</b>	sent so many prophets	8, 610/ 25
the flesh. And now	<b>God</b>	will, I fear, find	8, 610/ 31
corruption so far against	<b>God</b>	himself that friars breaking	8, 610/ 34
therewith. But, now, that	<b>God</b>	raised up so many	8, 611/ 1
therein? Findeth he that	<b>God</b>	raised any such as	8, 611/ 3
men to heresy? Did	<b>God</b>	send any such? If	8, 611/ 6
his hundred prophets? Also,	<b>God</b>	punished his people... and	8, 611/ 9
prophets sent us by	<b>God</b>	, since of these never	8, 611/ 23
be messengers sent from	<b>God</b>	. But Luther, Tyndale, Huessgen	8, 611/ 26
themselves messengers sent by	<b>God</b>	, but by their evil	8, 611/ 28
the coming of Christ...	<b>God</b>	stirred up a hundred	8, 612/ 28
hundred. And thus, though	<b>God</b>	did not provide so	8, 612/ 33
of sufficient diligence perished,	<b>God</b>	of his great mercy	8, 613/ 5
the very church of	<b>God</b>	, divided from all the	8, 613/ 18
world's end." For though	<b>God</b>	in these words promised	8, 614/ 36
their own good endeavor,	<b>God</b>	would himself write it	8, 615/ 3
be the scholars of	<b>God</b>	, and I shall write	8, 615/ 16
can come... but if	<b>God</b>	therewith write upon the	8, 615/ 22
say, being thus though	<b>God</b>	write in the hearts	8, 615/ 34
all the words of	<b>God</b>	fore-remembered, whichsoever our Savior	8, 616/ 9
plain scriptures in which	<b>God</b>	hath made many such	8, 616/ 34
of the other... since	<b>God</b>	gave these two churches	8, 617/ 32
nor the promises of	<b>God</b>	concerning his assistance and	8, 617/ 35
And yet by Tyndale,	<b>God</b>	had so little regarded	8, 617/ 37
while in respect, and	<b>God</b>	had sent the synagogue	8, 618/ 2
should not deceive long	<b>God</b>	had suffered the Catholic	8, 618/ 3
man were come from	<b>God</b>	... but one of them	8, 618/ 9
all the saints whom	<b>God</b>	had proved his messengers	8, 618/ 11
considering the miracles that	<b>God</b>	had, so great and	8, 620/ 1
it is so that	<b>God</b>	hath stirred up among	8, 620/ 33
men... and for whom	<b>God</b>	showed many great miracles	8, 621/ 2
number: that is, Almighty	<b>God</b>	himself... which hath for	8, 621/ 14

is the church of	<b>God</b>	here in earth; in	8, 621/ 21
pliable to the truth...	<b>God</b>	should have wrought with	8, 622/ 10
off the promises of	<b>God</b>	made unto this church	8, 622/ 17
this point... which thing,	<b>God</b>	keeping his promises fore-remembered	8, 622/ 30
plainly, by this way.	<b>God</b>	hath, since the death	8, 623/ 3
they see that if	<b>God</b>	give yet, before Doomsday	8, 625/ 25
that Holy Spirit of	<b>God</b>	which by Christ's promise	8, 627/ 25
and the miracles of	<b>God</b>	wrought and showed by	8, 628/ 3
the very vengeance of	<b>God</b>	, full sore against their	8, 628/ 11
judge the power of	<b>God</b>	in judging every man's	8, 629/ 30
after... and that therefore	<b>God</b>	suffereth the clergy to	8, 630/ 10
not without disobedience of	<b>God</b>	leave undone, be become	8, 632/ 36
seven sacraments were by	<b>God</b>	given to his church	8, 633/ 12
of the grace that	<b>God</b>	giveth in them is	8, 633/ 15
the liberal goodness of	<b>God</b>	hath appointed such a	8, 634/ 1
that the goodness of	<b>God</b>	supply upon his part	8, 634/ 6
after the vengeance of	<b>God</b>	fallen upon Ananias and	8, 635/ 6
literal sense alone. But	<b>God</b>	, whose plenteous Spirit indited	8, 635/ 32
full good... yet doth	<b>God</b>	give the grace to	8, 636/ 6
thing therein. Which sense	<b>God</b>	, that indited the letter	8, 636/ 8
naught... and showed that	<b>God</b>	meant thereby that the	8, 636/ 25
that the Spirit of	<b>God</b>	intended this sense and	8, 636/ 27
therein... he saith, "Careth	<b>God</b>	ought for the oxen	8, 636/ 29
nay. And yet indeed	<b>God</b>	careth and provideth for	8, 636/ 30
in the psalm that	<b>God</b>	giveth the meat to	8, 636/ 32
thus it appeareth that	<b>God</b>	careth for the feeding	8, 637/ 1
saw Saint Paul that	<b>God</b>	so much cared for	8, 637/ 3
compared with the other,	<b>God</b>	cared not for the	8, 637/ 5
blessed, holy saint that	<b>God</b>	caused that story to	8, 637/ 25
good, wholesome allegory that	<b>God</b>	would into some man	8, 637/ 27
say... and else would	<b>God</b>	never have suffered so	8, 637/ 35
the grace invisible that	<b>God</b>	giveth with them, and	8, 639/ 1
to the mind of	<b>God</b>	. And yet since this	8, 639/ 31
things specially pleasing to	<b>God</b>	, and through the means	8, 640/ 7
the Gospel, and drive	<b>God</b>	out of Christendom, when	8, 640/ 16
that the Spirit of	<b>God</b>	had lighted upon him	8, 643/ 26
his Holy Spirit one	<b>God</b>	himself and equal. And	8, 643/ 29
none could do but	<b>God</b>	. All this, lo, could	8, 643/ 33
Israel unto their Lord	<b>God</b>	"... which yet, before John	8, 648/ 15
after fleshly understanding in	<b>God</b>	, and thought themselves in	8, 648/ 16
them that believed in	<b>God</b>	to be made righteous	8, 648/ 25
unto the laws of	<b>God</b>	. More Lo, good Christian	8, 648/ 39
this new prophet whom	<b>God</b>	hath now sent at	8, 650/ 19
coming of Saint John...	<b>God</b>	would of likelihood, when	8, 650/ 27
apostles, now sent by	<b>God</b>	... in so great a	8, 651/ 8
find much resistance surely	<b>God</b>	caused him to be	8, 651/ 11
the paths of our	<b>God</b>	in wilderness,"" so must	8, 651/ 17
by what old prophet	<b>God</b>	hath prophesied that he	8, 651/ 18
wise man ween that	<b>God</b>	would ever send any	8, 651/ 24
was specially sent by	<b>God</b>	to rebuke faults; whereas	8, 652/ 36

be not sent by	<b>God</b>	about the amending of	8, 653/ 2
before the face of	<b>God</b>	, whose holy sacrament of	8, 653/ 6
make, as help me	<b>God</b>	, if I saw it	8, 655/ 33
by the Spirit of	<b>God</b>	that Christ, according to	8, 657/ 1
in which I pray	<b>God</b>	he may. For Berengarius	8, 662/ 5
is the church of	<b>God</b>	, so be all the	8, 662/ 15
unto the laws of	<b>God</b>	. More Now consider, good	8, 663/ 7
to the laws of	<b>God</b>	, make us perceive that	8, 663/ 13
and the law of	<b>God</b>	shall allow all their	8, 663/ 30
and the scripture of	<b>God</b>	shall uphold and maintain	8, 663/ 31
by the law of	<b>God</b>	, and by the scripture	8, 663/ 34
by the scripture of	<b>God</b>	, compared with all their	8, 663/ 35
with the law of	<b>God</b>	, all those that say	8, 664/ 8
only man and not	<b>God</b>	at all. And in	8, 664/ 17
say there is no	<b>God</b>	at all. And as	8, 664/ 24
And as help me	<b>God</b>	, I verily fear they	8, 664/ 24
then reckoning neither upon	<b>God</b>	nor devil nor immortality	8, 664/ 26
jesting and scoffing that "	<b>God</b>	is a good fellow	8, 664/ 27
after the law of	<b>God</b>	this can he not	8, 666/ 7
with the law of	<b>God</b>	... but if Tyndale call	8, 666/ 15
professed before to serve	<b>God</b>	in chastity, so to	8, 666/ 17
after the law of	<b>God</b>	, by themselves... and that	8, 666/ 28
and known only to	<b>God</b>	, that hath elected them	8, 666/ 31
unto the laws of	<b>God</b>	!" How is it possible	8, 667/ 25
after the law of	<b>God</b>	" I would fain wit	8, 668/ 5
and stand fast with	<b>God</b>	, and God fast with	8, 669/ 23
fast with God, and	<b>God</b>	fast with it, according	8, 669/ 23
the world's end, and	<b>God</b>	therein, without any other	8, 670/ 8
other, new church of	<b>God</b>	to succeed the church	8, 670/ 9
of the church of	<b>God</b>	in heaven. And likewise	8, 671/ 9
as Cain was by	<b>God</b>	put out of the	8, 671/ 10
of oppression, yet was	<b>God</b>	, as Saint Cyprian by	8, 671/ 21
do (as I pray	<b>God</b>	give them grace to	8, 672/ 15
only man and not	<b>God</b>	, against whom Saint John	8, 672/ 21
in common, against whom	<b>God</b>	speaketh himself in the	8, 672/ 23
than the church of	<b>God</b>	and his good angels	8, 673/ 1
thence, left still with	<b>God</b>	behind him in the	8, 673/ 2
is the scripture of	<b>God</b>	and true, but because	8, 675/ 15
the very church of	<b>God</b>	, and the doctrine thereof	8, 676/ 17
the very scripture of	<b>God</b>	and which not, a	8, 676/ 28
by the church of	<b>God</b>	, for "the Church hath	8, 676/ 29
thing given it of	<b>God</b>	: that it can judge	8, 676/ 32
discern the words of	<b>God</b>	from the words of	8, 676/ 33
hath that gift of	<b>God</b>	that it can discern	8, 676/ 37
discern the word of	<b>God</b>	from the word of	8, 677/ 1
is the word of	<b>God</b>	unwritten and traditions of	8, 677/ 2
the very word of	<b>God</b>	as well as those	8, 677/ 4
him that "these things	<b>God</b>	caused his apostles to	8, 677/ 10
telleth him, "These things	<b>God</b>	caused his apostles to	8, 677/ 12
Luther himself confesseth that	<b>God</b>	hath given the Church	8, 677/ 15

discern the words of	<b>God</b>	from the words of	8, 677/ 16
for the words of	<b>God</b>	whereby men might fall	8, 677/ 19
for the scripture of	<b>God</b>	might, either by some	8, 677/ 23
But the scripture of	<b>God</b>	taken as it is	8, 677/ 28
very well followeth that	<b>God</b>	never will permit and	8, 677/ 31
the true scripture of	<b>God</b>	. By this argument, lo	8, 677/ 37
in this wise... Since	<b>God</b>	hath, as Luther confesseth	8, 678/ 10
discerneth the words of	<b>God</b>	from the words of	8, 678/ 11
for the word of	<b>God</b>	. Finally, the selfsame words	8, 678/ 14
hath "this gift of	<b>God</b>	that it discerneth the	8, 678/ 20
the very scripture of	<b>God</b>	from the writing of	8, 678/ 21
to none of them	<b>God</b>	never gave that gift	8, 678/ 26
is to say, that	<b>God</b>	teacheth his church the	8, 680/ 4
any manner point whereof	<b>God</b>	would have them to	8, 680/ 11
not the scriptures of	<b>God</b>	but by us, because	8, 681/ 26
the very church of	<b>God</b>	... and us ye must	8, 681/ 27
lasted, the church of	<b>God</b>	, is now ended and	8, 682/ 5
every other thing that	<b>God</b>	will have done or	8, 682/ 27
Catholic church, unto which	<b>God</b>	hath given the gift	8, 683/ 16
cannot speak. But yet,	<b>God</b>	be thanked that his	8, 683/ 31
the holy Scripture of	<b>God</b>	, so have they used	8, 685/ 6
and by which texts	<b>God</b>	promiseth that good works	8, 686/ 24
give us warning that	<b>God</b>	will reward our good	8, 686/ 34
they teach them as	<b>God</b>	and the Holy Ghost	8, 687/ 17
they set so little,	<b>God</b>	setteth so much by	8, 688/ 2
hath the gift of	<b>God</b>	to discern which is	8, 689/ 25
Scripture" we say that	<b>God</b>	shall never suffer, in	8, 689/ 34
the Holy Spirit of	<b>God</b>	, that in this Catholic	8, 690/ 33
the Israelites fell from	<b>God</b>	and were ever restored	8, 691/ 11
of them. For when	<b>God</b>	said, "Honor father and	8, 691/ 25
their own leaven, saying, "	<b>God</b>	is thy father and	8, 691/ 28
if thou offer to	<b>God</b>	, thou art wholly excused	8, 691/ 29
better to offer to	<b>God</b>	than to thy father	8, 691/ 30
much more meritorious as	<b>God</b>	is greater than they	8, 691/ 31
than they; yea, and	<b>God</b>	hath done more for	8, 691/ 32
meritorious to offer to	<b>God</b>	and his holy dead	8, 691/ 34
living saints. And when	<b>God</b>	had promised the people	8, 691/ 35
of the ceremonies, which	<b>God</b>	ordained not to justify	8, 692/ 17
do the law of	<b>God</b>	and were not works	8, 692/ 23
the true church of	<b>God</b>	again by going out	8, 693/ 3
the true church of	<b>God</b>	by calling men from	8, 693/ 5
standeth still and remaineth)	<b>God</b>	shall never suffer to	8, 693/ 32
Tyndale cannot say nay,	<b>God</b>	hath given the grace	8, 694/ 4
and the words of	<b>God</b>	from the words of	8, 694/ 6
the elder; or if	<b>God</b>	by the later opened	8, 694/ 13
other holy prophets as	<b>God</b>	hath since the death	8, 694/ 27
prove himself sent by	<b>God</b>	, or such a man	8, 695/ 7
man very likely for	<b>God</b>	in so great a	8, 695/ 9
the holy men whom	<b>God</b>	hath sent to call	8, 695/ 18
unto the world by	<b>God</b>	and into the church	8, 695/ 35

of Scripture, and whatsoever	<b>God</b>	would have known besides	8, 696/ 2
if they offered unto	<b>God</b>	, they did better than	8, 697/ 33
meritorious to offer to	<b>God</b>	and his holy saints	8, 697/ 37
meritorious to offer to	<b>God</b>	than to give to	8, 698/ 5
meritorious to offer unto	<b>God</b>	than help his father	8, 698/ 7
better "to offer to	<b>God</b>	and his holy saints	8, 698/ 17
betoken his burying. But	<b>God</b>	, as I say, the	8, 699/ 21
neither she would nor	<b>God</b>	would she should, have	8, 699/ 24
offer the money to	<b>God</b>	than honor and help	8, 700/ 7
that to offer to	<b>God</b>	and his saints is	8, 700/ 11
Offering," say they, "to	<b>God</b>	or to saints, and	8, 700/ 20
whereof no commandment of	<b>God</b>	constraineth thee. But as	8, 700/ 23
a thing necessary, whereunto	<b>God</b>	by his own bidding	8, 700/ 24
any offering either to	<b>God</b>	... or saint or building	8, 701/ 30
that concerning offerings to	<b>God</b>	or his saints, or	8, 703/ 1
they have vowed to	<b>God</b>	... till now, lo, that	8, 703/ 37
great cause to thank	<b>God</b>	. For then can we	8, 705/ 12
unto the mercy of	<b>God</b>	. For as they had	8, 706/ 23
the bottomless mercy of	<b>God</b>	. For as they have	8, 706/ 28
were it not that	<b>God</b>	provided otherwise for us	8, 706/ 34
church, in that that	<b>God</b>	hath unto this church	8, 707/ 19
the very scripture of	<b>God</b>	from the counterfeit, and	8, 707/ 20
Tyndale's master confesseth, hath	<b>God</b>	given that gift to	8, 708/ 4
false. And since that	<b>God</b>	hath given this great	8, 708/ 5
very church, of which	<b>God</b>	will have men learn	8, 708/ 9
the bottomless mercy of	<b>God</b>	" and here is all	8, 708/ 16
give the thank to	<b>God</b>	, without whose grace working	8, 708/ 25
neither nother. I pray	<b>God</b>	give him once the	8, 708/ 30
First and principally to	<b>God</b>	, that gave that gift	8, 708/ 34
that he resisted not	<b>God</b>	and his church, but	8, 708/ 37
to the belief of	<b>God</b>	and his church, from	8, 709/ 2
by the Spirit of	<b>God</b>	(whose gift Luther confesseth	8, 710/ 37
that the Spirit of	<b>God</b>	, by which it knoweth	8, 711/ 16
of the scripture of	<b>God</b>	. But the thing that	8, 711/ 28
living and miracles that	<b>God</b>	showed for them... whereof	8, 711/ 30
Christian living thereto, that	<b>God</b>	hath himself testified his	8, 713/ 25
this glorious saint of	<b>God</b>	, with all others like	8, 713/ 28
by the Spirit of	<b>God</b>	, that maketh men of	8, 715/ 1
the Holy Spirit of	<b>God</b>	, nor against the consent	8, 715/ 13
their chastity vowed unto	<b>God</b>	would fall then again	8, 716/ 3
very, true gospel of	<b>God</b>	. This, lo, ye see	8, 717/ 14
men full unmeet for	<b>God</b>	to send on his	8, 717/ 20
is the scripture of	<b>God</b>	... ask them how John	8, 717/ 30
and other prophets which	<b>God</b>	stirred up in all	8, 717/ 31
the true church of	<b>God</b>	and had his Spirit	8, 717/ 33
so, the children of	<b>God</b>	spy out their father	8, 717/ 35
the true scripture of	<b>God</b>	by the scribes and	8, 719/ 1
had the Spirit of	<b>God</b>	and could not err	8, 719/ 3
the very scripture of	<b>God</b>	: that is to wit	8, 719/ 7
of the Spirit of	<b>God</b>	... even in like wise	8, 719/ 8

the very church of	<b>God</b>	, neither; nor to admit	8, 719/ 31
hath that gift of	<b>God</b>	, by his great promises	8, 720/ 19
and the messenger of	<b>God</b>	to tell it him	8, 720/ 33
saith he, "but even	<b>God</b>	himself" "and so," saith	8, 721/ 2
are the elect of	<b>God</b>	as I am. We	8, 721/ 3
that were elected of	<b>God</b>	as we be: that	8, 721/ 5
ye believe us that	<b>God</b>	hath given us the	8, 721/ 24
How prove you that	<b>God</b>	hath taught you to	8, 722/ 10
I know well that	<b>God</b>	is at his own	8, 722/ 21
the very scriptures of	<b>God</b>	, without any teaching of	8, 722/ 27
any due proof that	<b>God</b>	hath so done indeed	8, 722/ 29
by special inspiration of	<b>God</b>	inspired into himself, and	8, 723/ 2
this world, I ween,	<b>God</b>	could have chosen worse	8, 723/ 4
the special inspiration of	<b>God</b>	. But now ye see	8, 723/ 22
no great marvel, since	<b>God</b>	is not so familiar	8, 723/ 29
to marvel of: Since	<b>God</b>	inspireth Tyndale and such	8, 723/ 32
the true scripture of	<b>God</b>	by being showed it	8, 724/ 1
so, the children of	<b>God</b>	spy out their father	8, 724/ 34
He meaneth, of likelihood,	<b>God</b>	for the father. But	8, 725/ 1
is the spouse of	<b>God</b>	indeed, and therefore by	8, 725/ 4
now, the "seed" that	<b>God</b>	hath left them, as	8, 727/ 12
saith, with which the	<b>God</b>	of Hosts hath gathered	8, 727/ 13
were all left by	<b>God</b>	for seed in the	8, 727/ 25
error. And therefore as	<b>God</b>	, the King of peace	8, 728/ 13
these goodly gifts of	<b>God</b>	, the scattered flock of	8, 728/ 30
Catholic Church, but by	<b>God</b>	himself... as Saint John	8, 729/ 3
gospel and scripture of	<b>God</b>	. And thus he bringeth	8, 729/ 11
Catholic Church... but since	<b>God</b>	(as he saith) teacheth	8, 729/ 15
must needs be of	<b>God</b>	, in that it had	8, 730/ 21
the very word of	<b>God</b>	. And so is Tyndale	8, 731/ 10
the Church: now would	<b>God</b>	that Tyndale had rehearsed	8, 731/ 37
yet unto this day,	<b>God</b>	be thanked, very well	8, 732/ 31
all the scripture of	<b>God</b>	where either part saith	8, 734/ 3
in the field of	<b>God</b>	whereof Christ speaketh in	8, 734/ 23
through the providence of	<b>God</b>	the Father: These be	8, 736/ 31
lie of you. But	<b>God</b>	forbid that I should	8, 738/ 15
Augustine is plainly that	<b>God</b>	of his goodness offereth	8, 739/ 12
And then, like as	<b>God</b>	useth miracles and divers	8, 739/ 15
scripture. Yea, and when	<b>God</b>	hath used the knowledge	8, 739/ 21
by the scripture of	<b>God</b>	that Christ is come	8, 740/ 11
be the scripture of	<b>God</b>	because the Church so	8, 741/ 22
inspiration and teaching of	<b>God</b>	himself. And whereas his	8, 741/ 31
been the scripture of	<b>God</b>	. Which faith is but	8, 742/ 24
be all taught of	<b>God</b>	. "That is, "God shall	8, 742/ 29
of God." That is, "	<b>God</b>	shall write it in	8, 742/ 29
be the sons of	<b>God</b>	." And this faith is	8, 742/ 31
of the power of	<b>God</b>	and of the Spirit	8, 742/ 34
understanding of the Scripture,	<b>God</b>	both preventeth us, in	8, 743/ 30
is himself. But, ordinarily,	<b>God</b>	useth outward means and	8, 744/ 1
these means, like as	<b>God</b>	useth the bodily senses	8, 744/ 6

in things ordained of	<b>God</b>	for the way to	8, 744/ 18
that without help of	<b>God</b>	he believed not the	8, 744/ 23
nor without help of	<b>God</b>	knew and believed the	8, 744/ 24
the secret help of	<b>God</b>	that wrought with his	8, 744/ 26
for the word of	<b>God</b>	, bear witness also, and	8, 745/ 6
very reason showeth that	<b>God</b>	, giving the gift of	8, 745/ 11
the right way toward	<b>God</b>	... we can never come	8, 746/ 27
without the help of	<b>God</b>	... nor, how probable a	8, 746/ 28
of ourselves." And therefore	<b>God</b>	, as I said, preventeth	8, 747/ 1
nothing by faith toward	<b>God</b>	, nor by the outward	8, 747/ 3
in Spirit. And that	<b>God</b>	is ever ready, but	8, 747/ 6
and knock." And that	<b>God</b>	helpeth us forward not	8, 747/ 9
the great goodness of	<b>God</b>	, without which our will	8, 747/ 31
at our ear without	<b>God</b>	working within, bringeth us	8, 747/ 33
the word but if	<b>God</b>	work in the heart	8, 747/ 35
two motions the principal,	<b>God</b>	working within... and the	8, 748/ 10
outwardly given, also by	<b>God</b>	like as the good	8, 748/ 11
good will working with	<b>God</b>	assented unto it, so	8, 748/ 12
that inward motion of	<b>God</b>	, as long as the	8, 748/ 14
will continue still with	<b>God</b>	in cleaving to the	8, 748/ 15
coupled his will with	<b>God</b>	, by inclining and cleaving	8, 748/ 26
toward the belief whereof	<b>God</b>	worketh... Tyndale's tale is	8, 749/ 14
that gift given of	<b>God</b>	that it shall perfectly	8, 751/ 32
discern the words of	<b>God</b>	from the words of	8, 751/ 33
the true scripture of	<b>God</b>	. Now, therefore, as I	8, 751/ 34
be all taught of	<b>God</b>	. " That is, "God shall	8, 752/ 6
of God." That is, "	<b>God</b>	shall write it in	8, 752/ 6
be the sons of	<b>God</b>	. " And this faith is	8, 752/ 8
of the power of	<b>God</b>	and of the Spirit	8, 752/ 11
heard the words of	<b>God</b>	with which Tyndale would	8, 752/ 16
question is not whether	<b>God</b>	with his inward working	8, 752/ 23
be all taught of	<b>God</b>	" which words by the	8, 752/ 31
it were received of	<b>God</b>	, was yet delivered them	8, 752/ 35
himself also very, eternal	<b>God</b>	. And the same Teacher	8, 753/ 5
and was the same	<b>God</b>	that before taught by	8, 753/ 6
by the Spirit of	<b>God</b>	have the law... that	8, 753/ 15
right rule left by	<b>God</b>	, teaching the Church to	8, 753/ 21
is that hath by	<b>God</b>	that gift to know	8, 753/ 30
to teach us that	<b>God</b>	teacheth his elects the	8, 754/ 3
he bringeth forth, that	<b>God</b>	teacheth not only the	8, 754/ 5
be all taught of	<b>God</b>	" here is never one	8, 754/ 11
be the sons of	<b>God</b>	. " These words, good Christian	8, 754/ 26
the great goodness of	<b>God</b>	, that had by the	8, 754/ 33
excellence of grace that	<b>God</b>	hath poured on upon	8, 755/ 12
Adam to commit against	<b>God</b>	; to damn it, I	8, 755/ 18
receive the Spirit of	<b>God</b>	may, if they will	8, 755/ 30
the plenteous grace of	<b>God</b>	so well and easily	8, 756/ 9
but the Spirit of	<b>God</b>	, and by that Spirit	8, 756/ 10
by the Spirit of	<b>God</b>	, they be the sons	8, 756/ 13
be the sons of	<b>God</b>	. " And then, to show	8, 756/ 14

for the sons of	<b>God</b>	that our Savior hath	8, 756/ 18
taught us to call	<b>God</b>	our Father; so that	8, 756/ 19
into the sons of	<b>God</b>	, by which Spirit also	8, 756/ 24
be the sons of	<b>God</b>	." And then, "If we	8, 756/ 28
we heirs heirs of	<b>God</b>	, coheirs of Christ; howbeit	8, 756/ 29
be the sons of	<b>God</b>	." In all which words	8, 757/ 1
into the sons of	<b>God</b>	, and therefore by his	8, 757/ 6
us instruction to call	<b>God</b>	our Father... and by	8, 757/ 7
be the sons of	<b>God</b>	." As though he would	8, 757/ 19
thus: "The Spirit of	<b>God</b>	, in that it hath	8, 757/ 19
taught us to call	<b>God</b>	our Father, and in	8, 757/ 20
grace, the Spirit of	<b>God</b>	beareth record unto our	8, 757/ 24
be the sons of	<b>God</b>	. But then on the	8, 757/ 26
be the sons of	<b>God</b>	, were we never so	8, 757/ 30
of the sons of	<b>God</b>	, he can never fall	8, 758/ 2
in the house of	<b>God</b>	, with one, agreeable mind	8, 762/ 4
in the house of	<b>God</b>	with good consent together	8, 762/ 7
in man, but in	<b>God</b>	, that by his inward	8, 764/ 2
put our trust in	<b>God</b>	, for whom and by	8, 764/ 9
of the truth. Would	<b>God</b>	yet that Luther the	8, 766/ 3
so be there also,	<b>God</b>	be thanked, good, and	8, 766/ 11
than we, acknowledge one	<b>God</b>	, and believe many things	8, 767/ 16
believe many things of	<b>God</b>	, moved only by the	8, 767/ 16
elders... and presume that	<b>God</b>	will not let so	8, 767/ 17
yet we see how	<b>God</b>	in the Old Testament	8, 767/ 27
reason, the goodness of	<b>God</b>	first preventing them with	8, 768/ 15
the same goodness of	<b>God</b>	preventing them with the	8, 768/ 21
themselves, and say that	<b>God</b>	moveth them. But on	8, 768/ 33
the true scripture of	<b>God</b>	, as the Jews in	8, 769/ 5
by the Spirit of	<b>God</b>	in the truth, and	8, 769/ 9
by the Spirit of	<b>God</b>	, that leadeth it into	8, 769/ 15
writing, specially given by	<b>God</b>	. Well, will we do	8, 770/ 25
the very scripture of	<b>God</b>	... but believe it never	8, 770/ 32
whatsoever I tell you,	<b>God</b>	hath himself so written	8, 771/ 5
and showeth us that	<b>God</b>	ever "in the Old	8, 771/ 15
so he meaneth that	<b>God</b>	hath now sent him	8, 771/ 17
I have said before,	<b>God</b>	hath promised to send	8, 771/ 20
those few folk that	<b>God</b>	was wont to reserve	8, 772/ 13
that little flock that	<b>God</b>	reserved to call the	8, 772/ 26
have the Law of	<b>God</b>	written in their hearts	8, 773/ 24
with the Spirit of	<b>God</b>	. There is a carnal	8, 773/ 26
answer, the Spirit of	<b>God</b>	. And if he ask	8, 774/ 15
by the Spirit of	<b>God</b>	. And if he ask	8, 774/ 18
because the Spirit of	<b>God</b>	so preacheth and so	8, 774/ 21
of the Spirit of	<b>God</b>	and read it written	8, 774/ 26
two great conclusions that	<b>God</b>	hath, he saith, written	8, 775/ 7
which they know how	<b>God</b>	is to be honored	8, 775/ 9
elect. But, now, since	<b>God</b>	hath himself written these	8, 775/ 21
all his words, that	<b>God</b>	had not so fair	8, 775/ 23
And the field of	<b>God</b>	shall bear both weed	8, 777/ 15

the true scripture of	<b>God</b>	. But I say therewith	8, 778/ 9
therewith that like as	<b>God</b>	hath ordered the bodily	8, 778/ 10
not without help of	<b>God</b>	attain and reach thereto	8, 778/ 15
attain and reach thereto	<b>God</b>	helpeth forth them, therefore	8, 778/ 15
by the Spirit of	<b>God</b>	. And this is it	8, 778/ 20
have the Law of	<b>God</b>	written in their hearts	8, 778/ 27
with the Spirit of	<b>God</b>	": I say that the	8, 778/ 28
not the work of	<b>God</b>	in his soul; and	8, 780/ 34
and written always by	<b>God</b>	himself, in the man's	8, 780/ 36
without the help of	<b>God</b>	working with him and	8, 781/ 18
he go forth with	<b>God</b>	into all the points	8, 781/ 30
in it, but if	<b>God</b>	work with his will	8, 782/ 10
bottom. And so, likewise,	<b>God</b>	, that draweth, draweth even	8, 782/ 14
holdeth still... is by	<b>God</b>	drawn unto God, and	8, 782/ 17
by God drawn unto	<b>God</b>	, and helpeth himself to	8, 782/ 17
we help forth with	<b>God</b>	. I say also that	8, 782/ 19
also that after that	<b>God</b>	hath wrought with man's	8, 782/ 20
in adultery likewise. And	<b>God</b>	in that good mind	8, 783/ 7
doubt not but if	<b>God</b>	left him in the	8, 783/ 11
one as he left	<b>God</b>	in the other... the	8, 783/ 11
a moment" and that	<b>God</b>	hath no need of	8, 784/ 12
there. But yet hath	<b>God</b>	of his great goodness	8, 785/ 8
is so great with	<b>God</b>	that he may do	8, 785/ 21
even still and let	<b>God</b>	work alone... and if	8, 786/ 17
would, in turning toward	<b>God</b>	... no more than the	8, 786/ 21
do in turning toward	<b>God</b>	, but God doth all	8, 786/ 28
turning toward God, but	<b>God</b>	doth all alone. And	8, 786/ 28
dare... nothing afear of	<b>God</b>	, that crieth the contrary	8, 786/ 30
man could turn without	<b>God</b>	, Christ would not say	8, 787/ 1
turning toward the man	<b>God</b>	would not so often	8, 787/ 5
providence and predestination of	<b>God</b>	. And since that this	8, 787/ 18
the high majesty of	<b>God</b>	: I say that Tyndale's	8, 787/ 20
to have heard of	<b>God</b>	, nor never have thought	8, 787/ 22
believe that there is	<b>God</b>	, and then so beastly	8, 787/ 24
hath, or myself either,	<b>God</b>	shall be judge, and	8, 787/ 27
of the dread of	<b>God</b>	... and therein worse than	8, 787/ 33
the Blessed Body of	<b>God</b>	, and (full like a	8, 788/ 12
do not turn to	<b>God</b>	might if they list	8, 788/ 16
all the blame in	<b>God</b>	. Which blasphemous heresy is	8, 788/ 19
and deserve thank of	<b>God</b>	, in persecuting and punishing	8, 791/ 8
induced to believe in	<b>God</b>	, six hundred thousand left	8, 792/ 14
of the miracles that	<b>God</b>	worketh daily in his	8, 792/ 28
the very scripture of	<b>God</b>	, and also the true	8, 792/ 31
such other things as	<b>God</b>	hath, doth, and shall	8, 792/ 32
Moses and Aaron, whom	<b>God</b>	had appointed for their	8, 793/ 19
for their governors; whereof	<b>God</b>	by great miracle took	8, 793/ 19
withstand them: yet shall	<b>God</b>	always soon after send	8, 794/ 6
with which outward means	<b>God</b>	in all those that	8, 794/ 34
as many as believed,	<b>God</b>	wrought himself with their	8, 795/ 7
himself, that spoke with	<b>God</b>	and was taught by	8, 795/ 28

men, but wrought by	<b>God</b>	by the means and	8, 795/ 30
a preacher sent by	<b>God</b>	, to give us his	8, 796/ 23
wickedness, and pray to	<b>God</b>	if he peradventure will	8, 796/ 29
have so highly offended	<b>God</b>	not of weakness, frailty	8, 797/ 17
for the "rest" that	<b>God</b>	is "risen" to, he	8, 797/ 24
that for anything that	<b>God</b>	could do by means	8, 797/ 39
do at all till	<b>God</b>	make him first both	8, 798/ 13
liberal, free gift of	<b>God</b>	, and therefore advise him	8, 798/ 20
advise him to pray	<b>God</b>	to give it him	8, 798/ 21
can nothing work with	<b>God</b>	toward God, though it	8, 798/ 23
work with God toward	<b>God</b>	, though it may work	8, 798/ 24
it may work with	<b>God</b>	toward outward things and	8, 798/ 24
can nothing do toward	<b>God</b>	, and the turning of	8, 798/ 27
and the turning of	<b>God</b>	to him and him	8, 798/ 28
him and him to	<b>God</b>	(for if it could	8, 798/ 28
will do somewhat toward	<b>God</b>	, which Tyndale doth expressly	8, 798/ 29
intent of praying that	<b>God</b>	may make him believe	8, 798/ 36
the child cannot pray	<b>God</b>	to cause his grandfather	8, 799/ 4
by the goodness of	<b>God</b>	, so doth it, in	8, 799/ 12
and walk on with	<b>God</b>	... not in other things	8, 799/ 13
of men... which things	<b>God</b>	hath here ordained for	8, 799/ 16
part, the goodness of	<b>God</b>	would have assisted them	8, 799/ 21
do naught, and let	<b>God</b>	alone. For as ye	8, 799/ 27
is the word of	<b>God</b>	. And because Tyndale and	8, 800/ 8
is the word of	<b>God</b>	written; that is to	8, 800/ 11
the true word of	<b>God</b>	, and whether we know	8, 801/ 3
the very scripture of	<b>God</b>	?" To this question ye	8, 802/ 24
answer, the Spirit of	<b>God</b>	. And if he ask	8, 803/ 1
by the Spirit of	<b>God</b>	. And if he ask	8, 803/ 4
because the Spirit of	<b>God</b>	so preacheth and so	8, 803/ 7
of the Spirit of	<b>God</b>	and read it written	8, 803/ 11
by the Spirit of	<b>God</b>	. The second, that though	8, 803/ 17
by the Spirit of	<b>God</b>	in his heart. Now	8, 803/ 22
by the Spirit of	<b>God</b>	in his heart that	8, 803/ 27
very, true scripture of	<b>God</b>	, he believeth it not	8, 803/ 28
by the Spirit of	<b>God</b>	that he hath a	8, 803/ 31
Augustine had after that	<b>God</b>	had by miracle turned	8, 803/ 33
from whose false sect	<b>God</b>	had called him. Peradventure	8, 803/ 34
that the Spirit of	<b>God</b>	had as well written	8, 804/ 15
by the Spirit of	<b>God</b>	that friars and monks	8, 804/ 26
that the Spirit of	<b>God</b>	, with writing them in	8, 804/ 36
true faith, and doctrine,	<b>God</b>	hath approved and testified	8, 805/ 19
holy vows made to	<b>God</b>	, and forbid that friars	8, 806/ 22
by the Spirit of	<b>God</b>	, according to Christ's promise	8, 807/ 18
things there are that	<b>God</b>	will have believed, whereof	8, 808/ 26
for such points as	<b>God</b>	hath taught his church	8, 809/ 24
believe Saint Paul, because	<b>God</b>	wrought miracles for him	8, 809/ 32
Catholic Church, forasmuch as	<b>God</b>	continually, in every good	8, 809/ 34
Tyndale knew not that	<b>God</b>	by the mouth of	8, 809/ 38
Church taught him that	<b>God</b>	did so. If he	8, 810/ 1

was so holy that	<b>God</b>	liked to write with	8, 810/ 4
it said "This thing	<b>God</b>	by Saint Paul did	8, 810/ 8
it said "This thing	<b>God</b>	by Saint Paul did	8, 810/ 9
that it hath pleased	<b>God</b>	, for the testification thereof	8, 811/ 7
false: the Spirit of	<b>God</b>	himself. And there he	8, 812/ 37
is therein beguiled... and	<b>God</b>	hath gone beyond him	8, 813/ 9
counsel uttered, by Almighty	<b>God</b>	himself. For whereas Tyndale	8, 816/ 28
the very hand of	<b>God</b>	that friars may lawfully	8, 816/ 29
may lawfully wed nuns,	<b>God</b>	hath himself so plainly	8, 816/ 30
by the hand of	<b>God</b>	... but, if he feel	8, 817/ 1
by the hand of	<b>God</b>	whose Spirit is the	8, 817/ 28
is that faith that	<b>God</b>	writeth himself in man's	8, 818/ 8
necessity make him love	<b>God</b>	ever, and ever work	8, 818/ 13
of must be by	<b>God</b>	infounded, toward the getting	8, 818/ 36
great good nature of	<b>God</b>	give him credence in	8, 819/ 2
in all such cases,	<b>God</b>	doth, unto him that	8, 819/ 3
historical faith once gotten...	<b>God</b>	should not let, of	8, 819/ 13
may put unto it,	<b>God</b>	doth ever add and	8, 819/ 28
great, high gift of	<b>God</b>	so far above the	8, 819/ 31
the liberal goodness of	<b>God</b>	could not, of congruence	8, 820/ 2
the inward working of	<b>God</b>	, but because Tyndale so	8, 820/ 9
former faith infounded by	<b>God</b>	in their baptism, or	8, 820/ 29
as the faith by	<b>God</b>	infounded inwardly. For I	8, 820/ 31
by Tyndale's granting that	<b>God</b>	infoundeth sufficient perfection of	8, 821/ 9
faith to be by	<b>God</b>	infounded... any more than	8, 821/ 16
perfection to be by	<b>God</b>	infounded in his baptism	8, 821/ 26
is impossible to please	<b>God</b>	." And therefore, of truth	8, 822/ 6
baptism is there by	<b>God</b>	infounded into them his	8, 822/ 9
that in the baptism	<b>God</b>	infoundeth into some the	8, 822/ 24
of the Church that	<b>God</b>	giveth in the baptism	8, 822/ 28
as I said before,	<b>God</b>	giveth unto every child	8, 823/ 2
is whereof the habit	<b>God</b>	infoundeth into every child	8, 823/ 5
is impossible to please	<b>God</b>	. Besides this, if habitual	8, 823/ 22
faith, and infounded by	<b>God</b>	with the Sacrament of	8, 824/ 2
their baptism have by	<b>God</b>	the feeling faith infounded	8, 824/ 17
very plain elects of	<b>God</b>	, and shall be saved	8, 824/ 22
is so born of	<b>God</b>	, and so hath his	8, 824/ 26
hearts" the faith whereof	<b>God</b>	worketh with man's will	8, 825/ 15
or the faith by	<b>God</b>	infounded into man's heart	8, 825/ 16
heart: this writing of	<b>God</b>	in man's heart is	8, 825/ 17
meritorious, than faith. For	<b>God</b>	may, where it please	8, 825/ 23
never so great, with	<b>God</b>	, nor never so sure	8, 826/ 5
after forgiven... and that	<b>God</b>	hath no respect to	8, 826/ 15
more in turning toward	<b>God</b>	than the hatchet in	8, 826/ 17
the true scripture of	<b>God</b>	, because he feeleth it	8, 826/ 35
by the Spirit of	<b>God</b>	so saith he that	8, 827/ 26
by the Spirit of	<b>God</b>	. Now saith Tyndale not	8, 827/ 29
unto the church as	<b>God</b>	is to the devil	8, 832/ 1
folk have dedicated unto	<b>God</b>	for sustenance of such	8, 832/ 9
such as should serve	<b>God</b>	in spiritual cleanness and	8, 832/ 9

congregation" or "church" "of	<b>God</b>	into wilderness?" Also, in	8, 833/ 27
despise the congregation of	<b>God</b>	, and shame them that	8, 833/ 34
the very church of	<b>God</b>	, though it have bad	8, 834/ 5
liketh the kingdom of	<b>God</b>	unto the net that	8, 834/ 7
calleth "the church of	<b>God</b>	," saying, "Despise you the	8, 834/ 15
you the church of	<b>God</b>	, and make them ashamed	8, 834/ 16
it "the church of	<b>God</b>	"? and rebuked such as	8, 834/ 21
calleth "the church of	<b>God</b>	." Which one place of	8, 835/ 33
if the church of	<b>God</b>	be not the church	8, 835/ 35
except Christ be not	<b>God</b>	. It is also to	8, 835/ 36
in the Spirit of	<b>God</b>	." See, my lords, how	8, 837/ 22
if the Son of	<b>God</b>	have delivered you, then	8, 837/ 36
make the church of	<b>God</b>	to follow you? or	8, 838/ 2
be the church of	<b>God</b>	, and so pure and	8, 838/ 7
the holy church of	<b>God</b>	yea, and the very	8, 838/ 13
very, true church before	<b>God</b>	and you, with all	8, 838/ 14
of their sins by	<b>God</b>	, and his grace, and	8, 839/ 17
the mighty mercy of	<b>God</b>	, and by the merits	8, 839/ 32
dieth, saith your Lord	<b>God</b>	, but return ye and	8, 840/ 14
me, saith the Lord	<b>God</b>	of hosts, and I	8, 840/ 20
you, saith the Lord	<b>God</b>	of hosts." It is	8, 840/ 21
themselves to him." Moreover,	<b>God</b>	saith by the mouth	8, 840/ 25
mouth of Saint Peter, "	<b>God</b>	hath first unto you	8, 840/ 25
Draw ye near to	<b>God</b>	, and he will draw	8, 840/ 34
in the sight of	<b>God</b>	." And therefore the Church	8, 841/ 21
only faith justifieth before	<b>God</b>	. And that the devil	8, 842/ 7
that the Spirit of	<b>God</b>	hath inspired the contrary	8, 842/ 9
law are just before	<b>God</b>	, but the doers of	8, 842/ 12
hear the word of	<b>God</b>	and keep it." And	8, 842/ 14
these things cometh of	<b>God</b>	." But Friar Barnes meaneth	8, 842/ 25
saith, "Every creature of	<b>God</b>	is good... and nothing	8, 843/ 5
by the word of	<b>God</b>	and prayer." And as	8, 843/ 8
be the church of	<b>God</b>	, and so pure and	8, 844/ 16
and made fair by	<b>God</b>	, and sanctified in spirit	8, 844/ 27
to the word of	<b>God</b>	, that is the Verity	8, 846/ 24
fast to the living	<b>God</b>	and to his blessed	8, 846/ 27
of itself... but of	<b>God</b>	and of his Spirit	8, 846/ 30
because it cleaveth to	<b>God</b>	... ought here to ponder	8, 846/ 36
they be washed of	<b>God</b>	from their sins; and	8, 847/ 37
eternal election by which	<b>God</b>	, in his eternal providence	8, 848/ 10
by the Spirit of	<b>God</b>	washed clean in Baptism	8, 848/ 21
all washed clean by	<b>God</b>	with the water and	8, 848/ 23
without the grace of	<b>God</b>	nor do put no	8, 849/ 4
the continual teaching of	<b>God</b>	exhorting every man to	8, 849/ 27
the Apocalypse thus saith	<b>God</b>	by the mouth of	8, 850/ 11
which many promises of	<b>God</b>	are made... but over	8, 850/ 25
good works, like as	<b>God</b>	hath washed his church	8, 852/ 1
of Baptism. Thus hath	<b>God</b>	given himself to the	8, 852/ 5
and glorious bliss with	<b>God</b>	eternal. And this meant	8, 852/ 22
the Spirit of our	<b>God</b>	." Doth the Apostle, though	8, 853/ 5

in the Spirit of	<b>God</b>	, and though he call	8, 853/ 6
them the church of	<b>God</b>	, as he calleth them	8, 853/ 7
by the Spirit of	<b>God</b>	infounding the grace of	8, 853/ 10
by profession dedicated unto	<b>God</b>	, as the Scripture calleth	8, 853/ 17
the priest "sanctified unto	<b>God</b>	" by his dedication and	8, 853/ 18
to the "church of	<b>God</b>	," that is to wit	8, 853/ 34
despise the church of	<b>God</b>	, and shame the poor	8, 854/ 18
material meat; for which	<b>God</b>	taketh vengeance upon you	8, 854/ 23
which whole Catholic church	<b>God</b>	hath and ever shall	8, 855/ 33
Paul set Timothy so	<b>God</b>	hath from age to	8, 856/ 3
and manifold miracles which	<b>God</b>	hath wrought and worketh	8, 856/ 6
with which wonderful miracles	<b>God</b>	beareth witness for them	8, 856/ 7
is the house of	<b>God</b>	, and the pillar and	8, 856/ 12
the same house of	<b>God</b>	, the same pillar, and	8, 856/ 19
is the name of	<b>God</b>	praised") so is the	8, 857/ 26
your gloss declareth that	<b>God</b>	suffereth not the Rome	8, 858/ 5
is the mercy of	<b>God</b>	toward her through Christ	8, 860/ 7
means, the church of	<b>God</b>	is in the treasuries	8, 860/ 32
in the treasuries of	<b>God</b>	without spot and wrinkles	8, 860/ 32
that the church of	<b>God</b>	is cleansed and purified	8, 860/ 35
of the church of	<b>God</b>	. But our holy mother	8, 861/ 15
holiness, that cometh from	<b>God</b>	the Father through the	8, 861/ 16
she believeth rightwisely in	<b>God</b>	," etc. Hear you not	8, 861/ 31
she believeth rightwisely in	<b>God</b>	"; that is, she believeth	8, 861/ 33
He that is of	<b>God</b>	heareth the words of	8, 861/ 36
heareth the words of	<b>God</b>	." How cometh this, that	8, 862/ 1
that the church of	<b>God</b>	hath so sure a	8, 862/ 2
she is learned of	<b>God</b>	, as our Master, Christ	8, 862/ 4
the "inward ointment" of	<b>God</b>	, that teacheth his all	8, 862/ 6
a new Service of	<b>God</b>	, that is not in	8, 862/ 10
the holy ointment of	<b>God</b>	, which abide fast by	8, 862/ 21
the plain word of	<b>God</b>	, the contrary of his	8, 864/ 15
asking mercy for them,	<b>God</b>	layeth nothing of them	8, 864/ 21
For by him, though	<b>God</b>	lay never her spots	8, 864/ 31
meanwhile, I say, till	<b>God</b>	hath so fully given	8, 865/ 24
accuse the chosen of	<b>God</b>	?" (as who say, no	8, 865/ 27
is, he saith, because	<b>God</b>	hath chosen it without	8, 866/ 21
For we agree that	<b>God</b>	chooseth by prevention of	8, 866/ 35
in their cradles. But	<b>God</b>	hath not so ordered	8, 867/ 10
honor we bear to	<b>God</b>	, we honor and pray	8, 867/ 21
declare his life unto	<b>God</b>	by the priest; let	8, 867/ 38
prevent the judgment of	<b>God</b>	, by shrift. For our	8, 868/ 1
the "inward ointment" of	<b>God</b>	, as Saint John saith	8, 869/ 25
and so taught of	<b>God</b>	with his "inward ointment	8, 869/ 30
nothing but such as	<b>God</b>	inwardly taught her he	8, 869/ 31
by the word of	<b>God</b>	. And this must every	8, 871/ 1
and fall off from	<b>God</b>	that we can have	8, 871/ 11
as she abideth in	<b>God</b>	... and because we cannot	8, 871/ 15
not the Spirit of	<b>God</b>	with them. For what	8, 871/ 25
while she cleaveth to	<b>God</b>	and heareth his word	8, 871/ 32

she may fall from	<b>God</b>	, he saith, and leave	8, 871/ 33
where the word of	<b>God</b>	is truly and perfectly	8, 873/ 23
by the word of	<b>God</b>	"; and therefore it is	8, 873/ 34
spoke the words of	<b>God</b>	, the Holy Ghost fell	8, 873/ 35
us the word wherewith	<b>God</b>	was preached... you received	8, 874/ 5
indeed) the word of	<b>God</b>	, which worketh in you	8, 874/ 7
after the word of	<b>God</b>	... it is a good	8, 874/ 8
against the word of	<b>God</b>	. But it is no	8, 874/ 13
where the word of	<b>God</b>	is preached truly, it	8, 874/ 15
but the scriptures of	<b>God</b>	. Before, by many ways	8, 874/ 24
that the word of	<b>God</b>	is preached... that is	8, 875/ 16
the holy word of	<b>God</b>	... and she feigneth not	8, 875/ 20
him again, "Marry, then	<b>God</b>	a-merci for right naught	8, 878/ 3
us the word of	<b>God</b>	that is to say	8, 878/ 12
be the word of	<b>God</b>	saving the Scripture only	8, 878/ 14
hear the word of	<b>God</b>	well and truly taught	8, 879/ 6
the words spoken of	<b>God</b>	by the mouth of	8, 880/ 27
that the word of	<b>God</b>	whereof the prophet Isaiah	8, 880/ 33
signify that word of	<b>God</b>	of which word Saint	8, 880/ 36
the only-begotten Son of	<b>God</b>	; as it there signifieth	8, 881/ 3
of the word of	<b>God</b>	written in Scripture, if	8, 881/ 8
of the word of	<b>God</b>	that is God's only-begotten	8, 881/ 14
right hand, one equal	<b>God</b>	with the Holy Ghost	8, 881/ 28
of the Son of	<b>God</b>	, and of his returning	8, 881/ 32
spot or wrinkle. For	<b>God</b>	hath none other will	8, 882/ 9
returned not again to	<b>God</b>	void, if it take	8, 882/ 12
by the word of	<b>God</b>	." But surely this anchor	8, 883/ 3
by the word of	<b>God</b>	; ergo, in every place	8, 883/ 7
where the word of	<b>God</b>	is heard must needs	8, 883/ 8
of the word of	<b>God</b>	as indeed there is	8, 883/ 11
of the truth since	<b>God</b>	had so disposed that	8, 884/ 25
the Holy Scripture of	<b>God</b>	, and to rub her	8, 885/ 18
to regenerate again unto	<b>God</b>	in the true faith	8, 885/ 23
unto the will of	<b>God</b>	; and as for the	8, 886/ 3
truly the word of	<b>God</b>	, according to that scripture	8, 887/ 11
daughter, the goodness of	<b>God</b>	shall ever sufficiently provide	8, 888/ 1
Centurio was warned by	<b>God</b>	that he was a	8, 888/ 4
understand it by himself,	<b>God</b>	provided that Saint Philip	8, 888/ 15
unction and inspiration of	<b>God</b>	? And so, good sister	8, 888/ 19
therein, and ween that	<b>God</b>	gave him the motion	8, 888/ 26
to be believed that,	<b>God</b>	inwardly working with those	8, 889/ 3
him. "But now hath	<b>God</b>	established his faith and	8, 889/ 6
and inward inspiration of	<b>God</b>	teacheth us and maketh	8, 889/ 23
is very true. For	<b>God</b>	inwardly worketh with the	8, 889/ 24
of man walking with	<b>God</b>	in well using and	8, 889/ 25
it outwardly given by	<b>God</b>	. But it meaneth not	8, 889/ 27
Spirit and inspiration of	<b>God</b>	. For God biddeth us	8, 889/ 32
inspiration of God. For	<b>God</b>	biddeth us that we	8, 889/ 33
whether they be of	<b>God</b>	." And then if we	8, 890/ 2
by the word of	<b>God</b>	written in Holy Scripture	8, 890/ 21

them it seemeth that	<b>God</b>	hath left the sure	8, 890/ 26
agreeth with hers whom	<b>God</b>	will not suffer to	8, 891/ 26
which engendereth us to	<b>God</b>	, and which both with	8, 892/ 4
hear the word of	<b>God</b>	truly preached (that is	8, 894/ 8
be Holy Scripture... for "	<b>God</b>	giveth his church that	8, 895/ 34
discern the words of	<b>God</b>	from the words of	8, 895/ 35
that are elect of	<b>God</b>	shall be secretly moved	8, 897/ 12
of the Spirit of	<b>God</b>	, though they know not	8, 897/ 14
the true word of	<b>God</b>	upon the hearing... and	8, 897/ 15
the other sort, whom	<b>God</b>	hath not chosen, though	8, 897/ 17
yet only those that	<b>God</b>	hath elected shall be	8, 897/ 26
Why, Father Barnes, when	<b>God</b>	calleth upon us all	8, 897/ 36
make me ween that	<b>God</b>	were so partial that	8, 898/ 1
good faith, I take	<b>God</b>	for so good that	8, 898/ 16
is in Scripture that	<b>God</b>	would all folk should	8, 898/ 20
called... and not because	<b>God</b>	will call all, and	8, 898/ 27
Father Barnes, I take	<b>God</b>	for so good that	8, 899/ 4
common preachers say: that	<b>God</b>	hath provided sufficient learning	8, 899/ 6
that they say that	<b>God</b>	hath provided surety of	8, 900/ 1
preaching the word of	<b>God</b>	... and making it to	8, 900/ 3
and yet say that	<b>God</b>	will damn us for	8, 900/ 10
to make as though	<b>God</b>	Almighty would use of	8, 901/ 7
the very word of	<b>God</b>	, and the true understanding	8, 901/ 23
as we be, yet	<b>God</b>	continueth his miracles... and	8, 904/ 13
the Church, cometh of	<b>God</b>	... and that every man	8, 906/ 18
or Gentiles, turned to	<b>God</b>	and came to the	8, 906/ 20
grace and pardon of	<b>God</b>	, and the Sacrament of	8, 906/ 23
grace and pardon of	<b>God</b>	and the Sacrament of	8, 906/ 25
in the sight of	<b>God</b>	, than the foulness and	8, 908/ 4
is the name of	<b>God</b>	praised") so is the	8, 908/ 28
Africa, and was by	<b>God</b>	provided to rest there	8, 909/ 15
your gloss declareth that	<b>God</b>	suffereth not the Rome	8, 910/ 22
the gloss saith that	<b>God</b>	suffereth not the church	8, 910/ 32
no church provided of	<b>God</b>	to control him and	8, 911/ 30
pro omnibus fidelibus" that	<b>God</b>	may make them all	8, 914/ 30
that it may please	<b>God</b>	to bring them to	8, 914/ 32
she may fall from	<b>God</b>	and not hear her	8, 915/ 25
but that though that	<b>God</b>	would suffer some parts	8, 915/ 34
faileth and falleth from	<b>God</b>	, and yet erreth he	8, 916/ 20
nor fall away from	<b>God</b>	... since every error is	8, 916/ 21
fail nor fall from	<b>God</b>	thereby, nor be damned	8, 916/ 23
be once born of	<b>God</b>	can never after sin	8, 917/ 31
be not taught of	<b>God</b>	; you have not the	8, 919/ 5
not the word of	<b>God</b>	for you; you hear	8, 919/ 6
not the voice of	<b>God</b>	with them... but they	8, 919/ 18
brethren, I trust to	<b>God</b>	of you that ye	8, 920/ 2
I command thee before	<b>God</b>	," etc. And thus Friar	8, 920/ 5
our Lord Jesus Christ."	<b>God</b>	also did accurse and	8, 920/ 26
from which I pray	<b>God</b>	, for his mercy, so	8, 920/ 35
men, the Spirit of	<b>God</b>	inclineth every good man	8, 922/ 33

the same Spirit of	<b>God</b>	inclineth his Church, either	8, 923/ 3
revealed and declared by	<b>God</b>	unto men... though that	8, 923/ 16
never anything be by	<b>God</b>	revealed after, that can	8, 923/ 18
Barnes babble. And when	<b>God</b>	shall give me another	8, 923/ 29
mistrust not but that	<b>God</b>	would work all well	8, 924/ 36
gift given him of	<b>God</b>	, for it is a	8, 925/ 35
be given him of	<b>God</b>	. And therefore whoso maketh	8, 925/ 37
special elects predestinated by	<b>God</b>	before the world was	8, 926/ 12
vowed his money unto	<b>God</b>	, which money afterward he	8, 926/ 19
deathworthy that withdrew from	<b>God</b>	the money which himself	8, 926/ 22
himself had given to	<b>God</b>	consider how great jeopardy	8, 926/ 23
but thyself from Almighty	<b>God</b>	... unto whom thou hast	8, 926/ 25
but the scriptures of	<b>God</b>	. Before, by many ways	8, 928/ 34
that the word of	<b>God</b>	is preached... that is	8, 929/ 28
the holy word of	<b>God</b>	... and she feigneth not	8, 929/ 32
are greatly pleasant to	<b>God</b>	; and specially he should	8, 932/ 21
any other thing that	<b>God</b>	hath by his Holy	8, 935/ 29
prescience and foresight of	<b>God</b>	, he did put the	8, 939/ 5
put the case that	<b>God</b>	had not of any	8, 939/ 6
were it so that	<b>God</b>	did not foresee whether	8, 939/ 8
that the prescience of	<b>God</b>	putteth no necessity in	8, 939/ 15
his promise made unto	<b>God</b>	. And therefore I dare	8, 940/ 20
that the Spirit of	<b>God</b>	guideth them therein and	8, 941/ 23
the same Spirit of	<b>God</b>	brought into a full	8, 941/ 33
once so revealed by	<b>God</b>	for a perpetual necessary	8, 942/ 3
which the Spirit of	<b>God</b>	is assistant and will	8, 942/ 21
man knoweth her, but	<b>God</b>	only; she is also	8, 943/ 5
if she be of	<b>God</b>	and a true member	8, 943/ 11
that is blessed of	<b>God</b>	, as it is open	8, 943/ 15
a certain man, therefore	<b>God</b>	biddeth him in like	8, 943/ 29
if she be of	<b>God</b>	and a true member	8, 943/ 32
that the church of	<b>God</b>	doth not reprove? Moreover	8, 946/ 8
else, he doth offend	<b>God</b>	and sin more or	8, 947/ 1
he complaineth... offendeth not	<b>God</b>	therein no, not though	8, 947/ 12
a certain man," therefore	<b>God</b>	biddeth him, in like	8, 949/ 6
if she be of	<b>God</b>	and a true member	8, 949/ 31
after the word of	<b>God</b>	and after the probations	8, 949/ 34
of the word of	<b>God</b>	, and the censures of	8, 954/ 30
by the goodness of	<b>God</b>	abated and the right	8, 954/ 34
men and displeasure of	<b>God</b>	if it so should	8, 955/ 14
is the fear of	<b>God</b>	" for which he bade	8, 955/ 30
by the Spirit of	<b>God</b>	, for the weal of	8, 956/ 6
is the mercy of	<b>God</b>	toward her through Christ	8, 956/ 23
that to stick to	<b>God</b>	by faith alone, with	8, 958/ 14
thereof. And yet hath	<b>God</b>	made Barnes himself so	8, 959/ 8
means, the church of	<b>God</b>	is in the treasuries	8, 959/ 23
in the treasuries of	<b>God</b>	without spot and wrinkles	8, 959/ 24
we confess our sins,	<b>God</b>	is faithful and just	8, 961/ 22
in the Pater Noster,	<b>God</b>	to forgive them their	8, 965/ 2
he saith that as	<b>God</b>	hath washed away our	8, 965/ 13

in the treasuries of	<b>God</b>	. But Saint Augustine meaneth	8, 966/ 15
in the treasuries of	<b>God</b>	... but if he long	8, 966/ 21
to pray before, that	<b>God</b>	would make him without	8, 966/ 24
cross; and then when	<b>God</b>	hath in such wise	8, 966/ 27
then it may please	<b>God</b>	to bring him into	8, 966/ 30
in the treasuries of	<b>God</b>	. And that Saint Augustine	8, 967/ 3
made for them unto	<b>God</b>	is not fruitless? It	8, 967/ 25
receive the grace of	<b>God</b>	or because they received	8, 967/ 33
or else, truly because	<b>God</b>	so will or suffereth	8, 968/ 14
we give thanks unto	<b>God</b>	, we be delivered. Which	8, 968/ 16
as good children unto	<b>God</b>	, which as a merciful	8, 968/ 24
if we neither thank	<b>God</b>	in our tribulation nor	8, 968/ 30
and an oblation to	<b>God</b>	, against Luther and all	8, 969/ 22
in the treasuries of	<b>God</b>	, but he shall in	8, 970/ 8
and, with help of	<b>God</b>	, in the virtue of	8, 970/ 12
in the treasuries of	<b>God</b>	: Friar Barnes rehearseth his	8, 970/ 16
and forthwith go to	<b>God</b>	; as though no man	8, 970/ 19
means, the church of	<b>God</b>	is in the treasuries	8, 970/ 23
in the treasuries of	<b>God</b>	without spot or wrinkle	8, 970/ 24
of Saint Augustine: that	<b>God</b>	is the most cunning	8, 970/ 35
But likewise as, though	<b>God</b>	would every man were	8, 971/ 19
walk to damnation, whom	<b>God</b>	will not wrestle with	8, 971/ 21
Barnes in "faith alone"...	<b>God</b>	shall make them glorious	8, 972/ 3
that the church of	<b>God</b>	is cleansed and purified	8, 972/ 27
that the church of	<b>God</b>	is cleansed and purified	8, 973/ 1
you see clearly that	<b>God</b>	cleanseth and purifieth his	8, 973/ 14
in the treasuries of	<b>God</b>	without spot or wrinkle	8, 973/ 22
believe the Spirit of	<b>God</b>	abiding therewith and leading	8, 975/ 6
Baptism holily dedicated unto	<b>God</b>	and severed and openly	8, 975/ 11
hallowed and dedicated unto	<b>God</b>	, wheresoever they be in	8, 975/ 18
the Church is not	<b>God</b>	, but the house of	8, 975/ 37
but the house of	<b>God</b>	. The "catholic" church the	8, 976/ 1
only. Of whose flesh	<b>God</b>	commanded and forbade, that	8, 976/ 26
unto the kingdom of	<b>God</b>	, which can in no	8, 977/ 18
holy and pleasant unto	<b>God</b>	, " we shall be gifted	8, 978/ 15
we have (as would	<b>God</b>	we had!) so plenteously	8, 979/ 30
she believeth righteously in	<b>God</b>	." And then Friar Barnes	8, 980/ 20
she believeth righteously in	<b>God</b>	"; that is, she believeth	8, 980/ 24
falsifying the scripture of	<b>God</b>	. For ye shall understand	8, 980/ 30
as you believe in	<b>God</b>	believe in the catholic	8, 982/ 2
it believeth right in	<b>God</b>	and therefore we said	8, 982/ 4
ye should believe in	<b>God</b>	; but understand you that	8, 982/ 6
you should believe in	<b>God</b>	, and that you should	8, 982/ 8
it believeth right in	<b>God</b>	because none of all	8, 982/ 12
the right church, nor	<b>God</b>	shall suffer no sect	8, 982/ 15
as we believe in	<b>God</b>	... but that that we	8, 982/ 19
church... and, believing in	<b>God</b>	, continue in that one	8, 982/ 21
the evil folk serve	<b>God</b>	well? Doth not every	8, 985/ 19
to the honor of	<b>God</b>	and profit of Christian	8, 989/ 17
Christian people, and by	<b>God</b>	againward with many great	8, 989/ 17

most reverend father in	<b>God</b>	Albericus, bishop of Ostia	8, 990/ 8
journey of Saint Bernard,	<b>God</b>	was in his said	8, 990/ 29
to the servant of	<b>God</b>	(as the custom was	8, 990/ 35
in the name of	<b>God</b>	blessed them with the	8, 990/ 37
next the man of	<b>God</b>	), somewhat fearing lest that	8, 991/ 7
very, true messengers of	<b>God</b>	. "So great a number	8, 991/ 14
by the stroke of	<b>God</b>	, that they fumbled about	8, 994/ 19
pollute the sanctuary of	<b>God</b>	and shame their own	8, 994/ 23
never be suffered of	<b>God</b>	to fall in any	8, 995/ 15
of a thing by	<b>God</b>	unto his creature, either	8, 996/ 11
For we say that	<b>God</b>	hath made his revelation	8, 996/ 16
manners the revelations of	<b>God</b>	still abide and continue	8, 996/ 18
For they say that	<b>God</b>	, albeit that unto the	8, 996/ 24
to believe them. But	<b>God</b>	they will in no	8, 996/ 34
can teach it but	<b>God</b>	himself. And then they	8, 998/ 6
shall be taught of	<b>God</b>	, and that therefore to	8, 998/ 9
that therefore to whomsoever	<b>God</b>	will open the Scripture	8, 998/ 10
all this teaching that	<b>God</b>	teacheth his elects himself	8, 998/ 23
the inward teaching of	<b>God</b>	, be taught ever outwardly	8, 999/ 2
church should be known,	<b>God</b>	, which can make a	8, 1004/ 1
be known, but that	<b>God</b>	hath himself for that	8, 1004/ 4
yet not Christ," and "	<b>God</b>	and yet not God	8, 1004/ 14
God and yet not	<b>God</b>	," too. Another reason is	8, 1004/ 14
church hath received of	<b>God</b>	and believeth and delivereth	8, 1004/ 27
by the Spirit of	<b>God</b>	into his whole church	8, 1006/ 18
known church is this:	<b>God</b>	hath ever from the	8, 1006/ 36
But as soon as	<b>God</b>	had expelled those heretics	8, 1007/ 9
itself a turning from	<b>God</b>	and a losing of	8, 1007/ 18
and bad together. Moreover,	<b>God</b>	began his church of	8, 1007/ 33
as Saint Paul saith),	<b>God</b>	punished it and drove	8, 1007/ 37
of this church when	<b>God</b>	expelled Cain and his	8, 1008/ 3
the known church of	<b>God</b>	, there was grown so	8, 1009/ 1
began to be misled:	<b>God</b>	of his goodness, not	8, 1009/ 5
very soul, and very	<b>God</b>	, in one perfect person	8, 1009/ 12
of our Savior Christ,	<b>God</b>	and man together, was	8, 1009/ 13
his Father, then shall	<b>God</b>	have his universal church	8, 1009/ 29
church forever. Wherefore, since	<b>God</b>	hath had from the	8, 1009/ 30
would make as though	<b>God</b>	had set a known	8, 1010/ 6
One, by denying that	<b>God</b>	hath made over his	8, 1010/ 10
I began: that since	<b>God</b>	did ordain known shepherds	8, 1011/ 18
upon the name of	<b>God</b>	"... as he doth the	8, 1014/ 14
to be excluded from	<b>God</b>	, and to be no	8, 1015/ 31
ship nor they that	<b>God</b>	gave the Law unto	8, 1016/ 10
see the miracles that	<b>God</b>	wrought for them, and	8, 1016/ 15
me, shall your Lord	<b>God</b>	suscitate and raise up	8, 1016/ 20
those that be without,	<b>God</b>	shall judge. Take you	8, 1017/ 18
the merciful punishment of	<b>God</b>	, many fell sick and	8, 1017/ 28
David, an elect of	<b>God</b>	, and that yet after	8, 1018/ 27
and yet returned to	<b>God</b>	again. We lay Manasseh	8, 1018/ 28
holy unto thy Lord	<b>God</b>	." And as for the	8, 1019/ 27

that field, yet doth	<b>God</b>	continually out of that	8, 1020/ 28
corn into cockle, so	<b>God</b>	turneth again much cockle	8, 1020/ 31
in the garners of	<b>God</b>	, we may of our	8, 1021/ 3
Saint Paul saith that	<b>God</b>	hath ordained in his	8, 1021/ 34
well-known by them, and	<b>God</b>	, by this order of	8, 1022/ 6
contemn the church of	<b>God</b>	, and make them ashamed	8, 1022/ 28
nor the church of	<b>God</b>	. " Now is it plain	8, 1023/ 3
things that appear, but	<b>God</b>	it is that looketh	8, 1023/ 26
leave the judgment unto	<b>God</b>	, as Saint Paul in	8, 1023/ 33
so were or not,	<b>God</b>	could tell and not	8, 1028/ 9
of answer, Tyndale maketh	<b>God</b>	a breaker of the	8, 1031/ 25
upon the scripture of	<b>God</b>	: ye see well, good	8, 1032/ 37
in neither Christ nor	<b>God's</b>	word, neither honorable to	8, 579/ 31
done without help of	<b>God's</b>	grace, nor no good	8, 580/ 26
faith and trust of	<b>God's</b>	promises, would have us	8, 581/ 15
get any good at	<b>God's</b>	hand for the works	8, 581/ 18
worse indeed, that taketh	<b>God's</b>	quick saints for dead	8, 583/ 7
holy ceremonies used in	<b>God's</b>	Service, and also the	8, 583/ 37
in Christ consenteth that	<b>God's</b>	law is good. The	8, 584/ 13
pope consenteth not that	<b>God's</b>	law is good... for	8, 584/ 13
of them "consenteth that	<b>God's</b>	law is good." He	8, 584/ 32
they consent not that	<b>God's</b>	law is good... because	8, 584/ 33
only consent not that	<b>God's</b>	law is good, but	8, 585/ 2
God consenteth not that	<b>God's</b>	law is good, nor	8, 585/ 5
him, for touching of	<b>God's</b>	anointed; but also, for	8, 595/ 16
come in which, by	<b>God's</b>	own ordinance, the Jews'	8, 606/ 37
the old must, by	<b>God's</b>	ordinance, be left off	8, 607/ 6
the old church, by	<b>God's</b>	ordinance, shall never be	8, 607/ 8
showed for them by	<b>God's</b>	hand, they have assayed	8, 608/ 18
soever such heretics, as	<b>God's</b>	scourge, be suffered to	8, 608/ 29
the world beside by	<b>God's</b>	law, by governors of	8, 613/ 19
the ordinary ministers of	<b>God's</b>	holy words and sacraments	8, 616/ 7
fall to blaspheme against	<b>God's</b>	saints and his miracles	8, 626/ 15
give the honor of	<b>God's</b>	great works unto the	8, 626/ 16
church as things by	<b>God's</b>	instruction necessary for man's	8, 633/ 13
to the charge of	<b>God's</b>	inevitable prescience and their	8, 640/ 1
and learned them of	<b>God's</b>	own mouth; and would	8, 641/ 20
that he was himself	<b>God's</b>	own Son, and with	8, 643/ 28
I require you for	<b>God's</b>	sake once again consider	8, 660/ 20
all goods ought by	<b>God's</b>	law to be all	8, 664/ 12
they cannot all be	<b>God's</b>	elects. And thus hath	8, 665/ 18
he is one of	<b>God's</b>	good children, even while	8, 666/ 36
with it, according to	<b>God's</b>	promise, till the world	8, 669/ 24
taking the sense of	<b>God's</b>	words, men may fall	8, 677/ 21
of the truth, through	<b>God's</b>	provision, for the profit	8, 694/ 22
their death declared for	<b>God's</b>	messengers by many a	8, 696/ 5
of them, falsely construing	<b>God's</b>	commandment of honoring their	8, 697/ 30
then, good Christians, in	<b>God's</b>	name, and bestow the	8, 700/ 28
and thereby give to	<b>God's</b>	enemy the honor due	8, 711/ 20
he, since they be	<b>God's</b>	elects and therefore the	8, 719/ 4

excellent heretics being in	<b>God's</b>	favor as far above	8, 723/ 17
known which (according to	<b>God's</b>	promise), set upon a	8, 740/ 4
not that it is	<b>God's</b>	word by the reason	8, 741/ 15
that the Scripture is	<b>God's</b>	by the teaching of	8, 742/ 22
have done... nor, of	<b>God's</b>	ordinary course, we should	8, 744/ 19
the inward working of	<b>God's</b>	own Holy Spirit. And	8, 748/ 3
church, he is by	<b>God's</b>	own mouth accursed out	8, 763/ 30
the good help of	<b>God's</b>	grace, there springeth after	8, 768/ 23
the same church by	<b>God's</b>	good ordinances giveth as	8, 768/ 27
by jesting and railing.	<b>God's</b>	messengers were wont also	8, 771/ 33
that the truth of	<b>God's</b>	word dependeth not of	8, 774/ 9
a man may by	<b>God's</b>	help, that calleth upon	8, 781/ 27
the faith is by	<b>God's</b>	ordinance provided for a	8, 782/ 5
And they help (with	<b>God's</b>	further help) to keep	8, 783/ 2
it ever be, by	<b>God's</b>	grace, in Christendom, that	8, 794/ 1
of men's preaching and	<b>God's</b>	miracles... with which outward	8, 794/ 33
that the truth of	<b>God's</b>	word dependeth not of	8, 799/ 35
that the truth of	<b>God's</b>	word depended upon the	8, 800/ 3
and I also, that	<b>God's</b>	word is true; but	8, 800/ 7
that the truth of	<b>God's</b>	words dependeth not upon	8, 800/ 26
us was not whether	<b>God's</b>	word were true because	8, 800/ 29
the church" saith that	<b>God's</b>	word were true (for	8, 800/ 29
not what thing maketh	<b>God's</b>	word to be true	8, 801/ 1
what means men know	<b>God's</b>	word to be true	8, 801/ 2
by the writing of	<b>God's</b>	own finger in his	8, 810/ 2
his own heart with	<b>God's</b>	own hand. Men say	8, 812/ 28
and findeth written by	<b>God's</b>	hand in his own	8, 816/ 34
always still written with	<b>God's</b>	own hand in his	8, 817/ 5
in their hearts by	<b>God's</b>	own hand: I demand	8, 817/ 14
in his heart of	<b>God's</b>	own writing... he hath	8, 818/ 10
can never stand in	<b>God's</b>	favor and be saved	8, 822/ 3
faith for sufficient, and	<b>God's</b>	work is so perfect	8, 823/ 36
in his heart by	<b>God's</b>	own hand... and that	8, 826/ 36
that reward cometh of	<b>God's</b>	mere liberal goodness, that	8, 841/ 9
all the reward unto	<b>God's</b>	mere liberal goodness... of	8, 841/ 24
very church is of	<b>God's</b>	election. Also, they that	8, 844/ 13
they be all of	<b>God's</b>	election, and all washed	8, 844/ 27
first, that they be	<b>God's</b>	elects; secondly, that they	8, 847/ 36
they stick only to	<b>God's</b>	promises made in Christ's	8, 848/ 3
wrought with help of	<b>God's</b>	grace: then meaneth he	8, 849/ 11
persons specially dedicated unto	<b>God's</b>	holy service, and with	8, 853/ 13
and still continued in	<b>God's</b>	former favor by very	8, 853/ 25
at your assembly to	<b>God's</b>	board, ye show yourselves	8, 854/ 20
charge. Consider now, for	<b>God's</b>	sake, good readers, how	8, 864/ 22
do so much for	<b>God's</b>	sake as to acknowledge	8, 868/ 31
very vine but by	<b>God's</b>	election and a "feeling	8, 870/ 21
it is open that	<b>God's</b>	word can never be	8, 873/ 36
of God that is	<b>God's</b>	only-begotten Son. And the	8, 881/ 15
to the destiny of	<b>God's</b>	election, and say (as	8, 897/ 10
the only lack of	<b>God's</b>	election (to the getting	8, 901/ 25

let make it in	<b>God's</b>	name so much the	8, 922/ 5
for calling folk to	<b>God's</b>	Service... nor vestments, candles	8, 932/ 23
bound to come to	<b>God's</b>	Service on Whitsunday than	8, 953/ 2
state... and yet, through	<b>God's</b>	calling on them, turn	8, 957/ 21
for pure gold in	<b>God's</b>	treasuries, as Friar Barnes	8, 966/ 34
in the treasuries of	<b>God's</b>	foreknowledge and predestination always	8, 970/ 27
up pure gold in	<b>God's</b>	treasury, in one or	8, 970/ 32
a rock to behold	<b>God's</b>	figure. For except a	8, 977/ 8
fall in dispicions upon	<b>God's</b>	election, prescience, predestination, and	8, 998/ 18
say, in breach of	<b>God's</b>	commandment, but not both	8, 1007/ 35
faith and belief of	<b>God's</b>	words; for Adam was	8, 1007/ 36
heaven, but they be	<b>God's</b>	good, holy children living	8, 1011/ 32
with the food of	<b>God's</b>	word such as the	8, 1012/ 8
of them that in	<b>God's</b>	church have grievously sinned	8, 1018/ 37
he were one of	<b>God's</b>	eternal elects certainly predestinated	8, 1028/ 2
of the fathers or	<b>godfathers</b>	of the child, or	8, 822/ 30
equality and unity of	<b>Godhead</b>	in the three eternal	8, 850/ 29
his heresy against the	<b>Godhead</b>	of Christ was condemned	8, 933/ 25
to believe the equal	<b>Godhead</b>	of the Three Persons	8, 934/ 11
and them in his	<b>Godhood</b>	, and wrought, with their	8, 759/ 9
by faith believed his	<b>Godhood</b>	: even so, we know	8, 975/ 4
that make themselves gracious,	<b>godly</b>	, and wise, that they	8, 624/ 34
well himself that many	<b>godly</b>	allegories holy men should	8, 635/ 34
and were a very	<b>godly</b>	conclusion. But now goeth	8, 647/ 31
hath of a right	<b>godly</b>	zeal given us knowledge	8, 663/ 27
indeed he doth!) a	<b>godly</b>	profession for friars and	8, 666/ 15
and teach his own	<b>godly</b>	, Christian heresies, such as	8, 705/ 10
preached, to live so	<b>godly</b>	that they might win	8, 730/ 25
many are won with	<b>godly</b>	living.. which at the	8, 730/ 29
it leadeth us into	<b>godly</b>	works and into the	8, 757/ 21
the consent of that	<b>godly</b>	truth, and therewith giving	8, 768/ 17
evil, right and wrong,	<b>godly</b>	and ungodly, in all	8, 775/ 16
merry world the good,	<b>godly</b>	man maketh an end	8, 776/ 12
with the courage of	<b>godly</b>	zeal rear up the	8, 794/ 8
yet must this great,	<b>godly</b>	man, this high and	8, 835/ 28
hath appeared by their	<b>godly</b>	living and holy writing	8, 856/ 5
to bid them once	<b>Godspeed</b>	. Therefore, as I began	8, 1032/ 35
other church he now	<b>goeth</b>	about to disprove that	8, 576/ 2
well perceive that he	<b>goeth</b>	not about to find	8, 576/ 3
the spirituality; and then	<b>goeth</b>	he yet much further	8, 578/ 19
her his wife? Then	<b>goeth</b>	he from good livers	8, 582/ 21
But yet when he	<b>goeth</b>	farther, and saith that	8, 600/ 17
to my Second Book,	<b>goeth</b>	from the first chapter	8, 603/ 23
you see how Tyndale	<b>goeth</b>	forth and declareth his	8, 609/ 6
And therefore when he	<b>goeth</b>	now further and resembleth	8, 613/ 29
own. For lo, thus	<b>goeth</b>	he forth... Tyndale ... and	8, 634/ 19
the ox as he	<b>goeth</b>	in the flour and	8, 636/ 16
godly conclusion. But now	<b>goeth</b>	he further, after the	8, 647/ 33
thereon. Now, since he	<b>goeth</b>	again upon that matter	8, 650/ 7
where he saith he	<b>goeth</b>	from us to "the	8, 652/ 10

though every man that	<b>goeth</b>	from the faith, out	8, 660/ 34
wise every man that	<b>goeth</b>	out of "the church	8, 660/ 37
the church of heretics"	<b>goeth</b>	into the true church	8, 660/ 37
this new heretic, Hutchins,	<b>goeth</b>	contrary way, beginning at	8, 662/ 3
we live naught nor	<b>goeth</b>	not into any of	8, 666/ 25
the Scripture"? But now	<b>goeth</b>	he forth and saith	8, 685/ 28
for them. But now	<b>goeth</b>	Tyndale well-favoredly forth with	8, 690/ 16
the Church. Now what	<b>goeth</b>	this answer to the	8, 708/ 19
born. Then forth he	<b>goeth</b>	on further in his	8, 710/ 30
his heresies false. Yet	<b>goeth</b>	he further against the	8, 712/ 1
out his prey... then	<b>goeth</b>	he forth goodly with	8, 724/ 33
of heretics. But then	<b>goeth</b>	he forth with his	8, 725/ 8
then how far he	<b>goeth</b>	further now than ever	8, 729/ 6
escape so. Lo, thus	<b>goeth</b>	he forth therewith... Tyndale	8, 742/ 1
in the beginning, and	<b>goeth</b>	forth with us all	8, 747/ 2
power and spirit then	<b>goeth</b>	he far wrong, and	8, 760/ 35
not read it... he	<b>goeth</b>	forth with his collation	8, 775/ 25
long sermon of his	<b>goeth</b>	far from our present	8, 776/ 15
And now, where he	<b>goeth</b>	forth holily and preacheth	8, 788/ 27
after that patch, Tyndale	<b>goeth</b>	forth in great haste	8, 791/ 32
for that vice which	<b>goeth</b>	next it that is	8, 793/ 15
disciple the question that	<b>goeth</b>	next to the purpose	8, 802/ 16
that the "historical faith"	<b>goeth</b>	first and the "feeling	8, 810/ 5
surer, too. For he	<b>goeth</b>	not once out a	8, 812/ 35
For lo, now thus	<b>goeth</b>	he forward and findeth	8, 859/ 3
is in telling and	<b>goeth</b>	fair and smooth by	8, 876/ 8
ears, as the water	<b>goeth</b>	over the goose's back	8, 876/ 9
of him (since himself	<b>goeth</b>	away) how she might	8, 886/ 32
her. Now, whereas he	<b>goeth</b>	about to prove it	8, 905/ 31
world none holy that	<b>goeth</b>	to any other church	8, 908/ 1
church... and therefore he	<b>goeth</b>	about, as Tyndale doth	8, 942/ 26
good readers, whereabouts Barnes	<b>goeth</b>	when he putteth you	8, 950/ 18
great, earnest matter and	<b>goeth</b>	about to blear the	8, 950/ 25
whereupon all this matter	<b>goeth</b>	is damnable error in	8, 950/ 28
the more blind he	<b>goeth</b>	about to make the	8, 959/ 9
or wrinkle, there. He	<b>goeth</b>	about this thing, and	8, 960/ 35
Great is he that	<b>goeth</b>	about it; and he	8, 961/ 2
about it; and he	<b>goeth</b>	about it well, and	8, 961/ 2
of sin. And then	<b>goeth</b>	Saint Augustine further and	8, 965/ 6
most cunning workman, and	<b>goeth</b>	about the cleansing of	8, 970/ 36
their instant prayer he	<b>goeth</b>	still about it here	8, 972/ 5
And then Friar Barnes	<b>goeth</b>	forth with his own	8, 980/ 21
church, as Friar Barnes	<b>goeth</b>	about to make it	8, 992/ 6
that each of them	<b>goeth</b>	forward... the farther ever	8, 994/ 33
ever each of them	<b>goeth</b>	from her. And they	8, 994/ 33
and each of them	<b>goeth</b>	about a contrary way	8, 1002/ 35
nor so much as	<b>goeth</b>	about to prove it	8, 1005/ 12
cold conceit of my	<b>goff</b>	that he found and	8, 779/ 17
that albeit he saw	<b>gold</b>	great plenty in Tyndale's	8, 628/ 17
one poor piece of	<b>gold</b>	. Now, as for "making	8, 628/ 25

find great heaps of	<b>gold</b>	, and wax wondrous glad	8, 826/ 7
exterior array; not by	<b>gold</b>	nor silver, nor yet	8, 837/ 15
exterior array," nor by "	<b>gold</b>	and silver," nor "by	8, 839/ 20
is laid up pure	<b>gold</b>	into the treasuries of	8, 960/ 18
laid up for pure	<b>gold</b>	in the treasuries of	8, 966/ 14
laid up for pure	<b>gold</b>	in the treasuries of	8, 966/ 21
laid up for pure	<b>gold</b>	in God's treasuries, as	8, 966/ 34
laid up for pure	<b>gold</b>	in the treasuries of	8, 967/ 3
at last for pure	<b>gold</b>	in the treasuries of	8, 970/ 7
and laid up pure	<b>gold</b>	in the treasuries of	8, 970/ 16
be laid up pure	<b>gold</b>	in God's treasury, in	8, 970/ 32
apparel. Of this cometh	<b>gold</b>	in their bridles, in	8, 983/ 24
turn into drink both	<b>gold</b>	and silver, copper, brass	8, 1003/ 27
not only vessels of	<b>gold</b>	and silver, but there	8, 1021/ 6
made a vessel of	<b>gold</b>	or silver." And so	8, 1021/ 10
much as the three	<b>golden</b>	Fridays that is to	8, 653/ 30
hap that the goodly	<b>golden</b>	, old eagle Martin Luther	8, 723/ 34
himself, in whose goodly	<b>golden</b>	nest this young eagle	8, 723/ 34
holy elects, those gay	<b>golden</b>	eagles, that be taught	8, 731/ 22
there are not only	<b>golden</b>	vessels and silver, but	8, 734/ 26
much of his gay,	<b>golden</b>	process, being as it	8, 841/ 34
chalices, and your holy	<b>golden</b>	shoes yea, take also	8, 861/ 10
of "game-players' disguising," of	<b>golden</b>	spurs, saddles, and bridles	8, 983/ 36
therefrom... and Sodom and	<b>Gomorrah</b>	burned up with brimstone	8, 610/ 29
you not, Sodom and	<b>Gomorrah</b>	shall be more easily	8, 614/ 28
case shall Sodom and	<b>Gomorrah</b>	be than he shall	8, 616/ 27
all as Sodom and	<b>Gomorrah</b>	," said Isaiah in his	8, 718/ 11
all as Sodom and	<b>Gomorrah</b>	," said Isaiah in his	8, 726/ 33
Sodomites and citizens of	<b>Gomorrah</b>	both. "Yea," saith Tyndale	8, 759/ 18
the cities Sodom and	<b>Gomorrah</b>	shall in the Day	8, 882/ 33
people, neither of malice	<b>gone</b>	out nor for obstinacy	8, 575/ 33
all Christian nations, neither	<b>gone</b>	out nor cut off	8, 576/ 27
popes and popes' laws	<b>gone</b>	and taken away, but	8, 585/ 21
concerning that he hath	<b>gone</b>	about to prove... touching	8, 598/ 13
Huessgen, and Zwingli be	<b>gone</b>	out of the Catholic	8, 607/ 2
Huessgen, and Zwingli be	<b>gone</b>	out of the old	8, 607/ 7
Huessgen, and Zwingli be	<b>gone</b>	out of the old	8, 607/ 13
Huessgen, and Zwingli be	<b>gone</b>	out of the old	8, 607/ 20
else. And whoso had	<b>gone</b>	out of that church	8, 613/ 23
only into Christ's... had	<b>gone</b>	wrong. And thus it	8, 613/ 23
the examples that are	<b>gone</b>	before... will always testify	8, 644/ 29
the faith, with examples "	<b>gone</b>	before," do teach us	8, 644/ 35
speaketh of the "examples . . .	<b>gone</b>	before"... he must both	8, 646/ 35
churches as there are	<b>gone</b>	out of the known	8, 647/ 11
that they which be	<b>gone</b>	out be the church	8, 649/ 24
known Catholic church is	<b>gone</b>	first out, and therefore	8, 649/ 26
we call heretics be	<b>gone</b>	out of the known	8, 649/ 27
company well-known to have	<b>gone</b>	out and left, for	8, 655/ 24
himself that they be	<b>gone</b>	as from heretics, and	8, 656/ 1
this while so busily	<b>gone</b>	about to set up	8, 665/ 21

not whom, that is	<b>gone</b>	out of our church	8, 666/ 23
heretics, because they be	<b>gone</b>	out of the Catholic	8, 669/ 4
us be they all	<b>gone</b>	, and not we out	8, 669/ 16
of any other church,	<b>gone</b>	out or cast out	8, 669/ 31
church, and therefore both	<b>gone</b>	out and cast out	8, 670/ 15
sects be arisen and	<b>gone</b>	out of the Catholic	8, 670/ 27
sects at sundry times	<b>gone</b>	out thereof be churches	8, 670/ 32
and his apostles... as	<b>gone</b>	out of the Catholic	8, 671/ 2
their sects be so	<b>gone</b>	out and put out	8, 671/ 6
which the ten were	<b>gone</b>	. And these heretics be	8, 671/ 24
And these heretics be	<b>gone</b>	out of the Catholic	8, 671/ 24
and Zwingli be now	<b>gone</b>	away too. And yet	8, 671/ 29
the Catholic Church hath	<b>gone</b>	about to corrupt or	8, 684/ 9
other fellows that are	<b>gone</b>	before us, that were	8, 721/ 4
his unknown elects clear	<b>gone</b>	again, for any furtherance	8, 732/ 11
then clean vanished and	<b>gone</b>	. For then were every	8, 748/ 33
and feeble, and soon	<b>gone</b>	again... and is therefore	8, 780/ 35
it is so soon	<b>gone</b>	as Tyndale saith it	8, 781/ 8
false? And thus were	<b>gone</b>	the counsel of Saint	8, 812/ 23
beguiled... and God hath	<b>gone</b>	beyond him, and made	8, 813/ 9
elects and faithful-feeling folk	<b>gone</b>	out from the Catholic	8, 817/ 16
while, the body never	<b>gone</b>	, nor the head left	8, 871/ 7
be when ye be	<b>gone</b>	deceived by some false	8, 885/ 9
apostles of Christ be	<b>gone</b>	, that learned of his	8, 890/ 24
wished you to have	<b>gone</b>	therein somewhat further which	8, 893/ 34
your churches that be	<b>gone</b>	from ours, he worketh	8, 904/ 14
schisms and heresies are	<b>gone</b>	out or cast out	8, 924/ 29
were at that time	<b>gone</b>	from it or accursed	8, 926/ 30
into her have again	<b>gone</b>	from her (as have	8, 971/ 31
devising whereof they have	<b>gone</b>	so far beyond their	8, 993/ 18
every one that hath	<b>gone</b>	about to prove it	8, 1003/ 17
fellows by pride are	<b>gone</b>	out of this church	8, 1007/ 4
wise virgins shall be	<b>gone</b>	in? What meaneth our	8, 1016/ 33
fain first to have	<b>gone</b>	out of the world	8, 1017/ 12
sects of heretics have	<b>gone</b>	out of the same	8, 1030/ 32
the Church, "They be	<b>gone</b>	out of us, but	8, 1031/ 3
continue it which be	<b>gone</b>	out thereof, of all	8, 1033/ 23
old church, but be	<b>gone</b>	as well out of	8, 1033/ 29
which they confess themselves	<b>gone</b>	. Finally, all the whole	8, 1033/ 31
plainly mock him. Finally,	<b>good-faithful</b>	reader, I cannot in	8, 799/ 8
the truth, and many	<b>good-faithful</b>	folk therein, and only	8, 1008/ 32
albeit there were many	<b>good-faithful</b>	folk therein, yet by	8, 1009/ 2
princes to drive the	<b>good-faithful</b>	bishops out of their	8, 1027/ 9
beautify than blemish the	<b>goodliness</b>	of the whole. And	8, 907/ 20
deduceth, by a serious,	<b>goodly</b>	process, in his book	8, 610/ 16
Here is, lo, a	<b>goodly</b>	false, foolish fallacy, to	8, 624/ 23
disobedience in such a	<b>goodly</b>	fashion as it seemeth	8, 632/ 14
receive like exposition, by	<b>goodly</b>	and fruitful allegories, as	8, 637/ 11
bread to starch." These	<b>goodly</b>	glosses, lo, do these	8, 641/ 17
nuns; and such other	<b>goodly</b>	things like. Which false	8, 656/ 25

which, for all his	<b>goodly</b>	scoffing at Saint Augustine's	8, 680/ 24
to it! With this	<b>goodly</b>	gloss, lo, restore these	8, 687/ 36
and Pharisees such a	<b>goodly</b>	painted process as he	8, 705/ 5
from sin. To this	<b>goodly</b>	pass hath Tyndale brought	8, 717/ 23
his answer and his	<b>goodly</b>	solution nothing left out	8, 719/ 14
example of a very	<b>goodly</b>	bird and king of	8, 723/ 12
it hap that the	<b>goodly</b>	golden, old eagle Martin	8, 723/ 33
Luther himself, in whose	<b>goodly</b>	golden nest this young	8, 723/ 34
to hear what a	<b>goodly</b>	castle Tyndale buildeth in	8, 724/ 30
then goeth he forth	<b>goodly</b>	with a high spiritual	8, 724/ 33
words walk, lo, very	<b>goodly</b>	by the hearer's ear	8, 725/ 12
that have all these	<b>goodly</b>	gifts of God, the	8, 728/ 30
And here, lo, the	<b>goodly</b>	conclusion of Tyndale's third	8, 729/ 35
Tyndale giveth a special	<b>goodly</b>	doctrine: that if we	8, 767/ 32
brought them to a	<b>goodly</b>	purpose? But then cometh	8, 771/ 13
And thus, with this	<b>goodly</b>	quip against me for	8, 776/ 8
worthy which, having a	<b>goodly</b>	young gentleman to her	8, 790/ 11
good lesson and a	<b>goodly</b>	gospel of this evangelical	8, 797/ 31
the end of his	<b>goodly</b>	solution to the first	8, 817/ 9
first, as touching his	<b>goodly</b>	doctrine interlaced here and	8, 839/ 12
his tale all this	<b>goodly</b>	garnishing, and how hath	8, 863/ 17
and clerkly in your	<b>goodly</b>	process wherein ye declare	8, 885/ 7
high mercy hath so	<b>goodly</b>	begun to pour in	8, 885/ 13
by reason of the	<b>goodly</b>	composition and comely temperature	8, 907/ 28
hounds, and such other	<b>goodly</b>	gear to hear him	8, 988/ 23
but by the liberal	<b>goodness</b>	of God, nor yet	8, 580/ 27
also shall of his	<b>goodness</b>	turn again from their	8, 608/ 36
only because the liberal	<b>goodness</b>	of God hath appointed	8, 634/ 1
pray therewith, that the	<b>goodness</b>	of God supply upon	8, 634/ 5
the means of his	<b>goodness</b>	highly rewardable in heaven	8, 640/ 8
be thanked that his	<b>goodness</b>	hath made it well	8, 683/ 32
that God of his	<b>goodness</b>	offereth men occasion, and	8, 739/ 12
help of the great	<b>goodness</b>	of God, without which	8, 747/ 31
epistle touched the great	<b>goodness</b>	of God, that had	8, 754/ 33
gladness, peace, patience, long-suffering,	<b>goodness</b>	, gentleness, faith, meekness, temperance	8, 757/ 10
use of reason, the	<b>goodness</b>	of God first preventing	8, 768/ 15
motion is the same	<b>goodness</b>	of God preventing them	8, 768/ 20
God of his great	<b>goodness</b>	beguiled him, and made	8, 785/ 8
work prevented by the	<b>goodness</b>	of God, so doth	8, 799/ 12
their own part, the	<b>goodness</b>	of God would have	8, 799/ 21
congruence of his own	<b>goodness</b>	the imbecility and lack	8, 819/ 29
which thing the liberal	<b>goodness</b>	of God could not	8, 820/ 2
either at the more	<b>goodness</b>	and more instant prayer	8, 822/ 30
of God's mere liberal	<b>goodness</b>	, that list to give	8, 841/ 10
unto God's mere liberal	<b>goodness</b>	... of whose gift and	8, 841/ 25
herself bring forth no	<b>goodness</b>	except she remain in	8, 861/ 28
say, "Good daughter, the	<b>goodness</b>	of God shall ever	8, 888/ 1
to that kind of	<b>goodness</b>	that except such as	8, 911/ 34
folk, for faith and	<b>goodness</b>	, ye call "the church	8, 927/ 21
sect was by the	<b>goodness</b>	of God abated and	8, 954/ 34

the love of the	<b>goodness</b>	which in their wanton	8, 955/ 27
more fully perceive the	<b>goodness</b>	of Saint Bernard in	8, 989/ 15
misled: God of his	<b>goodness</b>	, not willing to suffer	8, 1009/ 5
all lands and all	<b>goods</b>	ought by God's law	8, 664/ 12
thereby in body nor	<b>goods</b>	nor good name yea	8, 944/ 13
greedy covetousness of worldly	<b>goods</b>	, though it be the	8, 946/ 33
martyrdom... both in their	<b>goods</b>	and lands and in	8, 953/ 35
both in body and	<b>goods</b>	by these false heretics	8, 979/ 21
arrayed of our Lord's	<b>goods</b>	, unto whom they give	8, 983/ 21
honor. And of these	<b>goods</b>	cometh the harlots' decking	8, 983/ 22
own secret hostess, the	<b>goodwife</b>	of the Bottle of	8, 896/ 31
had seen the other	<b>goodwife</b>	, her neighbor, begin to	8, 902/ 12
his "Yes" as a	<b>goose</b>	hath in her hiss	8, 679/ 22
now this worshipful wild	<b>goose</b>	so comely scoffeth and	8, 680/ 23
whom this worthy wild	<b>goose</b>	calleth "draff," do consent	8, 713/ 12
the buttery that the	<b>goose</b>	was over the moon	8, 993/ 23
shift were even a	<b>goose</b>	and a very goose	8, 1013/ 27
goose and a very	<b>goose</b>	. For if they will	8, 1013/ 28
water goeth over the	<b>goose's</b>	back; for else, if	8, 876/ 9
had not provided for	<b>gorbellied</b>	gluttons too, that they	8, 631/ 22
in and cast up	<b>gorge</b>	upon gorge, and with	8, 631/ 23
cast up gorge upon	<b>gorge</b>	, and with a full	8, 631/ 23
ready to cast his	<b>gorge</b>	to hear them rave	8, 743/ 12
ready to cast his	<b>gorge</b>	to hear them rave	8, 760/ 31
when he speaketh of "	<b>gorgeous</b>	array," of "harlots' decking	8, 983/ 35
serve Antichrist. They go	<b>gorgeously</b>	arrayed of our Lord's	8, 983/ 21
the scripture in the	<b>Gospel</b>	of Saint Matthew and	8, 583/ 9
laws but only the	<b>Gospel</b>	well and truly preached	8, 585/ 14
every man after the	<b>Gospel</b>	, by every man expounded	8, 585/ 26
forbiddeth it, as the	<b>Gospel</b>	doth, nor unto the	8, 586/ 27
lo, to make the	<b>Gospel</b>	truly taught, take away	8, 598/ 1
mayest see in the	<b>Gospel</b>	, how Christ warneth his	8, 609/ 34
ye and preach the	<b>Gospel</b>	to all creatures." And	8, 614/ 22
teach and preach the	<b>Gospel</b>	truly... and that every	8, 618/ 27
a sermon upon the	<b>gospel</b>	of the rich glutton	8, 626/ 3
glosses to corrupt the	<b>Gospel</b>	, and drive God out	8, 640/ 15
Evangelist wrote his holy	<b>gospel</b>	... and the Nicolaitans, which	8, 672/ 22
not have believed the	<b>Gospel</b>	but if the authority	8, 676/ 20
must we grant the	<b>Gospel</b>	were no Scripture; nor	8, 681/ 33
Theophylactus upon Saint John's	<b>Gospel</b>	, left out in the	8, 685/ 13
saith himself, in the	<b>Gospel</b>	of Saint Matthew, "The	8, 686/ 36
albeit that, as the	<b>Gospel</b>	saith, many offered much	8, 702/ 8
evangelists be the true	<b>Gospel</b>	of Christ, so know	8, 708/ 21
Christ speaketh in the	<b>Gospel</b>	of Saint Matthew did	8, 709/ 23
reported in the very	<b>Gospel</b>	. And the Church also	8, 711/ 25
falsify the very, true	<b>gospel</b>	of God. This, lo	8, 717/ 14
which were the true	<b>gospel</b>	and which not... and	8, 718/ 31
not have believed the	<b>Gospel</b>	save for this Catholic	8, 718/ 32
which is the very	<b>gospel</b>	and the true scripture	8, 718/ 35
saith, which is the	<b>Gospel</b>	, and which is the	8, 719/ 5

had been the very	<b>gospel</b>	, and therefore had not	8, 720/ 27
had not believed the	<b>Gospel</b>	, save for the Catholic	8, 720/ 28
known nor believed the	<b>Gospel</b>	but by the Catholic	8, 723/ 27
spied out any special	<b>gospel</b>	. For the Catholic Church	8, 726/ 1
is to wit, the	<b>gospel</b>	and scripture of God	8, 729/ 11
had not believed the	<b>Gospel</b>	except the authority of	8, 730/ 10
Christ speaketh in the	<b>Gospel</b>	both good corn and	8, 734/ 23
thereof, he believed the	<b>Gospel</b>	at the teaching thereof	8, 736/ 1
peradventure, read me the	<b>Gospel</b>	, and labor to prove	8, 737/ 4
the words of the	<b>Gospel</b>	. But, now, if I	8, 737/ 5
yet believed not the	<b>Gospel</b>	, what could ye then	8, 737/ 6
I believe not the	<b>Gospel</b>	"? Now, as for me	8, 737/ 8
would not believe the	<b>Gospel</b>	but if the authority	8, 737/ 9
bade me believe the	<b>Gospel</b>	... why should I not	8, 737/ 11
bind me by the	<b>Gospel</b>	to believe Manichaeus, since	8, 737/ 18
had not believed the	<b>Gospel</b>	itself but for the	8, 737/ 19
that they commended the	<b>Gospel</b>	, but thou dost not	8, 737/ 22
reason, then let the	<b>Gospel</b>	alone. For if you	8, 737/ 31
take you to the	<b>Gospel</b>	... then will I take	8, 737/ 32
commandment I believed the	<b>Gospel</b>	; and then, by the	8, 737/ 33
possibility find in the	<b>Gospel</b>	somewhat that could clearly	8, 737/ 35
I not believe the	<b>Gospel</b>	, since I believe the	8, 738/ 4
since I believe the	<b>Gospel</b>	for the Church... and	8, 738/ 4
should bring of the	<b>Gospel</b>	. And therefore if ye	8, 738/ 6
thing out of the	<b>Gospel</b>	to prove Manichaeus Christ's	8, 738/ 7
manifest thing in the	<b>Gospel</b>	... then could I neither	8, 738/ 10
should not believe the	<b>Gospel</b>	; for, believing the Gospel	8, 738/ 16
Gospel; for, believing the	<b>Gospel</b>	, I cannot find how	8, 738/ 16
would not believe the	<b>Gospel</b>	itself saving for the	8, 738/ 21
Hood to be the	<b>gospel</b>	of Christ. Now, Tyndale	8, 750/ 28
evangelists be the true	<b>gospel</b>	of Christ, because our	8, 751/ 3
see well in the	<b>Gospel</b>	that others which would	8, 759/ 14
Also, in the selfsame	<b>gospel</b>	of the Samaritans, the	8, 760/ 3
an opinion, whereas the	<b>Gospel</b>	by plain words saith	8, 760/ 6
these words of the	<b>Gospel</b>	reprove the one part	8, 760/ 12
findeth he in that	<b>Gospel</b>	, or any other, that	8, 760/ 19
Augustine in believing the	<b>Gospel</b>	for the Church... and	8, 763/ 18
lesson and a goodly	<b>gospel</b>	of this evangelical doctor	8, 797/ 32
would not believe the	<b>Gospel</b>	... but if the authority	8, 800/ 19
which is the true	<b>gospel</b>	by the means and	8, 801/ 4
would not believe the	<b>Gospel</b>	but if the authority	8, 804/ 12
would not believe the	<b>Gospel</b>	but for the authority	8, 827/ 6
clearly contained in the	<b>Gospel</b>	, his church can never	8, 828/ 27
Christ saith in the	<b>Gospel</b>	: that, do we never	8, 841/ 22
himself saith in the	<b>Gospel</b>	of Saint Luke, "Happy	8, 842/ 13
Christ saith in the	<b>Gospel</b>	of Saint Matthew, "If	8, 849/ 29
And again in the	<b>Gospel</b>	of Saint Luke, "Make	8, 849/ 32
the doctrine of the	<b>Gospel</b>	... these be good and	8, 873/ 26
the first, where the	<b>Gospel</b>	is truly preached, it	8, 873/ 28
the doctrine of the	<b>Gospel</b>	, " these be good and	8, 878/ 19

the hearers, and good	<b>Gospel</b>	works wrought among people	8, 879/ 7
they be very true	<b>Gospel</b>	works, they be, he	8, 880/ 10
Imperfect Work upon the	<b>Gospel</b>	of Saint Matthew," which	8, 933/ 4
selfsame words of the	<b>Gospel</b>	, "They that be in	8, 933/ 20
those words of the	<b>Gospel</b>	, "If thy brother offend	8, 945/ 21
this place of the	<b>Gospel</b>	with such a distinction	8, 947/ 20
Evangelist, out of whose	<b>gospel</b>	Barnes hath taken the	8, 980/ 32
of Christ in the	<b>Gospel</b>	of Saint John. But	8, 981/ 24
our Savior in the	<b>Gospel</b>	of John, that all	8, 998/ 8
plainly to deny the	<b>Gospel</b>	, and blasphemously to impute	8, 1024/ 6
that place of the	<b>Gospel</b>	, which I have before	8, 1026/ 17
the Church that the	<b>gospels</b>	of the four evangelists	8, 708/ 21
such as were feigned	<b>gospels</b>	and fables... which the	8, 710/ 36
evangelists for the very	<b>gospels</b>	of Christ... was altogether	8, 750/ 10
the Church that the	<b>Gospels</b>	were Holy Scripture, so	8, 750/ 16
being by some shrewd	<b>gossips</b>	of hers brought in	8, 883/ 33
belly, and how he	<b>got</b>	down through the small	8, 634/ 33
coat I would he	<b>got</b>	him, and wear out	8, 714/ 25
he came at me,	<b>got</b>	him to St. Catherine's	8, 813/ 30
against... that they have	<b>gotten</b>	them in and shut	8, 607/ 26
the faith acquise and	<b>gotten</b>	by giving credence to	8, 747/ 24
that a man hath	<b>gotten</b>	and conceived in his	8, 749/ 33
the belief attained and	<b>gotten</b>	by the means of	8, 794/ 33
faith as they had	<b>gotten</b>	by the means of	8, 795/ 15
necessary truth) attained and	<b>gotten</b>	by an outward means	8, 818/ 3
the historical faith once	<b>gotten</b>	... God should not let	8, 819/ 13
to the historical faith	<b>gotten</b>	by man, with all	8, 819/ 26
the belief, attained and	<b>gotten</b>	by man... by outward	8, 820/ 7
besides the historical faith	<b>gotten</b>	by the preaching, any	8, 820/ 27
belief... the historical faith	<b>gotten</b>	by that outward means	8, 820/ 30
but when they were	<b>gotten</b>	in credence and taken	8, 877/ 3
when they be once	<b>gotten</b>	in company, then lead	8, 877/ 21
not, "Then hast thou	<b>gotten</b>	again thy good." Now	8, 944/ 29
they had corrupted and	<b>gotten</b>	into their sect great	8, 954/ 26
mighty that they had	<b>gotten</b>	into their sects the	8, 1027/ 5
shortly, and they have	<b>gotten</b>	themselves out of the	8, 1032/ 8
sheriff, nor alderman to	<b>govern</b>	or rule the commoners	8, 580/ 5
his people, but to	<b>govern</b>	and lead his whole	8, 611/ 10
saith Tyndale. "For they	<b>govern</b>	not well, nor do	8, 630/ 5
shepherd to feed and	<b>govern</b>	his whole flock after	8, 1010/ 20
then feed them and	<b>govern</b>	them, and lead them	8, 1012/ 7
and be for the	<b>governance</b>	of Christ's church now	8, 616/ 13
that have the spiritual	<b>governance</b>	of the church ought	8, 1002/ 28
healing, help and relief,	<b>governances</b>	, the diverse kinds of	8, 1022/ 1
church of Christ is	<b>governed</b>	by the Spirit of	8, 769/ 9
those other churches are	<b>governed</b>	by the devil in	8, 769/ 10
The churches that are	<b>governed</b>	in falsehood by the	8, 769/ 12
the church that is	<b>governed</b>	in truth by the	8, 769/ 14
be their chief spiritual	<b>governor</b>	under God, and Christ's	8, 576/ 31
be head and chief	<b>governor</b>	or chief spiritual shepherd	8, 577/ 8

their own chief spiritual	<b>governor</b>	over itself, without any	8, 577/ 10
any prince, estate, or	<b>governor</b>	to be brought in	8, 590/ 32
at riot, be the	<b>governor</b>	as good as God	8, 592/ 16
ought to be chief	<b>governor</b>	over the Christian flock	8, 594/ 9
be used whereby the	<b>governors</b>	might often causeless and	8, 590/ 27
toward their rulers and	<b>governors</b>	, whom they be, for	8, 590/ 35
by God's law, by	<b>governors</b>	of his assignment, by	8, 613/ 19
had appointed for their	<b>governors</b>	; whereof God by great	8, 793/ 19
walking in a merchant's	<b>gown</b>	with a red Milanese	8, 876/ 31
wear crowns and long	<b>gowns</b>	, and that bishops wear	8, 831/ 22
as for crowns, and	<b>gowns</b>	, and rochets, and vicious	8, 831/ 27
without help of God's	<b>grace</b>	, nor no good work	8, 580/ 26
hope for any favor,	<b>grace</b>	, or pardon at his	8, 581/ 29
of correction, yet his	<b>grace</b>	and good will he	8, 608/ 34
that they neither had	<b>grace</b>	, learning, nor wit to	8, 624/ 36
and contempt of the	<b>grace</b>	that God giveth in	8, 633/ 14
doth God give the	<b>grace</b>	to some man to	8, 636/ 7
determined to give the	<b>grace</b>	to find it. And	8, 636/ 13
is to say, the	<b>grace</b>	invisible that God giveth	8, 638/ 36
wherewith the King's noble	<b>Grace</b>	in such wise handled	8, 657/ 16
pray God give them	<b>grace</b>	to do) repent their	8, 672/ 15
yet doth the King's	<b>Grace</b>	against Luther, besides all	8, 676/ 12
it followeth, saith His	<b>Grace</b>	, that those things which	8, 677/ 1
in that reason His	<b>Grace</b>	gave Luther and Tyndale	8, 677/ 6
and "church," with "charity," "	<b>grace</b>	," and all... turning them	8, 684/ 18
touching any life of	<b>grace</b>	or glory, clearly destitute	8, 688/ 6
he plainly speaketh of	<b>grace</b>	given unto Timothy by	8, 688/ 32
God hath given the	<b>grace</b>	to know the very	8, 694/ 4
cometh and worketh with	<b>grace</b>	, must be his guide	8, 700/ 17
hath so given that	<b>grace</b>	unto this church only	8, 707/ 21
to God, without whose	<b>grace</b>	working with him, he	8, 708/ 25
for lack of whose	<b>grace</b>	, which grace he lacketh	8, 708/ 27
of whose grace, which	<b>grace</b>	he lacketh not but	8, 708/ 27
give him once the	<b>grace</b>	to believe both; and	8, 708/ 30
shall he have the	<b>grace</b>	therewith to perceive that	8, 708/ 31
minister in bringing that	<b>grace</b>	unto him... and cause	8, 708/ 36
sovereign the King's noble	<b>Grace</b>	, not without great and	8, 710/ 24
means his help and	<b>grace</b>	maketh the well-willing person	8, 739/ 16
help of his supernal	<b>grace</b>	to prevent us with	8, 744/ 13
inclining and cleaving unto	<b>grace</b>	, there can none evil	8, 748/ 26
it, with help of	<b>grace</b>	willingly return thereto. Now	8, 748/ 30
and shed out his	<b>grace</b>	so marvelous and so	8, 753/ 11
declaring the excellence of	<b>grace</b>	that God hath poured	8, 755/ 12
Law: far above the	<b>grace</b>	which he gave yet	8, 755/ 13
good men received their	<b>grace</b>	by the faith and	8, 755/ 22
aid and help of	<b>grace</b>	by Christ's own coming	8, 755/ 26
to give out his	<b>grace</b>	unto us that we	8, 755/ 36
now by the plenteous	<b>grace</b>	of God so well	8, 756/ 9
very good tokens of	<b>grace</b>	, the Spirit of God	8, 757/ 24
away... and yet by	<b>grace</b>	and good will come	8, 764/ 17

thereby grow to farther	<b>grace</b>	, and after be neither	8, 766/ 10
them by baptism that	<b>grace</b>	too is rewardable with	8, 768/ 18
good help of God's	<b>grace</b>	, there springeth after, in	8, 768/ 23
Luther answered the King's	<b>Grace</b>	: that the Turk would	8, 769/ 31
none effectual instruments of	<b>grace</b>	, nor the Sacrament of	8, 775/ 12
willing, with his supernatural	<b>grace</b>	, toward the inclination of	8, 778/ 16
both first prevented by	<b>grace</b>	and have it walk	8, 781/ 24
without any prevention of	<b>grace</b>	, forasmuch as in him	8, 782/ 2
of the work of	<b>grace</b>	: yet in man, to	8, 782/ 4
the cord of his	<b>grace</b>	to take hold upon	8, 782/ 16
him, by prevention of	<b>grace</b>	, at the years of	8, 782/ 21
him in state of	<b>grace</b>	, which is all the	8, 782/ 24
in such state of	<b>grace</b>	that if he then	8, 782/ 27
infusion of faith and	<b>grace</b>	, any theft or adultery	8, 782/ 30
preventeth the man by	<b>grace</b>	, and worketh with his	8, 783/ 8
and offered him his	<b>grace</b>	, if he would have	8, 783/ 9
so to look for	<b>grace</b>	that, for the lack	8, 787/ 11
ever be, by God's	<b>grace</b>	, in Christendom, that never	8, 794/ 1
as have been by	<b>grace</b>	hitherto kept and preserved	8, 797/ 36
full infusion of that	<b>grace</b>	in faith, hope, and	8, 799/ 22
infounded into them his	<b>grace</b>	, the habit of faith	8, 822/ 10
the baptism not like	<b>grace</b>	to every child. But	8, 822/ 28
give some one greater	<b>grace</b>	than to some other	8, 822/ 32
all one kind of	<b>grace</b>	, and one kind of	8, 822/ 33
of the state of	<b>grace</b>	... or else must Tyndale	8, 823/ 19
him, of his mere	<b>grace</b>	without any manner merit	8, 825/ 24
their merit and his	<b>grace</b>	attain. But yet such	8, 825/ 26
by pardon and by	<b>grace</b>	, was she made fair	8, 837/ 30
and that by his	<b>grace</b>	, and his pardon... and	8, 837/ 31
pardons, nor by your	<b>grace</b>	. For this church standeth	8, 837/ 32
by God, and his	<b>grace</b>	, and his pardon, and	8, 839/ 18
can merit the first	<b>grace</b>	. For toward heaven man	8, 841/ 4
he be prevented by	<b>grace</b>	. For as Christ saith	8, 841/ 6
of whose gift and	<b>grace</b>	we have taken all	8, 841/ 25
the giving of them,	<b>grace</b>	is infounded into the	8, 843/ 29
thus: "Despise not the	<b>grace</b>	which is in thee	8, 843/ 33
and stir up the	<b>grace</b>	that is in thee	8, 844/ 1
at all without the	<b>grace</b>	of God nor do	8, 849/ 4
with help of God's	<b>grace</b>	: then meaneth he falsely	8, 849/ 11
will with help of	<b>grace</b>	go about to add	8, 849/ 22
the infusion of his	<b>grace</b>	in faith, hope, and	8, 852/ 10
live here with his	<b>grace</b>	that he might after	8, 852/ 16
of God infounding the	<b>grace</b>	of faith, hope, and	8, 853/ 11
lack nothing in any	<b>grace</b>	, abiding or looking for	8, 854/ 3
either persevere in the	<b>grace</b>	of their baptism undefiled	8, 855/ 8
be finally restored unto	<b>grace</b>	again by the blessed	8, 855/ 10
and with his own	<b>grace</b>	and assistance, which he	8, 856/ 8
chooseth by prevention of	<b>grace</b>	every man that he	8, 866/ 36
merit, which can without	<b>grace</b>	nothing merit. But after	8, 866/ 37
free will work, with	<b>grace</b>	and help, to merit	8, 866/ 38

it loseth all the	<b>grace</b>	and will appear so	8, 876/ 11
lively liquor of his	<b>grace</b>	into the dying heart	8, 885/ 14
afterward, by pardon and	<b>grace</b>	, made fair." Upon these	8, 906/ 15
their sin by the	<b>grace</b>	and pardon of God	8, 906/ 23
and made fair by	<b>grace</b>	and pardon of God	8, 906/ 25
and reprov'd another. That	<b>grace</b>	, our Lord be thanked	8, 923/ 26
and also much more	<b>grace</b>	than you, as appeareth	8, 928/ 18
adversity fall after, by	<b>grace</b>	increased, into the love	8, 955/ 26
frowardly or negligently from	<b>grace</b>	, and so stand long	8, 957/ 20
turn again willingly by	<b>grace</b>	unto grace... and so	8, 957/ 22
willingly by grace unto	<b>grace</b>	... and so pass at	8, 957/ 22
at the last through	<b>grace</b>	into glory. But he	8, 957/ 23
would not receive the	<b>grace</b>	of God or because	8, 967/ 33
in the state of	<b>grace</b>	and shall be laid	8, 970/ 7
in the state of	<b>grace</b>	, shall after this life	8, 975/ 25
Christian folk, while the	<b>grace</b>	of Baptism was denied	8, 989/ 37
in the state of	<b>grace</b>	, a church of those	8, 1001/ 3
sin is expelling of	<b>grace</b>	, so was in them	8, 1007/ 20
lacking the light of	<b>grace</b>	, shall find the gate	8, 1016/ 32
doctrine and holiness of	<b>grace</b>	is had, no other	8, 1028/ 34
and their fathers so	<b>graceless</b>	and so foolish that	8, 624/ 35
that the sacraments be	<b>graceless</b>	and but bare signs	8, 656/ 19
nephews that make themselves	<b>gracious</b>	, godly, and wise, that	8, 624/ 34
forbidden by the King's	<b>gracious</b>	proclamation to be brought	8, 813/ 15
that by the good,	<b>gracious</b>	motion of such a	8, 884/ 16
to have some good,	<b>gracious</b>	, spiritual man, some true	8, 885/ 1
here in this world	<b>gracious</b>	, that they may in	8, 957/ 18
not at every time	<b>gracious</b>	in this world, neither	8, 957/ 19
earth, and haply neither	<b>gracious</b>	nor glorious... and he	8, 957/ 24
hope, and well-working charity...	<b>graciously</b>	written in them. And	8, 753/ 17
of all that taught	<b>grammar</b>	in England, not one	8, 774/ 31
of all that taught	<b>grammar</b>	in England, not one	8, 805/ 31
now the true, old	<b>grammar</b>	again, even so do	8, 806/ 9
order in teaching of	<b>grammar</b>	and learning of the	8, 806/ 32
that his example of	<b>grammar</b>	and the Latin tongue	8, 806/ 36
prayer. And therefore, since	<b>grammar</b>	in the Latin tongue	8, 807/ 16
therefore his similitude of	<b>grammar</b>	likened unto faith... is	8, 807/ 21
God to cause his	<b>grandfather</b>	to beget his father	8, 799/ 5
himself and these be	<b>grandfathers</b>	! And therefore, as they	8, 624/ 20
we cry unto you, "	<b>Grandfathers</b>	! Grandfathers which are much	8, 624/ 21
cry unto you, "Grandfathers!	<b>Grandfathers</b>	which are much more	8, 624/ 21
that these men call	<b>grandfathers</b>	, and great-grandfathers too... or	8, 624/ 32
the writing of their	<b>grandfathers</b>	meant. Also, that these	8, 624/ 37
But then if he	<b>grant</b>	once that deadly sinful	8, 588/ 25
I am content to	<b>grant</b>	him that he hath	8, 598/ 20
stop his mouth with,	<b>grant</b>	him for this once	8, 618/ 20
did... then must we	<b>grant</b>	the Gospel were no	8, 681/ 33
at the last they	<b>grant</b>	against themselves that Christ	8, 692/ 10
see well, Tyndale must	<b>grant</b>	at the last; which	8, 717/ 15
man that wit hath,	<b>grant</b>	and agree it for	8, 717/ 17

now. Being fain to	<b>grant</b>	all that he hath	8, 746/ 3
And finally, if we	<b>grant</b>	him that all was	8, 762/ 24
Abraham. For I will	<b>grant</b>	him this, and a	8, 783/ 19
will with good will	<b>grant</b>	him that it is	8, 800/ 25
well that if he	<b>grant</b>	it to be true	8, 801/ 35
he must needs then	<b>grant</b>	also that the same	8, 801/ 36
and seem not to	<b>grant</b>	it, showing us that	8, 802/ 4
shortly strain Tyndale to	<b>grant</b>	a farther thing, or	8, 824/ 5
side, if they should	<b>grant</b>	the doctrine of the	8, 828/ 31
purpose, that I will	<b>grant</b>	it Friar Barnes freely	8, 950/ 4
too. For I will	<b>grant</b>	him also the thing	8, 950/ 5
Friar Barnes must needs	<b>grant</b>	that all our matter	8, 973/ 4
that Friar Barnes will	<b>grant</b>	that he speaketh of	8, 973/ 8
yet must you needs	<b>grant</b>	that he speaketh of	8, 984/ 1
another. This conclusion they	<b>grant</b>	also, not only for	8, 999/ 3
that they must else	<b>grant</b>	that there were no	8, 999/ 5
for all that, to	<b>grant</b>	that they could not	8, 1006/ 27
thereby be driven to	<b>grant</b>	that the very church	8, 1006/ 33
to this they will	<b>grant</b>	that Christ was head	8, 1010/ 22
Christ's. And he hath	<b>granted</b>	unlawful whoredom unto as	8, 584/ 17
the pope hath himself "	<b>granted</b>	unlawful whoredom to as	8, 586/ 31
yet... as though I	<b>granted</b>	that the pope had	8, 592/ 32
had they their boon	<b>granted</b>	them, and their bane	8, 793/ 9
for very shame have	<b>granted</b>	but, now, since, as	8, 872/ 22
safe-conduct, because it was	<b>granted</b>	but for six weeks	8, 885/ 27
own clear agreement evermore	<b>granted</b>	before." But now, for	8, 1030/ 8
as it should be	<b>granted</b>	to be a thing	8, 1032/ 31
at all yet he	<b>granteth</b>	that the certainty by	8, 676/ 26
so that M. More	<b>granteth</b>	himself: that though faith	8, 783/ 26
faith unto the Scripture...	<b>granting</b>	that himself and every	8, 745/ 24
all. For by Tyndale's	<b>granting</b>	that God in foundeth sufficient	8, 821/ 9
say I, therefore, that,	<b>granting</b>	him to say well	8, 827/ 34
again, that Barnes, here	<b>granting</b>	that the very church	8, 846/ 33
bring over their books	<b>grasp</b>	about a halfpenny, and	8, 628/ 13
councils' and popes' writing,	<b>Gratian</b>	, a good, virtuous, and	8, 593/ 13
called the decrees of	<b>Gratian</b>	, as another like book	8, 593/ 15
place out of which	<b>Gratian</b>	or Ivo gathered it	8, 593/ 19
which are there, by	<b>Gratian</b>	, incorporated in the decrees	8, 918/ 1
bitter prayers at her	<b>grave</b>	went about, while he	8, 815/ 36
thou were at her	<b>grave</b>	thyself?" "Yes, marry, master	8, 816/ 12
look into his wife's	<b>grave</b>	to see whether she	8, 816/ 16
till he doff his	<b>gray</b>	garments and clothe himself	8, 583/ 35
beneath, and how much	<b>grease</b>	he left there behind	8, 634/ 34
and for the belly	<b>grease</b>	that he left behind	8, 634/ 35
brought out any gut	<b>grease</b>	with him. For such	8, 634/ 36
Unction he calleth but "	<b>greasing</b>	" the sick man. The	8, 704/ 29
men call grandfathers, and	<b>great-grandfathers</b>	too... or else these	8, 624/ 32
in things of far	<b>greater</b>	weight. "For, M. Tyndale	8, 620/ 30
a new church, a	<b>greater</b>	and a better... and	8, 621/ 24
hear him... and a	<b>greater</b>	than Moses, the Father	8, 643/ 24

to a great deal	<b>greater</b>	. For the writing of	8, 677/ 22
err, their authority is	<b>greater</b>	than the Scripture, and	8, 685/ 34
of the Church "is	<b>greater</b>	than the Scripture"... and	8, 689/ 20
meritorious as God is	<b>greater</b>	than they; yea, and	8, 691/ 31
in his time any	<b>greater</b>	persecution by heretics in	8, 731/ 28
heretics be now the	<b>greater</b>	multitude, and the Catholics	8, 772/ 7
hope, and charity... the	<b>greater</b>	of these is charity	8, 780/ 19
he give some one	<b>greater</b>	grace than to some	8, 822/ 32
of glory... and far	<b>greater</b>	, too, than others shall	8, 825/ 25
or Gentiles... yea, and	<b>greater</b>	continence is found among	8, 874/ 32
yet peradventure less; for	<b>greater</b>	it could not be	8, 920/ 15
or Gentiles... yea, and	<b>greater</b>	continence is found among	8, 929/ 6
down. There is no	<b>greater</b>	richesse, no greater treasures	8, 976/ 7
no greater riches, no	<b>greater</b>	treasures, no greater honors	8, 976/ 8
no greater treasures, no	<b>greater</b>	honors, nor no greater	8, 976/ 8
greater honors, nor no	<b>greater</b>	substance of this world	8, 976/ 9
seem like, dissembling the	<b>greatest</b>	things and of most	8, 697/ 25
to be in the	<b>greatest</b>	point that any man	8, 712/ 35
I cannot now so	<b>greatly</b>	see who is compelled	8, 635/ 15
sore decayed and charity	<b>greatly</b>	cooled, rear up a	8, 651/ 20
Howbeit, I see not	<b>greatly</b>	why Luther should be	8, 658/ 2
Cyprian by Scripture proveth,	<b>greatly</b>	displeased with them... and	8, 671/ 22
great honesty that I	<b>greatly</b>	long to content them	8, 832/ 17
church that we will	<b>greatly</b>	speak of. More But	8, 834/ 2
will not, he saith, "	<b>greatly</b>	" vouchsafe to speak of	8, 834/ 24
church that he will	<b>greatly</b>	vouchsafe to speak of	8, 835/ 19
him we shall not	<b>greatly</b>	need to seek one	8, 896/ 28
many they be) are	<b>greatly</b>	pleasant to God; and	8, 932/ 21
be after Christendom so	<b>greatly</b>	increased the congregation of	8, 941/ 5
is... they care not	<b>greatly</b>	for the making of	8, 984/ 31
purpose, that I should	<b>greatly</b>	need. And therefore, for	8, 1007/ 26
deserve heaven, but the	<b>greatness</b>	of that reward cometh	8, 841/ 9
we well enough how	<b>greedily</b>	the peddling knaves that	8, 628/ 12
heretics which nothing so	<b>greedily</b>	go about as to	8, 994/ 23
sue another upon any	<b>greedy</b>	covetousness of worldly goods	8, 946/ 33
were translated after the	<b>Greek</b>	, which in other places	8, 758/ 27
it open that this	<b>Greek</b>	word ecclesia is taken	8, 833/ 35
they be Jew or	<b>Greek</b>	, king or subject, carter	8, 838/ 9
translated out of the	<b>Greek</b>	, but made by some	8, 933/ 8
comely in gay Kendal	<b>green</b>	; set saints at naught	8, 583/ 36
there hangeth out a	<b>green</b>	sign! And will you	8, 838/ 1
a sign of a	<b>green</b>	garland perceive that there	8, 878/ 24
the ale by the	<b>green</b>	garland or an ale	8, 878/ 32
there together on a	<b>green</b>	. And well ye wot	8, 941/ 8
church together upon a	<b>green</b>	. But I ask Friar	8, 951/ 2
solemn salutations and ghostly	<b>greetings</b>	of the congregation in	8, 884/ 14
old holy pope Saint	<b>Gregory</b>	and divers other holy	8, 586/ 2
Augustine, Saint Jerome, Saint	<b>Gregory</b>	, Saint Ambrose, Saint Cyprian	8, 589/ 26
my part holy Saint	<b>Gregory</b>	, holy Saint Augustine, holy	8, 716/ 30
Chrysostom, Saint Basil, Saint	<b>Gregory</b>	Nazianzen, Saint Irenaeus, Saint	8, 727/ 20

Ambrose, Saint Augustine, Saint	<b>Gregory</b>	the Pope, Saint Bede	8, 727/ 22
Cyprian, Saint Chrysostom, Saint	<b>Gregory</b>	, Saint Ambrose, with many	8, 805/ 17
time in which Saint	<b>Gregory</b>	was pope; for that	8, 925/ 6
years ago. And Saint	<b>Gregory</b>	was a good man	8, 925/ 7
doctrine? There would Saint	<b>Gregory</b>	have used those words	8, 926/ 17
to this would Saint	<b>Gregory</b>	soon have answered and	8, 927/ 19
the very church." Saint	<b>Gregory</b>	would have lacked none	8, 928/ 12
that general council... Saint	<b>Gregory</b>	could have told him	8, 930/ 29
never one. And Saint	<b>Gregory</b>	would peradventure have marveled	8, 931/ 11
have said unto Saint	<b>Gregory</b>	all those words with	8, 932/ 4
every man's heart!) Saint	<b>Gregory</b>	would soon find him	8, 932/ 11
of one sort... Saint	<b>Gregory</b>	would agree them for	8, 932/ 14
But yet would Saint	<b>Gregory</b>	tell him that if	8, 932/ 16
But then would Saint	<b>Gregory</b>	have said farther to	8, 932/ 29
of Saint Chrysostom Saint	<b>Gregory</b>	would, I trow, have	8, 933/ 1
And therefore would Saint	<b>Gregory</b>	have told Friar Barnes	8, 934/ 12
Chrysostom's then would Saint	<b>Gregory</b>	have told him that	8, 934/ 18
and therefore would Saint	<b>Gregory</b>	tell Friar Barnes that	8, 934/ 35
to the Scripture, Saint	<b>Gregory</b>	would tell Friar Barnes	8, 935/ 5
be known. And Saint	<b>Gregory</b>	could, I wot well	8, 935/ 13
of Christ. Also Saint	<b>Gregory</b>	would have told Friar	8, 935/ 19
church: thereupon would Saint	<b>Gregory</b>	yet again conclude that	8, 935/ 35
his... then would Saint	<b>Gregory</b>	bid him go scrape	8, 936/ 3
it plain (would Saint	<b>Gregory</b>	say), by the same	8, 936/ 7
Christ: then would Saint	<b>Gregory</b>	have said at last	8, 936/ 13
to, therefore," would Saint	<b>Gregory</b>	say to some officer	8, 936/ 21
all, then would Saint	<b>Gregory</b>	have said, "What? Here	8, 936/ 27
them say unto Saint	<b>Gregory</b>	, and to that whole	8, 937/ 14
and supposed in Saint	<b>Gregory's</b>	days, the heresies that	8, 939/ 37
one year of Saint	<b>Gregory's</b>	papacy... but also if	8, 940/ 26
had twenty brace of	<b>greyhounds</b>	after her, and were	8, 801/ 33
is all this man's	<b>grief</b>	. And that these words	8, 919/ 31
But all the great	<b>grief</b>	of this matter is	8, 920/ 8
and a right great	<b>grief</b>	and heaviness, to see	8, 979/ 18
he cannot but be	<b>grieved</b>	with his Christian brothers	8, 944/ 18
all the members be	<b>grieved</b>	therewith." And therefore in	8, 944/ 20
But the thing that	<b>grieveth</b>	Tyndale is this: that	8, 594/ 20
to the people, more	<b>grievous</b>	and more sore, to	8, 638/ 24
pope sin never so	<b>grievously</b>	, and draw with him	8, 587/ 29
pope sin never so	<b>grievously</b>	, and draw with him	8, 590/ 10
had haunted and most	<b>grievously</b>	had infected many a	8, 990/ 17
in God's church have	<b>grievously</b>	sinned, both in the	8, 1018/ 37
not," but waketh and	<b>groaneth</b>	for them. But as	8, 629/ 2
the forgiveness of that	<b>gross</b>	and fleshly imagined purgatory	8, 692/ 12
without any foundation or	<b>ground</b>	. But this thing, to	8, 585/ 37
he hath no good	<b>ground</b>	to say that the	8, 589/ 16
hath here won little	<b>ground</b>	to build his purpose	8, 613/ 26
and the "foot" or "	<b>ground</b>	" that is to say	8, 617/ 18
the "pillar and sure	<b>ground</b>	of truth." "Nay," saith	8, 645/ 32
pulled here down to	<b>ground</b>	the "church unknown" of	8, 665/ 19

the "pillar and sure	<b>ground</b>	of truth." And that	8, 668/ 23
and walk on the	<b>ground</b>	among other poor fowls	8, 724/ 10
up quick with the	<b>ground</b>	opening under them... not	8, 793/ 13
her the pillar and	<b>ground</b>	of truth: not that	8, 846/ 26
saith, the pillar and	<b>ground</b>	(or foot of the	8, 846/ 35
and this word "the	<b>ground</b>	" (or "the foot of	8, 846/ 37
rest upon, and the	<b>ground</b>	or foot of the	8, 847/ 9
Barnes mistranslateth here "the	<b>ground</b>	") is the thing whereupon	8, 847/ 10
and the foot or	<b>ground</b>	of truth upon whose	8, 847/ 12
the pillar nor the	<b>ground</b>	of truth for any	8, 847/ 28
calleth "the pillar and	<b>ground</b>	of truth" must be	8, 847/ 30
the pillar and sure	<b>ground</b>	of truth, that every	8, 856/ 13
pillar, and the same	<b>ground</b>	of truth, that it	8, 856/ 20
of one self good	<b>ground</b>	, of Holy Scripture, both	8, 892/ 27
out of the selfsame	<b>ground</b>	of Scripture, by their	8, 892/ 29
all your councils! What	<b>ground</b>	, or color of ground	8, 919/ 9
ground, or color of	<b>ground</b>	, hath he to reign	8, 919/ 9
thereof, be a good	<b>ground</b>	of proof against all	8, 939/ 29
keep the sure, fast	<b>ground</b>	of the faith... he	8, 977/ 9
his talent in the	<b>ground</b>	? Meaneth he not of	8, 1016/ 36
very, true church is	<b>grounded</b>	yea, and founded of	8, 875/ 15
very, true church is	<b>grounded</b>	yea, and founded of	8, 929/ 27
upon Friar Barnes' reason	<b>grounded</b>	upon the difference between	8, 939/ 20
custom, and that custom	<b>grounded</b>	upon the scripture of	8, 1032/ 37
there can no good	<b>grow</b>	, but many times, rather	8, 592/ 20
Luther let his crown	<b>grow</b>	, and lieth with a	8, 600/ 4
the true, must needs	<b>grow</b>	much more peril and	8, 677/ 35
the lecher would once	<b>grow</b>	to the same fault	8, 766/ 3
and yet might thereby	<b>grow</b>	to farther grace, and	8, 766/ 10
persecution where heretics may	<b>grow</b>	; nor, soon after, the	8, 832/ 12
for her mother, to	<b>grow</b>	first in trust with	8, 903/ 18
with letting his crown	<b>grow</b>	so. For his hair	8, 921/ 9
persuasion and sure belief	<b>groweth</b>	by the secret revelation	8, 1006/ 17
of a whole tree	<b>growing</b>	together, all the pieces	8, 952/ 11
and so much harm	<b>growing</b>	to good men and	8, 955/ 14
her hair was well	<b>grown</b>	again, ye must understand	8, 600/ 6
of his unshaven crown	<b>grown</b>	out at great length	8, 600/ 34
the whole Catholic Church	<b>grown</b>	(as it ever doth	8, 714/ 35
the Catholic Church secretly	<b>grown</b>	to consent by the	8, 715/ 12
For they be now	<b>grown</b>	not only to a	8, 772/ 2
wise have come and	<b>grown</b>	to the realm. And	8, 776/ 7
concord, rest, and quiet	<b>grown</b>	among Christian people, and	8, 955/ 1
and unrestfulness that had	<b>grown</b>	by such heretics as	8, 955/ 4
a great many. Which	<b>grown</b>	once in great number	8, 979/ 27
of God, there was	<b>grown</b>	so great confusion that	8, 1009/ 2
he feeleth no contrary	<b>grudge</b>	at that time... yet	8, 926/ 2
or inquiet minds upon	<b>grudging</b>	. Nor I cannot now	8, 635/ 14
token, but an unsure	<b>guess</b>	and conjecture, for there	8, 878/ 29
the cradle. Peradventure Tyndale,	<b>guessing</b>	now whereabouts I go	8, 822/ 23
salt (for all his	<b>guests</b>	that he bade to	8, 600/ 29

men did then unto	<b>guests</b>	to make them cheer	8, 699/ 18
grace, must be his	<b>guide</b>	therein. But now these	8, 700/ 17
mind with me my	<b>guide</b>	and mine acquaintance! Thou	8, 762/ 2
himself also) perpetually, to	<b>guide</b>	his church from such	8, 771/ 22
them hypocrites, dissemblers, blind	<b>guides</b>	, and painted sepulchres. And	8, 648/ 12
the Spirit of God	<b>guideth</b>	them therein and leadeth	8, 941/ 23
thy lips speak no	<b>guile</b>	." And Zechariah the prophet	8, 840/ 18
people, from all the	<b>guilt</b>	and damnation due for	8, 754/ 35
abide together... yet the	<b>guise</b>	of Christ's church hath	8, 1032/ 4
the Church the perpetual	<b>guise</b>	and custom, and that	8, 1032/ 36
every priest paying a	<b>gulden</b>	unto the archdeacon shall	8, 584/ 18
up good stones... not	<b>gunstones</b>	, but as hard as	8, 900/ 20
he brought out any	<b>gut</b>	grease with him. For	8, 634/ 36
down through the small	<b>guts</b>	, and in the creeping	8, 634/ 33
each of them an	<b>H</b>	in the forehead, with	8, 627/ 8
these words "quae talia	<b>habebat</b>	ut dimitterentur" declareth plainly	8, 970/ 21
them his grace, the	<b>habit</b>	of faith, hope, and	8, 822/ 10
in the baptism the	<b>habit</b>	of that faith that	8, 823/ 2
it is whereof the	<b>habit</b>	God infoundeth into every	8, 823/ 5
peradventure say that the	<b>habit</b>	of faith is no	8, 823/ 8
thyselves under a religious	<b>habit</b>	." And I dare boldly	8, 926/ 26
abide still in their	<b>habit</b>	and in their cloister	8, 988/ 34
and cast off their	<b>habit</b>	, for fear of worldly	8, 988/ 36
that cast off their	<b>habits</b>	and run out at	8, 988/ 32
preventing them with the	<b>habitual</b>	faith infounded in the	8, 768/ 21
calf. Also, if the	<b>habitual</b>	faith be no faith	8, 823/ 18
God. Besides this, if	<b>habitual</b>	faith be no faith	8, 823/ 23
truth is that the	<b>habitual</b>	belief is, in the	8, 823/ 29
the faith, as the	<b>habitual</b>	reason is in the	8, 823/ 32
the truth that the	<b>habitual</b>	faith is very faith	8, 824/ 1
Church teacheth that the	<b>habitual</b>	faith is in the	8, 824/ 8
thou as though thou	<b>hadst</b>	not received it?" These	8, 841/ 30
thus: "Ubi es tu,	<b>haeretice</b>	Pelagiane vel Caelestiane?" ("Where	8, 964/ 2
But not till her	<b>hair</b>	was well grown again	8, 600/ 6
for lack of her	<b>hair</b>	, as shameless as Luther	8, 600/ 7
shaven, but have his	<b>hair</b>	of his unshaven crown	8, 600/ 34
ashes and shirts of	<b>hair</b>	." And also where he	8, 747/ 15
grow so. For his	<b>hair</b>	keepeth his head too	8, 921/ 10
the breadth of one	<b>hair</b>	. To this answer will	8, 1011/ 37
longer time, by almost	<b>half</b>	, than ever had any	8, 680/ 20
hundred years than almost	<b>half</b>	eight hundred again make	8, 680/ 22
labor for him of	<b>half</b>	a mile's walking ere	8, 686/ 8
were in less than	<b>half</b>	an hour before. For	8, 745/ 35
to wit, the one	<b>half</b>	of altogether is such	8, 746/ 23
would once prove us	<b>half</b>	. But, first, I deny	8, 781/ 6
seen the priest this	<b>half</b>	year... and the last	8, 814/ 22
whether six weeks were	<b>half</b>	a year. And when	8, 814/ 27
saw him not this	<b>half</b>	year, to my remembrance	8, 815/ 13
met not together this	<b>half</b>	year... and by my	8, 815/ 20
another thing. Was yesterday	<b>half</b>	a year ago? And	8, 815/ 23

thus, for the one	<b>half</b>	of his division that	8, 820/ 4
I am sure, never	<b>half</b>	so black as is	8, 863/ 15
a leaf and a	<b>half</b>	in railing upon the	8, 876/ 2
some folk taken for	<b>half</b>	a bawd there, and	8, 903/ 7
home is more than	<b>half</b>	spent, and shall be	8, 937/ 18
there should have lacked	<b>half</b>	the proof. For he	8, 948/ 20
me on the back	<b>half</b>	." For because the truth	8, 977/ 5
a string by the	<b>half</b>	keep them plumb, right	8, 1021/ 32
books grasp about a	<b>halfpenny</b>	, and had almost as	8, 628/ 13
suffer us spend a	<b>halfpenny</b>	, either out or at	8, 701/ 29
all such folk so	<b>hallowed</b>	and dedicated unto God	8, 975/ 18
Service... which kind of	<b>hallowed</b>	things Friar Barnes in	8, 988/ 19
was everywhere) to be	<b>hallowed</b>	; which loaves of bread	8, 990/ 36
mock and scorn all	<b>hallowing</b>	of copes, vestments, and	8, 988/ 17
churches, despite of all	<b>hallows</b>	, and in religious lechery	8, 639/ 10
pain, too, for I	<b>halt</b>	, ye wot well... he	8, 898/ 5
for all that I	<b>halt</b>	, make her perceive the	8, 898/ 6
as downright as Tyndale	<b>halteth</b>	therein. Friar Barnes lasheth	8, 831/ 15
she be better amended,	<b>halteth</b>	both in body and	8, 896/ 32
Father Barnes," would his	<b>halting</b>	hostess say, "ye seem	8, 901/ 6
Is not there a	<b>hammerhead</b>	more meet to make	8, 639/ 26
plumb, right under the	<b>hance</b>	... tied strait up for	8, 1021/ 33
any good at God's	<b>hand</b>	for the works of	8, 581/ 18
pardon at his merciful	<b>hand</b>	. If Tyndale list to	8, 581/ 29
wholly in his confessor's	<b>hand</b>	and humbly receive and	8, 581/ 32
for them by God's	<b>hand</b>	, they have assayed to	8, 608/ 19
the might of man's	<b>hand</b>	, in raising of sedition	8, 608/ 20
me downright still in	<b>hand</b>	it is so: let	8, 618/ 19
scriptures into his own	<b>hand</b>	... and thereof, without any	8, 619/ 24
a man layeth his	<b>hand</b>	upon a boy's head	8, 688/ 35
Jerusalem, even at her	<b>hand</b>	, poor, needy men enough	8, 702/ 1
wagging" of the bishop's	<b>hand</b>	... and Saint Paul's hand	8, 704/ 26
hand... and Saint Paul's	<b>hand</b>	laid upon Timothy but	8, 704/ 27
but like a man's	<b>hand</b>	laid on a boy's	8, 704/ 27
that we have in	<b>hand</b>	: that is to wit	8, 720/ 3
it without his holy	<b>hand</b>	inwardly set on us	8, 746/ 29
burning in his own	<b>hand</b>	to let the people	8, 766/ 1
pointing forth with his	<b>hand</b>	the way that his	8, 772/ 25
more times than his	<b>hand</b>	hath fingers that in	8, 777/ 3
here beareth me in	<b>hand</b>	, making "faith alone" to	8, 779/ 7
if the devil's own	<b>hand</b>	had fumbled about his	8, 786/ 3
can in a man's	<b>hand</b>	, which though it may	8, 786/ 22
may with the man's	<b>hand</b>	work upon the tree	8, 786/ 23
heart with God's own	<b>hand</b>	. Men say that he	8, 812/ 29
heart with the very	<b>hand</b>	of God that friars	8, 816/ 29
findeth written by God's	<b>hand</b>	in his own heart	8, 816/ 34
his heart by the	<b>hand</b>	of God... but, if	8, 817/ 1
written with God's own	<b>hand</b>	in his own holy	8, 817/ 5
hearts by God's own	<b>hand</b>	: I demand and ask	8, 817/ 14
Tyndale saith, by the	<b>hand</b>	of God whose Spirit	8, 817/ 28

heart by God's own	<b>hand</b>	... and that he believeth	8, 826/ 36
glory on my right	<b>hand</b>	, one equal God with	8, 881/ 28
that came first to	<b>hand</b>	, might be sore deceived	8, 888/ 26
of doctrine at her	<b>hand</b>	, because we wot well	8, 894/ 19
of doctrine at the	<b>hand</b>	of any of those	8, 894/ 22
falsely bear her in	<b>hand</b>	that the Epistle of	8, 895/ 31
that we be in	<b>hand</b>	with which if I	8, 912/ 33
Barnes beareth us in	<b>hand</b>	he said: that Christendom	8, 931/ 12
boldly bear us in	<b>hand</b>	whatsoever they will in	8, 940/ 11
that we be in	<b>hand</b>	with here: "If thy	8, 945/ 11
shall take away my	<b>hand</b>	, and then thou shalt	8, 977/ 5
he lifted up his	<b>hand</b>	, and in the name	8, 990/ 37
his fan in his	<b>hand</b>	, and shall make clean	8, 1019/ 32
should have been made	<b>handfast</b>	and ensured together... was	8, 816/ 3
how courteously I shall	<b>handle</b>	him. Let him lay	8, 716/ 18
full sore ashamed to	<b>handle</b>	this matter, of Christ's	8, 952/ 21
Grace in such wise	<b>handled</b>	Luther that in answering	8, 657/ 16
they were not well	<b>handled</b>	with him, but were	8, 671/ 20
even as they have	<b>handled</b>	the holy Scripture of	8, 685/ 6
Hath he not wisely	<b>handled</b>	this objection of the	8, 771/ 11
he shall find them	<b>handled</b>	in such wise that	8, 863/ 1
Doom be more easily	<b>handled</b>	than they." And thus	8, 882/ 34
and yet so subtly	<b>handled</b>	that it is hard	8, 892/ 30
hath in such wise	<b>handled</b>	that, while he liveth	8, 905/ 34
yet, when he hath	<b>handled</b>	himself so falsely, and	8, 918/ 22
twain, and so foolishly	<b>handled</b>	their glosses? No sultan	8, 919/ 12
Friar Barnes hath not	<b>handled</b>	it very well. Let	8, 949/ 2
in so vile manner	<b>handled</b>	at his Passion as	8, 986/ 4
all the hooks and	<b>handles</b>	that he can... let	8, 740/ 14
chapter how falsely he	<b>handleth</b>	, and how far from	8, 576/ 17
as the King's Highness	<b>handleth</b>	them, fully do conclude	8, 678/ 16
how foolishly, both, he	<b>handleth</b>	himself therein. Lo, good	8, 833/ 21
Barnes, when he so	<b>handleth</b>	the matter that he	8, 871/ 27
somewhat see how he	<b>handleth</b>	Saint Bernard, and therewith	8, 983/ 16
he hath in the	<b>handling</b>	of that one matter	8, 657/ 11
Scripture, by their false	<b>handling</b>	, bring us and offer	8, 892/ 29
and much other cruel	<b>handling</b>	... all which the good	8, 954/ 29
may make his false	<b>handling</b>	of Saint Augustine, and	8, 959/ 35
unto you his like	<b>handling</b>	, and his like intent	8, 959/ 37
his like intent, in	<b>handling</b>	of Saint Paul: I	8, 959/ 37
the authority in their	<b>hands</b>	... and thereby had misled	8, 622/ 26
devil had, his own	<b>hands</b>	, marked each of them	8, 627/ 7
he had into their	<b>hands</b>	, altogether, and kept himself	8, 635/ 4
have laid his spiritual	<b>hands</b>	upon her fleshly face	8, 651/ 4
cometh out of your	<b>hands</b>	. For the synagogue of	8, 682/ 4
can catch in your	<b>hands</b>	, ye use to miswrite	8, 682/ 30
Holy Scripture in their	<b>hands</b>	... as ye may read	8, 684/ 13
not see to his	<b>hands</b>	: I shall light him	8, 686/ 20
the putting of his	<b>hands</b>	upon him that, Tyndale	8, 688/ 33
we must lay our	<b>hands</b>	on thine head, and	8, 692/ 3

have it in their	<b>hands</b>	and read it. As	8, 707/ 36
out of the laypeople's	<b>hands</b>	and that, of late	8, 710/ 22
they walk with their	<b>hands</b>	because they cast them	8, 763/ 29
instrument of his own	<b>hands</b>	... left yet, for all	8, 795/ 31
dosser delivered into my	<b>hands</b>	by Michael Lobley, whom	8, 813/ 24
you. Make clean your	<b>hands</b>	, O ye sinners, and	8, 840/ 35
Saint John "laid their	<b>hands</b>	upon them, and they	8, 843/ 23
the laying of the	<b>hands</b>	of priesthood upon thee	8, 843/ 35
the laying of my	<b>hands</b>	upon thee." Now that	8, 844/ 1
meant not that her	<b>hands</b>	, or her feet, or	8, 845/ 18
such a false fool's	<b>hands</b>	. For, letting the authorities	8, 863/ 3
time come to their	<b>hands</b>	, as it was likely	8, 931/ 35
will make some man's	<b>hands</b>	rough, with turning the	8, 997/ 18
an Iceland cur, let	<b>hang</b>	over his eyes... yet	8, 601/ 1
had almost as lief	<b>hang</b>	up his evangelical brother	8, 628/ 14
thou seest my soul	<b>hang</b>	on the hedge, then	8, 664/ 28
this world... but ever	<b>hang</b>	still thereon, as scabs	8, 825/ 6
up, and the garland	<b>hang</b>	still; and then had	8, 878/ 31
in the world. Thereon	<b>hang</b>	you, therein glory you	8, 930/ 24
a church unknown... and	<b>hang</b>	upon every man's disputation	8, 933/ 31
Mary Mass, to be	<b>hanged</b>	by the neck upon	8, 790/ 9
perceive that the earth	<b>hangeth</b>	in the midst of	8, 604/ 21
Tyndale The historical faith	<b>hangeth</b>	of the truth and	8, 742/ 4
therefore ever fruitful. Neither	<b>hangeth</b>	it of the honesty	8, 742/ 33
such faith and credence "	<b>hangeth</b>	upon the truth and	8, 746/ 16
therefore ever fruitful. Neither	<b>hangeth</b>	it of the honesty	8, 752/ 10
or wine where there	<b>hangeth</b>	out a green sign	8, 838/ 1
cast in prison. Now	<b>hangeth</b>	she on the dignity	8, 954/ 8
wherein all the weight	<b>hangeth</b>	, to make men ween	8, 958/ 14
hap to fall to	<b>hanging</b>	... he could, as he	8, 628/ 24
they came together by	<b>hap</b>	. And thus I say	8, 617/ 28
whereof a man might	<b>hap</b>	to fall to hanging	8, 628/ 24
also because it might	<b>hap</b>	to be a means	8, 633/ 30
but much harm shall	<b>hap</b>	upon many good men's	8, 665/ 2
we found them by	<b>hap</b>	... but we were further	8, 701/ 18
the sooner... he may	<b>hap</b>	, ere aught long, to	8, 713/ 35
themselves how could it	<b>hap</b>	that the goodly golden	8, 723/ 33
lest some men might	<b>hap</b>	to say that I	8, 764/ 31
fearing that Webbe might	<b>hap</b>	to tell the truth	8, 813/ 36
know her if we	<b>hap</b>	to find her. And	8, 873/ 7
I have peradventure by	<b>hap</b>	fortuned upon that person	8, 894/ 36
fall upon it by	<b>hap</b>	, as Friar Barnes would	8, 915/ 16
whom if they might	<b>hap</b>	to find, they could	8, 994/ 37
it if they might	<b>hap</b>	to find it, because	8, 1002/ 37
they hit it by	<b>hap</b>	, could not yet wit	8, 1023/ 16
seen, lest he might	<b>hap</b>	unawares to meddle with	8, 1027/ 22
sovereign, while himself shall	<b>haply</b>	nothing hear thereof. But	8, 591/ 22
great words (and oaths,	<b>haply</b>	, too) bear me downright	8, 618/ 19
others. But Tyndale will	<b>haply</b>	say to me therein	8, 769/ 30
reprobates; and he will	<b>haply</b>	say that it is	8, 822/ 27

neither, whereof there were	<b>haply</b>	some at that time	8, 835/ 5
license, and yet might	<b>haply</b>	not have known him	8, 845/ 31
say that he might	<b>haply</b>	be driven away for	8, 887/ 2
doubted lest there were	<b>haply</b>	no such true members	8, 894/ 31
house, if it be	<b>haply</b>	somewhat too little, let	8, 922/ 4
years in earth, and	<b>haply</b>	neither gracious nor glorious	8, 957/ 24
shall understand that it	<b>happed</b>	myself to be upon	8, 701/ 3
matter though it sometimes	<b>happed</b>	the book of one	8, 712/ 10
hurt if it so	<b>happed</b>	indeed. But to the	8, 712/ 13
widow's daughter. And so	<b>happed</b>	it that even upon	8, 816/ 2
construeth it false... which	<b>happed</b>	not in the constructions	8, 889/ 16
her, yet if I	<b>happed</b>	to come in her	8, 905/ 12
so often, though it	<b>happed</b>	so this once, from	8, 937/ 35
if he had never	<b>happed</b>	to hear word of	8, 1005/ 6
abroad... some may thereby	<b>happen</b>	rather wax wroth than	8, 592/ 14
synagogue if he might	<b>happen</b>	, he should surely know	8, 620/ 9
than twice impossible to	<b>happen</b>	... yet if it so	8, 622/ 31
church though I should	<b>happen</b>	on it. And thus	8, 847/ 26
unknown church, if we	<b>happen</b>	to come where it	8, 873/ 4
the place where we	<b>happen</b>	to seek, there be	8, 876/ 22
in his journey, should	<b>happen</b>	yet to remember himself	8, 877/ 13
and adventure till we	<b>happen</b>	upon some place in	8, 878/ 11
and then wheresoever we	<b>happen</b>	to find any man	8, 878/ 15
wheresoever we see that	<b>happen</b>	, we have a perfect	8, 880/ 15
by the inward inspiration	<b>happen</b>	upon the true preacher	8, 901/ 22
matter. Wherefore, till it	<b>happen</b>	me to find the	8, 909/ 6
at any time after	<b>happen</b>	, there should nevermore all	8, 937/ 24
general council should often	<b>happen</b>	... and not well possible	8, 937/ 33
necessity of sufferance shall	<b>happen</b>	by paynims and infidels	8, 953/ 14
and that they should	<b>happen</b>	on it at adventure	8, 994/ 8
toward their own fantasies	<b>happened</b>	in anything so far	8, 591/ 13
in case it had	<b>happened</b>	that there had lain	8, 699/ 25
needy folk as he	<b>happened</b>	to hear of unsought	8, 701/ 10
with it. For it	<b>happeneth</b>	that they which will	8, 730/ 21
Tyndale, therefore, how it	<b>happeneth</b>	that his holy elects	8, 817/ 15
things here contingent or	<b>happening</b>	, anything precisely bound to	8, 939/ 4
reader's eye with error	<b>happening</b>	in the examination of	8, 950/ 26
and very-faithful folk how	<b>happeth</b>	it that each of	8, 662/ 35
of the faith that	<b>happeth</b>	to die in his	8, 823/ 25
a thing no less	<b>happy</b>	or blessed, but less	8, 825/ 22
Gospel of Saint Luke, "	<b>Happy</b>	be they that hear	8, 842/ 13
this man, "Ye be	<b>happy</b>	that ye have met	8, 877/ 6
them: surely right seldom	<b>haps</b>	it that a man	8, 591/ 10
for help of such	<b>haps</b>	serve their confessors and	8, 591/ 14
have therein a very	<b>hard</b>	work... and were very	8, 619/ 25
good life, it were	<b>hard</b>	to think that, being	8, 625/ 27
earth, that is so	<b>hard</b>	as to make such	8, 639/ 27
same in all the	<b>hard</b>	places of Saint Paul	8, 639/ 35
should have had a	<b>hard</b>	part to defend... saving	8, 642/ 35
sore and strait and	<b>hard</b>	doctrine of such a	8, 650/ 35

and fasted and fared	<b>hard</b>	, and lay hard, and	8, 653/ 27
fared hard, and lay	<b>hard</b>	, and watched and prayed	8, 653/ 28
Judgment stand in more	<b>hard</b>	case than the sinful	8, 759/ 17
to believe it? and	<b>hard</b>	it is to conceive	8, 798/ 8
clergy full bad (as	<b>hard</b>	it were to have	8, 832/ 23
that the Scripture is	<b>hard</b>	for her to understand	8, 886/ 30
same scripture is very	<b>hard</b>	... and in the most	8, 887/ 15
else it will be	<b>hard</b>	for any such as	8, 891/ 3
handled that it is	<b>hard</b>	for us to perceive	8, 892/ 31
not gunstones, but as	<b>hard</b>	as they... and those	8, 900/ 21
is falsehood, and so	<b>hard</b>	to be borne out	8, 902/ 19
not it will be	<b>hard</b>	to say nay. Then	8, 949/ 17
Paul as be confessed	<b>hard</b>	by Saint Peter, and	8, 997/ 35
Saint Peter, and therefore	<b>hard</b>	would it be to	8, 997/ 36
them, then let us	<b>hardily</b>	kneel and make our	8, 582/ 35
not let us therefore	<b>hardily</b>	take Tyndale thence again	8, 643/ 11
and ships, and censers	<b>hardily</b>	too, for me. And	8, 700/ 31
or, if he list,	<b>hardily</b>	twice or thrice; it	8, 733/ 1
stand to his harms	<b>hardily</b>	... for why would he	8, 901/ 3
hurl stones at it	<b>hardly</b>	and spare not"... and	8, 664/ 29
is no difficulty nor	<b>hardness</b>	appearing thereupon but that	8, 997/ 10
no man be so	<b>hardy</b>	to rebuke him. For	8, 587/ 30
no man be so	<b>hardy</b>	to rebuke him. For	8, 590/ 11
and out like a	<b>hare</b>	that had twenty brace	8, 801/ 33
alone, saving for a	<b>harlot</b>	taken unto him to	8, 638/ 17
children, and hinder his	<b>harlot</b>	of teeming. Now, touching	8, 638/ 33
nun, and from a	<b>harlot's</b>	bed step up into	8, 651/ 21
and all his abominable	<b>harlotry</b>	, and all his devilish	8, 833/ 16
and all the shameless	<b>harlots</b>	of their sect, do	8, 717/ 11
apostates, with their wedded	<b>harlots</b>	instead of their vowed	8, 832/ 6
and asses, and abominable	<b>harlots</b>	and devils... namely since	8, 832/ 22
and thieves, bawds and	<b>harlots</b>	, though we know them	8, 834/ 28
chastity... and yet make	<b>harlots</b>	of professed nuns under	8, 836/ 13
any of those venomous	<b>harlots</b>	that counterfeit their countenance	8, 894/ 22
these goods cometh the	<b>harlots'</b>	decking that thou seest	8, 983/ 22
of "gorgeous array," of "	<b>harlots'</b>	decking," of "game-players' disguising	8, 983/ 35
and your holy ornaments "	<b>harlots'</b>	decking," and "game-players' disguising	8, 984/ 3
ornaments, and call them "	<b>harlots'</b>	decking"... and then by	8, 984/ 34
all the holy ornaments "	<b>harlots'</b>	decking," and "game-players' disguising	8, 988/ 15
and to their own	<b>harm</b>	defame their sovereign, while	8, 591/ 21
many times, rather, much	<b>harm</b>	: yet it is not	8, 592/ 20
him yet no bodily	<b>harm</b>	. He repented and forthought	8, 595/ 18
and the far most	<b>harm</b>	finally fallen upon their	8, 608/ 23
not done... but what	<b>harm</b>	soever such heretics, as	8, 608/ 29
people among them took	<b>harm</b>	in the following: such	8, 612/ 11
necks alone, but much	<b>harm</b>	shall hap upon many	8, 665/ 2
from doing any great	<b>harm</b>	. But the scripture of	8, 677/ 28
much more peril and	<b>harm</b>	than by the taking	8, 677/ 35
that there were none	<b>harm</b>	therein spoken by a	8, 702/ 32
evil folk that take	<b>harm</b>	by him and the	8, 710/ 27

believed! But what great	<b>harm</b>	and loss were there	8, 712/ 9
men have constantly suffered	<b>harm</b>	and as much, too	8, 731/ 30
to take good than	<b>harm</b>	find therein a great	8, 765/ 25
in many places much	<b>harm</b>	have done, and much	8, 772/ 5
be known, and the	<b>harm</b>	that would ensue if	8, 891/ 32
cannot tell how much	<b>harm</b>	he doth himself with	8, 921/ 9
him therewith have neither	<b>harm</b>	thereby in body nor	8, 944/ 12
another, or only done	<b>harm</b>	to himself; whoso, as	8, 947/ 6
for his wrong and	<b>harm</b>	, so that there be	8, 947/ 14
princes remembering the great	<b>harm</b>	and unrestfulness that had	8, 955/ 3
have had no bodily	<b>harm</b>	, insomuch that holy Saint	8, 955/ 11
better, and so much	<b>harm</b>	growing to good men	8, 955/ 13
only fruitless, but also	<b>harmful</b>	and perilous. In which	8, 634/ 12
him stand to his	<b>harms</b>	hardily... for why would	8, 901/ 3
and tempering about his	<b>harness</b>	, and will no further	8, 579/ 12
again, like a blind	<b>harper</b>	that harpeth all on	8, 727/ 31
a blind harper that	<b>harpeth</b>	all on one string	8, 727/ 31
and corn, till the	<b>harvest</b>	come that both be	8, 777/ 16
wit, that for any	<b>haste</b>	, he never come down	8, 655/ 7
goeth forth in great	<b>haste</b>	, and giveth again against	8, 791/ 33
me word, in great	<b>haste</b>	, ofWebbe's being with	8, 813/ 37
use diligence and forbear	<b>haste</b>	, and be wary and	8, 895/ 1
sundry prophets, and Christ	<b>hastened</b>	to come because they	8, 618/ 3
that he is too	<b>hasty</b>	upon them; they may	8, 588/ 9
young eagle bird was	<b>hatched</b>	, lacked that inspiration? For	8, 723/ 35
no more than the	<b>hatchet</b>	can in a man's	8, 786/ 22
said so to his	<b>hatchet</b>	? Now, where he saith	8, 786/ 35
more than can the	<b>hatchet</b>	in turning toward the	8, 787/ 5
toward God than the	<b>hatchet</b>	in turning toward the	8, 826/ 17
they are though they	<b>hate</b>	so to be called	8, 774/ 7
they are though they	<b>hate</b>	to be called so	8, 792/ 9
except the world did	<b>hate</b>	her," etc. How think	8, 954/ 12
to love those that	<b>hate</b>	us and do us	8, 978/ 11
did disallow them, and	<b>hated</b>	them, and killed them	8, 694/ 16
also, if he that	<b>hated</b>	me had spoken high	8, 761/ 36
suffer some whom he	<b>hated</b>	as causeless, to be	8, 898/ 35
their wanton wealth they	<b>hated</b>	; for "vexation giveth understanding	8, 955/ 28
effect or fruit but	<b>hatred</b>	or contempt planted in	8, 590/ 34
cometh this envy and	<b>hatred</b>	that these heretics bear	8, 625/ 12
out and left, for	<b>hatred</b>	of their false faith	8, 655/ 25
so many mocks, for	<b>hatred</b>	that they bear to	8, 1011/ 13
be worthy love or	<b>hatred</b>	." Saint Paul also saith	8, 1023/ 28
that wretch most had	<b>haunted</b>	and most grievously had	8, 990/ 17
my Dialogue, concerning Sandwich	<b>Haven</b>	destroyed through Tenterden Steeple	8, 775/ 35
destruction both of Sandwich	<b>Haven</b>	and Dover Haven, and	8, 776/ 4
Sandwich Haven and Dover	<b>Haven</b>	, and all the other	8, 776/ 5
and so should Sandwich	<b>Haven</b>	amend; and pull down	8, 776/ 11
and all the other	<b>havens</b>	of England, and of	8, 776/ 5
perfect faith had, the	<b>haver</b>	thereof may do such	8, 821/ 11
besides. And thus, neither	<b>having</b>	the things to lay	8, 644/ 10

of the Jews, nor	<b>having</b>	no such defense for	8, 644/ 12
holy Saint Augustine... and	<b>having</b>	in itself such strength	8, 708/ 11
at his own liberty,	<b>having</b>	his power absolute, free	8, 722/ 22
And therefore Saint Augustine,	<b>having</b>	rehearsed before what things	8, 736/ 19
saith that his elects	<b>having</b>	his "feeling faith" may	8, 778/ 31
heard of: this man	<b>having</b>	now not faith alone	8, 782/ 26
man were worthy which,	<b>having</b>	a fair young woman	8, 790/ 6
that woman worthy which,	<b>having</b>	a goodly young gentleman	8, 790/ 10
informed of him, and	<b>having</b>	very sure knowledge that	8, 813/ 21
saith that the elects,	<b>having</b>	the feeling faith, be	8, 824/ 36
of the same judges,	<b>having</b>	license at liberty without	8, 832/ 34
And thereupon Luther himself	<b>having</b>	the words, whereof he	8, 925/ 30
Also, whereas Saint Augustine,	<b>having</b>	his whole words well	8, 970/ 10
mad rage, and yet	<b>having</b>	an imagination of some	8, 994/ 27
the Church and departed,	<b>having</b>	no power to abide	8, 1032/ 9
consumed up as wood,	<b>hay</b>	, and stubbles. But some	8, 968/ 32
Christian nations under one	<b>head</b>	, the pope." Thus did	8, 576/ 36
pope must needs be	<b>head</b>	and chief governor or	8, 577/ 7
he be the necessary	<b>head</b>	, he is included in	8, 577/ 20
light and hide his	<b>head</b>	in the dark, and	8, 577/ 27
him. For he is	<b>head</b>	over all, and none	8, 587/ 31
him. For he is	<b>head</b>	over all, and none	8, 590/ 11
make you claw your	<b>head</b>	, and yet should ye	8, 605/ 36
them... and on Tyndale's	<b>head</b>	falleth that fearful word	8, 616/ 22
the amice from his	<b>head</b>	. But to what purpose	8, 632/ 16
it of his own	<b>head</b>	. Is not there a	8, 639/ 25
proved, in that their	<b>head</b>	captain, Luther, proudly rejecteth	8, 659/ 6
testify, neither health, life,	<b>head</b>	, nor spirit. And therefore	8, 669/ 35
went to betray the	<b>Head</b>	of that church, and	8, 672/ 3
hand upon a boy's	<b>head</b>	when he calleth him	8, 688/ 35
that of his own	<b>head</b>	. In the Blessed Sacrament	8, 689/ 2
our hands on thine	<b>head</b>	, and whistle out thy	8, 692/ 4
costly ointment upon his	<b>head</b>	, so fully and so	8, 699/ 13
laid on a boy's	<b>head</b>	and call him "good	8, 704/ 28
any eyes in his	<b>head</b>	. Nor I need not	8, 719/ 28
had stepped over the	<b>head</b>	too, elect as he	8, 725/ 19
tale upon his own	<b>head</b>	, to seek some evasion	8, 734/ 7
deviseth of his own	<b>head</b>	this evasion that Saint	8, 735/ 6
he cast down the	<b>head</b>	and said he had	8, 814/ 30
little and claw his	<b>head</b>	and rub his forehead	8, 815/ 19
Then down went the	<b>head</b>	again into the bosom	8, 815/ 26
start out of your	<b>head</b>	, it will not help	8, 838/ 18
her feet, or her	<b>head</b>	, or any part of	8, 845/ 19
because of the holy	<b>head</b>	thereof, our holy Savior	8, 855/ 3
never gone, nor the	<b>head</b>	left without members, nor	8, 871/ 8
long.. in her true	<b>head</b>	, Christ Jesus, taught... hath	8, 875/ 29
more wit in his	<b>head</b>	than one that had	8, 876/ 13
lighted upon a Burgundian's	<b>head</b>	and broke his pate	8, 901/ 1
of Christ her glorious	<b>head</b>	, and of many other	8, 907/ 26
very chief and principal	<b>head</b>	thereof, our Savior Christ	8, 908/ 6

hot up to his	<b>head</b>	that he raved and	8, 921/ 7
his hair keepeth his	<b>head</b>	too hot. It were	8, 921/ 10
brain, to poll his	<b>head</b>	of every whit, and	8, 921/ 12
the universal church, whose	<b>Head</b>	and Spouse is Christ	8, 921/ 29
and not the very	<b>head</b>	of the church. This	8, 921/ 30
the universal church, whose	<b>Head</b>	and Spouse is Christ	8, 924/ 4
long.. in her true	<b>head</b>	, Christ Jesus, taught... hath	8, 930/ 3
is laid in the	<b>head</b>	of the angle that	8, 931/ 22
neighbor shall have his	<b>head</b>	struck off. Now, the	8, 946/ 21
at all in his	<b>head</b>	, the man would, I	8, 952/ 20
long.. in her true	<b>head</b>	, Christ Jesus, taught... hath	8, 952/ 29
Saint Peter the chief	<b>head</b>	in earth of the	8, 962/ 36
and Christ, the chief	<b>head</b>	thereof, assisting it and	8, 975/ 8
a river from the	<b>head</b>	, and anon it drieth	8, 977/ 15
off from the conduit	<b>head</b>	, in this wise understand	8, 977/ 22
fall in a frantic	<b>head</b>	, they confess, every one	8, 994/ 36
and was himself the	<b>head</b>	cornerstone which the Jews	8, 1009/ 18
it made for that	<b>head</b>	of the angle." Here	8, 1009/ 23
earth unknown? Moreover, the	<b>head</b>	of the church is	8, 1009/ 37
hath been, a known	<b>head</b>	. And as the man	8, 1010/ 1
good hath still been	<b>head</b>	of the church, and	8, 1010/ 3
church, and a known	<b>head</b>	: what cause have they	8, 1010/ 3
had set a known	<b>head</b>	unto an unknown body	8, 1010/ 6
church evermore a known	<b>head</b>	. And another answer will	8, 1010/ 10
be that the known	<b>head</b>	is head but upon	8, 1010/ 11
the known head is	<b>head</b>	but upon the known	8, 1010/ 11
church... hath an unknown	<b>head</b>	, which is, they will	8, 1010/ 13
was himself a known	<b>head</b>	upon his church of	8, 1010/ 16
for his successor, and	<b>head</b>	and chief shepherd to	8, 1010/ 19
grant that Christ was	<b>head</b>	of his very church	8, 1010/ 22
church he is the	<b>head</b>	still." And here will	8, 1010/ 26
both known and unknown	<b>head</b>	, and the holiness of	8, 1010/ 28
and unknown body, the	<b>head</b>	known to the body	8, 1010/ 29
body known to that	<b>head</b>	by its faith. And	8, 1010/ 30
and refuse him for	<b>head</b>	of the church, and	8, 1011/ 1
whereof only Christ is	<b>head</b>	, and no man under	8, 1011/ 30
parts and members, the	<b>head</b>	is not only among	8, 1015/ 8
that himself was neither	<b>head</b>	nor member thereof, or	8, 1015/ 12
his very church either	<b>head</b>	or member known. Now	8, 1015/ 14
that himself was not	<b>head</b>	of his own church	8, 1015/ 16
of themselves, but ran	<b>headlong</b>	into the sea): now	8, 1032/ 14
I suppose, that the	<b>headmasters</b>	, the archheretics of all	8, 836/ 11
fines set on their	<b>heads</b>	, and they compelled to	8, 587/ 8
sun were over our	<b>heads</b>	and the moon on	8, 606/ 17
fallen upon their own	<b>heads</b>	. And Zwingli, their chief	8, 608/ 23
upon many good men's	<b>heads</b>	ere these rebellious wretches	8, 665/ 2
No thanks unto the	<b>heads</b>	of that church that	8, 706/ 21
air, above all our	<b>heads</b>	, to learn it of	8, 724/ 8
and the holy spiritual	<b>heads</b>	of his own sects	8, 726/ 19
and all ye Saracens'	<b>heads</b>	, hearken here unto me	8, 770/ 30

then have at their	<b>heads</b>	, whosoever they were that	8, 900/ 30
hurl stones at their	<b>heads</b>	because they fulfill it	8, 901/ 15
begin upon their own	<b>heads</b>	to vary from all	8, 942/ 8
remaining in their mad	<b>heads</b>	that is to wit	8, 994/ 28
and all the known	<b>heads</b>	thereof, from Christ's days	8, 1010/ 33
they forget the ribaldrous	<b>heads</b>	of their own churches	8, 1010/ 35
they were all known	<b>heads</b>	. And they did also	8, 1011/ 7
others, which were known	<b>heads</b>	also. And ever after	8, 1011/ 8
after by succession, known	<b>heads</b>	... to succeed of such	8, 1011/ 9
and women cover their	<b>heads</b>	, and some such other	8, 1022/ 34
that ye may be	<b>healed</b>	. For much is the	8, 843/ 19
be forgiven them. Confession	<b>healeth</b>	us, and a well	8, 961/ 16
their sight again, and	<b>healeth</b>	the sick; which also	8, 976/ 11
then the gifts of	<b>healing</b>	, help and relief, governances	8, 1022/ 1
about their own soul	<b>health</b>	. And albeit that, because	8, 613/ 3
record and testify, neither	<b>health</b>	, life, head, nor spirit	8, 669/ 35
pertaineth unto our souls'	<b>health</b>	? For if a man	8, 675/ 18
consideration of her soul	<b>health</b>	... and not to be	8, 884/ 18
living and in good	<b>health</b>	, of which men have	8, 973/ 17
church there can none	<b>health</b>	be had they wander	8, 994/ 28
that we know, for	<b>health</b>	is of Judea." Now	8, 1008/ 36
whole thousand on a	<b>heap</b>	(for no fewer he	8, 713/ 31
process together, upon a	<b>heap</b>	, wherewith he endeth all	8, 775/ 3
perceiveth, all his whole	<b>heap</b>	of heresies; and forasmuch	8, 776/ 19
feeleth a foul, filthy	<b>heap</b>	of false fumbling heresies	8, 785/ 14
the examples a great	<b>heap</b>	of them that in	8, 1018/ 36
lay you a great	<b>heap</b>	of authorities and plain	8, 1018/ 38
dream they find great	<b>heaps</b>	of gold, and wax	8, 826/ 6
not there, nor neither	<b>hear</b>	us nor see us	8, 582/ 32
reason. Now let us	<b>hear</b>	his second. The Second	8, 584/ 9
elects will not ever	<b>hear</b>	their faults told them	8, 588/ 2
themselves before the people	<b>hear</b>	of them. And if	8, 591/ 5
for faults... till they	<b>hear</b>	the people murmur and	8, 591/ 9
himself shall haply nothing	<b>hear</b>	thereof. But yet are	8, 591/ 22
tidings... but when they	<b>hear</b>	many speak evil, turn	8, 592/ 11
it fortune him to	<b>hear</b>	that he be spoken	8, 592/ 13
church... I say not	<b>hear</b>	, but say her own	8, 594/ 38
be true that I	<b>hear</b>	reported, as many Masses	8, 595/ 2
sacraments of them, to	<b>hear</b>	their Masses, and to	8, 596/ 3
of them, and to	<b>hear</b>	their Masses, and to	8, 596/ 28
now, when ye shall	<b>hear</b>	the remnant, ye shall	8, 613/ 31
mouth the laypeople should	<b>hear</b>	the truth... by means	8, 615/ 2
How shall a man	<b>hear</b>	without preaching? And how	8, 615/ 8
it ere the hearer	<b>hear</b>	it... and the preachers	8, 616/ 3
word to receive them,	<b>hear</b>	them, and obey them	8, 616/ 15
me, he shall then	<b>hear</b>	what I shall say	8, 622/ 1
exactions besides, that I	<b>hear</b>	of. And such as	8, 635/ 17
had commanded them to	<b>hear</b>	him... and a greater	8, 643/ 23
had commanded them to	<b>hear</b>	him; and that the	8, 643/ 26
therefore shall ye now	<b>hear</b>	all the remnant of	8, 648/ 2

such power, ye shall	<b>hear</b>	now that this high	8, 691/ 6
as he happened to	<b>hear</b>	of unsought, or else	8, 701/ 10
Scripture; or will not	<b>hear</b>	; or say, "The Church	8, 707/ 12
Scripture; or will not	<b>hear</b>	; or say, "The Church	8, 714/ 18
out," or "will not	<b>hear</b>	" him, or say, "The	8, 714/ 31
that we refuse to	<b>hear</b>	that one holy man	8, 715/ 16
thus doing, we do	<b>hear</b>	him, and follow him	8, 715/ 18
else we "will not	<b>hear</b>	" him, or else we	8, 716/ 15
doctor, and I will	<b>hear</b>	him, and I neither	8, 716/ 20
him not. Christ's sheep	<b>hear</b>	the voice of Christ	8, 718/ 6
even so the wolves	<b>hear</b>	not his voice, but	8, 718/ 8
compel the Scripture to	<b>hear</b>	them, and to speak	8, 718/ 9
hath given ears to	<b>hear</b>	. . . and eyes to see	8, 718/ 14
it a world to	<b>hear</b>	what a goodly castle	8, 724/ 30
for this once, and	<b>hear</b>	forth Sir William Tyndale's	8, 726/ 8
saith... Tyndale Christ's sheep	<b>hear</b>	the voice of Christ	8, 726/ 29
even so the wolves	<b>hear</b>	not his voice, but	8, 726/ 30
compel the Scripture to	<b>hear</b>	them, and to speak	8, 726/ 31
hath given ears to	<b>hear</b>	. . . and eyes to see	8, 727/ 1
heretics "given ears to	<b>hear</b>	that the hypocritish wolves	8, 728/ 23
the hypocritish wolves cannot	<b>hear</b>	, and eyes to see	8, 728/ 23
that Christ's own sheep	<b>hear</b>	his voice, but the	8, 728/ 35
his heretics that they	<b>hear</b>	Christ's voice... but also	8, 729/ 8
Catholic Church neither can	<b>hear</b>	, see, nor understand, nor	8, 729/ 10
they which will not	<b>hear</b>	the word at the	8, 730/ 22
husbands that would not	<b>hear</b>	the truth preached, to	8, 730/ 25
first either will not	<b>hear</b>	or cannot believe. And	8, 730/ 29
cast his gorge to	<b>hear</b>	them rave and rage	8, 743/ 12
cast his gorge to	<b>hear</b>	them rave and rage	8, 760/ 31
our Savior, "will not	<b>hear</b>	the church, take him	8, 763/ 31
not well endure to	<b>hear</b>	I shall of necessity	8, 764/ 34
that a man may	<b>hear</b>	his wife tell as	8, 775/ 29
To this question ye	<b>hear</b>	how Tyndale standeth at	8, 802/ 25
I would very fain	<b>hear</b>	some one story by	8, 807/ 26
himself confessed that whosoever	<b>hear</b>	it taught must believe	8, 809/ 3
pleasure, I suppose, to	<b>hear</b>	a ribaldrous railing of	8, 832/ 19
Happy be they that	<b>hear</b>	the word of God	8, 842/ 14
be here alone, that	<b>hear</b>	me now," but as	8, 857/ 22
rightwisely in God," etc.	<b>Hear</b>	you not the cause	8, 861/ 31
bearth witness: "My sheep	<b>hear</b>	my voice, and another	8, 861/ 35
a sheep and must	<b>hear</b>	the voice of her	8, 862/ 12
by Christ's word, and	<b>hear</b>	none other man's voice	8, 862/ 21
a sheep, and must	<b>hear</b>	the voice of her	8, 869/ 34
But first let us	<b>hear</b>	what a wise tale	8, 873/ 11
these tokens, that we	<b>hear</b>	the word of God	8, 879/ 6
in some men that	<b>hear</b>	it, though it take	8, 882/ 12
may be many that	<b>hear</b>	it together in one	8, 883/ 12
they that are mine	<b>hear</b>	my voice, and hear	8, 888/ 10
hear my voice, and	<b>hear</b>	not the voice of	8, 888/ 11
as are his do	<b>hear</b>	his voice, and not	8, 889/ 19

wit, that we should	<b>hear</b>	and obey him, and	8, 889/ 21
him. For whoso will	<b>hear</b>	heretics and not him	8, 889/ 22
upon everything that we	<b>hear</b>	, we should without consideration	8, 889/ 28
sects agree, as I	<b>hear</b>	say. And therefore this	8, 890/ 37
what company soever I	<b>hear</b>	the word of God	8, 894/ 7
not chosen, though they	<b>hear</b>	it shall not understand	8, 897/ 18
that will come and	<b>hear</b>	and learn and do	8, 898/ 23
and after come and	<b>hear</b>	all their lessons himself	8, 898/ 35
that every man might	<b>hear</b>	him... in which he	8, 900/ 23
where he will, and	<b>hear</b>	whom he list... and	8, 901/ 21
be here alone, that	<b>hear</b>	me now," but as	8, 908/ 24
from God and not	<b>hear</b>	her husband, and then	8, 915/ 25
and if you do	<b>hear</b>	any other voice than	8, 918/ 35
God for you; you	<b>hear</b>	not the voice of	8, 919/ 7
he saith, "If he	<b>hear</b>	thee, then hast thou	8, 944/ 27
it followeth, "If he	<b>hear</b>	not the church, take	8, 945/ 15
these words and saith...	<b>Hear</b>	you not the cause	8, 980/ 23
bearth witness: "My sheep	<b>hear</b>	my voice, and another	8, 980/ 26
said not they should	<b>hear</b>	"none other," but that	8, 981/ 6
that they should not	<b>hear</b>	strangers. For by other	8, 981/ 7
heretics) Christ's sheep cannot	<b>hear</b>	their own Shepherd, Christ	8, 981/ 16
voice Christ's sheep do	<b>hear</b>	, because he was another	8, 981/ 18
other goodly gear to	<b>hear</b>	him now make as	8, 988/ 23
it, they shall not	<b>hear</b>	it. And of these	8, 998/ 12
had never happed to	<b>hear</b>	word of this. This	8, 1005/ 6
you: him shall you	<b>hear</b>	," etc. But I neither	8, 1016/ 20
if he will not	<b>hear</b>	the church, then let	8, 1018/ 5
he then do not	<b>hear</b>	and obey the church	8, 1026/ 1
and he shall be	<b>heard</b>	. Howbeit, leaving his own	8, 588/ 13
readers, here have ye	<b>heard</b>	all his five reasons	8, 598/ 4
Jews in Jerusalem have	<b>heard</b>	his doubt disputed and	8, 621/ 27
Tyndale could not have	<b>heard</b>	any man in Jerusalem	8, 622/ 4
as though they had	<b>heard</b>	them in heaven, and	8, 641/ 19
right church. More Who	<b>heard</b>	ever such another "wherefore	8, 644/ 32
the beginning ye have	<b>heard</b>	, a church of unknown	8, 665/ 12
beginneth, as ye have	<b>heard</b>	, with the false gloss	8, 697/ 29
process, as ye have	<b>heard</b>	, nothing else but railing	8, 703/ 10
as ye now have	<b>heard</b>	. And, now, if this	8, 705/ 10
sort, when ye have	<b>heard</b>	what Tyndale can here	8, 706/ 4
After all which thing	<b>heard</b>	and well weighed... ye	8, 706/ 5
readers, here have you	<b>heard</b>	one of his answers	8, 707/ 15
other that I have	<b>heard</b>	of here, but that	8, 710/ 6
they find written or	<b>heard</b>	by good folk that	8, 711/ 15
And now have ye	<b>heard</b>	Saint Augustine... whom if	8, 740/ 22
but when they had	<b>heard</b>	Christ, the Spirit wrought	8, 743/ 5
but because we have	<b>heard</b>	ourselves, and know that	8, 743/ 8
saw them together and	<b>heard</b>	him speak it yet	8, 745/ 37
battle that hath not	<b>heard</b>	other men talk thereof	8, 750/ 3
all that he hath	<b>heard</b>	thereof before by the	8, 751/ 4
here have ye first	<b>heard</b>	the words of God	8, 752/ 15

and after have ye	<b>heard</b>	the words of himself	8, 752/ 17
but because we have	<b>heard</b>	ourselves, and know that	8, 759/ 23
had not Judas Iscariot	<b>heard</b>	our Lord as often	8, 761/ 27
they never could have	<b>heard</b>	them nor believed them	8, 772/ 29
only because thou hast	<b>heard</b>	it of the Spirit	8, 774/ 25
heart that ever I	<b>heard</b>	of: this man having	8, 782/ 25
evil never to have	<b>heard</b>	of God, nor never	8, 787/ 22
wise as ye have	<b>heard</b>	, that we be not	8, 801/ 12
hath, as ye have	<b>heard</b>	, scudded in and out	8, 801/ 32
only because thou hast	<b>heard</b>	it of the Spirit	8, 803/ 11
or preaching that he	<b>heard</b>	, as the Samaritans did	8, 803/ 20
point, ye have yourselves	<b>heard</b>	(in my Fourth Book	8, 809/ 2
whereof, as ye have	<b>heard</b>	, he can for his	8, 812/ 15
that he had ever	<b>heard</b>	that whoso were in	8, 814/ 9
yet neither read nor	<b>heard</b>	many stories. Wherefore it	8, 822/ 16
whose church ye have	<b>heard</b>	already. The second shall	8, 829/ 4
such as is not	<b>heard</b>	of among the paynims	8, 854/ 11
saith as ye have	<b>heard</b>	; and forasmuch, also, as	8, 872/ 10
More Here have ye	<b>heard</b>	, good readers, a fair	8, 875/ 34
these points ye have	<b>heard</b>	his whole tale, no	8, 875/ 38
the matter, ye have	<b>heard</b>	all his whole tale	8, 876/ 5
sure; for he had	<b>heard</b>	that there were in	8, 876/ 37
proveth, as ye have	<b>heard</b>	, by the authority of	8, 880/ 17
to it. For never	<b>heard</b>	I yet two things	8, 883/ 5
word of God is	<b>heard</b>	must needs be some	8, 883/ 8
likely that Eunuchus had	<b>heard</b>	of Christ, and of	8, 888/ 28
upon their false preachings	<b>heard</b>	them she may and	8, 896/ 20
not tongue-tied I have	<b>heard</b>	her talk myself. She	8, 897/ 34
And therefore I have	<b>heard</b>	them preach that it	8, 899/ 11
beaten. And when I	<b>heard</b>	this preached, methought it	8, 899/ 17
not help, that I	<b>heard</b>	once one of our	8, 899/ 31
and the company that	<b>heard</b>	him were such as	8, 900/ 31
your churches I never	<b>heard</b>	of any one. And	8, 904/ 9
I ween never man	<b>heard</b>	of his mouth. For	8, 913/ 28
brought forth to be	<b>heard</b>	... being at that time	8, 925/ 28
this is should be	<b>heard</b>	speak among Christian people	8, 958/ 10
readers, here have you	<b>heard</b>	Friar Barnes say that	8, 959/ 28
is, as ye have	<b>heard</b>	, rehearsed them falsely with	8, 959/ 32
saith, as ye have	<b>heard</b>	, that not only the	8, 964/ 34
here, as ye have	<b>heard</b>	, that they which have	8, 966/ 3
any distrust to be	<b>heard</b>	make intercession for those	8, 976/ 20
Lo, here have ye	<b>heard</b>	, good Christian readers, how	8, 978/ 23
readers, here have you	<b>heard</b>	that, in the self	8, 982/ 10
my seven books before,	<b>heard</b>	at great length the	8, 993/ 6
the eighth have ye	<b>heard</b>	the secret, unknown church	8, 993/ 8
him whom he had	<b>heard</b>	or known, before such	8, 1027/ 27
preach it ere the	<b>hearer</b>	hear it... and the	8, 616/ 2
very goodly by the	<b>hearer's</b>	ear, and they make	8, 725/ 12
can have preacher nor	<b>hearers</b>	as well for that	8, 668/ 26
the Romans, "Not the	<b>hearers</b>	of the law are	8, 842/ 11

the word, and not	<b>hearers</b>	only, deceiving yourselves." Now	8, 842/ 17
is well of the	<b>hearers</b>	received, and also where	8, 873/ 25
Paul declareth of his	<b>hearers</b>	: "When you received of	8, 874/ 5
is well of the	<b>hearers</b>	received, and also where	8, 878/ 17
well received of the	<b>hearers</b>	, and good Gospel works	8, 879/ 7
doth so, where the	<b>hearers</b>	be such as so	8, 880/ 22
else he mocked his	<b>hearers</b>	, if for their uttermost	8, 1023/ 14
write it in the	<b>hearers'</b>	hearts... which order of	8, 615/ 4
the longer that thou	<b>hearest</b>	them dispute upon the	8, 668/ 14
false tale that he	<b>heareth</b>	, or peradventure that himself	8, 590/ 16
and yet when he	<b>heareth</b>	it... since the same	8, 591/ 7
himself either saith or	<b>heareth</b>	in two whole years	8, 595/ 4
swareth by it, or	<b>heareth</b>	some other swear. All	8, 595/ 5
also these words: "Whoso	<b>heareth</b>	you heareth me; and	8, 614/ 24
words: "Whoso heareth you	<b>heareth</b>	me; and whoso despiseth	8, 614/ 24
of Christ, "He that	<b>heareth</b>	you heareth me, and	8, 616/ 23
He that heareth you	<b>heareth</b>	me, and he that	8, 616/ 23
me"; and "He that	<b>heareth</b>	not the church, take	8, 616/ 25
the apostles had... and	<b>heareth</b>	with his own ears	8, 672/ 29
to jest; for he	<b>heareth</b>	no man so mad	8, 689/ 22
are dead, the world	<b>heareth</b>	not a good word	8, 695/ 12
and muse, when he	<b>heareth</b>	so strange a tale	8, 725/ 14
voice, but the world	<b>heareth</b>	it not... is nothing	8, 729/ 1
and she believeth nor	<b>heareth</b>	no word but his	8, 861/ 34
that is of God	<b>heareth</b>	the words of God	8, 862/ 1
cannot err because she	<b>heareth</b>	the voice of her	8, 869/ 24
cleaveth to God and	<b>heareth</b>	his word, and therefore	8, 871/ 32
in every man that	<b>heareth</b>	it... so doth it	8, 882/ 13
and she believeth nor	<b>heareth</b>	no word but his	8, 980/ 25
he sendeth, his flock	<b>heareth</b>	his own words. And	8, 981/ 8
Catholic preachers, "He that	<b>heareth</b>	you heareth me." But	8, 981/ 9
He that heareth you	<b>heareth</b>	me." But by strangers	8, 981/ 9
not say, "He that	<b>heareth</b>	you heareth me, and	8, 998/ 31
He that heareth you	<b>heareth</b>	me, and he that	8, 998/ 31
by means of which	<b>hearing</b>	, with their own good	8, 615/ 3
Faith is made by	<b>hearing</b>	," and "How shall a	8, 615/ 7
man must at the	<b>hearing</b>	do his own good	8, 615/ 9
refuseth them, instead of	<b>hearing</b>	them mocketh them, and	8, 616/ 17
years of discretion, and	<b>hearing</b>	of the stories and	8, 619/ 12
ears can abide the	<b>hearing</b>	. But yet remember, good	8, 705/ 18
in his heart by	<b>hearing</b>	of other men, but	8, 750/ 1
reading of books or	<b>hearing</b>	it preached, as an	8, 774/ 16
reading of books or	<b>hearing</b>	it preached, as by	8, 803/ 2
reading in books or	<b>hearing</b>	it preached." Very well	8, 805/ 2
historical faith, by the	<b>hearing</b>	of those holy preachers	8, 805/ 12
outward means, as by	<b>hearing</b>	the thing preached or	8, 818/ 4
her sins, and the	<b>hearing</b>	of Christ's voice, and	8, 869/ 17
of her presence, as	<b>hearing</b>	, moving, speaking, smelling, with	8, 873/ 22
saith, "Faith cometh by	<b>hearing</b>	, and hearing cometh by	8, 873/ 33
cometh by hearing, and	<b>hearing</b>	cometh by the word	8, 873/ 33

signs and tokens of	<b>hearing</b>	, speaking, sight, and smelling	8, 878/ 35
saith, "Faith cometh by	<b>hearing</b>	, and hearing cometh by	8, 883/ 2
cometh by hearing, and	<b>hearing</b>	cometh by the word	8, 883/ 3
this: "Faith cometh by	<b>hearing</b>	, and hearing cometh by	8, 883/ 7
cometh by hearing, and	<b>hearing</b>	cometh by the word	8, 883/ 7
never man faithful without	<b>hearing</b>	of the word of	8, 883/ 10
of God upon the	<b>hearing</b>	... and shall understand it	8, 897/ 16
that a third man	<b>hearing</b>	him and secretly reproving	8, 949/ 12
readers, a right heavy	<b>hearing</b>	that ever such a	8, 958/ 9
the church" by sight,	<b>hearing</b>	, and feeling, as we	8, 975/ 5
understand it not, but	<b>hearing</b>	it, they shall not	8, 998/ 12
for his fourth answer	<b>hearken</b>	, I require you, how	8, 730/ 6
and it please ye,	<b>hearken</b>	patiently what I shall	8, 736/ 33
all ye Saracens' heads,	<b>hearken</b>	here unto me, and	8, 770/ 30
fettered in his holy	<b>heart</b>	, whereof himself hath lost	8, 575/ 16
inwardly lieth in the	<b>heart</b>	, whereof only God is	8, 588/ 17
writeth himself in the	<b>heart</b>	witnesseth the prophet Jeremiah	8, 615/ 12
therewith write upon the	<b>heart</b>	; which he never faileth	8, 615/ 22
make such a spiritual	<b>heart</b>	in the children as	8, 648/ 19
shame find in his	<b>heart</b>	to say thus, this	8, 667/ 3
the repentance of the	<b>heart</b>	through Christ's blood-shedding, put	8, 692/ 1
be of the same	<b>heart</b>	and mind that the	8, 704/ 3
cannot see... and a	<b>heart</b>	to understand that the	8, 718/ 15
cannot see... and a	<b>heart</b>	to understand that the	8, 727/ 2
cannot see, and a	<b>heart</b>	to understand that the	8, 728/ 24
be good until in	<b>heart</b>	they resort thereto again	8, 734/ 36
feeleth in his own	<b>heart</b>	? But yet, good readers	8, 746/ 9
God work in the	<b>heart</b>	"), even so, not the	8, 747/ 36
and conceived in his	<b>heart</b>	by hearing of other	8, 750/ 1
surely written in his	<b>heart</b>	that all the preachers	8, 752/ 19
working write in man's	<b>heart</b>	the faith, which I	8, 752/ 24
written it in mine	<b>heart</b>	that I feel it	8, 771/ 5
faith of his false	<b>heart</b>	they must needs feel	8, 771/ 10
is written in thine	<b>heart</b>	. And if he ask	8, 774/ 14
is written in thine	<b>heart</b>	, and because the Spirit	8, 774/ 21
it written in thine	<b>heart</b>	. And concerning outward teaching	8, 774/ 26
himself, in the man's	<b>heart</b>	, and therefore it is	8, 781/ 1
and written within the	<b>heart</b>	together with the faith	8, 781/ 2
the writing in the	<b>heart</b>	that ever I heard	8, 782/ 25
or "fullness," of "the	<b>heart</b>	") must needs make every	8, 785/ 12
the bottom of his	<b>heart</b>	, with his fulsome "feeling	8, 785/ 14
had fumbled about his	<b>heart</b>	? I pass over his	8, 786/ 3
therefor, or in his	<b>heart</b>	once to wish it	8, 786/ 15
the door of our	<b>heart</b>	, if ourselves could nothing	8, 787/ 8
faith feeleth in his	<b>heart</b>	, the very worst damned	8, 788/ 23
evil mind of thy	<b>heart</b>	. " We might here say	8, 796/ 30
is written in thine	<b>heart</b>	. And if he ask	8, 802/ 35
is written in thine	<b>heart</b>	, and because the Spirit	8, 803/ 6
it written in thine	<b>heart</b>	. Lo, good readers, here	8, 803/ 12
them written in his	<b>heart</b>	by the Spirit of	8, 803/ 17

of God in his	<b>heart</b>	. Now, forasmuch as this	8, 803/ 22
of God in his	<b>heart</b>	that the books of	8, 803/ 27
feel written in his	<b>heart</b>	by the Spirit of	8, 803/ 31
that conclusion in his	<b>heart</b>	as in the holy	8, 804/ 16
as in the holy	<b>heart</b>	of any disciple of	8, 804/ 16
and findeth in his	<b>heart</b>	written by the Spirit	8, 804/ 25
writing them in his	<b>heart</b>	, caused him there both	8, 804/ 37
the Spirit in his	<b>heart</b>	, after his master's own	8, 805/ 10
own finger in his	<b>heart</b>	: he must consider that	8, 810/ 3
time before that his	<b>heart</b>	was so holy that	8, 810/ 4
it written in his	<b>heart</b>	, without any reasonable outward	8, 812/ 13
written in his own	<b>heart</b>	with God's own hand	8, 812/ 28
written within his own	<b>heart</b>	by him that cannot	8, 812/ 37
written within his own	<b>heart</b>	... he weeneth himself very	8, 813/ 5
written in his own	<b>heart</b>	with the very hand	8, 816/ 29
hand in his own	<b>heart</b>	that Tyndale feeleth not	8, 816/ 34
heresy written in his	<b>heart</b>	by the hand of	8, 816/ 35
and scraped in his	<b>heart</b>	by the crooked, cloven	8, 817/ 2
in his own holy	<b>heart</b>	that the faith of	8, 817/ 6
writeth himself in man's	<b>heart</b>	, and therefore that is	8, 818/ 9
hath it in his	<b>heart</b>	of God's own writing	8, 818/ 10
feel it in his	<b>heart</b>	... and that feeling thereof	8, 818/ 12
God infounded into man's	<b>heart</b>	: this writing of God	8, 825/ 16
of God in man's	<b>heart</b>	is in the Catholic	8, 825/ 17
it written in his	<b>heart</b>	by God's own hand	8, 826/ 36
it written in his	<b>heart</b>	by the Spirit of	8, 827/ 25
written in his own	<b>heart</b>	by the Spirit of	8, 827/ 28
Pharisee, in whose proud	<b>heart</b>	the poor publicans be	8, 835/ 20
make you a new	<b>heart</b>	and a new spirit	8, 840/ 12
virtuous in his own	<b>heart</b>	did, I say, Saint	8, 853/ 21
the whole company, in	<b>heart</b>	, and still continued in	8, 853/ 24
grace into the dying	<b>heart</b>	of that good sister	8, 885/ 14
a traitor in his	<b>heart</b>	, was yet a foul	8, 907/ 8
ear in every man's	<b>heart</b>	!) Saint Gregory would soon	8, 932/ 11
priest have all by	<b>heart</b>	, and the Blessed Blood	8, 932/ 27
faith and contrition of	<b>heart</b>	, and unfeigned tears flowing	8, 961/ 18
flowing out of the	<b>heart</b>	vein, that the sins	8, 961/ 19
faith and contrition of	<b>heart</b>	, and unfeigned tears flowing	8, 965/ 10
the vein of the	<b>heart</b>	, and with a wary	8, 965/ 11
and great heaviness of	<b>heart</b>	, with diligence used in	8, 970/ 14
lieth hidden in the	<b>heart</b>	, and as our Lord	8, 1023/ 24
that looketh into the	<b>heart</b>	." And also, "No man	8, 1023/ 27
is for his obstinate	<b>heart</b>	driven according to the	8, 1025/ 34
know them would answer	<b>heartily</b>	for them, and tell	8, 833/ 4
merchant, when he had	<b>heartily</b>	thanked Barnes and were	8, 877/ 10
contempt planted in their	<b>hearts</b>	toward their rulers and	8, 590/ 35
it in the hearers'	<b>hearts</b>	... which order of coming	8, 615/ 4
my law in their	<b>hearts</b>	." In which place he	8, 615/ 14
my law in their	<b>hearts</b>	." He meaneth not that	8, 615/ 17
God write in the	<b>hearts</b>	of every sort of	8, 615/ 35

other heresies in men's	<b>hearts</b>	fastly first confirmed lest	8, 625/ 35
he shall turn the	<b>hearts</b>	of the fathers unto	8, 648/ 17
truth written in men's	<b>hearts</b>	... or by the plain	8, 677/ 25
and to turn the	<b>hearts</b>	of the fathers unto	8, 704/ 2
and thus turn the	<b>hearts</b>	of the children and	8, 704/ 6
write it in their	<b>hearts</b>	with his Holy Spirit	8, 742/ 29
of belief in our	<b>hearts</b>	, and helping us to	8, 744/ 16
their inspiration in their	<b>hearts</b>	so feelingly that thereby	8, 744/ 31
in all his fellows'	<b>hearts</b>	, how feeleth he? And	8, 751/ 24
write it in their	<b>hearts</b>	with his Holy Spirit	8, 752/ 6
the doctrine, dead, stony	<b>hearts</b>	should wax tender, soft	8, 753/ 14
to time in the	<b>hearts</b>	of his church is	8, 753/ 24
wills, in the men's	<b>hearts</b>	the belief that they	8, 759/ 10
virtue that these heretics'	<b>hearts</b>	even fret for envy	8, 766/ 13
God written in their	<b>hearts</b>	, and the faith of	8, 773/ 25
saith, written in the	<b>hearts</b>	of all his elects	8, 775/ 8
enough within their own	<b>hearts</b>	that the sacraments be	8, 775/ 10
so fully in their	<b>hearts</b>	... Tyndale needeth not, it	8, 775/ 22
God written in their	<b>hearts</b>	, and the faith of	8, 778/ 27
faith written in their	<b>hearts</b>	by God's own hand	8, 817/ 14
not written in their	<b>hearts</b>	, as Tyndale saith, by	8, 817/ 28
elects, and in their	<b>hearts</b>	he writeth... and that	8, 822/ 25
faith written in men's	<b>hearts</b>	" the faith whereof God	8, 825/ 15
sinner, and purge your	<b>hearts</b>	, O ye that are	8, 840/ 35
could find in their	<b>hearts</b>	to die for them	8, 851/ 34
light in some men's	<b>hearts</b>	, as the prophet witnesseth	8, 873/ 29
is received into their	<b>hearts</b>	. The second token is	8, 874/ 3
devil in their obstinate	<b>hearts</b>	that scantly can all	8, 956/ 11
he called back the	<b>hearts</b>	of some from their	8, 990/ 30
the counsels of the	<b>hearts</b>	." And therefore, good readers	8, 1024/ 2
exhorting to confession and	<b>hearty</b>	contrition. And how a	8, 653/ 24
like the faith of	<b>heat</b>	in him that hath	8, 760/ 18
or any fervor and	<b>heat</b>	of charity, this feeling	8, 825/ 30
see that in this	<b>heat</b>	he saith all the	8, 921/ 14
midst of New Market	<b>Heath</b>	, and then go through	8, 1021/ 28
of images with the	<b>heathen</b>	yet they brought them	8, 609/ 28
of idols with the	<b>heathen</b>	." And Tyndale must confess	8, 612/ 2
as he was born	<b>heathen</b>	and christened in England	8, 619/ 9
was converted, was a	<b>heathen</b>	man and a philosopher	8, 730/ 13
Christian wives that had	<b>heathen</b>	husbands that would not	8, 730/ 24
they might win their	<b>heathen</b>	husbands with holy conversation	8, 730/ 26
thou shalt win thine	<b>heathen</b>	husband?" With holy conversation	8, 730/ 28
we cannot bind the	<b>heathen</b>	by. For though we	8, 768/ 31
and bad, Christian and	<b>heathen</b>	would have had in	8, 940/ 17
whole world, Christian and	<b>heathen</b>	, so fully seen and	8, 941/ 1
take him as a	<b>heathen</b>	or a publican." This	8, 945/ 16
into the bliss of	<b>heaven</b>	." Now it is a	8, 578/ 35
worthy the reward of	<b>heaven</b>	but by the liberal	8, 580/ 27
earth unto saints in	<b>heaven</b>	... and findeth yet more	8, 582/ 21
be with him in	<b>heaven</b>	. Howbeit, in this point	8, 582/ 26

are with God in	<b>heaven</b>	saving that he believeth	8, 582/ 31
the blessed saints in	<b>heaven</b>	. He blameth us and	8, 583/ 4
all sides, toward the	<b>heaven</b>	, as it is outward	8, 604/ 29
up the kingdom of	<b>heaven</b>	," and neither would enter	8, 609/ 38
be saved and enter	<b>heaven</b>	when it were after	8, 612/ 36
and undoubted way to	<b>heaven</b>	, sent his own Son	8, 613/ 9
had his doctrine from	<b>heaven</b>	... and that the Scripture	8, 624/ 4
them all yet in	<b>heaven</b>	. And lest their malice	8, 625/ 16
is none yet in	<b>heaven</b>	at all, neither in	8, 625/ 22
went from thence to	<b>heaven</b>	among that is one	8, 625/ 24
us any reward in	<b>heaven</b>	of the nature of	8, 633/ 38
up the gates of	<b>heaven</b>	, the true knowledge of	8, 634/ 24
Father that is in	<b>heaven</b>	feedeth them." And thus	8, 636/ 37
the right way to	<b>heaven</b>	. Now, as for constitutions	8, 638/ 20
goodness highly rewardable in	<b>heaven</b>	and meritorious! What false	8, 640/ 9
upon any reward in	<b>heaven</b>	, nor forbear any evil	8, 641/ 2
to leap straight to	<b>heaven</b>	by the promise that	8, 641/ 5
had heard them in	<b>heaven</b>	, and learned them of	8, 641/ 19
to be sent from	<b>heaven</b>	instead of Christ's apostles	8, 641/ 20
Moses, the Father of	<b>heaven</b>	himself, had commanded them	8, 643/ 24
church of God in	<b>heaven</b>	. And likewise also as	8, 671/ 9
the glorious bliss of	<b>heaven</b>	. And thus end I	8, 673/ 2
now holy saints in	<b>heaven</b>	), whose faithful, holy writings	8, 679/ 29
our good works in	<b>heaven</b>	, and that for lack	8, 686/ 34
said, the kingdom of	<b>heaven</b>	standeth not in words	8, 690/ 23
up the kingdom of	<b>heaven</b>	, that no man could	8, 692/ 15
of them all in	<b>heaven</b>	, but that they lie	8, 702/ 35
to great glory in	<b>heaven</b>	this glorious saint of	8, 713/ 28
bring a man to	<b>heaven</b>	if it not only	8, 779/ 23
never have reward in	<b>heaven</b>	, but that it were	8, 785/ 32
and never come to	<b>heaven</b>	. For that is our	8, 792/ 19
and from it unto	<b>heaven</b>	, no small number yet	8, 794/ 19
to be now in	<b>heaven</b>	; and therefore that they	8, 795/ 13
if we may get	<b>heaven</b>	, we care for none	8, 795/ 17
faith should attain to	<b>heaven</b>	, and which should fail	8, 795/ 21
wilderness" perished and lost	<b>heaven</b>	for lack of such	8, 795/ 23
do to come to	<b>heaven</b>	. What will he answer	8, 796/ 24
either in earth or	<b>heaven</b>	? but without any outward	8, 800/ 4
all the creatures of	<b>heaven</b>	and earth, and hell	8, 800/ 31
shall be rewarded in	<b>heaven</b>	, and that friars may	8, 802/ 29
shall be rewarded in	<b>heaven</b>	; and feeling also, by	8, 804/ 30
have no reward in	<b>heaven</b>	, and that friars may	8, 806/ 3
shall be rewarded in	<b>heaven</b>	, and that folk should	8, 806/ 19
shall have reward in	<b>heaven</b>	. By what old story	8, 807/ 29
unto the bliss of	<b>heaven</b>	. Now ask I, therefore	8, 822/ 13
shall have reward in	<b>heaven</b>	, or to do any	8, 826/ 22
friends you have in	<b>heaven</b>	and earth; and yet	8, 838/ 26
first grace. For toward	<b>heaven</b>	man can do nothing	8, 841/ 5
be sufficient to deserve	<b>heaven</b>	, but the greatness of	8, 841/ 9
have any reward in	<b>heaven</b>	, but that altogether standeth	8, 842/ 1

cannot bring them to	<b>heaven</b>	without the merits of	8, 849/ 3
trust of reward in	<b>heaven</b>	for his own merits	8, 849/ 10
promise of reward in	<b>heaven</b>	therefor. For Christ saith	8, 849/ 28
to bring them to	<b>heaven</b>	they could find in	8, 851/ 34
to bring them to	<b>heaven</b>	... and that men, to	8, 851/ 35
the glorious bliss of	<b>heaven</b>	, should here bring them	8, 851/ 37
live and endure in	<b>heaven</b>	; but never shall his	8, 855/ 16
to the Father of	<b>heaven</b>	... which is Christ Jesus	8, 861/ 21
glorious, which is in	<b>heaven</b>	and not here... and	8, 865/ 17
made her glorious in	<b>heaven</b>	, where, as Saint Paul	8, 865/ 26
in the church in	<b>heaven</b>	... and all his spots	8, 866/ 11
to merit reward in	<b>heaven</b>	by good works wrought	8, 867/ 1
in hell than win	<b>heaven</b>	with the bare acknowledging	8, 868/ 33
none other way to	<b>heaven</b>	, but followeth Christ only	8, 875/ 25
with us here in	<b>heaven</b>	." Of this word, therefore	8, 881/ 30
is from the high	<b>heaven</b>	, and his meeting is	8, 881/ 35
all the saints in	<b>heaven</b>	, if there be any	8, 886/ 10
case, our Father in	<b>heaven</b>	, so mighty, so merciful	8, 893/ 5
the right way to	<b>heaven</b>	... would ye make me	8, 898/ 1
he bring her to	<b>heaven</b>	... and leave me still	8, 898/ 7
and only thereby get	<b>heaven</b>	... and all the remnant	8, 901/ 24
to bring them to	<b>heaven</b>	, all such as are	8, 914/ 32
proud fellows out of	<b>heaven</b>	. But because there needed	8, 920/ 27
all the saints in	<b>heaven</b>	. Suppose me now that	8, 925/ 24
none other way to	<b>heaven</b>	, but followeth Christ only	8, 929/ 37
shall be confirmed in	<b>heaven</b>	. And therefore, whatsoever Barnes	8, 946/ 31
none other way to	<b>heaven</b>	, but followeth Christ only	8, 952/ 25
such, nor save in	<b>heaven</b>	all that he hath	8, 971/ 18
of his church in	<b>heaven</b>	, let us take Friar	8, 972/ 31
church of Christ in	<b>heaven</b>	?To this Friar Barnes	8, 973/ 4
are before departed into	<b>heaven</b>	, and that lived sometime	8, 975/ 26
to the kingdom of	<b>heaven</b>	, and maketh us fellows	8, 976/ 15
man might come to	<b>heaven</b>	, nor be a true	8, 979/ 16
the very church in	<b>heaven</b>	. Moreover, good Christian readers	8, 979/ 35
which are already in	<b>heaven</b>	do pray for us	8, 980/ 1
down unto them from	<b>heaven</b>	. Nor long might he	8, 990/ 12
not the church in	<b>heaven</b>	, toward which we be	8, 1000/ 34
as it seemeth, in	<b>heaven</b>	one known church, for	8, 1007/ 7
and schismatics out of	<b>heaven</b>	, as the Church hath	8, 1007/ 10
then remained there in	<b>heaven</b>	a known church of	8, 1007/ 13
angels tarried not in	<b>heaven</b>	at all, but that	8, 1007/ 17
pride the loss of	<b>heaven</b>	I will not at	8, 1007/ 21
and put out of	<b>heaven</b>	and thrown down thence	8, 1007/ 29
church ever known in	<b>heaven</b>	, and hath himself, both	8, 1009/ 32
in earth, hell, nor	<b>heaven</b>	, but they be God's	8, 1011/ 32
bad "the kingdom of	<b>heaven</b>	"; and by what more	8, 1020/ 13
it "the kingdom of	<b>heaven</b>	." For be there never	8, 1020/ 27
pure and clean unto	<b>heaven</b>	, and in that field	8, 1020/ 30
were put out of	<b>heaven</b>	, according to the counsel	8, 1025/ 19
shall be rewarded in	<b>heaven</b>	, and that it is	8, 1033/ 34

since the end is	<b>heavenly</b>	, and so high above	8, 778/ 13
the honor of our	<b>heavenly</b>	Father. Therefore inventeth she	8, 875/ 24
the honor of our	<b>heavenly</b>	Father. Therefore inventeth she	8, 929/ 36
may verily behold the	<b>heavenly</b>	mysteries. And therefore saith	8, 977/ 2
be gifted with the	<b>heavenly</b>	honor that we may	8, 978/ 16
shall be bound in	<b>heavens</b>	, and whatsoever ye loose	8, 1018/ 8
shall be loosed in	<b>heavens</b>	." Now, good readers, here	8, 1018/ 9
for the way to	<b>heavenward</b>	, we should not have	8, 744/ 18
her dead, and how	<b>heavily</b>	he had made his	8, 815/ 35
prayer, contrition, and great	<b>heaviness</b>	of heart, with diligence	8, 970/ 13
right great grief and	<b>heaviness</b>	, to see so many	8, 979/ 18
perceive yourself that no	<b>heavy</b>	thing can of itself	8, 604/ 37
cannot, because it is	<b>heavy</b>	. And therefore imagine that	8, 605/ 4
that we be full	<b>heavy</b>	and repent it very	8, 797/ 2
Christian readers, a right	<b>heavy</b>	hearing that ever such	8, 958/ 9
out of your own	<b>Hebrew</b>	tongue. And therefore we	8, 682/ 1
that he told the	<b>Hebrews</b>	that without faith it	8, 823/ 21
soul hang on the	<b>hedge</b>	, then hurl stones at	8, 664/ 29
he get over the	<b>hedge</b>	and tell us what	8, 686/ 7
he come at the	<b>hedge</b>	, in which he should	8, 686/ 9
would, if men took	<b>heed</b>	and watched them well	8, 879/ 24
but biddeth us take	<b>heed</b>	and be well ware	8, 890/ 8
Christ bade us take	<b>heed</b>	and beware. For the	8, 891/ 10
if we take good	<b>heed</b>	, know these false prophets	8, 891/ 12
spurneth with his kibed	<b>heel</b>	, but it will not	8, 583/ 15
no more than his	<b>heel</b>	. And therefore in this	8, 778/ 3
meeting is unto the	<b>height</b>	thereof"... and is not	8, 882/ 1
heresy is such a	<b>heinous</b>	kind of abominable, outrageous	8, 788/ 20
sons, then be we	<b>heirs</b>	heirs of God, coheirs	8, 756/ 29
then be we heirs	<b>heirs</b>	of God, coheirs of	8, 756/ 29
that he affirmed and	<b>held</b>	that there is not	8, 661/ 14
of Christ, yet he	<b>held</b>	that there remained and	8, 661/ 21
he either, though he	<b>held</b>	some of Tyndale's, yet	8, 710/ 6
part of Tyndale's... or	<b>held</b>	as true some such	8, 710/ 7
of reason must, have	<b>held</b>	themselves fully content and	8, 722/ 19
accounted it lawful, and	<b>held</b>	it not abominable, a	8, 727/ 34
confirmed with antiquity. There	<b>held</b>	him, he said, in	8, 735/ 20
some one that ever	<b>held</b>	it lawful for a	8, 766/ 24
our Savior Christ have	<b>held</b>	his peace... for the	8, 769/ 35
country, as those heretics	<b>held</b>	which were called the	8, 909/ 12
those heretics that then	<b>held</b>	the selfsame heresies that	8, 917/ 29
would I not have	<b>held</b>	at this day. For	8, 924/ 35
man durst there have	<b>held</b>	any one of many	8, 926/ 36
in that holy council	<b>held</b>	at Nicaea. But afterward	8, 954/ 33
them, brought up and	<b>held</b>	the same heresy that	8, 964/ 13
heresies is a point	<b>held</b>	against the common known	8, 1025/ 11
which (among other things)	<b>held</b>	him in the common	8, 1026/ 36
draw with him to	<b>hell</b>	by his example thousands	8, 587/ 29
matrimony, but shall have	<b>hell</b>	for their patrimony. Whereof	8, 589/ 4
the fire of Smithfield,	<b>hell</b>	doth receive them... where	8, 590/ 6

draw with him to	<b>hell</b>	by his example thousands	8, 590/ 10
which the gates of	<b>hell</b>	should never prevail. And	8, 607/ 19
the very gates of	<b>hell</b>	have so prevailed against	8, 607/ 25
the deep dungeon of	<b>hell</b>	. And thus have I	8, 607/ 28
believe there were none	<b>hell</b>	neither, for any soul	8, 625/ 31
of the fire of	<b>hell</b>	. This one mark, which	8, 627/ 9
the straight way to	<b>hell</b>	be the right way	8, 638/ 20
to make horseshoes in	<b>hell</b>	than to construe the	8, 639/ 26
they should walk to	<b>hell</b>	... but live at liberty	8, 641/ 3
all the devils in	<b>hell</b>	. Now have we well	8, 656/ 27
and, as it seemeth,	<b>hell</b>	swalloweth them up. And	8, 671/ 16
church of devils in	<b>hell</b>	be better than the	8, 672/ 37
all the devils in	<b>hell</b>	shall never be able	8, 673/ 12
buried and burn in	<b>hell</b>	. Thus endeth the Sixth	8, 673/ 18
and now burning in	<b>hell</b>	, called Thomas Hitton, whom	8, 684/ 25
shall be damned in	<b>hell</b>	. As where our Savior	8, 686/ 35
shalt not come into	<b>hell</b>	; but thou must yet	8, 692/ 6
is as hot as	<b>hell</b>	)... except thou buy it	8, 692/ 7
that the gates of	<b>hell</b>	should never prevail against	8, 693/ 21
to the devil of	<b>hell</b>	. Howbeit, of truth, holy	8, 695/ 33
as the hogs of	<b>hell</b>	shall feed upon and	8, 714/ 1
hundred miles deep in	<b>hell</b>	. But since he saith	8, 714/ 6
the great gates of	<b>hell</b>	: so is it no	8, 728/ 17
the deepest dungeon in	<b>hell</b>	would abhor. And thus	8, 788/ 24
leave their souls in	<b>hell</b>	, and never come to	8, 792/ 18
heaven and earth, and	<b>hell</b>	too, saving these heretics	8, 800/ 32
be the gates of	<b>hell</b>	, shall never obtain and	8, 807/ 8
all the devils of	<b>hell</b>	that are within hell	8, 807/ 10
hell that are within	<b>hell</b>	, or walking in this	8, 807/ 10
about the gates of	<b>hell</b>	, shall never be able	8, 807/ 11
feel the fire of	<b>hell</b>	. And now, good Christian	8, 826/ 32
belief thereof. Yea, and	<b>hell</b>	is also no promise	8, 850/ 31
to the devil in	<b>hell</b>	than win heaven with	8, 868/ 33
let me fall into	<b>hell</b>	, for none other cause	8, 898/ 8
that they escape from	<b>hell</b>	... and therefore do receive	8, 899/ 29
all the devils in	<b>hell</b>	, nor all their instruments	8, 915/ 2
the very devil of	<b>hell</b>	. And I am sure	8, 926/ 34
also the soul into	<b>hell</b>	. Saint Augustine in this	8, 955/ 32
devil's very church in	<b>hell</b>	. For Saint Augustine saith	8, 966/ 2
the devil's dunghill in	<b>hell</b>	. And those members of	8, 972/ 1
all the gates of	<b>hell</b>	. And we believe that	8, 975/ 10
and with Lucifer in	<b>hell</b>	a known only church	8, 1007/ 13
creature, neither in earth,	<b>hell</b>	, nor heaven, but they	8, 1011/ 32
into the church of	<b>hell</b>	(as the hogs, after	8, 1032/ 12
but putteth off his	<b>helmet</b>	and doeth on a	8, 579/ 13
can be done without	<b>help</b>	of God's grace, nor	8, 580/ 26
but it will not	<b>help</b>	him. The gentleman is	8, 583/ 15
mislead their judgment: for	<b>help</b>	of such haps serve	8, 591/ 14
have assayed to get	<b>help</b>	and power of the	8, 608/ 19
in like wise, with	<b>help</b>	of all his fellows	8, 643/ 36

he might make, as	<b>help</b>	me God, if I	8, 655/ 33
at all. And as	<b>help</b>	me God, I verily	8, 664/ 24
obey them and also	<b>help</b>	them at their need	8, 691/ 27
offer unto God than	<b>help</b>	his father with the	8, 698/ 7
not like bound to	<b>help</b>	every stranger that is	8, 698/ 8
some poverty as to	<b>help</b>	mine own father, that	8, 698/ 10
say that I must	<b>help</b>	my father before a	8, 698/ 23
that required so sudden	<b>help</b>	, nor other men's devotion	8, 699/ 31
God than honor and	<b>help</b>	their father and mother	8, 700/ 8
done, and that to	<b>help</b>	poor men and give	8, 700/ 12
kinds of "voluntary," to	<b>help</b>	first such poor, needy	8, 701/ 9
we were bound to	<b>help</b>	them all before we	8, 701/ 26
should in many things	<b>help</b>	us, clean out of	8, 706/ 35
should in many things	<b>help</b>	us, clean out of	8, 710/ 31
by which means his	<b>help</b>	and grace maketh the	8, 739/ 16
own supernatural aid and	<b>help</b>	of his supernal grace	8, 744/ 13
motives which without his	<b>help</b>	in things ordained of	8, 744/ 17
Augustine, albeit that without	<b>help</b>	of God he believed	8, 744/ 23
Catholic Church, nor without	<b>help</b>	of God knew and	8, 744/ 24
inward cause, the secret	<b>help</b>	of God that wrought	8, 744/ 26
at it without the	<b>help</b>	of God... nor, how	8, 746/ 27
the special aid and	<b>help</b>	of the great goodness	8, 747/ 30
fallen from it, with	<b>help</b>	of grace willingly return	8, 748/ 30
was that aid and	<b>help</b>	of grace by Christ's	8, 755/ 26
that we may, with	<b>help</b>	thereof being so plenteous	8, 756/ 1
whereof, with the good	<b>help</b>	of God's grace, there	8, 768/ 22
corrupt could not without	<b>help</b>	of God attain and	8, 778/ 15
natural power, without the	<b>help</b>	of God working with	8, 781/ 18
man may by God's	<b>help</b>	, that calleth upon every	8, 781/ 27
Saint Paul saith, we	<b>help</b>	forth with God. I	8, 782/ 18
or lacketh. And they	<b>help</b>	(with God's further help	8, 783/ 2
help (with God's further	<b>help</b>	) to keep a man	8, 783/ 2
with no such thing	<b>help</b>	anything toward it, or	8, 786/ 16
the own nature anything	<b>help</b>	itself to move and	8, 786/ 24
assisted them with his	<b>help</b>	to the perfection and	8, 799/ 22
the Jews will not	<b>help</b>	him for another cause	8, 811/ 21
For these things cannot	<b>help</b>	the holy church... for	8, 837/ 25
head, it will not	<b>help</b>	you; for Christ chooseth	8, 838/ 18
moon, and stars to	<b>help</b>	you, with all the	8, 838/ 25
his works wrought with	<b>help</b>	of God's grace: then	8, 849/ 10
Christ that will with	<b>help</b>	of grace go about	8, 849/ 22
yea, take also to	<b>help</b>	you Saint Thomas of	8, 861/ 10
holiness in you, nor	<b>help</b>	you one prick forward	8, 861/ 13
if these things could	<b>help</b>	, then it were no	8, 861/ 14
work, with grace and	<b>help</b>	, to merit reward in	8, 866/ 38
can work shall neither	<b>help</b>	toward nor froward... but	8, 897/ 29
Nor it will not	<b>help</b>	, that I heard once	8, 899/ 31
Barnes saith, "It cannot	<b>help</b>	to say that the	8, 921/ 23
that these things should	<b>help</b>	them only while they	8, 968/ 4
deadly sin, and, with	<b>help</b>	of God, in the	8, 970/ 12

his blessing and his	<b>help</b>	. Yet preached he certain	8, 990/ 15
sick folk shall find	<b>help</b>	that eat of this	8, 991/ 9
motherly cure and diligent	<b>help</b>	of her attain remedy	8, 994/ 25
and perfect instruction without	<b>help</b>	of Revelation. For not	8, 996/ 4
himself. And then they	<b>help</b>	us forth therewith, rehearsing	8, 998/ 7
the devil's flock, and	<b>help</b>	to make them ones	8, 1012/ 6
the gifts of healing,	<b>help</b>	and relief, governances, the	8, 1022/ 1
Christian folk here doth	<b>help</b>	to relieve the souls	8, 1033/ 38
of them hath he	<b>helped</b>	diverse to expound diversely	8, 636/ 3
better than if they	<b>helped</b>	their father and their	8, 697/ 33
that they might be	<b>helped</b>	by other folk... she	8, 699/ 32
had not his master	<b>helped</b>	him. But the water	8, 725/ 19
are departed, they are	<b>helped</b>	to be more mercifully	8, 967/ 13
but that they are	<b>helped</b>	therewith, since prayer made	8, 967/ 24
sent so many... what	<b>helpeth</b>	this unto Tyndale's matter	8, 610/ 23
good and substantial causes	<b>helpeth</b>	them that are willing	8, 739/ 13
knock." And that God	<b>helpeth</b>	us forward not without	8, 747/ 9
and reach thereto God	<b>helpeth</b>	forth them, therefore, that	8, 778/ 15
drawn unto God, and	<b>helpeth</b>	himself to be drawn	8, 782/ 17
of Saint Augustine nothing	<b>helpeth</b>	him... but by other	8, 908/ 13
in our hearts, and	<b>helping</b>	us to incline our	8, 744/ 16
the churches of Arius,	<b>Helvidius</b>	, Pelagius, or Manichaeus, with	8, 607/ 24
Manichaeus, Valentinus, Arius, Jovinian,	<b>Helvidius</b>	, Eunomius, Marcion, Montanus, Wycliffe	8, 694/ 35
Montanus Heretic, Manichaeus Heretic,	<b>Helvidius</b>	Heretic, Macedonius Heretic, Jovinian	8, 728/ 5
that article argueth against	<b>Helvidius</b>	the heretic, doth not	8, 1005/ 11
Scripture, but only proveth	<b>Helvidius</b>	a liar in that	8, 1005/ 13
would at length wag	<b>hemp</b>	in the wind!) to	8, 788/ 8
children together, as the	<b>hen</b>	gathereth together her chickens	8, 747/ 17
we shall pass from	<b>hence</b>	without sin," etc. Here	8, 860/ 34
Barnes, while ye depart	<b>hence</b>	, to assign some means	8, 884/ 39
saints be all departed	<b>hence</b>	and dead and be	8, 886/ 12
we shall pass from	<b>hence</b>	without sin," etc. More	8, 959/ 25
prayers... and he departeth	<b>hence</b>	cleansed, and the Church	8, 960/ 17
that he shall go	<b>hence</b>	so clean and so	8, 966/ 19
any exception, should pass	<b>hence</b>	pure and clean and	8, 970/ 19
it till we part	<b>hence</b>	by death. These words	8, 971/ 2
we shall pass from	<b>hence</b>	without sin," etc." Lo	8, 972/ 23
of Christ here passeth	<b>hence</b>	without sin, nor that	8, 972/ 29
the church" shall pass	<b>hence</b>	without sin, and that	8, 973/ 21
to profess themselves from	<b>henceforth</b>	to serve the devil	8, 666/ 18
they tell of M.	<b>Henry</b>	Patenson, a man of	8, 900/ 13
his ears, and Master	<b>Henry</b>	bade him stand to	8, 901/ 2
same fashion that M.	<b>Henry</b>	used of folly; that	8, 901/ 8
of Toulouse, against one	<b>Henry</b>	, an apostate run out	8, 989/ 12
approved against the said	<b>Henry</b>	, Friar Barnes' double brother	8, 989/ 19
one whose name was	<b>Henry</b>	sometime a monk, and	8, 989/ 23
devil hath led him	<b>hereabout</b>	, and made him to	8, 665/ 23
than once, told us	<b>herebefore</b>	that his own elects	8, 588/ 2
Tyndale once or twice	<b>herebefore</b>	; and himself, while he	8, 657/ 9
conclusion: that, like as	<b>herebefore</b>	his master Martin and	8, 729/ 12

good reader, Tyndale said	<b>herebefore</b>	that we would not	8, 740/ 20
to be called. And	<b>hereby</b>	ye see that it	8, 774/ 8
conclusion thus... Tyndale And	<b>hereby</b>	may ye see that	8, 799/ 34
nothing at all. But	<b>herein</b>	is great peril: specially	8, 581/ 17
that ye teach us	<b>herein</b>	is a very perilous	8, 901/ 16
are farced full of	<b>heresies</b>	. Wherefore, seeing that for	8, 575/ 27
to bring in his	<b>heresies</b>	against the sacraments. Which	8, 589/ 12
frail faith ween his	<b>heresies</b>	were the true belief	8, 589/ 21
malice in persecuting his	<b>heresies</b>	, since that they may	8, 589/ 24
abiding therein... that those	<b>heresies</b>	which Tyndale teacheth that	8, 589/ 30
Tyndale hath begun his	<b>heresies</b>	, and sent his erroneous	8, 594/ 33
say false, and preach	<b>heresies</b>	... as if he would	8, 597/ 9
God, in such frantic	<b>heresies</b>	to believe the lewd	8, 597/ 14
the priest preach such	<b>heresies</b>	, folk shall not believe	8, 597/ 17
for avoiding of such	<b>heresies</b>	by the terror of	8, 597/ 21
after in errors and	<b>heresies</b>	upon the question, every	8, 597/ 31
means returned from their	<b>heresies</b>	unto the true faith	8, 608/ 28
and teacheth his false	<b>heresies</b>	contrary to the truth	8, 616/ 19
them that against such	<b>heresies</b>	allege them... and in	8, 624/ 16
the selfsame old, rotten	<b>heresies</b>	which those holy doctors	8, 625/ 3
them as against their	<b>heresies</b>	that they now teach	8, 625/ 6
and saints against their	<b>heresies</b>	cometh this envy and	8, 625/ 12
get once their other	<b>heresies</b>	in men's hearts fastly	8, 625/ 35
heretics to the old	<b>heresies</b>	maketh them to decline	8, 626/ 11
that ever condemned those	<b>heresies</b>	, and against their expositions	8, 626/ 12
unto all their old	<b>heresies</b>	to link a whole	8, 626/ 18
Catholic Church condemning the	<b>heresies</b>	of Tyndale and Luther	8, 627/ 2
hundred sundry sects of	<b>heresies</b>	, erroneous, false, and untrue	8, 627/ 29
by their plain false	<b>heresies</b>	against the blessed sacraments	8, 628/ 9
to keep up their	<b>heresies</b>	with, than the Church	8, 638/ 24
with their false, poisoned	<b>heresies</b>	and with the example	8, 653/ 4
their false faith and	<b>heresies</b>	, this known Catholic church	8, 655/ 25
foundation of all the	<b>heresies</b>	that they have in	8, 657/ 12
not only those abominable	<b>heresies</b>	that he taught before	8, 664/ 5
once to these horrible	<b>heresies</b>	which Tyndale in his	8, 664/ 20
their false errors and	<b>heresies</b>	labor to destroy the	8, 672/ 12
the Apocalypse; which both	<b>heresies</b>	be now begun to	8, 672/ 24
they have the same	<b>heresies</b>	which the apostles damned	8, 672/ 30
words against Luther's own	<b>heresies</b>	, for the faith of	8, 676/ 35
the maintenance of their	<b>heresies</b>	. Then laid His Highness	8, 678/ 7
for defense of their	<b>heresies</b>	, fain to forsake some	8, 678/ 32
been in errors and	<b>heresies</b>	, as Tyndale here saith	8, 679/ 14
writings condemn his faithless	<b>heresies</b>	, that every good man	8, 679/ 30
favor of their false	<b>heresies</b>	to change, corrupt, and	8, 684/ 1
of his false, factious	<b>heresies</b>	. Of this falsifying have	8, 684/ 20
his own godly, Christian	<b>heresies</b>	, such as ye now	8, 705/ 10
must needs overturn his	<b>heresies</b>	: now biddeth Tyndale his	8, 708/ 13
intent that as his	<b>heresies</b>	be by the very	8, 711/ 5
saint" that in obstinate	<b>heresies</b>	departed and died out	8, 711/ 32
enough to prove his	<b>heresies</b>	false. Yet goeth he	8, 711/ 38

his opinions proved plain	<b>heresies</b>	. Or else let Tyndale	8, 712/ 18
on which point most	<b>heresies</b>	do depend a very	8, 712/ 36
the matters of his	<b>heresies</b>	the new doctors only	8, 714/ 22
the confirmation of his	<b>heresies</b>	. But now, to put	8, 715/ 26
is but plain frantic	<b>heresies</b>	... and that themselves, being	8, 717/ 19
and preached not their	<b>heresies</b>	with defense of open	8, 732/ 21
many, since these devilish	<b>heresies</b>	came up. And this	8, 732/ 32
alone, among so many	<b>heresies</b>	, had so obtained that	8, 735/ 29
the articles of his	<b>heresies</b>	, not any true feeling	8, 752/ 1
faith" of all his	<b>heresies</b>	; and after have ye	8, 752/ 17
strife, wrath, contentions, seditions,	<b>heresies</b>	, envy, manslaughter, drunkenness, banquetings	8, 757/ 16
faithfully believed his false	<b>heresies</b>	also. For else had	8, 760/ 25
his whole heap of	<b>heresies</b>	; and forasmuch also as	8, 776/ 19
heap of false fumbling	<b>heresies</b>	. For yet is his	8, 785/ 15
salvation, standing his frantic	<b>heresies</b>	against free will... which	8, 799/ 10
they allege for their	<b>heresies</b>	the Scripture and old	8, 806/ 8
authentic stories proving their	<b>heresies</b>	false. Howbeit, as for	8, 808/ 6
he can for his	<b>heresies</b>	prove us none at	8, 812/ 15
and afterward abjured his	<b>heresies</b>	), I gave out a	8, 813/ 26
redargution of his false	<b>heresies</b>	, because he seeth that	8, 816/ 22
it is full of	<b>heresies</b>	beside, and that therefore	8, 817/ 8
then were all their	<b>heresies</b>	drowned: for this cause	8, 828/ 32
damneth and destroyeth their	<b>heresies</b>	. And yet was there	8, 828/ 35
faith and fall to	<b>heresies</b>	... for then can they	8, 831/ 19
was abjured of his	<b>heresies</b>	, and is now perjured	8, 832/ 32
plant in covertly some	<b>heresies</b>	between. And as for	8, 839/ 3
now despiseth. But the	<b>heresies</b>	which he covertly joineth	8, 839/ 34
better answer for his	<b>heresies</b>	, and that his false	8, 845/ 35
with interlacing of his	<b>heresies</b>	and his railing to	8, 857/ 8
Barnes for teaching false	<b>heresies</b>	instead of Christ's blessed	8, 858/ 23
acknowledging that their poisoned	<b>heresies</b>	, and the abominable sacrilege	8, 868/ 34
time in the which	<b>heresies</b>	have obtained into the	8, 874/ 22
in the Church were	<b>heresies</b>	, but not in Scripture	8, 875/ 11
and set forth false	<b>heresies</b>	, contrary to the known	8, 879/ 21
are these other false	<b>heresies</b>	, of his. "Yes," saith	8, 909/ 27
people with false, poisoned	<b>heresies</b>	. And among all those	8, 911/ 22
true doctrine, but that	<b>heresies</b>	might pass uncontrolled, while	8, 911/ 28
then held the selfsame	<b>heresies</b>	that Tyndale holdeth now	8, 917/ 30
after. These two devilish	<b>heresies</b>	which Tyndale hath now	8, 917/ 33
for hurting of his	<b>heresies</b>	have found him brawling	8, 918/ 12
of their schisms and	<b>heresies</b>	are gone out or	8, 924/ 29
one of many other	<b>heresies</b>	that these fellows hold	8, 926/ 36
the Scripture against your	<b>heresies</b>	before all our days	8, 928/ 20
time in the which	<b>heresies</b>	have obtained into the	8, 928/ 31
in the Church were	<b>heresies</b>	, but not in Scripture	8, 929/ 24
himself, besides his other	<b>heresies</b>	, an Arian too else	8, 933/ 15
profession of false, abominable	<b>heresies</b>	, showeth himself naught, cannot	8, 936/ 34
that both in Luther's	<b>heresies</b>	and Tyndale's too, and	8, 938/ 24
maintenance of their false	<b>heresies</b>	against all the known	8, 939/ 31
Saint Gregory's days, the	<b>heresies</b>	that I have spoken	8, 939/ 37

to defend their false	<b>heresies</b>	. Now shall I further	8, 941/ 27
have some of these	<b>heresies</b>	judged for true Catholic	8, 951/ 34
persecution for holding false	<b>heresies</b>	, for teaching that men	8, 952/ 37
prohibit and forbid those	<b>heresies</b>	upon certain pains, and	8, 955/ 6
stir such schisms and	<b>heresies</b>	, should be by fear	8, 955/ 19
to persevere in their	<b>heresies</b>	and fall into the	8, 955/ 24
not being by new	<b>heresies</b>	divided from the old	8, 962/ 5
against more of their	<b>heresies</b>	than one. For he	8, 969/ 8
of these false, festered	<b>heresies</b>	... and that it is	8, 979/ 20
all Friar Barnes' other	<b>heresies</b>	was his very special	8, 985/ 12
favoring of Friar Barnes'	<b>heresies</b>	, I shall give you	8, 988/ 26
apostasy and the pestilent	<b>heresies</b>	into which such apostates	8, 989/ 10
with many such poisoned	<b>heresies</b>	as these apostates do	8, 989/ 14
in all his whole	<b>heresies</b>	that a man would	8, 991/ 24
to Barnes' all other	<b>heresies</b>	... and not only did	8, 991/ 30
preach against the selfsame	<b>heresies</b>	that Barnes now setteth	8, 991/ 31
fall into the contrary	<b>heresies</b>	, as other heretics have	8, 1004/ 20
church should damn their	<b>heresies</b>	, saving that they take	8, 1015/ 29
strife; wrath, contentions, seditions,	<b>heresies</b>	, envy, manslaughter, drunkenness, banquetings	8, 1025/ 1
Christian readers, saith that	<b>heresies</b>	be such openly known	8, 1025/ 3
And whereby be the	<b>heresies</b>	so open? Not always	8, 1025/ 5
How be, then, the	<b>heresies</b>	so manifestly known for	8, 1025/ 9
because each of those	<b>heresies</b>	is a point held	8, 1025/ 11
such time as some	<b>heresies</b>	were so strong and	8, 1027/ 5
bring up the false	<b>heresies</b>	instead: yet could they	8, 1027/ 14
or known, before such	<b>heresies</b>	began, to have been	8, 1027/ 28
question. But when the	<b>heresies</b>	were so rife, lest	8, 1028/ 18
kinds of schisms and	<b>heresies</b>	, and clearly declare that	8, 1028/ 29
that beginning, before all	<b>heresies</b>	, and which church is	8, 1030/ 17
all the sects of	<b>heresies</b>	be sprung, and as	8, 1030/ 19
into them by their	<b>heresies</b>	, they ran out openly	8, 1032/ 10
fallen into such damnable	<b>heresies</b>	. For you perceive well	8, 1032/ 39
things, I say, be	<b>heresies</b>	, and all they that	8, 1033/ 7
and true before these	<b>heresies</b>	began, would, ye wot	8, 1033/ 12
divers of the same	<b>heresies</b>	which the old church	8, 1033/ 27
And by Friar Barnes'	<b>heresy</b>	, a man may without	8, 585/ 18
here of that abominable	<b>heresy</b>	that blasphemeth the Blessed	8, 587/ 18
a layman. For his	<b>heresy</b>	reckoneth every woman a	8, 594/ 22
meant, according to his	<b>heresy</b>	, that in the clergy	8, 599/ 22
from Luther because his	<b>heresy</b>	further blasphemeth the Blessed	8, 608/ 26
and exhort men to	<b>heresy</b>	? Did God send any	8, 611/ 6
and many another abominable	<b>heresy</b>	besides. Of this consent	8, 625/ 10
have devised a new	<b>heresy</b>	wherewith they would make	8, 625/ 15
against him in his	<b>heresy</b>	that he holdeth against	8, 626/ 26
go out but by	<b>heresy</b>	... it followeth not that	8, 660/ 36
first into that false	<b>heresy</b>	against the Blessed Sacrament	8, 661/ 13
his church of his	<b>heresy</b>	together. But afterward he	8, 661/ 16
himself, and revoked that	<b>heresy</b>	, and fell from that	8, 661/ 17
and fell from that	<b>heresy</b>	into another... not fully	8, 661/ 18
but yet a false	<b>heresy</b>	too... that is to	8, 661/ 19

is to wit, that	<b>heresy</b>	that Luther holdeth now	8, 661/ 19
fell to the second	<b>heresy</b>	, that was of the	8, 661/ 27
is to wit, the	<b>heresy</b>	that Luther holdeth: that	8, 661/ 28
that point from Luther's	<b>heresy</b>	to his, and affirmeth	8, 661/ 33
this, revoked his later	<b>heresy</b>	too, and lived long	8, 662/ 6
plainly confuted that foolish	<b>heresy</b>	, said and affirmed plainly	8, 676/ 19
thereof, consider some one	<b>heresy</b>	of his, for which	8, 715/ 32
untrue. For if that	<b>heresy</b>	were true... then whosoever	8, 780/ 22
because of that false	<b>heresy</b>	; lest he that believeth	8, 780/ 24
would gloss Luther's old	<b>heresy</b>	with these new words	8, 784/ 28
is so high a	<b>heresy</b>	, so sore blaspheming the	8, 787/ 19
in God. Which blasphemous	<b>heresy</b>	is such a heinous	8, 788/ 20
glory Tyndale, standing his	<b>heresy</b>	, cannot, as ye see	8, 799/ 25
cometh all his holy	<b>heresy</b>	, when it is well	8, 799/ 29
over that false, feeble	<b>heresy</b>	which he was wont	8, 809/ 5
not that foul, filthy	<b>heresy</b>	written in his heart	8, 816/ 35
appeareth plainly by the	<b>heresy</b>	of his master Martin	8, 840/ 3
falling in relapse in	<b>heresy</b>	, and now running at	8, 851/ 17
that part since that	<b>heresy</b>	first began; and no	8, 867/ 24
hath Barnes, holding his	<b>heresy</b>	of his unknown church	8, 895/ 5
defense of their frantic	<b>heresy</b>	, did as Friar Barnes	8, 909/ 16
Catholic church that false	<b>heresy</b>	of the Donatists is	8, 909/ 26
of religion, abjured of	<b>heresy</b>	, and perjured by relapse	8, 925/ 20
have condemned that abominable	<b>heresy</b>	to the very devil	8, 926/ 34
there condemned them of	<b>heresy</b>	... but the very church	8, 927/ 14
condemn your faith for	<b>heresy</b>	. Wherefore it appeareth that	8, 927/ 24
of the Church, his	<b>heresy</b>	against the Godhead of	8, 933/ 24
the better bring their	<b>heresy</b>	forth still in question	8, 933/ 33
the time when that	<b>heresy</b>	of the Arians was	8, 934/ 1
utterly confound Friar Barnes'	<b>heresy</b>	. For his heresy is	8, 934/ 36
Barnes' heresy. For his	<b>heresy</b>	is that the church	8, 934/ 36
hold a plain false	<b>heresy</b>	, and after that as	8, 942/ 10
and in like damnable	<b>heresy</b>	, wax their number never	8, 942/ 11
go teach another man	<b>heresy</b>	, and labor to make	8, 949/ 10
did exhort him to	<b>heresy</b>	, telling him that it	8, 951/ 25
judged and condemned for	<b>heresy</b>	. Howbeit, if he should	8, 951/ 30
according to his pestilent	<b>heresy</b>	which he did once	8, 957/ 36
Saint Augustine with this	<b>heresy</b>	: that they affirmed the	8, 962/ 1
Friar Barnes with that	<b>heresy</b>	. For we say that	8, 962/ 4
and held the same	<b>heresy</b>	that Barnes bringeth forth	8, 964/ 13
church. And that their	<b>heresy</b>	was this... appeareth plainly	8, 964/ 22
And therefore against that	<b>heresy</b>	of theirs which heresy	8, 964/ 25
heresy of theirs which	<b>heresy</b>	now Friar Barnes holdeth	8, 964/ 25
laboring to prove his	<b>heresy</b>	true by the authority	8, 964/ 28
suffer no sect of	<b>heresy</b>	to spread over all	8, 982/ 15
abhorreth from Friar Barnes'	<b>heresy</b>	that argueth, upon that	8, 982/ 34
Bernard not in this	<b>heresy</b>	only (concerning the question	8, 985/ 10
it shall see Barnes'	<b>heresy</b>	concerning the very church	8, 988/ 6
wit, as well in	<b>heresy</b>	as in apostasy... I	8, 989/ 19
and reproved for a	<b>heresy</b>	. And he that first	8, 1025/ 16

all manner kinds of	<b>heresy</b>	. And this question whether	8, 1027/ 26
any manner schism or	<b>heresy</b>	. For whether he were	8, 1028/ 15
in your old froward	<b>heresy</b>	, ye go clearly about	8, 1030/ 2
only false heretics, for	<b>heresy</b>	, but also true-faithful folk	8, 1030/ 35
he leave not his	<b>heresy</b>	." For though he would	8, 1032/ 21
is there bear nor	<b>heretic</b>	more loath to come	8, 579/ 6
both! Both which this	<b>heretic</b>	denieth... and, as in	8, 583/ 24
be deceived, if a	<b>heretic</b>	might now by a	8, 602/ 23
Church for a plain	<b>heretic</b>	in these pestilent points	8, 630/ 30
mark him for a	<b>heretic</b>	and a liar both	8, 632/ 2
mark him for a	<b>heretic</b>	... but so will the	8, 633/ 10
for a very mischievous	<b>heretic</b>	. And ever this the	8, 634/ 15
mark him for a	<b>heretic</b>	again. For I am	8, 635/ 29
must needs be a	<b>heretic</b>	, because he cannot so	8, 660/ 35
is to wit, one	<b>heretic</b>	of old, called Berengarius	8, 661/ 11
by the other, new	<b>heretic</b>	, William Hutchins, which first	8, 661/ 27
thus, whereas the old	<b>heretic</b>	, Berengarius, began at the	8, 662/ 1
less evil: this new	<b>heretic</b>	, Hutchins, goeth contrary way	8, 662/ 2
days neither Jew nor	<b>heretic</b>	so mad to make	8, 681/ 14
thereby. For if any	<b>heretic</b>	would so have said	8, 681/ 24
have answered any such	<b>heretic</b>	that would have assoiled	8, 683/ 1
have said to that	<b>heretic</b>	, as we may say	8, 683/ 4
may say to this	<b>heretic</b>	, that "whatsoever the Jews	8, 683/ 4
place a stark, wretched	<b>heretic</b>	lately burned at Maidstone	8, 684/ 25
had been given, none	<b>heretic</b>	had known which were	8, 707/ 32
a very plain, open	<b>heretic</b>	. Now, where he railleth	8, 712/ 37
Christ's church for a	<b>heretic</b>	; or else, as I	8, 713/ 17
the Church calleth him	<b>heretic</b>	. Let us see now	8, 715/ 33
father the old eagle	<b>heretic</b>	... but was content to	8, 724/ 9
together... have been Nicolaus	<b>Heretic</b>	, Eutyches Heretic, Ebion Heretic	8, 728/ 2
been Nicolaus Heretic, Eutyches	<b>Heretic</b>	, Ebion Heretic, Valentinus Heretic	8, 728/ 2
Heretic, Eutyches Heretic, Ebion	<b>Heretic</b>	, Valentinus Heretic, Eunomius Heretic	8, 728/ 3
Heretic, Ebion Heretic, Valentinus	<b>Heretic</b>	, Eunomius Heretic, Arius Heretic	8, 728/ 3
Heretic, Valentinus Heretic, Eunomius	<b>Heretic</b>	, Arius Heretic, Marcion Heretic	8, 728/ 4
Heretic, Eunomius Heretic, Arius	<b>Heretic</b>	, Marcion Heretic, Montanus Heretic	8, 728/ 4
Heretic, Arius Heretic, Marcion	<b>Heretic</b>	, Montanus Heretic, Manichaeus Heretic	8, 728/ 4
Heretic, Marcion Heretic, Montanus	<b>Heretic</b>	, Manichaeus Heretic, Helvidius Heretic	8, 728/ 5
Heretic, Montanus Heretic, Manichaeus	<b>Heretic</b>	, Helvidius Heretic, Macedonius Heretic	8, 728/ 5
Heretic, Manichaeus Heretic, Helvidius	<b>Heretic</b>	, Macedonius Heretic, Jovinian Heretic	8, 728/ 5
Heretic, Helvidius Heretic, Macedonius	<b>Heretic</b>	, Jovinian Heretic, Pelagius Heretic	8, 728/ 6
Heretic, Macedonius Heretic, Jovinian	<b>Heretic</b>	, Pelagius Heretic, and Caelestius	8, 728/ 6
Heretic, Jovinian Heretic, Pelagius	<b>Heretic</b>	, and Caelestius Heretic; and	8, 728/ 6
Pelagius Heretic, and Caelestius	<b>Heretic</b>	; and of every age	8, 728/ 7
sort, down unto Wycliffe	<b>Heretic</b>	, and Hus Heretic, and	8, 728/ 8
Wycliffe Heretic, and Hus	<b>Heretic</b>	, and Luther Heretic, and	8, 728/ 8
Hus Heretic, and Luther	<b>Heretic</b>	, and Lambert Heretic, and	8, 728/ 8
Luther Heretic, and Lambert	<b>Heretic</b>	, and Huessgen Heretic, and	8, 728/ 9
Lambert Heretic, and Huessgen	<b>Heretic</b>	, and Tyndale Heretic, and	8, 728/ 9
Huessgen Heretic, and Tyndale	<b>Heretic</b>	, and Barnes Heretic, and	8, 728/ 9
Tyndale Heretic, and Barnes	<b>Heretic</b>	, and many such rifferaff	8, 728/ 10

epistle of Manichaeus, the	<b>heretic</b>	of whose sect Saint	8, 735/ 11
to, there were none	<b>heretic</b>	that durst, for shame	8, 735/ 32
remembrance." For if any	<b>heretic</b>	be taken and examined	8, 745/ 30
a lecher and a	<b>heretic</b>	too... and then should	8, 766/ 9
days, never was there	<b>heretic</b>	so far fallen in	8, 767/ 5
for a false fumbling	<b>heretic</b>	... which by that false	8, 772/ 37
Tyndale is not a	<b>heretic</b>	alone, but that there	8, 784/ 25
of a lewd, seditious	<b>heretic</b>	upon all the clergy	8, 832/ 20
this high and holy	<b>heretic</b>	, hold himself content to	8, 835/ 28
condemn him for a	<b>heretic</b>	... for he speaketh against	8, 858/ 3
process as ever did	<b>heretic</b>	that spoke on that	8, 867/ 23
us sure that some	<b>heretic</b>	and hypocrite were there	8, 879/ 29
with some false, wily	<b>heretic</b>	, had begun to fall	8, 883/ 34
or lightly any other	<b>heretic</b>	of them all, in	8, 906/ 5
condemn him for a	<b>heretic</b>	. For he speaketh against	8, 910/ 21
that I think none	<b>heretic</b>	dare for shame say	8, 925/ 8
of this is a	<b>heretic</b>	: then is that belief	8, 942/ 1
a doctor into a	<b>heretic</b>	. But, now, to our	8, 947/ 35
Caelestiane?" ("Where art thou,	<b>heretic</b>	Pelagian or Caelestian?"). And	8, 964/ 3
man that is a	<b>heretic</b>	after the first or	8, 981/ 20
condemn him for a	<b>heretic</b>	. But you were wont	8, 984/ 10
themselves. Howbeit, though that	<b>heretic</b>	was then fled, and	8, 990/ 25
man seeth and every	<b>heretic</b>	agreeth. But of all	8, 1003/ 14
argueth against Helvidius the	<b>heretic</b>	, doth not prove nor	8, 1005/ 11
man that is a	<b>heretic</b>	, after once or twice	8, 1025/ 20
man saith of a	<b>heretic</b>	, "This man is no	8, 1026/ 21
to meddle with any	<b>heretic</b>	of those whose whole	8, 1027/ 22
folly, that any frantic	<b>heretic</b>	could be brought unto	8, 1030/ 5
If there be a	<b>heretic</b>	, then after once or	8, 1032/ 17
evangelical sisters of these	<b>heretical</b>	sects... there is, I	8, 836/ 21
of these sects of	<b>heretics</b>	be. And yet pretending	8, 576/ 12
soon after, call the	<b>heretics</b>	the "church"... and therein	8, 578/ 11
that profess themselves for	<b>heretics</b>	... he must needs mean	8, 578/ 18
to amend, and make	<b>heretics</b>	of them and burn	8, 587/ 27
amend, and doth "make	<b>heretics</b>	of them and burn	8, 589/ 37
clergy maketh them not	<b>heretics</b>	, nor burneth them, neither	8, 590/ 2
own malice maketh them	<b>heretics</b>	. And for heretics, as	8, 590/ 3
them heretics. And for	<b>heretics</b>	, as they be... the	8, 590/ 3
Peter with which these	<b>heretics</b>	prove the one, prove	8, 595/ 28
all the sects of	<b>heretics</b>	do come out of	8, 598/ 26
all the sects of	<b>heretics</b>	, but that will confess	8, 600/ 23
they) was before the	<b>heretics</b>	, and the heretics came	8, 601/ 18
the heretics, and the	<b>heretics</b>	came ever out of	8, 601/ 18
which they now call "	<b>heretics</b>	" and "Lutherans," and the	8, 601/ 19
church, and the others	<b>heretics</b>	indeed, as they be	8, 601/ 21
his apostles and disciples	<b>heretics</b>	and a damnable sect	8, 601/ 28
and Fortunatus and other	<b>heretics</b>	and schismatics in and	8, 602/ 14
places, so often, against	<b>heretics</b>	, that it maketh me	8, 602/ 22
all the sects of	<b>heretics</b>	, because all they be	8, 603/ 2
always have been the	<b>heretics</b>	, and for heretics be	8, 603/ 11

the heretics, and for	<b>heretics</b>	be declared by the	8, 603/ 12
needs be churches of	<b>heretics</b>	. Then must Tyndale, if	8, 604/ 12
apostles to be stark	<b>heretics</b>	... and that none of	8, 607/ 22
what harm soever such	<b>heretics</b>	, as God's scourge, be	8, 608/ 29
men from error become	<b>heretics</b>	, and exhort men to	8, 611/ 5
ever any of those	<b>heretics</b>	whom the Catholic Church	8, 611/ 14
others as we call "	<b>heretics</b>	" as wrongfully as if	8, 611/ 18
companions whom we call "	<b>heretics</b>	" be any such prophets	8, 611/ 23
and hatred that these	<b>heretics</b>	bear unto them all	8, 625/ 12
the affection of these	<b>heretics</b>	to the old heresies	8, 626/ 11
most shameless sort of	<b>heretics</b>	that ever were of	8, 626/ 19
out that though these	<b>heretics</b>	did still dwell with	8, 626/ 33
for open and plain	<b>heretics</b>	... as if the devil	8, 627/ 7
Peter spoken against such	<b>heretics</b>	as taught opinions against	8, 627/ 17
clearly verified in these	<b>heretics</b>	now, that all the	8, 627/ 34
especially in these new	<b>heretics</b>	, as Luther, and Tyndale	8, 628/ 1
Church what merchandise these	<b>heretics</b>	make I cannot well	8, 628/ 28
when our evangelical English	<b>heretics</b>	fall in acquaintance beyond	8, 628/ 29
Peter spoken against these	<b>heretics</b>	only: so will these	8, 628/ 35
go... but if these	<b>heretics</b>	be angry that the	8, 631/ 22
mark these men for	<b>heretics</b>	. For these ordinances are	8, 631/ 27
charity... which yet such	<b>heretics</b>	have in some places	8, 635/ 19
away the significations these	<b>heretics</b>	take from them all	8, 638/ 35
glosses, lo, do these	<b>heretics</b>	make, and these blasphemous	8, 641/ 17
himself and such other	<b>heretics</b>	, his fellows, unto the	8, 642/ 3
all the sects of	<b>heretics</b>	. But, now, forasmuch as	8, 643/ 9
every word between these	<b>heretics</b>	and us in question	8, 645/ 3
understandeth it, or as	<b>heretics</b>	? And yet are not	8, 645/ 9
look, whom we call "	<b>heretics</b>	," he calleth "the church	8, 645/ 11
the church," he calleth "	<b>heretics</b>	." "After the plain places	8, 645/ 12
be sundry sects of	<b>heretics</b>	. And since not only	8, 647/ 8
them... yet they were	<b>heretics</b>	and fallen from the	8, 648/ 6
the Pharisees, which were	<b>heretics</b>	, unto the right sense	8, 648/ 9
of them, and are	<b>heretics</b>	, and had need of	8, 648/ 31
the true church are	<b>heretics</b>	... even so, they that	8, 648/ 35
from the church of	<b>heretics</b>	and false, feigned faith	8, 648/ 36
is a church of	<b>heretics</b>	: even so, himself and	8, 649/ 15
which he saith be	<b>heretics</b>	, are the very, true	8, 649/ 17
that abide be the	<b>heretics</b>	, or else that the	8, 649/ 25
first out, and therefore	<b>heretics</b>	... and then these that	8, 649/ 26
these that we call	<b>heretics</b>	be gone out of	8, 649/ 27
the sects of these	<b>heretics</b>	. Which is, as I	8, 650/ 14
very cause wherefore these	<b>heretics</b>	cannot bear their honor	8, 650/ 15
them, and are become	<b>heretics</b>	, and therefore have need	8, 651/ 33
the true church are	<b>heretics</b>	... even so, they which	8, 654/ 10
from the church of	<b>heretics</b>	and false, feigned faith	8, 654/ 10
of the church of	<b>heretics</b>	. But hath not Tyndale	8, 654/ 15
this question "Which be	<b>heretics</b>	?" considering that the question	8, 654/ 19
know which be the	<b>heretics</b>	, that are the counterfeited	8, 654/ 21
church that "come from	<b>heretics</b>	"; whereas, the very, true	8, 655/ 10

church standing in question, "	<b>heretics</b>	" that is to say	8, 655/ 11
sufficiently showed who be	<b>heretics</b>	, in that he hath	8, 655/ 16
so be they the	<b>heretics</b>	; and therefore the church	8, 655/ 19
that was, showeth the	<b>heretics</b>	that be; that is	8, 655/ 20
now is, for well-known	<b>heretics</b>	; and therefore Tyndale and	8, 655/ 23
known Catholic church of	<b>heretics</b>	... it must needs follow	8, 655/ 26
be gone as from	<b>heretics</b>	, and which known Catholic	8, 656/ 1
by that means become	<b>heretics</b>	. And in this point	8, 656/ 3
that he calleth the	<b>heretics</b>	. For of spirituality and	8, 656/ 9
liveth, nor all the	<b>heretics</b>	in this world, nor	8, 656/ 27
the faith which these	<b>heretics</b>	profess to the contrary	8, 658/ 7
and all his fellows	<b>heretics</b>	, and the known Catholic	8, 660/ 15
the true church are	<b>heretics</b>	... even so, they that	8, 660/ 23
from the church of	<b>heretics</b>	and false, feigned faith	8, 660/ 24
the false church of	<b>heretics</b>	. For the true church	8, 660/ 32
the false churches of	<b>heretics</b>	be many. And therefore	8, 660/ 33
of "the church of	<b>heretics</b>	" goeth into the true	8, 660/ 37
saith "the church of	<b>heretics</b>	." For they neither be	8, 661/ 4
a false church of	<b>heretics</b>	and yet not into	8, 661/ 8
examples of two special	<b>heretics</b>	of two contrary conditions	8, 661/ 10
a false church of	<b>heretics</b>	, and yet not straight	8, 661/ 24
of a church of	<b>heretics</b>	, yet it shall not	8, 662/ 9
besides. For all the	<b>heretics</b>	be not gathered into	8, 662/ 12
the very mother of	<b>heretics</b>	. Now, if it be	8, 662/ 20
it, "the church of	<b>heretics</b>	"... and the faith thereof	8, 662/ 24
the church of false	<b>heretics</b>	, so they that come	8, 662/ 27
from this "church of	<b>heretics</b>	" and this "false, feigned	8, 662/ 28
which he calleth "the	<b>heretics</b>	" be the true church	8, 666/ 4
of "the church of	<b>heretics</b>	" (which he calleth the	8, 666/ 9
from the church of	<b>heretics</b>	which he calleth us	8, 667/ 6
false known church, of	<b>heretics</b>	, because they be gone	8, 669/ 3
the faith thereof, for	<b>heretics</b>	. For as that glorious	8, 669/ 14
from the beginning, as	<b>heretics</b>	or schismatics have arisen	8, 669/ 17
thereof be churches of	<b>heretics</b>	and schismatics and very	8, 670/ 32
were gone. And these	<b>heretics</b>	be gone out of	8, 671/ 24
branches and churches of	<b>heretics</b>	and schismatics, be they	8, 671/ 34
nor so many. These	<b>heretics</b>	depart also from the	8, 671/ 36
all these sects of	<b>heretics</b>	, which in that point	8, 672/ 4
accursed serpentine sects of	<b>heretics</b>	both with their false	8, 672/ 11
and with such other	<b>heretics</b>	as departed also from	8, 672/ 18
sects of these new	<b>heretics</b>	in Almaine... which sects	8, 672/ 26
Christ be very false	<b>heretics</b>	all the whole rabble	8, 673/ 15
holy Saint Augustine, such	<b>heretics</b>	as then were, played	8, 676/ 15
thereof as all these	<b>heretics</b>	have devised for the	8, 678/ 5
that any church of	<b>heretics</b>	is the church... for	8, 678/ 26
deny, though these new	<b>heretics</b>	be now, for defense	8, 678/ 31
and which building these	<b>heretics</b>	would now pull down	8, 680/ 4
reason for, against such	<b>heretics</b>	as Luther and Tyndale	8, 680/ 14
that their church of	<b>heretics</b>	were the very church	8, 680/ 16
were a church of	<b>heretics</b>	. Against those heretics, I	8, 680/ 17

of heretics. Against those	<b>heretics</b>	, I say, and with	8, 680/ 17
with them against these	<b>heretics</b>	, too, did that holy	8, 680/ 18
had any sect of	<b>heretics</b>	any continuance yet), but	8, 680/ 21
and against all the	<b>heretics</b>	that ever have been	8, 680/ 31
for the Church against	<b>heretics</b>	than for the Jews	8, 681/ 10
his reason than the	<b>heretics</b>	had to say to	8, 681/ 19
reason, then might the	<b>heretics</b>	well have mocked Saint	8, 681/ 20
said against such other	<b>heretics</b>	. For Tyndale cannot say	8, 683/ 12
Augustine's reason made against	<b>heretics</b>	to prove the Catholic	8, 683/ 22
only the sects of	<b>heretics</b>	departing out of the	8, 683/ 33
say it; whereas these	<b>heretics</b>	refuse and reject divers	8, 684/ 6
an old prank of	<b>heretics</b>	to use that fashion	8, 684/ 11
this falsifying have these	<b>heretics</b>	also given us good	8, 684/ 21
books use always these	<b>heretics</b>	, and none at any	8, 684/ 28
at any time but	<b>heretics</b>	. Thus do they falsify	8, 684/ 29
well as in other	<b>heretics</b>	, of old time be	8, 685/ 25
plainly preach against these	<b>heretics</b>	, and as surely describeth	8, 688/ 18
so many sects of	<b>heretics</b>	... that ever had the	8, 691/ 3
shalt find them all	<b>heretics</b>	, and the scribes and	8, 692/ 27
and such other holy	<b>heretics</b>	, unto Saint John and	8, 693/ 1
wit, such sects of	<b>heretics</b>	as go out thereof	8, 693/ 30
And therefore if these	<b>heretics</b>	will now be resembled	8, 695/ 22
they follow not these	<b>heretics</b>	in contemning the one	8, 699/ 5
shalt find them all	<b>heretics</b>	, and the scribes and	8, 705/ 25
them, be plain, undoubted	<b>heretics</b>	. And therefore let us	8, 706/ 14
of a company of	<b>heretics</b>	, yet evermore those heretics	8, 707/ 25
heretics, yet evermore those	<b>heretics</b>	, like as they came	8, 707/ 25
yet see that these	<b>heretics</b>	in so far forth	8, 707/ 33
naught. And thus evermore	<b>heretics</b>	, all the Scripture that	8, 708/ 2
of such false, frantic	<b>heretics</b>	may be well-known, lest	8, 709/ 7
hath, against which these	<b>heretics</b>	are fain to find	8, 718/ 21
Tyndale and these other	<b>heretics</b>	in our time; that	8, 721/ 14
it is between these	<b>heretics</b>	and us... and that	8, 721/ 30
elect and specially chosen	<b>heretics</b>	, which writings be the	8, 722/ 26
that time I trust	<b>heretics</b>	shall do no miracles	8, 722/ 33
and such other excellent	<b>heretics</b>	being in God's favor	8, 723/ 17
plainly, against such high-eagle	<b>heretics</b>	, that himself had not	8, 723/ 26
some bawdy church of	<b>heretics</b>	. But then goeth he	8, 725/ 7
all the rabble of	<b>heretics</b>	under their rule... he	8, 726/ 20
against paynims, Jews, and	<b>heretics</b>	. Now, the "hypocrites" and	8, 727/ 9
those he calleth the	<b>heretics</b>	; in this is his	8, 727/ 11
and took always for	<b>heretics</b>	all that departed from	8, 727/ 27
shall, spite of all	<b>heretics</b>	and all the great	8, 728/ 16
this flock of these	<b>heretics</b>	"given ears to hear	8, 728/ 23
only concludeth for his	<b>heretics</b>	that they hear Christ's	8, 729/ 7
any greater persecution by	<b>heretics</b>	in Africa than it	8, 731/ 28
Germany, by the Lutheran	<b>heretics</b>	, and the Huessgenites, and	8, 731/ 32
Saint Augustine writeth against	<b>heretics</b>	of his own time	8, 732/ 17
may well see that	<b>heretics</b>	had yet at that	8, 732/ 20
lechery, as these beastly	<b>heretics</b>	do now. But Saint	8, 732/ 22

was then among those	<b>heretics</b>	, and besides that, the	8, 732/ 26
take them all for	<b>heretics</b>	that depart out thereof	8, 733/ 14
take them all for	<b>heretics</b>	that will hold the	8, 733/ 15
any church of unknown	<b>heretics</b>	nor any known church	8, 733/ 26
church of all these	<b>heretics</b>	, neither nor, finally, none	8, 733/ 27
whereas every sect of	<b>heretics</b>	would fain be taken	8, 735/ 30
he laid unto the	<b>heretics</b>	as causes that he	8, 736/ 2
Augustine disputeth against the	<b>heretics</b>	of that sect and	8, 736/ 11
they, and all such	<b>heretics</b>	as go from the	8, 736/ 22
against all kinds of	<b>heretics</b>	, whatsoever the living be	8, 738/ 30
nor no church of	<b>heretics</b>	never hath. And thus	8, 739/ 8
he alleged unto those	<b>heretics</b>	the Manichaeans not that	8, 744/ 25
and effectual that the	<b>heretics</b>	neither could nor never	8, 744/ 37
doctrine of all these	<b>heretics</b>	themselves, the credence of	8, 753/ 34
Saracens, and the false	<b>heretics</b>	too, as well in	8, 768/ 4
to talk with these	<b>heretics</b>	... we would have outward	8, 769/ 25
to lay against these	<b>heretics</b>	than against all the	8, 769/ 29
and those other holy	<b>heretics</b>	, to teach the Catholic	8, 771/ 18
such cole-prophets as these	<b>heretics</b>	are, to teach his	8, 771/ 24
Church against all these	<b>heretics</b>	agreeth. Also, when he	8, 771/ 28
then be not these	<b>heretics</b>	now the true flock	8, 772/ 2
in some places the	<b>heretics</b>	be now the greater	8, 772/ 7
faithful folk, and the	<b>heretics</b>	the false, without any	8, 772/ 10
follow. But now these	<b>heretics</b>	be almost as many	8, 772/ 16
importunate babbling of these	<b>heretics</b>	, no man should ever	8, 779/ 33
by false doctrine of	<b>heretics</b>	loseth some of that	8, 782/ 32
to wit, because these	<b>heretics</b>	now... followed the false	8, 784/ 3
men do persecute thieves,	<b>heretics</b>	, and murderers... then are	8, 789/ 29
carnal... and the thieves,	<b>heretics</b>	, and murderers, without any	8, 789/ 31
what when the thieves,	<b>heretics</b>	, and murderers persecute the	8, 789/ 36
any sore sentence upon	<b>heretics</b>	, whatsoever they be besides	8, 790/ 17
call the persecution that	<b>heretics</b>	make any manner sin	8, 790/ 35
against the Donatists (such	<b>heretics</b>	then in Africa as	8, 791/ 5
reason proveth, that these	<b>heretics</b>	and all such others	8, 791/ 14
for the safeguard of	<b>heretics</b>	and impunity of all	8, 791/ 18
pursue, punish, and kill	<b>heretics</b>	, idolaters, and schismatics, in	8, 791/ 26
pursue and punish such	<b>heretics</b>	and schismatics to be	8, 791/ 30
company (as these schismatical	<b>heretics</b>	do now) that swerved	8, 793/ 17
show the proud, faithless	<b>heretics</b>	how far they be	8, 794/ 9
captain of all these	<b>heretics</b>	, Antichrist himself, and shall	8, 794/ 14
break those earthly, wretched	<b>heretics</b>	like a sort of	8, 794/ 17
hell too, saving these	<b>heretics</b>	only, which would with	8, 800/ 32
promised that all the	<b>heretics</b>	that rebel against it	8, 807/ 6
too, that between these	<b>heretics</b>	and the Church, the	8, 809/ 10
from all churches of	<b>heretics</b>	, and thereby declareth that	8, 809/ 36
Scripture, of which these	<b>heretics</b>	receive such as like	8, 810/ 11
the Church and these	<b>heretics</b>	standeth not upon the	8, 810/ 16
Highness, was by divers	<b>heretics</b>	detected unto me, that	8, 813/ 13
is the church of	<b>heretics</b>	, as he said in	8, 817/ 8
calleth other false, fumbling	<b>heretics</b>	... and though the false	8, 817/ 19

whereas they complain that	<b>heretics</b>	be punished here... yet	8, 817/ 24
from the "church of	<b>heretics</b>	," are not departed out	8, 825/ 4
But whatsoever "hope" those	<b>heretics</b>	have, or feeling of	8, 826/ 1
sect of all these	<b>heretics</b>	. But whereas Tyndale saith	8, 826/ 10
marvel. For whereas all	<b>heretics</b>	very well perceive that	8, 828/ 25
because they let not	<b>heretics</b>	alone, but persecute them	8, 831/ 35
sent out a-begging, while	<b>heretics</b>	and apostates, with their	8, 832/ 5
never lack persecution where	<b>heretics</b>	may grow; nor, soon	8, 832/ 12
that will be none	<b>heretics</b>	, and call them bulls	8, 832/ 21
than have all the	<b>heretics</b>	from the hither end	8, 833/ 7
Christ putteth out such	<b>heretics</b>	and such Judases now	8, 856/ 33
other hundred sects of	<b>heretics</b>	, and wherein each of	8, 872/ 18
in that these new	<b>heretics</b>	be almost all agreed	8, 872/ 20
one of the old	<b>heretics</b>	would for very shame	8, 872/ 22
people, before that these	<b>heretics</b>	that now receive them	8, 872/ 29
evil or worse than	<b>heretics</b>	or Gentiles... yea, and	8, 874/ 32
Savior said of hypocritical	<b>heretics</b>	, "Ye shall know them	8, 879/ 17
the same persons for	<b>heretics</b>	and hypocrites, by the	8, 879/ 19
For whoso will hear	<b>heretics</b>	and not him, be	8, 889/ 22
nor all the learned	<b>heretics</b>	of all their hundred	8, 902/ 17
one country, as those	<b>heretics</b>	held which were called	8, 909/ 12
Barnes and these other	<b>heretics</b>	do now bring forth	8, 909/ 17
false Jews, all false	<b>heretics</b>	, and all seditious schismatics	8, 912/ 22
that against paynims, Jews,	<b>heretics</b>	, and schismatics agree in	8, 914/ 12
at great length, those	<b>heretics</b>	that then held the	8, 917/ 29
things against those other	<b>heretics</b>	, of old, that I	8, 918/ 5
among others, against ungracious	<b>heretics</b>	which is all this	8, 919/ 30
blasphemy, such as these	<b>heretics</b>	use now, and yet	8, 920/ 14
only all false secret	<b>heretics</b>	openly professing the Christian	8, 924/ 25
also all false open	<b>heretics</b>	, and schismatics, which by	8, 924/ 27
and all the faithless	<b>heretics</b>	that were at that	8, 926/ 30
evil or worse than	<b>heretics</b>	or Gentiles... yea, and	8, 929/ 6
the Catholics they called	<b>heretics</b>	. And when that thing	8, 933/ 29
so many sects of	<b>heretics</b>	arisen and sprung up	8, 934/ 25
fully affirm that never	<b>heretics</b>	affirmed it more stiffly	8, 936/ 20
all the churches of	<b>heretics</b>	as from all the	8, 952/ 2
but if they suffer	<b>heretics</b>	arise and remain among	8, 953/ 15
whom he exhorted against	<b>heretics</b>	to repress them and	8, 953/ 24
to divers of those	<b>heretics</b>	themselves, wherein he declareth	8, 953/ 25
contumelies of these wretched	<b>heretics</b>	... nor is not ashamed	8, 953/ 28
Christ... because it persecuteth	<b>heretics</b>	; and for the proof	8, 954/ 2
Church did never persecute	<b>heretics</b>	by any temporal pain	8, 954/ 22
secular power, until the	<b>heretics</b>	began such violence themselves	8, 954/ 23
the Arians, that were	<b>heretics</b>	, as ye perceive here	8, 954/ 25
again after that, some	<b>heretics</b>	began to raise a	8, 955/ 2
had grown by such	<b>heretics</b>	as had brought up	8, 955/ 4
the books of those	<b>heretics</b>	to be burned. And	8, 955/ 8
treat and use those	<b>heretics</b>	so tenderly that they	8, 955/ 10
content that such obstinate	<b>heretics</b>	as to the trouble	8, 955/ 17
a benefit to the	<b>heretics</b>	themselves to be reduced	8, 955/ 22

concerning the repressing of	<b>heretics</b>	by temporal punishment, both	8, 955/ 35
plainly declareth unto the	<b>heretics</b>	themselves the causes wherefore	8, 956/ 2
the importunate malice of	<b>heretics</b>	raising rebellions in divers	8, 956/ 8
that like as those	<b>heretics</b>	were called "Donatists," so	8, 962/ 33
called "Donatists," so these	<b>heretics</b>	call the Catholic, Christian	8, 962/ 33
same opinion that those	<b>heretics</b>	the Donatists were then	8, 963/ 17
against other sects of	<b>heretics</b>	, called the Pelagians and	8, 963/ 29
foolishly. For whereas those	<b>heretics</b>	said that the very	8, 964/ 32
saith he that those	<b>heretics</b>	lie that say the	8, 965/ 3
the doctrine of those	<b>heretics</b>	and these too that	8, 965/ 26
Barnes, and many great	<b>heretics</b>	more), so, many a	8, 971/ 32
manifold open sects of	<b>heretics</b>	. As the common Creed	8, 975/ 13
For the churches of	<b>heretics</b>	, which be divers, are	8, 976/ 2
goods by these false	<b>heretics</b>	in divers parts of	8, 979/ 22
earth... which thing these	<b>heretics</b>	will in no wise	8, 980/ 2
is to wit, by	<b>heretics</b>	, which be strangers from	8, 981/ 11
the voice of such	<b>heretics</b>	) Christ's sheep cannot hear	8, 981/ 16
all the sects of	<b>heretics</b>	can be holy nor	8, 982/ 13
manifold diverse sects of	<b>heretics</b>	. By which ye may	8, 982/ 23
the known churches of	<b>heretics</b>	. For if it were	8, 982/ 26
of it; secondly, by	<b>heretics</b>	, which were of it	8, 987/ 28
all the churches of	<b>heretics</b>	be departed. Now, whereas	8, 988/ 13
the things which these	<b>heretics</b>	tell you be false	8, 991/ 3
Church for persecuting of	<b>heretics</b>	ye see that holy	8, 991/ 34
beastly people, these abominable	<b>heretics</b>	which nothing so greedily	8, 994/ 22
for what cause these	<b>heretics</b>	bring in question and	8, 995/ 33
folk known all for	<b>heretics</b>	. And we, on the	8, 1000/ 22
contrary heresies, as other	<b>heretics</b>	have done before. But	8, 1004/ 21
none of all these	<b>heretics</b>	do deny it, but	8, 1005/ 2
God had expelled those	<b>heretics</b>	and schismatics out of	8, 1007/ 9
Church hath expelled these	<b>heretics</b>	and schismatics here, as	8, 1007/ 10
when they waxed idolaters,	<b>heretics</b>	, and schismatics, he punished	8, 1008/ 14
This point (make these	<b>heretics</b>	at the Sacrament of	8, 1011/ 12
these folk that are	<b>heretics</b>	and enemies to the	8, 1012/ 25
wily folly of these	<b>heretics</b>	avoided. Now is this	8, 1016/ 2
I well that these	<b>heretics</b>	perceive this point so	8, 1019/ 3
that mixed company, these	<b>heretics</b>	cannot say but that	8, 1021/ 12
that there would contentious	<b>heretics</b>	arise, and bring all	8, 1022/ 35
to put all such	<b>heretics</b>	to silence as would	8, 1022/ 37
known church against all	<b>heretics</b>	, as all the sects	8, 1026/ 31
all the sects of	<b>heretics</b>	have been ever known	8, 1026/ 31
all the sects of	<b>heretics</b>	was even the very	8, 1026/ 37
faith" of faithless christened	<b>heretics</b>	. We may perceive also	8, 1027/ 3
bishoprics, and the false	<b>heretics</b>	intruded by force and	8, 1027/ 10
took it as these	<b>heretics</b>	take it: that every	8, 1028/ 23
several scattered sects of	<b>heretics</b>	and schismatics do depart	8, 1028/ 36
of our adversaries the	<b>heretics</b>	, which, affirming that the	8, 1029/ 27
which all sects of	<b>heretics</b>	be come, and from	8, 1030/ 21
all the sects of	<b>heretics</b>	, and out of which	8, 1030/ 27
all the sects of	<b>heretics</b>	have gone out of	8, 1030/ 32

the same church be	<b>heretics</b>	. For he saith that	8, 1030/ 33
church not only false	<b>heretics</b>	, for heresy, but also	8, 1030/ 35
that saith of the	<b>heretics</b>	departing out of the	8, 1031/ 2
showeth not only that	<b>heretics</b>	go out of the	8, 1031/ 5
out thereof were not	<b>heretics</b>	, but were themselves become	8, 1031/ 15
out thereof, be not	<b>heretics</b>	, but we be the	8, 1031/ 20
them that now be	<b>heretics</b>	." Now, good readers, in	8, 1031/ 21
Church, as all other	<b>heretics</b>	ever did, and as	8, 1033/ 11
did, and as these	<b>heretics</b>	do now, but also	8, 1033/ 11
condemned and avoided for	<b>heretics</b>	, eight hundred years ago	8, 1033/ 13
every other sect of	<b>heretics</b>	since. And so could	8, 1033/ 16
ye wot well, the	<b>heretics</b>	never have obtained over	8, 1033/ 17
excellent virtue that these	<b>heretics'</b>	hearts even fret for	8, 766/ 12
sell, many of these	<b>heretics'</b>	books forbidden by the	8, 813/ 14
faith were by the	<b>heretics'</b>	means put to great	8, 1027/ 11
other like if these	<b>heretics'</b>	things, I say, be	8, 1033/ 7
face as a shotten	<b>herring</b>	hath shrimps in her	8, 601/ 2
in turning toward the	<b>hewer</b>	... nor that the man	8, 826/ 18
the thing that he	<b>heweth</b>	at, and that he	8, 656/ 8
Matthew, by him that	<b>hid</b>	his talent in the	8, 1016/ 36
in no wise be	<b>hidden</b>	... but, as he seeth	8, 591/ 35
in no wise be	<b>hidden</b>	; and therefore must it	8, 740/ 5
I would peradventure have	<b>hidden</b>	me from him. But	8, 762/ 1
the wilderness... and that	<b>hidden</b>	so surely that never	8, 795/ 32
sightly and cannot be	<b>hidden</b>	. For as our Savior	8, 915/ 8
a mountain cannot be	<b>hidden</b>	" meaning that his church	8, 915/ 9
then fled, and had	<b>hidden</b>	himself... yet were his	8, 990/ 25
folk. For this lieth	<b>hidden</b>	in the heart, and	8, 1023/ 24
which shall illumine the	<b>hidden</b>	things of the darkness	8, 1023/ 36
church, and cannot be	<b>hidden</b>	nor unknown, if our	8, 1029/ 1
That city cannot be	<b>hidden</b>	that is set upon	8, 1029/ 6
from the light and	<b>hide</b>	his head in the	8, 577/ 27
of his unwritten to	<b>hide</b>	his intent or deprave	8, 665/ 30
men, that lack the	<b>high</b>	spiritual sight that Tyndale	8, 581/ 7
do good that such	<b>high</b>	estates as be far	8, 591/ 25
a hill of eminent	<b>high</b>	estate cannot in no	8, 591/ 35
openly revested at the	<b>high</b>	altar she saith, I	8, 595/ 1
it. One of their	<b>high</b>	reasons is this. . . . More	8, 599/ 36
Tyndale One of their	<b>high</b>	reasons is, The Church	8, 601/ 17
scribes and Pharisees and	<b>high</b>	priests in the time	8, 601/ 24
the scribes, Pharisees, and	<b>high</b>	priests were the right	8, 601/ 27
say "one of their	<b>high</b>	reasons," but "one of	8, 602/ 1
but "one of his	<b>high</b>	reasons," if he took	8, 602/ 1
in scorn calleth a "	<b>high</b>	" reason... was made by	8, 602/ 12
great, famous doctor and	<b>high</b>	, glorious martyr Saint Cyprian	8, 602/ 13
expound diversely, as his	<b>high</b>	wisdom saw that diverse	8, 636/ 4
letter... which letter his	<b>high</b>	wisdom so tempered for	8, 636/ 10
climbed he never so	<b>high</b>	, although men took away	8, 655/ 4
hear now that this	<b>high</b>	spiritual man shall make	8, 691/ 6
and Pharisees and the	<b>high</b>	priests; whom they did	8, 719/ 1

the Pharisees and the	<b>high</b>	priests... as though they	8, 719/ 24
the Jews... or the	<b>high</b>	priests of one town	8, 719/ 25
in the air on	<b>high</b>	upon his eagle's back	8, 724/ 31
forth goodly with a	<b>high</b>	spiritual process, and saith	8, 724/ 33
see that his own	<b>high</b>	spiritual master, Master Martin	8, 751/ 26
himself, for all his	<b>high</b>	fleshly virtues, layeth not	8, 751/ 27
hated me had spoken	<b>high</b>	words to me, I	8, 761/ 36
church." What a great,	<b>high</b>	, secret mystery this man	8, 777/ 1
is heavenly, and so	<b>high</b>	above the nature of	8, 778/ 13
that this is so	<b>high</b>	a heresy, so sore	8, 787/ 19
so sore blaspheming the	<b>high</b>	majesty of God: I	8, 787/ 20
little examine here Tyndale's	<b>high</b>	, solemn words. First will	8, 792/ 34
come down from his	<b>high</b>	mount himself, and gather	8, 794/ 10
now come to that	<b>high</b>	point of feeling faith	8, 803/ 26
salvation, being the great,	<b>high</b>	gift of God so	8, 819/ 31
cause seen unto his	<b>high</b>	wisdom) he give some	8, 822/ 31
Barnes bear himself so	<b>high</b>	that he should, for	8, 834/ 18
great, godly man, this	<b>high</b>	and holy heretic, hold	8, 835/ 28
him not. It is	<b>high</b>	time to condemn him	8, 858/ 3
forth is from the	<b>high</b>	heaven, and his meeting	8, 881/ 35
in the Lord, whose	<b>high</b>	mercy hath so goodly	8, 885/ 13
them close in a	<b>high</b>	garret in mine house	8, 903/ 1
him not. It is	<b>high</b>	time to condemn him	8, 910/ 20
so built upon that	<b>high</b>	mountain, that is to	8, 915/ 6
and findeth a special	<b>high</b>	fault with it, for	8, 934/ 10
all these folk a	<b>high</b>	deadly sin, and such	8, 945/ 4
confesseth plainly, against such	<b>high-eagle</b>	heretics, that himself had	8, 723/ 26
the shell... nor so	<b>high-flickered</b>	in the air, above	8, 724/ 8
every soul obey the	<b>higher</b>	powers, that are ordained	8, 594/ 3
his to obey their	<b>higher</b>	powers... but, by the	8, 594/ 16
them to obey their	<b>higher</b>	powers, and to keep	8, 594/ 18
in the whole world,	<b>higher</b>	and lower is nothing	8, 604/ 24
outward, so is it	<b>higher</b>	. So that, as I	8, 604/ 30
world all is one	<b>higher</b>	and more outward, lower	8, 604/ 31
lower place into the	<b>higher</b>	. And that, ye wot	8, 605/ 3
may not do) ascend	<b>higher</b>	from the lowest place	8, 605/ 11
whole round world, the	<b>higher</b>	, and the inner part	8, 605/ 15
ark up to the	<b>higher</b>	places... but she destroyed	8, 976/ 35
means of his goodness	<b>highly</b>	rewardable in heaven and	8, 640/ 9
since we have so	<b>highly</b>	offended God not of	8, 797/ 17
Friar Barnes should so	<b>highly</b>	disdain the known Catholic	8, 836/ 1
outward occasions, he rejoiced	<b>highly</b>	the meeting with Christ's	8, 889/ 4
his fellows offended so	<b>highly</b>	in pride that they	8, 1007/ 3
sacrament whereas the King's	<b>Highness</b>	, as a most erudite	8, 639/ 19
again. For, as His	<b>Highness</b>	laid unto him, since	8, 677/ 8
mouth"? Then laid His	<b>Highness</b>	unto Luther further his	8, 677/ 13
argument, lo, the King's	<b>Highness</b>	utterly confuted Luther upon	8, 677/ 38
heresies. Then laid His	<b>Highness</b>	unto Luther his own	8, 678/ 8
Luther, as the King's	<b>Highness</b>	handleth them, fully do	8, 678/ 15
them (as the King's	<b>Highness</b>	excellently well marketh and	8, 688/ 20

Chancellor to the King's	<b>Highness</b>	, was by divers heretics	8, 813/ 12
them of their holy	<b>highway</b>	; no, not so much	8, 1011/ 36
Chrysostom, Saint Leo, Saint	<b>Hilary</b>	, Saint Jerome, Saint Ambrose	8, 696/ 9
Eusebius, Saint Athanasius, Saint	<b>Hilary</b>	, Saint Cyril, Saint Sixtus	8, 727/ 21
the words of Saint	<b>Hilary</b>	written against the Arians	8, 954/ 3
Whoso consider well Saint	<b>Hilary's</b>	words shall find therein	8, 954/ 19
For yet in Saint	<b>Hilary's</b>	days the true Catholic	8, 954/ 24
perceive here by Saint	<b>Hilary's</b>	words... when they had	8, 954/ 26
do fall, writeth unto	<b>Hildefonsus</b>	, the Earl of Toulouse	8, 989/ 11
standeth aloft upon a	<b>hill</b>	of eminent high estate	8, 591/ 34
promise), set upon a	<b>hill</b>	, can in no wise	8, 740/ 5
is set upon a	<b>hill</b>	, " meaning that his own	8, 1029/ 6
communing... and then would	<b>himp</b>	forth among them and	8, 896/ 34
at that word would	<b>Himp-Halt</b>	, his hostess, hop forth	8, 905/ 9
begetting of children, and	<b>hinder</b>	his harlot of teeming	8, 638/ 33
me? It may peradventure	<b>hinder</b>	and hurt me! For	8, 894/ 30
charity be letted or	<b>hindered</b>	thereby, so that because	8, 1020/ 37
goose hath in her	<b>hiss</b>	. Tyndale seeth well also	8, 679/ 23
manners of faiths: a	<b>historical</b>	faith and a feeling	8, 741/ 16
of these two faiths, "	<b>historical</b>	faith" and "feeling faith	8, 741/ 27
that was but a	<b>historical</b>	faith. Howbeit, he will	8, 741/ 29
forth therewith... Tyndale The	<b>historical</b>	faith hangeth of the	8, 742/ 4
believed her with a	<b>historical</b>	faith, as we believe	8, 742/ 15
So, now, with a	<b>historical</b>	faith I may believe	8, 742/ 22
thereof he calleth the "	<b>historical</b>	faith" a credence given	8, 746/ 15
Tyndale saith that the "	<b>historical</b>	faith," that is to	8, 747/ 24
For then were every "	<b>historical</b>	faith," in matters in	8, 748/ 33
For all is but "	<b>historical</b>	" faith before. Now, good	8, 750/ 7
all was but a "	<b>historical</b>	" faith, all must needs	8, 750/ 18
and much alloweth the	<b>historical</b>	faith of Saint Augustine	8, 751/ 29
yet was it but	<b>historical</b>	faith. For feeling faith	8, 759/ 19
had he but a	<b>historical</b>	faith, and not the	8, 762/ 10
had Judas but either	<b>historical</b>	faith or else no	8, 762/ 15
proveth his distinction of "	<b>historical</b>	faith" and "feeling faith	8, 762/ 21
all his conclusion of "	<b>historical</b>	faith" and "feeling faith	8, 762/ 36
that is but a	<b>historical</b>	faith, that a man	8, 780/ 32
I deny that every	<b>historical</b>	faith that is to	8, 781/ 7
is to say, every	<b>historical</b>	belief and credence is	8, 781/ 7
is to say, the	<b>historical</b>	faith of them, before	8, 804/ 36
same things with a	<b>historical</b>	faith, by the hearing	8, 805/ 12
himself saith that the "	<b>historical</b>	faith" goeth first and	8, 810/ 5
Church is but a	<b>historical</b>	faith in anything that	8, 817/ 7
kinds of faith, a "	<b>historical</b>	" faith and a "feeling	8, 817/ 34
these two kinds: either	<b>historical</b>	faith or feeling faith	8, 817/ 36
or feeling faith. Now, "	<b>historical</b>	" faith in the articles	8, 818/ 1
be saved with such "	<b>historical</b>	" faith, without any other	8, 818/ 22
shall... then may the	<b>historical</b>	faith be sufficient for	8, 818/ 23
his sin, and such	<b>historical</b>	faith, and such working	8, 818/ 30
he somewhat more for	<b>historical</b>	faith than will stand	8, 818/ 32
to the service of	<b>historical</b>	faith... hath yet at	8, 819/ 8

by Tyndale, that the	<b>historical</b>	faith once gotten... God	8, 819/ 12
whoso get once the	<b>historical</b>	faith hath always forthwith	8, 819/ 21
that if to the	<b>historical</b>	faith gotten by man	8, 819/ 26
all Tyndale's division between	<b>historical</b>	faith and feeling faith	8, 819/ 33
is to wit, the	<b>historical</b>	faith ye see now	8, 820/ 4
I speak here of "	<b>historical</b>	faith" as of the	8, 820/ 6
mine own self the	<b>historical</b>	faith so attained, without	8, 820/ 9
matter of faith, both "	<b>historical</b>	" faith and "feeling" faith	8, 820/ 15
they thereby, besides the	<b>historical</b>	faith gotten by the	8, 820/ 27
faith and belief... the	<b>historical</b>	faith gotten by that	8, 820/ 30
every man which with	<b>historical</b>	faith cometh to baptism	8, 821/ 29
faith have they?The	<b>historical</b>	faith or the feeling	8, 822/ 2
faith is this?The	<b>historical</b>	faith or the feeling	8, 822/ 15
feeling faith? Not the	<b>historical</b>	, I trow. For the	8, 822/ 15
and then since not	<b>historical</b>	(for lack of reading	8, 824/ 13
which divided from the "	<b>historical</b>	faith," he saith he	8, 826/ 34
him... and as he	<b>hit</b>	them, rehearse them thus	8, 936/ 24
find, or if they	<b>hit</b>	it by hap, could	8, 1023/ 16
had many pardons come	<b>hither</b>	, and many dispensations and	8, 586/ 34
of the world come	<b>hither</b>	, thou, girl; take out	8, 605/ 23
spindle and bring me	<b>hither</b>	the whorl. Lo, sir	8, 605/ 24
fifteen hundred years, sent	<b>hither</b>	to call home his	8, 694/ 28
so hath sent him	<b>hither</b>	for such a new	8, 722/ 30
the heretics from the	<b>hither</b>	end of England to	8, 833/ 7
at your last resorting	<b>hither</b>	. But now let us	8, 866/ 15
me, and shall bring	<b>hither</b>	also a glorious church	8, 881/ 29
hope that brought him	<b>hither</b>	, have his evangelical doctrine	8, 885/ 21
book and his coming	<b>hither</b>	and going over again	8, 885/ 35
clergy; nor, of truth,	<b>hitherto</b>	none but the clergy	8, 616/ 5
as he before hath,	<b>hitherto</b>	, likened the Catholic church	8, 641/ 35
too, from Christ's days	<b>hitherto</b>	, that ever said so	8, 646/ 17
at the leastwise ever	<b>hitherto</b>	risen, not upon the	8, 658/ 11
us some thereof... ever	<b>hitherto</b>	all our debate and	8, 658/ 33
Luther so sore that	<b>hitherto</b>	neither himself nor any	8, 675/ 31
Christendom, from Christ himself	<b>hitherto</b>	... the truth of whose	8, 703/ 30
trust unto himself as	<b>hitherto</b>	they have thus said	8, 729/ 20
no more with nuns.	<b>Hitherto</b>	, good Christian reader, have	8, 733/ 20
Church (since Christ's days	<b>hitherto</b>	!) that the books of	8, 769/ 4
have been by grace	<b>hitherto</b>	kept and preserved from	8, 797/ 36
neither, as it hath	<b>hitherto</b>	proved in every such	8, 832/ 13
all that he hath	<b>hitherto</b>	said proveth in that	8, 859/ 2
that he hath said	<b>hitherto</b>	able to serve of	8, 859/ 15
labor that ye have	<b>hitherto</b>	taken in giving us	8, 902/ 4
I was christened and	<b>hitherto</b>	brought up... and though	8, 903/ 21
church, whom I have	<b>hitherto</b>	taken for my very	8, 905/ 3
known Catholic church ever	<b>hitherto</b>	, whatsoever Friar Barnes babble	8, 923/ 28
learned men before us	<b>hitherto</b>	why should we believe	8, 928/ 14
church, never one could	<b>hitherto</b>	prove it, but every	8, 1003/ 16
hath been yet ever	<b>hitherto</b>	, as ye plainly perceive	8, 1006/ 29
fain, at the leastwise	<b>hitherto</b>	, though they would after	8, 1006/ 30

church of Christ hath	<b>hitherto</b>	been openly known. Another	8, 1006/ 34
went before. For ever	<b>hitherto</b>	they have said that	8, 1012/ 28
they all have ever	<b>hitherto</b>	agreed, though they all	8, 1012/ 36
and burn them," meaning	<b>Hitton</b>	, peradventure, and such others	8, 589/ 38
in hell, called Thomas	<b>Hitton</b>	, whom they call in	8, 684/ 26
Bainham the Jangler, and	<b>Hitton</b>	the Joiner, and Tewkesbury	8, 710/ 3
doth Tyndale play Blind	<b>Hob</b>	about the house. For	8, 644/ 20
feed either horses or	<b>hogs</b>	. First, as touching the	8, 649/ 35
into draff, as the	<b>hogs</b>	of hell shall feed	8, 714/ 1
of hell (as the	<b>hogs</b>	, after the legion of	8, 1032/ 12
whether Bristol were in	<b>Holborn</b>	, and whether six weeks	8, 814/ 26
assembly of theirs in	<b>Holborn</b>	within six weeks before	8, 814/ 29
wot well, must needs	<b>hold</b>	it there... because ye	8, 604/ 36
not where he may	<b>hold</b>	him; but saith sometimes	8, 657/ 18
that I cannot yet	<b>hold</b>	my fingers from them	8, 660/ 19
anchor, and all their	<b>hold</b>	, their refuge in flight	8, 675/ 24
chiefly blind them, and	<b>hold</b>	them still in obstinacy	8, 681/ 5
for heretics that will	<b>hold</b>	the contrary... and then	8, 733/ 15
his grace to take	<b>hold</b>	upon, whereupon whoso taketh	8, 782/ 16
upon, whereupon whoso taketh	<b>hold</b>	and holdeth still... is	8, 782/ 17
he would have taken	<b>hold</b>	thereof, to keep him	8, 783/ 10
earthen pots... and shall	<b>hold</b>	his Doomsday, and bring	8, 794/ 18
he biddeth us, and	<b>hold</b>	fast, this present world	8, 797/ 29
and some men will	<b>hold</b>	, peradventure, that it is	8, 802/ 13
he was wont to	<b>hold</b>	, that we be bound	8, 809/ 6
must he be to	<b>hold</b>	him only to his	8, 812/ 11
with Tyndale Barnes can	<b>hold</b>	no foot, as downright	8, 831/ 14
high and holy heretic,	<b>hold</b>	himself content to acknowledge	8, 835/ 29
Christ, I would well	<b>hold</b>	with him; for that	8, 850/ 20
should needs take such	<b>hold</b>	... in some folk, that	8, 882/ 7
word should take such	<b>hold</b>	in every place than	8, 882/ 10
void, if it take	<b>hold</b>	in some men that	8, 882/ 12
though it take not	<b>hold</b>	in every man that	8, 882/ 13
void, if it take	<b>hold</b>	in some place where	8, 882/ 14
though it take not	<b>hold</b>	in every place. And	8, 882/ 15
in every place take	<b>hold</b>	... appeareth by the words	8, 882/ 17
not of necessity take	<b>hold</b>	in every audience; so	8, 882/ 27
city and take none	<b>hold</b>	, but be rejected. For	8, 882/ 28
them sit still and	<b>hold</b>	their babble, and tell	8, 902/ 22
heresies that these fellows	<b>hold</b>	now. Then what might	8, 926/ 37
yet could he not	<b>hold</b>	but somewhat show himself	8, 934/ 2
the remnant do stiffly	<b>hold</b>	the contrary, they hold	8, 942/ 9
hold the contrary, they	<b>hold</b>	a plain false heresy	8, 942/ 9
For except a man	<b>hold</b>	and keep the sure	8, 977/ 9
to say. Let us	<b>hold</b>	ourselves in the communion	8, 977/ 24
or else must they	<b>hold</b>	their tongues. Now, that	8, 1019/ 16
any man began to	<b>hold</b>	an opinion against anything	8, 1025/ 14
unto them, had none	<b>hold</b>	of themselves, but ran	8, 1032/ 13
his heresy that he	<b>holdeth</b>	against the Canon of	8, 626/ 27
that heresy that Luther	<b>holdeth</b>	now: that in the	8, 661/ 20

the heresy that Luther	<b>holdeth</b>	: that in the Sacrament	8, 661/ 29
taketh shame thereby, and	<b>holdeth</b>	a torch lighted and	8, 765/ 35
whoso taketh hold and	<b>holdeth</b>	still... is by God	8, 782/ 17
selfsame heresies that Tyndale	<b>holdeth</b>	now: that they which	8, 917/ 30
sin... and that whoso	<b>holdeth</b>	the contrary of this	8, 941/ 36
and now, forswearing himself,	<b>holdeth</b>	and defendeth again), telleth	8, 958/ 1
heresy now Friar Barnes	<b>holdeth</b>	stiffly for a very	8, 964/ 26
allto tumbled in dirt,	<b>holdeth</b>	up his foul sleeve	8, 974/ 1
know." More Barnes here	<b>holdeth</b>	on his old craft	8, 980/ 29
readers, what hath Barnes,	<b>holding</b>	his heresy of his	8, 895/ 5
suffering of persecution for	<b>holding</b>	false heresies, for teaching	8, 952/ 37
that there were a	<b>hole</b>	bored even through the	8, 605/ 5
earth. And though the	<b>hole</b>	go through... yet the	8, 605/ 8
need to imagine a	<b>hole</b>	bored through, for it	8, 605/ 27
for it hath a	<b>hole</b>	bored through indeed. But	8, 605/ 27
every side, and this	<b>hole</b>	through it still... and	8, 605/ 30
nether end of the	<b>hole</b>	, five miles beneath the	8, 605/ 35
to get him a	<b>hole</b>	made with another beast's	8, 614/ 2
to enter into a	<b>hole</b>	made with another beast	8, 629/ 6
to "get him a	<b>hole</b>	made with another beast's	8, 629/ 11
to "get him a	<b>hole</b>	made with another beast's	8, 629/ 22
stop fast all the	<b>holes</b>	. And then the maid	8, 654/ 36
is far fairer and	<b>holier</b>	, and more pleasant in	8, 908/ 3
where he goeth forth	<b>holily</b>	and preacheth us that	8, 788/ 27
people... when he so	<b>holily</b>	bringeth in the words	8, 958/ 11
by profession of Baptism	<b>holily</b>	dedicated unto God and	8, 975/ 11
been men of such	<b>holiness</b>	and virtue (and now	8, 679/ 28
whose faith, and the	<b>holiness</b>	of whose living, our	8, 703/ 31
hath himself testified his	<b>holiness</b>	by many a great	8, 713/ 26
marvel of Tyndale's far-fetched	<b>holiness</b>	as he shall wonder	8, 725/ 26
some of such excellent	<b>holiness</b>	as all the world	8, 729/ 31
in persecution and their	<b>holiness</b>	of living: whoso look	8, 735/ 8
all your power and	<b>holiness</b>	, that we shall always	8, 837/ 38
your "blessings," all your "	<b>holiness</b>	," cannot cleanse you nor	8, 838/ 16
and also for the	<b>holiness</b>	of the good folk	8, 854/ 33
the reason of feigned	<b>holiness</b>	... but she is a	8, 857/ 19
make one crumb of	<b>holiness</b>	in you, nor help	8, 861/ 12
the church hath another	<b>holiness</b>	, that cometh from God	8, 861/ 16
were holy... the which	<b>holiness</b>	had not the wicked	8, 874/ 30
dreameth, any other, new	<b>holiness</b>	, or new, invented works	8, 875/ 21
holy (otherwise than the	<b>holiness</b>	of their profession), but	8, 906/ 33
but because of that	<b>holiness</b>	that is in it	8, 906/ 34
is for that the	<b>holiness</b>	that is in it	8, 908/ 2
for the beauty and	<b>holiness</b>	of the very chief	8, 908/ 6
make, and all the	<b>holiness</b>	that you can devise	8, 918/ 31
were holy... the which	<b>holiness</b>	had not the wicked	8, 929/ 5
dreameth, any other, new	<b>holiness</b>	, or new, invented works	8, 929/ 33
And as for your	<b>holiness</b>	, all the world knoweth	8, 930/ 17
devotion. Briefly, all your	<b>holiness</b>	is in Books, bells	8, 930/ 21
the church? Is this	<b>holiness</b>	? Of whom have you	8, 930/ 26

and that without any	<b>holiness</b>	. More If there hath	8, 979/ 3
hath never been any	<b>holiness</b>	at all in all	8, 979/ 5
say, universal, since very	<b>holiness</b>	can none be out	8, 982/ 14
bishops and archbishops"?What	<b>holiness</b>	doth he reprove when	8, 983/ 34
they describe us the	<b>holiness</b>	of that both known	8, 1010/ 28
unknown head, and the	<b>holiness</b>	of that both known	8, 1010/ 29
truth of doctrine and	<b>holiness</b>	of grace is had	8, 1028/ 34
fast fettered in his	<b>holy</b>	heart, whereof himself hath	8, 575/ 16
of farcing as his	<b>holy</b>	"feeling faith"ful folk	8, 575/ 26
the three estates of	<b>Holy</b>	Church that is to	8, 578/ 29
teacheth to trust in	<b>holy</b>	works for the remission	8, 579/ 22
other men's prayers and	<b>holy</b>	living, in friars and	8, 579/ 24
been popes, again, right	<b>holy</b>	men saints, and martyrs	8, 579/ 39
teacheth to trust in	<b>holy</b>	works for remission of	8, 580/ 22
Tyndale hath and his	<b>holy</b>	elects, take these things	8, 581/ 8
God saith in his	<b>Holy</b>	Writ that he will	8, 581/ 10
shall there find that	<b>holy</b>	doctor and saint bid	8, 581/ 31
other men's prayers and	<b>holy</b>	living, in friars and	8, 582/ 7
the less for his	<b>holy</b>	living, and bid him	8, 582/ 17
so proud that the	<b>holy</b>	sacraments must be his	8, 583/ 16
nor none that use	<b>holy</b>	living, no Franciscan friar	8, 583/ 34
at naught, and all	<b>holy</b>	ceremonies used in God's	8, 583/ 37
these things the old	<b>holy</b>	pope Saint Gregory and	8, 586/ 2
Gregory and divers other	<b>holy</b>	popes, too and not	8, 586/ 3
and great assemblies of	<b>holy</b>	, virtuous fathers have in	8, 586/ 4
such popes and other	<b>holy</b>	men besides, that whoso	8, 586/ 12
so many virtuous old	<b>holy</b>	fathers as they were	8, 586/ 15
sinning-and-yet-not-sinning of his own	<b>holy</b>	elects, which can, he	8, 588/ 28
because they persecute Tyndale's	<b>holy</b>	translation of the Scripture	8, 589/ 9
and all the old	<b>holy</b>	saints unto their own	8, 589/ 27
Christ, and by his	<b>Holy</b>	Spirit given to those	8, 589/ 29
Spirit given to those	<b>holy</b>	doctors of his church	8, 589/ 29
written by divers good,	<b>holy</b>	men. Out of whose	8, 593/ 12
men. Out of whose	<b>holy</b>	works, as well as	8, 593/ 12
words of the blessed,	<b>holy</b>	martyr Saint Boniface, which	8, 593/ 24
by the Sacrament of	<b>Holy</b>	Orders taken and consecrated	8, 594/ 32
some other swear. All	<b>holy</b>	consecrations Tyndale calleth foolish	8, 595/ 6
person, because that the	<b>holy</b>	oil is upon him	8, 595/ 9
to remember that the	<b>holy</b>	prophet David did so	8, 595/ 10
so much esteem that	<b>holy</b>	ointment with which King	8, 595/ 11
one rush for their	<b>holy</b>	consecration. But as he	8, 595/ 25
God hath by his	<b>holy</b>	, blessed Spirit in fifteen	8, 597/ 33
far fallen from Christ's	<b>holy</b>	teaching with his beastly	8, 601/ 7
mocketh indeed those old	<b>holy</b>	doctors which died (and	8, 602/ 6
authority that the great	<b>holy</b>	doctor Saint Augustine allegeth	8, 602/ 17
Moses, Aaron, and the	<b>holy</b>	prophets and patriarchs, and	8, 609/ 24
Moses, Aaron, and the	<b>holy</b>	prophets and patriarchs" against	8, 611/ 34
himself and his own	<b>Holy</b>	Spirit, and so teach	8, 613/ 12
shall send you the	<b>Holy</b>	Ghost, which shall teach	8, 614/ 32
by sundry places of	<b>Holy</b>	Scripture as where Saint	8, 615/ 5

Jesus but by the	<b>Holy</b>	Ghost. Now, these things	8, 615/ 33
ordinary ministers of God's	<b>holy</b>	words and sacraments unto	8, 616/ 7
Christ hath by his	<b>Holy</b>	Spirit, according to his	8, 616/ 20
his assistance with his	<b>Holy</b>	Spirit in his church	8, 616/ 35
men were good and	<b>holy</b>	men... and for whom	8, 621/ 1
contrary was taught by	<b>holy</b>	men and believed by	8, 621/ 9
there were no such	<b>holy</b>	men of them, that	8, 621/ 36
messengers. Now, of these	<b>holy</b>	doctors and prophets we	8, 623/ 6
agree with those old	<b>holy</b>	doctors and prophets of	8, 623/ 13
in which those old	<b>holy</b>	doctors (and, as Saint	8, 623/ 21
trial of those old	<b>holy</b>	doctors and prophets of	8, 623/ 32
matters, neglected the old	<b>holy</b>	doctors and listed not	8, 623/ 34
writing of the old	<b>holy</b>	saints of every age	8, 623/ 36
consent of the old	<b>holy</b>	saints is with the	8, 624/ 10
credence to the old	<b>holy</b>	saints' writings... and they	8, 624/ 15
their doctrine, the old	<b>holy</b>	saints, and call them	8, 624/ 18
think that the old	<b>holy</b>	doctors were more to	8, 624/ 26
this: whether the old	<b>holy</b>	doctors and saints whom	8, 624/ 29
agree with the old	<b>holy</b>	doctors'... appeareth plainly by	8, 625/ 1
rotten heresies which those	<b>holy</b>	doctors by their full	8, 625/ 3
sacraments, against vows; against	<b>holy</b>	days and fasting days	8, 625/ 8
this consent of the	<b>holy</b>	doctors and saints against	8, 625/ 11
decline from the old	<b>holy</b>	doctors, that ever condemned	8, 626/ 12
against all the old	<b>holy</b>	doctors, and all the	8, 626/ 23
and all the old	<b>holy</b>	doctors against them: he	8, 626/ 23
alone, of the old	<b>holy</b>	doctors of the Catholic	8, 627/ 1
expositions of the old	<b>holy</b>	saints... we know that	8, 627/ 14
one together, by that	<b>Holy</b>	Spirit of God which	8, 627/ 25
among them the old	<b>holy</b>	doctors and saints, and	8, 628/ 2
and lawful marriage, have	<b>holy</b>	vows in derision... and	8, 630/ 18
of, of the old	<b>holy</b>	doctors and saints, marketh	8, 630/ 29
Sunday and some other	<b>holy</b>	days, and that they	8, 631/ 10
of, of the old	<b>holy</b>	saints, doth mark these	8, 631/ 27
find out, the old	<b>holy</b>	doctors and saints, mark	8, 632/ 1
of all the old	<b>holy</b>	doctors and saints than	8, 632/ 23
old time of that	<b>holy</b>	doctor whomsoever himself will	8, 632/ 26
of, of the old	<b>holy</b>	saints, mark him for	8, 633/ 10
it appeareth clearly what	<b>holy</b>	purpose Tyndale hath in	8, 633/ 16
consent of the old	<b>holy</b>	doctors and saints, mark	8, 634/ 14
old mark, of old	<b>holy</b>	doctors and saints, mark	8, 635/ 28
that many godly allegories	<b>holy</b>	men should by his	8, 635/ 34
to be expounded by	<b>holy</b>	doctors after his death	8, 636/ 2
as in the old	<b>holy</b>	saints' books appeareth. All	8, 637/ 12
none allegories at all.	<b>Holy</b>	Saint Jerome expoundeth by	8, 637/ 15
of Scripture that the	<b>holy</b>	prophet David, by the	8, 637/ 16
And yet doth that	<b>holy</b>	doctor Saint Jerome, in	8, 637/ 22
it seemeth, that blessed,	<b>holy</b>	saint that God caused	8, 637/ 25
upon the text of	<b>Holy</b>	Scripture be very fruitful	8, 637/ 34
suffered so many blessed,	<b>holy</b>	men bestow so much	8, 637/ 35
hundred plain places of	<b>Holy</b>	Scripture by which they	8, 640/ 5

fain to find against	<b>holy</b>	vows of chastity, to	8, 640/ 11
another manner sort of	<b>holy</b>	men, that have vowed	8, 640/ 36
them that the good,	<b>holy</b>	Jews of old time	8, 643/ 1
because all the old	<b>holy</b>	saints from Christ's time	8, 643/ 6
his Father and his	<b>Holy</b>	Spirit one God himself	8, 643/ 28
that all the old	<b>holy</b>	saints from Christ unto	8, 644/ 8
the Scripture that Confirmation,	<b>Holy</b>	Orders, and Aneling be	8, 646/ 6
Aneling be great and	<b>holy</b>	sacraments; Tyndale saith we	8, 646/ 7
bound to keep their	<b>holy</b>	vows, and that friars	8, 646/ 14
that so do all	<b>holy</b>	saints, too, from Christ's	8, 646/ 17
that all the old	<b>holy</b>	doctors and saints had	8, 650/ 10
articles that the old	<b>holy</b>	saints of every age	8, 650/ 12
that is to wit,	<b>holy</b>	Huessgen and holy Zwingli	8, 650/ 22
wit, holy Huessgen and	<b>holy</b>	Zwingli, and such others	8, 650/ 22
doctrine of such a	<b>holy</b>	, spiritual man as holy	8, 651/ 1
holy, spiritual man as	<b>holy</b>	Friar Luther is so	8, 651/ 1
that he was a	<b>holy</b>	man and faultless, and	8, 652/ 35
face of God, whose	<b>holy</b>	sacrament of wedlock they	8, 653/ 6
as wed nuns. But	<b>holy</b>	Saint Cyprian, that blessed	8, 657/ 26
whether the words were	<b>Holy</b>	Scripture or no, that	8, 658/ 13
as for which was	<b>holy</b>	and authentic Scripture and	8, 658/ 16
of all the old	<b>holy</b>	doctors and saints, of	8, 659/ 2
still that the old	<b>holy</b>	doctors and saints are	8, 659/ 17
among all the old	<b>holy</b>	doctors, show so much	8, 659/ 25
sects, all the old	<b>holy</b>	saints agreeing with us	8, 659/ 29
thereto, by all the	<b>holy</b>	doctors' books of every	8, 660/ 11
after, and died, a	<b>holy</b>	, virtuous man. But by	8, 662/ 7
as that glorious martyr	<b>holy</b>	Saint Cyprian saith, "Out	8, 669/ 15
as all the old	<b>holy</b>	doctors and saints fully	8, 669/ 34
by the books of	<b>holy</b>	saints of every age	8, 670/ 2
by the same saints'	<b>holy</b>	books appeareth) always continued	8, 670/ 4
all their interpretations of	<b>Holy</b>	Scripture concerning faith and	8, 670/ 17
of all the old	<b>holy</b>	doctors and saints, as	8, 670/ 19
of their mother the	<b>Holy</b>	Catholic Church. And therefore	8, 672/ 14
the Evangelist wrote his	<b>holy</b>	gospel... and the Nicolaitans	8, 672/ 22
in the time of	<b>holy</b>	Saint Augustine, such heretics	8, 676/ 15
the Church and the	<b>holy</b>	doctors thereof. Whose expositions	8, 678/ 2
and virtue (and now	<b>holy</b>	saints in heaven), whose	8, 679/ 29
in heaven), whose faithful,	<b>holy</b>	writings condemn his faithless	8, 679/ 29
was made by the	<b>holy</b>	doctor Saint Augustine four	8, 679/ 36
and that the same	<b>holy</b>	man built thereupon the	8, 680/ 1
are the things that	<b>holy</b>	Saint Augustine made that	8, 680/ 13
heretics, too, did that	<b>holy</b>	doctor Saint Augustine not	8, 680/ 18
know as well those	<b>holy</b>	writings as those other	8, 682/ 16
writings as those other	<b>holy</b>	things unwritten with all	8, 682/ 16
necessary understanding of those	<b>holy</b>	writings, too. And all	8, 682/ 17
by himself and his	<b>Holy</b>	Spirit unto his Catholic	8, 682/ 33
any one piece of	<b>Holy</b>	Scripture that the Catholic	8, 684/ 4
the books of the	<b>Holy</b>	Scripture in their hands	8, 684/ 12
out Saint Polycarp, that	<b>holy</b>	man, the twenty-third day	8, 684/ 23

books of the old	<b>holy</b>	doctors and saints, such	8, 684/ 30
not some of Tyndale's	<b>holy</b>	elected sort changed the	8, 684/ 36
they have handled the	<b>holy</b>	Scripture of God, so	8, 685/ 6
lack it not. And	<b>holy</b>	Saint Thomas allegeth in	8, 685/ 18
as God and the	<b>Holy</b>	Ghost hath spoken them	8, 687/ 17
these texts do these	<b>holy</b>	sects so restore again	8, 687/ 19
all." And as concerning	<b>holy</b>	vows, where the Scripture	8, 689/ 10
Christian readers, do these	<b>holy</b>	folk bring the Scripture	8, 689/ 15
Saint Augustine, pardie, but	<b>holy</b>	Luther himself also, Tyndale's	8, 689/ 27
great power of the	<b>Holy</b>	Spirit of God, that	8, 690/ 32
to God and his	<b>holy</b>	dead saints than unto	8, 691/ 34
taught to believe in	<b>holy</b>	works to be saved	8, 691/ 37
and himself, and his	<b>holy</b>	master Martin Luther, and	8, 692/ 37
Zwingli, and such other	<b>holy</b>	heretics, unto Saint John	8, 693/ 1
he would send the	<b>Holy</b>	Ghost therein to teach	8, 693/ 25
for so good and	<b>holy</b>	that though the people	8, 694/ 15
of some such other	<b>holy</b>	prophets as God hath	8, 694/ 27
never any of the	<b>holy</b>	men whom God hath	8, 695/ 18
hell. Howbeit, of truth,	<b>holy</b>	prophets hath there been	8, 695/ 34
together, and which were	<b>holy</b>	men so known well	8, 696/ 4
witness of Tyndale, his	<b>holy</b>	Baptist, as our Christ	8, 696/ 35
our Savior rebuked were	<b>holy</b>	men and saints. For	8, 697/ 7
Luther now rebuke were	<b>holy</b>	doctors and saints, of	8, 697/ 10
to God and his	<b>holy</b>	saints dead, than unto	8, 697/ 37
to God and his	<b>holy</b>	saints dead, than unto	8, 698/ 17
these folk nay. But	<b>holy</b>	Saint Chrysostom calleth upon	8, 702/ 17
be all those old	<b>holy</b>	doctors and saints that	8, 703/ 15
the eldest and most	<b>holy</b>	doctors... and among others	8, 703/ 21
to wit, all the	<b>holy</b>	doctors and saints that	8, 703/ 28
it, and worship Christ's	<b>Holy</b>	Body in the Blessed	8, 703/ 35
mind that the "old"	<b>holy</b>	fathers have been of	8, 704/ 4
And how will this	<b>holy</b>	Baptist do all this	8, 704/ 5
that ever their old	<b>holy</b>	fathers this fifteen hundred	8, 704/ 8
sacraments, and keeping of	<b>holy</b>	vows, and such other	8, 704/ 12
And therefore doth this	<b>holy</b>	new Baptist, to purge	8, 704/ 13
for then is it	<b>holy</b>	, in such holy folk	8, 704/ 24
it holy, in such	<b>holy</b>	folk. The Sacrament of	8, 704/ 24
folk. The Sacrament of	<b>Holy</b>	Orders he jesteth upon	8, 704/ 25
the boy's forehead. The	<b>holy</b>	, blessed Sacrament of the	8, 704/ 32
our Savior himself... this	<b>holy</b>	new Baptist forbiddeth to	8, 704/ 33
William the Baptist this	<b>holy</b>	William Tyndale, otherwise called	8, 705/ 3
it will, by his	<b>holy</b>	coming into it to	8, 705/ 8
of all the old	<b>holy</b>	saints and teach his	8, 705/ 9
can we lack none	<b>holy</b>	Baptists to preach us	8, 705/ 12
Saint Dionysius, and other	<b>holy</b>	men. Which are proved	8, 707/ 2
a man allege a	<b>holy</b>	doctor against them, they	8, 707/ 11
sure which writing is	<b>Holy</b>	Scripture, and which is	8, 707/ 23
reason and purpose of	<b>holy</b>	Saint Augustine... and having	8, 708/ 10
and should have Christ's	<b>holy</b>	sacraments in reverence, and	8, 709/ 17
only all the old	<b>holy</b>	doctors, but also the	8, 709/ 26

suffer it (as that	<b>holy</b>	doctor Saint Thomas saith	8, 711/ 19
of saints testify their	<b>holy</b>	living and miracles that	8, 711/ 30
Saint Dionysius, and other	<b>holy</b>	men... which are proved	8, 712/ 4
of all the old	<b>holy</b>	doctors' works... because he	8, 712/ 7
book of one good,	<b>holy</b>	man to be named	8, 712/ 10
they be true, all	<b>holy</b>	saints agree against himself	8, 712/ 22
agree with the old	<b>holy</b>	doctors, of the seven	8, 713/ 13
dare not call but	<b>holy</b>	, as these other thousand	8, 713/ 14
by name upon that	<b>holy</b>	doctor Saint Thomas, a	8, 713/ 21
Anselm, and such other	<b>holy</b>	men of these eight	8, 714/ 9
them all the old	<b>holy</b>	saints as the seven	8, 714/ 11
a man allege any	<b>holy</b>	doctor against them, they	8, 714/ 17
saith that against all	<b>holy</b>	doctors, when he layeth	8, 714/ 30
perceive by the old	<b>holy</b>	saints' books that they	8, 715/ 6
word of some one	<b>holy</b>	man... it were no	8, 715/ 10
to consent by the	<b>Holy</b>	Spirit of God, nor	8, 715/ 13
to hear that one	<b>holy</b>	man whom he shall	8, 715/ 17
of all the old	<b>holy</b>	men did ever submit	8, 715/ 19
Church above any one	<b>holy</b>	man, than for any	8, 715/ 25
man, than for any	<b>holy</b>	man that ever I	8, 715/ 25
he will allege any	<b>holy</b>	doctor for his part	8, 716/ 13
his part some one	<b>holy</b>	doctor, and I will	8, 716/ 19
lay forth any one	<b>holy</b>	man for his part	8, 716/ 26
not only all the	<b>holy</b>	doctors of these eight	8, 716/ 28
also for my part	<b>holy</b>	Saint Gregory, holy Saint	8, 716/ 30
part holy Saint Gregory,	<b>holy</b>	Saint Augustine, holy Saint	8, 716/ 30
Gregory, holy Saint Augustine,	<b>holy</b>	Saint Ambrose, and holy	8, 716/ 30
holy Saint Ambrose, and	<b>holy</b>	Saint Jerome, four the	8, 716/ 31
that I could name	<b>holy</b>	doctors and saints, some	8, 716/ 33
we will believe no	<b>holy</b>	doctor. And then let	8, 717/ 9
strength this reason of	<b>holy</b>	Saint Augustine hath, against	8, 718/ 20
Baptist, and the other	<b>holy</b>	prophets before him, know	8, 718/ 37
Baptist and the other	<b>holy</b>	prophets before him knew	8, 719/ 6
Church to send his	<b>Holy</b>	Spirit into it to	8, 720/ 7
Church. And as that	<b>holy</b>	saint saith of himself	8, 720/ 29
Baptist and the other	<b>holy</b>	prophets before him." Here	8, 721/ 6
and his fellows, and	<b>holy</b>	Saint Augustine saith the	8, 722/ 35
read some commentators and	<b>holy</b>	doctors that write expositions	8, 724/ 17
by all the old	<b>holy</b>	fathers commonly called the	8, 725/ 4
tale told, of such	<b>holy</b>	elects so spying out	8, 725/ 14
upon himself and the	<b>holy</b>	spiritual heads of his	8, 726/ 19
and instruments... abusing their	<b>holy</b>	words against the Catholic	8, 727/ 7
Anselm, and many a	<b>holy</b>	man more, of every	8, 727/ 24
that saying of the	<b>holy</b>	man, even so they	8, 730/ 11
afterward moved by the	<b>holy</b>	conversation of them that	8, 730/ 23
their heathen husbands with	<b>holy</b>	conversation. And Paul saith	8, 730/ 26
thine heathen husband?" With	<b>holy</b>	conversation, meant he. For	8, 730/ 28
was none of those	<b>holy</b>	elects, those gay golden	8, 731/ 21
of theirs by the	<b>holy</b>	living of Luther, and	8, 732/ 5
Catholic Church, extolling the	<b>holy</b>	, virtuous living of their	8, 732/ 19

Cresconius, he allegeth that	<b>holy</b>	martyr Saint Cyprian, and	8, 734/ 19
earthen." These words of	<b>holy</b>	Saint Cyprian doth holy	8, 734/ 28
holy Saint Cyprian doth	<b>holy</b>	Saint Augustine rehearse and	8, 734/ 28
cause is it called	<b>Holy</b>	Church not for that	8, 735/ 1
that every man is	<b>holy</b>	that is in it	8, 735/ 2
and none can be	<b>holy</b>	that will not be	8, 735/ 3
consideration of persecution or	<b>holy</b>	living, layeth other considerations	8, 735/ 12
any of the old	<b>holy</b>	doctors, as though himself	8, 740/ 21
consent of the old	<b>holy</b>	doctors of Christ's church	8, 740/ 28
their hearts with his	<b>Holy</b>	Spirit." And Paul also	8, 742/ 30
glorious process of Tyndale's	<b>holy</b>	distinction. And whereas in	8, 746/ 14
believe it without his	<b>holy</b>	hand inwardly set on	8, 746/ 29
working of God's own	<b>Holy</b>	Spirit. And thus ye	8, 748/ 3
that the Gospels were	<b>Holy</b>	Scripture, so should he	8, 750/ 16
Robin Hood had been	<b>Holy</b>	Scripture. For since all	8, 750/ 17
their hearts with his	<b>Holy</b>	Spirit." And Paul also	8, 752/ 6
the writing that his	<b>holy</b>	apostles have written after	8, 753/ 22
written after, and his	<b>holy</b>	prophets have also written	8, 753/ 23
he would send the	<b>Holy</b>	Ghost to teach it	8, 753/ 26
and therefore by his	<b>Holy</b>	Spirit giveth us instruction	8, 757/ 6
thereto... they blaspheme all	<b>holy</b>	living. And therefore he	8, 766/ 14
from... all the old	<b>holy</b>	doctors since the apostles'	8, 766/ 21
his own... in whose	<b>holy</b>	living he neither doth	8, 766/ 22
should that be but	<b>holy</b>	William Tyndale himself! What	8, 770/ 28
master, and those other	<b>holy</b>	heretics, to teach the	8, 771/ 18
promised to send his	<b>Holy</b>	Spirit into this church	8, 771/ 20
well by the old	<b>holy</b>	saints of every age	8, 771/ 25
an end of his	<b>holy</b>	sermon, and gaspeth a	8, 776/ 13
doctrine of this his	<b>holy</b>	collation; and for this	8, 776/ 23
and effect of Tyndale's	<b>holy</b>	tale, wherein he did	8, 781/ 5
many other places of	<b>Holy</b>	Scripture, that Tyndale's master	8, 784/ 16
Scripture, that Tyndale's master	<b>Holy</b>	Luther lieth. But yet	8, 784/ 16
flies? And by Tyndale's	<b>holy</b>	tale, when David was	8, 789/ 4
that while good and	<b>holy</b>	and spiritual. But when	8, 789/ 21
special elect and a	<b>holy</b>	prophet, and, as the	8, 791/ 24
be the faith of	<b>holy</b>	Saint Augustine... as his	8, 796/ 7
the gift of the	<b>Holy</b>	Ghost. Howbeit, since Tyndale	8, 796/ 34
last cometh all his	<b>holy</b>	heresy, when it is	8, 799/ 28
bear me witness... as	<b>holy</b>	Saint Augustine hath already	8, 800/ 17
heart as in the	<b>holy</b>	heart of any disciple	8, 804/ 16
the hearing of those	<b>holy</b>	preachers... he must, to	8, 805/ 12
such others like... whose	<b>holy</b>	living, true faith, and	8, 805/ 18
wonderful miracles all which	<b>holy</b>	doctors have taught men	8, 805/ 20
folk should keep the	<b>holy</b>	days, and fasting days	8, 806/ 20
Sacrament, and observe their	<b>holy</b>	vows made to God	8, 806/ 22
authentic books of old	<b>holy</b>	doctors, and by the	8, 808/ 30
it not proved by	<b>Holy</b>	Scripture. And therefore must	8, 809/ 4
expositions of the old	<b>holy</b>	doctors upon the Scripture	8, 809/ 17
his heart was so	<b>holy</b>	that God liked to	8, 810/ 4
say that the old	<b>holy</b>	doctors/expositors upon the Scripture	8, 811/ 32

also all the old	<b>holy</b>	doctors and saints, ever	8, 812/ 6
to all the old	<b>holy</b>	saints this fifteen hundred	8, 816/ 31
hand in his own	<b>holy</b>	heart that the faith	8, 817/ 6
it happeneth that his	<b>holy</b>	elects and faithful-feeling folk	8, 817/ 15
should not care for	<b>holy</b>	days nor fasting days	8, 826/ 26
and perceived it for	<b>holy</b>	writing and for the	8, 828/ 6
this wise: "What Is	<b>Holy</b>	Church, and Who Be	8, 831/ 6
credence unto the old	<b>holy</b>	doctors of Christ's church	8, 831/ 30
with the living that	<b>holy</b>	folk have dedicated unto	8, 832/ 8
the better for their	<b>holy</b>	living and their devout	8, 832/ 27
to speak of. O	<b>holy</b>	Pharisee, in whose proud	8, 835/ 20
man, this high and	<b>holy</b>	heretic, hold himself content	8, 835/ 28
Barnes is waxen so	<b>holy</b>	now that he cannot	8, 836/ 27
known Catholic church called "	<b>Holy</b>	Church," because there be	8, 836/ 29
that she might be	<b>holy</b>	and without blame." Here	8, 837/ 11
Christ and by his	<b>Holy</b>	Spirit; and not by	8, 837/ 23
nor by your spiritual	<b>holy</b>	water. For these things	8, 837/ 24
things cannot help the	<b>holy</b>	church... for she is	8, 837/ 25
church... for she is	<b>holy</b>	in spirit, and not	8, 837/ 26
blood, they be the	<b>holy</b>	church of God yea	8, 838/ 13
bless, accurse till your	<b>holy</b>	eyes start out of	8, 838/ 18
not at yours. The	<b>Holy</b>	Ghost is free, and	8, 838/ 20
that call yourselves the	<b>holy</b>	church (and exclude all	8, 838/ 24
you not be of	<b>Holy</b>	Church, except that you	8, 838/ 26
blessed blood. For the	<b>holy</b>	church of Christ is	8, 838/ 28
nor by their "spiritual	<b>holy</b>	water" to what purpose	8, 839/ 22
the mouth of his	<b>holy</b>	prophet Isaiah, "Be ye	8, 840/ 7
contrary doctrine into his	<b>holy</b>	apostle Paul, which writeth	8, 842/ 10
the mouth of the	<b>holy</b>	and blessed apostle Saint	8, 842/ 16
blessings and all the	<b>holy</b>	water cannot cleanse a	8, 842/ 18
blessings, and all the	<b>holy</b>	water, and holy bread	8, 842/ 26
the holy water, and	<b>holy</b>	bread, and so forth	8, 842/ 26
and mows at the	<b>holy</b>	rites and ceremonies, and	8, 842/ 33
the plain words of	<b>Holy</b>	Scripture also. For... that	8, 843/ 1
Scripture also. For... that	<b>holy</b>	bread is far another	8, 843/ 2
And as concerning the	<b>holy</b>	sacraments... of Aneling thus	8, 843/ 9
and they received the	<b>Holy</b>	Ghost." Moreover, for the	8, 843/ 24
church." And as for	<b>Holy</b>	Orders, that at the	8, 843/ 29
be unclean. Also, the	<b>holy</b>	church of Christ is	8, 844/ 18
surer of because this	<b>holy</b>	church teacheth it him	8, 845/ 3
the church, but that	<b>Holy</b>	Church is herself invisible	8, 845/ 11
we him what is	<b>Holy</b>	Church herself... and to	8, 845/ 13
he nothing but that	<b>Holy</b>	Church herself is a	8, 845/ 14
this cause doth the	<b>holy</b>	doctors use and allege	8, 847/ 14
than while they be	<b>holy</b>	in spirit... and that	8, 851/ 3
spirit... and that so	<b>holy</b>	, so clean, and so	8, 851/ 3
that she might be	<b>holy</b>	and without blame." What	8, 851/ 29
that they shall continue	<b>holy</b>	... nor reckoneth them not	8, 852/ 30
specially dedicated unto God's	<b>holy</b>	service, and with the	8, 853/ 13
his livery and his	<b>holy</b>	household "the church" doth	8, 853/ 14

special appointment unto his	<b>holy</b>	ministration in the temple	8, 853/ 19
the temple with the	<b>holy</b>	oil upon him, though	8, 853/ 20
man were not always	<b>holy</b>	and virtuous in his	8, 853/ 21
ye be sanctified and	<b>holy</b>	, and ye be rich	8, 854/ 1
be called good and	<b>holy</b>	, because there is none	8, 854/ 32
because there is none	<b>holy</b>	company in earth but	8, 854/ 32
And especially is it	<b>holy</b>	because of the holy	8, 855/ 2
holy because of the	<b>holy</b>	head thereof, our holy	8, 855/ 3
holy head thereof, our	<b>holy</b>	Savior himself, whose Mystical	8, 855/ 3
Christian country good and	<b>holy</b>	, virtuous men, as hath	8, 856/ 4
their godly living and	<b>holy</b>	writing and manifold miracles	8, 856/ 5
in this world none	<b>holy</b>	church beside. Now, good	8, 857/ 1
in these words: "The	<b>Holy</b>	Church are we; but	8, 857/ 21
praised") so is the	<b>Holy</b>	Church our mother," etc	8, 857/ 26
you plainly... that the	<b>holy</b>	church is the congregation	8, 857/ 27
I answer that this	<b>holy</b>	church hath sin in	8, 860/ 4
the cleanness of this	<b>holy</b>	church is the mercy	8, 860/ 7
article by faith that	<b>Holy</b>	Church is a communion	8, 861/ 2
communion or fellowship of	<b>holy</b>	men and know it	8, 861/ 3
signs, with all your	<b>holy</b>	ornaments, as your holy	8, 861/ 6
holy ornaments, as your	<b>holy</b>	miters, your holy cross-staffs	8, 861/ 6
your holy miters, your	<b>holy</b>	cross-staffs, your holy pillars	8, 861/ 7
your holy cross-staffs, your	<b>holy</b>	pillars and poleaxes, your	8, 861/ 7
pillars and poleaxes, your	<b>holy</b>	red gloves, your holy	8, 861/ 8
holy red gloves, your	<b>holy</b>	ouches, and your holy	8, 861/ 8
holy ouches, and your	<b>holy</b>	rings, your holy anointed	8, 861/ 8
your holy rings, your	<b>holy</b>	anointed fingers, your holy	8, 861/ 8
holy anointed fingers, your	<b>holy</b>	vestments, your holy chalices	8, 861/ 9
your holy vestments, your	<b>holy</b>	chalices, and your holy	8, 861/ 9
holy chalices, and your	<b>holy</b>	golden shoes yea, take	8, 861/ 10
Saint Thomas of Canterbury's	<b>holy</b>	shoe, with all the	8, 861/ 11
shoe, with all the	<b>holy</b>	boots of holy monks	8, 861/ 11
the holy boots of	<b>holy</b>	monks... and all these	8, 861/ 11
of God. But our	<b>holy</b>	mother the church hath	8, 861/ 15
all the members of	<b>Holy</b>	Church to the branches	8, 861/ 26
of themselves... so can	<b>Holy</b>	Church of herself bring	8, 861/ 28
Therefore is the Church	<b>holy</b>	because she believeth rightwisely	8, 861/ 31
wherefore the church is	<b>holy</b>	? "Because she believeth rightwisely	8, 861/ 32
spirit, which have the	<b>holy</b>	ointment of God, which	8, 862/ 20
than pity that either	<b>Holy</b>	Scripture or any good	8, 863/ 2
his railing upon the	<b>holy</b>	ointment used in the	8, 863/ 12
somewhat of Friar Barnes'	<b>holy</b>	preaching by the way	8, 866/ 16
whether it be so	<b>holy</b>	as he would have	8, 866/ 17
church is here so	<b>holy</b>	, pure, and clean, without	8, 866/ 18
condemned and abhorred by	<b>holy</b>	general councils, but also	8, 872/ 27
sentence of all old	<b>holy</b>	saints' writings and by	8, 872/ 28
Saint Augustine and other	<b>holy</b>	doctors for the proof	8, 873/ 2
certain members of this	<b>holy</b>	church. For though she	8, 873/ 16
be some men of	<b>Holy</b>	Church. As to the	8, 873/ 27
it is open in	<b>Holy</b>	Scripture that when Peter	8, 873/ 34

words of God, the	<b>Holy</b>	Ghost fell down on	8, 873/ 35
thereby be made of	<b>Holy</b>	Church, though that men	8, 874/ 1
or of many, were	<b>holy</b>	... the which holiness had	8, 874/ 30
manner of learning saving	<b>Holy</b>	Scripture. Wherefore, see how	8, 875/ 5
with honesty save your	<b>holy</b>	laws... and defend them	8, 875/ 6
that will know the	<b>holy</b>	church... and not unto	8, 875/ 10
and not unto the "	<b>Holy</b>	Church," for in the	8, 875/ 11
yea, and founded of	<b>Holy</b>	Scripture... and therefore wheresoever	8, 875/ 16
works out of the	<b>holy</b>	word of God... and	8, 875/ 20
our Master, Christ. Our	<b>holy</b>	mother the church throughout	8, 875/ 28
be some men of	<b>Holy</b>	Church there." First would	8, 878/ 20
be that of his	<b>holy</b>	church some in that	8, 880/ 6
some men of Christ's	<b>holy</b>	church. And this he	8, 880/ 16
of Saint Peter the	<b>Holy</b>	Ghost fell down on	8, 880/ 20
equal God with the	<b>Holy</b>	Ghost and me, and	8, 881/ 28
some members of his	<b>holy</b>	, pure, clean church, wherein	8, 883/ 19
way did send his	<b>Holy</b>	Spirit to teach his	8, 884/ 36
and after by his	<b>Holy</b>	Spirit, taught his blessed	8, 885/ 4
Spirit, teacheth his very,	<b>holy</b>	church still, as ye	8, 885/ 5
warm breath of his	<b>Holy</b>	Spirit, that he maketh	8, 885/ 16
verity written in the	<b>Holy</b>	Scripture of God, and	8, 885/ 18
sister and all the	<b>holy</b>	congregation, and himself also	8, 886/ 1
inward unction of the	<b>Holy</b>	Ghost, that shall teach	8, 888/ 8
of God written in	<b>Holy</b>	Scripture convict and reprove	8, 890/ 21
of the very, true	<b>Holy</b>	Church, it is then	8, 891/ 16
means the very, true	<b>Holy</b>	Church which ye do	8, 891/ 22
the spiritual food. For	<b>Holy</b>	Church is our mother	8, 892/ 2
not only our mother	<b>Holy</b>	Church is only she	8, 892/ 19
self good ground, of	<b>Holy</b>	Scripture, both our very	8, 892/ 27
member of the very	<b>Holy</b>	Church, some false, feigning	8, 894/ 2
some of the very	<b>Holy</b>	Church both these tokens	8, 894/ 11
Saint James is not	<b>Holy</b>	Scripture; and other men	8, 895/ 12
taken and accepted for	<b>Holy</b>	Scripture, of those may	8, 895/ 33
sure that they be	<b>Holy</b>	Scripture... for "God giveth	8, 895/ 34
better knowledge of his	<b>holy</b>	true church unknown, whereof	8, 896/ 22
two tokens of your "	<b>holy</b>	church," I cannot be	8, 897/ 2
true members of your "	<b>holy</b>	church," in only whom	8, 897/ 4
church is my mother	<b>Holy</b>	Church, and then one	8, 903/ 20
also that many such	<b>holy</b>	men have been brought	8, 904/ 7
such as all those	<b>holy</b>	saints abhorred and had	8, 904/ 10
forth for his part	<b>holy</b>	doctors of the Church	8, 906/ 5
seem that the old	<b>holy</b>	saints say for his	8, 906/ 6
the words of those	<b>holy</b>	doctors do no more	8, 906/ 9
of Penance, and other	<b>holy</b>	sacraments taking their effect	8, 906/ 26
by no part of	<b>Holy</b>	Church. For Holy Church	8, 906/ 31
of Holy Church. For	<b>Holy</b>	Church is not called	8, 906/ 31
Church is not called	<b>holy</b>	because every piece thereof	8, 906/ 32
every piece thereof is	<b>holy</b>	(otherwise than the holiness	8, 906/ 33
member of that fair,	<b>holy</b>	church. Like as if	8, 907/ 9
living, it is called	<b>holy</b>	for that it hath	8, 907/ 37

for that it hath	<b>holy</b>	profession, whereby it is	8, 907/ 37
in this world none	<b>holy</b>	that goeth to any	8, 908/ 1
there never so few	<b>holy</b>	therein, is far fairer	8, 908/ 3
is this... Barnes "The	<b>Holy</b>	Church are we; but	8, 908/ 23
praised") so is the	<b>Holy</b>	Church our mother." More	8, 908/ 29
agreeth be the very	<b>holy</b>	church of Christ here	8, 912/ 13
so fully virtuous and	<b>holy</b>	as holy Friar Barnes	8, 912/ 30
virtuous and holy as	<b>holy</b>	Friar Barnes appointeth: pure	8, 912/ 30
thus he beginneth: "The	<b>Holy</b>	Church are we; but	8, 913/ 2
be true members of	<b>Holy</b>	Church? That shall I	8, 913/ 11
right, but also be	<b>holy</b>	, pure, and clean, without	8, 913/ 14
my sermon, be such	<b>holy</b>	men as I am	8, 913/ 17
faith, were also so	<b>holy</b>	, pure, and clean that	8, 913/ 25
himself such a perfect	<b>holy</b>	man; which word I	8, 913/ 27
I suppose, many good,	<b>holy</b>	men that will say	8, 913/ 31
themselves that they be	<b>holy</b>	, pure, and clean and	8, 913/ 32
only pure and clean	<b>holy</b>	men. And so those	8, 913/ 35
is the words of	<b>holy</b>	Saint Jerome... wherein he	8, 917/ 28
in my Fourth Book),	<b>holy</b>	Saint Jerome doth at	8, 917/ 36
the power of the	<b>Holy</b>	Ghost!" all this may	8, 918/ 33
have not indeed the	<b>Holy</b>	Ghost within you, and	8, 918/ 34
you have not the	<b>holy</b>	ointment, you have not	8, 919/ 6
Scripture itself. For the	<b>holy</b>	evangelist Saint Mark saith	8, 919/ 34
can ye not make	<b>Holy</b>	Church. But peradventure there	8, 921/ 20
perfect men, and of	<b>Holy</b>	Church! But they and	8, 921/ 21
make not the universal	<b>holy</b>	church that cannot err	8, 921/ 22
world and bring forth	<b>holy</b>	fruit to serve the	8, 926/ 13
by the writings of	<b>holy</b>	doctors and saints that	8, 928/ 19
or of many, were	<b>holy</b>	... the which holiness had	8, 929/ 4
manner of learning saving	<b>Holy</b>	Scripture. Wherefore, see how	8, 929/ 17
with honesty save your	<b>holy</b>	laws... and defend them	8, 929/ 18
that will know the	<b>holy</b>	church... and not unto	8, 929/ 22
and not unto the "	<b>Holy</b>	Church," for in the	8, 929/ 23
yea, and founded of	<b>Holy</b>	Scripture... and therefore wheresoever	8, 929/ 28
works out of the	<b>holy</b>	word of God... and	8, 929/ 32
our Master, Christ. Our	<b>holy</b>	mother the church throughout	8, 930/ 2
prove yourselves to be	<b>holy</b>	. The church suffereth persecutions	8, 930/ 9
Books, candles, vestments, chalices,	<b>holy</b>	chrism, oil, and holy	8, 932/ 7
holy chrism, oil, and	<b>holy</b>	water, and watching, forbearing	8, 932/ 7
and both broken their	<b>holy</b>	, sacred vows... and stubbornly	8, 932/ 34
their false expounding of	<b>Holy</b>	Scripture, while there should	8, 933/ 35
God hath by his	<b>Holy</b>	Spirit taught the same	8, 935/ 30
sending of his own	<b>Holy</b>	Spirit unto his church	8, 938/ 2
assist them with his	<b>Holy</b>	Spirit when they were	8, 938/ 11
and the texts of	<b>Holy</b>	Scripture touching that point	8, 942/ 5
that point by the	<b>holy</b>	men so taken and	8, 942/ 6
addition was made by	<b>holy</b>	fathers (for in Saint	8, 943/ 21
themselves to be the	<b>Holy</b>	Church. More Here saith	8, 943/ 24
universal church of all	<b>holy</b>	, virtuous men, clean without	8, 950/ 9
matter, of Christ's own	<b>holy</b>	words, in such a	8, 952/ 22

our Master, Christ. Our	<b>holy</b>	mother the church throughout	8, 952/ 28
that himself and his	<b>holy</b>	fellows be the church	8, 952/ 34
against all orders of	<b>holy</b>	religious living. For in	8, 953/ 9
to you but that	<b>holy</b>	doctors lay unto you	8, 954/ 16
the Church which that	<b>holy</b>	clergy pronounced and declared	8, 954/ 31
his adherents, in that	<b>holy</b>	council held at Nicaea	8, 954/ 32
very good men and	<b>holy</b>	doctors would have been	8, 955/ 9
bodily harm, insomuch that	<b>holy</b>	Saint Augustine was first	8, 955/ 11
Jerome, and many other	<b>holy</b>	men also. And unto	8, 956/ 5
church unknown, of only	<b>holy</b>	people, pure and clean	8, 956/ 17
needs be such a	<b>holy</b>	company so pure and	8, 956/ 18
the cleanness of this	<b>holy</b>	church is the mercy	8, 956/ 22
Christ Jesus." But by	<b>holy</b>	Saint Paul and holy	8, 958/ 8
holy Saint Paul and	<b>holy</b>	Christ Jesus too, it	8, 958/ 8
speakech, in all these	<b>holy</b>	words of his, nothing	8, 958/ 29
church of only good,	<b>holy</b>	, virtuous people, pure and	8, 963/ 9
church of only such	<b>holy</b>	saints as were without	8, 963/ 24
the oblation of that	<b>holy</b>	Sacrifice offered for them	8, 969/ 4
that she might be	<b>holy</b>	and without blame." Upon	8, 971/ 11
is a company all	<b>holy</b>	, pure, and clean, without	8, 973/ 27
church of only good,	<b>holy</b>	people unknown, clean and	8, 974/ 6
church of only good,	<b>holy</b>	men at the least	8, 974/ 8
article by faith that	<b>Holy</b>	Church is a communion	8, 974/ 17
communion or fellowship of	<b>holy</b>	men. And we know	8, 974/ 18
Mass, "we believe one	<b>holy</b>	and apostolic church." Which	8, 975/ 14
both known and believed	<b>holy</b>	, catholic church of Christ	8, 975/ 20
and copartners with the	<b>holy</b>	angels in the everlasting	8, 976/ 16
us to give any	<b>holy</b>	thing to dogs. In	8, 976/ 28
no division in the	<b>holy</b>	men that are predestinated	8, 977/ 17
and empty of the	<b>Holy</b>	Ghost that are divided	8, 977/ 23
bodies a lively host,	<b>holy</b>	and pleasant unto God	8, 978/ 15
sanctam ecclesiam catholicam" (the	<b>holy</b>	catholic church) and also	8, 978/ 25
addition was made by	<b>holy</b>	fathers (for in Saint	8, 978/ 34
reckoned themselves to be	<b>Holy</b>	Church. Wherefore, my lords	8, 978/ 37
well, too, lest the	<b>Holy</b>	Ghost have pricked you	8, 979/ 1
always made yourselves the	<b>Holy</b>	Church yea, and that	8, 979/ 2
spirituality... then were those "	<b>holy</b>	fathers," that Barnes saith	8, 979/ 6
us ween that the	<b>holy</b>	, catholic church were a	8, 980/ 5
proof of his unknown	<b>holy</b>	church, to prove it	8, 980/ 14
unknown faithful folk being	<b>holy</b>	by their only faith	8, 980/ 16
Therefore is the Church	<b>holy</b>	because she believeth righteously	8, 980/ 19
wherefore the church is	<b>holy</b>	? "Because she believeth righteously	8, 980/ 23
you, "Believest thou in	<b>Holy</b>	Church, remission of sins	8, 981/ 36
believe in the catholic,	<b>holy</b>	church. Which church is	8, 982/ 3
Which church is therefore	<b>holy</b>	and catholic because it	8, 982/ 4
being conversant in the	<b>holy</b>	, catholic church, you should	8, 982/ 7
that the Church is	<b>holy</b>	and catholic because it	8, 982/ 11
of heretics can be	<b>holy</b>	nor catholic, that is	8, 982/ 13
I believe in the	<b>holy</b>	, catholic church" is not	8, 982/ 18
we must, believing one,	<b>holy</b>	, catholic church, abide and	8, 982/ 19

in the same one,	<b>holy</b>	, catholic church... and, believing	8, 982/ 20
continue in that one,	<b>holy</b>	, catholic church, and not	8, 982/ 21
Augustine there declareth the	<b>holy</b>	, catholic church, of the	8, 982/ 24
any one text of	<b>Holy</b>	Scripture nor any sentence	8, 983/ 10
nor any sentence of	<b>holy</b>	doctor... but falsifying them	8, 983/ 11
made the company more	<b>holy</b>	. But I durst not	8, 983/ 32
in condemning of your	<b>holy</b>	ornaments. For he calleth	8, 984/ 2
of Antichrist... and your	<b>holy</b>	ornaments "harlots' decking," and	8, 984/ 3
For he speaketh against	<b>Holy</b>	Church, and all holy	8, 984/ 7
Holy Church, and all	<b>holy</b>	ornaments! This dare I	8, 984/ 7
set at naught all	<b>holy</b>	ornaments, and call them	8, 984/ 33
means despise all other	<b>holy</b>	ceremonies of the Church	8, 984/ 35
Bernard, and many another	<b>holy</b>	man, say such a	8, 985/ 25
Christ, but only good,	<b>holy</b>	folk... declare there expressly	8, 988/ 9
Bernard calleth all the	<b>holy</b>	ornaments "harlots' decking," and	8, 988/ 15
chalices, oil, chrism, and	<b>holy</b>	water, with horses, hounds	8, 988/ 22
by a very virtuous,	<b>holy</b>	man, in the same	8, 989/ 21
derogating unreverently both the	<b>holy</b>	sacraments and ministers of	8, 989/ 30
bodily work on the	<b>holy</b>	days, the consecrating of	8, 990/ 3
the consecrating of the	<b>holy</b>	chrism and oil, and	8, 990/ 4
In this necessity this	<b>holy</b>	man, often thereunto instantly	8, 990/ 6
province... so that that	<b>holy</b>	man, returning by the	8, 991/ 17
may ye perceive that	<b>holy</b>	Saint Bernard with whose	8, 991/ 20
heretics ye see that	<b>holy</b>	Saint Bernard, whom Barnes	8, 991/ 34
brutish, beastly folk in	<b>Holy</b>	Scripture, in the nineteenth	8, 994/ 17
to enter into Lot's	<b>holy</b>	house, which they went	8, 994/ 20
shame their own mother	<b>Holy</b>	Church... whereas if they	8, 994/ 24
Christ himself and his	<b>Holy</b>	Spirit do still, by	8, 996/ 21
of Christ and his	<b>Holy</b>	Spirit therein or not	8, 999/ 11
of Christ and his	<b>Holy</b>	Spirit, we must learn	8, 999/ 27
whom Christ and his	<b>Holy</b>	Spirit is evermore assistant	8, 999/ 30
end, and with his	<b>Holy</b>	Spirit to lead them	8, 999/ 39
only Christ and his	<b>Holy</b>	Spirit is forever assistant	8, 1003/ 5
the working of the	<b>Holy</b>	Ghost (and yet as	8, 1009/ 9
and being in her	<b>holy</b>	belly very flesh, very	8, 1009/ 12
the blessed sacrament of	<b>Holy</b>	Orders, were by special	8, 1011/ 9
they be God's good,	<b>holy</b>	children living in the	8, 1011/ 32
stop them of their	<b>holy</b>	highway; no, not so	8, 1011/ 36
spirit of his own	<b>holy</b>	mouth with which he	8, 1012/ 17
unknown sort of only	<b>holy</b>	men. In this they	8, 1012/ 35
farther understanding of those	<b>holy</b>	folk, since some call	8, 1012/ 37
universal churches), the one	<b>holy</b>	, the other unholy, and	8, 1013/ 37
be his, but the	<b>holy</b>	catholic church is his	8, 1014/ 1
of the Creed "one	<b>holy</b>	catholic church" speaketh of	8, 1014/ 4
of Christ, that is	<b>holy</b>	and unknown, and that	8, 1014/ 5
doctrine, which of this	<b>holy</b>	catholic unknown church cannot	8, 1014/ 9
of Christ, the one	<b>holy</b>	, the other unholy, and	8, 1014/ 11
other unholy, and the	<b>holy</b>	is the very church	8, 1014/ 12
churches and calleth them "	<b>holy</b>	" and "faithful" and "callers	8, 1014/ 13
in the same "sanctified," "	<b>holy</b>	, " "faithful" churches findeth he	8, 1014/ 16

of Friar Barnes' unknown	<b>holy</b>	church. Whereby it appeareth	8, 1014/ 18
be those that are	<b>holy</b>	, and then followeth it	8, 1014/ 20
the church that is	<b>holy</b>	, though there be members	8, 1014/ 22
church to be called	<b>holy</b>	than the unholy members	8, 1014/ 26
call these particular churches	<b>holy</b>	. Moreover, good Christian readers	8, 1014/ 29
affirm that the catholic	<b>holy</b>	church which only church	8, 1014/ 31
be, by these men,	<b>holy</b>	... so must, by these	8, 1015/ 5
our Savior Christ none	<b>holy</b>	church in earth here	8, 1015/ 11
these foolish errors the	<b>holy</b>	prophet David, an elect	8, 1018/ 27
and congregation good and	<b>holy</b>	. For the synagogue our	8, 1019/ 25
mouth of Moses called	<b>holy</b>	, saying, "Thou art a	8, 1019/ 26
Thou art a people	<b>holy</b>	unto thy Lord God	8, 1019/ 27
and by what more	<b>holy</b>	name can he call	8, 1020/ 14
and bad is the	<b>holy</b>	church... except Christ's church	8, 1020/ 16
own days was not	<b>holy</b>	, because of one Judas	8, 1020/ 17
it still be Christ's	<b>holy</b>	church, and his holy	8, 1020/ 26
holy church, and his	<b>holy</b>	field so holy that	8, 1020/ 27
his holy field so	<b>holy</b>	that he calleth it	8, 1020/ 27
endureth. And therefore, as	<b>holy</b>	Saint Cyprian saith, "if	8, 1020/ 34
it: all the old	<b>holy</b>	writers in every age	8, 1026/ 33
forth that a good,	<b>holy</b>	, virtuous man of the	8, 1027/ 20
Catholic... would a very	<b>holy</b>	, virtuous man not let	8, 1027/ 27
Now, when that one	<b>holy</b>	man asked another, "Art	8, 1027/ 36
he were a good,	<b>holy</b>	, virtuous man, so pure	8, 1028/ 4
the catholic church be	<b>holy</b>	, yet never holy man	8, 1028/ 22
be holy, yet never	<b>holy</b>	man took it as	8, 1028/ 22
the catholic church is	<b>holy</b>	in holy living, so	8, 1028/ 25
church is holy in	<b>holy</b>	living, so that for	8, 1028/ 25
whereas all the old	<b>holy</b>	doctors and saints of	8, 1028/ 27
depart out of the "	<b>holy</b>	, catholic church" can never	8, 1028/ 30
see that all those	<b>holy</b>	saints call the "holy	8, 1028/ 33
holy saints call the "	<b>holy</b>	, catholic church" of Christ	8, 1028/ 33
Scripture, and by old	<b>holy</b>	saints, interpreters of the	8, 1028/ 38
but also all the	<b>holy</b>	doctors and saints, both	8, 1030/ 37
and with himself his	<b>Holy</b>	Spirit sent by himself	8, 1031/ 29
believed, concerning purgatory, and	<b>holy</b>	days, and fasting days	8, 1033/ 3
hundred to turn them	<b>home</b>	into the right way	8, 610/ 22
to call the people	<b>home</b>	... what findeth Tyndale for	8, 611/ 2
that would call men	<b>home</b>	from their evil doctrine	8, 623/ 18
their masters call them	<b>home</b>	, they give them a	8, 628/ 32
how she should bear	<b>home</b>	water in a sieve	8, 654/ 33
Christ called the people	<b>home</b>	from idolatry. And then	8, 694/ 10
sent hither to call	<b>home</b>	his church from idolatry	8, 694/ 28
shorter season, to call	<b>home</b>	again the Jews. This	8, 694/ 30
hath sent to call	<b>home</b>	his church so often	8, 695/ 18
a hundred times called	<b>home</b>	the Jews. And yet	8, 695/ 20
his foregoer, to call	<b>home</b>	the synagogue... then let	8, 695/ 27
right faith, and call	<b>home</b>	the people from sin	8, 695/ 36
lie still bedridden at	<b>home</b>	... and some that be	8, 701/ 15
either out or at	<b>home</b>	, upon any offering either	8, 701/ 30

them in calling him	<b>home</b>	again to the belief	8, 709/ 1
was when he came	<b>home</b>	and found her dead	8, 815/ 34
do when he cometh	<b>home</b>	from the font, can	8, 821/ 25
their own husbands, at	<b>home</b>	. And so would Friar	8, 902/ 27
while he were from	<b>home</b>	, were a thing out	8, 922/ 9
they may provide at	<b>home</b>	and bring with them	8, 922/ 17
that they brought from	<b>home</b>	is more than half	8, 937/ 18
farthest off, to get	<b>home</b>	again with the remnant	8, 937/ 19
well keep them at	<b>home</b>	. And whereas he saith	8, 941/ 19
they think themselves at	<b>home</b>	, and say that we	8, 998/ 5
nonce, of a plain,	<b>homely</b>	fashion, and with a	8, 1021/ 32
lieth. And therefor every	<b>honest</b>	man will, I wot	8, 587/ 3
give it once an	<b>honest</b>	name, then it is	8, 589/ 3
we have men of	<b>honest</b>	and good living, and	8, 620/ 19
both as good, as	<b>honest</b>	, and as well-learned also	8, 620/ 26
the man were so	<b>honest</b>	that he could not	8, 675/ 20
they show therein their	<b>honest</b>	plainness and their substantial	8, 684/ 34
things, lo, many right	<b>honest</b>	men reckon not in	8, 725/ 35
coat and wax an	<b>honest</b>	man... and then he	8, 733/ 18
another that seemeth more	<b>honest</b>	, or that hath better	8, 742/ 8
another that seemeth more	<b>honest</b>	, or that hath better	8, 746/ 19
there come a more	<b>honest</b>	man, or one that	8, 748/ 6
shame and offending of	<b>honest</b>	men's ears, it were	8, 764/ 30
filthy railing lies as	<b>honest</b>	ears might not well	8, 764/ 33
too much already! What	<b>honest</b>	ear can endure such	8, 765/ 10
wont always to send	<b>honest</b>	men on his errand	8, 771/ 30
was by good and	<b>honest</b>	men informed that in	8, 813/ 16
to marry there an	<b>honest</b>	widow's daughter. And so	8, 816/ 1
they not be but	<b>honest</b>	though they would... for	8, 831/ 19
clergy in general... all	<b>honest</b>	Englishmen that know them	8, 833/ 3
and speweth out upon	<b>honest</b>	men... and I shall	8, 833/ 17
that he were an	<b>honest</b>	man, told him that	8, 876/ 32
and yet seemed as	<b>honest</b>	and as true as	8, 877/ 1
fail to find some	<b>honest</b>	, true merchants that are	8, 877/ 8
sure to find these	<b>honest</b>	, true men that are	8, 877/ 17
as though they were	<b>honest</b>	, true merchants and going	8, 877/ 20
suppose that some good,	<b>honest</b>	merchant's-wife, a woman honest	8, 883/ 32
honest merchant's-wife, a woman	<b>honest</b>	of her conversation, being	8, 883/ 32
this the other, good,	<b>honest</b>	wife of likelihood have	8, 903/ 15
he useth no good,	<b>honest</b>	fashion in that he	8, 916/ 34
number, wit, learning, and	<b>honest</b>	living, would reclaim and	8, 923/ 8
that if he were	<b>honest</b>	or true, he should	8, 932/ 16
right faith hath yet	<b>honest</b>	worldly conditions; but he	8, 1026/ 5
religion but also all	<b>honest</b>	order as do these	8, 1026/ 9
he take his leave	<b>honestly</b>	and bid Barnes, "Farewell	8, 878/ 5
for increase of natural	<b>honesty</b>	and propagation of Christian	8, 586/ 6
of the truth and	<b>honesty</b>	of the teller, or	8, 742/ 4
it moved with the	<b>honesty</b>	of the man. Now	8, 742/ 7
hangeth it of the	<b>honesty</b>	of the preacher, but	8, 742/ 33
upon the truth and	<b>honesty</b>	of the teller, or	8, 746/ 17

upon the truth and	<b>honesty</b>	of men, or common	8, 747/ 26
his oath upon his	<b>honesty</b>	that he feeleth it	8, 751/ 20
hangeth it of the	<b>honesty</b>	of the preacher, but	8, 752/ 10
meet for men of	<b>honesty</b>	, and for good and	8, 767/ 3
every man cleanness and	<b>honesty</b>	, and not, as these	8, 771/ 34
not of so great	<b>honesty</b>	that I greatly long	8, 832/ 17
of them hath more	<b>honesty</b>	and cleanness of living	8, 833/ 6
how you can with	<b>honesty</b>	save your holy laws	8, 875/ 6
how you can with	<b>honesty</b>	save your holy laws	8, 929/ 18
as the desire of	<b>honor</b>	, praise, and glory pricketh	8, 591/ 27
any priest should in	<b>honor</b>	of the sacrament of	8, 594/ 21
to have such in	<b>honor</b>	, to receive the sacraments	8, 596/ 3
us to have in	<b>honor</b>	, and to receive the	8, 596/ 28
violence to do them	<b>honor</b>	in their vices. And	8, 596/ 35
miracles, and give the	<b>honor</b>	of God's great works	8, 626/ 16
their own sins, nor	<b>honor</b>	the Blessed Body of	8, 630/ 16
heretics cannot bear their	<b>honor</b>	. And then must Tyndale	8, 650/ 15
For when God said, "	<b>Honor</b>	father and mother," meaning	8, 691/ 25
had them in perpetual	<b>honor</b>	and reverence to their	8, 694/ 20
money to God than	<b>honor</b>	and help their father	8, 700/ 8
personages, both of great	<b>honor</b>	and also of great	8, 701/ 4
forbiddeth to have any	<b>honor</b>	done unto it... but	8, 704/ 34
to God's enemy the	<b>honor</b>	due to his friend	8, 711/ 21
folks do well to	<b>honor</b>	saints and their relics	8, 712/ 23
Christian souls, and to	<b>honor</b>	the Blessed Sacrament, and	8, 712/ 24
wonder on himself in	<b>honor</b>	of the truth. Would	8, 766/ 2
himself, should have none	<b>honor</b>	done to it nor	8, 773/ 2
degree, and the due	<b>honor</b>	of every person"; so	8, 775/ 18
all Christian souls, and	<b>honor</b>	the Precious Body and	8, 806/ 21
or to do any	<b>honor</b>	unto the Blessed Sacrament	8, 826/ 22
nor fasting days, nor	<b>honor</b>	any saints, nor pray	8, 826/ 27
sin, that for the	<b>honor</b>	we bear to God	8, 867/ 21
bear to God, we	<b>honor</b>	and pray to the	8, 867/ 21
that be to the	<b>honor</b>	of our heavenly Father	8, 875/ 24
earth, and withdrawing their	<b>honor</b>	from all the saints	8, 925/ 23
that be to the	<b>honor</b>	of our heavenly Father	8, 929/ 36
gifted with the heavenly	<b>honor</b>	that we may be	8, 978/ 16
whom they give none	<b>honor</b>	. And of these goods	8, 983/ 22
pain taken to the	<b>honor</b>	of God and profit	8, 989/ 16
nor God's word, neither	<b>honorable</b>	to God nor serviceable	8, 579/ 31
bounds of good and	<b>honorable</b>	order. There needeth no	8, 591/ 31
some be occupied in	<b>honorable</b>	business, and some in	8, 1021/ 7
divers times it is	<b>honorably</b>	rehearsed, and laid for	8, 595/ 7
miracle, and made him	<b>honored</b>	here in his church	8, 713/ 27
God is to be	<b>honored</b>	, and thereby they feel	8, 775/ 9
deserved to be chiefly	<b>honored</b>	among the patriarchs. To	8, 977/ 35
is there to be	<b>honored</b>	; and that no person	8, 1034/ 2
construing God's commandment of	<b>honoring</b>	their father and mother	8, 697/ 31
not in dignities nor	<b>honors</b>	of the world... as	8, 857/ 32
greater treasures, no greater	<b>honors</b>	, nor no greater substance	8, 976/ 8

doeth on a fool's	<b>hood</b>	, and from jousting falleth	8, 579/ 13
told me that "Robin	<b>Hood</b>	" had been the scripture	8, 742/ 24
a tale of Robin	<b>Hood</b>	had been Holy Scripture	8, 750/ 17
a tale of Robin	<b>Hood</b>	to be the gospel	8, 750/ 27
a tale of Robin	<b>Hood</b>	, but the books of	8, 751/ 2
a tale of Robin	<b>Hood</b>	for the true scripture	8, 751/ 34
plain truth all the	<b>hooks</b>	and handles that he	8, 740/ 14
would Himp-Halt, his hostess,	<b>hop</b>	forth again and say	8, 905/ 10
neither be true faith,	<b>hope</b>	, nor charity... he can	8, 575/ 31
great peril: specially to	<b>hope</b>	and trust to get	8, 581/ 17
these good affections can	<b>hope</b>	for any favor, grace	8, 581/ 28
for all that fear,	<b>hope</b>	well and pray therewith	8, 634/ 5
in good faith, good	<b>hope</b>	that there shall not	8, 660/ 27
very faith, the very	<b>hope</b>	, and the very charity	8, 669/ 26
faith alone" into faith,	<b>hope</b>	, and charity. But perceiving	8, 688/ 10
nourished and fostered with	<b>hope</b>	, increased with charity, and	8, 735/ 19
will not confess, for	<b>hope</b>	that it cannot be	8, 745/ 31
of his faith and	<b>hope</b>	, which the other might	8, 749/ 28
the true belief, good	<b>hope</b>	, and well-working charity... graciously	8, 753/ 16
the comfort of good	<b>hope</b>	, as long as we	8, 757/ 25
have it seem, with	<b>hope</b>	and charity both. These	8, 779/ 12
have with it both	<b>hope</b>	and charity." What needeth	8, 780/ 15
But yet be faith,	<b>hope</b>	, and charity three diverse	8, 780/ 17
Saint Paul saith, "faith,	<b>hope</b>	, and charity... the greater	8, 780/ 18
and lack yet both	<b>hope</b>	and charity. "Yea," saith	8, 780/ 31
it is never without	<b>hope</b>	and charity, wrought and	8, 781/ 1
can cease both to	<b>hope</b>	well and work well	8, 781/ 4
leave off and lack	<b>hope</b>	. He may also go	8, 781/ 31
forth in belief and	<b>hope</b>	too yea, and over-great	8, 781/ 31
too yea, and over-great	<b>hope</b>	too and yet, for	8, 781/ 32
that is to wit,	<b>hope</b>	and charity) yet never	8, 782/ 8
the faith, and with	<b>hope</b>	and charity put him	8, 782/ 23
not faith alone, but	<b>hope</b>	and charity too, and	8, 782/ 26
custom of sin sometimes	<b>hope</b>	too... and leaveth but	8, 782/ 31
but alone, lacketh both	<b>hope</b>	and charity wherefore doth	8, 783/ 29
alone" he meant faith,	<b>hope</b>	, and charity... and that	8, 784/ 30
alone that hath both	<b>hope</b>	and charity therewith; and	8, 784/ 32
that grace in faith,	<b>hope</b>	, and charity, that but	8, 799/ 23
the belief, but of	<b>hope</b>	. But therefore letting that	8, 802/ 14
almsdeeds, done in faith,	<b>hope</b>	, and charity, be naught	8, 807/ 28
a reason of our	<b>hope</b>	to every man that	8, 812/ 25
ask us wherefore we	<b>hope</b>	so. And therefore, leaving	8, 812/ 26
the habit of faith,	<b>hope</b>	, and charity, wherewith they	8, 822/ 10
pleasure or comfort of	<b>hope</b>	, or any fervor and	8, 825/ 30
own nature, without either	<b>hope</b>	or charity, as by	8, 825/ 34
this feeling, both concerning	<b>hope</b>	and charity, is in	8, 825/ 36
other sect. But whatsoever "	<b>hope</b>	" those heretics have, or	8, 825/ 37
trust instead of Christian	<b>hope</b>	, and Tyndale's false-translated "love	8, 826/ 2
that his false, foolish	<b>hope</b>	had failed him), he	8, 845/ 36
up in faith, in	<b>hope</b>	, and charity, and in	8, 852/ 1

his grace in faith,	<b>hope</b>	, and charity, sanctified them	8, 852/ 11
the grace of faith,	<b>hope</b>	, and charity with the	8, 853/ 11
cannot, according to his	<b>hope</b>	that brought him hither	8, 885/ 21
offer me, for the	<b>hope</b>	I may have that	8, 894/ 36
alone, with a false	<b>hope</b>	of salvation for only	8, 958/ 15
faith and a good	<b>hope</b>	... but those sins only	8, 961/ 27
faith and a good	<b>hope</b>	," will not commit. Whereby	8, 965/ 25
truth, and a full	<b>hope</b>	, that is to wit	8, 965/ 30
charity... nor a good	<b>hope</b>	, because it is a	8, 965/ 34
it is a presumptuous	<b>hope</b>	, looking to be saved	8, 965/ 34
good faith, and good	<b>hope</b>	, and a wary living	8, 966/ 11
communion and fellowship of	<b>hope</b>	, with those saints which	8, 977/ 25
of his faith and	<b>hope</b>	unto every man that	8, 1032/ 24
works wrought in faith,	<b>hope</b>	, and charity shall be	8, 1033/ 33
the first... that he	<b>hoped</b>	yea, but whether he	8, 1028/ 8
Christian charity. And such	<b>hopers</b>	and such lovers, ween	8, 826/ 3
faith," on which he	<b>hopeth</b>	that he may be	8, 785/ 5
And in like manner	<b>hopeth</b>	Tyndale himself sure with	8, 816/ 21
do many great abominable,	<b>horrible</b>	, devilish deeds, but yet	8, 575/ 20
do they never so	<b>horrible</b>	deeds. And yet, as	8, 588/ 29
yet some new, more	<b>horrible</b>	torment to punish and	8, 610/ 32
open, defended lechery, so	<b>horrible</b>	and abominable before the	8, 653/ 5
fell once to these	<b>horrible</b>	heresies which Tyndale in	8, 664/ 19
perjury, and other such "	<b>horrible</b>	deeds." And these things	8, 725/ 35
members, fall into right	<b>horrible</b>	deeds... and that yet	8, 778/ 33
cause thereof, all those "	<b>horrible</b>	deeds," be they never	8, 778/ 35
he may do many "	<b>horrible</b>	deeds" without any deadly	8, 785/ 21
he may do much "	<b>horrible</b>	deeds" without any deadly	8, 787/ 32
they never so great "	<b>horrible</b>	deeds," they do yet	8, 790/ 21
they fall into their "	<b>horrible</b>	deeds," by the fruit	8, 797/ 19
it, notwithstanding all the	<b>horrible</b>	and abominable deeds that	8, 819/ 19
indeed never so great,	<b>horrible</b>	mischief, so that he	8, 819/ 23
thereof may do such "	<b>horrible</b>	deeds" and, for all	8, 821/ 11
by Tyndale's tale such "	<b>horrible</b>	deeds" and such perfect	8, 821/ 13
calleth them, or his	<b>horrible</b>	deeds, as Tyndale calleth	8, 821/ 23
do never so many	<b>horrible</b>	deeds, because, as Tyndale	8, 824/ 25
he may well do	<b>horrible</b>	deeds, but he can	8, 824/ 27
faith" may do many	<b>horrible</b>	deeds without any deadly	8, 826/ 13
break it committeth a	<b>horrible</b>	sin... and that whoso	8, 941/ 36
of continuing in some	<b>horrible</b>	sins, stand still in	8, 957/ 27
adultery, or such other	<b>horrible</b>	"deadly sins as slay	8, 965/ 23
were not one, "a	<b>horse</b>	" and "a very horse	8, 1013/ 25
horse" and "a very	<b>horse</b>	," nor "an ass" and	8, 1013/ 25
hath almost broken his	<b>horse's</b>	back and his own	8, 579/ 5
as to feed either	<b>horses</b>	or hogs. First, as	8, 649/ 35
of victory, some in	<b>horses</b>	and some in chariots	8, 763/ 25
with a thousand spiritual	<b>horses</b>	, and have all the	8, 837/ 35
chalices, oil, cream, water,	<b>horses</b>	, hounds, palaces, and all	8, 930/ 22
and holy water, with	<b>horses</b>	, hounds, and such other	8, 988/ 22
more meet to make	<b>horseshoes</b>	in hell than to	8, 639/ 26

in making of a	<b>hose</b>	. Was it not well	8, 947/ 25
because the very, true	<b>host</b>	, of our Redeemer, is	8, 976/ 25
our bodies a lively	<b>host</b>	, holy and pleasant unto	8, 978/ 15
house of his secret	<b>hostess</b>	at the Sign of	8, 876/ 29
If his own secret	<b>hostess</b>	, the goodwife of the	8, 896/ 31
Barnes say to his	<b>hostess</b>	here? Surely nothing hath	8, 897/ 8
For I ween his	<b>hostess</b>	would soon have said	8, 897/ 32
Barnes," would his halting	<b>hostess</b>	say, "ye seem now	8, 901/ 6
have answered unto his	<b>hostess</b>	, if she had told	8, 902/ 11
word would Himp-Halt, his	<b>hostess</b>	, hop forth again and	8, 905/ 10
the Lord of the	<b>Hosts</b>	hath saved him seed	8, 718/ 13
the Lord of the	<b>Hosts</b>	hath saved him seed	8, 726/ 35
which the God of	<b>Hosts</b>	hath gathered him this	8, 727/ 13
that the Lord of	<b>Hosts</b>	hath gathered him together	8, 728/ 1
and very Lord of	<b>Hosts</b>	also, sent the other	8, 728/ 14
that the Lord of	<b>Hosts</b>	hath to this flock	8, 728/ 22
the Lord God of	<b>hosts</b>	, and I will turn	8, 840/ 20
the Lord God of	<b>hosts</b>	." It is written also	8, 840/ 21
forehead, with a fair	<b>hot</b>	iron fetched out of	8, 627/ 8
purgatory (which is as	<b>hot</b>	as hell)... except thou	8, 692/ 7
that the fire is	<b>hot</b>	, till he have at	8, 750/ 5
that the fire was	<b>hot</b>	and had burned her	8, 750/ 13
he feeleth the fire	<b>hot</b>	by the burning of	8, 751/ 7
fumes whereof ascended so	<b>hot</b>	up to his head	8, 921/ 7
keepeth his head too	<b>hot</b>	. It were more need	8, 921/ 10
burned out by the	<b>hot</b>	fire of purgatory or	8, 966/ 37
oil, cream, water, horses,	<b>hounds</b>	, palaces, and all that	8, 930/ 22
holy water, with horses,	<b>hounds</b>	, and such other goodly	8, 988/ 22
less than half an	<b>hour</b>	before. For therein he	8, 745/ 35
abomination may stand, and	<b>hours</b>	, and days, and months	8, 779/ 3
man in his own	<b>house</b>	steward, caterer, panter, butler	8, 580/ 6
one mind in that	<b>house</b>	do bring and have	8, 627/ 28
Blind Hob about the	<b>house</b>	. For he falleth suddenly	8, 644/ 20
as is the religious	<b>house</b>	of Saint Gertrude at	8, 659/ 23
yea, or of one	<b>house</b>	, either yet can they	8, 667/ 18
and in a great	<b>house</b>	, as Saint Paul saith	8, 734/ 24
any church, or any	<b>house</b>	, of theirs. These causes	8, 735/ 33
walked together in the	<b>house</b>	of God, with one	8, 762/ 3
and walked in the	<b>house</b>	of God with good	8, 762/ 7
had been at my	<b>house</b>	to seek him. Whereupon	8, 816/ 5
me and all my	<b>house</b>	that thou were at	8, 816/ 12
thou die, O thou	<b>house</b>	of Israel? For I	8, 840/ 13
sure thing for a	<b>house</b>	to rest upon, and	8, 847/ 8
Catholic church is the	<b>house</b>	of God, and the	8, 856/ 12
and is the same	<b>house</b>	of God, the same	8, 856/ 19
Friar Barnes in the	<b>house</b>	of his secret hostess	8, 876/ 29
is wine in the	<b>house</b>	though we know not	8, 878/ 25
no wine in that	<b>house</b>	at all... but the	8, 878/ 30
to preach, "Into what	<b>house</b>	soever ye enter, first	8, 882/ 19
Peace be to this	<b>house</b>	." And then if the	8, 882/ 20

high garret in mine	<b>house</b>	and suffered two men	8, 903/ 2
more but the council	<b>house</b>	, if it be haply	8, 922/ 4
robbing of any man's	<b>house</b>	while he were from	8, 922/ 9
to rob his neighbor's	<b>house</b>	? And to put doubts	8, 922/ 12
butler in the same	<b>house</b>	whereof I was master	8, 947/ 28
not God, but the	<b>house</b>	of God. The "catholic	8, 975/ 37
eat it in one	<b>house</b>	only, and ye shall	8, 976/ 23
is eaten in one	<b>house</b>	because the very, true	8, 976/ 24
enter into Lot's holy	<b>house</b>	, which they went about	8, 994/ 20
is sometimes for the	<b>house</b>	to which they resort	8, 1012/ 31
that "in a great	<b>house</b>	there are not only	8, 1021/ 5
livery and his holy	<b>household</b>	"the church" doth Saint	8, 853/ 14
traitor in a king's	<b>household</b>	is by his secret	8, 856/ 27
yet out of his	<b>household</b>	, till his master checked	8, 856/ 30
upon him in his	<b>household</b>	, diverse and many false	8, 907/ 11
and of the king's	<b>household</b>	. And the household, albeit	8, 907/ 14
king's household. And the	<b>household</b>	, albeit that some will	8, 907/ 14
there was a shrewd	<b>household</b>	, because it had such	8, 907/ 15
all that, a good	<b>household</b>	, because it had good	8, 907/ 16
be strangers from the	<b>household</b>	of Christ's Catholic Church	8, 981/ 12
come together to your	<b>housel</b>	, ye keep not a	8, 854/ 14
behavior used at their	<b>housel</b>	, in the receiving of	8, 1017/ 26
his whole chapter, which	<b>hoverly</b>	looked on and read	8, 743/ 21
to Luther, Wycliffe, Friar	<b>Huessgen</b>	, and Zwingli how fitly	8, 578/ 7
and the great cleric	<b>Huessgen</b>	), if they be asked	8, 588/ 36
learning of Luther, Friar	<b>Huessgen</b>	, and Denck, Balthasar, Lambert	8, 597/ 14
And therefore Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli be gone	8, 607/ 1
And therefore Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli be gone	8, 607/ 7
And therefore Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli be gone	8, 607/ 12
prevail. And Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli be gone	8, 607/ 20
other side, Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli prove their	8, 608/ 15
such as Luther, Zwingli,	<b>Huessgen</b>	, and himself, that to	8, 611/ 3
God. But Luther, Tyndale,	<b>Huessgen</b>	, and Zwingli show no	8, 611/ 26
by Luther, Tyndale, Friar	<b>Huessgen</b>	, or Zwingli, and laugheth	8, 619/ 4
Luther, and Tyndale, and	<b>Huessgen</b>	, and Zwingli, and all	8, 627/ 6
as Luther, and Tyndale,	<b>Huessgen</b>	, and Zwingli... which not	8, 628/ 1
my body." Then Friar	<b>Huessgen</b>	and Zwingli, Tyndale's two	8, 640/ 24
I told to Friar	<b>Huessgen</b>	and Zwingli, and bade	8, 641/ 11
is to wit, holy	<b>Huessgen</b>	and holy Zwingli, and	8, 650/ 22
Luther, Saint Hutchins, Saint	<b>Huessgen</b>	, and Saint Zwingli in	8, 652/ 27
Luther and Tyndale, and	<b>Huessgen</b>	, and Zwingli, and their	8, 655/ 27
because he favored Friar	<b>Huessgen</b>	, because his own name	8, 661/ 32
and from which Hutchins,	<b>Huessgen</b>	, and Zwingli be now	8, 671/ 29
without good works. And	<b>Huessgen</b>	also, in his translation	8, 685/ 12
aurea the words which	<b>Huessgen</b>	would have seem that	8, 685/ 19
my body." And Friar	<b>Huessgen</b>	, Tyndale, and Zwingli gloss	8, 689/ 6
vows"... Friar Luther, Friar	<b>Huessgen</b>	, Zwingli, and Tyndale so	8, 689/ 12
Martin Luther, and Friar	<b>Huessgen</b>	, Friar Lambert, and Zwingli	8, 692/ 38
Luther, and Lambert, and	<b>Huessgen</b>	... or priests apostate from	8, 695/ 1
Hutchins, scholar to Friar	<b>Huessgen</b>	which hath here made	8, 705/ 4

Tyndale and Luther, and	<b>Huessgen</b>	, and Zwingli... must needs	8, 706/ 11
Tyndale, and Luther, and	<b>Huessgen</b>	, and Zwingli, and all	8, 722/ 25
in like wise, and	<b>Huessgen</b>	, and Zwingli, and such	8, 723/ 16
own sects Luther, Lambert,	<b>Huessgen</b>	, and Zwingli with all	8, 726/ 20
and Lambert Heretic, and	<b>Huessgen</b>	Heretic, and Tyndale Heretic	8, 728/ 9
Luther, and Lambert, and	<b>Huessgen</b>	, and such a rabble	8, 732/ 6
Luther nor Tyndale, nor	<b>Huessgen</b>	, nor Zwingli, can bind	8, 762/ 30
of Friar Luther, Friar	<b>Huessgen</b>	, Friar Lambert, and Zwingli	8, 766/ 34
Tyndale, and Luther, and	<b>Huessgen</b>	, and many such others	8, 793/ 28
William Tyndale, Luther, Lambert,	<b>Huessgen</b>	, or Zwingli, or some	8, 805/ 8
Luther, and Lambert, and	<b>Huessgen</b>	, and Zwingli, have restored	8, 806/ 26
Luther, and Tyndale, and	<b>Huessgen</b>	, and Zwingli, "confound" our	8, 807/ 25
his master Martin, and	<b>Huessgen</b>	, and Zwingli, teach the	8, 810/ 31
Tyndale, and Luther, and	<b>Huessgen</b>	, and Zwingli, do the	8, 811/ 11
Tyndale, and Luther, and	<b>Huessgen</b>	, and Zwingli, can say	8, 811/ 31
Friar Luther and Friar	<b>Huessgen</b>	, with whose whoredom and	8, 836/ 24
the church... and Friar	<b>Huessgen</b>	, both, for breaking of	8, 851/ 15
Luther, nor Lambert, nor	<b>Huessgen</b>	, do so much for	8, 868/ 31
vary, and wherein Friar	<b>Huessgen</b>	and we vary, and	8, 872/ 17
her (as have Luther,	<b>Huessgen</b>	, and Zwingli, Lambert, Hutchins	8, 971/ 31
is, and as Father-Friar	<b>Huessgen</b>	is, that beget children	8, 979/ 9
Tyndale, this saith Friar	<b>Huessgen</b>	, and this saith lewd	8, 1014/ 36
mind, and Luther's and	<b>Huessgen's</b>	authority, in the construction	8, 589/ 22
neither Luther's church nor	<b>Huessgen's</b>	church, nor Zwingli's church	8, 836/ 4
and Hus's church, and	<b>Huessgen's</b>	church, and yet some	8, 993/ 16
Lutheran heretics, and the	<b>Huessgenites</b>	, and Zwinglians, as there	8, 731/ 32
pursueth other? For the	<b>Huessgenites</b>	and Zwinglians pursue the	8, 790/ 29
we Lutherans," or "we	<b>Huessgenites</b>	, " or "we Anabaptists," or	8, 808/ 19
themselves that Lutherans, Anabaptists,	<b>Huessgenites</b>	, or Zwinglians, with many	8, 817/ 22
Saint Bernard saith, "Pro	<b>huiusmodi</b>	volunt esse, et sunt	8, 987/ 6
fulfilling of my will	<b>humble</b>	himself unto the death	8, 881/ 24
wary living, and a	<b>humble</b>	life, and prayer also	8, 961/ 17
our Lord with a	<b>humble</b>	spirit and a contrite	8, 978/ 7
his confessor's hand and	<b>humbly</b>	receive and fulfill such	8, 581/ 32
father cometh of great	<b>humility</b>	given by God and	8, 581/ 26
against pride and praise	<b>humility</b>	... or the covetous wretch	8, 765/ 28
own merits, but of	<b>humility</b>	little esteem their own	8, 849/ 5
if we with very	<b>humility</b>	confess that we suffer	8, 968/ 26
blessed Spirit in fifteen	<b>hundred</b>	years taught his Catholic	8, 597/ 33
himself calleth yet eight	<b>hundred</b>	years and more. But	8, 602/ 5
did well nigh a	<b>hundred</b>	times, I suppose, ere	8, 609/ 20
in divers times, a	<b>hundred</b>	to turn them home	8, 610/ 22
his purpose of his	<b>hundred</b>	prophets? Also, God punished	8, 611/ 7
God stirred up a	<b>hundred</b>	prophets. And therefore, I	8, 612/ 28
lack five of his	<b>hundred</b>	. And thus, though God	8, 612/ 32
more than this eight	<b>hundred</b>	years together, without any	8, 618/ 6
of Moses, almost a	<b>hundred</b>	prophets. And surely he	8, 620/ 34
many more than a	<b>hundred</b>	prophets... whom he hath	8, 623/ 5
Augustines, nor for a	<b>hundred</b>	Jeromes... nor for as	8, 624/ 3
and have brought a	<b>hundred</b>	sundry sects of heresies	8, 627/ 29

clergy of this eight	<b>hundred</b>	years past... but hath	8, 631/ 29
thousand years... yea, fourteen	<b>hundred</b>	years yea, from the	8, 631/ 31
this two or three	<b>hundred</b>	years from Easter last	8, 632/ 25
works, to corrupt a	<b>hundred</b>	plain places of Holy	8, 640/ 5
men believe this fifteen	<b>hundred</b>	years... but all this	8, 640/ 29
hath been this fifteen	<b>hundred</b>	years before. Let us	8, 650/ 17
doctrine continued so many	<b>hundred</b>	years together... were not	8, 650/ 34
Church, writeth plainly, thirteen	<b>hundred</b>	years before Luther was	8, 657/ 29
flies, by the whole	<b>hundred</b>	at once... and in	8, 659/ 8
down... and that these	<b>hundred</b>	sundry sects which Tyndale	8, 673/ 13
have wrought this eight	<b>hundred</b>	years. More This reason	8, 675/ 26
have wrought these eight	<b>hundred</b>	years. More This reason	8, 679/ 8
saith that "these eight	<b>hundred</b>	years" the Catholic Church	8, 679/ 11
which time of eight	<b>hundred</b>	years, if the whole	8, 679/ 13
by all this eight	<b>hundred</b>	years hath Christ had	8, 679/ 17
Church of this eight	<b>hundred</b>	years... in which time	8, 679/ 28
the Church this eight	<b>hundred</b>	years he seeth yet	8, 679/ 35
Augustine four or five	<b>hundred</b>	years before that... and	8, 680/ 1
Augustine not only eight	<b>hundred</b>	years ago (which were	8, 680/ 19
but longer before eight	<b>hundred</b>	years than almost half	8, 680/ 21
than almost half eight	<b>hundred</b>	again make this invincible	8, 680/ 22
Augustine himself so many	<b>hundred</b>	years ago, and hath	8, 680/ 37
Catholic Church of fifteen	<b>hundred</b>	years is better to	8, 690/ 4
told us this fifteen	<b>hundred</b>	years that it is	8, 690/ 7
one miracle this fifteen	<b>hundred</b>	years among them every	8, 691/ 4
understand. And of a	<b>hundred</b>	examples between Moses and	8, 691/ 10
did there, with his	<b>hundred</b>	prophets that were sent	8, 693/ 14
good sort of those	<b>hundred</b>	prophets that in that	8, 694/ 9
Christ, in this fifteen	<b>hundred</b>	years, sent hither to	8, 694/ 28
Tyndale saith that the	<b>hundred</b>	prophets a hundred times	8, 695/ 19
the hundred prophets a	<b>hundred</b>	times called home the	8, 695/ 20
Christ more than a	<b>hundred</b>	since the death of	8, 695/ 35
since that of his	<b>hundred</b>	prophets between Moses and	8, 696/ 21
every age this fifteen	<b>hundred</b>	years. For all they	8, 703/ 16
by name this eight	<b>hundred</b>	years, but by his	8, 703/ 27
his declaration this fifteen	<b>hundred</b>	years, the "Pharisees" that	8, 703/ 28
holy fathers this fifteen	<b>hundred</b>	years have taught them	8, 704/ 8
doctors of these eight	<b>hundred</b>	years last past... all	8, 713/ 11
doctors, of the seven	<b>hundred</b>	years before. And as	8, 713/ 13
of these last eight	<b>hundred</b>	years... which were yet	8, 714/ 5
a railing knave eight	<b>hundred</b>	miles deep in hell	8, 714/ 6
men of these eight	<b>hundred</b>	years past last... but	8, 714/ 9
saints as the seven	<b>hundred</b>	years before as many	8, 714/ 11
the doctors of eight	<b>hundred</b>	years old; and such	8, 714/ 24
of the other seven	<b>hundred</b>	years before, were upon	8, 714/ 26
new doctors, of eight	<b>hundred</b>	years old and under	8, 714/ 29
any time this eight	<b>hundred</b>	years... Tyndale would call	8, 716/ 11
doctors of these eight	<b>hundred</b>	years, all whom Tyndale	8, 716/ 28
years, some of twelve	<b>hundred</b>	, and some thirteen, and	8, 716/ 34
the youngest above nine	<b>hundred</b>	at the least let	8, 716/ 35

the space of four	<b>hundred</b>	years. How much is	8, 739/ 3
the space of fifteen	<b>hundred</b>	years! And as for	8, 739/ 5
ween more than a	<b>hundred</b>	. As where he saith	8, 747/ 11
been faithless this eight	<b>hundred</b>	years. And the Jews	8, 767/ 19
been faithless this fifteen	<b>hundred</b>	years. And we of	8, 767/ 24
Scripture testifieth that six	<b>hundred</b>	thousand of those believers	8, 774/ 1
that was this fourteen	<b>hundred</b>	years, and old authentic	8, 774/ 28
Scripture testifieth that six	<b>hundred</b>	thousand of those believers	8, 792/ 2
believe in God, six	<b>hundred</b>	thousand left their carcasses	8, 792/ 14
that all those six	<b>hundred</b>	thousand died in desert	8, 792/ 36
that was this fourteen	<b>hundred</b>	years, and old authentic	8, 805/ 27
hath been this eight	<b>hundred</b>	years lost (as Tyndale	8, 806/ 27
that was these fourteen	<b>hundred</b>	years." First, when Tyndale	8, 808/ 17
the remnant of those	<b>hundred</b>	sects, of which never	8, 808/ 21
any church this fourteen	<b>hundred</b>	years": since the debate	8, 812/ 3
holy saints this fifteen	<b>hundred</b>	years before, and by	8, 816/ 31
evangelical brethren of his	<b>hundred</b>	sects would have been	8, 832/ 36
Christian people this fifteen	<b>hundred</b>	years and by the	8, 843/ 1
with all the other	<b>hundred</b>	sects of heretics, and	8, 872/ 18
the space of fifteen	<b>hundred</b>	years, and sendeth not	8, 889/ 7
now been, this eight	<b>hundred</b>	years, out of the	8, 890/ 19
heretics of all their	<b>hundred</b>	sects should be well	8, 902/ 18
time of this eight	<b>hundred</b>	years last past, let	8, 925/ 5
now more than nine	<b>hundred</b>	years ago. And Saint	8, 925/ 7
is not yet a	<b>hundred</b>	years ago since that	8, 947/ 27
been within the same	<b>hundred</b>	years as great changes	8, 947/ 31
If there were a	<b>hundred</b>	that did use it	8, 983/ 37
a church this fifteen	<b>hundred</b>	years well-known. Finally, after	8, 1009/ 27
hath been this eight	<b>hundred</b>	years corrupted, and the	8, 1031/ 17
had suffered, this eight	<b>hundred</b>	years, that doctrine of	8, 1031/ 32
could not this eight	<b>hundred</b>	years together be fallen	8, 1032/ 38
Tyndale saith, this eight	<b>hundred</b>	years hath believed, concerning	8, 1033/ 2
thus all this eight	<b>hundred</b>	years... then not only	8, 1033/ 8
avoided for heretics, eight	<b>hundred</b>	years ago, those persons	8, 1033/ 13
the church," and eight	<b>hundred</b>	years together, continually, to	8, 1033/ 18
old church of nine	<b>hundred</b>	years ago, and of	8, 1033/ 27
church of this eight	<b>hundred</b>	years last past, out	8, 1033/ 30
the beginning, this fifteen	<b>hundred</b>	years, hath believed that	8, 1033/ 32
order, and the great	<b>hunger</b>	that they have to	8, 1011/ 14
danger either to be	<b>hunger-starven</b>	or else instead of	8, 892/ 8
signifieth in English "whore	<b>hunters</b>	"... they have put in	8, 685/ 4
to wit, adultery, whore	<b>hunting</b>	, uncleanness, wantonness, idolatry, witchcraft	8, 757/ 14
on the hedge, then	<b>hurl</b>	stones at it hardly	8, 664/ 29
might know them and	<b>hurl</b>	at them again and	8, 900/ 26
he keepeth from them	<b>hurl</b>	stones at their heads	8, 901/ 15
out of divers corners	<b>hurled</b>	at him such things	8, 900/ 19
except only those that	<b>hurled</b>	at him, to the	8, 900/ 26
by and by, one	<b>hurled</b>	at him again. And	8, 900/ 33
with the word he	<b>hurled</b>	a great stone out	8, 900/ 38
for one of the	<b>hurlers</b>	, or else for one	8, 900/ 29

see well ye be	<b>hurlers</b>	, or of counsel with	8, 900/ 36
of counsel with the	<b>hurlers</b>	, all the whole meinie	8, 900/ 37
matter no very great	<b>hurt</b>	if it so happed	8, 712/ 13
may peradventure hinder and	<b>hurt</b>	me! For if I	8, 894/ 30
as angered him and	<b>hurt</b>	him not. Thereupon he	8, 900/ 20
at them again and	<b>hurt</b>	none other body but	8, 900/ 27
If one member taketh	<b>hurt</b>	, all the members be	8, 944/ 20
other come any more	<b>hurt</b>	, I trow. But I	8, 945/ 6
therein: this will nothing	<b>hurt</b>	mine argument. For yet	8, 1006/ 26
Tyndale, which would for	<b>hurting</b>	of his heresies have	8, 918/ 12
Marcion, Montanus, Wycliffe, and	<b>Hus</b>	... and a sort of	8, 694/ 36
unto Wycliffe Heretic, and	<b>Hus</b>	Heretic, and Luther Heretic	8, 728/ 8
both Luther's church and	<b>Hus's</b>	church, and Huessgen's church	8, 993/ 16
gentlewoman make unto her	<b>husband</b>	, which longed sore to	8, 604/ 17
both were round: her	<b>husband</b>	was fain to put	8, 606/ 8
deed, whereby some old	<b>husband</b>	would learn to let	8, 637/ 29
stranger, and every man	<b>husband</b>	to every woman, and	8, 664/ 15
shalt win thine heathen	<b>husband</b>	?" With holy conversation, meant	8, 730/ 28
young gentleman to her	<b>husband</b>	, took yet his servant	8, 790/ 11
merits of her blessed	<b>husband</b>	, Christ Jesus, and to	8, 860/ 15
so fast unto her	<b>husband</b>	, Christ, and doth abide	8, 860/ 17
be ruled by her	<b>husband</b>	; yea, she is but	8, 862/ 12
as fast as her	<b>husband</b>	washeth she spotteth, and	8, 865/ 31
be ruled by her	<b>husband</b>	... and she is but	8, 869/ 33
may sometimes leave her	<b>husband</b>	and go from him	8, 870/ 1
and so hath my	<b>husband</b>	had, too. And my	8, 902/ 35
and not hear her	<b>husband</b>	, and then thereby err	8, 915/ 25
merits of her blessed	<b>husband</b>	, Christ Jesus, and to	8, 956/ 31
so fast unto her	<b>husband</b>	, Christ, and doth abide	8, 956/ 33
sticketh fast unto her	<b>husband</b>	, Christ, in faith, and	8, 957/ 5
is a-thiswise: if our	<b>husband</b>	, or our wife, or	8, 968/ 17
her obedience to her	<b>husband</b>	"were not a wife	8, 985/ 31
meaneth not that her	<b>husband</b>	were therefore discharged of	8, 985/ 32
for fear of her	<b>husband's</b>	loss and her own	8, 886/ 21
wives that had heathen	<b>husbands</b>	that would not hear	8, 730/ 24
might win their heathen	<b>husbands</b>	with holy conversation. And	8, 730/ 26
to win their unchristian	<b>husbands</b>	unto Christendom. But if	8, 731/ 17
it of their own	<b>husbands</b>	, at home. And so	8, 902/ 27
that Saint Luther, Saint	<b>Hutchins</b>	, Saint Huessgen, and Saint	8, 652/ 27
of new, called William	<b>Hutchins</b>	. Berengarius fell first into	8, 661/ 13
other, new heretic, William	<b>Hutchins</b>	, which first fell to	8, 661/ 27
his own name was	<b>Hutchins</b>	... he fell in that	8, 661/ 33
evil: this new heretic,	<b>Hutchins</b>	, goeth contrary way, beginning	8, 662/ 2
which and from which	<b>Hutchins</b>	, Huessgen, and Zwingli be	8, 671/ 29
as Pomerane, Zwingli, and	<b>Hutchins</b>	here himself. If he	8, 695/ 2
William Tyndale, otherwise called	<b>Hutchins</b>	, scholar to Friar Huessgen	8, 705/ 3
Huessgen, and Zwingli, Lambert,	<b>Hutchins</b>	, and Barnes, and many	8, 971/ 32
But when he persecuted	<b>Hymenaeus</b>	and Alexander, and gave	8, 789/ 15
did excommunicate and accurse	<b>Hymenaeus</b>	and Alexander, and betook	8, 920/ 12
living, and partly the	<b>hypocrisy</b>	, too, that was then	8, 732/ 25

and not in outward	<b>hypocrisy</b>	; she is also cleansed	8, 837/ 26
church, though that we (	<b>hypocrisy</b>	is so subtle and	8, 874/ 9
taken off and their	<b>hypocrisy</b>	to be discovered. But	8, 879/ 27
may be feigned by	<b>hypocrisy</b>	... but the other token	8, 880/ 13
deem the best, yet	<b>hypocrisy</b>	may deceive us and	8, 893/ 40
folk, he lived in	<b>hypocrisy</b>	, and lied, and made	8, 989/ 27
that some heretic and	<b>hypocrite</b>	were there, as Barnes	8, 879/ 29
Church, some false, feigning	<b>hypocrite</b>	that is a very	8, 894/ 2
unknown. For though a	<b>hypocrite</b>	may be unknown for	8, 936/ 32
your own eyes, ye	<b>hypocrites</b>	, ere ye go about	8, 642/ 22
how Christ calleth them	<b>hypocrites</b>	, dissemblers, blind guides, and	8, 648/ 11
manner, though our popish	<b>hypocrites</b>	succeed Christ and his	8, 648/ 29
false, feigned faith of	<b>hypocrites</b>	, are the true church	8, 648/ 37
false, feigned faith of	<b>hypocrites</b>	, are the true church	8, 654/ 11
false, feigned faith of	<b>hypocrites</b>	, are the true church	8, 660/ 25
false, feigned faith of	<b>hypocrites</b>	"... and therefore, like as	8, 662/ 25
false, feigned faith of	<b>hypocrites</b>	" be the true church	8, 662/ 29
no thanks unto our	<b>hypocrites</b>	that the Scripture is	8, 706/ 27
was in captivity under	<b>hypocrites</b>	. Did John believe that	8, 717/ 32
whereas the world of	<b>hypocrites</b>	, as they know him	8, 718/ 7
whereas the world of	<b>hypocrites</b>	, as they know him	8, 726/ 30
and heretics. Now, the "	<b>hypocrites</b>	" and "wolves" he calleth	8, 727/ 10
by the "wolves" and "	<b>hypocrites</b>	" and "blind leaders" he	8, 728/ 26
persons for heretics and	<b>hypocrites</b>	, by the evil fruits	8, 879/ 19
that though some be	<b>hypocrites</b>	, all be not so	8, 879/ 34
our Savior said of	<b>hypocritical</b>	heretics, "Ye shall know	8, 879/ 16
to hear that the	<b>hypocritical</b>	wolves cannot hear, and	8, 728/ 23
priesthood, and like an	<b>Iceland</b>	cur, let hang over	8, 600/ 35
that a very noddypoll	<b>idiot</b>	might be ashamed to	8, 775/ 30
or covetous, or an	<b>idolater</b>	, or evil-tongued, or drunkaloo	8, 1017/ 15
well-believing people the false	<b>idolaters</b>	of his own company	8, 789/ 11
punish, and kill heretics,	<b>idolaters</b>	, and schismatics, in great	8, 791/ 27
with the fellowship of	<b>idolaters</b>	and subjection unto faithless	8, 1008/ 11
And when they waxed	<b>idolaters</b>	, heretics, and schismatics, he	8, 1008/ 14
men, or raveners, or	<b>idolaters</b>	. For then if ye	8, 1017/ 11
covetous men, raveners, and	<b>idolaters</b>	, that be abroad in	8, 1017/ 21
dead... they fell to	<b>idolatry</b>	immediately, as thou seest	8, 609/ 16
the people from outward	<b>idolatry</b>	of worshipping of images	8, 609/ 27
into a worse inward	<b>idolatry</b>	of a false faith	8, 609/ 29
preach, were not evermore	<b>idolatry</b>	... but sometimes other sins	8, 610/ 26
the people from outward	<b>idolatry</b>	of worshipping of idols	8, 612/ 1
fallen from Christ unto	<b>idolatry</b>	he can never prove	8, 693/ 16
thereof) may fall to	<b>idolatry</b>	, yet the Church itself	8, 693/ 31
the people home from	<b>idolatry</b>	. And then if he	8, 694/ 11
home his church from	<b>idolatry</b>	... as those other prophets	8, 694/ 28
church so often from	<b>idolatry</b>	to faith, as Tyndale	8, 695/ 19
whore hunting, uncleanness, wantonness,	<b>idolatry</b>	, witchcraft, enmity, lawing, emulation	8, 757/ 15
cross and call it	<b>idolatry</b>	to creep and kiss	8, 953/ 30
adultery, fornication, uncleanness, wantonness,	<b>idolatry</b>	, witchcraft, enmity, lawing, emulation	8, 1024/ 36
is adultery, fornication, or	<b>idolatry</b>	. And whereby be the	8, 1025/ 4

idolatry of worshipping of	<b>idols</b>	with the heathen." And	8, 612/ 1
the Mass book, "Te	<b>igitur</b>	clementissime Pater," preached unto	8, 593/ 33
the parishioners that "Te	<b>igitur</b>	" was Saint Clement's father	8, 593/ 34
Di. 4.c., "Prima	<b>igitur</b>	" whose words be these	8, 980/ 19
sundry times, as Saint	<b>Ignatius</b>	, Saint Polycarp, Saint Cyprian	8, 696/ 8
seed find ye Saint	<b>Ignatius</b>	, Saint Polycarp, Saint Dionysius	8, 727/ 18
plain confession of his	<b>ignorance</b>	, and that he was	8, 603/ 25
confession of our own	<b>ignorance</b>	, that the sentence were	8, 677/ 25
still in darkness and	<b>ignorance</b>	, and let me fall	8, 898/ 8
he hath mistranslated of	<b>ignorance</b>	, I will show you	8, 986/ 29
then is Tyndale very	<b>ignorant</b>	if he know not	8, 593/ 7
teach the wide, wild,	<b>ignorant</b>	world, "so may it	8, 884/ 38
ready to teach the	<b>ignorant</b>	that is yet untaught	8, 1032/ 25
ere this many an	<b>ill</b>	man in the room	8, 580/ 8
new masters, declining from	<b>ill</b>	to worse... gloss it	8, 640/ 25
Christ that he would	<b>illude</b>	and deceive his disciples	8, 1024/ 7
Lord come, which shall	<b>illumine</b>	the hidden things of	8, 1023/ 36
the truth... and is	<b>illumined</b>	by Luther, Tyndale, Friar	8, 619/ 4
living, our Lord hath	<b>illustrated</b>	and set out unto	8, 703/ 31
yea, and unto the	<b>image</b>	of Christ's cross also	8, 788/ 2
we took their dead	<b>images</b>	for quick. But himself	8, 583/ 6
idolatry of worshipping of	<b>images</b>	with the heathen yet	8, 609/ 28
a long process of	<b>images</b>	, pilgrimage, sacraments, and ceremonies	8, 775/ 27
that with all this	<b>imagination</b>	of such a whole	8, 938/ 30
it is but an	<b>imagination</b>	that never could come	8, 938/ 32
church by their own	<b>imagination</b>	of a secret, scattered	8, 939/ 32
is his own fond	<b>imagination</b>	quailed by which he	8, 978/ 28
and yet having an	<b>imagination</b>	of some truth remaining	8, 994/ 27
but a very fantastical	<b>imagination</b>	, like not, as Friar	8, 1003/ 21
far from these men's	<b>imagination</b>	which now would have	8, 1022/ 24
Lo, sir, ye make	<b>imaginations</b>	I cannot tell you	8, 605/ 25
because ye go by	<b>imaginations</b>	... I will imagine with	8, 605/ 28
shake off the false	<b>imaginations</b>	of all the damnable	8, 885/ 19
is heavy. And therefore	<b>imagine</b>	that there were a	8, 605/ 4
shall not need to	<b>imagine</b>	a hole bored through	8, 605/ 27
by imaginations... I will	<b>imagine</b>	with you. Imagine me	8, 605/ 28
will imagine with you.	<b>Imagine</b>	me now that this	8, 605/ 29
Now let us, then,	<b>imagine</b>	that Tyndale, as he	8, 619/ 9
thing I cannot well	<b>imagine</b>	what it might be	8, 666/ 1
is to conceive or	<b>imagine</b>	that a man may	8, 798/ 9
now for Barnes' pleasure	<b>imagine</b>	that this same church	8, 924/ 9
that gross and fleshly	<b>imagined</b>	purgatory, save thou must	8, 692/ 12
but he deviseth and	<b>imagineth</b>	marks, tokens, and signs	8, 1003/ 34
his own goodness the	<b>imbecility</b>	and lack of power	8, 819/ 29
they fell to idolatry	<b>immediately</b>	, as thou seest in	8, 609/ 16
by the sense that	<b>immediately</b>	riseth upon the letter	8, 636/ 9
of the Catholic some	<b>immediately</b>	and part by a	8, 669/ 4
his other four chapters	<b>immediately</b>	before, that the mind	8, 739/ 11
not so... I think	<b>immediately</b>	that he lied, and	8, 742/ 9
persuasions," then he thinketh	<b>immediately</b>	that the first man	8, 746/ 20

in the same epistle	<b>immediately</b>	after, in this wise	8, 843/ 17
unto his creature, either	<b>immediately</b>	or by a means	8, 996/ 11
God nor devil nor	<b>immortality</b>	of their own souls	8, 664/ 26
one incorruptible, the other	<b>impassible</b>	, both twain in joy	8, 852/ 21
some other let and	<b>impediment</b>	of sin: then say	8, 819/ 6
be a let and	<b>impediment</b>	unto the fervent desires	8, 884/ 30
and condition of some	<b>impenitent</b>	wretches to the whole	8, 588/ 18
repentants, a church of	<b>impenitents</b>	, a church of those	8, 1001/ 2
deeds we be so	<b>imperfect</b>	that each man hath	8, 580/ 30
in fear of their	<b>imperfect</b>	working, mingled always, for	8, 841/ 16
called Opus imperfectum, the "	<b>Imperfect</b>	Work upon the Gospel	8, 933/ 4
our good deeds such	<b>imperfection</b>	upon our own part	8, 634/ 3
the more part, with	<b>imperfection</b>	and spots... since that	8, 841/ 17
which is called Opus	<b>imperfectum</b>	, the "Imperfect Work upon	8, 933/ 4
authority more than an	<b>imperial</b>	majesty, proclaim all men	8, 919/ 24
being as it is	<b>impertinent</b>	to the principal purpose	8, 841/ 35
marvelous labor and their	<b>importable</b>	pain... and that now	8, 937/ 16
that, saving for the	<b>importunate</b>	babbling of these heretics	8, 779/ 33
have been, by the	<b>importunate</b>	malice of heretics raising	8, 956/ 7
may, for all the	<b>impossibility</b>	thereof, be a good	8, 939/ 29
were more than twice	<b>impossible</b>	to happen... yet if	8, 622/ 31
his solution... it is	<b>impossible</b>	for Tyndale, or all	8, 669/ 37
continueth still it is	<b>impossible</b>	, I say, for Tyndale	8, 670/ 28
is else a thing	<b>impossible</b>	that ever there shall	8, 749/ 5
think that it is	<b>impossible</b>	for them to err	8, 767/ 21
without faith it is	<b>impossible</b>	to please God." And	8, 822/ 5
without faith it is	<b>impossible</b>	to please God. Besides	8, 823/ 22
a thing more than	<b>impossible</b>	ye be fain for	8, 904/ 23
never so false, and	<b>impossible</b>	too... yet may it	8, 938/ 34
known church (which is	<b>impossible</b>	for you), ye be	8, 1029/ 35
fear of breeding some	<b>impostume</b>	in his brain, to	8, 921/ 11
the Spirit of God	<b>imprisoned</b>	in his breast, and	8, 575/ 15
began, to have been	<b>imprisoned</b>	by paynims, and to	8, 1027/ 28
Catholics in banishments and	<b>imprisonment</b>	, and much other cruel	8, 954/ 28
bonds, no stripes, no	<b>imprisonment</b>	, none other bodily torments	8, 978/ 2
threaten with banishments and	<b>imprisonments</b>	, and she compelleth men	8, 954/ 6
part is here to	<b>impugn</b>	... not the spirituality only	8, 578/ 21
church, which Tyndale would	<b>impugn</b>	, disprove, and destroy, is	8, 673/ 11
arguments wherewith he would	<b>impugn</b>	it, maketh it rather	8, 676/ 7
so do they all	<b>impugn</b>	the true faith of	8, 912/ 24
of "repentant sinners" nor	<b>impugn</b>	the common known Catholic	8, 983/ 8
council orderly called together	<b>impugned</b>	and reproved another. That	8, 923/ 26
safeguard of heretics and	<b>impunity</b>	of all mischievous people	8, 791/ 18
beholder... or else to	<b>impute</b>	and ascribe the manner	8, 588/ 18
Gospel, and blasphemously to	<b>impute</b>	and ascribe unto Christ	8, 1024/ 6
demeanor neither to be	<b>imputed</b>	unto the law which	8, 586/ 26
yet be they not	<b>imputed</b>	unto us... but pardoned	8, 755/ 7
wadeth on... Tyndale But	<b>inasmuch</b>	as "the kingdom of	8, 608/ 2
of all three) became	<b>incarnate</b>	, and took flesh in	8, 1009/ 10
miracles from the beginning	<b>incessantly</b>	persevering therein; and that	8, 670/ 6

sacrament else, but call	<b>incestuos</b>	lechery good and lawful	8, 630/ 18
foul, filthy "weddings" and	<b>incestuos</b>	lechery! Finally, feign they	8, 640/ 14
own beastly bodies with	<b>incestuos</b>	lechery. Finally, if he	8, 666/ 19
shame attempt any such	<b>incestuos</b>	marriage before... but if	8, 808/ 10
whoredom, and maintain their	<b>incestuos</b>	lechery, with the living	8, 832/ 8
of their vows with	<b>incestuos</b>	wedding... and Friar Barnes	8, 851/ 16
of their company that	<b>incestuos</b>	lecher that had abused	8, 920/ 18
wrote to put that	<b>incestuos</b>	person "out of the	8, 1021/ 16
supernatural grace, toward the	<b>inclination</b>	of reason into the	8, 778/ 17
they be motions and	<b>inclinations</b>	of the flesh toward	8, 755/ 2
that we resist those	<b>inclinations</b>	of the flesh and	8, 755/ 9
of original sin and	<b>inclinations</b>	of the flesh toward	8, 755/ 24
and helping us to	<b>incline</b>	our minds into the	8, 744/ 16
Spirit and outward miracles	<b>inclineth</b>	us to believe his	8, 764/ 3
the Spirit of God	<b>inclineth</b>	every good man to	8, 922/ 33
declare his mind, and	<b>inclineth</b>	the congregation to consent	8, 922/ 34
same Spirit of God	<b>inclineth</b>	his Church, either at	8, 923/ 3
will with God, by	<b>inclining</b>	and cleaving unto grace	8, 748/ 26
that the man's endeavor	<b>inclining</b>	his understanding to the	8, 819/ 7
necessary head, he is	<b>included</b>	in the name of	8, 577/ 20
which question is evermore	<b>included</b>	this question "Which be	8, 654/ 18
By which confessed... was	<b>included</b>	the detesting of all	8, 1027/ 25
Chrysostom complain of the	<b>incontinence</b>	that was in his	8, 875/ 8
Chrysostom complain of the	<b>incontinence</b>	that was in his	8, 929/ 20
the pope... are indeed	<b>incorporated</b>	in the book of	8, 593/ 5
are there, by Gratian,	<b>incorporated</b>	in the decrees. Which	8, 918/ 1
and hath been for	<b>incorrigible</b>	mind and lack of	8, 590/ 14
soul, but the one	<b>incorruptible</b>	, the other impassible, both	8, 852/ 21
well spread abroad), for	<b>increase</b>	of natural honesty and	8, 586/ 5
pleasure shall be to	<b>increase</b>	it again yet shall	8, 617/ 3
their faith, but to	<b>increase</b>	it. Also, in the	8, 760/ 2
number. And as it	<b>increased</b>	in number, so it	8, 609/ 10
and fostered with hope,	<b>increased</b>	with charity, and confirmed	8, 735/ 19
the flesh, so far	<b>increased</b>	above that it was	8, 755/ 28
faith was augmented and	<b>increased</b>	after their communication had	8, 759/ 26
Because it was after	<b>increased</b>	and made more fruitful	8, 759/ 30
after Christendom so greatly	<b>increased</b>	the congregation of all	8, 941/ 5
to fly that was	<b>increased</b>	by the chasing away	8, 954/ 10
fall after, by grace	<b>increased</b>	, into the love of	8, 955/ 26
the faithful, repaireth penitents,	<b>increaseth</b>	the righteous folk, crowneth	8, 976/ 13
first the church was	<b>increate</b>	; that is to wit	8, 1006/ 38
and therefore so far	<b>incredible</b>	, without any proof at	8, 723/ 10
people there with an	<b>incredible</b>	devotion, as though an	8, 990/ 10
damn him" but only "	<b>incredulity</b>	," that is to say	8, 784/ 9
malice he shall find	<b>incurable</b>	, he shall as an	8, 609/ 2
his death as an	<b>incurable</b>	rotten member cast out	8, 971/ 36
her body by the	<b>incurable</b>	canker of these false	8, 979/ 20
when their obstinate and	<b>incurable</b>	malice is perceived: then	8, 1007/ 12
perambulante in tenebris, ab	<b>incursu</b>	et daemonio meridiano," assigning	8, 988/ 3
service, and with the	<b>indelible</b>	character and badge of	8, 853/ 13

biddeth Saint Thomas of	<b>India</b>	, "Will not thou be	8, 747/ 19
as a man of	<b>India</b>	is called black, for	8, 907/ 34
and Saint Thomas of	<b>India</b>	, after he had both	8, 975/ 1
reasonable man standing but	<b>indifferent</b>	and void of obstinate	8, 749/ 9
to them that were	<b>indifferent</b>	it should well appear	8, 749/ 24
read it once, should	<b>indifferently</b>	, without partiality, read it	8, 862/ 27
God, whose plenteous Spirit	<b>indited</b>	the Scripture, foresaw full	8, 635/ 33
thereof. And sometimes he	<b>indited</b>	it, and our Savior	8, 635/ 35
Which sense God, that	<b>indited</b>	the letter, did when	8, 636/ 8
the writers thereof himself	<b>indited</b>	them. And he delivered	8, 682/ 10
the selfsame Spirit that	<b>indited</b>	the writing. And this	8, 808/ 29
proclamation in such wise	<b>indited</b>	as we cannot understand	8, 901/ 9
such a moment or	<b>indivisible</b>	time sit or not	8, 939/ 9
in that one time	<b>indivisible</b>	do the both twain	8, 939/ 12
and his miracles were	<b>induced</b>	to believe in God	8, 792/ 14
by men or miracles	<b>induced</b>	to believe in Christ	8, 792/ 17
as to believe, were	<b>induced</b>	by men and by	8, 794/ 29
those believers which were	<b>induced</b>	by the means of	8, 795/ 11
faithless," because men are	<b>induced</b>	thereinto by miracles and	8, 796/ 6
yet was he then	<b>induced</b>	into the belief by	8, 796/ 11
he and we were	<b>induced</b>	to the belief by	8, 796/ 21
means of credence, and	<b>inducing</b>	to the belief, both	8, 768/ 28
the charge of God's	<b>inevitable</b>	prescience and their own	8, 640/ 1
prescience and their own	<b>inevitable</b>	destiny. Now, what false	8, 640/ 2
conclusion so strong and	<b>inevitable</b>	that in the laboring	8, 828/ 23
and proveth it plain	<b>inexpugnable</b>	. But Tyndale, albeit that	8, 676/ 8
shall burn up with	<b>inextinguishable</b>	fire" here ye may	8, 1019/ 34
therefore, since all these	<b>infallible</b>	means of teaching of	8, 720/ 11
may the fear of	<b>infamy</b>	, dishonor, and dispraise refrain	8, 591/ 28
the Book of the	<b>Infancy</b>	of our Savior. But	8, 711/ 3
the true faith and	<b>infect</b>	good Christian people with	8, 911/ 21
the coming of Christ	<b>infected</b>	by many false folk	8, 622/ 21
that the man was	<b>infected</b>	with that fault... and	8, 933/ 16
and most grievously had	<b>infected</b>	many a simple soul	8, 990/ 18
his death by the	<b>infection</b>	. "But, now, if we	8, 892/ 33
many popes, and other,	<b>inferior</b>	persons, have swerved from	8, 857/ 35
many popes and other,	<b>inferior</b>	persons have swerved from	8, 910/ 7
their evil deeds or	<b>infidelity</b>	, before that day send	8, 625/ 29
be damned, for their	<b>infidelity</b>	. When Saint Paul said	8, 1017/ 6
in suing openly among	<b>infidels</b>	, and especially before paynim	8, 947/ 16
happen by paynims and	<b>infidels</b>	... and not that they	8, 953/ 14
get them from the	<b>infidels</b>	that were the devil's	8, 1012/ 5
his church, but be	<b>infidels</b>	, they without any such	8, 1017/ 5
causes as his own	<b>infinite</b>	wisdom saw convenient, unto	8, 848/ 13
because he getteth again	<b>infinite</b>	life." And thus it	8, 868/ 12
all time, and whose	<b>infinity</b>	passeth all number: that	8, 621/ 13
hath since, for our	<b>infirmity</b>	, dispensed and undone the	8, 586/ 9
of weakness, frailty, and	<b>infirmity</b>	, as his elects do	8, 797/ 18
bear and sustain the	<b>infirmity</b>	of them that are	8, 1017/ 38
when he hath been	<b>informed</b>	of a bishop's fault	8, 586/ 28

good and honest men	<b>informed</b>	that in Bristol, where	8, 813/ 16
naught. Now, being thus	<b>informed</b>	of him, and having	8, 813/ 21
with a story faith,	<b>infounded</b>	the feeling faith thereto	8, 819/ 4
congruence, any more to	<b>infounded</b>	the feeling faith into	8, 819/ 14
doth ever add and	<b>infounded</b>	the feeling faith himself	8, 819/ 28
with the habitual faith	<b>infounded</b>	in the Sacrament of	8, 768/ 21
hath by Baptism fully	<b>infounded</b>	the faith, and with	8, 782/ 23
must be by God	<b>infounded</b>	, toward the getting whereof	8, 818/ 36
of their former faith	<b>infounded</b>	by God in their	8, 820/ 29
the faith by God	<b>infounded</b>	inwardly. For I trust	8, 820/ 31
had the feeling faith	<b>infounded</b>	... then followeth it, I	8, 820/ 36
to be by God	<b>infounded</b>	... any more than they	8, 821/ 16
to be by God	<b>infounded</b>	in his baptism. And	8, 821/ 26
is there by God	<b>infounded</b>	into them his grace	8, 822/ 10
is very faith, and	<b>infounded</b>	by God with the	8, 824/ 2
the young children have	<b>infounded</b>	the very actual faith	8, 824/ 11
God the feeling faith	<b>infounded</b>	. Now shall I tell	8, 824/ 17
the faith by God	<b>infounded</b>	into man's heart: this	8, 825/ 16
of them, grace is	<b>infounded</b>	into the persons that	8, 843/ 29
Tyndale's granting that God	<b>infoundeth</b>	sufficient perfection of faith	8, 821/ 9
in the baptism God	<b>infoundeth</b>	into some the feeling	8, 822/ 24
into some others he	<b>infoundeth</b>	it not, and they	8, 822/ 26
whereof the habit God	<b>infoundeth</b>	into every child in	8, 823/ 5
so perfect that he	<b>infoundeth</b>	in the baptism none	8, 823/ 37
the Spirit of God	<b>infounding</b>	the grace of faith	8, 853/ 10
he doth, after that	<b>infusion</b>	of faith and grace	8, 782/ 29
the perfection and full	<b>infusion</b>	of that grace in	8, 799/ 22
of revelation and an	<b>infusion</b>	of knowledge beyond the	8, 825/ 21
people... and by the	<b>infusion</b>	of his grace in	8, 852/ 10
where faithful people are	<b>inhabited</b>	yet, for all this	8, 859/ 21
and for the Spirit	<b>inhabiting</b>	within us merit much	8, 756/ 4
for the same Spirit	<b>inhabiting</b>	in us, raise and	8, 756/ 6
earth, and thereby made	<b>inheritable</b>	unto the bliss of	8, 822/ 12
certain spiritual generation, borne	<b>inheritable</b>	to those rooms. This	8, 1011/ 11
angels in the everlasting	<b>inheritance</b>	. Whosoever he be, and	8, 976/ 16
though he visit their	<b>iniquities</b>	with the rod of	8, 608/ 33
another wrong, fraud, and	<b>injury</b>	, and you use fornication	8, 854/ 10
send you to an	<b>inn</b>	where ye shall be	8, 877/ 7
ask you. In the	<b>inn</b>	that ye send me	8, 877/ 17
loitering in the same	<b>inn</b>	, that lie in wait	8, 877/ 25
else but outer and	<b>inner</b>	; so that of the	8, 604/ 25
should fall from the	<b>inner</b>	part to the outer	8, 605/ 2
the higher, and the	<b>inner</b>	part the lower." Now	8, 605/ 15
from every part, the	<b>innermost</b>	place; and from it	8, 604/ 29
go outward from the	<b>innermost</b>	part, so should it	8, 605/ 10
go outward from the	<b>innermost</b>	is ascending... and to	8, 605/ 13
the whole world... the	<b>innest</b>	is, as I told	8, 604/ 34
men, the Catholics and	<b>innocents</b>	, as in Switzerland and	8, 789/ 37
there were in many	<b>inns</b>	many loitering fellows that	8, 876/ 37
by his example thousands	<b>innumerable</b>	... yet let no man	8, 587/ 30

by his example thousands	<b>innumerable</b>	... yet let no man	8, 590/ 11
of them died for	<b>inordinate</b>	desire of meat not	8, 793/ 3
set some suspicious or	<b>inquiet</b>	minds upon grudging. Nor	8, 635/ 14
doctrine to contend and	<b>inquiet</b>	them... and after with	8, 953/ 17
be so curious and	<b>inquisitive</b>	as to enquire whether	8, 629/ 24
by so curious and	<b>inquisitive</b>	as at the first	8, 1028/ 17
famine, but for the	<b>insatiable</b>	appetite of the fulfilling	8, 793/ 4
that is alleged and	<b>inserted</b>	in the books of	8, 593/ 17
to make a secret	<b>insinuation</b>	of some other scripture	8, 658/ 26
in Scripture, and some	<b>insinuation</b>	made of them, and	8, 1006/ 14
men should by his	<b>inspiration</b>	at divers times draw	8, 635/ 34
warmth of his own	<b>inspiration</b>	, such wholesome fruit should	8, 638/ 2
him, by some secret	<b>inspiration</b>	teach Tyndale, and Luther	8, 722/ 24
Church, but by special	<b>inspiration</b>	of God inspired into	8, 723/ 2
even by the special	<b>inspiration</b>	of God. But now	8, 723/ 22
was hatched, lacked that	<b>inspiration</b>	? For he alloweth Saint	8, 723/ 35
understand it by special	<b>inspiration</b>	. For I can prove	8, 724/ 16
but by the inward	<b>inspiration</b>	and teaching of God	8, 741/ 31
that they felt their	<b>inspiration</b>	in their hearts so	8, 744/ 31
the inward unction and	<b>inspiration</b>	of God? And so	8, 888/ 19
the unction and inward	<b>inspiration</b>	of God teacheth us	8, 889/ 23
of the Spirit and	<b>inspiration</b>	of God. For God	8, 889/ 32
shall by the inward	<b>inspiration</b>	happen upon the true	8, 901/ 22
sure, by the secret	<b>inspiration</b>	, that they be truly	8, 901/ 31
do still, by secret	<b>inspiration</b>	, reveal and open unto	8, 996/ 21
perfect doctrine by the	<b>inspiration</b>	of the Spirit, is	8, 1000/ 8
would into some man	<b>inspire</b>	thereupon, than to make	8, 637/ 28
therefore saith Saint Luther,	<b>inspired</b>	with the spirit of	8, 687/ 26
special inspiration of God	<b>inspired</b>	into himself, and some	8, 723/ 2
say that they were	<b>inspired</b>	, and that they felt	8, 744/ 30
Spirit of God hath	<b>inspired</b>	the contrary doctrine into	8, 842/ 9
they were so far	<b>inspired</b>	with the spirit of	8, 993/ 22
by the secret revelation	<b>inspired</b>	by the Spirit of	8, 1006/ 17
with credence giving thereto,	<b>inspired</b>	after into every man	8, 1006/ 19
whose Spirit is the	<b>inspirer</b>	of unity, concord, and	8, 817/ 29
marvel of: Since God	<b>inspireth</b>	Tyndale and such other	8, 723/ 32
Ghost is free, and	<b>inspireth</b>	where he will. He	8, 838/ 20
doctrine of the Spirit	<b>inspiring</b>	them the right sense	8, 696/ 1
more goodness and more	<b>instant</b>	prayer of the fathers	8, 822/ 30
here, though at their	<b>instant</b>	prayer he goeth still	8, 972/ 5
holy man, often thereunto	<b>instantly</b>	required by the Christian	8, 990/ 6
us thereof, but hath,	<b>instead</b>	of feeling-faithful folk, brought	8, 575/ 24
setteth he before us	<b>instead</b>	of Christ to believe	8, 579/ 30
naught, but be set "	<b>instead</b>	of Christ" and are	8, 583/ 18
bare signs and tokens	<b>instead</b>	of the Blessed Sacrament	8, 594/ 27
five reasons... by which	<b>instead</b>	of that he should	8, 598/ 5
before. For whereas before,	<b>instead</b>	of the whole Catholic	8, 599/ 10
that he should then	<b>instead</b>	of the synagogue of	8, 606/ 22
of miracles at all.	<b>Instead</b>	of which power to	8, 608/ 18
not so do, but	<b>instead</b>	of receiving them refuseth	8, 616/ 16

receiving them refuseth them,	<b>instead</b>	of hearing them mocketh	8, 616/ 17
them mocketh them, and	<b>instead</b>	of obeying them despiseth	8, 616/ 17
be sent from heaven	<b>instead</b>	of Christ's apostles and	8, 641/ 21
and wine, or starch	<b>instead</b>	of bread; and that	8, 656/ 24
a very false error	<b>instead</b>	of very, true faith	8, 677/ 30
every one. But what?	<b>Instead</b>	of such spirit and	8, 691/ 5
Tyndale argueth it, starch	<b>instead</b>	of bread. I would	8, 710/ 1
and wine, or starch	<b>instead</b>	of bread: I shall	8, 804/ 33
but Tyndale's false trust	<b>instead</b>	of Christian hope, and	8, 826/ 2
and Tyndale's false-translated "love"	<b>instead</b>	of Christian charity. And	8, 826/ 3
and wine, and starch	<b>instead</b>	of bread; and whereas	8, 826/ 25
with their wedded harlots	<b>instead</b>	of their vowed chastity	8, 832/ 6
for teaching false heresies	<b>instead</b>	of Christ's blessed verity	8, 858/ 23
he promised, but when	<b>instead</b>	of one pure and	8, 866/ 2
be hunger-starven or else	<b>instead</b>	of wholesome food, to	8, 892/ 8
such false, malicious woman	<b>instead</b>	of our very mother	8, 893/ 8
very laws... and then	<b>instead</b>	of the laws, bring	8, 917/ 8
to bring in... but	<b>instead</b>	of the law, he	8, 917/ 24
up the false heresies	<b>instead</b>	: yet could they never	8, 1027/ 14
secret, inward motion and	<b>instinct</b>	of nature. And therefore	8, 719/ 11
but by the secret	<b>instinct</b>	of his excellent nature	8, 723/ 14
prey by the secret	<b>instinct</b>	of nature. Consider then	8, 729/ 5
and shall by the	<b>instinct</b>	of the Spirit of	8, 897/ 13
how could it anything	<b>institute</b>	or ordain? And finally	8, 982/ 32
in the baptism were	<b>instituted</b>	by the same catholic	8, 982/ 31
hath and ever shall	<b>instruct</b>	and preserve in his	8, 575/ 29
in diverse parts to	<b>instruct</b>	it, and they set	8, 856/ 2
see that Tyndale hath	<b>instructed</b>	his disciple to make	8, 803/ 13
be fully learned and	<b>instructed</b>	in the necessary truths	8, 887/ 4
her, be learned and	<b>instructed</b>	by her, and be	8, 892/ 1
those places Saint Bernard	<b>instructed</b>	and strengthened them that	8, 990/ 19
as things by God's	<b>instruction</b>	necessary for man's salvation	8, 633/ 13
Holy Spirit giveth us	<b>instruction</b>	to call God our	8, 757/ 6
counsel for her further	<b>instruction</b>	and sure setting forth	8, 884/ 24
no full and perfect	<b>instruction</b>	without help of Revelation	8, 996/ 4
and yet divers other	<b>instructions</b>	of his pleasure in	8, 682/ 12
an effectual token and	<b>instrument</b>	. And over this, of	8, 639/ 2
preached, as an outward	<b>instrument</b>	... but that inwardly thou	8, 774/ 17
by the means and	<b>instrument</b>	of his own hands	8, 795/ 31
as by an outward	<b>instrument</b>	... but that inwardly thou	8, 803/ 3
as his servants and	<b>instruments</b>	... abusing their holy words	8, 727/ 7
useth outward means and	<b>instruments</b>	, such as every man	8, 744/ 1
memorials, and none effectual	<b>instruments</b>	of grace, nor the	8, 775/ 12
hell, nor all their	<b>instruments</b>	upon earth, shall never	8, 915/ 3
as himself confesseth, but	<b>insufficient</b>	... and not rather let	8, 783/ 31
in the baptism none	<b>insufficient</b>	faith. Howbeit, though this	8, 823/ 37
be but faint and	<b>insufficient</b>	. And then that one	8, 883/ 20
be but faint and	<b>insufficient</b>	that is to wit	8, 893/ 37
Christ's counsel had been	<b>insufficient</b>	for the matter. For	8, 948/ 24
tyrants upon earth that	<b>insurge</b>	and oppugn it, which	8, 807/ 7

marvel though he cannot	<b>intend</b>	to speak reason, nor	8, 846/ 12
advertised that they so	<b>intend</b>	, and that only our	8, 892/ 23
but that while Christ	<b>intended</b>	not that himself and	8, 614/ 12
among us... and yet	<b>intended</b>	that his church here	8, 614/ 15
and preachers (since he	<b>intended</b>	that his church should	8, 614/ 16
the Spirit of God	<b>intended</b>	this sense and understanding	8, 636/ 28
and verily meant and	<b>intended</b>	by them. And all	8, 687/ 18
the town that he	<b>intended</b>	, should meet with a	8, 772/ 20
done as I have	<b>intended</b>	first), I purpose to	8, 923/ 30
of the finding thereof,	<b>intended</b>	to make his true	8, 951/ 37
than he speaketh... and	<b>intendeth</b>	hereafter, if it be	8, 596/ 19
of such a shrewd	<b>intent</b>	and such a malicious	8, 589/ 18
unwritten to hide his	<b>intent</b>	or deprave his purpose	8, 665/ 30
necessary truth... to the	<b>intent</b>	that his Catholic church	8, 682/ 20
But for what good	<b>intent</b>	and purpose he so	8, 685/ 20
to the end and	<b>intent</b>	that as his heresies	8, 711/ 5
indeed. But to the	<b>intent</b>	that ye shall plainly	8, 712/ 14
it. And to the	<b>intent</b>	that ye may the	8, 735/ 5
And yet to the	<b>intent</b>	ye shall the more	8, 736/ 4
that the mind and	<b>intent</b>	of Saint Augustine is	8, 739/ 11
order and the plain	<b>intent</b>	and meaning of Saint	8, 739/ 28
conclusion is, and his	<b>intent</b>	, as it seemeth, that	8, 792/ 16
risen. But to the	<b>intent</b>	that no man shall	8, 792/ 27
the selfsame mind and	<b>intent</b>	of praying that God	8, 798/ 36
he must, to the	<b>intent</b>	that he may lead	8, 805/ 13
reason it, to the	<b>intent</b>	ye should thereby see	8, 820/ 11
given himself for that	<b>intent</b>	, that he would make	8, 837/ 17
that men, to that	<b>intent</b>	that they may bring	8, 851/ 36
Christian people, to the	<b>intent</b>	that the Sacrament of	8, 852/ 6
Paul saith) to the	<b>intent</b>	that he might make	8, 852/ 12
Christian readers, to the	<b>intent</b>	that the folly of	8, 883/ 28
scripture. And for that	<b>intent</b>	would I know him	8, 887/ 26
know him to the	<b>intent</b>	that I might, by	8, 887/ 27
and known... to the	<b>intent</b>	that by the knowledge	8, 891/ 23
be known, to the	<b>intent</b>	we may be sure	8, 893/ 23
at him, to the	<b>intent</b>	that he might know	8, 900/ 26
faith of Christ with	<b>intent</b>	to be christened. And	8, 924/ 22
therein yet to the	<b>intent</b>	that Friar Barnes should	8, 925/ 1
Augustine's words to the	<b>intent</b>	that he would make	8, 959/ 29
And therefore, to the	<b>intent</b>	that I may make	8, 959/ 34
Augustine, and his false	<b>intent</b>	therein, appear as plainly	8, 959/ 36
handling, and his like	<b>intent</b>	, in handling of Saint	8, 959/ 37
peradventure marvel for what	<b>intent</b>	Friar Barnes hath made	8, 964/ 8
their virtues, to the	<b>intent</b>	they may vouchsafe to	8, 977/ 29
it not to the	<b>intent</b>	that ye should believe	8, 982/ 5
which cause, to the	<b>intent</b>	ye may the more	8, 988/ 24
now. And to the	<b>intent</b>	that ye may the	8, 989/ 14
be cured, to the	<b>intent</b>	they may thereby know	8, 991/ 13
and known, to the	<b>intent</b>	that the preacher may	8, 1002/ 25
Friar Barnes mocketh, to	<b>intentio</b>	secunda, for that will	8, 1003/ 22

saith he) the second	<b>intention</b>	. Which is, he saith	8, 859/ 28
as our logicians do	<b>intentionem</b>	secundam that is, a	8, 859/ 7
purgatory and for the	<b>intercession</b>	of saints. And now	8, 658/ 25
to be heard make	<b>intercession</b>	for those that are	8, 976/ 20
by their prayer and	<b>intercessions</b>	fight against concupiscences. For	8, 977/ 32
his friends, to be	<b>intercessors</b>	for us; against which	8, 867/ 22
touching his goodly doctrine	<b>interlaced</b>	here and there by	8, 839/ 12
as he laboreth with	<b>interlacing</b>	of his heresies and	8, 857/ 7
ordinary gloss, and the	<b>interlinear</b>	gloss also, do declare	8, 881/ 12
all his jesting corollaries	<b>intermeddled</b>	between. In which when	8, 838/ 35
stretching: yet, partly for	<b>intermission</b>	of their praying, partly	8, 972/ 7
teaching the Church to	<b>interpret</b>	and understand the writing	8, 753/ 22
this wise do they	<b>interpret</b>	and declare the scriptures	8, 841/ 32
old, right manner of	<b>interpretation</b>	of the Scripture concerning	8, 670/ 3
Church" Hath a Double	<b>Interpretation</b>	This is therefore a	8, 773/ 14
church" hath a double	<b>interpretation</b>	... and that there is	8, 776/ 34
Christ's church in the	<b>interpretation</b>	of Christ's word... and	8, 831/ 31
contrary, and all their	<b>interpretations</b>	of Holy Scripture concerning	8, 670/ 17
kinds of languages, and	<b>interpretations</b>	of the Scripture. Now	8, 1022/ 2
sure of a true	<b>interpreter</b>	... and then give some	8, 901/ 11
those old prophets and	<b>interpreters</b>	of the Scripture were	8, 621/ 5
they slew the true	<b>interpreters</b>	and preachers of it	8, 706/ 26
by old holy saints,	<b>interpreters</b>	of the Scripture that	8, 1028/ 38
here falsifieth and wrong	<b>interpreteth</b>	the words of Christ	8, 981/ 24
his preaching and true	<b>interpreting</b>	of the Scripture make	8, 648/ 18
much work and oft	<b>interrupting</b>	, brought at last his	8, 605/ 20
much more is then	<b>intolerable</b>	to suffer any such	8, 592/ 26
thereabout, was for the	<b>intolerable</b>	concourse of people fain	8, 991/ 18
because I would not	<b>intricate</b>	and entangle the matter	8, 577/ 2
in, did thereby so	<b>intricate</b>	himself in the matter	8, 864/ 2
the avoiding of all	<b>intrication</b>	whereof... I purposely forbore	8, 577/ 18
and the false heretics	<b>intruded</b>	by force and violence	8, 1027/ 10
not any invasion, or	<b>intrusion</b>	, or other unlawful coming	8, 629/ 9
he layeth not any	<b>invasion</b>	, or intrusion, or other	8, 629/ 9
by succession but by	<b>invasion</b>	. For they go and	8, 638/ 12
catholic church... but also	<b>inveigheth</b>	against it, and findeth	8, 934/ 9
pleasure? Because she may	<b>invent</b>	a new Service of	8, 862/ 10
laugh at his proud	<b>invented</b>	folly. And I shall	8, 723/ 5
new holiness, or new,	<b>invented</b>	works, that be not	8, 875/ 21
new holiness, or new,	<b>invented</b>	works, that be not	8, 929/ 33
our heavenly Father. Therefore	<b>inventeth</b>	she none other way	8, 875/ 24
our heavenly Father. Therefore	<b>inventeth</b>	she none other way	8, 929/ 37
very church," saith Barnes, "	<b>inventeth</b>	none other way to	8, 952/ 25
confession is the devil's	<b>invention</b>	, and absolution is but	8, 704/ 20
now calleth the devil's	<b>invention</b>	... and shall take absolution	8, 733/ 10
that shrift is the	<b>invention</b>	of the devil could	8, 786/ 1
as wily as that	<b>invention</b>	was... Tyndale is therein	8, 813/ 8
that shrift is the	<b>invention</b>	of the devil, and	8, 826/ 20
folly of Friar Barnes'	<b>invention</b>	may the more clearly	8, 883/ 29
that Friar Barnes' fond	<b>invention</b>	is failed. By these	8, 979/ 12

to bear their wily-foolish	<b>invention</b>	in devising the church	8, 1015/ 28
man may see, an	<b>invention</b>	so fond of itself	8, 1024/ 12
off with a proper	<b>invention</b>	, as it seemeth to	8, 1031/ 10
clearly, this proper, feat	<b>invention</b>	and evasion of Tyndale	8, 1031/ 23
James saith, "Orate pro	<b>invicem</b>	, ut salvemini." Saint Augustine	8, 969/ 20
so mighty, strong, and	<b>invincible</b>	... as a reason before	8, 673/ 7
and mighty champion, the	<b>invincible</b>	martyr, Saint Cyprian... that	8, 673/ 8
and feeleth it for	<b>invincible</b>	, waxeth for anger so	8, 676/ 4
hundred again make this	<b>invincible</b>	reason which now this	8, 680/ 22
to say, the grace	<b>invisible</b>	that God giveth with	8, 639/ 1
no exterior thing, but	<b>invisible</b>	from carnal eyes, as	8, 845/ 5
this church should be	<b>invisible</b>	, when it is made	8, 845/ 8
not that they be	<b>invisible</b>	that be of the	8, 845/ 11
Holy Church is herself	<b>invisible</b>	. " Then ask we him	8, 845/ 12
congregation of them is	<b>invisible</b>	. Very well declared! As	8, 845/ 16
a woman that went	<b>invisible</b>	, and that he meant	8, 845/ 18
part of her were	<b>invisible</b>	... but, all her parts	8, 845/ 19
visible, herself were yet	<b>invisible</b>	. And as he might	8, 845/ 20
the whole thing is	<b>invisible</b>	whereof he saith we	8, 845/ 24
man is no more	<b>invisible</b>	in this world than	8, 846/ 6
err, be a congregation	<b>invisible</b>	, and a company unknown	8, 847/ 22
herself be spiritual and	<b>invisible</b>	, yet may we have	8, 873/ 21
whole tree standeth itself	<b>invisible</b>	for all that, and	8, 952/ 12
joyfully unto him and	<b>invited</b>	him into the city	8, 759/ 12
authority as by the	<b>invocation</b>	of his Father such	8, 643/ 32
every man, by his	<b>inward</b>	feeling, not only known	8, 575/ 11
outward, lower and more	<b>inward</b>	. And therefore the earth	8, 604/ 32
that is, the most	<b>inward</b>	place of the whole	8, 604/ 33
ascending... and to go	<b>inward</b>	from the outermost is	8, 605/ 13
them into a worse	<b>inward</b>	idolatry of a false	8, 609/ 29
wit, by the secret,	<b>inward</b>	teaching of the Spirit	8, 719/ 8
prey, by the secret,	<b>inward</b>	motion and instinct of	8, 719/ 11
prey by an only	<b>inward</b>	motion. And then shall	8, 729/ 28
Church, but by the	<b>inward</b>	inspiration and teaching of	8, 741/ 31
do" so that the	<b>inward</b>	, secret cause working with	8, 743/ 36
the Manichaeans not that	<b>inward</b>	cause, the secret help	8, 744/ 26
laid them not that	<b>inward</b>	cause, but the outward	8, 744/ 36
of faith toward the	<b>inward</b>	consent thereof, since no	8, 747/ 4
every such faith the	<b>inward</b>	cause moving our will	8, 747/ 29
thereto that is, the	<b>inward</b>	working of God's own	8, 748/ 3
against one, overmaster that	<b>inward</b>	motion of God, as	8, 748/ 14
sticking still to the	<b>inward</b>	cause of their faith	8, 748/ 22
now he hath an	<b>inward</b>	proof and experience thereof	8, 751/ 6
whether God with his	<b>inward</b>	working write in man's	8, 752/ 24
God, that by his	<b>inward</b>	Spirit and outward miracles	8, 764/ 2
are baptized young, the	<b>inward</b>	motion is the same	8, 768/ 20
Now, as for this	<b>inward</b>	cause... we cannot bind	8, 768/ 31
you, first for the	<b>inward</b>	causes of our faith	8, 769/ 19
so attained, without the	<b>inward</b>	working of God, but	8, 820/ 9
Saint John saith, the "	<b>inward</b>	ointment" of God, that	8, 862/ 6

because she hath the "	<b>inward</b>	ointment" of God, as	8, 869/ 25
of God with his "	<b>inward</b>	ointment" that we might	8, 869/ 30
be true, by the	<b>inward</b>	unction of the Holy	8, 888/ 8
preacher, but by the	<b>inward</b>	unction and inspiration of	8, 888/ 18
that the unction and	<b>inward</b>	inspiration of God teacheth	8, 889/ 23
wise as serpents," his	<b>inward</b>	unction will work with	8, 890/ 4
elect shall by the	<b>inward</b>	inspiration happen upon the	8, 901/ 21
men should, besides the	<b>inward</b>	teaching of God, be	8, 999/ 2
of other men, which	<b>inwardly</b>	lieth in the heart	8, 588/ 16
and so teach them	<b>inwardly</b>	and lead them into	8, 615/ 36
eagles, that be taught	<b>inwardly</b>	without any outward teaching	8, 731/ 22
without his holy hand	<b>inwardly</b>	set on us, and	8, 746/ 29
outward instrument... but that	<b>inwardly</b>	thou wast taught by	8, 774/ 17
outward instrument... but that	<b>inwardly</b>	thou wast taught by	8, 803/ 3
faith by God infounded	<b>inwardly</b>	. For I trust that	8, 820/ 31
but such as God	<b>inwardly</b>	taught her he telleth	8, 869/ 31
that shall teach you	<b>inwardly</b>	, as saith Saint John	8, 888/ 9
shall you be moved	<b>inwardly</b>	to perceive the true	8, 888/ 20
be believed that, God	<b>inwardly</b>	working with those good	8, 889/ 3
very true. For God	<b>inwardly</b>	worketh with the will	8, 889/ 24
shall seem sheep, and	<b>inwardly</b>	be ravenous wolves." To	8, 890/ 10
secretly moved and taught	<b>inwardly</b>	, and shall by the	8, 897/ 13
do in Wales, in	<b>Ireland</b>	, Scotland, France, and Spain	8, 584/ 21
Saint Gregory Nazianzen, Saint	<b>Irenaeus</b>	, Saint Eusebius, Saint Athanasius	8, 727/ 20
with a fair hot	<b>iron</b>	fetches out of the	8, 627/ 8
rebellious schismatics with an	<b>iron</b>	rod, and all to	8, 794/ 15
solution. Tyndale Under Abraham,	<b>Isaac</b>	, and Jacob was the	8, 609/ 9
in their fathers Abraham,	<b>Isaac</b>	, and Jacob. "And he	8, 648/ 20
a spiritual. There is	<b>Isaac</b>	and Ishmael, Jacob and	8, 773/ 27
Esau. And Ishmael persecuted	<b>Isaac</b>	; and Esau, Jacob; and	8, 773/ 27
a spiritual; there is	<b>Isaac</b>	and Ishmael, Jacob and	8, 788/ 28
and that "Ishmael persecuted	<b>Isaac</b>	; and Esau, Jacob; and	8, 788/ 29
or as his father,	<b>Isaac</b>	, did in weening that	8, 916/ 25
For neither Abraham nor	<b>Isaac</b>	, nor Jacob, were put	8, 977/ 33
they be the very	<b>Isaacs</b>	, the very Jacobs, and	8, 788/ 35
suddenly be become the	<b>Isaacs</b>	and the Jacobs and	8, 789/ 34
there be none very	<b>Isaacs</b>	, and Israels, and spirituals	8, 790/ 32
by the mouth of	<b>Isaiah</b>	that he should be	8, 651/ 15
Sodom and Gomorrah," said	<b>Isaiah</b>	in his first chapter	8, 718/ 11
Sodom and Gomorrah," said	<b>Isaiah</b>	in his first chapter	8, 726/ 33
Tyndale made the prophet	<b>Isaiah</b>	and Saint Paul, and	8, 727/ 6
saying of the prophet	<b>Isaiah</b>	, "They shall be all	8, 752/ 30
of his holy prophet	<b>Isaiah</b>	, "Be ye washed, be	8, 840/ 7
authority of the prophet	<b>Isaiah</b>	and of Saint Paul	8, 880/ 18
mouth of the prophet	<b>Isaiah</b>	, "My word shall not	8, 880/ 28
God whereof the prophet	<b>Isaiah</b>	there speaketh is none	8, 880/ 33
therefore: In the prophet	<b>Isaiah</b>	the "word" may signify	8, 880/ 35
that those words of	<b>Isaiah</b>	nothing prove the purpose	8, 881/ 5
words of the prophet	<b>Isaiah</b>	will in no wise	8, 882/ 36
rehearsing the prophecy of	<b>Isaiah</b>	recited by our Savior	8, 998/ 7

And had not Judas	<b>Iscariot</b>	heard our Lord as	8, 761/ 27
There is Isaac and	<b>Ishmael</b>	, Jacob and Esau. And	8, 773/ 27
Jacob and Esau. And	<b>Ishmael</b>	persecuted Isaac; and Esau	8, 773/ 27
there is Isaac and	<b>Ishmael</b>	, Jacob and Esau," and	8, 788/ 28
and Esau," and that "	<b>Ishmael</b>	persecuted Isaac; and Esau	8, 788/ 29
Tyndale maketh him an	<b>Ishmael</b>	and an Esau and	8, 789/ 17
them by right but	<b>Ishmaels</b>	, and Esaus, and reprobates	8, 789/ 2
all good men plain	<b>Ishmaels</b>	, Esaus, and carnal... and	8, 789/ 30
and schismatics to be	<b>Ishmaels</b>	, Esaus, and very carnal	8, 791/ 30
of the children of	<b>Israel</b>	unto their Lord God	8, 648/ 15
the ten tribes of	<b>Israel</b>	departed with Jeroboam from	8, 671/ 17
of the children of	<b>Israel</b>	, and gave them by	8, 753/ 7
in the children of	<b>Israel</b>	before, whose fleshly sacrifices	8, 755/ 28
they that are of	<b>Israel</b>	are Israelites; neither because	8, 773/ 16
There is a carnal	<b>Israel</b>	and a spiritual. There	8, 773/ 26
there is a carnal	<b>Israel</b>	and a spiritual Israel	8, 776/ 34
Israel and a spiritual	<b>Israel</b>	... and that even so	8, 776/ 35
there is a carnal	<b>Israel</b>	and a spiritual; there	8, 788/ 28
congregation" or "church" "of	<b>Israel</b>	, and all the church	8, 833/ 29
all the church of	<b>Israel</b>	stood." Likewise in the	8, 833/ 30
only the church of	<b>Israel</b>	; nor, also, the church	8, 835/ 2
O thou house of	<b>Israel</b>	? For I will not	8, 840/ 13
though the children of	<b>Israel</b>	came in conclusion to	8, 865/ 20
the twelve tribes of	<b>Israel</b>	, till the days of	8, 1008/ 19
and Christ, where the	<b>Israelites</b>	fell from God and	8, 691/ 11
to call again the	<b>Israelites</b>	being so often in	8, 693/ 15
are of Israel are	<b>Israelites</b>	; neither because they be	8, 773/ 16
as well paynims as	<b>Israelites</b>	, and of Jews and	8, 835/ 14
none very Isaacs, and	<b>Israels</b>	, and spirituals, but the	8, 790/ 32
be the wholesome words	<b>issuing</b>	out of the ever-flowing	8, 736/ 31
should ye feel none	<b>itch</b>	at all." It were	8, 605/ 37
lieth in the lowest...	<b>its</b>	own weight, ye wot	8, 604/ 35
carrion that hath cast	<b>its</b>	contagious corruption so far	8, 610/ 33
the Scripture restored unto	<b>its</b>	right sense again. But	8, 686/ 4
have now restored unto	<b>its</b>	right sense again. Thus	8, 686/ 14
of virtue, which expresseth	<b>its</b>	own praise out of	8, 765/ 34
of the mouth of	<b>its</b>	enemy, and him that	8, 765/ 34
any outward dependence, hath	<b>its</b>	solidity, substance, and fastness	8, 800/ 5
firm and fast, in	<b>its</b>	own nature, without either	8, 825/ 33
this word "teach" with	<b>its</b>	accusative case set out	8, 846/ 20
that the Church hath	<b>its</b>	surety of itself... but	8, 846/ 30
might find once in	<b>its</b>	proper place, I should	8, 912/ 34
Christ, for acknowledging of	<b>its</b>	sins." But then ask	8, 973/ 1
proper place, and in	<b>its</b>	own province. But this	8, 976/ 5
to the body by	<b>its</b>	voice, and the body	8, 1010/ 30
to that head by	<b>its</b>	faith. And then, as	8, 1010/ 31
a spiritual thing of	<b>its</b>	nature that neither that	8, 1014/ 32
particular churches, as of	<b>its</b>	members: how were it	8, 1024/ 15
that church that had	<b>its</b>	beginning with Christ and	8, 1030/ 15
called the decrees of	<b>Ivo</b>	, which out of like	8, 593/ 16

of which Gratian or	<b>Ivo</b>	gathered it and not	8, 593/ 19
so near together. For	<b>iwis</b>	Tyndale knoweth very well	8, 698/ 16
be done first; and	<b>iwis</b>	, good Christians, ye wot	8, 700/ 34
Luther doth himself. Howbeit,	<b>iwis</b>	when our young eagle	8, 724/ 6
of this evangelical doctor?	<b>Iwis</b>	Saint Peter answered not	8, 797/ 32
whatsoever the Jews would	<b>jabber</b>	or jangle again, ye	8, 683/ 5
served you with a	<b>Jack</b>	of Paris, an evil	8, 705/ 6
Under Abraham, Isaac, and	<b>Jacob</b>	was the church great	8, 609/ 9
fathers Abraham, Isaac, and	<b>Jacob</b>	. "And he shall turn	8, 648/ 20
is Isaac and Ishmael,	<b>Jacob</b>	and Esau. And Ishmael	8, 773/ 27
persecuted Isaac; and Esau,	<b>Jacob</b>	; and the fleshly, the	8, 773/ 28
is Isaac and Ishmael,	<b>Jacob</b>	and Esau," and that	8, 788/ 28
persecuted Isaac; and Esau,	<b>Jacob</b>	; and the fleshly, the	8, 788/ 29
be damned therefor... as	<b>Jacob</b>	did in weening that	8, 916/ 23
did in weening that	<b>Jacob</b>	had been Esau. But	8, 916/ 26
Abraham nor Isaac, nor	<b>Jacob</b>	, were put to death	8, 977/ 33
very Isaacs, the very	<b>Jacobs</b>	, and the very spirituals	8, 788/ 36
the Isaacs and the	<b>Jacobs</b>	and the very spirituals	8, 789/ 34
the Epistle of Saint	<b>James</b>	the word of man	8, 678/ 13
the Epistle of Saint	<b>James</b>	, and some other pieces	8, 684/ 7
his blessed apostle Saint	<b>James</b>	, he giveth all the	8, 688/ 3
plain words that Saint	<b>James</b>	hath therein for the	8, 688/ 14
words also wherewith Saint	<b>James</b>	doth in the same	8, 688/ 17
the Epistle of Saint	<b>James</b>	... which epistle Luther and	8, 707/ 37
further thereto, since Saint	<b>James</b>	reasoneth, disputeth, and defineth	8, 780/ 2
Saint Paul and Saint	<b>James</b>	labored so much to	8, 780/ 28
speak thereof, and Saint	<b>James</b>	, both: that is to	8, 784/ 2
Saint Paul and Saint	<b>James</b>	and many other places	8, 784/ 15
mine. For as Saint	<b>James</b>	saith, "The devils do	8, 785/ 17
the point that Saint	<b>James</b>	speaketh of; because of	8, 787/ 30
therefore is, as Saint	<b>James</b>	saith, out of the	8, 787/ 33
that Philip wrought, or	<b>James</b>	either, or any apostle	8, 797/ 5
And the apostle Saint	<b>James</b>	saith, "Draw ye near	8, 840/ 33
and blessed apostle Saint	<b>James</b>	, "Be ye doers of	8, 842/ 16
the blessed apostle Saint	<b>James</b>	in his epistle: "Is	8, 843/ 10
the counsel of Saint	<b>James</b>	, much more each profit	8, 886/ 8
the Epistle of Saint	<b>James</b>	is not Holy Scripture	8, 895/ 12
Paul as of Saint	<b>James</b>	. For why should I	8, 895/ 15
were written of Saint	<b>James</b>	or not yet after	8, 895/ 18
the Epistle of Saint	<b>James</b>	hath been always doubted	8, 895/ 31
the Epistle of Saint	<b>James</b>	... and would needs have	8, 934/ 17
of perpetual, since Saint	<b>James</b>	saith, "Orate pro invicem	8, 969/ 20
saith plainly that Saint	<b>James'</b>	epistle is none of	8, 646/ 31
fain put out Saint	<b>James'</b>	epistle, and saith it	8, 658/ 19
Jews would jabber or	<b>jangle</b>	again, ye that are	8, 683/ 5
books. As Bainham the	<b>Jangler</b>	, and Hitton the Joiner	8, 710/ 3
is open to all	<b>jeopardies</b>	... but faith is never	8, 874/ 14
But it is no	<b>jeopardy</b>	though charity be deceived	8, 874/ 13
God consider how great	<b>jeopardy</b>	thou shalt be worthy	8, 926/ 23
heart witnesseth the prophet	<b>Jeremiah</b>	: "I shall write my	8, 615/ 13

of Israel departed with	<b>Jeroboam</b>	from their very king	8, 671/ 18
natural liege lord unto	<b>Jeroboam</b>	then remained, as Saint	8, 1008/ 22
of Saint Augustine, Saint	<b>Jerome</b>	, Saint Gregory, Saint Ambrose	8, 589/ 26
at all. Holy Saint	<b>Jerome</b>	expoundeth by an allegory	8, 637/ 15
that holy doctor Saint	<b>Jerome</b>	, in all that ever	8, 637/ 22
Leo, Saint Hilary, Saint	<b>Jerome</b>	, Saint Ambrose, and Saint	8, 696/ 9
the name of Saint	<b>Jerome</b>	, some in the name	8, 706/ 38
partly appeareth by Saint	<b>Jerome</b>	concerning the Book of	8, 711/ 2
the name of Saint	<b>Jerome</b>	, some in the name	8, 712/ 2
Ambrose, and holy Saint	<b>Jerome</b>	, four the special doctors	8, 716/ 31
Sixtus, Saint Leo, Saint	<b>Jerome</b>	, Saint Ambrose, Saint Augustine	8, 727/ 21
appeareth plainly by Saint	<b>Jerome</b>	that there were at	8, 734/ 9
were Saint Augustine, Saint	<b>Jerome</b>	, Saint Basil, Saint Cyprian	8, 805/ 16
words of holy Saint	<b>Jerome</b>	... wherein he confuteth, at	8, 917/ 28
Fourth Book), holy Saint	<b>Jerome</b>	doth at good length	8, 917/ 37
For there saith Saint	<b>Jerome</b>	the selfsame things against	8, 918/ 4
but so was Saint	<b>Jerome</b>	, and many other holy	8, 956/ 5
forth true that Saint	<b>Jerome</b>	, which for that article	8, 1005/ 11
nor for a hundred	<b>Jeromes</b>	... nor for as many	8, 624/ 3
paynim... and circumcised in	<b>Jerusalem</b>	, four years before the	8, 619/ 11
synagogue, and dwelled in	<b>Jerusalem</b>	; whereupon, yet, after his	8, 619/ 14
among the Jews in	<b>Jerusalem</b>	have heard his doubt	8, 621/ 27
heard any man in	<b>Jerusalem</b>	at that time that	8, 622/ 4
at that time in	<b>Jerusalem</b>	, concerning the church of	8, 622/ 14
might have found in	<b>Jerusalem</b>	, even at her hand	8, 702/ 1
where he said unto	<b>Jerusalem</b>	in this wise: "Jerusalem	8, 747/ 15
Jerusalem in this wise: "	<b>Jerusalem</b>	, Jerusalem, how often would	8, 747/ 15
in this wise: "Jerusalem,	<b>Jerusalem</b>	, how often would I	8, 747/ 16
hath been once at	<b>Jerusalem</b>	may lie by authority	8, 812/ 30
he went twice to	<b>Jerusalem</b>	, and twice as far	8, 813/ 2
the apostles kept at	<b>Jerusalem</b>	, they called not all	8, 941/ 11
while he preached in	<b>Jerusalem</b>	: "To believe Christ must	8, 974/ 23
well and lawfully royally	<b>jest</b>	and rail upon the	8, 580/ 17
man be bold to	<b>jest</b>	and rail upon every	8, 583/ 2
and boldness to scoff,	<b>jest</b>	, and rail, either upon	8, 590/ 19
maliciously to rail and	<b>jest</b>	upon their rulers. And	8, 592/ 18
in this manner they	<b>jest</b>	and say in their	8, 624/ 16
must Tyndale not only	<b>jest</b>	and rail upon the	8, 650/ 16
as him listeth to	<b>jest</b>	; for he heareth no	8, 689/ 22
it pleaseth him to	<b>jest</b>	and say, "Even so	8, 777/ 30
amiss to rail and	<b>jest</b>	upon them, ye wot	8, 824/ 29
every lewd fellow to	<b>jest</b>	and rail upon them	8, 911/ 13
to be mocked and	<b>jested</b>	upon by such a	8, 679/ 31
I showed you, both	<b>jesteth</b>	and scoffeth upon the	8, 583/ 25
with which Tyndale here	<b>jesteth</b>	against the Catholic Church	8, 628/ 34
else but bread... and	<b>jesteth</b>	and scoffeth upon it	8, 661/ 35
of Holy Orders he	<b>jesteth</b>	upon, with "shaven" and	8, 704/ 25
Passion. And then he	<b>jesteth</b>	thereon himself, and saith	8, 704/ 35
well, and weeneth he	<b>jesteth</b>	as properly as a	8, 779/ 14
which he so sore	<b>jesteth</b>	and raileth against the	8, 806/ 18

wives. But yet he	<b>jesteth</b>	on them further, because	8, 831/ 21
those churches he neither	<b>jesteth</b>	nor raileth upon, as	8, 836/ 6
from jousting falleth to	<b>jesting</b>	, to do the people	8, 579/ 14
too and therefore, in	<b>jesting</b>	thus, upon a good	8, 580/ 1
as upon railing and	<b>jesting</b>	upon any manner of	8, 592/ 19
him. For such foolish	<b>jesting</b>	and railing as he	8, 635/ 1
Savior himself; and with	<b>jesting</b>	, mocking, and scoffing ween	8, 641/ 22
their own souls, but	<b>jesting</b>	and scoffing that "God	8, 664/ 27
prove it but by	<b>jesting</b>	and railing. God's messengers	8, 771/ 32
thus hath Tyndale, in	<b>jesting</b>	upon my faith, to	8, 788/ 25
mocks, his mows, his	<b>jesting</b>	, and his railing... I	8, 832/ 14
church, with all his	<b>jesting</b>	corollaries intermeddled between. In	8, 838/ 35
of Saint Thomas with	<b>jesting</b>	upon his shoe, whose	8, 863/ 14
as not only by	<b>jesting</b>	, railing, and belying all	8, 911/ 18
his mocks and his	<b>jests</b>	... and that there is	8, 844/ 5
and confess our Lord	<b>Jesus</b>	but by the Holy	8, 615/ 33
Manichaeus, the apostle of	<b>Jesus</b>	Christ through the providence	8, 736/ 30
Paul saith, say "Lord	<b>Jesus</b>	" but in Spirit. And	8, 747/ 5
faith of our Savior	<b>Jesus</b>	even with the Spirit	8, 773/ 25
rest which our Savior	<b>Jesus</b>	is risen unto. And	8, 774/ 5
faith of our Savior	<b>Jesus</b>	even with the Spirit	8, 778/ 27
rest which our Savior	<b>Jesus</b>	is risen unto. And	8, 792/ 7
rest which our Savior	<b>Jesus</b>	is risen unto." But	8, 795/ 26
that be in Christ	<b>Jesus</b>	, as I do learn	8, 833/ 32
in the name of	<b>Jesus</b>	Christ and in the	8, 837/ 21
that be in Christ	<b>Jesus</b>	, as I do learn	8, 846/ 16
name of our Lord	<b>Jesus</b>	Christ, and in the	8, 853/ 4
ye be rich in	<b>Jesus</b>	Christ in all things	8, 854/ 1
revelation of our Lord	<b>Jesus</b>	Christ, which shall confirm	8, 854/ 4
coming of our Lord	<b>Jesus</b>	Christ" now, like as	8, 854/ 5
spiritual faith of Christ	<b>Jesus</b>	, and not in dignities	8, 857/ 31
her blessed husband, Christ	<b>Jesus</b>	, and to the cleanness	8, 860/ 15
that be in Christ	<b>Jesus</b>	." And that this may	8, 860/ 22
of his blessed Son,	<b>Jesus</b>	Christ, in whom is	8, 861/ 17
heaven... which is Christ	<b>Jesus</b>	. And he is the	8, 861/ 21
her true head, Christ	<b>Jesus</b>	, taught... hath learned not	8, 875/ 30
name of our Lord	<b>Jesus</b>	Christ, in virtue of	8, 920/ 23
virtue of our Lord	<b>Jesus</b>	deliver him to the	8, 920/ 24
day of our Lord	<b>Jesus</b>	Christ." God also did	8, 920/ 25
and Spouse is Christ	<b>Jesus</b>	; and the pope is	8, 921/ 29
and Spouse is Christ	<b>Jesus</b>	," and the pope "vicar	8, 924/ 5
her true head, Christ	<b>Jesus</b>	, taught... hath learned not	8, 930/ 4
that is to wit,	<b>Jesus</b>	Christ himself." Whereas Friar	8, 931/ 27
her true head, Christ	<b>Jesus</b>	, taught... hath learned not	8, 952/ 29
her blessed husband, Christ	<b>Jesus</b>	, and to the cleanness	8, 956/ 31
that be in Christ	<b>Jesus</b>	." More I have, good	8, 956/ 37
that be in Christ	<b>Jesus</b>	." I have said unto	8, 957/ 10
that "be in Christ	<b>Jesus</b>	." But by holy Saint	8, 958/ 8
Paul and holy Christ	<b>Jesus</b>	too, it is, good	8, 958/ 9
make men love Christ	<b>Jesus</b>	, and then maliciously pulleth	8, 958/ 12

that are in Christ	<b>Jesus</b>	, but he saith there	8, 958/ 21
that are in Christ	<b>Jesus</b>	, that walk not after	8, 958/ 22
they be in Christ	<b>Jesus</b>	after such a manner	8, 958/ 24
such wise in Christ	<b>Jesus</b>	, howsoever they live or	8, 959/ 2
all his days neither	<b>Jew</b>	nor heretic so mad	8, 681/ 14
people might answer the	<b>Jew</b>	and say, "We neither	8, 681/ 31
say but that the	<b>Jew</b>	is truly and reasonably	8, 683/ 7
throw, nor Saracen, nor	<b>Jew</b>	, nor paynim neither that	8, 767/ 6
with either Turk or	<b>Jew</b>	as we be to	8, 769/ 25
but where they be	<b>Jew</b>	or Greek, king or	8, 838/ 8
argue like. A false	<b>Jew</b>	might have said in	8, 974/ 22
those days a false	<b>Jew</b>	have argued that Christ	8, 974/ 27
much worse than a	<b>Jew</b>	," meaneth not thereby that	8, 985/ 28
sect. And so the	<b>Jews</b>	are yet in the	8, 601/ 29
the synagogue of the	<b>Jews</b>	like to the church	8, 604/ 14
the synagogue of the	<b>Jews</b>	, and Christian people going	8, 606/ 13
or synagogue of the	<b>Jews</b>	was not ordained to	8, 606/ 20
the synagogue of the	<b>Jews</b>	, begin and continue his	8, 606/ 22
his church both of	<b>Jews</b>	and Gentiles... and that	8, 606/ 23
or synagogue of the	<b>Jews</b>	... because the time was	8, 606/ 36
or synagogue of the	<b>Jews</b>	, not by bare words	8, 608/ 12
or synagogue of the	<b>Jews</b>	was decayed in faith	8, 611/ 30
and expositors among the	<b>Jews</b>	may well appear to	8, 612/ 23
the Scripture by the	<b>Jews</b>	that were of old	8, 612/ 25
the church of the	<b>Jews</b>	as for the church	8, 612/ 34
the synagogue of the	<b>Jews</b>	was at Christ's coming	8, 617/ 8
the synagogue of the	<b>Jews</b>	, nor the clergy of	8, 617/ 31
as Christ commanded the	<b>Jews</b>	to obey the others	8, 618/ 25
and manners of the	<b>Jews</b>	, he had of devotion	8, 619/ 13
though they were all	<b>Jews</b>	and agreed in circumcision	8, 619/ 18
or synagogue of the	<b>Jews</b>	it is not likely	8, 619/ 34
the synagogue of the	<b>Jews</b>	both had been and	8, 620/ 5
or synagogue of the	<b>Jews</b>	is the church of	8, 621/ 21
that time among the	<b>Jews</b>	in Jerusalem have heard	8, 621/ 26
the church of the	<b>Jews</b>	: he shall never avoid	8, 622/ 14
the church that the	<b>Jews</b>	had against the coming	8, 622/ 20
worst sort of the	<b>Jews</b>	did; and unto all	8, 626/ 18
the synagogue of the	<b>Jews</b>	that was at the	8, 626/ 30
the synagogue of the	<b>Jews</b>	yet this one mark	8, 627/ 1
be good, and the	<b>Jews</b>	were bound by the	8, 636/ 21
and synagogue of the	<b>Jews</b>	, Tyndale railleth on against	8, 641/ 24
the synagogue of the	<b>Jews</b>	... and the scribes and	8, 641/ 36
blind reasons" as the	<b>Jews</b>	made against Christ. For	8, 642/ 6
would have rebuked the	<b>Jews</b>	and have reprov'd their	8, 642/ 18
that the good, holy	<b>Jews</b>	of old time before	8, 643/ 1
so say to the	<b>Jews</b>	or not let us	8, 643/ 11
answers to make the	<b>Jews</b>	there than Tyndale hath	8, 643/ 13
blind reasons" that the	<b>Jews</b>	made unto him. And	8, 643/ 35
the synagogue of the	<b>Jews</b>	, nor having no such	8, 644/ 12
of the synagogue, the	<b>Jews</b>	, the scribes, and the	8, 649/ 4

the synagogue of the	<b>Jews</b>	. But now must Tyndale	8, 652/ 29
Baptist to rebuke the	<b>Jews</b>	both for that he	8, 652/ 34
the vices of the	<b>Jews</b>	not with words only	8, 653/ 11
Saint John did the	<b>Jews</b>	. But now knitteth Tyndale	8, 654/ 2
this reason do the	<b>Jews</b>	lay unto our charge	8, 681/ 4
heretics than for the	<b>Jews</b>	against Christendom... but even	8, 681/ 10
to say to the	<b>Jews</b>	for the defense of	8, 681/ 19
Saint Augustine that the	<b>Jews</b>	might say the same	8, 681/ 25
Catholic church, gathered of	<b>Jews</b>	and Gentiles both, together	8, 682/ 7
Scripture. Which scriptures, ye	<b>Jews</b>	, nothing now belong unto	8, 682/ 28
heretic, that "whatsoever the	<b>Jews</b>	would jabber or jangle	8, 683/ 5
the synagogue of the	<b>Jews</b>	is; nor cannot deny	8, 683/ 13
and similitude of the	<b>Jews</b>	, whereby he would shake	8, 683/ 21
fearing him that the	<b>Jews</b>	might lay the same	8, 690/ 15
call home again the	<b>Jews</b>	. This must he show	8, 694/ 30
times called home the	<b>Jews</b>	. And yet such must	8, 695/ 20
being made by the	<b>Jews</b>	against Saint John and	8, 706/ 7
stories. And as the	<b>Jews</b>	have set up a	8, 707/ 4
that likewise as the	<b>Jews</b>	had "set up" a	8, 713/ 1
whole church of the	<b>Jews</b>	... or the high priests	8, 719/ 25
made alike unto the	<b>Jews</b>	: I need not here	8, 720/ 14
had had with the	<b>Jews</b>	the same things in	8, 721/ 13
to say, if the	<b>Jews</b>	had said that they	8, 721/ 15
Scripture... and then the	<b>Jews</b>	would have said, "Ye	8, 721/ 19
the variances between the	<b>Jews</b>	and Saint John the	8, 721/ 29
Baptist, or between the	<b>Jews</b>	and the prophets, as	8, 721/ 29
us... and that the	<b>Jews</b>	had then laid thus	8, 721/ 31
been such as the	<b>Jews</b>	would have laughed at	8, 721/ 35
himself... then if the	<b>Jews</b>	had laughed thereat, and	8, 722/ 9
answer, with which the	<b>Jews</b>	well might, and of	8, 722/ 18
they spoke against paynims,	<b>Jews</b>	, and heretics. Now, the	8, 727/ 9
the devil caused the	<b>Jews</b>	to commit in putting	8, 755/ 20
of our state, the	<b>Jews</b>	were but in fear	8, 756/ 20
the Turks and the	<b>Jews</b>	against us, in this	8, 767/ 13
hundred years. And the	<b>Jews</b>	believe this day as	8, 767/ 19
of theirs, or the	<b>Jews</b>	of theirs... considering that	8, 767/ 34
in number and the	<b>Jews</b>	match us in time	8, 767/ 35
church and the false	<b>Jews</b>	, and Turks, and Saracens	8, 768/ 4
for his part the	<b>Jews</b>	and the Turks to	8, 769/ 2
of God, as the	<b>Jews</b>	in their Talmud or	8, 769/ 5
long as the false	<b>Jews</b>	have. Is not this	8, 769/ 18
we be sure the	<b>Jews</b>	and Turks would allow	8, 769/ 34
his peace... for the	<b>Jews</b>	allowed not his. But	8, 769/ 35
any causes unto the	<b>Jews</b>	or Turks wherefore they	8, 770/ 6
likelihood, "O all you	<b>Jews</b>	, and all you Turks	8, 770/ 29
and then be you	<b>Jews</b>	of more antiquity than	8, 770/ 34
this objection of the	<b>Jews</b>	and the Turks... and	8, 771/ 11
false Turks and the	<b>Jews</b>	, against the true, Catholic	8, 773/ 5
himself also, while the	<b>Jews</b>	persecuted him, then agreeth	8, 789/ 19
great number, among the	<b>Jews</b>	; which thing destroyeth all	8, 791/ 27

alone, but Turks, and	<b>Jews</b>	, and paynims too, and	8, 800/ 31
no more than the	<b>Jews</b>	or Saracens: he remembereth	8, 801/ 14
wise against me the	<b>Jews</b>	and the Old Testament	8, 810/ 26
Catholic Church teach the	<b>Jews</b>	to construe their own	8, 811/ 1
them all from the	<b>Jews</b>	. Now let Tyndale, and	8, 811/ 10
his example of the	<b>Jews</b>	will not help him	8, 811/ 21
the Turks and the	<b>Jews</b>	, both whom he layeth	8, 812/ 19
this church are there	<b>Jews</b>	and Saracens, murderers and	8, 834/ 27
not. More As for	<b>Jews</b>	and Saracens, therein Friar	8, 834/ 30
the town... nor the	<b>Jews</b>	, neither, whereof there were	8, 835/ 4
as Israelites, and of	<b>Jews</b>	and Saracens, as Christian	8, 835/ 14
Barnes say that though	<b>Jews</b>	and Saracens be not	8, 835/ 16
and miracles, both the	<b>Jews</b>	and the pagans, and	8, 881/ 23
they which, from the	<b>Jews</b>	or Gentiles, turned to	8, 906/ 19
miscreant paynims, all false	<b>Jews</b>	, all false heretics, and	8, 912/ 22
Church, that against paynims,	<b>Jews</b>	, heretics, and schismatics agree	8, 914/ 12
come into her (as	<b>Jews</b>	, Turks, and Saracens), and	8, 971/ 30
manner, made the false	<b>Jews</b>	indeed, when they said	8, 974/ 30
either... for the false	<b>Jews</b>	knew him by the	8, 974/ 36
own, new church of	<b>Jews</b>	and Gentiles both, and	8, 1009/ 17
head cornerstone which the	<b>Jews</b>	reproved and rejected, and	8, 1009/ 18
side walls, of the	<b>Jews</b>	and of the paynims	8, 1009/ 21
in the world, among	<b>Jews</b>	and paynims, and those	8, 1017/ 22
the synagogue of the	<b>Jews</b>	and the church of	8, 1031/ 12
the church of the	<b>Jews</b>	because the doctrine thereof	8, 1031/ 13
but that though the	<b>Jews</b>	did use to suffer	8, 1032/ 3
should be of the	<b>Jews'</b>	peculiar church and peculiar	8, 606/ 24
God's own ordinance, the	<b>Jews'</b>	church or synagogue should	8, 606/ 37
and Pharisees of the	<b>Jews'</b>	church. But yet if	8, 618/ 16
to resort to the	<b>Jews'</b>	synagogue, with the scribes	8, 619/ 7
his reason with the	<b>Jews'</b>	argument, as Tyndale now	8, 683/ 1
no skill of the	<b>Jews'</b>	Talmud... but one thing	8, 713/ 5
to be above the	<b>Jews'</b>	in the construing of	8, 811/ 5
all mischievous people a	<b>Job</b>	, as it seemeth, of	8, 791/ 19
his apostles and Saint	<b>John</b>	the Baptist went out	8, 606/ 35
and his disciples and	<b>John</b>	the Baptist departed from	8, 648/ 8
and painted sepulchres. And	<b>John</b>	called them the generation	8, 648/ 12
vipers and serpents. Of	<b>John</b>	the angel said unto	8, 648/ 13
God"... which yet, before	<b>John</b>	, believed after fleshly understanding	8, 648/ 15
had need of a	<b>John</b>	the Baptist to convert	8, 648/ 32
therefore was sent Saint	<b>John</b>	the Baptist to convert	8, 649/ 5
like manner as Saint	<b>John</b>	the Baptist did rebuke	8, 649/ 12
that matter with Saint	<b>John</b>	the Baptist... he must	8, 650/ 7
to this new Saint	<b>John</b>	the Baptist; that is	8, 650/ 18
wot well when Saint	<b>John</b>	the Baptist came, he	8, 650/ 23
the coming of Saint	<b>John</b>	... God would of likelihood	8, 650/ 27
if this young Saint	<b>John</b>	the Baptist the foregoer	8, 651/ 7
the other, old Saint	<b>John</b>	the Baptist was. And	8, 651/ 12
for a new Saint	<b>John</b>	... as of the old	8, 651/ 14
of the old Saint	<b>John</b>	it was of old	8, 651/ 14

therefore have need of	<b>John</b>	the Baptist to convert	8, 651/ 34
Catholic Church as Saint	<b>John</b>	the Baptist rebuked the	8, 652/ 29
as it might Saint	<b>John</b>	the Baptist to rebuke	8, 652/ 34
like manner. For Saint	<b>John</b>	the Baptist rebuked the	8, 653/ 11
evil as we. Saint	<b>John</b>	also preached penance for	8, 653/ 15
Saint John's manner. Saint	<b>John</b>	showed another manner of	8, 653/ 23
with his word. Saint	<b>John</b>	therefore lived in desert	8, 653/ 27
of rebuking that Saint	<b>John</b>	used. And therefore Tyndale	8, 653/ 36
same manner that Saint	<b>John</b>	did the Jews. But	8, 654/ 2
Mt 3:7 Saint	<b>John</b>	called the "generation of	8, 672/ 6
God, against whom Saint	<b>John</b>	the Evangelist wrote his	8, 672/ 21
us take one: even	<b>John</b>	the Baptist. John went	8, 691/ 12
even John the Baptist.	<b>John</b>	went before Christ to	8, 691/ 13
part in Christ. Of	<b>John</b>	, Christ saith (Matthew 17	8, 691/ 17
make this reason unto	<b>John</b>	, and unto many prophets	8, 692/ 25
and synagogues, and Saint	<b>John</b>	the Baptist, and Christ	8, 692/ 35
holy heretics, unto Saint	<b>John</b>	and our Savior and	8, 693/ 1
his apostles, and Saint	<b>John</b>	the foregoer, came to	8, 693/ 4
apostles and to Saint	<b>John</b>	... let Tyndale tell us	8, 695/ 23
his apostles, with Saint	<b>John</b>	his foregoer, to call	8, 695/ 26
he resembleth to Saint	<b>John</b>	, which to Christ's apostles	8, 695/ 28
who was Luther's Saint	<b>John</b>	the Baptist and foregoer	8, 695/ 30
no more but Saint	<b>John</b>	, to show that himself	8, 696/ 23
doctrine thereof as Saint	<b>John</b>	did from the synagogue	8, 696/ 24
ere he prove Saint	<b>John</b>	and himself matches in	8, 696/ 27
the living of Saint	<b>John</b>	than it appeareth yet	8, 696/ 30
like manner as Saint	<b>John</b>	the Baptist and Christ	8, 697/ 4
the doctrine that Saint	<b>John</b>	the Baptist and our	8, 697/ 6
picketh out specially Saint	<b>John</b>	the Baptist to resemble	8, 697/ 14
Catholic Church unto Saint	<b>John</b>	and his demeanor toward	8, 697/ 15
the persons of Saint	<b>John</b>	the Baptist and of	8, 697/ 18
the things that Saint	<b>John</b>	reproved in the doctrine	8, 697/ 21
taught wrong, whom Saint	<b>John</b>	reproved and our Savior	8, 700/ 6
whom this new Saint	<b>John</b>	the Baptist calleth "Pharisees	8, 703/ 15
as a new Saint	<b>John</b>	the Baptist to show	8, 703/ 26
that this new Saint	<b>John</b>	the Baptist is sent	8, 703/ 37
new Baptist... not Saint	<b>John</b>	the Baptist, but Sir	8, 705/ 2
make this reason unto	<b>John</b>	the Baptist, and unto	8, 705/ 23
many answers that Saint	<b>John</b>	, and Christ, and his	8, 705/ 34
the Jews against Saint	<b>John</b>	and Christ and his	8, 706/ 8
God... ask them how	<b>John</b>	the Baptist knew, and	8, 717/ 30
captivity under hypocrites. Did	<b>John</b>	believe that the scribes	8, 717/ 32
world knoweth him not (	<b>John</b>	1). If the world	8, 718/ 4
the voice of Christ (	<b>John</b>	10), whereas the world	8, 718/ 7
more than did Saint	<b>John</b>	the Baptist, and the	8, 718/ 36
means by which Saint	<b>John</b>	the Baptist and the	8, 719/ 6
is to say, Saint	<b>John</b>	the Baptist and the	8, 721/ 5
Tyndale will be Saint	<b>John</b>	the Baptist's fellow, and	8, 721/ 8
you: that if Saint	<b>John</b>	the Baptist and the	8, 721/ 11
the Jews and Saint	<b>John</b>	the Baptist, or between	8, 721/ 29

if that then Saint	<b>John</b>	and the prophets could	8, 721/ 31
these examples of Saint	<b>John</b>	and the prophets be	8, 722/ 3
had so been... Saint	<b>John</b>	and those prophets had	8, 722/ 5
of them... and Saint	<b>John</b>	both in his father	8, 722/ 14
world knoweth him not (	<b>John</b>	1). If the world	8, 726/ 10
the voice of Christ (	<b>John</b>	10), whereas the world	8, 726/ 29
God himself... as Saint	<b>John</b>	the Baptist and the	8, 729/ 3
very scripture... as Saint	<b>John</b>	the Baptist did, and	8, 729/ 26
faith it is written (	<b>John</b>	6), "They shall be	8, 742/ 28
ye have an example (	<b>John</b>	4) of the Samaritan	8, 742/ 38
with examples of Saint	<b>John</b>	and the Pharisees (which	8, 745/ 19
faith it is written (	<b>John</b>	6), "They shall be	8, 752/ 5
First Epistle of Saint	<b>John</b>	... laboring to make men	8, 758/ 8
Saint Peter and Saint	<b>John</b>	"laid their hands upon	8, 843/ 23
the mouth of Saint	<b>John</b>	: "I will give unto	8, 850/ 11
well declared in Saint	<b>John</b>	, where our Master, Christ	8, 861/ 25
she hath , as Saint	<b>John</b>	saith, the "inward ointment	8, 862/ 5
of God, as Saint	<b>John</b>	saith, that teacheth her	8, 869/ 26
of which word Saint	<b>John</b>	saith, "In the beginning	8, 881/ 1
inwardly, as saith Saint	<b>John</b>	. For as our Lord	8, 888/ 9
in by night, that	<b>John</b>	Burt brought me (otherwise	8, 902/ 37
First Epistle of Saint	<b>John</b>	, which false exposition of	8, 917/ 35
whole, as the apostle	<b>John</b>	saith: "If we confess	8, 961/ 21
Christian readers, that Saint	<b>John</b>	the Evangelist, out of	8, 980/ 31
the Gospel of Saint	<b>John</b>	. But now let us	8, 981/ 25
Paul, and with Saint	<b>John</b>	the Evangelist that is	8, 985/ 7
in the Gospel of	<b>John</b>	, that all men shall	8, 998/ 8
twentieth chapter of Saint	<b>John</b>	: "Of whom that ye	8, 1018/ 15
his flour, as Saint	<b>John</b>	the Baptist calleth it	8, 1019/ 30
of Matthew, where Saint	<b>John</b>	speaketh of Christ, saying	8, 1019/ 31
Christian readers, that Saint	<b>John</b>	calleth the church that	8, 1019/ 36
the counsel of Saint	<b>John</b>	, not so much as	8, 1027/ 33
the words of Saint	<b>John</b>	, that saith of the	8, 1031/ 1
By which words Saint	<b>John</b>	showeth not only that	8, 1031/ 5
all the remnant, Saint	<b>John</b>	the Evangelist and all	8, 1031/ 9
This was not Saint	<b>John's</b>	manner. Saint John showed	8, 653/ 22
bishop Theophylactus upon Saint	<b>John's</b>	Gospel, left out in	8, 685/ 13
And then will I	<b>join</b>	thereto the confession of	8, 1029/ 26
although his known sin	<b>joined</b>	unto his preaching should	8, 766/ 31
belief, charity not yet	<b>joined</b>	with it. For since	8, 781/ 19
of the paynims, were	<b>joined</b>	in one together, as	8, 1009/ 21
Jangler, and Hitton the	<b>Joiner</b>	, and Tewkesbury the Purser	8, 710/ 3
heresies which he covertly	<b>joineth</b>	here therewith... those lies	8, 839/ 34
of the angle that	<b>joineth</b>	both the sides in	8, 931/ 22
other, profane things, and	<b>joineth</b>	together (in the leaf	8, 988/ 20
cut off a rotten	<b>joint</b>	of his body yea	8, 856/ 22
yea, and many rotten	<b>joints</b>	yet were the remnant	8, 856/ 22
and delivered them unto	<b>Joshua</b>	, Eleazar, Phinehas, and Caleb	8, 609/ 14
the pain of their	<b>journey</b>	, and entered into the	8, 578/ 34
whereby we enter our	<b>journey</b>	the right way toward	8, 746/ 26

to enter into that	<b>journey</b>	, nor walk forth one	8, 781/ 22
good company in his	<b>journey</b>	, should happen yet to	8, 877/ 13
the last took his	<b>journey</b>	persuaded and brought thereunto	8, 990/ 7
the bishop. "In this	<b>journey</b>	of Saint Bernard, God	8, 990/ 29
fool's hood, and from	<b>jousting</b>	falleth to jesting, to	8, 579/ 14
Dormitantius, Manichaeus, Valentinus, Arius,	<b>Jovinian</b>	, Helvidius, Eunomius, Marcion, Montanus	8, 694/ 34
Helvidius Heretic, Macedonius Heretic,	<b>Jovinian</b>	Heretic, Pelagius Heretic, and	8, 728/ 6
impassible, both twain in	<b>joy</b>	and glorious bliss with	8, 852/ 21
all great cause to	<b>joy</b>	and rejoice in the	8, 885/ 13
rejoiceth, and what a	<b>joy</b>	he maketh, as he	8, 918/ 27
own, and of George	<b>Joye</b>	... and therein should she	8, 886/ 20
that forthwith they came	<b>joyfully</b>	unto him and invited	8, 759/ 12
of discretion, either from	<b>Judaism</b>	or from Gentility... and	8, 782/ 22
in such wise as	<b>Judas</b>	departed from the church	8, 672/ 1
have their part with	<b>Judas</b>	, and with such others	8, 672/ 17
again, will else with	<b>Judas</b>	be buried and burn	8, 673/ 18
had sold it, as	<b>Judas</b>	would have had it	8, 699/ 15
follow the counsel of	<b>Judas</b>	in giving the price	8, 699/ 34
wine? And had not	<b>Judas</b>	Iscariot heard our Lord	8, 761/ 27
now? "Nay," saith Tyndale, "	<b>Judas</b>	never believed." How proveth	8, 761/ 30
mind and consent with	<b>Judas</b>	at any time, if	8, 762/ 8
at any time, if	<b>Judas</b>	had at no time	8, 762/ 9
if Christ spoke with	<b>Judas</b>	much more than with	8, 762/ 14
them... and yet had	<b>Judas</b>	but either historical faith	8, 762/ 15
his checker roll... nor	<b>Judas</b>	himself after his conceived	8, 856/ 28
did that schismatic traitor	<b>Judas</b>	, which was at the	8, 870/ 13
all clean," meaning by	<b>Judas</b>	, the traitor that was	8, 907/ 6
apostates unto the traitor	<b>Judas</b>	. I would Friar Barnes	8, 988/ 29
place he likeneth unto	<b>Judas</b>	not only those apostates	8, 988/ 31
Barnes doth, and as	<b>Judas</b>	did after the Maundy	8, 988/ 33
holy, because of one	<b>Judas</b>	. And surely, when the	8, 1020/ 17
such heretics and such	<b>Judases</b>	now. And thus, good	8, 856/ 33
They that be in	<b>Judea</b>	, let them flee up	8, 874/ 18
They that be in	<b>Judea</b>	, let them flee up	8, 928/ 27
They that be in	<b>Judea</b>	, let them flee into	8, 933/ 20
the very church in	<b>Judea</b>	, and in these two	8, 1008/ 23
for health is of	<b>Judea</b>	." Now, when that in	8, 1008/ 37
and bold, either to	<b>judge</b>	so rashly the repentance	8, 588/ 16
shall after discern and	<b>judge</b>	... whether the reason that	8, 602/ 30
taketh upon him to	<b>judge</b>	the power of God	8, 629/ 30
anon? and examine and	<b>judge</b>	by the Scripture which	8, 668/ 12
God: that it can	<b>judge</b>	and discern the words	8, 676/ 32
ye may perceive and	<b>judge</b>	whether the Church or	8, 733/ 36
more truly... and thereby	<b>judge</b>	likewise, as Tyndale here	8, 734/ 1
which they can sufficiently "	<b>judge</b>	," saith he, "between good	8, 775/ 15
either, God shall be	<b>judge</b>	, and not Tyndale. But	8, 787/ 27
he were made the	<b>judge</b>	. For how should he	8, 790/ 26
nor make him no	<b>judge</b>	in this matter, lest	8, 791/ 2
that is a righteous	<b>judge</b>	, shall yield me in	8, 849/ 16
nor fleshly reason can	<b>judge</b>	of her. Wherefore, we	8, 861/ 1

the power of the	<b>Judge</b>	in the judgment of	8, 868/ 7
own soul, examine and	<b>judge</b>	her doctrine, and so	8, 870/ 35
whereby that we may	<b>judge</b>	that there be some	8, 873/ 27
whereby that we may	<b>judge</b>	that there be some	8, 878/ 20
be never able to	<b>judge</b>	which preacher of so	8, 893/ 27
to control him and	<b>judge</b>	who construed wrong, and	8, 911/ 31
universal church, she will	<b>judge</b>	righteously, after Christ's word	8, 943/ 12
church, then she will	<b>judge</b>	righteously, after Christ's word	8, 943/ 33
own good before a	<b>judge</b>	and contend in judgment	8, 945/ 2
without any court or	<b>judge</b>	. Now, in this exposition	8, 945/ 32
of sin she will	<b>judge</b>	righteously, after the word	8, 949/ 34
deed truly known, to	<b>judge</b>	, reprove, and redress that	8, 951/ 22
the fleshly reason can	<b>judge</b>	of her. Wherefore, we	8, 974/ 16
what have we to	<b>judge</b>	? Be ye the judges	8, 1017/ 17
be without, God shall	<b>judge</b>	. Take you away the	8, 1017/ 19
and let the remnant	<b>judge</b>	. " Now, these "remnant" that	8, 1022/ 9
these "remnant" that shall	<b>judge</b>	shall they be known	8, 1022/ 10
whose word they shall	<b>judge</b>	shall he be known	8, 1022/ 12
all the remnant that	<b>judge</b>	upon him must needs	8, 1022/ 13
Do not ye, therefore,	<b>judge</b>	before the time; until	8, 1023/ 35
so long discerned and	<b>judged</b>	for the word of	8, 678/ 14
should be discerned and	<b>judged</b>	. And therefore that man	8, 933/ 37
good men would have	<b>judged</b>	well, and true men	8, 949/ 36
have all this doctrine	<b>judged</b>	and condemned for heresy	8, 951/ 30
some of these heresies	<b>judged</b>	for true Catholic faith	8, 951/ 34
and the other prophets,	<b>judges</b>	, and priests after, into	8, 611/ 13
one of the same	<b>judges</b>	, having license at liberty	8, 832/ 34
it among those his	<b>judges</b>	, I say that there	8, 832/ 37
one another before paynim	<b>judges</b>	, and ye do one	8, 854/ 9
his counsel, and the	<b>judges</b>	too, and in the	8, 944/ 35
and especially before paynim	<b>judges</b>	, which thing Saint Paul	8, 947/ 17
his known church under	<b>judges</b>	, priests, prophets, and kings	8, 1008/ 18
judge? Be ye the	<b>judges</b>	of them that be	8, 1017/ 17
should sue before paynim	<b>judges</b>	, they should appoint for	8, 1022/ 20
they should appoint for	<b>judges</b>	of their own even	8, 1022/ 20
company should appoint unknown	<b>judges</b>	! And therefore it appeareth	8, 1022/ 22
works. But nevertheless, charity	<b>judgeth</b>	well of all things	8, 874/ 11
and wholly err, and	<b>judgeth</b>	unright and excommunicateth him	8, 943/ 14
power of God in	<b>judging</b>	every man's mind... but	8, 629/ 30
far to mislead their	<b>judgment</b>	: for help of such	8, 591/ 14
in the Day of	<b>Judgment</b>	. " And also, since they	8, 614/ 29
at the Day of	<b>Judgment</b>	. " And thus hath Tyndale	8, 616/ 28
he saith that the	<b>judgment</b>	"ceaseth not," but is	8, 629/ 1
be brought before the	<b>judgment</b>	seat of Christ, that	8, 687/ 5
at the Day of	<b>Judgment</b>	stand in more hard	8, 759/ 16
mollify and mitigate his	<b>judgment</b>	... and play as the	8, 790/ 5
his church at his	<b>judgment</b>	, and not at yours	8, 838/ 19
the world hath no	<b>judgment</b>	nor knowledge of her	8, 845/ 7
hath so sure a	<b>judgment</b>	that she knoweth the	8, 862/ 2
cannot err in her	<b>judgment</b>	? Because that Christ hath	8, 862/ 3

let him prevent the	<b>judgment</b>	of God, by shrift	8, 868/ 1
the Judge in the	<b>judgment</b>	of the priest; let	8, 868/ 8
at the Day of	<b>Judgment</b>	our Savior shall say	8, 920/ 29
worthy at the Divine	<b>Judgment</b>	, that withdrawest not money	8, 926/ 24
warily and with good	<b>judgment</b>	, and in this matter	8, 934/ 14
judge and contend in	<b>judgment</b>	, have destroyed all patience	8, 945/ 2
yet might they in	<b>judgment</b>	err and be deceived	8, 950/ 13
Christ come again unto	<b>Judgment</b>	and end all this	8, 1000/ 31
at the Day of	<b>Judgment</b>	he shall lay to	8, 1017/ 1
must needs leave the	<b>judgment</b>	unto God, as Saint	8, 1023/ 33
lawyers, and all these	<b>judiciaries</b>	, that say a man	8, 945/ 1
dark, and there to	<b>juggle</b>	as men may not	8, 686/ 20
that the Catholic Church	<b>juggle</b>	from their true sense	8, 687/ 16
Catholic Church, that would	<b>juggle</b>	away such good glosses	8, 689/ 17
not see how they	<b>juggle</b>	with it... even so	8, 706/ 31
not see how they	<b>juggle</b>	with it." I have	8, 710/ 17
with which they would	<b>juggle</b>	forth their falsehood and	8, 995/ 37
the true sense were	<b>juggled</b>	away. This way should	8, 686/ 17
well enough how he	<b>juggleth</b>	himself over the stile	8, 686/ 6
true understanding, and their	<b>juggling</b>	spied, and they likely	8, 685/ 32
Tyndale here speaketh of "	<b>juggling</b>	," which he saith we	8, 686/ 2
spy and perceive his	<b>juggling</b>	well enough how he	8, 686/ 5
we do when our	<b>juggling</b>	is spied... there is	8, 686/ 7
thereof, have falsified with	<b>juggling</b>	away the right understanding	8, 686/ 11
wind themselves out with	<b>juggling</b>	"faith alone" into faith	8, 688/ 9
But perceiving that foolish	<b>juggling</b>	to be so fond	8, 688/ 11
and "spy" out the "	<b>juggling</b>	" of the Catholic Church	8, 689/ 17
But such is Tyndale's	<b>juggling</b>	, to make everything of	8, 754/ 22
if it were only	<b>Julian</b>	the Apostate, which fell	8, 808/ 10
claimeth any power or	<b>jurisdiction</b>	upon him. And as	8, 594/ 14
court, should have no	<b>jurisdiction</b>	at all. And now	8, 945/ 28
diligent prayer of a	<b>just</b>	man is much worth	8, 582/ 13
and sufficient for the	<b>just</b>	cause of damnation of	8, 799/ 18
of the law are	<b>just</b>	before God, but the	8, 842/ 12
Christian faith, were also	<b>just</b>	and righteous, all the	8, 853/ 24
God is faithful and	<b>just</b>	, and will pardon us	8, 961/ 23
a certain reason and	<b>justice</b>	: to deal well and	8, 636/ 18
the state of original	<b>justice</b>	... and shall have when	8, 755/ 5
be pursued not for	<b>justice</b>	, but by justice turned	8, 789/ 33
for justice, but by	<b>justice</b>	turned from evil to	8, 789/ 33
since that all the	<b>justice</b>	of man is, as	8, 841/ 18
me a crown of	<b>justice</b>	, which our Lord, that	8, 849/ 16
when he reckoned of	<b>justice</b>	to be rewarded and	8, 849/ 19
order, true dealing, and	<b>justice</b>	; but yet as these	8, 911/ 9
his part, but by	<b>justice</b>	, through their own deeds	8, 921/ 2
merits of faith and	<b>justice</b>	, they deserved to be	8, 977/ 34
of the ablution and	<b>justification</b>	with which each of	8, 853/ 8
they that believed were	<b>justified</b>	. But the Pharisees put	8, 692/ 18
and taught to be	<b>justified</b>	by the work... as	8, 692/ 20
are sanctified, you are	<b>justified</b>	in the name of	8, 837/ 21

the law shall be	<b>justified</b>	. " And our Savior himself	8, 842/ 12
be sanctified, ye be	<b>justified</b>	in the name of	8, 853/ 4
washed and sanctified and	<b>justified</b>	in the Spirit of	8, 853/ 6
from his sins, and	<b>justified</b>	in his spirit, by	8, 853/ 10
that am I not	<b>justified</b>	. " Now, if no man	8, 1023/ 31
that all only faith	<b>justifieth</b>	before God. And that	8, 842/ 6
for all only faith	<b>justifieth</b>	, he saith. But yet	8, 865/ 15
to Christian religion, and	<b>justifieth</b>	the faithful, repaireth penitents	8, 976/ 12
God ordained not to	<b>justify</b>	but to be signs	8, 692/ 17
were not works to	<b>justify</b>	. Now make this reason	8, 692/ 24
feeble of themselves to	<b>justify</b>	, that such as are	8, 755/ 29
to deal well and	<b>justly</b>	even with the very	8, 636/ 18
all babbled, well and	<b>justly</b>	condemned by the whole	8, 936/ 36
and so preserve and	<b>keep</b>	that specially chosen creature	8, 575/ 19
brother exhorting them to	<b>keep</b>	Christ's. And he hath	8, 584/ 16
which have licenses to	<b>keep</b>	whores, some of the	8, 584/ 22
thrifths, and the priests	<b>keep</b>	their whores still. Howbeit	8, 584/ 26
tyrant compelleth them to	<b>keep</b>	his own. Now, this	8, 585/ 8
higher powers, and to	<b>keep</b>	and observe the laws	8, 594/ 18
and let the princes	<b>keep</b>	him from the people	8, 597/ 20
fast in and fast	<b>keep</b>	them in with the	8, 607/ 26
his church, perpetually to	<b>keep</b>	it from all damnable	8, 616/ 36
Matins and Mass, and	<b>keep</b>	the Sunday and some	8, 631/ 10
should be bound to	<b>keep</b>	fasting days, and namely	8, 631/ 11
in his arms and	<b>keep</b>	him warm a-nights. This	8, 637/ 21
prim to bed to	<b>keep</b>	his back warm, for	8, 637/ 31
and more sore, to	<b>keep</b>	up their heresies with	8, 638/ 24
in many years to	<b>keep</b>	up the true Christian	8, 638/ 25
men are bound to	<b>keep</b>	their holy vows, and	8, 646/ 14
sin... but these fellows	<b>keep</b>	still their own sins	8, 653/ 16
he hath promised to	<b>keep</b>	his church therefrom... as	8, 693/ 19
death of Christ to	<b>keep</b>	in the right faith	8, 695/ 36
the Blessed Sacrament, and	<b>keep</b>	the chastity that they	8, 703/ 36
it, and as they	<b>keep</b>	it from the laypeople	8, 706/ 30
on and saith, "They	<b>keep</b>	the Scripture from the	8, 710/ 16
of truth, receive and	<b>keep</b>	no steps of any	8, 725/ 20
it together, and together	<b>keep</b>	it shall, spite of	8, 728/ 16
be thanked, very well	<b>keep</b>	and observe; howbeit, the	8, 732/ 31
follow the Spirit, and	<b>keep</b>	the Spirit with us	8, 756/ 3
God's further help) to	<b>keep</b>	a man from some	8, 783/ 2
some sin though they	<b>keep</b>	him not from all	8, 783/ 3
breast and prayeth Christ	<b>keep</b>	him from it; and	8, 783/ 6
taken hold thereof, to	<b>keep</b>	him from the other	8, 783/ 10
mind, never labor to	<b>keep</b>	it. For he that	8, 786/ 19
that sent it can	<b>keep</b>	it, if he list	8, 786/ 19
and that folk should	<b>keep</b>	the holy days, and	8, 806/ 19
than he letteth to	<b>keep</b>	, still, without any failing	8, 819/ 17
nor be bound to	<b>keep</b>	their vows, but that	8, 826/ 28
of their vowed chastity,	<b>keep</b>	their open, avowed whoredom	8, 832/ 7
whore, nor bawd and	<b>keep</b>	this point well in	8, 836/ 36

how well he will	<b>keep</b>	his promise, whereof he	8, 837/ 2
in the same Psalm, "	<b>Keep</b>	thy tongue from evil	8, 840/ 17
word of God and	<b>keep</b>	it." And again, also	8, 842/ 15
as no man can	<b>keep</b>	some thieves out of	8, 848/ 31
into the everlasting life,	<b>keep</b>	the commandments." And again	8, 849/ 31
to your housel, ye	<b>keep</b>	not a reverent order	8, 854/ 14
Tyndale doth, though Tyndale	<b>keep</b>	himself in the dark	8, 864/ 9
own peril, adventure to	<b>keep</b>	these books, because of	8, 886/ 22
Scripture she must needs	<b>keep</b>	despite of all the	8, 886/ 24
at the leastwise to	<b>keep</b>	the Scripture in English	8, 886/ 27
confess themselves bound to	<b>keep</b>	. And that the gloss	8, 914/ 17
of you that ye	<b>keep</b>	and will keep all	8, 920/ 3
ye keep and will	<b>keep</b>	all things that I	8, 920/ 3
he biddeth the Thessalonians	<b>keep</b>	"the traditions which ye	8, 931/ 2
they might as well	<b>keep</b>	them at home. And	8, 941/ 19
bond of charity, that	<b>keep</b>	themselves within her. And	8, 976/ 33
a man hold and	<b>keep</b>	the sure, fast ground	8, 977/ 9
change some words, and	<b>keep</b>	some words away, to	8, 985/ 8
man was able to	<b>keep</b>	back the throng of	8, 990/ 13
unto them did he	<b>keep</b>	the great promise of	8, 1016/ 16
epistle, that ye should	<b>keep</b>	no company with fornicators	8, 1017/ 9
string by the half	<b>keep</b>	them plumb, right under	8, 1021/ 32
religious and continue chaste,	<b>keepeth</b>	all their living alone	8, 638/ 16
Catholic Church repaireth and	<b>keepeth</b>	up now... and which	8, 680/ 3
in their obstinacy and	<b>keepeth</b>	them from Christendom! But	8, 681/ 12
the man's tale alone	<b>keepeth</b>	the faith in us	8, 747/ 36
an outward motion it	<b>keepeth</b>	as it brought... but	8, 748/ 1
it brought... but principally	<b>keepeth</b>	us therein he that	8, 748/ 2
his church catcheth and	<b>keepeth</b>	both good fish and	8, 777/ 10
that token which he	<b>keepeth</b>	from them hurl stones	8, 901/ 14
so. For his hair	<b>keepeth</b>	his head too hot	8, 921/ 10
is she only that	<b>keepeth</b>	them with a strong	8, 976/ 32
point... which thing, God	<b>keeping</b>	his promises fore-remembered, were	8, 622/ 30
Ananias and Sapphira for	<b>keeping</b>	part of their own	8, 635/ 7
works and sacraments, and	<b>keeping</b>	of holy vows, and	8, 704/ 12
is to wit, the	<b>keeping</b>	and preserving of the	8, 720/ 4
with his will in	<b>keeping</b>	him therefrom, as he	8, 783/ 8
so well wary in	<b>keeping</b>	us both from shrift	8, 797/ 13
were overthrown, overthrowing and	<b>keeping</b>	under by his authority	8, 990/ 21
himself comely in gay	<b>Kendal</b>	green; set saints at	8, 583/ 36
calendar "Saint Thomas of	<b>Kent</b>	." Such purpensed falsifying of	8, 684/ 27
words of the poor	<b>Kentishman</b>	which I rehearse in	8, 775/ 34
the sessions of peace	<b>kept</b>	within the realm; in	8, 587/ 6
profit. And though they	<b>kept</b>	the people from outward	8, 609/ 27
Tyndale himself that they "	<b>kept</b>	the people from outward	8, 611/ 36
been begun and continually	<b>kept</b>	and observed from above	8, 631/ 30
their hands, altogether, and	<b>kept</b>	himself right naught, nor	8, 635/ 4
did vow chastity and	<b>kept</b>	it. But now that	8, 640/ 35
Church, and therein perpetually	<b>kept</b>	by the Spirit of	8, 657/ 1
ordinary course of succession,	<b>kept</b>	and continued one... and	8, 670/ 1

say, be contained and	<b>kept</b>	from doing any great	8, 677/ 27
that the Scripture was	<b>kept</b>	, but unto the mercy	8, 706/ 22
that the Scripture is	<b>kept</b>	, but unto the bottomless	8, 706/ 28
hath been of necessity	<b>kept</b>	out of the laypeople's	8, 710/ 21
church, and gathered and	<b>kept</b>	it together, and together	8, 728/ 15
alone good to be	<b>kept</b>	yea, and the very	8, 782/ 34
been by grace hitherto	<b>kept</b>	and preserved from such	8, 797/ 37
should be preserved and	<b>kept</b>	by the means of	8, 807/ 14
the same to be	<b>kept</b>	and preserved, especially since	8, 821/ 17
course, and I have	<b>kept</b>	my faith, and now	8, 849/ 14
Adrian); especially because I	<b>kept</b>	them close in a	8, 903/ 1
rulers to see them	<b>kept</b>	yea, and the rulers	8, 911/ 11
persuasion of the devil,	<b>kept</b>	back; ye know with	8, 926/ 20
council, that the apostles	<b>kept</b>	at Jerusalem, they called	8, 941/ 10
that is without is	<b>kept</b>	within," etc. Here have	8, 943/ 17
there made it and	<b>kept</b>	it a known church	8, 1008/ 1
and his generation, yet	<b>kept</b>	he the known church	8, 1008/ 3
not always good. After	<b>kept</b>	he and continued his	8, 1008/ 8
Aaron, and in desert	<b>kept</b>	it a known church	8, 1008/ 14
two known tribes he	<b>kept</b>	his known church. Very	8, 1008/ 24
own coming, there he	<b>kept</b>	his known church, that	8, 1008/ 29
apostles, and hath been	<b>kept</b>	and continued, by continual	8, 1030/ 16
take they the sweet	<b>kernel</b>	within the Blessed Body	8, 639/ 5
himself hath lost the	<b>key</b>	, that neither the Spirit	8, 575/ 17
had "taken away the	<b>key</b>	of knowledge" and had	8, 609/ 38
a net or a	<b>key</b>	. We believe that the	8, 645/ 21
they "took away the	<b>key</b>	of knowledge, and stopped	8, 692/ 14
specially spurneth with his	<b>kibed</b>	heel, but it will	8, 583/ 15
works should no more	<b>kill</b>	the soul than a	8, 581/ 1
of good worts should	<b>kill</b>	and destroy the body	8, 581/ 2
forbearing their meat... and	<b>kill</b>	themselves with abstinence. And	8, 631/ 17
prey, to despoil and	<b>kill</b>	and devour it as	8, 723/ 21
him, causeth us to	<b>kill</b>	and mortify the works	8, 757/ 12
the devil enticed to	<b>kill</b>	the man, maketh a	8, 783/ 5
also, and make him	<b>kill</b>	and murder the one	8, 783/ 14
all they punish and	<b>kill</b>	the Anabaptists; so that	8, 790/ 31
yet pursue, punish, and	<b>kill</b>	heretics, idolaters, and schismatics	8, 791/ 26
and rob them, and	<b>kill</b>	them, too. Now, if	8, 877/ 5
and rob them, and	<b>kill</b>	them?" to this question	8, 877/ 22
beat, rob, despoil, and	<b>kill</b>	them. For Saint Paul	8, 953/ 18
that might not only	<b>kill</b>	the body, but cast	8, 955/ 31
been in few days	<b>killed</b>	and slain, and the	8, 608/ 22
and hated them, and	<b>killed</b>	them too... yet when	8, 694/ 16
subdued the faithless, and	<b>killed</b>	of them great number	8, 793/ 36
the flock, and either	<b>killed</b>	them or by the	8, 1008/ 16
leman, or while he	<b>killeth</b>	a good man, and	8, 667/ 1
sect there punisheth and	<b>killeth</b>	another among themselves. And	8, 817/ 25
well the next of	<b>kin</b>	as the farthest stranger	8, 664/ 14
meaneth for some that	<b>kind</b>	of doctors and expositors	8, 612/ 30
Rationale divinatorum... with which	<b>kind</b>	of allegories Tyndale cometh	8, 632/ 13

the Scripture, and some	<b>kind</b>	of living after the	8, 666/ 28
neighbor to other by	<b>kind</b>	. But in the New	8, 753/ 2
faith was changed in	<b>kind</b>	, because it was augmented	8, 759/ 32
be such, in every	<b>kind</b>	of abomination, as this	8, 765/ 13
manner of motions: one	<b>kind</b>	of outward causes, such	8, 768/ 11
with such an unknown	<b>kind</b>	of "feeling faith" as	8, 772/ 34
do stand with any	<b>kind</b>	of abominable sin, because	8, 779/ 24
is such a heinous	<b>kind</b>	of abominable, outrageous blasphemy	8, 788/ 20
devil's faith. The other	<b>kind</b>	of faith, that is	8, 818/ 6
the preaching, any new	<b>kind</b>	of faith or new	8, 820/ 28
children are baptized, which	<b>kind</b>	of faith have they	8, 822/ 1
I, therefore, Tyndale: Which	<b>kind</b>	of faith is this	8, 822/ 14
he them all one	<b>kind</b>	of grace, and one	8, 822/ 33
of grace, and one	<b>kind</b>	of faith, though they	8, 822/ 33
difference that divideth the	<b>kind</b>	of man from all	8, 823/ 15
not faith... but another	<b>kind</b>	of revelation and an	8, 825/ 20
of knowledge beyond the	<b>kind</b>	and nature of the	8, 825/ 21
attain. But yet such	<b>kind</b>	of revelation if he	8, 825/ 26
any damnable error; which	<b>kind</b>	of error is the	8, 872/ 9
in earth to that	<b>kind</b>	of goodness that except	8, 911/ 34
men of some other	<b>kind</b>	of faith agreeing with	8, 934/ 31
do speak of that	<b>kind</b>	of error in which	8, 950/ 22
of error in which	<b>kind</b>	of error they may	8, 950/ 22
there are in every	<b>kind</b>	of ministers of the	8, 985/ 16
the Divine Service... which	<b>kind</b>	of hallowed things Friar	8, 988/ 19
one of the worst	<b>kind</b>	of paynims. For some	8, 1026/ 4
lacketh the specific and	<b>kindly</b>	difference that divideth the	8, 823/ 15
other degrees, both of	<b>kindred</b>	and affinity, much further	8, 586/ 7
folk of acquaintance or	<b>kindred</b>	, or neighbors, peradventure, all	8, 667/ 16
in all which many	<b>kinds</b>	of malefactors are amerced	8, 587/ 7
states, manners, conditions, and	<b>kinds</b>	, no more but one	8, 599/ 15
his money upon such	<b>kinds</b>	of "voluntary," to help	8, 701/ 9
anything bestow upon such	<b>kinds</b>	of "voluntary"; so that	8, 701/ 27
Catholic church against all	<b>kinds</b>	of heretics, whatsoever the	8, 738/ 30
some in chariots. These	<b>kinds</b>	of people do make	8, 763/ 25
that he putteth two	<b>kinds</b>	of faith, a "historical	8, 817/ 34
one of these two	<b>kinds</b>	: either historical faith or	8, 817/ 36
feeling faith. For more	<b>kinds</b>	of faith putteth he	8, 822/ 18
man from all the	<b>kinds</b>	of unreasonable, brutish beasts	8, 823/ 16
he putteth no more	<b>kinds</b>	of faith, nor none	8, 823/ 35
in Scripture for these	<b>kinds</b>	of works, plenteously and	8, 932/ 12
one of those four	<b>kinds</b>	of devils. By all	8, 988/ 4
relief, governances, the diverse	<b>kinds</b>	of languages, and interpretations	8, 1022/ 1
detesting of all manner	<b>kinds</b>	of heresy. And this	8, 1027/ 25
consonantly together, against all	<b>kinds</b>	of schisms and heresies	8, 1028/ 28
neither have pope, emperor,	<b>king</b>	, councillor, mayor, sheriff, nor	8, 580/ 4
holy ointment with which	<b>King</b>	Saul was consecrated, that	8, 595/ 12
himself received and anointed	<b>king</b>	in his place, and	8, 595/ 14
should ween himself a	<b>king</b>	. For surely the words	8, 595/ 27
reprove and rebuke every	<b>king</b>	and prince, and would	8, 597/ 3

the only example of	<b>King</b>	David's deed, whereby some	8, 637/ 29
and a most faithful	<b>king</b>	, in his most famous	8, 639/ 20
the devil, which is	<b>king</b>	, as the Scripture saith	8, 662/ 17
Jeroboam from their very	<b>king</b>	, Rehoboam, the son of	8, 671/ 18
rebellious departing from their	<b>king</b>	, albeit they were not	8, 671/ 19
the thing wherewith the	<b>King</b>	our sovereign lord, as	8, 675/ 29
very goodly bird and	<b>king</b>	of all fowls, the	8, 723/ 12
eagle, the rich, royal	<b>king</b>	of all birds, is	8, 723/ 19
therefore as God, the	<b>King</b>	of peace and unity	8, 728/ 14
sower of dissension and	<b>king</b>	of rebellion, the prince	8, 728/ 18
in another place: "The	<b>king</b>	turned his face and	8, 833/ 28
the church which the	<b>king</b>	there blessed... but, as	8, 834/ 34
be Jew or Greek,	<b>king</b>	or subject, carter or	8, 838/ 9
he pope or peddler,	<b>king</b>	or cobbler, "carter or	8, 839/ 14
doctrine accepted of the	<b>King</b>	and openly received in	8, 885/ 22
as if a good	<b>king</b>	had in his checker	8, 907/ 10
Frenchman as is the	<b>king</b>	of either other country	8, 909/ 33
much rule as the	<b>king</b>	, so will it not	8, 909/ 35
were even made a	<b>king</b>	by the finding of	8, 918/ 28
Rehoboam, the son of	<b>King</b>	Solomon. After that, when	8, 1008/ 20
no sacrament whereas the	<b>King's</b>	Highness, as a most	8, 639/ 19
the Mass... wherewith the	<b>King's</b>	noble Grace in such	8, 657/ 16
Tyndale, now perceiving the	<b>King's</b>	argument in that point	8, 676/ 3
rehearseth yet doth the	<b>King's</b>	Grace against Luther, besides	8, 676/ 12
this argument, lo, the	<b>King's</b>	Highness utterly confuted Luther	8, 677/ 38
of Luther, as the	<b>King's</b>	Highness handleth them, fully	8, 678/ 15
with them (as the	<b>King's</b>	Highness excellently well marketh	8, 688/ 20
most excellent sovereign the	<b>King's</b>	noble Grace, not without	8, 710/ 24
as Luther answered the	<b>King's</b>	Grace: that the Turk	8, 769/ 31
was Chancellor to the	<b>King's</b>	Highness, was by divers	8, 813/ 12
books forbidden by the	<b>King's</b>	gracious proclamation to be	8, 813/ 15
at Bruges in the	<b>King's</b>	business, to marry there	8, 816/ 1
the land by the	<b>King's</b>	license, and yet might	8, 845/ 31
secret traitor in a	<b>king's</b>	household is by his	8, 856/ 27
and saving for the	<b>King's</b>	safe-conduct, should have stood	8, 885/ 25
books, because of the	<b>King's</b>	proclamation... he would tell	8, 886/ 22
court and of the	<b>king's</b>	household. And the household	8, 907/ 13
But inasmuch as "the	<b>kingdom</b>	of God standeth not	8, 608/ 2
well in mind, the	<b>kingdom</b>	of God is not	8, 608/ 10
had "shut up the	<b>kingdom</b>	of heaven," and neither	8, 609/ 38
as I said, the	<b>kingdom</b>	of heaven standeth not	8, 690/ 23
and stopped up the	<b>kingdom</b>	of heaven, that no	8, 692/ 14
where he likeneth the	<b>kingdom</b>	of God unto the	8, 834/ 7
prepareth us to the	<b>kingdom</b>	of heaven, and maketh	8, 976/ 15
are predestinated unto the	<b>kingdom</b>	of God, which can	8, 977/ 17
Christ shall deliver the	<b>kingdom</b>	to his Father, then	8, 1009/ 29
good and bad "the	<b>kingdom</b>	of heaven"; and by	8, 1020/ 13
he calleth it "the	<b>kingdom</b>	of heaven." For be	8, 1020/ 27
and taken away, but	<b>kings</b>	and kings' laws too	8, 585/ 22
judges, priests, prophets, and	<b>kings</b>	in the twelve tribes	8, 1008/ 19

away, but kings and	<b>kings'</b>	laws too, if their	8, 585/ 22
the game-players' disguising and	<b>kings'</b>	apparel. Of this cometh	8, 983/ 23
to Christ's cross and	<b>kiss</b>	it, and worship Christ's	8, 703/ 35
idolatry to creep and	<b>kiss</b>	the cross... and in	8, 953/ 31
same Friar Frap and	<b>Kit</b>	Cate his make, and	8, 925/ 27
the clergy might any	<b>knave</b>	have made upon the	8, 635/ 2
dwelling any one villainous	<b>knave</b>	, but he may be	8, 705/ 14
lay such a railing	<b>knave</b>	eight hundred miles deep	8, 714/ 6
a very false, cankered	<b>knave</b>	, that would break not	8, 1026/ 8
and put off his	<b>knave's</b>	coat and wax an	8, 733/ 17
part of his beastly	<b>knavery</b>	. Lo, thus he beginneth	8, 764/ 35
how greedily the peddling	<b>knaves</b>	that here bring over	8, 628/ 12
men know, many well-known	<b>knaves</b>	. Consider, now, that our	8, 728/ 32
meinie of lewd, mocking	<b>knaves</b>	... which when the poor	8, 772/ 21
all the false, perjured	<b>knaves</b>	in the realm." "Well	8, 815/ 7
words: with blasphemous mockery,	<b>knavish</b>	derision, and scorn. And	8, 702/ 30
then let us hardily	<b>kneel</b>	and make our prayer	8, 582/ 35
and that men should	<b>kneel</b>	to Christ's cross and	8, 703/ 35
stepped in above the	<b>knees</b>	, and had stepped over	8, 725/ 18
our Lord, I never	<b>knew</b>	none such, nor I	8, 586/ 36
stranger whom I never	<b>knew</b>	before his necessity may	8, 698/ 27
yet since she neither	<b>knew</b>	their need for so	8, 699/ 31
by good folk that	<b>knew</b>	them... saving that the	8, 711/ 16
how John the Baptist	<b>knew</b>	, and other prophets which	8, 717/ 30
holy prophets before him	<b>knew</b>	the very scripture of	8, 719/ 7
known church, and first	<b>knew</b>	and acknowledged and believed	8, 731/ 8
by it received and	<b>knew</b>	and acknowledged and believed	8, 731/ 9
known Catholic church... and	<b>knew</b>	that church right well	8, 734/ 31
us that once he	<b>knew</b>	the Scripture by the	8, 741/ 28
without help of God	<b>knew</b>	and believed the Scripture	8, 744/ 24
it. And also, Tyndale	<b>knew</b>	not that God by	8, 809/ 38
Catholic Church, they neither	<b>knew</b>	the one nor the	8, 810/ 13
as plainly as he	<b>knew</b>	it himself, upon his	8, 814/ 13
those questions that I	<b>knew</b>	of a certain assembly	8, 814/ 28
together as they all	<b>knew</b>	to be good and	8, 940/ 13
for the false Jews	<b>knew</b>	him by the one	8, 974/ 36
and his true disciples	<b>knew</b>	him by both... and	8, 975/ 1
Persons, of which each	<b>knew</b>	other. Second was his	8, 1006/ 39
him, for he always	<b>knew</b>	who were his and	8, 1010/ 25
any man, whoso will	<b>knit</b>	and put in against	8, 740/ 13
Steeple. And there, to	<b>knit</b>	up all his whole	8, 776/ 1
two things so loosely	<b>knit</b>	together. What manner an	8, 883/ 5
the Jews. But now	<b>knitteth</b>	Tyndale all the matter	8, 654/ 3
all that tale... he	<b>knitteth</b>	it up with a	8, 705/ 20
false feeling faith, he	<b>knitteth</b>	up all his dispicions	8, 773/ 10
at the door and	<b>knock</b>	." And that God helpeth	8, 747/ 9
us, nor stand and	<b>knock</b>	at the door of	8, 787/ 7
but finding of a	<b>knot</b>	in a rush. For	8, 922/ 13
such as we well	<b>know</b>	that he falsely belieth	8, 586/ 25
the people talk, they	<b>know</b>	their deeds themselves before	8, 591/ 4

by what means they	<b>know</b>	that there is any	8, 592/ 8
very ignorant if he	<b>know</b>	not that though there	8, 593/ 7
no man could but	<b>know</b>	it, except such as	8, 613/ 15
of malice would not	<b>know</b>	it and yet, as	8, 613/ 16
for no man can	<b>know</b>	where to call another	8, 617/ 26
another, nor how to	<b>know</b>	another if they came	8, 617/ 27
happen, he should surely	<b>know</b>	the truth. Now seemeth	8, 620/ 10
folk that long to	<b>know</b>	the truth, it could	8, 622/ 32
sufficient to discern and	<b>know</b>	the Church now for	8, 623/ 28
old holy saints... we	<b>know</b>	that the words of	8, 627/ 14
accursed unlearned people that	<b>know</b>	not the Scripture believe	8, 641/ 32
might say, "Will ye	<b>know</b>	which is the very	8, 647/ 29
which thou shalt always	<b>know</b>	by their faith examined	8, 648/ 37
should by these prophecies	<b>know</b>	him and give the	8, 650/ 24
cause than only to	<b>know</b>	which be the heretics	8, 654/ 20
For how can we	<b>know</b>	the faith that in	8, 659/ 33
this, I would fain	<b>know</b>	one thing of him	8, 662/ 33
Which thou shalt always	<b>know</b>	by their faith examined	8, 663/ 5
tokens do make us	<b>know</b>	that all the sects	8, 663/ 10
faiths, well and clearly	<b>know</b>	, saith Tyndale, that all	8, 664/ 1
other? For though they	<b>know</b>	together as folk of	8, 667/ 16
can they not one	<b>know</b>	another as for a	8, 667/ 18
Tyndale. "Thou shalt always	<b>know</b>	them by their faith	8, 667/ 23
is it possible to	<b>know</b>	by these means whether	8, 667/ 26
saith, "Thou shalt always	<b>know</b>	them by their faith	8, 668/ 3
one of them cannot	<b>know</b>	another to assemble about	8, 668/ 26
flock together, and each	<b>know</b>	of other's belief and	8, 669/ 2
reason is that we	<b>know</b>	not which is the	8, 675/ 7
not of us. How	<b>know</b>	we that it is	8, 675/ 14
certainty by which we	<b>know</b>	and be put in	8, 676/ 27
is now, as ye	<b>know</b>	well, all our whole	8, 678/ 18
would have them to	<b>know</b>	and believe the truth	8, 680/ 12
the Christian people... "You	<b>know</b>	not the scriptures of	8, 681/ 26
Scripture of you nor	<b>know</b>	the Scripture by you	8, 681/ 31
tongue. And therefore we	<b>know</b>	never a book of	8, 682/ 2
you, neither, learned to	<b>know</b>	them, nor of you	8, 682/ 9
his Catholic church to	<b>know</b>	as well those holy	8, 682/ 15
church, and learned to	<b>know</b>	the Scripture by the	8, 683/ 14
gift to discern and	<b>know</b>	the Scripture from all	8, 683/ 17
given the grace to	<b>know</b>	the very scripture from	8, 694/ 4
so far forth they	<b>know</b>	which is the Scripture	8, 707/ 34
the Scripture that they	<b>know</b>	, by the Catholic Church	8, 708/ 2
the Catholic Church they	<b>know</b>	. For to this only	8, 708/ 3
Gospel of Christ, so	<b>know</b>	thereby and believe that	8, 708/ 22
books can we not	<b>know</b>	what the people believed	8, 715/ 7
ask us how we	<b>know</b>	that it is the	8, 717/ 29
his foot; his elect	<b>know</b>	him, but the world	8, 718/ 3
1). If the world	<b>know</b>	him not, and thou	8, 718/ 4
lechery, then our spirituality	<b>know</b>	him not. Christ's sheep	8, 718/ 6
of hypocrites, as they	<b>know</b>	him not even so	8, 718/ 8

can neither understand nor	<b>know</b>	. More Lo, good Christian	8, 718/ 17
very church, do not	<b>know</b>	by the Catholic Church	8, 718/ 34
holy prophets before him,	<b>know</b>	which was the true	8, 718/ 37
the very church, do	<b>know</b>	, he saith, which is	8, 719/ 4
most necessary is to	<b>know</b>	which is the true	8, 720/ 21
reckon himself surely to	<b>know</b>	by any other folk	8, 720/ 31
the Catholic Church to	<b>know</b>	which is the true	8, 720/ 37
would have said, "Ye	<b>know</b>	not which is the	8, 721/ 19
and then do ye	<b>know</b>	neither nother. And also	8, 721/ 23
as the means to	<b>know</b>	which it is but	8, 721/ 25
hath taught you to	<b>know</b>	the true scripture without	8, 722/ 11
wise, forasmuch as I	<b>know</b>	well that God is	8, 722/ 21
man, be taught to	<b>know</b>	the true scripture being	8, 723/ 20
said, he learned to	<b>know</b>	this prey. And now	8, 724/ 12
people, he will not	<b>know</b>	for his mother. And	8, 725/ 5
sermon... Tyndale . . . his elect	<b>know</b>	him, but the world	8, 726/ 10
1). If the world	<b>know</b>	him not, and thou	8, 726/ 11
lechery, then our spirituality	<b>know</b>	him not. More Those	8, 726/ 13
of hypocrites, as they	<b>know</b>	him not even so	8, 726/ 30
can neither understand nor	<b>know</b>	. More Now, good Christian	8, 727/ 3
not. But since ye	<b>know</b>	the flock that he	8, 727/ 14
can neither understand nor	<b>know</b>	." I need not to	8, 728/ 25
he nameth, and men	<b>know</b>	, many well-known knaves. Consider	8, 728/ 32
of elects doth not	<b>know</b>	the Scripture by the	8, 729/ 2
see, nor understand, nor	<b>know</b>	, the voice of Christ	8, 729/ 10
considerations that made him	<b>know</b>	and believe the Catholic	8, 735/ 13
begin to chide; ye	<b>know</b>	well that I am	8, 736/ 35
and make me to	<b>know</b>	the truth, and now	8, 737/ 2
the thing that I	<b>know</b>	not. Ye will, peradventure	8, 737/ 3
clearly somewhat make me	<b>know</b>	wherefore good reason would	8, 737/ 30
first of all to	<b>know</b>	the true church, of	8, 739/ 14
person to perceive and	<b>know</b>	which is his very	8, 739/ 17
he maketh a man	<b>know</b>	which is the very	8, 739/ 19
to make a man	<b>know</b>	which is the scripture	8, 739/ 22
have heard ourselves, and	<b>know</b>	that he is Christ	8, 743/ 8
a man feel and	<b>know</b>	and work, too... and	8, 743/ 10
there is none that	<b>know</b>	the Scripture by the	8, 751/ 11
God that gift to	<b>know</b>	by belief which is	8, 753/ 30
have heard ourselves, and	<b>know</b>	that he is Christ	8, 759/ 24
maketh men feel and	<b>know</b>	and work, too"; if	8, 760/ 32
first, how shall we	<b>know</b>	them? Yes, well enough	8, 770/ 18
they be friars, we	<b>know</b>	them by wedding of	8, 770/ 19
Christ, by which they	<b>know</b>	how God is to	8, 775/ 9
by what means men	<b>know</b>	God's word to be	8, 801/ 2
by what means men	<b>know</b>	which is the true	8, 801/ 3
God, and whether we	<b>know</b>	not which is the	8, 801/ 3
and none other we	<b>know</b>	which is the true	8, 801/ 29
church, by which we	<b>know</b>	the true doctrine. To	8, 801/ 31
the very scripture, ye	<b>know</b>	not by the known	8, 802/ 20
therefore, how do you	<b>know</b>	that the books of	8, 802/ 23

of the Church... ye	<b>know</b>	, good Christian readers, well	8, 806/ 16
he now make us	<b>know</b>	that friars or monks	8, 808/ 2
remember yourself well; ye	<b>know</b>	, pardie, where he dwelleth	8, 815/ 14
and Whereby Men May	<b>Know</b>	Her." After this title	8, 831/ 7
all honest Englishmen that	<b>know</b>	them would answer heartily	8, 833/ 3
and harlots, though we	<b>know</b>	them not. More As	8, 834/ 28
which he saith men	<b>know</b>	not... while there is	8, 836/ 3
he so meaneth, we	<b>know</b>	by his masters and	8, 842/ 29
church can no man	<b>know</b>	, to learn anything of	8, 845/ 1
see it, we cannot	<b>know</b>	it, because, he saith	8, 845/ 28
spiritual, and yet not	<b>know</b>	him for spiritual as	8, 845/ 29
Barnes, and yet not	<b>know</b>	him for a friar	8, 846/ 2
yet if I cannot	<b>know</b>	that church I cannot	8, 847/ 23
truth, since I cannot	<b>know</b>	it for the very	8, 847/ 25
of holy men and	<b>know</b>	it not by seeing	8, 861/ 3
voice do they not	<b>know</b>	"; also, in another place	8, 861/ 36
because we cannot well	<b>know</b>	when she is with	8, 871/ 16
will make us to	<b>know</b>	his unknown church, if	8, 873/ 4
her, so that we	<b>know</b>	her if we hap	8, 873/ 6
tokens that we may	<b>know</b>	that in this place	8, 873/ 15
that men do not	<b>know</b>	them neither by their	8, 874/ 1
Christian men willing to	<b>know</b>	the verity of faith	8, 874/ 24
none other way to	<b>know</b>	, unto them that will	8, 874/ 27
unto them that will	<b>know</b>	, which is the very	8, 874/ 27
Wherefore, he that will	<b>know</b>	which is the very	8, 874/ 33
Christ... how shall he	<b>know</b>	but by scriptures only	8, 874/ 34
to scriptures, that will	<b>know</b>	the holy church... and	8, 875/ 10
by which ye may	<b>know</b>	in which company there	8, 875/ 36
church," though ye cannot	<b>know</b>	which the persons be	8, 875/ 37
twain to make him	<b>know</b>	that the writer had	8, 876/ 13
How a man may	<b>know</b>	the church," and then	8, 876/ 16
how a man may	<b>know</b>	it, nor any piece	8, 876/ 17
how a man may	<b>know</b>	in what place it	8, 876/ 17
what token we shall	<b>know</b>	whether in the place	8, 876/ 22
me how I may	<b>know</b>	the one sort from	8, 877/ 28
but how thou shalt	<b>know</b>	which they be, and	8, 877/ 33
be there though we	<b>know</b>	not which they be	8, 878/ 23
the house though we	<b>know</b>	not whereabouts the cellar	8, 878/ 25
we may so surely	<b>know</b>	it that we cannot	8, 878/ 26
hypocritical heretics, "Ye shall	<b>know</b>	them by their fruits	8, 879/ 17
us to make us	<b>know</b>	where were some members	8, 883/ 18
he teacheth us to	<b>know</b>	his unknown church... let	8, 883/ 30
of him is to	<b>know</b>	of him (since himself	8, 886/ 32
therefore would she fain	<b>know</b>	now of him by	8, 887/ 8
that intent would I	<b>know</b>	him to the intent	8, 887/ 27
might, by that I	<b>know</b>	him for a true	8, 887/ 27
or else I cannot	<b>know</b>	him, the thing that	8, 887/ 32
get but if I	<b>know</b>	him first!" What were	8, 887/ 32
preacher cometh, ye shall	<b>know</b>	him, and perceive his	8, 888/ 7
a stranger"; and "I	<b>know</b>	mine, and mine know	8, 888/ 12

know mine, and mine	<b>know</b>	me." And of this	8, 888/ 12
And how did Eunuchus	<b>know</b>	that Philip was a	8, 888/ 18
Scripture for I cannot	<b>know</b>	that but by that	8, 890/ 32
but by that I	<b>know</b>	him for a true	8, 890/ 33
we take good heed,	<b>know</b>	these false prophets by	8, 891/ 12
I may, when I	<b>know</b>	her, be learned and	8, 891/ 36
if we might not	<b>know</b>	her... we were in	8, 892/ 7
no matter though we	<b>know</b>	not her. It is	8, 892/ 11
is enough that she	<b>know</b>	us, and come and	8, 892/ 12
to us, though we	<b>know</b>	not that it is	8, 892/ 13
and which, because they	<b>know</b>	that we be well	8, 892/ 22
if we may once	<b>know</b>	which of all these	8, 892/ 34
have least need to	<b>know</b>	the very church. But	8, 894/ 14
that have need to	<b>know</b>	the very church to	8, 894/ 15
have the need to	<b>know</b>	her, that we may	8, 894/ 18
yet since I cannot	<b>know</b>	by them which persons	8, 894/ 28
now, while though I	<b>know</b>	not who, yet I	8, 894/ 33
ween myself that I	<b>know</b>	well some of them	8, 894/ 34
I surely find and	<b>know</b>	the true? That were	8, 895/ 2
say I shall never	<b>know</b>	them, nor never know	8, 895/ 3
know them, nor never	<b>know</b>	farther but that there	8, 895/ 3
will that I shall	<b>know</b>	the church by the	8, 895/ 10
ye first make me	<b>know</b>	which of them all	8, 895/ 28
now teach us to	<b>know</b>	which is the very	8, 896/ 26
of God, though they	<b>know</b>	not whether the person	8, 897/ 14
except he will not	<b>know</b>	it of purpose, else	8, 899/ 15
that a man may	<b>know</b>	the will of his	8, 899/ 22
us that we cannot	<b>know</b>	that but by the	8, 900/ 7
intent that he might	<b>know</b>	them and hurl at	8, 900/ 26
cannot find out and	<b>know</b>	the true expounder of	8, 901/ 13
truly taught, and thereby	<b>know</b>	themselves for elects, and	8, 901/ 32
therein they, lo, to	<b>know</b>	whether there be any	8, 902/ 1
giving us tokens to	<b>know</b>	it by, for any	8, 902/ 5
not so much as	<b>know</b>	which it is but	8, 903/ 34
whereby I might well	<b>know</b>	her, but only that	8, 905/ 13
which we may so	<b>know</b>	his church as we	8, 905/ 22
must make us first	<b>know</b>	that such one there	8, 905/ 26
before he make us	<b>know</b>	in what company some	8, 905/ 27
this wise: "Will ye	<b>know</b>	, good Christian people, who	8, 913/ 11
nor so much as	<b>know</b>	it if it fortun'd	8, 915/ 15
plain field, whereof I	<b>know</b>	none fairer than the	8, 924/ 14
devil, kept back; ye	<b>know</b>	with what manner death	8, 926/ 20
by which we must	<b>know</b>	the very church; which	8, 928/ 24
Christian men willing to	<b>know</b>	the verity of faith	8, 928/ 33
none other way to	<b>know</b>	, unto them that will	8, 929/ 1
unto them that will	<b>know</b>	, which is the very	8, 929/ 2
Wherefore, he that will	<b>know</b>	which is the very	8, 929/ 8
Christ... how shall he	<b>know</b>	but by scriptures only	8, 929/ 9
to scriptures, that will	<b>know</b>	the holy church... and	8, 929/ 22
his) saith that to	<b>know</b>	which is the church	8, 935/ 4

to the Scripture to	<b>know</b>	thereby which of all	8, 935/ 7
to find it and	<b>know</b>	it, as I said	8, 935/ 26
to find it and	<b>know</b>	it is a thing	8, 935/ 27
that we can never	<b>know</b>	her nor any member	8, 949/ 28
which he could not	<b>know</b>	though he found her	8, 950/ 35
every man might well	<b>know</b>	that he might neither	8, 951/ 11
ye, O faithful people,	<b>know</b>	what witness ye bear	8, 960/ 27
ye say Amen. Ye	<b>know</b>	what thing the blood	8, 960/ 29
to many that I	<b>know</b>	have read them, that	8, 970/ 26
holy men. And we	<b>know</b>	it not by seeing	8, 974/ 18
or feeling, as men	<b>know</b>	a draper or a	8, 974/ 26
when they said, "We	<b>know</b>	this man, whence he	8, 974/ 31
cometh, no man shall	<b>know</b>	whence he is." But	8, 974/ 32
by sight and feeling	<b>know</b>	his manhood, and therewith	8, 975/ 3
Godhood: even so, we	<b>know</b>	"the church" by sight	8, 975/ 5
and feeling, as we	<b>know</b>	drapers and mercers and	8, 975/ 5
Saint Augustine... "Ye must	<b>know</b>	that we ought to	8, 975/ 35
he cannot discern and	<b>know</b>	the divine presence. "'Dissever	8, 977/ 10
voice do they not	<b>know</b>	." More Barnes here holdeth	8, 980/ 27
of Christ "do not	<b>know</b>	the voice of any	8, 980/ 35
from him, because they	<b>know</b>	not the voice of	8, 981/ 2
his sheep do not	<b>know</b>	the voice of "any	8, 981/ 3
they were out, nor	<b>know</b>	which were the church	8, 986/ 21
may the more clearly	<b>know</b>	how far Saint Bernard	8, 988/ 25
By this shall ye	<b>know</b>	that the things which	8, 991/ 2
intent they may thereby	<b>know</b>	that we be true	8, 991/ 13
all have devised to	<b>know</b>	the church by, but	8, 993/ 35
other they could never	<b>know</b>	and, of a very	8, 994/ 9
have his church farther	<b>know</b>	and bound to believe	8, 996/ 23
the church that cannot	<b>know</b>	it for the church	8, 1002/ 12
that the preacher may	<b>know</b>	to whom he shall	8, 1002/ 25
and understood by him	<b>know</b>	what the church unknown	8, 1004/ 31
church. For we cannot	<b>know</b>	what the unknown church	8, 1005/ 21
by the Scripture they	<b>know</b>	what the unknown church	8, 1005/ 27
church believeth, for they	<b>know</b>	that they believe all	8, 1005/ 28
we worship that we	<b>know</b>	, for health is of	8, 1008/ 36
that the shepherd should	<b>know</b>	his flock as that	8, 1011/ 22
that the flock should	<b>know</b>	their shepherd. Now, after	8, 1011/ 22
again, no man could	<b>know</b>	whether he were of	8, 1014/ 37
so that we could	<b>know</b>	that he were good	8, 1015/ 1
not, for all that,	<b>know</b>	whether he should persevere	8, 1015/ 2
and since we cannot	<b>know</b>	which be they, the	8, 1015/ 33
Paul also saith, "I	<b>know</b>	nothing in my conscience	8, 1023/ 29
fruitless knowledge, whereof the	<b>knower</b>	could never take spiritual	8, 883/ 27
And Paul saith, "How	<b>knowest</b>	thou, Christian wife, whether	8, 730/ 27
he asketh how thou	<b>knowest</b>	that it is true	8, 774/ 13
he asketh how thou	<b>knowest</b>	that it is true	8, 802/ 34
will ask him whereby	<b>knoweth</b>	he that... and then	8, 588/ 23
leastwise, Tyndale very well	<b>knoweth</b>	himself: that neither in	8, 594/ 12
church! Now, when Tyndale	<b>knoweth</b>	well that we speak	8, 600/ 10

all so do... he	<b>knoweth</b>	himself so well that	8, 630/ 31
be Moses' disciples; how	<b>knoweth</b>	he the understanding of	8, 641/ 30
met together, never one	<b>knoweth</b>	other? For though they	8, 667/ 15
of which no part	<b>knoweth</b>	other... and also for	8, 668/ 29
more (whereas Tyndale well	<b>knoweth</b>	, though he would have	8, 680/ 27
Lo, good reader, here	<b>knoweth</b>	Tyndale well enough that	8, 698/ 1
together. For iwis Tyndale	<b>knoweth</b>	very well that no	8, 698/ 16
church by which he	<b>knoweth</b>	that point, and which	8, 708/ 23
the Church none other	<b>knoweth</b>	but as they find	8, 711/ 15
God, by which it	<b>knoweth</b>	and discerneth (as Saint	8, 711/ 17
him, but the world	<b>knoweth</b>	him not (John 1	8, 718/ 3
other spieth, perceiveth, and	<b>knoweth</b>	which beast or bird	8, 719/ 10
the Catholic Church he	<b>knoweth</b>	the Scripture; which no	8, 720/ 30
of himself that he	<b>knoweth</b>	the true scripture not	8, 723/ 1
him, but the world	<b>knoweth</b>	him not (John 1	8, 726/ 10
neither clergy nor lay	<b>knoweth</b>	Christ... but if rebellion	8, 726/ 23
and as the eagle	<b>knoweth</b>	his prey by the	8, 729/ 4
they be, no man	<b>knoweth</b>	of another... but, by	8, 729/ 16
feeling faith" every man	<b>knoweth</b>	himself, and every man	8, 729/ 17
discern his word, and	<b>knoweth</b>	himself which is the	8, 729/ 25
and as the eagle	<b>knoweth</b>	his prey by an	8, 729/ 27
himself that he both	<b>knoweth</b>	and believeth the Scripture	8, 741/ 7
to prove that he	<b>knoweth</b>	not the Scripture by	8, 741/ 20
that now he neither	<b>knoweth</b>	it nor believeth it	8, 741/ 30
and every man else	<b>knoweth</b>	it and believeth it	8, 745/ 25
by which he now	<b>knoweth</b>	and believeth the Scripture	8, 745/ 27
purpose was, as himself	<b>knoweth</b>	, spoken of the church	8, 754/ 18
Saint Augustine that he	<b>knoweth</b>	the Scripture by the	8, 770/ 22
decrees of men... and	<b>knoweth</b>	the office of every	8, 775/ 17
things as he verily	<b>knoweth</b>	, believe some such articles	8, 782/ 1
of men... Tyndale himself	<b>knoweth</b>	to be the faith	8, 796/ 7
is not whereby Tyndale	<b>knoweth</b>	, and I also, that	8, 800/ 7
true; but whereby he	<b>knoweth</b>	, and I too, which	8, 800/ 8
ask him how he	<b>knoweth</b>	which is the word	8, 800/ 11
every Christian man that	<b>knoweth</b>	which be the scriptures	8, 800/ 16
be true that he	<b>knoweth</b>	which is the Scripture	8, 801/ 35
showing us that he	<b>knoweth</b>	not which is the	8, 802/ 4
faith," he saith he	<b>knoweth</b>	now which is the	8, 826/ 35
and vowed chastity. He	<b>knoweth</b>	well enough, I warrant	8, 832/ 10
bawds... all the world	<b>knoweth</b>	, I suppose, that the	8, 836/ 10
exceed? For else himself	<b>knoweth</b>	well that the Catholic	8, 839/ 27
a judgment that she	<b>knoweth</b>	the voice of Christ	8, 862/ 2
church by which she	<b>knoweth</b>	which is the Scripture	8, 896/ 7
that the bondservant which	<b>knoweth</b>	not the will of	8, 899/ 13
little; but he which	<b>knoweth</b>	the will of his	8, 899/ 16
country... but he well	<b>knoweth</b>	that by the known	8, 909/ 25
holiness, all the world	<b>knoweth</b>	what it is. For	8, 930/ 17
spiritual, and no man	<b>knoweth</b>	her, but God only	8, 943/ 5
of soul... whereas himself	<b>knoweth</b>	well that the error	8, 950/ 27
others the chief. This	<b>knoweth</b>	every man. Whereupon it	8, 1015/ 9

Christ's church: every man	<b>knoweth</b>	, that looketh in the	8, 1016/ 9
And also, "No man	<b>knoweth</b>	whether he be worthy	8, 1023/ 28
Now, if no man	<b>knoweth</b>	this of himself, whether	8, 1023/ 31
or no: much less	<b>knoweth</b>	he this of another	8, 1023/ 32
do, none of them	<b>knowing</b>	other, so long be	8, 668/ 35
believe us in the	<b>knowing</b>	which is the Scripture	8, 681/ 29
that that toucheth the	<b>knowing</b>	which is the Scripture	8, 729/ 22
the Church, either in	<b>knowing</b>	which is the Scripture	8, 743/ 29
Milanese bonnet, and not	<b>knowing</b>	that he were run	8, 876/ 31
twice warning eschew him,	<b>knowing</b>	surely that the man	8, 1025/ 21
otherwise come to the	<b>knowledge</b>	of their own faults	8, 591/ 2
away the key of	<b>knowledge</b>	" and had "shut up	8, 609/ 38
but only to give	<b>knowledge</b>	that the church or	8, 621/ 20
necessary that without the	<b>knowledge</b>	of them the things	8, 632/ 35
of heaven, the true	<b>knowledge</b>	of Christ, and have	8, 634/ 24
the nearer toward the	<b>knowledge</b>	of "the church" by	8, 645/ 27
godly zeal given us	<b>knowledge</b>	of them. And now	8, 663/ 28
can have no other	<b>knowledge</b>	than by his mouth	8, 675/ 19
bring men unto the	<b>knowledge</b>	of their sins, and	8, 691/ 14
away the key of	<b>knowledge</b>	, and stopped up the	8, 692/ 14
the credence whereupon the	<b>knowledge</b>	of the true scripture	8, 707/ 29
he hath, for the	<b>knowledge</b>	of the true scripture	8, 708/ 32
God hath used the	<b>knowledge</b>	of the church to	8, 739/ 22
more surely in the	<b>knowledge</b>	and belief of the	8, 739/ 24
open cause of the	<b>knowledge</b>	and belief of the	8, 745/ 3
more sure and perfect	<b>knowledge</b>	that the known Catholic	8, 745/ 7
giving the gift of	<b>knowledge</b>	which is his true	8, 745/ 12
hath, he saith, the	<b>knowledge</b>	and discerning thereof from	8, 770/ 23
his matter concerning the	<b>knowledge</b>	of the very church	8, 773/ 7
his dispicions concerning the	<b>knowledge</b>	of the very church	8, 775/ 4
whosoever have any less	<b>knowledge</b>	than this, he is	8, 775/ 19
thus, as concerning the	<b>knowledge</b>	of the very scripture	8, 804/ 19
and having very sure	<b>knowledge</b>	that he was a	8, 813/ 21
and an infusion of	<b>knowledge</b>	beyond the kind and	8, 825/ 21
came first to the	<b>knowledge</b>	of the articles of	8, 827/ 30
he first to the	<b>knowledge</b>	which was the Scripture	8, 827/ 32
hath no judgment nor	<b>knowledge</b>	of her." This is	8, 845/ 7
word and in all	<b>knowledge</b>	, as the witness of	8, 854/ 2
whom is the true	<b>knowledge</b>	and confession of faith	8, 858/ 1
all his teaching of	<b>knowledge</b>	where some of "the	8, 883/ 25
church" be, without the	<b>knowledge</b>	who they be, a	8, 883/ 26
be, a very fruitless	<b>knowledge</b>	, whereof the knower could	8, 883/ 26
but must by the	<b>knowledge</b>	of the true preacher	8, 887/ 23
intent that by the	<b>knowledge</b>	of her and of	8, 891/ 23
we might have some	<b>knowledge</b>	of this church, ye	8, 891/ 29
which we might have	<b>knowledge</b>	of it. "And surely	8, 891/ 34
can have of the	<b>knowledge</b>	of it is this	8, 891/ 36
whereby I should have	<b>knowledge</b>	of the very church	8, 894/ 5
cannot... what should this	<b>knowledge</b>	avail me? It may	8, 894/ 29
can give her better	<b>knowledge</b>	of his holy true	8, 896/ 22

and come to the	<b>knowledge</b>	of the truth, if	8, 898/ 20
listeth, a secret, privy	<b>knowledge</b>	of such one... and	8, 901/ 12
preaching, and the true	<b>knowledge</b>	of the very word	8, 901/ 23
the nearer for the	<b>knowledge</b>	of it, for any	8, 905/ 23
of it, for any	<b>knowledge</b>	that he giveth us	8, 905/ 23
making us have any	<b>knowledge</b>	of her. For he	8, 905/ 25
whom is the true	<b>knowledge</b>	and confession of faith	8, 910/ 9
question, and out of	<b>knowledge</b>	, as now Friar Barnes	8, 933/ 18
his light for the	<b>knowledge</b>	of the catholic church	8, 934/ 9
and come to the	<b>knowledge</b>	of the truth"), yet	8, 971/ 28
if he shall without	<b>knowledge</b>	had of them before	8, 1004/ 17
that for lack of	<b>knowledge</b>	who be they, the	8, 1028/ 25
Would Prove That the	<b>Known</b>	Catholic Church Is Not	8, 575/ 4
the Church Whether the	<b>Known</b>	Catholic Church Can Be	8, 575/ 5
another company than the	<b>known</b>	Catholic company of all	8, 575/ 8
inward feeling, not only	<b>known</b>	only to himself, but	8, 575/ 12
so well and surely	<b>known</b>	unto himself, for a	8, 575/ 12
other than this common	<b>known</b>	Catholic church of all	8, 575/ 32
out; of which common	<b>known</b>	Catholic church, all the	8, 575/ 34
to prove that the	<b>known</b>	Catholic church is not	8, 576/ 7
is proved that the	<b>known</b>	Catholic church is the	8, 576/ 11
of Christ the Catholic,	<b>known</b>	church of all Christian	8, 576/ 26
to be "the common	<b>known</b>	congregation of all Christian	8, 576/ 35
being proved this common	<b>known</b>	Catholic congregation of all	8, 577/ 4
to wit, that the	<b>known</b>	Catholic church of all	8, 598/ 6
to wit, that the	<b>known</b>	Catholic church is not	8, 598/ 11
reason proving that the	<b>known</b>	Catholic church is the	8, 598/ 24
after prove that the	<b>known</b>	Catholic church is that	8, 603/ 1
Christ's Mystical Body, the	<b>known</b>	Catholic church; and that	8, 603/ 5
go out of this	<b>known</b>	Catholic church be and	8, 603/ 11
believed and so commonly	<b>known</b>	, that I shall not	8, 606/ 31
not willingly blind, was	<b>known</b>	for the very church	8, 613/ 18
and a church also	<b>known</b>	. And therefore when he	8, 613/ 28
resembleth it unto the	<b>known</b>	Catholic church of Christ	8, 613/ 29
it shall always be	<b>known</b>	where they may learn	8, 617/ 15
church must be that	<b>known</b>	Catholic church... of which	8, 617/ 20
folly of all the	<b>known</b>	Catholic church to scorn	8, 619/ 5
the false much better	<b>known</b>	, too." I doubt not	8, 621/ 25
so should he have	<b>known</b>	even then, of the	8, 621/ 30
but that in the	<b>known</b>	Catholic church of Christ	8, 622/ 16
stirred up in his	<b>known</b>	Catholic church, I dare	8, 623/ 4
it be perceived and	<b>known</b>	whither part were the	8, 623/ 23
to be perceived and	<b>known</b>	... that they begin to	8, 624/ 13
true doctrine might be	<b>known</b>	from the false. And	8, 627/ 4
for salvation to be	<b>known</b>	... were never written in	8, 633/ 4
we believe the common	<b>known</b>	Catholic church, show else	8, 647/ 4
gone out of the	<b>known</b>	Catholic church not only	8, 647/ 11
that likewise as the	<b>known</b>	Catholic church is departed	8, 649/ 14
or else that the	<b>known</b>	Catholic church is gone	8, 649/ 25
gone out of the	<b>known</b>	Catholic church in such	8, 649/ 27

it too. For the	<b>known</b>	Catholic church have still	8, 650/ 11
was the church well	<b>known</b>	, do show the Catholic	8, 655/ 22
faith and heresies, this	<b>known</b>	Catholic church of heretics	8, 655/ 25
else but that the	<b>known</b>	Catholic church, from which	8, 655/ 36
from heretics, and which	<b>known</b>	Catholic church we call	8, 656/ 1
fellows heretics, and the	<b>known</b>	Catholic church to be	8, 660/ 15
true that the Catholic,	<b>known</b>	church be, as Tyndale	8, 662/ 23
Catholic church be companies	<b>known</b>	well enough, ye see	8, 665/ 8
brought all to a	<b>known</b>	church or, rather, to	8, 665/ 13
or, rather, to twenty	<b>known</b>	churches... of which every	8, 665/ 13
remnant acknowledged to be	<b>known</b>	for false... and then	8, 665/ 14
he calleth the common	<b>known</b>	Catholic church) be the	8, 666/ 10
is to wit, the	<b>known</b>	Catholic church... and believeth	8, 666/ 23
such there be, and	<b>known</b>	only to God, that	8, 666/ 31
how they may be	<b>known</b>	... he declareth himself that	8, 667/ 31
must be a church	<b>known</b>	... and that it were	8, 667/ 32
to be perceived and	<b>known</b>	. Now when he saith	8, 668/ 2
Church nor of any	<b>known</b>	sect, they cannot be	8, 668/ 30
are they of some	<b>known</b>	church. And if they	8, 668/ 32
they to be a	<b>known</b>	sect and a false	8, 669/ 3
sect and a false	<b>known</b>	church, of heretics, because	8, 669/ 3
to wit, in the	<b>known</b>	Catholic church the truth	8, 669/ 7
church have ever been	<b>known</b>	, if from the society	8, 669/ 13
the body of this	<b>known</b>	, continued Catholic church there	8, 669/ 30
argument by which the	<b>known</b>	Catholic church is proved	8, 669/ 38
plainly proved that this	<b>known</b>	Catholic church, which Tyndale	8, 673/ 10
second reason proving the	<b>known</b>	Catholic church to be	8, 675/ 3
Scripture but by the	<b>known</b>	Catholic church. The Defense	8, 675/ 9
now, denying the common	<b>known</b>	Catholic church to be	8, 676/ 16
both, in proving the	<b>known</b>	Catholic church to be	8, 678/ 17
both spoke of the	<b>known</b>	Catholic church, and not	8, 678/ 22
and agree that the	<b>known</b>	Catholic church is the	8, 678/ 24
false, and only the	<b>known</b>	Catholic church the very	8, 680/ 33
continued his church this	<b>known</b>	Catholic church, gathered of	8, 682/ 7
other church but the	<b>known</b>	Catholic church, unto which	8, 683/ 16
it well perceived and	<b>known</b>	that only the sects	8, 683/ 33
is to wit, the	<b>known</b>	, continued Catholic church; to	8, 694/ 1
whatsoever God would have	<b>known</b>	besides. Whose doctrine in	8, 696/ 3
were holy men so	<b>known</b>	well while they lived	8, 696/ 4
may perceive that this	<b>known</b>	Catholic church is the	8, 707/ 18
given, none heretic had	<b>known</b>	which were the very	8, 707/ 32
and perfectly prove this	<b>known</b>	Catholic church to be	8, 712/ 33
take opinions against the	<b>known</b>	Catholic church, need not	8, 718/ 26
recognize and acknowledge the	<b>known</b>	Catholic church for the	8, 718/ 27
they should not have	<b>known</b>	any truth at all	8, 718/ 30
saith that this Catholic,	<b>known</b>	church hath that gift	8, 720/ 23
that he had not	<b>known</b>	which had been the	8, 720/ 26
had not only the	<b>known</b>	, approved virtue of their	8, 722/ 12
that himself had not	<b>known</b>	nor believed the Gospel	8, 723/ 27
of his mother this	<b>known</b>	Catholic church... of whom	8, 724/ 11

unknown church. And the	<b>known</b>	Catholic church, which is	8, 725/ 3
for seed in the	<b>known</b>	Catholic church... which known	8, 727/ 25
known Catholic church... which	<b>known</b>	Catholic church they ever	8, 727/ 26
good seed unto his	<b>known</b>	Catholic church, and gathered	8, 728/ 15
he meant of, the	<b>known</b>	Catholic church, and not	8, 731/ 2
first believed the Catholic,	<b>known</b>	church, and first knew	8, 731/ 7
ye wot well, a	<b>known</b>	church. For of an	8, 732/ 8
the same that the	<b>known</b>	Catholic church teacheth now	8, 732/ 28
and shall believe the	<b>known</b>	Catholic church and acknowledge	8, 733/ 12
must needs be a	<b>known</b>	church, and neither any	8, 733/ 25
unknown heretics nor any	<b>known</b>	church of all these	8, 733/ 27
but only this common	<b>known</b>	Catholic church. But now	8, 733/ 28
none other than the	<b>known</b>	Catholic church... and knew	8, 734/ 31
Augustine gave to the	<b>known</b>	Catholic church without mention	8, 736/ 6
must serve for the	<b>known</b>	Catholic church against all	8, 738/ 30
and credence the common	<b>known</b>	Catholic church never lacketh	8, 739/ 7
plainly showeth that the	<b>known</b>	Catholic church is plainly	8, 739/ 33
church be declared and	<b>known</b>	which (according to God's	8, 740/ 3
is through the world	<b>known</b>	." And none is nor	8, 740/ 7
was through the world	<b>known</b>	for the church of	8, 740/ 7
Christ but only the	<b>known</b>	Catholic church. Saint Augustine	8, 740/ 8
into the world and	<b>known</b>	, if we believe not	8, 740/ 12
is also manifest and	<b>known</b>	? Let any man, whoso	8, 740/ 13
Christ's church that the	<b>known</b>	Catholic church is the	8, 740/ 29
Church) well perceived and	<b>known</b>	for the word of	8, 745/ 6
perfect knowledge that the	<b>known</b>	Catholic church is the	8, 745/ 8
is to wit, the	<b>known</b>	Catholic church hath that	8, 751/ 31
forever. And that the	<b>known</b>	Catholic church is it	8, 761/ 4
this: that only the	<b>known</b>	Catholic church hath in	8, 761/ 5
sinful himself... although his	<b>known</b>	sin joined unto his	8, 766/ 31
by Tyndale's doctrine, be	<b>known</b>	first, as the thing	8, 770/ 14
rather though all the	<b>known</b>	Catholic church say so	8, 770/ 32
were ever yet a	<b>known</b>	company. For if men	8, 772/ 28
men might not have	<b>known</b>	them they never could	8, 772/ 28
no man could have	<b>known</b>	which were the true	8, 772/ 30
church must be a	<b>known</b>	church, and not an	8, 772/ 33
as is so commonly	<b>known</b>	already that a man	8, 775/ 29
but only the Catholic,	<b>known</b>	church; and therewith will	8, 776/ 27
and that the Catholic,	<b>known</b>	church is not the	8, 776/ 32
the authority of the	<b>known</b>	Catholic church, Tyndale himself	8, 778/ 7
Tyndale himself had not	<b>known</b>	, nor yet were sure	8, 778/ 8
and teaching of the	<b>known</b>	Catholic church or not	8, 801/ 5
which we prove the	<b>known</b>	Catholic church to be	8, 801/ 27
know not by the	<b>known</b>	Catholic church, as Saint	8, 802/ 20
is to say, the	<b>known</b>	Catholic church, is the	8, 825/ 2
doubly proved that the	<b>known</b>	Catholic church is the	8, 827/ 18
the teaching of the	<b>known</b>	Catholic church. Now say	8, 827/ 33
scripture... so is the	<b>known</b>	Catholic church, by which	8, 828/ 4
originally the Scripture is	<b>known</b>	, as Tyndale himself confesseth	8, 828/ 8
clearly proveth the Catholic,	<b>known</b>	church to be the	8, 828/ 15

the true scripture is	<b>known</b>	by the same church	8, 828/ 16
proved you the common	<b>known</b>	Catholic church to be	8, 828/ 17
argument by which the	<b>known</b>	Catholic church is proved	8, 828/ 20
in going from the	<b>known</b>	Catholic church to seek	8, 828/ 36
though they be not	<b>known</b>	. And therefore this is	8, 835/ 18
length this same common	<b>known</b>	Catholic church to be	8, 835/ 29
so highly disdain the	<b>known</b>	Catholic church because there	8, 836/ 1
plenty, such as be	<b>known</b>	well enough. And yet	8, 836/ 5
it to have the	<b>known</b>	Catholic church called "Holy	8, 836/ 28
church, and that the	<b>known</b>	Catholic church is not	8, 836/ 32
in earth is the	<b>known</b>	Catholic church of good	8, 839/ 10
friar learned of the	<b>known</b>	, Catholic church which he	8, 839/ 33
their own merits the	<b>known</b>	Catholic church taught him	8, 841/ 2
things, lo, doth the	<b>known</b>	Catholic church teach, and	8, 841/ 31
learned he of the	<b>known</b>	Catholic church, as far	8, 842/ 20
sacraments, used in the	<b>known</b>	Catholic church, none efficacy	8, 842/ 27
common teaching of the	<b>known</b>	Catholic church: let us	8, 844/ 7
might haply not have	<b>known</b>	him, although he had	8, 845/ 31
him, although he had	<b>known</b>	him before, but have	8, 845/ 32
name rehearsed, might have	<b>known</b>	him for Robert Barnes	8, 846/ 1
if he had once	<b>known</b>	him for a friar	8, 846/ 2
upon the sight have	<b>known</b>	him for an apostate	8, 846/ 3
bare sight perceived and	<b>known</b>	for such. But I	8, 846/ 8
truth" must be a	<b>known</b>	church. And therefore this	8, 847/ 30
man of the common	<b>known</b>	Catholic church that came	8, 848/ 19
be of the common	<b>known</b>	church are redeemed in	8, 848/ 25
he learned of the	<b>known</b>	Catholic church. And if	8, 849/ 8
he learned of the	<b>known</b>	Catholic church. But to	8, 850/ 20
every man of the	<b>known</b>	Catholic church that is	8, 851/ 1
every man of the	<b>known</b>	Catholic church so the	8, 851/ 7
Body is the whole	<b>known</b>	Catholic church... in which	8, 855/ 5
than only the common	<b>known</b>	Catholic church... of which	8, 855/ 26
those particular churches were	<b>known</b>	churches: even so is	8, 855/ 29
the whole church a	<b>known</b>	church. And as they	8, 855/ 29
the people of his	<b>known</b>	Catholic church to the	8, 856/ 11
and plainly prove the	<b>known</b>	Catholic church to be	8, 856/ 36
difference between the common	<b>known</b>	Catholic church and his	8, 866/ 26
but whether the Catholic,	<b>known</b>	church be the very	8, 872/ 13
and cannot be perfectly	<b>known</b>	by our exterior senses	8, 873/ 17
the church of Christ	<b>known</b>	, when the conversation of	8, 874/ 29
example of the soul	<b>known</b>	to be in the	8, 878/ 34
it may be surely	<b>known</b>	by those tokens that	8, 879/ 11
heresies, contrary to the	<b>known</b>	doctrine that himself had	8, 879/ 21
this true church being	<b>known</b>	, if you show me	8, 891/ 1
very, true church once	<b>known</b>	... we shall, as our	8, 891/ 11
might be perceived and	<b>known</b>	... to the intent that	8, 891/ 23
have credence, and be	<b>known</b>	for true teachers, because	8, 891/ 24
need were to be	<b>known</b>	, for the good that	8, 891/ 31
follow if it be	<b>known</b>	, and the harm that	8, 891/ 31
the very church be	<b>known</b>	, to the intent we	8, 893/ 23

unknown church... but the	<b>known</b>	Catholic church of all	8, 896/ 8
which shall soon be	<b>known</b>	, for they be forthwith	8, 896/ 19
that many which have	<b>known</b>	the will of the	8, 899/ 27
Patenson, a man of	<b>known</b>	wisdom in London and	8, 900/ 14
as needs must be	<b>known</b>	for such that a	8, 902/ 10
of your churches is	<b>known</b>	... it appeareth by your	8, 904/ 29
fool to leave the	<b>known</b>	Catholic church, whom I	8, 905/ 2
his purpose against the	<b>known</b>	Catholic church. For Saint	8, 909/ 9
unknown church against the	<b>known</b>	Catholic church? Well he	8, 909/ 23
wotteth himself that the	<b>known</b>	Catholic church doth not	8, 909/ 24
knoweth that by the	<b>known</b>	Catholic church that false	8, 909/ 26
Catholic faith wherein the	<b>known</b>	Catholic church agreeth be	8, 912/ 12
among them the common	<b>known</b>	Catholic church... of which	8, 912/ 14
true faith of the	<b>known</b>	Catholic church... in which	8, 912/ 25
there meaneth of our	<b>known</b>	Catholic church, as I	8, 914/ 18
is to wit, the	<b>known</b>	Catholic church) cannot all	8, 915/ 33
always remaineth in the	<b>known</b>	Catholic church; for of	8, 916/ 1
church; for of the	<b>known</b>	church it speaketh there	8, 916/ 1
hath he given his	<b>known</b>	Catholic church ever hitherto	8, 923/ 27
be some in the	<b>known</b>	Catholic church always... but	8, 924/ 27
cast out of the	<b>known</b>	Catholic church, and are	8, 924/ 29
Catholic church, and are	<b>known</b>	for her mortal enemies	8, 924/ 30
religion and all the	<b>known</b>	Catholic church, in contempt	8, 925/ 21
the church of Christ	<b>known</b>	, when the conversation of	8, 929/ 3
things used in the	<b>known</b>	Catholic church bells, Books	8, 932/ 5
is well perceived and	<b>known</b>	that the work which	8, 933/ 3
should be no certain,	<b>known</b>	church by which the	8, 933/ 35
this meaneth he which	<b>known</b>	church of the great	8, 934/ 28
very church was once	<b>known</b>	... and therefore would Saint	8, 934/ 34
any time can be	<b>known</b>	. Furthermore, where in those	8, 935/ 2
same church may be	<b>known</b>	; whereof it followeth again	8, 935/ 9
the church cannot be	<b>known</b>	, do plainly confound Friar	8, 935/ 11
the church may be	<b>known</b>	. And Saint Gregory could	8, 935/ 12
plainly perceive that this	<b>known</b>	Catholic church is the	8, 935/ 17
wot well that of	<b>known</b>	churches, there was never	8, 936/ 14
and you be all	<b>known</b>	, and your false faith	8, 936/ 29
own beastly profession, altogether	<b>known</b>	, and therefore you cannot	8, 936/ 30
the proof of the	<b>known</b>	Catholic church, and the	8, 938/ 26
heresies against all the	<b>known</b>	Catholic church by their	8, 939/ 32
they leave the true	<b>known</b>	church behind... which, wax	8, 942/ 13
and wheresoever the same	<b>known</b>	church remain, every person	8, 942/ 17
to disprove the Catholic	<b>known</b>	church too. But of	8, 942/ 27
they were all suddenly	<b>known</b>	by revelation, and were	8, 950/ 10
could get all the	<b>known</b>	Catholic church together upon	8, 951/ 1
part of the whole	<b>known</b>	Catholic church. Let Friar	8, 951/ 6
a church, nor a	<b>known</b>	part of an unknown	8, 951/ 8
the church... whereof every	<b>known</b>	part that he should	8, 951/ 17
universal church both the	<b>known</b>	church of good and	8, 951/ 19
and the deed truly	<b>known</b>	, to judge, reprove, and	8, 951/ 22
church part of the	<b>known</b>	Catholic church to have	8, 951/ 29

to some of those	<b>known</b>	particular churches that are	8, 951/ 31
and departed from the	<b>known</b>	Catholic church there should	8, 951/ 33
church well and openly	<b>known</b>	and perceived as well	8, 952/ 2
false doctrine be churches	<b>known</b>	... then it followeth that	8, 952/ 8
church, whereof all the	<b>known</b>	particular churches of Christ	8, 952/ 9
churches of Christ be	<b>known</b>	parts, is and must	8, 952/ 9
must needs be a	<b>known</b>	church too... but if	8, 952/ 10
may be seen and	<b>known</b>	... but the whole tree	8, 952/ 12
in no wise be	<b>known</b>	. And thus, good Christian	8, 952/ 13
Christ to be a	<b>known</b>	church. In avoiding whereof	8, 952/ 16
saith Barnes that this	<b>known</b>	Catholic church cannot be	8, 952/ 23
parts of Almaine this	<b>known</b>	church of Christ hath	8, 953/ 33
saith Barnes that this	<b>known</b>	church can in no	8, 954/ 1
Christ cannot be a	<b>known</b>	church in no wise	8, 956/ 13
therefore it is no	<b>known</b>	church, nor can be	8, 956/ 15
nor can be no	<b>known</b>	church; but that it	8, 956/ 16
remain in the same	<b>known</b>	church that hath been	8, 962/ 8
which agree with the	<b>known</b>	church of these Christian-continued	8, 962/ 21
folk are of this	<b>known</b>	church also. And over	8, 962/ 22
members of the common	<b>known</b>	Catholic church... then say	8, 962/ 26
very church be a	<b>known</b>	church of Christian people	8, 963/ 8
church was a church	<b>known</b>	. And thus, good readers	8, 963/ 12
it seem that the	<b>known</b>	Catholic Church were now	8, 963/ 16
no wise be any	<b>known</b>	church this will Friar	8, 974/ 10
because he was a	<b>known</b>	person. And this argument	8, 974/ 28
by sight and feeling	<b>known</b>	, as well as was	8, 974/ 34
was in such wise	<b>known</b>	any draper or mercer	8, 974/ 35
and severed and openly	<b>known</b>	from all the manifold	8, 975/ 12
agreeing together in the	<b>known</b>	Catholic belief, is the	8, 975/ 19
belief, is the both	<b>known</b>	and believed holy, catholic	8, 975/ 20
sometime in this same	<b>known</b>	Catholic church, and died	8, 975/ 27
died in the same	<b>known</b>	Catholic faith. Now, if	8, 975/ 28
be understood of the	<b>known</b>	Catholic church: I will	8, 975/ 30
needs be this common	<b>known</b>	Catholic church. But now	8, 980/ 8
Catholic scripture against the	<b>known</b>	Catholic doctrine of Christ's	8, 981/ 14
Catholic doctrine of Christ's	<b>known</b>	church by the	8, 981/ 14
the common one, universal,	<b>known</b>	church distinct and divided	8, 982/ 25
divided from all the	<b>known</b>	churches of heretics. For	8, 982/ 26
was not a man	<b>known</b>	, so accursed be he	8, 983/ 2
is not a church	<b>known</b>	. Lo, thus are we	8, 983/ 4
nor impugn the common	<b>known</b>	Catholic church of Christ	8, 983/ 8
to prove that the	<b>known</b>	Catholic church were not	8, 984/ 28
Barnes, or against the	<b>known</b>	Catholic church, though his	8, 985/ 2
of Christ the common	<b>known</b>	Catholic church, and none	8, 987/ 21
of unity of the	<b>known</b>	Catholic faith, distinct and	8, 992/ 9
proof that the common	<b>known</b>	Catholic church is the	8, 993/ 3
their church should be	<b>known</b>	for known will each	8, 993/ 25
should be known for	<b>known</b>	will each of them	8, 993/ 26
some signs and tokens	<b>known</b>	, so will they all	8, 993/ 29
unto our own common	<b>known</b>	Catholic church. For there	8, 993/ 33

plainly found in this	<b>known</b>	Catholic church. But while	8, 993/ 36
content to acknowledge this	<b>known</b>	church for the very	8, 994/ 1
run out of this	<b>known</b>	church, in which they	8, 994/ 4
whereby she might be	<b>known</b>	and say still, for	8, 995/ 2
proof of the common	<b>known</b>	Catholic church to be	8, 995/ 13
if the church be	<b>known</b>	, then be these folk	8, 1000/ 21
then be these folk	<b>known</b>	all for heretics. And	8, 1000/ 22
very, true church is	<b>known</b>	, and that it is	8, 1000/ 24
farther subtlety, this common	<b>known</b>	Catholic church of all	8, 1000/ 25
for, be this common	<b>known</b>	Catholic church of ours	8, 1001/ 22
must needs be a	<b>known</b>	church and none unknown	8, 1001/ 24
very church is this	<b>known</b>	Catholic church of ours	8, 1001/ 27
a part of this	<b>known</b>	church, and none unknown	8, 1001/ 30
other but this common	<b>known</b>	Catholic church which all	8, 1001/ 36
must needs be a	<b>known</b>	church, and no church	8, 1001/ 38
church must be a	<b>known</b>	church. Now, if they	8, 1002/ 14
church be not a	<b>known</b>	church, yet there must	8, 1002/ 24
a church certain and	<b>known</b>	, to the intent that	8, 1002/ 24
must needs be a	<b>known</b>	church. And thus have	8, 1003/ 9
must needs be a	<b>known</b>	church. Another reason to	8, 1003/ 11
very church is a	<b>known</b>	church is this. That	8, 1003/ 12
That there is a	<b>known</b>	church, every man seeth	8, 1003/ 13
say that the same	<b>known</b>	church is not the	8, 1003/ 14
must needs be a	<b>known</b>	church. For all they	8, 1003/ 30
he saith cannot be	<b>known</b>	may, for all that	8, 1003/ 35
for all that, be	<b>known</b>	; as ye see both	8, 1003/ 35
very church should be	<b>known</b>	, God, which can make	8, 1004/ 1
church a church already	<b>known</b>	. And if it be	8, 1004/ 3
very church should be	<b>known</b>	, but that God hath	8, 1004/ 4
that it cannot be	<b>known</b>	: wherefore are all you	8, 1004/ 6
it appear and be	<b>known</b>	?" What shall they say	8, 1004/ 8
come at last with "	<b>known</b>	and yet not known	8, 1004/ 12
known and yet not	<b>known</b>	" and "church and yet	8, 1004/ 13
this creed, cannot be	<b>known</b>	as a member, or	8, 1004/ 29
creed, dependeth upon a	<b>known</b>	church. And no church	8, 1004/ 34
true church; ergo, a	<b>known</b>	church is the very	8, 1004/ 35
very, true church a	<b>known</b>	church. Moreover, it is	8, 1004/ 36
believe therein, is a	<b>known</b>	church. But they will	8, 1005/ 23
true church is a	<b>known</b>	church. If they will	8, 1005/ 26
none but of a	<b>known</b>	church. But, as now	8, 1006/ 20
this article believed some	<b>known</b>	church; and consequently shall	8, 1006/ 32
hath hitherto been openly	<b>known</b>	. Another reason that the	8, 1006/ 34
church must be a	<b>known</b>	church is this: God	8, 1006/ 35
had his church a	<b>known</b>	church, in the place	8, 1006/ 36
number of angels... a	<b>known</b>	church, each to other	8, 1007/ 1
seemeth, in heaven one	<b>known</b>	church, for the while	8, 1007/ 7
there in heaven a	<b>known</b>	church of only good	8, 1007/ 13
Lucifer in hell a	<b>known</b>	only church of only	8, 1007/ 14
church of mankind... a	<b>known</b>	church in Paradise. And	8, 1007/ 33
and kept it a	<b>known</b>	church of folk, sometimes	8, 1008/ 1

yet kept he the	<b>known</b>	church of the good	8, 1008/ 3
good and faithful generations	<b>known</b>	. And after, when he	8, 1008/ 4
ship of Noah the	<b>known</b>	church of a few	8, 1008/ 6
he and continued his	<b>known</b>	church of faithful generations	8, 1008/ 8
and after called that	<b>known</b>	church in Egypt though	8, 1008/ 10
faithless folk and that	<b>known</b>	church he called and	8, 1008/ 12
desert kept it a	<b>known</b>	church. And when they	8, 1008/ 14
that, he continued his	<b>known</b>	church under judges, priests	8, 1008/ 18
and in these two	<b>known</b>	tribes he kept his	8, 1008/ 24
tribes he kept his	<b>known</b>	church. Very truth it	8, 1008/ 24
and little, the same	<b>known</b>	church decayed, and waxed	8, 1008/ 25
there he kept his	<b>known</b>	church, that was then	8, 1008/ 29
so was that his	<b>known</b>	church his church, and	8, 1008/ 30
in the synagogue, the	<b>known</b>	church of God, there	8, 1009/ 1
he his church a	<b>known</b>	church and a notable	8, 1009/ 25
Also, of that same	<b>known</b>	church, so begun, there	8, 1009/ 26
his universal church a	<b>known</b>	church forever. Wherefore, since	8, 1009/ 30
end, his church ever	<b>known</b>	in heaven, and hath	8, 1009/ 32
beginning hath been, a	<b>known</b>	head. And as the	8, 1010/ 1
the church, and a	<b>known</b>	head: what cause have	8, 1010/ 3
God had set a	<b>known</b>	head unto an unknown	8, 1010/ 6
his church evermore a	<b>known</b>	head. And another answer	8, 1010/ 10
will be that the	<b>known</b>	head is head but	8, 1010/ 11
head but upon the	<b>known</b>	church, and that the	8, 1010/ 12
Christ was himself a	<b>known</b>	head upon his church	8, 1010/ 16
church and yet his	<b>known</b>	church, that is to	8, 1010/ 24
the church that was	<b>known</b>	to him, for he	8, 1010/ 25
holiness of that both	<b>known</b>	and unknown head, and	8, 1010/ 28
holiness of that both	<b>known</b>	and unknown body, the	8, 1010/ 29
unknown body, the head	<b>known</b>	to the body by	8, 1010/ 30
voice, and the body	<b>known</b>	to that head by	8, 1010/ 30
railing, against all the	<b>known</b>	church, and all the	8, 1010/ 33
church, and all the	<b>known</b>	heads thereof, from Christ's	8, 1010/ 33
that they were all	<b>known</b>	heads. And they did	8, 1011/ 7
substitute others, which were	<b>known</b>	heads also. And ever	8, 1011/ 8
ever after by succession,	<b>known</b>	heads... to succeed of	8, 1011/ 8
since God did ordain	<b>known</b>	shepherds upon his flock	8, 1011/ 19
flock must be a	<b>known</b>	flock and a known	8, 1011/ 20
known flock and a	<b>known</b>	church. For he would	8, 1011/ 21
Christ did ordain those	<b>known</b>	shepherds for the known	8, 1011/ 26
known shepherds for the	<b>known</b>	flock that is to	8, 1011/ 26
is to wit, the	<b>known</b>	church, which they deny	8, 1011/ 27
Christ did set the	<b>known</b>	shepherds was his flock	8, 1012/ 2
Savior did set the	<b>known</b>	shepherds were his flock	8, 1012/ 14
Savior did set those	<b>known</b>	shepherds was his flock	8, 1012/ 24
and enemies to the	<b>known</b>	church whether Christ have	8, 1012/ 25
sometimes for the common	<b>known</b>	multitude of good and	8, 1012/ 30
Christ could not be	<b>known</b>	, but must only be	8, 1013/ 4
proved you that the	<b>known</b>	flock over which he	8, 1013/ 13
over which he ordained	<b>known</b>	shepherds be his church	8, 1013/ 13

in earth is a	<b>known</b>	church, but also, since	8, 1013/ 15
say therefore that the	<b>known</b>	Catholic church is his	8, 1013/ 21
and therefore it is	<b>known</b>	, and that the words	8, 1014/ 3
Paul, which writeth to	<b>known</b>	churches and calleth them	8, 1014/ 13
Whereby it appeareth that	<b>known</b>	particular churches, the parts	8, 1014/ 19
the catholic or universal	<b>known</b>	church, be those that	8, 1014/ 20
it that the whole	<b>known</b>	catholic or universal church	8, 1014/ 21
in this world be	<b>known</b>	to any other member	8, 1014/ 34
either head or member	<b>known</b>	. Now, that Christ in	8, 1015/ 14
saith Christ was not	<b>known</b>	, so is he accursed	8, 1015/ 22
the church is not	<b>known</b>	. And this have I	8, 1015/ 23
must be a church	<b>known</b>	and no church unknown	8, 1015/ 25
the authority of the	<b>known</b>	church should damn their	8, 1015/ 29
that it is a	<b>known</b>	church. And therefore, whatsoever	8, 1021/ 12
Christ is a church	<b>known</b>	. Moreover, when the Apostle	8, 1021/ 14
Christ must be a	<b>known</b>	church. Saint Paul saith	8, 1022/ 8
judge shall they be	<b>known</b>	folk, or unknown? And	8, 1022/ 11
judge shall he be	<b>known</b>	, or unknown? If both	8, 1022/ 12
him must needs be	<b>known</b>	, and no man doubteth	8, 1022/ 14
must be a church	<b>known</b>	? When Saint Paul also	8, 1022/ 17
the church" the whole	<b>known</b>	company. Also, where he	8, 1022/ 29
go to an openly	<b>known</b>	church to complain... a	8, 1023/ 12
church were a church	<b>known</b>	, and the whole universal	8, 1024/ 16
being made of particular	<b>known</b>	churches should be a	8, 1024/ 17
it should be a	<b>known</b>	church; for of an	8, 1024/ 28
or minister should be	<b>known</b>	, how could it be	8, 1024/ 30
heresies be such openly	<b>known</b>	things as is adultery	8, 1025/ 4
the heresies so manifestly	<b>known</b>	for false as manslaughter	8, 1025/ 9
false as manslaughter is	<b>known</b>	for sin? Surely because	8, 1025/ 10
held against the common	<b>known</b>	Catholic faith; that is	8, 1025/ 11
faith of the common	<b>known</b>	Catholic church. For evermore	8, 1025/ 12
anything that the whole	<b>known</b>	catholic church believed... forthwith	8, 1025/ 15
it was thereby perceived,	<b>known</b>	, and reprov'd for a	8, 1025/ 16
ever been a true,	<b>known</b>	church against all heretics	8, 1026/ 31
heretics have been ever	<b>known</b>	false churches, departed and	8, 1026/ 32
him in the common	<b>known</b>	church from all the	8, 1026/ 36
Christian church was universally	<b>known</b>	from all the false	8, 1027/ 2
Catholic" was the common	<b>known</b>	word running in every	8, 1027/ 16
he had heard or	<b>known</b>	, before such heresies began	8, 1027/ 28
church but the common	<b>known</b>	catholic church out of	8, 1028/ 35
of which all the	<b>known</b>	several scattered sects of	8, 1028/ 35
must needs be a	<b>known</b>	church, and cannot be	8, 1029/ 1
himself, cannot be but	<b>known</b>	: I will with this	8, 1029/ 8
but only this common	<b>known</b>	catholic church of ours	8, 1029/ 10
church to be this	<b>known</b>	church proveth it also	8, 1029/ 13
also to be a	<b>known</b>	church. For though it	8, 1029/ 14
it might be a	<b>known</b>	church and yet not	8, 1029/ 14
and yet not this	<b>known</b>	church, but some other	8, 1029/ 15
church, but some other	<b>known</b>	church than this yet	8, 1029/ 15
no means be this	<b>known</b>	church but if it	8, 1029/ 16

if it be a	<b>known</b>	church. The Second Point	8, 1029/ 17
earth is this common	<b>known</b>	church of ours To	8, 1029/ 21
church is a church	<b>known</b>	. And then will I	8, 1029/ 26
very church cannot be	<b>known</b>	, do thereby, ye wot	8, 1029/ 28
none of all their	<b>known</b>	churches is the very	8, 1029/ 29
when they deny our	<b>known</b>	church and all others	8, 1029/ 30
very church is a	<b>known</b>	church. But ye confess	8, 1029/ 32
none of all your	<b>known</b>	churches, nor any other	8, 1029/ 33
churches, nor any other	<b>known</b>	church that might be	8, 1029/ 33
that it is a	<b>known</b>	church (which is impossible	8, 1029/ 34
very church is this	<b>known</b>	church of ours... or	8, 1030/ 1
proof that this common	<b>known</b>	Catholic church is the	8, 1030/ 8
very church is a	<b>known</b>	church), I shall here	8, 1030/ 10
fallen, is the common	<b>known</b>	Catholic church; ergo, the	8, 1030/ 22
church; ergo, the common	<b>known</b>	Catholic church is the	8, 1030/ 22
confesseth! that this common	<b>known</b>	Catholic church is, by	8, 1030/ 30
Tyndale, since this common	<b>known</b>	universal church of Christ	8, 1031/ 16
earth. And likewise as	<b>Korah</b>	, Dathan, and Abiram, with	8, 671/ 12
with Abiram, Dathan, and	<b>Korah</b>	... a busy swarm of	8, 793/ 16
take him to Mahomet's	<b>Koran</b>	, and call that the	8, 652/ 3
the Turks in their	<b>Koran</b>	are deceived in the	8, 769/ 5
to construe them their	<b>Koran</b>	, in great and necessary	8, 810/ 21
the Turks and their	<b>Koran</b>	with objecting in like	8, 810/ 26
contrary construction of their	<b>Koran</b>	. Besides this, his example	8, 811/ 20
made with another beast's	<b>labor</b>	, and to make merchandise	8, 614/ 2
for all this long	<b>labor</b>	of his going, and	8, 628/ 22
made with another beast's	<b>labor</b>	" he cannot mean anything	8, 629/ 12
made with another beast's	<b>labor</b>	." Nor I purpose not	8, 629/ 22
the very beasts that	<b>labor</b>	with them... and to	8, 636/ 19
that through good folks'	<b>labor</b>	, with the sweet warmth	8, 638/ 1
congregation unknown... and yet	<b>labor</b>	to devise us marks	8, 667/ 36
by their false doctrine	<b>labor</b>	to destroy the very	8, 672/ 9
false errors and heresies	<b>labor</b>	to destroy the true	8, 672/ 12
loseth not only his	<b>labor</b>	in the end, but	8, 676/ 6
as these do now:	<b>labor</b>	to make folk believe	8, 680/ 15
there is a little	<b>labor</b>	for him of half	8, 686/ 8
he well have spared	<b>labor</b>	. For he might have	8, 724/ 20
me the Gospel, and	<b>labor</b>	to prove me the	8, 737/ 4
I will not now	<b>labor</b>	much about it. And	8, 779/ 31
for any man to	<b>labor</b>	for it, or so	8, 786/ 14
any good mind, never	<b>labor</b>	to keep it. For	8, 786/ 18
therefore, how we may	<b>labor</b>	for this faith? He	8, 797/ 15
without controlment, with less	<b>labor</b>	sought out a shorter	8, 812/ 34
reward according to his	<b>labor</b>	." And to the Ephesians	8, 849/ 37
would have taken no	<b>labor</b>	about it, to seek	8, 891/ 33
might spare all the	<b>labor</b>	that ye have hitherto	8, 902/ 4
teaching the true faith	<b>labor</b>	to destroy the true	8, 911/ 20
world with their marvelous	<b>labor</b>	and their importable pain	8, 937/ 16
another man heresy, and	<b>labor</b>	to make him believe	8, 949/ 10
in this world we	<b>labor</b>	ourselves with penance... or	8, 968/ 13

to take so much	<b>labor</b>	as to read Saint	8, 969/ 28
the saints, if we	<b>labor</b>	to chastise our body	8, 978/ 5
matter, and his fruitful	<b>labor</b>	and pain taken to	8, 989/ 16
the devil and he	<b>labor</b>	in vain to pull	8, 992/ 17
ask more time and	<b>labor</b>	than were well done	8, 993/ 14
hath, and have taken	<b>labor</b>	about it as himself	8, 997/ 31
us no more but	<b>labor</b>	that we may be	8, 1021/ 2
of our works and	<b>labor</b>	receive the fruit." The	8, 1021/ 3
therefore endeavor ourselves, and	<b>labor</b>	in all that we	8, 1021/ 9
debate and question, and	<b>labor</b>	to have them set	8, 1022/ 36
in a long process	<b>labored</b>	to prove you that	8, 575/ 7
by a long process	<b>labored</b>	much to prove us	8, 575/ 23
reap that that ye	<b>labored</b>	not; for other men	8, 629/ 18
not; for other men	<b>labored</b>	, and ye have entered	8, 629/ 18
and himself, while he	<b>labored</b>	to wind out, hath	8, 657/ 9
Paul and Saint James	<b>labored</b>	so much to tell	8, 780/ 28
that is to wit,	<b>labored</b>	first to have, if	8, 933/ 26
not be obtained, then	<b>labored</b>	they that at the	8, 933/ 30
but they only that	<b>labored</b>	within the vineyard. It	8, 976/ 31
plainly pursue them, and	<b>labored</b>	for their punishment himself	8, 991/ 36
be devised was it	<b>labored</b>	to suppress the very	8, 1027/ 13
argument hath Tyndale sore	<b>labored</b>	to assoil, as I	8, 1030/ 24
men, children, old men,	<b>laborers</b>	, pilgrims, nurses, women with	8, 631/ 20
Christ's Church or No,"	<b>laboreth</b>	to flee from the	8, 577/ 27
that the priest, which	<b>laboreth</b>	spiritually in his office	8, 636/ 26
that the priest which	<b>laboreth</b>	with us in spiritual	8, 637/ 7
but forasmuch as he	<b>laboreth</b>	with interlacing of his	8, 857/ 7
well, each of them	<b>laboreth</b>	, by all the means	8, 892/ 24
herself our mother, and	<b>laboreth</b>	to be believed... and	8, 892/ 26
wherein he not only	<b>laboreth</b>	sore to diminish as	8, 934/ 5
to see how he	<b>laboreth</b>	to carry the reader	8, 959/ 7
Epistle of Saint John...	<b>laboring</b>	to make men ween	8, 758/ 8
inevitable that in the	<b>laboring</b>	to assoil it, Tyndale	8, 828/ 23
here bringeth for himself,	<b>laboring</b>	to prove his heresy	8, 964/ 27
have entered upon their	<b>labors</b>	." And therefore I cannot	8, 629/ 19
evil officer, he can	<b>lack</b>	no matter of railing	8, 580/ 2
we poor men, that	<b>lack</b>	the high spiritual sight	8, 581/ 7
the church. But for	<b>lack</b>	of this doctrine, they	8, 584/ 4
for incorrigible mind and	<b>lack</b>	of amendment finally deposed	8, 590/ 15
she was before, for	<b>lack</b>	of her hair, as	8, 600/ 7
his whole sum, and	<b>lack</b>	five of his hundred	8, 612/ 32
difficulty that many for	<b>lack</b>	of sufficient diligence perished	8, 613/ 4
whereas other men's books	<b>lack</b>	it not. And holy	8, 685/ 17
heaven, and that for	<b>lack</b>	of good works men	8, 686/ 35
damned but for only	<b>lack</b>	of belief. And therefore	8, 687/ 25
For then can we	<b>lack</b>	none holy Baptists to	8, 705/ 12
the other... and for	<b>lack</b>	of whose grace, which	8, 708/ 27
the other, except he	<b>lack</b>	so much that for	8, 708/ 29
shall ye see for	<b>lack</b>	of other shift this	8, 724/ 28
indeed... reason requireth for	<b>lack</b>	of other trial that	8, 751/ 21

called sin, for the	<b>lack</b>	of that perfection which	8, 755/ 3
faith... yet if he	<b>lack</b>	charity therewith, he were	8, 779/ 37
may have faith and	<b>lack</b>	yet both hope and	8, 780/ 30
yet leave off and	<b>lack</b>	hope. He may also	8, 781/ 31
may leave off and	<b>lack</b>	charity. For though the	8, 781/ 33
that is to say,	<b>lack</b>	of belief. For as	8, 784/ 9
faith alone, that for	<b>lack</b>	of feeling worketh not	8, 784/ 20
grace that, for the	<b>lack</b>	of their own endeavor	8, 787/ 11
Anabaptists only, because they	<b>lack</b>	yet power to persecute	8, 790/ 33
and lost heaven for	<b>lack</b>	of such a "feeling	8, 795/ 24
all such as, for	<b>lack</b>	of their own devoir	8, 799/ 18
not be baptized, for	<b>lack</b>	of a minister, and	8, 818/ 29
And then shall we	<b>lack</b>	no feeling-faithful wretches, but	8, 819/ 24
goodness the imbecility and	<b>lack</b>	of power upon the	8, 819/ 30
of congruence, for any	<b>lack</b>	upon his own part	8, 820/ 3
child hath not, for	<b>lack</b>	of the use of	8, 823/ 9
faith at all for	<b>lack</b>	of actual thinking thereupon	8, 823/ 23
since not historical (for	<b>lack</b>	of reading of stories	8, 824/ 13
the clergy can never	<b>lack</b>	persecution where heretics may	8, 832/ 11
a man list for	<b>lack</b>	of believing that there	8, 850/ 33
so that ye might	<b>lack</b>	nothing in any grace	8, 854/ 3
but though they never	<b>lack</b>	spots nor wrinkles, yet	8, 866/ 30
of his proclamation, for	<b>lack</b>	of that token which	8, 901/ 14
remnant, for the only	<b>lack</b>	of God's election (to	8, 901/ 25
destiny shall be, for	<b>lack</b>	of election, to be	8, 901/ 35
whereof he would never	<b>lack</b>	plenty (till frenzy lack	8, 925/ 31
lack plenty (till frenzy	<b>lack</b>	folly), would there not	8, 925/ 31
Barnes deviseth... saving for	<b>lack</b>	of all spots and	8, 927/ 6
should be frustrate for	<b>lack</b>	of sufficient proof. And	8, 948/ 31
ask mercy, and for	<b>lack</b>	of good purpose may	8, 957/ 33
own nature and for	<b>lack</b>	of true repentance, with	8, 966/ 6
therein, and yet what	<b>lack</b>	of wit therewith. For	8, 969/ 32
their forgiveness themselves, for	<b>lack</b>	of due deserving yet	8, 970/ 31
if it were for	<b>lack</b>	of learning, and letting	8, 986/ 28
yet some, for sloth,	<b>lack</b>	the oil of good	8, 1016/ 31
the damned souls the	<b>lack</b>	of good works of	8, 1017/ 2
world there shall never	<b>lack</b>	bad fish among the	8, 1020/ 24
earth there shall never	<b>lack</b>	cockle among the corn	8, 1020/ 25
living, so that for	<b>lack</b>	of knowledge who be	8, 1028/ 25
would she none have	<b>lacked</b>	though they should have	8, 606/ 3
said that his book	<b>lacked</b>	somewhat in that place	8, 685/ 16
eagle bird was hatched,	<b>lacked</b>	that inspiration? For he	8, 723/ 35
ween that therefore he	<b>lacked</b>	not charity, and so	8, 780/ 25
since that if there	<b>lacked</b>	not endeavor upon their	8, 799/ 20
Saint Gregory would have	<b>lacked</b>	none answer to this	8, 928/ 12
one, there should have	<b>lacked</b>	half the proof. For	8, 948/ 20
of which devotion they	<b>lacked</b>	while they lived here	8, 967/ 32
folk. Which respect whosoever	<b>lacketh</b>	... no fear of slander	8, 592/ 5
due perfection requisite that	<b>lacketh</b>	upon our part. Is	8, 634/ 6
grace, which grace he	<b>lacketh</b>	not but in his	8, 708/ 27

known Catholic church never	<b>lacketh</b>	, nor no church of	8, 739/ 7
he hath lost or	<b>lacketh</b>	. And they help (with	8, 783/ 2
it, being but alone,	<b>lacketh</b>	both hope and charity	8, 783/ 29
and that therefore he	<b>lacketh</b>	the specific and kindly	8, 823/ 14
and wrinkles, for that	<b>lacketh</b>	no man in this	8, 927/ 6
For some paynim that	<b>lacketh</b>	the right faith hath	8, 1026/ 4
me for his qui-cum-Patre	<b>lacking</b>	no more but an	8, 776/ 9
which their "faith alone,"	<b>lacking</b>	the light of grace	8, 1016/ 32
men took away the	<b>ladder</b>	from him. And when	8, 655/ 4
the remnant, our Blessed	<b>Lady</b>	and all that except	8, 625/ 20
perpetual virginity of our	<b>Lady</b>	; wherewith I have troubled	8, 657/ 8
and play as the	<b>lady</b>	did of whom when	8, 790/ 5
worthy, by our Blessed	<b>Lady</b>	, to be well said	8, 790/ 13
perpetual virginity of our	<b>Lady</b>	, he hath himself confessed	8, 809/ 3
perpetual virginity of our	<b>Lady</b>	... Tyndale cannot teach his	8, 809/ 25
other than if our	<b>Lady</b>	and all the saints	8, 886/ 10
for it... by our	<b>Lady</b>	, I begin so to	8, 903/ 11
perpetual virginity of our	<b>Lady</b>	is an undoubtable truth	8, 1005/ 3
virginity of our Blessed	<b>Lady</b>	is a plain stop	8, 1005/ 31
my Dialogue, that our	<b>Lady</b>	had vowed perpetual chastity	8, 1006/ 1
be acknown that our	<b>Lady</b>	did vow chastity. And	8, 1006/ 12
womb of our Blessed	<b>Lady</b>	, and being in her	8, 1009/ 11
our English spirituality have	<b>laid</b>	their snares unto men's	8, 584/ 28
is honorably rehearsed, and	<b>laid</b>	for a cause of	8, 595/ 8
all that ever I	<b>laid</b>	forth for the proof	8, 603/ 18
name of "the clergy"	<b>laid</b>	against the Catholic Church	8, 638/ 4
could and would have	<b>laid</b>	it against them. And	8, 642/ 37
Church that were well	<b>laid</b>	against the synagogue of	8, 644/ 11
nun, nor once have	<b>laid</b>	his spiritual hands upon	8, 651/ 4
words of men." Then	<b>laid</b>	our said sovereign lord	8, 676/ 34
For, as His Highness	<b>laid</b>	unto him, since Luther	8, 677/ 8
teach by mouth"? Then	<b>laid</b>	His Highness unto Luther	8, 677/ 13
of their heresies. Then	<b>laid</b>	His Highness unto Luther	8, 678/ 8
sovereign lord so substantially	<b>laid</b>	unto Luther upon his	8, 678/ 35
perceived it might be	<b>laid</b>	to his charge... he	8, 685/ 15
Book of his confutation	<b>laid</b>	him plain words of	8, 703/ 20
and Saint Paul's hand	<b>laid</b>	upon Timothy but like	8, 704/ 27
like a man's hand	<b>laid</b>	on a boy's head	8, 704/ 27
toward the purpose, but	<b>laid</b>	yet more directly for	8, 719/ 16
the Jews had then	<b>laid</b>	thus unto them; if	8, 721/ 31
and the prophets be	<b>laid</b>	here to no purpose	8, 722/ 4
theirs. These causes, lo,	<b>laid</b>	Saint Augustine, all which	8, 735/ 34
Church still these he	<b>laid</b>	, I say, for the	8, 735/ 35
And these causes he	<b>laid</b>	unto the heretics as	8, 736/ 1
I say, Saint Augustine	<b>laid</b>	them not that inward	8, 744/ 35
ever there shall be	<b>laid</b>	so great outward things	8, 749/ 6
Christ as shall be	<b>laid</b>	for it; but the	8, 749/ 7
them... and so sore	<b>laid</b>	it unto the charge	8, 792/ 22
it. And when I	<b>laid</b>	unto him his perjury	8, 814/ 30
Peter and Saint John "	<b>laid</b>	their hands upon them	8, 843/ 23

remaineth there and is	<b>laid</b>	up for me a	8, 849/ 15
scriptures that he hath	<b>laid</b>	to prove that there	8, 859/ 16
therefore is there nothing	<b>laid</b>	to her charge... but	8, 860/ 19
same reason that is	<b>laid</b>	against me. His words	8, 860/ 24
things that may be	<b>laid</b>	unto her... which, as	8, 875/ 27
things that may be	<b>laid</b>	unto her... which, as	8, 930/ 1
you. Though they were	<b>laid</b>	on before and you	8, 931/ 20
that cornerstone that is	<b>laid</b>	in the head of	8, 931/ 22
that that is already	<b>laid</b>	; that is to wit	8, 931/ 27
of Christ without chalice	<b>laid</b>	and licked up upon	8, 932/ 27
the articles which was	<b>laid</b>	against him at his	8, 944/ 30
things, that Master/Doctor Wolman	<b>laid</b>	against him these words	8, 945/ 10
things that may be	<b>laid</b>	unto her... which, as	8, 952/ 27
these things that be	<b>laid</b>	to the Arians' charge	8, 954/ 14
therefore is there nothing	<b>laid</b>	to her charge, but	8, 956/ 35
therefore is there nothing	<b>laid</b>	unto her charge, but	8, 957/ 7
same reason that is	<b>laid</b>	against me. His words	8, 959/ 17
and the Church is	<b>laid</b>	up pure gold into	8, 960/ 17
reason that is now	<b>laid</b>	against him he maketh	8, 961/ 34
that reason that is	<b>laid</b>	against him, nor Saint	8, 961/ 36
then shall he be	<b>laid</b>	up for pure gold	8, 966/ 14
be by and by	<b>laid</b>	up for pure gold	8, 966/ 20
be by and by	<b>laid</b>	up for pure gold	8, 966/ 33
that he shall be	<b>laid</b>	up for pure gold	8, 967/ 2
grace and shall be	<b>laid</b>	up at last for	8, 970/ 7
be fully forgiven and	<b>laid</b>	up pure gold in	8, 970/ 16
when they be, be	<b>laid</b>	up pure gold in	8, 970/ 32
that their master Luther	<b>laid</b>	, that the very cause	8, 1003/ 1
and yet was he	<b>laid</b>	, for all that, for	8, 1009/ 19
for this have they	<b>laid</b>	ever against us that	8, 1013/ 3
believed... and have always	<b>laid</b>	for their part the	8, 1013/ 5
the corn shall be	<b>laid</b>	up in the garners	8, 1021/ 3
happened that there had	<b>lain</b>	a man so sick	8, 699/ 25
sacrifice of the paschal	<b>lamb</b>	, saying, "Ye shall eat	8, 976/ 23
flesh forth outdoors." The	<b>lamb</b>	is eaten in one	8, 976/ 24
seven clasps" which the	<b>Lamb</b>	shutteth and then doth	8, 998/ 1
open it, and the	<b>Lamb</b>	openeth it and then	8, 998/ 2
Huessgen, and Denck, Balthasar,	<b>Lambert</b>	, and Zwingli... of all	8, 597/ 15
and Friar Huessgen, Friar	<b>Lambert</b>	, and Zwingli, and such	8, 692/ 38
friars, as Luther, and	<b>Lambert</b>	, and Huessgen... or priests	8, 694/ 36
his own sects Luther,	<b>Lambert</b>	, Huessgen, and Zwingli with	8, 726/ 20
and Luther Heretic, and	<b>Lambert</b>	Heretic, and Huessgen Heretic	8, 728/ 9
living of Luther, and	<b>Lambert</b>	, and Huessgen, and such	8, 732/ 6
Luther, Friar Huessgen, Friar	<b>Lambert</b>	, and Zwingli, and of	8, 766/ 34
master William Tyndale, Luther,	<b>Lambert</b>	, Huessgen, or Zwingli, or	8, 805/ 8
Tyndale, and Luther, and	<b>Lambert</b>	, and Huessgen, and Zwingli	8, 806/ 25
Tyndale, nor Luther, nor	<b>Lambert</b>	, nor Huessgen, do so	8, 868/ 31
Luther, Huessgen, and Zwingli,	<b>Lambert</b>	, Hutchins, and Barnes, and	8, 971/ 32
and the "sheep" and	<b>lambs</b>	, those he calleth the	8, 727/ 11
have great cause to	<b>lament</b>	that ever that man	8, 710/ 28

unknown church. For he	<b>lamenteth</b>	there the estate of	8, 987/ 23
though all bring the	<b>lamps</b>	of faith, yet some	8, 1016/ 30
priests after, into the	<b>Land</b>	of Behest. Was there	8, 611/ 13
never entered into the	<b>land</b>	that was promised them	8, 774/ 3
never came into the	<b>land</b>	that was promised them	8, 792/ 4
never came to the	<b>Land</b>	of Behest; whereupon his	8, 792/ 16
For that is our	<b>Land</b>	of Behest. Now, if	8, 792/ 19
in conclusion to the	<b>Land</b>	of Behest. For this	8, 794/ 26
as came to the	<b>Land</b>	of Behest were elects	8, 795/ 1
care for none other	<b>land</b>	of behest; nor for	8, 795/ 18
their coming to the	<b>Land</b>	of Behest, or their	8, 795/ 19
never came in the	<b>Land</b>	of Behest: his example	8, 795/ 36
gathereth and bringeth to	<b>land</b>	both good fish and	8, 834/ 9
came last into the	<b>land</b>	by the King's license	8, 845/ 31
in conclusion to the	<b>Land</b>	of Behest... and were	8, 865/ 21
not, "Take away the	<b>lands</b>	and all the fruits	8, 629/ 32
own, but that all	<b>lands</b>	and all goods ought	8, 664/ 12
in their goods and	<b>lands</b>	and in their bodies	8, 953/ 35
entering into the first	<b>lane</b>	(that is to wit	8, 782/ 9
way be two long	<b>lanes</b>	besides faith, and therefore	8, 782/ 6
at any of the	<b>lanes'</b>	end (that is to	8, 782/ 7
child in Latin, a	<b>language</b>	that the child understandeth	8, 704/ 17
and receive some other	<b>language</b>	in the stead thereof	8, 807/ 4
some other in the	<b>language</b>	that he spoke, when	8, 920/ 11
the diverse kinds of	<b>languages</b>	, and interpretations of the	8, 1022/ 2
church, but like unto	<b>lapis</b>	philosophorum, or to quinta	8, 1003/ 24
in his ribaldry at	<b>large</b>	and say that all	8, 580/ 3
royally raileth out at	<b>large</b>	upon all bishops, archdeacons	8, 586/ 23
far forth set at	<b>large</b>	that he might bring	8, 597/ 30
me, he went at	<b>large</b>	... and, coming up to	8, 813/ 29
else, Webbe, make so	<b>large</b>	an offer." "No, in	8, 815/ 9
name so much the	<b>larger</b>	. For other let I	8, 922/ 5
would at more liberty	<b>lash</b>	out his railing against	8, 730/ 3
twain in his books	<b>lashed</b>	out by letter, which	8, 839/ 25
halteth therein. Friar Barnes	<b>lasheth</b>	out against them pride	8, 831/ 16
Tyndale in at the	<b>last</b>	with the ceremonies of	8, 583/ 13
begin here at the	<b>last</b>	point... though the party	8, 596/ 10
as the world shall	<b>last</b>	which thing is, I	8, 602/ 36
Dialogue proved by Scripture,	<b>last</b>	and continue forever, and	8, 604/ 8
oft interrupting, brought at	<b>last</b>	his tale to an	8, 605/ 20
was not ordained to	<b>last</b>	forever... but to cease	8, 606/ 20
as the world should	<b>last</b>	, should never have end	8, 606/ 26
all shall endure and	<b>last</b>	, no more than hath	8, 607/ 23
Tyndale agreeth, as long	<b>last</b>	in earth as the	8, 614/ 17
them fall at the	<b>last</b>	to beggary (by the	8, 628/ 10
words of his at	<b>last</b>	be verified plain upon	8, 628/ 36
hundred years from Easter	<b>last</b>	past upward, and so	8, 632/ 25
will, I ween, at	<b>last</b>	, and some have done	8, 639/ 16
and then hath at	<b>last</b>	declared his conclusion thus	8, 649/ 30
hath now sent at	<b>last</b>	to call the world	8, 650/ 19

after long work, at	<b>last</b>	Tyndale hath here in	8, 654/ 13
fall unto that at	<b>last</b>	. And then reckoning neither	8, 664/ 25
they shall at the	<b>last</b>	fall in a new	8, 664/ 33
off have first or	<b>last</b>	withered away. And so	8, 669/ 20
therefore, to finish at	<b>last</b>	this long chapter of	8, 669/ 36
so stark mad at	<b>last</b>	... that he maketh his	8, 676/ 5
reason assoiled, in my	<b>last</b>	book before. Tyndale Notwithstanding	8, 690/ 21
And thus at the	<b>last</b>	they grant against themselves	8, 692/ 10
these eight hundred years	<b>last</b>	past... all whom this	8, 713/ 11
the doctors of these	<b>last</b>	eight hundred years... which	8, 714/ 5
eight hundred years past	<b>last</b>	... but he must needs	8, 714/ 10
must grant at the	<b>last</b>	; which if he be	8, 717/ 15
he hath at the	<b>last</b>	bethought him, and reckoned	8, 730/ 5
followeth it at the	<b>last</b>	that Saint Augustine was	8, 731/ 21
is driven at the	<b>last</b>	for very very shame	8, 741/ 24
to the devil at	<b>last</b>	. And therefore I can	8, 777/ 21
to this end at	<b>last</b>	cometh all his holy	8, 799/ 28
he remembereth himself at	<b>last</b>	, and lest himself and	8, 801/ 14
these points except the	<b>last</b>	, we shall find unto	8, 808/ 4
Howbeit, as for the	<b>last</b>	, indeed I find not	8, 808/ 6
unto Tyndale in the	<b>last</b>	chapter of my Third	8, 808/ 35
half year... and the	<b>last</b>	time he saw him	8, 814/ 23
feeble, unable either to	<b>last</b>	and endure or to	8, 818/ 5
yet may it percase	<b>last</b>	long and not fail	8, 818/ 25
Barnes when he came	<b>last</b>	into the land by	8, 845/ 30
as appeareth by the	<b>last</b>	point, that Saint Peter	8, 851/ 4
disguised with at your	<b>last</b>	resorting hither. But now	8, 866/ 15
as it seemed, the	<b>last</b>	in which they were	8, 884/ 33
would answer them together,	<b>last</b>	of all. For since	8, 906/ 3
Barnes' bringing in I	<b>last</b>	rehearsed you... ye see	8, 912/ 4
this eight hundred years	<b>last</b>	past, let us take	8, 925/ 5
shall I in the	<b>last</b>	book of this work	8, 935/ 16
Gregory have said at	<b>last</b>	, "Why, sirs, how can	8, 936/ 13
this twenty years past	<b>last</b>	, all the world good	8, 940/ 17
within this twenty years	<b>last</b>	past, and in every	8, 940/ 28
so pass at the	<b>last</b>	through grace into glory	8, 957/ 23
wrinkles at the very	<b>last</b>	end, after which he	8, 966/ 29
I may at the	<b>last</b>	go to the everlasting	8, 968/ 34
be laid up at	<b>last</b>	for pure gold in	8, 970/ 7
that country, at the	<b>last</b>	took his journey persuaded	8, 990/ 7
and was at the	<b>last</b>	taken and fast bound	8, 990/ 27
matter, now in this	<b>last</b>	book shortly gather together	8, 995/ 8
good readers, in this	<b>last</b>	book besides, that shall	8, 995/ 24
I shall in this	<b>last</b>	book bring you, clearly	8, 995/ 28
and especially in the	<b>last</b>	chapter of my Third	8, 996/ 37
will they come at	<b>last</b>	with "known and yet	8, 1004/ 12
now agreed at the	<b>last</b>	by Tyndale, and none	8, 1005/ 1
the end also, to	<b>last</b>	without end, his church	8, 1009/ 32
this eight hundred years	<b>last</b>	past, out of which	8, 1033/ 30
that while the world	<b>lasted</b>	should never have end	8, 671/ 4

which was, while it	<b>lasted</b>	, the church of God	8, 682/ 5
faith that could have	<b>lasted</b>	or have brought out	8, 743/ 4
faith that could have	<b>lasted</b>	or have brought out	8, 758/ 36
it could not have	<b>lasted</b>	nor have brought out	8, 759/ 3
long as the world	<b>lasteth</b>	, and can in this	8, 670/ 25
and shall while it	<b>lasteth</b>	in earth)... but also	8, 834/ 11
Christ in perpetuity of	<b>lasting</b>	and continuance upon earth	8, 604/ 15
sort there hath of	<b>late</b>	some been burned in	8, 589/ 39
but even now; of	<b>late</b>	in comparison of the	8, 621/ 8
saving that Luther of	<b>late</b>	, and Friar Barnes after	8, 658/ 18
hands and that, of	<b>late</b>	, specially by the politic	8, 710/ 22
false exposition was a	<b>late</b>	thing at the coming	8, 713/ 6
it had now these	<b>late</b>	years in Almaine; and	8, 731/ 29
were it never so	<b>late</b>	? And so playeth Tyndale	8, 746/ 2
like as Master Lyly,	<b>late</b>	master of Paul's School	8, 806/ 30
Luther now began of	<b>late</b>	... there never was wretch	8, 808/ 8
more plainly than of	<b>late</b>	appeared and came to	8, 813/ 10
prior" when one of	<b>late</b>	told Master Wolman of	8, 947/ 29
speaking is neither of	<b>late</b>	newly begun nor yet	8, 1026/ 26
christened, except a few	<b>lately</b>	fallen to Luther, Wycliffe	8, 578/ 7
For, M. Tyndale, as	<b>lately</b>	as ye were circumcised	8, 620/ 32
cities of Almaine, as	<b>lately</b>	as they be begun	8, 638/ 22
a stark, wretched heretic	<b>lately</b>	burned at Maidstone and	8, 684/ 25
be clearly proved. And	<b>lately</b>	have they played that	8, 684/ 33
whom he had not	<b>lately</b>	seen, lest he might	8, 1027/ 21
but men of these	<b>later</b>	days... which later days	8, 602/ 4
these later days... which	<b>later</b>	days himself calleth yet	8, 602/ 4
all this, revoked his	<b>later</b>	heresy too, and lived	8, 662/ 6
the doctrine of the	<b>later</b>	agreed and consented with	8, 694/ 12
if God by the	<b>later</b>	opened and revealed any	8, 694/ 13
shifts, and ever the	<b>later</b>	the lewder. For in	8, 718/ 21
elected sort changed the	<b>Latin</b>	text of Saint Paul	8, 685/ 1
to the child in	<b>Latin</b>	, a language that the	8, 704/ 17
by the style and	<b>Latin</b>	, and partly by authentic	8, 707/ 3
partly by style and	<b>Latin</b>	, and partly by authentic	8, 712/ 5
translated after the old	<b>Latin</b>	translation, which he followeth	8, 758/ 26
not one understood the	<b>Latin</b>	tongue? How came we	8, 774/ 31
we, then, by the	<b>Latin</b>	tongue again? Not by	8, 774/ 32
not one understood the	<b>Latin</b>	tongue? How came we	8, 805/ 31
we, then, by the	<b>Latin</b>	tongue again? Not by	8, 805/ 32
and learning of the	<b>Latin</b>	tongue. This is, good	8, 806/ 32
of grammar and the	<b>Latin</b>	tongue is nothing like	8, 806/ 36
it unto. For the	<b>Latin</b>	tongue was nothing that	8, 806/ 37
since grammar in the	<b>Latin</b>	tongue is a thing	8, 807/ 16
the pillar (called in	<b>Latin</b>	basis, which is the	8, 847/ 9
more than the two	<b>Latin</b>	words "errat" and "deficit	8, 916/ 17
that he doth in	<b>Latin</b>	... letting them that understand	8, 917/ 6
them that understand no	<b>Latin</b>	ween still that it	8, 917/ 7
giveth it in the	<b>Latin</b>	. But as I said	8, 918/ 10
but made by some	<b>Latin</b>	man, as Friar Barnes	8, 933/ 8

he would in the	<b>latter</b>	days, when the faith	8, 651/ 19
him indeed... and the	<b>latter</b>	of the twain clearly	8, 758/ 24
that have these two	<b>latter</b>	points that is to	8, 851/ 12
should come in these	<b>latter</b>	days therefore commandeth he	8, 874/ 36
should come in the	<b>latter</b>	days therefore commandeth he	8, 929/ 11
wretch rebuke avarice and	<b>laud</b>	liberality... the glutton discommend	8, 765/ 29
found faithful, righteous, and	<b>laudable</b>	. And therefore, my dearest	8, 978/ 1
all that look thereon	<b>laugh</b>	thereat... they shake off	8, 688/ 12
that we may well	<b>laugh</b>	at him, so had	8, 721/ 34
give us leave to	<b>laugh</b>	at his proud invented	8, 723/ 5
that the Turk would	<b>laugh</b>	at all our reasons	8, 769/ 31
that the Turk would	<b>laugh</b>	at... and lay forth	8, 769/ 33
not, ye wot well,	<b>laugh</b>	thereat, for it could	8, 771/ 9
And then the maid	<b>laughed</b>	and said that she	8, 655/ 1
the Jews would have	<b>laughed</b>	at them. But neither	8, 721/ 35
if the Jews had	<b>laughed</b>	thereat, and said, "How	8, 722/ 10
he should be but	<b>laughed</b>	at there, because he	8, 770/ 21
gaped upon him and	<b>laughed</b>	at him. And by	8, 900/ 33
Huessgen, or Zwingli, and	<b>laugheth</b>	the folly of all	8, 619/ 5
Christ consenteth that God's	<b>law</b>	is good. The pope	8, 584/ 13
consenteth not that God's	<b>law</b>	is good... for he	8, 584/ 13
the parishioners go to	<b>law</b>	with them to put	8, 584/ 24
them "consenteth that God's	<b>law</b>	is good." He proveth	8, 584/ 32
consent not that God's	<b>law</b>	is good... because they	8, 584/ 33
consent not that God's	<b>law</b>	is good, but also	8, 585/ 2
temporal prince making any	<b>law</b>	beside the law of	8, 585/ 4
any law beside the	<b>law</b>	of God consenteth not	8, 585/ 5
consenteth not that God's	<b>law</b>	is good, nor useth	8, 585/ 5
a brother exhort Christ's	<b>law</b>	, but also like a	8, 585/ 7
authority to make any	<b>law</b>	, or any one syllable	8, 585/ 16
one syllable of a	<b>law</b>	, upon any Christian man	8, 585/ 17
good to see what	<b>law</b>	so specially lieth in	8, 585/ 30
those laws. The other	<b>law</b>	that he layeth so	8, 586/ 17
be imputed unto the	<b>law</b>	which forbiddeth it, as	8, 586/ 26
pope had made that	<b>law</b>	that Tyndale here saith	8, 592/ 33
pope made not that	<b>law</b>	, but that the words	8, 592/ 35
Tyndale rehearseth be no	<b>law</b>	at all, nor spoken	8, 593/ 1
words for a plain	<b>law</b>	?Those words which Tyndale	8, 593/ 3
saith are a plain	<b>law</b>	made by the pope	8, 593/ 4
it and not a	<b>law</b>	, nor a thing made	8, 593/ 19
if it were a	<b>law</b>	or made by a	8, 593/ 20
and out of a	<b>law</b>	or out of a	8, 593/ 21
made them for a	<b>law</b>	, be not the words	8, 593/ 23
made for a plain	<b>law</b>	. Wherein Tyndale plainly showeth	8, 593/ 30
made it for a	<b>law</b>	because it beginneth with	8, 593/ 32
that in the Old	<b>Law</b>	, divers times it is	8, 595/ 7
any lord or any	<b>law</b>	to let him... then	8, 597/ 37
and expounded both the	<b>Law</b>	and the Prophets; by	8, 612/ 19
world beside by God's	<b>law</b>	, by governors of his	8, 613/ 19
I shall write my	<b>law</b>	in their hearts." In	8, 615/ 13

I shall write my	<b>law</b>	in their hearts." He	8, 615/ 16
difference between the Old	<b>Law</b>	, that was called the	8, 615/ 26
that was called the	<b>law</b>	written, because that Moses	8, 615/ 26
received and delivered the	<b>Law</b>	by writing... and the	8, 615/ 27
writing... and the New	<b>Law</b>	, whereof Christ neither received	8, 615/ 28
doubts rise upon their	<b>law</b>	and upon the construction	8, 619/ 36
and well-learned in the	<b>Law</b>	and in the Scripture	8, 620/ 20
also, both in the	<b>Law</b>	and in the Scripture	8, 620/ 26
the letter of the	<b>law</b>	to order themselves in	8, 636/ 21
texts in the Old	<b>Law</b>	which in like wise	8, 637/ 10
every one, and the	<b>law</b>	of God shall allow	8, 663/ 30
shall we by the	<b>law</b>	of God, and by	8, 663/ 34
Scripture and with the	<b>law</b>	of God, all those	8, 664/ 8
goods ought by God's	<b>law</b>	to be all men's	8, 664/ 13
their living after the	<b>law</b>	of God this can	8, 666/ 7
their living with the	<b>law</b>	of God... but if	8, 666/ 14
of living after the	<b>law</b>	of God, by themselves	8, 666/ 28
to live after the	<b>law</b>	of God" I would	8, 668/ 5
true expounding of the	<b>Law</b>	; which is the only	8, 691/ 15
up to do the	<b>law</b>	of God and were	8, 692/ 23
Savior and the new	<b>law</b>	that he should bring	8, 752/ 32
But in the New	<b>Law</b>	, the world received and	8, 753/ 2
them by Moses a	<b>law</b>	written in books either	8, 753/ 7
give his church a	<b>law</b>	without book, and shed	8, 753/ 10
of God have the	<b>law</b>	... that is, the true	8, 753/ 16
excellence between the New	<b>Law</b>	and the Old? But	8, 754/ 21
people in the New	<b>Law</b>	: far above the grace	8, 755/ 13
that in the Old	<b>Law</b>	, such as were good	8, 755/ 21
and feel that the	<b>Law</b>	is good, and have	8, 773/ 24
good, and have the	<b>Law</b>	of God written in	8, 773/ 24
and feel that the	<b>Law</b>	is good, and have	8, 778/ 26
good, and have the	<b>Law</b>	of God written in	8, 778/ 26
the hearers of the	<b>law</b>	are just before God	8, 842/ 12
the doers of the	<b>law</b>	shall be justified." And	8, 842/ 12
he speaketh against your	<b>law</b>	24, q. 1, "Quodcumque	8, 858/ 4
proved by your own	<b>law</b>	whose words be these	8, 861/ 30
proved by your own	<b>law</b>	whose words be these	8, 862/ 15
afeard, or by what	<b>law</b>	it were unlawful for	8, 865/ 33
he speaketh against your	<b>law</b>	24, Quaestione prima, "Quodcumque	8, 910/ 21
saith Lyra condemneth the	<b>law</b>	... and then he showeth	8, 910/ 28
speaketh not against the	<b>law</b>	, but against a gloss	8, 910/ 29
this gloss of the	<b>law</b>	, that saith, "The whole	8, 915/ 28
proved by your own	<b>law</b>	whose words be these	8, 916/ 35
words of the very	<b>law</b>	itself; but then are	8, 917/ 3
no words of the	<b>law</b>	, but of certain glosses	8, 917/ 4
have made upon the	<b>law</b>	. And this himself confesseth	8, 917/ 5
durst not. For the	<b>law</b>	24, quae. 1, A	8, 917/ 17
against him. For that	<b>law</b>	saith nothing else but	8, 917/ 18
Apostolic... and as the	<b>law</b>	calleth it there, the	8, 917/ 20
Rome. And therefore this	<b>law</b>	, ye see well, was	8, 917/ 22

but instead of the	<b>law</b>	, he layeth us forth	8, 917/ 24
gloss. Now, the other	<b>law</b>	De paene., Dis. 2	8, 917/ 26
Dis. 2, "Si" that	<b>law</b>	durst he not bring	8, 917/ 26
brother Tyndale. For that	<b>law</b>	is the words of	8, 917/ 28
as I said, this	<b>law</b>	durst not Friar Barnes	8, 918/ 11
the making of the	<b>law</b>	... but that it must	8, 923/ 10
order and make a	<b>law</b>	among them there, that	8, 937/ 23
open in your own	<b>law</b>	whose words be these	8, 943/ 16
for suing at the	<b>law</b>	alleging Saint Augustine for	8, 945/ 13
pain of the temporal	<b>law</b>	." Now, good readers, consider	8, 945/ 18
being doctor of the	<b>law</b>	, might no more meddle	8, 947/ 24
of suing at the	<b>law</b>	than a cordwainer might	8, 947/ 25
then was by the	<b>law</b>	two competent witnesses sufficient	8, 948/ 12
such wise as the	<b>law</b>	meaneth by which Barnes	8, 950/ 7
the error that the	<b>law</b>	meaneth, which law Friar	8, 950/ 16
the law meaneth, which	<b>law</b>	Friar Barnes allegeth. And	8, 950/ 16
well-proved by your own	<b>law</b>	De con. Di. 4	8, 980/ 18
the words of that	<b>law</b>	that Barnes hath here	8, 981/ 26
But, now, concerning that	<b>law</b>	, good readers... you shall	8, 981/ 30
the words of that	<b>law</b>	be taken out of	8, 981/ 31
rehearsed in the same	<b>law</b>	, say that the ceremonies	8, 982/ 30
unto none other, neither	<b>law</b>	nor creature, neither in	8, 1011/ 31
children living in the	<b>law</b>	of the Spirit and	8, 1011/ 33
power to make any	<b>law</b>	to stop them of	8, 1011/ 36
that God gave the	<b>Law</b>	unto, and to whom	8, 1016/ 10
for he hath forbidden	<b>lawful</b>	wedlock unto all his	8, 584/ 14
not himself as a	<b>lawful</b>	prince, but as an	8, 585/ 6
the pope "hath forbidden	<b>lawful</b>	wedlock." In this he	8, 585/ 32
their departing to be	<b>lawful</b>	from the church or	8, 608/ 12
Catholic church to be	<b>lawful</b>	by bare words and	8, 608/ 16
incestuous lechery good and	<b>lawful</b>	marriage, have holy vows	8, 630/ 18
Tyndale believeth it is	<b>lawful</b>	(if he believe as	8, 645/ 24
Luther's lechery any good,	<b>lawful</b>	matrimony. And where he	8, 652/ 9
voluntary things be not	<b>lawful</b>	. For we say no	8, 700/ 33
one taught it for	<b>lawful</b>	a friar to wed	8, 713/ 19
that ever accounted it	<b>lawful</b>	, and held it not	8, 727/ 33
elects, that believe it	<b>lawful</b>	for friars to wed	8, 728/ 31
that ever held it	<b>lawful</b>	for a friar to	8, 766/ 25
and for good and	<b>lawful</b>	matrimony. Which thing from	8, 767/ 3
were by his exposition	<b>lawful</b>	for a friar to	8, 809/ 22
Christ approveth it for	<b>lawful</b>	, and not abhorreth it	8, 811/ 34
it shall not be	<b>lawful</b>	... no, not for Peter	8, 838/ 7
it shall not be	<b>lawful</b>	no, not for Saint	8, 844/ 17
it shall not be	<b>lawful</b>	for Saint Peter to	8, 865/ 3
it would always be	<b>lawful</b>	for Saint Peter to	8, 865/ 4
unlawful, and our wedding	<b>lawful</b>	" and so forth, in	8, 928/ 9
to the laws and	<b>lawful</b>	usages of the country	8, 947/ 11
that it were not	<b>lawful</b>	for monks and friars	8, 1033/ 5
may he well and	<b>lawfully</b>	royally jest and rail	8, 580/ 16
and that friars may	<b>lawfully</b>	wed nuns: the pope	8, 597/ 11

very well done and	<b>lawfully</b>	. When we forbid it	8, 715/ 36
and that friars may	<b>lawfully</b>	wed nuns, and that	8, 802/ 29
vow forsaken flesh, may	<b>lawfully</b>	fall from fish to	8, 804/ 27
God that friars may	<b>lawfully</b>	wed nuns, God hath	8, 816/ 30
may, when they will,	<b>lawfully</b>	wed nuns: all these	8, 826/ 29
The councils that were	<b>lawfully</b>	gathered in the power	8, 918/ 32
the Scripture he might	<b>lawfully</b>	do it; and that	8, 925/ 17
friars and nuns might	<b>lawfully</b>	wed when they list	8, 927/ 18
general council of Christendom	<b>lawfully</b>	called and assembled together	8, 941/ 3
say a man may	<b>lawfully</b>	ask his own good	8, 945/ 2
by another, he may	<b>lawfully</b>	complain to the spiritual	8, 946/ 14
he that is accursed	<b>lawfully</b>	out of a particular	8, 1025/ 29
church in that it	<b>lawfully</b>	doth: so the man	8, 1025/ 32
those that are accursed	<b>lawfully</b>	out of any church	8, 1026/ 28
may for his pleasure	<b>lawfully</b>	break his vow and	8, 1034/ 4
wantonness, idolatry, witchcraft, enmity,	<b>lawing</b>	, emulation and strife, wrath	8, 757/ 15
wantonness, idolatry, witchcraft, enmity,	<b>lawing</b>	, emulation, and strife; wrath	8, 1024/ 36
and make all people	<b>lawless</b>	, because all laws are	8, 585/ 23
the unmannerly manners and	<b>lawless</b>	laws of living! whereof	8, 663/ 23
a temporal tyrant with	<b>laws</b>	of his own making	8, 584/ 15
they make, he saith,	<b>laws</b>	of their own beside	8, 585/ 1
all temporal princes and	<b>laws</b>	is, if they plainly	8, 585/ 10
we need no more	<b>laws</b>	but only the Gospel	8, 585/ 13
sin break all the	<b>laws</b>	that are made by	8, 585/ 19
have popes and popes'	<b>laws</b>	gone and taken away	8, 585/ 21
but kings and kings'	<b>laws</b>	too, if their purpose	8, 585/ 22
people lawless, because all	<b>laws</b>	are lets, as they	8, 585/ 23
were that made those	<b>laws</b>	. The other law that	8, 586/ 16
wherein he reproveth all	<b>laws</b>	(the spiritual openly, and	8, 587/ 15
too), and for the	<b>laws</b>	calleth the makers tyrants	8, 587/ 16
region hath by plain	<b>laws</b>	prohibited and forbidden such	8, 590/ 21
therefore is by all	<b>laws</b>	forbidden to be in	8, 590/ 30
only by the common	<b>laws</b>	of this realm upon	8, 592/ 21
is by all other	<b>laws</b>	upon great pain forbidden	8, 592/ 30
many things that be	<b>laws</b>	, and that were by	8, 593/ 8
and councils made for	<b>laws</b>	... yet are there in	8, 593/ 9
but, by the canon	<b>laws</b>	of the Church, commandeth	8, 594/ 17
keep and observe the	<b>laws</b>	of the princes and	8, 594/ 18
upon them... and the	<b>laws</b>	of the Church be	8, 596/ 31
peculiar church and peculiar	<b>laws</b>	and sacraments and ceremonies	8, 606/ 24
And yet are the	<b>laws</b>	of the Church mitigated	8, 631/ 18
live according unto the	<b>laws</b>	of God. More Lo	8, 648/ 39
live according unto the	<b>laws</b>	of God. More Now	8, 663/ 7
live according to the	<b>laws</b>	of God, make us	8, 663/ 13
unmannerly manners and lawless	<b>laws</b>	of living! whereof ye	8, 663/ 23
live according unto the	<b>laws</b>	of God!" How is	8, 667/ 25
power to make any	<b>laws</b>	at all yet he	8, 676/ 26
in all conversation, deeds,	<b>laws</b>	, bargains, covenants, ordinances, and	8, 775/ 16
new rules and new	<b>laws</b>	at her pleasure? Because	8, 862/ 9
honesty save your holy	<b>laws</b>	... and defend them against	8, 875/ 6

it were the very	<b>laws</b>	. Why doth he boast	8, 917/ 7
it by the very	<b>laws</b>	... and then instead of	8, 917/ 8
then instead of the	<b>laws</b>	, bring us forth but	8, 917/ 9
look upon those two	<b>laws</b>	... shall soon see that	8, 917/ 16
any of both those	<b>laws</b>	, since they made nothing	8, 918/ 16
his purpose by the	<b>laws</b>	, but by the glosses	8, 918/ 18
too. For as the	<b>laws</b>	prove not his purpose	8, 918/ 20
the alleging of these	<b>laws</b>	, that if he had	8, 918/ 23
together, with all the	<b>laws</b>	that ye can make	8, 918/ 30
royally upon all the	<b>laws</b>	? May he so boldly	8, 919/ 10
For here speaking of	<b>laws</b>	and laying but the	8, 919/ 15
the glosses... and the	<b>laws</b>	against him, and his	8, 919/ 15
a rage against all	<b>laws</b>	, and all general councils	8, 919/ 17
honesty save your holy	<b>laws</b>	... and defend them against	8, 929/ 18
and whole, in all	<b>laws</b>	after to be made	8, 937/ 29
the makers of the	<b>laws</b>	, also. For there, as	8, 944/ 35
his words: "All these	<b>laws</b>	, and all these lawyers	8, 945/ 1
matter according to the	<b>laws</b>	and lawful usages of	8, 947/ 11
bringeth us in those	<b>laws</b>	for the proof, which	8, 950/ 21
for the proof, which	<b>laws</b>	do speak of that	8, 950/ 22
Moses, that was the	<b>lawyer</b>	and beginner of the	8, 617/ 33
Christ, the beginner and	<b>lawyer</b>	of the other... nor	8, 617/ 35
over that, in the	<b>lawyers</b>	that were of his	8, 944/ 34
laws, and all these	<b>lawyers</b>	, and all these judiciaries	8, 945/ 1
through Christ, if Tyndale	<b>lay</b>	mad in the midst	8, 584/ 7
which pope will Tyndale	<b>lay</b>	? For he shall find	8, 586/ 1
Tyndale, Wycliffe, and Luther	<b>lay</b>	unto the pope, they	8, 586/ 11
the pope, they must	<b>lay</b>	to so many such	8, 586/ 11
their duty; or will	<b>lay</b>	to the prince's charge	8, 597/ 5
here rehearse, I there	<b>lay</b>	forth and declare with	8, 603/ 8
itself. Whereof I there	<b>lay</b>	some places, and some	8, 603/ 13
in their sermons: "Men	<b>lay</b>	forth nowadays unto you	8, 624/ 17
them "fathers"; but we	<b>lay</b>	for our doctrine the	8, 624/ 18
mark... and I dare	<b>lay</b>	a wager with him	8, 632/ 21
and how long he	<b>lay</b>	in the belly, and	8, 634/ 32
faults that they falsely	<b>lay</b>	to our charge, their	8, 638/ 9
will of man and	<b>lay</b>	the weight of their	8, 639/ 36
having the things to	<b>lay</b>	against the faith of	8, 644/ 10
faith and filthy living	<b>lay</b>	forth some new scripture	8, 652/ 18
and fared hard, and	<b>lay</b>	hard, and watched and	8, 653/ 28
reason do the Jews	<b>lay</b>	unto our charge this	8, 681/ 4
that the Jews might	<b>lay</b>	the same reason for	8, 690/ 15
syllable; and we must	<b>lay</b>	our hands on thine	8, 692/ 3
were yet enough to	<b>lay</b>	such a railing knave	8, 714/ 6
Now, if Tyndale could	<b>lay</b>	us for his purpose	8, 715/ 9
we forbid it, we	<b>lay</b>	the scripture for us	8, 715/ 36
handle him. Let him	<b>lay</b>	forth for his part	8, 716/ 19
thing. But let Tyndale	<b>lay</b>	forth any one holy	8, 716/ 25
part in the matter,	<b>lay</b>	me forth, of all	8, 716/ 36
that I should also	<b>lay</b>	to Tyndale the steps	8, 726/ 4

them, neither clergy nor	lay	knoweth Christ... but if	8, 726/ 22
as he is to	lay	his own fault to	8, 740/ 25
outward causes enough to	lay	wherefore the Catholic church	8, 769/ 26
for that point to	lay	against these heretics than	8, 769/ 29
would laugh at... and	lay	forth none but such	8, 769/ 33
Catholic Church we could	lay	any causes unto the	8, 770/ 6
What reasons will he	lay	to them? He will	8, 770/ 28
wretched, willful beast to	lay	the weight of his	8, 787/ 16
believed them because they	lay	so good authority for	8, 805/ 23
for them. "What authority	lay	they for them?" shall	8, 805/ 24
Scripture. Now do we	lay	therein against them the	8, 809/ 13
Barnes should in special	lay	to their charge the	8, 833/ 1
by him, though God	lay	never her spots nor	8, 864/ 31
if any man would	lay	her spots and her	8, 865/ 11
it lie bare, and	lay	thereto refrigerans Galeni, tend	8, 921/ 12
saith, "No man can	lay	any other foundation than	8, 931/ 26
true, he should not	lay	the faults of the	8, 932/ 17
called Christ's children! I	lay	nothing to you but	8, 954/ 16
but that holy doctors	lay	unto you. More Whoso	8, 954/ 17
the shops and there	lay	us up where shall	8, 961/ 9
the shops, and there	lay	him where shall never	8, 966/ 31
as though the words	lay	so together in the	8, 969/ 35
thing so light. We	lay	also that the Scripture	8, 997/ 37
the bond they must	lay	to be the bond	8, 1005/ 19
they could not before	lay	that cause of their	8, 1006/ 27
church and unknown I	lay	them Saint Paul, which	8, 1014/ 12
of Judgment he shall	lay	to the damned souls	8, 1017/ 1
as Tyndale saith): we	lay	against these foolish errors	8, 1018/ 26
to God again. We	lay	Manasseh, which after his	8, 1018/ 29
attained mercy. Thirdly, we	lay	the blessed apostle and	8, 1018/ 32
And as we may	lay	of the examples a	8, 1018/ 36
since: so may we	lay	you a great heap	8, 1018/ 38
own days, and they	lay	against Tyndale the words	8, 1031/ 1
the things which he	layeth	here to his charge	8, 580/ 11
other law that he	layeth	so sore against the	8, 586/ 17
such as Saint Cyprian	layeth	himself; howbeit, of truth	8, 603/ 14
of Scripture that he	layeth	for that purpose, because	8, 603/ 15
of, and Tyndale here	layeth	against the clergy of	8, 628/ 27
place by succession... he	layeth	not any invasion, or	8, 629/ 9
but as a man	layeth	his hand upon a	8, 688/ 34
holy doctors, when he	layeth	"any" one against us	8, 714/ 30
the Scripture wrong... and	layeth	Scripture for his part	8, 716/ 7
his purpose than Tyndale	layeth	it himself... save for	8, 719/ 17
persecution or holy living,	layeth	other considerations that made	8, 735/ 12
as in that he	layeth	falsely to the Church	8, 740/ 36
for themselves. And then	layeth	he the same church	8, 745/ 2
his high fleshly virtues,	layeth	not in that matter	8, 751/ 28
thing that Tyndale here	layeth	against it. For since	8, 777/ 22
and what folly he	layeth	forth, in this little	8, 777/ 36
say, believeth, and so	layeth	to men's charge, that	8, 788/ 14

if they list... and	<b>layeth</b>	unto the damned souls	8, 788/ 16
nothing to the contrary,	<b>layeth</b>	of their damnation all	8, 788/ 18
but each of them	<b>layeth</b>	the Scripture as well	8, 808/ 22
Turk born (because he	<b>layeth</b>	so often the Turks	8, 810/ 18
Jews, both whom he	<b>layeth</b>	so sore against us	8, 812/ 19
the things which he	<b>layeth</b>	earnestly to their charge	8, 831/ 29
vicious living that he	<b>layeth</b>	to them, in his	8, 833/ 2
for whose sake he	<b>layeth</b>	nothing to her charge	8, 860/ 8
authorities that this man	<b>layeth</b>	us forth for his	8, 862/ 36
mercy for them, God	<b>layeth</b>	nothing of them to	8, 864/ 21
the other books, he	<b>layeth</b>	not expressly so sore	8, 886/ 26
of the law, he	<b>layeth</b>	us forth a patch	8, 917/ 24
all suffice. But yet	<b>layeth</b>	Barnes another reason to	8, 956/ 12
for whose sake he	<b>layeth</b>	nothing to her charge	8, 956/ 24
little to amend. He	<b>layeth</b>	us falsely forth Saint	8, 958/ 6
damnable errors as Tyndale	<b>layeth</b>	to our charge. And	8, 1031/ 33
the exposition... each part	<b>laying</b>	to the other's charge	8, 658/ 34
by prophecy, with the	<b>laying</b>	of the hands of	8, 843/ 35
in thee by the	<b>laying</b>	of my hands upon	8, 844/ 1
of them all, in	<b>laying</b>	forth for his part	8, 906/ 5
speaking of laws and	<b>laying</b>	but the glosses... and	8, 919/ 15
in vain, treasuring and	<b>laying</b>	up for themselves not	8, 967/ 34
privilege more than a	<b>layman</b>	. For his heresy reckoneth	8, 594/ 22
roiled about like a	<b>layman</b>	, railing against religion and	8, 925/ 21
every truth, but the	<b>laypeople</b>	of his church also	8, 614/ 39
of whose mouth the	<b>laypeople</b>	should hear the truth	8, 615/ 2
church, as well the	<b>laypeople</b>	as the clergy, as	8, 615/ 35
the learned and unlearned	<b>laypeople</b>	too may yet tell	8, 618/ 33
Levites, and priests and	<b>laypeople</b>	... and though they were	8, 619/ 17
keep it from the	<b>laypeople</b>	, that they should not	8, 706/ 31
the Scripture from the	<b>laypeople</b>	, that they should not	8, 710/ 17
for which all the	<b>laypeople</b>	of this realm, both	8, 710/ 26
into the ditch, the	<b>laypeople</b>	of the same church	8, 728/ 29
kept out of the	<b>laypeople's</b>	hands and that, of	8, 710/ 22
the rich glutton and	<b>Lazarus</b>	, in the sixteenth chapter	8, 583/ 11
the rich glutton and	<b>Lazarus</b>	. And therefore if we	8, 626/ 4
of Abraham, Dives, and	<b>Lazarus</b>	, the twain in rest	8, 626/ 6
but to govern and	<b>lead</b>	his whole flock and	8, 611/ 11
teach it, and so	<b>lead</b>	it into every truth	8, 613/ 12
they should beguile and	<b>lead</b>	out of the right	8, 614/ 5
you all truth and	<b>lead</b>	you into every truth	8, 614/ 33
Catholic church; nor to	<b>lead</b>	his clergy only, into	8, 614/ 39
teach them inwardly and	<b>lead</b>	them into every necessary	8, 616/ 1
promised to be, and	<b>lead</b>	it into every truth	8, 617/ 13
and do beguile and	<b>lead</b>	out of the right	8, 630/ 7
suffereth the clergy to	<b>lead</b>	them out of the	8, 630/ 11
their false preaching, and	<b>lead</b>	them a very wrong	8, 638/ 19
that way, but will	<b>lead</b>	us a little out	8, 644/ 4
unto his church to	<b>lead</b>	it into all truth	8, 657/ 3
evermore abiding therein to	<b>lead</b>	it into all necessary	8, 682/ 19

it all truth and	<b>lead</b>	it into all truth	8, 693/ 26
Spirit into it to	<b>lead</b>	it into all truth	8, 720/ 8
as might of reason	<b>lead</b>	the reader with him	8, 745/ 17
it allthing, and to	<b>lead</b>	it into all truth	8, 753/ 27
to teach it and	<b>lead</b>	it into all truth	8, 761/ 2
truth, but for to	<b>lead</b>	us from the sight	8, 801/ 8
a wrong mark, or	<b>lead</b>	us into the dark	8, 801/ 9
intent that he may	<b>lead</b>	us into the same	8, 805/ 13
company, then used to	<b>lead</b>	men out of the	8, 877/ 4
gotten in company, then	<b>lead</b>	them wrong and rob	8, 877/ 22
to teach it and	<b>lead</b>	it into every truth	8, 938/ 3
would follow them, would	<b>lead</b>	them plain unto our	8, 993/ 33
teach you allthing, and	<b>lead</b>	you into all truth	8, 999/ 15
is evermore assistant to	<b>lead</b>	them into every necessary	8, 999/ 30
his Holy Spirit to	<b>lead</b>	them into all truth	8, 999/ 39
to teach it and	<b>lead</b>	it into every truth	8, 1003/ 5
and govern them, and	<b>lead</b>	them forth with faith	8, 1012/ 7
the right way, but	<b>lead</b>	us out of the	8, 1023/ 21
his church and to	<b>lead</b>	it into every truth	8, 1031/ 30
see that the blind	<b>leaders</b>	of the blind cannot	8, 718/ 15
see that the blind	<b>leaders</b>	of the blind cannot	8, 727/ 1
see that the blind	<b>leaders</b>	of the blind cannot	8, 728/ 24
and "hypocrites" and "blind	<b>leaders</b>	" he meaneth the doctors	8, 728/ 27
one blind with malice	<b>leadeth</b>	the other blind with	8, 618/ 37
which by Christ's promise	<b>leadeth</b>	it into every necessary	8, 627/ 26
church the truth, and	<b>leadeth</b>	it into all truth	8, 680/ 5
we list to follow,	<b>leadeth</b>	us forth also in	8, 757/ 7
and in that it	<b>leadeth</b>	us into godly works	8, 757/ 20
by the devil, that	<b>leadeth</b>	them into falsehood, may	8, 769/ 13
Spirit of God, that	<b>leadeth</b>	it into all truth	8, 769/ 15
guideth them therein and	<b>leadeth</b>	them into all necessary	8, 941/ 23
assistant, and whom he	<b>leadeth</b>	into all truth, be	8, 999/ 20
but as the Spirit	<b>leadeth</b>	them. And therefore hath	8, 1011/ 35
by teaching it and	<b>leading</b>	it into every truth	8, 616/ 37
place, respect of lucre,	<b>leading</b>	in a wrong way	8, 638/ 5
set on us, and	<b>leading</b>	us thereinto which is	8, 746/ 30
of man's will in	<b>leading</b>	him into the consent	8, 752/ 27
consent of belief; which	<b>leading</b>	is the teaching whereof	8, 752/ 28
God abiding therewith and	<b>leading</b>	it into all truth	8, 975/ 7
promiseth, almost in every	<b>leaf</b>	. And now ye see	8, 581/ 14
out yet either book,	<b>leaf</b>	, or line to prove	8, 632/ 7
proof; but, spending a	<b>leaf</b>	and a half in	8, 876/ 2
joineth together (in the	<b>leaf</b>	of his book next	8, 988/ 21
did in weening that	<b>Leah</b>	had been Rachel... or	8, 916/ 24
that he shall not	<b>lean</b>	unto his own wit	8, 619/ 30
things to rest and	<b>lean</b>	upon... as the roof	8, 847/ 4
and believe it, and	<b>lean</b>	thereunto as unto a	8, 847/ 18
that church I cannot	<b>lean</b>	to that church as	8, 847/ 24
errors, may stand and	<b>lean</b>	unto. And if any	8, 856/ 15
may not always be	<b>leaned</b>	unto nor surely be	8, 870/ 34

saith, and leave the	<b>leaning</b>	unto his word, and	8, 871/ 33
list, and look to	<b>leap</b>	straight to heaven by	8, 641/ 4
the persuasion of man	<b>leap</b>	short of the rest	8, 774/ 5
the persuasion of man	<b>leap</b>	short of the rest	8, 792/ 6
the persuasion of men	<b>leap</b>	short of the rest	8, 795/ 26
and sleep, and therefore	<b>leap</b>	short of bliss and	8, 796/ 17
yet is not he	<b>leapt</b>	short of that rest	8, 796/ 12
with a nun to	<b>learn</b>	of his leman some	8, 600/ 4
as Tyndale may well	<b>learn</b>	by every poor friar's	8, 600/ 14
Ye must," quoth he, "	<b>learn</b>	and mark well this	8, 604/ 23
shall be well-willing to	<b>learn</b>	the truth, it shall	8, 617/ 14
known where they may	<b>learn</b>	it... and that for	8, 617/ 15
some old husband would	<b>learn</b>	to let his old	8, 637/ 30
water, to him, to	<b>learn</b>	it... he bade her	8, 654/ 34
had more need to	<b>learn</b>	. For she could teach	8, 655/ 2
when he longed to	<b>learn</b>	that point to save	8, 655/ 5
church, which can neither	<b>learn</b>	nor teach, as they	8, 668/ 25
every man that will	<b>learn</b>	thereof and give credence	8, 682/ 22
to such as will	<b>learn</b>	, the "pillar and sure	8, 690/ 1
God will have men	<b>learn</b>	. Now, good Christian reader	8, 708/ 9
as I am. We	<b>learn</b>	it now of our	8, 721/ 3
all our heads, to	<b>learn</b>	it of his father	8, 724/ 9
the true church go	<b>learn</b>	the truth of the	8, 745/ 15
he that list to	<b>learn</b>	of good men when	8, 766/ 15
the world were to	<b>learn</b>	the right way of	8, 772/ 17
out of which we	<b>learn</b>	, and not of our	8, 774/ 36
out of which we	<b>learn</b>	, and not of our	8, 805/ 36
Timothy, the which shall	<b>learn</b>	you my ways that	8, 833/ 32
Jesus, as I do	<b>learn</b>	everywhere in all congregations	8, 833/ 32
no man know, to	<b>learn</b>	anything of her which	8, 845/ 2
Timothy, the which shall	<b>learn</b>	you my ways that	8, 846/ 16
Jesus, as I do	<b>learn</b>	everywhere in all congregations	8, 846/ 17
unlearned use this word "	<b>learn</b>	" for this word "teach	8, 846/ 20
may be sure to	<b>learn</b>	the very, true faith	8, 885/ 3
the world that would	<b>learn</b>	... and yet, by the	8, 885/ 5
that therein she should	<b>learn</b>	all truth. But then	8, 886/ 28
tell her she may	<b>learn</b>	of him. But then	8, 887/ 1
him she might surely	<b>learn</b>	. But unto that she	8, 887/ 13
never, ye wot well,	<b>learn</b>	the true faith, nor	8, 893/ 25
the very church to	<b>learn</b>	of her the right	8, 894/ 16
with one purpose, to	<b>learn</b>	the right way to	8, 898/ 1
as well willing to	<b>learn</b>	to please him as	8, 898/ 3
come and hear and	<b>learn</b>	and do thereafter... and	8, 898/ 23
and are willing to	<b>learn</b>	, will cause some to	8, 898/ 28
such as come and	<b>learn</b>	well indeed, yet all	8, 899/ 8
and therefore shall not	<b>learn</b>	the truth in the	8, 901/ 36
may be sure to	<b>learn</b>	thereof." What would Friar	8, 902/ 10
anything that they would	<b>learn</b>	, let them ask it	8, 902/ 27
as they that would	<b>learn</b>	... could neither wot where	8, 915/ 14
to the Scripture, to	<b>learn</b>	the true faith and	8, 935/ 23

the true church to	<b>learn</b>	of it the true	8, 935/ 33
church no man can	<b>learn</b>	by giving it credence	8, 935/ 34
her by him to	<b>learn</b>	the truth (for he	8, 971/ 26
and to belief, and	<b>learn</b>	the same either by	8, 998/ 25
which come together to	<b>learn</b>	and to teach the	8, 999/ 9
it is surety to	<b>learn</b>	as well the necessary	8, 999/ 21
Holy Spirit, we must	<b>learn</b>	this also, and have	8, 999/ 27
the church is to	<b>learn</b>	of the church the	8, 1002/ 6
church no man can	<b>learn</b>	by giving credence thereto	8, 1002/ 9
for is not to	<b>learn</b>	of the church: they	8, 1002/ 15
it), but rather to	<b>learn</b>	of it, for the	8, 1003/ 3
but should soon be	<b>learned</b>	the sure truth and	8, 613/ 8
the right faith was	<b>learned</b>	nowhere else. And whoso	8, 613/ 22
and by both the	<b>learned</b>	and unlearned laypeople too	8, 618/ 33
them in heaven, and	<b>learned</b>	them of God's own	8, 641/ 19
the Scripture? he never	<b>learned</b>	of any of us	8, 641/ 31
him of whom he	<b>learned</b>	it, since he learned	8, 643/ 16
learned it, since he	<b>learned</b>	it not of them	8, 643/ 17
one of the best	<b>learned</b>	that ever wrote in	8, 657/ 27
thou" he meaneth. Thou	<b>learned</b>	, or thou unlearned? Well	8, 668/ 6
wot that among the	<b>learned</b>	, the very sense is	8, 668/ 7
When they that are	<b>learned</b>	cannot perceive it, then	8, 668/ 10
therefore, for every man	<b>learned</b>	and unlearned, for so	8, 668/ 19
nor of you, neither,	<b>learned</b>	to know them, nor	8, 682/ 9
of the church, and	<b>learned</b>	to know the Scripture	8, 683/ 14
answer of Tyndale. "I	<b>learned</b>	not," saith he, "of	8, 720/ 37
our young eagle Tyndale	<b>learned</b>	to spy this prey	8, 724/ 6
hath all said, he	<b>learned</b>	to know this prey	8, 724/ 12
may), when he had	<b>learned</b>	of the Church which	8, 724/ 14
a man; and they	<b>learned</b>	but of their neighbor	8, 752/ 36
the world received and	<b>learned</b>	of Christ... which was	8, 753/ 3
by them though we	<b>learned</b>	certain rules and principles	8, 774/ 33
answer me that he	<b>learned</b>	those things by preaching	8, 805/ 5
by them though we	<b>learned</b>	certain rules and principles	8, 805/ 33
men at this day	<b>learned</b>	in their own tongue	8, 811/ 28
Church, of whom he	<b>learned</b>	it first with a	8, 827/ 2
the faith is originally	<b>learned</b>	by none other scripture	8, 828/ 10
this point this friar	<b>learned</b>	of the known, Catholic	8, 839/ 33
lies, lo, hath he	<b>learned</b>	of the devil since	8, 839/ 35
hath, as I said,	<b>learned</b>	of the devil alone	8, 842/ 3
give him remission: this	<b>learned</b>	he of the known	8, 842/ 19
but that he hath	<b>learned</b>	of the plain, common	8, 844/ 6
though Saint Paul had	<b>learned</b>	in every congregation where	8, 846/ 18
that lesson hath he	<b>learned</b>	of the known Catholic	8, 849/ 7
that lesson hath he	<b>learned</b>	of the devil, contrary	8, 849/ 26
for that lesson he	<b>learned</b>	of the known Catholic	8, 850/ 20
promises... is a lesson	<b>learned</b>	of the devil. For	8, 850/ 23
and because she is	<b>learned</b>	of God, as our	8, 862/ 4
if the reader be	<b>learned</b>	, and look well farther	8, 862/ 35
But this point Barnes	<b>learned</b>	of Luther; and yet	8, 873/ 9

Saint Augustine saith, she	<b>learned</b>	of our Master, Christ	8, 875/ 28
Christ Jesus, taught... hath	<b>learned</b>	not to fear the	8, 875/ 30
Scripture. Then seeth every	<b>learned</b>	man that those words	8, 881/ 5
that she had before	<b>learned</b>	of the Church, concerning	8, 883/ 35
she should be fully	<b>learned</b>	and instructed in the	8, 887/ 4
Eunuchus... nor that hath	<b>learned</b>	it so fully and	8, 889/ 10
Christ be gone, that	<b>learned</b>	of his own mouth	8, 890/ 24
I know her, be	<b>learned</b>	and instructed by her	8, 892/ 1
folk that are sufficiently	<b>learned</b>	in the understanding of	8, 894/ 12
Scripture cannot be so	<b>learned</b>	but of a true	8, 900/ 8
found, not only by	<b>learned</b>	men, but even by	8, 902/ 16
Barnes nor all the	<b>learned</b>	heretics of all their	8, 902/ 17
which it should be	<b>learned</b>	, should be such an	8, 915/ 13
for such as are	<b>learned</b>	in the matter... may	8, 923/ 34
only we, but all	<b>learned</b>	men before us hitherto	8, 928/ 14
Saint Augustine saith, she	<b>learned</b>	of our Master, Christ	8, 930/ 2
Christ Jesus, taught... hath	<b>learned</b>	not to fear the	8, 930/ 4
Of whom have you	<b>learned</b>	this manners? More If	8, 930/ 26
traditions which ye have	<b>learned</b>	either by preaching or	8, 931/ 3
Saint Augustine saith, she	<b>learned</b>	of our Master, Christ	8, 952/ 28
Christ Jesus, taught... hath	<b>learned</b>	not to fear the	8, 952/ 30
And whosoever that is	<b>learned</b>	and read that same	8, 987/ 20
process together, whoso be	<b>learned</b>	and read it shall	8, 988/ 5
living truly taught and	<b>learned</b>	, have the assistance of	8, 999/ 11
necessary thing to be	<b>learned</b>	. For they with whom	8, 999/ 29
Scripture, and to be	<b>learned</b>	which exposition of the	8, 1002/ 7
set out, as "Richard	<b>learneth</b>	Robert," yet saith no	8, 846/ 21
man but Barnes "Richard	<b>learneth</b>	at Oxford" for "Richard	8, 846/ 22
that great point, and	<b>learneth</b>	that lesson of none	8, 896/ 11
that cometh thereto and	<b>learneth</b>	thereof... and that of	8, 1006/ 20
to believe the lewd	<b>learning</b>	of Luther, Friar Huessgen	8, 597/ 14
fashion of study and	<b>learning</b>	... and bidding him that	8, 619/ 29
they neither had grace,	<b>learning</b>	, nor wit to perceive	8, 624/ 36
a man hath his	<b>learning</b>	and teaching of that	8, 676/ 28
scripture, as the necessary	<b>learning</b>	of the true understanding	8, 682/ 25
my poor wit or	<b>learning</b>	can devise, could Saint	8, 682/ 36
a man of that	<b>learning</b>	that the great, excellent	8, 713/ 22
I say, without any	<b>learning</b>	of any man, be	8, 723/ 20
yourself the wisdom, the	<b>learning</b>	, the manners, and the	8, 750/ 34
given thereunto, both in	<b>learning</b>	which is the very	8, 792/ 31
neither men of more	<b>learning</b>	nor of more wit	8, 805/ 15
teaching of grammar and	<b>learning</b>	of the Latin tongue	8, 806/ 32
appeareth where he translath "	<b>learning</b>	" for teaching, in his	8, 846/ 13
would, had he no	<b>learning</b>	at all, and were	8, 862/ 29
he have wit and	<b>learning</b>	meet therefor or not	8, 871/ 3
exclude all manner of	<b>learning</b>	saving Holy Scripture. Wherefore	8, 875/ 5
is content with Christ's	<b>learning</b>	and believeth that Christ	8, 875/ 22
God hath provided sufficient	<b>learning</b>	for all sorts, of	8, 899/ 7
both in number, wit,	<b>learning</b>	, and honest living, would	8, 923/ 8
exclude all manner of	<b>learning</b>	saving Holy Scripture. Wherefore	8, 929/ 17

is content with Christ's	<b>learning</b>	, and believeth that Christ	8, 929/ 34
were for lack of	<b>learning</b>	, and letting pass some	8, 986/ 28
that have wit and	<b>learning</b>	as he hath, and	8, 997/ 31
far forth, at the	<b>least</b>	, as Christ commanded the	8, 618/ 24
nine hundred at the	<b>least</b>	let Tyndale, I say	8, 716/ 35
one point at the	<b>least</b>	, both Luther and himself	8, 717/ 10
as far, at the	<b>least</b>	, as shall be requisite	8, 721/ 27
it, or at the	<b>least</b>	some such as might	8, 749/ 3
and so is the	<b>least</b>	drop of his blood	8, 867/ 7
merit should at the	<b>least</b>	rebound back upon himself	8, 882/ 26
be they that have	<b>least</b>	need to know the	8, 894/ 14
three days at the	<b>least</b>	, as the Scots do	8, 922/ 18
willful folk, far the	<b>least</b>	both in number, wit	8, 923/ 7
they that at the	<b>least</b>	, the very Catholic Church	8, 933/ 30
twain always, at the	<b>least</b>	." For else, taking to	8, 948/ 19
holy men at the	<b>least</b>	, though somewhat wrinkled and	8, 974/ 8
to be at the	<b>least</b>	an unknown church of	8, 984/ 27
company or, at the	<b>least</b>	, of some part of	8, 999/ 12
that yet at the	<b>least</b>	he appointed Saint Peter	8, 1011/ 6
the whole world must	<b>leave</b>	off all manner of	8, 580/ 3
compel them thereby to	<b>leave</b>	their evildoing.. and yet	8, 587/ 9
do... but gave him	<b>leave</b>	to take the cure	8, 596/ 13
up his sphere and	<b>leave</b>	his wife her whorl	8, 606/ 8
leastwise ever give us	<b>leave</b>	to resort to the	8, 619/ 7
of Christ, though we	<b>leave</b>	off the promises of	8, 622/ 17
without disobedience of God	<b>leave</b>	undone, be become noyous	8, 632/ 36
thou creep, and there	<b>leave</b>	all thy fat behind	8, 634/ 26
thou creep, and there	<b>leave</b>	all thy fat behind	8, 635/ 11
away five quite, and	<b>leave</b>	the other twain fruitless	8, 639/ 3
Body of Christ and	<b>leave</b>	the people the shells	8, 639/ 5
we give him good	<b>leave</b>	to put out all	8, 644/ 2
He will of likelihood	<b>leave</b>	the Christian countries and	8, 652/ 1
he lust hereafter to	<b>leave</b>	off our scriptures (that	8, 652/ 14
ye must give him	<b>leave</b>	to rail a little	8, 683/ 25
ye must give him	<b>leave</b>	to rail a little	8, 683/ 30
that rather than to	<b>leave</b>	that work undone, he	8, 702/ 19
now take out, and	<b>leave</b>	us "the Scripture" unsavory	8, 709/ 30
of the sacrament, and	<b>leave</b>	there for our souls	8, 709/ 36
or else let him	<b>leave</b>	off his lying. The	8, 711/ 12
himself. For let him	<b>leave</b>	never so few, and	8, 711/ 36
his own tale, but	<b>leave</b>	off his lies like	8, 712/ 28
of reason give us	<b>leave</b>	to laugh at his	8, 723/ 5
that men may not	<b>leave</b>	the Church because of	8, 734/ 21
him... then let him	<b>leave</b>	, likely as he is	8, 740/ 25
with us (except we	<b>leave</b>	of ourselves) to the	8, 744/ 15
we amend again, and	<b>leave</b>	the flesh again, and	8, 757/ 31
the belief, and yet	<b>leave</b>	again ere he get	8, 781/ 28
one point and yet	<b>leave</b>	off at another: so	8, 781/ 29
of belief, and yet	<b>leave</b>	off and lack hope	8, 781/ 31
not in mind to	<b>leave</b>	, he may leave off	8, 781/ 33

to leave, he may	<b>leave</b>	off and lack charity	8, 781/ 33
and therefore he may	<b>leave</b>	, if he list, ere	8, 782/ 7
whoso believeth him shall	<b>leave</b>	them all undone. And	8, 785/ 35
devil to teach them	<b>leave</b>	their blasphemy... then Tyndale	8, 789/ 16
believe in Christ shall	<b>leave</b>	their souls in hell	8, 792/ 18
the countries compelled to	<b>leave</b>	it and receive some	8, 807/ 3
we vary for, to	<b>leave</b>	both Scripture and all	8, 812/ 9
Catholic Church, till they	<b>leave</b>	the Catholic faith and	8, 831/ 18
will, as I say,	<b>leave</b>	off this fellow's foolish	8, 833/ 14
yet not erring," and	<b>leave</b>	out those other points	8, 864/ 7
that she may sometimes	<b>leave</b>	her husband and go	8, 870/ 1
but that she may	<b>leave</b>	him and so fall	8, 871/ 12
God, he saith, and	<b>leave</b>	the leaning unto his	8, 871/ 33
would he take his	<b>leave</b>	honestly and bid Barnes	8, 878/ 5
in one person should	<b>leave</b>	us unsure of him	8, 879/ 28
Barnes... but utterly they	<b>leave</b>	his purpose all unproved	8, 882/ 36
very mother, will not	<b>leave</b>	us in such case	8, 893/ 9
her to heaven... and	<b>leave</b>	me still in darkness	8, 898/ 7
to choose her and	<b>leave</b>	me unchosen? "If he	8, 898/ 9
his lord and yet	<b>leave</b>	it undone. "And meseemeth	8, 899/ 23
of theirs would never	<b>leave</b>	wagging. But then would	8, 902/ 30
but a fool to	<b>leave</b>	the known Catholic church	8, 905/ 2
you tell, I would	<b>leave</b>	of mine old." And	8, 905/ 17
many from it, and	<b>leave</b>	they the remnant never	8, 915/ 4
Spouse... yet she may	<b>leave</b>	him and fall from	8, 915/ 21
to teach them to	<b>leave</b>	their blasphemy, such as	8, 920/ 13
man by himself, and	<b>leave</b>	the church unsought. But	8, 935/ 24
that he would never	<b>leave</b>	them comfortless, nor like	8, 938/ 4
For ever shall they	<b>leave</b>	the true known church	8, 942/ 12
they be bound to	<b>leave</b>	undone some things that	8, 953/ 4
the one, he shall	<b>leave</b>	the other unserved." And	8, 986/ 12
verified: "I will not	<b>leave</b>	you fatherless; but I	8, 999/ 13
things we must needs	<b>leave</b>	the judgment unto God	8, 1023/ 33
go clearly about to	<b>leave</b>	Christ here in earth	8, 1030/ 3
eschew him if he	<b>leave</b>	not his heresy." For	8, 1032/ 21
to beware of the "	<b>leaven</b>	" of the Pharisees, which	8, 609/ 35
had corrupted with the	<b>leaven</b>	of their false glosses	8, 691/ 20
out of their own	<b>leaven</b>	, saying, "God is thy	8, 691/ 28
of it with their	<b>leaven</b>	, and as they destroy	8, 706/ 29
the Scripture with their	<b>leaven</b>	." Now all this, ye	8, 709/ 12
like. This is the "	<b>leaven</b>	" for which Tyndale doth	8, 709/ 20
doctrine is of that	<b>leaven</b>	wherewith the woman of	8, 709/ 22
of Saint Matthew did	<b>leaven</b>	all her whole dough	8, 709/ 24
to say, of that	<b>leaven</b>	with which not only	8, 709/ 25
Christian flock. All which	<b>leaven</b>	Tyndale would now take	8, 709/ 29
as would destroy the	<b>leaven</b>	that I now rehearsed	8, 709/ 34
Savior Christ also himself,	<b>leavened</b>	the bread of their	8, 709/ 27
to turn a few	<b>leaves</b>	back and look thereon	8, 650/ 6
yet be but like	<b>leaves</b>	rather than fruit... for	8, 785/ 31
in disputing, those aspen	<b>leaves</b>	of theirs would never	8, 902/ 30

the nearer... but thou	<b>leavest</b>	me as wise as	8, 878/ 4
one part: here he	<b>leaveth</b>	all them, too... and	8, 599/ 12
of his conclusion he	<b>leaveth</b>	us in like doubt	8, 644/ 23
which is the church	<b>leaveth</b>	us, as I said	8, 660/ 8
of the bad, and	<b>leaveth</b>	the naughty behind. And	8, 672/ 34
Moses and Christ, Tyndale	<b>leaveth</b>	off fourscore and nineteen	8, 696/ 22
sometimes hope too... and	<b>leaveth</b>	but bare faith, that	8, 782/ 31
rehearse them... whereas he	<b>leaveth</b>	out by the way	8, 969/ 36
die therein. And Barnes	<b>leaveth</b>	off before he come	8, 970/ 3
put unto them. Barnes	<b>leaveth</b>	out also these words	8, 970/ 35
Augustine which Barnes here	<b>leaveth</b>	out (or purposely leaveth	8, 971/ 3
leaveth out (or purposely	<b>leaveth</b>	off ere he come	8, 971/ 4
so they be" he	<b>leaveth</b>	out, as though Saint	8, 987/ 10
shall be heard. Howbeit,	<b>leaving</b>	his own doctrine for	8, 588/ 14
it himself... save for	<b>leaving</b>	out of the railing	8, 719/ 17
hope so. And therefore,	<b>leaving</b>	Saint Peter's way... let	8, 812/ 26
of his, nothing of	<b>leaving</b>	the sinful ways of	8, 958/ 30
way; and, each always	<b>leaving</b>	the church upon his	8, 994/ 31
fond fellows alone, and	<b>leaving</b>	them seeking the church	8, 995/ 6
all the relics and	<b>leavings</b>	of original sin albeit	8, 755/ 1
truth. For if a	<b>lecher</b>	dispraise lechery and commend	8, 765/ 27
yet that Luther the	<b>lecher</b>	would once grow to	8, 766/ 3
is he both a	<b>lecher</b>	and a heretic too	8, 766/ 9
us so great a	<b>lecher</b>	that ever would preach	8, 766/ 33
their company that incestuous	<b>lecher</b>	that had abused his	8, 920/ 18
shall not only Luther's	<b>lecherous</b>	church be better than	8, 672/ 35
men from lechery become	<b>lechers</b>	, and abide thereby, and	8, 611/ 4
and agree that his	<b>lechery</b>	is deadly sin. But	8, 588/ 34
be asked whether the	<b>lechery</b>	between a friar and	8, 589/ 1
friars and nuns in	<b>lechery</b>	; and his abominable mocking	8, 601/ 9
to call men from	<b>lechery</b>	become lechers, and abide	8, 611/ 4
else, but call incestuous	<b>lechery</b>	good and lawful marriage	8, 630/ 18
forth with liberty to	<b>lechery</b>	, yet not without lucre	8, 638/ 14
hallows, and in religious	<b>lechery</b>	. Finally, for making of	8, 639/ 10
filthy "weddings" and incestuous	<b>lechery</b>	! Finally, feign they not	8, 640/ 14
marriage" is very unlawful	<b>lechery</b>	and plain abominable bitchery	8, 645/ 26
to prove Friar Luther's	<b>lechery</b>	any good, lawful matrimony	8, 652/ 9
their bold, open, defended	<b>lechery</b>	, so horrible and abominable	8, 653/ 5
well done, and their	<b>lechery</b>	for matrimony, and call	8, 653/ 17
lusk fast in their	<b>lechery</b>	, and then come forth	8, 653/ 35
beastly bodies with incestuous	<b>lechery</b>	. Finally, if he be	8, 666/ 20
covetousness, sloth, gluttony, and	<b>lechery</b>	, then our spirituality know	8, 718/ 6
covetousness, sloth, gluttony, and	<b>lechery</b>	, then our spirituality know	8, 726/ 12
abed with nuns no	<b>lechery</b>	. But he liketh so	8, 726/ 26
defense of open, shameful	<b>lechery</b>	, as these beastly heretics	8, 732/ 22
none other feeling that	<b>lechery</b>	is sin than that	8, 765/ 3
if a lecher dispraise	<b>lechery</b>	and commend chastity... or	8, 765/ 27
ever would preach that	<b>lechery</b>	was no sin. But	8, 766/ 33
their vows, and their	<b>lechery</b>	with nuns, meet for	8, 767/ 2
with his doctrine of	<b>lechery</b>	between friars and nuns	8, 786/ 6

and maintain their incestuous	<b>lechery</b>	, with the living that	8, 832/ 8
wives, and avow their	<b>lechery</b>	boldly, and have whole	8, 836/ 14
bawds unto their beastly	<b>lechery</b>	. And since Friar Barnes	8, 836/ 15
defense of his own	<b>lechery</b>	, had told him that	8, 925/ 16
and further to be	<b>led</b>	out of the right	8, 618/ 5
doctrine so long been	<b>led</b>	awry, believing always to	8, 650/ 32
blindly the devil hath	<b>led</b>	him hereabout, and made	8, 665/ 23
him and his Spirit	<b>led</b>	into every necessary truth	8, 720/ 20
their constancy in persecution,	<b>led</b>	him to believe them	8, 738/ 23
that we may be	<b>led</b>	to believe him by	8, 751/ 22
saith Saint Paul, "be	<b>led</b>	by the Spirit of	8, 756/ 13
sins beside, is yet	<b>led</b>	into the truth of	8, 778/ 19
say the Church was	<b>led</b>	into error. And since	8, 925/ 4
is not worth a	<b>leek</b>	. And therefore is he	8, 812/ 8
lord that hath any	<b>leet</b>	, and upon all the	8, 587/ 5
of the Church and	<b>left</b>	it; and they were	8, 601/ 18
departed from them and	<b>left</b>	them: wherefore the scribes	8, 601/ 26
though the printer had	<b>left</b>	the second unprinted. Is	8, 603/ 24
it? And because he	<b>left</b>	all my proof of	8, 603/ 27
by God's ordinance, be	<b>left</b>	off and changed. And	8, 607/ 6
ordinance, shall never be	<b>left</b>	off in earth, nor	8, 607/ 9
faith again. And Moses	<b>left</b>	a glorious church, and	8, 609/ 13
from age to age	<b>left</b>	any such books behind	8, 621/ 36
was by the apostles	<b>left</b>	unwritten. If he say	8, 633/ 6
how much grease he	<b>left</b>	there behind him... and	8, 634/ 35
belly grease that he	<b>left</b>	behind him, whether he	8, 634/ 35
expounded not, but hath	<b>left</b>	them to be expounded	8, 636/ 2
after that he had	<b>left</b>	them off, was by	8, 638/ 29
doubt that he hath	<b>left</b>	all even in like	8, 655/ 14
have gone out and	<b>left</b>	, for hatred of their	8, 655/ 25
other things that were	<b>left</b>	unwritten, and only delivered	8, 656/ 35
the water may be	<b>left</b>	out or put in	8, 657/ 19
it ought to be	<b>left</b>	out and not put	8, 657/ 21
have in this chapter	<b>left</b>	never a word of	8, 665/ 29
he fell from thence,	<b>left</b>	still with God behind	8, 673/ 2
upon Saint John's Gospel,	<b>left</b>	out in the exposition	8, 685/ 13
man with one woman	<b>left</b>	alive in all the	8, 699/ 9
no more poor men	<b>left</b>	that ye may bestow	8, 700/ 27
Lord of Sabaoth had	<b>left</b>	us seed... we had	8, 718/ 10
his goodly solution nothing	<b>left</b>	out that hath any	8, 719/ 15
Lord of Sabaoth had	<b>left</b>	us seed... we had	8, 726/ 32
seed" that God hath	<b>left</b>	them, as he saith	8, 727/ 12
days... which were all	<b>left</b>	by God for seed	8, 727/ 25
the Samaritan wife which	<b>left</b>	her pitcher and went	8, 742/ 39
Spirit, a right rule	<b>left</b>	by God, teaching the	8, 753/ 21
all manner sin... and	<b>left</b>	us in such case	8, 754/ 36
perished through unbelief and	<b>left</b>	their carcasses in the	8, 774/ 2
as none were saved	<b>left</b>	out of Noah's ship	8, 777/ 24
not but if God	<b>left</b>	him in the one	8, 783/ 11
the one as he	<b>left</b>	God in the other	8, 783/ 11

Tyndale's fellows to the	<b>left</b>	side will alter and	8, 790/ 3
perished through unbelief and	<b>left</b>	their carcasses in the	8, 792/ 3
God, six hundred thousand	<b>left</b>	their carcasses in the	8, 792/ 15
there were that there	<b>left</b>	their carcasses, in wilderness	8, 793/ 21
if they all that	<b>left</b>	their carcasses in desert	8, 793/ 24
that shall then be	<b>left</b>	. Of whom Saint Paul	8, 794/ 19
tale of them that "	<b>left</b>	their carcasses in the	8, 794/ 31
that all those which "	<b>left</b>	their carcasses in the	8, 795/ 23
of his own hands...	<b>left</b>	yet, for all that	8, 795/ 31
be sure of salvation,	<b>left</b>	their carcasses in the	8, 795/ 35
of them that there	<b>left</b>	their carcasses nothing maketh	8, 795/ 37
in the street and	<b>left</b>	at men's doors by	8, 813/ 18
in conclusion be cured,	<b>left</b>	unto the rot and	8, 855/ 13
gone, nor the head	<b>left</b>	without members, nor the	8, 871/ 8
members, nor the vine	<b>left</b>	without branches); since Barnes	8, 871/ 8
wisely should wisely have	<b>left</b>	it out. And so	8, 872/ 6
word in the way	<b>left</b>	out; nor one word	8, 876/ 1
and no one man	<b>left</b>	now, nor never since	8, 890/ 25
seemeth that God hath	<b>left</b>	the sure credence of	8, 890/ 27
of the Lord and	<b>left</b>	it undone, and yet	8, 899/ 28
times, in which he	<b>left</b>	his lord's will undone	8, 899/ 36
and would peradventure have	<b>left</b>	mine own out for	8, 918/ 3
then he should have	<b>left</b>	out the glosses too	8, 918/ 19
any spark of shame	<b>left</b>	in his body, he	8, 918/ 24
rather more, too, than	<b>left</b>	anyone out. But yet	8, 924/ 33
neither spot nor wrinkle	<b>left</b>	in her. And this	8, 957/ 8
pieces that he hath	<b>left</b>	out in the midst	8, 986/ 27
I before have specified,	<b>left</b>	together in the stock	8, 992/ 9
to be done or	<b>left</b>	undone, for anything that	8, 996/ 6
the point where I	<b>left</b>	: that is to wit	8, 1002/ 2
bishop of Ostia and	<b>legate</b>	of the See Apostolic	8, 990/ 9
have added "cardinals and	<b>legates</b>	, abbots and priors," to	8, 983/ 32
They have corrupted the	<b>legend</b>	and lives almost of	8, 706/ 36
They have corrupted the	<b>legend</b>	and lives almost of	8, 711/ 9
be written in the	<b>legend</b>	of any saint, the	8, 711/ 22
everything written in a	<b>legend</b>	, as though every saint's	8, 711/ 27
as though every saint's	<b>legend</b>	were part of the	8, 711/ 28
whereof we find no	<b>legend</b>	like, that ever was	8, 711/ 31
Who hath corrupted these	<b>legends</b>	? Let him name someone	8, 711/ 11
off his lying. The	<b>legends</b>	of saints' lives were	8, 711/ 13
is this: that the	<b>legends</b>	of saints testify their	8, 711/ 30
that all the saints'	<b>legends</b>	be not so corrupted	8, 711/ 34
and besides that, his	<b>legerdemain</b>	in stealing, whereof a	8, 628/ 23
and to perceive their	<b>legerdemain</b>	with which they would	8, 995/ 37
the hogs, after the	<b>legion</b>	of devils entered once	8, 1032/ 12
at once at good	<b>leisure</b>	, one on the one	8, 620/ 14
have done if your	<b>leisure</b>	would have served you	8, 893/ 35
shall give me another	<b>leisure</b>	(after such other things	8, 923/ 29
to learn of his	<b>leman</b>	some very maidenly shamefastness	8, 600/ 5
he lieth with his	<b>leman</b>	, or while he killeth	8, 667/ 1

grown out at great	<b>length</b>	in despite of priesthood	8, 600/ 35
I prove at good	<b>length</b>	, through all the second	8, 603/ 10
to say, besides the	<b>length</b>	of time and the	8, 621/ 11
told us out at	<b>length</b>	the tale that he	8, 649/ 3
shall all these at	<b>length</b>	, when the Catholic Church	8, 669/ 21
and at a great	<b>length</b>	telleth us in effect	8, 690/ 17
told him perceiving at	<b>length</b>	that all his answers	8, 741/ 23
which I have at	<b>length</b>	already showed you that	8, 752/ 25
had none other but	<b>length</b>	of time or number	8, 769/ 23
collation of a great	<b>length</b>	, and teacheth them after	8, 775/ 25
sermon he saith at	<b>length</b>	nothing but either such	8, 775/ 28
one that would at	<b>length</b>	wag hemp in the	8, 788/ 8
some of these at	<b>length</b>	. Some of them were	8, 793/ 12
content to acknowledge at	<b>length</b>	this same common known	8, 835/ 29
ye see afterward at	<b>length</b>	how well he will	8, 837/ 2
as himself writeth at	<b>length</b>	through almost every chapter	8, 853/ 30
and also, at great	<b>length</b>	, in his book De	8, 867/ 34
declare so well at	<b>length</b>	which is the very	8, 891/ 8
he confuteth, at great	<b>length</b>	, those heretics that then	8, 917/ 29
Jerome doth at good	<b>length</b>	openly confute in the	8, 917/ 37
which, save for the	<b>length</b>	, I would here set	8, 956/ 3
before, heard at great	<b>length</b>	the secret, unknown church	8, 993/ 7
things as have at	<b>length</b>	been said in these	8, 995/ 10
I have avoided at	<b>length</b>	, and refuted clearly, this	8, 1031/ 22
days, and especially the	<b>Lent</b>	; against general councils, and	8, 625/ 8
foolish fast" of the	<b>Lent</b>	... whereby there is taken	8, 631/ 13
bound to fast the	<b>Lent</b>	... but may eat flesh	8, 953/ 1
and utterly love no	<b>Lenten</b>	fast nor lightly no	8, 653/ 33
Basil, Saint Chrysostom, Saint	<b>Leo</b>	, Saint Hilary, Saint Jerome	8, 696/ 9
Cyril, Saint Sixtus, Saint	<b>Leo</b>	, Saint Jerome, Saint Ambrose	8, 727/ 21
made clean of their	<b>leprosy</b>	, that they should show	8, 868/ 2
like his prayer the	<b>less</b>	for his holy living	8, 582/ 17
of the twain the	<b>less</b>	evil; that is to	8, 661/ 28
from that fell to	<b>less</b>	evil: this new heretic	8, 662/ 2
way, beginning at the	<b>less</b>	evil and falling from	8, 662/ 3
therefore is much the	<b>less</b>	likely to follow the	8, 662/ 4
thither with thee, the	<b>less</b>	shalt thou there perceive	8, 668/ 15
they should give the	<b>less</b>	to poor folk, to	8, 702/ 20
and be believed the	<b>less</b>	. But our doctors of	8, 713/ 10
though it were in	<b>less</b>	than half an hour	8, 745/ 35
have believed her no	<b>less</b>	if she had told	8, 750/ 14
so plenteous, with much	<b>less</b>	difficulty much more resist	8, 756/ 2
that whosoever have any	<b>less</b>	knowledge than this, he	8, 775/ 19
is to say, almost	<b>less</b>	than right naught what	8, 785/ 28
all... as it were	<b>less</b>	evil never to have	8, 787/ 22
lie without controlment, with	<b>less</b>	labor sought out a	8, 812/ 33
and a thing no	<b>less</b>	happy or blessed, but	8, 825/ 22
happy or blessed, but	<b>less</b>	meritorious, than faith. For	8, 825/ 22
salvation, are yet no	<b>less</b>	beguiled than are the	8, 826/ 5
first began; and no	<b>less</b>	foolishly speaketh he in	8, 867/ 25

he might be the	<b>less</b>	marked in tarrying after	8, 885/ 30
boldly, and with the	<b>less</b>	fear, take that the	8, 894/ 35
now, and yet peradventure	<b>less</b>	; for greater it could	8, 920/ 15
set upon it; for	<b>less</b>	, I ween, than the	8, 924/ 16
satisfied and put the	<b>less</b>	doubt therein, I would	8, 925/ 2
and sin more or	<b>less</b>	, after the qualities and	8, 947/ 2
because ye shall the	<b>less</b>	doubt thereof... Saint Augustine	8, 967/ 6
confess that we suffer	<b>less</b>	punishment than we have	8, 968/ 26
good or no: much	<b>less</b>	knoweth he this of	8, 1023/ 32
not amend... were no	<b>less</b>	than plainly to deny	8, 1024/ 5
not here a perilous	<b>lesson</b>	, trow ye? namely so	8, 580/ 24
good." Such a good	<b>lesson</b>	, lo, did the tiler	8, 654/ 32
such a good, sure	<b>lesson</b>	Tyndale teacheth us here	8, 655/ 8
teacheth us this ungracious	<b>lesson</b>	by which he would	8, 787/ 10
Christian readers, a good	<b>lesson</b>	and a goodly gospel	8, 797/ 31
depraveth, taught him that	<b>lesson</b>	, as much as is	8, 839/ 28
never so good that	<b>lesson</b>	hath he learned of	8, 849/ 7
good works; and that	<b>lesson</b>	hath he learned of	8, 849/ 26
with him; for that	<b>lesson</b>	he learned of the	8, 850/ 20
the promises... is a	<b>lesson</b>	learned of the devil	8, 850/ 23
a little consider his	<b>lesson</b>	better. Let us suppose	8, 883/ 31
point, and learneth that	<b>lesson</b>	of none other church	8, 896/ 11
which is the first	<b>lesson</b>	of all the faith	8, 896/ 13
methinketh therefore that this	<b>lesson</b>	that ye teach us	8, 901/ 16
and hear all their	<b>lessons</b>	himself, and those that	8, 899/ 1
as all other necessary	<b>lessons</b>	beside, if anything be	8, 999/ 22
because all laws are	<b>lets</b>	, as they take them	8, 585/ 23
such wise that the	<b>letter</b>	had none other sense	8, 635/ 36
God, that indited the	<b>letter</b>	, did when he made	8, 636/ 8
immediately riseth upon the	<b>letter</b>	... which letter his high	8, 636/ 10
upon the letter... which	<b>letter</b>	his high wisdom so	8, 636/ 10
the corn." The very	<b>letter</b>	is of itself good	8, 636/ 17
were bound by the	<b>letter</b>	of the law to	8, 636/ 21
the consideration of the	<b>letter</b>	to the looking upon	8, 637/ 23
so much as one	<b>letter</b>	Tyndale findeth making toward	8, 757/ 2
London, by my wife's	<b>letter</b>	, that Davy's wife was	8, 816/ 4
others, and read the	<b>letter</b>	to him. "Marry, master	8, 816/ 6
master," quoth he, "that	<b>letter</b>	saith, methink, that my	8, 816/ 6
bewrayed by my wife's	<b>letter</b>	, and as Webbe was	8, 816/ 25
books lashed out by	<b>letter</b>	, which Friar Barnes here	8, 839/ 25
a Scottish geste by	<b>letter</b>	. For that no man	8, 839/ 30
fiddleth forth here by	<b>letters</b>	after the rude rhymeless	8, 839/ 16
amendment thereof. But Tyndale	<b>letteth</b>	not to lie out	8, 586/ 30
the pope. For he	<b>letteth</b>	none of his to	8, 594/ 16
lie. For the pope	<b>letteth</b>	you not to complain	8, 596/ 30
allegory neither destroyeth nor	<b>letteth</b>	the literal sense... but	8, 635/ 24
himself Luther, I say,	<b>letteth</b>	not in this wise	8, 639/ 24
marketh and rehearseth) Luther	<b>letteth</b>	not upon the boldness	8, 688/ 21
as they be, he	<b>letteth</b>	not a little to	8, 698/ 14
sickly members, than he	<b>letteth</b>	to keep, still, without	8, 819/ 17

error and error that	<b>letteth</b>	not from salvation, as	8, 863/ 28
true" scripture. But now	<b>letting</b>	his other, new, true	8, 658/ 32
of hope. But therefore	<b>letting</b>	that question pass for	8, 802/ 15
I answer Tyndale thereunto (	<b>letting</b>	pass other answers for	8, 811/ 3
false fool's hands. For,	<b>letting</b>	the authorities stand for	8, 863/ 4
spot or wrinkle. For,	<b>letting</b>	other places of Saint	8, 912/ 32
he doth in Latin...	<b>letting</b>	them that understand no	8, 917/ 6
he doth himself with	<b>letting</b>	his crown grow so	8, 921/ 9
this church cannot err:	<b>letting</b>	now pass, therefore, for	8, 924/ 6
bring forth besides. But	<b>letting</b>	the remnant pass till	8, 945/ 8
of her sins." But	<b>letting</b>	pass that Saint Augustine	8, 972/ 28
Saint Bernard's words. For	<b>letting</b>	pass some pieces that	8, 986/ 26
lack of learning, and	<b>letting</b>	pass some such also	8, 986/ 28
Wherefore, good Christian readers,	<b>letting</b>	those fond fellows alone	8, 995/ 5
Sadducees, and scribes and	<b>Levites</b>	, and priests and laypeople	8, 619/ 17
changed. But that every	<b>lewd</b>	lore upon every false	8, 590/ 16
town... it were a	<b>lewd</b>	thing to suffer any	8, 590/ 32
of; so ready be	<b>lewd</b>	persons maliciously to rail	8, 592/ 17
heresies to believe the	<b>lewd</b>	learning of Luther, Friar	8, 597/ 14
and a sort of	<b>lewd</b>	wedded friars, as Luther	8, 694/ 36
their chief elect, other	<b>lewd</b>	elects follow, very far	8, 726/ 6
so that hereafter every	<b>lewd</b>	body should be bold	8, 729/ 23
you to believe this	<b>lewd</b>	fellow in the remnant	8, 741/ 3
with a meinie of	<b>lewd</b>	, mocking knaves... which when	8, 772/ 21
because it is then	<b>lewd</b>	Luther's faith and Tyndale's	8, 779/ 25
Luther, and the other	<b>lewd</b>	masters of these new	8, 806/ 6
ribaldrous railing of a	<b>lewd</b>	, seditious heretic upon all	8, 832/ 19
that hath a like	<b>lewd</b>	geste or twain in	8, 839/ 25
them, and not every	<b>lewd</b>	fellow to jest and	8, 911/ 13
pass uncontrolled, while every	<b>lewd</b>	fellow might construe the	8, 911/ 29
and after that a	<b>lewd</b>	apostate, of a very	8, 989/ 24
Huessgen, and this saith	<b>lewd</b>	Luther, too so far	8, 1014/ 36
ever the later the	<b>lewder</b>	. For in this answer	8, 718/ 22
a heretic and a	<b>liar</b>	both. For it is	8, 632/ 2
then is he a	<b>liar</b>	and there is no	8, 859/ 12
only proveth Helvidius a	<b>liar</b>	in that he said	8, 1005/ 13
blaspheme, and calleth them	<b>liars</b>	and falsifiers of Scripture	8, 713/ 32
heaven but by the	<b>liberal</b>	goodness of God, nor	8, 580/ 27
think that, being so	<b>liberal</b>	, good, and merciful as	8, 625/ 27
but only because the	<b>liberal</b>	goodness of God hath	8, 633/ 38
that it is the	<b>liberal</b>	, free gift of God	8, 798/ 20
vain which thing the	<b>liberal</b>	goodness of God could	8, 820/ 2
cometh of God's mere	<b>liberal</b>	goodness, that list to	8, 841/ 10
reward unto God's mere	<b>liberal</b>	goodness... of whose gift	8, 841/ 25
the congregation, without whose	<b>liberal</b>	aid and alms he	8, 885/ 32
Boulde reported here their	<b>liberality</b>	very well. For besides	8, 628/ 15
rebuke avarice and laud	<b>liberality</b>	... the glutton discommend gluttony	8, 765/ 29
easy with exceptions and	<b>liberties</b>	almost more than enough	8, 631/ 19
them, to their "evangelical	<b>liberty</b>	" by which they claim	8, 585/ 24
pope gave him neither	<b>liberty</b>	nor license that he	8, 596/ 12

brought in that "evangelical	<b>liberty</b>	" that every man may	8, 597/ 36
taken away the evangelical	<b>liberty</b>	that folk may not	8, 631/ 13
prick them forth with	<b>liberty</b>	to lechery, yet not	8, 638/ 14
hell... but live at	<b>liberty</b>	, and do what they	8, 641/ 3
all that, at his	<b>liberty</b>	to wed a vowed	8, 659/ 20
is at his own	<b>liberty</b>	, having his power absolute	8, 722/ 22
he would at more	<b>liberty</b>	lash out his railing	8, 730/ 3
that they be at	<b>liberty</b>	and not bound to	8, 809/ 27
judges, having license at	<b>liberty</b>	without peril to say	8, 832/ 34
free, because himself loveth	<b>liberty</b>	... and "the church" is	8, 858/ 11
of a poor friar's	<b>library</b>	... and when he had	8, 628/ 20
him neither liberty nor	<b>license</b>	that he should so	8, 596/ 12
the same judges, having	<b>license</b>	at liberty without peril	8, 832/ 34
land by the King's	<b>license</b>	, and yet might haply	8, 845/ 31
not few which have	<b>licenses</b>	to keep whores, some	8, 584/ 22
many dispensations and many	<b>licenses</b>	, too; but yet, I	8, 586/ 35
And as for his	<b>licenses</b>	customably given by the	8, 586/ 37
the ameracements made for	<b>licenses</b>	... but devised for punishments	8, 587/ 10
without chalice laid and	<b>licked</b>	up upon the altar	8, 932/ 27
nor see us, but	<b>lie</b>	still, as Luther saith	8, 582/ 32
Tyndale letteth not to	<b>lie</b>	out aloud and say	8, 586/ 30
he listeth loud to	<b>lie</b>	. And as for his	8, 586/ 37
is a very loud	<b>lie</b>	. For the pope letteth	8, 596/ 30
that is yet another	<b>lie</b>	, once again. For if	8, 597/ 8
or Luther's, that they	<b>lie</b>	every one... and all	8, 618/ 35
damnation... and there they	<b>lie</b>	tumbling together, while this	8, 619/ 1
that until Doomsday they	<b>lie</b>	still all and sleep	8, 626/ 2
presence by day, and	<b>lie</b>	in his arms and	8, 637/ 20
let his old wife	<b>lie</b>	, and take cold in	8, 637/ 30
let to say we	<b>lie</b>	all, and that so	8, 646/ 16
While he may both	<b>lie</b>	and change, and say	8, 667/ 27
that he could not	<b>lie</b>	or would not lie	8, 675/ 21
lie or would not	<b>lie</b>	? Wherefore, we must believe	8, 675/ 21
little; yea, and to	<b>lie</b>	a little, too... for	8, 683/ 31
not a little to	<b>lie</b>	, to link them so	8, 698/ 15
he listed not to	<b>lie</b>	, that which of those	8, 698/ 19
cannot come forth, but	<b>lie</b>	still bedridden at home	8, 701/ 14
heaven, but that they	<b>lie</b>	all in a sleep	8, 702/ 35
How proveth Tyndale this	<b>lie</b>	of his to be	8, 710/ 33
Let him prove his	<b>lie</b>	true in some one	8, 710/ 34
Truth and therefore cannot	<b>lie</b>	... which promises were never	8, 720/ 14
If ye think we	<b>lie</b>	in the one, ye	8, 721/ 22
ye may think we	<b>lie</b>	in both, and then	8, 721/ 23
though Tyndale list to	<b>lie</b>	and tell us nay	8, 724/ 14
advise Friar Luther to	<b>lie</b>	no more with nuns	8, 733/ 19
false in making a	<b>lie</b>	of you. But God	8, 738/ 15
the Reynard trusteth to	<b>lie</b>	safe because he thinketh	8, 746/ 6
all their children shall	<b>lie</b>	still and sleep, and	8, 796/ 16
this prayer, if it	<b>lie</b>	not in his will	8, 798/ 25
it? And if it	<b>lie</b>	in his will... yet	8, 798/ 26

once at Jerusalem may	<b>lie</b>	by authority, because he	8, 812/ 30
Tyndale hath here, to	<b>lie</b>	without controlment, with less	8, 812/ 33
and see whether he	<b>lie</b>	or not. But yet	8, 813/ 7
forgive him that one	<b>lie</b>	, in which the devil	8, 814/ 34
to be false and	<b>lie</b>	: I will, as I	8, 833/ 13
hath taught him this	<b>lie</b>	appeareth plainly by many	8, 840/ 5
efficacy at all. Which	<b>lie</b>	the devil and the	8, 842/ 28
but some will needs	<b>lie</b>	still in prison, and	8, 848/ 30
the same inn, that	<b>lie</b>	in wait to train	8, 877/ 25
might, if they would,	<b>lie</b>	together by themselves and	8, 903/ 4
she saith that ye	<b>lie</b>	every one. And which	8, 903/ 30
you say and yet	<b>lie</b>	. And if you have	8, 918/ 34
whit, and let it	<b>lie</b>	bare, and lay thereto	8, 921/ 12
Barnes maketh us a	<b>lie</b>	in that point... ye	8, 963/ 26
therein not only a	<b>lie</b>	, but also a very	8, 963/ 31
also a very foolish	<b>lie</b>	... ye shall see him	8, 963/ 31
he that those heretics	<b>lie</b>	that say the whole	8, 965/ 3
them only while they	<b>lie</b>	a-dying, speechless and giving	8, 973/ 11
the Church, because they	<b>lied</b>	to me of you	8, 738/ 11
think immediately that he	<b>lied</b>	, and lose my faith	8, 742/ 9
lived in hypocrisy, and	<b>lied</b>	, and made merchandise of	8, 989/ 27
and had almost as	<b>lief</b>	hang up his evangelical	8, 628/ 14
thus? I had as	<b>lief</b>	he told us that	8, 864/ 29
from their own natural	<b>liege</b>	lord unto Jeroboam then	8, 1008/ 22
reason, and shameless open	<b>lies</b>	for good and sufficient	8, 598/ 18
have built all their	<b>lies</b>	and all their mischief	8, 675/ 25
have built all their	<b>lies</b>	and all their mischief	8, 679/ 7
hath built so many	<b>lies</b>	and so much mischief	8, 679/ 11
Scripture, to establish their	<b>lies</b>	. More Lo, good readers	8, 683/ 28
druff, to establish their	<b>lies</b>	through falsifying the Scripture	8, 707/ 9
that the folly and	<b>lies</b>	of such false, frantic	8, 709/ 6
on further in his	<b>lies</b>	and saith, "They have	8, 710/ 30
but leave off his	<b>lies</b>	like a fool. And	8, 712/ 28
druff, to establish their	<b>lies</b>	through falsifying the Scripture	8, 713/ 4
Tyndale would with his	<b>lies</b>	blind us... and what	8, 736/ 5
write such filthy railing	<b>lies</b>	as honest ears might	8, 764/ 33
full of abominable, filthy	<b>lies</b>	... whereof the effect and	8, 765/ 11
wherewith we confound their	<b>lies</b>	. Remember ye not how	8, 774/ 30
wherewith we confound their	<b>lies</b>	. Remember ye not how	8, 805/ 29
and Zwingli, "confound" our "	<b>lies</b>	": I would very fain	8, 807/ 26
of his so many	<b>lies</b>	to assay him with	8, 814/ 18
there be any more	<b>lies</b>	, call them again betimes	8, 815/ 3
but take all for	<b>lies</b>	that ever I tell	8, 815/ 5
and all his devilish	<b>lies</b>	which he spitteth and	8, 833/ 16
joineth here therewith... those	<b>lies</b>	, lo, hath he learned	8, 839/ 35
in faith alone; which	<b>lies</b>	he hath, as I	8, 842/ 2
he maketh us two	<b>lies</b>	at once. For neither	8, 961/ 35
what law so specially	<b>lieth</b>	in Tyndale's eye... for	8, 585/ 30
ordinaries, I trust he	<b>lieth</b>	in other countries; for	8, 587/ 1
I am sure he	<b>lieth</b>	. And therefor every honest	8, 587/ 2

other men, which inwardly	<b>lieth</b>	in the heart, whereof	8, 588/ 17
But all their excuse	<b>lieth</b>	in this: that all	8, 589/ 7
his crown grow, and	<b>lieth</b>	with a nun to	8, 600/ 4
conscience that Tyndale here	<b>lieth</b>	out of all measure	8, 600/ 24
over other... the earth	<b>lieth</b>	in the very midst	8, 604/ 27
then since the earth	<b>lieth</b>	in the lowest... its	8, 604/ 35
were indeed, as Tyndale	<b>lieth</b>	and falsely saith it	8, 622/ 31
Tyndale so saith, he	<b>lieth</b>	. For ye see yourselves	8, 656/ 16
children, even while he	<b>lieth</b>	with his leman, or	8, 666/ 36
but even as it	<b>lieth</b>	together... by which ye	8, 692/ 31
well enough that he	<b>lieth</b>	to make the two	8, 698/ 1
resembleth them together and	<b>lieth</b>	, too, to make them	8, 703/ 8
Tyndale further yet, and	<b>lieth</b>	again against the Church	8, 711/ 8
say that Luther therein	<b>lieth</b>	, and that himself with	8, 724/ 3
saith true and himself	<b>lieth</b>	, good cause have you	8, 741/ 2
that the first man	<b>lieth</b>	, and so he loseth	8, 746/ 21
and raileth royally, and	<b>lieth</b>	puissantly... else is all	8, 764/ 26
tell us that Tyndale	<b>lieth</b>	, and that a man	8, 780/ 29
Tyndale's master Holy Luther	<b>lieth</b>	. But yet will Tyndale	8, 784/ 16
own father. And so	<b>lieth</b>	Tyndale's tale in the	8, 819/ 11
But surely this anchor	<b>lieth</b>	too far aloof from	8, 883/ 3
a young babe that	<b>lieth</b>	swaddled in a cradle	8, 892/ 16
part, and that she	<b>lieth</b>	... and each of you	8, 903/ 29
saith also that other	<b>lieth</b>	... and she saith that	8, 903/ 30
hath... but, while he	<b>lieth</b>	in the mire allto	8, 974/ 1
say so... then he	<b>lieth</b>	out loud, and saith	8, 987/ 14
good folk. For this	<b>lieth</b>	hidden in the heart	8, 1023/ 24
believe that rather Tyndale	<b>lieth</b>	than that our Savior	8, 1031/ 35
him and saved his	<b>life</b>	and, being his deadly	8, 595/ 17
his faith and good	<b>life</b>	, it were hard to	8, 625/ 27
the truth, and the	<b>life</b>	therewith. And when he	8, 628/ 6
and testify, neither health,	<b>life</b>	, head, nor spirit. And	8, 669/ 35
they put all the	<b>life</b>	is, without good works	8, 688/ 5
thing), as touching any	<b>life</b>	of grace or glory	8, 688/ 6
all this in his	<b>life</b>	, besides miracles many showed	8, 696/ 36
that ointment save his	<b>life</b>	and by nothing else	8, 699/ 27
the days of his	<b>life</b>	. Some men would here	8, 726/ 3
the ever-flowing fountain of	<b>life</b>	." "Now, I pray you	8, 736/ 32
standeth still all their	<b>life</b>	, be the thing true	8, 781/ 10
short of bliss and	<b>life</b>	too, till Doomsday... and	8, 796/ 17
state of this present	<b>life</b>	, and sufficient for the	8, 799/ 17
through the word of	<b>life</b>	to make her to	8, 837/ 9
the passions of this	<b>life</b>	"be not worthy the	8, 841/ 12
enter into the everlasting	<b>life</b>	, keep the commandments." And	8, 849/ 31
the Spirit reap everlasting	<b>life</b>	. Let us do good	8, 850/ 8
through the word of	<b>life</b>	, to make her to	8, 851/ 28
in the word of	<b>life</b>	," that is to wit	8, 852/ 3
represent and declare his	<b>life</b>	unto God by the	8, 867/ 38
the repairing of the	<b>life</b>	of his soul all	8, 868/ 10
he getteth again infinite	<b>life</b>	." And thus it appeareth	8, 868/ 12

many times in his	<b>life</b>	... but also some one	8, 869/ 6
of his resurrection to	<b>life</b>	, and such things as	8, 888/ 30
other conversation in his	<b>life</b>	, so clear to make	8, 889/ 1
eternal death or everlasting	<b>life</b>	... and think that whatsoever	8, 889/ 30
therefore, whoso love his	<b>life</b>	will take all that	8, 892/ 37
beaten therefor in this	<b>life</b>	... do yet, ere they	8, 899/ 29
enough for all his	<b>life</b>	after. But Barnes will	8, 918/ 13
like in all my	<b>life</b>	. For lo, these are	8, 959/ 12
living, and a humble	<b>life</b>	, and prayer also, with	8, 961/ 17
when he endeth this	<b>life</b>	can nothing receive but	8, 968/ 6
go to the everlasting	<b>life</b>	." Let no man say	8, 968/ 34
and deserve in this	<b>life</b>	that other folks' good	8, 969/ 15
virtuous works in his	<b>life</b>	before, shall at his	8, 970/ 15
the course of our	<b>life</b>	, he is always in	8, 971/ 1
through the word of	<b>life</b>	, to make her to	8, 971/ 10
grace, shall after this	<b>life</b>	have the communion and	8, 975/ 25
budding of the everlasting	<b>life</b>	. And the drying up	8, 977/ 21
saints in the everlasting	<b>life</b>	... let us think upon	8, 977/ 27
pray gladly for their	<b>life</b>	and welfare, and to	8, 978/ 12
Lord, so let our	<b>life</b>	be too... and then	8, 978/ 19
done, written in the	<b>life</b>	of Saint Bernard. "In	8, 989/ 22
men without Christ." "The	<b>life</b>	of Christ was shut	8, 989/ 36
in the way of	<b>life</b>	, with the food of	8, 1012/ 8
to do, what sinful	<b>life</b>	they live?" So that	8, 1012/ 12
loaves of bread he	<b>lifted</b>	up his hand, and	8, 990/ 37
to flee from the	<b>light</b>	and hide his head	8, 577/ 27
would were reckoned so	<b>light</b>	. And I trust ye	8, 601/ 13
cast a meetly good	<b>light</b>	. Now, if Tyndale will	8, 621/ 34
clearly would give a	<b>light</b>	by which the true	8, 627/ 3
Tyndale here maketh very	<b>light</b>	, and saith that "these	8, 679/ 10
Tyndale here setteth so	<b>light</b>	was, as himself after	8, 680/ 35
the Scripture cometh to	<b>light</b>	, and is restored unto	8, 685/ 31
his hands: I shall	<b>light</b>	him a candle and	8, 686/ 20
bring the Scripture to	<b>light</b>	, and "restore" it to	8, 689/ 16
quickly and walk wondrous	<b>light</b>	. But, now, if a	8, 725/ 23
to show you any	<b>light</b>	of truth, but for	8, 801/ 8
set it at so	<b>light</b>	for any whores and	8, 836/ 19
give the matter most	<b>light</b>	. And first ye shall	8, 857/ 11
preached, it must needs	<b>light</b>	in some men's hearts	8, 873/ 29
we should not be	<b>light</b>	of belief, nor by	8, 889/ 33
stand sore in his	<b>light</b>	for the knowledge of	8, 934/ 8
abroad with the shining	<b>light</b>	of one faith, from	8, 976/ 6
the unity of the	<b>light</b>	receiveth no division. Break	8, 977/ 12
we perceive that the	<b>light</b>	receiveth no division in	8, 977/ 16
thereby see a special	<b>light</b>	to put away the	8, 995/ 35
all manner thing so	<b>light</b>	. We lay also that	8, 997/ 36
a little into the	<b>light</b>	out of that deep	8, 998/ 21
of them, and some	<b>light</b>	given toward them yet	8, 1006/ 15
among the good, many	<b>light</b>	people began to be	8, 1009/ 4
faith alone," lacking the	<b>light</b>	of grace, shall find	8, 1016/ 32

have them set at	<b>light</b>	. And therefore, to put	8, 1022/ 37
Spirit of God had	<b>lighted</b>	upon him in witness	8, 643/ 27
and holdeth a torch	<b>lighted</b>	and bright burning in	8, 765/ 35
rought at whom... but	<b>lighted</b>	upon a Burgundian's head	8, 901/ 1
to shake off so	<b>lightly</b>	... was not only made	8, 602/ 9
sure he shall not	<b>lightly</b>	find any of those	8, 635/ 29
no Lenten fast nor	<b>lightly</b>	no fast else... saving	8, 653/ 33
that there shall not	<b>lightly</b>	so mean a witted	8, 660/ 27
taught us before... nor	<b>lightly</b>	can there none be	8, 664/ 23
point that any man	<b>lightly</b>	can fall in, and	8, 712/ 35
years, and sendeth not	<b>lightly</b>	any such one man	8, 889/ 7
doth, or Frith, or	<b>lightly</b>	any other heretic of	8, 906/ 4
the sorest thing that	<b>lightly</b>	could have been brought	8, 954/ 20
tumbling together, while this	<b>lightsome</b>	elect of Tyndale, that	8, 619/ 2
might now by a	<b>like-formed</b>	argument so shortly and	8, 602/ 24
the Scripture... which I	<b>liked</b>	not to declare plainly	8, 640/ 34
might be the better	<b>liked</b>	by that his person	8, 650/ 30
and hath been well	<b>liked</b>	and allowed of every	8, 680/ 37
so holy that God	<b>liked</b>	to write with his	8, 810/ 4
things that she partly	<b>liked</b>	, partly disliked, in the	8, 884/ 9
Then would he of	<b>likelihood</b>	have had recourse to	8, 619/ 32
John... God would of	<b>likelihood</b>	, when he would send	8, 650/ 27
will be long, of	<b>likelihood</b>	, ere ever any wise	8, 651/ 24
scripture? He will of	<b>likelihood</b>	leave the Christian countries	8, 652/ 1
alone; and so by	<b>likelihood</b>	they do, therefore, such	8, 657/ 25
to be such, of	<b>likelihood</b>	, as we perceive by	8, 715/ 5
mother." He meaneth, of	<b>likelihood</b>	, God for the father	8, 725/ 1
again? For of all	<b>likelihood</b>	he did, since Christ	8, 761/ 31
they would believe, of	<b>likelihood</b>	, no one man of	8, 770/ 12
He will say, by	<b>likelihood</b>	, "O all you Jews	8, 770/ 29
us? He will of	<b>likelihood</b>	, because he likeneth us	8, 796/ 25
Well," said I, "by	<b>likelihood</b>	the remnant be well-tried	8, 815/ 8
he not fail, of	<b>likelihood</b>	, to prove us plainly	8, 859/ 33
he? "Faith alone," of	<b>likelihood</b>	, for all only faith	8, 865/ 14
would Friar Barnes of	<b>likelihood</b>	make her great congratulation	8, 885/ 11
good, honest wife of	<b>likelihood</b>	have resorted again unto	8, 903/ 15
that himself seeth, of	<b>likelihood</b>	in the same sermon	8, 909/ 5
saying. And therefore of	<b>likelihood</b>	Barnes playeth here with	8, 910/ 13
of it), by all	<b>likelihood</b>	to declare the presumption	8, 943/ 22
of it), by all	<b>likelihood</b>	to declare the presumption	8, 978/ 35
of you, hath of	<b>likelihood</b>	made his very church	8, 1004/ 2
records, and many false	<b>likelihoods</b>	, in a private matter	8, 950/ 15
work... and were very	<b>likely</b>	to frame himself a	8, 619/ 26
Jews it is not	<b>likely</b>	that ever he would	8, 619/ 34
were not now suddenly	<b>likely</b>	to give ear to	8, 650/ 35
so great a purpose...	<b>likely</b>	to find the world	8, 651/ 9
is much the less	<b>likely</b>	to follow the other	8, 662/ 4
juggling spied, and they	<b>likely</b>	to suffer shipwreck then	8, 685/ 32
living, a man very	<b>likely</b>	for God in so	8, 695/ 8
the Catholic church, were	<b>likely</b>	to be converted by	8, 732/ 4

then let him leave,	<b>likely</b>	as he is to	8, 740/ 25
the matter will be	<b>likely</b>	to call his proper	8, 779/ 16
her questions, which were	<b>likely</b>	to be but frivolous	8, 884/ 29
in which they were	<b>likely</b>	to be fed with	8, 884/ 33
But then is it	<b>likely</b>	that she might say	8, 886/ 30
But then were she	<b>likely</b>	to say that he	8, 887/ 2
unto that she were	<b>likely</b>	to say, "Father Barnes	8, 887/ 14
were Friar Barnes here	<b>likely</b>	to say to this	8, 887/ 34
the woman were well	<b>likely</b>	to answer him that	8, 888/ 21
time it was well	<b>likely</b>	that Eunuchus had heard	8, 888/ 28
this were she well	<b>likely</b>	to say again, "Verily	8, 890/ 22
unto that were she	<b>likely</b>	to say again, "Yea	8, 893/ 32
and then were ye	<b>likely</b>	to make me to	8, 895/ 14
were purposed, it were	<b>likely</b>	to be perceived and	8, 922/ 32
evangelists, it is well	<b>likely</b>	that they had yet	8, 931/ 9
hands, as it was	<b>likely</b>	there was not... how	8, 931/ 35
since it were very	<b>likely</b>	that the necessity of	8, 937/ 32
wrongs, whereunto he were	<b>likely</b>	to be moved only	8, 946/ 5
himself. And if he	<b>likened</b>	Luther to Christ, then	8, 695/ 29
things doth Tyndale here	<b>likened</b>	together. Might he not	8, 698/ 11
Might he not here	<b>likened</b>	almost as well Paul's	8, 698/ 12
he before hath, hitherto,	<b>likened</b>	the Catholic church of	8, 641/ 35
his similitude of grammar	<b>likened</b>	unto faith... is no	8, 807/ 21
And when he hath	<b>likened</b>	them to bulls, asses	8, 831/ 23
of likelihood, because he	<b>likened</b>	us to Simon Magus	8, 796/ 25
of Christ, where he	<b>likened</b>	the kingdom of God	8, 834/ 7
or twain. Saint Bernard	<b>likened</b>	apostates unto the traitor	8, 988/ 28
in that place he	<b>likened</b>	unto Judas not only	8, 988/ 31
Matthew, where our Savior	<b>likened</b>	the church unto "a	8, 1020/ 6
in which our Savior	<b>likened</b>	his church unto a	8, 1020/ 9
and also to the	<b>likened</b>	of himself and his	8, 650/ 2
And yet in this	<b>likened</b>	, as unlike as they	8, 698/ 14
from the point with	<b>likened</b>	the whole Catholic church	8, 719/ 21
no lechery. But he	<b>likened</b>	so well his railing	8, 726/ 26
pleasantly, with him that	<b>likened</b>	it ere ever he	8, 743/ 22
own faith, but well	<b>likened</b>	and much alloweth the	8, 751/ 29
being thus: when he	<b>likened</b>	himself well, and weeneth	8, 779/ 13
to smocks, then he	<b>likened</b>	much his merry mocks	8, 831/ 24
defamation and slander; that	<b>likened</b>	as the desire of	8, 591/ 27
here Tyndale affirmeth that	<b>likened</b>	as all the clergy	8, 600/ 2
called. Well, I will	<b>likened</b>	dispute. First the right	8, 601/ 22
that point neither; but	<b>likened</b>	as that we call	8, 645/ 10
therefore he concludeth that	<b>likened</b>	as the known Catholic	8, 649/ 14
God in heaven. And	<b>likened</b>	also as Cain was	8, 671/ 10
malice in earth. And	<b>likened</b>	as Korah, Dathan, and	8, 671/ 12
swalloweth them up. And	<b>likened</b>	also as the ten	8, 671/ 17
dissolve the body. And	<b>likened</b>	do all these sects	8, 672/ 4
shall he find that	<b>likened</b>	as this is but	8, 693/ 10
or to saints, and	<b>likened</b>	building of churches, buying	8, 700/ 21
on and saith that	<b>likened</b>	as the Jews had	8, 713/ 1

the mind of Tyndale	<b>likewise</b>	as Saint Thomas doth	8, 714/ 13
truly... and thereby judge	<b>likewise</b>	, as Tyndale here would	8, 734/ 1
the Catholic Church, and	<b>likewise</b>	whosoever believeth it not	8, 736/ 15
verily rose again; even	<b>likewise</b>	accursed shall he be	8, 740/ 17
from his faith. Even	<b>likewise</b>	, if my mother had	8, 742/ 13
walked toward it. And	<b>likewise</b>	as not the man's	8, 747/ 33
allowed not his. But	<b>likewise</b>	as though all would	8, 770/ 1
doubt it not. And	<b>likewise</b>	as, though the remnant	8, 770/ 2
ye nothing do." But	<b>likewise</b>	as a man may	8, 781/ 27
the bottom. And so,	<b>likewise</b>	, God, that draweth, draweth	8, 782/ 14
it; and in adultery	<b>likewise</b>	. And God in that	8, 783/ 7
church of Israel stood."	<b>Likewise</b>	in the New Testament	8, 833/ 30
return ye and live!"	<b>Likewise</b>	saith the prophet David	8, 840/ 14
with such others. So,	<b>likewise</b>	, where the word of	8, 873/ 22
had good beside. And	<b>likewise</b>	as in the whole	8, 907/ 17
certain man. And therefore,	<b>likewise</b>	, he biddeth him complain	8, 943/ 9
sanctified in Baptism. But	<b>likewise</b>	as, though God would	8, 971/ 18
to the death. For	<b>likewise</b>	as their death is	8, 978/ 18
before, against Tyndale, that	<b>likewise</b>	as he were accursed	8, 983/ 1
devil, nor the devil's	<b>limb</b>	, to be false and	8, 833/ 13
false church, and a	<b>limb</b>	of the very devil	8, 894/ 3
the fathers, out of	<b>limbo</b>	. But he shall do	8, 881/ 21
devil and the devil's	<b>limbs</b>	have taught him. For	8, 842/ 28
devil and the devil's	<b>limbs</b>	have taught it him	8, 842/ 35
contain them within the	<b>limits</b>	and bounds of good	8, 591/ 30
then to draw that	<b>line</b>	a little longer... and	8, 596/ 21
either book, leaf, or	<b>line</b>	to prove us one	8, 632/ 7
draff, draw by one	<b>line</b>	, all the meinie, to	8, 713/ 15
patriarchs, and succeeded them	<b>lineally</b>	, and had the scripture	8, 609/ 24
he said within three	<b>lines</b>	before, that we have	8, 651/ 31
chapter not a few	<b>lines</b>	. And lest if it	8, 685/ 14
words, scant spending four	<b>lines</b>	therein, that the mind	8, 743/ 27
where... but maketh two	<b>lines</b>	of his own, and	8, 960/ 4
their old heresies to	<b>link</b>	a whole chain of	8, 626/ 18
little to lie, to	<b>link</b>	them so near together	8, 698/ 15
speech, and let thy	<b>lips</b>	speak no guile." And	8, 840/ 18
upon the plain and	<b>liquid</b>	water, which will receive	8, 718/ 2
upon the plain and	<b>liquid</b>	water, which will receive	8, 725/ 10
of Christ in the	<b>liquid</b>	water, which can no	8, 725/ 16
pour in the lively	<b>liquor</b>	of his grace into	8, 885/ 14
merciful hand. If Tyndale	<b>list</b>	to look in Saint	8, 581/ 30
to live as he	<b>list</b>	himself. But now is	8, 585/ 29
he may when he	<b>list</b>	, and will hereafter when	8, 587/ 4
upon him. And he	<b>list</b>	not to remember that	8, 595/ 10
believe even as him	<b>list</b>	, and after that live	8, 597/ 36
live even as himself	<b>list</b>	to, without any lord	8, 597/ 37
For they, where they	<b>list</b>	, boldly deny the text	8, 639/ 12
Scripture but what they	<b>list</b>	themselves. For so reject	8, 639/ 13
apostle's words? Wherein whoso	<b>list</b>	to follow Tyndale may	8, 639/ 28
and do what they	<b>list</b>	, and believe as they	8, 641/ 4

and believe as they	<b>list</b>	, and look to leap	8, 641/ 4
examples only that himself	<b>list</b>	to assign, and so	8, 647/ 22
so applied as himself	<b>list</b>	to apply them. And	8, 647/ 23
even whichsoever church myself	<b>list</b>	to tell you." And	8, 647/ 30
man may see that	<b>list</b>	to turn a few	8, 650/ 6
in as the Church	<b>list</b>	to order... and then	8, 657/ 20
of them both they	<b>list</b>	. Howbeit, I see not	8, 658/ 2
and then, when they	<b>list</b>	. Let Tyndale tell what	8, 684/ 7
upon pilgrimages if ye	<b>list</b>	, lo, and upon offerings	8, 700/ 30
here, choose which he	<b>list</b>	... and name of them	8, 710/ 12
to speak what they	<b>list</b>	. And therefore "except the	8, 718/ 9
devour it as they	<b>list</b>	, even by the special	8, 723/ 22
is indeed, though Tyndale	<b>list</b>	to lie and tell	8, 724/ 14
alone. Now, if he	<b>list</b>	to believe himself in	8, 724/ 22
to speak what they	<b>list</b>	. And therefore "except the	8, 726/ 32
Scripture" what book him	<b>list</b>	, and refuse for Scripture	8, 729/ 29
over (or, if he	<b>list</b>	, hardly twice or thrice	8, 733/ 1
no wise what ye	<b>list</b>	forbid me? Yet much	8, 737/ 25
wily falsehood that he	<b>list</b>	... and when he hath	8, 740/ 15
a great excuse that	<b>list</b>	not to believe the	8, 749/ 15
baby believe what she	<b>list</b>	. And therefore in this	8, 750/ 32
same Spirit if we	<b>list</b>	to follow, leadeth us	8, 757/ 7
we wax untoward and	<b>list</b>	no longer to follow	8, 757/ 27
may they that rather	<b>list</b>	to take good than	8, 765/ 24
And therefore he that	<b>list</b>	to learn of good	8, 766/ 15
may leave, if he	<b>list</b>	, ere he come at	8, 782/ 7
keep it, if he	<b>list</b>	. And if he will	8, 786/ 19
of them when they	<b>list</b>	to sport and play	8, 788/ 10
God might if they	<b>list</b>	... and layeth unto the	8, 788/ 16
refuse such as they	<b>list</b>	since that in the	8, 810/ 12
and believe what he	<b>list</b>	, and say he feeleth	8, 812/ 28
but say what he	<b>list</b>	, and tell us that	8, 812/ 35
mere liberal goodness, that	<b>list</b>	to give so great	8, 841/ 10
but if a man	<b>list</b>	for lack of believing	8, 850/ 33
whatsoever we forthwith, unadvisedly,	<b>list</b>	to believe, is the	8, 889/ 31
counterfeits, to such as	<b>list</b>	to look and attend	8, 893/ 11
but only for he	<b>list</b>	to choose her and	8, 898/ 9
difference but because himself	<b>list</b>	to choose the one	8, 898/ 30
and hear whom he	<b>list</b>	... and always he that	8, 901/ 21
provided that if they	<b>list</b>	to sleep... the two	8, 903/ 3
the Scripture as himself	<b>list</b>	, and no church provided	8, 911/ 30
lawfully wed when they	<b>list</b>	: to this would Saint	8, 927/ 19
a nun when he	<b>list</b>	, and upon his own	8, 940/ 19
or such others as	<b>list</b>	to misconstrue the Scripture	8, 941/ 26
live still as we	<b>list</b>	. For by faith alone	8, 958/ 33
wed nuns have no	<b>list</b>	to be acknown that	8, 1006/ 11
to do what they	<b>list</b>	, for they can list	8, 1011/ 34
list, for they can	<b>list</b>	nothing but as the	8, 1011/ 34
old holy doctors and	<b>listed</b>	not to look upon	8, 623/ 34
full well if he	<b>listed</b>	not to lie, that	8, 698/ 19

neither... but that he	<b>listeth</b>	loud to lie. And	8, 586/ 37
his pleasure, as him	<b>listeth</b>	to jest; for he	8, 689/ 22
purpose. But as he	<b>listeth</b>	here to rail upon	8, 726/ 17
yet may he, that	<b>listeth</b>	well to, consider therein	8, 765/ 32
that he not only	<b>listeth</b>	not anything to regard	8, 835/ 21
us, such as him	<b>listeth</b>	, a secret, privy knowledge	8, 901/ 11
places to destroy the	<b>literal</b>	sense, for to set	8, 634/ 22
useth to "destroy the	<b>literal</b>	sense" of the Scripture	8, 635/ 22
destroyeth nor letteth the	<b>literal</b>	sense... but the literal	8, 635/ 24
literal sense... but the	<b>literal</b>	sense standeth whole beside	8, 635/ 25
taken away, saving the	<b>literal</b>	sense alone. But God	8, 635/ 32
Sometimes, also, though the	<b>literal</b>	sense be full good	8, 636/ 6
man should have so	<b>little</b>	pride in himself that	8, 582/ 8
the other will have	<b>little</b>	lust to believe three	8, 586/ 13
is a thing so	<b>little</b>	commendable that every well-ordered	8, 590/ 20
draw that line a	<b>little</b>	longer... and look whether	8, 596/ 21
the reason stretch a	<b>little</b>	farther, as he hath	8, 596/ 22
he hath done a	<b>little</b>	in some part of	8, 596/ 22
Tyndale hath here won	<b>little</b>	ground to build his	8, 613/ 26
out thereof, and so,	<b>little</b>	and little, the body	8, 617/ 1
and so, little and	<b>little</b>	, the body to be	8, 617/ 1
Tyndale, God had so	<b>little</b>	regarded his great promises	8, 617/ 37
people counsel to give	<b>little</b>	credence to the old	8, 624/ 14
some places not a	<b>little</b>	cooled, and in some	8, 635/ 20
proof and experience driven	<b>little</b>	and little to take	8, 638/ 29
experience driven little and	<b>little</b>	to take them, almost	8, 638/ 30
he now creep a	<b>little</b>	farther, and resembleth himself	8, 642/ 2
will lead us a	<b>little</b>	out of our way	8, 644/ 4
end: let us a	<b>little</b>	examine his words and	8, 649/ 31
sifted, men shall find	<b>little</b>	fine flour in them	8, 649/ 34
have answered him a	<b>little</b>	before, and also to	8, 650/ 1
confession and think that	<b>little</b>	sorrow sufficeth, and satisfaction	8, 653/ 20
while he setteth so	<b>little</b>	by Saint Thomas, Saint	8, 679/ 32
leave to rail a	<b>little</b>	first. Tyndale Our spiris	8, 683/ 26
leave to rail a	<b>little</b>	; yea, and to lie	8, 683/ 31
and to lie a	<b>little</b>	, too... for else he	8, 683/ 31
spied... there is a	<b>little</b>	labor for him of	8, 686/ 8
which they set so	<b>little</b>	, God setteth so much	8, 688/ 2
wot, there is no	<b>little</b>	difference between the thing	8, 698/ 3
he letteth not a	<b>little</b>	to lie, to link	8, 698/ 15
folk for offering too	<b>little</b>	... albeit that, as the	8, 702/ 8
worth... and Baptism as	<b>little</b>	worth, because the priest	8, 704/ 16
in here to very	<b>little</b>	purpose. But as he	8, 726/ 16
place a thing of	<b>little</b>	effect, in restoring the	8, 758/ 17
in the Scripture. A	<b>little</b>	before, Tyndale alleged Saint	8, 763/ 17
naught. And unto as	<b>little</b>	purpose he spendeth another	8, 764/ 20
err, reserving always a	<b>little</b>	flock to call the	8, 767/ 28
that he hath so	<b>little</b>	wit as to ween	8, 768/ 6
err, reserving always a	<b>little</b>	flock to call them	8, 771/ 16
flock be always a	<b>little</b>	flock... then be not	8, 772/ 1

and the Catholics the	<b>little</b>	flock there are then	8, 772/ 8
face standeth. Finally, that	<b>little</b>	flock that God reserved	8, 772/ 26
he gathereth a	<b>little</b>	his five wits well	8, 775/ 33
sermon, and gaspeth a	<b>little</b>	and galpeth, and getteth	8, 776/ 13
you, and examine a	<b>little</b>	farther his "feeling faith	8, 776/ 24
layeth forth, in this	<b>little</b>	space. For first, I	8, 777/ 36
of this? Marry, no	<b>little</b>	thing, nor like no	8, 788/ 32
ye wot well, but	<b>little</b>	, pretty penance, because they	8, 790/ 22
end: we shall a	<b>little</b>	examine here Tyndale's high	8, 792/ 34
began to study a	<b>little</b>	and claw his head	8, 815/ 18
his "feeling" faith, a	<b>little</b>	appose him therein. I	8, 820/ 20
is he that hath	<b>little</b>	stature as he that	8, 822/ 34
it be never so	<b>little</b>	. And besides this, as	8, 823/ 1
merits, but of humility	<b>little</b>	esteem their own works	8, 849/ 5
to remember himself a	<b>little</b>	further as soon as	8, 877/ 14
let us yet a	<b>little</b>	consider his lesson better	8, 883/ 31
ye had taken a	<b>little</b>	more pain in declaring	8, 891/ 21
be beaten but a	<b>little</b>	; but he which knoweth	8, 899/ 16
Barnes have waxed a	<b>little</b>	warm, and bid them	8, 902/ 21
me that I was	<b>little</b>	better than a bawd	8, 902/ 36
words he saith so	<b>little</b>	for Friar Barnes' purpose	8, 912/ 9
be haply somewhat too	<b>little</b>	, let make it in	8, 922/ 4
whole plain were too	<b>little</b>	; for we must put	8, 924/ 17
one that can a	<b>little</b>	better skill thereof than	8, 933/ 10
This is, lo, so	<b>little</b>	marvel, and over that	8, 950/ 3
and over that, so	<b>little</b>	to the purpose, that	8, 950/ 3
and yet suffereth, no	<b>little</b>	persecution and very martyrdom	8, 953/ 34
purpose he never so	<b>little</b>	to amend. He layeth	8, 958/ 6
Saint Augustine's words a	<b>little</b>	more fully and truly	8, 960/ 1
wiliness with a very	<b>little</b>	wit. For ye shall	8, 964/ 11
either nothing or right	<b>little</b>	to burn. But then	8, 968/ 29
as ye see, a	<b>little</b>	letted by this other	8, 981/ 28
he saith also, a	<b>little</b>	before in the same	8, 982/ 29
days with much people	<b>little</b>	esteemed was had in	8, 989/ 2
you together, with very	<b>little</b>	reasoning thereupon, except the	8, 995/ 17
and bring them a	<b>little</b>	into the light out	8, 998/ 20
that will be a	<b>little</b>	better proved than he	8, 1003/ 23
truth it is that,	<b>little</b>	and little, the same	8, 1008/ 25
is that, little and	<b>little</b>	, the same known church	8, 1008/ 25
and then saith a	<b>little</b>	farther besides, that concludeth	8, 1015/ 19
and corrupted also no	<b>little</b>	part of the clergy	8, 1027/ 7
all his martyrdom so	<b>little</b>	that he would, according	8, 1027/ 32
Tyndale's tale, in the	<b>littleness</b>	of the flock) the	8, 772/ 9
us but if he	<b>live</b>	naught? Or if he	8, 582/ 17
but exhorted only to	<b>live</b>	every man after the	8, 585/ 25
exhort every man to	<b>live</b>	as he list himself	8, 585/ 28
and countries that they	<b>live</b>	in. But the thing	8, 594/ 19
list, and after that	<b>live</b>	even as himself list	8, 597/ 37
love to follow and	<b>live</b>	after the truth. More	8, 614/ 6
love to follow and	<b>live</b>	after the truth." Let	8, 630/ 8

not to follow and	<b>live</b>	after... and that therefore	8, 630/ 10
the people believe and "	<b>live</b>	after," and the "spiritual	8, 630/ 22
walk to hell... but	<b>live</b>	at liberty, and do	8, 641/ 3
profession and consent to	<b>live</b>	according unto the laws	8, 648/ 39
rebukers of our living	<b>live</b>	themselves at the leastwise	8, 653/ 13
how a penitent should	<b>live</b>	he declared in his	8, 653/ 24
and prayed. These folk	<b>live</b>	in great towns, and	8, 653/ 28
profession and consent to	<b>live</b>	according unto the laws	8, 663/ 6
can their profession to	<b>live</b>	according to the laws	8, 663/ 13
rabble such, that obstinately	<b>live</b>	therein, and devilishly also	8, 665/ 16
we do, because we	<b>live</b>	naught nor goeth not	8, 666/ 25
they believe naught and	<b>live</b>	naught also, as well	8, 666/ 26
profession and consent to	<b>live</b>	according unto the laws	8, 667/ 24
profession and consent to	<b>live</b>	after the law of	8, 668/ 4
suffered to preach or	<b>live</b>	either among us or	8, 668/ 31
divers sects, and neither	<b>live</b>	nor believe after the	8, 668/ 34
walk upright, while they	<b>live</b>	, again. For, as His	8, 677/ 8
for these that now	<b>live</b>	... we see well at	8, 695/ 13
the truth preached, to	<b>live</b>	so godly that they	8, 730/ 25
or if the preacher	<b>live</b>	contrary. But of a	8, 742/ 27
we do, we shall	<b>live</b>	. "For whoso," saith Saint	8, 756/ 12
saith, "Then we that	<b>live</b>	and remain shall be	8, 794/ 20
me after while ye	<b>live</b>	." Then, for an assay	8, 814/ 17
believe me while ye	<b>live</b>	, but take all for	8, 815/ 5
but return ye and	<b>live</b>	!" Likewise saith the prophet	8, 840/ 14
fruits of penance, so	<b>live</b>	here with his grace	8, 852/ 16
spot or wrinkle, to	<b>live</b>	and endure in heaven	8, 855/ 16
As long as we	<b>live</b>	here, so standeth it	8, 860/ 30
here do we not	<b>live</b>	without sin... but we	8, 860/ 33
untrue and dangerous to	<b>live</b>	and die in; and	8, 884/ 3
devoir anything doing thereto,	<b>live</b>	they never so long	8, 897/ 24
saith, "They that will	<b>live</b>	devoutly in Christ must	8, 930/ 10
saith plainly, "If ye	<b>live</b>	after the flesh, ye	8, 958/ 26
the flesh may he	<b>live</b>	, and yet do all	8, 958/ 28
and trust surely, and	<b>live</b>	still as we list	8, 958/ 33
Christ Jesus, howsoever they	<b>live</b>	or whatsoever they do	8, 959/ 3
As long as we	<b>live</b>	here, so standeth it	8, 959/ 21
here do we not	<b>live</b>	without sin, but we	8, 959/ 25
long as we here	<b>live</b>	, so she continueth still	8, 960/ 12
the Church," and therefore	<b>live</b>	not without sin, get	8, 965/ 7
only while they here	<b>live</b>	, and not when they	8, 968/ 4
For either while we	<b>live</b>	in this world we	8, 968/ 13
and cannot while we	<b>live</b>	or when we die	8, 968/ 22
of himself able to	<b>live</b>	without them... so, though	8, 971/ 23
here do we not	<b>live</b>	without sin... but we	8, 972/ 22
believe that such as	<b>live</b>	here in this church	8, 975/ 23
never find while they	<b>live</b>	, nor if there were	8, 994/ 7
right faith, and to	<b>live</b>	in Baptism after the	8, 999/ 9
what sinful life they	<b>live</b>	?" So that these men	8, 1012/ 12
unto God, while they	<b>lived</b>	here in earth, that	8, 582/ 24

they were while they	<b>lived</b>	here among us... and	8, 614/ 14
word. Saint John therefore	<b>lived</b>	in desert, and fasted	8, 653/ 27
later heresy too, and	<b>lived</b>	long after, and died	8, 662/ 6
their living while they	<b>lived</b>	, yet they perceived them	8, 694/ 18
known well while they	<b>lived</b>	, and so taken after	8, 696/ 5
saints in diverse times	<b>lived</b>	, and in diverse died	8, 711/ 14
not, if he now	<b>lived</b>	and were unconverted, so	8, 731/ 36
work well, if he	<b>lived</b>	thereto in such mind	8, 818/ 20
complain if he now	<b>lived</b>	, and saw the bawdry	8, 875/ 9
the Church had before	<b>lived</b>	in sin, and were	8, 906/ 20
complain if he now	<b>lived</b>	, and saw the bawdry	8, 929/ 21
say, as have so	<b>lived</b>	before their death that	8, 967/ 27
they lacked while they	<b>lived</b>	here, either because they	8, 967/ 32
deserved before, while they	<b>lived</b>	. For it is not	8, 968/ 3
into heaven, and that	<b>lived</b>	sometime in this same	8, 975/ 26
of certain folk, he	<b>lived</b>	in hypocrisy, and lied	8, 989/ 27
own time, while he	<b>lived</b>	here, or else that	8, 1015/ 12
them which while they	<b>lived</b>	were of his church	8, 1017/ 3
the while that they	<b>lived</b>	here were, by communion	8, 1017/ 32
and persevere the quick,	<b>lively</b>	members of Christ's Mystical	8, 755/ 32
it to be a	<b>lively</b>	branch of that very	8, 870/ 21
to pour in the	<b>lively</b>	liquor of his grace	8, 885/ 14
exhibit our bodies a	<b>lively</b>	host, holy and pleasant	8, 978/ 15
goeth he from good	<b>livers</b>	in earth unto saints	8, 582/ 21
but also good, virtuous	<b>livers</b>	, and never did deadly	8, 760/ 21
Baptism received into his	<b>livery</b>	and his holy household	8, 853/ 14
corrupted the legend and	<b>lives</b>	almost of all saints	8, 706/ 36
corrupted the legend and	<b>lives</b>	almost of all saints	8, 711/ 9
The legends of saints'	<b>lives</b>	were written in diverse	8, 711/ 13
diverse died... of whose	<b>lives</b>	the Church none other	8, 711/ 14
deadly in all their	<b>lives</b>	though they do never	8, 824/ 24
pomp, and "all their	<b>lives</b>	spent in whoredom"... as	8, 831/ 17
by Penance in their	<b>lives</b>	; and of such as	8, 855/ 8
to wade while he	<b>liveth</b>	, the reason, I am	8, 603/ 34
shall never while he	<b>liveth</b>	be able to prove	8, 652/ 8
can prove while he	<b>liveth</b>	, nor all the heretics	8, 656/ 27
we believe naught... nor	<b>liveth</b>	not as we do	8, 666/ 24
were like while he	<b>liveth</b>	, although the reason had	8, 676/ 11
shall never while he	<b>liveth</b>	avoid it but that	8, 680/ 25
this net while he	<b>liveth</b>	, in which his foolish	8, 824/ 30
as long as she	<b>liveth</b>	she is never without	8, 864/ 34
and wrinkles while she	<b>liveth</b>	in earth... but that	8, 865/ 10
handled that, while he	<b>liveth</b>	, he may be ashamed	8, 905/ 34
never find while he	<b>liveth</b>	that any one general	8, 923/ 25
this, that no man	<b>liveth</b>	here so clean but	8, 965/ 16
as long as he	<b>liveth</b>	here, he so spotteth	8, 965/ 17
some wrinkles, that he	<b>liveth</b>	never without, nor long	8, 965/ 18
without which no man	<b>liveth</b>	... he meaneth not abominable	8, 965/ 22
he saith that it	<b>liveth</b>	not here without sin	8, 973/ 23
of Christ while it	<b>liveth</b>	in earth liveth not	8, 973/ 30

it liveth in earth	<b>liveth</b>	not without sin, and	8, 973/ 30
whosoever so doth and	<b>liveth</b>	well therewith shall, for	8, 998/ 34
men's prayers and holy	<b>living</b>	, in friars and friars'	8, 579/ 25
men's prayers and holy	<b>living</b>	, in friars and friars'	8, 582/ 7
less for his holy	<b>living</b>	, and bid him pray	8, 582/ 17
think that their good	<b>living</b>	was so pleasant unto	8, 582/ 24
none that use holy	<b>living</b>	, no Franciscan friar bid	8, 583/ 34
the doctrine and the	<b>living</b>	of Christ, and of	8, 599/ 34
the doctrine and the	<b>living</b>	of Christ and all	8, 600/ 20
in faith, or good	<b>living</b>	decayed, by the false	8, 611/ 31
both of belief and	<b>living</b>	, and in none other	8, 620/ 6
of honest and good	<b>living</b>	, and well-learned in the	8, 620/ 19
and wrong ways of	<b>living</b>	... making them to ween	8, 622/ 27
and in faith and	<b>living</b>	began a new, diverse	8, 623/ 15
they should have their	<b>living</b>	by the altar; yea	8, 630/ 1
must have his temporal	<b>living</b>	therefor. And to prove	8, 636/ 27
and provideth for the	<b>living</b>	of every living thing	8, 636/ 31
the living of every	<b>living</b>	thing. For it is	8, 636/ 31
cared for the priest's	<b>living</b>	above that he careth	8, 637/ 4
careth for the ox's	<b>living</b>	... that in respect of	8, 637/ 4
of us his temporal	<b>living</b>	. And I ween Tyndale	8, 637/ 8
chaste, keepeth all their	<b>living</b>	alone, saving for a	8, 638/ 16
and have reprov'd their	<b>living</b>	, they should have found	8, 642/ 18
of them and their	<b>living</b>	. And Christ and his	8, 648/ 7
unto the faith and	<b>living</b>	of the patriarchs and	8, 648/ 10
from the faith and	<b>living</b>	of them, and are	8, 648/ 31
unto the faith and	<b>living</b>	thereof, and rebuke them	8, 648/ 33
from the faith and	<b>living</b>	of Christ and his	8, 649/ 8
unto the faith and	<b>living</b>	thereof, and do rebuke	8, 649/ 11
belief and the right	<b>living</b>	again: that is to	8, 650/ 20
enough with such dissolute	<b>living</b>	as the world had	8, 650/ 33
unto the faith and	<b>living</b>	thereof, and rebuke them	8, 651/ 29
from the faith and	<b>living</b>	of them, and are	8, 651/ 33
to "the faith and	<b>living</b>	thereof"... he must needs	8, 652/ 10
mean some faith and	<b>living</b>	that is allowed by	8, 652/ 11
false faith and filthy	<b>living</b>	lay forth some new	8, 652/ 18
them... not for our	<b>living</b>	only, but for our	8, 652/ 32
of men's belief or	<b>living</b>	, but specially sent by	8, 653/ 2
faith and all good	<b>living</b>	too, both with their	8, 653/ 3
of his own virtuous	<b>living</b>	; whereas these rebukers of	8, 653/ 12
these rebukers of our	<b>living</b>	live themselves at the	8, 653/ 13
he declared in his	<b>living</b>	not that he so	8, 653/ 25
not like them in	<b>living</b>	), there is no doubt	8, 659/ 30
nor in profession of	<b>living</b>	any wise consent or	8, 663/ 17
the profession of their	<b>living</b>	! Then in Saxony and	8, 663/ 20
and lawless laws of	<b>living</b>	! whereof ye may perceive	8, 663/ 23
belief and brutish, beastly	<b>living</b>	, all the whole rabble	8, 665/ 16
the profession of their	<b>living</b>	after the law of	8, 666/ 7
the profession of their	<b>living</b>	with the law of	8, 666/ 14
and some kind of	<b>living</b>	after the law of	8, 666/ 28

true faith and right	<b>living</b>	, and for a penitent	8, 667/ 20
of true faith and	<b>living</b>	, and exposition of Scripture	8, 668/ 21
of other's belief and	<b>living</b>	... then begin they to	8, 669/ 2
concerning faith and good	<b>living</b>	, diversely contrary to the	8, 670/ 18
than unto the poor	<b>living</b>	saints. And when God	8, 691/ 35
the following of their	<b>living</b>	while they lived, yet	8, 694/ 18
saith, by their contrary	<b>living</b>	and persecuting of the	8, 694/ 21
reckon him, for his	<b>living</b>	, a man very likely	8, 695/ 8
also show us his	<b>living</b>	somewhat more like the	8, 696/ 30
somewhat more like the	<b>living</b>	of Saint John than	8, 696/ 30
than unto the poor	<b>living</b>	saints." Lo, good reader	8, 697/ 37
than unto the poor	<b>living</b>	saints"... but the doctrine	8, 698/ 18
the holiness of whose	<b>living</b>	, our Lord hath illustrated	8, 703/ 31
well in faith as	<b>living</b>	, the very clean contrary	8, 704/ 7
saints testify their holy	<b>living</b>	and miracles that God	8, 711/ 30
perfect faith and Christian	<b>living</b>	thereto, that God hath	8, 713/ 25
approved virtue of their	<b>living</b>	, but also miracles, to	8, 722/ 12
Christians. Nevertheless, the earnest	<b>living</b>	of the Christians according	8, 730/ 17
are won with godly	<b>living</b>	... which at the first	8, 730/ 29
not believe till the	<b>living</b>	of the spirituality convert	8, 730/ 31
but for the good	<b>living</b>	and virtuous conversation that	8, 730/ 37
by the good, virtuous	<b>living</b>	that then was in	8, 731/ 13
Christian wives with Christian	<b>living</b>	and virtuous conversation to	8, 731/ 15
not believe till the	<b>living</b>	of the spirituality convert	8, 731/ 18
us what was the	<b>living</b>	, and which were the	8, 731/ 25
theirs by the holy	<b>living</b>	of Luther, and Lambert	8, 732/ 5
that dispraised then the	<b>living</b>	of the Christian people	8, 732/ 18
extolling the holy, virtuous	<b>living</b>	of their own sect	8, 732/ 19
visage of very virtuous	<b>living</b>	, and preached not their	8, 732/ 21
he partly the vicious	<b>living</b>	, and partly the hypocrisy	8, 732/ 25
besides that, the virtuous	<b>living</b>	that then was among	8, 732/ 26
word that the virtuous	<b>living</b>	of the Church caused	8, 734/ 13
speaketh of the virtuous	<b>living</b>	of the Church, nor	8, 734/ 15
and their holiness of	<b>living</b>	: whoso look upon the	8, 735/ 9
of persecution or holy	<b>living</b>	, layeth other considerations that	8, 735/ 12
either persecution or virtuous	<b>living</b>	, as Tyndale would here	8, 736/ 7
else but the good	<b>living</b>	that then was in	8, 738/ 22
this arguing reprove the	<b>living</b>	of the Manichaeans nor	8, 738/ 27
extol and commend the	<b>living</b>	of the Catholic Church	8, 738/ 28
of heretics, whatsoever the	<b>living</b>	be of the one	8, 738/ 31
occasion of his evil	<b>living</b>	to have the truth	8, 765/ 23
they blaspheme all holy	<b>living</b>	. And therefore he that	8, 766/ 14
is not of the	<b>living</b>	, but of the doctrine	8, 766/ 18
own... in whose holy	<b>living</b>	he neither doth nor	8, 766/ 22
any determinate person yet	<b>living</b>	be in the same	8, 802/ 11
others like... whose holy	<b>living</b>	, true faith, and doctrine	8, 805/ 18
and rochets, and vicious	<b>living</b>	, all these things he	8, 831/ 28
and despoiled of their	<b>living</b>	, and beaten and sent	8, 832/ 5
incestuous lechery, with the	<b>living</b>	that holy folk have	8, 832/ 8
better for their holy	<b>living</b>	and their devout prayer	8, 832/ 27

their charge the vicious	<b>living</b>	that he layeth to	8, 833/ 2
honesty and cleanness of	<b>living</b>	, and more very virtue	8, 833/ 6
they acknowledge their such	<b>living</b>	for sinful, and often	8, 836/ 22
so fast to the	<b>living</b>	God and to his	8, 846/ 27
by very, true Christian	<b>living</b>	... and that so pure	8, 853/ 26
appeared by their godly	<b>living</b>	and holy writing and	8, 856/ 5
earth whereof the people	<b>living</b>	here in earth and	8, 858/ 29
out her manner of	<b>living</b>	and all her good	8, 875/ 19
a cloak of virtuous	<b>living</b>	and cleanness they should	8, 879/ 20
Christ, and of his	<b>living</b>	, and of his miracles	8, 888/ 29
saintly... yet if their	<b>living</b>	or their teaching be	8, 891/ 15
Scripture and the good	<b>living</b>	after the Scripture? How	8, 897/ 6
never so unholy in	<b>living</b>	, it is called holy	8, 907/ 36
in the rules of	<b>living</b>	... though their living have	8, 914/ 14
of living... though their	<b>living</b>	have indeed many spots	8, 914/ 14
wit, learning, and honest	<b>living</b>	, would reclaim and say	8, 923/ 8
out her manner of	<b>living</b>	and all her good	8, 929/ 31
true faith and good	<b>living</b>	every man by himself	8, 935/ 23
false belief or sinful	<b>living</b>	, though the party that	8, 944/ 11
good and bad both,	<b>living</b>	together in this world	8, 950/ 12
of faith or virtuous	<b>living</b>	. Now, where Christ did	8, 950/ 30
doctrine in rules of	<b>living</b>	and necessary understanding of	8, 951/ 15
orders of holy religious	<b>living</b>	. For in all these	8, 953/ 10
and a well wary	<b>living</b>	, and a humble life	8, 961/ 16
and with a wary	<b>living</b>	with all these ways	8, 965/ 11
saved with damnable devilish	<b>living</b>	. And for these causes	8, 965/ 35
hope, and a wary	<b>living</b>	, using diligence to withstand	8, 966/ 12
matter be of men	<b>living</b>	, or of men dying	8, 973/ 6
as the men be	<b>living</b>	, quick and quething, while	8, 973/ 9
church here in earth	<b>living</b>	and in good health	8, 973/ 17
the church of Christ	<b>living</b>	here in earth is	8, 973/ 26
and bad, diverse of	<b>living</b>	and yet one in	8, 988/ 12
of a very ungracious	<b>living</b>	and pernicious doctrine by	8, 989/ 24
faith and doctrine of	<b>living</b>	truly taught and learned	8, 999/ 10
and doctrine, albeit the	<b>living</b>	of the great multitude	8, 1000/ 27
God's good, holy children	<b>living</b>	in the law of	8, 1011/ 33
is in earth a	<b>living</b>	member of the same	8, 1015/ 7
whether he were in	<b>living</b>	a good man or	8, 1028/ 16
is holy in holy	<b>living</b>	, so that for lack	8, 1028/ 25
shall allow all their	<b>livings</b>	, as bestly as they	8, 663/ 30
with all their beastly	<b>livings</b>	and all their false	8, 663/ 35
further wrested wrong. For	<b>lo</b>	, thus he begetteth... Tyndale	8, 577/ 31
thiswise be proved. More	<b>Lo</b>	, before, in the title	8, 578/ 2
and mows. For now,	<b>lo</b>	, shall we peruse his	8, 579/ 16
we peruse his proofs.	<b>Lo</b>	, this wise reason he	8, 579/ 16
no more at once,	<b>lo</b>	, than I see the	8, 580/ 33
to let him... then,	<b>lo</b>	, to make the Gospel	8, 598/ 1
For in this wise,	<b>lo</b>	, the wise man begetteth	8, 599/ 28
reasons is this. . . . More	<b>Lo</b>	, sir, here Tyndale affirmeth	8, 600/ 2
this is his fashion,	<b>lo</b>	, in all things: he	8, 602/ 3

me hither the whorl.	<b>Lo</b>	, sir, ye make imaginations	8, 605/ 25
in the mire. For	<b>lo</b>	, thus he wadeth on	8, 607/ 36
More Very well remembered,	<b>lo</b>	. For there is one	8, 608/ 6
And thus it appeareth,	<b>lo</b>	, that concerning the synagogue	8, 613/ 25
in the mire. For	<b>lo</b>	, thus creepeth he forward	8, 613/ 32
those fathers!"" Here is,	<b>lo</b>	, a goodly false, foolish	8, 624/ 23
friars and nuns together.	<b>Lo</b>	, these things and such	8, 630/ 21
for his own. For	<b>lo</b>	, thus goeth he forth	8, 634/ 19
for themselves. Then might,	<b>lo</b>	, some such as Tyndale	8, 635/ 8
up again... saving fasting,	<b>lo</b>	. For that ceremony Friar	8, 638/ 31
starch." These goodly glosses,	<b>lo</b>	, do these heretics make	8, 641/ 17
their own. For thus,	<b>lo</b>	, with his similitude of	8, 641/ 23
but God. All this,	<b>lo</b>	, could Christ for himself	8, 643/ 34
he did before. For	<b>lo</b>	, as though he had	8, 644/ 24
laws of God. More	<b>Lo</b>	, good Christian readers, here	8, 649/ 2
the very church. For	<b>lo</b>	, sir, thus he saith	8, 654/ 6
the true church. . . . More	<b>Lo</b>	, good Christian readers, after	8, 654/ 13
Such a good lesson,	<b>lo</b>	, did the tiler teach	8, 654/ 32
other. For all this,	<b>lo</b>	, yet shall we by	8, 663/ 34
God. By this argument,	<b>lo</b>	, the King's Highness utterly	8, 677/ 38
his Catholic church." Thus,	<b>lo</b>	, with yet many better	8, 682/ 35
but confess. And thus,	<b>lo</b>	, good Christian readers, here	8, 683/ 20
establish their lies. More	<b>Lo</b>	, good readers, I told	8, 683/ 30
in alms, and then,	<b>lo</b>	, be all things clean	8, 686/ 27
more. All these texts,	<b>lo</b>	, do Luther and Tyndale	8, 687/ 15
With this goodly gloss,	<b>lo</b>	, restore these men these	8, 687/ 36
he will. And thus,	<b>lo</b>	, good Christian readers, do	8, 689/ 15
reason be good. More	<b>Lo</b>	, good Christian readers, here	8, 692/ 30
the poor living saints."	<b>Lo</b>	, good reader, here knoweth	8, 698/ 1
the other. For therein,	<b>lo</b>	, thus they say: "Offering	8, 700/ 20
be any. And then,	<b>lo</b>	, when there be no	8, 700/ 26
pilgrimages if ye list,	<b>lo</b>	, and upon offerings, and	8, 700/ 30
to God... till now,	<b>lo</b>	, that this new Saint	8, 703/ 37
peradventure "turned into starch."	<b>Lo</b>	, good Christian readers, here	8, 705/ 1
More This point is,	<b>lo</b>	, the old point which	8, 705/ 28
see somewhat after. Tyndale,	<b>lo</b>	, teacheth his disciples to	8, 706/ 19
were none. And therefore,	<b>lo</b>	, thus he saith... Tyndale	8, 714/ 15
hath otherwise determined." More	<b>Lo</b>	, good Christian reader, this	8, 714/ 21
Church hath otherwise determined."	<b>Lo</b>	, good readers, here are	8, 716/ 17
him. This will I,	<b>lo</b>	, do for him. Albeit	8, 716/ 27
gospel of God. This,	<b>lo</b>	, ye see well, Tyndale	8, 717/ 15
the third. For thus,	<b>lo</b>	, he teacheth his disciples	8, 717/ 26
understand nor know. More	<b>Lo</b>	, good Christian readers, here	8, 718/ 19
Augustine avoided. Here is,	<b>lo</b>	, good Christian reader, all	8, 719/ 14
feet. . . ."These words walk,	<b>lo</b>	, very goodly by the	8, 725/ 12
deeds." And these things,	<b>lo</b>	, many right honest men	8, 725/ 35
of nuns. And here,	<b>lo</b>	, the goodly conclusion of	8, 729/ 35
enough in unbelief. More	<b>Lo</b>	, good Christian readers, here	8, 730/ 34
of theirs. These causes,	<b>lo</b>	, laid Saint Augustine, all	8, 735/ 34
believeth it. And therein,	<b>lo</b>	, thus he saith... "Let	8, 736/ 24

Manichaeus is not found."	Lo	, good Christian readers, here	8, 738/ 19
of all Christian nations."	Lo	, good reader, Tyndale said	8, 740/ 20
he made us before.	Lo	, thus he saith... Tyndale	8, 741/ 9
a feeling faith. More	Lo	, good reader, here shall	8, 741/ 19
shall not escape so.	Lo	, thus goeth he forth	8, 742/ 1
in the world. More	Lo	, good Christian readers, here	8, 743/ 20
unto. And thus is,	lo	, the first part of	8, 749/ 30
whole ghostly purpose. For	lo	, good reader, Saint Paul	8, 754/ 32
be glorified with him."	Lo	, good Christian readers, here	8, 756/ 32
the Church... and now,	lo	, he calleth him accursed	8, 763/ 19
of his beastly knavery.	Lo	, thus he beginneth his	8, 764/ 36
the right way. More	Lo	, good Christian readers, in	8, 767/ 31
ye should believe me."	Lo	, when Tyndale would tell	8, 771/ 8
this one thing alone,	lo	, even in the beginning	8, 777/ 25
I warrant you. For	lo	, thus he concludeth: "And	8, 788/ 32
this he teacheth us,	lo	, that evermore the elects	8, 788/ 34
ask any farther. For	lo	, sir, thus he saith	8, 801/ 18
written in thine heart.	Lo	, good readers, here ye	8, 803/ 13
falsehood, among, than truth.	Lo	, good readers, this disciple	8, 806/ 1
thing in few words,	lo	. I have proved him	8, 824/ 18
drowned: for this cause,	lo	, being driven to confess	8, 828/ 32
themselves. For these causes,	lo	, he saith they be	8, 832/ 1
he handleth himself therein.	Lo	, good readers, these are	8, 833/ 21
a proud face. For	lo	, thus he described his	8, 837/ 3
be made therein. More	Lo	, good Christian readers, here	8, 838/ 33
here therewith... those lies,	lo	, hath he learned of	8, 839/ 35
received it?" These things,	lo	, doth the known Catholic	8, 841/ 31
of you die also."	Lo	, good readers, these things	8, 854/ 25
no fault with them.	Lo	, thus he saith... Barnes	8, 857/ 15
for his purpose. For	lo	, now thus goeth he	8, 859/ 3
verity in him. More	Lo	, good readers, here may	8, 859/ 14
no fault in them.	Lo	, thus, good readers, he	8, 860/ 1
have I showed you,	lo	, by what tokens ye	8, 893/ 30
never the nearer yet.	Lo	, thus might a wise	8, 896/ 24
abide I remember me,	lo	, Father Barnes, upon another	8, 901/ 18
very church therein they,	lo	, to know whether there	8, 902/ 1
here ye may see,	lo	, that neither pope nor	8, 909/ 29
Barnes would here seem,	lo	, to have found a	8, 910/ 25
bringeth them in himself.	Lo	, thus he beginneth: "The	8, 913/ 1
I shortly show you,	lo	! Not everybody that believeth	8, 913/ 12
all this wide world."	Lo	, good readers... if Saint	8, 913/ 21
wholly, err. This is,	lo	, so little marvel, and	8, 950/ 3
would have went that,	lo	! If Barnes had not	8, 950/ 33
all my life. For	lo	, these are his words	8, 959/ 12
thus saith Saint Augustine,	lo	... "The whole Church, lo	8, 960/ 6
lo... "The whole Church,	lo	, saith "Forgive us our	8, 960/ 7
remission of sins. "Mark,	lo	, how the Church is	8, 960/ 31
I said before. For	lo	, in the very words	8, 963/ 36
words of the Apostle,	lo	, thus he saith: "No	8, 967/ 9
thought or felt," etc.	Lo	, good Christian readers, ye	8, 969/ 1

saith, "Here have you,	<b>lo</b>	, the very, true church	8, 971/ 13
saith, "Here have you,	<b>lo</b>	, the very, true church	8, 972/ 14
For in the end,	<b>lo</b>	, thus he saith: ""And	8, 972/ 22
hence without sin," etc."	<b>Lo</b>	, these words are Barnes'	8, 972/ 23
not here without sin.	<b>Lo</b>	, good Christian readers, where	8, 973/ 24
set much by him.	<b>Lo</b>	, these be, therefore, the	8, 975/ 33
the vows of thanks."	<b>Lo</b>	, here have ye heard	8, 978/ 23
he were persecuted here,	<b>lo</b>	, good readers, besides that	8, 979/ 17
that is to come."	<b>Lo</b>	, good Christian readers, here	8, 982/ 10
not a church known.	<b>Lo</b>	, thus are we now	8, 983/ 5
saith unto them himself, "	<b>Lo</b>	, Saint Bernard saith that	8, 987/ 15
feed thou my sheep."	<b>Lo</b>	, Christ called the flock	8, 1012/ 19
this is his saying,	<b>lo</b>	: that like as he	8, 1015/ 21
envy, manslaughter, drunkenness, banquetings."	<b>Lo</b>	, Saint Paul, good Christian	8, 1025/ 3
gobbet from a whole	<b>loaf</b>	, and then call the	8, 578/ 13
call the cantle a "	<b>loaf</b>	" and the loaf a	8, 578/ 13
a "loaf" and the	<b>loaf</b>	a "cantle." But whereas	8, 578/ 13
child may see how	<b>loath</b>	he is to come	8, 579/ 2
bear nor heretic more	<b>loath</b>	to come to the	8, 579/ 6
works... because he were	<b>loath</b>	, by his will, that	8, 712/ 7
necessity, though I be	<b>loath</b>	thereto, be fain to	8, 764/ 34
I ween, Tyndale be	<b>loath</b>	to give any sore	8, 790/ 16
him. For I am	<b>loath</b>	to talk with Master	8, 802/ 18
this question they be	<b>loath</b>	to come near the	8, 997/ 6
this, though they be	<b>loath</b>	, yet be they fain	8, 998/ 32
finished, they brought many	<b>loaves</b>	of bread to the	8, 990/ 34
to be hallowed; which	<b>loaves</b>	of bread he lifted	8, 990/ 36
my hands by Michael	<b>Lobley</b>	, whom I had attached	8, 813/ 24
this is Friar Barnes'	<b>logic</b>	, and Tyndale's, and Luther's	8, 880/ 24
a church as our	<b>logicians</b>	do intentionem secundam that	8, 859/ 7
to feign it as	<b>logicians</b>	feign (saith he) the	8, 859/ 27
in many inns many	<b>loitering</b>	fellows that were false	8, 876/ 37
not a few such	<b>loitering</b>	in the same inn	8, 877/ 25
in flesh as the	<b>Lollards</b>	use now to do	8, 793/ 7
out of Almaine unto	<b>London</b>	on his errand both	8, 628/ 18
School, brought up in	<b>London</b>	the right order in	8, 806/ 31
and, coming up to	<b>London</b>	the day before he	8, 813/ 29
was I advertised from	<b>London</b>	, by my wife's letter	8, 816/ 3
of known wisdom in	<b>London</b>	and almost everywhere else	8, 900/ 14
than the Bishop of	<b>London</b>	is the whole church	8, 910/ 36
the whole church of	<b>London</b>	, or the Archbishop of	8, 911/ 1
Tyndale hath in a	<b>long</b>	process labored to prove	8, 575/ 7
Tyndale hath by a	<b>long</b>	process labored much to	8, 575/ 22
nations now do, and	<b>long</b>	have done, recognized and	8, 576/ 29
may percase also be	<b>long</b>	spread far abroad ere	8, 592/ 6
endure and continue as	<b>long</b>	as the world shall	8, 602/ 35
all." It were too	<b>long</b>	a tale to tell	8, 606/ 1
church of Christ, as	<b>long</b>	as the world should	8, 606/ 26
here made us a	<b>long</b>	discourse from Abraham's days	8, 610/ 7
had in sundry ages,	<b>long</b>	before the false expositions	8, 612/ 17

false Pharisees to continue	<b>long</b>	... but, to make an	8, 613/ 6
as Tyndale agreeth, as	<b>long</b>	last in earth as	8, 614/ 17
never was any time	<b>long</b>	together, nor never shall	8, 617/ 9
in Christ's church, as	<b>long</b>	as it dwelleth in	8, 617/ 10
they should not deceive	<b>long</b>	God had suffered the	8, 618/ 3
in comparison of the	<b>long</b>	time in which the	8, 621/ 8
yet unto folk that	<b>long</b>	to know the truth	8, 622/ 32
And for all this	<b>long</b>	labor of his going	8, 628/ 21
for biting, and how	<b>long</b>	he lay in the	8, 634/ 32
what needeth he so	<b>long</b>	process? For then amounteth	8, 647/ 27
through false doctrine so	<b>long</b>	been led awry, believing	8, 650/ 32
miracle... it will be	<b>long</b>	, of likelihood, ere ever	8, 651/ 24
good Christian readers, after	<b>long</b>	work, at last Tyndale	8, 654/ 13
into the worst, as	<b>long</b>	as he might find	8, 661/ 31
heresy too, and lived	<b>long</b>	after, and died, a	8, 662/ 6
M. William Barlowe, that	<b>long</b>	was conversant in the	8, 663/ 25
of them all... so	<b>long</b>	as they so do	8, 668/ 34
them knowing other, so	<b>long</b>	be they a secret	8, 668/ 35
finish at last this	<b>long</b>	chapter of his solution	8, 669/ 36
and must endure as	<b>long</b>	as the world lasteth	8, 670/ 25
the Church hath so	<b>long</b>	discerned and judged for	8, 678/ 14
a Christian man as	<b>long</b>	as he will believe	8, 687/ 29
as though he had	<b>long</b>	been conversant and in	8, 688/ 19
I rehearsed you his	<b>long</b>	process, not in pieces	8, 692/ 30
that need it, as	<b>long</b>	as there be any	8, 700/ 26
may hap, ere aught	<b>long</b>	, to fall into the	8, 713/ 36
be like to bide	<b>long</b>	enough in unbelief. More	8, 730/ 32
be like to abide	<b>long</b>	enough in unbelief." Well	8, 731/ 18
Church than others, as	<b>long</b>	as the world shall	8, 738/ 36
in thee, they would	<b>long</b>	ago have done penance	8, 747/ 14
motion of God, as	<b>long</b>	as the will of	8, 748/ 14
believe him by the	<b>long</b>	experience of the continual	8, 751/ 22
of good hope, as	<b>long</b>	as we so do	8, 757/ 25
often preach, and as	<b>long</b>	, as did those men	8, 761/ 27
he telleth us a	<b>long</b>	tale that the faith	8, 764/ 23
a multitude err so	<b>long</b>	time. And yet they	8, 767/ 18
have not continued so	<b>long</b>	as the false Jews	8, 769/ 18
to make them so	<b>long</b>	a sermon. But as	8, 775/ 22
worshipping, and then a	<b>long</b>	process of images, pilgrimage	8, 775/ 26
ceremonies. In all which	<b>long</b>	sermon he saith at	8, 775/ 28
readers, as all this	<b>long</b>	sermon of his goeth	8, 776/ 15
the way be two	<b>long</b>	lanes besides faith, and	8, 782/ 6
warrant them, for as	<b>long</b>	again after. But yet	8, 796/ 18
had and taught so	<b>long</b>	before: I answer Tyndale	8, 811/ 2
may it percase last	<b>long</b>	and not fail... and	8, 818/ 25
he teacheth, by a	<b>long</b>	process, that the young	8, 824/ 10
they wear crowns and	<b>long</b>	gowns, and that bishops	8, 831/ 22
honesty that I greatly	<b>long</b>	to content them... and	8, 832/ 17
More In all this	<b>long</b>	tale, good readers, Friar	8, 858/ 10
of her sins. As	<b>long</b>	as we live here	8, 860/ 30

she be clean so	<b>long</b>	as she abideth in	8, 861/ 24
her shepherd. And so	<b>long</b>	as she doth, so	8, 862/ 13
as she doth, so	<b>long</b>	can she not err	8, 862/ 13
us in all this	<b>long</b>	tale? His purpose was	8, 863/ 5
a crooked nose, as	<b>long</b>	as no man tell	8, 864/ 30
her of it... so	<b>long</b>	her nose stood right	8, 864/ 30
all the stretching, as	<b>long</b>	as she liveth she	8, 864/ 34
forth in their sin	<b>long</b>	... ere they repent; and	8, 869/ 12
she is clean "so	<b>long</b>	as she abideth in	8, 869/ 21
he telleth us how	<b>long</b>	we may trust her	8, 869/ 32
her shepherd. And so	<b>long</b>	as she so doth	8, 869/ 34
she so doth... so	<b>long</b>	can she not err	8, 869/ 35
no longer than as	<b>long</b>	as she abideth in	8, 871/ 15
world scattered far and	<b>long</b>	... in her true head	8, 875/ 29
this tale fair as	<b>long</b>	as it is in	8, 876/ 7
look up, and to	<b>long</b>	to behold and see	8, 885/ 17
live they never so	<b>long</b>	. For though that all	8, 897/ 25
works were a great,	<b>long</b>	business. For surely it	8, 909/ 3
world scattered far and	<b>long</b>	... in her true head	8, 930/ 3
world scattered far and	<b>long</b>	... in her true head	8, 952/ 29
did after good and	<b>long</b>	deliberation plainly write in	8, 953/ 21
grace, and so stand	<b>long</b>	in such ungracious state	8, 957/ 20
of her sins. As	<b>long</b>	as we live here	8, 959/ 21
through confession... and as	<b>long</b>	as we here live	8, 960/ 12
Christians, or men that	<b>long</b>	to be Christians, which	8, 962/ 20
clean but that as	<b>long</b>	as he liveth here	8, 965/ 17
liveth never without, nor	<b>long</b>	cannot, not for necessity	8, 965/ 19
God... but if he	<b>long</b>	before, with such other	8, 966/ 21
and duly been accustomed	<b>long</b>	time to pray before	8, 966/ 24
But if he by	<b>long</b>	time before his death	8, 966/ 32
works... we shall so	<b>long</b>	abide in that fire	8, 968/ 31
I force not how	<b>long</b>	I there abide, so	8, 968/ 33
them from heaven. Nor	<b>long</b>	might he not tarry	8, 990/ 12
that it were a	<b>long</b>	tale, a strange, and	8, 998/ 18
man abideth here so	<b>long</b>	himself our adversaries will	8, 1000/ 5
in the old, so	<b>long</b>	continuing stock, agreeing together	8, 1000/ 26
he shall both be	<b>long</b>	ere he get them	8, 1004/ 19
church, were the time	<b>long</b>	or short. And then	8, 1007/ 6
the catholic church as	<b>long</b>	as they abide in	8, 1015/ 38
charity, gladness, peace, patience,	<b>long-suffering</b>	, goodness, gentleness, faith, meekness	8, 757/ 10
unto her husband, which	<b>longed</b>	sore to teach her	8, 604/ 17
him. And when he	<b>longed</b>	to learn that point	8, 655/ 5
now, either because he	<b>longed</b>	ever to fall into	8, 661/ 30
pleasant meat of manna,	<b>longed</b>	sore and murmured that	8, 793/ 6
over the sea again,	<b>longed</b>	sore to speak with	8, 884/ 11
congregation, whereof every one	<b>longed</b>	to be comforted with	8, 884/ 31
that line a little	<b>longer</b>	... and look whether he	8, 596/ 21
of frame, and far	<b>longer</b>	walked wrong, than they	8, 650/ 26
neither nother... but the	<b>longer</b>	that thou hearest them	8, 668/ 13
which were yet a	<b>longer</b>	time, by almost half	8, 680/ 20

any continuance yet), but	<b>longer</b>	before eight hundred years	8, 680/ 21
is his church no	<b>longer</b>	; but our Savior Christ	8, 682/ 5
since ye be no	<b>longer</b>	the church for whom	8, 682/ 29
he saith), and no	<b>longer</b>	by the Church. And	8, 745/ 28
untoward and list no	<b>longer</b>	to follow the Spirit	8, 757/ 27
it not therefore any	<b>longer</b>	, but only because thou	8, 774/ 25
it not therefore any	<b>longer</b>	, but only because thou	8, 803/ 10
now, nor hath no	<b>longer</b>	any respect in his	8, 803/ 25
he believeth it no	<b>longer</b>	now for the teaching	8, 827/ 1
believeth not now, no	<b>longer</b>	, which is the true	8, 827/ 24
believeth not now, no	<b>longer</b>	, any article of the	8, 827/ 27
saith he believeth no	<b>longer</b>	, now, the articles of	8, 827/ 35
that they be no	<b>longer</b>	of the church than	8, 851/ 2
in him," and no	<b>longer</b>	; signifying that she might	8, 869/ 22
and trust it no	<b>longer</b>	than as long as	8, 871/ 14
dead and be no	<b>longer</b>	of our function. And	8, 886/ 12
the tree can no	<b>longer</b>	bud... we understand it	8, 977/ 20
that he is no	<b>longer</b>	a monk indeed nor	8, 985/ 29
that is christened, or	<b>longeth</b>	to be christened, and	8, 942/ 18
If Tyndale list to	<b>look</b>	in Saint Augustine, in	8, 581/ 30
in corners secretly, but	<b>look</b>	on whoso will, in	8, 594/ 36
and (lest you should	<b>look</b>	for some riddle) openly	8, 595/ 1
a little longer... and	<b>look</b>	whether he may make	8, 596/ 21
book... lest men should	<b>look</b>	for it, and spy	8, 603/ 29
but in power": therefore	<b>look</b>	unto the marrow and	8, 608/ 3
and listed not to	<b>look</b>	upon them yet when	8, 623/ 34
our Savior saith himself, "	<b>Look</b>	ye upon the birds	8, 636/ 35
as they list, and	<b>look</b>	to leap straight to	8, 641/ 4
Scripture believe in him;	<b>look</b>	whether any of the	8, 641/ 32
Christ, if they would	<b>look</b>	to be better believed	8, 643/ 15
he calleth "falsely"... so,	<b>look</b>	, whom we call "heretics	8, 645/ 11
few leaves back and	<b>look</b>	thereon. Now, since he	8, 650/ 6
I pray you?" "Marry,	<b>look</b>	in any wise that	8, 654/ 30
needeth not now to	<b>look</b>	to his feet at	8, 655/ 30
words let us now	<b>look</b>	on again and examine	8, 679/ 2
nothing but "Yes," and	<b>look</b>	that we should, against	8, 679/ 20
the place itself, whosoever	<b>look</b>	thereon, shall very well	8, 685/ 21
point that all that	<b>look</b>	thereon laugh thereat... they	8, 688/ 11
reason... Tyndale And therefore	<b>look</b>	unto the examples of	8, 691/ 9
where Tyndale biddeth us	<b>look</b>	upon the old examples	8, 697/ 12
therefore now let us	<b>look</b>	on this answer of	8, 720/ 36
Some men would here	<b>look</b>	that I should also	8, 726/ 4
turn the glass and	<b>look</b>	again upon himself and	8, 726/ 18
flock is fed. Now	<b>look</b>	, then, upon the seed	8, 727/ 16
holiness of living: whoso	<b>look</b>	upon the place where	8, 735/ 9
he hath all done,	<b>look</b>	how he is accursed	8, 740/ 16
it ere ever he	<b>look</b>	on it, for favor	8, 743/ 22
then of them both,	<b>look</b>	whom ye find best	8, 750/ 35
if Tyndale, I say,	<b>look</b>	by this to prove	8, 760/ 33
make men so to	<b>look</b>	for grace that, for	8, 787/ 11

therefore biddeth us never	<b>look</b>	thereafter nor never care	8, 797/ 25
matter and make us	<b>look</b>	upon a wrong mark	8, 801/ 9
there can no man	<b>look</b>	in there to control	8, 813/ 6
then he began to	<b>look</b>	piteously upon me, and	8, 814/ 9
though I could not	<b>look</b>	into his breast to	8, 815/ 27
but I could not	<b>look</b>	in, ye wot well	8, 816/ 13
that he could not	<b>look</b>	into his wife's grave	8, 816/ 16
because I could not	<b>look</b>	into his breast to	8, 816/ 18
that no man can	<b>look</b>	into his own breast	8, 816/ 23
man should so solemnly	<b>look</b>	over the Catholic Church	8, 836/ 18
that if the church	<b>look</b>	on her own merits	8, 860/ 12
meanly yet if he	<b>look</b>	not all to the	8, 862/ 30
reader be learned, and	<b>look</b>	well farther upon the	8, 862/ 35
he was afeard to	<b>look</b>	a girl in the	8, 866/ 10
not. But, now, whosoever	<b>look</b>	upon the place in	8, 881/ 11
begin to quicken and	<b>look</b>	up, and to long	8, 885/ 17
by their fruits. For	<b>look</b>	they never so simply	8, 891/ 14
such as list to	<b>look</b>	and attend well thereto	8, 893/ 11
wander all about to	<b>look</b>	her, yet if I	8, 905/ 11
alone for the while...	<b>look</b>	but upon this place	8, 912/ 33
gloss. But, now, whoso	<b>look</b>	upon those two laws	8, 917/ 16
he might not well	<b>look</b>	any man in the	8, 918/ 24
to one assembly together...	<b>look</b>	what strength it should	8, 941/ 29
that if the church	<b>look</b>	on her own merits	8, 956/ 27
should have had to	<b>look</b>	any man in the	8, 989/ 7
good faith, I never	<b>looked</b>	that ever I should	8, 604/ 1
ever he would have	<b>looked</b>	to have the truth	8, 619/ 34
if he would have	<b>looked</b>	to have been better	8, 642/ 34
true though never man	<b>looked</b>	thereon. But this indeed	8, 689/ 24
whole chapter, which hoverly	<b>looked</b>	on and read over	8, 743/ 21
wildly about that whoso	<b>looked</b>	on and beheld him	8, 828/ 38
Matthew. But I have	<b>looked</b>	over Lyra upon all	8, 910/ 12
be there yet he	<b>looketh</b>	not that in any	8, 922/ 26
every man knoweth, that	<b>looketh</b>	in the Scripture, that	8, 1016/ 9
God it is that	<b>looketh</b>	into the heart." And	8, 1023/ 27
people from the valley	<b>looking</b>	up upon him, so	8, 591/ 36
the letter to the	<b>looking</b>	upon the allegory. For	8, 637/ 23
any grace, abiding or	<b>looking</b>	for the revelation of	8, 854/ 3
is a presumptuous hope,	<b>looking</b>	to be saved with	8, 965/ 34
five wise, abiding and	<b>looking</b>	for the spouse that	8, 1016/ 28
for good company tarry	<b>loose</b>	with their fellows a	8, 848/ 34
heavens, and whatsoever ye	<b>loose</b>	in earth shall be	8, 1018/ 8
yet art thou but	<b>loosed</b>	from the sin only	8, 692/ 5
in earth shall be	<b>loosed</b>	in heavens." Now, good	8, 1018/ 8
yet two things so	<b>loosely</b>	knit together. What manner	8, 883/ 5
be no binding nor	<b>loosing</b>	in "the church" if	8, 1018/ 13
For the binding and	<b>loosing</b>	is of such things	8, 1018/ 14
yet, I thank our	<b>Lord</b>	, I never knew none	8, 586/ 35
time, rail upon every	<b>lord</b>	that hath any leet	8, 587/ 5
list to, without any	<b>lord</b>	or any law to	8, 597/ 37

say and confess our	<b>Lord</b>	Jesus but by the	8, 615/ 33
And for example, our	<b>Lord</b>	saith in the Book	8, 636/ 14
of Israel unto their	<b>Lord</b>	God"... which yet, before	8, 648/ 15
righteous, and prepare the	<b>Lord</b>	a perfect people." That	8, 648/ 22
the way of our	<b>Lord</b>	; make straight the paths	8, 651/ 16
the King our sovereign	<b>lord</b>	, as a most erudite	8, 675/ 30
laid our said sovereign	<b>lord</b>	Luther's own words against	8, 676/ 34
points which our sovereign	<b>lord</b>	so substantially laid unto	8, 678/ 35
obstinacy. More O good	<b>Lord</b>	, what great pity it	8, 681/ 7
of whose living, our	<b>Lord</b>	hath illustrated and set	8, 703/ 31
elects spy out their	<b>lord</b>	, and trace out the	8, 717/ 36
And therefore "except the	<b>Lord</b>	of Sabaoth had left	8, 718/ 10
our time: that the	<b>Lord</b>	of the Hosts hath	8, 718/ 13
it now of our	<b>Lord</b>	himself as did of	8, 721/ 3
elect spy out their	<b>lord</b>	, and trace out the	8, 725/ 9
And therefore "except the	<b>Lord</b>	of Sabaoth had left	8, 726/ 32
our time: that the	<b>Lord</b>	of the Hosts hath	8, 726/ 35
Tyndale saith that the	<b>Lord</b>	of Hosts hath gathered	8, 728/ 1
and unity, and very	<b>Lord</b>	of Hosts also, sent	8, 728/ 14
he saith that the	<b>Lord</b>	of Hosts hath to	8, 728/ 22
Peter, to whom our	<b>Lord</b>	had "after his resurrection	8, 735/ 23
Saint Paul saith, say "	<b>Lord</b>	Jesus" but in Spirit	8, 747/ 5
the truth. But our	<b>Lord</b>	saith unto the preachers	8, 749/ 16
In which words our	<b>Lord</b>	meant not that every	8, 749/ 20
of Christ, because our	<b>Lord</b>	hath himself so taught	8, 751/ 3
synagogue. And since our	<b>Lord</b>	hath now done so	8, 755/ 35
this: that because our	<b>Lord</b>	, as he by faith	8, 757/ 4
when they prayed our	<b>Lord</b>	, not to change their	8, 760/ 1
to wit, because our	<b>Lord</b>	preached to them himself	8, 761/ 16
Judas Iscariot heard our	<b>Lord</b>	as often preach, and	8, 761/ 27
clouds, to meet our	<b>Lord</b>	in the air, and	8, 794/ 21
forever be with our	<b>Lord</b>	." And even so were	8, 794/ 23
nothing that ever our	<b>Lord</b>	promised to preserve forever	8, 807/ 1
false, never be good	<b>lord</b>	unto me, nor never	8, 814/ 17
Scripture. As where our	<b>Lord</b>	saith by the mouth	8, 840/ 6
that dieth, saith your	<b>Lord</b>	God, but return ye	8, 840/ 14
to me, saith the	<b>Lord</b>	God of hosts, and	8, 840/ 19
to you, saith the	<b>Lord</b>	God of hosts." It	8, 840/ 21
the mercy of our	<b>Lord</b>	, and how great is	8, 840/ 23
the name of our	<b>Lord</b>	... and the prayer of	8, 843/ 14
sick person, and our	<b>Lord</b>	shall raise him up	8, 843/ 15
of justice, which our	<b>Lord</b>	, that is a righteous	8, 849/ 16
he receive of our	<b>Lord</b>	be he bound or	8, 850/ 3
the name of our	<b>Lord</b>	Jesus Christ, and in	8, 853/ 4
the revelation of our	<b>Lord</b>	Jesus Christ, which shall	8, 854/ 4
the coming of our	<b>Lord</b>	Jesus Christ" now, like	8, 854/ 5
the Body of our	<b>Lord</b>	no more, in a	8, 854/ 21
by shrift. For our	<b>Lord</b>	commanded those that were	8, 868/ 1
scriptures only? Wherefore, our	<b>Lord</b>	, considering that so great	8, 874/ 35
and rejoice in the	<b>Lord</b>	, whose high mercy hath	8, 885/ 13

his prayer to the	<b>Lord</b>	, and trusted they would	8, 886/ 5
do pray to the	<b>Lord</b>	for him and so	8, 886/ 7
John. For as our	<b>Lord</b>	saith, "they that are	8, 888/ 10
dear daughter in the	<b>Lord</b>	, those wolves be these	8, 890/ 12
only election of the	<b>Lord</b>	, without any part of	8, 897/ 23
the will of his	<b>lord</b>	and do it not	8, 899/ 14
the will of his	<b>lord</b>	and then do it	8, 899/ 16
the will of his	<b>lord</b>	and yet leave it	8, 899/ 22
the will of the	<b>Lord</b>	and left it undone	8, 899/ 27
the will of his	<b>lord</b>	... and therefore shall not	8, 899/ 33
had, too. And my	<b>Lord</b>	Chancellor told me that	8, 902/ 35
the words of our	<b>Lord</b>	, saying, "Of Christ is	8, 906/ 13
the name of our	<b>Lord</b>	Jesus Christ, in virtue	8, 920/ 23
in virtue of our	<b>Lord</b>	Jesus deliver him to	8, 920/ 23
the day of our	<b>Lord</b>	Jesus Christ." God also	8, 920/ 25
another. That grace, our	<b>Lord</b>	be thanked, hath he	8, 923/ 26
scriptures only? Wherefore our	<b>Lord</b>	, considering that so great	8, 929/ 9
amends namely since our	<b>Lord</b>	saith forthwith thereupon that	8, 946/ 28
the treasures of our	<b>Lord</b>	. And by this means	8, 960/ 18
the treasures of our	<b>Lord</b>	without spot and wrinkle	8, 960/ 19
in doing. But our	<b>Lord</b>	doth exhibit and present	8, 960/ 34
dealt with of our	<b>Lord</b>	than their sins have	8, 967/ 15
church of which our	<b>Lord</b>	gladly receiveth sacrifice... and	8, 976/ 19
which cause also, our	<b>Lord</b>	commanded of the sacrifice	8, 976/ 22
And therefore saith our	<b>Lord</b>	to Moses, "I have	8, 977/ 2
Church... therefore saith our	<b>Lord</b>	that he hath a	8, 977/ 7
for us unto our	<b>Lord</b>	. For if we cannot	8, 977/ 30
to pray unto our	<b>Lord</b>	with a humble spirit	8, 978/ 6
the sight of our	<b>Lord</b>	, so let our life	8, 978/ 19
the power of our	<b>Lord</b>	, answered, "That is not	8, 991/ 11
the apostles' days, our	<b>Lord</b>	never gave any necessary	8, 996/ 31
their own natural liege	<b>lord</b>	unto Jeroboam then remained	8, 1008/ 22
unto me, shall your	<b>Lord</b>	God suscite and raise	8, 1016/ 20
remembrance. What meaneth our	<b>Lord</b>	by his parable of	8, 1016/ 26
in? What meaneth our	<b>Lord</b>	, in the selfsame chapter	8, 1016/ 34
by and by our	<b>Lord</b>	saith, "I tell you	8, 1018/ 6
For the synagogue our	<b>Lord</b>	himself by the mouth	8, 1019/ 25
people holy unto thy	<b>Lord</b>	God." And as for	8, 1019/ 27
heart, and as our	<b>Lord</b>	said to Samuel, "man	8, 1023/ 25
the time; until our	<b>Lord</b>	come, which shall illumine	8, 1023/ 36
when he did his	<b>lord's</b>	will... he shall yet	8, 899/ 35
which he left his	<b>lord's</b>	will undone. "But surely	8, 899/ 36
them that for our	<b>Lord's</b>	sake gave their members	8, 978/ 17
gorgeously arrayed of our	<b>Lord's</b>	goods, unto whom they	8, 983/ 21
he to reign so	<b>lordly</b>	and rail so royally	8, 919/ 9
the princes and the	<b>lords</b>	, and by both the	8, 618/ 33
of God." See, my	<b>lords</b>	, how the church is	8, 837/ 22
be? Nay, nay, my	<b>lords</b>	, it will not be	8, 838/ 4
verity," etc. O my	<b>lords</b>	, what will you say	8, 858/ 2
will? Nay, nay, my	<b>lords</b>	. For she is but	8, 862/ 11

crieth out, "O my	<b>lords</b>	, what will ye say	8, 910/ 19
now he calleth his	<b>lords</b>	about him and saith	8, 918/ 29
and saith... Now, my	<b>lords</b>	, gather you all together	8, 918/ 30
in suffering. Now, my	<b>lords</b>	, compare yourselves to this	8, 930/ 7
How think you, my	<b>lords</b>	? Do not you all	8, 954/ 13
Holy Church. Wherefore, my	<b>lords</b>	, see well, too, lest	8, 978/ 37
and archbishops," etc. My	<b>lords</b>	, I had thought to	8, 983/ 31
I have showed Your	<b>Lordship</b>	upon mine oath, I	8, 815/ 12
But that every lewd	<b>lorel</b>	upon every false tale	8, 590/ 16
his evangelical brother as	<b>lose</b>	a penny by him	8, 628/ 14
I purpose not to	<b>lose</b>	the time in musing	8, 629/ 22
the good folk that	<b>lose</b>	the profit by him	8, 710/ 27
that he lied, and	<b>lose</b>	my faith again. And	8, 742/ 9
may be worthy to	<b>lose</b>	it; but also, since	8, 787/ 12
so foolish as to	<b>lose</b>	both. Is not here	8, 797/ 30
were, we would rather	<b>lose</b>	that substance than deny	8, 968/ 20
or when we die	<b>lose</b>	it without great sorrow	8, 968/ 23
that, if when we	<b>lose</b>	it we give thanks	8, 968/ 23
were well done to	<b>lose</b>	else would I gladly	8, 993/ 14
assaults here thereat... and	<b>loseth</b>	not only his labor	8, 676/ 6
lieth, and so he	<b>loseth</b>	his faith again: if	8, 746/ 21
the first man's telling,	<b>loseth</b>	it again upon the	8, 748/ 8
theft or adultery, he	<b>loseth</b>	charity always, and by	8, 782/ 30
false doctrine of heretics	<b>loseth</b>	some of that, too	8, 782/ 32
and the Catholic Church	<b>loseth</b>	them... if Tyndale and	8, 811/ 14
and considered, then it	<b>loseth</b>	all the grace and	8, 876/ 11
of Behest, or their	<b>losing</b>	thereof, to signify which	8, 795/ 20
from God and a	<b>losing</b>	of their state, and	8, 1007/ 18
there not so great	<b>loss</b>	of them. And on	8, 632/ 33
what great harm and	<b>loss</b>	were there in the	8, 712/ 9
it can be no	<b>loss</b>	of his time) and	8, 733/ 2
fear of her husband's	<b>loss</b>	and her own peril	8, 886/ 21
disciples" murmured at the	<b>loss</b>	of the ointment whereat	8, 907/ 23
he shall suffer the	<b>loss</b>	." For either while we	8, 968/ 13
be believed upon the	<b>loss</b>	of salvation. In these	8, 996/ 2
conceiving of pride the	<b>loss</b>	of heaven I will	8, 1007/ 21
heart, whereof himself hath	<b>lost</b>	the key, that neither	8, 575/ 17
bare signs of some	<b>lost</b>	significations... and therefore as	8, 633/ 20
that now is hath	<b>lost</b>	the faith of Christ	8, 650/ 9
doctors and saints had	<b>lost</b>	it too. For the	8, 650/ 11
wounded, and had there	<b>lost</b>	all that he had	8, 742/ 11
therewith his whole purpose	<b>lost</b>	. Now, if he will	8, 761/ 11
remnant that he hath	<b>lost</b>	or lacketh. And they	8, 783/ 1
the wilderness" perished and	<b>lost</b>	heaven for lack of	8, 795/ 23
this eight hundred years	<b>lost</b>	(as Tyndale saith). These	8, 806/ 27
war perish and be	<b>lost</b>	... and the countries compelled	8, 807/ 2
then is, I say,	<b>lost</b>	and destroyed the effect	8, 819/ 32
he hath so shamefully	<b>lost</b>	his own church of	8, 974/ 5
door to enter into	<b>Lot's</b>	holy house, which they	8, 994/ 20
but that he listeth	<b>loud</b>	to lie. And as	8, 586/ 37

this is a very	<b>loud</b>	lie. For the pope	8, 596/ 30
here well seeth how	<b>loud</b>	he belieth me, and	8, 777/ 35
then he lieth out	<b>loud</b>	, and saith unto them	8, 987/ 15
still bound both to	<b>love</b>	and obey. And if	8, 590/ 36
the tale. And some	<b>love</b>	to tell their master	8, 592/ 10
them that did not	<b>love</b>	to follow and live	8, 614/ 6
them that have no	<b>love</b>	to follow and live	8, 630/ 8
that that the people	<b>love</b>	not to follow and	8, 630/ 10
all three, and utterly	<b>love</b>	no Lenten fast nor	8, 653/ 33
for fear but for	<b>love</b>	... since Christian people receive	8, 756/ 17
the spirit of filial	<b>love</b>	, and are in such	8, 756/ 17
second conclusion is the	<b>love</b>	of their neighbors as	8, 775/ 14
of necessity make him	<b>love</b>	God ever, and ever	8, 818/ 13
hope, and Tyndale's false-translated "	<b>love</b>	" instead of Christian charity	8, 826/ 3
as delight therein and	<b>love</b>	to feed themselves thereupon	8, 832/ 16
Paul speaketh "You men,	<b>love</b>	your wives as Christ	8, 837/ 7
he saith, "You men,	<b>love</b>	your wives as Christ	8, 851/ 25
here exhorteth men to	<b>love</b>	their wives so tenderly	8, 851/ 32
good. And therefore, whoso	<b>love</b>	his life will take	8, 892/ 37
for the furtherance of	<b>love</b>	between the brethren and	8, 903/ 7
grace increased, into the	<b>love</b>	of the goodness which	8, 955/ 27
meant to make men	<b>love</b>	Christ Jesus, and then	8, 958/ 12
our substance, which we	<b>love</b>	more than we should	8, 968/ 18
us for though we	<b>love</b>	Christ above that substance	8, 968/ 19
before said, if we	<b>love</b>	that substance more than	8, 968/ 21
for him, "You men,	<b>love</b>	your wives as Christ	8, 971/ 7
strive with ourselves to	<b>love</b>	those that hate us	8, 978/ 10
Peter, "Peter, if thou	<b>love</b>	me, feed thou my	8, 1012/ 18
whether he be worthy	<b>love</b>	or hatred." Saint Paul	8, 1023/ 28
wives as Christ hath	<b>loved</b>	the church, and hath	8, 837/ 7
wives as Christ hath	<b>loved</b>	the church, and hath	8, 851/ 26
glorieth that she is	<b>loved</b>	of the world the	8, 954/ 11
your wives as Christ	<b>loved</b>	the Church, and hath	8, 971/ 8
their request for any	<b>lover</b>	of theirs, while they	8, 582/ 26
such hopers and such	<b>lovers</b>	, ween they themselves never	8, 826/ 4
are deceased by their	<b>lovers</b>	and friends, they merit	8, 967/ 36
But forasmuch as he	<b>loveth</b>	well to walk in	8, 686/ 19
is free, because himself	<b>loveth</b>	liberty... and "the church	8, 858/ 11
is, and so tenderly	<b>loving</b>	his children as he	8, 893/ 6
whole world, higher and	<b>lower</b>	is nothing else but	8, 604/ 24
higher and more outward,	<b>lower</b>	and more inward. And	8, 604/ 31
it fall from the	<b>lower</b>	place into the higher	8, 605/ 3
the inner part the	<b>lower</b>	." Now, while he was	8, 605/ 15
Then descend we somewhat	<b>lower</b>	, and ask them whether	8, 999/ 36
is therefore in the	<b>lowest</b>	; for of the whole	8, 604/ 34
I told you, the	<b>lowest</b>	. And then since the	8, 604/ 35
earth lieth in the	<b>lowest</b>	... its own weight, ye	8, 604/ 35
lying already in the	<b>lowest</b>	place... if it should	8, 605/ 1
ascend higher from the	<b>lowest</b>	place; because, as I	8, 605/ 11
church of Christ as	<b>Lucifer</b>	and his fellows by	8, 671/ 7

his good angels, that	<b>Lucifer</b>	, when he fell from	8, 673/ 1
with the spirit of	<b>Lucifer</b>	, that a good man	8, 687/ 27
did accurse and excommunicate	<b>Lucifer</b>	and all his proud	8, 920/ 26
the first. And when	<b>Lucifer</b>	with his fellows offended	8, 1007/ 2
only good, and with	<b>Lucifer</b>	in hell a known	8, 1007/ 13
to themselves, or to	<b>Lucifer</b>	, was in itself a	8, 1007/ 18
the catholic church as	<b>Lucifer</b>	and his partakers were	8, 1025/ 18
of Christ... but also	<b>Lucifer's</b>	church of devils in	8, 672/ 37
occasion of that resemblance,	<b>luckily</b>	found out that though	8, 626/ 33
his apostles, but for	<b>lucre</b>	only... as the nature	8, 614/ 1
do enter for only	<b>lucre</b>	... he taketh upon him	8, 629/ 29
apostles' place, respect of	<b>lucre</b>	, leading in a wrong	8, 638/ 5
lechery, yet not without	<b>lucre</b>	neither. For some one	8, 638/ 14
of it for their	<b>lucre</b>	sake... even so would	8, 706/ 23
the sixteenth chapter of	<b>Luke</b>	. Then cometh Tyndale in	8, 583/ 12
said unto his father (	<b>Luke</b>	1), "He shall turn	8, 648/ 14
the Gospel of Saint	<b>Luke</b>	, "Happy be they that	8, 842/ 13
the Gospel of Saint	<b>Luke</b>	, "Make you friends with	8, 849/ 32
scant he could after	<b>lurk</b>	sure in any place	8, 990/ 27
folk that then were	<b>lurking</b>	in it, and all	8, 926/ 29
and sleep fast, and	<b>lusk</b>	fast in their lechery	8, 653/ 35
no gluttony, nor friars	<b>lusking</b>	abed with nuns no	8, 726/ 26
audience, tarry till the	<b>lusks</b>	have "played out their	8, 588/ 4
another at his own	<b>lust</b>	. As they do in	8, 584/ 20
other will have little	<b>lust</b>	to believe three or	8, 586/ 13
not, but of very	<b>lust</b>	and consent to sin	8, 587/ 24
have I had no	<b>lust</b>	to tell my church	8, 640/ 30
And therefore, whensoever he	<b>lust</b>	hereafter to leave off	8, 652/ 14
have "played out their	<b>lusts</b>	" and, as he said	8, 588/ 5
play out all their	<b>lusts</b>	, or else till they	8, 588/ 11
up with a fresh,	<b>lusty</b>	point, and assoileth all	8, 705/ 20
few lately fallen to	<b>Luther</b>	, Wycliffe, Friar Huessgen, and	8, 578/ 7
but lie still, as	<b>Luther</b>	saith, asleep. And therefore	8, 582/ 32
descended of them. For	<b>Luther</b>	saith that we need	8, 585/ 13
two things, with which	<b>Luther</b>	and Wycliffe were evil-content	8, 585/ 33
that Tyndale, Wycliffe, and	<b>Luther</b>	lay unto the pope	8, 586/ 11
as the great cleric	<b>Luther</b>	, and the great cleric	8, 588/ 36
the lewd learning of	<b>Luther</b>	, Friar Huessgen, and Denck	8, 597/ 14
hath his master Martin	<b>Luther</b>	let his crown grow	8, 600/ 4
hair, as shameless as	<b>Luther</b>	, ye wot well. But	8, 600/ 7
an end. And therefore	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 607/ 1
and changed. And therefore	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 607/ 6
with other. And therefore	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 607/ 12
should never prevail. And	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 607/ 19
on the other side,	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 608/ 15
whom Tyndale swerved from	<b>Luther</b>	because his heresy further	8, 608/ 25
raised any such as	<b>Luther</b>	, Zwingli, Huessgen, and himself	8, 611/ 3
sent from God. But	<b>Luther</b>	, Tyndale, Huessgen, and Zwingli	8, 611/ 26
and is illumined by	<b>Luther</b>	, Tyndale, Friar Huessgen, or	8, 619/ 4
part, and Tyndale and	<b>Luther</b>	and all their sects	8, 623/ 28

false. For albeit that	<b>Luther</b>	in the beginning professed	8, 623/ 30
by their master Martin	<b>Luther</b>	himself that they cannot	8, 624/ 9
all and sleep... as	<b>Luther</b>	writeth plainly in a	8, 626/ 3
of friars and nuns,	<b>Luther</b>	confesseth himself, in his	8, 626/ 25
heresies of Tyndale and	<b>Luther</b>	and all their other	8, 627/ 3
alone as openly marketh	<b>Luther</b>	, and Tyndale, and Huessgen	8, 627/ 5
these new heretics, as	<b>Luther</b>	, and Tyndale, Huessgen, and	8, 628/ 1
none allegory sense, as	<b>Luther</b>	and he say both	8, 635/ 26
that he used allegories.	<b>Luther</b>	and Tyndale would have	8, 635/ 31
call them "dumb" Martin	<b>Luther</b>	himself, Tyndale's great master	8, 638/ 28
For that ceremony Friar	<b>Luther</b>	will none in no	8, 638/ 31
ever were wrought. As	<b>Luther</b>	, to make men ween	8, 639/ 18
a great sacrament himself	<b>Luther</b>	, I say, letteth not	8, 639/ 24
answer unto other men	<b>Luther</b>	himself, and Tyndale also	8, 639/ 33
is my body," Martin	<b>Luther</b>	, Tyndale's old master, glosseth	8, 640/ 22
but first I told	<b>Luther</b>	and his sect that	8, 641/ 7
of his. And Friar	<b>Luther</b>	saith the same, and	8, 646/ 32
is to say, Saint	<b>Luther</b>	, the foregoer of these	8, 650/ 21
this new Baptist, Saint	<b>Luther</b>	, give the world warning	8, 650/ 28
man as holy Friar	<b>Luther</b>	is so fully fastened	8, 651/ 1
if Tyndale will have	<b>Luther</b>	taken now for a	8, 651/ 13
scripture! Or else hath	<b>Luther</b>	and he some other	8, 652/ 4
to say that Saint	<b>Luther</b>	, Saint Hutchins, Saint Huessgen	8, 652/ 27
and therefore Tyndale and	<b>Luther</b>	, and all their fellows	8, 655/ 23
must needs follow that	<b>Luther</b>	and Tyndale, and Huessgen	8, 655/ 27
in such wise handled	<b>Luther</b>	that in answering thereunto	8, 657/ 16
that in answering thereunto,	<b>Luther</b>	fareth as one that	8, 657/ 17
thirteen hundred years before	<b>Luther</b>	was born, that the	8, 657/ 29
see not greatly why	<b>Luther</b>	should be better believed	8, 658/ 2
would not wed, and	<b>Luther</b>	hath wedded a nun	8, 658/ 4
well agreed... saving that	<b>Luther</b>	of late, and Friar	8, 658/ 17
that their head captain,	<b>Luther</b>	, proudly rejecteth and shaketh	8, 659/ 7
wit, that heresy that	<b>Luther</b>	holdeth now: that in	8, 661/ 19
wit, the heresy that	<b>Luther</b>	holdeth: that in the	8, 661/ 29
of himself as of	<b>Luther</b>	and Barnes and them	8, 667/ 35
of the Sacraments, strained	<b>Luther</b>	so sore that hitherto	8, 675/ 31
the King's Grace against	<b>Luther</b>	, besides all this that	8, 676/ 12
saying of Saint Augustine,	<b>Luther</b>	himself alloweth. For though	8, 676/ 23
the Church hath," saith	<b>Luther</b>	, "according to the saying	8, 676/ 30
diverse ways. For since	<b>Luther</b>	confessed that the Church	8, 676/ 36
the apostles (of which	<b>Luther</b>	would none believe, because	8, 677/ 3
reason His Grace gave	<b>Luther</b>	and Tyndale and all	8, 677/ 6
laid unto him, since	<b>Luther</b>	cannot say nay but	8, 677/ 9
laid His Highness unto	<b>Luther</b>	further his own words	8, 677/ 13
words against himself, thiswise...	<b>Luther</b>	himself confesseth that God	8, 677/ 15
King's Highness utterly confuted	<b>Luther</b>	upon Luther's own words	8, 677/ 38
laid His Highness unto	<b>Luther</b>	his own words aforesaid	8, 678/ 8
Since God hath, as	<b>Luther</b>	confesseth, given the Church	8, 678/ 10
the words of man...	<b>Luther</b>	well showeth himself such	8, 678/ 12
the selfsame words of	<b>Luther</b>	, as the King's Highness	8, 678/ 15

them, fully do conclude	<b>Luther</b>	and Tyndale both, in	8, 678/ 16
Saint Augustine saith, and	<b>Luther</b>	also confesseth, that "the	8, 678/ 19
both Saint Augustine and	<b>Luther</b>	both spoke of the	8, 678/ 22
both Saint Augustine and	<b>Luther</b>	affirm, confess, and agree	8, 678/ 24
so substantially laid unto	<b>Luther</b>	upon his own words	8, 678/ 36
and his master Martin	<b>Luther</b>	before him, then hath	8, 679/ 14
against such heretics as	<b>Luther</b>	and Tyndale be now	8, 680/ 14
that one, against Martin	<b>Luther</b>	and William Tyndale, too	8, 680/ 30
Tyndale's own master Martin	<b>Luther</b>	, as false as he	8, 683/ 18
these texts, lo, do	<b>Luther</b>	and Tyndale say that	8, 687/ 15
And therefore saith Saint	<b>Luther</b>	, inspired with the spirit	8, 687/ 26
dead when we tell	<b>Luther</b>	, Tyndale, or Barnes this	8, 688/ 7
well marketh and rehearseth)	<b>Luther</b>	letteth not upon the	8, 688/ 20
sacrament"... those words glosseth	<b>Luther</b>	, and saith that Saint	8, 689/ 1
my body"... there glosseth	<b>Luther</b>	his words, and saith	8, 689/ 5
Pay your vows"... Friar	<b>Luther</b>	, Friar Huessgen, Zwingli, and	8, 689/ 11
Augustine, pardie, but holy	<b>Luther</b>	himself also, Tyndale's own	8, 689/ 27
it, though Tyndale and	<b>Luther</b>	both say nay, that	8, 689/ 30
to be believed than	<b>Luther</b>	, or Tyndale either, in	8, 690/ 4
his master or Friar	<b>Luther</b>	himself either, which for	8, 690/ 10
power that it forced	<b>Luther</b>	himself, Tyndale's own master	8, 690/ 30
his holy master Martin	<b>Luther</b>	, and Friar Huessgen, Friar	8, 692/ 38
Saint Augustine saith and	<b>Luther</b>	confesseth, and Tyndale cannot	8, 694/ 3
lewd wedded friars, as	<b>Luther</b>	, and Lambert, and Huessgen	8, 694/ 36
And if he liken	<b>Luther</b>	to Christ, then who	8, 695/ 29
foregoer and Baptist is	<b>Luther</b>	?To whom maketh he	8, 695/ 31
things that Tyndale and	<b>Luther</b>	now rebuke were holy	8, 697/ 10
out of his... since	<b>Luther</b>	and he ween that	8, 702/ 34
Pharisees... which things neither	<b>Luther</b>	nor Tyndale, nor none	8, 706/ 1
made against Tyndale and	<b>Luther</b>	, and Huessgen, and Zwingli	8, 706/ 11
of Christ... and that	<b>Luther</b>	and Tyndale and all	8, 706/ 13
Saint James... which epistle	<b>Luther</b>	and Friar Barnes let	8, 707/ 37
itself such strength that	<b>Luther</b>	could not himself say	8, 708/ 11
of God (whose gift	<b>Luther</b>	confesseth it to have	8, 710/ 37
Saint Augustine saith, and	<b>Luther</b>	himself alloweth) which is	8, 711/ 17
at the least, both	<b>Luther</b>	and himself, and all	8, 717/ 10
that his own master	<b>Luther</b>	saith that this Catholic	8, 720/ 22
that we have with	<b>Luther</b>	and Tyndale and these	8, 721/ 14
inspiration teach Tyndale, and	<b>Luther</b>	, and Huessgen, and Zwingli	8, 722/ 25
therefore if Tyndale or	<b>Luther</b>	or any of all	8, 722/ 28
pardie, that Tyndale and	<b>Luther</b>	in like wise, and	8, 723/ 16
golden, old eagle Martin	<b>Luther</b>	himself, in whose goodly	8, 723/ 34
if Tyndale say that	<b>Luther</b>	therein lieth, and that	8, 724/ 3
of the Scripture than	<b>Luther</b>	doth himself. Howbeit, iwis	8, 724/ 5
yet again to Friar	<b>Luther</b>	his master, and his	8, 724/ 26
the steps of Friar	<b>Luther</b>	into the nun's bed	8, 726/ 5
of his own sects	<b>Luther</b>	, Lambert, Huessgen, and Zwingli	8, 726/ 19
apostles and evangelists against	<b>Luther</b>	and Tyndale as the	8, 727/ 29
and Hus Heretic, and	<b>Luther</b>	Heretic, and Lambert Heretic	8, 728/ 8
and every man, as	<b>Luther</b>	saith, believeth for himself	8, 729/ 18

the holy living of	<b>Luther</b>	, and Lambert, and Huessgen	8, 732/ 5
he will advise Friar	<b>Luther</b>	to lie no more	8, 733/ 19
spiritual master, Master Martin	<b>Luther</b>	himself, for all his	8, 751/ 27
follow thereon that neither	<b>Luther</b>	nor Tyndale, nor Huessgen	8, 762/ 30
Would God yet that	<b>Luther</b>	the lecher would once	8, 766/ 3
the preaching of Friar	<b>Luther</b>	, Friar Huessgen, Friar Lambert	8, 766/ 34
also, as his master	<b>Luther</b>	did in the same	8, 768/ 2
to me therein as	<b>Luther</b>	answered the King's Grace	8, 769/ 30
of nuns! Well, send	<b>Luther</b>	, then. Howbeit, that may	8, 770/ 20
as Tyndale's master Martin	<b>Luther</b>	doth manifestly and plainly	8, 784/ 6
that Tyndale's master Holy	<b>Luther</b>	lieth. But yet will	8, 784/ 16
yet say still as	<b>Luther</b>	did before. Also there	8, 784/ 26
make them believe that	<b>Luther</b>	meant well, and that	8, 784/ 35
pursue the Lutherans, as	<b>Luther</b>	himself complaineth; and the	8, 790/ 30
proved by Tyndale, and	<b>Luther</b>	, and Huessgen, and many	8, 793/ 28
that he did, and	<b>Luther</b>	also, your own master's	8, 802/ 21
own master William Tyndale,	<b>Luther</b>	, Lambert, Huessgen, or Zwingli	8, 805/ 8
master, his master, Martin	<b>Luther</b>	, and the other lewd	8, 806/ 6
that now Tyndale, and	<b>Luther</b>	, and Lambert, and Huessgen	8, 806/ 25
wherewith he saith that	<b>Luther</b>	, and Tyndale, and Huessgen	8, 807/ 25
verily that until Friar	<b>Luther</b>	now began of late	8, 808/ 8
be written and, as	<b>Luther</b>	saith, evidently written in	8, 809/ 7
Now let Tyndale, and	<b>Luther</b>	, and Huessgen, and Zwingli	8, 811/ 10
Now, if Tyndale, and	<b>Luther</b>	, and Huessgen, and Zwingli	8, 811/ 31
own worshipful master Martin	<b>Luther</b>	saith expressly that no	8, 821/ 18
his other sins, as	<b>Luther</b>	calleth them, or his	8, 821/ 23
cometh Tyndale's master Martin	<b>Luther</b>	, and in his book	8, 824/ 9
which the sect of	<b>Luther</b>	giveth all the glory	8, 825/ 32
whereas those archheretics Friar	<b>Luther</b>	and Friar Huessgen, with	8, 836/ 24
of his master Martin	<b>Luther</b>	, and by his own	8, 840/ 3
further, as his master	<b>Luther</b>	and his fellow Tyndale	8, 849/ 21
then is first Friar	<b>Luther</b>	out of the church	8, 851/ 15
Barnes nor Tyndale, nor	<b>Luther</b>	, nor Lambert, nor Huessgen	8, 868/ 31
vary, and wherein Friar	<b>Luther</b>	and we vary, and	8, 872/ 16
point Barnes learned of	<b>Luther</b>	; and yet findeth he	8, 873/ 9
and yet findeth he	<b>Luther</b>	so foolish that he	8, 873/ 10
new master also, Friar	<b>Luther</b>	, after whom he runneth	8, 896/ 3
his name had been	<b>Luther</b>	; and that there had	8, 925/ 11
say thereto. And thereupon	<b>Luther</b>	himself having the words	8, 925/ 30
now. Then what might	<b>Luther</b>	and Barnes have said	8, 927/ 1
Friar Barnes, and Friar	<b>Luther</b>	, and William Tyndale, would	8, 927/ 11
no doubt but that	<b>Luther</b>	, Barnes, and Tyndale would	8, 928/ 5
Barnes, and to Friar	<b>Luther</b>	, too... that since they	8, 932/ 30
rehearse them thus "Friar	<b>Luther</b>	, one; Cate his nun	8, 936/ 25
have spoken of, of	<b>Luther</b>	, Tyndale, and himself, would	8, 940/ 1
Barnes nor Tyndale, nor	<b>Luther</b>	neither, can for shame	8, 940/ 15
oblation to God, against	<b>Luther</b>	and all his adherents	8, 969/ 23
from her (as have	<b>Luther</b>	, Huessgen, and Zwingli, Lambert	8, 971/ 31
such fathers as Father-Friar	<b>Luther</b>	is, and as Father-Friar	8, 979/ 9
shall tell you wherefore.	<b>Luther</b>	himself, that wrote of	8, 1002/ 22

cause that their master	<b>Luther</b>	laid, that the very	8, 1003/ 1
of that church, as	<b>Luther</b>	and his fellows by	8, 1007/ 4
and this saith lewd	<b>Luther</b>	, too so far forth	8, 1014/ 36
in the ears of	<b>Luther's</b>	elects of all things	8, 582/ 1
and his master Martin	<b>Luther's</b>	too, and all the	8, 585/ 12
as be fallen into	<b>Luther's</b>	and Tyndale's church... there	8, 588/ 32
his own mind, and	<b>Luther's</b>	and Huessgen's authority, in	8, 589/ 22
upon Tyndale's mouth or	<b>Luther's</b>	, that they lie every	8, 618/ 34
yet since this is	<b>Luther's</b>	own gloss, and his	8, 639/ 32
able to prove Friar	<b>Luther's</b>	lechery any good, lawful	8, 652/ 9
Saint Cyprian contrary to	<b>Luther's</b>	doctrine clear. But I	8, 657/ 36
first began unto Friar	<b>Luther's</b>	own days, is upon	8, 659/ 3
in that point from	<b>Luther's</b>	heresy to his, and	8, 661/ 33
way shall not only	<b>Luther's</b>	lecherous church be better	8, 672/ 35
our said sovereign lord	<b>Luther's</b>	own words against Luther's	8, 676/ 34
Luther's own words against	<b>Luther's</b>	own heresies, for the	8, 676/ 35
utterly confuted Luther upon	<b>Luther's</b>	own words... and proved	8, 677/ 39
Christ, then who was	<b>Luther's</b>	Saint John the Baptist	8, 695/ 30
faith" feel more in	<b>Luther's</b>	faith concerning his belief	8, 724/ 4
it is then lewd	<b>Luther's</b>	faith and Tyndale's faith	8, 779/ 25
specially, which would gloss	<b>Luther's</b>	old heresy with these	8, 784/ 28
upon the Scripture before	<b>Luther's</b>	days, that expounded the	8, 809/ 21
while there is neither	<b>Luther's</b>	church nor Huessgen's church	8, 836/ 3
logic, and Tyndale's, and	<b>Luther's</b>	also, and so is	8, 880/ 25
say, "Marry, we with	<b>Luther's</b>	wife, the nun be	8, 928/ 6
now that both in	<b>Luther's</b>	heresies and Tyndale's too	8, 938/ 24
have showed you both	<b>Luther's</b>	church and Hus's church	8, 993/ 15
can serve them, by	<b>Luther's</b>	rule, but very plain	8, 1006/ 8
of Germany, by the	<b>Lutheran</b>	heretics, and the Huessgenites	8, 731/ 31
now call "heretics" and "	<b>Lutherans</b>	," and the Lutherans came	8, 601/ 20
and "Lutherans," and the	<b>Lutherans</b>	came out of them	8, 601/ 20
the Scripture. For the	<b>Lutherans</b>	put certain words of	8, 685/ 8
and Zwinglians pursue the	<b>Lutherans</b>	, as Luther himself complaineth	8, 790/ 29
himself complaineth; and the	<b>Lutherans</b>	, them again; and all	8, 790/ 30
him which "we" "we	<b>Lutherans</b>	," or "we Huessgenites," or	8, 808/ 19
vary between themselves that	<b>Lutherans</b>	, Anabaptists, Huessgenites, or Zwinglians	8, 817/ 22
And then, the earth	<b>lying</b>	already in the lowest	8, 605/ 1
saith that those false,	<b>lying</b>	masters shall be the	8, 627/ 21
them seem like with	<b>lying</b>	. For first he beginneth	8, 697/ 28
him leave off his	<b>lying</b>	. The legends of saints'	8, 711/ 12
experience of the continual	<b>lying</b>	that we have ever	8, 751/ 23
stories, like as Master	<b>Lyly</b>	, late master of Paul's	8, 806/ 30
that substantial, well-learned man	<b>Lyra</b>	in his exposition of	8, 811/ 29
of the world... as	<b>Lyra</b>	doth declare in these	8, 857/ 32
will you say to	<b>Lyra</b>	? I have great marvel	8, 858/ 2
for to err... and	<b>Lyra</b>	saith plain that many	8, 858/ 6
Then he showeth that	<b>Lyra</b>	saith "the church" standeth	8, 858/ 19
man findeth fault with	<b>Lyra</b>	for so saying... but	8, 858/ 21
he shall see that	<b>Lyra</b>	, and the ordinary gloss	8, 881/ 12
allegeth these words of	<b>Lyra</b>	: "The Church doth not	8, 910/ 5

verity." These words of	<b>Lyra</b>	hath Barnes alleged to	8, 910/ 10
I have looked over	<b>Lyra</b>	upon all that chapter	8, 910/ 12
Barnes playeth here with	<b>Lyra</b>	as he playeth with	8, 910/ 13
upon these words of	<b>Lyra</b>	he maketh a great	8, 910/ 18
will ye say to	<b>Lyra</b>	? I have great marvel	8, 910/ 19
church to err... and	<b>Lyra</b>	saith plain that many	8, 910/ 23
folly. First he saith	<b>Lyra</b>	condemneth the law... and	8, 910/ 27
wisely he proveth that	<b>Lyra</b>	reproveth the gloss. He	8, 910/ 31
Rome to err, and "	<b>Lyra</b>	saith plain that many	8, 910/ 33
erred." And what then?	<b>Lyra</b>	saith not that the	8, 910/ 34
Rome hath erred, nor	<b>Lyra</b>	saith not that the	8, 910/ 35
the province. Now, where	<b>Lyra</b>	saith that "the church	8, 911/ 3
findeth any fault with	<b>Lyra</b>	, neither to burn him	8, 911/ 15
a great thing in	<b>Lyra's</b>	words. But in good	8, 910/ 25
the children of Master	<b>M's</b>	faith, as faithless as	8, 796/ 1
the Books of the	<b>Maccabees</b>	, because it proveth for	8, 658/ 23
Manichaeus Heretic, Helvidius Heretic,	<b>Macedonius</b>	Heretic, Jovinian Heretic, Pelagius	8, 728/ 6
Altar... and like a	<b>mad</b>	, frantic fool maketh mocks	8, 583/ 26
Christ, if Tyndale lay	<b>mad</b>	in the midst of	8, 584/ 7
Tuck may not marry	<b>Mad</b>	Marian? But then to	8, 586/ 21
for anger so stark	<b>mad</b>	at last... that he	8, 676/ 5
Jew nor heretic so	<b>mad</b>	to make him that	8, 681/ 14
heareth no man so	<b>mad</b>	to say so; for	8, 689/ 23
other men were so	<b>mad</b>	that they could not	8, 785/ 1
and made him so	<b>mad</b>	in the brain that	8, 785/ 9
and nuns, and many	<b>mad</b>	frenzies more that he	8, 786/ 6
Who was ever so	<b>mad</b>	to think that the	8, 800/ 2
would not be so	<b>mad</b>	to say as I	8, 815/ 10
no new thing a	<b>mad</b>	wild bull to run	8, 833/ 9
well declareth by his	<b>mad</b>	, poisoned process that all	8, 842/ 5
the devil make us	<b>mad</b>	fools. And therefore he	8, 890/ 6
that had been so	<b>mad</b>	as to say they	8, 925/ 15
except he be so	<b>mad</b>	as to mean here	8, 945/ 30
if Barnes be so	<b>mad</b>	as to say that	8, 952/ 10
whole meinie, like a	<b>mad</b>	sort of drunken sots	8, 994/ 11
run out in a	<b>mad</b>	rage, and yet having	8, 994/ 26
truth remaining in their	<b>mad</b>	heads that is to	8, 994/ 27
are all you so	<b>mad</b>	to break your fond	8, 1004/ 6
in earth were a	<b>mad</b>	thing to say. And	8, 1015/ 15
church were more than	<b>mad</b>	to say. And that	8, 1015/ 17
man may seem stark	<b>mad</b>	that affirmeth now that	8, 1020/ 20
there might be, peradventure,	<b>made</b>	a second question after	8, 577/ 6
in the title, he	<b>made</b>	his question of "the	8, 578/ 2
in the title, he	<b>made</b>	, as I say, his	8, 578/ 14
the laws that are	<b>made</b>	by men. And thus	8, 585/ 19
forbidden marriage to be	<b>made</b>	with other degrees, both	8, 586/ 7
as they were that	<b>made</b>	those laws. The other	8, 586/ 15
own vows and promises	<b>made</b>	unto God, which no	8, 586/ 19
are not the ameracements	<b>made</b>	for licenses... but devised	8, 587/ 10
that, the pope hath	<b>made</b>	a plain decree in	8, 587/ 28

repenteth, because he "hath	<b>made</b>	a plain decree in	8, 590/ 8
that the pope had	<b>made</b>	that law that Tyndale	8, 592/ 33
of truth the pope	<b>made</b>	not that law, but	8, 592/ 35
saith the pope hath	<b>made</b>	those words for a	8, 593/ 3
are a plain law	<b>made</b>	by the pope... are	8, 593/ 4
divers synods and councils	<b>made</b>	for laws... yet are	8, 593/ 9
besides, that neither were	<b>made</b>	by any synod nor	8, 593/ 11
law, nor a thing	<b>made</b>	by the pope, but	8, 593/ 20
were a law or	<b>made</b>	by a pope before	8, 593/ 20
that the pope hath	<b>made</b>	them for a law	8, 593/ 23
were the pope's words,	<b>made</b>	for a plain law	8, 593/ 29
went the pope had	<b>made</b>	it for a law	8, 593/ 31
after a great face	<b>made</b>	of a great feast	8, 600/ 28
lightly... was not only	<b>made</b>	by me, in my	8, 602/ 10
a "high" reason... was	<b>made</b>	by that great, famous	8, 602/ 12
itself so strong, before	<b>made</b>	by Saint Cyprian, as	8, 603/ 35
More Tyndale hath here	<b>made</b>	us a long discourse	8, 610/ 7
get him a hole	<b>made</b>	with another beast's labor	8, 614/ 2
Paul saith, "Faith is	<b>made</b>	by hearing," and "How	8, 615/ 7
in which God hath	<b>made</b>	many such plenteous promises	8, 616/ 34
to be diminished and	<b>made</b>	a small flock in	8, 617/ 2
the promises of God	<b>made</b>	unto this church, by	8, 622/ 17
their own books severally	<b>made</b>	against them as against	8, 625/ 5
down much further, and	<b>made</b>	them fall to blaspheme	8, 626/ 14
enter into a hole	<b>made</b>	with another beast: I	8, 629/ 6
get him a hole	<b>made</b>	with another beast's labor	8, 629/ 11
get him a hole	<b>made</b>	with another beast's labor	8, 629/ 22
the Church mitigated and	<b>made</b>	easy with exceptions and	8, 631/ 18
the mark that himself	<b>made</b>	me find out, the	8, 632/ 1
that good man that	<b>made</b>	the book of Rationale	8, 632/ 12
of Christ, and have	<b>made</b>	their own bellies the	8, 634/ 25
might any knave have	<b>made</b>	upon the apostles in	8, 635/ 2
letter, did when he	<b>made</b>	it foresee, and more	8, 636/ 8
that ever he hath	<b>made</b>	. But yet saw Saint	8, 637/ 2
than the Church hath	<b>made</b>	in many years to	8, 638/ 25
body, and so I	<b>made</b>	mine apostles ween, and	8, 640/ 28
and so have I	<b>made</b>	all good men believe	8, 640/ 29
promise that I never	<b>made</b>	them: to them have	8, 641/ 5
ours make against us,	<b>made</b>	they against Christ, saying	8, 641/ 28
reasons" as the Jews	<b>made</b>	against Christ. For answer	8, 642/ 6
reasons" that the Jews	<b>made</b>	unto him. And now	8, 643/ 35
in God to be	<b>made</b>	righteous; and with those	8, 648/ 25
thing that he hath	<b>made</b>	us gape after all	8, 654/ 5
masteries than ever they	<b>made</b>	yet... whereof the mischief	8, 664/ 35
led him hereabout, and	<b>made</b>	him to fall in	8, 665/ 23
Abiram, with their fellows,	<b>made</b>	a sect of schismatics	8, 671/ 13
a reason before me	<b>made</b>	by the strong and	8, 673/ 7
which he mocketh was	<b>made</b>	by the holy doctor	8, 679/ 36
that holy Saint Augustine	<b>made</b>	that reason for, against	8, 680/ 13
although he never had	<b>made</b>	more (whereas Tyndale well	8, 680/ 26

nay, that Saint Augustine	<b>made</b>	for that purpose many	8, 680/ 28
never had, I say,	<b>made</b>	more for that purpose	8, 680/ 29
as himself after confesseth,	<b>made</b>	by Saint Augustine himself	8, 680/ 36
understand them... but he	<b>made</b>	them all, and by	8, 682/ 10
off Saint Augustine's reason	<b>made</b>	against heretics to prove	8, 683/ 22
that his goodness hath	<b>made</b>	it well perceived and	8, 683/ 32
because of his promises	<b>made</b>	which we have often	8, 689/ 36
vain fleshly traditions. He	<b>made</b>	"crooked things straight," as	8, 691/ 21
which the Pharisees had	<b>made</b>	crooked, wresting them unto	8, 691/ 23
a thousand miracle have	<b>made</b>	the Scripture "crooked" and	8, 703/ 32
Huessgen which hath here	<b>made</b>	you of the synagogue	8, 705/ 4
here speaketh of, being	<b>made</b>	by the Jews against	8, 706/ 7
by the Catholic Church	<b>made</b>	against Tyndale and Luther	8, 706/ 10
a great miracle, and	<b>made</b>	him honored here in	8, 713/ 27
old and under, have	<b>made</b>	since. And he saith	8, 714/ 29
those two that he	<b>made</b>	before, as fond as	8, 718/ 23
reason that Saint Augustine	<b>made</b>	therefor is not sufficient	8, 718/ 28
promises that Christ hath	<b>made</b>	unto the Church to	8, 720/ 7
the truth, hath been	<b>made</b>	unto the church of	8, 720/ 12
which promises were never	<b>made</b>	alike unto the Jews	8, 720/ 14
the prophets could have	<b>made</b>	no better answer to	8, 721/ 32
other answers to have	<b>made</b>	them, such as I	8, 722/ 6
after that proof once	<b>made</b>	... let him tell me	8, 722/ 31
readers, here hath Tyndale	<b>made</b>	the prophet Isaiah and	8, 727/ 5
layeth other considerations that	<b>made</b>	him know and believe	8, 735/ 13
And this argument is	<b>made</b>	more strong now by	8, 738/ 32
it was when he	<b>made</b>	it; and since the	8, 738/ 33
other three that he	<b>made</b>	us before. Lo, thus	8, 741/ 9
means of a distinction	<b>made</b>	by Melancthon... in which	8, 741/ 35
more glorious reason be	<b>made</b>	unto me, or if	8, 742/ 26
the Spirit wrought and	<b>made</b>	them feel. Whereupon they	8, 743/ 6
some better might be	<b>made</b>	against it, or at	8, 749/ 3
but the reasons already	<b>made</b>	, and the things already	8, 749/ 8
all that may be	<b>made</b>	against it to be	8, 749/ 12
were by virtue thereof	<b>made</b>	able to resist the	8, 755/ 23
wrought," saith Tyndale, "and	<b>made</b>	them feel. Whereupon they	8, 759/ 21
was after increased and	<b>made</b>	more fruitful, was it	8, 759/ 30
Christ took him and	<b>made</b>	him his apostle and	8, 761/ 32
promises therein contained and	<b>made</b>	unto the same church	8, 764/ 5
that we believe were	<b>made</b>	." And yet they have	8, 767/ 23
of the second argument	<b>made</b>	for the Catholic Church	8, 773/ 8
Master More's faithless faith	<b>made</b>	by the persuasion of	8, 774/ 4
goodness beguiled him, and	<b>made</b>	him so mad in	8, 785/ 8
spiritual. But when he	<b>made</b>	a whip once and	8, 789/ 21
perplexity if he were	<b>made</b>	the judge. For how	8, 790/ 26
Master More's faithless faith	<b>made</b>	by the persuasion of	8, 792/ 6
unbelief... what had this	<b>made</b>	to the purpose against	8, 793/ 25
Master More's faithless faith	<b>made</b>	by the persuasion of	8, 795/ 25
observe their holy vows	<b>made</b>	to God, and forbid	8, 806/ 22
gone beyond him, and	<b>made</b>	his wily folly found	8, 813/ 9

when Webbe thought he	<b>made</b>	the matter safe and	8, 813/ 34
since yesterday. But he	<b>made</b>	me therewith remember a	8, 815/ 29
how heavily he had	<b>made</b>	his bitter prayers at	8, 815/ 35
they should have been	<b>made</b>	handfast and ensured together	8, 816/ 3
charity, wherewith they be	<b>made</b>	forthwith perfect members of	8, 822/ 11
in earth, and thereby	<b>made</b>	inheritable unto the bliss	8, 822/ 12
Christ is the church	<b>made</b>	fair. First was she	8, 837/ 29
by grace, was she	<b>made</b>	fair," etc. Here Saint	8, 837/ 30
saith that Christ hath	<b>made</b>	his church fair and	8, 837/ 31
and to the promise	<b>made</b>	to them in him	8, 838/ 6
the promises that be	<b>made</b>	therein. More Lo, good	8, 838/ 31
geste, be washed and	<b>made</b>	clean of their sins	8, 839/ 17
own frantic process also	<b>made</b>	against free will. And	8, 840/ 4
and to the promises	<b>made</b>	to them in him	8, 844/ 15
the promises that be	<b>made</b>	therein. Now see ye	8, 844/ 21
and all washed and	<b>made</b>	fair by God, and	8, 844/ 27
invisible, when it is	<b>made</b>	all of men and	8, 845/ 9
only to God's promises	<b>made</b>	in Christ's blood; sixthly	8, 848/ 3
promises of God are	<b>made</b>	... but over that should	8, 850/ 26
a face as he	<b>made</b>	before with the scriptures	8, 858/ 36
any whiter since he	<b>made</b>	his book; take out	8, 863/ 16
all her wrinkles, and	<b>made</b>	her glorious in heaven	8, 865/ 26
which Friar Barnes hath	<b>made</b>	as very a foolish	8, 867/ 23
that "the church" is	<b>made</b>	clean and pure by	8, 867/ 27
commanded those that were	<b>made</b>	clean of their leprosy	8, 868/ 2
not; as though it	<b>made</b>	no matter though we	8, 873/ 5
it, and thereby be	<b>made</b>	of Holy Church, though	8, 874/ 1
whole tale, garnished and	<b>made</b>	fair with the example	8, 876/ 6
of Scripture that either	<b>made</b>	for it or seemed	8, 887/ 7
constructions that Saint Philip	<b>made</b>	Eunuchus. "And therefore, though	8, 889/ 17
he saw ere he	<b>made</b>	them, and therefore even	8, 898/ 24
upon a bench and	<b>made</b>	a proclamation aloud, that	8, 900/ 22
tarried after his proclamation	<b>made</b>	... he would take him	8, 900/ 28
in his fiftieth sermon	<b>made</b>	upon the words of	8, 906/ 13
Christ is the Church	<b>made</b>	fair. First was she	8, 906/ 14
by pardon and grace,	<b>made</b>	fair." Upon these words	8, 906/ 15
again cleansed, purged, and	<b>made</b>	fair by grace and	8, 906/ 25
is once cleansed and	<b>made</b>	fair is never after	8, 906/ 29
Sermon 99 that he	<b>made</b>	De tempore; in which	8, 908/ 32
very meet to be	<b>made</b>	preachers else Saint Augustine	8, 911/ 36
themselves... yet hath himself	<b>made</b>	a plain change of	8, 916/ 11
when he hath himself	<b>made</b>	a change in them	8, 916/ 29
that other men have	<b>made</b>	upon the law. And	8, 917/ 5
those laws, since they	<b>made</b>	nothing for his purpose	8, 918/ 16
as he were even	<b>made</b>	a king by the	8, 918/ 27
the devil when he	<b>made</b>	himself a friar. And	8, 926/ 5
For many things have	<b>made</b>	(and yet make) unto	8, 930/ 33
of the Greek, but	<b>made</b>	by some Latin man	8, 933/ 8
decree of that council	<b>made</b>	against them was naught	8, 936/ 11
because they were then	<b>made</b>	open since of truth	8, 937/ 6

they which by being	<b>made</b>	open be proved after	8, 937/ 10
church before they were	<b>made</b>	open. But now suppose	8, 937/ 11
laws after to be	<b>made</b>	, and all doubts of	8, 937/ 29
and true; or else	<b>made</b>	that great, wise, and	8, 939/ 1
many such other like	<b>made</b>	by many right excellent	8, 939/ 18
fantasy, break his promise	<b>made</b>	unto God. And therefore	8, 940/ 20
by his pleasure that	<b>made</b>	it, broken and set	8, 941/ 34
the which addition was	<b>made</b>	by holy fathers (for	8, 943/ 21
answer that this place	<b>made</b>	not for suing at	8, 945/ 13
himself saith he there	<b>made</b>	unto Master Wolman concerning	8, 945/ 20
that upon every complaint	<b>made</b>	and proved in the	8, 946/ 19
Barnes in his answer	<b>made</b>	to Master Wolman avoiding	8, 947/ 19
and the spiritual court,	<b>made</b>	a very sleeveless answer	8, 947/ 21
frowardly refuse to be	<b>made</b>	glorious. And that company	8, 957/ 16
And yet hath God	<b>made</b>	Barnes himself so blind	8, 959/ 8
as I have already	<b>made</b>	appear unto you his	8, 959/ 36
how the Church is	<b>made</b>	without spot or wrinkle	8, 960/ 31
he had washed and	<b>made</b>	clean without spot. He	8, 961/ 5
him, nor Saint Augustine	<b>made</b>	not that sermon against	8, 961/ 36
intent Friar Barnes hath	<b>made</b>	this false, foolish change	8, 964/ 9
place and order, remembrance	<b>made</b>	of them, prayer should	8, 967/ 20
them, prayer should be	<b>made</b>	for them... and not	8, 967/ 20
rehearsal should then be	<b>made</b>	that the same Sacrifice	8, 967/ 21
helped therewith, since prayer	<b>made</b>	for them unto God	8, 967/ 24
argument, in a manner,	<b>made</b>	the false Jews indeed	8, 974/ 29
good works, garnished and	<b>made</b>	gay. For if our	8, 978/ 13
the which addition was	<b>made</b>	by holy fathers (for	8, 978/ 34
For you have always	<b>made</b>	yourselves the Holy Church	8, 979/ 2
Saint Augustine which he	<b>made</b>	unto certain persons forthwith	8, 981/ 32
sermons that he had	<b>made</b>	them before), he saith	8, 981/ 35
and priors," to have	<b>made</b>	the company more holy	8, 983/ 32
hypocrisy, and lied, and	<b>made</b>	merchandise of them by	8, 989/ 28
say that God hath	<b>made</b>	his revelation to his	8, 996/ 16
deduction which I have	<b>made</b>	you, the cause that	8, 1002/ 5
you, hath of likelihood	<b>made</b>	his very church a	8, 1004/ 2
himself for that cause	<b>made</b>	it unknown, and such	8, 1004/ 5
Scripture, and some insinuation	<b>made</b>	of them, and some	8, 1006/ 15
into earth, and there	<b>made</b>	it and kept it	8, 1008/ 1
reproved, here is it	<b>made</b>	for that head of	8, 1009/ 23
at every change since,	<b>made</b>	his church in earth	8, 1009/ 34
an unknown body, and	<b>made</b>	a shepherd upon such	8, 1010/ 7
denying that God hath	<b>made</b>	over his church evermore	8, 1010/ 10
flock upon which he	<b>made</b>	Saint Peter shepherd... not	8, 1012/ 20
universal church that is	<b>made</b>	of those parts is	8, 1014/ 22
and to whom he	<b>made</b>	his promises and gave	8, 1016/ 11
that we may be	<b>made</b>	a vessel of gold	8, 1021/ 9
whole church gathered and	<b>made</b>	of the particular churches	8, 1024/ 14
whole universal church being	<b>made</b>	of particular known churches	8, 1024/ 17
every man's mouth, that	<b>made</b>	the difference between the	8, 1027/ 17
is an argument often	<b>made</b>	by Saint Cyprian, the	8, 1030/ 13

promises which he hath	<b>made</b>	unto his church in	8, 1031/ 27
he hath so faithfully	<b>made</b>	. Moreover, since everything must	8, 1031/ 36
rave and rage as	<b>madmen</b>	. And therefore saith the	8, 743/ 12
rave and rage like	<b>madmen</b>	; but he preached with	8, 760/ 31
he clearly declareth the	<b>madness</b>	as well of himself	8, 667/ 34
which is the most	<b>madness</b>	that can fall in	8, 994/ 35
whole world. Saint Mary	<b>Magdalene</b>	was more allowed of	8, 699/ 11
say well... then Mary	<b>Magdalene</b>	did not well, but	8, 701/ 34
plain statute De scandalis	<b>magnatum</b>	sore and straitly prohibited	8, 592/ 24
of Moses... as Simon	<b>Magus</b>	believed by the reason	8, 773/ 33
of Moses... as Simon	<b>Magus</b>	believed by the reason	8, 792/ 1
likeneth us to Simon	<b>Magus</b>	, that believed for the	8, 796/ 26
Peter found with Simon	<b>Magus</b>	was not the fault	8, 796/ 32
Peter answered not Simon	<b>Magus</b>	so sore, ye wot	8, 797/ 33
the false story of	<b>Mahomet</b>	many Turks take for	8, 781/ 11
from the death of	<b>Mahomet</b>	unto Tyndale's birth. If	8, 810/ 23
and take him to	<b>Mahomet's</b>	Koran, and call that	8, 652/ 3
a like example. My	<b>maid</b>	hath yonder a spinning	8, 605/ 22
the tiler teach the	<b>maid</b>	, how she should bear	8, 654/ 32
holes. And then the	<b>maid</b>	laughed and said that	8, 655/ 1
as much to her	<b>maid</b>	, or else so foolish	8, 775/ 30
his wife, took her	<b>maid</b>	besides, she gave sentence	8, 790/ 7
persecuting and correcting her	<b>maid</b>	... and saith not that	8, 791/ 10
must have let her	<b>maid</b>	have pursued and beaten	8, 791/ 12
wives the fairest young	<b>maiden</b>	that could be found	8, 637/ 19
his leman some very	<b>maidenly</b>	shamefastness. But not till	8, 600/ 5
heretic lately burned at	<b>Maidstone</b>	and now burning in	8, 684/ 25
wit, a whole great,	<b>main</b>	multitude, of many sundry	8, 599/ 14
it otherwise among so	<b>main</b>	a multitude, while Christ's	8, 832/ 24
whole people, being so	<b>main</b>	a multitude and dwelling	8, 937/ 34
God shall uphold and	<b>maintain</b>	all their beliefs, as	8, 663/ 31
open, avowed whoredom, and	<b>maintain</b>	their incestuous lechery, with	8, 832/ 7
naughty persons be not	<b>maintained</b>	in their malicious railing	8, 591/ 33
some such false scripture	<b>maintained</b>	again and allowed. But	8, 711/ 6
the selfsame reason that	<b>maintaineth</b>	them in their obstinacy	8, 681/ 11
have devised for the	<b>maintenance</b>	of their heresies. Then	8, 678/ 6
cannot say, for the	<b>maintenance</b>	of his solution, any	8, 683/ 10
faint-framed matters concerning the	<b>maintenance</b>	of their false heresies	8, 939/ 31
sore blaspheming the high	<b>majesty</b>	of God: I say	8, 787/ 20
more than an imperial	<b>majesty</b>	, proclaim all men for	8, 919/ 25
church, but rather to	<b>make</b>	men to ween that	8, 576/ 4
this will I well	<b>make</b>	good in his behalf	8, 580/ 14
us hardily kneel and	<b>make</b>	our prayer to them	8, 583/ 1
he feareth not to	<b>make</b>	mocks and mows at	8, 583/ 3
the seven sacraments too;	<b>make</b>	mocks at the Mass	8, 584/ 1
them, poll them, and	<b>make</b>	them spend their thrifts	8, 584/ 25
is good... because they	<b>make</b>	, he saith, laws of	8, 584/ 33
power or authority to	<b>make</b>	any law, or any	8, 585/ 16
purpose might prosper... and	<b>make</b>	all people lawless, because	8, 585/ 22
man compelled them to	<b>make</b>	. Is not this a	8, 586/ 20

them to amend, and	<b>make</b>	heretics of them and	8, 587/ 26
in that he would	<b>make</b>	us ween that though	8, 589/ 20
to amend, and doth "	<b>make</b>	heretics of them and	8, 589/ 37
almost, that himself may	<b>make</b>	, can pass un-perceived and	8, 592/ 2
Which is enough to	<b>make</b>	any man regard himself	8, 592/ 3
especially since he may	<b>make</b>	himself sure that if	8, 592/ 15
the readers with, would	<b>make</b>	men ween that it	8, 593/ 29
look whether he may	<b>make</b>	the reason stretch a	8, 596/ 21
him... then, lo, to	<b>make</b>	the Gospel truly taught	8, 598/ 1
must Tyndale, if he	<b>make</b>	his reason like mine	8, 604/ 13
his reason like mine,	<b>make</b>	the synagogue of the	8, 604/ 13
wist once a gentlewoman	<b>make</b>	unto her husband, which	8, 604/ 17
to teach her and	<b>make</b>	her perceive the Treatise	8, 604/ 17
the earth... and to	<b>make</b>	her perceive that the	8, 604/ 20
will argue like and	<b>make</b>	you a like example	8, 605/ 21
whorl. Lo, sir, ye	<b>make</b>	imaginations I cannot tell	8, 605/ 25
pate that it would	<b>make</b>	you claw your head	8, 605/ 36
even in captivity to	<b>make</b>	merchandise of it, and	8, 609/ 25
his prophets, not to	<b>make</b>	sedition and sects among	8, 611/ 10
continue long... but, to	<b>make</b>	an easy way in	8, 613/ 6
church; and he would	<b>make</b>	his church so open	8, 613/ 14
beast's labor, and to	<b>make</b>	merchandise of the people	8, 614/ 2
Messiah come, that shall	<b>make</b>	a new church, a	8, 621/ 24
may mangle it and	<b>make</b>	it seem to serve	8, 624/ 7
that they begin to	<b>make</b>	, in a manner, mocks	8, 624/ 13
is in question, and	<b>make</b>	them gaze and muse	8, 624/ 25
new, naughty nephews that	<b>make</b>	themselves gracious, godly, and	8, 624/ 33
heresy wherewith they would	<b>make</b>	men believe that there	8, 625/ 15
a parable, and almost	<b>make</b>	a pot at it	8, 626/ 8
what merchandise these heretics	<b>make</b>	I cannot well tell	8, 628/ 28
of the sacraments to	<b>make</b>	us believe the work	8, 631/ 1
that men might then	<b>make</b>	allegories of them, and	8, 632/ 10
this wise would he	<b>make</b>	us ween that for	8, 633/ 23
be a means to	<b>make</b>	us believe that the	8, 633/ 30
works therewith, Tyndale should	<b>make</b>	us take all the	8, 634/ 9
have of their own	<b>make</b>	no great exactions besides	8, 635/ 16
inspire thereupon, than to	<b>make</b>	us muse and study	8, 637/ 28
they be begun, to	<b>make</b>	more constitutions and more	8, 638/ 23
for false glosses, they	<b>make</b>	themselves the worst that	8, 639/ 17
wrought. As Luther, to	<b>make</b>	men ween that matrimony	8, 639/ 18
hammerhead more meet to	<b>make</b>	horseshoes in hell than	8, 639/ 26
so hard as to	<b>make</b>	such glosses to that	8, 639/ 27
my body. "" And so	<b>make</b>	they Christ to declare	8, 640/ 26
good works as might	<b>make</b>	them trust upon any	8, 641/ 2
lo, do these heretics	<b>make</b>	, and these blasphemous follies	8, 641/ 17
blind reasons as ours	<b>make</b>	against us, made they	8, 641/ 28
reasons which we now	<b>make</b>	against him and his	8, 642/ 5
any better answers to	<b>make</b>	the Jews there than	8, 643/ 13
Tyndale hath here to	<b>make</b>	us. Christ, if they	8, 643/ 14
and equal. And to	<b>make</b>	them the better perceive	8, 643/ 29

blind reasons" that we	<b>make</b>	against him, and then	8, 644/ 1
against him, and then	<b>make</b>	his answers good that	8, 644/ 1
all our eyes and	<b>make</b>	us all blind indeed	8, 644/ 3
the Church now, and	<b>make</b>	us forget that all	8, 644/ 7
and controversy... till he	<b>make</b>	us those questions more	8, 645/ 4
saith he can himself	<b>make</b>	such another sacrament of	8, 645/ 20
interpreting of the Scripture	<b>make</b>	such a spiritual heart	8, 648/ 19
voice crying in desert, "	<b>Make</b>	ready the way of	8, 651/ 16
way of our Lord;	<b>make</b>	straight the paths of	8, 651/ 17
the right way and	<b>make</b>	a perfect people. Now	8, 651/ 26
where Tyndale saith, to	<b>make</b>	up his matter with	8, 651/ 27
to contemn penance, and	<b>make</b>	men abhor confession and	8, 653/ 19
here. For now, to	<b>make</b>	us sure always which	8, 655/ 8
reader, that if Tyndale	<b>make</b>	this answer (for as	8, 655/ 32
other that he might	<b>make</b>	, as help me God	8, 655/ 33
it I would myself	<b>make</b>	it for him as	8, 655/ 34
I say, if he	<b>make</b>	this consider well, then	8, 655/ 35
now seemeth Tyndale to	<b>make</b>	a secret insinuation of	8, 658/ 26
might of his chapter	<b>make</b>	an end. But in	8, 660/ 17
whether these tokens do	<b>make</b>	us know that all	8, 663/ 9
the laws of God,	<b>make</b>	us perceive that all	8, 663/ 13
the better repressed, to	<b>make</b>	other manner masteries than	8, 664/ 34
devil in sacrilege, and	<b>make</b>	him a daily sacrifice	8, 666/ 18
it, to declare and	<b>make</b>	open that the very	8, 669/ 25
way... and thereby would	<b>make</b>	us ween that the	8, 672/ 33
authority or power to	<b>make</b>	any laws at all	8, 676/ 26
do now: labor to	<b>make</b>	folk believe that their	8, 680/ 15
half eight hundred again	<b>make</b>	this invincible reason which	8, 680/ 22
heretic so mad to	<b>make</b>	him that answer which	8, 681/ 15
corrupt or change to	<b>make</b>	the text the more	8, 684/ 9
unto Saint Chrysostom, to	<b>make</b>	it seem that in	8, 685/ 9
with their evil glosses	<b>make</b>	men believe that all	8, 687/ 22
high spiritual man shall	<b>make</b>	you some strong, potent	8, 691/ 6
enjoin the penance to	<b>make</b>	satisfaction. And yet art	8, 692/ 4
works to justify. Now	<b>make</b>	this reason unto John	8, 692/ 25
in this point never	<b>make</b>	the synagogue of Moses	8, 693/ 37
this, if he will	<b>make</b>	his example like... then	8, 694/ 8
if Tyndale will now	<b>make</b>	his matter good and	8, 694/ 25
Church. Howbeit, Tyndale, to	<b>make</b>	them seem like, dissembling	8, 697/ 24
things wherein he would	<b>make</b>	the matter seem somewhat	8, 697/ 26
that he lieth to	<b>make</b>	the two things seem	8, 698/ 2
then unto guests to	<b>make</b>	them cheer with... as	8, 699/ 18
and lieth, too, to	<b>make</b>	them like... be no	8, 703/ 8
way for Antichrist, and	<b>make</b>	the rough smooth and	8, 704/ 1
such that he could	<b>make</b>	as good a sacrament	8, 704/ 22
this wise... Tyndale Now	<b>make</b>	this reason unto John	8, 705/ 23
with a wile, and	<b>make</b>	men ween that he	8, 714/ 4
of all the remnant	<b>make</b>	by miracle any due	8, 722/ 28
hearer's ear, and they	<b>make</b>	a man amazed, in	8, 725/ 13
as Tyndale would here	<b>make</b>	us ween: I shall	8, 736/ 8

things be sufficient to	<b>make</b>	him believe the Catholic	8, 736/ 19
to teach me and	<b>make</b>	me to know the	8, 737/ 2
and now ye would	<b>make</b>	me believe the thing	8, 737/ 3
openly and clearly somewhat	<b>make</b>	me know wherefore good	8, 737/ 30
of the church to	<b>make</b>	a man know which	8, 739/ 22
than though they would	<b>make</b>	me believe the fire	8, 742/ 36
preached, and as ours	<b>make</b>	a man ready to	8, 743/ 11
of divers fashions to	<b>make</b>	one answer seem twain	8, 745/ 21
follow him thither to	<b>make</b>	any trial what manner	8, 746/ 8
course him abroad or	<b>make</b>	him evil rest within	8, 746/ 12
or else shall he	<b>make</b>	us feel that for	8, 751/ 36
than though they would	<b>make</b>	me believe that the	8, 752/ 13
with which Tyndale would	<b>make</b>	us ween that he	8, 752/ 16
out, no more than	<b>make</b>	him believe that the	8, 752/ 20
is Tyndale's juggling, to	<b>make</b>	everything of everything. Let	8, 754/ 22
for him, not only	<b>make</b>	nothing for him... but	8, 754/ 28
before and after, they	<b>make</b>	so clear against him	8, 754/ 29
see that these words	<b>make</b>	nothing in this world	8, 757/ 35
Saint John... laboring to	<b>make</b>	men ween that whoso	8, 758/ 8
for him do nothing	<b>make</b>	for him indeed... and	8, 758/ 24
of the twain clearly	<b>make</b>	against him, being translated	8, 758/ 25
as ours do, that	<b>make</b>	a man ready to	8, 760/ 30
kinds of people do	<b>make</b>	flesh their arm and	8, 763/ 26
misreport him and would	<b>make</b>	men ween that he	8, 764/ 32
this thing must needs	<b>make</b>	it open that Tyndale	8, 769/ 1
and the Turks to	<b>make</b>	us believe that we	8, 769/ 2
scripture among them and	<b>make</b>	them first perceive and	8, 770/ 10
not, it seemeth, to	<b>make</b>	them so long a	8, 775/ 22
no more policy to	<b>make</b>	a merry world the	8, 776/ 12
own words will I	<b>make</b>	it open and on	8, 776/ 25
in this chapter. To	<b>make</b>	us clearly perceive that	8, 776/ 30
to manslaughter also, and	<b>make</b>	him kill and murder	8, 783/ 13
with which he would	<b>make</b>	the world to ween	8, 784/ 29
mock unlearned people, and	<b>make</b>	them believe that Luther	8, 784/ 35
him. And therefore, to	<b>make</b>	open this wily folly	8, 785/ 2
the heart") must needs	<b>make</b>	every man to feel	8, 785/ 12
by which he would	<b>make</b>	men so to look	8, 787/ 11
wise conclusion will Tyndale	<b>make</b>	of this? Marry, no	8, 788/ 31
change the case, and	<b>make</b>	him somewhat to mollify	8, 790/ 4
the persecution that heretics	<b>make</b>	any manner sin at	8, 790/ 35
Tyndale the question, nor	<b>make</b>	him no judge in	8, 791/ 1
this matter, lest we	<b>make</b>	(if we follow him	8, 791/ 2
Behest. For this can	<b>make</b>	no matter touching Tyndale's	8, 794/ 26
I can see, to	<b>make</b>	his tale serve anything	8, 794/ 36
thereon, but play and	<b>make</b>	us merry while we	8, 797/ 27
at all till God	<b>make</b>	him first both for	8, 798/ 13
praying that God may	<b>make</b>	him believe is some	8, 798/ 37
with their false glosses	<b>make</b>	his words false, even	8, 800/ 33
of the matter and	<b>make</b>	us look upon a	8, 801/ 9
instructed his disciple to	<b>make</b>	answer sufficient to everything	8, 803/ 14

hath taught him to	<b>make</b>	answer. But yet I	8, 803/ 37
the name of "wedding"	<b>make</b>	stewed strumpets of nuns	8, 804/ 28
hath bound him to	<b>make</b>	answer that is to	8, 804/ 35
teacheth his scholar to	<b>make</b>	answer and say that	8, 805/ 22
old story can he	<b>make</b>	it good that in	8, 807/ 34
out can he now	<b>make</b>	us know that friars	8, 808/ 1
Scripture. For therein they	<b>make</b>	as though they reigned	8, 808/ 15
when he could not	<b>make</b>	me believe that he	8, 814/ 32
to open shame, and	<b>make</b>	me an example to	8, 815/ 6
would not else, Webbe,	<b>make</b>	so large an offer	8, 815/ 9
thereof shall of necessity	<b>make</b>	him love God ever	8, 818/ 13
out. But yet, to	<b>make</b>	him somewhat say therein	8, 820/ 18
will, for all this,	<b>make</b>	any sticking (I cannot	8, 821/ 32
good Christian readers, to	<b>make</b>	an end of this	8, 828/ 11
a rude ass to	<b>make</b>	his rude roaring... nor	8, 833/ 11
a fond ape to	<b>make</b>	mocks and mows... nor	8, 833/ 11
church of God, and	<b>make</b>	them ashamed that have	8, 834/ 16
professed chastity... and yet	<b>make</b>	harlots of professed nuns	8, 836/ 13
will for a while	<b>make</b>	us a proud face	8, 837/ 3
word of life to	<b>make</b>	her to himself a	8, 837/ 9
intent, that he would	<b>make</b>	her clean. And therefore	8, 837/ 18
might cleanse her and	<b>make</b>	her to himself a	8, 837/ 19
truly delivered. Ye cannot	<b>make</b>	, by all your power	8, 837/ 38
spiritual signs and tokens	<b>make</b>	the church of God	8, 838/ 2
see plainly proved, do	<b>make</b>	plain against him... and	8, 839/ 8
Church. For he would	<b>make</b>	as though the free	8, 839/ 36
ye have transgressed, and	<b>make</b>	you a new heart	8, 840/ 12
draw near to you.	<b>Make</b>	clean your hands, O	8, 840/ 35
above his too, to	<b>make</b>	his saying true. But	8, 845/ 26
Gospel of Saint Luke, "	<b>Make</b>	you friends with the	8, 849/ 32
word of life, to	<b>make</b>	her to himself a	8, 851/ 28
intent that he might	<b>make</b>	her to himself a	8, 852/ 12
fire) bring forth and	<b>make</b>	perfect his glorious church	8, 855/ 14
Friar Barnes would here	<b>make</b>	us ween, to beguile	8, 855/ 22
that Friar Barnes bringeth	<b>make</b>	even plain against him	8, 856/ 35
and his railing to	<b>make</b>	such confusion in the	8, 857/ 8
her that he might	<b>make</b>	her glorious"; so that	8, 860/ 6
all these together cannot	<b>make</b>	one crumb of holiness	8, 861/ 12
were no mastery to	<b>make</b>	an ass to be	8, 861/ 14
done? Because she may	<b>make</b>	new rules and new	8, 862/ 9
with a face, and	<b>make</b>	Saint Peter afeard to	8, 866/ 5
fruitful works of penance	<b>make</b>	no satisfaction himself; no	8, 867/ 15
folk enough able to	<b>make</b>	a great flock, that	8, 868/ 26
which he saith to	<b>make</b>	us think that we	8, 871/ 13
mistrust her, and ever	<b>make</b>	an assay and a	8, 871/ 17
matter that he would	<b>make</b>	us ween that not	8, 871/ 27
treaty I trust to	<b>make</b>	almost every child perceive	8, 872/ 3
by which Barnes will	<b>make</b>	us to know his	8, 873/ 3
tokens than twain to	<b>make</b>	him know that the	8, 876/ 12
told you of... that	<b>make</b>	as though they were	8, 877/ 19

thither... till they may	<b>make</b>	men believe them... and	8, 877/ 21
of reason those tokens	<b>make</b>	us most sure of	8, 879/ 12
And if they cannot	<b>make</b>	us sure of them	8, 879/ 13
see them, they cannot	<b>make</b>	us sure, as it	8, 879/ 14
of him, and only	<b>make</b>	us sure that some	8, 879/ 29
and the pagans, and	<b>make</b>	one church of both	8, 881/ 23
it should of necessity	<b>make</b>	in every such place	8, 882/ 7
he promised us to	<b>make</b>	us know where were	8, 883/ 18
Friar Barnes of likelihood	<b>make</b>	her great congratulation, and	8, 885/ 11
to their further consolation,	<b>make</b>	and send them over	8, 886/ 13
life, so clear to	<b>make</b>	it open that Christ	8, 889/ 1
that can in teaching	<b>make</b>	the Scripture so plain	8, 889/ 9
and suffer the devil	<b>make</b>	us mad fools. And	8, 890/ 6
dreams of men, and	<b>make</b>	men believe that dumb	8, 890/ 16
malice can devise, to	<b>make</b>	us mistake our mother	8, 892/ 25
may deceive us and	<b>make</b>	us take for a	8, 894/ 1
were ye likely to	<b>make</b>	me to doubt as	8, 895/ 14
how will ye first	<b>make</b>	me know which of	8, 895/ 28
to heaven... would ye	<b>make</b>	me ween that God	8, 898/ 1
all that I halt,	<b>make</b>	her perceive the truth	8, 898/ 6
teach them, and would	<b>make</b>	some whom he favored	8, 898/ 33
have been taught right,	<b>make</b>	much of them and	8, 899/ 1
by your tale, to	<b>make</b>	as though God Almighty	8, 901/ 7
is to wit, to	<b>make</b>	us a proclamation in	8, 901/ 9
many things, and would	<b>make</b>	her appear much worse	8, 904/ 4
her. For he must	<b>make</b>	us first know that	8, 905/ 26
there is, before he	<b>make</b>	us know in what	8, 905/ 27
of the Church, to	<b>make</b>	it seem that the	8, 906/ 6
Augustine meant in them,	<b>make</b>	nothing in this world	8, 908/ 9
are in the Church,	<b>make</b>	men believe that the	8, 911/ 25
truth. And yet to	<b>make</b>	it the more uncertain	8, 911/ 33
here in earth, and	<b>make</b>	among them the common	8, 912/ 14
by that name, to	<b>make</b>	a distinction and severance	8, 912/ 20
of Saint Augustine nothing	<b>make</b>	for Friar Barnes. And	8, 913/ 36
fidelibus" that God may	<b>make</b>	them all good men	8, 914/ 30
glosses for him, that	<b>make</b>	so clear against him	8, 916/ 4
one of them, to	<b>make</b>	it seem the more	8, 916/ 12
him come forth and	<b>make</b>	such great boasts of	8, 916/ 28
change in them to	<b>make</b>	them seem the more	8, 916/ 30
all his plain change,	<b>make</b>	yet so plain against	8, 916/ 31
able... as I would	<b>make</b>	you soon perceive if	8, 918/ 7
laws that ye can	<b>make</b>	, and all the holiness	8, 918/ 31
a stage play may	<b>make</b>	more bragging boasts, nor	8, 919/ 13
them can ye not	<b>make</b>	Holy Church. But peradventure	8, 921/ 20
they and you together	<b>make</b>	not the universal holy	8, 921/ 22
men of the world	<b>make</b>	the universal church, whose	8, 921/ 28
somewhat too little, let	<b>make</b>	it in God's name	8, 922/ 4
first), I purpose to	<b>make</b>	this point appear well	8, 923/ 30
that shall I then	<b>make</b>	plain and open to	8, 923/ 33
men of the world	<b>make</b>	the universal church, whose	8, 924/ 4

and Kit Cate his	<b>make</b>	, and those others that	8, 925/ 27
no man ought to	<b>make</b>	them... but it were	8, 925/ 33
for any man to	<b>make</b>	them, but if he	8, 925/ 34
have made (and yet	<b>make</b>	) unto the edification of	8, 930/ 33
take an order and	<b>make</b>	a law among them	8, 937/ 23
same mind though they	<b>make</b>	no decree thereof, nor	8, 941/ 31
should nothing else but	<b>make</b>	some wondering upon his	8, 945/ 31
to be compelled to	<b>make</b>	the party aggrieved a	8, 946/ 27
heresy, and labor to	<b>make</b>	him believe that neither	8, 949/ 11
finding thereof, intended to	<b>make</b>	his true particular churches	8, 951/ 37
her, that he might	<b>make</b>	her glorious." So that	8, 956/ 22
her, that he might	<b>make</b>	her glorious" yet meant	8, 957/ 13
hath given himself to	<b>make</b>	him glorious shall indeed	8, 957/ 14
too. But Barnes, to	<b>make</b>	men ween that only	8, 957/ 35
though he meant to	<b>make</b>	men love Christ Jesus	8, 958/ 12
the weight hangeth, to	<b>make</b>	men ween that to	8, 958/ 14
purpose, either... but to	<b>make</b>	men ween that no	8, 958/ 31
he goeth about to	<b>make</b>	the reader, the more	8, 959/ 9
intent that he would	<b>make</b>	you the matter the	8, 959/ 30
chief part away, to	<b>make</b>	them seem the plainer	8, 959/ 33
intent that I may	<b>make</b>	his false handling of	8, 959/ 35
for himself, but to	<b>make</b>	us without any spot	8, 961/ 7
therefore pray him to	<b>make</b>	us such... and when	8, 961/ 8
this he feigneth to	<b>make</b>	it seem that the	8, 963/ 16
sin. And he would	<b>make</b>	us ween that Saint	8, 963/ 22
his only natural strength	<b>make</b>	himself such one if	8, 964/ 17
given himself for to	<b>make</b>	her fair and glorious	8, 965/ 28
good faith, able to	<b>make</b>	the man good, because	8, 965/ 32
before, that God would	<b>make</b>	him without spot or	8, 966/ 24
word of life, to	<b>make</b>	her to himself without	8, 971/ 10
Christ gave himself to	<b>make</b>	her such... and saith	8, 971/ 16
not that he shall	<b>make</b>	every part of her	8, 971/ 17
for his Church to	<b>make</b>	her glorious, without spot	8, 971/ 24
faith alone"... God shall	<b>make</b>	them glorious, without spot	8, 972/ 3
distrust to be heard	<b>make</b>	intercession for those that	8, 976/ 20
chastise our body and	<b>make</b>	it subject, if we	8, 978/ 5
babble wherewith he would	<b>make</b>	men believe that the	8, 979/ 14
which Friar Barnes would	<b>make</b>	us ween that the	8, 980/ 5
some words away, to	<b>make</b>	his matter seem sweet	8, 985/ 9
and then will I	<b>make</b>	an end. For the	8, 985/ 12
translated Saint Bernard to	<b>make</b>	him seem to say	8, 987/ 14
to hear him now	<b>make</b>	as though Saint Bernard	8, 988/ 23
own advantage, do plainly	<b>make</b>	against his purpose that	8, 991/ 28
the church," declare and	<b>make</b>	open that the very	8, 992/ 4
Barnes goeth about to	<b>make</b>	it seem... but is	8, 992/ 7
packstaff, since it will	<b>make</b>	some man's hands rough	8, 997/ 17
would it be to	<b>make</b>	therein all manner thing	8, 997/ 36
as the particular companies,	<b>make</b>	one, whole, universal church	8, 1000/ 10
which never man could	<b>make</b>	yet; but as for	8, 1003/ 25
but as for to	<b>make</b>	aurum potable, that is	8, 1003/ 25

known, God, which can	<b>make</b>	a church as well	8, 1004/ 1
your own purpose, to	<b>make</b>	it appear and be	8, 1004/ 7
evil man? but would	<b>make</b>	as though God had	8, 1010/ 5
run in apostasy and	<b>make</b>	whores of nuns and	8, 1010/ 36
those rooms. This point (	<b>make</b>	these heretics at the	8, 1011/ 12
world any power to	<b>make</b>	any law to stop	8, 1011/ 36
flock, and help to	<b>make</b>	them ones of his	8, 1012/ 6
his hand, and shall	<b>make</b>	clean his flour, and	8, 1019/ 33
church of God, and	<b>make</b>	them ashamed that have	8, 1022/ 28
of the way and	<b>make</b>	us walk about in	8, 1023/ 22
the darkness, and shall	<b>make</b>	open the counsels of	8, 1024/ 1
the particular members together	<b>make</b>	but one catholic or	8, 1025/ 28
first part, and now	<b>make</b>	you plain the second	8, 1029/ 9
man but also the	<b>maker</b>	of every man's neighbor	8, 753/ 4
the laws calleth the	<b>makers</b>	tyrants... so far forth	8, 587/ 16
too, and in the	<b>makers</b>	of the laws, also	8, 944/ 35
see. For first he	<b>maketh</b>	the title before his	8, 576/ 18
wise perceive me, but	<b>maketh</b>	the title of his	8, 577/ 25
a mad, frantic fool	<b>maketh</b>	mocks and mows at	8, 583/ 27
in railing upon popes	<b>maketh</b>	by the way at	8, 585/ 9
and Tewkesbury the clergy	<b>maketh</b>	them not heretics, nor	8, 590/ 1
and their own malice	<b>maketh</b>	them heretics. And for	8, 590/ 3
or peradventure that himself	<b>maketh</b>	, should have courage and	8, 590/ 17
all them, too... and	<b>maketh</b>	as though men called	8, 599/ 12
together contained, because he	<b>maketh</b>	every man and every	8, 599/ 23
in all things: he	<b>maketh</b>	as though he mock	8, 602/ 3
against heretics, that it	<b>maketh</b>	me even sorry to	8, 602/ 22
the reason that he	<b>maketh</b>	by which, as by	8, 602/ 31
in order, he never	<b>maketh</b>	any manner mention... but	8, 603/ 22
part with me... and	<b>maketh</b>	an argument and an	8, 606/ 10
to the old heresies	<b>maketh</b>	them to decline from	8, 626/ 11
all back again, and	<b>maketh</b>	them, every one, to	8, 627/ 12
every necessary truth, and	<b>maketh</b>	all of one mind	8, 627/ 27
to what purpose he	<b>maketh</b>	all this brabbling upon	8, 632/ 17
and railing as he	<b>maketh</b>	here upon the clergy	8, 635/ 1
them, and whereof he	<b>maketh</b>	them an effectual token	8, 639/ 1
our eyes, that he	<b>maketh</b>	us in manner as	8, 644/ 16
at last... that he	<b>maketh</b>	his assays and assaults	8, 676/ 5
he would impugn it,	<b>maketh</b>	it rather more strong	8, 676/ 7
This reason Tyndale here	<b>maketh</b>	very light, and saith	8, 679/ 10
as the true text	<b>maketh</b>	for our Savior Christ	8, 682/ 32
Scripture, and which he	<b>maketh</b>	as it were now	8, 686/ 3
is Luther? To whom	<b>maketh</b>	he the way now	8, 695/ 31
they seem like, he	<b>maketh</b>	them seem like with	8, 697/ 27
like... and yet he	<b>maketh</b>	them not like. For	8, 698/ 2
answers, which how it	<b>maketh</b>	anything to the purpose	8, 707/ 16
in which Saint Augustine	<b>maketh</b>	this reason that we	8, 712/ 30
falsifiers of Scripture, and	<b>maketh</b>	them no better than	8, 713/ 33
the while. And then	<b>maketh</b>	he as though the	8, 714/ 26
Spirit of God, that	<b>maketh</b>	men of one mind	8, 715/ 1

admit, as Tyndale here	<b>maketh</b>	it, everything to go	8, 719/ 32
answer that Tyndale here	<b>maketh</b>	both for them and	8, 722/ 9
other eagles, and thereby	<b>maketh</b>	them spy this prey	8, 723/ 32
but in such wise	<b>maketh</b>	his argument as it	8, 738/ 29
his help and grace	<b>maketh</b>	the well-willing person to	8, 739/ 16
means by which he	<b>maketh</b>	a man know which	8, 739/ 18
power and spirit, that	<b>maketh</b>	a man feel and	8, 743/ 10
trusteth in man and	<b>maketh</b>	flesh his arm," that	8, 743/ 14
power and spirit, that	<b>maketh</b>	men feel and know	8, 760/ 32
trusteth in man and	<b>maketh</b>	flesh his arm," that	8, 763/ 6
he assigneth. For else	<b>maketh</b>	Tyndale as though no	8, 763/ 15
of our faith, Tyndale	<b>maketh</b>	as though we had	8, 769/ 22
the good, godly man	<b>maketh</b>	an end of his	8, 776/ 13
to kill the man,	<b>maketh</b>	a cross upon his	8, 783/ 6
our faith alone. This	<b>maketh</b>	folk to speak of	8, 784/ 14
their blasphemy... then Tyndale	<b>maketh</b>	him an Ishmael and	8, 789/ 17
manner man Tyndale here	<b>maketh</b>	our Savior, that he	8, 789/ 25
left their carcasses nothing	<b>maketh</b>	more against the children	8, 795/ 37
is not what thing	<b>maketh</b>	God's word to be	8, 801/ 1
this question Tyndale himself	<b>maketh</b>	an answer, and saith	8, 805/ 25
and "feeling" faith, never	<b>maketh</b>	mention thereof... as though	8, 820/ 15
his book that he	<b>maketh</b>	against the Anabaptists, he	8, 824/ 9
Barnes' church Friar Barnes	<b>maketh</b>	the title of his	8, 831/ 5
processes in which he	<b>maketh</b>	mocks and mows at	8, 842/ 33
in spirit... and yet	<b>maketh</b>	them not sure that	8, 852/ 30
his bible-babble that he	<b>maketh</b>	in telling us that	8, 871/ 23
And yet, because he	<b>maketh</b>	us his tale so	8, 876/ 26
Holy Spirit, that he	<b>maketh</b>	it begin to quicken	8, 885/ 16
God teacheth us and	<b>maketh</b>	us perceive that is	8, 889/ 24
to this that "it	<b>maketh</b>	no matter though we	8, 892/ 11
that the same scripture	<b>maketh</b>	much against our brother	8, 899/ 24
Now, good reader, what	<b>maketh</b>	this for Friar Barnes'	8, 909/ 22
words of Lyra he	<b>maketh</b>	a great exclamation, and	8, 910/ 18
Augustine meant as Barnes	<b>maketh</b>	that in this word	8, 913/ 21
Church cannot err" what	<b>maketh</b>	that gloss for Barnes	8, 915/ 18
church to err. This	<b>maketh</b>	plain against Barnes, that	8, 915/ 36
as plain as he	<b>maketh</b>	them of themselves... yet	8, 916/ 10
Barnes in English, he	<b>maketh</b>	them ween that the	8, 917/ 1
what a joy he	<b>maketh</b>	, as he were even	8, 918/ 27
thieves, as Friar Barnes	<b>maketh</b>	it. But surely, good	8, 921/ 4
God. And therefore whoso	<b>maketh</b>	any such vow weening	8, 926/ 1
not the thing that	<b>maketh</b>	it the true church	8, 937/ 8
meaneth here, while he	<b>maketh</b>	a distinction between it	8, 945/ 27
clergy only, and yet	<b>maketh</b>	Barnes as he meant	8, 952/ 33
wot ne'er where... but	<b>maketh</b>	two lines of his	8, 960/ 4
upon the cross, and	<b>maketh</b>	us smooth, without any	8, 961/ 4
us. Confession, I say,	<b>maketh</b>	us whole, as the	8, 961/ 21
that whereas Friar Barnes	<b>maketh</b>	as though Saint Augustine	8, 961/ 31
laid against him he	<b>maketh</b>	us two lies at	8, 961/ 34
you that Friar Barnes	<b>maketh</b>	us a lie in	8, 963/ 26

farther, that Friar Barnes	<b>maketh</b>	you therein not only	8, 963/ 30
treasuries, as Friar Barnes	<b>maketh</b>	it here seem, by	8, 966/ 34
them in the Mass,	<b>maketh</b>	the souls that are	8, 969/ 5
kingdom of heaven, and	<b>maketh</b>	us fellows and copartners	8, 976/ 15
that another way, and	<b>maketh</b>	as though Saint Bernard	8, 987/ 3
special patron, so proudly	<b>maketh</b>	an end of all	8, 991/ 22
And some one man	<b>maketh</b>	it of more fashions	8, 1000/ 18
plainly that Saint Paul	<b>maketh</b>	a clear difference between	8, 1017/ 20
sowed good corn and	<b>maketh</b>	good men, and the	8, 1020/ 10
cockle, or darnel, and	<b>maketh</b>	evil men (as our	8, 1020/ 11
yet, because Friar Barnes	<b>maketh</b>	as though such words	8, 1024/ 18
manner of answer, Tyndale	<b>maketh</b>	God a breaker of	8, 1031/ 25
away the matter, with	<b>making</b>	of mocks and mows	8, 579/ 15
laws of his own	<b>making</b>	, and not as a	8, 584/ 16
that every temporal prince	<b>making</b>	any law beside the	8, 585/ 4
have read... in the	<b>making</b>	of which five reasons	8, 598/ 15
argument of his own	<b>making</b>	... he telleth you not	8, 601/ 34
wrong ways of living...	<b>making</b>	them to ween that	8, 622/ 27
gold. Now, as for "	<b>making</b>	of merchandise," that Saint	8, 628/ 26
way, beguiling the people,	<b>making</b>	of constitutions, using of	8, 638/ 6
significations of sacraments, and	<b>making</b>	of false glosses and	8, 638/ 8
religious lechery. Finally, for	<b>making</b>	of false glosses... themselves	8, 639/ 11
it with false glosses...	<b>making</b>	men believe that there	8, 703/ 34
unto the children, with	<b>making</b>	the world now to	8, 704/ 3
more places than one...	<b>making</b>	as though that in	8, 714/ 22
prove themselves false in	<b>making</b>	a lie of you	8, 738/ 15
her finger... and thereby	<b>making</b>	that pretty babe, her	8, 750/ 12
her finger and thereby	<b>making</b>	the baby believe what	8, 750/ 31
one letter Tyndale findeth	<b>making</b>	toward a proof of	8, 757/ 3
beareth me in hand,	<b>making</b>	"faith alone" to be	8, 779/ 7
of some other man's	<b>making</b>	, and planted in at	8, 791/ 20
not actual reasoning and	<b>making</b>	of syllogisms; and then	8, 823/ 33
pain in declaring and	<b>making</b>	open by what means	8, 891/ 21
word of God... and	<b>making</b>	it to be so	8, 900/ 3
much further off from	<b>making</b>	us have any knowledge	8, 905/ 25
word "faithful Christian folk	<b>making</b>	the whole Church," he	8, 913/ 22
determination or to the	<b>making</b>	of the law... but	8, 923/ 10
the council in the	<b>making</b>	so must do, and	8, 941/ 22
a cordwainer might in	<b>making</b>	of a hose. Was	8, 947/ 25
true church... and then	<b>making</b>	no doubts of the	8, 951/ 36
not greatly for the	<b>making</b>	of another. Yet would	8, 984/ 31
churches of more men's	<b>making</b>	, too, every one of	8, 993/ 17
of diverse fashions, some	<b>making</b>	it of meetly good	8, 1000/ 16
both at the first	<b>making</b>	and at every change	8, 1009/ 33
out of it and	<b>making</b>	themselves parties against it	8, 1026/ 33
of; because of his	<b>malapert</b>	presumption, affirming that for	8, 787/ 31
I say, into the	<b>malediction</b>	and curse of Christ	8, 616/ 21
which many kinds of	<b>malefactors</b>	are amerced yearly, and	8, 587/ 7
Christian people, neither of	<b>malice</b>	gone out nor for	8, 575/ 33
of amendment, though the	<b>malice</b>	of many men be	8, 587/ 12

our spirituality sinneth of	<b>malice</b>	, because they persecute Tyndale's	8, 589/ 8
therein of plain, purposed	<b>malice</b>	. But yet this will	8, 589/ 15
would excuse himself from	<b>malice</b>	, in that he would	8, 589/ 19
excuse our clergy from	<b>malice</b>	in persecuting his heresies	8, 589/ 24
books and their own	<b>malice</b>	maketh them heretics. And	8, 590/ 3
deceive; and them whose	<b>malice</b>	he shall find incurable	8, 609/ 2
except such as of	<b>malice</b>	would not know it	8, 613/ 15
the one blind with	<b>malice</b>	leadeth the other blind	8, 618/ 37
heaven. And lest their	<b>malice</b>	and envy toward them	8, 625/ 16
shall, but if their	<b>malice</b>	be the better repressed	8, 664/ 34
folk, for his obstinate	<b>malice</b>	in earth. And likewise	8, 671/ 11
to do) repent their	<b>malice</b>	and amend, else undoubtedly	8, 672/ 16
much that for his	<b>malice</b>	he believe neither nother	8, 708/ 29
his wretchedness, and the	<b>malice</b>	of his own wretched	8, 787/ 17
purpose, and of pure	<b>malice</b>	, when we endeavor ourselves	8, 797/ 21
either of purpose or	<b>malice</b>	let us consider and	8, 821/ 35
means that their wily	<b>malice</b>	can devise, to make	8, 892/ 25
been, by the importunate	<b>malice</b>	of heretics raising rebellions	8, 956/ 8
twain, so changed of	<b>malice</b>	... that he hath turned	8, 986/ 31
of plain and pure	<b>malice</b>	manifestly and falsely changed	8, 987/ 19
very much in his	<b>malice</b>	. For as our reverend	8, 989/ 31
days have with obstinate	<b>malice</b>	willfully fallen therefrom. And	8, 992/ 12
their obstinate and incurable	<b>malice</b>	is perceived: then remained	8, 1007/ 12
out for any obstinate	<b>malice</b>	if this, I say	8, 1016/ 1
that the persecution is	<b>malicious</b>	, done against such a	8, 589/ 17
intent and such a	<b>malicious</b>	purpose. Now, if he	8, 589/ 18
not maintained in their	<b>malicious</b>	railing. For whoso standeth	8, 591/ 34
any railing books... which	<b>malicious</b>	manner is by all	8, 592/ 29
some such as those	<b>malicious</b>	archheretics deceive; and them	8, 609/ 1
as were over-negligent or	<b>malicious</b>	), but should soon be	8, 613/ 8
use that fashion of	<b>malicious</b>	corrupting the books of	8, 684/ 12
damnable ways of his	<b>malicious</b>	errors. And now that	8, 709/ 3
arising upon the false,	<b>malicious</b>	means of William Tyndale	8, 710/ 25
to prosper in their	<b>malicious</b>	rage by some evil	8, 794/ 4
of some such false,	<b>malicious</b>	woman instead of our	8, 893/ 8
so fierce and so	<b>malicious</b>	that they caused evil	8, 1027/ 8
ready be lewd persons	<b>maliciously</b>	to rail and jest	8, 592/ 18
to other, and as	<b>maliciously</b>	false as all the	8, 663/ 33
Christ Jesus, and then	<b>maliciously</b>	pulleth away the very	8, 958/ 13
and say, "By Saint	<b>Malkin</b>	, Father Barnes, all your	8, 896/ 34
doubt and in a	<b>mammering</b>	which way she might	8, 884/ 4
friends with the wicked	<b>mammon</b>	, that when ye shall	8, 849/ 33
fellows, too; and every	<b>man</b>	, by his inward feeling	8, 575/ 11
Christ's blood. More Some	<b>man</b>	would here peradventure say	8, 579/ 35
the fault of the	<b>man</b>	to rail upon the	8, 579/ 37
commoners, nor yet any	<b>man</b>	in his own house	8, 580/ 6
this many an ill	<b>man</b>	in the room. Therefore	8, 580/ 8
room. Therefore would some	<b>man</b>	think, I say, that	8, 580/ 9
But surely since the	<b>man</b>	hath faults enough beside	8, 580/ 12
no good work of	<b>man</b>	worthy the reward of	8, 580/ 26

so imperfect that each	<b>man</b>	hath good cause to	8, 580/ 30
natural reason a wise	<b>man</b>	will soon see that	8, 581/ 21
the punishment that a	<b>man</b>	willfully taketh for the	8, 581/ 22
and saint bid every	<b>man</b>	put himself wholly in	8, 581/ 31
abominable sin that any	<b>man</b>	should have so little	8, 582/ 8
prayer of a just	<b>man</b>	is much worth... should	8, 582/ 13
prayer of a good	<b>man</b>	, should we like his	8, 582/ 16
marvel much though this	<b>man</b>	be bold to jest	8, 583/ 2
and rail upon every	<b>man</b>	here in earth, when	8, 583/ 2
his Babylonica that neither	<b>man</b>	nor angel hath any	8, 585/ 15
law, upon any Christian	<b>man</b>	without his own agreement	8, 585/ 17
Friar Barnes' heresy, a	<b>man</b>	may without deadly sin	8, 585/ 18
only to live every	<b>man</b>	after the Gospel, by	8, 585/ 25
the Gospel, by every	<b>man</b>	expounded after his own	8, 585/ 26
and then exhort every	<b>man</b>	to live as he	8, 585/ 28
unto God, which no	<b>man</b>	compelled them to make	8, 586/ 20
And therefor every honest	<b>man</b>	will, I wot well	8, 587/ 3
forth that finally no	<b>man</b>	can please him but	8, 587/ 16
I say, every wise	<b>man</b>	seeth is yet more	8, 587/ 19
innumerable... yet let no	<b>man</b>	be so hardy to	8, 587/ 30
rage"... but that a	<b>man</b>	must, if he will	8, 588/ 4
there is else no	<b>man</b>	so bad of the	8, 588/ 33
innumerable... yet let no	<b>man</b>	be so hardy to	8, 590/ 11
obey. And if a	<b>man</b>	would say that great	8, 591/ 1
And if percase any	<b>man</b>	think that the princes	8, 591/ 8
haps it that a	<b>man</b>	could not perceive that	8, 591/ 10
and counselors... and every	<b>man</b>	that of good mind	8, 591/ 15
order. There needeth no	<b>man</b>	to doubt but that	8, 591/ 31
enough to make any	<b>man</b>	regard himself that any	8, 592/ 3
far abroad ere any	<b>man</b>	bring him word... while	8, 592/ 7
pain forbidden that any	<b>man</b>	should with any slanderous	8, 592/ 22
straitly prohibited that no	<b>man</b>	shall slanderously speak of	8, 592/ 25
good, virtuous, and well-learned	<b>man</b>	, compiled and gathered that	8, 593/ 14
temporal, there is no	<b>man</b>	at Rome, in his	8, 594/ 13
be priest nor any	<b>man</b>	is priest, or hath	8, 594/ 30
not only put the	<b>man</b>	to death that said	8, 595/ 15
and would that no	<b>man</b>	should have neither prince	8, 595/ 24
would he that every	<b>man</b>	should ween himself a	8, 595/ 27
certain suggestion that the	<b>man</b>	were such one as	8, 596/ 14
there but that some	<b>man</b>	may right well have	8, 596/ 15
he were an evil	<b>man</b>	. But what were the	8, 597/ 1
him do not every	<b>man</b>	such right as the	8, 597/ 6
the pope compelleth no	<b>man</b>	with violence to believe	8, 597/ 11
evangelical liberty" that every	<b>man</b>	may believe even as	8, 597/ 36
which five reasons, a	<b>man</b>	may marvel where were	8, 598/ 15
no more but one	<b>man</b>	alone. Is not this	8, 599/ 15
were of them neither	<b>man</b>	nor woman of the	8, 599/ 20
because he maketh every	<b>man</b>	and every woman both	8, 599/ 24
wise, lo, the wise	<b>man</b>	beginneth... Tyndale Notwithstanding, because	8, 599/ 28
fish, nor fruit this	<b>man</b>	well declareth us that	8, 600/ 33

eyes... yet hath the	<b>man</b>	as much shame in	8, 601/ 1
consider how substantially the	<b>man</b>	assoileth the first reason	8, 601/ 12
is Saint Cyprian a	<b>man</b>	of such authority that	8, 602/ 16
Saint Cyprian as any	<b>man</b>	now allegeth Saint Augustine	8, 602/ 18
should have found any	<b>man</b>	so foolish as to	8, 604/ 2
like... or that any	<b>man</b>	were so blind of	8, 604/ 4
I think that no	<b>man</b>	will desire to have	8, 606/ 19
have end. Nor no	<b>man</b>	will, I suppose, desire	8, 606/ 27
of them any one	<b>man</b>	with other. Finally, Christ	8, 607/ 15
well appear to every	<b>man</b>	that considereth the variance	8, 612/ 24
way in which no	<b>man</b>	could be deceived (except	8, 613/ 7
every truth, that no	<b>man</b>	could be deceived but	8, 613/ 13
so well-known that no	<b>man</b>	could but know it	8, 613/ 15
and "How shall a	<b>man</b>	hear without preaching? And	8, 615/ 8
And how shall a	<b>man</b>	preach but if he	8, 615/ 8
And then, that a	<b>man</b>	must at the hearing	8, 615/ 9
church of Christ, "Every	<b>man</b>	shall not teach his	8, 615/ 15
he saith that no	<b>man</b>	can say and confess	8, 615/ 32
sacraments administered by any	<b>man</b>	as a minister of	8, 617/ 24
such assembly; for no	<b>man</b>	can know where to	8, 617/ 26
years together, without any	<b>man</b>	sent to show them	8, 618/ 7
might perceive that the	<b>man</b>	were come from God	8, 618/ 9
truly... and that every	<b>man</b>	and woman whom they	8, 618/ 28
teaching of that one	<b>man</b>	being examined and affirmed	8, 618/ 31
credence given unto any	<b>man</b>	, pick out the truth	8, 619/ 24
things, agreeing with no	<b>man</b>	but with himself. Then	8, 619/ 27
truth of any particular	<b>man</b>	... but only to give	8, 621/ 20
not have heard any	<b>man</b>	in Jerusalem at that	8, 622/ 4
be perceived?" will some	<b>man</b>	say. Surely well, and	8, 623/ 1
before Doomsday, unto no	<b>man</b>	reward and bliss for	8, 625/ 26
for any soul of	<b>man</b>	. And then, lest they	8, 625/ 31
among them all, one	<b>man</b>	, almost, with another. And	8, 627/ 31
in stealing, whereof a	<b>man</b>	might hap to fall	8, 628/ 23
the double that another	<b>man</b>	is. "Nay," saith Tyndale	8, 630/ 4
double advantage that another	<b>man</b>	should, but also to	8, 630/ 27
so doth that good	<b>man</b>	that made the book	8, 632/ 12
In which point every	<b>man</b>	marketh well that yet	8, 634/ 12
and saints, mark this	<b>man</b>	for a very mischievous	8, 634/ 14
the beginning, when every	<b>man</b>	that came into Christendom	8, 635/ 3
own, yet is no	<b>man</b>	compelled to give them	8, 635/ 18
the grace to some	<b>man</b>	to find out a	8, 636/ 7
God would into some	<b>man</b>	inspire thereupon, than to	8, 637/ 27
the free will of	<b>man</b>	and lay the weight	8, 639/ 36
now, without any one	<b>man</b>	except yet if our	8, 642/ 11
other, but almost no	<b>man</b>	among them all with	8, 647/ 9
marks by which every	<b>man</b>	may well perceive that	8, 649/ 18
own purpose, as every	<b>man</b>	may see that list	8, 650/ 5
such a holy, spiritual	<b>man</b>	as holy Friar Luther	8, 651/ 1
that such a spiritual	<b>man</b>	must needs find much	8, 651/ 10
ere ever any wise	<b>man</b>	ween that God would	8, 651/ 24

he was a holy	<b>man</b>	and faultless, and therefore	8, 652/ 35
a thing that a	<b>man</b>	of his craft had	8, 655/ 2
glorious martyr... and a	<b>man</b>	one of the best	8, 657/ 27
I can let no	<b>man</b>	to believe now whither	8, 658/ 1
the Scripture that a	<b>man</b>	professing once vowed chastity	8, 659/ 19
so mean a witted	<b>man</b>	read his words here	8, 660/ 28
And therefore, though every	<b>man</b>	that goeth from the	8, 660/ 34
in like wise every	<b>man</b>	that goeth out of	8, 660/ 36
church." Now, that a	<b>man</b>	may go out of	8, 661/ 8
well perceive that a	<b>man</b>	may go from a	8, 661/ 23
died, a holy, virtuous	<b>man</b>	. But by these examples	8, 662/ 7
temporal... and that no	<b>man</b>	should have anything proper	8, 664/ 11
farthest stranger, and every	<b>man</b>	husband to every woman	8, 664/ 15
woman wife unto every	<b>man</b>	... and then, finally, that	8, 664/ 16
Christ was but only	<b>man</b>	and not God at	8, 664/ 17
die therein, that every	<b>man</b>	may well perceive they	8, 665/ 17
he killeth a good	<b>man</b>	, and that in all	8, 667/ 1
And therefore, for every	<b>man</b>	learned and unlearned, for	8, 668/ 19
Christ was but only	<b>man</b>	and not God, against	8, 672/ 20
health? For if a	<b>man</b>	tell me of a	8, 675/ 18
I believed that the	<b>man</b>	were so honest that	8, 675/ 20
so strong that every	<b>man</b>	much alloweth it and	8, 676/ 3
and which not, a	<b>man</b>	hath his learning and	8, 676/ 28
from the word of	<b>man</b>	it followeth, saith His	8, 677/ 1
For the writing of	<b>man</b>	taken for the scripture	8, 677/ 23
from the words of	<b>man</b>	... Luther well showeth himself	8, 678/ 11
James the word of	<b>man</b>	, which the Church hath	8, 678/ 13
from the writing of	<b>man</b>	" and in those words	8, 678/ 21
of discretion. For no	<b>man</b>	ever took the Scripture	8, 678/ 27
church continuing, that any	<b>man</b>	can tell of... but	8, 679/ 18
heresies, that every good	<b>man</b>	, I dare say, will	8, 679/ 30
that the same holy	<b>man</b>	built thereupon the selfsame	8, 680/ 1
of every good, wise	<b>man</b>	since: let us now	8, 681/ 1
surely Saint Augustine, good	<b>man</b>	, saw not so far	8, 681/ 13
he trusted well, good	<b>man</b>	, that there would never	8, 681/ 16
may be, to every	<b>man</b>	that will learn thereof	8, 682/ 22
as himself commandeth every	<b>man</b>	to do, a very	8, 682/ 23
Saint Polycarp, that holy	<b>man</b>	, the twenty-third day of	8, 684/ 23
Matthew, "The Son of	<b>Man</b>	shall come in his	8, 687/ 1
shall he reward every	<b>man</b>	according to his deeds	8, 687/ 3
of Christ, that every	<b>man</b>	may receive the works	8, 687/ 5
me to give every	<b>man</b>	according as his works	8, 687/ 12
only faith, nor no	<b>man</b>	for anything damned but	8, 687/ 24
Lucifer, that a good	<b>man</b>	when he doth any	8, 687/ 28
nothing damn a Christian	<b>man</b>	as long as he	8, 687/ 29
was but as a	<b>man</b>	layeth his hand upon	8, 688/ 34
for he heareth no	<b>man</b>	so mad to say	8, 689/ 22
were true though never	<b>man</b>	looked thereon. But this	8, 689/ 23
that this high spiritual	<b>man</b>	shall make you some	8, 691/ 6
Christ. For except a	<b>man</b>	acknowledge his sins and	8, 691/ 16

so rough that no	<b>man</b>	could walk in the	8, 691/ 24
of heaven, that no	<b>man</b>	could enter in." And	8, 692/ 15
God, or such a	<b>man</b>	at the leastwise as	8, 695/ 7
for his living, a	<b>man</b>	very likely for God	8, 695/ 8
give to a poor	<b>man</b>	and the thing that	8, 698/ 5
that is a poor	<b>man</b>	that is to say	8, 698/ 9
very well that no	<b>man</b>	teacheth so precisely as	8, 698/ 16
nor myself before another	<b>man</b>	. For my father may	8, 698/ 24
there were but one	<b>man</b>	with one woman left	8, 699/ 9
there had lain a	<b>man</b>	so sick that without	8, 699/ 25
delighteth yet when any	<b>man</b>	doth the like. And	8, 700/ 3
and yet can no	<b>man</b>	well tell so many	8, 700/ 15
the reason of the	<b>man</b>	, ruled with charity and	8, 700/ 16
were enough, before a	<b>man</b>	bestow his money upon	8, 701/ 8
so that finally the	<b>man</b>	was fully minded rather	8, 701/ 27
search out some poor	<b>man</b>	and bear him a	8, 701/ 28
should be by any	<b>man</b>	begun... what other preaching	8, 702/ 27
a sleep still, no	<b>man</b>	wotteth where... and therefore	8, 702/ 36
but "greasing" the sick	<b>man</b>	. The Sacrament of Confirmation	8, 704/ 29
plain. And if a	<b>man</b>	allege a holy doctor	8, 707/ 10
church only, that no	<b>man</b>	can (ordinarily) be sure	8, 707/ 22
clearly appeareth, to any	<b>man</b>	that will not willfully	8, 708/ 7
Catholic Church. But every	<b>man</b>	well wotteth, and himself	8, 709/ 21
lament that ever that	<b>man</b>	was born. Then forth	8, 710/ 28
time in the good	<b>man</b>	amiss... and so taketh	8, 711/ 23
not precisely bind any	<b>man</b>	to the belief of	8, 711/ 26
of one good, holy	<b>man</b>	to be named the	8, 712/ 10
greatest point that any	<b>man</b>	lightly can fall in	8, 712/ 35
doctor Saint Thomas, a	<b>man</b>	of that learning that	8, 713/ 21
of theology, and a	<b>man</b>	of that true, perfect	8, 713/ 24
Tyndale And if a	<b>man</b>	allege any holy doctor	8, 714/ 17
of some one holy	<b>man</b>	... it were no reason	8, 715/ 10
hear that one holy	<b>man</b>	whom he shall peradventure	8, 715/ 17
Church, and bade every	<b>man</b>	do the like. And	8, 715/ 21
above any one holy	<b>man</b>	, than for any holy	8, 715/ 25
than for any holy	<b>man</b>	that ever I think	8, 715/ 25
question, and that every	<b>man</b>	may see whether Tyndale	8, 715/ 28
forth any one holy	<b>man</b>	for his part... and	8, 716/ 26
still, then will every	<b>man</b>	that wit hath, grant	8, 717/ 16
see him play the	<b>man</b>	in the third. For	8, 717/ 25
too great for any	<b>man</b>	to stumble at that	8, 719/ 28
Catholic Church... since every	<b>man</b>	seeth that the thing	8, 720/ 25
himself... so may every	<b>man</b>	well say of himself	8, 720/ 29
the Scripture; which no	<b>man</b>	can reckon himself surely	8, 720/ 31
true scripture." "Of what	<b>man</b>	, then?" say we. "Of	8, 721/ 1
say we. "Of no	<b>man</b>	," saith he, "but even	8, 721/ 1
scriptures, and unto no	<b>man</b>	else so much as	8, 721/ 25
I see none other	<b>man</b>	say so of himself	8, 722/ 34
any learning of any	<b>man</b>	, be taught to know	8, 723/ 20
and they make a	<b>man</b>	amazed, in a manner	8, 725/ 13

no steps of any	<b>man</b>	, when the body passeth	8, 725/ 20
the steps of every	<b>man</b>	yea, and of every	8, 725/ 22
But, now, if a	<b>man</b>	in the reading forget	8, 725/ 24
shall wonder in a	<b>man</b>	weening himself so wise	8, 725/ 27
and many a holy	<b>man</b>	more, of every age	8, 727/ 24
understanding of Scripture, no	<b>man</b>	should stand to the	8, 729/ 14
who they be, no	<b>man</b>	knoweth of another... but	8, 729/ 16
the "feeling faith" every	<b>man</b>	knoweth himself, and every	8, 729/ 17
knoweth himself, and every	<b>man</b>	, as Luther saith, believeth	8, 729/ 18
also upon himself every	<b>man</b>	, therefore, in construing the	8, 729/ 19
no credence to no	<b>man</b>	but if it be	8, 729/ 30
how properly the wise	<b>man</b>	assoileth it... Tyndale If	8, 730/ 7
saying of the holy	<b>man</b>	, even so they allege	8, 730/ 11
converted, was a heathen	<b>man</b>	and a philosopher full	8, 730/ 14
church many a good	<b>man</b>	both spiritual and temporal	8, 732/ 30
and wax an honest	<b>man</b>	... and then he will	8, 733/ 18
not for that every	<b>man</b>	is holy that is	8, 735/ 2
I believe not this	<b>man</b>	to be the apostle	8, 736/ 34
find you out some	<b>man</b>	that yet believed not	8, 737/ 6
which he maketh a	<b>man</b>	know which is the	8, 739/ 19
church to make a	<b>man</b>	know which is the	8, 739/ 22
doubts and questions, every	<b>man</b>	must stand unto that	8, 739/ 35
and known? Let any	<b>man</b>	, whoso will knit and	8, 740/ 13
the honesty of the	<b>man</b>	. Now, if there come	8, 742/ 7
is as if a	<b>man</b>	were there present when	8, 742/ 10
prisoner there also. That	<b>man</b>	should so believe that	8, 742/ 12
Come and see a	<b>man</b>	that hath told all	8, 742/ 40
spirit, that maketh a	<b>man</b>	feel and know and	8, 743/ 10
as ours make a	<b>man</b>	ready to cast his	8, 743/ 11
he that trusteth in	<b>man</b>	and maketh flesh his	8, 743/ 13
instruments, such as every	<b>man</b>	may somewhat by the	8, 744/ 2
own faith to another	<b>man</b>	, and thereby tell him	8, 744/ 3
the same causes the	<b>man</b>	to whom he telleth	8, 744/ 4
that himself and every	<b>man</b>	else knoweth it and	8, 745/ 24
or saw such a	<b>man</b>	... he runneth straight to	8, 745/ 33
because he thinketh no	<b>man</b>	can find him out	8, 746/ 7
many"... as if a	<b>man</b>	tell him "that a	8, 746/ 18
immediately that the first	<b>man</b>	lieth, and so he	8, 746/ 21
where he saith, "No	<b>man</b>	can come to me	8, 746/ 34
consent thereof, since no	<b>man</b>	can, as Saint Paul	8, 747/ 5
by means whereof a	<b>man</b>	cometh thereto yet is	8, 747/ 28
come a more honest	<b>man</b>	, or one that hath	8, 748/ 6
again upon the second	<b>man</b>	telling the contrary I	8, 748/ 8
the will of the	<b>man</b>	will continue still with	8, 748/ 14
it. And therefore some	<b>man</b>	that hath upon right	8, 748/ 16
faith. For if a	<b>man</b>	may, as indeed he	8, 748/ 23
true that when a	<b>man</b>	hath coupled his will	8, 748/ 25
such as every reasonable	<b>man</b>	standing but indifferent and	8, 749/ 9
wisdom therein that no	<b>man</b>	should be able to	8, 749/ 18
meant not that every	<b>man</b>	would for all those	8, 749/ 21

faith, not that a	<b>man</b>	hath gotten and conceived	8, 749/ 33
wounded therein. Nor no	<b>man</b>	believeth with the "feeling	8, 750/ 5
Augustine and the good	<b>man</b>	Tyndale in their credence	8, 750/ 21
Augustine and the good	<b>man</b>	Tyndale tell you two	8, 750/ 33
from the words of	<b>man</b>	... and therefore shall never	8, 751/ 33
that was but a	<b>man</b>	; and they learned but	8, 752/ 36
is to wit, of	<b>man</b>	, of which every one	8, 753/ 1
is to wit, very	<b>man</b>	but also the maker	8, 753/ 4
is, there needeth no	<b>man</b>	to doubt, when we	8, 753/ 29
against him that a	<b>man</b>	could not wish for	8, 754/ 30
the very nature of	<b>man</b>	and similitude of a	8, 755/ 16
once a good Christian	<b>man</b>	could never after be	8, 758/ 9
do, that make a	<b>man</b>	ready to cast his	8, 760/ 30
feeling faith, nor any	<b>man</b>	at their preaching, because	8, 761/ 13
from him. But thou	<b>man</b>	of one mind with	8, 762/ 2
he that trusteth in	<b>man</b>	and maketh flesh his	8, 763/ 6
Tyndale as though no	<b>man</b>	could have any other	8, 763/ 15
he putteth in the	<b>man</b>	that telleth him so	8, 763/ 16
arm and not every	<b>man</b>	that believeth another in	8, 763/ 27
put our trust in	<b>man</b>	, but in God, that	8, 764/ 2
of a right good	<b>man</b>	, and a very elect	8, 764/ 15
will come to the	<b>man</b>	again. And therefore is	8, 764/ 17
feeling than because a	<b>man</b>	so saith, then is	8, 765/ 2
fruitless by which a	<b>man</b>	by their preaching believed	8, 765/ 15
and well-applicable will of	<b>man</b>	, the fruit of credence	8, 768/ 24
of likelihood, no one	<b>man</b>	of the Catholic Church	8, 770/ 12
send so good a	<b>man</b>	as no man can	8, 770/ 26
a man as no	<b>man</b>	can doubt of but	8, 770/ 26
also to teach every	<b>man</b>	cleanness and honesty, and	8, 771/ 33
like as if a	<b>man</b>	walking in a wilderness	8, 772/ 18
which when the poor	<b>man</b>	had prayed them to	8, 772/ 21
true flock, if no	<b>man</b>	could have known which	8, 772/ 30
feeling faith" as no	<b>man</b>	can feel in his	8, 772/ 34
his fellow... nor no	<b>man</b>	can feel in himself	8, 772/ 35
by the persuasion of	<b>man</b>	leap short of the	8, 774/ 5
known already that a	<b>man</b>	may hear his wife	8, 775/ 29
world the good, godly	<b>man</b>	maketh an end of	8, 776/ 13
what great thing this	<b>man</b>	hath taught us in	8, 776/ 29
high, secret mystery this	<b>man</b>	teacheth us here! Any	8, 777/ 1
of his church": every	<b>man</b>	here well seeth how	8, 777/ 35
never said that any	<b>man</b>	believeth with his mouth	8, 777/ 37
member with which a	<b>man</b>	is bound to confess	8, 778/ 1
member with which a	<b>man</b>	believeth, no more than	8, 778/ 2
above the nature of	<b>man</b>	that the nature corrupt	8, 778/ 14
the devil's faith... every	<b>man</b>	, I ween, that well	8, 779/ 16
sufficient to bring a	<b>man</b>	to heaven if it	8, 779/ 23
of these heretics, no	<b>man</b>	should ever have needed	8, 779/ 33
lieth, and that a	<b>man</b>	may have faith and	8, 780/ 30
historical faith, that a	<b>man</b>	getteth by himself, of	8, 780/ 32
is not true that	<b>man</b>	in the belief of	8, 781/ 16

it. For since every	<b>man</b>	that seeketh for the	8, 781/ 20
the corrupt nature of	<b>man</b>	can never begin to	8, 781/ 22
But likewise as a	<b>man</b>	may by God's help	8, 781/ 27
that calleth upon every	<b>man</b>	, enter in toward the	8, 781/ 28
of grace: yet in	<b>man</b>	, to whom the faith	8, 782/ 4
our Savior saith, "No	<b>man</b>	can come to me	8, 782/ 11
no let in the	<b>man</b>	, hath by Baptism fully	8, 782/ 23
I heard of: this	<b>man</b>	having now not faith	8, 782/ 25
means by which a	<b>man</b>	may the more easily	8, 783/ 1
help) to keep a	<b>man</b>	from some sin though	8, 783/ 2
from all. For some	<b>man</b>	that falleth to theft	8, 783/ 4
enticed to kill the	<b>man</b>	, maketh a cross upon	8, 783/ 5
good mind preventeth the	<b>man</b>	by grace, and worketh	8, 783/ 8
and murder the one	<b>man</b>	for his money, the	8, 783/ 14
his money, the other	<b>man</b>	for his wife. And	8, 783/ 14
pass, and exhort every	<b>man</b>	to my feeling faith	8, 783/ 32
expressly that a Christian	<b>man</b>	"can never be damned	8, 784/ 7
Or what would the	<b>man</b>	have more?" First, there	8, 784/ 23
be bold because no	<b>man</b>	can come into his	8, 785/ 6
must needs make every	<b>man</b>	to feel even at	8, 785/ 13
the getting thereof, no	<b>man</b>	can any more do	8, 785/ 26
teaching but teach every	<b>man</b>	to sit still and	8, 785/ 29
which, he showeth, every	<b>man</b>	must needs go to	8, 786/ 9
to the devil... no	<b>man</b>	can anything at all	8, 786/ 13
in vain for any	<b>man</b>	to labor for it	8, 786/ 14
not, what can the	<b>man</b>	do? And if he	8, 786/ 20
if he will... the	<b>man</b>	then shall not need	8, 786/ 20
turn back toward the	<b>man</b>	. This is Tyndale's teaching	8, 786/ 25
saved" like as, if	<b>man</b>	could turn without God	8, 787/ 1
on the other side,	<b>man</b>	could nothing at all	8, 787/ 3
in turning toward the	<b>man</b>	God would not so	8, 787/ 5
without that faith every	<b>man</b>	is damned... and then	8, 787/ 13
the getting thereof, no	<b>man</b>	can nothing do: he	8, 787/ 14
they that persecute any	<b>man</b>	, what can men call	8, 789/ 2
was he a good	<b>man</b>	and a very elect	8, 789/ 14
a straw) what manner	<b>man</b>	Tyndale here maketh our	8, 789/ 25
one asked what that	<b>man</b>	were worthy which, having	8, 790/ 6
most mild and piteous	<b>man</b>	, did yet pursue, punish	8, 791/ 26
by the persuasion of	<b>man</b>	leap short of the	8, 792/ 6
the intent that no	<b>man</b>	shall need to be	8, 792/ 27
so surely that never	<b>man</b>	should after find them	8, 795/ 33
faith. And therefore every	<b>man</b>	may feel that Tyndale	8, 796/ 3
very fool. For every	<b>man</b>	may well perceive that	8, 796/ 4
so bid him, the	<b>man</b>	will ween he mocketh	8, 798/ 6
or imagine that a	<b>man</b>	may believe that such	8, 798/ 9
such a point every	<b>man</b>	ought to believe, but	8, 798/ 10
feeling belief... the poor	<b>man</b>	may well think that	8, 798/ 17
him thus... then the	<b>man</b>	, calling to mind Tyndale's	8, 798/ 22
that the will of	<b>man</b>	can nothing work with	8, 798/ 23
expressly deny), the poor	<b>man</b>	will ween that Tyndale	8, 798/ 30

a "beetle-blind" reason... the	<b>man</b>	will soon see that	8, 798/ 33
more plainly that the	<b>man</b>	can by his will	8, 799/ 2
own father... and every	<b>man</b>	well wotteth that the	8, 799/ 4
beget his father: this	<b>man</b>	must needs perceive that	8, 799/ 5
Tyndale can give any	<b>man</b>	toward salvation, standing his	8, 799/ 9
so saintly, give any	<b>man</b>	any counsel forward, but	8, 799/ 26
of this thing, every	<b>man</b>	that ordinarily hath it	8, 800/ 13
think that every Christian	<b>man</b>	that knoweth which be	8, 800/ 16
sun shining, that no	<b>man</b>	said the contrary, nor	8, 800/ 27
feeling faith" that no	<b>man</b>	can ask any farther	8, 801/ 18
believed both, lest every	<b>man</b>	should feel the master	8, 804/ 3
other, nor never a	<b>man</b>	with his fellow... but	8, 808/ 22
by that substantial, well-learned	<b>man</b>	Lyra in his exposition	8, 811/ 29
our hope to every	<b>man</b>	that will ask us	8, 812/ 25
Peter's way... let every	<b>man</b>	follow Tyndale and believe	8, 812/ 27
seldom to meet any	<b>man</b>	that hath been there	8, 812/ 32
fortune to find some	<b>man</b>	that had the same	8, 813/ 3
verily there can no	<b>man</b>	look in there to	8, 813/ 6
like matter of a	<b>man</b>	of mine, done seven	8, 815/ 30
such a naughty, wretched	<b>man</b>	, that thou wouldst here	8, 816/ 9
he seeth that no	<b>man</b>	can look into his	8, 816/ 23
now, as Davy my	<b>man</b>	was bewrayed by my	8, 816/ 25
there is no good	<b>man</b>	in all Christendom but	8, 816/ 33
him whether if the	<b>man</b>	die forthwith as soon	8, 818/ 19
not fail... and a	<b>man</b>	may with it work	8, 818/ 25
nay... then since the	<b>man</b>	can do no more	8, 818/ 34
the getting whereof the	<b>man</b>	can himself, saith Tyndale	8, 818/ 37
Tyndale shall have no	<b>man</b>	that well considereth the	8, 819/ 1
faith thereto, except the	<b>man</b>	have on his own	8, 819/ 5
sins into which the	<b>man</b>	is going, carried forth	8, 819/ 15
historical faith gotten by	<b>man</b>	, with all other good	8, 819/ 26
other good circumstances that	<b>man</b>	by possibility may put	8, 819/ 27
faith. For then every	<b>man</b>	that once hath well	8, 819/ 34
attained and gotten by	<b>man</b>	... by outward means only	8, 820/ 7
I say, that every	<b>man</b>	of age and discretion	8, 820/ 37
expressly that no Christian	<b>man</b>	can be damned but	8, 821/ 19
it followeth that every	<b>man</b>	which with historical faith	8, 821/ 29
and as very a	<b>man</b>	is he that hath	8, 822/ 34
divideth the kind of	<b>man</b>	from all the kinds	8, 823/ 15
the child no more	<b>man</b>	than a calf. Also	8, 823/ 17
thereupon... then dieth every	<b>man</b>	out of the faith	8, 823/ 24
to bed. For no	<b>man</b>	shall be saved for	8, 823/ 26
he give it any	<b>man</b>	... he giveth it only	8, 825/ 27
the free will of	<b>man</b>	can do no more	8, 826/ 16
hewer... nor that the	<b>man</b>	can do no more	8, 826/ 18
no more doth no	<b>man</b>	but such as Tyndale	8, 826/ 30
to say that every	<b>man</b>	and woman that any	8, 827/ 14
him would say the	<b>man</b>	were blind; and each	8, 828/ 38
surely, notwithstanding that a	<b>man</b>	might ween that Tyndale	8, 831/ 11
namely since no good	<b>man</b>	doubteth but though there	8, 832/ 22

those with whom this	<b>man</b>	is most angry, and	8, 832/ 30
and push at every	<b>man</b>	that he meeteth... nor	8, 833/ 10
must this great, godly	<b>man</b>	, this high and holy	8, 835/ 28
not why the good	<b>man</b>	should so solemnly look	8, 836/ 17
letter. For that no	<b>man</b>	can be cleansed of	8, 839/ 31
the free will of	<b>man</b>	(which he meaneth here	8, 839/ 36
bless you, that every	<b>man</b>	should turn himself back	8, 840/ 27
to say, that no	<b>man</b>	can merit the first	8, 841/ 3
grace. For toward heaven	<b>man</b>	can do nothing but	8, 841/ 5
as Christ saith, no	<b>man</b>	"cometh to me but	8, 841/ 7
nor no merit of	<b>man</b>	can be sufficient to	8, 841/ 8
all the justice of	<b>man</b>	is, as the Scripture	8, 841/ 18
the Church teacheth every	<b>man</b>	to say as Christ	8, 841/ 21
he meaneth therein that	<b>man</b>	may toward remission merit	8, 841/ 36
that no merits of	<b>man</b>	shall have any reward	8, 842/ 1
water cannot cleanse a	<b>man</b>	nor give him remission	8, 842/ 19
his epistle: "Is any	<b>man</b>	sick among you? Let	8, 843/ 11
worth of a righteous	<b>man</b>	." For the Sacrament of	8, 843/ 20
any fault in any	<b>man</b>	of this congregation. But	8, 844/ 26
then is there no	<b>man</b>	in the very church	8, 844/ 31
seldom. And if any	<b>man</b>	be of it... one	8, 844/ 34
of it... one self	<b>man</b>	is peradventure of "the	8, 844/ 34
times falleth the righteous	<b>man</b>	and shall arise again	8, 844/ 37
this church can no	<b>man</b>	know, to learn anything	8, 845/ 1
I may see a	<b>man</b>	that is spiritual, and	8, 845/ 29
for spiritual as a	<b>man</b>	might have seen Friar	8, 845/ 30
skins. And then a	<b>man</b>	might have met him	8, 845/ 37
concerneth sight... a spiritual	<b>man</b>	is no more invisible	8, 846/ 5
for a word. The	<b>man</b>	is so sore busied	8, 846/ 11
he came, and every	<b>man</b>	taught him, and not	8, 846/ 18
Robert," yet saith no	<b>man</b>	but Barnes "Richard learneth	8, 846/ 21
reader, consider that no	<b>man</b>	saith that the Church	8, 846/ 29
upon whose doctrine every	<b>man</b>	may rest and stand	8, 847/ 13
also that therefore every	<b>man</b>	surely may, and of	8, 847/ 16
of truth for any	<b>man</b>	to rest upon... but	8, 847/ 28
is verified in every	<b>man</b>	of the common known	8, 848/ 19
Christendom. For every such	<b>man</b>	is by the Spirit	8, 848/ 21
thither again, as no	<b>man</b>	can keep some thieves	8, 848/ 31
he mean that no	<b>man</b>	is of the church	8, 849/ 8
Tyndale do, that no	<b>man</b>	is of the very	8, 849/ 21
of God exhorting every	<b>man</b>	to good works with	8, 849/ 28
in this wise: "Every	<b>man</b>	shall receive his reward	8, 849/ 37
good deed soever any	<b>man</b>	do, that same shall	8, 850/ 2
thus saying: "Whatsoever a	<b>man</b>	soweth, that same shall	8, 850/ 5
me, to reward every	<b>man</b>	after his deeds." Now	8, 850/ 15
to say that no	<b>man</b>	is of the very	8, 850/ 21
one, but if a	<b>man</b>	list for lack of	8, 850/ 33
that he saith every	<b>man</b>	of the very church	8, 850/ 36
verified once in every	<b>man</b>	of the known Catholic	8, 850/ 37
be verified upon every	<b>man</b>	of the known Catholic	8, 851/ 7

not verified in every	<b>man</b>	. And the precise cleanness	8, 851/ 8
fully verified in any	<b>man</b>	. Now see ye well	8, 851/ 10
as soon as a	<b>man</b>	had either spot or	8, 852/ 26
upon him, though the	<b>man</b>	were not always holy	8, 853/ 20
common, but the rich	<b>man</b>	will eat of his	8, 854/ 17
like as if a	<b>man</b>	did cut off a	8, 856/ 21
the remnant the selfsame	<b>man</b>	still, and the selfsame	8, 856/ 23
remnant. Nor not every	<b>man</b>	that is in deadly	8, 856/ 25
church, than the poorest	<b>man</b>	in earth; for this	8, 857/ 30
is bound to no	<b>man</b>	, because himself would be	8, 858/ 12
blessed verity; and no	<b>man</b>	findeth fault with Lyra	8, 858/ 21
nowhere. Where shall a	<b>man</b>	find a church that	8, 859/ 8
trespasses"? And if any	<b>man</b>	say (be he never	8, 859/ 11
is common, as between	<b>man</b>	and wife. So that	8, 860/ 11
be forgiven to every	<b>man</b>	... wherefore, by this means	8, 860/ 31
well done that no	<b>man</b>	should vouchsafe to read	8, 862/ 25
never after need any	<b>man</b>	else to answer him	8, 862/ 34
the authorities that this	<b>man</b>	layeth us forth for	8, 862/ 36
For I ween the	<b>man</b>	perceived those points well	8, 864/ 1
he seeth well every	<b>man</b>	would that is to	8, 864/ 14
both. Is there any	<b>man</b>	so bare-witted, that can	8, 864/ 27
as long as no	<b>man</b>	tell her of it	8, 864/ 30
so... for if any	<b>man</b>	would lay her spots	8, 865/ 11
yet shall not every	<b>man</b>	come that is at	8, 865/ 19
as who say, no	<b>man</b>	can), else, while she	8, 865/ 28
is not an evil	<b>man</b>	therein... but though they	8, 866/ 29
prevention of grace every	<b>man</b>	that he taketh to	8, 866/ 36
to him, before the	<b>man</b>	may anything merit, which	8, 866/ 36
merit. But after may	<b>man</b>	by free will work	8, 866/ 38
ordered yet... that every	<b>man</b>	which hath age and	8, 867/ 11
fifteenth chapter: "Let every	<b>man</b>	put himself utterly in	8, 868/ 6
Friar Barnes' meaning, a	<b>man</b>	needeth no more but	8, 868/ 23
be in many one	<b>man</b>	many times in his	8, 869/ 2
by Barnes, one self	<b>man</b>	is of "the church	8, 869/ 5
this parable giveth every	<b>man</b>	warning that they may	8, 870/ 26
believed... but that every	<b>man</b>	must needs, upon peril	8, 870/ 34
And this must every	<b>man</b>	do, upon the pain	8, 871/ 2
trial of her, every	<b>man</b>	for his own part	8, 871/ 18
the Scripture, as well	<b>man</b>	as woman, whether he	8, 871/ 20
though the soul of	<b>man</b>	in herself be spiritual	8, 873/ 20
these words, "How a	<b>man</b>	may know the church	8, 876/ 15
text not how a	<b>man</b>	may know it, nor	8, 876/ 17
it... but how a	<b>man</b>	may know in what	8, 876/ 17
he were an honest	<b>man</b>	, told him that he	8, 876/ 33
would say to this	<b>man</b>	, "Ye be happy that	8, 877/ 6
meeting with this good	<b>man</b>	by whose sending he	8, 877/ 12
them... then would the	<b>man</b>	say, "Marry, sir, then	8, 877/ 27
had once told the	<b>man</b>	this tale, would not	8, 878/ 2
tale, would not the	<b>man</b>	tell him again, "Marry	8, 878/ 2
which we find some	<b>man</b>	that doth preach us	8, 878/ 12

happen to find any	<b>man</b>	that expoundeth it and	8, 878/ 15
Then seeth every learned	<b>man</b>	that those words of	8, 881/ 5
for the redemption of	<b>man</b>	shall not return again	8, 881/ 19
place than in every	<b>man</b>	; but, like as his	8, 882/ 11
not hold in every	<b>man</b>	that heareth it... so	8, 882/ 13
that if a good	<b>man</b>	preach well, though there	8, 882/ 23
Though there were never	<b>man</b>	faithful without hearing of	8, 883/ 10
motion of such a	<b>man</b>	or such a woman	8, 884/ 17
some good, gracious, spiritual	<b>man</b>	, some true member of	8, 885/ 2
her some specially sped	<b>man</b>	in the sects, and	8, 887/ 1
us not for every	<b>man</b>	in every time a	8, 888/ 23
the true preacher every	<b>man</b>	that came first to	8, 888/ 25
lightly any such one	<b>man</b>	to preach and teach	8, 889/ 8
true teacher, any one	<b>man</b>	that would construe me	8, 889/ 13
with the will of	<b>man</b>	walking with God in	8, 889/ 25
mouth, and no one	<b>man</b>	left now, nor never	8, 890/ 25
doctrine in no one	<b>man</b>	, but in his whole	8, 890/ 27
church. And therefore, that	<b>man</b>	which agreeth in doctrine	8, 890/ 28
sure credence to any	<b>man</b>	, or that she can	8, 891/ 4
said sooth, if every	<b>man</b>	were as a young	8, 892/ 15
take for a good	<b>man</b>	, and a member of	8, 894/ 1
any doubt of any	<b>man</b>	in a thousand years	8, 895/ 20
from the words of	<b>man</b>	" this will, I wot	8, 895/ 36
do. "And therefore every	<b>man</b>	," will Barnes say, "that	8, 897/ 22
that saith that a	<b>man</b>	may know the will	8, 899/ 22
M. Henry Patenson, a	<b>man</b>	of known wisdom in	8, 900/ 13
the sight, for a	<b>man</b>	of special wit by	8, 900/ 17
proclamation aloud, that every	<b>man</b>	might hear him... in	8, 900/ 23
which he commanded every	<b>man</b>	, upon their own perils	8, 900/ 25
no more but every	<b>man</b>	go where he will	8, 901/ 20
any need that any	<b>man</b>	hath of them. For	8, 901/ 30
it must, if any	<b>man</b>	may tell another how	8, 902/ 8
for such that a	<b>man</b>	may be sure to	8, 902/ 10
yet such as no	<b>man</b>	may assoil, come to	8, 905/ 21
Church, and in any	<b>man</b>	of the Church, cometh	8, 906/ 17
God... and that every	<b>man</b>	that is of the	8, 906/ 18
not fair... as a	<b>man</b>	of India is called	8, 907/ 33
it seemeth that the	<b>man</b>	hath alleged his text	8, 909/ 3
church than the poorest	<b>man</b>	in earth." Why, who	8, 909/ 30
For as a poor	<b>man</b>	is as well of	8, 909/ 32
with reason that every	<b>man</b>	in the Church bear	8, 909/ 36
also. And therefore no	<b>man</b>	findeth any fault with	8, 911/ 15
him... but every good	<b>man</b>	hath good cause both	8, 911/ 16
such a perfect holy	<b>man</b>	; which word I ween	8, 913/ 27
word I ween never	<b>man</b>	heard of his mouth	8, 913/ 28
there is no Christian	<b>man</b>	but he may and	8, 913/ 29
have it seem, every	<b>man</b>	may perceive that can	8, 914/ 19
more than doth every	<b>man</b>	that prayeth "pro omnibus	8, 914/ 29
and "deficit." For a	<b>man</b>	may fail and yet	8, 916/ 18
not in faith. A	<b>man</b>	may also err and	8, 916/ 21

not damnable. As a	<b>man</b>	might err and not	8, 916/ 22
not well look any	<b>man</b>	in the face for	8, 918/ 25
sorer excommunicamus than any	<b>man</b>	useth now... wherewith many	8, 921/ 1
it appeareth that the	<b>man</b>	was in a sore	8, 921/ 6
concluded, if any one	<b>man</b>	(yea, or woman either	8, 921/ 36
come all the meinie	<b>man</b>	, woman, and child who	8, 922/ 10
bags and bottles, every	<b>man</b>	for three days at	8, 922/ 18
much as any one	<b>man</b>	there of the contrary	8, 922/ 29
For though some one	<b>man</b>	might in some one	8, 922/ 30
God inclineth every good	<b>man</b>	to declare his mind	8, 922/ 34
but also whosoever Christian	<b>man</b>	or woman were in	8, 924/ 20
Gregory was a good	<b>man</b>	and a good pope	8, 925/ 7
chastity could bind no	<b>man</b>	, for no man ought	8, 925/ 33
no man, for no	<b>man</b>	ought to make them	8, 925/ 33
and presumption for any	<b>man</b>	to make them, but	8, 925/ 34
a thing which every	<b>man</b>	cannot do, and a	8, 925/ 36
a gift which no	<b>man</b>	can give himself, but	8, 925/ 36
have been if any	<b>man</b>	durst there have held	8, 926/ 35
for that lacketh no	<b>man</b>	in this world. Howbeit	8, 927/ 6
nothing. You oppress every	<b>man</b>	, and you will be	8, 930/ 12
be oppressed of no	<b>man</b>	. You persecute every man	8, 930/ 13
man. You persecute every	<b>man</b>	, and no man may	8, 930/ 13
every man, and no	<b>man</b>	may speak a word	8, 930/ 13
true. You cast every	<b>man</b>	in prison, and no	8, 930/ 14
in prison, and no	<b>man</b>	may touch you but	8, 930/ 15
accursed. You compel every	<b>man</b>	to say as you	8, 930/ 16
where he saith, "No	<b>man</b>	can lay any other	8, 931/ 26
made by some Latin	<b>man</b>	, as Friar Barnes hath	8, 933/ 8
Chrysostom. For albeit the	<b>man</b>	was cunning, well spoken	8, 933/ 12
needs perceive that the	<b>man</b>	was infected with that	8, 933/ 16
judged. And therefore that	<b>man</b>	, albeit he was, as	8, 933/ 38
Saint Chrysostom, but some	<b>man</b>	that was to be	8, 934/ 13
work by which every	<b>man</b>	may plainly perceive that	8, 935/ 16
and good living every	<b>man</b>	by himself, and leave	8, 935/ 23
an unknown church no	<b>man</b>	can learn by giving	8, 935/ 34
further but that "one	<b>man</b>	writeth thus, but I	8, 936/ 4
time secretly a good	<b>man</b>	. And so be you	8, 936/ 35
forthwith after this... some	<b>man</b>	would among them say	8, 937/ 13
were all present there,	<b>man</b>	, woman, and child... since	8, 937/ 31
great, wise, and well-learned	<b>man</b>	Boethius a very simple	8, 939/ 1
foresee whether such a	<b>man</b>	should in such a	8, 939/ 8
sit... yet should that	<b>man</b>	in that moment do	8, 939/ 10
that thereby may every	<b>man</b>	plainly perceive that the	8, 939/ 14
unto free will of	<b>man</b>	. Whoso consider well this	8, 939/ 16
For this may every	<b>man</b>	well wit: that they	8, 940/ 12
in abomination that any	<b>man</b>	vowing chastity should have	8, 940/ 18
and perceived that no	<b>man</b>	can doubt but that	8, 941/ 1
out, spiritual, and no	<b>man</b>	knoweth her, but God	8, 943/ 5
wherefore, how can a	<b>man</b>	complain to that church	8, 943/ 6
plainly speak of a	<b>man</b>	that hath wrong, the	8, 943/ 7

particular and a certain	<b>man</b>	. And therefore, likewise, he	8, 943/ 8
plainly speak of a	<b>man</b>	that hath wrong. The	8, 943/ 27
particular and a certain	<b>man</b>	, therefore God biddeth him	8, 943/ 29
not so forbid the	<b>man</b>	that is wronged to	8, 944/ 5
plainly speaketh of every	<b>man</b>	that secretly findeth his	8, 944/ 9
to wit, any other	<b>man</b>	) in any deadly point	8, 944/ 10
he might by the	<b>man</b>	whom he so findeth	8, 944/ 13
no fault therein. This	<b>man</b>	, I say, if he	8, 944/ 16
judiciaries, that say a	<b>man</b>	may lawfully ask his	8, 945/ 1
so will that no	<b>man</b>	shall anything complain unto	8, 945/ 34
would rather that a	<b>man</b>	shall neglect his own	8, 946/ 3
be there wherewith a	<b>man</b>	may be wronged, that	8, 946/ 7
Barnes say... if any	<b>man</b>	sue another upon any	8, 946/ 32
than there needed the	<b>man</b>	that would observe it	8, 948/ 29
particular and a certain	<b>man</b>	," therefore God biddeth him	8, 949/ 5
now suppose that a	<b>man</b>	would in a corner	8, 949/ 9
corner go teach another	<b>man</b>	heresy, and labor to	8, 949/ 10
and that a third	<b>man</b>	hearing him and secretly	8, 949/ 12
the universal? If this	<b>man</b>	be a particular man	8, 949/ 19
man be a particular	<b>man</b>	as well as he	8, 949/ 19
there were no particular	<b>man</b>	but he that is	8, 949/ 24
but that every other	<b>man</b>	, not wronged, were a	8, 949/ 25
wronged, were a universal	<b>man</b>	, and must therefore, if	8, 949/ 25
did there bid the	<b>man</b>	so offended complain to	8, 951/ 3
or subtlety. For every	<b>man</b>	might well know that	8, 951/ 11
sin at all... a	<b>man</b>	could not fail in	8, 951/ 28
which he sendeth the	<b>man</b>	to complain that is	8, 952/ 7
he thought that any	<b>man</b>	should read it that	8, 952/ 19
in his head, the	<b>man</b>	would, I ween, have	8, 952/ 20
suffering." These words, every	<b>man</b>	seeth well, touch not	8, 952/ 32
Put away the evil	<b>man</b>	from among yourselves." For	8, 953/ 19
is common, as between	<b>man</b>	and wife. So that	8, 956/ 27
Saint Paul that every	<b>man</b>	for whom Christ hath	8, 957/ 14
them... and that a	<b>man</b>	may be bold if	8, 958/ 5
that ever such a	<b>man</b>	as this is should	8, 958/ 10
the flesh may a	<b>man</b>	walk, and after the	8, 958/ 27
shamefully this evil Christian	<b>man</b>	falsifieth Saint Paul's words	8, 959/ 4
be forgiven to every	<b>man</b>	. Wherefore, by this means	8, 959/ 23
continueth still, and every	<b>man</b>	when he departeth out	8, 960/ 12
of his sins every	<b>man</b>	, I say, of such	8, 960/ 14
her such there. For	<b>man</b>	saith, "Let us have	8, 961/ 1
doth not a Christian	<b>man</b>	that hath a good	8, 961/ 27
ye wot well, no	<b>man</b>	vexeth Friar Barnes with	8, 962/ 3
as well as any	<b>man</b>	doth now. And also	8, 962/ 36
Pelagians said that every	<b>man</b>	might by his only	8, 964/ 16
that there is no	<b>man</b>	a good man but	8, 964/ 19
no man a good	<b>man</b>	but he that so	8, 964/ 19
all this, that no	<b>man</b>	liveth here so clean	8, 965/ 16
sins without which no	<b>man</b>	liveth... he meaneth not	8, 965/ 21
these too that a	<b>man</b>	may be a Christian	8, 965/ 27

may be a Christian	<b>man</b>	, and of the very	8, 965/ 27
able to make the	<b>man</b>	good, because it is	8, 965/ 32
meaneth not that every	<b>man</b>	that is of the	8, 966/ 16
church, nor that every	<b>man</b>	that dieth out of	8, 966/ 17
thus he saith: "No	<b>man</b>	ought to doubt but	8, 967/ 10
dead. "And therefore every	<b>man</b>	when he endeth this	8, 968/ 6
and stubbles. But some	<b>man</b>	will say, "I force	8, 968/ 33
everlasting life." Let no	<b>man</b>	say thus, my most	8, 968/ 35
thereto... as not every	<b>man</b>	so sufficiently useth to	8, 970/ 5
but that every such	<b>man</b>	of the Church as	8, 970/ 11
had said that every	<b>man</b>	of the very church	8, 970/ 18
God; as though no	<b>man</b>	of this church could	8, 970/ 20
though God would every	<b>man</b>	were saved (which is	8, 971/ 19
to wit, if every	<b>man</b>	... so would himself), yet	8, 971/ 20
and would have every	<b>man</b>	come and be part	8, 971/ 25
saith the Apostle, "every	<b>man</b>	should be saved and	8, 971/ 27
more), so, many a	<b>man</b>	that abideth in her	8, 971/ 33
sin, nor that every	<b>man</b>	that once is of	8, 972/ 30
saw you ever any	<b>man</b>	give himself so foul	8, 973/ 24
said, "We know this	<b>man</b>	, whence he is; but	8, 974/ 31
when Christ cometh, no	<b>man</b>	shall know whence he	8, 974/ 31
and what manner of	<b>man</b>	soever he be... he	8, 976/ 17
he is no Christian	<b>man</b>	that is not in	8, 976/ 18
figure. For except a	<b>man</b>	hold and keep the	8, 977/ 9
feast is gathered every	<b>man</b>	that is found faithful	8, 977/ 36
persecution, and that no	<b>man</b>	might come to heaven	8, 979/ 15
be a true Christian	<b>man</b>	, but if he were	8, 979/ 16
voice of any other	<b>man</b>	" but he saith that	8, 980/ 35
voice of "any other	<b>man</b>	"... as though the Church	8, 981/ 4
unto Christ's flock, "That	<b>man</b>	that is a heretic	8, 981/ 20
Christ was not a	<b>man</b>	known, so accursed be	8, 983/ 2
if the best Christian	<b>man</b>	within the realm should	8, 984/ 8
well? Doth not every	<b>man</b>	agree that evil Christian	8, 985/ 20
and many another holy	<b>man</b>	, say such a word	8, 985/ 25
neither monk nor Christian	<b>man</b>	, but much worse than	8, 985/ 28
worm and not a	<b>man</b>	," and yet meant not	8, 986/ 3
he was a very	<b>man</b>	indeed... but that he	8, 986/ 3
though he were no	<b>man</b>	, but a very, vile	8, 986/ 5
very, vile worm. A	<b>man</b>	may have a servant	8, 986/ 5
Savior said not, "No	<b>man</b>	can have two masters	8, 986/ 10
but he said, "No	<b>man</b>	can serve two masters	8, 986/ 11
out nettle," that no	<b>man</b>	should wit when they	8, 986/ 20
had to look any	<b>man</b>	in the face. Saint	8, 989/ 7
a very virtuous, holy	<b>man</b>	, in the same time	8, 989/ 21
this necessity this holy	<b>man</b>	, often thereunto instantly required	8, 990/ 6
them, for that no	<b>man</b>	was able to keep	8, 990/ 12
Carnotensis, that great, famous	<b>man</b>	Bishop Galfred (for he	8, 991/ 6
present and next the	<b>man</b>	of God), somewhat fearing	8, 991/ 6
fall upon every sick	<b>man</b>	that should eat of	8, 991/ 8
so that that holy	<b>man</b>	, returning by the places	8, 991/ 17

whole heresies that a	<b>man</b>	would marvel where Friar	8, 991/ 24
too frantic for any	<b>man</b>	) neither in the people	8, 993/ 24
indeed, and to no	<b>man</b>	more unknown than every	8, 993/ 30
a sudden rage, every	<b>man</b>	a sundry way, to	8, 994/ 14
no wise that any	<b>man</b>	shall believe without writing	8, 996/ 35
place with another, every	<b>man</b>	may find out the	8, 997/ 11
said truth that every	<b>man</b>	might by such collation	8, 997/ 14
not plain for every	<b>man</b>	, nor yet plain for	8, 997/ 15
yet plain for any	<b>man</b>	but for him that	8, 997/ 16
that when of every	<b>man</b>	that have so turned	8, 997/ 20
and then doth no	<b>man</b>	open it, and the	8, 998/ 2
and then doth no	<b>man</b>	shut it. But when	8, 998/ 2
that of truth no	<b>man</b>	can teach it but	8, 998/ 6
the let. For no	<b>man</b>	shall be reprobate and	8, 998/ 35
taught ever outwardly, one	<b>man</b>	of another. This conclusion	8, 999/ 3
earth with no one	<b>man</b>	perpetually till the world's	8, 1000/ 4
world's end, because no	<b>man</b>	abideth here so long	8, 1000/ 4
once. And some one	<b>man</b>	maketh it of more	8, 1000/ 18
of means soever a	<b>man</b>	may use that word	8, 1001/ 5
others beside, that every	<b>man</b>	may plainly perceive and	8, 1001/ 33
an unknown church no	<b>man</b>	can learn by giving	8, 1002/ 9
it, yet may a	<b>man</b>	preach to that company	8, 1002/ 29
themselves that since no	<b>man</b>	can be sure of	8, 1003/ 7
whose teaching therefore a	<b>man</b>	may be sure, must	8, 1003/ 9
a known church, every	<b>man</b>	seeth and every heretic	8, 1003/ 13
quinta essentia, which never	<b>man</b>	could make yet; but	8, 1003/ 24
be had of every	<b>man</b>	before he meddle with	8, 1004/ 16
those articles must some	<b>man</b>	teach them, or give	8, 1004/ 22
cannot say that any	<b>man</b>	can before the Scripture	8, 1004/ 30
especially since no one	<b>man</b>	that saith it speaketh	8, 1005/ 17
inspired after into every	<b>man</b>	that cometh thereto and	8, 1006/ 19
forever. Now, if any	<b>man</b>	will here object and	8, 1007/ 16
in Paradise. And when	<b>man</b>	and woman had offended	8, 1007/ 34
Savior Christ, God and	<b>man</b>	together, was of her	8, 1009/ 13
head. And as the	<b>man</b>	hath been sometimes a	8, 1010/ 1
been sometimes a good	<b>man</b>	and sometimes an evil	8, 1010/ 1
he be an evil	<b>man</b>	? but would make as	8, 1010/ 5
is head, and no	<b>man</b>	under him but himself	8, 1011/ 30
were alive again, no	<b>man</b>	could know whether he	8, 1014/ 37
chief. This knoweth every	<b>man</b>	. Whereupon it followeth, I	8, 1015/ 10
of Christ's church: every	<b>man</b>	knoweth, that looketh in	8, 1016/ 9
you away the evil	<b>man</b>	from among yourselves" Here	8, 1017/ 19
Scripture by which every	<b>man</b>	may see that the	8, 1018/ 39
traitor in it, that	<b>man</b>	may seem stark mad	8, 1020/ 19
commanded to receive the	<b>man</b>	after his penance "into	8, 1021/ 22
and out, where no	<b>man</b>	could tell when they	8, 1021/ 29
Scripture. Now seeth every	<b>man</b>	well enough that these	8, 1022/ 3
be known, and no	<b>man</b>	doubteth but that the	8, 1022/ 14
of their own?" no	<b>man</b>	doubteth but that he	8, 1022/ 28
he said, "If any	<b>man</b>	will be contentious, we	8, 1023/ 2

Lord said to Samuel, "	<b>man</b>	seeth those things that	8, 1023/ 25
heart." And also, "No	<b>man</b>	knoweth whether he be	8, 1023/ 28
justified." Now, if no	<b>man</b>	knoweth this of himself	8, 1023/ 31
he this of another	<b>man</b>	, of whom in such	8, 1023/ 32
therefore, good readers, a	<b>man</b>	to affirm that we	8, 1024/ 3
it is, as every	<b>man</b>	may see, an invention	8, 1024/ 12
as soon as any	<b>man</b>	began to hold an	8, 1025/ 14
Paul, that saith, "That	<b>man</b>	that is a heretic	8, 1025/ 20
knowing surely that the	<b>man</b>	is perverted"; and as	8, 1025/ 22
Put away the evil	<b>man</b>	from you." And when	8, 1025/ 24
lawfully doth: so the	<b>man</b>	that is offended by	8, 1025/ 33
that wed nuns. This	<b>man</b>	, I say, that so	8, 1026/ 9
man's talking, wherein every	<b>man</b>	saith of a heretic	8, 1026/ 21
of a heretic, "This	<b>man</b>	is no Catholic man	8, 1026/ 22
man is no Catholic	<b>man</b>	." And of him in	8, 1026/ 22
is a good Catholic	<b>man</b>	." But yet, because ye	8, 1026/ 25
a good, holy, virtuous	<b>man</b>	of the true, catholic	8, 1027/ 20
met with another Christian	<b>man</b>	whom he had not	8, 1027/ 21
Art thou a Catholic	<b>man</b>	?" By which confessed... was	8, 1027/ 24
a very holy, virtuous	<b>man</b>	not let to ask	8, 1027/ 27
when that one holy	<b>man</b>	asked another, "Art thou	8, 1027/ 36
a good, holy, virtuous	<b>man</b>	, so pure and clean	8, 1028/ 4
in living a good	<b>man</b>	or an evil, the	8, 1028/ 16
in fellowship of some	<b>man</b>	that were excommunicated, he	8, 1028/ 19
holy, yet never holy	<b>man</b>	took it as these	8, 1028/ 23
it: that every catholic	<b>man</b>	or woman that is	8, 1028/ 23
ween that every wise	<b>man</b>	will think that it	8, 1031/ 34
Peter biddeth, that every	<b>man</b>	should be able to	8, 1032/ 23
and hope unto every	<b>man</b>	that would ask him	8, 1032/ 24
and avoided, and no	<b>man</b>	after vouchsafe, but if	8, 1032/ 34
by the might of	<b>man's</b>	hand, in raising of	8, 608/ 20
God in judging every	<b>man's</b>	mind... but if he	8, 629/ 31
Tyndale's will, as another	<b>man's</b>	old clouted shoes. And	8, 630/ 28
God's instruction necessary for	<b>man's</b>	salvation... in such wise	8, 633/ 13
to rail out every	<b>man's</b>	reason save their own	8, 641/ 22
by the taking of	<b>man's</b>	false writing for the	8, 677/ 36
this text also: "A	<b>man's</b>	own riches do redeem	8, 686/ 32
not in words of	<b>man's</b>	wisdom, but in power	8, 690/ 24
and served, and every	<b>man's</b>	necessity done, before any	8, 702/ 26
spoken by a good	<b>man's</b>	mouth, yet hath it	8, 702/ 33
Timothy but like a	<b>man's</b>	hand laid on a	8, 704/ 27
doth, if any Christian	<b>man's</b>	ears can abide the	8, 705/ 17
never do for no	<b>man's</b>	pleasure, I promise you	8, 717/ 3
likewise as not the	<b>man's</b>	tale at our ear	8, 747/ 33
even so, not the	<b>man's</b>	tale alone keepeth the	8, 747/ 36
faith upon the first	<b>man's</b>	telling, loseth it again	8, 748/ 7
so shall never any	<b>man's</b>	tale, nor the tale	8, 748/ 13
not the means of	<b>man's</b>	salvation, might well discern	8, 749/ 11
matter the means of	<b>man's</b>	salvation, toward the belief	8, 749/ 13
the mother of every	<b>man's</b>	Christendom like his own	8, 750/ 30

inward working write in	<b>man's</b>	heart the faith, which	8, 752/ 24
with the towardness of	<b>man's</b>	will in leading him	8, 752/ 27
the maker of every	<b>man's</b>	neighbor, and himself also	8, 753/ 4
which dependeth upon another	<b>man's</b>	mouth is weak. And	8, 764/ 24
matter were worldly, move	<b>man's</b>	reason to the full	8, 768/ 12
God himself, in the	<b>man's</b>	heart, and therefore it	8, 781/ 1
God hath wrought with	<b>man's</b>	will, and called him	8, 782/ 20
hath no need of	<b>man's</b>	good works, but that	8, 784/ 12
hatchet can in a	<b>man's</b>	hand, which though it	8, 786/ 22
it may with the	<b>man's</b>	hand work upon the	8, 786/ 23
seemeth, of some other	<b>man's</b>	making, and planted in	8, 791/ 19
mocketh all endeavor of	<b>man's</b>	will in subduing of	8, 798/ 32
God writeth himself in	<b>man's</b>	heart, and therefore that	8, 818/ 9
confesseth he that the	<b>man's</b>	endeavor inclining his understanding	8, 819/ 7
of power upon the	<b>man's</b>	part toward attaining of	8, 819/ 30
above the proportion of	<b>man's</b>	natural state: then is	8, 819/ 32
whereof God worketh with	<b>man's</b>	will into the consent	8, 825/ 15
by God infounded into	<b>man's</b>	heart: this writing of	8, 825/ 16
writing of God in	<b>man's</b>	heart is in the	8, 825/ 17
under the name of	<b>man's</b>	"own might") did never	8, 839/ 37
his death paid every	<b>man's</b>	ransom, and hath delivered	8, 848/ 28
my voice, and another	<b>man's</b>	voice do they not	8, 861/ 35
and hear none other	<b>man's</b>	voice but his. More	8, 862/ 22
matter in the other	<b>man's</b>	book before him yet	8, 863/ 24
and followed any wise	<b>man's</b>	counsel, but if he	8, 872/ 5
and smooth by a	<b>man's</b>	ears, as the water	8, 876/ 8
one time, of one	<b>man's</b>	deed, as Eunuchus was	8, 888/ 22
which is all this	<b>man's</b>	grief. And that these	8, 919/ 31
for robbing of any	<b>man's</b>	house while he were	8, 922/ 9
an ear in every	<b>man's</b>	heart!) Saint Gregory would	8, 932/ 11
and hang upon every	<b>man's</b>	disputation, so that they	8, 933/ 32
that the freedom of	<b>man's</b>	will is nothing restrained	8, 939/ 3
agreement of every good	<b>man's</b>	conscience, to affirm in	8, 940/ 22
own matter or any	<b>man's</b>	else, he doth offend	8, 947/ 1
fire... and if any	<b>man's</b>	work burn, he shall	8, 968/ 12
my voice, and another	<b>man's</b>	voice do they not	8, 980/ 27
more unknown than every	<b>man's</b>	own to himself. And	8, 993/ 31
it will make some	<b>man's</b>	hands rough, with turning	8, 997/ 18
Not for any one	<b>man's</b>	word, I suppose, especially	8, 1005/ 16
common manner of every	<b>man's</b>	talking, wherein every man	8, 1026/ 21
word running in every	<b>man's</b>	mouth, that made the	8, 1027/ 17
God again. We lay	<b>Manasseh</b>	, which after his great	8, 1018/ 29
and with your own	<b>mandamus</b>	, mandamus, praecipimus, praecipimus	8, 919/ 2
with your own mandamus,	<b>mandamus</b>	, praecipimus, praecipimus, excommunicamus	8, 919/ 2
councils, because they say	<b>mandamus</b>	, mandamus, praecipimus, praecipimus	8, 919/ 20
because they say mandamus,	<b>mandamus</b>	, praecipimus, praecipimus, excommunicamus	8, 919/ 20
any of these words	<b>mandamus</b>	, praecipimus, or excommunicamus. These	8, 919/ 26
with one voice, with	<b>mandamus</b>	, mandamus, praecipimus, praecipimus	8, 926/ 32
one voice, with mandamus,	<b>mandamus</b>	, praecipimus, praecipimus, excommunicamus	8, 926/ 32
sometimes, if they may	<b>mangle</b>	it and make it	8, 624/ 7

the city in his	<b>manhood</b>	, was within the city	8, 759/ 8
and feeling know his	<b>manhood</b>	, and therewith by faith	8, 975/ 3
the other side, the	<b>Manichaeans</b>	because they believed not	8, 736/ 14
the living of the	<b>Manichaeans</b>	nor extol and commend	8, 738/ 27
unto those heretics the	<b>Manichaeans</b>	not that inward cause	8, 744/ 25
for therein might the	<b>Manichaeans</b>	feign themselves his matches	8, 744/ 29
his words against the	<b>Manichaeans</b>	which Tyndale hath himself	8, 796/ 8
before-remembered, written against the	<b>Manichaeans</b>	, where he saith, "I	8, 800/ 19
and write against the	<b>Manichaeans</b>	, from whose false sect	8, 803/ 34
of himself against the	<b>Manichaeans</b>	, and said, "I would	8, 804/ 11
Augustine confessed against the	<b>Manichaeans</b>	that he would not	8, 827/ 6
his book against the	<b>Manichaeans</b>	, that the thing which	8, 1026/ 35
Arius, Helvidius, Pelagius, or	<b>Manichaeus</b>	, with forty such sects	8, 607/ 24
and Cerinthus, Vigilantius Dormitantius,	<b>Manichaeus</b>	, Valentinus, Arius, Jovinian, Helvidius	8, 694/ 34
Marcion Heretic, Montanus Heretic,	<b>Manichaeus</b>	Heretic, Helvidius Heretic, Macedonius	8, 728/ 5
against the epistle of	<b>Manichaeus</b>	, the heretic of whose	8, 735/ 10
against the epistle of	<b>Manichaeus</b>	. In which place Saint	8, 736/ 10
us see, therefore, what	<b>Manichaeus</b>	teacheth me; and specially	8, 736/ 25
Thus beginneth the epistle... ""	<b>Manichaeus</b>	, the apostle of Jesus	8, 736/ 30
therefore, who is this	<b>Manichaeus</b>	?Ye answer me, "The	8, 736/ 37
me the person of	<b>Manichaeus</b>	by the words of	8, 737/ 5
ye then say for	<b>Manichaeus</b>	, to him that would	8, 737/ 7
bid me believe not	<b>Manichaeus</b>	?Will ye now that	8, 737/ 12
the Gospel to believe	<b>Manichaeus</b>	, since I had not	8, 737/ 19
in that they dispraise	<b>Manichaeus</b>	" ween ye me so	8, 737/ 23
that could clearly prove	<b>Manichaeus</b>	to be Christ's apostle	8, 737/ 36
the Gospel to prove	<b>Manichaeus</b>	Christ's apostle, I must	8, 738/ 7
if ye found for	<b>Manichaeus</b>	any manifest thing in	8, 738/ 9
found, the name of	<b>Manichaeus</b>	is not found." Lo	8, 738/ 18
thereby they perceived that	<b>Manichaeus</b>	, their archheretic, was the	8, 744/ 32
be blasphemed is very	<b>manifest</b>	and open especially in	8, 627/ 37
found for Manichaeus any	<b>manifest</b>	thing in the Gospel	8, 738/ 9
the church is also	<b>manifest</b>	and known? Let any	8, 740/ 12
as Saint Paul saith,	<b>manifest</b>	and open... that is	8, 757/ 13
For he was a	<b>manifest</b>	enemy of the Church	8, 989/ 29
of the flesh be	<b>manifest</b>	and open, which are	8, 1024/ 34
great and urgent causes	<b>manifestly</b>	arising upon the false	8, 710/ 25
master Martin Luther doth	<b>manifestly</b>	and plainly in his	8, 784/ 6
plain and pure malice	<b>manifestly</b>	and falsely changed. And	8, 987/ 19
then, the heresies so	<b>manifestly</b>	known for false as	8, 1025/ 9
false, both by the	<b>manifold</b>	texts of the Scripture	8, 745/ 10
to the world by	<b>manifold</b>	wonderful miracles all which	8, 805/ 19
Church and by the	<b>manifold</b>	miracles that still continue	8, 808/ 31
it, according to the	<b>manifold</b>	promise of Christ; and	8, 846/ 31
shall, according to his	<b>manifold</b>	promises, so provide that	8, 855/ 34
and holy writing and	<b>manifold</b>	miracles which God hath	8, 856/ 6
known from all the	<b>manifold</b>	open sects of heretics	8, 975/ 12
into any of so	<b>manifold</b>	diverse sects of heretics	8, 982/ 22
Catholic Church true, by	<b>manifold</b>	open miracles. And finally	8, 991/ 33
divided from all the	<b>manifold</b>	withered branches of so	8, 992/ 10

book with the more	<b>manifold</b>	than necessary rehearsing of	8, 1016/ 22
began his church of	<b>mankind</b>	... a known church in	8, 1007/ 33
the pleasant meat of	<b>manna</b>	, longed sore and murmured	8, 793/ 6
him out by no	<b>manner</b>	means... but there must	8, 575/ 18
must leave off all	<b>manner</b>	of offices, and neither	8, 580/ 4
his own mind; which	<b>manner</b>	of exhorting amounteth unto	8, 585/ 27
or four now such	<b>manner</b>	folk as Tyndale and	8, 586/ 14
for in the like	<b>manner</b>	he may when he	8, 587/ 4
impute and ascribe the	<b>manner</b>	and condition of some	8, 588/ 18
unsitting to suffer that	<b>manner</b>	to be used whereby	8, 590/ 27
since that fashion and	<b>manner</b>	can nothing amend the	8, 590/ 29
mind would in good	<b>manner</b>	declare his own good	8, 591/ 16
and jesting upon any	<b>manner</b>	of estate, there can	8, 592/ 19
railing books... which malicious	<b>manner</b>	is by all other	8, 592/ 29
of priesthood have any	<b>manner</b>	of privilege more than	8, 594/ 21
nor priest in any	<b>manner</b>	reverence the rather of	8, 595/ 24
he never maketh any	<b>manner</b>	mention... but when he	8, 603/ 22
some others more other	<b>manner</b>	men than Tyndale or	8, 603/ 36
new fashion, of another	<b>manner</b>	of perfection... in which	8, 613/ 10
crab... Tyndale In like	<b>manner</b>	is the clergy crept	8, 613/ 35
with us in like	<b>manner</b>	as they were while	8, 614/ 14
to make, in a	<b>manner</b>	, mocks openly... and give	8, 624/ 13
them... and in this	<b>manner</b>	they jest and say	8, 624/ 16
they should in a	<b>manner</b>	follow the nature of	8, 629/ 16
their "marriages" that wily	<b>manner</b>	of the wily fox	8, 629/ 26
Tyndale And in like	<b>manner</b>	have they corrupted the	8, 630/ 35
I have found another	<b>manner</b>	sort of holy men	8, 640/ 36
he maketh us in	<b>manner</b>	as stark-blind as a	8, 644/ 16
And after the same	<b>manner</b>	, though our popish hypocrites	8, 648/ 29
rebuke them in like	<b>manner</b>	. And as they which	8, 648/ 34
clergy thereof, in like	<b>manner</b>	as Saint John the	8, 649/ 12
rebuke them" in like	<b>manner</b>	he bringeth forth now	8, 651/ 29
for his part another	<b>manner</b>	thing indeed than ever	8, 651/ 30
rebuke them in like	<b>manner</b>	"; that is to say	8, 652/ 26
well become in like	<b>manner</b>	to rebuke us as	8, 652/ 33
us not in like	<b>manner</b>	. For Saint John the	8, 653/ 10
was not Saint John's	<b>manner</b>	. Saint John showed another	8, 653/ 22
Saint John showed another	<b>manner</b>	of penance, exhorting to	8, 653/ 23
This was not the	<b>manner</b>	of rebuking that Saint	8, 653/ 36
us after the same	<b>manner</b>	that Saint John did	8, 654/ 2
is there of sundry	<b>manner</b>	sects, as well in	8, 663/ 22
repressed, to make other	<b>manner</b>	masteries than ever they	8, 664/ 34
in them some other	<b>manner</b>	thing: I doubt not	8, 665/ 26
For, first, the general	<b>manner</b>	that he useth where	8, 667/ 5
very church" this general	<b>manner</b>	of speech, I say	8, 667/ 7
and the old, right	<b>manner</b>	of interpretation of the	8, 670/ 3
Catholic Church in like	<b>manner</b>	as they went out	8, 671/ 3
Catholic Church in like	<b>manner</b>	as the great company	8, 671/ 25
false belief in any	<b>manner</b>	point whereof God would	8, 680/ 11
in effect none other	<b>manner</b>	thing but the selfsame	8, 690/ 18

Catholic Church... in like	<b>manner</b>	as Christ and his	8, 693/ 4
his fellows, by some	<b>manner</b>	means prove himself sent	8, 695/ 6
Catholic Church in like	<b>manner</b>	as Saint John the	8, 697/ 3
they teach in this	<b>manner</b>	, what their very mind	8, 701/ 2
places preached after such	<b>manner</b>	fashion as I have	8, 701/ 7
there is yet, in	<b>manner</b>	, as great difference as	8, 719/ 35
body... as by many	<b>manner</b>	things far different I	8, 719/ 37
I need, in a	<b>manner</b>	, if he would put	8, 720/ 16
and unbound unto any	<b>manner</b>	of his ordinary course	8, 722/ 23
man amazed, in a	<b>manner</b>	, and somewhat to study	8, 725/ 13
mind, even in like	<b>manner</b>	as he saith they	8, 733/ 31
Scripture even in like	<b>manner</b>	wise as they do	8, 740/ 39
his oath of any	<b>manner</b>	thing which he will	8, 745/ 30
make any trial what	<b>manner</b>	faith himself feeleth in	8, 746/ 8
could never with any	<b>manner</b>	occasion be pulled from	8, 748/ 20
yet in the same	<b>manner</b>	remaineth written in the	8, 753/ 20
faith, of such a	<b>manner</b>	feeling as himself hath	8, 754/ 6
word of any such	<b>manner</b>	feeling; and therefore doth	8, 754/ 12
spoken to declare the	<b>manner</b>	of excellence between the	8, 754/ 21
damnation due for all	<b>manner</b>	sin... and left us	8, 754/ 36
fleshly works, by which	<b>manner</b>	of glad following the	8, 757/ 22
against us, in this	<b>manner</b>	wise... Tyndale The Turks	8, 767/ 13
the Catholic Church two	<b>manner</b>	of motions: one kind	8, 768/ 11
More confesseth, with all	<b>manner</b>	abominations) have the right	8, 773/ 22
More confesseth, with all	<b>manner</b>	abominations) have the right	8, 777/ 34
I confess, with all	<b>manner</b>	of abominations, is not	8, 778/ 23
own "feeling faith" all	<b>manner</b>	abomination may stand, and	8, 779/ 2
may stand with all	<b>manner</b>	of abomination is a	8, 779/ 21
breast to see what	<b>manner</b>	of feeling himself feeleth	8, 785/ 7
stone, too; by which	<b>manner</b>	of temples Tyndale setteth	8, 789/ 24
not a straw) what	<b>manner</b>	man Tyndale here maketh	8, 789/ 25
that heretics make any	<b>manner</b>	sin at all. We	8, 790/ 35
thereof, to signify which	<b>manner</b>	faith should attain to	8, 795/ 20
no. And in like	<b>manner</b>	hopeth Tyndale himself sure	8, 816/ 21
to baptism without any	<b>manner</b>	let. When the children	8, 821/ 37
mere grace without any	<b>manner</b>	merit give a creature	8, 825/ 24
And so, finally, any	<b>manner</b>	feeling that aught is	8, 826/ 9
and after in like	<b>manner</b>	of railing. And surely	8, 831/ 11
the way that all	<b>manner</b>	of people, be he	8, 839/ 13
bread is far another	<b>manner</b>	thing than Barnes taketh	8, 843/ 2
with such proud, uncharitable	<b>manner</b>	and such unreverent fashion	8, 854/ 19
no more, in a	<b>manner</b>	, than ye do the	8, 854/ 22
church of any other	<b>manner</b>	than only the common	8, 855/ 25
of the nature and	<b>manner</b>	of the whole church	8, 855/ 28
that teacheth his all	<b>manner</b>	of verity, so that	8, 862/ 6
that teacheth her all	<b>manner</b>	of truth, so that	8, 869/ 26
do also exclude all	<b>manner</b>	of learning saving Holy	8, 875/ 5
only fetch out her	<b>manner</b>	of living and all	8, 875/ 19
sufficiently taught her all	<b>manner</b>	of good works that	8, 875/ 23
mean on the second	<b>manner</b>	that by these tokens	8, 879/ 5

the Father after this	<b>manner</b>	. As though he would	8, 881/ 17
loosely knit together. What	<b>manner</b>	an argument doth Friar	8, 883/ 6
folk. And in such	<b>manner</b>	spoke our Savior to	8, 907/ 4
6 be all in	<b>manner</b>	one, if they be	8, 908/ 36
remnant are in a	<b>manner</b>	built, would, under color	8, 911/ 23
the margin in this	<b>manner</b>	"De paene., Dis. 2	8, 917/ 10
ye know with what	<b>manner</b>	death he was punished	8, 926/ 21
do also exclude all	<b>manner</b>	of learning saving Holy	8, 929/ 17
only fetch out her	<b>manner</b>	of living and all	8, 929/ 31
sufficiently taught her all	<b>manner</b>	of good works that	8, 929/ 35
so many in such	<b>manner</b>	, where either their deed	8, 938/ 12
in such a trifling	<b>manner</b>	as he doth. Yet	8, 952/ 22
Jesus after such a	<b>manner</b>	of being in him	8, 958/ 24
I say, of such	<b>manner</b>	of sins as he	8, 960/ 14
or wrinkle of any	<b>manner</b>	sin. And he would	8, 963/ 21
this argument, in a	<b>manner</b>	, made the false Jews	8, 974/ 29
of saints in another	<b>manner</b>	besides that: that is	8, 975/ 22
he be, and what	<b>manner</b>	of man soever he	8, 976/ 17
which can in no	<b>manner</b>	wise be divided from	8, 977/ 18
another place, in this	<b>manner</b>	... Barnes That church that	8, 978/ 30
you not, after that	<b>manner</b>	, that you should even	8, 982/ 2
even in the same	<b>manner</b>	as you believe in	8, 982/ 2
be in so vile	<b>manner</b>	handled at his Passion	8, 986/ 4
oil, and, finally, all	<b>manner</b>	ordinances of the Church	8, 990/ 4
to make therein all	<b>manner</b>	thing so light. We	8, 997/ 36
yet by how many	<b>manner</b>	of means soever a	8, 1001/ 5
nor can be no	<b>manner</b>	church of theirs, nor	8, 1001/ 35
and pewter, and any	<b>manner</b>	thing that men may	8, 1003/ 27
in his church diverse	<b>manner</b>	of orders: first, apostles	8, 1021/ 35
by the very common	<b>manner</b>	of every man's talking	8, 1026/ 21
surely see that this	<b>manner</b>	of speaking is neither	8, 1026/ 26
the detesting of all	<b>manner</b>	kinds of heresy. And	8, 1027/ 25
notable crime or any	<b>manner</b>	schism or heresy. For	8, 1028/ 15
present: that by this	<b>manner</b>	of answer, Tyndale maketh	8, 1031/ 25
and falsehood by all	<b>manner</b>	means openly declared and	8, 1032/ 29
of many sundry states,	<b>manners</b>	, conditions, and kinds, no	8, 599/ 14
and the temple and	<b>manners</b>	of the Jews, he	8, 619/ 13
and the faith and	<b>manners</b>	depending thereupon, ye should	8, 620/ 22
as in the unmannerly	<b>manners</b>	and lawless laws of	8, 663/ 23
of faith as of	<b>manners</b>	. And thereupon we very	8, 690/ 2
the other virtues and	<b>manners</b>	that then were in	8, 731/ 34
Tyndale had rehearsed those	<b>manners</b>	and those virtues, that	8, 732/ 1
that there are two	<b>manners</b>	of faiths: a historical	8, 741/ 16
wisdom, the learning, the	<b>manners</b>	, and the virtue of	8, 750/ 34
be convenient... and diverse	<b>manners</b>	of doing. But in	8, 923/ 14
have you learned this	<b>manners</b>	? More If Friar Barnes	8, 930/ 26
that in those two	<b>manners</b>	the revelations of God	8, 996/ 18
theft and adultery, treason,	<b>manslaughter</b>	, and perjury, and other	8, 725/ 34
betters none envy, nor	<b>manslaughter</b>	no wrath, nor robbery	8, 726/ 24
contentions, seditions, heresies, envy,	<b>manslaughter</b>	, drunkenness, banquetings therefore saith	8, 757/ 16

would bring him to	<b>manslaughter</b>	also, and make him	8, 783/ 13
we may not commit	<b>manslaughter</b>	or do adultery, therefore	8, 961/ 25
abominable deadly sins, as	<b>manslaughter</b>	, or adultery, or such	8, 965/ 22
contentions, seditions, heresies, envy,	<b>manslaughter</b>	, drunkenness, banquetings." Lo, Saint	8, 1025/ 1
known for false as	<b>manslaughter</b>	is known for sin	8, 1025/ 10
by the devil to	<b>mar</b>	men's faith and all	8, 653/ 3
same sermon, that would	<b>mar</b>	all his matter. Wherefore	8, 909/ 6
Arius, Jovinian, Helvidius, Eunomius,	<b>Marcion</b>	, Montanus, Wycliffe, and Hus	8, 694/ 35
Eunomius Heretic, Arius Heretic,	<b>Marcion</b>	Heretic, Montanus Heretic, Manichaeus	8, 728/ 4
he noteth in the	<b>margin</b>	these words, "How a	8, 876/ 15
himself confesseth in the	<b>margin</b>	of his book. But	8, 917/ 6
quotation is in the	<b>margin</b>	in this manner "De	8, 917/ 10
quotation is in the	<b>margin</b>	thus: "24, quae. 1	8, 917/ 13
may not marry Mad	<b>Marian</b>	? But then to set	8, 586/ 21
quoth he, "learn and	<b>mark</b>	well this: that in	8, 604/ 24
and agree: by this	<b>mark</b>	, I say, might it	8, 623/ 22
say, consider but this	<b>mark</b>	alone. For even this	8, 623/ 26
alone. For even this	<b>mark</b>	alone shall be sufficient	8, 623/ 27
Jews yet this one	<b>mark</b>	alone, of the old	8, 627/ 1
false. And therefore this	<b>mark</b>	alone as openly marketh	8, 627/ 5
of hell. This one	<b>mark</b>	, which Tyndale hath here	8, 627/ 10
shoes. And yet the	<b>mark</b>	that we spoke of	8, 630/ 29
this point too, the	<b>mark</b>	that I spoke of	8, 631/ 26
old holy saints, doth	<b>mark</b>	these men for heretics	8, 631/ 27
this point again, the	<b>mark</b>	that himself made me	8, 632/ 1
holy doctors and saints,	<b>mark</b>	him for a heretic	8, 632/ 2
again to our old	<b>mark</b>	... and I dare lay	8, 632/ 21
will not only the	<b>mark</b>	that we spoke of	8, 633/ 9
the old holy saints,	<b>mark</b>	him for a heretic	8, 633/ 10
that yet again the	<b>mark</b>	that we spoke of	8, 634/ 13
holy doctors and saints,	<b>mark</b>	this man for a	8, 634/ 14
the deeper is this	<b>mark</b>	printed in his forehead	8, 634/ 16
well enough by that	<b>mark</b>	perceive him and challenge	8, 634/ 18
yet shall our old	<b>mark</b>	, of old holy doctors	8, 635/ 28
holy doctors and saints,	<b>mark</b>	him for a heretic	8, 635/ 28
the nearer for this	<b>mark</b>	? I wot ne'er also	8, 646/ 19
look upon a wrong	<b>mark</b>	, or lead us into	8, 801/ 9
he should speak of.	<b>Mark</b>	well, good readers, this	8, 836/ 34
in the twenty-second chapter: "	<b>Mark</b>	, I come shortly, and	8, 850/ 13
she pure and clean.	<b>Mark</b>	Saint Paul's words: "Christ	8, 860/ 5
so far misseth the	<b>mark</b>	that he marreth all	8, 863/ 31
sin at all. And	<b>mark</b>	well this by the	8, 868/ 36
tell me no sure	<b>mark</b>	whereby I might well	8, 905/ 12
the holy evangelist Saint	<b>Mark</b>	saith of our Savior	8, 919/ 34
he proveth thus... Barnes	<b>Mark</b>	Saint Paul's words: "Christ	8, 956/ 21
in remission of sins. "	<b>Mark</b>	, lo, how the Church	8, 960/ 31
warning, eschew him" and	<b>mark</b>	that Saint Paul saith	8, 1032/ 19
that time read and	<b>marked</b>	Saint Cyprian upon that	8, 603/ 16
had, his own hands,	<b>marked</b>	each of them an	8, 627/ 7
by prophecy foreknown and	<b>marked</b>	. For else were there	8, 650/ 30

might be the less	<b>marked</b>	in tarrying after the	8, 885/ 30
the midst of New	<b>Market</b>	Heath, and then go	8, 1021/ 28
mark alone as openly	<b>marketh</b>	Luther, and Tyndale, and	8, 627/ 5
holy doctors and saints,	<b>marketh</b>	him from the Church	8, 630/ 29
which point every man	<b>marketh</b>	well that yet again	8, 634/ 12
King's Highness excellently well	<b>marketh</b>	and rehearseth) Luther letteth	8, 688/ 20
I ween, that well	<b>marketh</b>	the matter will be	8, 779/ 16
his adversary in the	<b>marketplace</b>	, without any court or	8, 945/ 32
the while all other	<b>marks</b>	aside, of which there	8, 623/ 25
yet of all these	<b>marks</b>	almost every word between	8, 645/ 2
as all his other	<b>marks</b>	do), but if we	8, 647/ 4
with other: all Tyndale's	<b>marks</b>	be so diverse to	8, 647/ 9
then showeth he certain	<b>marks</b>	by which every man	8, 649/ 18
labor to devise us	<b>marks</b>	, by all the means	8, 668/ 1
see therein the very	<b>marks</b>	and tokens of the	8, 994/ 3
they devise for sure	<b>marks</b>	themselves, but will, for	8, 994/ 4
which they find their	<b>marks</b>	, to seek a church	8, 994/ 5
which neither by those	<b>marks</b>	nor any other they	8, 994/ 6
adventure, yet by those	<b>marks</b>	nor none other they	8, 994/ 8
show you by what	<b>marks</b>	and tokens, part of	8, 1001/ 32
he deviseth and imagineth	<b>marks</b>	, tokens, and signs by	8, 1003/ 34
they which so had	<b>marred</b>	all were "crept up	8, 622/ 23
the end, that utterly	<b>marreth</b>	all his matter. And	8, 648/ 1
the mark that he	<b>marreth</b>	all his matter yet	8, 863/ 31
One, that there is	<b>marriage</b>	now forbidden between brethren's	8, 585/ 34
of Christian charity, forbidden	<b>marriage</b>	to be made with	8, 586/ 7
lechery good and lawful	<b>marriage</b>	, have holy vows in	8, 630/ 18
ever believed: that such "	<b>marriage</b>	" is very unlawful lechery	8, 645/ 25
fall then again to	<b>marriage</b>	, saith that they had	8, 716/ 4
attempt any such incestuous	<b>marriage</b>	before... but if it	8, 808/ 10
of friars' and nuns' "	<b>marriage</b>	," is any sin at	8, 868/ 35
also boast his beastly	<b>marriage</b>	, and say that vows	8, 925/ 32
should come to the	<b>marriage</b>	? Meant he not plainly	8, 1016/ 29
Wycliffe saith that such	<b>marriages</b>	are forbidden without any	8, 585/ 36
use there in their "	<b>marriages</b>	" that wily manner of	8, 629/ 26
Dutchman which had been	<b>married</b>	in England and saying	8, 815/ 31
therefore look unto the	<b>marrow</b>	and pith of the	8, 608/ 3
he fell upon his	<b>marrowbones</b>	, and piteously prayed me	8, 814/ 33
Friar Tuck may not	<b>marry</b>	Mad Marian? But then	8, 586/ 21
I take no bad"... "	<b>Marry</b>	," would Tyndale say again	8, 654/ 27
that, I pray you?" "	<b>Marry</b>	, look in any wise	8, 654/ 30
Tyndale make of this?	<b>Marry</b>	, no little thing, nor	8, 788/ 32
that rose with Absalom	<b>marry</b>	, fie, for shame! For	8, 789/ 7
the King's business, to	<b>marry</b>	there an honest widow's	8, 816/ 1
the letter to him. "	<b>Marry</b>	, master," quoth he, "that	8, 816/ 6
I, "that she is!" "	<b>Marry</b>	," quoth he, "then I	8, 816/ 7
she was dead?" "Yes,	<b>marry</b>	," quoth he; "men of	8, 816/ 10
her grave thyself?" "Yes,	<b>marry</b>	, master," quoth he, "so	8, 816/ 13
here, and said, "Yes,	<b>marry</b>	, sir," that there be	8, 877/ 24
would the man say, "	<b>Marry</b>	, sir, then I pray	8, 877/ 27

man tell him again, "	<b>Marry</b>	, then God a-merci for	8, 878/ 3
find no fault. But	<b>marry</b>	, sir, that he would	8, 898/ 11
forth again and say, "	<b>Marry</b>	, sir, that it were	8, 905/ 10
have letted to say, "	<b>Marry</b>	, we with Luther's wife	8, 928/ 6
and why so, now? "	<b>Marry</b>	," saith Barnes, "because that	8, 946/ 16
purpose and his master	<b>Martin</b>	Luther's too, and all	8, 585/ 12
therefore hath his master	<b>Martin</b>	Luther let his crown	8, 600/ 4
perceive by their master	<b>Martin</b>	Luther himself that they	8, 624/ 9
and call them "dumb"	<b>Martin</b>	Luther himself, Tyndale's great	8, 638/ 28
This is my body,"	<b>Martin</b>	Luther, Tyndale's old master	8, 640/ 22
saith and his master	<b>Martin</b>	Luther before him, then	8, 679/ 14
had that one, against	<b>Martin</b>	Luther and William Tyndale	8, 680/ 30
as Tyndale's own master	<b>Martin</b>	Luther, as false as	8, 683/ 18
which in defense of	<b>Martin</b>	his master or Friar	8, 690/ 9
and his holy master	<b>Martin</b>	Luther, and Friar Huessgen	8, 692/ 37
goodly golden, old eagle	<b>Martin</b>	Luther himself, in whose	8, 723/ 34
as herebefore his master	<b>Martin</b>	and he would that	8, 729/ 13
high spiritual master, Master	<b>Martin</b>	Luther himself, for all	8, 751/ 27
salvation... as Tyndale's master	<b>Martin</b>	Luther doth manifestly and	8, 784/ 6
his master, his master,	<b>Martin</b>	Luther, and the other	8, 806/ 6
himself and his master	<b>Martin</b>	, and Huessgen, and Zwingli	8, 810/ 31
Tyndale's own worshipful master	<b>Martin</b>	Luther saith expressly that	8, 821/ 18
yet cometh Tyndale's master	<b>Martin</b>	Luther, and in his	8, 824/ 9
of his own master,	<b>Martin</b>	Antichrist, also. And yet	8, 824/ 33
heresy of his master	<b>Martin</b>	Luther, and by his	8, 840/ 3
tale and his master	<b>Martin's</b>	added unto it, that	8, 821/ 5
of the blessed, holy	<b>martyr</b>	Saint Boniface, which brought	8, 593/ 24
doctor and high, glorious	<b>martyr</b>	Saint Cyprian, against Novatian	8, 602/ 13
bishop and very glorious	<b>martyr</b>	... and a man one	8, 657/ 27
For as that glorious	<b>martyr</b>	holy Saint Cyprian saith	8, 669/ 15
mighty champion, the invincible	<b>martyr</b>	, Saint Cyprian... that by	8, 673/ 8
he allegeth that holy	<b>martyr</b>	Saint Cyprian, and rehearseth	8, 734/ 19
little persecution and very	<b>martyrdom</b>	... both in their goods	8, 953/ 35
to have suffered much	<b>martyrdom</b>	for Christ's sake. For	8, 1027/ 29
have esteemed all his	<b>martyrdom</b>	so little that he	8, 1027/ 32
was for the faith	<b>martyred</b>	in Frisia. And so	8, 593/ 25
died (and some were	<b>martyred</b>	) above a thousand years	8, 602/ 6
rubric, "Ex dictis Bonifacii	<b>martyris</b>	." But Tyndale, to blind	8, 593/ 27
holy men saints, and	<b>martyrs</b>	too and therefore, in	8, 579/ 39
reasons of prophecies, miracles,	<b>martyrs</b>	, and many other things	8, 749/ 21
such mind as many	<b>martyrs</b>	died before their Christendom	8, 818/ 21
the righteous folk, crowneth	<b>martyrs</b>	, giveth Orders to the	8, 976/ 14
companies of the blessed	<b>martyrs</b>	, to render unto our	8, 978/ 21
shall not need to	<b>marvel</b>	much though this man	8, 583/ 1
reasons, a man may	<b>marvel</b>	where were vanished away	8, 598/ 15
but that he shall	<b>marvel</b>	much where Tyndale's wit	8, 660/ 28
it, "voluntary." Howbeit, I	<b>marvel</b>	why they should call	8, 702/ 13
it is no great	<b>marvel</b>	, since God is not	8, 723/ 29
I cannot cease to	<b>marvel</b>	of: Since God inspireth	8, 723/ 31
shall not so much	<b>marvel</b>	of Tyndale's far-fetched holiness	8, 725/ 26

us in time. I	<b>marvel</b>	much that Tyndale addeth	8, 768/ 1
number. But yet I	<b>marvel</b>	much more that he	8, 768/ 6
men or miracles I	<b>marvel</b>	somewhat wherefore our Savior	8, 792/ 21
surely this is no	<b>marvel</b>	. For whereas all heretics	8, 828/ 25
also to me great	<b>marvel</b>	wherefore Friar Barnes should	8, 835/ 37
that it is no	<b>marvel</b>	though he cannot intend	8, 846/ 11
Lyra? I have great	<b>marvel</b>	that you burn him	8, 858/ 2
to spy. And I	<b>marvel</b>	what he meant by	8, 865/ 2
so foolish that I	<b>marvel</b>	Friar Barnes would be	8, 883/ 15
Lyra? I have great	<b>marvel</b>	that you burn him	8, 910/ 20
there. I cannot, therefore,	<b>marvel</b>	enough of Barnes in	8, 916/ 3
therefore was it no	<b>marvel</b>	though he would as	8, 933/ 16
is, lo, so little	<b>marvel</b>	, and over that, so	8, 950/ 3
now ye will peradventure	<b>marvel</b>	for what intent Friar	8, 964/ 8
translated them, ye shall	<b>marvel</b>	much to see what	8, 969/ 31
that a man would	<b>marvel</b>	where Friar Barnes' wit	8, 991/ 24
Gregory would peradventure have	<b>marveled</b>	if Saint Paul would	8, 931/ 11
by prophecy or by	<b>marvelous</b>	miracle... it will be	8, 651/ 23
tell me of a	<b>marvelous</b>	thing whereof I can	8, 675/ 18
trust, to show many	<b>marvelous</b>	miracles. Whereof let us	8, 690/ 35
out his grace so	<b>marvelous</b>	and so plenteous upon	8, 753/ 11
all his matter, besides	<b>marvelous</b>	, feeble and weak. This	8, 764/ 27
this matter, in a	<b>marvelous</b>	perplexity if he were	8, 790/ 25
against my faith a	<b>marvelous</b>	sore assault... Tyndale What	8, 791/ 33
to this day, many	<b>marvelous</b>	miracles, and withdraw them	8, 811/ 9
the world with their	<b>marvelous</b>	labor and their importable	8, 937/ 16
into corn. And this	<b>marvelous</b>	strange turning never ceaseth	8, 1020/ 32
the whole world. Saint	<b>Mary</b>	Magdalene was more allowed	8, 699/ 11
folk say well... then	<b>Mary</b>	Magdalene did not well	8, 701/ 34
were worthy, by the	<b>Mary</b>	Mass, to be hanged	8, 790/ 8
to fall into the	<b>mashing</b>	vat and turn himself	8, 713/ 36
and taken, and their	<b>masks</b>	taken off and their	8, 879/ 26
and mows at the	<b>Mass</b>	. And now that ye	8, 583/ 27
make mocks at the	<b>Mass</b>	and at Christ's Body	8, 584/ 1
Blessed Body at the	<b>Mass</b>	no sacrifice nor none	8, 589/ 32
he read in the	<b>Mass</b>	book, "Te igitur clementissime	8, 593/ 33
as able to say	<b>Mass</b>	as ever was Saint	8, 594/ 23
hath power to say	<b>Mass</b>	, but if he be	8, 594/ 31
the Canon of the	<b>Mass</b>	. And so for conclusion	8, 626/ 27
should have Matins and	<b>Mass</b>	, and keep the Sunday	8, 631/ 9
the wine at the	<b>Mass</b>	... wherewith the King's noble	8, 657/ 15
should, he saith, sing	<b>Mass</b>	and consecrate with only	8, 657/ 24
the Canon of the	<b>Mass</b>	, wherein he confesseth that	8, 659/ 9
and say Matins and	<b>Mass</b>	after the old fashion	8, 733/ 17
than himself hath said	<b>Mass</b>	this month; and therefore	8, 779/ 31
worthy, by the Mary	<b>Mass</b>	, to be hanged by	8, 790/ 8
were wont to sing	<b>Mass</b>	? By what old story	8, 807/ 33
some of which, neither	<b>Mass</b>	may be said nor	8, 932/ 25
Blessed Sacrament in the	<b>Mass</b>	consecrated and received... but	8, 932/ 25
for them in the	<b>Mass</b>	, maketh the souls that	8, 969/ 5

of Christ in the	<b>Mass</b>	is a sacrifice and	8, 969/ 22
daily sung at the	<b>Mass</b>	, "we believe one holy	8, 975/ 14
we sing at the	<b>Mass</b>	also "unam sanctam et	8, 1013/ 6
faith, as for such	<b>Masses</b>	as he would have	8, 594/ 24
hear reported, as many	<b>Masses</b>	in some one week	8, 595/ 3
them, to hear their	<b>Masses</b>	, and to believe all	8, 596/ 4
and to hear their	<b>Masses</b>	, and to believe all	8, 596/ 29
for souls in their	<b>Masses</b>	. And now see you	8, 703/ 24
whole purpose and his	<b>master</b>	Martin Luther's too, and	8, 585/ 12
love to tell their	<b>master</b>	no displeasent tidings... but	8, 592/ 10
and say to their	<b>master</b>	that all the world	8, 592/ 12
and therefore hath his	<b>master</b>	Martin Luther let his	8, 600/ 3
We have with us,	<b>Master</b>	Tyndale, of the scribes	8, 620/ 18
told him again, "Yea,	<b>Master</b>	Tyndale; but I am	8, 620/ 23
clearly perceiv by their	<b>master</b>	Martin Luther himself that	8, 624/ 9
Luther himself, Tyndale's great	<b>master</b>	, after that he had	8, 638/ 28
Martin Luther, Tyndale's old	<b>master</b>	, glosseth it thus: "This	8, 640/ 23
of them follow their	<b>master</b>	so far that they	8, 659/ 13
here saith and his	<b>master</b>	Martin Luther before him	8, 679/ 14
writing... as Tyndale's own	<b>master</b>	Martin Luther, as false	8, 683/ 18
himself also, Tyndale's own	<b>master</b>	, beareth us against Tyndale	8, 689/ 28
defense of Martin his	<b>master</b>	or Friar Luther himself	8, 690/ 9
Luther himself, Tyndale's own	<b>master</b>	, to consent and agree	8, 690/ 31
himself, and his holy	<b>master</b>	Martin Luther, and Friar	8, 692/ 37
only church, as Tyndale's	<b>master</b>	confesseth, hath God given	8, 708/ 3
Tyndale that his own	<b>master</b>	Luther saith that this	8, 720/ 22
to Friar Luther his	<b>master</b>	, and his mistress the	8, 724/ 26
was, had not his	<b>master</b>	helped him. But the	8, 725/ 19
like as herebefore his	<b>master</b>	Martin and he would	8, 729/ 13
himself. And whereas his	<b>master</b>	and he many times	8, 741/ 32
his own high spiritual	<b>master</b>	, Master Martin Luther himself	8, 751/ 27
own high spiritual master,	<b>Master</b>	Martin Luther himself, for	8, 751/ 27
paynims also, as his	<b>master</b>	Luther did in the	8, 768/ 2
sent him and his	<b>master</b>	, and those other holy	8, 771/ 18
them that believe with	<b>Master</b>	More's faith, the pope's	8, 773/ 20
which may stand, as	<b>Master</b>	More confesseth, with all	8, 773/ 22
shall the children of	<b>Master</b>	More's faithless faith made	8, 774/ 4
his fellows and his	<b>master</b>	too that none can	8, 776/ 26
them that believe with	<b>Master</b>	More's faith, the pope's	8, 777/ 32
which may stand, as	<b>Master</b>	More confesseth, with all	8, 777/ 33
and charity wherefore doth	<b>Master</b>	More speak so much	8, 783/ 30
for salvation... as Tyndale's	<b>master</b>	Martin Luther doth manifestly	8, 784/ 6
Holy Scripture, that Tyndale's	<b>master</b>	Holy Luther lieth. But	8, 784/ 16
work well what should	<b>Master</b>	More ail now, to	8, 784/ 19
shall the children of	<b>Master</b>	More's faithless faith made	8, 792/ 5
shall the children of	<b>Master</b>	More's faithless faith made	8, 795/ 25
against the children of	<b>Master</b>	M's faith, as faithless	8, 796/ 1
that himself and his	<b>master</b>	and all their children	8, 796/ 16
therefore would not yet	<b>Master</b>	More be glad to	8, 799/ 30
loath to talk with	<b>Master</b>	Tyndale himself. I ask	8, 802/ 18

also, your own master's	<b>master</b>	, saith that he doth	8, 802/ 22
those to which his	<b>master</b>	hath taught him to	8, 803/ 36
in conclusion that his	<b>master</b>	will not advise him	8, 804/ 1
man should feel the	<b>master</b>	of such a scholar	8, 804/ 4
question to which his	<b>master</b>	hath bound him to	8, 804/ 34
well. Now, since his	<b>master</b>	biddeth him tell us	8, 805/ 3
preaching of his own	<b>master</b>	William Tyndale, Luther, Lambert	8, 805/ 7
Altar he believed his	<b>master</b>	... and his master, his	8, 806/ 5
his master... and his	<b>master</b>	, his master, Martin Luther	8, 806/ 5
and his master, his	<b>master</b>	, Martin Luther, and the	8, 806/ 6
old stories, like as	<b>Master</b>	Lyly, late master of	8, 806/ 30
as Master Lyly, late	<b>master</b>	of Paul's School, brought	8, 806/ 30
the counsel of his	<b>master</b>	answereth. But now, good	8, 806/ 34
may himself and his	<b>master</b>	Martin, and Huessgen, and	8, 810/ 31
letter to him. "Marry,	<b>master</b>	," quoth he, "that letter	8, 816/ 6
grave thyself?" "Yes, marry,	<b>master</b>	," quoth he, "so I	8, 816/ 13
Tyndale's tale and his	<b>master</b>	Martin's added unto it	8, 821/ 5
since Tyndale's own worshipful	<b>master</b>	Martin Luther saith expressly	8, 821/ 18
else to forsake his	<b>master</b>	. For ye shall understand	8, 824/ 6
sufficient... yet cometh Tyndale's	<b>master</b>	Martin Luther, and in	8, 824/ 9
but of his own	<b>master</b>	, Martin Antichrist, also. And	8, 824/ 33
the heresy of his	<b>master</b>	Martin Luther, and by	8, 840/ 3
mean further, as his	<b>master</b>	Luther and his fellow	8, 849/ 21
his household, till his	<b>master</b>	checked him and bade	8, 856/ 30
Saint John, where our	<b>Master</b>	, Christ, is compared to	8, 861/ 25
but his... as our	<b>Master</b>	, Christ, beareth witness: "My	8, 861/ 34
of God, as our	<b>Master</b>	, Christ, saith... and because	8, 862/ 5
she learned of our	<b>Master</b>	, Christ. Our holy mother	8, 875/ 28
again and say, "But	<b>Master</b>	Merchant, I pray you	8, 877/ 15
mouth of the great	<b>Master</b>	, Christ. And therefore should	8, 889/ 11
not only his old	<b>master</b>	Saint Augustine, out of	8, 896/ 1
away... but his new	<b>master</b>	also, Friar Luther, after	8, 896/ 3
it were an evil	<b>master</b>	that would call many	8, 898/ 31
waited once on his	<b>master</b>	in the Emperor's court	8, 900/ 15
about his ears, and	<b>Master</b>	Henry bade him stand	8, 901/ 2
she learned of our	<b>Master</b>	, Christ. Our holy mother	8, 930/ 2
be objected that our	<b>Master</b>	, Christ, commandeth if my	8, 943/ 2
church? I answer: Our	<b>Master</b>	, Christ, doth plainly speak	8, 943/ 7
uttermost pain that our	<b>Master</b>	, Christ, assigneth there, the	8, 945/ 17
he there made unto	<b>Master</b>	Wolman concerning those words	8, 945/ 20
his answer made to	<b>Master</b>	Wolman avoiding this place	8, 947/ 19
where he writeth of	<b>Master</b>	Wolman these words, "It	8, 947/ 26
house whereof I was	<b>master</b>	and prior" when one	8, 947/ 29
one of late told	<b>Master</b>	Wolman of those words	8, 947/ 29
she learned of our	<b>Master</b>	, Christ. Our holy mother	8, 952/ 28
but his as our	<b>Master</b>	, Christ, beareth witness: "My	8, 980/ 25
than to his own	<b>master</b>	; yea, and secretly, sometimes	8, 986/ 7
sometimes, against his own	<b>master</b>	, too. And therefore our	8, 986/ 8
foolish cause that their	<b>master</b>	Luther laid, that the	8, 1003/ 1
which deadly denied his	<b>Master</b>	, and at his bitter	8, 1018/ 33

Luther also, your own	<b>master's</b>	master, saith that he	8, 802/ 22
his heart, after his	<b>master's</b>	own tale, till he	8, 805/ 11
among other things, that	<b>Master/Doctor</b>	Wolman laid against him	8, 945/ 10
proper place; as though	<b>Master/Doctor</b>	Wolman, being doctor of	8, 947/ 23
ago since that same	<b>master/doctor</b>	was butler in the	8, 947/ 28
good, in that same	<b>master/doctor</b>	Barnes as in that	8, 947/ 32
as in that same	<b>master/doctor</b>	Wolman. For it was	8, 947/ 32
to make other manner	<b>masteries</b>	than ever they made	8, 664/ 35
that those false, lying	<b>masters</b>	shall be the bringers-in	8, 627/ 21
evangelically that when their	<b>masters</b>	call them home, they	8, 628/ 31
Zwingli, Tyndale's two new	<b>masters</b>	, declining from ill to	8, 640/ 24
and the other lewd	<b>masters</b>	of these new sects	8, 806/ 6
we know by his	<b>masters</b>	and his fellows both	8, 842/ 29
man can have two	<b>masters</b>	," but he said, "No	8, 986/ 10
man can serve two	<b>masters</b>	," for if he have	8, 986/ 11
means of many evil	<b>masters</b>	abiding still among the	8, 1009/ 3
have been no great	<b>mastery</b>	for him then to	8, 620/ 11
then it were no	<b>mastery</b>	to make an ass	8, 861/ 14
number and the Jews	<b>match</b>	us in time. I	8, 767/ 35
all yours may be	<b>match</b>	to our church out	8, 904/ 20
be somewhat more meet	<b>matches</b>	, he and I shall	8, 602/ 28
Saint John and himself	<b>matches</b>	in that point, he	8, 696/ 27
Manichaeans feign themselves his	<b>matches</b>	, and say that they	8, 744/ 30
and what unto Fleck's	<b>mate</b>	, and what unto that	8, 926/ 16
ye do the common	<b>material</b>	meat; for which God	8, 854/ 22
that men should have	<b>Matins</b>	and Mass, and keep	8, 631/ 9
crown again, and say	<b>Matins</b>	and Mass after the	8, 733/ 17
if they call it	<b>matrimony</b>	, but shall have hell	8, 589/ 4
doctrine, under name of "	<b>matrimony</b>	" to couple together friars	8, 601/ 8
and in despite of	<b>Matrimony</b>	and vowed chastity both	8, 630/ 19
make men ween that	<b>matrimony</b>	were no sacrament whereas	8, 639/ 18
them. For we believe	<b>matrimony</b>	is a sacrament; Tyndale	8, 645/ 20
lechery any good, lawful	<b>matrimony</b>	. And where he saith	8, 652/ 9
and their lechery for	<b>matrimony</b>	, and call evil good	8, 653/ 18
In the Sacrament of	<b>Matrimony</b>	, whereas Saint Paul saith	8, 688/ 36
for good and lawful	<b>matrimony</b>	. Which thing from Christ's	8, 767/ 3
for the Sacrament of	<b>Matrimony</b>	we have the plain	8, 843/ 25
intricate and entangle the	<b>matter</b>	with two questions at	8, 577/ 2
in question, were a	<b>matter</b>	to be treated and	8, 577/ 22
dark, and confound the	<b>matter</b>	with two questions at	8, 577/ 28
framed far from the	<b>matter</b>	. And since those people	8, 578/ 4
he doth, in a	<b>matter</b>	so plain and open	8, 579/ 1
and drive away the	<b>matter</b>	, with making of mocks	8, 579/ 15
he can lack no	<b>matter</b>	of railing, but may	8, 580/ 2
to set out this	<b>matter</b>	somewhat the better to	8, 586/ 22
can nothing amend the	<b>matter</b>	, and therefore is by	8, 590/ 30
pain forbidden though the	<b>matter</b>	touch a right mean	8, 592/ 31
he meaneth in this	<b>matter</b>	. He meaneth therein nothing	8, 597/ 29
he cometh to the	<b>matter</b>	itself... he turneth it	8, 599/ 18
alone all the whole	<b>matter</b>	... else did he more	8, 603/ 32

talking of some other	<b>matter</b>	. Now playeth Tyndale even	8, 606/ 9
helpeth this unto Tyndale's	<b>matter</b>	? For well we wot	8, 610/ 23
Tyndale hath in this	<b>matter</b>	. For he speaketh not	8, 633/ 17
amazeth us in the	<b>matter</b>	that we can no	8, 644/ 17
ease much of the	<b>matter</b>	. But, now, I cannot	8, 646/ 24
an end in the	<b>matter</b>	, and shortly cease all	8, 647/ 25
utterly marreth all his	<b>matter</b>	. And therefore shall ye	8, 648/ 2
goeth again upon that	<b>matter</b>	with Saint John the	8, 650/ 7
to make up his	<b>matter</b>	with, in this wise	8, 651/ 27
knitteth Tyndale all the	<b>matter</b>	up... and shortly showeth	8, 654/ 3
very point of the	<b>matter</b>	... and, to flatter the	8, 656/ 6
beginning ever been our	<b>matter</b>	. Then consider, I say	8, 656/ 11
handling of that one	<b>matter</b>	alone utterly destroyed the	8, 657/ 11
well, all our whole	<b>matter</b>	. For since Saint Augustine	8, 678/ 18
more meet for their	<b>matter</b>	. Now hath it been	8, 684/ 10
shall never suffer, in	<b>matter</b>	of salvation or damnation	8, 689/ 35
will now make his	<b>matter</b>	good and his example	8, 694/ 25
in so great a	<b>matter</b>	to choose out specially	8, 695/ 9
he would make the	<b>matter</b>	seem somewhat like... and	8, 697/ 26
mind is in the	<b>matter</b>	... ye shall understand that	8, 701/ 2
were there in the	<b>matter</b>	though it sometimes happed	8, 712/ 9
were in such a	<b>matter</b>	no very great hurt	8, 712/ 12
now, to put this	<b>matter</b>	out of all doubt	8, 715/ 27
his part in the	<b>matter</b>	, lay me forth, of	8, 716/ 36
in so great a	<b>matter</b>	, namely, as to turn	8, 717/ 21
people, of which our	<b>matter</b>	is unto the scribes	8, 719/ 23
need not for this	<b>matter</b>	to defend that the	8, 719/ 29
whereupon specially dependeth the	<b>matter</b>	that we have in	8, 720/ 3
now, that our present	<b>matter</b>	, for which he bringeth	8, 728/ 33
obstinate frowardness, if the	<b>matter</b>	were but the truth	8, 749/ 10
And now, being this	<b>matter</b>	the means of man's	8, 749/ 13
in so strange a	<b>matter</b>	believe his bare word	8, 751/ 17
layeth not in that	<b>matter</b>	such feeling for his	8, 751/ 28
pardoned, and remain as	<b>matter</b>	of our merit, in	8, 755/ 8
recited unto you the	<b>matter</b>	by which yourselves may	8, 756/ 33
else is all his	<b>matter</b>	, besides marvelous, feeble and	8, 764/ 26
wot well that our	<b>matter</b>	is not of the	8, 766/ 18
the doctrine is our	<b>matter</b>	), the truth of that	8, 766/ 27
as might, if the	<b>matter</b>	were worldly, move man's	8, 768/ 12
way of them, that	<b>matter</b>	were much like as	8, 772/ 18
conclusion of all his	<b>matter</b>	concerning the knowledge of	8, 773/ 7
to preaching, from his	<b>matter</b>	of the title of	8, 775/ 6
sufficient for all the	<b>matter</b>	for my part against	8, 777/ 27
that well marketh the	<b>matter</b>	will be likely to	8, 779/ 16
disputeth, and defineth the	<b>matter</b>	, concluding that faith may	8, 780/ 3
in him be no	<b>matter</b>	of the work of	8, 782/ 4
be also, in this	<b>matter</b>	, in a marvelous perplexity	8, 790/ 25
no judge in this	<b>matter</b>	, lest we make (if	8, 791/ 2
this can make no	<b>matter</b>	touching Tyndale's reason whether	8, 794/ 27
the sight of the	<b>matter</b>	and make us look	8, 801/ 9

so directly to the	<b>matter</b>	, and also there may	8, 802/ 9
which is our principal	<b>matter</b>	, Tyndale's answer in the	8, 804/ 20
is nothing like the	<b>matter</b>	of faith, that he	8, 806/ 36
give over all the	<b>matter</b>	. And thus ye see	8, 811/ 36
thought he made the	<b>matter</b>	safe and sure there	8, 813/ 34
therewith remember a like	<b>matter</b>	of a man of	8, 815/ 30
here in all his	<b>matter</b>	of faith, both "historical	8, 820/ 14
and weigh well this	<b>matter</b>	in them that come	8, 821/ 36
shall go to the	<b>matter</b>	itself... and concerning the	8, 833/ 17
what purpose concerning the	<b>matter</b>	serveth all this process	8, 839/ 23
such confusion in the	<b>matter</b>	that men should not	8, 857/ 8
as may give the	<b>matter</b>	most light. And first	8, 857/ 11
the consideration of the	<b>matter</b>	... he could not but	8, 862/ 32
when he saw the	<b>matter</b>	in the other man's	8, 863/ 24
he marreth all his	<b>matter</b>	yet at the leastwise	8, 863/ 31
intricate himself in the	<b>matter</b>	, and enmeshed himself in	8, 864/ 3
he so handleth the	<b>matter</b>	that he would make	8, 871/ 27
convenient time, treat the	<b>matter</b>	of the general councils	8, 872/ 1
is not now our	<b>matter</b>	... but whether the Catholic	8, 872/ 12
come farther in this	<b>matter</b>	, defer the touching of	8, 873/ 1
though it made no	<b>matter</b>	though we never found	8, 873/ 6
Barnes will in this	<b>matter</b>	tell us. Barnes Now	8, 873/ 12
therefore, as touching the	<b>matter</b>	, ye have heard all	8, 876/ 5
more meet for his	<b>matter</b>	than the example of	8, 878/ 33
or the other, in	<b>matter</b>	of eternal death or	8, 889/ 29
that "it maketh no	<b>matter</b>	though we know not	8, 892/ 11
to mistrust all the	<b>matter</b>	that, save for selling	8, 903/ 11
would mar all his	<b>matter</b>	. Wherefore, till it happen	8, 909/ 6
great grief of this	<b>matter</b>	is in excommunicamus. For	8, 920/ 8
might in some one	<b>matter</b>	be of a better	8, 922/ 30
are learned in the	<b>matter</b>	... may now, already, perceive	8, 923/ 34
universal church assembled, this	<b>matter</b>	were proposed, and there	8, 925/ 26
judgment, and in this	<b>matter</b>	his words worthy no	8, 934/ 14
the substance of the	<b>matter</b>	, but an accident thereunto	8, 937/ 8
confuted, as if the	<b>matter</b>	were not only for	8, 939/ 27
to affirm in this	<b>matter</b>	a great deal farther	8, 940/ 22
temporal, in his own	<b>matter</b>	or any man's else	8, 947/ 1
the place, and the	<b>matter</b>	. And whosoever, on the	8, 947/ 3
temporal, competent for the	<b>matter</b>	according to the laws	8, 947/ 10
more meddle in that	<b>matter</b>	and question of suing	8, 947/ 24
the proof of the	<b>matter</b>	, if the willfulness of	8, 948/ 10
offendeth do drive the	<b>matter</b>	into the open court	8, 948/ 11
been insufficient for the	<b>matter</b>	. For his provision might	8, 948/ 24
been observed and the	<b>matter</b>	yet rest unreproved. But	8, 948/ 25
proof. And if the	<b>matter</b>	pertained not properly to	8, 948/ 32
likelihoods, in a private	<b>matter</b>	, against a secret and	8, 950/ 15
in this great, earnest	<b>matter</b>	and goeth about to	8, 950/ 25
error whereupon all this	<b>matter</b>	goeth is damnable error	8, 950/ 28
ashamed to handle this	<b>matter</b>	, of Christ's own holy	8, 952/ 21
yet afterward considering the	<b>matter</b>	better, he perceived the	8, 955/ 12

would make you the	<b>matter</b>	the more plain for	8, 959/ 30
concludeth all the whole	<b>matter</b>	quite against himself, and	8, 972/ 19
grant that all our	<b>matter</b>	of "the church," between	8, 973/ 4
ask him whether our	<b>matter</b>	be of men living	8, 973/ 6
thing. Wherefore, dispute the	<b>matter</b>	with him that you	8, 984/ 12
away, to make his	<b>matter</b>	seem sweet. Finally shall	8, 985/ 9
Saint Bernard in this	<b>matter</b>	, and his fruitful labor	8, 989/ 16
you somewhat of the	<b>matter</b>	out of the story	8, 989/ 20
and mused upon that	<b>matter</b>	, they were so far	8, 993/ 22
of all this whole	<b>matter</b>	, now in this last	8, 995/ 8
have written in the	<b>matter</b>	for their parts both	8, 995/ 30
that wrote of this	<b>matter</b>	before them, assigneth a	8, 1002/ 22
this time prolong this	<b>matter</b>	with that dispicions, which	8, 1007/ 22
great change in the	<b>matter</b>	for my principal purpose	8, 1007/ 25
concludeth all this whole	<b>matter</b>	. For this is his	8, 1015/ 20
for so plain a	<b>matter</b>	overburden the reader in	8, 1016/ 21
Old Testament proveth this	<b>matter</b>	... nor also of the	8, 1016/ 23
be reprov'd in the	<b>matter</b>	, and their folly and	8, 1032/ 28
of the new school	<b>matters</b>	, neglected the old holy	8, 623/ 33
though that in the	<b>matters</b>	of his heresies the	8, 714/ 22
be true... yet in	<b>matters</b>	of faith, which faith	8, 746/ 25
every "historical faith," in	<b>matters</b>	in the faith, a	8, 748/ 34
meddler in such ungracious	<b>matters</b>	and uttering of such	8, 813/ 22
had attached for like	<b>matters</b>	and which had received	8, 813/ 25
of doing. But in	<b>matters</b>	of belief and faith	8, 923/ 15
their false and faint-framed	<b>matters</b>	concerning the maintenance of	8, 939/ 30
them very far for	<b>matters</b>	that required speed, they	8, 941/ 18
spare and forbear those	<b>matters</b>	, and bring them a	8, 998/ 20
can have credence in	<b>matters</b>	of true faith but	8, 1004/ 34
the Gospel of Saint	<b>Matthew</b>	and by the story	8, 583/ 10
the Gospel of Saint	<b>Matthew</b>	, "The Son of Man	8, 686/ 36
Of John, Christ saith (	<b>Matthew</b>	17) that he was	8, 691/ 17
the Gospel of Saint	<b>Matthew</b>	did leaven all her	8, 709/ 24
the Gospel of Saint	<b>Matthew</b>	, "If thou wilt enter	8, 849/ 30
nineteenth chapter of Saint	<b>Matthew</b>	. But I have looked	8, 910/ 11
the Gospel of Saint	<b>Matthew</b>	," which was first by	8, 933/ 4
seventy-sixth sermon upon Saint	<b>Matthew</b>	, hath not such a	8, 933/ 21
selfsame chapter of Saint	<b>Matthew</b>	, by him that hid	8, 1016/ 35
the third chapter of	<b>Matthew</b>	, where Saint John speaketh	8, 1019/ 30
thirteenth chapter of Saint	<b>Matthew</b>	, where our Savior likeneth	8, 1020/ 5
mother some old Mother	<b>Maud</b>	, some bawdy church of	8, 725/ 7
follow by Tyndale's tale,	<b>maugre</b>	Tyndale's teeth, that the	8, 824/ 20
it at his own	<b>Maundy</b>	, when he consecrated and	8, 657/ 31
of Christ at the	<b>Maundy</b>	Supper, when he went	8, 672/ 2
Judas did after the	<b>Maundy</b>	... but also those religious	8, 988/ 33
his safeguard into his	<b>Maupertuis</b>	of his "feeling faith	8, 746/ 5
that he wrote unto	<b>Maximus</b>	... by which he showeth	8, 734/ 20
pope, emperor, king, councillor,	<b>mayor</b>	, sheriff, nor alderman to	8, 580/ 5
walk about in a	<b>maze</b>	. For well ye wot	8, 809/ 9
walk about in a	<b>maze</b>	, where we should never	8, 1023/ 22

her whole dough and	<b>meal</b>	; that is to say	8, 709/ 25
heretics... he must needs	<b>mean</b>	here by his scornful	8, 578/ 18
or a much more	<b>mean</b>	estate... is a thing	8, 590/ 20
matter touch a right	<b>mean</b>	person. And all this	8, 592/ 31
are together Tyndale's, I	<b>mean</b>	, and mine... which two	8, 606/ 33
beast's labor" he cannot	<b>mean</b>	anything to the purpose	8, 629/ 12
perceive... but if he	<b>mean</b>	to mock the words	8, 629/ 13
musing what he may	<b>mean</b>	thereby, nor to be	8, 629/ 23
And surely if he	<b>mean</b>	thus... this will soon	8, 647/ 24
yet, if he so	<b>mean</b>	, what needeth he so	8, 647/ 27
thereof" ... he must needs	<b>mean</b>	some faith and living	8, 652/ 11
shall not lightly so	<b>mean</b>	a witted man read	8, 660/ 28
and part by a	<b>mean</b>	, as those that come	8, 669/ 5
for yet in the	<b>mean</b>	season, since I see	8, 722/ 34
of the Church, did	<b>mean</b>	therein nothing else but	8, 738/ 21
feeling faith," if he	<b>mean</b>	thereby fast and sure	8, 825/ 11
none other. If he	<b>mean</b>	by the "faith written	8, 825/ 14
nowhere else. If he	<b>mean</b>	by his "feeling faith	8, 825/ 18
Catholic faith. If he	<b>mean</b>	by his "feeling faith	8, 825/ 29
Christ only: if he	<b>mean</b>	that they do reckon	8, 849/ 2
church. And if he	<b>mean</b>	that no man is	8, 849/ 8
therefor. Now, if he	<b>mean</b>	further, as his master	8, 849/ 20
But Barnes seemeth to	<b>mean</b>	that they be no	8, 851/ 2
the epistle; doth he	<b>mean</b>	that by reason of	8, 853/ 8
Saint Paul, I say,	<b>mean</b>	therefore that as they	8, 853/ 15
I say, Saint Paul	<b>mean</b>	therefore that all those	8, 853/ 22
sure tokens" whether he	<b>mean</b>	only tokens and signs	8, 878/ 22
the chimney. If he	<b>mean</b>	of the first fashion	8, 878/ 28
after. Now if he	<b>mean</b>	on the second manner	8, 879/ 5
strangers he seemeth to	<b>mean</b>	therein to give us	8, 889/ 19
Doth Saint Augustine here	<b>mean</b>	by "faithful Christian" no	8, 913/ 4
be the Church, I	<b>mean</b>	not you and I	8, 913/ 15
thitherward men do not	<b>mean</b>	in the prayers only	8, 914/ 33
his change; but I	<b>mean</b>	that I would not	8, 916/ 28
I speak of, I	<b>mean</b>	in things to be	8, 923/ 12
very well and properly	<b>mean</b>	, saying, "Ye be built	8, 931/ 16
so mad as to	<b>mean</b>	here that the party	8, 945/ 30
that not only the	<b>mean</b>	sort of the very	8, 964/ 35
a word... and yet	<b>mean</b>	no such thing thereby	8, 985/ 26
Did he, trow you,	<b>mean</b>	to have him tell	8, 1028/ 1
by which name he	<b>meaneth</b>	all that profess the	8, 578/ 5
wedlock." In this he	<b>meaneth</b>	two things, with which	8, 585/ 33
for this point, Tyndale	<b>meaneth</b>	much farther than he	8, 596/ 19
plain enough what he	<b>meaneth</b>	in this matter. He	8, 597/ 28
in this matter. He	<b>meaneth</b>	therein nothing else but	8, 597/ 29
that we have, he	<b>meaneth</b>	for some that kind	8, 612/ 30
in their hearts." He	<b>meaneth</b>	not that there shall	8, 615/ 17
Saint Paul but he	<b>meaneth</b>	thereby the teaching which	8, 615/ 19
well perceive what he	<b>meaneth</b>	by his wily similitude	8, 629/ 7
divine what mystery Tyndale	<b>meaneth</b>	by his following of	8, 629/ 20

question? And then how	<b>meaneth</b>	he now "truly" understood	8, 645/ 8
ne'er also what he	<b>meaneth</b>	by "general articles"; for	8, 646/ 20
us which examples he	<b>meaneth</b>	and apply those examples	8, 647/ 1
he say that he	<b>meaneth</b>	all his doubtful words	8, 647/ 14
to say, that he	<b>meaneth</b>	by "Scripture well understood	8, 647/ 16
he both saith and	<b>meaneth</b>	as I have showed	8, 665/ 32
wit which "thou" he	<b>meaneth</b>	. Thou learned, or thou	8, 668/ 5
the variance. Which "thou"	<b>meaneth</b>	he, then? Thou that	8, 668/ 8
these texts that he	<b>meaneth</b>	of, and for shame	8, 686/ 21
not speak of. He	<b>meaneth</b>	all those texts of	8, 686/ 23
redeem his soul." He	<b>meaneth</b>	also all such texts	8, 686/ 33
dare say that himself	<b>meaneth</b>	these... then say we	8, 696/ 11
will say as he	<b>meaneth</b>	here, and plainly saith	8, 697/ 1
work of wedlock. Yet	<b>meaneth</b>	neither the Church nor	8, 699/ 8
ye wot well, he	<b>meaneth</b>	in that they teach	8, 709/ 12
father and mother." He	<b>meaneth</b>	, of likelihood, God for	8, 725/ 1
father. But what church	<b>meaneth</b>	he for his mother	8, 725/ 2
I see well Tyndale	<b>meaneth</b>	for his mother some	8, 725/ 6
the flock that he	<b>meaneth</b>	, ye may soon perceive	8, 727/ 15
and "blind leaders" he	<b>meaneth</b>	the doctors and teachers	8, 728/ 27
way." And so he	<b>meaneth</b>	that God hath now	8, 771/ 17
as it seemeth, Tyndale	<b>meaneth</b>	that all those which	8, 795/ 22
well perceive what he	<b>meaneth</b>	as though he spoke	8, 820/ 18
of man (which he	<b>meaneth</b>	here under the name	8, 839/ 37
And that he thus	<b>meaneth</b>	... appeareth plainly by the	8, 840/ 2
principal purpose. But he	<b>meaneth</b>	therein that man may	8, 841/ 36
And that he thus	<b>meaneth</b>	, himself well declareth by	8, 842/ 4
God." But Friar Barnes	<b>meaneth</b>	that there is in	8, 842/ 25
For that he so	<b>meaneth</b>	, we know by his	8, 842/ 29
true. But peradventure he	<b>meaneth</b>	, if he could speak	8, 845/ 27
of God's grace: then	<b>meaneth</b>	he falsely, and putteth	8, 849/ 11
merits of Christ: then	<b>meaneth</b>	he very mischievously, to	8, 849/ 24
be very naught" what	<b>meaneth</b>	he but that of	8, 854/ 29
hath brought us forth	<b>meaneth</b>	no such church as	8, 855/ 22
own and which faith	<b>meaneth</b>	he? "Faith alone," of	8, 865/ 14
Augustine spoke... yet he	<b>meaneth</b>	not as Saint Augustine	8, 867/ 29
in one place, yet	<b>meaneth</b>	he not as Saint	8, 868/ 22
me." And in this	<b>meaneth</b>	Barnes meetly well in	8, 870/ 7
that vine. And thus	<b>meaneth</b>	Barnes that he which	8, 870/ 16
I wit what he	<b>meaneth</b>	by "sure tokens" whether	8, 878/ 21
by God. But it	<b>meaneth</b>	not that by and	8, 889/ 27
Saint Augustine none other	<b>meaneth</b>	but that all the	8, 906/ 16
faith. But Saint Augustine	<b>meaneth</b>	not that like as	8, 912/ 27
writer of that gloss	<b>meaneth</b>	nothing so... but meaneth	8, 914/ 8
meaneth nothing so... but	<b>meaneth</b>	as Saint Augustine meant	8, 914/ 9
that the gloss there	<b>meaneth</b>	of our known Catholic	8, 914/ 17
yet in all this	<b>meaneth</b>	he which known church	8, 934/ 27
the very church... he	<b>meaneth</b>	that by the Scripture	8, 935/ 8
seek it there... he	<b>meaneth</b>	not only that they	8, 935/ 25
the church" as he	<b>meaneth</b>	here, while he maketh	8, 945/ 27

temporal sword." Friar Barnes	<b>meaneth</b>	not here, I trow	8, 946/ 19
it appeareth that Barnes	<b>meaneth</b>	that he that is	8, 949/ 8
wise as the law	<b>meaneth</b>	by which Barnes proveth	8, 950/ 7
error that the law	<b>meaneth</b>	, which law Friar Barnes	8, 950/ 16
but them... but he	<b>meaneth</b>	that himself and his	8, 952/ 33
no man liveth... he	<b>meaneth</b>	not abominable deadly sins	8, 965/ 22
God. But Saint Augustine	<b>meaneth</b>	not that every man	8, 966/ 16
And that Saint Augustine	<b>meaneth</b>	here none otherwise than	8, 967/ 4
Saint Augustine saith nor	<b>meaneth</b>	no more but that	8, 970/ 28
what they believe... and	<b>meaneth</b>	not to speak of	8, 973/ 11
you see that he	<b>meaneth</b>	the very church here	8, 973/ 16
worse than a Jew,"	<b>meaneth</b>	not thereby that he	8, 985/ 29
were not a wife"	<b>meaneth</b>	not that her husband	8, 985/ 32
woman, but a sow,"	<b>meaneth</b>	not thereby, pardie, that	8, 985/ 34
you in remembrance. What	<b>meaneth</b>	our Lord by his	8, 1016/ 26
be gone in? What	<b>meaneth</b>	our Lord, in the	8, 1016/ 34
talent in the ground?	<b>Meaneth</b>	he not of him	8, 1016/ 36
not plain that he	<b>meaneth</b>	there of them which	8, 1017/ 3
Saint Paul, that he	<b>meaneth</b>	not an unknown church	8, 1023/ 4
them and burn them,"	<b>meaning</b>	Hitton, peradventure, and such	8, 589/ 38
the taking away the	<b>meaning</b>	of the ceremonies and	8, 610/ 4
the plain words and	<b>meaning</b>	... and would with their	8, 687/ 22
Honor father and mother,"	<b>meaning</b>	that we should obey	8, 691/ 26
in this is his	<b>meaning</b>	very plain and open	8, 727/ 12
the plain intent and	<b>meaning</b>	of Saint Augustine, as	8, 739/ 28
perceive here that the	<b>meaning</b>	of Saint Paul is	8, 757/ 4
good and bad, and	<b>meaning</b>	some of them good	8, 855/ 24
therefore, by Friar Barnes'	<b>meaning</b>	, a man needeth no	8, 868/ 23
it according to Christ's	<b>meaning</b>	, that by this parable	8, 870/ 25
be not all clean,"	<b>meaning</b>	by Judas, the traitor	8, 907/ 6
words of Saint Augustine,	<b>meaning</b>	none otherwise by them	8, 908/ 8
mountain cannot be hidden"	<b>meaning</b>	that his church should	8, 915/ 9
one or two" witnesses...	<b>meaning</b>	thereby that he should	8, 948/ 9
to "the church," and	<b>meaning</b>	no false church, but	8, 951/ 35
set upon a hill,"	<b>meaning</b>	that his own city	8, 1029/ 6
were witted but right	<b>meanly</b>	yet if he look	8, 862/ 29
church of folk not	<b>meanly</b>	good, but of folk	8, 984/ 23
out by no manner	<b>means</b>	... but there must the	8, 575/ 18
for punishments, and for	<b>means</b>	of amendment, though the	8, 587/ 11
be demanded by what	<b>means</b>	they know that there	8, 592/ 8
and many by that	<b>means</b>	returned from their heresies	8, 608/ 27
hear the truth... by	<b>means</b>	of which hearing, with	8, 615/ 3
way, by any such	<b>means</b>	as the people might	8, 618/ 8
hap to be a	<b>means</b>	to make us believe	8, 633/ 30
God, and through the	<b>means</b>	of his goodness highly	8, 640/ 8
and be by that	<b>means</b>	become heretics. And in	8, 656/ 3
we be by that	<b>means</b>	sure of some other	8, 656/ 35
to know by these	<b>means</b>	whether he be a	8, 667/ 26
marks, by all the	<b>means</b>	they may, whereby their	8, 668/ 1
thou ask by what	<b>means</b>	the pope giveth such	8, 692/ 8

miracles and other open	<b>means</b>	, proved them for so	8, 694/ 14
fellows, by some manner	<b>means</b>	prove himself sent by	8, 695/ 6
Church, that was a	<b>means</b>	and minister in bringing	8, 708/ 35
in England by the	<b>means</b>	of his own books	8, 710/ 2
upon the false, malicious	<b>means</b>	of William Tyndale... for	8, 710/ 25
scripture, by the same	<b>means</b>	by which Saint John	8, 719/ 6
since all these infallible	<b>means</b>	of teaching of the	8, 720/ 11
so much as the	<b>means</b>	to know which it	8, 721/ 25
this prey without the	<b>means</b>	of the Church, was	8, 723/ 25
miracles and divers other	<b>means</b>	by which means his	8, 739/ 16
other means by which	<b>means</b>	his help and grace	8, 739/ 16
same church for a	<b>means</b>	by which he maketh	8, 739/ 18
scripture a very sure	<b>means</b>	to confirm him the	8, 739/ 23
devised an evasion by	<b>means</b>	of a distinction made	8, 741/ 34
ordinarily, God useth outward	<b>means</b>	and instruments, such as	8, 744/ 1
alike. And in these	<b>means</b>	, like as God useth	8, 744/ 6
wits," as ways and	<b>means</b>	toward that understanding which	8, 744/ 7
the outward occasions by	<b>means</b>	whereof a man cometh	8, 747/ 28
story, and not the	<b>means</b>	of man's salvation, might	8, 749/ 11
being this matter the	<b>means</b>	of man's salvation, toward	8, 749/ 13
miracles and many other	<b>means</b>	, to be the true	8, 750/ 24
us also by what	<b>means</b>	he proveth it; or	8, 751/ 15
ordinances giveth as outward	<b>means</b>	of credence, and inducing	8, 768/ 28
also. For they be	<b>means</b>	by which a man	8, 782/ 35
Savior himself used those	<b>means</b>	to persuade them... and	8, 792/ 22
that believed by the	<b>means</b>	of men and miracles	8, 794/ 25
and gotten by the	<b>means</b>	of men's preaching and	8, 794/ 33
miracles... with which outward	<b>means</b>	God in all those	8, 794/ 34
were induced by the	<b>means</b>	of men or miracles	8, 795/ 11
had gotten by the	<b>means</b>	of men or miracles	8, 795/ 15
his sight by the	<b>means</b>	of other men, but	8, 795/ 30
by God by the	<b>means</b>	and instrument of his	8, 795/ 30
God could do by	<b>means</b>	of men or miracles	8, 798/ 1
to teach him the	<b>means</b>	how he might get	8, 798/ 4
here ordained for the	<b>means</b>	toward it, convenient for	8, 799/ 16
true, nor by what	<b>means</b>	men know God's word	8, 801/ 2
true... but by what	<b>means</b>	men know which is	8, 801/ 2
true gospel by the	<b>means</b>	and teaching of the	8, 801/ 4
forasmuch as this outward	<b>means</b>	of preaching and reading	8, 803/ 23
reading is the first	<b>means</b>	by which he came	8, 803/ 24
he came thereto, which	<b>means</b>	he regardeth not now	8, 803/ 24
and kept by the	<b>means</b>	of his own special	8, 807/ 14
gotten by an outward	<b>means</b>	, as by hearing the	8, 818/ 3
by man... by outward	<b>means</b>	only, not that I	8, 820/ 8
gotten by that outward	<b>means</b>	is as good and	8, 820/ 30
man... wherefore, by this	<b>means</b>	, the church of God	8, 860/ 32
may by the devil's	<b>means</b>	and their own foolish	8, 870/ 10
hence, to assign some	<b>means</b>	, and show me some	8, 884/ 39
but is by the	<b>means</b>	of the false scribes	8, 885/ 24
of him by what	<b>means</b>	she might always be	8, 887/ 8

making open by what	<b>means</b>	the very, true Holy	8, 891/ 22
laboreth, by all the	<b>means</b>	that their wily malice	8, 892/ 24
that therefore by one	<b>means</b>	or other he calleth	8, 898/ 21
they can have no	<b>means</b>	possible to escape, but	8, 901/ 28
is but by the	<b>means</b>	of her. And I	8, 903/ 35
prove it by two	<b>means</b>	one by the Scripture	8, 905/ 31
well enough by the	<b>means</b>	of the good men	8, 924/ 37
there may find the	<b>means</b>	to find it and	8, 935/ 26
But of so many	<b>means</b>	as I have proved	8, 942/ 28
good again by the	<b>means</b>	, or his recompense for	8, 947/ 13
man. Wherefore, by this	<b>means</b>	, the church of God	8, 959/ 23
Lord. And by this	<b>means</b>	the Church is in	8, 960/ 18
concludeth, "Wherefore, by this	<b>means</b>	, the church of God	8, 970/ 23
him by the one	<b>means</b>	only, and his true	8, 974/ 36
then by the same	<b>means</b>	despise all other holy	8, 984/ 34
we consider by what	<b>means</b>	and what wise we	8, 995/ 32
immediately or by a	<b>means</b>	, in some such wise	8, 996/ 12
to vary upon the	<b>means</b>	of Revelation. For we	8, 996/ 15
skill thereof, by what	<b>means</b>	he may be sure	8, 997/ 25
and also by what	<b>means</b>	each of the others	8, 997/ 26
how many manner of	<b>means</b>	soever a man may	8, 1001/ 5
indeed, by such a	<b>means</b>	as these men, I	8, 1005/ 38
therein, yet by the	<b>means</b>	of many evil masters	8, 1009/ 3
Truth? For by that	<b>means</b>	, the way of Christ	8, 1023/ 19
were by the heretics'	<b>means</b>	put to great trouble	8, 1027/ 11
and by all the	<b>means</b>	that possibly could be	8, 1027/ 12
all done, find the	<b>means</b>	but that evermore this	8, 1027/ 15
can it by no	<b>means</b>	be this known church	8, 1029/ 16
falsehood by all manner	<b>means</b>	openly declared and proved	8, 1032/ 29
have said that he	<b>meant</b>	, according to his heresy	8, 599/ 22
writing of their grandfathers	<b>meant</b>	. Also, that these folks'	8, 624/ 37
and showed that God	<b>meant</b>	thereby that the priest	8, 636/ 25
is my blood," I	<b>meant</b>	no more but that	8, 641/ 13
words, and that himself	<b>meant</b>	in them some other	8, 665/ 26
shame, surmise that he	<b>meant</b>	some other thing I	8, 666/ 1
to say that he	<b>meant</b>	. For if he would	8, 666/ 2
would say that he	<b>meant</b>	not that all the	8, 666/ 3
not say that he	<b>meant</b>	... for he nameth no	8, 666/ 7
if he had so	<b>meant</b>	, have specially commended some	8, 666/ 12
to say that he	<b>meant</b>	none of them all	8, 666/ 21
with saying that he	<b>meant</b>	it so. Moreover, if	8, 667/ 10
if he so had	<b>meant</b>	indeed... that had been	8, 667/ 12
spoken them, and verily	<b>meant</b>	and intended by them	8, 687/ 17
men ween that he	<b>meant</b>	but the doctors of	8, 714/ 4
escape as though he	<b>meant</b>	but Saint Bernard, Saint	8, 714/ 8
all? If he so	<b>meant</b>	... then might he well	8, 724/ 20
husband?" With holy conversation,	<b>meant</b>	he. For many are	8, 730/ 28
authority that Saint Augustine	<b>meant</b>	. But if we shall	8, 730/ 31
true that Saint Augustine	<b>meant</b>	as he saith here	8, 730/ 36
the church that he	<b>meant</b>	of, the known Catholic	8, 731/ 2

which words our Lord	<b>meant</b>	not that every man	8, 749/ 20
showed you what is	<b>meant</b>	thereby: that is to	8, 752/ 26
teaching is that is	<b>meant</b>	by our Savior in	8, 754/ 1
follow thou me" he	<b>meant</b>	not, I suppose, that	8, 780/ 8
in "faith alone" he	<b>meant</b>	faith, hope, and charity	8, 784/ 30
that he any other	<b>meant</b>	, because there can be	8, 784/ 31
them believe that Luther	<b>meant</b>	well, and that all	8, 784/ 35
Friar Barnes had here	<b>meant</b>	none other thing... he	8, 841/ 33
invisible, and that he	<b>meant</b>	not that her hands	8, 845/ 18
expressed which election he	<b>meant</b>	... he was afeard of	8, 848/ 17
God eternal. And this	<b>meant</b>	there Saint Paul; not	8, 852/ 23
without spot or wrinkle,	<b>meant</b>	none other church of	8, 855/ 25
I marvel what he	<b>meant</b>	by that word "it	8, 865/ 3
is here. But now	<b>meant</b>	Barnes all this while	8, 865/ 8
not as Saint Augustine	<b>meant</b>	. For Saint Augustine in	8, 867/ 30
not as Saint Augustine	<b>meant</b>	in that place. And	8, 868/ 22
by their fruits," he	<b>meant</b>	that ye should perceive	8, 879/ 18
be discovered. But Christ	<b>meant</b>	not that the tokens	8, 879/ 27
and is not properly	<b>meant</b>	by the preaching of	8, 882/ 1
them than Saint Augustine	<b>meant</b>	in them, make nothing	8, 908/ 9
readers... if Saint Augustine	<b>meant</b>	as Barnes maketh that	8, 913/ 21
the whole Church," he	<b>meant</b>	not all Christian people	8, 913/ 23
not always taken and	<b>meant</b>	, by him that speaketh	8, 913/ 34
all faithful men," had	<b>meant</b>	no more but all	8, 914/ 6
meaneth as Saint Augustine	<b>meant</b>	in his words before-rehearsed	8, 914/ 9
what thing Saint Augustine	<b>meant</b>	in this word "all	8, 914/ 26
Augustine nor that gloss	<b>meant</b>	by these words "omnium	8, 914/ 28
And also if he	<b>meant</b>	but so... then took	8, 931/ 37
himself; as though Christ	<b>meant</b>	of no more, but	8, 944/ 2
here that Christ plainly	<b>meant</b>	... he seemeth there to	8, 944/ 32
so if Christ had	<b>meant</b>	no more than Barnes	8, 948/ 23
as he spoke and	<b>meant</b>	sufficiently... so his counsel	8, 948/ 26
or twain," and yet	<b>meant</b>	that he should take	8, 948/ 28
maketh Barnes as he	<b>meant</b>	no more but them	8, 952/ 33
make her glorious" yet	<b>meant</b>	not Saint Paul that	8, 957/ 13
Apostle as though he	<b>meant</b>	to make men love	8, 958/ 12
words here, that he	<b>meant</b>	not to deny purgatory	8, 969/ 2
they were none otherwise	<b>meant</b>	, neither, by Saint Augustine	8, 972/ 33
catholic church" is not	<b>meant</b>	that we shall believe	8, 982/ 18
a man," and yet	<b>meant</b>	not thereby to deny	8, 986/ 3
yet had he not	<b>meant</b>	in all this that	8, 986/ 16
them farther, whether Christ	<b>meant</b>	all this but for	8, 998/ 37
come to the marriage?	<b>Meant</b>	he not plainly the	8, 1016/ 29
with fornicators; but I	<b>meant</b>	not the fornicators of	8, 1017/ 10
saith) that this is	<b>meant</b>	but at the first	8, 1018/ 21
in the church," he	<b>meant</b>	not that an unknown	8, 1022/ 21
unto the church" he	<b>meant</b>	not, pardie, that they	8, 1023/ 10
church, but either he	<b>meant</b>	that men should go	8, 1023/ 12
though such words were	<b>meant</b>	but of particular churches	8, 1024/ 19
be one chief, he	<b>meant</b>	thereby that it should	8, 1024/ 27

Art thou Catholic?" what	<b>meant</b>	he by that question	8, 1028/ 1
word was no more	<b>meant</b>	but whether he were	8, 1028/ 13
prophets that in that	<b>meantime</b>	between Moses and Christ	8, 694/ 10
so often in the	<b>meanwhile</b>	fallen from Christ unto	8, 693/ 15
And first, for the	<b>meanwhile</b>	, the book in which	8, 712/ 29
fellows will in the	<b>meanwhile</b>	go now about to	8, 811/ 15
he forgetteth in the	<b>meanwhile</b>	how many good, virtuous	8, 832/ 3
desert yet in the	<b>meanwhile</b>	, I say, till God	8, 865/ 23
the leastwise in the	<b>meanwhile</b>	disputable and seemeth doubtful	8, 1025/ 8
lieth out of all	<b>measure</b>	shamefully. And when he	8, 600/ 25
be content with bare	<b>meat</b>	and drink and clothing	8, 630/ 2
themselves with forbearing their	<b>meat</b>	... and kill themselves with	8, 631/ 17
that God giveth the	<b>meat</b>	to the beasts and	8, 636/ 32
is meet for his	<b>meat</b>	, and convenient for his	8, 719/ 10
that should be both	<b>meat</b>	and drink; went they	8, 761/ 24
for inordinate desire of	<b>meat</b>	not in great necessity	8, 793/ 3
content with the pleasant	<b>meat</b>	of manna, longed sore	8, 793/ 6
do the common material	<b>meat</b>	; for which God taketh	8, 854/ 22
with milk and stronger	<b>meat</b>	must feed us and	8, 892/ 5
will give us no	<b>meat</b>	but naught... so will	8, 892/ 36
mother, we take the	<b>meat</b>	of doctrine at the	8, 894/ 21
and in drinking this	<b>meat</b>	or that meat, this	8, 930/ 19
this meat or that	<b>meat</b>	, this drink or that	8, 930/ 19
servant whom he giveth	<b>meat</b>	, drink, and wages, that	8, 986/ 6
that Tyndale durst not	<b>meddle</b>	with my proofs. Howbeit	8, 603/ 30
and his apostles), and	<b>meddle</b>	no more with them	8, 652/ 16
word... and that they	<b>meddle</b>	to see any good	8, 831/ 31
we will not much	<b>meddle</b>	with him. For we	8, 866/ 35
law, might no more	<b>meddle</b>	in that matter and	8, 947/ 24
every man before he	<b>meddle</b>	with the reading of	8, 1004/ 16
then if ye should	<b>meddle</b>	with none of those	8, 1017/ 11
might hap unawares to	<b>meddle</b>	with any heretic of	8, 1027/ 22
accursed, would, ere he	<b>meddled</b>	with him, demand and	8, 1027/ 23
he was a great	<b>meddler</b>	in such ungracious matters	8, 813/ 22
be suspended from the	<b>meddling</b>	and administration of such	8, 596/ 32
ye shall have no	<b>meddling</b>	with any such... if	8, 1017/ 13
long-suffering, goodness, gentleness, faith,	<b>meekness</b>	, temperance... and by the	8, 757/ 11
book that when we	<b>meet</b>	the saints, and talk	8, 582/ 34
were indeed a more	<b>meet</b>	priest than Saint Peter	8, 594/ 28
I be somewhat more	<b>meet</b>	matches, he and I	8, 602/ 28
wax worth nothing, nor	<b>meet</b>	for nothing, but worthy	8, 603/ 7
there a hammerhead more	<b>meet</b>	to make horseshoes in	8, 639/ 26
and faultless, and therefore	<b>meet</b>	to find and rebuke	8, 652/ 35
the text the more	<b>meet</b>	for their matter. Now	8, 684/ 10
beast or bird is	<b>meet</b>	for his meat, and	8, 719/ 10
their lechery with nuns,	<b>meet</b>	for men of honesty	8, 767/ 3
that he intended, should	<b>meet</b>	with a meinie of	8, 772/ 20
in the clouds, to	<b>meet</b>	our Lord in the	8, 794/ 21
be sure seldom to	<b>meet</b>	any man that hath	8, 812/ 31
have wit and learning	<b>meet</b>	therefor or not. And	8, 871/ 3

better example and more	<b>meet</b>	for his matter than	8, 878/ 33
ye wot well, very	<b>meet</b>	to be made preachers	8, 911/ 36
every man that he	<b>meeteth</b>	... nor a rude ass	8, 833/ 10
of his chance in	<b>meeting</b>	with this good man	8, 877/ 11
high heaven, and his	<b>meeting</b>	is unto the height	8, 882/ 1
and past before the	<b>meeting</b>	had between Saint Philip	8, 888/ 31
he rejoiced highly the	<b>meeting</b>	with Christ's disciple that	8, 889/ 4
as at the first	<b>meeting</b>	to demand him forthwith	8, 1028/ 17
darkness have cast a	<b>meetly</b>	good light. Now, if	8, 621/ 34
the dark more than	<b>meetly</b>	well. For now, to	8, 864/ 9
in this meaneth Barnes	<b>meetly</b>	well in part, and	8, 870/ 7
some making it of	<b>meetly</b>	good, some of very	8, 1000/ 16
that it may be	<b>meetly</b>	well proved by the	8, 1005/ 38
together seem to prove	<b>meetly</b>	well the perpetuity of	8, 1006/ 6
one line, all the	<b>meinie</b>	, to drive Tyndale as	8, 713/ 16
part, all the whole	<b>meinie</b>	, and construed the Scripture	8, 714/ 27
did almost all the	<b>meinie</b>	of his disciples when	8, 761/ 22
only to a great	<b>meinie</b>	of men, but also	8, 772/ 3
should meet with a	<b>meinie</b>	of lewd, mocking knaves	8, 772/ 20
there be a great	<b>meinie</b>	of other, wicked women	8, 892/ 21
hurlers, all the whole	<b>meinie</b>	of you... and therefore	8, 900/ 37
they be, all the	<b>meinie</b>	, virtuous in all points	8, 912/ 29
must come all the	<b>meinie</b>	man, woman, and child	8, 922/ 10
be deceived, all the	<b>meinie</b>	at once, believing many	8, 950/ 14
therefore, all the whole	<b>meinie</b>	, like a mad sort	8, 994/ 11
they confess, all the	<b>meinie</b>	, that the church which	8, 994/ 38
a distinction made by	<b>Melanchthon</b>	... in which distinction, as	8, 741/ 35
another as for a	<b>member</b>	of his own unknown	8, 667/ 18
true preacher is a	<b>member</b>	. And then, like as	8, 739/ 15
though it be the	<b>member</b>	with which a man	8, 778/ 1
is it not the	<b>member</b>	with which a man	8, 778/ 2
into one church a	<b>member</b>	and part of the	8, 835/ 7
any time parcel or	<b>member</b>	of the Church, no	8, 865/ 19
us that never one	<b>member</b>	of "the church" may	8, 870/ 30
case... not every singular	<b>member</b>	of "the church" (of	8, 871/ 5
spiritual man, some true	<b>member</b>	of the very church	8, 885/ 2
good man, and a	<b>member</b>	of the very Holy	8, 894/ 1
is a very dead	<b>member</b>	of some false church	8, 894/ 2
yet a foul, unholy	<b>member</b>	of that fair, holy	8, 907/ 9
neither itself nor any	<b>member</b>	or part thereof at	8, 935/ 1
in faith, is a	<b>member</b>	of the same; and	8, 942/ 19
God and a true	<b>member</b>	of the universal church	8, 943/ 11
God and a true	<b>member</b>	of the universal church	8, 943/ 32
Paul saith, "If one	<b>member</b>	taketh hurt, all the	8, 944/ 19
know her nor any	<b>member</b>	of her! The third	8, 949/ 28
God and a true	<b>member</b>	of the universal church	8, 949/ 31
yet was he a	<b>member</b>	of his Mystical Body	8, 957/ 31
these causes may the	<b>member</b>	of the very church	8, 965/ 35
as an incurable rotten	<b>member</b>	cast out in conclusion	8, 972/ 1
monk indeed nor a	<b>member</b>	of his own monastery	8, 985/ 30

be known as a	<b>member</b>	, or a minister, of	8, 1004/ 29
may not be a	<b>member</b>	of the church though	8, 1010/ 4
church but as a	<b>member</b>	of the whole) the	8, 1013/ 31
that church nor any	<b>member</b>	thereof can while it	8, 1014/ 33
known to any other	<b>member</b>	of the same church	8, 1014/ 34
unknown to every other	<b>member</b>	that is in earth	8, 1015/ 7
in earth a living	<b>member</b>	of the same church	8, 1015/ 7
was neither head nor	<b>member</b>	thereof, or that at	8, 1015/ 12
church either head or	<b>member</b>	known. Now, that Christ	8, 1015/ 14
is to wit, every	<b>member</b>	of the catholic church	8, 1028/ 24
fault of their frail "	<b>members</b>	," though never into deadly	8, 725/ 32
the other elects, the	<b>members</b>	of his true church	8, 751/ 10
persevere the quick, lively	<b>members</b>	of Christ's Mystical Body	8, 755/ 32
out at their frail	<b>members</b>	, fall into right horrible	8, 778/ 33
out at their frail "	<b>members</b>	"... but even willingly, and	8, 797/ 20
out at his frail	<b>members</b>	. Now, good readers, let	8, 818/ 16
ruling his weak, sickly	<b>members</b>	, than he letteth to	8, 819/ 17
be made forthwith perfect	<b>members</b>	of his Mystical Body	8, 822/ 11
such as are true	<b>members</b>	of his Catholic Church	8, 825/ 28
aught is... the good	<b>members</b>	of the Catholic Church	8, 826/ 9
Mortify and slay your	<b>members</b>	which are on the	8, 840/ 30
are there many sick	<b>members</b>	(by many great new	8, 855/ 6
Savior (the sore, cankered	<b>members</b>	that will not in	8, 855/ 12
earth and being the	<b>members</b>	and parts thereof be	8, 858/ 30
vine, and all the	<b>members</b>	of Holy Church to	8, 861/ 26
the head left without	<b>members</b>	, nor the vine left	8, 871/ 8
place there be certain	<b>members</b>	of this holy church	8, 873/ 15
be certain of her	<b>members</b>	. As, by a natural	8, 873/ 19
find it, or some	<b>members</b>	of it," but he	8, 876/ 20
such place some very	<b>members</b>	of the church pure	8, 882/ 8
know where were some	<b>members</b>	of his holy, pure	8, 883/ 18
teachers, because they be	<b>members</b>	of her that is	8, 891/ 25
haply no such true	<b>members</b>	of the very church	8, 894/ 31
perceive that any true	<b>members</b>	of your "holy church	8, 897/ 4
of many other fair	<b>members</b>	that are ever in	8, 907/ 27
people, who be true	<b>members</b>	of Holy Church? That	8, 913/ 11
suffer some parts or	<b>members</b>	of his church to	8, 915/ 34
motion in his frail	<b>members</b>	, he may then perceive	8, 926/ 3
taketh hurt, all the	<b>members</b>	be grieved therewith." And	8, 944/ 20
faith, and so become	<b>members</b>	of the common known	8, 962/ 26
in hell. And those	<b>members</b>	of the Church that	8, 972/ 2
Lord's sake gave their	<b>members</b>	to the death. For	8, 978/ 18
so many of her	<b>members</b>	wax so rotten and	8, 979/ 19
good Christian men and	<b>members</b>	... not only of the	8, 979/ 32
that any of the	<b>members</b>	may not be a	8, 1010/ 4
holy, though there be	<b>members</b>	unholy therein, as there	8, 1014/ 23
be when there be	<b>members</b>	unholy in the particular	8, 1014/ 24
yet do those unholy	<b>members</b>	no more let the	8, 1014/ 25
holy than the unholy	<b>members</b>	being in that part	8, 1014/ 26
all the parts and	<b>members</b>	thereof must be, by	8, 1015/ 4

all the parts and	<b>members</b>	thereof be ever in	8, 1015/ 6
of the parts and	<b>members</b>	, the head is not	8, 1015/ 8
of faith and sacraments,	<b>members</b>	of Christ's Mystical Body	8, 1017/ 33
churches, as of its	<b>members</b>	: how were it possible	8, 1024/ 15
because all the particular	<b>members</b>	together make but one	8, 1025/ 28
nor but a bare	<b>memorial</b>	in wine and starch	8, 589/ 33
take it for a	<b>memorial</b>	of his Passion. And	8, 704/ 35
that it is a	<b>memorial</b>	of Christ's Passion, and	8, 826/ 23
but bare signs and	<b>memorials</b>	, and none effectual instruments	8, 775/ 12
but rather to make	<b>men</b>	to ween that there	8, 576/ 4
would raise among many	<b>men</b>	many more questions than	8, 577/ 17
popes, again, right holy	<b>men</b>	saints, and martyrs too	8, 579/ 39
neighbor... and we poor	<b>men</b>	, that lack the high	8, 581/ 6
taught by all good	<b>men</b>	: God must needs therefore	8, 581/ 27
he should think other	<b>men</b>	much better than himself	8, 582/ 9
more fault in that	<b>men</b>	are taught to go	8, 582/ 22
therefrom; let no good	<b>men</b>	pray for us, nor	8, 583/ 33
not to good Christian	<b>men</b>	tell a more frantic	8, 584/ 8
that are made by	<b>men</b>	. And thus ye may	8, 585/ 19
popes and other holy	<b>men</b>	besides, that whoso consider	8, 586/ 12
the malice of many	<b>men</b>	be so much that	8, 587/ 12
Tyndale Thereto, all Christian	<b>men</b>	, if they have done	8, 587/ 23
And then all Christian	<b>men</b>	, he saith, repent as	8, 587/ 36
the repentance of other	<b>men</b>	, which inwardly lieth in	8, 588/ 16
would say that great	<b>men</b>	cannot otherwise come to	8, 591/ 1
false... yet may many	<b>men</b>	have it in their	8, 591/ 5
him word... while many	<b>men</b>	abhor to be demanded	8, 592/ 7
by divers good, holy	<b>men</b>	. Out of whose holy	8, 593/ 12
readers with, would make	<b>men</b>	ween that it were	8, 593/ 29
and maketh as though	<b>men</b>	called the whole Catholic	8, 599/ 12
to speak among Christian	<b>men</b>	that other folk are	8, 601/ 4
though he mock but	<b>men</b>	of these later days	8, 602/ 4
good and great cunning	<b>men</b>	. And among others, this	8, 602/ 11
in my book... lest	<b>men</b>	should look for it	8, 603/ 29
others more other manner	<b>men</b>	than Tyndale or I	8, 603/ 36
himself, that to call	<b>men</b>	from lechery become lechers	8, 611/ 4
thereby, and to call	<b>men</b>	from error become heretics	8, 611/ 5
become heretics, and exhort	<b>men</b>	to heresy? Did God	8, 611/ 6
of other... and therein	<b>men</b>	might follow the best	8, 612/ 13
as well women as	<b>men</b>	, and so teach them	8, 615/ 36
unknown, of only good	<b>men</b>	or elects only, in	8, 617/ 22
by miracles... whereof these	<b>men</b>	showed none at all	8, 618/ 12
part, and we have	<b>men</b>	of honest and good	8, 620/ 19
our scriptures; and those	<b>men</b>	were good and holy	8, 621/ 1
were good and holy	<b>men</b>	... and for whom God	8, 621/ 2
points for which these	<b>men</b>	and we vary nowadays	8, 621/ 4
too... till that these	<b>men</b>	of the other side	8, 621/ 7
was taught by holy	<b>men</b>	and believed by the	8, 621/ 9
and the number of	<b>men</b>	, we pass their part	8, 621/ 12
were no such holy	<b>men</b>	of them, that from	8, 621/ 36

or else such true	<b>men</b>	as would rebuke and	8, 622/ 35
others that would call	<b>men</b>	home from their evil	8, 623/ 18
every age... weening that	<b>men</b>	, for the delight of	8, 623/ 33
say in their sermons: "	<b>Men</b>	lay forth nowadays unto	8, 624/ 17
be content that these	<b>men</b>	call grandfathers, and great-grandfathers	8, 624/ 32
by this: that these	<b>men</b>	teach and renew the	8, 625/ 2
so great that, lest	<b>men</b>	should because they be	8, 625/ 13
wherewith they would make	<b>men</b>	believe that there were	8, 625/ 15
nor soul. And lest	<b>men</b>	might think that if	8, 625/ 22
before that day send	<b>men</b>	into pain: therefore till	8, 625/ 29
Peter saith that many	<b>men</b>	shall follow their damnable	8, 627/ 32
labored not; for other	<b>men</b>	labored, and ye have	8, 629/ 18
already; as ordering that	<b>men</b>	should have Matins and	8, 631/ 9
enough... providing for sick	<b>men</b>	, children, old men, laborers	8, 631/ 19
sick men, children, old	<b>men</b>	, laborers, pilgrims, nurses, women	8, 631/ 20
near as far as	<b>men</b>	might go... but if	8, 631/ 21
saints, doth mark these	<b>men</b>	for heretics. For these	8, 631/ 27
Truth it is that	<b>men</b>	might then make allegories	8, 632/ 10
perilous that, rather than	<b>men</b>	might be the rather	8, 634/ 8
many godly allegories holy	<b>men</b>	should by his inspiration	8, 635/ 34
itself good... and teacheth	<b>men</b>	a certain reason and	8, 636/ 17
so many blessed, holy	<b>men</b>	bestow so much time	8, 637/ 35
As Luther, to make	<b>men</b>	ween that matrimony were	8, 639/ 18
own answer unto other	<b>men</b>	Luther himself, and Tyndale	8, 639/ 33
I made all good	<b>men</b>	believe this fifteen hundred	8, 640/ 29
were so many good	<b>men</b>	in it that would	8, 640/ 31
manner sort of holy	<b>men</b>	, that have vowed chastity	8, 640/ 36
believe as all good	<b>men</b>	have ever believed: that	8, 645/ 25
find in Scripture that	<b>men</b>	are bound to keep	8, 646/ 14
sects, but also diverse	<b>men</b>	. And against this hath	8, 647/ 12
words be well sifted,	<b>men</b>	shall find little fine	8, 649/ 33
not these beasts such	<b>men</b>	as it might so	8, 652/ 33
rebuke faults; whereas these	<b>men</b>	be faulty and filthy	8, 652/ 37
black white... and teach	<b>men</b>	to contemn penance, and	8, 653/ 19
contemn penance, and make	<b>men</b>	abhor confession and think	8, 653/ 19
never so high, although	<b>men</b>	took away the ladder	8, 655/ 4
nor signify), and that	<b>men</b>	do wrong to worship	8, 656/ 22
now speak with the	<b>men</b>	? Finally, good Christian readers	8, 659/ 35
be common to all	<b>men</b>	, as well the next	8, 664/ 14
from the words of	<b>men</b>	." Then laid our said	8, 676/ 33
from the words of	<b>men</b>	. And wherefore hath he	8, 677/ 16
take the words of	<b>men</b>	for the words of	8, 677/ 19
words of God whereby	<b>men</b>	might fall to some	8, 677/ 19
sense of God's words,	<b>men</b>	may fall into the	8, 677/ 21
which time have been	<b>men</b>	of such holiness and	8, 679/ 28
and all such other	<b>men</b>	as have written in	8, 679/ 34
ye that are Christian	<b>men</b>	and falsely profess Christ	8, 683/ 5
there to juggle as	<b>men</b>	may not see to	8, 686/ 20
lack of good works	<b>men</b>	shall be damned in	8, 686/ 35
their evil glosses make	<b>men</b>	believe that all the	8, 687/ 22

gloss, lo, restore these	<b>men</b>	these texts of Scripture	8, 687/ 36
apostle... saying that wise	<b>men</b>	affirm it to be	8, 688/ 23
forth by very spiritual	<b>men</b>	: the first reason by	8, 690/ 28
that is, to bring	<b>men</b>	unto the knowledge of	8, 691/ 14
scribes and Pharisees good	<b>men</b>	, if that reason be	8, 692/ 28
of God by calling	<b>men</b>	from the synagogue. All	8, 693/ 5
from the words of	<b>men</b>	, and to teach other	8, 694/ 6
prove them once good	<b>men</b>	, or at the leastwise	8, 695/ 3
any of the holy	<b>men</b>	whom God hath sent	8, 695/ 18
and which were holy	<b>men</b>	so known well while	8, 696/ 4
mighty miracle. Of these	<b>men</b>	may I name full	8, 696/ 7
Savior rebuked were holy	<b>men</b>	and saints. For else	8, 697/ 7
be comprehended and given	<b>men</b>	in writing, under any	8, 698/ 34
the money to poor	<b>men</b>	. And yet did she	8, 699/ 16
him pleasure with, as	<b>men</b>	did then unto guests	8, 699/ 17
albeit there were poor	<b>men</b>	very many whom she	8, 699/ 29
the price to poor	<b>men</b>	rather than, in witness	8, 699/ 35
that to help poor	<b>men</b>	and give alms must	8, 700/ 12
But now these new	<b>men</b>	begin to give a	8, 700/ 18
money to the poor	<b>men</b>	that need it, as	8, 700/ 26
be no more poor	<b>men</b>	left that ye may	8, 700/ 27
enough to give poor	<b>men</b>	when they asked, nor	8, 701/ 18
were any poor, needy	<b>men</b>	, we were bound to	8, 701/ 25
her hand, poor, needy	<b>men</b>	enough to have received	8, 702/ 2
might have had poor	<b>men</b>	enough to bestow that	8, 702/ 10
a thing, as these	<b>men</b>	call it, "voluntary." Howbeit	8, 702/ 12
that he would have	<b>men</b>	buy both Books and	8, 702/ 21
would have all poor	<b>men</b>	sought out ever and	8, 702/ 25
with false glosses... making	<b>men</b>	believe that there were	8, 703/ 34
were purgatory, and that	<b>men</b>	should kneel to Christ's	8, 703/ 34
scribes and Pharisees good	<b>men</b>	, if that reason be	8, 705/ 26
Dionysius, and other holy	<b>men</b>	. Which are proved none	8, 707/ 2
Saint Augustine is that	<b>men</b>	may perceive that this	8, 707/ 17
which God will have	<b>men</b>	learn. Now, good Christian	8, 708/ 9
nuns, and that Christian	<b>men</b>	should pray for all	8, 709/ 16
Dionysius, and other holy	<b>men</b>	... which are proved none	8, 712/ 4
and the most cunning	<b>men</b>	that the church of	8, 713/ 23
a wile, and make	<b>men</b>	ween that he meant	8, 714/ 4
and such other holy	<b>men</b>	of these eight hundred	8, 714/ 9
of God, that maketh	<b>men</b>	of one mind in	8, 715/ 2
might talk with the	<b>men</b>	themselves and ask them	8, 715/ 8
all the old holy	<b>men</b>	did ever submit his	8, 715/ 19
unreasonable, railing ribalds, be	<b>men</b>	full unmeet for God	8, 717/ 20
me and all Christian	<b>men</b>	that none other church	8, 720/ 24
all. But yet, lest	<b>men</b>	should take him for	8, 723/ 9
lo, many right honest	<b>men</b>	reckon not in their	8, 725/ 35
of his life. Some	<b>men</b>	would here look that	8, 726/ 4
may soon perceive the	<b>men</b>	of whose seed this	8, 727/ 15
yet he nameth, and	<b>men</b>	know, many well-known knaves	8, 728/ 32
they were then good	<b>men</b>	: yet standeth that order	8, 731/ 6

as many good Christian	<b>men</b>	have constantly suffered harm	8, 731/ 29
they were then good	<b>men</b>	... Tyndale doth but devise	8, 734/ 7
which he showeth that	<b>men</b>	may not leave the	8, 734/ 21
rehearse and approve; whereby	<b>men</b>	may well perceive that	8, 734/ 29
company of only good	<b>men</b>	, but of good and	8, 734/ 32
of his goodness offereth	<b>men</b>	occasion, and by good	8, 739/ 12
other belief but because	<b>men</b>	so say. Accursed were	8, 743/ 15
forth, throughout all the	<b>men</b>	in the world. More	8, 743/ 18
ween, of all good	<b>men</b>	besides): that when we	8, 743/ 28
toward that understanding which	<b>men</b>	attain by reason, though	8, 744/ 8
story told him by	<b>men</b>	... and that such faith	8, 746/ 16
truth and honesty of	<b>men</b>	, or common fame, alone	8, 747/ 27
by hearing of other	<b>men</b>	, but by the plain	8, 750/ 1
hath not heard other	<b>men</b>	talk thereof, and told	8, 750/ 3
virtue of those two	<b>men</b>	... and then of them	8, 750/ 35
such as were good	<b>men</b>	received their grace by	8, 755/ 21
John... laboring to make	<b>men</b>	ween that whoso were	8, 758/ 8
of Samaria whom many	<b>men</b>	of the city believed	8, 758/ 31
he saith, that those	<b>men</b>	had, "was but an	8, 758/ 35
this faith in those	<b>men</b>	was but a bare	8, 759/ 2
to say, that those	<b>men</b>	of Samaria had any	8, 760/ 15
other, that all those	<b>men</b>	persevered ever after in	8, 760/ 19
the reason that those	<b>men</b>	were turned and waxen	8, 760/ 28
and spirit, that maketh	<b>men</b>	feel and know and	8, 760/ 32
and rage"... but the	<b>men</b>	of Samaria were elects	8, 761/ 14
Christ preached to many	<b>men</b>	, his own mouth, of	8, 761/ 18
long, as did those	<b>men</b>	of Samaria yea, and	8, 761/ 28
Tyndale's tale that the	<b>men</b>	of Samaria must needs	8, 762/ 12
to wit, that the	<b>men</b>	had the feeling faith	8, 762/ 25
words, but, as the	<b>men</b>	of Samaria did, even	8, 762/ 33
other belief but because	<b>men</b>	so say. Accursed were	8, 763/ 8
forth, throughout all the	<b>men</b>	in the world. More	8, 763/ 11
accursed for putting of	<b>men</b>	in so much trust	8, 763/ 20
world with multitude of	<b>men</b>	; of whom the Scripture	8, 763/ 23
our trust in the	<b>men</b>	whom we believe... but	8, 764/ 9
whom we believe the	<b>men</b>	. And yet followeth it	8, 764/ 10
it. Howbeit lest some	<b>men</b>	might hap to say	8, 764/ 31
him and would make	<b>men</b>	ween that he were	8, 764/ 32
gluttony and exhort all	<b>men</b>	to abstinence, and so	8, 765/ 30
too. For thereby should	<b>men</b>	see the thing to	8, 766/ 6
be thanked, good, and	<b>men</b>	of such excellent virtue	8, 766/ 12
to learn of good	<b>men</b>	when Tyndale hath all	8, 766/ 15
with nuns, meet for	<b>men</b>	of honesty, and for	8, 767/ 3
unto all good Christian	<b>men</b>	, this thing must needs	8, 768/ 35
since among all Christian	<b>men</b>	this is a plain	8, 769/ 8
always to send honest	<b>men</b>	on his errand, that	8, 771/ 30
a great meinie of	<b>men</b>	, but also a great	8, 772/ 3
as many sects as	<b>men</b>	, and never one agreeth	8, 772/ 16
known company. For if	<b>men</b>	might not have known	8, 772/ 28
ordinances, and decrees of	<b>men</b>	... and knoweth the office	8, 775/ 17

in the end that	<b>men</b>	should therefore pull down	8, 776/ 9
unclean... and of the	<b>men</b>	also, not all elects	8, 777/ 6
I said never that	<b>men</b>	believe "moved with the	8, 778/ 5
Tyndale rehearseth me, that	<b>men</b>	may believe with their	8, 779/ 5
of salvation... as the	<b>men</b>	of whom our Savior	8, 780/ 6
saith, "Let the dead	<b>men</b>	bury their dead men	8, 780/ 7
men bury their dead	<b>men</b>	, and follow thou me	8, 780/ 8
not, I suppose, that	<b>men</b>	naturally dead indeed should	8, 780/ 9
enough that with many	<b>men</b>	it standeth still all	8, 781/ 9
given the occasion. For	<b>men</b>	have been fain to	8, 783/ 35
also, of all that	<b>men</b>	do amiss what fault	8, 784/ 22
and that all other	<b>men</b>	were so mad that	8, 785/ 1
by other words bid	<b>men</b>	to do them, yet	8, 785/ 34
which he would make	<b>men</b>	so to look for	8, 787/ 11
from folks' blessings as	<b>men</b>	flee from children, feigning	8, 788/ 9
any man, what can	<b>men</b>	call them by right	8, 789/ 2
wise now, when true	<b>men</b>	, Catholics, and good men	8, 789/ 28
men, Catholics, and good	<b>men</b>	do persecute thieves, heretics	8, 789/ 29
then are all true	<b>men</b>	, all Catholics, and all	8, 789/ 30
Catholics, and all good	<b>men</b>	plain Ishmaels, Esaus, and	8, 789/ 30
murderers persecute the true	<b>men</b>	, the Catholics and innocents	8, 789/ 37
and declareth that good	<b>men</b>	do very well, and	8, 791/ 7
it seemeth that good	<b>men</b>	pursue them. But we	8, 791/ 16
by the persuasion of	<b>men</b>	or miracles persuaded to	8, 792/ 12
wise, whosoever be by	<b>men</b>	or miracles induced to	8, 792/ 17
to be persuaded by	<b>men</b>	or miracles I marvel	8, 792/ 20
by the means of	<b>men</b>	and miracles, many a	8, 794/ 25
believe, were induced by	<b>men</b>	and by miracles. And	8, 794/ 29
had not believed neither	<b>men</b>	nor miracles. And we	8, 795/ 8
by the means of	<b>men</b>	or miracles, there died	8, 795/ 11
by the means of	<b>men</b>	or miracles was for	8, 795/ 15
by the persuasion of	<b>men</b>	leap short of the	8, 795/ 26
the means of other	<b>men</b>	, but wrought by God	8, 795/ 30
faith by persuasion of	<b>men</b>	, but such also as	8, 795/ 34
calleth it "faithless," because	<b>men</b>	are induced therinto by	8, 796/ 5
miracles and persuasions of	<b>men</b>	... Tyndale himself knoweth to	8, 796/ 6
they were then good	<b>men</b>	... yet was he then	8, 796/ 11
by the persuasion of	<b>men</b>	. And yet is not	8, 796/ 12
miracles and persuasion of	<b>men</b>	let us beseech Tyndale	8, 796/ 22
and by persuasion of	<b>men</b>	but for that he	8, 796/ 33
miracles and persuasion of	<b>men</b>	, which faith is, as	8, 797/ 23
do by means of	<b>men</b>	or miracles, they stand	8, 798/ 1
and good persuasions of	<b>men</b>	... which things God hath	8, 799/ 15
mouths of any mortal	<b>men</b>	or any creature, either	8, 800/ 4
nor by what means	<b>men</b>	know God's word to	8, 801/ 2
but by what means	<b>men</b>	know which is the	8, 801/ 3
or not; and some	<b>men</b>	will hold, peradventure, that	8, 802/ 12
that they be neither	<b>men</b>	of more learning nor	8, 805/ 15
holy doctors have taught	<b>men</b>	to believe the contrary	8, 805/ 20
stories... and therewith, as	<b>men</b>	have brought up now	8, 806/ 9

forth and alleged by	<b>men</b>	at this day learned	8, 811/ 28
with God's own hand.	<b>Men</b>	say that he which	8, 812/ 30
by good and honest	<b>men</b>	informed that in Bristol	8, 813/ 16
of their charity poison	<b>men</b>	for naught. Now, being	8, 813/ 20
Yes, marry," quoth he; "	<b>men</b>	of Worcester told me	8, 816/ 11
feeling of all good	<b>men</b>	will not answer Tyndale	8, 817/ 4
By which obstinate silence	<b>men</b>	may as well perceive	8, 820/ 17
any good works of	<b>men</b>	, but only to faith	8, 826/ 16
Be Thereof, and Whereby	<b>Men</b>	May Know Her." After	8, 831/ 7
speweth out upon honest	<b>men</b>	... and I shall go	8, 833/ 17
and yet doth, good	<b>men</b>	and bad both, and	8, 834/ 10
besides the bad, many	<b>men</b>	very good, and which	8, 834/ 20
therein, which he saith	<b>men</b>	know not... while there	8, 836/ 3
Saint Paul speaketh "You	<b>men</b>	, love your wives as	8, 837/ 7
Moreover, where he saith	<b>men</b>	be not washed by	8, 841/ 1
Catholic Church teacheth that	<b>men</b>	should therefore put no	8, 841/ 15
all these, neither the	<b>men</b>	nor the things, can	8, 842/ 21
is made all of	<b>men</b>	and women, of which	8, 845/ 9
congregation of good Christian	<b>men</b>	and good Christian women	8, 845/ 15
we will, though many	<b>men</b>	there be that will	8, 848/ 29
where he saith, "You	<b>men</b>	, love your wives as	8, 851/ 25
Saint Paul here exhorteth	<b>men</b>	to love their wives	8, 851/ 32
to heaven... and that	<b>men</b>	, to that intent that	8, 851/ 36
good and holy, virtuous	<b>men</b>	, as hath appeared by	8, 856/ 5
in the matter that	<b>men</b>	should not, by his	8, 857/ 9
be here faithful christened	<b>men</b>	in this church that	8, 857/ 23
the congregation of faithful	<b>men</b>	wheresoever they be in	8, 857/ 28
doth not stand in	<b>men</b>	by reason of the	8, 857/ 33
sin, seeing that all	<b>men</b>	must of truth say	8, 859/ 10
seeth well himself that	<b>men</b>	may yet object unto	8, 859/ 25
or fellowship of holy	<b>men</b>	and know it not	8, 861/ 3
The congregation of faithful	<b>men</b>	must needs be, which	8, 862/ 17
the congregation of faithful	<b>men</b>	that be gathered in	8, 862/ 19
our satisfaction, will that	<b>men</b>	shall do no more	8, 868/ 19
in such times as	<b>men</b>	have between the beginning	8, 868/ 37
the damnable dreams of	<b>men</b>	, and where it is	8, 873/ 24
that there be some	<b>men</b>	of Holy Church. As	8, 873/ 27
in vain, but some	<b>men</b>	must needs receive it	8, 873/ 37
Holy Church, though that	<b>men</b>	do not know them	8, 874/ 1
as the word of	<b>men</b>	, but even (as it	8, 874/ 6
belief." So that if	<b>men</b>	do work after the	8, 874/ 8
token that there be	<b>men</b>	of the church, though	8, 874/ 9
that there be some	<b>men</b>	of Christ's church this	8, 874/ 16
he that all christened	<b>men</b>	in that time should	8, 874/ 20
other refuge unto Christian	<b>men</b>	willing to know the	8, 874/ 24
the conversation of Christian	<b>men</b>	, either of all or	8, 874/ 30
had not the wicked	<b>men</b>	; but now Christian men	8, 874/ 31
men; but now Christian	<b>men</b>	be as evil or	8, 874/ 31
them than among Christian	<b>men</b>	. Wherefore, he that will	8, 874/ 33
commandeth he that Christian	<b>men</b>	which be in Christendom	8, 874/ 37

Church? Also, he sendeth	<b>men</b>	to scriptures, that will	8, 875/ 10
that there be some	<b>men</b>	of Christ's church. But	8, 875/ 17
then used to lead	<b>men</b>	out of the way	8, 877/ 4
find these honest, true	<b>men</b>	that are going toward	8, 877/ 18
till they may make	<b>men</b>	believe them... and when	8, 877/ 21
in wait to train	<b>men</b>	to them, and after	8, 877/ 26
few of those true	<b>men</b>	that I told thee	8, 877/ 32
yet some such true	<b>men</b>	are there always there	8, 877/ 33
any "damnable dreams of	<b>men</b>	," and "where we see	8, 878/ 17
that there be some	<b>men</b>	of Holy Church there	8, 878/ 20
which he would, if	<b>men</b>	took heed and watched	8, 879/ 24
great multitude seeming good	<b>men</b>	, I may well reckon	8, 879/ 33
in that company some	<b>men</b>	of Christ's holy church	8, 880/ 16
take hold in some	<b>men</b>	that hear it, though	8, 882/ 12
needs be some faithful	<b>men</b>	"?Though there were never	8, 883/ 9
the damnable dreams of	<b>men</b>	; and that himself is	8, 885/ 20
Scripture damnable dreams of	<b>men</b>	, and make men believe	8, 890/ 16
of men, and make	<b>men</b>	believe that dumb sacraments	8, 890/ 16
since their time, whom	<b>men</b>	might so surely take	8, 890/ 25
any damnable dreams of	<b>men</b>	), there I may be	8, 894/ 10
Holy Scripture; and other	<b>men</b>	say yes. And ye	8, 895/ 13
be so understood as	<b>men</b>	may be sure that	8, 900/ 3
not only by learned	<b>men</b>	, but even by unlearned	8, 902/ 16
house and suffered two	<b>men</b>	to resort up thither	8, 903/ 2
to sleep... the two	<b>men</b>	might, if they would	8, 903/ 4
that many such holy	<b>men</b>	have been brought up	8, 904/ 7
be here faithful, christened	<b>men</b>	in this church that	8, 908/ 25
doth not stand in	<b>men</b>	by the reason of	8, 910/ 6
in the Church, make	<b>men</b>	believe that the whole	8, 911/ 25
church whereof those good	<b>men</b>	be part, were not	8, 911/ 26
have it unknown, that	<b>men</b>	might have no surety	8, 911/ 27
and by which church	<b>men</b>	might be sure of	8, 911/ 31
which the very good	<b>men</b>	are part; and are	8, 912/ 15
as be faithful Christian	<b>men</b>	in this church," etc	8, 913/ 3
sermon, be such holy	<b>men</b>	as I am... but	8, 913/ 17
suppose, many good, holy	<b>men</b>	that will say of	8, 913/ 31
pure and clean holy	<b>men</b>	. And so those words	8, 913/ 35
these words "all faithful	<b>men</b>	," had meant no more	8, 914/ 6
this word "all faithful	<b>men</b>	." For surely neither Saint	8, 914/ 27
these words "omnium fidelium"	<b>men</b>	clean and pure without	8, 914/ 28
make them all good	<b>men</b>	... or "pro animabus omnium	8, 914/ 31
the painful way thitherward	<b>men</b>	do not mean in	8, 914/ 33
certain glosses that other	<b>men</b>	have made upon the	8, 917/ 4
The congregation of faithful	<b>men</b>	must needs be, which	8, 917/ 12
imperial majesty, proclaim all	<b>men</b>	for murderers and thieves	8, 919/ 25
there be some good	<b>men</b>	in it, yet the	8, 921/ 17
councils good and perfect	<b>men</b>	, and of Holy Church	8, 921/ 21
election of all faithful	<b>men</b>	; and all faithful men	8, 921/ 28
men; and all faithful	<b>men</b>	of the world make	8, 921/ 28
a council of wise	<b>men</b>	when it were purposed	8, 922/ 32

a council of Christian	<b>men</b>	, the Spirit of God	8, 922/ 33
declared by God unto	<b>men</b>	... though that in diverse	8, 923/ 16
plain and open to	<b>men</b>	unlearned. For as for	8, 923/ 33
election of all faithful	<b>men</b>	," and that "all faithful	8, 924/ 3
and that "all faithful	<b>men</b>	of the world make	8, 924/ 4
not only all the	<b>men</b>	, but also all the	8, 924/ 18
means of the good	<b>men</b>	, though there were many	8, 924/ 37
either they be good	<b>men</b>	and say as they	8, 927/ 24
you condemned by good	<b>men</b>	; or else, if they	8, 927/ 25
then are they evil	<b>men</b>	... and then are they	8, 927/ 27
secret church of good	<b>men</b>	; or else they say	8, 927/ 28
then are they evil	<b>men</b>	also... and so none	8, 927/ 29
secret church of good	<b>men</b>	are they neither; or	8, 927/ 30
secret church of good	<b>men</b>	, and also do rightfully	8, 927/ 32
we, but all learned	<b>men</b>	before us hitherto why	8, 928/ 14
he that all christened	<b>men</b>	in that time should	8, 928/ 30
other refuge unto Christian	<b>men</b>	willing to know the	8, 928/ 33
the conversation of Christian	<b>men</b>	, either of all or	8, 929/ 4
had not the wicked	<b>men</b>	; but now Christian men	8, 929/ 5
men; but now Christian	<b>men</b>	be as evil or	8, 929/ 5
them than among Christian	<b>men</b>	. Wherefore, he that will	8, 929/ 7
commandeth he that Christian	<b>men</b>	which be in Christendom	8, 929/ 11
Church? Also, he sendeth	<b>men</b>	to scriptures, that will	8, 929/ 22
that there be some	<b>men</b>	of Christ's church. But	8, 929/ 29
did as evermore such	<b>men</b>	have done: that is	8, 933/ 26
of them, but peradventure	<b>men</b>	of some other kind	8, 934/ 31
church of true, good	<b>men</b>	unknown. For though a	8, 936/ 31
excellent, wise, and well-learned	<b>men</b>	... shall either esteem them	8, 939/ 18
whereas he saith that	<b>men</b>	must examine the general	8, 941/ 20
point by the holy	<b>men</b>	so taken and taught	8, 942/ 6
through Christendom with all	<b>men</b>	so believed... then what	8, 942/ 7
the presumption of certain	<b>men</b>	and of certain congregations	8, 943/ 23
to wit, of only	<b>men</b>	pure and clean, without	8, 949/ 33
have went that good	<b>men</b>	would have judged well	8, 949/ 35
judged well, and true	<b>men</b>	truly! The fourth point	8, 949/ 36
of all holy, virtuous	<b>men</b>	, clean without spot or	8, 950/ 9
church of only good	<b>men</b>	... for in the one	8, 951/ 20
heresies, for teaching that	<b>men</b>	be not bound to	8, 952/ 37
some things that many	<b>men</b>	use to do... yet	8, 953/ 4
Church, it sufficeth that	<b>men</b>	be of the mind	8, 953/ 13
imprisonments, and she compelleth	<b>men</b>	to believe her which	8, 954/ 7
that some very good	<b>men</b>	and holy doctors would	8, 955/ 9
harm growing to good	<b>men</b>	and displeasure of God	8, 955/ 14
unto such noble secular	<b>men</b>	as he required thereto	8, 955/ 36
and many other holy	<b>men</b>	also. And unto the	8, 956/ 5
But Barnes, to make	<b>men</b>	ween that only faith	8, 957/ 35
he meant to make	<b>men</b>	love Christ Jesus, and	8, 958/ 12
weight hangeth, to make	<b>men</b>	ween that to stick	8, 958/ 14
either... but to make	<b>men</b>	ween that no such	8, 958/ 31
Saracens any Christians, or	<b>men</b>	that long to be	8, 962/ 20

but only such good	<b>men</b>	in it which must	8, 964/ 21
For such sins Christian	<b>men</b>	, he saith, that have	8, 965/ 24
deceased. Howbeit, only such	<b>men</b>	, I say, as have	8, 967/ 27
in for him, "You	<b>men</b>	, love your wives as	8, 971/ 7
himself), yet because many	<b>men</b>	of their own frowardness	8, 971/ 20
truth"), yet, as many	<b>men</b>	will never come into	8, 971/ 29
in the very best	<b>men</b>	thereof pure and clean	8, 972/ 10
our matter be of	<b>men</b>	living, or of men	8, 973/ 6
men living, or of	<b>men</b>	dying? And since we	8, 973/ 7
the church" as the	<b>men</b>	be living, quick and	8, 973/ 9
good health, of which	<b>men</b>	have the true doctrine	8, 973/ 18
of only good, holy	<b>men</b>	at the least, though	8, 974/ 8
or fellowship of holy	<b>men</b>	. And we know it	8, 974/ 18
seeing or feeling, as	<b>men</b>	know a draper or	8, 974/ 26
faith, which saveth sinful	<b>men</b>	, and giveth to the	8, 976/ 10
division in the holy	<b>men</b>	that are predestinated unto	8, 977/ 17
nor no persecution of	<b>men</b>	for righteousness' sake yet	8, 978/ 3
the presumption of certain	<b>men</b>	and of certain congregations	8, 978/ 36
wherewith he would make	<b>men</b>	believe that the Church	8, 979/ 14
put unto them... and	<b>men</b>	neither bound to go	8, 979/ 25
may be good Christian	<b>men</b>	and members... not only	8, 979/ 32
strangers. For by other	<b>men</b>	whom he sendeth, his	8, 981/ 7
nor be no Christian	<b>men</b>	, but Christ's enemies and	8, 986/ 15
fourthly, by very good	<b>men</b>	thereof also, which abiding	8, 987/ 31
almost, where he went,	<b>men</b>	might find the churches	8, 989/ 33
reverence, and, finally, Christian	<b>men</b>	without Christ." "The life	8, 989/ 35
him deceived, there are	<b>men</b>	that have wit and	8, 997/ 30
of John, that all	<b>men</b>	shall be taught of	8, 998/ 8
endure after forever: that	<b>men</b>	should, besides the inward	8, 999/ 1
parts thereof, as well	<b>men</b>	and women as the	8, 1000/ 10
is a company of	<b>men</b>	and women unknown, which	8, 1000/ 14
thing also: that albeit	<b>men</b>	may speak of diverse	8, 1000/ 36
a church of good	<b>men</b>	, a church of evil	8, 1000/ 37
a church of evil	<b>men</b>	, a church of both	8, 1000/ 37
any manner thing that	<b>men</b>	may get any money	8, 1003/ 28
a means as these	<b>men</b>	, I ween, will not	8, 1005/ 39
live?" So that these	<b>men</b>	, ye see, may not	8, 1012/ 13
sort of only holy	<b>men</b>	. In this they all	8, 1012/ 35
must be, by these	<b>men</b>	, holy... so must, by	8, 1015/ 5
so must, by these	<b>men</b>	, all the parts and	8, 1015/ 5
by reason that evil	<b>men</b>	may seem to be	8, 1015/ 30
so, the only good	<b>men</b>	must be the church	8, 1015/ 32
together, and that evil	<b>men</b>	, though they be evil	8, 1015/ 37
the world... or covetous	<b>men</b>	, or raveners, or idolaters	8, 1017/ 10
the fornicators, the covetous	<b>men</b>	, raveners, and idolaters, that	8, 1017/ 21
that there be evil	<b>men</b>	in "the church," that	8, 1018/ 10
corn and maketh good	<b>men</b>	, and the devil doth	8, 1020/ 10
darnel, and maketh evil	<b>men</b>	(as our Savior, his	8, 1020/ 11
Divine Service as that	<b>men</b>	should be bareheaded and	8, 1022/ 33
either he meant that	<b>men</b>	should go to an	8, 1023/ 12

in chastity, in other	<b>men's</b>	prayers and holy living	8, 579/ 24
to trust in "other	<b>men's</b>	prayers and holy living	8, 582/ 6
laid their snares unto	<b>men's</b>	wives to cover their	8, 584/ 28
in all good Christian	<b>men's</b>	ears, spitefully spoken, blasphemous	8, 589/ 35
read it in other	<b>men's</b>	books besides mine; for	8, 601/ 36
their other heresies in	<b>men's</b>	hearts fastly first confirmed	8, 625/ 35
motes out of other	<b>men's</b>	." For neither had Tyndale	8, 642/ 23
unmeet to rebuke other	<b>men's</b>	faults... nor be not	8, 653/ 1
about the amending of	<b>men's</b>	belief or living, but	8, 653/ 2
the devil to mar	<b>men's</b>	faith and all good	8, 653/ 3
mingled and watered with	<b>men's</b>	traditions... and therefore they	8, 657/ 23
law to be all	<b>men's</b>	in common, and that	8, 664/ 13
hap upon many good	<b>men's</b>	heads ere these rebellious	8, 665/ 2
the truth written in	<b>men's</b>	hearts... or by the	8, 677/ 24
that place whereas other	<b>men's</b>	books lack it not	8, 685/ 16
sudden help, nor other	<b>men's</b>	devotion for so small	8, 699/ 32
toward wills, in the	<b>men's</b>	hearts the belief that	8, 759/ 10
and offending of honest	<b>men's</b>	ears, it were better	8, 764/ 30
seem unsitting in such	<b>men's</b>	mouths, yet may he	8, 765/ 32
and so layeth to	<b>men's</b>	charge, that such as	8, 788/ 15
by the means of	<b>men's</b>	preaching and God's miracles	8, 794/ 33
but the faith of	<b>men's</b>	teaching and of miracles	8, 795/ 3
told him by other	<b>men's</b>	mouths or wrought in	8, 795/ 29
of miracles, and all	<b>men's</b>	persuasions, that for anything	8, 797/ 39
faith" that good Christian	<b>men's</b>	good works shall have	8, 806/ 2
street and left at	<b>men's</b>	doors by night; that	8, 813/ 18
the "faith written in	<b>men's</b>	hearts" the faith whereof	8, 825/ 15
the diminishing of Christian	<b>men's</b>	minds toward the doing	8, 849/ 25
Passion satisfied for all	<b>men's</b>	sins at once... that	8, 867/ 14
needs light in some	<b>men's</b>	hearts, as the prophet	8, 873/ 29
the church" upon other	<b>men's</b>	wrongs, whereunto he were	8, 946/ 5
purgatory or by other	<b>men's</b>	prayers and almsdeed, and	8, 966/ 38
and the oblations for	<b>men's</b>	souls, praying to saints	8, 990/ 1
other churches of more	<b>men's</b>	making, too, every one	8, 993/ 17
Scripture or otherwise of	<b>men's</b>	mouths, such as himself	8, 998/ 26
was far from these	<b>men's</b>	imagination which now would	8, 1022/ 24
their faults before he	<b>mend</b>	his own, forasmuch as	8, 765/ 22
never maketh any manner	<b>mention</b>	... but when he cometh	8, 603/ 22
known Catholic church without	<b>mention</b>	of either persecution or	8, 736/ 6
feeling" faith, never maketh	<b>mention</b>	thereof... as though the	8, 820/ 16
time was there no	<b>mention</b>	of it), by all	8, 943/ 22
time was there no	<b>mention</b>	of it), by all	8, 978/ 35
a draper or a	<b>mercier</b>	." Thus might in those	8, 974/ 26
known any draper or	<b>mercier</b>	either... for the false	8, 974/ 35
fellowship of drapers or	<b>merciers</b>	... for then were it	8, 861/ 4
fellowship of drapers or	<b>merciers</b>	; for then were it	8, 974/ 19
we know drapers and	<b>merciers</b>	and we believe the	8, 975/ 6
in captivity to make	<b>merchandise</b>	of it, and to	8, 609/ 25
labor, and to make	<b>merchandise</b>	of the people with	8, 614/ 2
as for "making of	<b>merchandise</b>	," that Saint Peter speaketh	8, 628/ 26

the Catholic Church what	<b>merchandise</b>	these heretics make I	8, 628/ 28
and lied, and made	<b>merchandise</b>	of them by false	8, 989/ 28
and went like a	<b>merchant</b>	of eel skins. And	8, 845/ 37
simple soul... some good	<b>merchant</b>	that were fallen in	8, 876/ 28
name him: if this	<b>merchant</b>	, when he had heartily	8, 877/ 10
and say, "But Master	<b>Merchant</b>	, I pray you tell	8, 877/ 15
thou takest for a	<b>merchant</b>	, and yet am I	8, 878/ 1
and went like a	<b>merchant</b>	, that he might be	8, 885/ 30
with some of our	<b>merchant's</b>	factors... they milk them	8, 628/ 30
him walking in a	<b>merchant's</b>	gown with a red	8, 876/ 30
that some good, honest	<b>merchant's-wife</b>	, a woman honest of	8, 883/ 32
feign themselves to be	<b>merchants</b>	and say they were	8, 877/ 2
find some honest, true	<b>merchants</b>	that are thitherward," and	8, 877/ 8
they were honest, true	<b>merchants</b>	and going thither... till	8, 877/ 20
or pardon at his	<b>merciful</b>	hand. If Tyndale list	8, 581/ 29
so liberal, good, and	<b>merciful</b>	as he is, he	8, 625/ 27
heaven, so mighty, so	<b>merciful</b>	, and so wise as	8, 893/ 5
God, which as a	<b>merciful</b>	father suffereth our substance	8, 968/ 24
them that, by the	<b>merciful</b>	punishment of God, many	8, 1017/ 27
helped to be more	<b>mercifully</b>	dealt with of our	8, 967/ 14
to be the more	<b>mercifully</b>	dealt with, and their	8, 969/ 6
for the while, his	<b>mercy</b>	shall not fail in	8, 608/ 30
he now, and his	<b>mercy</b>	always will, when his	8, 610/ 19
God of his great	<b>mercy</b>	suffered not those naughty	8, 613/ 5
kept, but unto the	<b>mercy</b>	of God. For as	8, 706/ 22
but unto the bottomless	<b>mercy</b>	of God. For as	8, 706/ 28
thereof, but the bottomless	<b>mercy</b>	of God" and here	8, 708/ 16
but by the mighty	<b>mercy</b>	of God, and by	8, 839/ 32
How great is the	<b>mercy</b>	of our Lord, and	8, 840/ 23
holy church is the	<b>mercy</b>	of God toward her	8, 860/ 7
her sins, and requireth	<b>mercy</b>	for them... therefore is	8, 860/ 19
And he of his	<b>mercy</b>	, and not of her	8, 861/ 22
her sins, and asking	<b>mercy</b>	for them, God layeth	8, 864/ 20
the Lord, whose high	<b>mercy</b>	hath so goodly begun	8, 885/ 13
pray God, for his	<b>mercy</b>	, so amend Friar Barnes	8, 920/ 35
holy church is the	<b>mercy</b>	of God toward her	8, 956/ 23
her sins, and requireth	<b>mercy</b>	for them... therefore is	8, 956/ 34
her sins, and requireth	<b>mercy</b>	for them... therefore is	8, 957/ 6
his sins and ask	<b>mercy</b>	, and believe every article	8, 957/ 25
his sins, and ask	<b>mercy</b>	, and for lack of	8, 957/ 33
purpose may miss of	<b>mercy</b>	too. But Barnes, to	8, 957/ 34
her sins and asking	<b>mercy</b>	for them... and that	8, 958/ 4
sins and asking of	<b>mercy</b>	, were sufficient to save	8, 958/ 16
our sins, and ask	<b>mercy</b>	, and believe only, and	8, 958/ 33
their sin, and asking	<b>mercy</b>	, and by prayer, and	8, 965/ 8
his acknowledging, and asking	<b>mercy</b>	, too, go from Christ's	8, 966/ 1
he dieth, and asketh	<b>mercy</b>	, shall be forthwith so	8, 966/ 18
Now, when works of	<b>mercy</b>	are done in commendation	8, 967/ 23
up for themselves not	<b>mercy</b>	but wrath. Wherefore, when	8, 967/ 35
of good works of	<b>mercy</b>	, is it not plain	8, 1017/ 2

did penance and attained	<b>mercy</b>	. Thirdly, we lay the	8, 1018/ 31
please him, of his	<b>mere</b>	grace without any manner	8, 825/ 24
reward cometh of God's	<b>mere</b>	liberal goodness, that list	8, 841/ 10
the reward unto God's	<b>mere</b>	liberal goodness... of whose	8, 841/ 24
ab incurso et daemonio	<b>meridiano</b>	, " assigning to every one	8, 988/ 3
with the much more	<b>merit</b>	, as Christ said, "Blessed	8, 748/ 18
as matter of our	<b>merit</b>	, in case that we	8, 755/ 8
Spirit inhabiting within us	<b>merit</b>	much more glory, first	8, 756/ 4
grace without any manner	<b>merit</b>	give a creature the	8, 825/ 24
others shall with their	<b>merit</b>	and his grace attain	8, 825/ 26
that no man can	<b>merit</b>	the first grace. For	8, 841/ 4
draw him"; nor no	<b>merit</b>	of man can be	8, 841/ 8
man may toward remission	<b>merit</b>	nothing at all... nor	8, 841/ 36
that they could nothing	<b>merit</b>	at all without the	8, 849/ 4
the man may anything	<b>merit</b>	, which can without grace	8, 866/ 37
can without grace nothing	<b>merit</b>	. But after may man	8, 866/ 37
grace and help, to	<b>merit</b>	reward in heaven by	8, 866/ 38
be void; for the	<b>merit</b>	should at the least	8, 882/ 25
lovers and friends, they	<b>merit</b>	not of new... but	8, 967/ 36
that we may here	<b>merit</b>	and deserve in this	8, 969/ 14
folks' good deeds may	<b>merit</b>	for us and serve	8, 969/ 15
were anything fruitful or	<b>meritorious</b>	. And which works be	8, 633/ 32
rewardable in heaven and	<b>meritorious</b>	! What false glosses be	8, 640/ 9
and so much more	<b>meritorious</b>	as God is greater	8, 691/ 31
that it is more	<b>meritorious</b>	to offer to God	8, 691/ 34
that it is more	<b>meritorious</b>	to offer to God	8, 697/ 36
teacheth to be more	<b>meritorious</b>	to offer to God	8, 698/ 5
that it was more	<b>meritorious</b>	to offer unto God	8, 698/ 7
for the time more	<b>meritorious</b>	, dependeth upon the circumstances	8, 698/ 21
the one is more	<b>meritorious</b>	than the other, the	8, 700/ 13
that good works are	<b>meritorious</b>	, and that folks do	8, 712/ 22
wen were fruitful and	<b>meritorious</b>	, when I see well	8, 759/ 14
in every good and	<b>meritorious</b>	work prevented by the	8, 799/ 12
or blessed, but less	<b>meritorious</b>	, than faith. For God	8, 825/ 23
that good works be	<b>meritorious</b>	, not only for himself	8, 969/ 12
friars' coats, in saints'	<b>merits</b>	. And the significations put	8, 579/ 25
it save through the	<b>merits</b>	of Christ's bitter Passion	8, 580/ 28
reward thereto, through the	<b>merits</b>	of our Savior's Passion	8, 634/ 2
answer, "Out of the	<b>merits</b>	of Christ." And thus	8, 692/ 9
Not by her own	<b>merits</b>	, nor by her own	8, 837/ 14
stick fast unto his	<b>merits</b>	and to the promise	8, 838/ 5
trust only in the	<b>merits</b>	of his blessed blood	8, 838/ 12
not by their "own	<b>merits</b>	, " nor their "own might	8, 839/ 19
God, and by the	<b>merits</b>	of Christ's blessed Passion	8, 839/ 32
washed by their own	<b>merits</b>	the known Catholic church	8, 841/ 2
proud trust in their	<b>merits</b>	, but stand in fear	8, 841/ 16
all... nor that no	<b>merits</b>	of man shall have	8, 842/ 1
stick fast unto his	<b>merits</b>	and to the promises	8, 844/ 15
stick fast unto his	<b>merits</b>	only; fifthly, that they	8, 848/ 2
their trust in the	<b>merits</b>	of Christ only: if	8, 849/ 1

that all their own	<b>merits</b>	cannot bring them to	8, 849/ 2
to heaven without the	<b>merits</b>	of Christ, nor that	8, 849/ 3
trust in their own	<b>merits</b>	, but of humility little	8, 849/ 5
heaven for his own	<b>merits</b>	and his works wrought	8, 849/ 10
good trust in the	<b>merits</b>	of the battle that	8, 849/ 18
about to add any	<b>merits</b>	of his own unto	8, 849/ 23
his own unto the	<b>merits</b>	of Christ: then meaneth	8, 849/ 23
look on her own	<b>merits</b>	and of her own	8, 860/ 12
refer herself unto the	<b>merits</b>	of her blessed husband	8, 860/ 15
and not of her	<b>merits</b>	, hath chosen her for	8, 861/ 23
chosen it without any	<b>merits</b>	of her, and because	8, 866/ 21
speaketh of election and	<b>merits</b>	, we will not much	8, 866/ 34
look on her own	<b>merits</b>	of her own works	8, 956/ 28
refer herself unto the	<b>merits</b>	of her blessed husband	8, 956/ 30
well following upon their	<b>merits</b>	which they deserved before	8, 968/ 2
and yet by the	<b>merits</b>	of faith and justice	8, 977/ 34
weighed have so many	<b>merry</b>	follies in them that	8, 660/ 19
policy to make a	<b>merry</b>	world the good, godly	8, 776/ 12
play and make us	<b>merry</b>	while we may... and	8, 797/ 27
he liketh much his	<b>merry</b>	mocks, and fareth as	8, 831/ 24
Christ. And I say	<b>meseemeth</b>	, as I be saved	8, 584/ 6
leave it undone. "And	<b>meseemeth</b>	also that the same	8, 899/ 24
might, in good faith,	<b>meseemeth</b>	, many be found, not	8, 902/ 15
peradventure understood. And also	<b>meseemeth</b>	that it may be	8, 1005/ 37
in so great a	<b>message</b>	, and for so great	8, 651/ 9
to send on his	<b>message</b>	... in so great a	8, 717/ 21
needs doubt of the	<b>message</b>	. And therefore now let	8, 720/ 35
true church and the	<b>messenger</b>	of God to tell	8, 720/ 33
he doubteth of the	<b>messenger</b>	, he must needs doubt	8, 720/ 34
be showed by a	<b>messenger</b>	, nor by writing." And	8, 868/ 4
by miracles to be	<b>messengers</b>	sent from God. But	8, 611/ 26
all to show themselves	<b>messengers</b>	sent by God, but	8, 611/ 27
doctrine clearly prove themselves	<b>messengers</b>	sent by the devil	8, 611/ 29
God had proved his	<b>messengers</b>	by miracles... whereof these	8, 618/ 11
declared to be his	<b>messengers</b>	. Now, of these holy	8, 623/ 6
death declared for God's	<b>messengers</b>	by many a mighty	8, 696/ 6
to prove them true	<b>messengers</b>	. And thus had every	8, 722/ 13
jesting and railing. God's	<b>messengers</b>	were wont also to	8, 771/ 33
and the very, true	<b>messengers</b>	of God." "So great	8, 991/ 14
the while together, till	<b>Messiah</b>	come, that shall make	8, 621/ 24
of which if they	<b>met</b>	together, never one knoweth	8, 667/ 15
Bristol, or that ye	<b>met</b>	by chance together anywhere	8, 815/ 17
to my remembrance, we	<b>met</b>	not together this half	8, 815/ 20
mind well where we	<b>met</b>	then, neither." "Well, Webbe	8, 815/ 21
a man might have	<b>met</b>	him, and upon his	8, 845/ 37
happy that ye have	<b>met</b>	with me... for I	8, 877/ 7
catholic church, if he	<b>met</b>	with another Christian man	8, 1027/ 21
he, "that letter saith,	<b>methink</b>	, that my wife is	8, 816/ 7
to the promises only:	<b>methink</b>	they that so do	8, 850/ 17
be believed than they...	<b>methinketh</b>	that before right reasonable	8, 642/ 34

the true scripture": surely	<b>methinketh</b>	that unto this, the	8, 888/ 20
of it. "And surely	<b>methinketh</b>	that the chief commodity	8, 891/ 35
believe you therein. "Yet	<b>methinketh</b>	that these common preachers	8, 898/ 17
as I told you,	<b>methinketh</b>	that these common preachers	8, 899/ 37
good faith, Father Barnes,	<b>methinketh</b>	therefore that this lesson	8, 901/ 16
against him. But verily	<b>methinketh</b>	that in one thing	8, 916/ 33
for his recompense. But	<b>methinketh</b>	surely that if Barnes	8, 944/ 3
him "sweet Bernard." But	<b>methinketh</b>	that he is sour	8, 984/ 11
I heard this preached,	<b>methought</b>	it went sore against	8, 899/ 18
of the evangelical sect,	<b>methought</b>	they were in so	8, 903/ 8
provincial patriarchs, archbishops, or	<b>metropolitans</b>	, or by what name	8, 577/ 14
into my hands by	<b>Michael</b>	Lobley, whom I had	8, 813/ 24
lay mad in the	<b>midst</b>	of Bedlam he could	8, 584/ 7
earth hangeth in the	<b>midst</b>	of the world by	8, 604/ 21
lieth in the very	<b>midst</b>	, and, as we might	8, 604/ 27
is in the very	<b>midst</b>	, that is, the most	8, 604/ 32
remain in the very	<b>midst</b>	of the earth. And	8, 605/ 7
because that from the	<b>midst</b>	, as it should go	8, 605/ 9
no further than the	<b>midst</b>	, trow you? By God	8, 605/ 33
five miles beneath the	<b>midst</b>	, it would give you	8, 605/ 35
himself in the very	<b>midst</b>	among them would not	8, 938/ 10
left out in the	<b>midst</b>	... for no cause that	8, 986/ 27
a gate in the	<b>midst</b>	of New Market Heath	8, 1021/ 28
disciples, following the example	<b>mightily</b>	... and the pope therewith	8, 765/ 7
and abideth still, so	<b>mighty</b>	, strong, and invincible... as	8, 673/ 6
by the strong and	<b>mighty</b>	champion, the invincible martyr	8, 673/ 8
messengers by many a	<b>mighty</b>	miracle. Of these men	8, 696/ 6
together... and with the	<b>mighty</b>	blast of his own	8, 794/ 12
sins but by the	<b>mighty</b>	mercy of God, and	8, 839/ 31
Father in heaven, so	<b>mighty</b>	, so merciful, and so	8, 893/ 5
and all that is	<b>mighty</b>	and glorious in the	8, 930/ 23
were so strong and	<b>mighty</b>	that they had gotten	8, 1027/ 5
must needs say "Dimitte	<b>mihi</b>	debita." The which she	8, 860/ 13
must needs say "Dimitte	<b>mihi</b>	debita" the which she	8, 956/ 29
gown with a red	<b>Milanese</b>	bonnet, and not knowing	8, 876/ 31
Scripture saith, a most	<b>mild</b>	and piteous man, did	8, 791/ 25
him of half a	<b>mile's</b>	walking ere he come	8, 686/ 8
this whorl were ten	<b>miles</b>	thick on every side	8, 605/ 29
of the hole, five	<b>miles</b>	beneath the midst, it	8, 605/ 35
railing knave eight hundred	<b>miles</b>	deep in hell. But	8, 714/ 6
our merchant's factors... they	<b>milk</b>	them so evangelically that	8, 628/ 31
and which both with	<b>milk</b>	and stronger meat must	8, 892/ 4
or fiddler, monk or	<b>miller</b>	, if they believe in	8, 838/ 11
or bishop," "monk or	<b>miller</b>	, "friar or fiddler," or	8, 839/ 15
If there were a	<b>millstone</b>	thrown down here on	8, 605/ 6
should it (which a	<b>millstone</b>	may not do) ascend	8, 605/ 10
so great that a	<b>millstone</b>	might well go through	8, 605/ 30
one end, and a	<b>millstone</b>	were thrown in above	8, 605/ 32
be it diminished and	<b>minced</b>	never so small... and	8, 671/ 33
expounded after his own	<b>mind</b>	; which manner of exhorting	8, 585/ 26

because of his own	<b>mind</b>	, and Luther's and Huessgen's	8, 589/ 22
hath been for incorrigible	<b>mind</b>	and lack of amendment	8, 590/ 15
man that of good	<b>mind</b>	would in good manner	8, 591/ 16
putteth me well in	<b>mind</b>	, the kingdom of God	8, 608/ 9
in some against the	<b>mind</b>	of the multitude and	8, 611/ 20
some were of one	<b>mind</b>	, some of other... and	8, 612/ 12
Scripture were of the	<b>mind</b>	that we be, and	8, 621/ 6
maketh all of one	<b>mind</b>	in that house do	8, 627/ 28
in judging every man's	<b>mind</b>	... but if he think	8, 629/ 31
but of his own	<b>mind</b>	, and not according to	8, 639/ 30
not according to the	<b>mind</b>	of God. And yet	8, 639/ 30
but for her devout	<b>mind</b>	that she bore toward	8, 699/ 23
manner, what their very	<b>mind</b>	is in the matter	8, 701/ 2
far from Saint Chrysostom's	<b>mind</b>	. For ye may well	8, 702/ 24
the same heart and	<b>mind</b>	that the "old" holy	8, 704/ 4
the Scripture against the	<b>mind</b>	of Tyndale likewise as	8, 714/ 13
maketh men of one	<b>mind</b>	in his church or	8, 715/ 2
ever submit his own	<b>mind</b>	to the determination of	8, 715/ 19
therein all of one	<b>mind</b>	agreed. Now go me	8, 724/ 25
to put you in	<b>mind</b>	that by the "wolves	8, 728/ 26
true of Saint Augustine's	<b>mind</b>	, that he believed the	8, 731/ 5
and contrary to his	<b>mind</b>	, even in like manner	8, 733/ 31
immediately before, that the	<b>mind</b>	and intent of Saint	8, 739/ 11
lines therein, that the	<b>mind</b>	of Saint Augustine was	8, 743/ 27
is it in my	<b>mind</b>	false that Tyndale saith	8, 747/ 23
frowardness be in the	<b>mind</b>	of him to whom	8, 749/ 5
good Christian readers, the	<b>mind</b>	of Saint Paul, as	8, 757/ 33
thou man of one	<b>mind</b>	with me my guide	8, 762/ 2
God, with one, agreeable	<b>mind</b>	." Here saith our Savior	8, 762/ 4
they were of one	<b>mind</b>	once, and walked in	8, 762/ 7
Christ been of one	<b>mind</b>	and consent with Judas	8, 762/ 8
he is not in	<b>mind</b>	to leave, he may	8, 781/ 33
God in that good	<b>mind</b>	preventeth the man by	8, 783/ 7
he feel any good	<b>mind</b>	, never labor to keep	8, 786/ 18
verily suppose, in my	<b>mind</b>	, this point that Tyndale's	8, 788/ 22
she, "and in my	<b>mind</b>	, she were yet to	8, 790/ 12
he putteth us in	<b>mind</b>	of Moses... which, being	8, 791/ 23
forgive thee this evil	<b>mind</b>	of thy heart." We	8, 796/ 30
the man, calling to	<b>mind</b>	Tyndale's former tale that	8, 798/ 22
ye wot, the selfsame	<b>mind</b>	and intent of praying	8, 798/ 36
believe in his own	<b>mind</b>	that Saint Augustine in	8, 804/ 7
cannot now call to	<b>mind</b>	well where we met	8, 815/ 21
lived thereto in such	<b>mind</b>	as many martyrs died	8, 818/ 21
that are double of	<b>mind</b>	." Moreover, where he saith	8, 840/ 36
should be of the	<b>mind</b>	that to bring them	8, 851/ 33
she would break her	<b>mind</b>	unto him, and show	8, 884/ 15
show to my simple	<b>mind</b>	full well and clerkly	8, 885/ 6
us put me in	<b>mind</b>	of a tale that	8, 900/ 12
ye shall see the	<b>mind</b>	of Saint Augustine so	8, 908/ 14
there of the contrary	<b>mind</b>	. For though some one	8, 922/ 30

be of a better	<b>mind</b>	at the first than	8, 922/ 31
man to declare his	<b>mind</b>	, and inclineth the congregation	8, 922/ 34
all of the same	<b>mind</b>	though they make no	8, 941/ 31
circumstances of his own	<b>mind</b>	... and of the time	8, 947/ 3
and sue of good	<b>mind</b>	and affection for the	8, 947/ 4
men be of the	<b>mind</b>	gladly to suffer when	8, 953/ 13
first of the same	<b>mind</b>	himself... yet afterward considering	8, 955/ 12
this point declareth his	<b>mind</b>	plainly, concerning the repressing	8, 955/ 34
was not in this	<b>mind</b>	alone, but so was	8, 956/ 4
Augustine were of the	<b>mind</b>	that himself is now	8, 963/ 19
he dieth in such	<b>mind</b>	, for all his acknowledging	8, 965/ 36
take with a peaceable	<b>mind</b>	the spites that are	8, 978/ 9
purpose, clean against the	<b>mind</b>	of Saint Bernard, that	8, 986/ 32
are apostates in their	<b>mind</b>	, and yet abide still	8, 988/ 34
it contrary to his	<b>mind</b>	, namely while he seeth	8, 997/ 29
plainly that Saint Paul's	<b>mind</b>	was far from these	8, 1022/ 23
the man was fully	<b>mindful</b>	rather to send us	8, 701/ 27
his part, with being	<b>mindful</b>	of them in his	8, 886/ 5
proof of deadly sinful	<b>minds</b>	: he destroyeth, ye wot	8, 588/ 26
turn of their good	<b>minds</b>	everything to the best	8, 592/ 11
people... with turning their	<b>minds</b>	from the point that	8, 624/ 24
some suspicious or inquiet	<b>minds</b>	upon grudging. Nor I	8, 635/ 14
ways to draw our	<b>minds</b>	from the very point	8, 656/ 5
us to incline our	<b>minds</b>	into the credence of	8, 744/ 16
with willing and appliable	<b>minds</b>	should by the Spirit	8, 753/ 15
diminishing of Christian men's	<b>minds</b>	toward the doing of	8, 849/ 25
of their own good	<b>minds</b>	, for the preservation of	8, 955/ 5
the pure Scripture is	<b>mingled</b>	and watered with men's	8, 657/ 22
of their imperfect working,	<b>mingled</b>	always, for the more	8, 841/ 17
church of Christ being	<b>mingled</b>	of both good and	8, 1019/ 28
church is the wheat	<b>mingled</b>	with the straw, and	8, 1020/ 1
Savior calleth his church	<b>mingled</b>	of good and bad	8, 1020/ 13
readers, that the church	<b>mingled</b>	of both good and	8, 1020/ 16
he speaketh of that	<b>mingling</b>	... calleth it either his	8, 1019/ 29
any man as a	<b>minister</b>	of that unknown church	8, 617/ 24
was a means and	<b>minister</b>	in bringing that grace	8, 708/ 35
for lack of a	<b>minister</b>	, and so died with	8, 818/ 29
a member, or a	<b>minister</b>	, of a church unknown	8, 1004/ 29
him be as the	<b>minister</b>	." He spoke not this	8, 1024/ 22
the chief ruler or	<b>minister</b>	should be known, how	8, 1024/ 30
which he should be	<b>minister</b>	, should be unknown? Moreover	8, 1024/ 31
part and as the	<b>minister</b>	of the whole catholic	8, 1025/ 32
may be, the ordinary	<b>ministers</b>	of God's holy words	8, 616/ 7
They call themselves the	<b>ministers</b>	of Christ, but they	8, 983/ 20
in every kind of	<b>ministers</b>	of the church some	8, 985/ 16
is, "They be the	<b>ministers</b>	of Christ, and they	8, 986/ 35
They call themselves the	<b>ministers</b>	of Christ, but they	8, 986/ 36
yet they be the	<b>ministers</b>	of Christ in his	8, 987/ 2
the holy sacraments and	<b>ministers</b>	of the same. And	8, 989/ 30
appointment unto his holy	<b>ministration</b>	in the temple with	8, 853/ 19

Saint Bernard saith thus "	<b>Ministri</b>	Christi sunt, et serviunt	8, 986/ 34
prophecy or by marvelous	<b>miracle</b>	... it will be long	8, 651/ 23
much as any one	<b>miracle</b>	this fifteen hundred years	8, 691/ 4
by many a mighty	<b>miracle</b>	. Of these men may	8, 696/ 6
with many a thousand	<b>miracle</b>	have made the Scripture	8, 703/ 32
by many a great	<b>miracle</b>	, and made him honored	8, 713/ 26
the remnant make by	<b>miracle</b>	any due proof that	8, 722/ 29
whereof God by great	<b>miracle</b>	took open vengeance. And	8, 793/ 20
the faith for any	<b>miracle</b>	that Philip wrought, or	8, 797/ 5
that God had by	<b>miracle</b>	turned him to the	8, 803/ 33
somewhat fearing lest that	<b>miracle</b>	of curing should not	8, 991/ 7
working of many wonderful	<b>miracles</b>	for the proof thereof	8, 608/ 14
without any power of	<b>miracles</b>	at all. Instead of	8, 608/ 17
them that saw the	<b>miracles</b>	of God were dead	8, 609/ 16
prophets proved themselves by	<b>miracles</b>	to be messengers sent	8, 611/ 25
and Zwingli show no	<b>miracles</b>	at all to show	8, 611/ 27
prophets, true preachers, and	<b>miracles</b>	, for all the false	8, 613/ 20
proved his messengers by	<b>miracles</b>	... whereof these men showed	8, 618/ 12
And also, considering the	<b>miracles</b>	that God had, so	8, 620/ 1
God showed many great	<b>miracles</b>	, and for none of	8, 621/ 2
in number, time, and	<b>miracles</b>	; that is to say	8, 621/ 11
part many times by	<b>miracles</b>	declared his favor against	8, 621/ 15
For as for the	<b>miracles</b>	done in the Temple	8, 621/ 17
more than a thousand	<b>miracles</b>	declared to be his	8, 623/ 6
at... and all the	<b>miracles</b>	they blaspheme, and say	8, 626/ 9
God's saints and his	<b>miracles</b>	, and give the honor	8, 626/ 15
and saints, and the	<b>miracles</b>	of God wrought and	8, 628/ 3
an end; and ever	<b>miracles</b>	in it and in	8, 669/ 25
therein... and evermore glorious	<b>miracles</b>	from the beginning incessantly	8, 670/ 6
to show many marvelous	<b>miracles</b>	. Whereof let us now	8, 690/ 35
thing, he yet, by	<b>miracles</b>	and other open means	8, 694/ 14
never was there yet.	<b>Miracles</b>	as shameless as they	8, 695/ 16
because he showeth no	<b>miracles</b>	... he must prove us	8, 696/ 32
foregoer, must do such	<b>miracles</b>	as our old Christ	8, 696/ 34
in his life, besides	<b>miracles</b>	many showed for him	8, 696/ 36
their holy living and	<b>miracles</b>	that God showed for	8, 711/ 30
their living, but also	<b>miracles</b>	, to prove them true	8, 722/ 12
thereby did all Christ's	<b>miracles</b>	bear witness with him	8, 722/ 17
heretics shall do no	<b>miracles</b>	. But as for yet	8, 722/ 33
authority, first for the	<b>miracles</b>	that were showed therein	8, 735/ 16
years! And as for	<b>miracles</b>	with which, as Saint	8, 739/ 5
like as God useth	<b>miracles</b>	and divers other means	8, 739/ 15
as is preaching and	<b>miracles</b>	and some such others	8, 744/ 21
had been wrought the	<b>miracles</b>	that have been wrought	8, 747/ 13
those reasons of prophecies,	<b>miracles</b>	, martyrs, and many other	8, 749/ 21
be so declared, by	<b>miracles</b>	and many other means	8, 750/ 24
people that through the	<b>miracles</b>	and the doctrine, dead	8, 753/ 13
there in which the	<b>miracles</b>	continue. And therefore if	8, 761/ 7
inward Spirit and outward	<b>miracles</b>	inclineth us to believe	8, 764/ 3
that proved themselves by	<b>miracles</b>	; and not such rascally	8, 771/ 30

believed moved by the	<b>miracles</b>	of Moses... as Simon	8, 773/ 33
the reason of Philip's	<b>miracles</b>	(Acts 8). Nevertheless, the	8, 773/ 34
mock at all such	<b>miracles</b>	, and say the devil	8, 788/ 8
believed moved by the	<b>miracles</b>	of Moses... as Simon	8, 791/ 36
the reason of Philip's	<b>miracles</b>	(Acts 8). Nevertheless, the	8, 792/ 1
persuasion of men or	<b>miracles</b>	persuaded to believe in	8, 792/ 12
by Moses and his	<b>miracles</b>	were induced to believe	8, 792/ 14
be by men or	<b>miracles</b>	induced to believe in	8, 792/ 17
persuaded by men or	<b>miracles</b>	I marvel somewhat wherefore	8, 792/ 21
the work of his	<b>miracles</b>	would not be persuaded	8, 792/ 24
the fruit of the	<b>miracles</b>	that God worketh daily	8, 792/ 28
means of men and	<b>miracles</b>	, many a thousand that	8, 794/ 25
by men and by	<b>miracles</b>	. And such believers were	8, 794/ 29
men's preaching and God's	<b>miracles</b>	... with which outward means	8, 794/ 33
men's teaching and of	<b>miracles</b>	alone. But, now, if	8, 795/ 4
believed neither men nor	<b>miracles</b>	. And we shall not	8, 795/ 9
means of men or	<b>miracles</b>	, there died in wilderness	8, 795/ 11
means of men or	<b>miracles</b>	was for their salvation	8, 795/ 15
and not persuaded by	<b>miracles</b>	either told him by	8, 795/ 28
are induced thereinto by	<b>miracles</b>	and persuasions of men	8, 796/ 6
to the belief by	<b>miracles</b>	and persuasion of men	8, 796/ 21
that believed for the	<b>miracles</b>	which he saw Philip	8, 796/ 26
wit, the believing for	<b>miracles</b>	and by persuasion of	8, 796/ 33
the better for the	<b>miracles</b>	that are daily wrought	8, 797/ 4
of Christ's faith by	<b>miracles</b>	and persuasion of men	8, 797/ 22
resisted all credence of	<b>miracles</b>	, and all men's persuasions	8, 797/ 38
means of men or	<b>miracles</b>	, they stand yet clear	8, 798/ 1
credence giving both to	<b>miracles</b>	and good persuasions of	8, 799/ 15
world by manifold wonderful	<b>miracles</b>	all which holy doctors	8, 805/ 20
and by the manifold	<b>miracles</b>	that still continue in	8, 808/ 32
Paul, because God wrought	<b>miracles</b>	for him... by the	8, 809/ 32
good Christian country, worketh	<b>miracles</b>	in it for the	8, 809/ 35
Church, and withdraweth his	<b>miracles</b>	from all churches of	8, 809/ 36
that he doth those	<b>miracles</b>	not only in it	8, 809/ 37
this day, many marvelous	<b>miracles</b>	, and withdraw them all	8, 811/ 9
till they have the	<b>miracles</b>	among them and the	8, 811/ 13
holy writing and manifold	<b>miracles</b>	which God hath wrought	8, 856/ 6
and with which wonderful	<b>miracles</b>	God beareth witness for	8, 856/ 7
by words, example, and	<b>miracles</b>	, both the Jews and	8, 881/ 22
living, and of his	<b>miracles</b>	, and of his death	8, 888/ 29
rising again, and his	<b>miracles</b>	, and his other conversation	8, 888/ 34
yet God continueth his	<b>miracles</b>	... and among all your	8, 904/ 13
used therein and the	<b>miracles</b>	which were daily done	8, 934/ 7
with many great open	<b>miracles</b>	allowed and approved against	8, 989/ 18
servant glorified by many	<b>miracles</b>	, while he called back	8, 990/ 30
true, by manifold open	<b>miracles</b>	. And finally, whereas Barnes	8, 991/ 33
wherein we see the	<b>miracles</b>	that God wrought for	8, 1016/ 15
he sticketh in the	<b>mire</b>	. For lo, thus he	8, 607/ 36
and deeper in the	<b>mire</b>	. For lo, thus creepeth	8, 613/ 32
cast the very filthy	<b>mire</b>	upon the cross. And	8, 953/ 32

he lieth in the	<b>mire</b>	allto tumbled in dirt	8, 974/ 1
for a fit of	<b>mirth</b>	. Howbeit, as for crowns	8, 831/ 26
there rise so many	<b>misbelievers</b>	but that the true	8, 794/ 2
made yet... whereof the	<b>mischief</b>	shall fall in their	8, 664/ 35
to rise... all the	<b>mischief</b>	will not fall in	8, 665/ 1
lies and all their	<b>mischief</b>	that they have wrought	8, 675/ 25
lies and all their	<b>mischief</b>	that they have wrought	8, 679/ 7
lies and so much	<b>mischief</b>	thereon by all which	8, 679/ 12
swarm full of all	<b>mischief</b>	; for thereto fain would	8, 791/ 3
never so great, horrible	<b>mischief</b>	, so that he fall	8, 819/ 23
man for a very	<b>mischievous</b>	heretic. And ever this	8, 634/ 15
and impunity of all	<b>mischievous</b>	people a Job, as	8, 791/ 19
then meaneth he very	<b>mischievously</b>	, to the diminishing of	8, 849/ 24
their sect, do shamefully	<b>misconstrue</b>	the Scripture... and with	8, 717/ 12
he saith that they	<b>misconstrue</b>	and falsely allege all	8, 740/ 38
others as list to	<b>misconstrue</b>	the Scripture to the	8, 941/ 26
saith we use in	<b>misconstruing</b>	of the Scripture, and	8, 686/ 3
one part, and all	<b>miscreant</b>	paynims, all false Jews	8, 912/ 22
beastly wretch before their	<b>miserable</b>	days so shameless yet	8, 653/ 8
anything so far to	<b>mislead</b>	their judgment: for help	8, 591/ 14
hands... and thereby had	<b>misled</b>	the people both into	8, 622/ 26
the "blind" that are	<b>misled</b>	into the ditch, the	8, 728/ 28
people began to be	<b>misled</b>	: God of his goodness	8, 1009/ 5
she partly liked, partly	<b>misliked</b>	, in the reading, perceiving	8, 884/ 9
called Robert Barnes, that	<b>misliked</b>	it not... but was	8, 925/ 18
by miswriting or by	<b>misprinting</b>	those figures of algorism	8, 908/ 35
it here seem, by	<b>misrehearsing</b>	of Saint Augustine's words	8, 966/ 35
to say that I	<b>misreport</b>	him and would make	8, 764/ 31
come from her ye	<b>misreport</b>	her in many things	8, 904/ 3
all other vicious and	<b>misruled</b>	persons, and among others	8, 919/ 29
of good purpose may	<b>miss</b>	of mercy too. But	8, 957/ 34
albeit he so far	<b>misseth</b>	the mark that he	8, 863/ 31
distinction, as in a	<b>mist</b>	, he weeneth to walk	8, 741/ 36
ye shall see the	<b>mist</b>	break up so far	8, 741/ 36
and say that I	<b>mistake</b>	his words, and that	8, 665/ 25
devise, to make us	<b>mistake</b>	our mother, and each	8, 892/ 25
like wise doth Barnes	<b>mistake</b>	the gloss that he	8, 914/ 1
be sure that he	<b>mistake</b>	not the truth yea	8, 997/ 25
to be deceived in	<b>mistaking</b>	of the very scripture	8, 680/ 8
same cause, for such	<b>mistaking</b>	of the right sense	8, 680/ 9
there deceived in the	<b>mistaking</b>	of them as thou	8, 877/ 35
been deceived in the	<b>mistaking</b>	of me... whom thou	8, 877/ 36
upon them by the	<b>mistaking</b>	of some such false	8, 893/ 7
of poisoning, if by	<b>mistaking</b>	our mother, we take	8, 894/ 21
their father and mother,	<b>mistaught</b>	the people that what	8, 697/ 31
also as he hath	<b>mistranslated</b>	of ignorance, I will	8, 986/ 29
the thing that Barnes	<b>mistranslateth</b>	here "the ground") is	8, 847/ 10
his master, and his	<b>mistress</b>	the nun. Wherein he	8, 724/ 27
by your teaching, but	<b>mistrust</b>	, rather, every book of	8, 682/ 3
sure belief without any	<b>mistrust</b>	, or doubt of the	8, 825/ 12

that we may therefore	<b>mistrust</b>	her doctrine, and trust	8, 871/ 14
that we should always	<b>mistrust</b>	her, and ever make	8, 871/ 17
I begin so to	<b>mistrust</b>	all the matter that	8, 903/ 11
day. For although I	<b>mistrust</b>	not but that God	8, 924/ 36
before our eyes what	<b>mists</b>	of wily falsehood that	8, 740/ 15
I do not damnably	<b>misunderstand</b>	the Scripture, but am	8, 887/ 29
any damnable error through	<b>misunderstanding</b>	and wrong declaration of	8, 677/ 32
any slanderous railing words	<b>misuse</b>	himself toward his prince	8, 592/ 23
Church which had abominably	<b>misused</b>	his father's wife. Whose	8, 758/ 19
hands, ye use to	<b>miswrite</b>	and corrupt, and change	8, 682/ 30
in the printer, by	<b>miswriting</b>	or by misprinting those	8, 908/ 34
precious stones; neither by	<b>miters</b>	nor cross-staffs, nor by	8, 837/ 15
and silver," nor "by	<b>miters</b>	nor cross-staffs," nor by	8, 839/ 20
ornaments, as your holy	<b>miters</b>	, your holy cross-staffs, your	8, 861/ 7
his pleasant scoffing upon	<b>miters</b>	and cross-staffs, pillars, poleaxes	8, 863/ 10
somewhat to mollify and	<b>mitigate</b>	his judgment... and play	8, 790/ 5
laws of the Church	<b>mitigated</b>	and made easy with	8, 631/ 18
drams of such treacle	<b>mixed</b>	with one scruple of	8, 580/ 35
Christ is a company	<b>mixed</b>	of good and bad	8, 1021/ 11
and bad... and that	<b>mixed</b>	company, these heretics cannot	8, 1021/ 11
he call "spirits" in	<b>mock</b>	and scorn... all Christian	8, 578/ 16
whores... the bishop's officers	<b>mock</b>	them, poll them, and	8, 584/ 25
maketh as though he	<b>mock</b>	but men of these	8, 602/ 4
Then all apparitions they	<b>mock</b>	at... and all the	8, 626/ 9
if he mean to	<b>mock</b>	the words of our	8, 629/ 13
which among us they	<b>mock</b>	and call them "dumb	8, 638/ 27
he would seem to	<b>mock</b>	, that is to wit	8, 679/ 27
and he many times	<b>mock</b>	the doctors of the	8, 741/ 32
and Scripture, would he	<b>mock</b>	unlearned people, and make	8, 784/ 35
in the wind!) to	<b>mock</b>	at all such miracles	8, 788/ 8
them; nor feareth to	<b>mock</b>	the Sacrament, the Blessed	8, 788/ 11
that Tyndale doth but	<b>mock</b>	him. What counsel, then	8, 798/ 18
Tyndale doth yet but	<b>mock</b>	. Moreover, since Tyndale expressly	8, 798/ 30
faith, Tyndale doth plainly	<b>mock</b>	him. Finally, good-faithful reader	8, 799/ 7
Friar Barnes doth but	<b>mock</b>	the Sacrament of Penance	8, 868/ 18
did as himself doth	<b>mock</b>	and scorn all hallowing	8, 988/ 16
things Friar Barnes in	<b>mockage</b>	and scorn accounteth among	8, 988/ 19
fully unmeet to be	<b>mocked</b>	and jested upon by	8, 679/ 31
the heretics well have	<b>mocked</b>	Saint Augustine as Tyndale	8, 681/ 21
she would not have	<b>mocked</b>	me. And so I	8, 742/ 17
was denied. Prayers were	<b>mocked</b>	at, and the oblations	8, 989/ 37
unto... or else he	<b>mocked</b>	his hearers, if for	8, 1023/ 14
plain words: with blasphemous	<b>mockery</b>	, knavish derision, and scorn	8, 702/ 30
and more. But he	<b>mocketh</b>	indeed those old holy	8, 602/ 5
Tyndale now derideth and	<b>mocketh</b>	... Saint Cyprian thought so	8, 602/ 19
instead of hearing them	<b>mocketh</b>	them, and instead of	8, 616/ 17
this reason that he	<b>mocketh</b>	is not only theirs	8, 679/ 26
the reason which he	<b>mocketh</b>	was made by the	8, 679/ 36
man will ween he	<b>mocketh</b>	him. For how can	8, 798/ 6
Moreover, since Tyndale expressly	<b>mocketh</b>	all endeavor of man's	8, 798/ 31

not, as Friar Barnes	<b>mocketh</b>	, to intentio secunda, for	8, 1003/ 22
lechery; and his abominable	<b>mocking</b>	of Christ's own Blessed	8, 601/ 9
himself; and with jesting,	<b>mocking</b>	, and scoffing ween to	8, 641/ 22
a meinie of lewd,	<b>mocking</b>	knaves... which when the	8, 772/ 21
vestments... and chalices, and	<b>mocking</b>	of Saint Thomas with	8, 863/ 13
matter, with making of	<b>mocks</b>	and mows. For now	8, 579/ 15
feareth not to make	<b>mocks</b>	and mows at the	8, 583/ 3
mad, frantic fool maketh	<b>mocks</b>	and mows at the	8, 583/ 27
seven sacraments too; make	<b>mocks</b>	at the Mass and	8, 584/ 1
make, in a manner,	<b>mocks</b>	openly... and give the	8, 624/ 13
liketh much his merry	<b>mocks</b>	, and fareth as he	8, 831/ 24
for his taunts, his	<b>mocks</b>	, his mows, his jesting	8, 832/ 14
fond ape to make	<b>mocks</b>	and mows... nor an	8, 833/ 11
in which he maketh	<b>mocks</b>	and mows at the	8, 842/ 33
planted in among his	<b>mocks</b>	and his jests... and	8, 844/ 4
Orders never so many	<b>mocks</b>	, for hatred that they	8, 1011/ 13
make him somewhat to	<b>mollify</b>	and mitigate his judgment	8, 790/ 4
sup up in a	<b>moment</b>	all his sins at	8, 687/ 32
all up in a	<b>moment</b>	" and that God hath	8, 784/ 11
should in such a	<b>moment</b>	or indivisible time sit	8, 939/ 9
that man in that	<b>moment</b>	do but the one	8, 939/ 10
member of his own	<b>monastery</b>	. Nor he that would	8, 985/ 30
as many as bring	<b>money</b>	. As through all Deutschland	8, 584/ 18
as many as bring	<b>money</b>	"; and in another place	8, 586/ 32
no good skill of	<b>money</b>	, and were set to	8, 654/ 23
always to take good	<b>money</b>	... and Tyndale would advise	8, 654/ 25
his father with the	<b>money</b>	, were he in never	8, 698/ 7
it, and given the	<b>money</b>	to poor men. And	8, 699/ 15
better to offer the	<b>money</b>	to God than honor	8, 700/ 7
first, evermore, give thy	<b>money</b>	to the poor men	8, 700/ 25
ye may bestow your	<b>money</b>	upon... go to, then	8, 700/ 27
a man bestow his	<b>money</b>	upon such kinds of	8, 701/ 9
before he bestow any	<b>money</b>	otherwise, seek and search	8, 701/ 11
received twice as much	<b>money</b>	as all that ointment	8, 702/ 2
enough to bestow that	<b>money</b>	upon, in relief necessary	8, 702/ 10
or his saints, or	<b>money</b>	bestowed about those good	8, 703/ 2
one man for his	<b>money</b>	, the other man for	8, 783/ 14
that he would with	<b>money</b>	have bought the gift	8, 796/ 34
as he must carry	<b>money</b>	with him, he would	8, 876/ 34
and get again the	<b>money</b>	that he spent about	8, 885/ 33
saying, "Ananias vowed his	<b>money</b>	unto God, which money	8, 926/ 19
money unto God, which	<b>money</b>	afterward he, being overcome	8, 926/ 19
withdrew from God the	<b>money</b>	which himself had given	8, 926/ 22
Judgment, that withdrawest not	<b>money</b>	, but thyself from Almighty	8, 926/ 24
men may get any	<b>money</b>	for. Another reason is	8, 1003/ 28
by his own secret	<b>monition</b>	or else at his	8, 942/ 32
him at the second	<b>monition</b>	(if the first avail	8, 948/ 8
untrue, and given many	<b>monitions</b>	in vain... and had	8, 758/ 16
is abominable for a	<b>monk</b>	or a friar to	8, 715/ 34
bound, friar or fiddler,	<b>monk</b>	or miller, if they	8, 838/ 10

cardinal," "butcher or bishop," "	<b>monk</b>	or miller," "friar or	8, 839/ 14
a sermon that a	<b>monk</b>	that breaketh his obedience	8, 985/ 27
other vows, "is neither	<b>monk</b>	nor Christian man, but	8, 985/ 28
is no longer a	<b>monk</b>	indeed nor a member	8, 985/ 29
was Henry sometime a	<b>monk</b>	, and after that a	8, 989/ 24
that priests, friars, canons,	<b>monks</b>	, and nuns may not	8, 586/ 18
their friars, and their	<b>monks</b>	use there in their	8, 629/ 26
vow, and would that	<b>monks</b>	and friars should run	8, 696/ 19
a rabble of wedded	<b>monks</b>	and friars. And yet	8, 732/ 6
God that friars and	<b>monks</b>	, that have by vow	8, 804/ 26
know that friars or	<b>monks</b>	professed were of old	8, 808/ 2
chief whoremasters, being priests,	<b>monks</b>	, and friars, that have	8, 836/ 12
holy boots of holy	<b>monks</b>	... and all these together	8, 861/ 11
those wolves be these	<b>monks</b>	, and friars, and priests	8, 890/ 13
were not lawful for	<b>monks</b>	and friars and nuns	8, 1033/ 5
taken him for a	<b>monster</b>	... he had so monstrously	8, 845/ 33
he changed his notable,	<b>monstrous</b>	apparel that he came	8, 885/ 29
monster... he had so	<b>monstrously</b>	dressed himself because he	8, 845/ 33
Jovinian, Helvidius, Eunomius, Marcion,	<b>Montanus</b>	, Wycliffe, and Hus... and	8, 694/ 35
Arius Heretic, Marcion Heretic,	<b>Montanus</b>	Heretic, Manichaeus Heretic, Helvidius	8, 728/ 5
hath said Mass this	<b>month</b>	; and therefore I will	8, 779/ 31
hours, and days, and	<b>months</b>	, and years, abide and	8, 779/ 3
these three or four	<b>months</b>	." Then he began to	8, 815/ 18
to fall into the	<b>moon</b>	when the sun were	8, 606/ 17
our heads and the	<b>moon</b>	on the other side	8, 606/ 18
yea, and take sun,	<b>moon</b>	, and stars to help	8, 838/ 25
goose was over the	<b>moon</b>	. For (besides all their	8, 993/ 23
that believe with Master	<b>More's</b>	faith, the pope's faith	8, 773/ 20
the children of Master	<b>More's</b>	faithless faith made by	8, 774/ 4
that believe with Master	<b>More's</b>	faith, the pope's faith	8, 777/ 32
the children of Master	<b>More's</b>	faithless faith made by	8, 792/ 6
the children of Master	<b>More's</b>	faithless faith made by	8, 795/ 25
being examined on the	<b>morrow</b>	, first of divers other	8, 814/ 3
bid him once good	<b>morrow</b>	. Now, when that one	8, 1027/ 35
the soul to be	<b>mortal</b>	, and utterly die with	8, 626/ 1
the mouths of any	<b>mortal</b>	men or any creature	8, 800/ 4
are known for her	<b>mortal</b>	enemies. Lest Barnes would	8, 924/ 30
works and into the	<b>mortification</b>	of the fleshly works	8, 757/ 21
by that Spirit to	<b>mortify</b>	the deeds and works	8, 756/ 11
us to kill and	<b>mortify</b>	the works of the	8, 757/ 12
Colossians, in this wise: "	<b>Mortify</b>	and slay your members	8, 840/ 30
that we should in	<b>mortifying</b>	the works of the	8, 756/ 15
right church was under	<b>Moses</b>	and Aaron, and so	8, 601/ 23
until the time of	<b>Moses</b>	. And out of those	8, 609/ 11
unbelievers God stirred up	<b>Moses</b>	, and brought them unto	8, 609/ 12
right faith again. And	<b>Moses</b>	left a glorious church	8, 609/ 13
into the seat of	<b>Moses</b>	, Aaron, and the holy	8, 609/ 23
together. As he caused	<b>Moses</b>	to convey his whole	8, 611/ 12
into the seat of	<b>Moses</b>	, Aaron, and the holy	8, 611/ 34
between the time of	<b>Moses</b>	and the coming of	8, 612/ 28

law written, because that	<b>Moses</b>	received and delivered the	8, 615/ 27
not like beginning... nor	<b>Moses</b>	, that was the lawyer	8, 617/ 33
since the time of	<b>Moses</b>	, almost a hundred prophets	8, 620/ 34
into the seat of	<b>Moses</b>	," did in doctrine and	8, 623/ 12
all those scriptures from	<b>Moses</b>	downward did all prophesy	8, 643/ 20
preacher; and that therefore	<b>Moses</b>	had commanded them to	8, 643/ 23
and a greater than	<b>Moses</b>	, the Father of heaven	8, 643/ 24
away the synagogue of	<b>Moses</b>	; and that all other	8, 670/ 12
from the church of	<b>Moses</b>	and Aaron in desert	8, 671/ 14
For the synagogue of	<b>Moses</b>	, which was, while it	8, 682/ 4
a hundred examples between	<b>Moses</b>	and Christ, where the	8, 691/ 10
between the days of	<b>Moses</b>	and Christ to call	8, 693/ 14
make the synagogue of	<b>Moses</b>	like the church of	8, 694/ 1
in that meantime between	<b>Moses</b>	and Christ called the	8, 694/ 10
his hundred prophets between	<b>Moses</b>	and Christ, Tyndale leaveth	8, 696/ 21
the whole synagogue of	<b>Moses</b>	and the Catholic church	8, 719/ 33
tradition delivered them by	<b>Moses</b>	, and preserved from mouth	8, 721/ 16
that we tell you "	<b>Moses</b>	wrote us this," why	8, 721/ 20
when we tell you "	<b>Moses</b>	told us this"? If	8, 721/ 22
the great difference between	<b>Moses</b>	, that taught the old	8, 752/ 33
and taught them by	<b>Moses</b>	, that was but a	8, 752/ 36
that before taught by	<b>Moses</b>	the synagogue of the	8, 753/ 6
and gave them by	<b>Moses</b>	a law written in	8, 753/ 7
out of Egypt under	<b>Moses</b>	, of which the Scripture	8, 773/ 31
by the miracles of	<b>Moses</b>	... as Simon Magus believed	8, 773/ 33
he a reprobate. And	<b>Moses</b>	, when he was persecuted	8, 789/ 9
us in mind of	<b>Moses</b>	... which, being a very	8, 791/ 23
out of Egypt under	<b>Moses</b>	, of which the Scripture	8, 791/ 35
by the miracles of	<b>Moses</b>	... as Simon Magus believed	8, 792/ 1
of such as by	<b>Moses</b>	and his miracles were	8, 792/ 14
from the obedience of	<b>Moses</b>	and Aaron, whom God	8, 793/ 18
folk, commanded thereto by	<b>Moses</b>	, arose and went with	8, 793/ 34
send down some good	<b>Moses</b>	from the Mount, that	8, 794/ 7
out of Egypt with	<b>Moses</b>	, or others so that	8, 794/ 28
forgotten that the prophet	<b>Moses</b>	himself, that spoke with	8, 795/ 27
own scriptures delivered by	<b>Moses</b>	and the prophets, by	8, 811/ 6
their scriptures, both of	<b>Moses</b>	and of the prophets	8, 811/ 23
saith our Lord to	<b>Moses</b>	, "I have a place	8, 977/ 2
he may be seen.	<b>Moses</b>	is set upon a	8, 977/ 8
thence into desert under	<b>Moses</b>	and Aaron, and in	8, 1008/ 13
called the synagogue of	<b>Moses</b>	, and so was that	8, 1008/ 30
Savior Christ, of whom	<b>Moses</b>	prophesied, saying, "A prophet	8, 1016/ 18
by the mouth of	<b>Moses</b>	called holy, saying, "Thou	8, 1019/ 26
our father; we be	<b>Moses'</b>	disciples; how knoweth he	8, 641/ 29
their old understanding from	<b>Moses'</b>	days to their own	8, 810/ 28
about to take the	<b>motes</b>	out of other men's	8, 642/ 23
do as the tender	<b>mother</b>	doth: break the rod	8, 609/ 5
Augustine saith, the very	<b>mother</b>	of heretics. Now, if	8, 662/ 19
very belly of their	<b>mother</b>	the Holy Catholic Church	8, 672/ 14
said, "Honor father and	<b>mother</b>	," meaning that we should	8, 691/ 26

is thy father and	<b>mother</b>	. Wherefore, whatsoever need thy	8, 691/ 28
need thy father and	<b>mother</b>	have, if thou offer	8, 691/ 29
to thy father and	<b>mother</b>	, and so much more	8, 691/ 31
more thy father and	<b>mother</b>	than they." As ours	8, 691/ 33
honoring their father and	<b>mother</b>	, mistaught the people that	8, 697/ 31
soever their father and	<b>mother</b>	had, yet if they	8, 697/ 32
their father and their	<b>mother</b>	therewith. And when he	8, 697/ 34
help their father and	<b>mother</b>	therewith were their need	8, 700/ 8
told him in his	<b>mother</b>	tongue. Then teacheth he	8, 704/ 19
poor chickens of his	<b>mother</b>	this known Catholic church	8, 724/ 11
out their father and	<b>mother</b>	." He meaneth, of likelihood	8, 724/ 35
meaneth he for his	<b>mother</b>	? For he cannot spy	8, 725/ 2
fathers commonly called the	<b>mother</b>	of all Christian people	8, 725/ 5
not know for his	<b>mother</b>	. And so I see	8, 725/ 5
Tyndale meaneth for his	<b>mother</b>	some old Mother Maud	8, 725/ 6
his mother some old	<b>Mother</b>	Maud, some bawdy church	8, 725/ 6
Even likewise, if my	<b>mother</b>	had blown on her	8, 742/ 14
altogether but like Tyndale's	<b>mother</b>	blowing upon her finger	8, 750/ 11
whole Catholic Church the	<b>mother</b>	of every man's Christendom	8, 750/ 30
Christendom like his own	<b>mother</b>	blowing upon her finger	8, 750/ 30
the Holy Church our	<b>mother</b>	," etc. Here have you	8, 857/ 27
God. But our holy	<b>mother</b>	the church hath another	8, 861/ 15
Master, Christ. Our holy	<b>mother</b>	the church throughout all	8, 875/ 28
evangelical doctrine in their	<b>mother</b>	tongue, for the better	8, 886/ 15
Holy Church is our	<b>mother</b>	, as ye call her	8, 892/ 3
to whom only the	<b>mother</b>	might have recourse to	8, 892/ 16
that not only our	<b>mother</b>	Holy Church is only	8, 892/ 19
and that only our	<b>mother</b>	will feed us well	8, 892/ 23
make us mistake our	<b>mother</b>	, and each of them	8, 892/ 25
them calleth herself our	<b>mother</b>	, and laboreth to be	8, 892/ 26
Scripture, both our very	<b>mother</b>	bringeth and offereth us	8, 892/ 27
these is our very	<b>mother</b>	, then are we safe	8, 892/ 35
instead of our very	<b>mother</b>	, will not leave us	8, 893/ 8
will cause our very	<b>mother</b>	to be well-known from	8, 893/ 10
she is our very	<b>mother</b>	, as yourself calleth her	8, 894/ 17
wot well our very	<b>mother</b>	will give us but	8, 894/ 20
if by mistaking our	<b>mother</b>	, we take the meat	8, 894/ 21
of them for our	<b>mother</b>	. "And also, though the	8, 894/ 24
example of her "very	<b>mother</b>	" and of these false	8, 903/ 16
be taken for her	<b>mother</b>	, to grow first in	8, 903/ 18
which church is my	<b>mother</b>	Holy Church, and then	8, 903/ 20
were not my right	<b>mother</b>	indeed... but that the	8, 904/ 34
church and my very	<b>mother</b>	were only some one	8, 904/ 35
taken for my very	<b>mother</b>	, and come from her	8, 905/ 3
therefore not my very	<b>mother</b>	... but that my very	8, 905/ 5
but that my very	<b>mother</b>	were one whom ye	8, 905/ 5
tale of my new	<b>mother</b>	... I might think myself	8, 905/ 16
the Holy Church our	<b>mother</b>	." More Now, good readers	8, 908/ 29
calleth it there, the	<b>mother</b>	of all churches, the	8, 917/ 21
Master, Christ. Our holy	<b>mother</b>	the church throughout all	8, 930/ 2

Master, Christ. Our holy	<b>mother</b>	the church throughout all	8, 952/ 28
and shame their own	<b>mother</b>	Holy Church... whereas if	8, 994/ 24
serpents gnaw out their	<b>mother's</b>	belly, and those scribes	8, 672/ 8
they might by the	<b>motherly</b>	cure and diligent help	8, 994/ 25
and these false, feigned	<b>mothers</b>	, out of the selfsame	8, 892/ 28
by the secret, inward	<b>motion</b>	and instinct of nature	8, 719/ 11
by an only inward	<b>motion</b>	. And then shall he	8, 729/ 28
but applicable unto his	<b>motion</b>	. And this order to	8, 746/ 32
one, overmaster that inward	<b>motion</b>	it keepeth as it	8, 748/ 1
and that the other	<b>motion</b>	of God, as long	8, 748/ 14
occasions of some outward	<b>motion</b>	is, in them that	8, 768/ 14
baptized young, the inward	<b>motion</b>	... and then walking and	8, 768/ 16
by the good, gracious	<b>motion</b>	is the same goodness	8, 768/ 20
God gave him the	<b>motion</b>	of such a man	8, 884/ 16
feebleth after any fleshly	<b>motion</b>	, when it came of	8, 888/ 27
us with occasions and	<b>motion</b>	in his frail members	8, 926/ 3
the faith by two	<b>motions</b>	of belief, and walking	8, 744/ 14
sin albeit they be	<b>motions</b>	the principal, God working	8, 748/ 10
flesh and follow the	<b>motions</b>	and inclinations of the	8, 755/ 2
and resist the fleshly	<b>motions</b>	of the Scripture; after	8, 755/ 9
Church two manner of	<b>motions</b>	, and abide and persevere	8, 755/ 32
those outward causes and	<b>motives</b>	: one kind of outward	8, 768/ 11
Christ stepped on the	<b>Mount</b>	which without his help	8, 744/ 17
good Moses from the	<b>Mount</b>	of Calvary. But let	8, 726/ 7
down from his high	<b>mount</b>	, that shall with the	8, 794/ 7
built upon that high	<b>mountain</b>	himself, and gather his	8, 794/ 11
is set upon a	<b>mountain</b>	, that is to wit	8, 915/ 7
flee up into the	<b>mountain</b>	cannot be hidden" meaning	8, 915/ 9
flee up into the	<b>mountains</b>	"; that is to say	8, 874/ 18
them flee into the	<b>mountains</b>	"; that is to say	8, 928/ 27
the preachers, of whose	<b>mountains</b>	, " which is his seventy-sixth	8, 933/ 20
us, to stop his	<b>mouth</b>	the laypeople should hear	8, 615/ 2
tell them, upon Tyndale's	<b>mouth</b>	with, grant him for	8, 618/ 20
in, and into whose	<b>mouth</b>	or Luther's, that they	8, 618/ 34
shall not bind the	<b>mouth</b>	he crept, and by	8, 634/ 31
them of God's own	<b>mouth</b>	of the ox as	8, 636/ 16
old prophesied by the	<b>mouth</b>	; and would seem to	8, 641/ 20
us these things by	<b>mouth</b>	of Isaiah that he	8, 651/ 15
knowledge than by his	<b>mouth</b>	besides the writing... by	8, 656/ 32
tell and teach by	<b>mouth</b>	only... how should I	8, 675/ 19
deeds." And by the	<b>mouth</b>	"?Then laid His Highness	8, 677/ 13
by... that by the	<b>mouth</b>	of Saint Paul, "We	8, 687/ 3
by a good man's	<b>mouth</b>	of his blessed apostle	8, 688/ 2
Moses, and preserved from	<b>mouth</b>	, yet hath it a	8, 702/ 33
preserved from mouth to	<b>mouth</b>	to mouth without writing	8, 721/ 17
would give them a	<b>mouth</b>	without writing; or that	8, 721/ 17
he would, his own	<b>mouth</b>	and wisdom therein that	8, 749/ 17
threatened of his own	<b>mouth</b>	, give his church a	8, 753/ 10
many men, his own	<b>mouth</b>	that they should at	8, 759/ 16
	<b>mouth</b>	, of which there were	8, 761/ 18

they spoke with Christ	<b>mouth</b>	to mouth, and that	8, 762/ 26
with Christ mouth to	<b>mouth</b>	, and that except his	8, 762/ 26
is by God's own	<b>mouth</b>	accursed out of the	8, 763/ 30
dependeth upon another man's	<b>mouth</b>	is weak. And surely	8, 764/ 24
praise out of the	<b>mouth</b>	of its enemy, and	8, 765/ 34
man believeth with his	<b>mouth</b>	which though it be	8, 777/ 37
may believe with their	<b>mouth</b>	; nor never commended faith	8, 779/ 6
saying himself that "the	<b>mouth</b>	speaketh of the abundance	8, 785/ 11
the contrary by the	<b>mouth</b>	of Solomon, where he	8, 786/ 30
of his own blessed	<b>mouth</b>	shall overthrow and destroy	8, 794/ 12
that God by the	<b>mouth</b>	of Saint Paul said	8, 809/ 38
Lord saith by the	<b>mouth</b>	of his holy prophet	8, 840/ 6
thoughts." And by the	<b>mouth</b>	also of the prophet	8, 840/ 9
God saith by the	<b>mouth</b>	of Saint Peter, "God	8, 840/ 25
again, also, by the	<b>mouth</b>	of the holy and	8, 842/ 15
saith God by the	<b>mouth</b>	of Saint John: "I	8, 850/ 11
of God by the	<b>mouth</b>	of the prophet Isaiah	8, 880/ 27
apostles had of the	<b>mouth</b>	of the great Master	8, 889/ 11
learned of his own	<b>mouth</b>	, and no one man	8, 890/ 24
so delicious to the	<b>mouth</b>	. "And I verily think	8, 893/ 3
man heard of his	<b>mouth</b>	. For there is no	8, 913/ 28
told them beside, by	<b>mouth</b>	. But yet if Friar	8, 932/ 2
of his own holy	<b>mouth</b>	with which he said	8, 1012/ 17
Lord himself by the	<b>mouth</b>	of Moses called holy	8, 1019/ 26
our Savior, his own	<b>mouth</b>	, expoundeth it) in all	8, 1020/ 11
running in every man's	<b>mouth</b>	, that made the difference	8, 1027/ 17
have it in their	<b>mouths</b>	before it come at	8, 591/ 6
unsitting in such men's	<b>mouths</b>	, yet may he, that	8, 765/ 32
that believe with their	<b>mouths</b>	moved with the authority	8, 773/ 19
that believe with their	<b>mouths</b>	moved with the authority	8, 777/ 31
him by other men's	<b>mouths</b>	or wrought in his	8, 795/ 29
word depended upon the	<b>mouths</b>	of any mortal men	8, 800/ 3
or otherwise of men's	<b>mouths</b>	, such as himself by	8, 998/ 26
thought should of reason	<b>move</b>	them thereto also. And	8, 736/ 2
the matter were worldly,	<b>move</b>	man's reason to the	8, 768/ 12
anything help itself to	<b>move</b>	and turn back toward	8, 786/ 24
of the Church had	<b>moved</b>	me," I answer: As	8, 730/ 10
for their doctrine's sake,	<b>moved</b>	him and stirred him	8, 730/ 19
the beginning... are afterward	<b>moved</b>	by the holy conversation	8, 730/ 23
could he not be	<b>moved</b>	, nor take none authority	8, 732/ 9
of the Catholic Church	<b>moved</b>	me thereto. Then, since	8, 737/ 9
of the causes that	<b>moved</b>	him, the continuance of	8, 739/ 1
not be first commonly	<b>moved</b>	to give faith and	8, 739/ 6
and I believed it	<b>moved</b>	with the honesty of	8, 742/ 6
many things of God,	<b>moved</b>	only by the authority	8, 767/ 16
of them ever believed,	<b>moved</b>	also by the authority	8, 767/ 20
believe with their mouths	<b>moved</b>	with the authority of	8, 773/ 19
testifieth that they believed	<b>moved</b>	by the miracles of	8, 773/ 32
the beginning thou wast	<b>moved</b>	by reading or preaching	8, 774/ 23
by which we were	<b>moved</b>	and had an occasion	8, 774/ 34

believe with their mouths	<b>moved</b>	with the authority of	8, 777/ 31
never that men believe "	<b>moved</b>	with the authority of	8, 778/ 5
testifieth that they believed	<b>moved</b>	by the miracles of	8, 791/ 36
authority of the Church	<b>moved</b>	me thereto." Which saying	8, 800/ 20
the beginning thou wast	<b>moved</b>	by reading or preaching	8, 803/ 8
authority of the Church	<b>moved</b>	me thereto." He believed	8, 804/ 13
by which we were	<b>moved</b>	and had an occasion	8, 805/ 34
sister, shall you be	<b>moved</b>	inwardly to perceive the	8, 888/ 20
yet after that doubt	<b>moved</b>	, the whole Church hath	8, 895/ 19
God shall be secretly	<b>moved</b>	and taught inwardly, and	8, 897/ 13
were likely to be	<b>moved</b>	only of charity. Also	8, 946/ 6
of the Catholic Church	<b>moveth</b>	him nothing at all	8, 751/ 5
and say that God	<b>moveth</b>	them. But on the	8, 768/ 33
faith the inward cause	<b>moving</b>	our will toward the	8, 747/ 29
her presence, as hearing,	<b>moving</b>	, speaking, smelling, with such	8, 873/ 22
making of mocks and	<b>mows</b>	. For now, lo, shall	8, 579/ 15
to make mocks and	<b>mows</b>	at the blessed saints	8, 583/ 3
fool maketh mocks and	<b>mows</b>	at the Mass. And	8, 583/ 27
taunts, his mocks, his	<b>mows</b>	, his jesting, and his	8, 832/ 14
to make mocks and	<b>mows</b>	... nor an abominable whore	8, 833/ 12
he maketh mocks and	<b>mows</b>	at the holy rites	8, 842/ 33
scribes and Pharisees whom	<b>Mt</b>	3:7 Saint John	8, 672/ 6
he sinketh into the	<b>mud</b>	, and the faster he	8, 607/ 35
wit, from the whole	<b>multitude</b>	of all Christian nations	8, 579/ 9
a whole great, main	<b>multitude</b>	, of many sundry states	8, 599/ 14
the mind of the	<b>multitude</b>	and of the priests	8, 611/ 20
to wit, the whole	<b>multitude</b>	of all true Christian	8, 719/ 22
up the world with	<b>multitude</b>	of men; of whom	8, 763/ 23
let so great a	<b>multitude</b>	err so long time	8, 767/ 18
err, being such a	<b>multitude</b>	. And yet we see	8, 767/ 26
did let the great	<b>multitude</b>	err, reserving always a	8, 767/ 28
did let the great	<b>multitude</b>	err, reserving always a	8, 771/ 15
be now the greater	<b>multitude</b>	, and the Catholics the	8, 772/ 8
to call the great	<b>multitude</b>	back, and to show	8, 772/ 26
world's end. What a	<b>multitude</b>	came out of Egypt	8, 773/ 31
assault... Tyndale What a	<b>multitude</b>	came out of Egypt	8, 791/ 35
among so main a	<b>multitude</b>	, while Christ's own only	8, 832/ 24
congregation, and the whole	<b>multitude</b>	of the people, both	8, 833/ 25
for of a great	<b>multitude</b>	seeming good men, I	8, 879/ 33
to say, the universal	<b>multitude</b>	of all true Christian	8, 909/ 20
the first than the	<b>multitude</b>	... yet in a council	8, 922/ 31
was not that great	<b>multitude</b>	that there condemned them	8, 927/ 13
being so main a	<b>multitude</b>	and dwelling so far	8, 937/ 34
so great was the	<b>multitude</b>	of them that came	8, 990/ 14
living of the great	<b>multitude</b>	be far unlike the	8, 1000/ 28
for the common known	<b>multitude</b>	of good and bad	8, 1012/ 30
so much as a	<b>mum</b>	more than they do	8, 632/ 9
bosom... and yet he	<b>mumbled</b>	because I said he	8, 815/ 26
drink; in pattering and	<b>mumbling</b>	these psalms or that	8, 930/ 20
Barnes calleth pattering, and	<b>mumbling</b>	of these psalms and	8, 932/ 9

make him kill and	<b>murder</b>	the one man for	8, 783/ 14
toward adultery, sacrilege, or	<b>murder</b>	so he bring with	8, 821/ 7
wherewith many shall be	<b>murdered</b>	in soul, not by	8, 921/ 1
that hath therein neither	<b>murderer</b>	nor thief, nor whore	8, 836/ 36
persecute thieves, heretics, and	<b>murderers</b>	... then are all true	8, 789/ 29
the thieves, heretics, and	<b>murderers</b>	, without any change of	8, 789/ 31
the thieves, heretics, and	<b>murderers</b>	persecute the true men	8, 789/ 36
there Jews and Saracens,	<b>murderers</b>	and thieves, bawds and	8, 834/ 27
this church are there	<b>murderers</b>	and thieves, and whores	8, 835/ 17
church because there be	<b>murderers</b>	and thieves and whores	8, 836/ 2
hath no thieves nor	<b>murderers</b>	, nor whores nor bawds	8, 844/ 24
devil, and thieves and	<b>murderers</b>	, as Christ saith. For	8, 918/ 36
be the voices of	<b>murderers</b>	and thieves, and not	8, 919/ 4
be the voices of	<b>murderers</b>	and thieves, and not	8, 919/ 22
proclaim all men for	<b>murderers</b>	and thieves that dare	8, 919/ 25
not sent out by	<b>murderers</b>	nor thieves, but by	8, 919/ 27
princes and rulers against	<b>murderers</b>	and thieves, and against	8, 919/ 28
better than thieves and	<b>murderers</b>	, may appear by the	8, 919/ 33
always the voice of	<b>murderers</b>	and thieves. But all	8, 920/ 7
the voice of only	<b>murderers</b>	and thieves, as Friar	8, 921/ 4
they hear the people	<b>murmur</b>	and wonder at them	8, 591/ 9
manna, longed sore and	<b>murmured</b>	that they might not	8, 793/ 6
said that "the disciples"	<b>murmured</b>	at the loss of	8, 907/ 23
whereat none of them	<b>murmured</b>	but one: so is	8, 907/ 25
make them gaze and	<b>muse</b>	upon another thing.. and	8, 624/ 25
than to make us	<b>muse</b>	and study and devise	8, 637/ 28
somewhat to study and	<b>muse</b>	, when he heareth so	8, 725/ 13
when they sat and	<b>mused</b>	upon that matter, they	8, 993/ 21
lose the time in	<b>musing</b>	what he may mean	8, 629/ 23
forget not himself with	<b>musing</b>	, but consider what he	8, 725/ 25
token, nor of a	<b>mustard</b>	token, neither. For I	8, 896/ 36
of a pot of	<b>mustard</b>	; but for your two	8, 897/ 1
them, but all very	<b>musty</b>	bran not worthy so	8, 649/ 34
he signifieth and somewhat	<b>muttereth</b>	in his book... but	8, 897/ 10
Christian faith and secretly	<b>muttering</b>	the contrary, of which	8, 924/ 26
none other sense than	<b>mysteries</b>	and allegories... as commonly	8, 635/ 37
verily behold the heavenly	<b>mysteries</b>	. And therefore saith our	8, 977/ 2
they may, for many	<b>mysteries</b>	are there in the	8, 1005/ 36
I cannot divine what	<b>mystery</b>	Tyndale meaneth by his	8, 629/ 20
did indeed work a	<b>mystery</b>	therein, that did betoken	8, 699/ 20
her not for that	<b>mystery</b>	whereupon she thought not	8, 699/ 22
a great, high, secret	<b>mystery</b>	this man teacheth us	8, 777/ 1
this vine of Christ's	<b>Mystical</b>	Body, the known Catholic	8, 603/ 5
lively members of Christ's	<b>Mystical</b>	Body, than might of	8, 755/ 33
perfect members of his	<b>Mystical</b>	Body, the Catholic Church	8, 822/ 11
holy Savior himself, whose	<b>Mystical</b>	Body is the whole	8, 855/ 4
a member of his	<b>Mystical</b>	Body, his Catholic Church	8, 957/ 31
church of Christ, his	<b>Mystical</b>	Body here in earth	8, 992/ 5
no part of his	<b>Mystical</b>	Body. And then if	8, 1015/ 31
sacraments, members of Christ's	<b>Mystical</b>	Body the Church, in	8, 1017/ 33

visible before us all	<b>naked</b>	in a net. And	8, 644/ 18
metropolitans, or by what	<b>name</b>	soever the thing were	8, 577/ 14
is included in the	<b>name</b>	of the whole body	8, 577/ 21
pope's sect (by which	<b>name</b>	he meaneth all that	8, 578/ 5
here by his scornful	<b>name</b>	of "spirits" only the	8, 578/ 18
it once an honest	<b>name</b>	, then it is no	8, 589/ 3
his beastly doctrine, under	<b>name</b>	of "matrimony" to couple	8, 601/ 8
shame, speak of my	<b>name</b>	, nor be acknown that	8, 603/ 28
so did? Let Tyndale	<b>name</b>	us one. Then if	8, 611/ 16
Tyndale hath under the	<b>name</b>	of "the clergy" laid	8, 638/ 4
Huessgen, because his own	<b>name</b>	was Hutchins... he fell	8, 661/ 32
faith still pretend his	<b>name</b>	, ye cannot say but	8, 683/ 7
the Catholic Church to	<b>name</b>	once the name of	8, 685/ 27
to name once the	<b>name</b>	of "falsifying the Scripture	8, 685/ 27
then must he first	<b>name</b>	us a good sort	8, 694/ 9
then whom shall he	<b>name</b>	us? Nicolaus and Cerinthus	8, 694/ 32
here himself. If he	<b>name</b>	you these... let him	8, 695/ 2
these men may I	<b>name</b>	full many of sundry	8, 696/ 7
then of them all	<b>name</b>	us now some one	8, 696/ 16
good Christians, in God's	<b>name</b>	, and bestow the remnant	8, 700/ 28
show us that, by	<b>name</b>	this eight hundred years	8, 703/ 27
forth, some in the	<b>name</b>	of Saint Jerome, some	8, 706/ 38
Jerome, some in the	<b>name</b>	of Saint Augustine, in	8, 706/ 38
Saint Augustine, in the	<b>name</b>	of Saint Cyprian, Saint	8, 707/ 1
it." Here let him	<b>name</b>	which... and then shall	8, 709/ 33
and then shall he	<b>name</b>	you such as would	8, 709/ 33
I would he would	<b>name</b>	them all that have	8, 710/ 1
which he list... and	<b>name</b>	of them all some	8, 710/ 12
preacher, whom himself will	<b>name</b>	for true, be plainly	8, 710/ 15
these legends? Let him	<b>name</b>	someone and prove it	8, 711/ 11
forth, some in the	<b>name</b>	of Saint Jerome, some	8, 712/ 2
Jerome, some in the	<b>name</b>	of Saint Augustine, and	8, 712/ 3
Augustine, and in the	<b>name</b>	of Saint Cyprian, Saint	8, 712/ 3
the wretch raileth by	<b>name</b>	upon that holy doctor	8, 713/ 20
many that I could	<b>name</b>	holy doctors and saints	8, 716/ 33
finally, even the very	<b>name</b>	, he saith, of "Catholic	8, 735/ 26
Church great authority; which	<b>name</b>	of "universal" the same	8, 735/ 28
are there found, the	<b>name</b>	of Manichaeus is not	8, 738/ 18
flesh, and under the	<b>name</b>	of "wedding" make stewed	8, 804/ 28
professed nuns under the	<b>name</b>	of wives, and avow	8, 836/ 14
are justified in the	<b>name</b>	of Jesus Christ and	8, 837/ 21
meaneth here under the	<b>name</b>	of man's "own might	8, 839/ 37
the oil in the	<b>name</b>	of our Lord... and	8, 843/ 14
him, and upon his	<b>name</b>	rehearsed, might have known	8, 846/ 1
be justified in the	<b>name</b>	of our Lord Jesus	8, 853/ 4
going down is the	<b>name</b>	of God praised") so	8, 857/ 26
be gathered in Christ's	<b>name</b>	, which have Christ's spirit	8, 862/ 20
and therefore dare not	<b>name</b>	which, but saith it	8, 872/ 33
place which he would	<b>name</b>	him: if this merchant	8, 877/ 10
so much as the	<b>name</b>	of the place wherein	8, 878/ 8

going down is the	<b>name</b>	of God praised") so	8, 908/ 28
called all by that	<b>name</b>	, to make a distinction	8, 912/ 20
my spirit in the	<b>name</b>	of our Lord Jesus	8, 920/ 23
make it in God's	<b>name</b>	so much the larger	8, 922/ 5
purpose, and favored the	<b>name</b>	and faith of Christ	8, 924/ 22
friar, and that his	<b>name</b>	had been Luther; and	8, 925/ 11
nun, and that her	<b>name</b>	had been Cate; and	8, 925/ 12
oversight entitled in the	<b>name</b>	of Saint Chrysostom), forasmuch	8, 933/ 23
gathered together in his	<b>name</b>	, he was and would	8, 938/ 9
nor goods nor good	<b>name</b>	yea, and though he	8, 944/ 13
of Toulouse, one whose	<b>name</b>	was Henry sometime a	8, 989/ 23
hand, and in the	<b>name</b>	of God blessed them	8, 990/ 37
taken, and that the	<b>name</b>	of "church" is used	8, 1012/ 29
the whole) the very	<b>name</b>	of "universal" must needs	8, 1013/ 32
and "callers upon the	<b>name</b>	of God"... as he	8, 1014/ 14
by what more holy	<b>name</b>	can he call it	8, 1020/ 14
was even the very	<b>name</b>	of Catholic, by which	8, 1027/ 1
of Catholic, by which	<b>name</b>	the very, right-faithful, Christian	8, 1027/ 1
holy man to be	<b>named</b>	the book of another	8, 712/ 10
if he that is	<b>named</b>	a brother among you	8, 1017/ 14
perilous lesson, trow ye?	<b>namely</b>	so taught as the	8, 580/ 24
keep fasting days, and	<b>namely</b>	, as Tyndale's fellow Brightwell	8, 631/ 11
and be sure thereof...	<b>namely</b>	because of such as	8, 701/ 14
so great a matter,	<b>namely</b>	, as to turn the	8, 717/ 21
believe him without proof?	<b>Namely</b>	since we see that	8, 751/ 26
abominable harlots and devils...	<b>namely</b>	since no good man	8, 832/ 22
me the Scripture now,	<b>namely</b>	construing it in such	8, 889/ 14
a right great amends	<b>namely</b>	since our Lord saith	8, 946/ 28
contrary to his mind,	<b>namely</b>	while he seeth that	8, 997/ 29
put out in their	<b>names</b>	... in which books he	8, 712/ 21
among all the apostles'	<b>names</b>	that are there found	8, 738/ 17
them by their right	<b>names</b>	and tell what they	8, 790/ 2
them neither by their	<b>names</b>	nor yet by their	8, 874/ 2
the number and the	<b>names</b>	." Now, when this officer	8, 936/ 22
and here be your	<b>names</b>	rehearsed and your persons	8, 936/ 28
he meant... for he	<b>nameth</b>	no one sect of	8, 666/ 8
him this flock, he	<b>nameth</b>	not. But since ye	8, 727/ 14
among whom yet he	<b>nameth</b>	, and men know, many	8, 728/ 32
woman were in any	<b>nation</b>	yet unchristened, or whosoever	8, 924/ 20
A prophet of your	<b>nation</b>	, and of your brethren	8, 1016/ 19
church of all Christian	<b>nations</b>	, neither gone out nor	8, 576/ 27
albeit that all these	<b>nations</b>	now do, and long	8, 576/ 28
congregation of all Christian	<b>nations</b>	under one head, the	8, 576/ 36
congregation of all Christian	<b>nations</b>	, abiding together in one	8, 577/ 5
faith) be all the	<b>nations</b>	christened, except a few	8, 578/ 6
and scorn... all Christian	<b>nations</b>	besides those corners that	8, 578/ 17
multitude of all Christian	<b>nations</b>	, spiritual and temporal both	8, 579/ 9
of the Catholic, Christian	<b>nations</b>	... and that he had	8, 735/ 15
church of all Christian	<b>nations</b>	." Lo, good reader, Tyndale	8, 740/ 19
faith of all Christian	<b>nations</b>	since the time of	8, 810/ 34

faith of all Christian	<b>nations</b>	, but also all the	8, 812/ 6
belief of all Christian	<b>nations</b>	... and the contrary part	8, 872/ 26
church of all Christian	<b>nations</b>	remaining in the common	8, 896/ 8
and all faithful Christian	<b>nations</b>	, wheresoever they be, through	8, 909/ 21
myself: that all Christian	<b>nations</b>	professing the true faith	8, 912/ 10
people, all the Christian	<b>nations</b>	... all the whole corps	8, 914/ 10
that all the Christian	<b>nations</b>	were from all places	8, 924/ 12
here all the Christian	<b>nations</b>	, but also whosoever Christian	8, 924/ 19
of Christendom, all Christian	<b>nations</b>	fully and wholly agreed	8, 956/ 7
number of all Christian	<b>nations</b>	not being by new	8, 962/ 5
church of these Christian-continued	<b>nations</b>	in faith... all those	8, 962/ 22
church of all Christian	<b>nations</b>	, as I before have	8, 992/ 8
ye wot, even of	<b>natural</b>	reason a wise man	8, 581/ 20
abroad), for increase of	<b>natural</b>	honesty and propagation of	8, 586/ 6
himself said, the very,	<b>natural</b>	truth, can never suffer	8, 693/ 35
himself, of his only	<b>natural</b>	power, and is not	8, 780/ 33
himself, of his own	<b>natural</b>	power, without the help	8, 781/ 18
the proportion of man's	<b>natural</b>	state: then is, I	8, 819/ 32
members. As, by a	<b>natural</b>	example, though the soul	8, 873/ 20
might by his only	<b>natural</b>	strength make himself such	8, 964/ 17
creature by his only	<b>natural</b>	powers should either not	8, 996/ 13
departed from their own	<b>natural</b>	liege lord unto Jeroboam	8, 1008/ 22
I suppose, that men	<b>naturally</b>	dead indeed should bear	8, 780/ 9
the flesh against the	<b>nature</b>	of the flesh. And	8, 610/ 30
lucre only... as the	<b>nature</b>	of the wily fox	8, 614/ 1
wily fox doth, whose	<b>nature</b>	is to enter into	8, 629/ 6
of the fox, whose "	<b>nature</b>	" is to "get him	8, 629/ 11
a manner follow the	<b>nature</b>	of the fox in	8, 629/ 16
the "wily fox," whose "	<b>nature</b>	" is, he saith, to	8, 629/ 21
in heaven of the	<b>nature</b>	of the deed itself	8, 633/ 38
truth of his own	<b>nature</b>	, being, as himself said	8, 693/ 34
motion and instinct of	<b>nature</b>	. And therefore by this	8, 719/ 12
instinct of his excellent	<b>nature</b>	, to far exceeding all	8, 723/ 15
the secret instinct of	<b>nature</b>	. Consider then how far	8, 729/ 5
thing far above the	<b>nature</b>	of them both, his	8, 744/ 12
person, in the very	<b>nature</b>	of man and similitude	8, 755/ 16
of boys also, against	<b>nature</b>	. . . More Fie, no further	8, 765/ 8
so high above the	<b>nature</b>	of man that the	8, 778/ 14
of man that the	<b>nature</b>	corrupt could not without	8, 778/ 14
pertaineth only to the	<b>nature</b>	of faith that is	8, 779/ 20
not dead in the	<b>nature</b>	of faith, but dead	8, 780/ 5
to salvation the corrupt	<b>nature</b>	of man can never	8, 781/ 22
not of the own	<b>nature</b>	anything help itself to	8, 786/ 24
considereth the great good	<b>nature</b>	of God give him	8, 819/ 1
beyond the kind and	<b>nature</b>	of the faith, and	8, 825/ 22
fast, in its own	<b>nature</b>	, without either hope or	8, 825/ 33
parts, and of the	<b>nature</b>	and manner of the	8, 855/ 27
in things of their	<b>nature</b>	convenient unto free will	8, 939/ 16
for necessity of our	<b>nature</b>	, peradventure, but through our	8, 965/ 19
both for their own	<b>nature</b>	and for lack of	8, 966/ 6

spiritual thing of its	<b>nature</b>	that neither that church	8, 1014/ 33
must be of one	<b>nature</b>	, and that as all	8, 1015/ 4
you. Is this the	<b>natures</b>	of the church? Is	8, 930/ 25
blow abroad an evil,	<b>naughty</b>	tale whereof all the	8, 591/ 20
for well enough... though	<b>naughty</b>	persons be not maintained	8, 591/ 33
shall as an old,	<b>naughty</b>	rod, before the face	8, 609/ 3
false doctrine of the	<b>naughty</b>	scribes and evil Pharisees	8, 612/ 20
mercy suffered not those	<b>naughty</b>	scribes and false Pharisees	8, 613/ 6
else these young, new,	<b>naughty</b>	nephews that make themselves	8, 624/ 33
the one church the	<b>naughty</b>	out of the good	8, 672/ 32
bad, and leaveth the	<b>naughty</b>	behind. And by that	8, 672/ 35
them, as did the	<b>naughty</b>	people while Aaron durst	8, 794/ 5
art thou such a	<b>naughty</b>	, wretched man, that thou	8, 816/ 9
a good company some	<b>naughty</b>	folk. And in such	8, 907/ 3
good folk but the	<b>naughty</b>	too, as many as	8, 911/ 6
then also been a	<b>naughty</b>	nun, and that her	8, 925/ 12
friar had wedded this	<b>naughty</b>	nun; and that there	8, 925/ 14
the faults of the	<b>naughty</b>	parts to the blame	8, 932/ 17
and taken as a	<b>naughty</b>	wretch and a very	8, 946/ 25
it; and thirdly, by	<b>naughty</b>	folk and evil rulers	8, 987/ 29
in faith, and new,	<b>naughty</b>	doctrine against Christ's coming	8, 1008/ 26
Saint Basil, Saint Gregory	<b>Nazianzen</b>	, Saint Irenaeus, Saint Eusebius	8, 727/ 20
the proverb of Apelles, "	<b>Ne</b>	sutor ultra crepidam," had	8, 947/ 22
this mark? I wot	<b>ne'er</b>	also what he meaneth	8, 646/ 20
by them, I rought	<b>ne'er</b>	though there came never	8, 903/ 13
thus, but I wot	<b>ne'er</b>	who, saving that an	8, 936/ 5
he endeth I wot	<b>ne'er</b>	where... but maketh two	8, 960/ 4
You worship ye wot	<b>ne'er</b>	what, but we worship	8, 1008/ 36
are we, then, the	<b>nearer</b>	toward the knowledge of	8, 645/ 27
are we now the	<b>nearer</b>	for this mark? I	8, 646/ 18
were Tyndale never the	<b>nearer</b>	... but always would it	8, 733/ 24
desire be anything the	<b>nearer</b>	, but sit even still	8, 786/ 17
written only: I come	<b>nearer</b>	unto him therein, and	8, 800/ 10
am I never the	<b>nearer</b>	... but thou leavest me	8, 878/ 4
am I then the	<b>nearer</b>	if I may ween	8, 879/ 1
none? Nor much the	<b>nearer</b>	, neither, by Barnes' church	8, 879/ 2
she is never the	<b>nearer</b>	yet. Lo, thus might	8, 896/ 23
we be never the	<b>nearer</b>	for the knowledge of	8, 905/ 22
of our will, but	<b>necessarily</b>	spring out of the	8, 785/ 30
if he be the	<b>necessary</b>	head, he is included	8, 577/ 20
his wisdom seeth it	<b>necessary</b>	. What of all this	8, 610/ 19
lead them into every	<b>necessary</b>	truth yet since the	8, 616/ 1
their own, in things	<b>necessary</b>	to salvation, or perilous	8, 623/ 16
church which in the	<b>necessary</b>	points of the faith	8, 627/ 24
leadeth it into every	<b>necessary</b>	truth, and maketh all	8, 627/ 27
they have taken away	<b>necessary</b>	to salvation, or not	8, 632/ 32
if they were so	<b>necessary</b>	that without the knowledge	8, 632/ 34
away Tyndale complaineth being	<b>necessary</b>	for salvation to be	8, 633/ 4
doctrine that no such	<b>necessary</b>	thing was by the	8, 633/ 6
in Scripture be not	<b>necessary</b>	: therein will not only	8, 633/ 9

things by God's instruction	<b>necessary</b>	for man's salvation... in	8, 633/ 13
the scriptures, in the	<b>necessary</b>	points of faith, as	8, 643/ 7
belief of the same	<b>necessary</b>	articles that the old	8, 650/ 12
far as toucheth the	<b>necessary</b>	doctrine of true faith	8, 668/ 20
by the taking, in	<b>necessary</b>	points of faith or	8, 677/ 34
but that in all	<b>necessary</b>	points the very, true	8, 678/ 1
things unwritten with all	<b>necessary</b>	understanding of those holy	8, 682/ 17
lead it into all	<b>necessary</b>	truth... to the intent	8, 682/ 20
true scripture, as the	<b>necessary</b>	learning of the true	8, 682/ 25
Whose doctrine in the	<b>necessary</b>	points did agree together	8, 696/ 3
alms, is a thing	<b>necessary</b>	, whereunto God by his	8, 700/ 24
more but that the	<b>necessary</b>	things must needs be	8, 700/ 33
and search out such	<b>necessary</b>	whether it sufficed then	8, 701/ 20
money upon, in relief	<b>necessary</b>	, that they there spent	8, 702/ 11
churches thereas it seemed	<b>necessary</b>	... and that so far	8, 702/ 18
saving that it seemeth	<b>necessary</b>	that the folly and	8, 709/ 6
Spirit led into every	<b>necessary</b>	truth... of which one	8, 720/ 20
one of the most	<b>necessary</b>	is to know which	8, 720/ 21
shall be requisite and	<b>necessary</b>	?" if these had been	8, 721/ 28
over that, in things	<b>necessary</b>	for salvation, which is	8, 739/ 20
fain have it seem	<b>necessary</b>	that there should be	8, 764/ 22
Koran, in great and	<b>necessary</b>	points of their faith	8, 810/ 21
the New Testament, in	<b>necessary</b>	points of faith, contrary	8, 810/ 33
doctors since, in such	<b>necessary</b>	points as they and	8, 811/ 26
faith... but, in great,	<b>necessary</b>	points of faith, feel	8, 817/ 17
a believing (of a	<b>necessary</b>	truth) attained and gotten	8, 818/ 2
of the faith, in	<b>necessary</b>	points of the belief	8, 820/ 7
that he thinketh it	<b>necessary</b>	to seek her and	8, 873/ 7
that might in every	<b>necessary</b>	point of belief expound	8, 886/ 34
and instructed in the	<b>necessary</b>	truths by the Scripture	8, 887/ 4
and in the most	<b>necessary</b>	points, diverse preachers expound	8, 887/ 15
very true in the	<b>necessary</b>	exposition of Scripture; not	8, 890/ 30
be sure of the	<b>necessary</b>	truth. And yet to	8, 911/ 32
which as for the	<b>necessary</b>	points, this whole corps	8, 912/ 17
in the believing the	<b>necessary</b>	points of the Christian	8, 913/ 7
articles of faith, as	<b>necessary</b>	articles to be believed	8, 923/ 23
Scripture, he thought it	<b>necessary</b>	that the church were	8, 935/ 21
is a thing so	<b>necessary</b>	that needs it ought	8, 935/ 27
as also, in things	<b>necessary</b>	to salvation, the true	8, 935/ 30
leadeth them into all	<b>necessary</b>	truth of faith. And	8, 941/ 24
God for a perpetual	<b>necessary</b>	truth, and the contrary	8, 942/ 4
things pertaining to the	<b>necessary</b>	points of faith or	8, 950/ 29
rules of living and	<b>necessary</b>	understanding of the Scripture	8, 951/ 15
to find, in the	<b>necessary</b>	truth of doctrine, to	8, 951/ 18
full belief of every	<b>necessary</b>	truth, and a full	8, 965/ 30
readers, it shall be	<b>necessary</b>	, for the better perceiving	8, 995/ 31
unto his church every	<b>necessary</b>	truth that he will	8, 996/ 22
forth as should be	<b>necessary</b>	for salvation; so that	8, 996/ 30
Lord never gave any	<b>necessary</b>	revelation since, nor never	8, 996/ 32
as rise upon any	<b>necessary</b>	points. For of such	8, 997/ 5

learn as well the	<b>necessary</b>	understanding of Scripture as	8, 999/ 21
Scripture as all other	<b>necessary</b>	lessons beside, if anything	8, 999/ 22
beside, if anything be	<b>necessary</b>	beside Scripture. To this	8, 999/ 23
beside the Scripture any	<b>necessary</b>	thing to be learned	8, 999/ 29
lead them into every	<b>necessary</b>	truth they, I say	8, 999/ 31
think there be things	<b>necessary</b>	to be believed beside	8, 999/ 32
the church the sure,	<b>necessary</b>	truths contained in the	8, 1002/ 7
Sirs, if it be	<b>necessary</b>	that the very church	8, 1003/ 37
be not good nor	<b>necessary</b>	that his very church	8, 1004/ 3
point and many other	<b>necessary</b>	truths, though they be	8, 1006/ 13
the more manifold than	<b>necessary</b>	rehearsing of every place	8, 1016/ 22
contrary beliefs in the	<b>necessary</b>	points of doctrine, to	8, 1032/ 6
that were in extreme	<b>necessity</b>	. And yet, as unlike	8, 698/ 10
never knew before his	<b>necessity</b>	may be such. And	8, 698/ 28
served, and every man's	<b>necessity</b>	done, before any of	8, 702/ 26
Scripture hath been of	<b>necessity</b>	kept out of the	8, 710/ 21
him to anything of	<b>necessity</b>	upon the saying of	8, 714/ 33
to prove that of	<b>necessity</b>	there must be such	8, 763/ 13
hear I shall of	<b>necessity</b>	, though I be loath	8, 764/ 34
faith alone," besides the	<b>necessity</b>	of answering him concerning	8, 785/ 4
meat not in great	<b>necessity</b>	, or for fear of	8, 793/ 4
out, but must of	<b>necessity</b>	dwell and abide with	8, 818/ 11
feeling thereof shall of	<b>necessity</b>	make him love God	8, 818/ 13
that it should of	<b>necessity</b>	make in every such	8, 882/ 7
himself, but not of	<b>necessity</b>	take hold in every	8, 882/ 26
perceived well that of	<b>necessity</b>	it is a thing	8, 891/ 30
very likely that the	<b>necessity</b>	of a general council	8, 937/ 32
of God putteth no	<b>necessity</b>	in things of their	8, 939/ 16
no more than very	<b>necessity</b>	requireth for the proof	8, 948/ 10
gladly to suffer when	<b>necessity</b>	of sufferance shall happen	8, 953/ 13
divers regions, driven of	<b>necessity</b>	to set in sundry	8, 956/ 9
long cannot, not for	<b>necessity</b>	of our nature, peradventure	8, 965/ 19
when it is of	<b>necessity</b>	put unto them... and	8, 979/ 24
at naught. In this	<b>necessity</b>	this holy man, often	8, 990/ 5
not only for the	<b>necessity</b>	that reason and Scripture	8, 999/ 4
church: it followeth of	<b>necessity</b>	not only that his	8, 1013/ 14
point to save his	<b>neck</b>	with... she bade him	8, 655/ 5
be hanged by the	<b>neck</b>	upon the next bough	8, 790/ 9
fall in their own	<b>necks</b>	. But yet if they	8, 664/ 36
fall in their own	<b>necks</b>	alone, but much harm	8, 665/ 1
St. Catherine's, to Robert	<b>Necton</b>	, to whom he had	8, 813/ 31
he came at me,	<b>Necton</b>	, fearing that Webbe might	8, 813/ 36
when saw ye Robert	<b>Necton</b>	, then?" "Now, by my	8, 815/ 12
so studiously taken with	<b>Necton</b>	the day before or	8, 816/ 20
was bewrayed by Robert	<b>Necton</b>	: so is Tyndale much	8, 816/ 26
so ye shall not	<b>need</b>	to marvel much though	8, 583/ 1
Luther saith that we	<b>need</b>	no more laws but	8, 585/ 13
and we shall not	<b>need</b>	to imagine a hole	8, 605/ 26
that I shall not	<b>need</b>	to spend any time	8, 606/ 31
time, I shall not	<b>need</b>	to let therefor. For	8, 622/ 2

We seem to have	<b>need</b>	first to find out	8, 645/ 29
Tyndale, "it shall not	<b>need</b>	. For the general articles	8, 645/ 33
Christ; Tyndale will, if	<b>need</b>	require, not let, I	8, 646/ 10
are heretics, and had	<b>need</b>	of a John the	8, 648/ 32
heretics, and therefore have	<b>need</b>	of John the Baptist	8, 651/ 34
sufficeth, and satisfaction too,	<b>need</b>	none at all, but	8, 653/ 21
his craft had more	<b>need</b>	to learn. For she	8, 655/ 2
help them at their	<b>need</b>	... the Pharisees put this	8, 691/ 27
and mother. Wherefore, whatsoever	<b>need</b>	thy father and mother	8, 691/ 29
the people that what	<b>need</b>	soever their father and	8, 697/ 32
in never so great	<b>need</b>	. For I am not	8, 698/ 8
may percase have some	<b>need</b>	and myself both... and	8, 698/ 25
and devotion shall not	<b>need</b>	to fear but they	8, 699/ 2
she neither knew their	<b>need</b>	for so great that	8, 699/ 31
mother therewith were their	<b>need</b>	never so great: yet	8, 700/ 9
the poor men that	<b>need</b>	it, as long as	8, 700/ 26
the known Catholic church,	<b>need</b>	not to recognize and	8, 718/ 27
his head. Nor I	<b>need</b>	not for this matter	8, 719/ 29
unto the Jews: I	<b>need</b>	not here, as I	8, 720/ 15
and will) than I	<b>need</b>	, in a manner, if	8, 720/ 16
understand nor know." I	<b>need</b>	not to put you	8, 728/ 26
that he should not	<b>need</b>	to send any such	8, 771/ 24
realm, and so should	<b>need</b>	no more policy to	8, 776/ 12
he were nothing? What	<b>need</b>	I now to go	8, 780/ 1
that God hath no	<b>need</b>	of man's good works	8, 784/ 12
but that he "hath	<b>need</b>	of" our faith alone	8, 784/ 13
man then shall not	<b>need</b>	, nor nothing can if	8, 786/ 20
that no man shall	<b>need</b>	to be afeard, for	8, 792/ 27
the wilderness" shall not	<b>need</b>	to fear us from	8, 794/ 32
again we shall not	<b>need</b>	to fear. For if	8, 795/ 17
penance, we shall not	<b>need</b>	to fear. For Tyndale	8, 797/ 8
Christ; and therefore we	<b>need</b>	not Friar Barnes to	8, 846/ 32
when ye shall have	<b>need</b>	, they may receive you	8, 849/ 34
he should never after	<b>need</b>	any man else to	8, 862/ 34
church," etc. These words	<b>need</b>	no exposition, they be	8, 875/ 4
is a thing that	<b>need</b>	were to be known	8, 891/ 31
church... ye see what	<b>need</b>	it is that the	8, 893/ 23
they that have least	<b>need</b>	to know the very	8, 894/ 14
I am, that have	<b>need</b>	to know the very	8, 894/ 15
therefore we have the	<b>need</b>	to know her, that	8, 894/ 18
we shall not greatly	<b>need</b>	to seek one that	8, 896/ 28
your purse, for any	<b>need</b>	that any man hath	8, 901/ 30
shall be saved what	<b>need</b>	they to care whether	8, 901/ 33
hot. It were more	<b>need</b>	in such a fit	8, 921/ 10
church," etc. These words	<b>need</b>	no exposition, they be	8, 929/ 16
there, that for any	<b>need</b>	that should at any	8, 937/ 24
one more than very	<b>need</b>	should require if Christ	8, 948/ 16
substance, so that if	<b>need</b>	were, we would rather	8, 968/ 20
the souls that have	<b>need</b>	, they may also pray	8, 969/ 17
which have yet more	<b>need</b>	than they... not for	8, 969/ 18

that I should greatly	<b>need</b>	. And therefore, for the	8, 1007/ 26
But we shall not	<b>need</b>	to dispute this point	8, 1011/ 3
say, I shall not	<b>need</b>	to tell them, but	8, 1015/ 18
as a thing that	<b>needed</b>	not... since if he	8, 577/ 20
not that he so	<b>needed</b>	, but to teach with	8, 653/ 25
the Church should have	<b>needed</b>	. But though it have	8, 716/ 22
man should ever have	<b>needed</b>	to go about the	8, 779/ 34
all that ever he	<b>needed</b>	. But, now, because of	8, 780/ 23
were safe enough and	<b>needed</b>	no more: this was	8, 780/ 26
debita." The which she	<b>needed</b>	not to say if	8, 860/ 14
heaven. But because there	<b>needed</b>	no voice in that	8, 920/ 27
no more than there	<b>needed</b>	the man that would	8, 948/ 29
debita" the which she	<b>needed</b>	not to say if	8, 956/ 29
that no such thing	<b>needed</b>	, but only believe, and	8, 958/ 31
and honorable order. There	<b>needeth</b>	no man to doubt	8, 591/ 31
he so mean, what	<b>needeth</b>	he so long process	8, 647/ 27
before; and the tiler	<b>needeth</b>	not now to look	8, 655/ 30
or salt... for there	<b>needeth</b>	none other penance, ye	8, 687/ 34
tale newly told, so	<b>needeth</b>	it none other confutation	8, 693/ 11
church this is, there	<b>needeth</b>	no man to doubt	8, 753/ 29
in their hearts... Tyndale	<b>needeth</b>	not, it seemeth, to	8, 775/ 22
hope and charity." What	<b>needeth</b>	Tyndale to tell us	8, 780/ 16
Barnes' meaning, a man	<b>needeth</b>	no more but acknowledge	8, 868/ 23
church the pope must	<b>needs</b>	be head and chief	8, 577/ 7
for heretics... he must	<b>needs</b>	mean here by his	8, 578/ 18
good men: God must	<b>needs</b>	therefore, pardie, both be	8, 581/ 27
one. Whereupon it must	<b>needs</b>	follow that there can	8, 604/ 9
go out thereof must	<b>needs</b>	be churches of heretics	8, 604/ 11
ye wot well, must	<b>needs</b>	hold it there... because	8, 604/ 36
the whorl... but would	<b>needs</b>	have them like and	8, 606/ 7
say, upon Tyndale's confession	<b>needs</b>	follow that of all	8, 616/ 9
thereto that he will	<b>needs</b>	have them like... and	8, 618/ 17
many that they must	<b>needs</b>	show almost as many	8, 647/ 10
a spiritual man must	<b>needs</b>	find much resistance surely	8, 651/ 10
living thereof"... he must	<b>needs</b>	mean some faith and	8, 652/ 11
counterfeit, false church must	<b>needs</b>	stand in the like	8, 655/ 12
of heretics... it must	<b>needs</b>	follow that Luther and	8, 655/ 26
that the water must	<b>needs</b>	in, and that Christ	8, 657/ 30
church of Christ, must	<b>needs</b>	be a heretic, because	8, 660/ 35
church then must it	<b>needs</b>	follow that all the	8, 662/ 29
then understood falsely... must	<b>needs</b>	cast the people into	8, 677/ 29
for the true, must	<b>needs</b>	grow much more peril	8, 677/ 35
and give alms must	<b>needs</b>	be done. And when	8, 700/ 12
the necessary things must	<b>needs</b>	be done first; and	8, 700/ 34
be things that must	<b>needs</b>	be done. For churches	8, 702/ 14
the leastwise, must we	<b>needs</b>	have and yet thereto	8, 702/ 15
Huessgen, and Zwingli... must	<b>needs</b>	prove the Catholic Church	8, 706/ 12
the confessing thereof must	<b>needs</b>	overturn his heresies: now	8, 708/ 13
last... but he must	<b>needs</b>	take into them all	8, 714/ 10
And then must it	<b>needs</b>	follow further that all	8, 717/ 17

the messenger, he must	<b>needs</b>	doubt of the message	8, 720/ 34
all others: it must	<b>needs</b>	follow, pardie, that Tyndale	8, 723/ 15
poor penny chicken must	<b>needs</b>	, I say, without any	8, 723/ 19
but that it must	<b>needs</b>	be of God, in	8, 730/ 20
the very church must	<b>needs</b>	be a known church	8, 733/ 25
and therefore must it	<b>needs</b>	be that the church	8, 740/ 6
historical" faith, all must	<b>needs</b>	have been one. Consider	8, 750/ 18
fruitless opinion? Must it	<b>needs</b>	follow that their faith	8, 759/ 32
were elects, and must	<b>needs</b>	have the feeling faith	8, 761/ 15
men of Samaria must	<b>needs</b>	have the feeling faith	8, 762/ 12
For then must it	<b>needs</b>	follow thereon that neither	8, 762/ 29
as though there must	<b>needs</b>	be such a feeling	8, 763/ 3
the Catholic Church must	<b>needs</b>	be weak and feeble	8, 767/ 12
men, this thing must	<b>needs</b>	make it open that	8, 769/ 1
and that point must	<b>needs</b>	, by Tyndale's doctrine, be	8, 770/ 14
false heart they must	<b>needs</b>	feel at their own	8, 771/ 10
of "the heart") must	<b>needs</b>	make every man to	8, 785/ 12
showeth, every man must	<b>needs</b>	go to the devil	8, 786/ 9
he get, he must	<b>needs</b>	to the devil... no	8, 786/ 12
but that Tyndale will	<b>needs</b>	damn us all into	8, 797/ 34
father: this man must	<b>needs</b>	perceive that in bidding	8, 799/ 5
Catholic Church, he must	<b>needs</b>	then grant also that	8, 801/ 36
And therefore must he	<b>needs</b>	give over that false	8, 809/ 5
the very church, be	<b>needs</b>	very elects, and have	8, 817/ 12
stories. Wherefore it must	<b>needs</b>	be, by Tyndale's own	8, 822/ 17
of stories), they must	<b>needs</b>	have, by Tyndale's tale	8, 824/ 14
true, it must thereof	<b>needs</b>	follow that all Christian	8, 827/ 20
thereof... but some will	<b>needs</b>	lie still in prison	8, 848/ 30
prison, and some will	<b>needs</b>	thither again, as no	8, 848/ 31
of sin and must	<b>needs</b>	say "Dimitte mihi debita	8, 860/ 13
a church there must	<b>needs</b>	be, though that the	8, 860/ 37
of faithful men must	<b>needs</b>	be, which also cannot	8, 862/ 17
good that whoso would	<b>needs</b>	read it once, should	8, 862/ 27
there is and must	<b>needs</b>	be a church and	8, 863/ 6
there is and must	<b>needs</b>	be in earth a	8, 863/ 18
saith that it must	<b>needs</b>	be that there must	8, 869/ 15
that every man must	<b>needs</b>	, upon peril of his	8, 870/ 34
truly preached, it must	<b>needs</b>	light in some men's	8, 873/ 29
but some men must	<b>needs</b>	receive it, and thereby	8, 873/ 37
were preached, it should	<b>needs</b>	take such hold... in	8, 882/ 6
God is heard must	<b>needs</b>	be some faithful men	8, 883/ 8
the Scripture she must	<b>needs</b>	keep despite of all	8, 886/ 24
and that must there	<b>needs</b>	be, as all sorts	8, 890/ 36
her preachers which must	<b>needs</b>	have credence, and be	8, 891/ 24
that might and must	<b>needs</b>	fall upon them by	8, 893/ 7
very church... it must	<b>needs</b>	follow, to my poor	8, 893/ 19
escape, but thereby must	<b>needs</b>	fall into eternal fire	8, 901/ 28
the truth it must	<b>needs</b>	be, in any wise	8, 902/ 9
some such church as	<b>needs</b>	must be known for	8, 902/ 9
gloss saith there must	<b>needs</b>	be such a church	8, 914/ 36

that the church must	<b>needs</b>	be. For all the	8, 915/ 1
place: that there must	<b>needs</b>	be such a church	8, 915/ 26
of faithful folk must	<b>needs</b>	be, which also cannot	8, 916/ 36
of faithful men must	<b>needs</b>	be, which also cannot	8, 917/ 12
shepherd. Therefore must you	<b>needs</b>	err in all your	8, 919/ 7
them... but they must	<b>needs</b>	err in all their	8, 919/ 19
Barnes saith there must	<b>needs</b>	be... then in that	8, 927/ 8
that council they must	<b>needs</b>	be. For thereto have	8, 927/ 9
more fellows, ye must	<b>needs</b>	affirm that ye your	8, 928/ 1
To this must it	<b>needs</b>	have come, ye see	8, 928/ 3
too else must he	<b>needs</b>	perceive that the man	8, 933/ 15
Saint James... and would	<b>needs</b>	have it taken for	8, 934/ 17
thing so necessary that	<b>needs</b>	it ought to be	8, 935/ 27
deed and declaration must	<b>needs</b>	stand and be firm	8, 938/ 13
wrong, the which must	<b>needs</b>	be a particular and	8, 943/ 8
that hath wrong must	<b>needs</b>	be a particular and	8, 943/ 28
that "hath wrong . . . must	<b>needs</b>	be a particular and	8, 949/ 5
parts, is and must	<b>needs</b>	be a known church	8, 952/ 10
your own conscience must	<b>needs</b>	accuse you of all	8, 954/ 15
but that it must	<b>needs</b>	be a church unknown	8, 956/ 16
the very church must	<b>needs</b>	be such a holy	8, 956/ 18
of sin, and must	<b>needs</b>	say "Dimitte mihi debita	8, 956/ 29
in it which must	<b>needs</b>	, ye wot well, be	8, 964/ 21
this Friar Barnes must	<b>needs</b>	grant that all our	8, 973/ 4
the very church must	<b>needs</b>	be an unknown church	8, 974/ 7
a church must there	<b>needs</b>	be, though that the	8, 974/ 15
words, that it must	<b>needs</b>	be this common known	8, 980/ 8
you... yet must you	<b>needs</b>	grant that he speaketh	8, 984/ 1
point, but it must	<b>needs</b>	be that if they	8, 999/ 32
as I think they	<b>needs</b>	must, and in effect	8, 1001/ 19
first, that it must	<b>needs</b>	be a known church	8, 1001/ 24
earth is and must	<b>needs</b>	be a known church	8, 1001/ 38
church?): therefore it must	<b>needs</b>	follow that the church	8, 1002/ 13
unknown church, it must	<b>needs</b>	follow that the very	8, 1003/ 7
may be sure, must	<b>needs</b>	be a known church	8, 1003/ 9
the very church must	<b>needs</b>	be a known church	8, 1003/ 10
the very church must	<b>needs</b>	be a known church	8, 1003/ 29
truth too they must	<b>needs</b>	agree that Christ neither	8, 1013/ 9
name of "universal" must	<b>needs</b>	prove him a fool	8, 1013/ 32
therein, as there must	<b>needs</b>	be when there be	8, 1014/ 23
they, the church must	<b>needs</b>	be unknown. But now	8, 1015/ 33
a thousand thousand must	<b>needs</b>	be all pure and	8, 1020/ 21
judge upon him must	<b>needs</b>	be known, and no	8, 1022/ 14
secret things we must	<b>needs</b>	leave the judgment unto	8, 1023/ 33
Christ is and must	<b>needs</b>	be a known church	8, 1029/ 1
church of Christ must	<b>needs</b>	be that church that	8, 1030/ 15
Moreover, since everything must	<b>needs</b>	have a beginning; and	8, 1032/ 1
well that everything must	<b>needs</b>	have a beginning, and	8, 1032/ 40
help first such poor,	<b>needy</b>	folk as he happened	8, 701/ 10
for our part those	<b>needy</b>	folk that were found	8, 701/ 21

there were any poor,	<b>needy</b>	men, we were bound	8, 701/ 25
at her hand, poor,	<b>needy</b>	men enough to have	8, 702/ 1
that a man shall	<b>neglect</b>	his own wrongs, in	8, 946/ 3
the new school matters,	<b>neglected</b>	the old holy doctors	8, 623/ 33
the leastwise, as the	<b>neglecting</b>	and contempt of the	8, 633/ 14
be not by his	<b>negligence</b>	or frowardness the let	8, 615/ 23
and their own foolish	<b>negligence</b>	and frowardness fall off	8, 870/ 11
beaten because of his	<b>negligence</b>	... but except he will	8, 899/ 14
our willful frailty and	<b>negligence</b>	. And then showeth he	8, 965/ 20
not to be so	<b>negligent</b>	as she had before	8, 884/ 18
sometimes fall frowardly or	<b>negligently</b>	from grace, and so	8, 957/ 20
rife, lest he should	<b>negligently</b>	fall in fellowship of	8, 1028/ 19
volante in dia, a	<b>negotio</b>	perambulante in tenebris, ab	8, 988/ 3
nor serviceable unto our	<b>neighbor</b>	, nor profitable unto ourselves	8, 579/ 32
alms, and forgive our	<b>neighbor</b>	... and we poor men	8, 581/ 6
may well pray my	<b>neighbor</b>	to pray for me	8, 582/ 29
shall not teach his	<b>neighbor</b>	, but they shall all	8, 615/ 15
learned but of their	<b>neighbor</b>	; that is to wit	8, 753/ 1
which every one is	<b>neighbor</b>	to other by kind	8, 753/ 2
which was not our	<b>neighbor</b>	only that is to	8, 753/ 3
maker of every man's	<b>neighbor</b>	, and himself also very	8, 753/ 4
his calling, and my	<b>neighbor</b>	and I come both	8, 897/ 37
the other goodwife, her	<b>neighbor</b>	, begin to gape again	8, 902/ 13
he seeth in his	<b>neighbor</b>	him, I say, sendeth	8, 944/ 24
specially from whom his	<b>neighbor</b>	hath anything taken. Which	8, 944/ 25
that hath wronged his	<b>neighbor</b>	shall have his head	8, 946/ 21
the amendment of his	<b>neighbor</b>	that either hath offended	8, 947/ 5
unto us by our	<b>neighbor</b>	, if we contend and	8, 978/ 9
behind to rob his	<b>neighbor's</b>	house? And to put	8, 922/ 11
acquaintance or kindred, or	<b>neighbors</b>	, peradventure, all of one	8, 667/ 17
the love of their	<b>neighbors</b>	as themselves, by which	8, 775/ 14
these young, new, naughty	<b>nephews</b>	that make themselves gracious	8, 624/ 33
in whose goodly golden	<b>nest</b>	this young eagle bird	8, 723/ 35
bird foully defile his	<b>nest</b>	. But yet is it	8, 724/ 29
all naked in a	<b>net</b>	. And yet, I promise	8, 644/ 18
another sacrament of a	<b>net</b>	or a key. We	8, 645/ 21
sacrament of an old	<b>net</b>	... saving only when friars	8, 704/ 23
our Savior signifieth, his	<b>net</b>	that is, his church	8, 777/ 9
the other... where the	<b>net</b>	shall be taken up	8, 777/ 12
get out of this	<b>net</b>	while he liveth, in	8, 824/ 30
of God unto the	<b>net</b>	that out of the	8, 834/ 8
enmeshed himself in the	<b>net</b>	of his own folly	8, 864/ 3
the church unto "a	<b>net</b>	cast into the sea	8, 1020/ 6
straw, and in Christ's	<b>net</b>	in the sea of	8, 1020/ 23
ye stood in the	<b>nether</b>	end of the hole	8, 605/ 34
like "In dock, out	<b>nettle</b>	," that no man should	8, 986/ 20
after happen, there should	<b>nevermore</b>	all the whole people	8, 937/ 24
wisdom against the Christians.	<b>Nevertheless</b>	, the earnest living of	8, 730/ 17
Philip's miracles (Acts 8).	<b>Nevertheless</b>	, the Scripture testifieth that	8, 773/ 34
Philip's miracles (Acts 8).	<b>Nevertheless</b>	, the Scripture testifieth that	8, 792/ 2

properly for unbelief, but	<b>nevertheless</b>	for that vice which	8, 793/ 14
our exterior senses yet,	<b>nevertheless</b>	, we may have certain	8, 873/ 17
these outward works. But	<b>nevertheless</b>	, charity judgeth well of	8, 874/ 11
the whole universal church,	<b>nevertheless</b>	in very deed there	8, 921/ 26
probations brought before her.	<b>Nevertheless</b>	, oftentimes cometh it that	8, 943/ 13
it to begin any	<b>new</b>	church of Christ; but	8, 604/ 10
church to begin a	<b>new</b>	... because the old must	8, 607/ 5
church to begin a	<b>new</b>	... because the old church	8, 607/ 8
earth, nor never no	<b>new</b>	begun. Also, Christ and	8, 607/ 9
church to begin one	<b>new</b>	church of all people	8, 607/ 11
begin a great many	<b>new</b>	, diverse churches, of which	8, 607/ 13
church to begin a	<b>new</b>	that was prophesied to	8, 607/ 17
begin a great many	<b>new</b>	which are all prophesied	8, 607/ 21
Now, it is no	<b>new</b>	thing among more people	8, 610/ 12
find out yet some	<b>new</b>	, more horrible torment to	8, 610/ 31
too... as by the	<b>New</b>	Testament appeareth). And that	8, 612/ 22
Son to begin a	<b>new</b>	church of a new	8, 613/ 10
new church of a	<b>new</b>	fashion, of another manner	8, 613/ 10
by writing... and the	<b>New</b>	Law, whereof Christ neither	8, 615/ 28
to frame himself a	<b>new</b>	faith in many great	8, 619/ 26
side brought in this	<b>new</b>	doctrine which is untrue	8, 621/ 7
that shall make a	<b>new</b>	church, a greater and	8, 621/ 24
and living began a	<b>new</b>	, diverse, and contrary doctrine	8, 623/ 15
the delight of the	<b>new</b>	school matters, neglected the	8, 623/ 33
or else these young,	<b>new</b>	, naughty nephews that make	8, 624/ 33
they have devised a	<b>new</b>	heresy wherewith they would	8, 625/ 15
a whole chain of	<b>new</b>	, such as the worst	8, 626/ 19
open especially in these	<b>new</b>	heretics, as Luther, and	8, 627/ 37
and Zwingli, Tyndale's two	<b>new</b>	masters, declining from ill	8, 640/ 24
come, then, to this	<b>new</b>	Saint John the Baptist	8, 650/ 18
that is, to this	<b>new</b>	prophet whom God hath	8, 650/ 19
the foregoer of these	<b>new</b>	Christs, that is to	8, 650/ 21
he would send this	<b>new</b>	Baptist, Saint Luther, give	8, 650/ 28
the foregoer of these	<b>new</b>	Christs, and all their	8, 651/ 8
Christs, and all their	<b>new</b>	apostles, now sent by	8, 651/ 8
taken now for a	<b>new</b>	Saint John... as of	8, 651/ 13
living lay forth some	<b>new</b>	scripture of their own	8, 652/ 18
to seek themselves some	<b>new</b>	. Then saith he farther	8, 652/ 25
now letting his other,	<b>new</b>	, true scripture alone till	8, 658/ 32
his apostles, and another, "	<b>new</b>	" church now... but one	8, 660/ 2
Berengarius, and another of	<b>new</b>	, called William Hutchins. Berengarius	8, 661/ 12
well by the other,	<b>new</b>	heretic, William Hutchins, which	8, 661/ 26
to less evil: this	<b>new</b>	heretic, Hutchins, goeth contrary	8, 662/ 2
last fall in a	<b>new</b>	rage, and gather themselves	8, 664/ 33
therein, without any other,	<b>new</b>	church of God to	8, 670/ 9
this world have no	<b>new</b>	church to succeed it	8, 670/ 26
end, to begin a	<b>new</b>	that while the world	8, 671/ 4
the sects of these	<b>new</b>	heretics in Almaine... which	8, 672/ 26
cannot deny, though these	<b>new</b>	heretics be now, for	8, 678/ 31
and also some others	<b>new</b>	, and yet divers other	8, 682/ 12

must seek himself a	<b>new</b>	solution for this. And	8, 683/ 24
have also a fresh,	<b>new</b>	example given us by	8, 684/ 15
word fornicarii, and the	<b>new</b>	translation scortatores, which signifieth	8, 685/ 3
so now, for a	<b>new</b>	thing, he telleth us	8, 693/ 7
the foregoer of some	<b>new</b>	Christ as good as	8, 696/ 29
prove us that his	<b>new</b>	Christ, to whom himself	8, 696/ 33
therein. But now these	<b>new</b>	men begin to give	8, 700/ 18
soon see that these	<b>new</b>	sects of Tyndale's sort	8, 702/ 23
that those whom this	<b>new</b>	Saint John the Baptist	8, 703/ 15
same things that this	<b>new</b>	Baptist rebuketh. And in	8, 703/ 18
is come as a	<b>new</b>	Saint John the Baptist	8, 703/ 26
now, lo, that this	<b>new</b>	Saint John the Baptist	8, 703/ 37
therefore doth this holy	<b>new</b>	Baptist, to purge and	8, 704/ 13
Savior himself... this holy	<b>new</b>	Baptist forbiddeth to have	8, 704/ 33
the doctrine of this	<b>new</b>	Baptist... not Saint John	8, 705/ 1
end or other, some	<b>new</b>	aglet. But when all	8, 705/ 31
many, both old and	<b>new</b>	together all whom therefore	8, 713/ 30
of his heresies the	<b>new</b>	doctors only were against	8, 714/ 23
yet calleth he the	<b>new</b>	, the doctors of eight	8, 714/ 24
old; and such a	<b>new</b>	coat I would he	8, 714/ 24
these expositions that the	<b>new</b>	doctors, of eight hundred	8, 714/ 29
Scripture... and with some	<b>new</b>	Talmud of the devil's	8, 717/ 12
hither for such a	<b>new</b>	prophet to teach us	8, 722/ 30
our Savior and the	<b>new</b>	law that he should	8, 752/ 32
kind. But in the	<b>New</b>	Law, the world received	8, 753/ 2
never word of the	<b>New</b>	Testament had been written	8, 753/ 19
of excellence between the	<b>New</b>	Law and the Old	8, 754/ 21
his people in the	<b>New</b>	Law: far above the	8, 755/ 13
Old... but in the	<b>New</b>	far passing, in that	8, 755/ 14
the books of the	<b>New</b>	Testament be the true	8, 769/ 4
it to take the	<b>New</b>	Testament for Scripture (as	8, 770/ 8
old heresy with these	<b>new</b>	words which will in	8, 784/ 28
lewd masters of these	<b>new</b>	sects... not without a	8, 806/ 7
the scripture of the	<b>New</b>	Testament, in necessary points	8, 810/ 32
by the preaching, any	<b>new</b>	kind of faith or	8, 820/ 28
kind of faith or	<b>new</b>	feeling of their former	8, 820/ 28
since it is no	<b>new</b>	thing a mad wild	8, 833/ 9
ecclesia, both in the	<b>New</b>	Testament and the Old	8, 833/ 24
stood." Likewise in the	<b>New</b>	Testament, Saint Paul to	8, 833/ 30
and make you a	<b>new</b>	heart and a new	8, 840/ 12
new heart and a	<b>new</b>	spirit"; and "Why wilt	8, 840/ 12
members (by many great	<b>new</b>	sins, and many old	8, 855/ 7
Because she may make	<b>new</b>	rules and new laws	8, 862/ 9
make new rules and	<b>new</b>	laws at her pleasure	8, 862/ 9
she may invent a	<b>new</b>	Service of God, that	8, 862/ 10
for in that these	<b>new</b>	heretics be almost all	8, 872/ 20
nor dreameth, any other,	<b>new</b>	holiness, or new, invented	8, 875/ 21
other, new holiness, or	<b>new</b>	, invented works, that be	8, 875/ 21
send them over some	<b>new</b>	books of the evangelical	8, 886/ 14
her to take the	<b>New</b>	Testament of Tyndale's translation	8, 886/ 18

the right way, we	<b>new</b>	preachers of the very	8, 890/ 19
run away... but his	<b>new</b>	master also, Friar Luther	8, 896/ 3
wiser tale of my	<b>new</b>	mother... I might think	8, 905/ 16
say there against this	<b>new</b>	... and as he better	8, 918/ 6
Church, either at a	<b>new</b>	council or by as	8, 923/ 4
nor dreameth, any other,	<b>new</b>	holiness, or new, invented	8, 929/ 33
other, new holiness, or	<b>new</b>	, invented works, that be	8, 929/ 33
began to raise a	<b>new</b>	brabbling... good princes remembering	8, 955/ 2
nations not being by	<b>new</b>	heresies divided from the	8, 962/ 5
they merit not of	<b>new</b>	... but these things are	8, 968/ 1
us, against all these	<b>new</b>	sects, that good works	8, 969/ 12
partly for their continual	<b>new</b>	bespotting and wrinkling, he	8, 972/ 8
weak in faith, and	<b>new</b>	, naughty doctrine against Christ's	8, 1008/ 26
and began his own,	<b>new</b>	church of Jews and	8, 1009/ 17
nor also of the	<b>New</b>	Testament neither, but rather	8, 1016/ 24
in the midst of	<b>New</b>	Market Heath, and then	8, 1021/ 28
doctors and saints, both	<b>new</b>	and old, unto our	8, 1030/ 37
be sure of a	<b>new-baked</b>	bun, and for the	8, 896/ 37
Bernard which Barnes bringeth	<b>new-framed</b>	by himself, and falsely	8, 991/ 26
and scold; nor no	<b>newelty</b>	the devil, nor the	8, 833/ 13
there some unlearned and	<b>newfangled</b>	people with the color	8, 933/ 34
he can prove their	<b>newfound</b>	scripture more true than	8, 652/ 20
some thieves out of	<b>Newgate</b>	... but let them be	8, 848/ 32
apostles, as prophets now	<b>newly</b>	come to begin the	8, 693/ 2
but his old tale	<b>newly</b>	told, so needeth it	8, 693/ 11
but even mine answer	<b>newly</b>	read. For whereas he	8, 693/ 12
by what old stories	<b>newly</b>	found out can he	8, 808/ 1
except such as be	<b>newly</b>	christened or very young	8, 911/ 35
christeneth those that are	<b>newly</b>	come to Christian religion	8, 976/ 12
is neither of late	<b>newly</b>	begun nor yet arisen	8, 1026/ 26
by, when in the	<b>next</b>	words following, he declareth	8, 599/ 25
have answered in the	<b>next</b>	book before. Tyndale One	8, 601/ 15
appeareth well upon the	<b>next</b>	word after, where he	8, 632/ 18
in the other ages	<b>next</b>	above that, till he	8, 632/ 26
to wit, the Friday	<b>next</b>	after Palm Sunday, and	8, 653/ 31
Sunday, and the Friday	<b>next</b>	before Easter Day, and	8, 653/ 32
men, as well the	<b>next</b>	of kin as the	8, 664/ 14
the neck upon the	<b>next</b>	bough!" But when she	8, 790/ 9
that in the words	<b>next</b>	ensuing, he putteth us	8, 791/ 23
that vice which goeth	<b>next</b>	it that is to	8, 793/ 15
the question that goeth	<b>next</b>	to the purpose, and	8, 802/ 16
while, and before the	<b>next</b>	sessions, come sit as	8, 848/ 35
bringeth in himself. The	<b>next</b>	place of Saint Augustine	8, 908/ 20
in the very words	<b>next</b>	before those with which	8, 963/ 36
leaf of his book	<b>next</b>	before) Books, bells, candles	8, 988/ 21
was there present and	<b>next</b>	the man of God	8, 991/ 6
holy council held at	<b>Nicaea</b>	. But afterward, when that	8, 954/ 33
again of one Sir	<b>Nicholas</b>	, to whom he had	8, 814/ 19
holy gospel... and the	<b>Nicolaitans</b>	, which would have all	8, 672/ 22
shall he name us?	<b>Nicolaus</b>	and Cerinthus, Vigilantius Dormitantius	8, 694/ 32

him together... have been	<b>Nicolaus</b>	Heretic, Eutyches Heretic, Ebion	8, 728/ 2
so he did well	<b>nigh</b>	a hundred times, I	8, 609/ 20
of the way... as	<b>nigh</b>	as they could. They	8, 706/ 36
of the way as	<b>nigh</b>	as they could." How	8, 710/ 31
at men's doors by	<b>night</b>	; that where they durst	8, 813/ 18
two nuns in by	<b>night</b>	, that John Burt brought	8, 902/ 37
to him daily and	<b>nightly</b>	, calling upon him for	8, 990/ 14
and the youngest above	<b>nine</b>	hundred at the least	8, 716/ 35
is now more than	<b>nine</b>	hundred years ago. And	8, 925/ 6
the old church of	<b>nine</b>	hundred years ago, and	8, 1033/ 27
leaveth off fourscore and	<b>nineteen</b>	, and is content to	8, 696/ 22
his exposition upon the	<b>nineteenth</b>	chapter of Saint Matthew	8, 910/ 11
that work in his	<b>nineteenth</b>	sermon, that he writeth	8, 934/ 3
Holy Scripture, in the	<b>nineteenth</b>	chapter of Genesis. For	8, 994/ 17
the Eighth Book. The	<b>Ninth</b>	Book Which is a	8, 993/ 1
more found of this	<b>Ninth</b>	Book written by Sir	8, 1034/ 7
of Saint Gertrude at	<b>Nivelles</b>	, and other like in	8, 659/ 24
as the ark of	<b>Noah</b>	was the right figure	8, 777/ 5
in the ship of	<b>Noah</b>	the known church of	8, 1008/ 6
with the ark of	<b>Noah</b>	, and the synagogue, which	8, 1016/ 7
world was washed with	<b>Noah's</b>	flood, to purge the	8, 610/ 28
and good; for of	<b>Noah's</b>	own sons, one, ye	8, 777/ 6
saved left out of	<b>Noah's</b>	ship) this one thing	8, 777/ 25
truly, the water of	<b>Noah's</b>	flood carried the ark	8, 976/ 34
they that were in	<b>Noah's</b>	ship nor they that	8, 1016/ 10
Mass... wherewith the King's	<b>noble</b>	Grace in such wise	8, 657/ 16
excellent sovereign the King's	<b>noble</b>	Grace, not without great	8, 710/ 24
in respect of these	<b>noble</b>	eagles that spy this	8, 723/ 24
epistles addressed unto such	<b>noble</b>	secular men as he	8, 955/ 36
slandrously speak of any	<b>nobleman</b>	in the realm. And	8, 592/ 25
the Prophet, "A timore	<b>nocturne</b>	, a sagitta volante in	8, 988/ 2
foolish that a very	<b>noddypoll</b>	idiot might be ashamed	8, 775/ 30
so tempered for the	<b>nonce</b>	that such other sense	8, 636/ 11
three trees for the	<b>nonce</b>	, of a plain, homely	8, 1021/ 31
one bite off another's	<b>nose</b>	. And whereas they complain	8, 817/ 23
woman with a crooked	<b>nose</b>	, as long as no	8, 864/ 30
it... so long her	<b>nose</b>	stood right. For by	8, 864/ 30
prayeth, in the Pater	<b>Noster</b>	, God to forgive them	8, 965/ 2
cause he changed his	<b>notable</b>	, monstrous apparel that he	8, 885/ 28
known church and a	<b>notable</b>	and well-known. Also, of	8, 1009/ 25
out thereof for any	<b>notable</b>	crime or any manner	8, 1028/ 15
is specially to be	<b>noted</b>	: that he saith after	8, 846/ 23
let pass that he	<b>noteth</b>	in the margin these	8, 876/ 15
whom thou understandest neither	<b>nother</b>	... but the longer that	8, 668/ 13
malice he believe neither	<b>nother</b>	. I pray God give	8, 708/ 30
do ye know neither	<b>nother</b>	. And also, since ye	8, 721/ 23
and after be neither	<b>nother</b>	. Howbeit, in the clergy	8, 766/ 10
of which things neither	<b>nother</b>	gloss speaketh one word	8, 916/ 9
differences, besides that neither	<b>nother</b>	of them proveth his	8, 993/ 10
I suppose nay, neither	<b>nother</b>	. For if he had	8, 1028/ 7

credence given thereunto was	<b>nourished</b>	and fostered with hope	8, 735/ 18
her, and be surely	<b>nourished</b>	by her in the	8, 892/ 1
martyr Saint Cyprian, against	<b>Novatian</b>	and Fortunatus and other	8, 602/ 14
men and we vary	<b>nowadays</b>	, those old prophets and	8, 621/ 4
sermons: "Men lay forth	<b>nowadays</b>	unto you, for the	8, 624/ 17
right faith was learned	<b>nowhere</b>	else. And whoso had	8, 613/ 22
chosen elects, such as	<b>nowhere</b>	in this world, I	8, 723/ 3
the Catholic Church, and	<b>nowhere</b>	else. If he mean	8, 825/ 17
a thing that is	<b>nowhere</b>	. Where shall a man	8, 859/ 7
Which is, he saith,	<b>nowhere</b>	. And therefore, good readers	8, 859/ 29
do receive that beating	<b>nowhere</b>	but if there be	8, 899/ 30
all devise is there	<b>nowhere</b>	none! fare they not	8, 994/ 10
the doctrine that is	<b>nowhere</b>	but in it, because	8, 1003/ 4
leave undone, be become	<b>noyous</b>	, superstitious, and damnable... then	8, 632/ 37
but also superstitious and	<b>noyous</b>	. And in this wise	8, 633/ 22
faith and small in	<b>number</b>	. And as it increased	8, 609/ 10
as it increased in	<b>number</b>	, so it decreased in	8, 609/ 10
by nothing but by	<b>number</b>	... I shall prove you	8, 620/ 28
you that in the	<b>number</b>	itself they be far	8, 620/ 29
we pass them in	<b>number</b>	, time, and miracles; that	8, 621/ 11
of time and the	<b>number</b>	of men, we pass	8, 621/ 12
whose infinity passeth all	<b>number</b>	: that is, Almighty God	8, 621/ 13
the very church the	<b>number</b>	of those authorities would	8, 740/ 29
The Turks, being in	<b>number</b>	five times more than	8, 767/ 15
us so far in	<b>number</b>	and the Jews match	8, 767/ 35
well in time as	<b>number</b>	. But yet I marvel	8, 768/ 5
length of time or	<b>number</b>	of people, wherein some	8, 769/ 23
and schismatics, in great	<b>number</b>	, among the Jews; which	8, 791/ 27
were in desert, the	<b>number</b>	of open unbelievers professing	8, 793/ 31
killed of them great	<b>number</b>	. And so shall it	8, 793/ 36
unto heaven, no small	<b>number</b>	yet of those that	8, 794/ 19
the least both in	<b>number</b>	, wit, learning, and honest	8, 923/ 7
would take into the	<b>number</b>	not only all false	8, 924/ 24
catholic church in which	<b>number</b>	were both the church	8, 927/ 3
let us have the	<b>number</b>	and the names." Now	8, 936/ 22
every part some convenient	<b>number</b>	conveniently called together. And	8, 937/ 26
not of the whole	<b>number</b>	of all Christian people	8, 938/ 17
of some such convenient	<b>number</b>	as conveniently might assemble	8, 938/ 18
damnable heresy, wax their	<b>number</b>	never so great. For	8, 942/ 12
church is the whole	<b>number</b>	of all Christian nations	8, 962/ 5
the whole Church" (no	<b>number</b>	thereof except; no, not	8, 965/ 1
grown once in great	<b>number</b>	, may fall unto rebellion	8, 979/ 27
Christ" is the whole	<b>number</b>	of both good and	8, 988/ 11
God." "So great a	<b>number</b>	of sick people, by	8, 991/ 15
is (say they) the	<b>number</b>	of his elects, and	8, 998/ 13
and the other, the	<b>number</b>	of reprobates. For his	8, 998/ 14
church of the whole	<b>number</b>	of angels... a known	8, 1007/ 1
of Christ is that	<b>number</b>	of both good and	8, 1015/ 36
here in earth, the	<b>number</b>	not of only good	8, 1016/ 6
for no fewer he	<b>numbereth</b>	them), doth this devilish	8, 713/ 31

in the Book of	<b>Numbers</b>	: "Why have you brought	8, 833/ 26
in the place of	<b>Numbers</b>	were the paynims any	8, 834/ 33
a friar and a	<b>nun</b>	be deadly sin or	8, 589/ 1
and lieth with a	<b>nun</b>	to learn of his	8, 600/ 4
never have wedded the	<b>nun</b>	, nor once have laid	8, 651/ 3
that should wed a	<b>nun</b>	, and from a harlot's	8, 651/ 21
Luther hath wedded a	<b>nun</b>	. But, as I began	8, 658/ 4
wed a vowed, professed	<b>nun</b>	. (I speak of professed	8, 659/ 21
naught and wed a	<b>nun</b>	when he will. And	8, 689/ 14
friar to wed a	<b>nun</b>	, than to believe William	8, 690/ 8
friar to wed a	<b>nun</b>	. Now the wretch railleth	8, 713/ 19
friar to wed a	<b>nun</b>	; Tyndale saith we say	8, 715/ 35
friar to wed a	<b>nun</b>	is very well done	8, 715/ 36
and his mistress the	<b>nun</b>	. Wherein he cannot say	8, 724/ 27
friar to wed a	<b>nun</b>	. Now, the seed that	8, 727/ 34
friar to wed a	<b>nun</b>	. And therefore, since Tyndale	8, 733/ 4
friar to wed a	<b>nun</b>	. And then as for	8, 766/ 25
friar to wed a	<b>nun</b>	. Therefore, in conclusion as	8, 809/ 22
parson nor vicar, to	<b>nun</b>	nor friar. Briefly, come	8, 838/ 23
also been a naughty	<b>nun</b>	, and that her name	8, 925/ 12
had wedded this naughty	<b>nun</b>	; and that there had	8, 925/ 14
when he findeth a	<b>nun</b>	that feeleth the like	8, 926/ 7
the friar and his	<b>nun</b>	and his few foolish	8, 926/ 31
with Luther's wife, the	<b>nun</b>	be the whole church	8, 928/ 6
the one wedded a	<b>nun</b>	, and both broken their	8, 932/ 33
Luther, one; Cate his	<b>nun</b>	, twain; Tyndale, three; Friar	8, 936/ 25
should have wedded a	<b>nun</b>	when he list, and	8, 940/ 19
Friar Luther into the	<b>nun's</b>	bed... whose steps, as	8, 726/ 5
friars, canons, monks, and	<b>nuns</b>	may not be suffered	8, 586/ 18
that friars may wed	<b>nuns</b>	, and that the sacraments	8, 589/ 31
friars may lawfully wed	<b>nuns</b>	: the pope compelleth no	8, 597/ 11
couple together friars and	<b>nuns</b>	in lechery; and his	8, 601/ 8
vows and "wedded" with	<b>nuns</b>	be so shameless to	8, 610/ 35
wedding" of friars and	<b>nuns</b>	, Luther confesseth himself, in	8, 626/ 25
once, "wed" friars and	<b>nuns</b>	together. Lo, these things	8, 630/ 20
that friars may wed	<b>nuns</b>	; and we believe as	8, 645/ 24
therefore may not wed	<b>nuns</b>	; Tyndale will not let	8, 646/ 16
friars may well wed	<b>nuns</b>	; and such other goodly	8, 656/ 25
such friars as wed	<b>nuns</b>	. But holy Saint Cyprian	8, 657/ 25
profession for friars and	<b>nuns</b>	to fall from the	8, 666/ 16
that friars may wed	<b>nuns</b>	! These things, I say	8, 670/ 23
that friars to wed	<b>nuns</b>	were well and virtuously	8, 690/ 12
run out and wed	<b>nuns</b>	. Then, since that of	8, 696/ 20
only when friars wed	<b>nuns</b>	; for then is it	8, 704/ 24
friars should not wed	<b>nuns</b>	, and that Christian men	8, 709/ 15
for friars to wed	<b>nuns</b>	, and such other things	8, 712/ 26
friars lusing abed with	<b>nuns</b>	no lechery. But he	8, 726/ 26
for friars to wed	<b>nuns</b>	... among whom yet he	8, 728/ 31
and worshipful wedding of	<b>nuns</b>	. And here, lo, the	8, 729/ 34
lie no more with	<b>nuns</b>	. Hitherto, good Christian reader	8, 733/ 19

be friars and wed	<b>nuns</b>	. I would ween it	8, 766/ 5
and their lechery with	<b>nuns</b>	, meet for men of	8, 767/ 2
them by wedding of	<b>nuns</b>	! Well, send Luther, then	8, 770/ 19
fly forth and wed	<b>nuns</b>	. Moreover, if the true	8, 771/ 35
lechery between friars and	<b>nuns</b>	, and many mad frenzies	8, 786/ 6
friars may lawfully wed	<b>nuns</b>	, and that the Blessed	8, 802/ 30
make stewed strumpets of	<b>nuns</b>	; and feeleth also, by	8, 804/ 28
that friars may wed	<b>nuns</b>	, and in his blasphemy	8, 806/ 3
that friars should wed	<b>nuns</b>	; and many such other	8, 806/ 23
old wont to wed	<b>nuns</b>	, and well allowed and	8, 808/ 3
that friars should wed	<b>nuns</b>	: I will agree with	8, 811/ 35
friars may lawfully wed	<b>nuns</b>	, God hath himself so	8, 816/ 30
they will, lawfully wed	<b>nuns</b>	: all these "feelings," and	8, 826/ 29
make harlots of professed	<b>nuns</b>	under the name of	8, 836/ 13
wedding of friars and	<b>nuns</b>	... for in that these	8, 872/ 20
because I received two	<b>nuns</b>	in by night, that	8, 902/ 37
themselves and let the	<b>nuns</b>	alone. For there were	8, 903/ 5
wedding of friars and	<b>nuns</b>	. And I see also	8, 904/ 12
but that friars and	<b>nuns</b>	might lawfully wed when	8, 927/ 18
wedding of friars and	<b>nuns</b>	, and the authority of	8, 938/ 25
vows, and friars wedding	<b>nuns</b>	, and perjury, were no	8, 951/ 28
that friars may wed	<b>nuns</b>	, and break their vows	8, 953/ 8
that beget children by	<b>nuns</b>	. But this sufficeth here	8, 979/ 10
their vows and wed	<b>nuns</b>	have no list to	8, 1006/ 11
and make whores of	<b>nuns</b>	and run will they	8, 1010/ 36
these friars that wed	<b>nuns</b>	. This man, I say	8, 1026/ 9
monks and friars and	<b>nuns</b>	once vowing chastity afterward	8, 1033/ 6
sacrilege of friars' and	<b>nuns'</b>	"marriage," is any sin	8, 868/ 35
up... and none other	<b>nurse</b>	is there by whom	8, 892/ 5
old men, laborers, pilgrims,	<b>nurses</b>	, women with child, and	8, 631/ 20
still in obstinacy. More	<b>O</b>	good Lord, what great	8, 681/ 7
will say, by likelihood, "	<b>O</b>	all you Jews, and	8, 770/ 29
vouchsafe to speak of.	<b>O</b>	holy Pharisee, in whose	8, 835/ 20
Why wilt thou die,	<b>O</b>	thou house of Israel	8, 840/ 13
Make clean your hands,	<b>O</b>	ye sinners, and purge	8, 840/ 35
and purge your hearts,	<b>O</b>	ye that are double	8, 840/ 35
and of verity," etc.	<b>O</b>	my lords, what will	8, 858/ 1
exclamation, and crieth out, "	<b>O</b>	my lords, what will	8, 910/ 19
Thessalonians in this wise: "	<b>O</b>	my brethren, I trust	8, 920/ 1
for us. And ye,	<b>O</b>	faithful people, know what	8, 960/ 27
and examined upon his	<b>oath</b>	of any manner thing	8, 745/ 30
and thereupon take his	<b>oath</b>	upon his honesty that	8, 751/ 20
things answered on his	<b>oath</b>	many a false answer	8, 814/ 4
abode thereby, upon his	<b>oath</b>	, that this was true	8, 814/ 24
Your Lordship upon mine	<b>oath</b>	, I saw him not	8, 815/ 13
his vow and his	<b>oath</b>	too... and of all	8, 925/ 22
with great words (and	<b>oaths</b>	, haply, too) bear me	8, 618/ 19
the disobedient unto the	<b>obedience</b>	of the righteous, and	8, 648/ 21
into the assent and	<b>obedience</b>	of faith. And that	8, 778/ 17
that swerved from the	<b>obedience</b>	of Moses and Aaron	8, 793/ 18

monk that breaketh his	<b>obedience</b>	, or any of his	8, 985/ 27
woman that breaketh her	<b>obedience</b>	to her husband "were	8, 985/ 31
both to love and	<b>obey</b>	. And if a man	8, 590/ 36
13), "Let every soul	<b>obey</b>	the higher powers, that	8, 594/ 3
none of his to	<b>obey</b>	their higher powers... but	8, 594/ 16
every of them to	<b>obey</b>	their higher powers, and	8, 594/ 18
them, hear them, and	<b>obey</b>	them. And in that	8, 616/ 15
Tyndale be bound to	<b>obey</b>	them, pardie, as far	8, 618/ 24
commanded the Jews to	<b>obey</b>	the others. Then if	8, 618/ 25
meaning that we should	<b>obey</b>	them and also help	8, 691/ 26
we should hear and	<b>obey</b>	him, and not others	8, 889/ 21
is therefore bound to	<b>obey</b>	them, and not every	8, 911/ 13
the people that should	<b>obey</b>	them... but also under	8, 911/ 19
if he will not	<b>obey</b>	"the church," he shall	8, 942/ 35
do not hear and	<b>obey</b>	the church," he shall	8, 1026/ 1
thereto. Then, since I	<b>obeyed</b>	them in that they	8, 737/ 10
yet all Christian people	<b>obeyed</b>	it. And whereas Friar	8, 941/ 12
them, and instead of	<b>obeying</b>	them despiseth them and	8, 616/ 18
that men may yet	<b>object</b>	unto him that there	8, 859/ 25
any man will here	<b>object</b>	and argue that the	8, 1007/ 16
no fault, nor nothing	<b>objected</b>	against his answers... but	8, 814/ 7
now, here will be	<b>objected</b>	that I feign such	8, 859/ 6
now will there be	<b>objected</b>	that our Master, Christ	8, 943/ 2
and their Koran with	<b>objecting</b>	in like wise against	8, 810/ 26
may find no fault),	<b>objecting</b>	against himself the thing	8, 864/ 13
not wisely handled this	<b>objection</b>	of the Jews and	8, 771/ 11
would now refute mine	<b>objection</b>	of the Turks and	8, 810/ 25
wot well that this	<b>objection</b>	of the perpetual virginity	8, 1005/ 30
answering of his particular	<b>objections</b>	, touch in their proper	8, 776/ 21
no sacrifice nor none	<b>oblation</b>	, nor but a bare	8, 589/ 33
without the Secrets, without	<b>Oblation</b>	, without Sacrifice, without the	8, 594/ 26
and almsdeed, and the	<b>oblation</b>	of that holy Sacrifice	8, 969/ 4
a sacrifice and an	<b>oblation</b>	to God, against Luther	8, 969/ 22
mocked at, and the	<b>oblations</b>	for men's souls, praying	8, 990/ 1
fathers, and the common	<b>observance</b>	and custom of the	8, 969/ 25
and to keep and	<b>observe</b>	the laws of the	8, 594/ 18
very well keep and	<b>observe</b>	; howbeit, the fewer a	8, 732/ 31
the Blessed Sacrament, and	<b>observe</b>	their holy vows made	8, 806/ 22
the man that would	<b>observe</b>	it to the very	8, 948/ 29
and continually kept and	<b>observed</b>	from above a thousand	8, 631/ 30
provision might have been	<b>observed</b>	and the matter yet	8, 948/ 25
certain orders to be	<b>observed</b>	in "the church" especially	8, 1022/ 32
the whole Catholic Church	<b>observeth</b>	: that is to wit	8, 967/ 17
gone out nor for	<b>obstinacy</b>	put out; of which	8, 575/ 33
hold them still in	<b>obstinacy</b>	. More O good Lord	8, 681/ 5
maintaineth them in their	<b>obstinacy</b>	and keepeth them from	8, 681/ 12
I say that except	<b>obstinacy</b>	and frowardness be in	8, 749/ 4
but that albeit of	<b>obstinacy</b>	they would not, yet	8, 749/ 23
I say, yet of	<b>obstinacy</b>	stand still therein and	8, 781/ 13
good folk, for his	<b>obstinate</b>	malice in earth. And	8, 671/ 11

any "saint" that in	<b>obstinate</b>	heresies departed and died	8, 711/ 32
indifferent and void of	<b>obstinate</b>	frowardness, if the matter	8, 749/ 10
this play. By which	<b>obstinate</b>	silence men may as	8, 820/ 17
only content that such	<b>obstinate</b>	heretics as to the	8, 955/ 17
the devil in their	<b>obstinate</b>	hearts that scantily can	8, 956/ 10
all those that were	<b>obstinate</b>	; all whom he overthrew	8, 990/ 22
wretched days have with	<b>obstinate</b>	malice willfully fallen therefrom	8, 992/ 12
such others when their	<b>obstinate</b>	and incurable malice is	8, 1007/ 12
put out for any	<b>obstinate</b>	malice if this, I	8, 1016/ 1
and is for his	<b>obstinate</b>	heart driven according to	8, 1025/ 34
whole rabble such, that	<b>obstinately</b>	live therein, and devilishly	8, 665/ 16
or at the leastwise	<b>obstinately</b>	not repugnant; let him	8, 695/ 5
indeed he may, so	<b>obstinately</b>	set his will unto	8, 748/ 23
of hell, shall never	<b>obtain</b>	and prevail; nor, in	8, 807/ 8
here? That we may	<b>obtain</b>	pardon of our sins	8, 960/ 21
may be able to	<b>obtain</b>	the fellowship of the	8, 978/ 4
many heresies, had so	<b>obtained</b>	that whereas every sect	8, 735/ 29
the which heresies have	<b>obtained</b>	into the Church... there	8, 874/ 22
the which heresies have	<b>obtained</b>	into the Church... there	8, 928/ 31
thing would not be	<b>obtained</b>	, then labored they that	8, 933/ 29
the heretics never have	<b>obtained</b>	over the good church	8, 1033/ 17
at all toward the	<b>obtaining</b>	of pardon and remission	8, 840/ 1
he hath now, by	<b>occasion</b>	of that resemblance, luckily	8, 626/ 32
saving for seeking of	<b>occasion</b>	of railing, Tyndale bringeth	8, 726/ 15
his goodness offereth men	<b>occasion</b>	, and by good and	8, 739/ 12
in giving us the	<b>occasion</b>	, and worketh with us	8, 743/ 31
nor by the outward	<b>occasion</b>	of faith toward the	8, 747/ 4
hath upon right small	<b>occasion</b>	turned to the faith	8, 748/ 17
never with any manner	<b>occasion</b>	be pulled from it	8, 748/ 20
point... and to seek	<b>occasion</b>	of railing, he turneth	8, 765/ 17
his audience may take	<b>occasion</b>	of his evil living	8, 765/ 23
find therein a great	<b>occasion</b>	the more strongly to	8, 765/ 25
moved and had an	<b>occasion</b>	to seek further but	8, 774/ 34
that have given the	<b>occasion</b>	. For men have been	8, 783/ 35
moved and had an	<b>occasion</b>	to seek further but	8, 805/ 34
not have so great	<b>occasion</b>	to believe, and to	8, 889/ 12
give him no such	<b>occasion</b>	of displeasure. Now, if	8, 918/ 14
circumstances therein, that engender	<b>occasion</b>	of slander... as was	8, 947/ 15
to prevent us with	<b>occasions</b>	and motions of belief	8, 744/ 14
things be the outward	<b>occasions</b>	by means whereof a	8, 747/ 28
and the secondary, the	<b>occasions</b>	outwardly given, also by	8, 748/ 11
preventing them with the	<b>occasions</b>	of some outward motion	8, 768/ 15
might by chances and	<b>occasions</b>	of battle and war	8, 807/ 2
with those good outward	<b>occasions</b>	, he rejoiced highly the	8, 889/ 4
using and applying convenient	<b>occasions</b>	toward it outwardly given	8, 889/ 26
earth, and some be	<b>occupied</b>	in honorable business, and	8, 1021/ 7
not ravished with the	<b>odor</b>	of her ointment, but	8, 700/ 1
commandeth if my brother	<b>offend</b>	me that I should	8, 943/ 3
here: "If thy brother	<b>offend</b>	thee, complain unto the	8, 945/ 11
Gospel, "If thy brother	<b>offend</b>	thee, complain unto the	8, 945/ 21

man's else, he doth	<b>offend</b>	God and sin more	8, 947/ 1
Christ, "If thy brother	<b>offend</b>	thee and will not	8, 948/ 1
Christ, "If thy brother	<b>offend</b>	thee," etc., "complain to	8, 949/ 1
saith, "If thy brother	<b>offend</b>	thee, thou shouldst first	8, 1018/ 2
thing that Tyndale is	<b>offended</b>	with is this: that	8, 711/ 29
we have so highly	<b>offended</b>	God not of weakness	8, 797/ 17
that whoso find himself	<b>offended</b>	, except the party by	8, 942/ 31
by whom he is	<b>offended</b>	will amend by his	8, 942/ 32
is, for all that,	<b>offended</b>	by him that such	8, 944/ 16
is in such wise	<b>offended</b>	by the fault and	8, 944/ 23
neighbor that either hath	<b>offended</b>	and wronged himself or	8, 947/ 6
bid him that was	<b>offended</b>	by his brother complain	8, 950/ 31
bid the man so	<b>offended</b>	complain to an unknown	8, 951/ 4
complainant was wronged or	<b>offended</b>	. And if one were	8, 951/ 24
were of good zeal	<b>offended</b>	with him that did	8, 951/ 25
to complain that is	<b>offended</b>	by false doctrine be	8, 952/ 7
Lucifer with his fellows	<b>offended</b>	so highly in pride	8, 1007/ 3
man and woman had	<b>offended</b>	both (both, I say	8, 1007/ 34
the man that is	<b>offended</b>	by his brother's false	8, 1025/ 33
court the party that	<b>offendeth</b>	shall but have his	8, 946/ 17
country where he complaineth...	<b>offendeth</b>	not God therein no	8, 947/ 12
of the party that	<b>offendeth</b>	do drive the matter	8, 948/ 11
for very shame and	<b>offending</b>	of honest men's ears	8, 764/ 29
that wrong and that	<b>offense</b>	with which the complainant	8, 951/ 23
mother have, if thou	<b>offer</b>	to God, thou art	8, 691/ 29
it is better to	<b>offer</b>	to God than to	8, 691/ 30
is more meritorious to	<b>offer</b>	to God and his	8, 691/ 34
is more meritorious to	<b>offer</b>	to God and his	8, 697/ 36
be more meritorious to	<b>offer</b>	to God than to	8, 698/ 5
was more meritorious to	<b>offer</b>	unto God than help	8, 698/ 7
it is better "to	<b>offer</b>	to God and his	8, 698/ 17
is good and to	<b>offer</b>	is good... and he	8, 698/ 30
it was better to	<b>offer</b>	the money to God	8, 700/ 7
teacheth only that to	<b>offer</b>	to God and his	8, 700/ 11
be peradventure ashamed to	<b>offer</b>	themselves and beg. Then	8, 701/ 16
where they durst not	<b>offer</b>	their poison to sell	8, 813/ 19
make so large an	<b>offer</b>	. "No, in faith, sir	8, 815/ 9
well, and will gladly	<b>offer</b>	to give us good	8, 892/ 20
handling, bring us and	<b>offer</b>	us poisoned fruit... and	8, 892/ 30
all that the other	<b>offer</b>	us, be it never	8, 893/ 2
that the false shall	<b>offer</b>	me, for the hope	8, 894/ 35
by, as if they	<b>offered</b>	and gave to be	8, 691/ 38
had, yet if they	<b>offered</b>	unto God, they did	8, 697/ 33
blamed not those that	<b>offered</b>	into the treasury of	8, 702/ 4
nor said that they	<b>offered</b>	too much... but rather	8, 702/ 6
the poor widow that	<b>offered</b>	somewhat of her poverty	8, 702/ 7
the Gospel saith, many	<b>offered</b>	much. And yet, as	8, 702/ 8
him good thoughts and	<b>offered</b>	him his grace, if	8, 783/ 9
priest had, he said,	<b>offered</b>	him such books to	8, 814/ 21
the same Sacrifice is	<b>offered</b>	up for them, too	8, 967/ 22

of that holy Sacrifice	<b>offered</b>	for them in the	8, 969/ 4
of our Redeemer, is	<b>offered</b>	up in the one	8, 976/ 25
God of his goodness	<b>offereth</b>	men occasion, and by	8, 739/ 12
the whole church that	<b>offereth</b>	them yet with the	8, 822/ 9
very mother bringeth and	<b>offereth</b>	us wholesome fruit, and	8, 892/ 28
take all that she	<b>offereth</b>	us... although it be	8, 892/ 38
of those two things	<b>offering</b>	, or giving in alms	8, 698/ 20
lo, thus they say: "	<b>Offering</b>	," say they, "to God	8, 700/ 20
at home, upon any	<b>offering</b>	either to God... or	8, 701/ 30
the rich folk for	<b>offering</b>	too little... albeit that	8, 702/ 8
pay their tithes and	<b>offerings</b>	unto one such, to	8, 596/ 6
list, lo, and upon	<b>offerings</b>	, and building of churches	8, 700/ 30
clearly see that concerning	<b>offerings</b>	to God or his	8, 703/ 1
to rail upon the	<b>office</b>	... considering that albeit there	8, 579/ 37
thus, upon a good	<b>office</b>	for an evil officer	8, 580/ 1
and consecrated into that	<b>office</b>	: yet since the time	8, 594/ 32
evil pope to the	<b>office</b>	of the papacy... except	8, 597/ 2
by succession in their	<b>office</b>	follow them, that they	8, 629/ 15
laboreth spiritually in his	<b>office</b>	, must have his temporal	8, 636/ 26
take upon him the	<b>office</b>	of a preacher, and	8, 765/ 21
men... and knoweth the	<b>office</b>	of every degree, and	8, 775/ 17
office for an evil	<b>officer</b>	, he can lack no	8, 580/ 1
prince's charge if any	<b>officer</b>	under him do not	8, 597/ 5
Gregory say to some	<b>officer</b>	there present, "and tell	8, 936/ 21
names." Now, when this	<b>officer</b>	had come with his	8, 936/ 23
their whores... the bishop's	<b>officers</b>	mock them, poll them	8, 584/ 25
archdeacons, and other spiritual	<b>officers</b>	. Whose faults if they	8, 586/ 24
catholic church. For the	<b>officers</b>	of the particular church	8, 1026/ 11
the particular church be	<b>officers</b>	of the catholic church	8, 1026/ 12
off all manner of	<b>offices</b>	, and neither have pope	8, 580/ 4
For among all these	<b>offices</b>	there can be found	8, 580/ 7
sometimes deposed of their	<b>offices</b>	, deprived of their benefices	8, 596/ 33
forget that he hath,	<b>oft</b>	than once, told us	8, 588/ 1
because that the holy	<b>oil</b>	is upon him. And	8, 595/ 9
anoint him with the	<b>oil</b>	in the name of	8, 843/ 14
temple with the holy	<b>oil</b>	upon him, though the	8, 853/ 20
Books, bells, candles, chalices,	<b>oil</b>	, cream, water, horses, hounds	8, 930/ 22
vestments, chalices, holy chrism,	<b>oil</b>	, and holy water, and	8, 932/ 7
Books, bells, candles, chalices,	<b>oil</b>	, chrism, and holy water	8, 988/ 22
the holy chrism and	<b>oil</b>	, and, finally, all manner	8, 990/ 4
for sloth, lack the	<b>oil</b>	of good works, for	8, 1016/ 31
shaven" and "shorn" and "	<b>oiled</b>	," and "wagging" of the	8, 704/ 26
much esteem that holy	<b>ointment</b>	with which King Saul	8, 595/ 11
for bestowing that costly	<b>ointment</b>	upon his head, so	8, 699/ 13
sick that without that	<b>ointment</b>	he should have died	8, 699/ 26
she might by that	<b>ointment</b>	save his life and	8, 699/ 27
the odor of her	<b>ointment</b>	, but with the delight	8, 700/ 2
money as all that	<b>ointment</b>	was worth. Christ blamed	8, 702/ 3
John saith, the "inward	<b>ointment</b>	" of God, that teacheth	8, 862/ 6
which have the holy	<b>ointment</b>	of God, which abide	8, 862/ 20

railing upon the holy	<b>ointment</b>	used in the consecration	8, 863/ 12
she hath the "inward	<b>ointment</b>	" of God, as Saint	8, 869/ 25
God with his "inward	<b>ointment</b>	" that we might be	8, 869/ 30
the loss of the	<b>ointment</b>	whereat none of them	8, 907/ 24
have not the holy	<b>ointment</b>	, you have not the	8, 919/ 6
in these things the	<b>old</b>	holy pope Saint Gregory	8, 586/ 2
virtuous fathers have in	<b>old</b>	time (soon upon Christendom	8, 586/ 4
against so many virtuous	<b>old</b>	holy fathers as they	8, 586/ 15
Chrysostom, and all the	<b>old</b>	holy saints unto their	8, 589/ 27
forgetting that in the	<b>Old</b>	Law, divers times it	8, 595/ 7
he mocketh indeed those	<b>old</b>	holy doctors which died	8, 602/ 6
ordained, out of the	<b>old</b>	church to begin a	8, 607/ 5
a new... because the	<b>old</b>	must, by God's ordinance	8, 607/ 5
gone out of the	<b>old</b>	church to begin a	8, 607/ 7
a new... because the	<b>old</b>	church, by God's ordinance	8, 607/ 8
went out of the	<b>old</b>	church to begin one	8, 607/ 10
gone out of the	<b>old</b>	church to begin a	8, 607/ 13
apostles out of the	<b>old</b>	church to begin a	8, 607/ 16
gone out of the	<b>old</b>	church to begin a	8, 607/ 20
he shall as an	<b>old</b>	, naughty rod, before the	8, 609/ 3
and sacraments of the	<b>Old</b>	Testament, and taught the	8, 609/ 32
another. Besides this, those	<b>old</b>	prophets proved themselves by	8, 611/ 25
of Scripture, by the	<b>old</b>	, virtuous doctors that had	8, 612/ 16
that there were of	<b>old</b>	in every age such	8, 612/ 22
Jews that were of	<b>old</b>	, before the birth of	8, 612/ 25
the difference between the	<b>Old</b>	Law, that was called	8, 615/ 26
circumcision, and came of	<b>old</b>	all of one stock	8, 619/ 18
one. And in their	<b>old</b>	books find we that	8, 621/ 3
we vary nowadays, those	<b>old</b>	prophets and interpreters of	8, 621/ 5
Scripture agree with those	<b>old</b>	holy doctors and prophets	8, 623/ 13
doctrine dependeth, unto the	<b>old</b>	doctrine and old, true	8, 623/ 20
the old doctrine and	<b>old</b>	, true declaration of Scripture	8, 623/ 20
Scripture... in which those	<b>old</b>	holy doctors (and, as	8, 623/ 21
the trial of those	<b>old</b>	holy doctors and prophets	8, 623/ 32
school matters, neglected the	<b>old</b>	holy doctors and listed	8, 623/ 34
the writing of the	<b>old</b>	holy saints of every	8, 623/ 36
a patch of an	<b>old</b>	saint's saying sometimes, if	8, 624/ 7
the consent of the	<b>old</b>	holy saints is with	8, 624/ 10
little credence to the	<b>old</b>	holy saints' writings... and	8, 624/ 14
of their doctrine, the	<b>old</b>	holy saints, and call	8, 624/ 18
them think that the	<b>old</b>	holy doctors were more	8, 624/ 26
in this: whether the	<b>old</b>	holy doctors and saints	8, 624/ 29
his apostles, and the	<b>old</b>	prophets too... whom we	8, 624/ 31
cannot agree with the	<b>old</b>	holy doctors'... appeareth plainly	8, 625/ 1
and renew the selfsame	<b>old</b>	, rotten heresies which those	8, 625/ 3
these heretics to the	<b>old</b>	heresies maketh them to	8, 626/ 11
to decline from the	<b>old</b>	holy doctors, that ever	8, 626/ 12
and unto all their	<b>old</b>	heresies to link a	8, 626/ 18
that ever were of	<b>old</b>	, would have been yet	8, 626/ 20
be against all the	<b>old</b>	holy doctors, and all	8, 626/ 23

doctors, and all the	<b>old</b>	holy doctors against them	8, 626/ 23
Babylonica, that all the	<b>old</b>	doctors are against him	8, 626/ 26
mark alone, of the	<b>old</b>	holy doctors of the	8, 627/ 1
the expositions of the	<b>old</b>	holy saints... we know	8, 627/ 14
plainly appeareth by many	<b>old</b>	doctors of the Church	8, 627/ 18
blaspheme among them the	<b>old</b>	holy doctors and saints	8, 628/ 2
will, as another man's	<b>old</b>	clouted shoes. And yet	8, 630/ 28
spoke of, of the	<b>old</b>	holy doctors and saints	8, 630/ 29
for sick men, children,	<b>old</b>	men, laborers, pilgrims, nurses	8, 631/ 20
spoke of, of the	<b>old</b>	holy saints, doth mark	8, 631/ 26
me find out, the	<b>old</b>	holy doctors and saints	8, 632/ 1
useth now were of	<b>old</b>	used, in the time	8, 632/ 4
dumb" spoke ever in	<b>old</b>	time so much as	8, 632/ 9
go again to our	<b>old</b>	mark... and I dare	8, 632/ 21
eldest of all the	<b>old</b>	holy doctors and saints	8, 632/ 23
he come to the	<b>old</b>	time of that holy	8, 632/ 26
spoke of, of the	<b>old</b>	holy saints, mark him	8, 633/ 10
common consent of the	<b>old</b>	holy doctors and saints	8, 634/ 14
one: yet shall our	<b>old</b>	mark, of old holy	8, 635/ 28
our old mark, of	<b>old</b>	holy doctors and saints	8, 635/ 28
find any of those	<b>old</b>	but that he used	8, 635/ 30
other texts in the	<b>Old</b>	Law which in like	8, 637/ 10
allegories, as in the	<b>old</b>	holy saints' books appeareth	8, 637/ 12
David's deed, whereby some	<b>old</b>	husband would learn to	8, 637/ 29
learn to let his	<b>old</b>	wife lie, and take	8, 637/ 30
body," Martin Luther, Tyndale's	<b>old</b>	master, glosseth it thus	8, 640/ 23
good, holy Jews of	<b>old</b>	time before them, in	8, 643/ 1
us, because all the	<b>old</b>	holy saints from Christ's	8, 643/ 6
forget that all the	<b>old</b>	holy saints from Christ	8, 644/ 8
the fashion of an	<b>old</b>	English ballad that beginneth	8, 647/ 33
the faith of the	<b>old</b>	fathers. And so he	8, 649/ 6
prove that all the	<b>old</b>	holy doctors and saints	8, 650/ 10
necessary articles that the	<b>old</b>	holy saints of every	8, 650/ 12
of as the other,	<b>old</b>	Saint John the Baptist	8, 651/ 12
John... as of the	<b>old</b>	Saint John it was	8, 651/ 14
John it was of	<b>old</b>	prophesied by the mouth	8, 651/ 14
tell us by what	<b>old</b>	prophet God hath prophesied	8, 651/ 18
the faith of the	<b>old</b>	church, of Christ and	8, 656/ 13
consent of all the	<b>old</b>	holy doctors and saints	8, 659/ 2
yet still that the	<b>old</b>	holy doctors and saints	8, 659/ 17
say, among all the	<b>old</b>	holy doctors, show so	8, 659/ 25
their sects, all the	<b>old</b>	holy saints agreeing with	8, 659/ 29
there is not an "	<b>old</b>	" church, of Christ and	8, 660/ 1
wit, one heretic of	<b>old</b>	, called Berengarius, and another	8, 661/ 11
And thus, whereas the	<b>old</b>	heretic, Berengarius, began at	8, 662/ 1
all, as all the	<b>old</b>	holy doctors and saints	8, 669/ 34
continued one... and the	<b>old</b>	faith from the beginning	8, 670/ 1
continued therein... and the	<b>old</b>	, right manner of interpretation	8, 670/ 3
diverse faiths to the	<b>old</b>	, continued faith every one	8, 670/ 16
expositions of all the	<b>old</b>	holy doctors and saints	8, 670/ 19

seeth well, by the	<b>old</b>	books, that we have	8, 672/ 28
he took not the	<b>old</b>	scriptures of you... nor	8, 682/ 8
that church, both those	<b>old</b>	and also some others	8, 682/ 11
hath it been an	<b>old</b>	prank of heretics to	8, 684/ 11
the books of the	<b>old</b>	holy doctors and saints	8, 684/ 30
Corinthians? For where the	<b>old</b>	translation hath this word	8, 685/ 3
in other heretics, of	<b>old</b>	time be now so	8, 685/ 25
this is but his	<b>old</b>	tale newly told, so	8, 693/ 11
as ever was the	<b>old</b>	. He must also show	8, 696/ 29
such miracles as our	<b>old</b>	Christ did... and then	8, 696/ 34
us look upon the	<b>old</b>	examples, and then picketh	8, 697/ 13
Pharisees" be all those	<b>old</b>	holy doctors and saints	8, 703/ 15
and mind that the "	<b>old</b>	" holy fathers have been	8, 704/ 4
have been of, in "	<b>old</b>	" time. And how will	8, 704/ 4
all that ever their	<b>old</b>	holy fathers this fifteen	8, 704/ 8
us that all the	<b>old</b>	fathers were like the	8, 704/ 9
a sacrament of an	<b>old</b>	net... saving only when	8, 704/ 23
doctrine of all the	<b>old</b>	holy saints and teach	8, 705/ 9
point is, lo, the	<b>old</b>	point which, here and	8, 705/ 28
he giveth always his	<b>old</b>	point, at one end	8, 705/ 30
not only all the	<b>old</b>	holy doctors, but also	8, 709/ 26
doubt of all the	<b>old</b>	holy doctors' works... because	8, 712/ 7
the consent of their	<b>old</b>	expositors, by which the	8, 713/ 9
and agree with the	<b>old</b>	holy doctors, of the	8, 713/ 13
as well all those	<b>old</b>	whom he dare not	8, 713/ 14
us of all those	<b>old</b>	, which one taught it	8, 713/ 18
the whole many, both	<b>old</b>	and new together all	8, 713/ 30
into them all the	<b>old</b>	holy saints as the	8, 714/ 10
of eight hundred years	<b>old</b>	; and such a new	8, 714/ 24
and wear out his	<b>old</b>	the while. And then	8, 714/ 25
he as though the "	<b>old</b>	," of the other seven	8, 714/ 26
of eight hundred years	<b>old</b>	and under, have made	8, 714/ 29
one doctor, be he	<b>old</b>	or young... but either	8, 714/ 34
the common faith of	<b>old</b>	times before our days	8, 715/ 4
we perceive by the	<b>old</b>	holy saints' books that	8, 715/ 5
one of all the	<b>old</b>	holy men did ever	8, 715/ 19
himself as did of	<b>old</b>	our other fellows that	8, 721/ 4
companions fellows with the	<b>old</b>	prophets and with Christ's	8, 721/ 9
the Baptist and the	<b>old</b>	prophets, each of the	8, 721/ 12
his birth, and the	<b>old</b>	prophets fulfilled in him	8, 722/ 15
that the goodly golden,	<b>old</b>	eagle Martin Luther himself	8, 723/ 34
of his father the	<b>old</b>	eagle heretic... but was	8, 724/ 9
therefore by all the	<b>old</b>	holy fathers commonly called	8, 725/ 4
for his mother some	<b>old</b>	Mother Maud, some bawdy	8, 725/ 6
and sing him mine	<b>old</b>	song... wherein I have	8, 727/ 32
Baptist did, and the	<b>old</b>	prophets and the apostles	8, 729/ 26
and Mass after the	<b>old</b>	fashion, and put off	8, 733/ 17
nor any of the	<b>old</b>	holy doctors, as though	8, 740/ 21
the consent of the	<b>old</b>	holy doctors of Christ's	8, 740/ 28
Moses, that taught the	<b>old</b>	, and Christ, that should	8, 752/ 34

New Law and the	<b>Old</b>	? But such is Tyndale's	8, 754/ 22
yet abundantly in the	<b>Old</b>	... but in the New	8, 755/ 14
albeit that in the	<b>Old</b>	Law, such as were	8, 755/ 21
Body, than might of	<b>old</b>	time, before Christ's coming	8, 755/ 33
being translated after the	<b>old</b>	Latin translation, which he	8, 758/ 25
varieth from... all the	<b>old</b>	holy doctors since the	8, 766/ 21
how God in the	<b>Old</b>	Testament did let the	8, 767/ 27
God ever "in the	<b>Old</b>	Testament did let the	8, 771/ 15
appeareth well by the	<b>old</b>	holy saints of every	8, 771/ 25
sent his prophets of	<b>old</b>	, he was wont always	8, 771/ 29
fourteen hundred years, and	<b>old</b>	authentic stories which they	8, 774/ 28
but out of the	<b>old</b>	authors. Even so, we	8, 774/ 35
so, we seek up	<b>old</b>	antiquities, out of which	8, 774/ 35
which would gloss Luther's	<b>old</b>	heresy with these new	8, 784/ 28
fourteen hundred years, and	<b>old</b>	authentic stories which they	8, 805/ 27
but out of the	<b>old</b>	authors. Even so, we	8, 805/ 34
so, we seek up	<b>old</b>	antiquities, out of which	8, 805/ 35
heresies the Scripture and	<b>old</b>	, ancient stories... and therewith	8, 806/ 8
up now the true,	<b>old</b>	grammar again, even so	8, 806/ 9
now bring up the	<b>old</b>	, true faith again... whereof	8, 806/ 10
again by antiquities and	<b>old</b>	stories, like as Master	8, 806/ 29
as touching any such "	<b>old</b>	authentic stories" as he	8, 807/ 23
in heaven. By what	<b>old</b>	story proveth he that	8, 807/ 30
friends' souls? By what	<b>old</b>	story will he show	8, 807/ 32
sing Mass? By what	<b>old</b>	story can he make	8, 807/ 34
wine? And by what	<b>old</b>	stories newly found out	8, 808/ 1
monks professed were of	<b>old</b>	wont to wed nuns	8, 808/ 2
unto these folk many	<b>old</b>	authentic stories proving their	8, 808/ 5
I can remember, any	<b>old</b>	stories against it. For	8, 808/ 7
do we prove by	<b>old</b>	authentic books of old	8, 808/ 30
old authentic books of	<b>old</b>	holy doctors, and by	8, 808/ 30
therein against them the	<b>old</b>	, ancient doctors, whose expositions	8, 809/ 13
the expositions of the	<b>old</b>	holy doctors upon the	8, 809/ 17
agreement of all the	<b>old</b>	expositors of their own	8, 810/ 22
the Jews and the	<b>Old</b>	Testament, which Christ and	8, 810/ 27
construe contrary to their	<b>old</b>	understanding from Moses' days	8, 810/ 28
consent of all the	<b>old</b>	expositors and the common	8, 810/ 33
own scripture of the	<b>Old</b>	Testament, that they had	8, 811/ 1
contrary to all the	<b>old</b>	. But till they have	8, 811/ 13
another cause. For the	<b>old</b>	expositors of their scriptures	8, 811/ 22
can say that the	<b>old</b>	holy doctors/expositors upon the	8, 811/ 32
but also all the	<b>old</b>	holy doctors and saints	8, 812/ 6
contrary to all the	<b>old</b>	holy saints this fifteen	8, 816/ 31
give credence unto the	<b>old</b>	holy doctors of Christ's	8, 831/ 30
New Testament and the	<b>Old</b>	, is taken oftentimes for	8, 833/ 24
did his fellows, the	<b>old</b>	Pharisees, with our Savior	8, 835/ 24
new sins, and many	<b>old</b>	) many times cured again	8, 855/ 7
never one of the	<b>old</b>	heretics would for very	8, 872/ 21
the sentence of all	<b>old</b>	holy saints' writings and	8, 872/ 28
that it was of	<b>old</b>	doubted by some folk	8, 895/ 17

saith not only his	<b>old</b>	master Saint Augustine, out	8, 896/ 1
would leave of mine	<b>old</b>	." And thus are we	8, 905/ 18
it seem that the	<b>old</b>	holy saints say for	8, 906/ 6
those other heretics, of	<b>old</b>	, that I say there	8, 918/ 5
heresies divided from the	<b>old</b>	stock, in what places	8, 962/ 6
the tradition of the	<b>old</b>	fathers, the whole Catholic	8, 967/ 17
here holdeth on his	<b>old</b>	craft, in furnishing his	8, 980/ 29
true expositions of the	<b>old</b>	Scripture by him taught	8, 996/ 27
people abiding in the	<b>old</b>	, so long continuing stock	8, 1000/ 26
geese go from their	<b>old</b>	flock and give over	8, 1013/ 7
give over all their	<b>old</b>	gagging yea, and all	8, 1013/ 8
should begin in the	<b>Old</b>	Testament, with the ark	8, 1016/ 7
place that through the	<b>Old</b>	Testament proveth this matter	8, 1016/ 23
his apostles, or the	<b>old</b>	prophets in the Old	8, 1019/ 22
old prophets in the	<b>Old</b>	Testament, do speak of	8, 1019/ 22
against it: all the	<b>old</b>	holy writers in every	8, 1026/ 33
may perceive also by	<b>old</b>	authentic writers that at	8, 1027/ 4
For whereas all the	<b>old</b>	holy doctors and saints	8, 1028/ 27
by Scripture, and by	<b>old</b>	holy saints, interpreters of	8, 1028/ 38
standing still in your	<b>old</b>	froward heresy, ye go	8, 1030/ 2
saints, both new and	<b>old</b>	, unto our own days	8, 1030/ 37
the successor of that	<b>old</b>	church. Also, these sects	8, 1033/ 25
same heresies which the	<b>old</b>	church of nine hundred	8, 1033/ 27
the successor of the	<b>old</b>	church, but be gone	8, 1033/ 29
continue shall, in the	<b>old-approved</b>	truth, so is it	8, 942/ 15
man that prayeth "pro	<b>omnibus</b>	fidelibus" that God may	8, 914/ 30
cannot err is "ecclesia	<b>omnium</b>	fidelium"; that is to	8, 914/ 3
meant by these words "	<b>omnium</b>	fidelium" men clean and	8, 914/ 28
men... or "pro animabus	<b>omnium</b>	fidelium defunctorum" that it	8, 914/ 31
help to make them	<b>ones</b>	of his flock, and	8, 1012/ 6
church of his own	<b>only-begotten</b>	Son to be as	8, 618/ 4
is to wit, the	<b>only-begotten</b>	Son of God; as	8, 881/ 2
God that is God's	<b>only-begotten</b>	Son. And the very	8, 881/ 15
matter so plain and	<b>open</b>	that every child may	8, 579/ 1
plainly showeth his plain,	<b>open</b>	falsehood, except he were	8, 593/ 30
on whoso will, in	<b>open</b>	face of the world	8, 594/ 37
for reason, and shameless	<b>open</b>	lies for good and	8, 598/ 18
when it were after	<b>open</b>	... and that in evil	8, 613/ 1
make his church so	<b>open</b>	and so well-known that	8, 613/ 14
of their fellows, for	<b>open</b>	and plain heretics... as	8, 627/ 6
is very manifest and	<b>open</b>	especially in these new	8, 627/ 37
it is evident and	<b>open</b>	that great part of	8, 632/ 3
glosses to the plain,	<b>open</b>	words of our Savior	8, 640/ 19
dark, the other calleth	<b>open</b>	and plain. And that	8, 645/ 15
example of their bold,	<b>open</b>	, defended lechery, so horrible	8, 653/ 5
to declare and make	<b>open</b>	that the very faith	8, 669/ 26
by miracles and other	<b>open</b>	means, proved them for	8, 694/ 14
depend a very plain,	<b>open</b>	heretic. Now, where he	8, 712/ 36
meaning very plain and	<b>open</b>	. But, now, the "seed	8, 727/ 12
was so plain and	<b>open</b>	... he hath at the	8, 730/ 4

heresies with defense of	<b>open</b>	, shameful lechery, as these	8, 732/ 21
true... for the outward,	<b>open</b>	cause of the knowledge	8, 745/ 3
Paul saith, manifest and	<b>open</b>	... that is to wit	8, 757/ 14
must needs make it	<b>open</b>	that Tyndale in bringing	8, 769/ 1
is a plain, evident,	<b>open</b>	cause wherefore ye should	8, 771/ 6
will I make it	<b>open</b>	and on the words	8, 776/ 25
is so plain and	<b>open</b>	of itself that, saving	8, 779/ 32
And therefore, to make	<b>open</b>	this wily folly of	8, 785/ 2
by great miracle took	<b>open</b>	vengeance. And some others	8, 793/ 20
desert, the number of	<b>open</b>	unbelievers professing their unbelief	8, 793/ 31
and put me to	<b>open</b>	shame, and make me	8, 815/ 6
vowed chastity, keep their	<b>open</b>	, avowed whoredom, and maintain	8, 832/ 7
many more, is it	<b>open</b>	that this Greek word	8, 833/ 35
and have whole towns	<b>open</b>	bawds unto their beastly	8, 836/ 15
have the plain and	<b>open</b>	words of Saint Paul	8, 843/ 26
and therefore it is	<b>open</b>	in Holy Scripture that	8, 873/ 34
all. Wherefore it is	<b>open</b>	that God's word can	8, 873/ 36
deceived, for it is	<b>open</b>	to all jeopardies... but	8, 874/ 14
him, so plain and	<b>open</b>	with his doctrine, his	8, 888/ 33
clear to make it	<b>open</b>	that Christ was he	8, 889/ 1
Scripture so plain and	<b>open</b>	to me as Saint	8, 889/ 9
in declaring and making	<b>open</b>	by what means the	8, 891/ 21
then make plain and	<b>open</b>	to men unlearned. For	8, 923/ 33
but also all false	<b>open</b>	heretics, and schismatics, which	8, 924/ 27
given him tokens enough	<b>open</b>	, plain, and evident, written	8, 935/ 14
he that by his	<b>open</b>	evil and abominable deeds	8, 936/ 32
abominable deeds doing, and	<b>open</b>	profession of false, abominable	8, 936/ 33
they were then made	<b>open</b>	since of truth, they	8, 937/ 7
of truth, they being	<b>open</b>	or secret is not	8, 937/ 7
which by being made	<b>open</b>	be proved after their	8, 937/ 10
before they were made	<b>open</b>	. But now suppose me	8, 937/ 12
places than one of	<b>open</b>	, plain Scripture, too. And	8, 942/ 24
God, as it is	<b>open</b>	in your own law	8, 943/ 15
the matter into the	<b>open</b>	court. And then was	8, 948/ 11
himself, by plain and	<b>open</b>	words, to speak those	8, 963/ 35
from all the manifold	<b>open</b>	sects of heretics. As	8, 975/ 12
againward with many great	<b>open</b>	miracles allowed and approved	8, 989/ 18
Church true, by manifold	<b>open</b>	miracles. And finally, whereas	8, 991/ 33
church," declare and make	<b>open</b>	that the very, true	8, 992/ 5
secret inspiration, reveal and	<b>open</b>	unto his church every	8, 996/ 22
then doth no man	<b>open</b>	it, and the Lamb	8, 998/ 2
to whomsoever God will	<b>open</b>	the Scripture, he shall	8, 998/ 10
that he will not	<b>open</b>	it to, they shall	8, 998/ 11
rule, but very plain,	<b>open</b>	, and evident, they will	8, 1006/ 9
darkness, and shall make	<b>open</b>	the counsels of the	8, 1024/ 1
flesh be manifest and	<b>open</b>	, which are these: adultery	8, 1024/ 34
be the heresies so	<b>open</b>	? Not always by plain	8, 1025/ 5
Not always by plain,	<b>open</b>	Scripture; for by the	8, 1025/ 5
both against the plain,	<b>open</b>	Scripture and against your	8, 1030/ 6
God by the later	<b>opened</b>	and revealed any further	8, 694/ 13



his fellows, as take	<b>opinions</b>	against the known Catholic	8, 718/ 26
they were examined and	<b>opposed</b>	, abjured their own doctrine	8, 618/ 13
you, been very sorely	<b>opposed</b>	, and that even by	8, 642/ 14
and suffer nothing. You	<b>oppress</b>	every man, and you	8, 930/ 12
and you will be	<b>oppressed</b>	of no man. You	8, 930/ 12
put in fear of	<b>oppression</b>	, yet was God, as	8, 671/ 21
Christ only... in suffering	<b>oppressions</b>	and persecutions, blasphemings, and	8, 875/ 26
Christ only... in suffering	<b>oppressions</b>	and persecutions, blasphemings, and	8, 929/ 38
Christ only... in suffering	<b>oppressions</b>	and persecutions, blasphemings, and	8, 952/ 26
earth that insurge and	<b>oppugn</b>	it, which two sorts	8, 807/ 8
work which is called	<b>Opus</b>	imperfectum, the "Imperfect Work	8, 933/ 3
since Saint James saith, "	<b>Orate</b>	pro invicem, ut salvemini	8, 969/ 20
it anything institute or	<b>ordain</b>	? And finally, to put	8, 982/ 32
that since God did	<b>ordain</b>	known shepherds upon his	8, 1011/ 19
say that Christ did	<b>ordain</b>	those known shepherds for	8, 1011/ 25
and of the sacraments	<b>ordained</b>	at the beginning to	8, 579/ 27
higher powers, that are	<b>ordained</b>	to punish sin." The	8, 594/ 4
the Jews was not	<b>ordained</b>	to last forever... but	8, 606/ 20
the world endureth, is	<b>ordained</b>	of God to have	8, 607/ 3
went, as God had	<b>ordained</b>	, out of the old	8, 607/ 4
of Christ, that hath	<b>ordained</b>	them... and on Tyndale's	8, 616/ 22
as though the Church	<b>ordained</b>	that folk should destroy	8, 631/ 16
when he consecrated and	<b>ordained</b>	it himself. And this	8, 657/ 32
the ceremonies, which God	<b>ordained</b>	not to justify but	8, 692/ 17
his help in things	<b>ordained</b>	of God for the	8, 744/ 18
above reason, he hath	<b>ordained</b>	the bodily wits and	8, 778/ 12
things God hath here	<b>ordained</b>	for the means toward	8, 799/ 16
put, would never have	<b>ordained</b>	that there should be	8, 940/ 4
flock over which he	<b>ordained</b>	known shepherds be his	8, 1013/ 13
saith that God hath	<b>ordained</b>	in his church diverse	8, 1021/ 35
useth he now this	<b>order</b>	. First, in one chapter	8, 576/ 6
run out of his	<b>order</b>	, and catch him a	8, 582/ 20
of good and honorable	<b>order</b>	. There needeth no man	8, 591/ 31
unto every chapter in	<b>order</b>	, he never maketh any	8, 603/ 21
the hearers' hearts... which	<b>order</b>	of coming to the	8, 615/ 4
the preachers by Christ's	<b>order</b>	must be (or at	8, 616/ 3
of the law to	<b>order</b>	themselves in that wise	8, 636/ 21
the Church list to	<b>order</b>	... and then again he	8, 657/ 20
the chapter of the	<b>order</b>	of their election), and	8, 666/ 34
men: yet standeth that	<b>order</b>	still, that he first	8, 731/ 7
this is the true	<b>order</b>	and the plain intent	8, 739/ 28
his Confessions, in the	<b>order</b>	of his own conversion	8, 739/ 30
which epistle is in	<b>order</b>	the forty-eighth) saith in	8, 740/ 10
his motion. And this	<b>order</b>	to be true, Christ	8, 746/ 33
in London the right	<b>order</b>	in teaching of grammar	8, 806/ 31
keep not a reverent	<b>order</b>	, nor abide till you	8, 854/ 15
standeth by wisdom, good	<b>order</b>	, true dealing, and justice	8, 911/ 9
done to take an	<b>order</b>	and make a law	8, 937/ 23
and "the church" shall	<b>order</b>	him... and then if	8, 942/ 35
unto himself... whereas the	<b>order</b>	of charity would rather	8, 946/ 2

in their place and	<b>order</b>	, remembrance made of them	8, 967/ 19
friar of Saint Augustine's	<b>order</b>	, would seem to set	8, 975/ 33
Saint Augustine himself whose	<b>order</b>	and rule Friar Barnes	8, 980/ 10
himself by a certain	<b>order</b>	and form from time	8, 998/ 26
bear to all good	<b>order</b>	, and the great hunger	8, 1011/ 13
bring all out of	<b>order</b>	) yet that this is	8, 1011/ 14
this is the very	<b>order</b>	, the plain Scripture proveth	8, 1011/ 15
been the continually used	<b>order</b>	, as shameless as they	8, 1011/ 17
and God, by this	<b>order</b>	of these great gifts	8, 1022/ 6
but also all honest	<b>order</b>	as do these friars	8, 1026/ 9
like as God hath	<b>ordered</b>	the bodily wits as	8, 778/ 10
God hath not so	<b>ordered</b>	yet... that every man	8, 867/ 11
full council, agreed and	<b>ordered</b>	and decreed that the	8, 938/ 16
so often already; as	<b>ordering</b>	that men should have	8, 631/ 9
Christ? as Saint Augustine	<b>orderly</b>	deduceth, by a serious	8, 610/ 15
good to examine them	<b>orderly</b>	, each after other... whereby	8, 906/ 7
any one general council	<b>orderly</b>	called together impugned and	8, 923/ 25
I may well and	<b>orderly</b>	put the case, and	8, 939/ 23
Si Papa"). "There are	<b>orders</b>	in Christ's church by	8, 590/ 13
the Sacrament of Holy	<b>Orders</b>	taken and consecrated into	8, 594/ 32
and degraded of their	<b>orders</b>	, too. And therefore the	8, 596/ 34
Scripture that Confirmation, Holy	<b>Orders</b>	, and Aneling be great	8, 646/ 6
The Sacrament of Holy	<b>Orders</b>	he jesteth upon, with	8, 704/ 25
And as for Holy	<b>Orders</b>	, that at the giving	8, 843/ 29
and rail against all	<b>orders</b>	of holy religious living	8, 953/ 9
folk, crowneth martyrs, giveth	<b>Orders</b>	to the clergy, consecrateth	8, 976/ 14
blessed sacrament of Holy	<b>Orders</b>	, were by special consecration	8, 1011/ 10
at the Sacrament of	<b>Orders</b>	never so many mocks	8, 1011/ 12
church diverse manner of	<b>orders</b>	: first, apostles; secondly, prophets	8, 1021/ 36
well enough that these	<b>orders</b>	be not in unknown	8, 1022/ 4
where he giveth certain	<b>orders</b>	to be observed in	8, 1022/ 31
which, by God's own	<b>ordinance</b>	, the Jews' church or	8, 606/ 37
old must, by God's	<b>ordinance</b>	, be left off and	8, 607/ 6
old church, by God's	<b>ordinance</b>	, shall never be left	8, 607/ 8
Passion. And with this	<b>ordinance</b>	be they wondrously wroth	8, 631/ 15
the politic provision and	<b>ordinance</b>	of our most excellent	8, 710/ 23
faith is by God's	<b>ordinance</b>	provided for a way	8, 782/ 5
for heretics. For these	<b>ordinances</b>	are not begun by	8, 631/ 27
church by God's good	<b>ordinances</b>	giveth as outward means	8, 768/ 27
deeds, laws, bargains, covenants,	<b>ordinances</b>	, and decrees of men	8, 775/ 17
and, finally, all manner	<b>ordinances</b>	of the Church, were	8, 990/ 5
and some of their	<b>ordinaries</b>	. And when the parishioners	8, 584/ 23
customably given by the	<b>ordinaries</b>	, I trust he lieth	8, 587/ 1
showeth that they cannot	<b>ordinarily</b>	come to the faith	8, 615/ 20
that no man can (	<b>ordinarily</b>	) be sure which writing	8, 707/ 22
us is himself. But,	<b>ordinarily</b>	, God useth outward means	8, 744/ 1
thing, every man that	<b>ordinarily</b>	hath it cometh to	8, 800/ 13
Penance of those sorts	<b>ordinarily</b>	doth and shall our	8, 855/ 11
indeed there is not,	<b>ordinarily</b>	, in actual faith may	8, 883/ 11
clergy may be, the	<b>ordinary</b>	ministers of God's holy	8, 616/ 7

ever still been, by	<b>ordinary</b>	course of succession, kept	8, 669/ 40
any manner of his	<b>ordinary</b>	course... and therefore may	8, 722/ 23
done... nor, of God's	<b>ordinary</b>	course, we should not	8, 744/ 19
that Lyra, and the	<b>ordinary</b>	gloss, and the interlinear	8, 881/ 12
relics and leavings of	<b>original</b>	sin albeit they be	8, 755/ 1
from the state of	<b>original</b>	justice... and shall have	8, 755/ 5
resist the relics of	<b>original</b>	sin and inclinations of	8, 755/ 24
true church, since that	<b>originally</b>	the Scripture is known	8, 828/ 8
as the faith is	<b>originally</b>	learned by none other	8, 828/ 10
or buying of any	<b>ornament</b>	therefor. And surely if	8, 701/ 32
and chalices and other	<b>ornaments</b>	thereto. And thus may	8, 702/ 22
not by your spiritual	<b>ornaments</b>	, nor by your spiritual	8, 837/ 24
nor by their "spiritual	<b>ornaments</b>	," nor by their "spiritual	8, 839/ 21
with all your holy	<b>ornaments</b>	, as your holy miters	8, 861/ 6
condemning of your holy	<b>ornaments</b>	. For he calleth you	8, 984/ 2
Antichrist... and your holy	<b>ornaments</b>	"harlots' decking," and "game-players'	8, 984/ 3
Church, and all holy	<b>ornaments</b>	! This dare I well	8, 984/ 7
at naught all holy	<b>ornaments</b>	, and call them "harlots'	8, 984/ 33
calleth all the holy	<b>ornaments</b>	"harlots' decking," and "game-players'	8, 988/ 15
chalices, and such other	<b>ornaments</b>	as are used in	8, 988/ 18
of the congregation in	<b>osculo</b>	caritatis, she would break	8, 884/ 15
God Albericus, bishop of	<b>Ostia</b>	and legate of the	8, 990/ 9
red gloves, your holy	<b>ouches</b>	, and your holy rings	8, 861/ 8
poleaxes, and red gloves,	<b>ouches</b>	, and rings, and then	8, 863/ 11
either be or rightfully	<b>ought</b>	to be chief governor	8, 594/ 9
if he be or	<b>ought</b>	to be, how far	8, 594/ 10
his authority stretcheth or	<b>ought</b>	to stretch this thing	8, 594/ 11
should and of reason	<b>ought</b>	to have contented Tyndale	8, 622/ 13
them, that himself alone	<b>ought</b>	more to be believed	8, 643/ 18
he saith that it	<b>ought</b>	to be left out	8, 657/ 20
that say that there	<b>ought</b>	to be no rulers	8, 664/ 10
lands and all goods	<b>ought</b>	by God's law to	8, 664/ 12
and that all women	<b>ought</b>	to be common to	8, 664/ 13
that we therefore rather	<b>ought</b>	to believe the Catholic	8, 690/ 6
wherewith to do both,	<b>ought</b>	to do the one	8, 698/ 31
believing them whom I	<b>ought</b>	not to believe, because	8, 738/ 14
soon be perceived, and	<b>ought</b>	to be believed to	8, 753/ 36
wherefore the Catholic church	<b>ought</b>	of reason to be	8, 769/ 27
a point every man	<b>ought</b>	to believe, but if	8, 798/ 10
is good... and nothing	<b>ought</b>	to be rejected and	8, 843/ 5
it cleaveth to God...	<b>ought</b>	here to ponder that	8, 846/ 36
truth, and should and	<b>ought</b>	to be believed that	8, 889/ 2
man, for no man	<b>ought</b>	to make them... but	8, 925/ 33
necessary that needs it	<b>ought</b>	to be had... because	8, 935/ 28
he saith: "No man	<b>ought</b>	to doubt but that	8, 967/ 10
must know that we	<b>ought</b>	to believe the Church	8, 975/ 35
governance of the church	<b>ought</b>	to preach unto it	8, 1002/ 29
such blind reasons as	<b>ours</b>	make against us, made	8, 641/ 28
from Christ's time to	<b>ours</b>	have ever expounded the	8, 643/ 7
between their faith and	<b>ours</b>	resteth upon that point	8, 658/ 36

from the faith of	<b>ours</b>	which Tyndale calleth false	8, 663/ 15
they being departed from	<b>ours</b>	do among themselves neither	8, 663/ 16
the "feigned faith" of	<b>ours</b>	. And so ye may	8, 664/ 3
In which one of	<b>ours</b>	that is to wit	8, 669/ 7
only and go from	<b>ours</b>	... whereas he seeth well	8, 672/ 28
mother than they." As	<b>ours</b>	now affirm that it	8, 691/ 33
be prayed for. As	<b>ours</b>	, as often as we	8, 691/ 38
by the work... as	<b>ours</b>	have served us. For	8, 692/ 20
thereto, and saith, "As	<b>ours</b>	now affirm that it	8, 697/ 36
Talmud: even so have	<b>ours</b>	set up their dunce	8, 707/ 7
Pharisees preached, and as	<b>ours</b>	make a man ready	8, 743/ 11
Pharisees did, nor as	<b>ours</b>	do, that make a	8, 760/ 30
are their faith and	<b>ours</b>	? And then as for	8, 769/ 21
that this faith of	<b>ours</b>	is naught, and by	8, 796/ 19
taketh this fault of	<b>ours</b>	for as great a	8, 796/ 35
that be gone from	<b>ours</b>	, he worketh never one	8, 904/ 14
would withdraw me from	<b>ours</b>	... yet ye confess the	8, 904/ 25
then Christ's pureness is	<b>ours</b>	, he saith, as all	8, 958/ 36
that it cannot be	<b>ours</b>	, but some other that	8, 974/ 12
known Catholic church of	<b>ours</b>	, or some unknown church	8, 1001/ 23
known Catholic church of	<b>ours</b>	. Thirdly will I show	8, 1001/ 28
they forth all against	<b>ours</b>	. And first will they	8, 1010/ 37
known catholic church of	<b>ours</b>	. The proof of which	8, 1029/ 11
common known church of	<b>ours</b>	To the first proof	8, 1029/ 23
nor none other, besides	<b>ours</b>	. For when they deny	8, 1029/ 30
this known church of	<b>ours</b>	... or else to confess	8, 1030/ 1
of that flesh forth	<b>outdoors</b>	." The lamb is eaten	8, 976/ 24
is nothing else but	<b>outer</b>	and inner; so that	8, 604/ 25
inner part to the	<b>outer</b>	... so should it fall	8, 605/ 3
descending... and ever the	<b>outer</b>	part is, on every	8, 605/ 14
go inward from the	<b>outermost</b>	is descending... and ever	8, 605/ 13
heinous kind of abominable,	<b>outrageous</b>	blasphemy that I verily	8, 788/ 21
Friar Barnes as far	<b>outrun</b>	him in railing as	8, 831/ 13
recognized to any other	<b>outward</b>	person. And then if	8, 577/ 12
heaven, as it is	<b>outward</b>	, so is it higher	8, 604/ 30
one higher and more	<b>outward</b>	, lower and more inward	8, 604/ 31
as it should go	<b>outward</b>	from the innermost part	8, 605/ 9
every side, to go	<b>outward</b>	from the innermost is	8, 605/ 12
kept the people from	<b>outward</b>	idolatry of worshipping of	8, 609/ 27
kept the people from	<b>outward</b>	idolatry of worshipping of	8, 612/ 1
taught inwardly without any	<b>outward</b>	teaching! But now would	8, 731/ 22
But, ordinarily, God useth	<b>outward</b>	means and instruments, such	8, 744/ 1
the credence of those	<b>outward</b>	causes and motives which	8, 744/ 17
believed without some such	<b>outward</b>	, sensible causes, neither, as	8, 744/ 20
giving credence to those	<b>outward</b>	causes for which he	8, 744/ 27
inward cause, but the	<b>outward</b>	causes of his believing	8, 744/ 36
same church by those	<b>outward</b>	reasons so proved true	8, 745/ 2
proved true... for the	<b>outward</b>	, open cause of the	8, 745/ 3
Scripture, being by that	<b>outward</b>	cause (that is to	8, 745/ 5
also, and is another	<b>outward</b>	cause of the more	8, 745/ 7

Saint Augustine, with such	<b>outward</b>	causes as might of	8, 745/ 17
and confesseth that same	<b>outward</b>	cause of faith unto	8, 745/ 23
God, nor by the	<b>outward</b>	occasion of faith toward	8, 747/ 4
such things be the	<b>outward</b>	occasions by means whereof	8, 747/ 28
us, but as an	<b>outward</b>	motion it keepeth as	8, 748/ 1
given so good an	<b>outward</b>	cause but that some	8, 749/ 2
be laid so great	<b>outward</b>	things against the faith	8, 749/ 6
might ever by plain	<b>outward</b>	proofs be substantially confounded	8, 749/ 26
false and faithless an	<b>outward</b>	cause sufficient of his	8, 749/ 27
his inward Spirit and	<b>outward</b>	miracles inclineth us to	8, 764/ 2
motions: one kind of	<b>outward</b>	causes, such as might	8, 768/ 11
the occasions of some	<b>outward</b>	motion... and then walking	8, 768/ 16
good ordinances giveth as	<b>outward</b>	means of credence, and	8, 768/ 27
then as for the	<b>outward</b>	causes of our faith	8, 769/ 22
heretics... we would have	<b>outward</b>	causes enough to lay	8, 769/ 26
it preached, as an	<b>outward</b>	instrument... but that inwardly	8, 774/ 17
thine heart. And concerning	<b>outward</b>	teaching.. we allege for	8, 774/ 27
God's miracles... with which	<b>outward</b>	means God in all	8, 794/ 34
work with God toward	<b>outward</b>	things and, now, this	8, 798/ 24
heaven? but without any	<b>outward</b>	dependence, hath its solidity	8, 800/ 5
preached, as by an	<b>outward</b>	instrument... but that inwardly	8, 803/ 2
Now, forasmuch as this	<b>outward</b>	means of preaching and	8, 803/ 23
answer, and saith... Concerning	<b>outward</b>	teaching.. we allege for	8, 805/ 26
heart, without any reasonable	<b>outward</b>	cause wherefore he first	8, 812/ 14
that without any good	<b>outward</b>	cause, he must defend	8, 812/ 18
and gotten by an	<b>outward</b>	means, as by hearing	8, 818/ 3
gotten by man... by	<b>outward</b>	means only, not that	8, 820/ 8
faith gotten by that	<b>outward</b>	means is as good	8, 820/ 30
is to wit, walking	<b>outward</b>	... yet in way toward	8, 821/ 7
spirit, and not in	<b>outward</b>	hypocrisy; she is also	8, 837/ 26
blood, and not by	<b>outward</b>	disguisings. This doth Saint	8, 837/ 27
oftentimes deceived by these	<b>outward</b>	works. But nevertheless, charity	8, 874/ 11
that have a good	<b>outward</b>	sign and be not	8, 874/ 12
working with those good	<b>outward</b>	occasions, he rejoiced highly	8, 889/ 3
the examination of an	<b>outward</b>	act... wherein is to	8, 950/ 26
the secondary, the occasions	<b>outwardly</b>	given, also by God	8, 748/ 11
convenient occasions toward it	<b>outwardly</b>	given by God. But	8, 889/ 26
in such wise that	<b>outwardly</b>	they shall seem sheep	8, 890/ 9
all their sheepish semblance	<b>outwardly</b>	, right ravenous wolves are	8, 891/ 18
God, be taught ever	<b>outwardly</b>	, one man of another	8, 999/ 2
hope too yea, and	<b>over-great</b>	hope too and yet	8, 781/ 32
except such as were	<b>over-negligent</b>	or malicious), but should	8, 613/ 8
so plain a matter	<b>overburden</b>	the reader in this	8, 1016/ 21
money afterward he, being	<b>overcome</b>	by the persuasion of	8, 926/ 20
the weeds began to	<b>overgrow</b>	the corn. But yet	8, 1008/ 28
a thousand against one,	<b>overmaster</b>	that inward motion of	8, 748/ 13
not be so far	<b>overseen</b>	as to believe him	8, 665/ 28
though Tyndale hath shamefully	<b>overseen</b>	himself, and deadly sinned	8, 863/ 29
Saracens, therein Friar Barnes	<b>overseeth</b>	himself shamefully... and showeth	8, 834/ 30
might have been some	<b>oversight</b>	either in himself or	8, 908/ 34

by the error and	<b>oversight</b>	of some writers entitled	8, 933/ 5
said, by error and	<b>oversight</b>	entitled in the name	8, 933/ 23
to confess his own	<b>oversight</b>	and revoke his first	8, 955/ 15
obstinate; all whom he	<b>overthrew</b>	and repressed in such	8, 990/ 23
over that, answer and	<b>overthrow</b>	all the substance of	8, 679/ 1
own blessed mouth shall	<b>overthrow</b>	and destroy the strong	8, 794/ 13
leastwise our Savior himself	<b>overthrow</b>	such antichrists with the	8, 1012/ 16
point proved alone, quite	<b>overthroweth</b>	all them. Secondly I	8, 1001/ 26
those that were overthrown,	<b>overthrowing</b>	and keeping under by	8, 990/ 21
like, yet were Tyndale	<b>overthrown</b>	. But, now, when ye	8, 613/ 30
is Tyndale shortly quite	<b>overthrown</b>	therein, too. Also, though	8, 731/ 3
so is Tyndale still	<b>overthrown</b>	. "Yea," saith Tyndale, "that	8, 731/ 11
very fully and plainly	<b>overthrown</b>	. For there shall he	8, 988/ 7
again those that were	<b>overthrown</b>	, overthrowing and keeping under	8, 990/ 21
confessing thereof must needs	<b>overturn</b>	his heresies: now biddeth	8, 708/ 13
he far wrong, and	<b>overturneth</b>	his principal purpose of	8, 760/ 35
utterly thrown down and	<b>overwhelmed</b>	... then began he to	8, 623/ 37
the Arians was almost	<b>overwhelmed</b>	, and therefore durst not	8, 934/ 1
pencil of daily prayer	<b>overwiped</b>	. " Now, good Christian readers	8, 961/ 29
the devil, he said,	<b>owed</b>	him a shame; "for	8, 814/ 34
a soul hath an	<b>owl</b>	as a cuckoo," and	8, 664/ 28
the mouth of the	<b>ox</b>	as he goeth in	8, 636/ 16
cared not for the	<b>ox</b>	at all... but would	8, 637/ 5
he careth for the	<b>ox's</b>	living... that in respect	8, 637/ 4
that wise toward their	<b>oxen</b>	... seeing no further therein	8, 636/ 22
God aught for the	<b>oxen</b>	?" as though he would	8, 636/ 30
Barnes "Richard learneth at	<b>Oxford</b>	" for "Richard teacheth at	8, 846/ 22
for "Richard teacheth at	<b>Oxford</b>	." But this is specially	8, 846/ 22
tend it well with	<b>oxyrrhodin</b>	. Here ye see that	8, 921/ 13
an apple to an	<b>oyster</b>	. Now, as touching any	8, 807/ 22
as plain as a	<b>packstaff</b>	. For they say that	8, 997/ 9
so plain as a	<b>packstaff</b>	, since it will make	8, 997/ 17
Barnes bringeth forth (De	<b>paene</b>	., Dis. 2, "Si"), that	8, 915/ 17
in this manner "De	<b>paene</b>	., Dis. 2, "Si," in	8, 917/ 10
the other law De	<b>paene</b>	., Dis. 2, "Si" that	8, 917/ 26
De vera et falsa	<b>paenitentia</b>	, where he saith in	8, 867/ 34
the Jews and the	<b>pagans</b>	, and make one church	8, 881/ 23
have they played that	<b>pageant</b>	in falsifying the very	8, 684/ 33
Christian reader, this false	<b>pageant</b>	playeth Tyndale in more	8, 714/ 21
well devise whether this	<b>pageant</b>	be played by Friar	8, 964/ 30
hath by his death	<b>paid</b>	every man's ransom, and	8, 848/ 27
pardoned, and their fees	<b>paid</b>	, and themselves set on	8, 848/ 32
past once all the	<b>pain</b>	of their journey, and	8, 578/ 34
this realm upon great	<b>pain</b>	forbidden that any man	8, 592/ 22
other laws upon great	<b>pain</b>	forbidden though the matter	8, 592/ 30
day send men into	<b>pain</b>	: therefore till Doomsday they	8, 625/ 30
nor durst not upon	<b>pain</b>	of death after the	8, 635/ 5
to pine them or	<b>pain</b>	them. Now, though this	8, 636/ 20
all those sins of	<b>pain</b>	and penance too; but	8, 797/ 11
man do, upon the	<b>pain</b>	of damnation, whether he	8, 871/ 2

taken a little more	<b>pain</b>	in declaring and making	8, 891/ 21
and with somewhat more	<b>pain</b>	, too, for I halt	8, 898/ 5
labor and their importable	<b>pain</b>	... and that now their	8, 937/ 17
This is the uttermost	<b>pain</b>	that our Master, Christ	8, 945/ 16
the which is no	<b>pain</b>	of the temporal law	8, 945/ 17
a very paynim, which	<b>pain</b>	is, among good Christian	8, 946/ 26
heretics by any temporal	<b>pain</b>	, or any secular power	8, 954/ 22
force repressed, and by	<b>pain</b>	punished; but also required	8, 955/ 20
rather, for fear and	<b>pain</b>	here temporal, than to	8, 955/ 23
more sharp than any	<b>pain</b>	that in this world	8, 968/ 36
not for our present	<b>pain</b>	temporal, but for avoiding	8, 969/ 18
his fruitful labor and	<b>pain</b>	taken to the honor	8, 989/ 16
born in Bethlehem without	<b>pain</b>	, as he was begotten	8, 1009/ 14
and suffering here his	<b>painful</b>	Passion, thereby to damn	8, 755/ 17
as are in the	<b>painful</b>	way thitherward men do	8, 914/ 32
those heresies upon certain	<b>pains</b>	, and in like wise	8, 955/ 7
dealt with, and their	<b>pains</b>	to be relieved. In	8, 969/ 6
the souls in the	<b>pains</b>	of purgatory; and that	8, 1033/ 38
dissemblers, blind guides, and	<b>painted</b>	sepulchres. And John called	8, 648/ 12
Pharisees such a goodly	<b>painted</b>	process as he hath	8, 705/ 5
he bringeth all his	<b>painted</b>	process to this point	8, 729/ 12
cream, water, horses, hounds,	<b>palaces</b>	, and all that is	8, 930/ 23
the Friday next after	<b>Palm</b>	Sunday, and the Friday	8, 653/ 31
before they be ahungered,	<b>pamper</b>	in their paunches afresh	8, 631/ 24
own house steward, caterer,	<b>panter</b>	, butler, or cook. For	8, 580/ 6
him" (Distinct. 40, "Si	<b>Papa</b>	"). More Here he proveth	8, 587/ 32
him" (Distinct. 40, "Si	<b>Papa</b>	")." There are orders in	8, 590/ 12
it beginneth with "Si	<b>Papa</b>	"; like him that because	8, 593/ 32
the office of the	<b>papacy</b>	... except that Tyndale will	8, 597/ 2
year of Saint Gregory's	<b>papacy</b>	... but also if there	8, 940/ 26
wise agree that any "	<b>papists</b>	" may be elects and	8, 761/ 12
the Catholic, Christian people "	<b>papists</b>	" yet can it not	8, 962/ 34
call it but a	<b>parable</b>	, and almost make a	8, 626/ 7
him. And as the	<b>parable</b>	of our Savior signifieth	8, 777/ 9
he bringeth in the	<b>parable</b>	of Christ where he	8, 870/ 3
meaning, that by this	<b>parable</b>	giveth every man warning	8, 870/ 25
our Lord by his	<b>parable</b>	of the ten virgins	8, 1016/ 26
bad, in all the	<b>parable</b>	in which he speaketh	8, 1019/ 29
only. Now, in the	<b>parable</b>	of the ten virgins	8, 1020/ 3
and also in the	<b>parable</b>	of our Savior, in	8, 1020/ 5
also in the other	<b>parable</b>	, in which our Savior	8, 1020/ 8
as commonly all his	<b>parables</b>	be, of which he	8, 636/ 1
testify not only the	<b>parables</b>	of Christ, where he	8, 834/ 6
it) in all these	<b>parables</b>	our Savior calleth his	8, 1020/ 12
a known church in	<b>Paradise</b>	. And when man and	8, 1007/ 34
is at any time	<b>parcel</b>	or member of the	8, 865/ 19
God must needs therefore,	<b>pardie</b>	, both be angry and	8, 581/ 27
his own especial elects,	<b>pardie</b>	, full well, though they	8, 588/ 9
for repenting... our clergy,	<b>pardie</b>	, may well appear more	8, 588/ 30
of Scripture: he must,	<b>pardie</b>	, by the same reason	8, 589/ 23

wherein he came forth,	<b>pardie</b>	, with his fine eggs	8, 600/ 27
bound to obey them,	<b>pardie</b>	, as far forth, at	8, 618/ 24
then it well appeareth,	<b>pardie</b>	, that the clergy that	8, 632/ 28
every child may see,	<b>pardie</b>	, that these two things	8, 660/ 30
perceive it, then thou,	<b>pardie</b>	, that art unlearned shalt	8, 668/ 11
not only Saint Augustine,	<b>pardie</b>	, but holy Luther himself	8, 689/ 27
it must needs follow,	<b>pardie</b>	, that Tyndale and Luther	8, 723/ 15
But now is it,	<b>pardie</b>	, good reason that Tyndale	8, 751/ 15
And now ye see,	<b>pardie</b>	, clearly, that in those	8, 754/ 10
not with their arm,	<b>pardie</b>	... but as they walk	8, 763/ 28
them? Yes, well enough,	<b>pardie</b>	. For if they be	8, 770/ 18
feeling faith" ... he hath,	<b>pardie</b>	, told us already that	8, 790/ 20
yourself well; ye know,	<b>pardie</b>	, where he dwelleth, and	8, 815/ 15
sow," meaneth not thereby,	<b>pardie</b>	, that all her children	8, 985/ 34
church" he meant not,	<b>pardie</b>	, that they should complain	8, 1023/ 11
any favor, grace, or	<b>pardon</b>	at his merciful hand	8, 581/ 29
the pope giveth such	<b>pardon</b>	... they answer, "Out of	8, 692/ 9
in sins; afterward, by	<b>pardon</b>	and by grace, was	8, 837/ 29
his grace, and his	<b>pardon</b>	... and not by your	8, 837/ 32
his grace, and his	<b>pardon</b>	, and his precious blood	8, 839/ 18
toward the obtaining of	<b>pardon</b>	and remission of sin	8, 840/ 1
how great is his	<b>pardon</b>	toward those that turn	8, 840/ 24
in sins; afterward, by	<b>pardon</b>	and grace, made fair	8, 906/ 15
by the grace and	<b>pardon</b>	of God, and the	8, 906/ 23
fair by grace and	<b>pardon</b>	of God and the	8, 906/ 25
good readers, ye must	<b>pardon</b>	him. For it appeareth	8, 921/ 5
That we may obtain	<b>pardon</b>	of our sins. What	8, 960/ 22
What good doth the	<b>pardon</b>	? It taketh out the	8, 960/ 22
and just, and will	<b>pardon</b>	us our sins, and	8, 961/ 23
imputed unto us... but	<b>pardoned</b>	, and remain as matter	8, 755/ 8
but let them be	<b>pardoned</b>	, and their fees paid	8, 848/ 32
We have had many	<b>pardons</b>	come hither, and many	8, 586/ 34
and not by your	<b>pardons</b>	, nor by your grace	8, 837/ 32
with a Jack of	<b>Paris</b>	, an evil pie twice	8, 705/ 6
simplest woman in the	<b>parish</b>	but that she doth	8, 594/ 36
world in her own	<b>parish</b>	church... I say not	8, 594/ 37
found in our own	<b>parish</b>	, or else that we	8, 701/ 22
that neither sufficed our	<b>parish</b>	nor our town; no	8, 701/ 24
And he compelleth ten	<b>parishes</b>	to pay their tithes	8, 596/ 5
the cure of divers	<b>parishes</b>	and good causes why	8, 596/ 16
ordinaries. And when the	<b>parishioners</b>	go to law with	8, 584/ 24
Pater," preached unto the	<b>parishioners</b>	that "Te igitur" was	8, 593/ 34
against the epistle of	<b>Parmenian</b>	, saith in plain words	8, 740/ 2
prior, deacon nor archdeacon,	<b>parson</b>	nor vicar, to nun	8, 838/ 22
put the pope for	<b>part</b>	of the definition of	8, 576/ 34
in the pope as	<b>part</b>	of the definition of	8, 577/ 19
the church which his	<b>part</b>	is here to impugn	8, 578/ 21
fear for his own	<b>part</b>	, lest his best be	8, 580/ 30
doctrine, they be no	<b>part</b>	thereof. For Tyndale telleth	8, 584/ 4
the while for our	<b>part</b>	: that he hath no	8, 589/ 16

us ween that though	<b>part</b>	be false, himself might	8, 589/ 20
a little in some	<b>part</b>	of his writing already	8, 596/ 22
is but the one	<b>part</b>	: here he leaveth all	8, 599/ 11
whole world, from every	<b>part</b>	, the innermost place; and	8, 604/ 28
fall from the inner	<b>part</b>	to the outer... so	8, 605/ 2
outward from the innermost	<b>part</b>	, so should it (which	8, 605/ 10
and ever the outer	<b>part</b>	is, on every side	8, 605/ 14
higher, and the inner	<b>part</b>	the lower." Now, while	8, 605/ 15
Tyndale even the same	<b>part</b>	with me... and maketh	8, 606/ 10
not only in every	<b>part</b>	of Scripture so plenteously	8, 606/ 29
every age been that	<b>part</b>	of Christ's very church	8, 614/ 20
and must be, that	<b>part</b>	of his church to	8, 614/ 31
his church to which	<b>part</b>	these words were also	8, 614/ 31
the party do his	<b>part</b>	, and be not by	8, 615/ 23
received nor delivered any	<b>part</b>	by writing: yet may	8, 615/ 29
and yet the most	<b>part</b>	, ever as they were	8, 618/ 13
very truth... of which	<b>part</b>	of that synagogue if	8, 620/ 9
told him for his	<b>part</b>	, "We have with us	8, 620/ 17
the Pharisees the more	<b>part</b>	, and we have men	8, 620/ 18
himself say that his	<b>part</b>	passeth us by nothing	8, 620/ 28
that are accounted in	<b>part</b>	of our scripture, we	8, 620/ 36
men, we pass their	<b>part</b>	by one whose eternity	8, 621/ 12
the expositors of our	<b>part</b>	many times by miracles	8, 621/ 14
the Scripture on their	<b>part</b>	, for whom he never	8, 621/ 16
cannot draw to their	<b>part</b>	against us... since they	8, 621/ 19
very church there, which	<b>part</b>	he should have believed	8, 621/ 31
himself for his own	<b>part</b>	to be pliable to	8, 622/ 9
great deal the more	<b>part</b>	of those that had	8, 622/ 25
perceived and known whither	<b>part</b>	were the true and	8, 623/ 23
the true and whither	<b>part</b>	were the false. Let	8, 623/ 24
now for the true	<b>part</b>	, and Tyndale and Luther	8, 623/ 28
and open that great	<b>part</b>	of the ceremonies which	8, 632/ 3
imperfection upon our own	<b>part</b>	in the doing, that	8, 634/ 3
God supply upon his	<b>part</b>	the due perfection requisite	8, 634/ 6
that lacketh upon our	<b>part</b>	. Is not this doctrine	8, 634/ 7
and Sapphira for keeping	<b>part</b>	of their own aside	8, 635/ 7
have had a hard	<b>part</b>	to defend... saving only	8, 642/ 35
places that the one	<b>part</b>	calleth plain, the other	8, 645/ 14
general church calleth those "	<b>part</b>	of the general articles	8, 646/ 26
be false and no	<b>part</b>	of the faith at	8, 646/ 27
as touching the great	<b>part</b>	of his tale his	8, 649/ 36
forth now for his	<b>part</b>	another manner thing indeed	8, 651/ 30
them be on our	<b>part</b>	. And yet say we	8, 656/ 31
question, for the more	<b>part</b>	, riseth, or hath at	8, 658/ 10
about the exposition... each	<b>part</b>	laying to the other's	8, 658/ 34
days, is upon our	<b>part</b>	against them. And this	8, 659/ 4
we have upon our	<b>part</b>	, against all their sects	8, 659/ 29
together, nor never one	<b>part</b>	wittingly speak with other	8, 667/ 14
such of which no	<b>part</b>	knoweth other... and also	8, 668/ 29
Catholic some immediately and	<b>part</b>	by a mean, as	8, 669/ 5

else undoubtedly have their	<b>part</b>	with Judas, and with	8, 672/ 16
fain to forsake some	<b>part</b>	of the Scripture too	8, 678/ 32
whereof he caused no	<b>part</b>	to be written. And	8, 682/ 14
refuse for Scripture some	<b>part</b>	of the very scripture	8, 683/ 35
hath also for her	<b>part</b>	the great power of	8, 690/ 32
he can have no	<b>part</b>	in Christ. Of John	8, 691/ 17
to take for our	<b>part</b>	those needy folk that	8, 701/ 21
beginners were once a	<b>part</b>	thereof... and then, of	8, 707/ 27
as (for the more	<b>part</b>	) would take his own	8, 709/ 35
forsook as false some	<b>part</b>	of Tyndale's... or held	8, 710/ 7
every saint's legend were	<b>part</b>	of the scripture of	8, 711/ 28
before, were upon his	<b>part</b>	, all the whole meinie	8, 714/ 27
layeth Scripture for his	<b>part</b>	: the words of Saint	8, 716/ 7
holy doctor for his	<b>part</b>	against us, we will	8, 716/ 14
lay forth for his	<b>part</b>	some one holy doctor	8, 716/ 19
holy man for his	<b>part</b>	... and ye shall see	8, 716/ 26
I have for my	<b>part</b>	not only all the	8, 716/ 28
have also for my	<b>part</b>	holy Saint Gregory, holy	8, 716/ 30
I say, for his	<b>part</b>	in the matter, lay	8, 716/ 36
of God where either	<b>part</b>	saith the other expoundeth	8, 734/ 3
can never prove their	<b>part</b>	good, neither to him	8, 736/ 23
Choose now yourselves whither	<b>part</b>	ye will. If ye	8, 737/ 13
because ye prove your	<b>part</b>	but by that scripture	8, 738/ 12
be of the one	<b>part</b>	or the other. And	8, 738/ 31
shame to confess some	<b>part</b>	of the truth, and	8, 741/ 25
also to deny another	<b>part</b>	. For by this distinction	8, 741/ 26
ye shall find that	<b>part</b>	of his distinction that	8, 746/ 22
patch. Now the other	<b>part</b>	, wherein he saith that	8, 748/ 5
be far the weaker	<b>part</b>	. And now, being this	8, 749/ 12
is, lo, the first	<b>part</b>	of Tyndale's distinction destroyed	8, 749/ 31
Now is the second	<b>part</b>	his "feeling faith," which	8, 749/ 32
Gospel reprove the one	<b>part</b>	of his tale, that	8, 760/ 12
words prove the other	<b>part</b>	of his tale wherein	8, 760/ 14
for an example some	<b>part</b>	of his beastly knavery	8, 764/ 35
the let upon their	<b>part</b>	. And in such as	8, 768/ 19
Scripture and of every	<b>part</b>	of faith, as I	8, 768/ 29
bringing forth for his	<b>part</b>	the Jews and the	8, 769/ 2
the matter for my	<b>part</b>	against him, as a	8, 777/ 27
were yet the stronger	<b>part</b>	... as it well appeared	8, 793/ 33
endeavor upon their own	<b>part</b>	, the goodness of God	8, 799/ 21
will for his own	<b>part</b>	bear me witness... as	8, 800/ 16
already done for his	<b>part</b>	, in the words of	8, 800/ 18
not, for the more	<b>part</b>	, in the words of	8, 809/ 11
be clear for our	<b>part</b>	against them... or else	8, 809/ 18
the Turks for his	<b>part</b>	against us), they would	8, 810/ 19
prophets, were upon the	<b>part</b>	of Christ and his	8, 811/ 23
ever, for the more	<b>part</b>	, he referred and restrained	8, 814/ 5
no more for his	<b>part</b>	but believe well and	8, 818/ 35
have on his own	<b>part</b>	some other let and	8, 819/ 5
power upon the man's	<b>part</b>	toward attaining of his	8, 819/ 30

lack upon his own	<b>part</b>	suffer. And thus, for	8, 820/ 3
the sacrament had no	<b>part</b>	in this play. By	8, 820/ 16
shall in the second	<b>part</b>	of his division, that	8, 820/ 19
Tyndale take the other	<b>part</b>	, and answer me that	8, 820/ 35
some let upon their	<b>part</b>	, by reason that they	8, 821/ 34
beginneth to play Tyndale's	<b>part</b>	... first in flitting from	8, 831/ 9
were the paynims any	<b>part</b>	of the church which	8, 834/ 34
that were in that	<b>part</b>	gathered together into one	8, 835/ 6
church a member and	<b>part</b>	of the whole catholic	8, 835/ 7
always, for the more	<b>part</b>	, with imperfection and spots	8, 841/ 17
her head, or any	<b>part</b>	of her were invisible	8, 845/ 19
we may see every	<b>part</b>	, is a thing above	8, 845/ 25
the other was a	<b>part</b>	thereof; like as if	8, 856/ 21
pass unanswered ere we	<b>part</b>	; but forasmuch as he	8, 857/ 7
he hath yet brought,	<b>part</b>	proveth nothing for him	8, 858/ 33
him, and the more	<b>part</b>	proveth clear against him	8, 858/ 34
that spoke on that	<b>part</b>	since that heresy first	8, 867/ 24
Barnes meetly well in	<b>part</b>	, and better than Tyndale	8, 870/ 8
man for his own	<b>part</b>	, upon the peril of	8, 871/ 18
for be for our	<b>part</b>	not only determined by	8, 872/ 24
received and approved as	<b>part</b>	of the common Catholic	8, 872/ 25
nations... and the contrary	<b>part</b>	not only condemned and	8, 872/ 26
him again, for our	<b>part</b>	, some example of some	8, 876/ 27
is as sorry to	<b>part</b>	from them as they	8, 886/ 2
would recompense, upon his	<b>part</b>	, with being mindful of	8, 886/ 4
and so should either	<b>part</b>	, by their praying each	8, 886/ 7
would he, for his	<b>part</b>	, to their further consolation	8, 886/ 13
words of some other	<b>part</b>	seemeth contrary. And then	8, 895/ 25
the Lord, without any	<b>part</b>	of their own devoir	8, 897/ 24
Scripture proveth for her	<b>part</b>	... and each of you	8, 903/ 28
proveth for your own	<b>part</b>	, and that she lieth	8, 903/ 29
you seeth his own	<b>part</b>	so feeble and so	8, 904/ 18
laying forth for his	<b>part</b>	holy doctors of the	8, 906/ 5
saints say for his	<b>part</b>	: I have thought it	8, 906/ 6
by and by no	<b>part</b>	of Holy Church. For	8, 906/ 31
called fair because every	<b>part</b>	is fair, but because	8, 906/ 35
may be some weak	<b>part</b>	in a strong body	8, 906/ 36
body, and some sore	<b>part</b>	in a whole body	8, 907/ 1
body, and some dead	<b>part</b>	in a quick body	8, 907/ 2
body, and some foul	<b>part</b>	in a fair body	8, 907/ 2
body, and some white	<b>part</b>	in a black body	8, 907/ 3
those good men be	<b>part</b>	, were not "the church	8, 911/ 26
very good men are	<b>part</b>	; and are all called	8, 912/ 15
faith, on the one	<b>part</b>	, and all miscreant paynims	8, 912/ 21
schismatics, upon the other	<b>part</b>	of all which as	8, 912/ 23
any cruelty upon his	<b>part</b>	, but by justice, through	8, 921/ 2
too, for they be	<b>part</b>	of this universal church	8, 924/ 18
very church, or some	<b>part</b>	of us is the	8, 927/ 34
Scripture is on our	<b>part</b>	... we be the very	8, 928/ 11
nor any member or	<b>part</b>	thereof at any time	8, 935/ 1

the leastwise be some	<b>part</b>	. And this do all	8, 936/ 19
but out of every	<b>part</b>	some convenient number conveniently	8, 937/ 26
bound to the one	<b>part</b>	or to the other	8, 939/ 5
would: then is my	<b>part</b>	as well proved, and	8, 939/ 26
opinion and take their	<b>part</b>	be in the like	8, 942/ 11
person in every other	<b>part</b>	of the world that	8, 942/ 18
church as were a	<b>part</b>	of the whole known	8, 951/ 6
church nor an unknown	<b>part</b>	of a church, nor	8, 951/ 8
church, nor a known	<b>part</b>	of an unknown church	8, 951/ 8
church... whereof every known	<b>part</b>	that he should so	8, 951/ 17
in any particular church	<b>part</b>	of the known Catholic	8, 951/ 29
with pulling the chief	<b>part</b>	away, to make them	8, 959/ 33
done it till we	<b>part</b>	hence by death. These	8, 971/ 2
he shall make every	<b>part</b>	of her such, nor	8, 971/ 17
man come and be	<b>part</b>	of his Church and	8, 971/ 25
sentence... against his own	<b>part</b>	... and concludeth all the	8, 972/ 18
ye shall bear no	<b>part</b>	of that flesh forth	8, 976/ 24
and forbade, that no	<b>part</b>	should be borne out	8, 976/ 27
so plenteously as our	<b>part</b>	were to have, such	8, 979/ 30
bringeth in for his	<b>part</b>	, did plainly pursue them	8, 991/ 35
forasmuch as the most	<b>part</b>	shall be such things	8, 995/ 18
have answered the great	<b>part</b>	of that I shall	8, 995/ 23
the least, of some	<b>part</b>	of that company these	8, 999/ 12
yet is it a	<b>part</b>	of this known church	8, 1001/ 30
what marks and tokens,	<b>part</b>	of their own devising	8, 1001/ 32
of their own devising,	<b>part</b>	others beside, that every	8, 1001/ 33
company that is no	<b>part</b>	of the church, nor	8, 1002/ 30
by the death of	<b>part</b>	of them changed and	8, 1008/ 16
always laid for their	<b>part</b>	the words of the	8, 1013/ 5
members being in that	<b>part</b>	thereof that was the	8, 1014/ 27
and to be no	<b>part</b>	of his Mystical Body	8, 1015/ 31
in which body every	<b>part</b>	beareth other, and the	8, 1017/ 34
doth it as a	<b>part</b>	and as the minister	8, 1025/ 31
corrupted also no little	<b>part</b>	of the clergy, and	8, 1027/ 7
this finish the first	<b>part</b>	, and now make you	8, 1029/ 8
proof of which second	<b>part</b>	not only followeth, but	8, 1029/ 11
as Lucifer and his	<b>partakers</b>	were put out of	8, 1025/ 19
that God were so	<b>partial</b>	that without any difference	8, 898/ 2
once, should indifferently, without	<b>partiality</b>	, read it and advise	8, 862/ 27
the place in his	<b>particular</b>	answers unto every chapter	8, 603/ 21
the truth of any	<b>particular</b>	man... but only to	8, 621/ 20
in answering of his	<b>particular</b>	objections, touch in their	8, 776/ 21
church. For as those	<b>particular</b>	churches were known churches	8, 855/ 28
church, or that any	<b>particular</b>	church fall from the	8, 856/ 17
them all: upon a	<b>particular</b>	they boldly conclude a	8, 880/ 26
must needs be a	<b>particular</b>	and a certain man	8, 943/ 8
church, but to the	<b>particular</b>	church. Now, this particular	8, 943/ 10
particular church. Now, this	<b>particular</b>	church, if she be	8, 943/ 10
cometh it that this	<b>particular</b>	church doth fully and	8, 943/ 14
ye plainly that the	<b>particular</b>	church may err; wherefore	8, 943/ 18

must needs be a	<b>particular</b>	and a certain man	8, 943/ 29
church, but to the	<b>particular</b>	church. The third is	8, 943/ 30
third is that this	<b>particular</b>	church, if she be	8, 943/ 31
fourth is that this	<b>particular</b>	church doth sometimes wholly	8, 943/ 34
must needs be a	<b>particular</b>	and a certain man	8, 949/ 5
church, but to the	<b>particular</b>	church." By this it	8, 949/ 7
not sent to the	<b>particular</b>	church. Let us now	8, 949/ 9
go? Whether to the	<b>particular</b>	church, or to the	8, 949/ 18
this man be a	<b>particular</b>	man as well as	8, 949/ 19
must complain to a	<b>particular</b>	church as well as	8, 949/ 21
though there were no	<b>particular</b>	man but he that	8, 949/ 24
that is that the	<b>particular</b>	church, if she be	8, 949/ 31
point is that this	<b>particular</b>	church may all, wholly	8, 950/ 1
Barnes proveth that the	<b>particular</b>	church may err. And	8, 950/ 8
a difference between the	<b>particular</b>	church and the universal	8, 950/ 19
error they may err	<b>particular</b>	and universal both. Ye	8, 950/ 23
saith that was a	<b>particular</b>	church who would have	8, 950/ 32
him complain to no	<b>particular</b>	church... but go seek	8, 950/ 34
complain to an unknown	<b>particular</b>	church, or to any	8, 951/ 4
or to any other	<b>particular</b>	church than unto such	8, 951/ 5
than unto such a	<b>particular</b>	church as were a	8, 951/ 5
not fail in any	<b>particular</b>	church part of the	8, 951/ 29
some of those known	<b>particular</b>	churches that are in	8, 951/ 31
to make his true	<b>particular</b>	churches that is to	8, 951/ 37
And then if Christ's	<b>particular</b>	churches to which he	8, 952/ 6
whereof all the known	<b>particular</b>	churches of Christ be	8, 952/ 9
truth, be any one	<b>particular</b>	person alone, or a	8, 1000/ 1
and that all the	<b>particular</b>	parts thereof, as well	8, 1000/ 9
and women as the	<b>particular</b>	companies, make one, whole	8, 1000/ 10
indeed it hath) many	<b>particular</b>	parts, whereof, for the	8, 1001/ 8
is sometimes for every	<b>particular</b>	church of the same	8, 1012/ 32
and not of any	<b>particular</b>	church but as a	8, 1013/ 31
it appeareth that known	<b>particular</b>	churches, the parts of	8, 1014/ 19
members unholy in the	<b>particular</b>	churches that are the	8, 1014/ 24
Paul to call these	<b>particular</b>	churches holy. Moreover, good	8, 1014/ 29
all these be but	<b>particular</b>	churches. Whereunto I have	8, 1024/ 11
and made of the	<b>particular</b>	churches, as of its	8, 1024/ 14
it possible that every	<b>particular</b>	church were a church	8, 1024/ 16
church being made of	<b>particular</b>	known churches should be	8, 1024/ 17
were meant but of	<b>particular</b>	churches... he may see	8, 1024/ 19
this specially of any	<b>particular</b>	church of any one	8, 1024/ 22
put away by any	<b>particular</b>	church, he is put	8, 1025/ 24
For not only every	<b>particular</b>	congregation or company, but	8, 1025/ 26
company, but also every	<b>particular</b>	person of the catholic	8, 1025/ 27
Catholic because all the	<b>particular</b>	members together make but	8, 1025/ 28
lawfully out of a	<b>particular</b>	church is accursed out	8, 1025/ 30
church, because that same	<b>particular</b>	church doth it as	8, 1025/ 31
so complaineth to the	<b>particular</b>	church, complaineth to the	8, 1026/ 10
the officers of the	<b>particular</b>	church be officers of	8, 1026/ 11
catholic church, since every	<b>particular</b>	church and every particular	8, 1026/ 12

particular church and every	<b>particular</b>	person, also of the	8, 1026/ 13
rush. Now, that every	<b>particular</b>	faithful person of the	8, 1026/ 18
it and making themselves	<b>parties</b>	against it: all the	8, 1026/ 33
your feet at your	<b>parting</b>	, in witness against them	8, 882/ 32
Scripture itself, as I	<b>partly</b>	have already showed, and	8, 631/ 34
have already showed, and	<b>partly</b>	shall yet hereafter. Then	8, 631/ 34
were once but signs	<b>partly</b>	of what we should	8, 692/ 21
up unto faith... and	<b>partly</b>	what we should do	8, 692/ 22
proved none of theirs...	<b>partly</b>	by the style and	8, 707/ 3
style and Latin, and	<b>partly</b>	by authentic stories. And	8, 707/ 3
and avoid... as it	<b>partly</b>	appeareth by Saint Jerome	8, 711/ 2
proved none of theirs,	<b>partly</b>	by style and Latin	8, 712/ 4
style and Latin, and	<b>partly</b>	by authentic stories." Here	8, 712/ 5
good yet describeth he	<b>partly</b>	the vicious living, and	8, 732/ 24
the vicious living, and	<b>partly</b>	the hypocrisy, too, that	8, 732/ 25
many things that she	<b>partly</b>	liked, partly misliked, in	8, 884/ 9
that she partly liked,	<b>partly</b>	misliked, in the reading	8, 884/ 9
Saint Paul, as I	<b>partly</b>	told him there, prove	8, 971/ 15
and always stretching: yet,	<b>partly</b>	for intermission of their	8, 972/ 7
intermission of their praying,	<b>partly</b>	for their continual new	8, 972/ 8
revelation to his church	<b>partly</b>	by writing, partly without	8, 996/ 17
church partly by writing,	<b>partly</b>	without, and that in	8, 996/ 17
vices, as I have	<b>partly</b>	before declared in the	8, 1014/ 17
true penitent elects be	<b>partners</b>	in faith seeing, I	8, 576/ 1
have evil played their	<b>parts</b>	, yet have there been	8, 579/ 38
so reject they divers	<b>parts</b>	which the whole Catholic	8, 639/ 14
I showed upon all	<b>parts</b>	some such differences between	8, 650/ 3
and in some other	<b>parts</b>	of Almaine, be the	8, 662/ 31
in Saxony and some	<b>parts</b>	of Almaine, what another	8, 663/ 21
the sick and sore	<b>parts</b>	of the same, yet	8, 669/ 28
refuse and reject divers	<b>parts</b>	of the Epistle of	8, 684/ 6
plainly prove both the	<b>parts</b>	. And therefore let Tyndale	8, 710/ 10
Switzerland, and some other	<b>parts</b>	of Germany, by the	8, 731/ 31
strong now by three	<b>parts</b>	than it was when	8, 738/ 32
invisible... but, all her	<b>parts</b>	being visible, herself were	8, 845/ 20
wrote were very true	<b>parts</b>	, and of the nature	8, 855/ 27
apostles diverse in diverse	<b>parts</b>	to instruct it, and	8, 856/ 2
being the members and	<b>parts</b>	thereof be so pure	8, 858/ 30
also to some other	<b>parts</b>	of his own, telleth	8, 871/ 10
contrary to some other	<b>parts</b>	of his own tale	8, 871/ 22
company some of her	<b>parts</b>	be. Now wot ye	8, 905/ 27
the variety of good	<b>parts</b>	and bad giveth a	8, 907/ 17
seeth how the foul	<b>parts</b>	do set out the	8, 907/ 19
God would suffer some	<b>parts</b>	or members of his	8, 915/ 34
faithful people from all	<b>parts</b>	of the world and	8, 924/ 11
faults of the naughty	<b>parts</b>	to the blame of	8, 932/ 17
thither together from all	<b>parts</b>	of the world with	8, 937/ 15
this once, from all	<b>parts</b>	of the world come	8, 937/ 35
due assembly of certain	<b>parts</b>	representing the whole body	8, 940/ 33
that are in some	<b>parts</b>	of Almaine, sects dissevered	8, 951/ 32

is to wit, the	<b>parts</b>	of his true catholic	8, 952/ 1
of Christ be known	<b>parts</b>	, is and must needs	8, 952/ 9
yet further, in some	<b>parts</b>	of Almaine this known	8, 953/ 33
false heretics in divers	<b>parts</b>	of Almaine... yet see	8, 979/ 22
Saint Bernard. "In the	<b>parts</b>	of Toulouse, one whose	8, 989/ 23
the matter for their	<b>parts</b>	both, and clearly prove	8, 995/ 30
both in divers other	<b>parts</b>	of this work and	8, 996/ 37
that all the particular	<b>parts</b>	thereof, as well men	8, 1000/ 9
it hath) many particular	<b>parts</b>	, whereof, for the convenience	8, 1001/ 8
known particular churches, the	<b>parts</b>	of the catholic or	8, 1014/ 19
is made of those	<b>parts</b>	is the church that	8, 1014/ 22
churches that are the	<b>parts</b>	thereof and yet do	8, 1014/ 24
in earth, all the	<b>parts</b>	must be of one	8, 1015/ 4
that as all the	<b>parts</b>	and members thereof must	8, 1015/ 4
these men, all the	<b>parts</b>	and members thereof be	8, 1015/ 6
then that of the	<b>parts</b>	and members, the head	8, 1015/ 8
last point... though the	<b>party</b>	, sometimes, that hath divers	8, 596/ 10
to do if the	<b>party</b>	do his part, and	8, 615/ 23
For that the one	<b>party</b>	either findeth or weeneth	8, 645/ 35
he findeth... the other	<b>party</b>	saith is not there	8, 645/ 36
himself offended, except the	<b>party</b>	by whom he is	8, 942/ 31
sinful living, though the	<b>party</b>	that findeth him therewith	8, 944/ 12
mean here that the	<b>party</b>	wronged should nothing else	8, 945/ 31
the spiritual court the	<b>party</b>	that offendeth shall but	8, 946/ 17
the temporal court, the	<b>party</b>	that hath wronged his	8, 946/ 20
Church reproveth if the	<b>party</b>	that have done the	8, 946/ 22
compelled to make the	<b>party</b>	aggrieved a right great	8, 946/ 28
the willfulness of the	<b>party</b>	that offendeth do drive	8, 948/ 11
the sacrifice of the	<b>paschal</b>	lamb, saying, "Ye shall	8, 976/ 22
himself may make, can	<b>pass</b>	un-perceived and un-marked. Which	8, 592/ 2
and let vain words	<b>pass</b>	. More Very well remembered	8, 608/ 4
besides that, we far	<b>pass</b>	them in things of	8, 620/ 30
weighed and considered... we	<b>pass</b>	them in number, time	8, 621/ 10
number of men, we	<b>pass</b>	their part by one	8, 621/ 12
brought all unto this	<b>pass</b>	in the end: let	8, 649/ 31
I would very fain	<b>pass</b>	over his foolish railing	8, 709/ 5
sin. To this goodly	<b>pass</b>	hath Tyndale brought this	8, 717/ 23
Calvary. But let that	<b>pass</b>	for this once, and	8, 726/ 8
wherein some false sects	<b>pass</b>	us. But surely if	8, 769/ 24
not rather let it	<b>pass</b>	, and exhort every man	8, 783/ 32
about his heart? I	<b>pass</b>	over his false faith	8, 786/ 4
shall let this process	<b>pass</b>	, which patch hath Tyndale	8, 791/ 17
therefore letting that question	<b>pass</b>	for this present... I	8, 802/ 15
answer Tyndale thereunto (letting	<b>pass</b>	other answers for this	8, 811/ 3
quoth I, "let that	<b>pass</b>	, then, and tell me	8, 815/ 22
his railing... I shall	<b>pass</b>	over and encumber you	8, 832/ 15
though I let them	<b>pass</b>	by the way, and	8, 857/ 5
yet shall they not	<b>pass</b>	unanswered ere we part	8, 857/ 6
sin... but we shall	<b>pass</b>	from hence without sin	8, 860/ 34
which: I shall therefore	<b>pass</b>	over, as I said	8, 872/ 34

his body. I let	<b>pass</b>	that he noteth in	8, 876/ 15
but that heresies might	<b>pass</b>	uncontrolled, while every lewd	8, 911/ 28
should stay, and nothing	<b>pass</b>	, till all the whole	8, 922/ 28
cannot err: letting now	<b>pass</b>	, therefore, for the while	8, 924/ 6
never could come to	<b>pass</b>	: I answer him that	8, 938/ 33
were so come to	<b>pass</b>	and so done in	8, 939/ 28
But letting the remnant	<b>pass</b>	till some other time	8, 945/ 9
unto grace... and so	<b>pass</b>	at the last through	8, 957/ 22
sin, but we shall	<b>pass</b>	from hence without sin	8, 959/ 25
without any exception, should	<b>pass</b>	hence pure and clean	8, 970/ 19
sin... but we shall	<b>pass</b>	from hence without sin	8, 972/ 23
her sins." But letting	<b>pass</b>	that Saint Augustine saith	8, 972/ 28
that "the church" shall	<b>pass</b>	hence without sin, and	8, 973/ 21
Bernard's words. For letting	<b>pass</b>	some pieces that he	8, 986/ 26
of learning, and letting	<b>pass</b>	some such also as	8, 986/ 28
was then upon his	<b>passage</b>	over the sea again	8, 884/ 10
argument. For the paynims	<b>passed</b>	both the Catholic, Christian	8, 768/ 3
say that his part	<b>passeth</b>	us by nothing but	8, 620/ 28
by one whose eternity	<b>passeth</b>	all time, and whose	8, 621/ 13
time, and whose infinity	<b>passeth</b>	all number: that is	8, 621/ 13
man, when the body	<b>passeth</b>	from it; but it	8, 725/ 21
truly and which untruly,	<b>passeth</b>	my capacity to perceive	8, 903/ 32
church of Christ here	<b>passeth</b>	hence without sin, nor	8, 972/ 29
speaketh of you. He	<b>passeth</b>	me sore in condemning	8, 984/ 1
in the New far	<b>passing</b>	, in that he vouchsafed	8, 755/ 14
when we reply that,	<b>passing</b>	over all the time	8, 1010/ 15
merits of Christ's bitter	<b>Passion</b>	... and that yet in	8, 580/ 29
for compassion of Christ's	<b>Passion</b>	. And with this ordinance	8, 631/ 14
merits of our Savior's	<b>Passion</b>	; and that yet we	8, 634/ 2
a memorial of his	<b>Passion</b>	. And then he jesteth	8, 704/ 35
suffering here his painful	<b>Passion</b>	, thereby to damn and	8, 755/ 17
thereby were after Christ's	<b>Passion</b>	saved: yet was that	8, 755/ 25
coming, when by the	<b>Passion</b>	of his flesh he	8, 755/ 27
a memorial of Christ's	<b>Passion</b>	, and nothing else therein	8, 826/ 24
merits of Christ's blessed	<b>Passion</b>	: this point this friar	8, 839/ 32
which Christ with his	<b>Passion</b>	satisfied for all men's	8, 867/ 13
and virtue of Christ's	<b>Passion</b>	. But he findeth not	8, 906/ 27
the virtue of Christ's	<b>Passion</b>	, by faithful prayer, contrition	8, 970/ 13
manner handled at his	<b>Passion</b>	as though he were	8, 986/ 4
Saint Paul saith, the	<b>passions</b>	of this life "be	8, 841/ 12
walk, till they be	<b>past</b>	once all the pain	8, 578/ 33
many of sundry ages	<b>past</b>	in whose books we	8, 620/ 37
this eight hundred years	<b>past</b>	... but hath been begun	8, 631/ 29
years from Easter last	<b>past</b>	upward, and so forth	8, 632/ 25
eight hundred years last	<b>past</b>	... all whom this worthy	8, 713/ 11
these eight hundred years	<b>past</b>	last... but he must	8, 714/ 10
now more than almost	<b>past</b>	; for which cause he	8, 885/ 28
were then done and	<b>past</b>	before the meeting had	8, 888/ 30
eight hundred years last	<b>past</b>	, let us take the	8, 925/ 5
within this twenty years	<b>past</b>	last, all the world	8, 940/ 16

this twenty years last	<b>past</b>	, and in every year	8, 940/ 28
eight hundred years last	<b>past</b>	, out of which they	8, 1033/ 30
would give you a	<b>pat</b>	upon the pate that	8, 605/ 35
glad to catch a	<b>patch</b>	of an old saint's	8, 624/ 6
but a bare broken	<b>patch</b>	. Now the other part	8, 748/ 4
I say that this	<b>patch</b>	is doubly naught. For	8, 748/ 9
thing. For in this	<b>patch</b>	he supposeth that for	8, 749/ 1
this process pass, which	<b>patch</b>	hath Tyndale here brought	8, 791/ 17
destroyeth all that pleasant	<b>patch</b>	which Tyndale hath there	8, 791/ 28
But forthwith after that	<b>patch</b>	, Tyndale goeth forth in	8, 791/ 32
layeth us forth a	<b>patch</b>	of the gloss. Now	8, 917/ 24
glosses which they have	<b>patched</b>	to the Scripture in	8, 634/ 21
of Saint Augustine and	<b>patched</b>	them together with a	8, 969/ 34
a pat upon the	<b>pate</b>	that it would make	8, 605/ 36
fall upon his own	<b>pate</b>	. For by the expositions	8, 627/ 13
head and broke his	<b>pate</b>	, that the blood ran	8, 901/ 1
tell of M. Henry	<b>Patenson</b>	, a man of known	8, 900/ 13
book, "Te igitur clementissime	<b>Pater</b>	," preached unto the parishioners	8, 593/ 33
best) prayeth, in the	<b>Pater</b>	Noster, God to forgive	8, 965/ 2
patted them upon the	<b>pates</b>	, and the crier with	8, 936/ 24
Lord; make straight the	<b>paths</b>	of our God in	8, 651/ 17
and trace out the	<b>paths</b>	of his feet and	8, 717/ 36
and trace out the	<b>paths</b>	of his feet and	8, 725/ 9
wise stopped, and his	<b>paths</b>	so beset, that scant	8, 990/ 26
Galatians, charity, gladness, peace,	<b>patience</b>	, long-suffering, goodness, gentleness, faith	8, 757/ 10
judgment, have destroyed all	<b>patience</b>	, devotion, and faith in	8, 945/ 3
with the virtue of	<b>patience</b>	, and the fruits of	8, 978/ 12
it please ye, hearken	<b>patiently</b>	what I shall ask	8, 736/ 33
bear that wrong and	<b>patiently</b>	suffer it than to	8, 944/ 8
as I say, provincial	<b>patriarchs</b>	, archbishops, or metropolitans, or	8, 577/ 14
the doctrine of popes,	<b>patriarchs</b>	, prophets, apostles, and our	8, 580/ 19
the holy prophets and	<b>patriarchs</b>	, and succeeded them lineally	8, 609/ 24
the holy prophets and	<b>patriarchs</b>	" against the coming of	8, 611/ 34
the Pharisees succeeded the	<b>patriarchs</b>	and prophets, and had	8, 648/ 5
and living of the	<b>patriarchs</b>	and prophets, and rebuked	8, 648/ 10
chiefly honored among the	<b>patriarchs</b>	. To whose feast is	8, 977/ 35
have hell for their	<b>patrimony</b>	. Whereof, ye see well	8, 589/ 4
Bernard were his special	<b>patron</b>	, so proudly maketh an	8, 991/ 22
with his stick and	<b>patted</b>	them upon the pates	8, 936/ 23
or that drink; in	<b>pattering</b>	and mumbling these psalms	8, 930/ 20
praying (which Barnes calleth	<b>pattering</b>	, and mumbling of these	8, 932/ 9
Fourth Reason Tyndale And	<b>Paul</b>	saith (Romans 13), "Let	8, 594/ 3
Fifth Reason Tyndale And	<b>Paul</b>	chargeth (1 Corinthians 5	8, 595/ 35
such others as Saint	<b>Paul</b>	forbiddeth us the company	8, 596/ 26
not in words," as	<b>Paul</b>	saith (1 Corinthians 4	8, 608/ 3
Scripture as where Saint	<b>Paul</b>	saith, "Faith is made	8, 615/ 6
the words of Saint	<b>Paul</b>	but he meaneth thereby	8, 615/ 18
teacheth (without which Saint	<b>Paul</b>	showeth that they cannot	8, 615/ 20
to which truth Saint	<b>Paul</b>	subscribeth where he saith	8, 615/ 31
church" is, as Saint	<b>Paul</b>	saith, the "pillar" and	8, 617/ 17

doctors (and, as Saint	<b>Paul</b>	saith, "prophets upon Scripture	8, 623/ 21
do not as Saint	<b>Paul</b>	saith sow spiritual things	8, 630/ 6
to receive, as Saint	<b>Paul</b>	saith, the double advantage	8, 630/ 26
But yet saw Saint	<b>Paul</b>	that God so much	8, 637/ 3
even angry with Saint	<b>Paul</b>	for that exposition. Now	8, 637/ 9
the glorious apostle Saint	<b>Paul</b>	calleth it a great	8, 639/ 22
and say that Saint	<b>Paul</b>	peradventure said it of	8, 639/ 25
hard places of Saint	<b>Paul</b>	with their false glossing	8, 639/ 35
us them, because Saint	<b>Paul</b>	saith that "the church	8, 645/ 31
which is, as Saint	<b>Paul</b>	saith, the "pillar and	8, 668/ 23
Latin text of Saint	<b>Paul</b>	in the First Epistle	8, 685/ 1
the mouth of Saint	<b>Paul</b>	, "We must all be	8, 687/ 4
the words of Saint	<b>Paul</b>	unto Timothy by which	8, 688/ 31
of Matrimony, whereas Saint	<b>Paul</b>	saith it is a	8, 688/ 36
and saith that Saint	<b>Paul</b>	peradventure said that of	8, 689/ 2
Church saith as Saint	<b>Paul</b>	saith that virginity is	8, 699/ 6
the Church nor Saint	<b>Paul</b>	that it so were	8, 699/ 8
pay it." And Saint	<b>Paul</b>	, speaking of the widows	8, 716/ 1
the words of Saint	<b>Paul</b>	, "Better it is to	8, 716/ 7
And even so said	<b>Paul</b>	in his time. And	8, 718/ 12
And even so said	<b>Paul</b>	in his time. And	8, 726/ 34
prophet Isaiah and Saint	<b>Paul</b>	, and our Savior himself	8, 727/ 6
is but foolishness, saith	<b>Paul</b>	(1 Corinthians 1). And	8, 730/ 15
with holy conversation. And	<b>Paul</b>	saith, "How knowest thou	8, 730/ 26
great house, as Saint	<b>Paul</b>	saith to Timothy, there	8, 734/ 25
his Holy Spirit." And	<b>Paul</b>	also testifieth (Romans 8	8, 742/ 30
draw him." And Saint	<b>Paul</b>	, saying, "We be not	8, 746/ 35
man can, as Saint	<b>Paul</b>	saith, say "Lord Jesus	8, 747/ 5
his Holy Spirit." And	<b>Paul</b>	also testifieth (Romans 8	8, 752/ 7
the words of Saint	<b>Paul</b>	in the eighth chapter	8, 754/ 24
lo, good reader, Saint	<b>Paul</b>	, after that he had	8, 754/ 32
we debtors, saith Saint	<b>Paul</b>	, and it is our	8, 756/ 7
For whoso," saith Saint	<b>Paul</b>	, "be led by the	8, 756/ 12
bondage therefore saith Saint	<b>Paul</b>	farther unto the christened	8, 756/ 21
to what purpose Saint	<b>Paul</b>	spoke these words that	8, 756/ 34
the meaning of Saint	<b>Paul</b>	is this: that because	8, 757/ 4
which are, as Saint	<b>Paul</b>	saith to the Galatians	8, 757/ 8
which be, as Saint	<b>Paul</b>	saith, manifest and open	8, 757/ 13
banquetings therefore saith Saint	<b>Paul</b>	that this Spirit "beareth	8, 757/ 17
the mind of Saint	<b>Paul</b>	, as ye may clearly	8, 757/ 33
as ye see, Saint	<b>Paul</b>	, giving good warning of	8, 758/ 3
there also by Saint	<b>Paul</b>	openly confounded and damned	8, 758/ 5
true... then had Saint	<b>Paul</b>	here written many words	8, 758/ 15
a sure conclusion. As	<b>Paul</b>	saith (Romans 9) that	8, 773/ 15
fleshly, the spiritual. Whereof	<b>Paul</b>	complained in his time	8, 773/ 28
the thing that Saint	<b>Paul</b>	proveth for me, which	8, 779/ 35
virtues. For as Saint	<b>Paul</b>	saith, "faith, hope, and	8, 780/ 18
for which both Saint	<b>Paul</b>	and Saint James labored	8, 780/ 28
drawn. For as Saint	<b>Paul</b>	saith, we help forth	8, 782/ 18
cause for which Saint	<b>Paul</b>	did speak thereof, and	8, 784/ 2

the authority of Saint	<b>Paul</b>	and Saint James and	8, 784/ 15
spiritual," and that Saint	<b>Paul</b>	"complained" that he was	8, 788/ 30
went with him. Saint	<b>Paul</b>	also, when he was	8, 789/ 13
left. Of whom Saint	<b>Paul</b>	saith, "Then we that	8, 794/ 20
not have believed Saint	<b>Paul</b>	. If he say that	8, 809/ 31
not but believe Saint	<b>Paul</b>	, because God wrought miracles	8, 809/ 32
the mouth of Saint	<b>Paul</b>	said so... but because	8, 810/ 1
thing God by Saint	<b>Paul</b>	did tell," as when	8, 810/ 8
thing God by Saint	<b>Paul</b>	did write"? And in	8, 810/ 9
be saved... witnessing Saint	<b>Paul</b>	that "without faith it	8, 822/ 4
Tyndale say that Saint	<b>Paul</b>	said untrue in that	8, 823/ 20
the words of Saint	<b>Paul</b>	plainly appeareth. And this	8, 825/ 34
the New Testament, Saint	<b>Paul</b>	to the Corinthians: "I	8, 833/ 30
people and bad Saint	<b>Paul</b>	, I say, calleth "the	8, 834/ 15
and which church Saint	<b>Paul</b>	therefore despised not, but	8, 834/ 21
the church which Saint	<b>Paul</b>	wrote unto, among the	8, 835/ 3
them only doth Saint	<b>Paul</b>	there call "the church	8, 835/ 9
the church that Saint	<b>Paul</b>	himself calleth "the church	8, 835/ 32
one place of Saint	<b>Paul</b>	, of Barnes' own bringing	8, 835/ 33
of the which Saint	<b>Paul</b>	speaketh "You men, love	8, 837/ 6
And therefore saith Saint	<b>Paul</b>	, "He gave himself that	8, 837/ 18
from his wickedness." Saint	<b>Paul</b>	writeth also, to the	8, 840/ 28
thing. For as Saint	<b>Paul</b>	saith, the passions of	8, 841/ 11
all. For as Saint	<b>Paul</b>	saith, "what hast thou	8, 841/ 28
into his holy apostle	<b>Paul</b>	, which writeth unto the	8, 842/ 11
For so saith Saint	<b>Paul</b>	: "We be not sufficient	8, 842/ 22
the words of Saint	<b>Paul</b>	where he saith, "Every	8, 843/ 4
open words of Saint	<b>Paul</b>	to the Ephesians, "This	8, 843/ 26
the First Epistle, Saint	<b>Paul</b>	saith thus: "Despise not	8, 843/ 32
allegeth here of Saint	<b>Paul</b>	and Saint Augustine do	8, 844/ 9
the words of Saint	<b>Paul</b>	to the Corinthians thus	8, 846/ 15
congregations." As though Saint	<b>Paul</b>	had learned in every	8, 846/ 17
he saith that "Saint	<b>Paul</b>	calleth her the pillar	8, 846/ 25
but is, as Saint	<b>Paul</b>	saith, the pillar and	8, 846/ 34
these words of Saint	<b>Paul</b>	signify not only that	8, 847/ 6
the church which Saint	<b>Paul</b>	, as Barnes himself rehearseth	8, 847/ 29
this text of Saint	<b>Paul</b>	that he bringeth, plainly	8, 847/ 31
falsely, and putteth Saint	<b>Paul</b>	out of the church	8, 849/ 12
everlasting tabernacles." Moreover, Saint	<b>Paul</b>	writeth unto the Corinthians	8, 849/ 35
the words of Saint	<b>Paul</b>	in the second chapter	8, 851/ 24
in these words? Saint	<b>Paul</b>	here exhorteth men to	8, 851/ 31
spirit? Surely (as Saint	<b>Paul</b>	saith) to the intent	8, 852/ 12
this meant there Saint	<b>Paul</b>	; not that "the church	8, 852/ 23
wot well: that Saint	<b>Paul</b>	himself called the congregations	8, 852/ 28
First Epistle of Saint	<b>Paul</b>	unto the Corinthians, out	8, 853/ 2
the church" doth Saint	<b>Paul</b>	, I say, mean therefore	8, 853/ 15
did, I say, Saint	<b>Paul</b>	mean therefore that all	8, 853/ 21
well I wot Saint	<b>Paul</b>	did find more faults	8, 853/ 29
the other, doth Saint	<b>Paul</b>	write unto "the church	8, 854/ 26
plainly see that Saint	<b>Paul</b>	in the places that	8, 855/ 21

churches to whom Saint	<b>Paul</b>	wrote were very true	8, 855/ 27
under them, as Saint	<b>Paul</b>	set Timothy so God	8, 856/ 3
And therefore saith Saint	<b>Paul</b>	, "There is no damnation	8, 860/ 21
heaven, where, as Saint	<b>Paul</b>	saith, "who shall accuse	8, 865/ 26
send it." Also, Saint	<b>Paul</b>	saith, "Faith cometh by	8, 873/ 33
well thereafter, as Saint	<b>Paul</b>	declareth of his hearers	8, 874/ 4
in Scripture. Also Saint	<b>Paul</b>	witnesseth the same, saying	8, 875/ 13
Isaiah and of Saint	<b>Paul</b>	, and by the example	8, 880/ 18
the words of Saint	<b>Paul</b>	where he saith, "Faith	8, 883/ 2
by words of Saint	<b>Paul</b>	... and then were ye	8, 895/ 14
as well of Saint	<b>Paul</b>	as of Saint James	8, 895/ 15
tell them that Saint	<b>Paul</b>	wist full well what	8, 902/ 22
the way." And Saint	<b>Paul</b>	writeth unto the Thessalonians	8, 919/ 37
he consider that Saint	<b>Paul</b>	himself used either that	8, 920/ 10
could not be. Saint	<b>Paul</b>	also commanded the Corinthians	8, 920/ 16
in Scripture. Also Saint	<b>Paul</b>	witnesseth the same, saying	8, 929/ 25
persecutions (for as Saint	<b>Paul</b>	saith, "They that will	8, 930/ 10
that as touching Saint	<b>Paul</b>	, he spoke not in	8, 930/ 30
other words of Saint	<b>Paul</b>	himself, where he biddeth	8, 930/ 35
have marveled if Saint	<b>Paul</b>	would have said as	8, 931/ 12
and so might Saint	<b>Paul</b>	in those words very	8, 931/ 15
Ephesians... as though Saint	<b>Paul</b>	had said unto them	8, 931/ 29
evil. For as Saint	<b>Paul</b>	saith, "If one member	8, 944/ 19
judges, which thing Saint	<b>Paul</b>	specially therefore reproveth. And	8, 947/ 17
kill them. For Saint	<b>Paul</b>	saith, "Put away the	8, 953/ 18
And therefore saith Saint	<b>Paul</b>	, "There is no damnation	8, 956/ 36
ye see, by Saint	<b>Paul</b>	saying, "There is no	8, 957/ 9
Christ hath, as Saint	<b>Paul</b>	saith unto the Ephesians	8, 957/ 12
yet meant not Saint	<b>Paul</b>	that every man for	8, 957/ 13
us falsely forth Saint	<b>Paul</b>	, and telleth us that	8, 958/ 7
telleth us that Saint	<b>Paul</b>	saith there is no	8, 958/ 7
But by holy Saint	<b>Paul</b>	and holy Christ Jesus	8, 958/ 8
sins beside. But Saint	<b>Paul</b>	, to reprove Barnes' false	8, 958/ 19
be damned. For Saint	<b>Paul</b>	saith plainly, "If ye	8, 958/ 26
in handling of Saint	<b>Paul</b>	: I shall rehearse you	8, 960/ 1
Which words of Saint	<b>Paul</b>	, as I partly told	8, 971/ 14
his purpose. For Saint	<b>Paul</b>	saith there but that	8, 971/ 16
stranger, according as Saint	<b>Paul</b>	whose voice Christ's sheep	8, 981/ 18
Augustine, and with Saint	<b>Paul</b>	, and with Saint John	8, 985/ 7
it written by Saint	<b>Paul</b>	as be confessed hard	8, 997/ 35
not deceived, as Saint	<b>Paul</b>	saith), God punished it	8, 1007/ 37
into that flock Saint	<b>Paul</b>	said of these that	8, 1012/ 10
not care for Saint	<b>Paul</b>	: then shall at the	8, 1012/ 16
I lay them Saint	<b>Paul</b>	, which writeth to known	8, 1014/ 12
the Thessalonians, letted Saint	<b>Paul</b>	to call these particular	8, 1014/ 29
their infidelity. When Saint	<b>Paul</b>	said unto the Corinthians	8, 1017/ 7
see plainly that Saint	<b>Paul</b>	maketh a clear difference	8, 1017/ 20
still. And when Saint	<b>Paul</b>	, writing to the Corinthians	8, 1017/ 24
to whom did Saint	<b>Paul</b>	write this? Was not	8, 1017/ 29
the counsel of Saint	<b>Paul</b>	, "We that are stronger	8, 1017/ 36

up for swerving. Saint	<b>Paul</b>	saith that God hath	8, 1021/ 34
a known church. Saint	<b>Paul</b>	saith also, "Let two	8, 1022/ 8
then, but that Saint	<b>Paul</b>	showeth us well that	8, 1022/ 16
church known? When Saint	<b>Paul</b>	also biddeth the Corinthians	8, 1022/ 18
Christ unknown. When Saint	<b>Paul</b>	also saith unto the	8, 1022/ 26
plain here, by Saint	<b>Paul</b>	, that he meaneth not	8, 1023/ 4
they regard not Saint	<b>Paul</b>	, yet at the leastwise	8, 1023/ 6
love or hatred." Saint	<b>Paul</b>	also saith, "I know	8, 1023/ 29
unto God, as Saint	<b>Paul</b>	in the same place	8, 1023/ 34
be unknown? Moreover, Saint	<b>Paul</b>	saith, "The works of	8, 1024/ 33
drunkenness, banquetings." Lo, Saint	<b>Paul</b>	, good Christian readers, saith	8, 1025/ 3
the counsel of Saint	<b>Paul</b>	, that saith, "That man	8, 1025/ 20
the bidding of Saint	<b>Paul</b>	, "Let there be no	8, 1032/ 16
and mark that Saint	<b>Paul</b>	saith not, "dispute with	8, 1032/ 19
wise to gloss Saint	<b>Paul's</b>	words and say that	8, 639/ 24
likened almost as well	<b>Paul's</b>	steeple to a dagger	8, 698/ 12
bishop's hand... and Saint	<b>Paul's</b>	hand laid upon Timothy	8, 704/ 27
Lyly, late master of	<b>Paul's</b>	School, brought up in	8, 806/ 31
tell us that of	<b>Paul's</b>	Church we may well	8, 845/ 21
and clean. Mark Saint	<b>Paul's</b>	words: "Christ hath given	8, 860/ 5
this exposition of Saint	<b>Paul's</b>	words to the Ephesians	8, 931/ 23
Barnes so taketh Saint	<b>Paul's</b>	words there unto the	8, 931/ 28
thus... Barnes Mark Saint	<b>Paul's</b>	words: "Christ hath given	8, 956/ 21
Christian man falsifieth Saint	<b>Paul's</b>	words, to the deceit	8, 959/ 5
the rehearsing of Saint	<b>Paul's</b>	words that is, as	8, 959/ 32
against Barnes, of Saint	<b>Paul's</b>	words that Barnes brought	8, 971/ 6
appeareth plainly that Saint	<b>Paul's</b>	mind was far from	8, 1022/ 23
apostles, and the very	<b>Pauls</b>	... and on the other	8, 789/ 1
ahungred, pamper in their	<b>paunches</b>	afresh. And yet in	8, 631/ 25
and they compelled to	<b>pay</b>	them, to compel them	8, 587/ 8
compelleth ten parishes to	<b>pay</b>	their tithes and offerings	8, 596/ 6
where the Scripture saith "	<b>Pay</b>	your vows"... Friar Luther	8, 689/ 11
us, "Vow ye and	<b>pay</b>	it." And Saint Paul	8, 716/ 1
all Deutschland, every priest	<b>paying</b>	a gulden unto the	8, 584/ 18
publican and a very	<b>paynim</b>	"; and "In better case	8, 616/ 26
had been born a	<b>paynim</b>	... and circumcised in Jerusalem	8, 619/ 10
publican and a very	<b>paynim</b>	." But, now, good Christian	8, 763/ 33
Saracen, nor Jew, nor	<b>paynim</b>	neither that ever said	8, 767/ 6
and became a false	<b>paynim</b>	, and persecuted the Christian	8, 808/ 11
Cornelius the Centurion, the	<b>paynim</b>	, did without it. And	8, 818/ 27
sue one another before	<b>paynim</b>	judges, and ye do	8, 854/ 9
publican or a very	<b>paynim</b>	. This place Friar Barnes	8, 942/ 36
wretch and a very	<b>paynim</b>	, which pain is, among	8, 946/ 25
infidels, and especially before	<b>paynim</b>	judges, which thing Saint	8, 947/ 16
be taken as a	<b>paynim</b>	and a publican." And	8, 1018/ 6
they should sue before	<b>paynim</b>	judges, they should appoint	8, 1022/ 20
taken not as a "	<b>paynim</b>	" only, but also as	8, 1026/ 2
of paynims. For some	<b>paynim</b>	that lacketh the right	8, 1026/ 4
words they spoke against	<b>paynims</b>	, Jews, and heretics. Now	8, 727/ 8
not unto them the	<b>paynims</b>	also, as his master	8, 768/ 2

same argument. For the	<b>paynims</b>	passed both the Catholic	8, 768/ 3
Turks, and Jews, and	<b>paynims</b>	too, and all the	8, 800/ 31
of Numbers were the	<b>paynims</b>	any part of the	8, 834/ 34
Corinthians, was not the	<b>paynims</b>	, whereof was plenty in	8, 835/ 4
flock of as well	<b>paynims</b>	as Israelites, and of	8, 835/ 14
heard of among the	<b>paynims</b>	, and others of you	8, 854/ 12
part, and all miscreant	<b>paynims</b>	, all false Jews, all	8, 912/ 22
Catholic Church, that against	<b>paynims</b>	, Jews, heretics, and schismatics	8, 914/ 12
all the churches of	<b>paynims</b>	. For Christ would not	8, 952/ 3
sufferance shall happen by	<b>paynims</b>	and infidels... and not	8, 953/ 14
diversely vexed... first by	<b>paynims</b>	, that were never of	8, 987/ 27
Jews and of the	<b>paynims</b>	, were joined in one	8, 1009/ 21
world, among Jews and	<b>paynims</b>	, and those that be	8, 1017/ 22
to be accounted as	<b>paynims</b>	. For here could be	8, 1018/ 12
the worst kind of	<b>paynims</b>	. For some paynim that	8, 1026/ 4
have been imprisoned by	<b>paynims</b>	, and to have suffered	8, 1027/ 29
all the sessions of	<b>peace</b>	kept within the realm	8, 587/ 6
God, the King of	<b>peace</b>	and unity, and very	8, 728/ 14
the Galatians, charity, gladness,	<b>peace</b>	, patience, long-suffering, goodness, gentleness	8, 757/ 10
Christ have held his	<b>peace</b>	... for the Jews allowed	8, 769/ 35
of unity, concord, and	<b>peace</b>	but is, as I	8, 817/ 29
enter, first say ye, "	<b>Peace</b>	be to this house	8, 882/ 20
if the son of	<b>peace</b>	be there... your peace	8, 882/ 21
peace be there... your	<b>peace</b>	shall rest upon him	8, 882/ 21
him; or else your	<b>peace</b>	shall return again unto	8, 882/ 22
the preservation of the	<b>peace</b>	, prohibit and forbid those	8, 955/ 6
to take with a	<b>peaceable</b>	mind the spites that	8, 978/ 9
be of the Jews'	<b>peculiar</b>	church and peculiar laws	8, 606/ 24
Jews' peculiar church and	<b>peculiar</b>	laws and sacraments and	8, 606/ 24
be he pope or	<b>peddler</b>	, king or cobbler, "carter	8, 839/ 13
enough how greedily the	<b>peddling</b>	knaves that here bring	8, 628/ 12
rail upon the whole	<b>pedigree</b>	of popes, Saint Peter	8, 580/ 17
in such fond scoffing	<b>peerless</b>	, yet doth Friar Barnes	8, 831/ 12
purpose he spendeth another	<b>peevish</b>	chapter after... in which	8, 764/ 21
also of his own	<b>peevish</b>	processes in which he	8, 842/ 32
end of all his	<b>peevish</b>	process is so fully	8, 991/ 23
unknown, yet in their	<b>peevish</b>	processes whereby they would	8, 1003/ 31
the world by the	<b>peise</b>	and weight of itself	8, 604/ 22
Where art thou, heretic	<b>Pelagian</b>	or Caelestialian?"). And thus	8, 964/ 3
Ubi es tu, haeretice	<b>Pelagiane</b>	vel Caelestiane?" ("Where art	8, 964/ 2
of heretics, called the	<b>Pelagians</b>	and the Caelestians. And	8, 963/ 29
those words against the	<b>Pelagians</b>	and the Caelestians, as	8, 963/ 35
him... but against the	<b>Pelagians</b>	and the Caelestians, as	8, 964/ 6
wrinkle of sin. First,	<b>Pelagians</b>	said that every man	8, 964/ 16
churches of Arius, Helvidius,	<b>Pelagius</b>	, or Manichaeus, with forty	8, 607/ 24
Macedonius Heretic, Jovinian Heretic,	<b>Pelagius</b>	Heretic, and Caelestius Heretic	8, 728/ 6
things with his own	<b>pen</b>	as (our Savior saying	8, 785/ 10
in the works of	<b>penance</b>	enjoined, in vows, in	8, 579/ 23
for the works of	<b>penance</b>	enjoined. For the Sacrament	8, 581/ 18
For the Sacrament of	<b>Penance</b>	is to Tyndale a	8, 581/ 19

in his book of	<b>penance</b>	... he shall there find	8, 581/ 30
receive and fulfill such	<b>penance</b>	as he shall enjoin	8, 581/ 33
use no shrift nor	<b>penance</b>	, beware of chastity and	8, 583/ 32
sins and doing of	<b>penance</b>	, as all other good	8, 588/ 21
of "church," "priest," and "	<b>penance</b>	" to "congregation," "senior," and	8, 589/ 11
will, against priesthood, against	<b>Penance</b>	, against the other sacraments	8, 625/ 7
fathers' souls nor do	<b>penance</b>	for their own sins	8, 630/ 16
Saint John also preached	<b>penance</b>	for sin... but these	8, 653/ 15
teach men to contemn	<b>penance</b>	, and make men abhor	8, 653/ 19
showed another manner of	<b>penance</b>	, exhorting to confession and	8, 653/ 23
and putteth out both "	<b>penance</b>	," "priest," and "church," with	8, 684/ 18
at once, without any	<b>penance</b>	at all. He weeneth	8, 687/ 32
there needeth none other	<b>penance</b>	, ye wot well, thereto	8, 687/ 34
sins, and enjoin the	<b>penance</b>	to make satisfaction. And	8, 692/ 4
of charity and of	<b>penance</b>	, and that they teach	8, 709/ 14
and shall gladly do	<b>penance</b>	, that he now calleth	8, 733/ 11
long ago have done	<b>penance</b>	in ashes and shirts	8, 747/ 14
Church after his great	<b>penance</b>	done, he should, for	8, 758/ 21
repentance" without shrift or	<b>penance</b>	, and saith that shrift	8, 785/ 37
well, but little, pretty	<b>penance</b>	, because they consent not	8, 790/ 23
whom he said, "Do	<b>penance</b>	for this thy wickedness	8, 796/ 29
or other works of	<b>penance</b>	, we shall not need	8, 797/ 8
sins of pain and	<b>penance</b>	too; but yet how	8, 797/ 11
any good works of	<b>penance</b>	, or to believe that	8, 826/ 21
do good works, and	<b>penance</b>	for their evil, if	8, 831/ 34
then rise again by	<b>Penance</b>	... and thus, in good	8, 852/ 15
and worthy fruits of	<b>penance</b>	, so live here with	8, 852/ 16
times cured again by	<b>Penance</b>	in their lives; and	8, 855/ 7
the blessed sacrament of	<b>Penance</b>	of those sorts ordinarily	8, 855/ 11
if it be by	<b>Penance</b>	washed any whiter since	8, 863/ 16
the fruitful works of	<b>penance</b>	make no satisfaction himself	8, 867/ 15
all the Sacrament of	<b>Penance</b>	. And therefore where he	8, 867/ 26
and do satisfaction and	<b>penance</b>	... appointed him by the	8, 867/ 32
mock the Sacrament of	<b>Penance</b>	... and because Christ is	8, 868/ 19
and the Sacrament of	<b>Penance</b>	, and other holy sacraments	8, 906/ 26
we labor ourselves with	<b>penance</b>	... or else, truly because	8, 968/ 14
of "the church" by	<b>penance</b>	and Baptism, and that	8, 1018/ 21
great abominable deeds did	<b>penance</b>	and attained mercy. Thirdly	8, 1018/ 30
the man after his	<b>penance</b>	"into the church" again	8, 1021/ 22
which are with the	<b>pencil</b>	of daily prayer overwiped	8, 961/ 28
the good and true	<b>penitent</b>	elects be partners in	8, 576/ 1
may well appear more	<b>penitent</b>	than theirs. For I	8, 588/ 31
contrition. And how a	<b>penitent</b>	should live he declared	8, 653/ 24
living, and for a	<b>penitent</b>	sinner, and, finally, for	8, 667/ 20
justifieth the faithful, repaireth	<b>penitents</b>	, increaseth the righteous folk	8, 976/ 13
brother as lose a	<b>penny</b>	by him. And Sir	8, 628/ 14
and bear him a	<b>penny</b>	thither, than to suffer	8, 701/ 29
is above a poor	<b>penny</b>	chicken must needs, I	8, 723/ 19
go get him a	<b>penny</b>	for a fit of	8, 831/ 26
chaffer to get a	<b>penny</b>	by them, I rought	8, 903/ 12

the pledge or earnest	<b>penny</b>	of which devotion they	8, 967/ 32
the reward of the	<b>penny</b>	but they only that	8, 976/ 30
church of all Christian	<b>people</b>	, neither of malice gone	8, 575/ 33
should have among the	<b>people</b>	these things well I	8, 577/ 16
matter. And since those	<b>people</b>	which Tyndale calleth the	8, 578/ 4
jesting, to do the	<b>people</b>	pleasure, and drive away	8, 579/ 14
they reign over Christian	<b>people</b>	like temporal tyrants. Whereby	8, 585/ 3
prosper... and make all	<b>people</b>	lawless, because all laws	8, 585/ 23
all other good Christian	<b>people</b>	do. Now, if Tyndale	8, 588/ 21
be defamed among the	<b>people</b>	. And if the thing	8, 590/ 28
slander among the common	<b>people</b>	... whereof can come none	8, 590/ 33
be true whereof the	<b>people</b>	talk, they know their	8, 591/ 4
deeds themselves before the	<b>people</b>	hear of them. And	8, 591/ 4
till they hear the	<b>people</b>	murmur and wonder at	8, 591/ 9
worthy for all the	<b>people</b>	to wonder at. And	8, 591/ 12
the eyes of his	<b>people</b>	from the valley looking	8, 591/ 36
keep him from the	<b>people</b>	. Whereof to be sure	8, 597/ 20
Christian princes cause faithful	<b>people</b>	to burn him. But	8, 597/ 22
church of all Christian	<b>people</b>	is not the church	8, 598/ 6
the Jews, and Christian	<b>people</b>	going out of the	8, 606/ 14
also among all Christian	<b>people</b>	so plainly believed and	8, 606/ 30
new church of all	<b>people</b>	agreeing in one faith	8, 607/ 11
among rebellious and unruly	<b>people</b>	... by which many a	8, 608/ 21
though they kept the	<b>people</b>	from outward idolatry of	8, 609/ 27
Testament, and taught the	<b>people</b>	to believe in the	8, 609/ 32
new thing among more	<b>people</b>	to have more taught	8, 610/ 12
the faults of the	<b>people</b>	for which they were	8, 610/ 24
and find wretched, beastly	<b>people</b>	to bear it and	8, 610/ 36
prophets to call the	<b>people</b>	home... what findeth Tyndale	8, 611/ 1
Also, God punished his	<b>people</b>	... and then sent his	8, 611/ 9
and sects among his	<b>people</b>	, but to govern and	8, 611/ 10
flock and his whole	<b>people</b>	together. As he caused	8, 611/ 11
to convey his whole	<b>people</b>	out of Egypt... and	8, 611/ 12
did call upon the	<b>people</b>	, and win in some	8, 611/ 19
that they "kept the	<b>people</b>	from outward idolatry of	8, 612/ 1
some superstitious, whereby the	<b>people</b>	among them took harm	8, 612/ 10
make merchandise of the	<b>people</b>	with feigned words, as	8, 614/ 3
and sacraments unto the	<b>people</b>	: it must, I say	8, 616/ 8
as they and that	<b>people</b>	were then fallen from	8, 616/ 32
clergy and the Christian	<b>people</b>	: I have already showed	8, 616/ 33
many great pieces of	<b>people</b>	to fall out thereof	8, 617/ 1
been received, and the	<b>people</b>	taught; and not a	8, 617/ 21
is neither preacher nor	<b>people</b>	assembled to preach unto	8, 617/ 23
that unknown church, nor	<b>people</b>	of an unknown church	8, 617/ 25
such means as the	<b>people</b>	might perceive that the	8, 618/ 9
wrong and teacheth the	<b>people</b>	false, but also that	8, 618/ 30
and rulers of the	<b>people</b>	too, both as good	8, 620/ 25
we be, and the	<b>people</b>	of their times, too	8, 621/ 6
and believed by the	<b>people</b>	before. So that, this	8, 621/ 10
thereby had misled the	<b>people</b>	both into wrong belief	8, 622/ 26

them... and teach the	<b>people</b>	the contrary, and construe	8, 622/ 36
openly... and give the	<b>people</b>	counsel to give little	8, 624/ 14
beguile the poor unlearned	<b>people</b>	... with turning their minds	8, 624/ 24
is that that the	<b>people</b>	love not to follow	8, 630/ 10
Tyndale would have the	<b>people</b>	believe and "live after	8, 630/ 22
that tale to the	<b>people</b>	, he would have the	8, 632/ 15
he would have the	<b>people</b>	pull the priest from	8, 632/ 15
evil rumor among the	<b>people</b>	against the apostles even	8, 635/ 13
utterly quenched, when the	<b>people</b>	see them so beastly	8, 635/ 21
wrong way, beguiling the	<b>people</b>	, making of constitutions, using	8, 638/ 6
then they beguile the	<b>people</b>	with their false preaching	8, 638/ 18
more burdensome to the	<b>people</b>	, more grievous and more	8, 638/ 24
Christ and leave the	<b>people</b>	the shells. Then as	8, 639/ 5
they preach unto the	<b>people</b>	, as boldly and as	8, 641/ 18
Only the accursed unlearned	<b>people</b>	that know not the	8, 641/ 31
church of all Christian	<b>people</b>	unto the synagogue of	8, 641/ 36
and all the Christian	<b>people</b>	besides. And thus, neither	8, 644/ 9
the Lord a perfect	<b>people</b>	. "That is, them that	8, 648/ 22
of before, because the	<b>people</b>	should by these prophecies	8, 650/ 24
great peril lest the	<b>people</b>	that had through false	8, 650/ 31
and make a perfect	<b>people</b>	. Now, where Tyndale saith	8, 651/ 26
faith the common Christian	<b>people</b>	by all these ages	8, 659/ 31
must needs cast the	<b>people</b>	into a very false	8, 677/ 29
same to the Christian	<b>people</b>	... "You know not the	8, 681/ 26
said again that Christian	<b>people</b>	might answer the Jew	8, 681/ 30
God had promised the	<b>people</b>	a savior to come	8, 691/ 36
said, they taught the	<b>people</b>	to believe in the	8, 692/ 16
and Christ called the	<b>people</b>	home from idolatry. And	8, 694/ 10
holy that though the	<b>people</b>	and the princes both	8, 694/ 15
the leastwise as the	<b>people</b>	might have cause to	8, 695/ 7
and call home the	<b>people</b>	from sin, by the	8, 696/ 1
and mother, mistaught the	<b>people</b>	that what need soever	8, 697/ 32
purge and purify the	<b>people</b>	, bid us now believe	8, 704/ 14
could, rather than the	<b>people</b>	should have come unto	8, 706/ 25
not know what the	<b>people</b>	believed a thousand years	8, 715/ 7
of all true Christian	<b>people</b>	, of which our matter	8, 719/ 22
mother of all Christian	<b>people</b>	, he will not know	8, 725/ 5
living of the Christian	<b>people</b>	of the Catholic Church	8, 732/ 18
blind and beguile the	<b>people</b>	with we be very	8, 733/ 32
so plenteous upon the	<b>people</b>	that through the miracles	8, 753/ 12
would be good Christian	<b>people</b>	, from all the guilt	8, 754/ 35
poured on upon his	<b>people</b>	in the New Law	8, 755/ 13
for love... since Christian	<b>people</b>	receive the spirit of	8, 756/ 17
chariots. These kinds of	<b>people</b>	do make flesh their	8, 763/ 26
hand to let the	<b>people</b>	the better behold his	8, 766/ 1
is to good Christian	<b>people</b>	Tyndale's argument none other	8, 769/ 11
time or number of	<b>people</b>	, wherein some false sects	8, 769/ 24
would he mock unlearned	<b>people</b>	, and make them believe	8, 784/ 35
pursued with the well-believing	<b>people</b>	the false idolaters of	8, 789/ 10
impunity of all mischievous	<b>people</b>	a Job, as it	8, 791/ 19

that even among that	<b>people</b>	while they were in	8, 793/ 30
as did the naughty	<b>people</b>	while Aaron durst not	8, 794/ 5
belief of all the	<b>people</b>	from the death of	8, 810/ 23
space to all Christian	<b>people</b>	besides, that now there	8, 816/ 32
and all the Christian	<b>people</b>	besides, be the very	8, 824/ 22
and the whole Christian	<b>people</b>	, that is to say	8, 825/ 1
follow that all Christian	<b>people</b>	being baptized in childhood	8, 827/ 21
they teach not the	<b>people</b>	that faith alone is	8, 831/ 33
virtuous priests and religious	<b>people</b>	be put out of	8, 832/ 4
whole multitude of the	<b>people</b>	, both good and bad	8, 833/ 26
Barnes confesseth, both good	<b>people</b>	and bad Saint Paul	8, 834/ 14
city... but the Christian	<b>people</b>	only, that were in	8, 835/ 6
company where many virtuous	<b>people</b>	are among them... and	8, 835/ 23
have of all these	<b>people</b>	plenty, such as be	8, 836/ 5
only such clean, pure	<b>people</b>	as he speaketh of	8, 839/ 6
that all manner of	<b>people</b>	, be he pope or	8, 839/ 13
faith of all Christian	<b>people</b>	this fifteen hundred years	8, 842/ 36
died for the Christian	<b>people</b>	to bring them to	8, 851/ 35
church of all Christian	<b>people</b>	, and hath cleansed them	8, 852/ 2
church of all Christian	<b>people</b>	, to the intent that	8, 852/ 6
church of all Christian	<b>people</b>	... and by the infusion	8, 852/ 10
all those whole Christian	<b>people</b>	, as they were indeed	8, 853/ 22
wit, to the Christian	<b>people</b>	of Corinthians, "Ye be	8, 853/ 35
toward wills of the	<b>people</b>	of his known Catholic	8, 856/ 10
is not the Christian	<b>people</b>	of any one country	8, 858/ 17
in earth whereof the	<b>people</b>	living here in earth	8, 858/ 29
the world where faithful	<b>people</b>	are inhabited yet, for	8, 859/ 21
prove us plainly some	<b>people</b>	somewhere so pure and	8, 859/ 33
and a congregation of	<b>people</b>	so clean and so	8, 863/ 7
church and congregation of	<b>people</b>	so pure and so	8, 863/ 19
common experience of the	<b>people</b>	and by the plain	8, 864/ 15
he putteth himself, of	<b>people</b>	so clean and pure	8, 871/ 30
consent of all Christian	<b>people</b>	, before that these heretics	8, 872/ 29
Gospel works wrought among	<b>people</b>	... we may be very	8, 879/ 8
of all true Christian	<b>people</b>	and all faithful Christian	8, 909/ 20
sort, yet would the	<b>people</b>	be much worse if	8, 911/ 12
all without and the	<b>people</b>	is therefore bound to	8, 911/ 12
provoke to rebellion the	<b>people</b>	that should obey them	8, 911/ 19
and infect good Christian	<b>people</b>	with false, poisoned heresies	8, 911/ 21
to the good, virtuous	<b>people</b>	that are in the	8, 911/ 24
not only the Christian	<b>people</b>	present at his sermon	8, 912/ 6
nor only those Christian	<b>people</b>	that were in that	8, 912/ 6
all the faithful Christian	<b>people</b>	that were in the	8, 912/ 8
all called the "faithful"	<b>people</b>	of Christ, because of	8, 912/ 16
and repugnance, both good	<b>people</b>	and bad. And therefore	8, 912/ 19
the unknown good, virtuous	<b>people</b>	that have true charity	8, 912/ 26
ye know, good Christian	<b>people</b>	, who be true members	8, 913/ 11
meant not all Christian	<b>people</b>	that agree in profession	8, 913/ 23
faithful" folk all Christian	<b>people</b>	, all the Christian nations	8, 914/ 10
wit, all the faithful	<b>people</b>	from all parts of	8, 924/ 10

of all good Christian	<b>people</b>	upon earth, and withdrawing	8, 925/ 23
church of all faithful	<b>people</b>	that Barnes deviseth... saving	8, 927/ 5
except yourselves... all this	<b>people</b>	condemn your faith for	8, 927/ 23
said that the Christian	<b>people</b>	were edified and built	8, 930/ 31
the edification of Christian	<b>people</b>	, that were by the	8, 930/ 34
places edified he much	<b>people</b>	where we find not	8, 931/ 4
some unlearned and newfangled	<b>people</b>	with the color of	8, 933/ 34
flock of all Christian	<b>people</b>	, together upon that fair	8, 937/ 22
nevermore all the whole	<b>people</b>	be called again together	8, 937/ 25
should represent the whole	<b>people</b>	, and should have the	8, 937/ 28
the very whole Christian	<b>people</b>	should have if they	8, 937/ 31
that all the whole	<b>people</b>	, being so main a	8, 937/ 34
number of all Christian	<b>people</b>	, but of some such	8, 938/ 18
all the whole Christian	<b>people</b>	. And thus ye see	8, 938/ 23
all the whole Christian	<b>people</b>	assembled at a general	8, 938/ 28
suppose, that the whole	<b>people</b>	were at the general	8, 939/ 23
all the whole Christian	<b>people</b>	... or if there should	8, 940/ 5
first replenished well with	<b>people</b>	... that same shameful sensual	8, 940/ 31
all the whole Christian	<b>people</b>	, yet should their determination	8, 941/ 6
whole congregation of Christian	<b>people</b>	to it, and yet	8, 941/ 12
and yet all Christian	<b>people</b>	obeyed it. And whereas	8, 941/ 12
that whatsoever all Christian	<b>people</b>	would determine if they	8, 941/ 28
For when all Christian	<b>people</b>	be by the same	8, 941/ 32
and faith in Christian	<b>people</b>	." Surely if Barnes' words	8, 945/ 3
is, among good Christian	<b>people</b>	, more dangerous and fearful	8, 946/ 27
any court of Christian	<b>people</b>	, be it spiritual or	8, 947/ 10
was at any time	<b>people</b>	, good and bad both	8, 950/ 12
Friday... and that the	<b>people</b>	be no more bound	8, 953/ 2
which the good Catholic	<b>people</b>	suffered and used none	8, 954/ 29
quiet grown among Christian	<b>people</b>	, and that yet again	8, 955/ 1
trouble of good quiet	<b>people</b>	... and disturbing of the	8, 955/ 17
unknown, of only holy	<b>people</b>	, pure and clean without	8, 956/ 17
heard speak among Christian	<b>people</b>	... when he so holily	8, 958/ 11
ye see, good Christian	<b>people</b>	, how shamefully this evil	8, 959/ 4
And ye, O faithful	<b>people</b>	, know what witness ye	8, 960/ 27
the world soever those	<b>people</b>	be and be they	8, 962/ 7
call the Catholic, Christian	<b>people</b>	"papists" yet can it	8, 962/ 34
known church of Christian	<b>people</b>	good and bad both	8, 963/ 8
only good, holy, virtuous	<b>people</b>	, pure and clean without	8, 963/ 9
of only good, holy	<b>people</b>	unknown, clean and pure	8, 974/ 6
agree that evil Christian	<b>people</b>	do by their deadly	8, 985/ 20
wretched days with much	<b>people</b>	little esteemed was had	8, 989/ 2
time among all Christian	<b>people</b>	for a thing so	8, 989/ 3
and profit of Christian	<b>people</b>	, and by God againward	8, 989/ 17
had turned the wavering	<b>people</b>	of that country... and	8, 989/ 26
find the churches without	<b>people</b>	, people without priests, priests	8, 989/ 34
the churches without people,	<b>people</b>	without priests, priests without	8, 989/ 34
was received of the	<b>people</b>	there with an incredible	8, 990/ 10
the throng of the	<b>people</b>	from him... so great	8, 990/ 13
and said unto the	<b>people</b>	, "By this shall ye	8, 991/ 1

bread, said unto the	<b>people</b>	, "Those sick folk shall	8, 991/ 9
a number of sick	<b>people</b>	, by the tasting of	8, 991/ 15
the intolerable concourse of	<b>people</b>	fain to turn out	8, 991/ 18
man) neither in the	<b>people</b>	of their church nor	8, 993/ 24
defile: so these beastly	<b>people</b>	, these abominable heretics which	8, 994/ 22
church of all Christian	<b>people</b>	abiding in the old	8, 1000/ 26
washed away the whole	<b>people</b>	of the earth, he	8, 1008/ 5
the good, many light	<b>people</b>	began to be misled	8, 1009/ 4
willing to suffer the	<b>people</b>	to fall in perplexity	8, 1009/ 5
saying, "Thou art a	<b>people</b>	holy unto thy Lord	8, 1019/ 27
places, and many virtuous	<b>people</b>	of the right faith	8, 1027/ 11
off there might be,	<b>peradventure</b>	, made a second question	8, 577/ 6
Some man would here	<b>peradventure</b>	say to Tyndale that	8, 579/ 35
burn them," meaning Hitton,	<b>peradventure</b>	, and such others as	8, 589/ 38
that he heareth, or	<b>peradventure</b>	that himself maketh, should	8, 590/ 17
the thing were sometime	<b>peradventure</b>	true... yet since that	8, 590/ 29
Now if Tyndale will	<b>peradventure</b>	say that it is	8, 616/ 30
as to enquire whether	<b>peradventure</b>	he have found out	8, 629/ 24
some so far neither,	<b>peradventure</b>	: yet did the Apostle	8, 636/ 23
say that Saint Paul	<b>peradventure</b>	said it of his	8, 639/ 25
by Scripture, they would	<b>peradventure</b>	have stuck with him	8, 642/ 32
or kindred, or neighbors,	<b>peradventure</b>	, all of one town	8, 667/ 17
saith that Saint Paul	<b>peradventure</b>	said that of his	8, 689/ 2
toward him. And yet	<b>peradventure</b>	neither she would nor	8, 699/ 23
and some that be	<b>peradventure</b>	ashamed to offer themselves	8, 701/ 15
cakebread," except it be	<b>peradventure</b>	"turned into starch." Lo	8, 704/ 37
us for his purpose	<b>peradventure</b>	a word of some	8, 715/ 9
man whom he shall	<b>peradventure</b>	allege us for his	8, 715/ 17
railing, whereof we may	<b>peradventure</b>	somewhat touch by the	8, 719/ 18
know not. Ye will,	<b>peradventure</b>	, read me the Gospel	8, 737/ 4
to me, I would	<b>peradventure</b>	have hidden me from	8, 762/ 1
not believe us, or	<b>peradventure</b>	tell us the same	8, 768/ 32
to God if he	<b>peradventure</b>	will forgive thee this	8, 796/ 29
and his disciples might	<b>peradventure</b>	seem to fall in	8, 801/ 15
and also there may	<b>peradventure</b>	upon that question arise	8, 802/ 10
some men will hold,	<b>peradventure</b>	, that it is not	8, 802/ 13
God had called him.	<b>Peradventure</b>	this question will somewhat	8, 803/ 35
or in the cradle.	<b>Peradventure</b>	Tyndale, guessing now whereabouts	8, 822/ 23
faith: now will Tyndale	<b>peradventure</b>	say that the habit	8, 823/ 7
Now ye will ask,	<b>peradventure</b>	, "What then?" and wherefore	8, 824/ 15
one self man is	<b>peradventure</b>	of "the church" and	8, 844/ 35
his saying true. But	<b>peradventure</b>	he meaneth, if he	8, 845/ 27
showed it him. Howbeit,	<b>peradventure</b>	I blame his wit	8, 863/ 35
also some one is	<b>peradventure</b>	of "the church" and	8, 869/ 6
signifying that she might	<b>peradventure</b>	depart out of him	8, 869/ 22
he would say, "Sometimes,	<b>peradventure</b>	, she doth not, and	8, 869/ 36
in again, and some	<b>peradventure</b>	never... and yet, all	8, 871/ 6
errors! I will therefore,	<b>peradventure</b>	, at some other, convenient	8, 872/ 1
conjecture, for there is	<b>peradventure</b>	no wine in that	8, 878/ 30
the church, and yet	<b>peradventure</b>	there be none? Nor	8, 879/ 2

in special, he would	<b>peradventure</b>	advise her to take	8, 886/ 18
truly. Then would he	<b>peradventure</b>	assign her some specially	8, 886/ 36
of persecution yea, or	<b>peradventure</b>	die before she should	8, 887/ 3
teacher. Then would he	<b>peradventure</b>	tell her that whosoever	8, 887/ 10
with poison." But now	<b>peradventure</b>	Friar Barnes would answer	8, 892/ 10
Now would Friar Barnes	<b>peradventure</b>	answer her and say	8, 893/ 29
avail me? It may	<b>peradventure</b>	hinder and hurt me	8, 894/ 30
have that I have	<b>peradventure</b>	by hap fortunued upon	8, 894/ 36
mine own, and would	<b>peradventure</b>	have left mine own	8, 918/ 3
use now, and yet	<b>peradventure</b>	less; for greater it	8, 920/ 15
make Holy Church. But	<b>peradventure</b>	there may be many	8, 921/ 20
doubts that some shall	<b>peradventure</b>	be sick and may	8, 922/ 12
And Saint Gregory would	<b>peradventure</b>	have marveled if Saint	8, 931/ 11
none of them, but	<b>peradventure</b>	men of some other	8, 934/ 31
But now ye will	<b>peradventure</b>	marvel for what intent	8, 964/ 8
necessity of our nature,	<b>peradventure</b>	, but through our willful	8, 965/ 19
prove the article as	<b>peradventure</b>	they may, for many	8, 1005/ 35
more than are yet	<b>peradventure</b>	understood. And also meseemeth	8, 1005/ 37
fall to, they shall	<b>peradventure</b>	then find that I	8, 1007/ 23
could not, they shall	<b>peradventure</b>	find farther not so	8, 1007/ 24
in dia, a negotio	<b>perambulante</b>	in tenebris, ab incurso	8, 988/ 3
do thereby? And if	<b>percase</b>	any man think that	8, 591/ 8
defamation amendeth. Which may	<b>percase</b>	also be long spread	8, 592/ 6
doing, that it shall	<b>percase</b>	have no such reward	8, 634/ 4
For my father may	<b>percase</b>	have some need and	8, 698/ 24
fail, yet may it	<b>percase</b>	last long and not	8, 818/ 25
be true... I may	<b>percase</b>	the more boldly, and	8, 894/ 34
whereby we may well	<b>perceive</b>	that he goeth not	8, 576/ 3
will in no wise	<b>perceive</b>	me, but maketh the	8, 577/ 25
ye cannot but thereby	<b>perceive</b>	what doctrine he would	8, 583/ 30
that the princes themselves	<b>perceive</b>	not their faults for	8, 591/ 8
a man could not	<b>perceive</b>	that thing for a	8, 591/ 11
her and make her	<b>perceive</b>	the Treatise of the	8, 604/ 18
and to make her	<b>perceive</b>	that the earth hangeth	8, 604/ 21
it there... because ye	<b>perceive</b>	yourself that no heavy	8, 604/ 36
nor she could not	<b>perceive</b>	the difference between the	8, 606/ 6
as the people might	<b>perceive</b>	that the man were	8, 618/ 9
yet may ye clearly	<b>perceive</b>	by their master Martin	8, 624/ 8
point themselves so clearly	<b>perceive</b>	to be perceived and	8, 624/ 12
learning, nor wit to	<b>perceive</b>	anything at all what	8, 624/ 36
beast: I cannot well	<b>perceive</b>	what he meaneth by	8, 629/ 7
purpose, that I can	<b>perceive</b>	... but if he mean	8, 629/ 13
enough by that mark	<b>perceive</b>	him and challenge him	8, 634/ 18
make them the better	<b>perceive</b>	it... he could do	8, 643/ 29
every man may well	<b>perceive</b>	that they be so	8, 649/ 19
warrant you, very well	<b>perceive</b>	that when his words	8, 649/ 33
Christ... Tyndale may well	<b>perceive</b>	by two examples of	8, 661/ 9
Berengarius may Tyndale well	<b>perceive</b>	that a man may	8, 661/ 23
Christ. Tyndale may also	<b>perceive</b>	this point well by	8, 661/ 26
say, Tyndale may well	<b>perceive</b>	that though he go	8, 662/ 8

of God, make us	<b>perceive</b>	that all they be	8, 663/ 13
living! whereof ye may	<b>perceive</b>	a great many by	8, 663/ 24
hath, as ye now	<b>perceive</b>	, brought all to a	8, 665/ 12
every man may well	<b>perceive</b>	they cannot all be	8, 665/ 18
Tyndale, when he shall	<b>perceive</b>	how blindly the devil	8, 665/ 22
which one we should	<b>perceive</b>	well from the remnant	8, 666/ 5
that are learned cannot	<b>perceive</b>	it, then thou, pardie	8, 668/ 10
that art unlearned shalt	<b>perceive</b>	it anon? and examine	8, 668/ 11
less shalt thou there	<b>perceive</b>	! And in much more	8, 668/ 16
may well and clearly	<b>perceive</b>	that Tyndale's solution is	8, 673/ 5
but yourselves shall easily	<b>perceive</b>	and see that the	8, 678/ 37
as ye shall after	<b>perceive</b>	though he dissemble it	8, 679/ 24
easy to spy and	<b>perceive</b>	his juggling well enough	8, 686/ 5
Now shall ye well	<b>perceive</b>	that the persons of	8, 697/ 18
both full well, and	<b>perceive</b>	sufficiently where the one	8, 699/ 3
good readers, the better	<b>perceive</b>	while they teach in	8, 701/ 1
For ye may well	<b>perceive</b>	, by their doctrine, that	8, 702/ 24
shall well and clearly	<b>perceive</b>	that for Tyndale's tale	8, 706/ 6
is that men may	<b>perceive</b>	that this known Catholic	8, 707/ 18
not the Church, they	<b>perceive</b>	not which is the	8, 707/ 35
the grace therewith to	<b>perceive</b>	that he hath, for	8, 708/ 32
now that ye plainly	<b>perceive</b>	that this answer of	8, 709/ 4
that ye shall plainly	<b>perceive</b>	that this tale of	8, 712/ 14
of likelihood, as we	<b>perceive</b>	by the old holy	8, 715/ 5
meaneth, ye may soon	<b>perceive</b>	the men of whose	8, 727/ 15
all the world may	<b>perceive</b>	for elect and chosen	8, 729/ 32
that we might thereby	<b>perceive</b>	whether Saint Augustine, if	8, 732/ 2
hath Tyndale thereupon, ye	<b>perceive</b>	. For though it so	8, 733/ 23
one point ye may	<b>perceive</b>	and judge whether the	8, 733/ 36
whereby men may well	<b>perceive</b>	that both Saint Cyprian	8, 734/ 29
may the more clearly	<b>perceive</b>	that Tyndale here, to	8, 735/ 5
good readers, ye may	<b>perceive</b>	by that place in	8, 739/ 9
the well-willing person to	<b>perceive</b>	and know which is	8, 739/ 17
by which yourselves may	<b>perceive</b>	to what purpose Saint	8, 756/ 33
his "feeling faith." Ye	<b>perceive</b>	here that the meaning	8, 757/ 3
as ye may clearly	<b>perceive</b>	. And therefore may ye	8, 757/ 34
world thereby may well	<b>perceive</b>	and see that of	8, 767/ 8
and make them first	<b>perceive</b>	and believe which books	8, 770/ 11
thereby they feel and	<b>perceive</b>	well enough within their	8, 775/ 10
this ye may well	<b>perceive</b>	that whosoever have any	8, 775/ 19
To make us clearly	<b>perceive</b>	that only elects, that	8, 776/ 30
every man may well	<b>perceive</b>	that the faith which	8, 796/ 4
this man must needs	<b>perceive</b>	that in bidding him	8, 799/ 6
cannot in good faith	<b>perceive</b>	what counsel Tyndale can	8, 799/ 8
men may as well	<b>perceive</b>	what he meaneth as	8, 820/ 17
may both abide together,	<b>perceive</b>	or see why such	8, 821/ 14
all heretics very well	<b>perceive</b>	that by the plain	8, 828/ 26
showeth himself not to	<b>perceive</b>	and understand the selfsame	8, 834/ 31
by his will, well	<b>perceive</b>	the point, I shall	8, 857/ 9
he could not but	<b>perceive</b>	such folly and such	8, 862/ 32

the wit well to	<b>perceive</b>	it, and to do	8, 863/ 25
much wit as to	<b>perceive</b>	it when Tyndale had	8, 863/ 33
make almost every child	<b>perceive</b>	that Friar Barnes, all	8, 872/ 3
of a green garland	<b>perceive</b>	that there is wine	8, 878/ 24
meant that ye should	<b>perceive</b>	the same persons for	8, 879/ 18
shall know him, and	<b>perceive</b>	his doctrine to be	8, 888/ 7
be moved inwardly to	<b>perceive</b>	the true scripture": surely	8, 888/ 20
us and maketh us	<b>perceive</b>	that is very true	8, 889/ 24
damnably false, we may	<b>perceive</b>	and reprove the false	8, 891/ 27
hard for us to	<b>perceive</b>	either by sight or	8, 892/ 31
what tokens ye may	<b>perceive</b>	where some of the	8, 893/ 30
construction of the Scripture	<b>perceive</b>	where be some of	8, 895/ 27
For how shall I	<b>perceive</b>	that any true members	8, 897/ 3
or no that preacheth,	<b>perceive</b>	yet the true word	8, 897/ 15
the false and not	<b>perceive</b>	the true, for anything	8, 897/ 21
I halt, make her	<b>perceive</b>	the truth and go	8, 898/ 6
not cause me to	<b>perceive</b>	the truth... and no	8, 898/ 13
true teaching believe and	<b>perceive</b>	the things that they	8, 899/ 9
passeth my capacity to	<b>perceive</b>	. But then I see	8, 903/ 32
only that I should	<b>perceive</b>	her to be there	8, 905/ 13
whereby ye shall shortly	<b>perceive</b>	that the words of	8, 906/ 8
any wit have to	<b>perceive</b>	the thing? Like as	8, 911/ 7
seem, every man may	<b>perceive</b>	that can and will	8, 914/ 19
would make you soon	<b>perceive</b>	if I could, in	8, 918/ 8
ye may, good readers,	<b>perceive</b>	two things. One, that	8, 921/ 32
matter... may now, already,	<b>perceive</b>	that this that I	8, 923/ 34
members, he may then	<b>perceive</b>	well, and be very	8, 926/ 4
else must he needs	<b>perceive</b>	that the man was	8, 933/ 15
every man may plainly	<b>perceive</b>	that this known Catholic	8, 935/ 16
may every man plainly	<b>perceive</b>	that the prescience of	8, 939/ 14
both. Ye may plainly	<b>perceive</b>	here that Barnes doth	8, 950/ 24
that was easy to	<b>perceive</b>	, without any sophism or	8, 951/ 10
were heretics, as ye	<b>perceive</b>	here by Saint Hilary's	8, 954/ 25
him, ye may well	<b>perceive</b>	if ye well advise	8, 967/ 5
ghost. Well, then ye	<b>perceive</b>	now what Friar Barnes	8, 973/ 12
words of Cyprian we	<b>perceive</b>	that the light receiveth	8, 977/ 16
Friar Barnes: that ye	<b>perceive</b>	by Saint Augustine here	8, 979/ 11
which ye may plainly	<b>perceive</b>	that Saint Augustine there	8, 982/ 23
ye may, good readers,	<b>perceive</b>	that such apostasy as	8, 989/ 1
and the more fully	<b>perceive</b>	the goodness of Saint	8, 989/ 15
readers, here may ye	<b>perceive</b>	that holy Saint Bernard	8, 991/ 20
fain walk, and to	<b>perceive</b>	their legerdemain with which	8, 995/ 37
as far as I	<b>perceive</b>	, driven in conclusion to	8, 999/ 24
every man may plainly	<b>perceive</b>	and see that the	8, 1001/ 34
find it, because they	<b>perceive</b>	, both, by the foolish	8, 1002/ 37
Scripture, and therefore they	<b>perceive</b>	by the Scripture what	8, 1006/ 24
hitherto, as ye plainly	<b>perceive</b>	by them. And so	8, 1006/ 29
good Christian readers, ye	<b>perceive</b>	very well that all	8, 1014/ 30
well that these heretics	<b>perceive</b>	this point so well	8, 1019/ 3
as ye may clearly	<b>perceive</b>	if ye well consider	8, 1019/ 19

yet called Catholic, ye	<b>perceive</b>	by the very common	8, 1026/ 20
him in whom they	<b>perceive</b>	, by his faithful communication	8, 1026/ 23
that ye may also	<b>perceive</b>	that the very Catholic	8, 1026/ 30
christened heretics. We may	<b>perceive</b>	also by old authentic	8, 1027/ 4
that every child may	<b>perceive</b>	them for clear. Of	8, 1030/ 12
Book. Whereby ye may	<b>perceive</b>	that the effect of	8, 1030/ 25
damnable heresies. For you	<b>perceive</b>	well that everything must	8, 1032/ 39
readers, well seen and	<b>perceived</b>	that Tyndale hath in	8, 575/ 6
could not be but	<b>perceived</b>	easily which doctrine were	8, 622/ 33
Whereby should it be	<b>perceived</b>	?" will some man say	8, 623/ 1
by their books be	<b>perceived</b>	that these folk now	8, 623/ 9
say, might it be	<b>perceived</b>	and known whither part	8, 623/ 23
clearly perceive to be	<b>perceived</b>	and known... that they	8, 624/ 12
other sense might be	<b>perceived</b>	therein, and drawn out	8, 636/ 11
might seem to be	<b>perceived</b>	and known. Now when	8, 668/ 2
can be no succession	<b>perceived</b>	among any such of	8, 668/ 28
sentence were not sufficiently	<b>perceived</b>	and understood might, I	8, 677/ 26
hath made it well	<b>perceived</b>	and known that only	8, 683/ 32
lest if it were	<b>perceived</b>	it might be laid	8, 685/ 15
they lived, yet they	<b>perceived</b>	them after for saints	8, 694/ 19
that himself spied and	<b>perceived</b>	this prey of the	8, 724/ 1
thing that he before	<b>perceived</b>	and believed that the	8, 739/ 26
feelingly that thereby they	<b>perceived</b>	that Manichaeus, their archheretic	8, 744/ 31
by the Church) well	<b>perceived</b>	and known for the	8, 745/ 6
true scripture, because he	<b>perceived</b>	well the same church	8, 750/ 23
say, may soon be	<b>perceived</b>	, and ought to be	8, 753/ 36
it thereby to be	<b>perceived</b>	for his very church	8, 792/ 29
as I very well	<b>perceived</b>	), saving the salve of	8, 814/ 4
year. And when he	<b>perceived</b>	by those questions that	8, 814/ 27
he took it and	<b>perceived</b>	it for holy writing	8, 828/ 6
upon the bare sight	<b>perceived</b>	and known for such	8, 846/ 8
brought forth, yet himself	<b>perceived</b>	all the while well	8, 859/ 1
I ween the man	<b>perceived</b>	those points well enough	8, 864/ 1
they should also be	<b>perceived</b>	by the fruit of	8, 879/ 23
do assign might be	<b>perceived</b>	and known... to the	8, 891/ 23
of this church, ye	<b>perceived</b>	well that of necessity	8, 891/ 30
saith that the eagle	<b>perceived</b>	her prey. And the	8, 897/ 17
and was there soon	<b>perceived</b>	, upon the sight, for	8, 900/ 16
were likely to be	<b>perceived</b>	and allowed. And in	8, 922/ 32
For it is well	<b>perceived</b>	and known that the	8, 933/ 3
which two things he	<b>perceived</b>	to stand sore in	8, 934/ 8
so fully seen and	<b>perceived</b>	that no man can	8, 941/ 1
and openly known and	<b>perceived</b>	as well from all	8, 952/ 2
the matter better, he	<b>perceived</b>	the contrary to be	8, 955/ 13
unknown, and not be	<b>perceived</b>	by the carnal eye	8, 974/ 25
because the truth is	<b>perceived</b>	and seen only out	8, 977/ 6
taught and before not	<b>perceived</b>	, he gave his church	8, 996/ 27
the while that themselves	<b>perceived</b>	it not proved by	8, 1006/ 28
and incurable malice is	<b>perceived</b>	: then remained there in	8, 1007/ 12
forthwith it was thereby	<b>perceived</b>	, known, and reprovod for	8, 1025/ 15

of any other spieth,	<b>perceiveth</b>	, and knoweth which beast	8, 719/ 9
in himself... so he	<b>perceiveth</b>	it is with all	8, 751/ 9
plain, as himself well	<b>perceiveth</b>	, all his whole heap	8, 776/ 18
clearly see that himself	<b>perceiveth</b>	all that he hath	8, 859/ 14
that when the wit	<b>perceiveth</b>	a thing, the will	8, 899/ 20
not. For the better	<b>perceiving</b>	whereof, ye shall understand	8, 602/ 33
thereunto... till Tyndale, now	<b>perceiving</b>	the King's argument in	8, 676/ 2
truth"... as well in	<b>perceiving</b>	which is the true	8, 682/ 25
hope, and charity. But	<b>perceiving</b>	that foolish juggling to	8, 688/ 10
Church so told him	<b>perceiving</b>	at length that all	8, 741/ 22
be snatched up. For	<b>perceiving</b>	well that if he	8, 801/ 34
yet for the better	<b>perceiving</b>	of Tyndale's doctrine concerning	8, 817/ 32
misliked, in the reading,	<b>perceiving</b>	that he was then	8, 884/ 10
children as he doth,	<b>perceiving</b>	the peril that might	8, 893/ 6
reader away from the	<b>perceiving</b>	thereof. And yet hath	8, 959/ 8
necessary, for the better	<b>perceiving</b>	, that we consider by	8, 995/ 31
showing have attained the	<b>perceiving</b>	thereof. But now begin	8, 996/ 14
against them... and their	<b>perdition</b>	"sleepeth not," but waketh	8, 629/ 2
prepare the Lord a	<b>perfect</b>	people." That is, them	8, 648/ 22
and so to become	<b>perfect</b>	. And after the same	8, 648/ 28
way and make a	<b>perfect</b>	people. Now, where Tyndale	8, 651/ 26
man of that true,	<b>perfect</b>	faith and Christian living	8, 713/ 25
he doth toward the	<b>perfect</b>	accomplishment of everything whereby	8, 743/ 32
the more sure and	<b>perfect</b>	knowledge that the known	8, 745/ 7
faith and a more	<b>perfect</b>	than Saint Augustine had	8, 803/ 32
to have a more	<b>perfect</b>	belief than Saint Augustine	8, 804/ 2
faith for any more	<b>perfect</b>	than Saint Augustine's was	8, 804/ 6
a faith and as	<b>perfect</b>	as he: then will	8, 804/ 8
affirming that after the	<b>perfect</b>	faith had, the haver	8, 821/ 10
never fail in his	<b>perfect</b>	feeling faith I cannot	8, 821/ 12
horrible deeds" and such	<b>perfect</b>	feeling faith may both	8, 821/ 13
they be made forthwith	<b>perfect</b>	members of his Mystical	8, 822/ 11
works must be as	<b>perfect</b>	as the works of	8, 822/ 36
God's work is so	<b>perfect</b>	that he infoundeth in	8, 823/ 36
bring forth and make	<b>perfect</b>	his glorious church, and	8, 855/ 14
remain in Christ by	<b>perfect</b>	faith. This is well	8, 861/ 29
a good and a	<b>perfect</b>	token that there be	8, 874/ 16
be, he saith, no	<b>perfect</b>	, sure signs, but only	8, 880/ 11
is, he saith, a	<b>perfect</b>	token, so that in	8, 880/ 14
happen, we have a	<b>perfect</b>	token that there be	8, 880/ 15
which he saith is	<b>perfect</b>	, ye see so unperfectly	8, 883/ 21
ye show for a	<b>perfect</b>	token of the true	8, 893/ 16
that this token is	<b>perfect</b>	. Now, then... if wheresoever	8, 893/ 18
that ye call the	<b>perfect</b>	token that is to	8, 894/ 7
twain, were sure and	<b>perfect</b>	for so far as	8, 894/ 25
called himself such a	<b>perfect</b>	holy man; which word	8, 913/ 27
your councils good and	<b>perfect</b>	men, and of Holy	8, 921/ 21
hath no full and	<b>perfect</b>	instruction without help of	8, 996/ 4
assistance, that faithful, true,	<b>perfect</b>	doctrine by the inspiration	8, 1000/ 8
very God, in one	<b>perfect</b>	person of our Savior	8, 1009/ 12

him belief, his baptism	<b>perfecteth</b>	all. For by Tyndale's	8, 821/ 8
with him) into the	<b>perfecting</b>	of our consent and	8, 743/ 32
of ourselves) to the	<b>perfecting</b>	of belief in our	8, 744/ 15
of another manner of	<b>perfection</b>	... in which he would	8, 613/ 10
his part the due	<b>perfection</b>	requisite that lacketh upon	8, 634/ 6
the lack of that	<b>perfection</b>	which the body should	8, 755/ 3
his help to the	<b>perfection</b>	and full infusion of	8, 799/ 22
that God in foundeth sufficient	<b>perfection</b>	of faith in the	8, 821/ 9
should before let that	<b>perfection</b>	of faith to be	8, 821/ 16
can nothing let any	<b>perfection</b>	to be by God	8, 821/ 26
And then since that	<b>perfection</b>	must be, by Tyndale	8, 821/ 27
be far unlike the	<b>perfection</b>	of their profession. Now	8, 1000/ 28
reason alone plainly and	<b>perfectly</b>	prove this known Catholic	8, 712/ 32
he hath well and	<b>perfectly</b>	read it once over	8, 732/ 35
God that it shall	<b>perfectly</b>	discern the words of	8, 751/ 32
sake, good readers, how	<b>perfectly</b>	Friar Barnes hath answered	8, 864/ 22
answered you, and how	<b>perfectly</b>	he hath proved his	8, 864/ 23
spiritual, and cannot be	<b>perfectly</b>	known by our exterior	8, 873/ 17
God is truly and	<b>perfectly</b>	preached, without the damnable	8, 873/ 23
we see daily some	<b>performed</b>	in the same, and	8, 764/ 6
Christ which promised and	<b>performed</b>	the sending of his	8, 938/ 1
water and burn pleasant	<b>perfumes</b>	. Albeit unawares to herself	8, 699/ 19
But herein is great	<b>peril</b>	: specially to hope and	8, 581/ 17
else were there great	<b>peril</b>	lest the people that	8, 650/ 31
fall into the like	<b>peril</b>	, and also to a	8, 677/ 22
needs grow much more	<b>peril</b>	and harm than by	8, 677/ 35
he be deceived, the	<b>peril</b>	falleth also upon himself	8, 729/ 19
us what a great	<b>peril</b>	it were to be	8, 792/ 12
license at liberty without	<b>peril</b>	to say what he	8, 832/ 34
alone, and they without	<b>peril</b>	suffered to sin on	8, 868/ 27
man must needs, upon	<b>peril</b>	of his own soul	8, 870/ 35
own part, upon the	<b>peril</b>	of his own soul	8, 871/ 18
should have stood in	<b>peril</b>	to be burned, and	8, 885/ 26
loss and her own	<b>peril</b>	, adventure to keep these	8, 886/ 22
he doth, perceiving the	<b>peril</b>	that might and must	8, 893/ 6
we stand else in	<b>peril</b>	of poisoning, if by	8, 894/ 20
be in the like	<b>peril</b>	and in like damnable	8, 942/ 11
him that erreth no	<b>peril</b>	of soul... whereas himself	8, 950/ 27
Catholic faith, with the	<b>peril</b>	of many poor simple	8, 955/ 18
also stand in great	<b>peril</b>	to fall into the	8, 1004/ 20
Is not here a	<b>perilous</b>	lesson, trow ye? namely	8, 580/ 24
necessary to salvation, or	<b>perilous</b>	toward damnation. And then	8, 623/ 16
thing... and not only	<b>perilous</b>	, he saith, for the	8, 633/ 29
Were it not a	<b>perilous</b>	thing to believe that	8, 633/ 35
in good works, so	<b>perilous</b>	that, rather than men	8, 634/ 8
but also harmful and	<b>perilous</b>	. In which point every	8, 634/ 12
fall into such a	<b>perilous</b>	error as to take	8, 677/ 18
this thing be so	<b>perilous</b>	to be persuaded by	8, 792/ 20
herein is a very	<b>perilous</b>	blasphemy! "And yet abide	8, 901/ 17
contrary thereof for a	<b>perilous</b>	perpetual falsehood, and the	8, 942/ 4

man, upon their own	<b>perils</b>	, to depart, except only	8, 900/ 25
of battle and war	<b>perish</b>	and be lost... and	8, 807/ 2
be slandered and shall	<b>perish</b>	... not understanding which is	8, 875/ 3
be slandered and shall	<b>perish</b>	... not understanding which is	8, 929/ 15
lack of sufficient diligence	<b>perished</b>	, God of his great	8, 613/ 5
thousand of those believers	<b>perished</b>	through unbelief and left	8, 774/ 1
thousand of those believers	<b>perished</b>	through unbelief and left	8, 792/ 3
in desert had there	<b>perished</b>	for unbelief... what had	8, 793/ 25
carcasses in the wilderness"	<b>perished</b>	and lost heaven for	8, 795/ 23
to all the false,	<b>perjured</b>	knaves in the realm	8, 815/ 7
heresies, and is now	<b>perjured</b>	by relapse into them	8, 832/ 32
abjured of heresy, and	<b>perjured</b>	by relapse, and roiled	8, 925/ 20
adultery, treason, manslaughter, and	<b>perjury</b>	, and other such "horrible	8, 725/ 34
laid unto him his	<b>perjury</b>	... he said he swore	8, 814/ 31
from any reproof of	<b>perjury</b>	, because I could not	8, 816/ 18
Barnes also, for his	<b>perjury</b>	, falling in relapse in	8, 851/ 17
friars wedding nuns, and	<b>perjury</b>	, were no sin at	8, 951/ 28
and set naught by	<b>perjury</b>	, and rail against all	8, 953/ 9
forever, and himself be	<b>permanent</b>	also therein forever. And	8, 720/ 10
that God never will	<b>permit</b>	and suffer his church	8, 677/ 31
very ungracious living and	<b>pernicious</b>	doctrine by his persuasive	8, 989/ 25
prophesied to be a	<b>perpetual</b>	church without end, against	8, 607/ 17
to provide for the	<b>perpetual</b>	safeguard of his Catholic	8, 608/ 32
and by his own	<b>perpetual</b>	assistance and presence with	8, 657/ 4
bound to believe the	<b>perpetual</b>	virginity of our Lady	8, 657/ 8
such as profess without	<b>perpetual</b>	vows, as is the	8, 659/ 22
and had them in	<b>perpetual</b>	honor and reverence to	8, 694/ 19
Fourth Book) that the	<b>perpetual</b>	virginity of our Lady	8, 809/ 2
the article of the	<b>perpetual</b>	virginity of our Lady	8, 809/ 25
also condemn me to	<b>perpetual</b>	fire, because himself would	8, 898/ 12
by God for a	<b>perpetual</b>	necessary truth, and the	8, 942/ 3
thereof for a perilous	<b>perpetual</b>	falsehood, and the texts	8, 942/ 4
fall into the fire	<b>perpetual</b>	. For many which by	8, 955/ 25
but for avoiding of	<b>perpetual</b>	, since Saint James saith	8, 969/ 19
also, that have that	<b>perpetual</b>	assistance of Christ and	8, 999/ 26
it, but that the	<b>perpetual</b>	virginity of our Lady	8, 1005/ 2
this objection of the	<b>perpetual</b>	virginity of our Blessed	8, 1005/ 31
our Lady had vowed	<b>perpetual</b>	chastity; and then, considering	8, 1006/ 1
sea): now, being the	<b>perpetual</b>	custom of the Catholic	8, 1032/ 15
of the Church the	<b>perpetual</b>	guise and custom, and	8, 1032/ 36
Spirit in his church,	<b>perpetually</b>	to keep it from	8, 616/ 36
the Church, and therein	<b>perpetually</b>	kept by the Spirit	8, 657/ 1
remain therewith (himself also)	<b>perpetually</b>	, to guide his church	8, 771/ 22
as in him... being	<b>perpetually</b>	damned... the belief can	8, 782/ 2
according to Christ's promise,	<b>perpetually</b>	taught unto his church	8, 807/ 19
with whom Christ is	<b>perpetually</b>	assistant, and whom he	8, 999/ 19
with no one man	<b>perpetually</b>	till the world's end	8, 1000/ 4
church of Christ in	<b>perpetuity</b>	of lasting and continuance	8, 604/ 14
prove meetly well the	<b>perpetuity</b>	of her virginity. But	8, 1006/ 7
matter, in a marvelous	<b>perplexity</b>	if he were made	8, 790/ 25

people to fall in	<b>perplexity</b>	, but that they should	8, 1009/ 6
and consent to sin	<b>persecute</b>	both the scripture wherewith	8, 587/ 25
of malice, because they	<b>persecute</b>	Tyndale's holy translation of	8, 589/ 9
therefore, all they that	<b>persecute</b>	any man, what can	8, 789/ 1
and good men do	<b>persecute</b>	thieves, heretics, and murderers	8, 789/ 29
thieves, heretics, and murderers	<b>persecute</b>	the true men, the	8, 789/ 36
lack yet power to	<b>persecute</b>	. But Tyndale would here	8, 790/ 33
not heretics alone, but	<b>persecute</b>	them... and because they	8, 831/ 35
of no man. You	<b>persecute</b>	every man, and no	8, 930/ 13
Catholic Church did never	<b>persecute</b>	heretics by any temporal	8, 954/ 22
fall unto rebellion and	<b>persecute</b>	all the country. For	8, 979/ 28
place, and was also	<b>persecuted</b>	by him... he not	8, 595/ 14
and Esau. And Ishmael	<b>persecuted</b>	Isaac; and Esau, Jacob	8, 773/ 27
complained in his time,	<b>persecuted</b>	of his carnal brethren	8, 773/ 29
Esau," and that "Ishmael	<b>persecuted</b>	Isaac; and Esau, Jacob	8, 788/ 29
complained" that he was "	<b>persecuted</b>	of his carnal brethren	8, 788/ 30
be they that be	<b>persecuted</b>	, and they be the	8, 788/ 35
tale, when David was	<b>persecuted</b>	of Saul, then was	8, 789/ 5
elect. But when he	<b>persecuted</b>	either the Philistines or	8, 789/ 6
Moses, when he was	<b>persecuted</b>	and fled... then was	8, 789/ 9
also, when he was	<b>persecuted</b>	of his carnal brethren	8, 789/ 13
elect. But when he	<b>persecuted</b>	Hymenaeus and Alexander, and	8, 789/ 14
also, while the Jews	<b>persecuted</b>	him, then agreeth Tyndale	8, 789/ 19
a whip once and	<b>persecuted</b>	them, and beat them	8, 789/ 21
went with him, and	<b>persecuted</b>	and beat and subdued	8, 793/ 35
a false paynim, and	<b>persecuted</b>	the Christian folk... and	8, 808/ 12
because they be not	<b>persecuted</b>	themselves. For these causes	8, 831/ 36
there were condemned and	<b>persecuted</b>	for the truth and	8, 927/ 15
because it is not	<b>persecuted</b>	. For "the very church	8, 952/ 24
but if he were	<b>persecuted</b>	here, lo, good readers	8, 979/ 17
it is also sore	<b>persecuted</b>	both in body and	8, 979/ 21
them despiseth them and	<b>persecuteth</b>	them, and teacheth his	8, 616/ 18
of Christ... because it	<b>persecuteth</b>	heretics; and for the	8, 954/ 2
clergy from malice in	<b>persecuting</b>	his heresies, since that	8, 589/ 24
their contrary living and	<b>persecuting</b>	of the like; and	8, 694/ 21
thank of God, in	<b>persecuting</b>	and punishing them that	8, 791/ 8
he commendeth Sarah for	<b>persecuting</b>	and correcting her maid	8, 791/ 10
reproveth the Church for	<b>persecuting</b>	of heretics ye see	8, 991/ 34
to say that the	<b>persecution</b>	is malicious, done against	8, 589/ 16
the constant suffering of	<b>persecution</b>	and adversity for their	8, 730/ 18
time. First, as for "	<b>persecution</b>	" that Tyndale speaketh of	8, 731/ 26
his time any greater	<b>persecution</b>	by heretics in Africa	8, 731/ 28
Church, nor of the	<b>persecution</b>	... but in many other	8, 734/ 15
of their constancy in	<b>persecution</b>	and their holiness of	8, 735/ 8
without any consideration of	<b>persecution</b>	or holy living, layeth	8, 735/ 12
without mention of either	<b>persecution</b>	or virtuous living, as	8, 736/ 7
and their constancy in	<b>persecution</b>	, led him to believe	8, 738/ 23
than to call the	<b>persecution</b>	that heretics make any	8, 790/ 35
clergy can never lack	<b>persecution</b>	where heretics may grow	8, 832/ 11
away for fear of	<b>persecution</b>	yea, or peradventure die	8, 887/ 3

in Christ must suffer	<b>persecution</b>	) and you withstand all	8, 930/ 11
away for fear of	<b>persecution</b>	. But Saint Augustine saith	8, 952/ 35
strengthened in suffering of	<b>persecution</b>	for holding false heresies	8, 952/ 36
church did not suffer	<b>persecution</b>	for teaching that friars	8, 953/ 7
them. And as for	<b>persecution</b>	to be suffered by	8, 953/ 12
yet suffereth, no little	<b>persecution</b>	and very martyrdom... both	8, 953/ 34
bodily torments, nor no	<b>persecution</b>	of men for righteousness'	8, 978/ 3
but if it suffer	<b>persecution</b>	, and that no man	8, 979/ 15
it is a great	<b>persecution</b>	unto the Church, and	8, 979/ 17
before that as for	<b>persecution</b>	, it sufficeth to suffer	8, 979/ 24
and clearly that without	<b>persecution</b>	, if we have (as	8, 979/ 29
in suffering oppressions and	<b>persecutions</b>	, blasphemings, and all other	8, 875/ 26
in suffering oppressions and	<b>persecutions</b>	, blasphemings, and all other	8, 929/ 38
holy. The church suffereth	<b>persecutions</b>	(for as Saint Paul	8, 930/ 9
in suffering oppressions and	<b>persecutions</b>	, blasphemings, and all other	8, 952/ 26
be, be the very	<b>persecutors</b>	evermore themselves even then	8, 791/ 14
by the threatening of	<b>persecutors</b>	; she causeth priests to	8, 954/ 9
no surety of her	<b>perseverance</b>	but that she may	8, 871/ 12
in these few that	<b>persevere</b>	in the stock, be	8, 671/ 32
motions, and abide and	<b>persevere</b>	the quick, lively members	8, 755/ 32
they might and should	<b>persevere</b>	in virtue, and if	8, 852/ 14
of such as either	<b>persevere</b>	in the grace of	8, 855/ 8
here temporal, than to	<b>persevere</b>	in their heresies and	8, 955/ 24
howsoever they purpose to	<b>persevere</b>	in their sins beside	8, 958/ 18
know whether he should	<b>persevere</b>	and abide still good	8, 1015/ 2
that all those men	<b>persevered</b>	ever after in the	8, 760/ 19
from the beginning incessantly	<b>persevering</b>	therein; and that it	8, 670/ 6
to any other outward	<b>person</b>	. And then if the	8, 577/ 12
either to his own	<b>person</b>	or such others of	8, 591/ 17
touch a right mean	<b>person</b>	. And all this I	8, 592/ 31
using of the priest's	<b>person</b>	, because that the holy	8, 595/ 9
his fellows, unto the	<b>person</b>	of our Savior himself	8, 642/ 4
liked by that his	<b>person</b>	were by prophecy foreknown	8, 650/ 30
a saint any damned	<b>person</b>	, and thereby give to	8, 711/ 20
to prove me the	<b>person</b>	of Manichaeus by the	8, 737/ 5
grace maketh the well-willing	<b>person</b>	to perceive and know	8, 739/ 17
teach in his own	<b>person</b>	... he would, his own	8, 753/ 10
world in his own	<b>person</b>	, in the very nature	8, 755/ 15
himself in his own	<b>person</b>	, "which preached," saith Tyndale	8, 760/ 29
face with Christ's own	<b>person</b>	present. Now see ye	8, 762/ 34
is for any vicious	<b>person</b>	to take upon him	8, 765/ 20
due honor of every	<b>person</b>	"; so that by this	8, 775/ 18
salvation of any determinate	<b>person</b>	yet living be in	8, 802/ 11
be in the same	<b>person</b>	any article of belief	8, 802/ 12
faith, so that every	<b>person</b>	that hath any faith	8, 817/ 35
shall save the sick	<b>person</b>	, and our Lord shall	8, 843/ 15
say that every faithful	<b>person</b>	should stick to the	8, 850/ 19
truth, that every singular	<b>person</b>	, in the clearing of	8, 856/ 13
unto. And if any	<b>person</b>	depart from the faith	8, 856/ 16
is neither bound to	<b>person</b>	by reason of dignity	8, 857/ 18

and if any other	<b>person</b>	would... he is ready	8, 860/ 9
there be any such	<b>person</b>	or no. But now	8, 876/ 23
tokens found in one	<b>person</b>	should leave us unsure	8, 879/ 28
cannot be sure which	<b>person</b>	is any of them	8, 879/ 31
there prophesieth in the	<b>person</b>	of the Father after	8, 881/ 17
and comfort of his	<b>person</b>	, she would not for	8, 884/ 27
or surety of his	<b>person</b>	, nor for the surety	8, 890/ 31
hap fortun'd upon that	<b>person</b>	that is one of	8, 894/ 37
know not whether the	<b>person</b>	be good or no	8, 897/ 14
known church remain, every	<b>person</b>	in every other part	8, 942/ 17
and if any other	<b>person</b>	would, he is ready	8, 956/ 24
Christ must be a	<b>person</b>	unknown, and not be	8, 974/ 24
he was a known	<b>person</b>	. And this argument, in	8, 974/ 28
spoke in his own	<b>person</b>	. But Christ said not	8, 981/ 5
Prophet speaketh in the	<b>person</b>	of our Savior himself	8, 986/ 1
be any one particular	<b>person</b>	alone, or a congregation	8, 1000/ 1
him as a private	<b>person</b>	, they can give him	8, 1004/ 24
himself down, the Second	<b>Person</b>	of the Trinity, equal	8, 1009/ 7
God, in one perfect	<b>person</b>	of our Savior Christ	8, 1009/ 13
to put that incestuous	<b>person</b>	"out of the church	8, 1021/ 16
but also every particular	<b>person</b>	of the catholic church	8, 1025/ 27
church and every particular	<b>person</b>	, also of the catholic	8, 1026/ 13
that every particular faithful	<b>person</b>	of the catholic church	8, 1026/ 19
theirs, and between every	<b>person</b>	of the true church	8, 1027/ 18
true church and every	<b>person</b>	of their ungracious sect	8, 1027/ 19
honored; and that no	<b>person</b>	professing and vowing chastity	8, 1034/ 3
unreverent railing upon great	<b>personages</b>	, affirming that it should	8, 591/ 24
a certain assembly of	<b>personages</b>	, both of great honor	8, 701/ 4
and that except his	<b>personal</b>	preaching, their faith had	8, 762/ 27
his apostles should forever	<b>personally</b>	dwell still here in	8, 614/ 13
well enough... though naughty	<b>persons</b>	be not maintained in	8, 591/ 33
so ready be lewd	<b>persons</b>	maliciously to rail and	8, 592/ 18
wot well, must those	<b>persons</b>	have that Tyndale taketh	8, 667/ 21
that ever called religious	<b>persons</b>	to the breach and	8, 696/ 17
well perceive that the	<b>persons</b>	of Saint John the	8, 697/ 18
the deed and the	<b>persons</b>	at the time. For	8, 698/ 22
upon the time and	<b>persons</b>	, and many other circumstances	8, 698/ 33
they were the selfsame	<b>persons</b>	that came out of	8, 794/ 28
is infounded into the	<b>persons</b>	that receive them... the	8, 843/ 30
three eternal and almighty	<b>Persons</b>	is no promise... and	8, 850/ 29
they were sanctified as	<b>persons</b>	specially dedicated unto God's	8, 853/ 12
so pure and clean	<b>persons</b>	, without spot or wrinkle	8, 857/ 13
popes, and other, inferior	<b>persons</b>	, have swerved from the	8, 857/ 35
doth stand in those	<b>persons</b>	in whom is the	8, 857/ 36
the consecration of anointed	<b>persons</b>	, and upon vestments... and	8, 863/ 13
cannot know which the	<b>persons</b>	be that be of	8, 875/ 37
most sure of those	<b>persons</b>	in whom we see	8, 879/ 12
should perceive the same	<b>persons</b>	for heretics and hypocrites	8, 879/ 18
know by them which	<b>persons</b>	of that company they	8, 894/ 28
called foul, for those	<b>persons</b>	that are by deadly	8, 907/ 21

popes and other, inferior	<b>persons</b>	have swerved from the	8, 910/ 7
doth stand in those	<b>persons</b>	in whom is the	8, 910/ 8
too, such pestilent, seditious	<b>persons</b>	as not only by	8, 911/ 17
other vicious and misruled	<b>persons</b>	, and among others, against	8, 919/ 29
that time but these	<b>persons</b>	that I have rehearsed	8, 925/ 29
church, and no more	<b>persons</b>	but yourselves." To this	8, 928/ 2
Godhead of the Three	<b>Persons</b>	of the Trinity. And	8, 934/ 11
were some few scattered	<b>persons</b>	unknown, here one and	8, 934/ 29
names rehearsed and your	<b>persons</b>	present, and you be	8, 936/ 28
present in their own	<b>persons</b>	; for else, if they	8, 941/ 18
he made unto certain	<b>persons</b>	forthwith upon their baptism	8, 981/ 32
of the three eternal	<b>Persons</b>	, of which each knew	8, 1006/ 39
things well-known and these	<b>persons</b>	well-known by them, and	8, 1022/ 5
hundred years ago, those	<b>persons</b>	that began them first	8, 1033/ 14
sophistry wherewith they would	<b>persuade</b>	it. One of their	8, 599/ 35
would go about to	<b>persuade</b>	the contrary, it would	8, 742/ 35
would go about to	<b>persuade</b>	the contrary, it would	8, 752/ 12
used those means to	<b>persuade</b>	them... and so sore	8, 792/ 22
would tell her, and	<b>persuade</b>	her plainly, that the	8, 886/ 23
she could not have	<b>persuaded</b>	me afterward the contrary	8, 742/ 21
of men or miracles	<b>persuaded</b>	to believe in Christ	8, 792/ 13
so perilous to be	<b>persuaded</b>	by men or miracles	8, 792/ 20
miracles would not be	<b>persuaded</b>	to believe his words	8, 792/ 24
by him, and not	<b>persuaded</b>	by miracles either told	8, 795/ 28
last took his journey	<b>persuaded</b>	and brought thereunto by	8, 990/ 7
or by the plain	<b>persuasion</b>	and confession of our	8, 677/ 25
worse side that no	<b>persuasion</b>	of good reason can	8, 748/ 24
there can none evil	<b>persuasion</b>	of counterfeited reason be	8, 748/ 27
faith made by the	<b>persuasion</b>	of man leap short	8, 774/ 4
for ways toward the	<b>persuasion</b>	; but yet, since the	8, 778/ 13
faith made by the	<b>persuasion</b>	of man leap short	8, 792/ 6
to be by the	<b>persuasion</b>	of men or miracles	8, 792/ 12
faith made by the	<b>persuasion</b>	of men leap short	8, 795/ 25
as attained faith by	<b>persuasion</b>	of men, but such	8, 795/ 34
the belief by the	<b>persuasion</b>	of men. And yet	8, 796/ 11
belief by miracles and	<b>persuasion</b>	of men let us	8, 796/ 22
for miracles and by	<b>persuasion</b>	of men but for	8, 796/ 33
faith by miracles and	<b>persuasion</b>	of men, which faith	8, 797/ 23
being overcome by the	<b>persuasion</b>	of the devil, kept	8, 926/ 20
the fullness of the	<b>persuasion</b>	and sure belief groweth	8, 1006/ 16
or that hath better	<b>persuasions</b>	that it is not	8, 742/ 8
or that hath better	<b>persuasions</b>	," then he thinketh immediately	8, 746/ 20
one that hath better	<b>persuasions</b>	to the contrary... that	8, 748/ 6
thereinto by miracles and	<b>persuasions</b>	of men... Tyndale himself	8, 796/ 6
miracles, and all men's	<b>persuasions</b>	, that for anything that	8, 797/ 39
to miracles and good	<b>persuasions</b>	of men... which things	8, 799/ 15
pernicious doctrine by his	<b>persuasive</b>	words had turned the	8, 989/ 25
his sermon do specially	<b>pertain</b>	to sundry diverse chapters	8, 776/ 20
And if the matter	<b>pertained</b>	not properly to himself	8, 948/ 32
err in anything that	<b>pertaineth</b>	unto our souls' health	8, 675/ 17

thing that most properly	<b>pertaineth</b>	unto the point whereupon	8, 720/ 2
as far forth as	<b>pertaineth</b>	only to the nature	8, 779/ 19
in doctrine of things	<b>pertaining</b>	to the necessary points	8, 950/ 29
now, lo, shall we	<b>peruse</b>	his proofs. Lo, this	8, 579/ 16
But first shall I	<b>peruse</b>	those other places of	8, 908/ 19
that the man is	<b>perverted</b>	"; and as he saith	8, 1025/ 22
that they caused evil,	<b>perverted</b>	princes to drive the	8, 1027/ 8
plain heretic in these	<b>pestilent</b>	points too. And that	8, 630/ 30
damned all that whole	<b>pestilent</b>	book in which William	8, 758/ 6
there were of those	<b>pestilent</b>	books some thrown in	8, 813/ 17
burn up, too, such	<b>pestilent</b>	, seditious persons as not	8, 911/ 17
salvation (according to his	<b>pestilent</b>	heresy which he did	8, 957/ 36
such apostasy and the	<b>pestilent</b>	heresies into which such	8, 989/ 9
the successor of Saint	<b>Peter</b>	... to be their chief	8, 576/ 30
pedigree of popes, Saint	<b>Peter</b>	himself and all. For	8, 580/ 17
as ever was Saint	<b>Peter</b>	. And in good faith	8, 594/ 23
meet priest than Saint	<b>Peter</b>	. And albeit that neither	8, 594/ 29
the words of Saint	<b>Peter</b>	with which these heretics	8, 595/ 28
with feigned words, as	<b>Peter</b>	warned us before... and	8, 614/ 3
the words of Saint	<b>Peter</b>	with which Tyndale here	8, 627/ 15
Church... were by Saint	<b>Peter</b>	spoken against such heretics	8, 627/ 16
very words of Saint	<b>Peter</b>	will declare the same	8, 627/ 20
another. And where Saint	<b>Peter</b>	saith that many men	8, 627/ 32
of merchandise," that Saint	<b>Peter</b>	speaketh of, and Tyndale	8, 628/ 26
the words of Saint	<b>Peter</b>	with which Tyndale here	8, 628/ 33
Church were by Saint	<b>Peter</b>	spoken against these heretics	8, 628/ 34
thou speakest with Saint	<b>Peter</b>	, then pray him to	8, 664/ 30
so prayed for Saint	<b>Peter</b>	that his faith which	8, 693/ 22
the step of Saint	<b>Peter</b>	so deep that he	8, 725/ 18
them that believe. As	<b>Peter</b>	warneth Christian wives that	8, 730/ 23
in it... as Saint	<b>Peter</b>	counseled the Christian wives	8, 731/ 14
the see of Saint	<b>Peter</b>	, to whom our Lord	8, 735/ 23
therefore do as Saint	<b>Peter</b>	bade him do; to	8, 796/ 27
the fault which Saint	<b>Peter</b>	found with Simon Magus	8, 796/ 31
evangelical doctor? Iwis Saint	<b>Peter</b>	answered not Simon Magus	8, 797/ 32
the counsel of Saint	<b>Peter</b>	that we should give	8, 812/ 24
the preaching of Saint	<b>Peter</b>	, as appeareth in the	8, 820/ 24
lawful... no, not for	<b>Peter</b>	... to say that they	8, 838/ 8
the mouth of Saint	<b>Peter</b>	, "God hath first unto	8, 840/ 25
is to wit, Saint	<b>Peter</b>	and Saint John "laid	8, 843/ 22
no, not for Saint	<b>Peter</b>	to say that they	8, 844/ 17
pure that not Saint	<b>Peter</b>	himself may be so	8, 844/ 25
or wrinkle, that Saint	<b>Peter</b>	may find no fault	8, 844/ 33
far forth that Saint	<b>Peter</b>	himself may find no	8, 848/ 6
last point, that Saint	<b>Peter</b>	himself could find no	8, 851/ 5
and wrinkle, that Saint	<b>Peter</b>	can find no fault	8, 851/ 14
and pure that Saint	<b>Peter</b>	could find no fault	8, 852/ 25
or wrinkle, that Saint	<b>Peter</b>	might find no fault	8, 853/ 27
tell you what Saint	<b>Peter</b>	might have done. But	8, 853/ 28
or wrinkle, that Saint	<b>Peter</b>	may find no fault	8, 857/ 14

or wrinkle, that Saint	<b>Peter</b>	may find no fault	8, 858/ 31
of sin, that Saint	<b>Peter</b>	can find no fault	8, 860/ 1
of sin, that Saint	<b>Peter</b>	may find no fault	8, 863/ 8
of sin, that Saint	<b>Peter</b>	may find no fault	8, 863/ 20
so clean that Saint	<b>Peter</b>	may find no fault	8, 864/ 12
without spot that Saint	<b>Peter</b>	might find no fault	8, 865/ 1
had none for Saint	<b>Peter</b>	to spy. And I	8, 865/ 2
be lawful for Saint	<b>Peter</b>	to find any fault	8, 865/ 3
be lawful for Saint	<b>Peter</b>	to say true, and	8, 865/ 5
earth... but that Saint	<b>Peter</b>	may not be suffered	8, 865/ 10
faith see why Saint	<b>Peter</b>	should be afeard, or	8, 865/ 33
face, and make Saint	<b>Peter</b>	afeard to call her	8, 866/ 5
be. For though Saint	<b>Peter</b>	while himself was of	8, 866/ 7
they be... yet Saint	<b>Peter</b>	may not be so	8, 866/ 32
or wrinkle, that Saint	<b>Peter</b>	may find no fault	8, 871/ 30
Holy Scripture that when	<b>Peter</b>	spoke the words of	8, 873/ 35
the example of Saint	<b>Peter</b>	in the tenth of	8, 880/ 19
the preaching of Saint	<b>Peter</b>	the Holy Ghost fell	8, 880/ 20
as he provided Saint	<b>Peter</b>	for Centurio," she might	8, 888/ 3
or wrinkle, that Saint	<b>Peter</b>	may find no fault	8, 905/ 30
the successor of Saint	<b>Peter</b>	the chief head in	8, 962/ 35
or wrinkle, that Saint	<b>Peter</b>	could not find one	8, 974/ 3
confessed hard by Saint	<b>Peter</b>	, and therefore hard would	8, 997/ 35
he not bid Saint	<b>Peter</b>	feed his sheep? And	8, 998/ 30
then he appointed Saint	<b>Peter</b>	for his successor, and	8, 1010/ 19
they fall from Saint	<b>Peter</b>	, and refuse him for	8, 1010/ 37
did not appoint Saint	<b>Peter</b>	for the chief shepherd	8, 1011/ 4
least he appointed Saint	<b>Peter</b>	with others, and that	8, 1011/ 6
he said unto Saint	<b>Peter</b>	, "Peter, if thou love	8, 1012/ 18
said unto Saint Peter, "	<b>Peter</b>	, if thou love me	8, 1012/ 18
which he made Saint	<b>Peter</b>	shepherd... not the sheep	8, 1012/ 20
saith that if Saint	<b>Peter</b>	were alive again, no	8, 1014/ 37
prince of apostles Saint	<b>Peter</b>	, which deadly denied his	8, 1018/ 33
or wrinkle, that Saint	<b>Peter</b>	might find no fault	8, 1028/ 5
he would, as Saint	<b>Peter</b>	biddeth, that every man	8, 1032/ 22
Saint Augustine, "from Saint	<b>Peter's</b>	days" unto his own	8, 735/ 25
And therefore, leaving Saint	<b>Peter's</b>	way... let every man	8, 812/ 27
silver, copper, brass, and	<b>pewter</b>	, and any manner thing	8, 1003/ 27
preach and rebuke the	<b>pharisaical</b>	doctrine of all the	8, 705/ 9
one side the proud	<b>Pharisee</b>	that despised the publican	8, 620/ 15
now, whereas the proud	<b>Pharisee</b>	would have told him	8, 620/ 17
but I am a	<b>Pharisee</b>	as well as he	8, 620/ 23
speak of. O holy	<b>Pharisee</b>	, in whose proud heart	8, 835/ 20
sat the scribes and	<b>Pharisees</b>	and high priests in	8, 601/ 24
them: wherefore the scribes,	<b>Pharisees</b>	, and high priests were	8, 601/ 27
of Christ, the scribes,	<b>Pharisees</b>	, Caiaphas, Annas, and the	8, 609/ 22
the "leaven" of the	<b>Pharisees</b>	, which was their false	8, 609/ 35
the scribes and the	<b>Pharisees</b>	, saying "woe" be to	8, 609/ 37
of the scribes and	<b>Pharisees</b>	, Caiaphas, Annas, and the	8, 611/ 32
that neither scribes nor	<b>Pharisees</b>	, nor priest, nor "elders	8, 612/ 4

false doctrine of the	<b>Pharisees</b>	or false scribes began	8, 612/ 18
naughty scribes and evil	<b>Pharisees</b>	(for good scribes were	8, 612/ 21
were there, and good	<b>Pharisees</b>	too... as by the	8, 612/ 21
naughty scribes and false	<b>Pharisees</b>	to continue long... but	8, 613/ 6
in the scribes and	<b>Pharisees</b>	in Christ's time... and	8, 616/ 31
to the scribes and	<b>Pharisees</b>	of the other... since	8, 617/ 32
whereas the scribes and	<b>Pharisees</b>	had been but a	8, 618/ 1
to the scribes and	<b>Pharisees</b>	of the Jews' church	8, 618/ 15
the scribes and the	<b>Pharisees</b>	, to which he resembleth	8, 619/ 8
sorts and sects, as	<b>Pharisees</b>	and Sadducees, and scribes	8, 619/ 16
the scribes and the	<b>Pharisees</b>	the more part, and	8, 620/ 18
not so many, yet	<b>Pharisees</b>	and scribes and rulers	8, 620/ 25
but that the false	<b>Pharisees</b>	had been well answered	8, 621/ 29
as the scribes and	<b>Pharisees</b>	were at Christ's coming	8, 623/ 11
to the scribes and	<b>Pharisees</b>	that then were in	8, 626/ 31
of the scribes and	<b>Pharisees</b>	and synagogue of the	8, 641/ 24
of the rulers or	<b>Pharisees</b>	do believe in him	8, 641/ 33
and the scribes and	<b>Pharisees</b>	that were then, unto	8, 642/ 1
as then were the	<b>Pharisees</b>	to whom he resembleth	8, 642/ 10
once... Tyndale Though the	<b>Pharisees</b>	succeeded the patriarchs and	8, 648/ 5
Baptist departed from the	<b>Pharisees</b>	, which were heretics, unto	8, 648/ 8
prophets, and rebuked the	<b>Pharisees</b>	. As thou seest how	8, 648/ 11
the scribes, and the	<b>Pharisees</b>	, that were (as he	8, 649/ 4
the scribes and the	<b>Pharisees</b>	. And therefore he concludeth	8, 649/ 13
the scribes and the	<b>Pharisees</b>	I have answered him	8, 650/ 1
represent the scribes and	<b>Pharisees</b>	whom Mt 3:7	8, 672/ 5
and those scribes and	<b>Pharisees</b>	did by their false	8, 672/ 8
sense again... which the	<b>Pharisees</b>	had corrupted with the	8, 691/ 20
the Scripture, which the	<b>Pharisees</b>	had made crooked, wresting	8, 691/ 23
at their need... the	<b>Pharisees</b>	put this gloss thereto	8, 691/ 27
from their sins... the	<b>Pharisees</b>	taught to believe in	8, 691/ 37
were justified. But the	<b>Pharisees</b>	put out the significations	8, 692/ 19
and the scribes and	<b>Pharisees</b>	good men, if that	8, 692/ 28
of the scribes, and	<b>Pharisees</b>	, and synagogues, and Saint	8, 692/ 34
of the scribes and	<b>Pharisees</b>	and synagogue to the	8, 692/ 36
the doctrine of the	<b>Pharisees</b>	: he must show us	8, 696/ 25
of the scribes and	<b>Pharisees</b>	: he must prove us	8, 697/ 5
of those scribes and	<b>Pharisees</b>	which taught the doctrine	8, 697/ 6
of the scribes and	<b>Pharisees</b>	and the things which	8, 697/ 22
false gloss of the	<b>Pharisees</b>	by which many of	8, 697/ 30
told this of the	<b>Pharisees</b>	... then resembleth he the	8, 697/ 35
that he saith the	<b>Pharisees</b>	taught: that it was	8, 698/ 6
say that though the	<b>Pharisees</b>	taught wrong, whom Saint	8, 700/ 5
and saith that the	<b>Pharisees</b>	taught false... and teacheth	8, 700/ 10
the doctrine of the	<b>Pharisees</b>	which Christ reproveth, the	8, 703/ 4
the doctrine of the	<b>Pharisees</b>	, in this point wherein	8, 703/ 7
John the Baptist calleth "	<b>Pharisees</b>	" be all those old	8, 703/ 15
Tyndale calleth them all "	<b>Pharisees</b>	" therefore... and is come	8, 703/ 25
fifteen hundred years, the "	<b>Pharisees</b>	" that is to wit	8, 703/ 28
were like the false	<b>Pharisees</b>	, and corrupted the Scripture	8, 704/ 10

corrupted the Scripture, as	<b>Pharisees</b>	did, with false glosses	8, 704/ 10
the synagogue, scribes, and	<b>Pharisees</b>	such a goodly painted	8, 705/ 5
and the scribes and	<b>Pharisees</b>	good men, if that	8, 705/ 26
against the scribes and	<b>Pharisees</b>	... which things neither Luther	8, 706/ 1
them evil nor the	<b>Pharisees</b>	good and yet the	8, 706/ 9
believe that the scribes,	<b>Pharisees</b>	, and priests were the	8, 717/ 33
by the scribes and	<b>Pharisees</b>	and the high priests	8, 719/ 1
the scribes and the	<b>Pharisees</b>	and the high priests	8, 719/ 23
between Christ and the	<b>Pharisees</b>	), and therefore these examples	8, 722/ 3
as the scribes and	<b>Pharisees</b>	preached, and as ours	8, 743/ 11
Saint John and the	<b>Pharisees</b>	(which he brought in	8, 745/ 20
as the scribes and	<b>Pharisees</b>	did, nor as ours	8, 760/ 30
example, the scribes and	<b>Pharisees</b>	. And some believed at	8, 761/ 20
the false scribes and	<b>Pharisees</b>	and the false doctors	8, 811/ 25
his fellows, the old	<b>Pharisees</b>	, with our Savior himself	8, 835/ 24
the false scribes and	<b>Pharisees</b>	rejected and rebuked, and	8, 885/ 24
the scribes' and the	<b>Pharisees'</b>	doctrine, and showed that	8, 642/ 28
miracles which he saw	<b>Philip</b>	work, bid us therefore	8, 796/ 26
for any miracle that	<b>Philip</b>	wrought, or James either	8, 797/ 5
God provided that Saint	<b>Philip</b>	should go by him	8, 888/ 15
did Eunuchus know that	<b>Philip</b>	was a true preacher	8, 888/ 18
meeting had between Saint	<b>Philip</b>	and him. And then	8, 888/ 31
with divers others which	<b>Philip</b>	there expounded unto him	8, 888/ 32
teach as was Saint	<b>Philip</b>	, that can in teaching	8, 889/ 8
to me as Saint	<b>Philip</b>	did unto Eunuchus... nor	8, 889/ 10
the constructions that Saint	<b>Philip</b>	made Eunuchus. "And therefore	8, 889/ 17
by the reason of	<b>Philip's</b>	miracles (Acts 8). Nevertheless	8, 773/ 34
by the reason of	<b>Philip's</b>	miracles (Acts 8). Nevertheless	8, 792/ 1
earth." And to the	<b>Philippians</b>	: "With fear and trembling	8, 840/ 31
he persecuted either the	<b>Philistines</b>	or the rebels that	8, 789/ 7
heathen man and a	<b>philosopher</b>	full of worldly wisdom	8, 730/ 14
but like unto lapis	<b>philosophorum</b>	, or to quinta essentia	8, 1003/ 24
them unto Joshua, Eleazar,	<b>Phinehas</b>	, and Caleb. But as	8, 609/ 15
his back warm, for	<b>physic</b>	. Finally, I dare well	8, 637/ 32
the counsel of his	<b>physicians</b>	, when he waxed very	8, 637/ 17
given unto any man,	<b>pick</b>	out the truth by	8, 619/ 25
which Friar Barnes hath	<b>picked</b>	and falsifieth those few	8, 992/ 2
old examples, and then	<b>picketh</b>	out specially Saint John	8, 697/ 13
and of most weight,	<b>picketh</b>	out a few things	8, 697/ 25
of Paris, an evil	<b>pie</b>	twice baked, to declare	8, 705/ 6
five wits, for any	<b>piece</b>	of his purpose that	8, 598/ 16
get but one small	<b>piece</b>	to go out of	8, 628/ 18
gear but one poor	<b>piece</b>	of gold. Now, as	8, 628/ 25
Tyndale rehearseth, put another	<b>piece</b>	or twain of pith	8, 676/ 13
tell us any one	<b>piece</b>	of Holy Scripture that	8, 684/ 4
shall find not one	<b>piece</b>	of truth therein, farther	8, 743/ 24
ye see that this	<b>piece</b>	of Tyndale's tale is	8, 748/ 4
solution confounded. But this	<b>piece</b>	is also naught for	8, 748/ 36
his purpose not one	<b>piece</b>	. For well ye wot	8, 752/ 23
how proveth Tyndale this	<b>piece</b>	of his purpose that	8, 759/ 1

proveth us never a	<b>piece</b>	. And yet, as though	8, 763/ 2
talketh of and no	<b>piece</b>	proveth of. For there	8, 764/ 12
in it, or any	<b>piece</b>	of the faith for	8, 797/ 4
know it, nor any	<b>piece</b>	of it... but how	8, 876/ 17
say now by that	<b>piece</b>	, so may there another	8, 895/ 22
and say by another	<b>piece</b>	... and so go about	8, 895/ 23
about to prove every	<b>piece</b>	false by another, wheresoever	8, 895/ 23
called holy because every	<b>piece</b>	thereof is holy (otherwise	8, 906/ 32
then prove they no	<b>piece</b>	of his purpose against	8, 909/ 9
break the rod in	<b>pieces</b>	and cast it in	8, 609/ 5
he suffer many great	<b>pieces</b>	of people to fall	8, 617/ 1
James, and some other	<b>pieces</b>	too now and then	8, 684/ 7
long process, not in	<b>pieces</b>	, but even as it	8, 692/ 31
yea, and the very	<b>pieces</b>	and fragments of the	8, 782/ 34
growing together, all the	<b>pieces</b>	of it as it	8, 952/ 11
ye may see, taken	<b>pieces</b>	of Saint Augustine and	8, 969/ 33
For letting pass some	<b>pieces</b>	that he hath left	8, 986/ 27
her children shall be	<b>pigs</b>	. The Prophet speaketh in	8, 985/ 35
pilgrims in the same	<b>pilgrimage</b>	that we be, toward	8, 578/ 32
enjoined, in vows, in	<b>pilgrimage</b>	, in chastity, in other	8, 579/ 24
to go in any	<b>pilgrimage</b>	, or do any worship	8, 582/ 22
long process of images,	<b>pilgrimage</b>	, sacraments, and ceremonies. In	8, 775/ 27
more? Fasting, praying, or	<b>pilgrimage</b>	, or other works of	8, 797/ 7
sentence of excommunication, the	<b>pilgrimage</b>	of faithful folk, the	8, 990/ 2
ye will even upon	<b>pilgrimages</b>	if ye list, lo	8, 700/ 29
relics, and go in	<b>pilgrimages</b>	, and to pray for	8, 712/ 24
saints, and going in	<b>pilgrimages</b>	, and believing in the	8, 1033/ 4
done to go in	<b>pilgrimages</b>	, and to pray to	8, 1033/ 34
still for voyagers and	<b>pilgrims</b>	in the same pilgrimage	8, 578/ 32
children, old men, laborers,	<b>pilgrims</b>	, nurses, women with child	8, 631/ 20
Saint Paul saith, the "	<b>pillar</b>	" and the "foot" or	8, 617/ 18
the church" is the "	<b>pillar</b>	and sure ground of	8, 645/ 32
Saint Paul saith, the "	<b>pillar</b>	and sure ground of	8, 668/ 23
establishment" and a strong "	<b>pillar</b>	of truth"... as well	8, 682/ 24
as will learn, the "	<b>pillar</b>	and sure establishment of	8, 690/ 1
Paul calleth her the	<b>pillar</b>	and ground of truth	8, 846/ 26
Saint Paul saith, the	<b>pillar</b>	and ground (or foot	8, 846/ 34
or foot of the	<b>pillar</b>	) of truth because it	8, 846/ 35
that this word "the	<b>pillar</b>	" and this word "the	8, 846/ 37
the foot of the	<b>pillar</b>	") do not barely signify	8, 847/ 1
that, like as the	<b>pillar</b>	is a sure thing	8, 847/ 8
or foot of the	<b>pillar</b>	(called in Latin basis	8, 847/ 9
the thing whereupon the	<b>pillar</b>	standeth sure... so is	8, 847/ 11
is the church the	<b>pillar</b>	and the foot or	8, 847/ 12
as unto a sure	<b>pillar</b>	, and stand fast thereupon	8, 847/ 18
sure foot of a	<b>pillar</b>	that cannot fail. Now	8, 847/ 19
as to a sure	<b>pillar</b>	of truth, since I	8, 847/ 24
church cannot be the	<b>pillar</b>	nor the ground of	8, 847/ 28
himself rehearseth, calleth "the	<b>pillar</b>	and ground of truth	8, 847/ 30
of God, and the	<b>pillar</b>	and sure ground of	8, 856/ 13

of God, the same	<b>pillar</b>	, and the same ground	8, 856/ 20
nor cross-staffs, nor by	<b>pillars</b>	nor poleaxes. But whereby	8, 837/ 16
and falling by the	<b>pillars</b>	upon which it resteth	8, 847/ 5
holy cross-staffs, your holy	<b>pillars</b>	and poleaxes, your holy	8, 861/ 7
upon miters and cross-staffs,	<b>pillars</b>	, poleaxes, and red gloves	8, 863/ 11
good cause either to	<b>pine</b>	them or pain them	8, 636/ 20
fallen into a deep	<b>pit</b>	, and thence drawn out	8, 782/ 13
wife which left her	<b>pitcher</b>	and went into the	8, 742/ 39
a most mild and	<b>piteous</b>	man, did yet pursue	8, 791/ 26
he began to look	<b>piteously</b>	upon me, and said	8, 814/ 9
upon his marrowbones, and	<b>piteously</b>	prayed me to forgive	8, 814/ 33
unto the marrow and	<b>pith</b>	of the thing itself	8, 608/ 4
the whole effect and	<b>pith</b>	of this answer is	8, 655/ 36
piece or twain of	<b>pith</b>	and strength therein. For	8, 676/ 14
good Lord, what great	<b>pity</b>	it was that Saint	8, 681/ 7
think it more than	<b>pity</b>	that either Holy Scripture	8, 863/ 2
be, toward the same	<b>place</b>	of rest and wealth	8, 578/ 33
biddeth us in another	<b>place</b>	of his book that	8, 582/ 34
money"; and in another	<b>place</b>	of his book he	8, 586/ 32
he said in one	<b>place</b>	, some of them will	8, 588/ 5
the same distinction and	<b>place</b>	where Tyndale allegeth them	8, 593/ 6
it is in the	<b>place</b>	out of which Gratian	8, 593/ 18
anointed king in his	<b>place</b>	, and was also persecuted	8, 595/ 14
full, Tyndale in every	<b>place</b>	dissembleth... and would have	8, 595/ 22
he cometh to the	<b>place</b>	in his particular answers	8, 603/ 21
every part, the innermost	<b>place</b>	; and from it, upon	8, 604/ 29
is, the most inward	<b>place</b>	of the whole world	8, 604/ 33
already in the lowest	<b>place</b>	... if it should fall	8, 605/ 1
should fall out of	<b>place</b>	on any side, like	8, 605/ 2
fall from the lower	<b>place</b>	into the higher. And	8, 605/ 3
higher from the lowest	<b>place</b>	; because, as I told	8, 605/ 11
to cease and give	<b>place</b>	unto Christ at his	8, 606/ 21
glosses. And in another	<b>place</b>	he rebuked the scribes	8, 609/ 36
their hearts." In which	<b>place</b>	he saith, speaking of	8, 615/ 14
his and his apostles'	<b>place</b>	... Tyndale is bound by	8, 616/ 14
crept up" into the	<b>place</b>	of Christ and his	8, 622/ 24
by succession" into the	<b>place</b>	and "seat of Christ	8, 623/ 10
they come into the	<b>place</b>	by succession... he layeth	8, 629/ 8
up" into the apostles'	<b>place</b>	, respect of lucre, leading	8, 638/ 5
and challenge the apostles'	<b>place</b>	, not by succession but	8, 638/ 12
and plain. And that	<b>place</b>	that the one saith	8, 645/ 16
and hath a plain	<b>place</b>	also for the Sacrament	8, 658/ 22
once... and in one	<b>place</b>	in his book of	8, 659/ 8
set in in his	<b>place</b>	a stark, wretched heretic	8, 684/ 24
lacked somewhat in that	<b>place</b>	whereas other men's books	8, 685/ 16
he so said, the	<b>place</b>	itself, whosoever look thereon	8, 685/ 21
say that in the	<b>place</b>	where Saint Augustine writeth	8, 734/ 12
nor nothing in that	<b>place</b>	speaketh of the virtuous	8, 734/ 14
whoso look upon the	<b>place</b>	where he writeth those	8, 735/ 9
of Manichaeus. In which	<b>place</b>	Saint Augustine disputeth against	8, 736/ 10

may perceive by that	<b>place</b>	in Saint Augustine which	8, 739/ 9
not wish for a	<b>place</b>	more effectual to turn	8, 754/ 30
also done in another	<b>place</b>	a thing of little	8, 758/ 17
now consider the third	<b>place</b>	of Scripture that he	8, 758/ 30
pleasure, somewhat out of	<b>place</b>	, for any gay depending	8, 791/ 20
bring them forth in	<b>place</b>	. And over this, for	8, 808/ 37
he were in such	<b>place</b>	as he could not	8, 818/ 29
wilderness?" Also, in another	<b>place</b>	: "The king turned his	8, 833/ 28
congregations." Also, in another	<b>place</b>	: "Do you despise the	8, 833/ 33
also by the selfsame	<b>place</b>	that Friar Barnes bringeth	8, 834/ 12
For neither in the	<b>place</b>	of Numbers were the	8, 834/ 33
of God." Which one	<b>place</b>	of Saint Paul, of	8, 835/ 33
And also, in another	<b>place</b>	: "You are washed, you	8, 837/ 20
by many a plain	<b>place</b>	of Scripture. As where	8, 840/ 6
written also, in another	<b>place</b>	, "How great is the	8, 840/ 22
he also in another	<b>place</b>	, in his epistle to	8, 850/ 4
allegations in such convenient	<b>place</b>	as may give the	8, 857/ 10
nor yet to any	<b>place</b>	by the reason of	8, 857/ 19
is bound to no	<b>place</b>	, because such apostates would	8, 858/ 13
all in any one	<b>place</b>	, but spread abroad in	8, 859/ 20
know"; also, in another	<b>place</b>	, "He that is of	8, 861/ 36
err." Also, in another	<b>place</b>	: "The congregation of faithful	8, 862/ 16
he speak in this	<b>place</b>	as Saint Augustine doth	8, 868/ 21
Augustine doth in one	<b>place</b>	, yet meaneth he not	8, 868/ 21
Augustine meant in that	<b>place</b>	. And therefore, by Friar	8, 868/ 22
he speaketh in some	<b>place</b>	of that fashion as	8, 869/ 19
know that in this	<b>place</b>	or that place there	8, 873/ 15
this place or that	<b>place</b>	there be certain members	8, 873/ 15
reckon that in this	<b>place</b>	and in that place	8, 873/ 19
place and in that	<b>place</b>	be certain of her	8, 873/ 19
may know in what	<b>place</b>	it is... and yet	8, 876/ 18
Go to such a	<b>place</b>	, and there thou shalt	8, 876/ 19
know whether in the	<b>place</b>	where we happen to	8, 876/ 22
him to a certain	<b>place</b>	which he would name	8, 877/ 9
there are, in the	<b>place</b>	that I send thee	8, 877/ 31
the name of the	<b>place</b>	wherein we shall be	8, 878/ 9
we happen upon some	<b>place</b>	in which we find	8, 878/ 11
reason might have some	<b>place</b>	; for of a great	8, 879/ 33
are among them the	<b>place</b>	may be so small	8, 879/ 37
whosoever look upon the	<b>place</b>	in the Bible, he	8, 881/ 11
prove that in every	<b>place</b>	where it were preached	8, 882/ 6
make in every such	<b>place</b>	some very members of	8, 882/ 8
such hold in every	<b>place</b>	than in every man	8, 882/ 10
take hold in some	<b>place</b>	where it is preached	8, 882/ 15
not hold in every	<b>place</b>	. And that it should	8, 882/ 16
should not in every	<b>place</b>	take hold... appeareth by	8, 882/ 17
God; ergo, in every	<b>place</b>	where the word of	8, 883/ 8
it together in one	<b>place</b>	, of all whom never	8, 883/ 13
which world is a	<b>place</b>	too wide, ye wot	8, 905/ 8
Augustine. And therefore this	<b>place</b>	of Saint Augustine nothing	8, 908/ 12

in himself. The next	<b>place</b>	of Saint Augustine that	8, 908/ 20
text in a wrong	<b>place</b>	of purpose because he	8, 909/ 4
me to find the	<b>place</b>	by chance in reading	8, 909/ 7
Saint Augustine in the	<b>place</b>	that he alleged before	8, 910/ 14
it in a wrong	<b>place</b>	because he would not	8, 910/ 15
would appear upon the	<b>place</b>	read and considered. But	8, 910/ 17
But first, for the	<b>place</b>	of Saint Augustine which	8, 912/ 3
look but upon this	<b>place</b>	only that we be	8, 912/ 33
once in its proper	<b>place</b>	, I should, I ween	8, 912/ 34
will consider well the	<b>place</b>	. For in that gloss	8, 914/ 20
he saith in another	<b>place</b>	: that there must needs	8, 915/ 26
err." Also, in another	<b>place</b>	: "The congregation of faithful	8, 916/ 36
err. Howbeit, in another	<b>place</b>	, at such time as	8, 921/ 15
err." And in another	<b>place</b>	Barnes saith, "It cannot	8, 921/ 23
whosoever in any such	<b>place</b>	had a Christian purpose	8, 924/ 21
spoke not in that	<b>place</b>	precisely of the Scripture	8, 930/ 30
a very paynim. This	<b>place</b>	Friar Barnes bringeth forth	8, 942/ 36
I answer that this	<b>place</b>	made not for suing	8, 945/ 13
the time, and the	<b>place</b>	, and the matter. And	8, 947/ 3
Master Wolman avoiding this	<b>place</b>	of the Gospel with	8, 947/ 20
had no very proper	<b>place</b>	; as though Master/Doctor Wolman	8, 947/ 23
he doth expound the	<b>place</b>	plain wrong, both for	8, 948/ 5
And then if the	<b>place</b>	where she is without	8, 960/ 20
truly declare you this	<b>place</b>	, by his own very	8, 967/ 8
plain words in another	<b>place</b>	. For in the thirty-second	8, 967/ 8
the Sacrifice, in their	<b>place</b>	and order, remembrance made	8, 967/ 19
alive." And in another	<b>place</b>	he saith thus: "What	8, 968/ 8
this boast in that	<b>place</b>	, endeth now Saint Augustine's	8, 972/ 16
sect in some proper	<b>place</b>	, and in its own	8, 976/ 4
Moses, "I have a	<b>place</b>	, and thou shalt stand	8, 977/ 3
that he hath a	<b>place</b>	from which he may	8, 977/ 7
to enter into the	<b>place</b>	of the city above	8, 978/ 20
saith after in another	<b>place</b>	, in this manner... Barnes	8, 978/ 30
him by the selfsame	<b>place</b>	of Saint Augustine which	8, 980/ 13
that, in the self	<b>place</b>	where Saint Augustine saith	8, 982/ 10
church in the selfsame	<b>place</b>	, I say, Saint Augustine	8, 982/ 16
show you but one	<b>place</b>	or twain which he	8, 986/ 30
that; for in that	<b>place</b>	he likeneth unto Judas	8, 988/ 31
lurk sure in any	<b>place</b>	... and was at the	8, 990/ 27
bodies. "There is a	<b>place</b>	, in the same country	8, 990/ 33
conferring and comparing one	<b>place</b>	with another, every man	8, 997/ 11
such collation of every	<b>place</b>	with other find out	8, 997/ 14
known church, in the	<b>place</b>	where he would have	8, 1006/ 37
necessary rehearsing of every	<b>place</b>	that through the Old	8, 1016/ 23
Paul in the same	<b>place</b>	warneth us, and saith	8, 1023/ 34
church of any one	<b>place</b>	, but he spoke it	8, 1024/ 23
saith also, in another	<b>place</b>	, "Put away the evil	8, 1025/ 23
solution given unto that	<b>place</b>	of the Gospel, which	8, 1026/ 16
to answer) have in	<b>places</b>	enough well and plainly	8, 576/ 25
himself? In how many	<b>places</b>	doth the Scripture exhort	8, 582/ 11

not now, in some	<b>places</b>	of England, the simplest	8, 594/ 35
once to the proper	<b>places</b>	. Now, where he saith	8, 596/ 24
twice... but in sundry	<b>places</b>	, so often, against heretics	8, 602/ 22
and declare with divers	<b>places</b>	of Scripture... by which	8, 603/ 9
I there lay some	<b>places</b>	, and some such as	8, 603/ 13
truth, not all the	<b>places</b>	of Scripture that he	8, 603/ 14
the Scripture in plain	<b>places</b>	... and in the taking	8, 610/ 3
appeareth plainly by sundry	<b>places</b>	of Holy Scripture as	8, 615/ 5
appeareth by many plain	<b>places</b>	of Scripture) none but	8, 616/ 6
he saith, in more	<b>places</b>	than one, be now	8, 634/ 11
the Scripture in plain	<b>places</b>	to destroy the literal	8, 634/ 22
heretics have in some	<b>places</b>	not a little cooled	8, 635/ 20
cooled, and in some	<b>places</b>	utterly quenched, when the	8, 635/ 20
and that in more	<b>places</b>	than one: yet shall	8, 635/ 27
in all the hard	<b>places</b>	of Saint Paul with	8, 639/ 35
corrupt a hundred plain	<b>places</b>	of Holy Scripture by	8, 640/ 5
corrupt so many plain	<b>places</b>	of Scripture as utterly	8, 640/ 13
understood, after the plain	<b>places</b>	and general articles of	8, 644/ 27
heretics." "After the plain	<b>places</b>	" which be those, and	8, 645/ 13
to whom plain? The	<b>places</b>	that the one part	8, 645/ 14
it... and by "plain	<b>places</b>	" those places that he	8, 647/ 17
by "plain places" those	<b>places</b>	that he calleth plain	8, 647/ 18
other like in other	<b>places</b>	.) Let them, I say	8, 659/ 24
Catholic Church, in diverse	<b>places</b>	diverse ways. For since	8, 676/ 36
very text in such	<b>places</b>	as the true text	8, 682/ 31
as doth in divers	<b>places</b>	appear, and may be	8, 684/ 32
And in many plain	<b>places</b>	of Scripture more. All	8, 687/ 14
that had in sundry	<b>places</b>	preached after such manner	8, 701/ 6
playeth Tyndale in more	<b>places</b>	than one... making as	8, 714/ 22
apostles, and in some	<b>places</b>	with Christ himself also	8, 721/ 10
but in many other	<b>places</b>	he confesseth that the	8, 734/ 16
Greek, which in other	<b>places</b>	he followeth, and in	8, 758/ 28
fast, and in many	<b>places</b>	much harm have done	8, 772/ 5
therefore, since in some	<b>places</b>	the heretics be now	8, 772/ 7
touch in their proper	<b>places</b>	the devilish doctrine of	8, 776/ 22
James and many other	<b>places</b>	of Holy Scripture, that	8, 784/ 15
been proved in sundry	<b>places</b>	of Christendom, and daily	8, 788/ 4
put out of their	<b>places</b>	and despoiled of their	8, 832/ 4
not?" In all these	<b>places</b>	, and in many more	8, 833/ 35
and understand the selfsame	<b>places</b>	of Scripture that himself	8, 834/ 32
wise in divers other	<b>places</b>	of the world. For	8, 835/ 8
saith, signify, in those	<b>places</b>	of Scripture which himself	8, 835/ 12
And as for the	<b>places</b>	of Scripture that he	8, 839/ 3
earth but the same	<b>places</b>	of Scripture and of	8, 839/ 7
tokens and by many	<b>places</b>	also of his own	8, 842/ 32
Saint Paul in the	<b>places</b>	that Friar Barnes hath	8, 855/ 21
Barnes allegeth us divers	<b>places</b>	of Saint Augustine and	8, 857/ 4
spread abroad in all	<b>places</b>	of the world where	8, 859/ 21
speaketh he in many	<b>places</b>	against satisfaction and against	8, 867/ 25
Augustine in divers other	<b>places</b>	declareth that a sinner	8, 867/ 31

both in divers other	<b>places</b>	... and also, at great	8, 867/ 33
truth understand all the	<b>places</b>	of Scripture that either	8, 887/ 6
you that all the	<b>places</b>	of Scripture that he	8, 905/ 33
him. And all his	<b>places</b>	of the doctors of	8, 906/ 1
him... but by other	<b>places</b>	of Saint Augustine which	8, 908/ 13
I peruse those other	<b>places</b>	of Saint Augustine which	8, 908/ 19
none of all those	<b>places</b>	; and then to go	8, 909/ 1
wrinkle. For, letting other	<b>places</b>	of Saint Augustine alone	8, 912/ 32
as friars from all	<b>places</b>	to a general chapter	8, 922/ 8
nations were from all	<b>places</b>	upon one fair day	8, 924/ 13
epistle." And in many	<b>places</b>	edified he much people	8, 931/ 3
soon find him good	<b>places</b>	enough in Scripture for	8, 932/ 11
already proved in more	<b>places</b>	than one, both of	8, 942/ 23
other, and by more	<b>places</b>	than one of open	8, 942/ 24
Barnes hath in more	<b>places</b>	than one declared his	8, 945/ 25
cross... and in some	<b>places</b>	forbear not to cast	8, 953/ 31
old stock, in what	<b>places</b>	of the world soever	8, 962/ 6
up to the higher	<b>places</b>	... but she destroyed as	8, 976/ 35
in all such other	<b>places</b>	as that wretch most	8, 990/ 16
the faith in those	<b>places</b>	Saint Bernard instructed and	8, 990/ 18
man, returning by the	<b>places</b>	near thereabout, was for	8, 991/ 18
appeareth by all the	<b>places</b>	of Scripture alleged before	8, 1019/ 18
in many of those	<b>places</b>	in which either our	8, 1019/ 21
unto many of these	<b>places</b>	of Scripture fore-remembered will	8, 1024/ 8
and violence into their	<b>places</b>	, and many virtuous people	8, 1027/ 10
in a matter so	<b>plain</b>	and open that every	8, 579/ 1
pope hath made a	<b>plain</b>	decree in which he	8, 587/ 28
so sore accuseth, a	<b>plain</b>	answer after his own	8, 588/ 8
he sinned therein of	<b>plain</b>	, purpensed malice. But yet	8, 589/ 15
he "hath made a	<b>plain</b>	decree in which he	8, 590/ 9
well-ordered region hath by	<b>plain</b>	laws prohibited and forbidden	8, 590/ 21
but also by the	<b>plain</b>	statute De scandalis magnatum	8, 592/ 24
those words for a	<b>plain</b>	law? Those words which	8, 593/ 3
Tyndale saith are a	<b>plain</b>	law made by the	8, 593/ 4
words, made for a	<b>plain</b>	law. Wherein Tyndale plainly	8, 593/ 29
Tyndale plainly showeth his	<b>plain</b>	, open falsehood, except he	8, 593/ 30
Tyndale, neither, against the	<b>plain</b>	scripture of God, in	8, 597/ 13
Tyndale have? It is	<b>plain</b>	enough what he meaneth	8, 597/ 28
not this fashion a	<b>plain</b>	confession of his ignorance	8, 603/ 25
showed you so many	<b>plain</b>	differences between Tyndale's reason	8, 607/ 30
to the Scripture in	<b>plain</b>	places... and in the	8, 610/ 3
as appeareth by many	<b>plain</b>	places of Scripture) none	8, 616/ 6
already showed him the	<b>plain</b>	scriptures in which God	8, 616/ 34
sects for the very	<b>plain</b>	false. For albeit that	8, 623/ 29
all they said, was	<b>plain</b>	and clear for him	8, 624/ 5
with the Catholic Church,	<b>plain</b>	against their devilish doctrine	8, 624/ 11
fellows, for open and	<b>plain</b>	heretics... as if the	8, 627/ 7
use none other, if	<b>plain</b>	false be feigned; as	8, 628/ 8
as appeareth by their	<b>plain</b>	false heresies against the	8, 628/ 9
at last be verified	<b>plain</b>	upon them, in which	8, 628/ 36

the Church for a	<b>plain</b>	heretic in these pestilent	8, 630/ 30
to the Scripture in	<b>plain</b>	places to destroy the	8, 634/ 22
to corrupt a hundred	<b>plain</b>	places of Holy Scripture	8, 640/ 5
to corrupt so many	<b>plain</b>	places of Scripture as	8, 640/ 12
foolish glosses to the	<b>plain</b>	, open words of our	8, 640/ 19
truly understood, after the	<b>plain</b>	places and general articles	8, 644/ 27
calleth "heretics." "After the	<b>plain</b>	places" which be those	8, 645/ 13
those, and to whom	<b>plain</b>	?The places that the	8, 645/ 13
the one part calleth	<b>plain</b>	, the other calleth crooked	8, 645/ 14
other calleth open and	<b>plain</b>	. And that place that	8, 645/ 16
the one saith is	<b>plain</b>	for one thing, the	8, 645/ 16
the other saith is	<b>plain</b>	for the clean contrary	8, 645/ 17
very unlawful lechery and	<b>plain</b>	abominable bitchery. What are	8, 645/ 26
we find in very	<b>plain</b>	Scripture that in the	8, 646/ 9
understandeth it... and by "	<b>plain</b>	places" those places that	8, 647/ 17
places that he calleth	<b>plain</b>	himself... and by "general	8, 647/ 18
works, and hath a	<b>plain</b>	place also for the	8, 658/ 22
saith the Scripture is	<b>plain</b>	upon his side though	8, 659/ 11
were taken for so	<b>plain</b>	to show us which	8, 660/ 7
strong and proveth it	<b>plain</b>	inexpugnable. But Tyndale, albeit	8, 676/ 8
hearts... or by the	<b>plain</b>	persuasion and confession of	8, 677/ 25
be." And in many	<b>plain</b>	places of Scripture more	8, 687/ 13
contrary both to the	<b>plain</b>	words and meaning... and	8, 687/ 21
therewith, because of other	<b>plain</b>	words that Saint James	8, 688/ 13
right. For it teacheth	<b>plain</b>	the contrary thereof... and	8, 700/ 10
forbid them? not with	<b>plain</b>	words, but with worse	8, 702/ 29
but with worse than	<b>plain</b>	words: with blasphemous mockery	8, 702/ 29
as appeareth well by	<b>plain</b>	and evident Scripture; and	8, 703/ 3
his confutation laid him	<b>plain</b>	words of divers of	8, 703/ 20
that believe them, be	<b>plain</b>	, undoubted heretics. And therefore	8, 706/ 14
be it never so	<b>plain</b>	, but say it cannot	8, 707/ 6
be it never so	<b>plain</b>	. And if a man	8, 707/ 10
find his opinions proved	<b>plain</b>	heresies. Or else let	8, 712/ 18
do depend a very	<b>plain</b>	, open heretic. Now, where	8, 712/ 36
whole doctrine is but	<b>plain</b>	frantic heresies... and that	8, 717/ 18
he go upon the	<b>plain</b>	and liquid water, which	8, 718/ 1
better in things so	<b>plain</b>	and clear that he	8, 724/ 24
he go upon the	<b>plain</b>	and liquid water, which	8, 725/ 10
is his meaning very	<b>plain</b>	and open. But, now	8, 727/ 12
the thing was so	<b>plain</b>	and open... he hath	8, 730/ 4
true order and the	<b>plain</b>	intent and meaning of	8, 739/ 28
of Parmenian, saith in	<b>plain</b>	words that there is	8, 740/ 2
put in against the	<b>plain</b>	truth all the hooks	8, 740/ 14
ye see Tyndale proved	<b>plain</b>	false) he cometh now	8, 745/ 22
they might ever by	<b>plain</b>	outward proofs be substantially	8, 749/ 25
men, but by the	<b>plain</b>	experience of his own	8, 750/ 1
of the Samaritans, the	<b>plain</b>	text saith, "Many of	8, 760/ 3
whereas the Gospel by	<b>plain</b>	words saith they believed	8, 760/ 6
men this is a	<b>plain</b>	belief that the church	8, 769/ 8
therefore this is a	<b>plain</b>	, evident, open cause wherefore	8, 771/ 6

that it is a	<b>plain</b>	and an evident conclusion	8, 774/ 8
out answereth and avoideth	<b>plain</b>	, as himself well perceiveth	8, 776/ 18
the thing is so	<b>plain</b>	and open of itself	8, 779/ 32
hath all." That is	<b>plain</b>	untrue. For if that	8, 780/ 21
and all good men	<b>plain</b>	Ishmaels, Esaus, and carnal	8, 789/ 30
He hath given us	<b>plain</b>	answer already, that there	8, 797/ 16
that it is a	<b>plain</b>	and an evident conclusion	8, 799/ 34
his "feeling faith," such	<b>plain</b>	, evident answers for the	8, 801/ 17
all this, yet by	<b>plain</b>	Scripture, too... as I	8, 808/ 34
his examination true and	<b>plain</b>	unto me had been	8, 814/ 10
besides, be the very	<b>plain</b>	elects of God, and	8, 824/ 22
perceive that by the	<b>plain</b>	promises of our Savior	8, 828/ 26
but, as the very	<b>plain</b>	text there telleth, which	8, 835/ 1
plainly proved, do make	<b>plain</b>	against him... and clearly	8, 839/ 8
plainly by many a	<b>plain</b>	place of Scripture. As	8, 840/ 5
years and by the	<b>plain</b>	words of Holy Scripture	8, 843/ 1
Matrimony we have the	<b>plain</b>	and open words of	8, 843/ 25
hath learned of the	<b>plain</b>	, common teaching of the	8, 844/ 6
Barnes bringeth make even	<b>plain</b>	against him, and plainly	8, 856/ 35
err... and Lyra saith	<b>plain</b>	that many popes have	8, 858/ 6
faith. And it is	<b>plain</b>	that all your exterior	8, 861/ 5
etc. These words be	<b>plain</b>	what church it is	8, 862/ 18
people and by the	<b>plain</b>	word of God, the	8, 864/ 15
day. And this is	<b>plain</b>	against Tyndale's church. For	8, 869/ 8
no exposition, they be	<b>plain</b>	enough they do also	8, 875/ 4
us his tale so	<b>plain</b>	by the example of	8, 876/ 26
expounded unto him, so	<b>plain</b>	and open with his	8, 888/ 33
make the Scripture so	<b>plain</b>	and open to me	8, 889/ 9
follow. For that is	<b>plain</b>	false, if the scripture	8, 899/ 21
err... and Lyra saith	<b>plain</b>	that many popes have	8, 910/ 23
err, and "Lyra saith	<b>plain</b>	that many popes have	8, 910/ 33
bringeth for him, saith	<b>plain</b>	against him, that there	8, 912/ 1
shall anon by his	<b>plain</b>	words prove you. But	8, 912/ 2
to err. This maketh	<b>plain</b>	against Barnes, that bringeth	8, 915/ 36
thereupon, "These words be	<b>plain</b>	what church it is	8, 916/ 5
of these glosses be	<b>plain</b>	" as plain as he	8, 916/ 10
glosses be plain" as	<b>plain</b>	as he maketh them	8, 916/ 10
hath himself made a	<b>plain</b>	change of one word	8, 916/ 11
it seem the more	<b>plain</b>	for him. For whereas	8, 916/ 12
them seem the more	<b>plain</b>	for him... and when	8, 916/ 30
words, for all his	<b>plain</b>	change, make yet so	8, 916/ 31
change, make yet so	<b>plain</b>	against him. But verily	8, 916/ 31
point appear well and	<b>plain</b>	by the selfsame councils	8, 923/ 31
shall I then make	<b>plain</b>	and open to men	8, 923/ 33
into some one fair	<b>plain</b>	field, whereof I know	8, 924/ 14
none fairer than the	<b>plain</b>	of Salisbury... providing that	8, 924/ 14
a rain, the whole	<b>plain</b>	have a fair roof	8, 924/ 15
ween, than the whole	<b>plain</b>	were too little; for	8, 924/ 16
and schismatics, which by	<b>plain</b>	profession of their schisms	8, 924/ 28
no exposition, they be	<b>plain</b>	enough they do also	8, 929/ 16

without writing as is	<b>plain</b>	by other words of	8, 930/ 35
of that work be	<b>plain</b>	against Friar Barnes himself	8, 934/ 20
him tokens enough open,	<b>plain</b>	, and evident, written in	8, 935/ 14
evident, written in the	<b>plain</b>	Scripture, of which I	8, 935/ 14
words, then appeareth it	<b>plain</b>	(would Saint Gregory say	8, 936/ 6
together upon that fair	<b>plain</b>	, it were well done	8, 937/ 22
one were contradictory and	<b>plain</b>	repugnant to the other	8, 939/ 13
contrary, they hold a	<b>plain</b>	false heresy, and after	8, 942/ 9
than one of open,	<b>plain</b>	Scripture, too. And thus	8, 942/ 24
doth expound the place	<b>plain</b>	wrong, both for the	8, 948/ 5
And therefore is it	<b>plain</b>	that Christ sending him	8, 951/ 34
the matter the more	<b>plain</b>	for his purpose. But	8, 959/ 30
he declareth himself, by	<b>plain</b>	and open words, to	8, 963/ 35
by his own very	<b>plain</b>	words in another place	8, 967/ 8
to prove his purpose	<b>plain</b>	, he seemeth rather to	8, 973/ 34
Saint Augustine in... with	<b>plain</b>	words to prove Friar	8, 973/ 35
Saint Bernard saith by	<b>plain</b>	words the contrary... which	8, 987/ 17
words the contrary... which	<b>plain</b>	words of Saint Bernard	8, 987/ 17
ye plainly see, of	<b>plain</b>	and pure malice manifestly	8, 987/ 18
shall give you a	<b>plain</b>	example or twain. Saint	8, 988/ 26
them, would lead them	<b>plain</b>	unto our own common	8, 993/ 33
readers, there is a	<b>plain</b>	figure of these false	8, 994/ 16
in the Scripture as	<b>plain</b>	as a packstaff. For	8, 997/ 9
yet were it not	<b>plain</b>	for every man, nor	8, 997/ 15
every man, nor yet	<b>plain</b>	for any man but	8, 997/ 15
him, neither, fully so	<b>plain</b>	as a packstaff, since	8, 997/ 17
world. And it is	<b>plain</b>	also that the church	8, 1000/ 33
use that word "church,"	<b>plain</b>	it is that the	8, 1001/ 6
potabile, that is a	<b>plain</b>	, common practice. For there	8, 1003/ 25
Blessed Lady is a	<b>plain</b>	stop, since they cannot	8, 1005/ 31
well proved by the	<b>plain</b>	Scripture indeed, by such	8, 1005/ 38
Luther's rule, but very	<b>plain</b>	, open, and evident, they	8, 1006/ 9
the very order, the	<b>plain</b>	Scripture proveth them. And	8, 1011/ 15
we shall tell him	<b>plain</b>	again that he that	8, 1013/ 26
readers, if it appear	<b>plain</b>	unto you by the	8, 1015/ 35
this, I say, by	<b>plain</b>	Scripture appear, then is	8, 1016/ 2
neither will for so	<b>plain</b>	a matter overburden the	8, 1016/ 21
mercy, is it not	<b>plain</b>	that he meaneth there	8, 1017/ 3
heap of authorities and	<b>plain</b>	texts of the Scripture	8, 1018/ 39
all. This is so	<b>plain</b>	that they be all	8, 1019/ 7
the nonce, of a	<b>plain</b>	, homely fashion, and with	8, 1021/ 31
God." Now is it	<b>plain</b>	here, by Saint Paul	8, 1023/ 4
open? Not always by	<b>plain</b>	, open Scripture; for by	8, 1025/ 5
and now make you	<b>plain</b>	the second; that is	8, 1029/ 9
were both against the	<b>plain</b>	, open Scripture and against	8, 1030/ 6
this may be the	<b>plainer</b>	, I will bring you	8, 860/ 22
this may be the	<b>plainer</b>	, I will bring you	8, 959/ 15
make them seem the	<b>plainer</b>	for his purpose. And	8, 959/ 34
places enough well and	<b>plainly</b>	declared that I call	8, 576/ 25
laws is, if they	<b>plainly</b>	durst speak it out	8, 585/ 10

in which himself hath	<b>plainly</b>	confessed that he turned	8, 589/ 10
And so is it	<b>plainly</b>	specified in the decrees	8, 593/ 26
plain law. Wherein Tyndale	<b>plainly</b>	showeth his plain, open	8, 593/ 30
all Christian people so	<b>plainly</b>	believed and so commonly	8, 606/ 30
Tyndale here, good reader,	<b>plainly</b>	confesseth himself that the	8, 614/ 8
to the faith appeareth	<b>plainly</b>	by sundry places of	8, 615/ 5
his own damnation himself,	<b>plainly</b>	pursuing upon his own	8, 616/ 29
Church this tale, seeth	<b>plainly</b>	the truth... and is	8, 619/ 3
say. Surely well, and	<b>plainly</b>	, by this way. God	8, 623/ 2
old holy doctors'... appeareth	<b>plainly</b>	by this: that these	8, 625/ 2
sleep... as Luther writeth	<b>plainly</b>	in a sermon upon	8, 626/ 3
against the Church as	<b>plainly</b>	appeareth by many old	8, 627/ 18
not only doth appear	<b>plainly</b>	by other authentic writing	8, 631/ 32
liked not to declare	<b>plainly</b>	to them, because so	8, 640/ 34
had before well and	<b>plainly</b>	proved it... in this	8, 644/ 24
For Friar Barnes saith	<b>plainly</b>	that Saint James' epistle	8, 646/ 31
Tyndale, and openly and	<b>plainly</b>	, without any such doubt	8, 655/ 29
Christ's Catholic Church, writeth	<b>plainly</b>	, thirteen hundred years before	8, 657/ 28
And so is it	<b>plainly</b>	proved false, all the	8, 660/ 4
but have truly and	<b>plainly</b>	rehearsed them every one	8, 665/ 31
all which it appeareth	<b>plainly</b>	that he both saith	8, 665/ 32
have declared you are	<b>plainly</b>	deduced upon his own	8, 665/ 34
as I have before	<b>plainly</b>	proved, that the faith	8, 669/ 8
Christian readers, have I	<b>plainly</b>	proved you that Tyndale	8, 670/ 34
boldly say, well and	<b>plainly</b>	proved that this known	8, 673/ 10
things with which he	<b>plainly</b>	confuted that foolish heresy	8, 676/ 19
heresy, said and affirmed	<b>plainly</b>	that himself should not	8, 676/ 20
unknown church it appeareth	<b>plainly</b>	that both Saint Augustine	8, 678/ 23
the same epistle as	<b>plainly</b>	preach against these heretics	8, 688/ 17
Timothy by which he	<b>plainly</b>	speaketh of grace given	8, 688/ 32
By this it appeareth	<b>plainly</b>	that though they which	8, 693/ 29
he meaneth here, and	<b>plainly</b>	saith in his other	8, 697/ 1
he answered well and	<b>plainly</b>	that we be first	8, 701/ 13
And now see you	<b>plainly</b>	that Tyndale calleth them	8, 703/ 25
And now that ye	<b>plainly</b>	perceive that this answer	8, 709/ 4
deny it... I shall	<b>plainly</b>	prove both the parts	8, 710/ 10
name for true, be	<b>plainly</b>	proved false. Then railleth	8, 710/ 15
intent that ye shall	<b>plainly</b>	perceive that this tale	8, 712/ 14
doth this reason alone	<b>plainly</b>	and perfectly prove this	8, 712/ 32
chicken. For he confesseth	<b>plainly</b>	, against such high-eagle heretics	8, 723/ 26
besides that it appeareth	<b>plainly</b>	by Saint Jerome that	8, 734/ 9
readers, here see ye	<b>plainly</b>	that Tyndale is telling	8, 738/ 19
of Saint Augustine is	<b>plainly</b>	that God of his	8, 739/ 12
Saint Augustine, as it	<b>plainly</b>	appeareth as well in	8, 739/ 29
own conversion; and very	<b>plainly</b>	in an epistle of	8, 739/ 31
In which Saint Augustine	<b>plainly</b>	showeth that the known	8, 739/ 33
known Catholic church is	<b>plainly</b>	by Scripture proved the	8, 739/ 34
Church. Wherein I have	<b>plainly</b>	proved you, by Saint	8, 740/ 34
Saint Augustine... while ye	<b>plainly</b>	see that in this	8, 741/ 1
own conformable will, appeareth	<b>plainly</b>	by clear texts of	8, 747/ 10

of Saint Augustine... and	<b>plainly</b>	confesseth himself that the	8, 751/ 30
damnation when they do,	<b>plainly</b>	showeth that they may	8, 758/ 4
sin. That Tyndale thus	<b>plainly</b>	saith, ye have yourselves	8, 778/ 37
And then that it	<b>plainly</b>	followeth upon his tale	8, 779/ 1
dwell together, ye see	<b>plainly</b>	yourselves. And therefore ye	8, 779/ 4
ye see also as	<b>plainly</b>	that since I never	8, 779/ 5
Luther doth manifestly and	<b>plainly</b>	in his Babylonica, where	8, 784/ 6
be now in Almaine)	<b>plainly</b>	showeth and declareth that	8, 791/ 6
to, he telleth us	<b>plainly</b>	we shall never come	8, 797/ 24
told us yet more	<b>plainly</b>	that the man can	8, 799/ 1
the faith, Tyndale doth	<b>plainly</b>	mock him. Finally, good-faithful	8, 799/ 7
For as ye see	<b>plainly</b>	, to this end at	8, 799/ 28
folly found out more	<b>plainly</b>	than of late appeared	8, 813/ 10
in his stomach, as	<b>plainly</b>	as he knew it	8, 814/ 13
God hath himself so	<b>plainly</b>	told the contrary to	8, 816/ 30
words of Saint Paul	<b>plainly</b>	appeareth. And this feeling	8, 825/ 34
and avoided his solution	<b>plainly</b>	by which he would	8, 828/ 13
so clearly and so	<b>plainly</b>	that all his evangelical	8, 832/ 35
as ye shall see	<b>plainly</b>	proved, do make plain	8, 839/ 8
he thus meaneth... appeareth	<b>plainly</b>	by the heresy of	8, 840/ 3
him this lie appeareth	<b>plainly</b>	by many a plain	8, 840/ 5
taught it him appeareth	<b>plainly</b>	by that the Spirit	8, 842/ 8
the Second, both, do	<b>plainly</b>	prove. In the First	8, 843/ 32
Paul that he bringeth,	<b>plainly</b>	proveth against him. Now	8, 847/ 31
readers, here may ye	<b>plainly</b>	see that Saint Paul	8, 855/ 20
readers, here have ye	<b>plainly</b>	seen that all the	8, 856/ 34
plain against him, and	<b>plainly</b>	prove the known Catholic	8, 856/ 36
etc. Here have you	<b>plainly</b>	... that the holy church	8, 857/ 27
likelihood, to prove us	<b>plainly</b>	some people somewhere so	8, 859/ 33
prophets." Here have you	<b>plainly</b>	that the very, true	8, 875/ 15
And the very text	<b>plainly</b>	showeth, upon all the	8, 881/ 15
her, and persuade her	<b>plainly</b>	, that the books of	8, 886/ 23
For that he writeth	<b>plainly</b>	already; but as for	8, 886/ 25
Scripture? For you say	<b>plainly</b>	that the Epistle of	8, 895/ 12
of Saint Augustine so	<b>plainly</b>	declared in this point	8, 908/ 15
too. For I say	<b>plainly</b>	that the church must	8, 915/ 1
and "fail" precisely and	<b>plainly</b>	both one, neither in	8, 916/ 16
prophets." Here have you	<b>plainly</b>	that the very, true	8, 929/ 27
and therefore durst not	<b>plainly</b>	speak much of it	8, 934/ 2
cannot be known, do	<b>plainly</b>	confound Friar Barnes... and	8, 935/ 11
which every man may	<b>plainly</b>	perceive that this known	8, 935/ 16
five times clearly and	<b>plainly</b>	confound him. Now, if	8, 936/ 9
that all you do	<b>plainly</b>	and damnably err." And	8, 937/ 4
accident thereunto it appeareth	<b>plainly</b>	that they which by	8, 937/ 9
at a general council,	<b>plainly</b>	confuted them all. But	8, 938/ 29
thereby may every man	<b>plainly</b>	perceive that the prescience	8, 939/ 14
fail, as ye see	<b>plainly</b>	it would: then is	8, 939/ 25
And thus ye see	<b>plainly</b>	that Friar Barnes hath	8, 942/ 25
Our Master, Christ, doth	<b>plainly</b>	speak of a man	8, 943/ 7
etc. Here have ye	<b>plainly</b>	that the particular church	8, 943/ 18

that Christ doth there	<b>plainly</b>	speak of a man	8, 943/ 27
say that Christ here	<b>plainly</b>	speaketh of every man	8, 944/ 9
saith here that Christ	<b>plainly</b>	meant... he seemeth there	8, 944/ 32
one declared his opinion	<b>plainly</b>	by which he would	8, 945/ 26
say that Christ speaketh	<b>plainly</b>	of him that is	8, 949/ 22
universal both. Ye may	<b>plainly</b>	perceive here that Barnes	8, 950/ 24
bade him well and	<b>plainly</b>	go complain to "the	8, 951/ 9
Christ sending him so	<b>plainly</b>	to complain to "the	8, 951/ 35
words of Christ which	<b>plainly</b>	prove the very church	8, 952/ 15
good and long deliberation	<b>plainly</b>	write in this point	8, 953/ 21
point declareth his mind	<b>plainly</b>	, concerning the repressing of	8, 955/ 34
his writings wherein he	<b>plainly</b>	declareth unto the heretics	8, 956/ 1
after the flesh declaring	<b>plainly</b>	that though they be	8, 958/ 23
For Saint Paul saith	<b>plainly</b>	, "If ye live after	8, 958/ 26
intent therein, appear as	<b>plainly</b>	unto you as I	8, 959/ 36
he may be so	<b>plainly</b>	reproved. Ye shall understand	8, 964/ 10
heresy was this... appeareth	<b>plainly</b>	both in the beginning	8, 964/ 23
by which Saint Augustine	<b>plainly</b>	proveth it false. I	8, 964/ 29
there... but affirmeth it	<b>plainly</b>	, since he saith there	8, 969/ 3
habebat ut dimitterentur" declareth	<b>plainly</b>	the contrary. Barnes also	8, 970/ 22
come at them) do	<b>plainly</b>	and fully agree with	8, 971/ 4
after his own fashion...	<b>plainly</b>	declare and show that	8, 973/ 29
in these words doth	<b>plainly</b>	show that the saints	8, 980/ 1
Saint Augustine well and	<b>plainly</b>	declareth, if we consider	8, 980/ 7
now that I have	<b>plainly</b>	confuted Friar Barnes by	8, 980/ 9
By which ye may	<b>plainly</b>	perceive that Saint Augustine	8, 982/ 23
church... Saint Augustine saith	<b>plainly</b>	, as I showed you	8, 982/ 36
church, in which ye	<b>plainly</b>	see that he can	8, 983/ 6
Barnes hath, as ye	<b>plainly</b>	see, of plain and	8, 987/ 18
church very fully and	<b>plainly</b>	overthrown. For there shall	8, 988/ 7
For there shall he	<b>plainly</b>	see that Saint Bernard	8, 988/ 7
so openly, and so	<b>plainly</b>	against him in all	8, 991/ 23
his own advantage, do	<b>plainly</b>	make against his purpose	8, 991/ 28
for his part, did	<b>plainly</b>	pursue them, and labored	8, 991/ 35
that he bringeth... doth	<b>plainly</b>	, to Friar Barnes' confusion	8, 992/ 3
ye shall after see)	<b>plainly</b>	found in this known	8, 993/ 36
in conclusion, it appeareth	<b>plainly</b>	between them and us	8, 1000/ 29
one. Finally, it appeareth	<b>plainly</b>	also that the cause	8, 1001/ 13
that every man may	<b>plainly</b>	perceive and see that	8, 1001/ 33
ever hitherto, as ye	<b>plainly</b>	perceive by them. And	8, 1006/ 29
marriage? Meant he not	<b>plainly</b>	the whole company present	8, 1016/ 29
yourselves" Here ye see	<b>plainly</b>	that Saint Paul maketh	8, 1017/ 20
whatsoever they babble, it	<b>plainly</b>	appeareth that the church	8, 1021/ 13
And therefore it appeareth	<b>plainly</b>	that Saint Paul's mind	8, 1022/ 23
were no less than	<b>plainly</b>	to deny the Gospel	8, 1024/ 6
age do fully and	<b>plainly</b>	declare it. For Saint	8, 1026/ 34
Christian readers, well and	<b>plainly</b>	proved you by reason	8, 1028/ 37
show therein their honest	<b>plainness</b>	and their substantial truth	8, 684/ 35
great boasts of the	<b>plainness</b>	of the words, when	8, 916/ 29
purpose but only to	<b>plant</b>	in covertly some heresies	8, 839/ 2

but hatred or contempt	<b>planted</b>	in their hearts toward	8, 590/ 34
other man's making, and	<b>planted</b>	in at pleasure, somewhat	8, 791/ 20
of Barnes' devilish doctrine	<b>planted</b>	in among his mocks	8, 844/ 4
vicious indeed, which Barnes	<b>planteth</b>	in among these as	8, 932/ 13
must suffer them to	<b>play</b>	out all their lusts	8, 588/ 11
or else doth Tyndale	<b>play</b>	Blind Hob about the	8, 644/ 20
shall ye see him	<b>play</b>	the man in the	8, 717/ 25
list to sport and	<b>play</b>	with them; nor feareth	8, 788/ 10
mitigate his judgment... and	<b>play</b>	as the lady did	8, 790/ 5
no more thereon, but	<b>play</b>	and make us merry	8, 797/ 27
no part in this	<b>play</b>	. By which obstinate silence	8, 820/ 16
process, he beginneth to	<b>play</b>	Tyndale's part... first in	8, 831/ 8
sultan in a stage	<b>play</b>	may make more bragging	8, 919/ 12
have seen him before	<b>play</b>	with Saint Augustine, and	8, 985/ 6
sinned again... and thus	<b>play</b>	in and out, like	8, 986/ 19
been that have evil	<b>played</b>	their parts, yet have	8, 579/ 38
till the lusk have "	<b>played</b>	out their lusts" and	8, 588/ 5
heretics as then were,	<b>played</b>	as these do now	8, 676/ 16
And lately have they	<b>played</b>	that pageant in falsifying	8, 684/ 33
of truth, he hath	<b>played</b>	in the rehearsing of	8, 959/ 31
of them as he	<b>played</b>	in the rehearsing of	8, 959/ 31
whether this pageant be	<b>played</b>	by Friar Barnes more	8, 964/ 31
to Tyndale that he	<b>playeth</b>	in this point the	8, 579/ 36
some other matter. Now	<b>playeth</b>	Tyndale even the same	8, 606/ 10
reader, this false pageant	<b>playeth</b>	Tyndale in more places	8, 714/ 21
Church. And therein he	<b>playeth</b>	by his "feeling faith	8, 745/ 28
so late? And so	<b>playeth</b>	Tyndale now. Being fain	8, 746/ 3
these things he but	<b>playeth</b>	and sporteth with. But	8, 831/ 28
the election... Friar Barnes	<b>playeth</b>	as Tyndale doth: walketh	8, 848/ 7
therefore of likelihood Barnes	<b>playeth</b>	here with Lyra as	8, 910/ 13
with Lyra as he	<b>playeth</b>	with Saint Augustine in	8, 910/ 14
you that Friar Barnes	<b>playeth</b>	with Saint Bernard here	8, 985/ 5
good living was so	<b>pleasant</b>	unto God, while they	8, 582/ 24
damask water and burn	<b>pleasant</b>	perfumes. Albeit unawares to	8, 699/ 19
of all fowls, the	<b>pleasant</b>	splayed eagle. For since	8, 723/ 12
thing destroyeth all that	<b>pleasant</b>	patch which Tyndale hath	8, 791/ 28
not content with the	<b>pleasant</b>	meat of manna, longed	8, 793/ 6
of his tale his	<b>pleasant</b>	scoffing upon miters and	8, 863/ 10
be fed with the	<b>pleasant</b>	conversation of his bodily	8, 884/ 34
be it never so	<b>pleasant</b>	in the eye, nor	8, 893/ 2
and holier, and more	<b>pleasant</b>	in the sight of	8, 908/ 4
they be) are greatly	<b>pleasant</b>	to God; and specially	8, 932/ 21
lively host, holy and	<b>pleasant</b>	unto God," we shall	8, 978/ 15
on and read over	<b>pleasantly</b>	, with him that liketh	8, 743/ 22
familiar, and that they	<b>pleasantly</b>	did eat together... but	8, 762/ 6
finally no man can	<b>please</b>	him but Wycliffe, the	8, 587/ 17
therefore may, if it	<b>please</b>	him, by some secret	8, 722/ 24
Scripture what book it	<b>please</b>	him. And some of	8, 729/ 29
pray you, and it	<b>please</b>	ye, hearken patiently what	8, 736/ 33
it is impossible to	<b>please</b>	God." And therefore, of	8, 822/ 5

it is impossible to	<b>please</b>	God. Besides this, if	8, 823/ 22
God may, where it	<b>please</b>	him, of his mere	8, 825/ 23
world, "so may it	<b>please</b>	you, good Father Barnes	8, 884/ 38
willing to learn to	<b>please</b>	him as she that	8, 898/ 3
defunctorum" that it may	<b>please</b>	God to bring them	8, 914/ 32
that then it may	<b>please</b>	God to bring him	8, 966/ 30
by that it hath	<b>pleased</b>	God, for the testification	8, 811/ 7
they gloss as it	<b>pleaseth</b>	them. As in the	8, 688/ 30
false. Now, where it	<b>pleaseth</b>	him to jest and	8, 777/ 30
declared for things specially	<b>pleasing</b>	to God, and through	8, 640/ 7
to do the people	<b>pleasure</b>	, and drive away the	8, 579/ 14
her away at his	<b>pleasure</b>	, and take another at	8, 584/ 20
in comparison, till his	<b>pleasure</b>	shall be to increase	8, 617/ 3
about, to do him	<b>pleasure</b>	in his presence by	8, 637/ 20
other instructions of his	<b>pleasure</b>	in things that he	8, 682/ 13
this he saith his	<b>pleasure</b>	, as him listeth to	8, 689/ 22
but to do him	<b>pleasure</b>	with, as men did	8, 699/ 17
spend it out in	<b>pleasure</b>	upon the blessed body	8, 699/ 36
do for no man's	<b>pleasure</b>	, I promise you, but	8, 717/ 3
and planted in at	<b>pleasure</b>	, somewhat out of place	8, 791/ 20
counsel, content for his	<b>pleasure</b>	to forbear all those	8, 797/ 10
his "feeling faith" any	<b>pleasure</b>	or comfort of hope	8, 825/ 29
can take no great	<b>pleasure</b>	, I suppose, to hear	8, 832/ 19
new laws at her	<b>pleasure</b>	? Because she may invent	8, 862/ 9
me for his only	<b>pleasure</b>	, I could find no	8, 898/ 10
us now for Barnes'	<b>pleasure</b>	imagine that this same	8, 924/ 9
not be, by his	<b>pleasure</b>	that made it, broken	8, 941/ 34
was begotten without fleshly	<b>pleasure</b>	. And after, he gathereth	8, 1009/ 15
chastity may for his	<b>pleasure</b>	lawfully break his vow	8, 1034/ 4
present world and the	<b>pleasures</b>	thereof while we may	8, 797/ 29
in vain used, the	<b>pledge</b>	or earnest penny of	8, 967/ 31
hath made many such	<b>plenteous</b>	promises of his assistance	8, 616/ 35
alone. But God, whose	<b>plenteous</b>	Spirit indited the Scripture	8, 635/ 32
so marvelous and so	<b>plenteous</b>	upon the people that	8, 753/ 12
help thereof being so	<b>plenteous</b>	, with much less difficulty	8, 756/ 1
may now by the	<b>plenteous</b>	grace of God so	8, 756/ 9
Of this cometh their	<b>plenteous</b>	winepresses and their full	8, 983/ 26
part of Scripture so	<b>plenteously</b>	proved, but also among	8, 606/ 29
such wholesome fruit should	<b>plenteously</b>	spring thereof. Go me	8, 638/ 2
these kinds of works,	<b>plenteously</b>	and full. And as	8, 932/ 12
God we had!) so	<b>plenteously</b>	as our part were	8, 979/ 30
he saw gold great	<b>plenty</b>	in Tyndale's purse... yet	8, 628/ 17
the paynims, whereof was	<b>plenty</b>	in the town... nor	8, 835/ 4
of all these people	<b>plenty</b>	, such as be known	8, 836/ 5
he would never lack	<b>plenty</b>	(till frenzy lack folly	8, 925/ 31
own part to be	<b>pliable</b>	to the truth... God	8, 622/ 9
he shall have me	<b>pliable</b>	. For after that proof	8, 722/ 31
reason be able to	<b>pluck</b>	him from it... till	8, 748/ 28
the half keep them	<b>plumb</b>	, right under the hance	8, 1021/ 32
go to Tyndale's first	<b>point</b>	... which point in his	8, 576/ 16

Tyndale's first point... which	<b>point</b>	in his first chapter	8, 576/ 16
how far from the	<b>point</b>	, it is even a	8, 576/ 17
Tyndale, which in this	<b>point</b>	will in no wise	8, 577/ 25
wried away from the	<b>point</b>	... but the beginning of	8, 577/ 30
to fly from the	<b>point</b>	as he doth, in	8, 578/ 36
he playeth in this	<b>point</b>	the very foolish disour	8, 579/ 36
heaven. Howbeit, in this	<b>point</b>	I dare be bold	8, 582/ 27
out, the very principal	<b>point</b>	of all his whole	8, 585/ 11
so that in that	<b>point</b>	, the fault that Tyndale	8, 586/ 10
here at the last	<b>point</b>	... though the party, sometimes	8, 596/ 10
But as for this	<b>point</b>	, Tyndale meaneth much farther	8, 596/ 18
upon the question, every	<b>point</b>	of Christ's Catholic faith	8, 597/ 32
the proof of this	<b>point</b>	bestowed already his whole	8, 600/ 26
Saint Cyprian upon that	<b>point</b>	. Now cometh Tyndale and	8, 603/ 16
of Christ, for the	<b>point</b>	that we speak of	8, 606/ 12
is also in this	<b>point</b>	verified... to which truth	8, 615/ 30
great promises in that	<b>point</b>	that whereas the scribes	8, 618/ 1
Tyndale come to this	<b>point</b>	, he will at the	8, 619/ 6
and were in that	<b>point</b>	like unto the church	8, 622/ 20
church even unto this	<b>point</b>	... which thing, God keeping	8, 622/ 29
devilish doctrine. And this	<b>point</b>	themselves so clearly perceive	8, 624/ 12
their minds from the	<b>point</b>	that is in question	8, 624/ 24
for conclusion of this	<b>point</b>	, that Tyndale may see	8, 626/ 28
And yet in this	<b>point</b>	too, the mark that	8, 631/ 26
say that in this	<b>point</b>	again, the mark that	8, 631/ 38
and perilous. In which	<b>point</b>	every man marketh well	8, 634/ 12
contrary unto theirs. This	<b>point</b>	would, I promise you	8, 643/ 3
But then will this	<b>point</b>	as sore appall Tyndale	8, 643/ 5
they not brought that	<b>point</b>	in question? And then	8, 645/ 7
well agreed upon that	<b>point</b>	neither; but likewise as	8, 645/ 10
longed to learn that	<b>point</b>	to save his neck	8, 655/ 5
heretics. And in this	<b>point</b>	though Tyndale, to blear	8, 656/ 4
minds from the very	<b>point</b>	of the matter... and	8, 656/ 5
ours resteth upon that	<b>point</b>	: consider, good Christian reader	8, 659/ 1
contrary. And in this	<b>point</b>	all the rabble of	8, 659/ 13
may also perceive this	<b>point</b>	well by the other	8, 661/ 26
he fell in that	<b>point</b>	from Luther's heresy to	8, 661/ 33
the other in one	<b>point</b>	... in which I pray	8, 662/ 5
saith true in that	<b>point</b>	and in almost nothing	8, 662/ 36
heretics, which in that	<b>point</b>	do more than verily	8, 672/ 5
King's argument in that	<b>point</b>	so strong that every	8, 676/ 3
and teaching of that	<b>point</b>	by the church of	8, 676/ 29
belief in any manner	<b>point</b>	whereof God would have	8, 680/ 11
be so fond a	<b>point</b>	that all that look	8, 688/ 11
concluded in the principal	<b>point</b>	. And where he saith	8, 689/ 32
Tyndale can in this	<b>point</b>	never make the synagogue	8, 693/ 37
himself matches in that	<b>point</b>	, he must prove that	8, 696/ 27
for conclusion of this	<b>point</b>	, ye may clearly see	8, 702/ 39
the Pharisees, in this	<b>point</b>	wherein Tyndale resembleth them	8, 703/ 7
with a fresh, lusty	<b>point</b>	, and assoileth all the	8, 705/ 20

be good. More This	<b>point</b>	is, lo, the old	8, 705/ 28
is, lo, the old	<b>point</b>	which, here and in	8, 705/ 28
giveth always his old	<b>point</b>	, at one end or	8, 705/ 30
of a good blue	<b>point</b>	. For I have in	8, 705/ 32
which he knoweth that	<b>point</b>	, and which in that	8, 708/ 23
and which in that	<b>point</b>	he believeth, is here	8, 708/ 23
neither in the one	<b>point</b>	nor the other... and	8, 708/ 26
believeth not the one	<b>point</b>	as he doth the	8, 708/ 28
Tyndale doth in this	<b>point</b>	falsely belie the clergy	8, 710/ 19
to have in that	<b>point</b>	) did evermore considerably reject	8, 711/ 1
be in the greatest	<b>point</b>	that any man lightly	8, 712/ 35
in, and on which	<b>point</b>	most heresies do depend	8, 712/ 36
Catholic Church defining that	<b>point</b>	in a general council	8, 715/ 14
we, to the very	<b>point</b>	; where you shall see	8, 716/ 18
that in this one	<b>point</b>	at the least, both	8, 717/ 10
bring us from the	<b>point</b>	with likening the whole	8, 719/ 20
properly pertaineth unto the	<b>point</b>	whereupon specially dependeth the	8, 720/ 2
damnable error. In this	<b>point</b>	I say there is	8, 720/ 5
set forth such a	<b>point</b>	so far unlikely, and	8, 723/ 10
painted process to this	<b>point</b>	in conclusion: that, like	8, 729/ 12
I so reasoned this	<b>point</b>	, of Saint Augustine's words	8, 733/ 20
that by this one	<b>point</b>	ye may perceive and	8, 733/ 36
see that in this	<b>point</b>	which Tyndale putteth for	8, 741/ 1
And therefore in this	<b>point</b>	wherein Saint Augustine and	8, 750/ 32
brought unto the worst	<b>point</b>	of all. For then	8, 762/ 29
forgetteth yet again the	<b>point</b>	... and to seek occasion	8, 765/ 17
have we for that	<b>point</b>	to lay against these	8, 769/ 29
Catholic Church in that	<b>point</b>	better than all the	8, 770/ 13
the whole... and that	<b>point</b>	must needs, by Tyndale's	8, 770/ 13
And therefore in this	<b>point</b>	Tyndale belieth me once	8, 778/ 3
and belief... is a	<b>point</b>	which I have already	8, 779/ 29
and believe some one	<b>point</b>	and yet leave off	8, 781/ 29
As for the first	<b>point</b>	, the blame be theirs	8, 783/ 34
indeed. First for the	<b>point</b>	that Saint James speaketh	8, 787/ 30
in my mind, this	<b>point</b>	that Tyndale's faith feeleth	8, 788/ 22
faith, to this good	<b>point</b>	wisely brought his own	8, 788/ 26
hath brought in this	<b>point</b>	like a very fool	8, 796/ 3
believe that such a	<b>point</b>	or such a point	8, 798/ 10
point or such a	<b>point</b>	every man ought to	8, 798/ 10
he first believe that	<b>point</b>	himself. And Tyndale hath	8, 798/ 11
say truth in this	<b>point</b>	... I think that every	8, 800/ 15
other questions from this	<b>point</b>	, and devise a question	8, 802/ 7
is not properly any	<b>point</b>	of the belief, but	8, 802/ 13
come to that high	<b>point</b>	of feeling faith by	8, 803/ 26
the better of a	<b>point</b>	because the Catholic Church	8, 803/ 29
Augustine in any true	<b>point</b>	of belief common unto	8, 804/ 7
in the very chief	<b>point</b>	of all, but if	8, 804/ 21
his purpose in that	<b>point</b>	he hath not one	8, 808/ 35
final confusion in that	<b>point</b>	, ye have yourselves heard	8, 809/ 1
is come to that	<b>point</b>	that without any good	8, 812/ 17

to remember such a	<b>point</b>	since yesterday. But he	8, 815/ 29
him credence in that	<b>point</b>	. Now, if Tyndale say	8, 819/ 2
good readers, to what	<b>point</b>	Tyndale is brought. And	8, 820/ 5
actually consent unto, any	<b>point</b>	of faith. But unto	8, 823/ 11
have proved him this	<b>point</b>	, good readers, for because	8, 824/ 19
Tyndale well in that	<b>point</b>	to believe the Catholic	8, 827/ 9
in flitting from the	<b>point</b>	that is to wit	8, 831/ 9
well, good readers, this	<b>point</b>	that the church which	8, 836/ 34
bawd and keep this	<b>point</b>	well in remembrance for	8, 837/ 1
Christ's blessed Passion: this	<b>point</b>	this friar learned of	8, 839/ 33
As for the second	<b>point</b>	, is verified in every	8, 848/ 19
Now to the fifth	<b>point</b>	, where he saith that	8, 850/ 16
it. Now, touching the	<b>point</b>	that he saith every	8, 850/ 36
appeareth by the last	<b>point</b>	, that Saint Peter himself	8, 851/ 4
will, well perceive the	<b>point</b>	, I shall therefore assoil	8, 857/ 9
with them. For this	<b>point</b>	hath he yet brought	8, 858/ 32
said proveth in that	<b>point</b>	, whereupon all dependeth, nothing	8, 859/ 2
But then in another	<b>point</b>	Barnes seemeth to run	8, 870/ 28
will first touch the	<b>point</b>	by which Barnes will	8, 873/ 3
at all? But this	<b>point</b>	Barnes learned of Luther	8, 873/ 9
see now to what	<b>point</b>	Friar Barnes is brought	8, 883/ 16
might in every necessary	<b>point</b>	of belief expound the	8, 886/ 34
even to the very	<b>point</b>	. For since that the	8, 890/ 23
church in that great	<b>point</b>	, and learneth that lesson	8, 896/ 11
say well in that	<b>point</b>	, that they say that	8, 900/ 1
bring all to this	<b>point</b>	in conclusion that there	8, 901/ 19
be defended in that	<b>point</b>	that, since no one	8, 904/ 19
assoil, come to a	<b>point</b>	of Friar Barnes' unperfect	8, 905/ 21
he taketh in that	<b>point</b>	another way than Tyndale	8, 906/ 4
plainly declared in this	<b>point</b>	against Friar Barnes, that	8, 908/ 15
treating thereof. Now, this	<b>point</b>	, ye wot well, would	8, 922/ 3
a skirmish. The other	<b>point</b>	is, that ye may	8, 922/ 20
and consenteth upon a	<b>point</b>	... if a few willful	8, 923/ 7
purpose to make this	<b>point</b>	appear well and plain	8, 923/ 31
so far in that	<b>point</b>	too weak that they	8, 936/ 16
Holy Scripture touching that	<b>point</b>	by the holy men	8, 942/ 5
as touching the first	<b>point</b>	... Friar Barnes here saith	8, 943/ 36
man) in any deadly	<b>point</b>	of false belief or	8, 944/ 11
it to the very	<b>point</b>	, if the wrong were	8, 948/ 30
as for the first	<b>point</b>	of Friar Barnes' answer	8, 948/ 35
the second. The second	<b>point</b>	is, ye wot well	8, 949/ 4
of her! The third	<b>point</b>	is very subtle... and	8, 949/ 29
men truly! The fourth	<b>point</b>	is that this particular	8, 950/ 1
plainly write in this	<b>point</b>	against him, as appeareth	8, 953/ 22
Saint Augustine in this	<b>point</b>	declareth his mind plainly	8, 955/ 33
Barnes cannot allege that	<b>point</b>	against us... for himself	8, 963/ 2
wrinkle. And in this	<b>point</b>	were both Saint Augustine	8, 963/ 10
saith untrue in this	<b>point</b>	where he saith that	8, 963/ 14
a lie in that	<b>point</b>	... ye shall understand, good	8, 963/ 26
him convicted in this	<b>point</b>	by the very words	8, 963/ 32

way the very chief	<b>point</b>	of all, by which	8, 970/ 1
he come to the	<b>point</b>	, lest we should see	8, 970/ 4
by this other false	<b>point</b>	of his in false	8, 981/ 28
end. For the first	<b>point</b>	, if Saint Bernard said	8, 985/ 13
Now, for the second	<b>point</b>	, ye shall understand that	8, 986/ 25
to come near the	<b>point</b>	. For first they tell	8, 997/ 7
damnably err in that	<b>point</b>	, but it must needs	8, 999/ 32
indeed. And in this	<b>point</b>	our adversaries will agree	8, 999/ 34
But in that one	<b>point</b>	, for all that, agree	8, 1000/ 19
farther and consider the	<b>point</b>	that standeth between us	8, 1001/ 20
none unknown. Which one	<b>point</b>	proved alone, quite overthroweth	8, 1001/ 25
now to the first	<b>point</b>	, that is to prove	8, 1001/ 37
first proof of this	<b>point</b>	, I will begin even	8, 1002/ 1
begin even at the	<b>point</b>	where I left: that	8, 1002/ 1
will never prove this	<b>point</b>	by Scripture and also	8, 1006/ 10
truth, both in this	<b>point</b>	and many other necessary	8, 1006/ 13
need to dispute this	<b>point</b>	with them, for thus	8, 1011/ 3
to those rooms. This	<b>point</b>	(make these heretics at	8, 1011/ 12
avoided. Now is this	<b>point</b>	such as there is	8, 1016/ 4
these heretics perceive this	<b>point</b>	so well themselves for	8, 1019/ 3
those heresies is a	<b>point</b>	held against the common	8, 1025/ 11
stiffly swerved from any	<b>point</b>	of the catholic faith	8, 1027/ 30
himself bound in that	<b>point</b>	to be circumspect. So	8, 1028/ 20
known church. The Second	<b>Point</b>	: that is to wit	8, 1029/ 18
I say, the first	<b>point</b>	also: that the very	8, 1030/ 10
way" ... each of them	<b>pointing</b>	forth with his hand	8, 772/ 24
we that in the	<b>points</b>	for which these men	8, 621/ 4
which in the necessary	<b>points</b>	of the faith agreeth	8, 627/ 24
heretic in these pestilent	<b>points</b>	too. And that they	8, 630/ 30
now through all these	<b>points</b>	again, that Tyndale hath	8, 638/ 3
scriptures, in the necessary	<b>points</b>	of faith, as the	8, 643/ 8
that in all such	<b>points</b>	we have the selfsame	8, 656/ 28
taught. And in these	<b>points</b>	we prove that the	8, 656/ 30
the taking, in necessary	<b>points</b>	of faith or virtue	8, 677/ 34
that in all necessary	<b>points</b>	the very, true sense	8, 678/ 1
require you, these effectual	<b>points</b>	which our sovereign lord	8, 678/ 35
doctrine in the necessary	<b>points</b>	did agree together, and	8, 696/ 3
But neither were these	<b>points</b>	the questions then between	8, 722/ 1
but that in the	<b>points</b>	wherein himself and the	8, 766/ 20
forasmuch also as the	<b>points</b>	of his sermon do	8, 776/ 19
only belief of these	<b>points</b>	and articles that Christ	8, 780/ 13
God into all the	<b>points</b>	of belief, and yet	8, 781/ 30
first, that all these	<b>points</b>	of his faith, he	8, 803/ 16
enough, those are the	<b>points</b>	for which he so	8, 806/ 17
faith in all these	<b>points</b>	, that hath been this	8, 806/ 27
that in all these	<b>points</b>	except the last, we	8, 808/ 4
Scripture: First, for such	<b>points</b>	as God hath taught	8, 809/ 24
in great and necessary	<b>points</b>	of their faith, against	8, 810/ 21
New Testament, in necessary	<b>points</b>	of faith, contrary to	8, 810/ 33
since, in such necessary	<b>points</b>	as they and we	8, 811/ 26

but, in great, necessary	<b>points</b>	of faith, feel each	8, 817/ 17
the faith, in necessary	<b>points</b>	of the belief, attained	8, 820/ 7
further surety of the	<b>points</b>	that he believeth than	8, 825/ 19
away from all other	<b>points</b>	that be no promises	8, 850/ 27
as all the other	<b>points</b>	requisite unto the very	8, 851/ 6
have these two latter	<b>points</b>	that is to say	8, 851/ 12
the man perceived those	<b>points</b>	well enough. But for	8, 864/ 1
leave out those other	<b>points</b>	... and walk so much	8, 864/ 7
err; and since the	<b>points</b>	of the Catholic faith	8, 872/ 14
as I say, the	<b>points</b>	of the faith that	8, 872/ 23
And in both these	<b>points</b>	ye have heard his	8, 875/ 38
in the most necessary	<b>points</b>	, diverse preachers expound it	8, 887/ 15
as for the necessary	<b>points</b>	, this whole corps agreeth	8, 912/ 17
meinie, virtuous in all	<b>points</b>	besides... and especially so	8, 912/ 29
the believing the necessary	<b>points</b>	of the Christian faith	8, 913/ 7
faith, both in the	<b>points</b>	of belief... and in	8, 914/ 13
pertaining to the necessary	<b>points</b>	of faith or virtuous	8, 950/ 29
Scripture concerning all such	<b>points</b>	... therefore our Savior bade	8, 951/ 16
rise upon any necessary	<b>points</b>	. For of such points	8, 997/ 5
points. For of such	<b>points</b>	great doubts there arise	8, 997/ 5
beliefs in the necessary	<b>points</b>	of doctrine, to the	8, 1032/ 6
against the well-known, common-believed	<b>points</b>	of the Church begin	8, 1032/ 27
were not so deadly	<b>poison</b>	... but taking not too	8, 580/ 32
durst not offer their	<b>poison</b>	to sell, they would	8, 813/ 19
would of their charity	<b>poison</b>	men for naught. Now	8, 813/ 20
to be fed with	<b>poison</b>	." But now peradventure Friar	8, 892/ 9
which go about to	<b>poison</b>	us... and which, because	8, 892/ 22
her, and then after	<b>poison</b>	her. And then would	8, 903/ 18
both with their false,	<b>poisoned</b>	heresies and with the	8, 653/ 4
that the generation of	<b>poisoned</b>	vipers can neither understand	8, 718/ 16
that the generation of	<b>poisoned</b>	vipers can neither understand	8, 727/ 2
tub and the most	<b>poisoned</b>	dregs. But now doth	8, 767/ 10
and uttering of such	<b>poisoned</b>	books (of which I	8, 813/ 23
declareth by his mad,	<b>poisoned</b>	process that all only	8, 842/ 5
bare acknowledging that their	<b>poisoned</b>	heresies, and the abominable	8, 868/ 34
us and offer us	<b>poisoned</b>	fruit... and yet so	8, 892/ 30
and which is the	<b>poisoned</b>	, till he that taketh	8, 892/ 32
Christian people with false,	<b>poisoned</b>	heresies. And among all	8, 911/ 22
country with many such	<b>poisoned</b>	heresies as these apostates	8, 989/ 13
else in peril of	<b>poisoning</b>	, if by mistaking our	8, 894/ 21
garland or an ale	<b>pole</b>	have been for Friar	8, 878/ 32
nor by pillars nor	<b>poleaxes</b>	. But whereby, then? By	8, 837/ 16
your holy pillars and	<b>poleaxes</b>	, your holy red gloves	8, 861/ 7
miters and cross-staffs, pillars,	<b>poleaxes</b>	, and red gloves, ouches	8, 863/ 11
besides, that by good	<b>policy</b>	might in any wise	8, 776/ 6
should need no more	<b>policy</b>	to make a merry	8, 776/ 12
late, specially by the	<b>politic</b>	provision and ordinance of	8, 710/ 23
bishop's officers mock them,	<b>poll</b>	them, and make them	8, 584/ 25
in his brain, to	<b>poll</b>	his head of every	8, 921/ 11
vowed chastity both, to	<b>pollute</b>	them both at once	8, 630/ 20

their abominable beastliness to	<b>pollute</b>	and defile: so these	8, 994/ 21
go about as to	<b>pollute</b>	the sanctuary of God	8, 994/ 23
have put out Saint	<b>Polycarp</b>	, that holy man, the	8, 684/ 23
as Saint Ignatius, Saint	<b>Polycarp</b>	, Saint Cyprian, Saint Basil	8, 696/ 8
ye Saint Ignatius, Saint	<b>Polycarp</b>	, Saint Dionysius, Saint Cyprian	8, 727/ 18
the Christian faith, as	<b>Pomerane</b>	, Zwingli, and Hutchins here	8, 695/ 2
against them pride and	<b>pomp</b>	, and "all their lives	8, 831/ 16
God... ought here to	<b>ponder</b>	that this word "the	8, 846/ 37
in a brief sum	<b>ponder</b>	and consider the substance	8, 995/ 9
had seen in the	<b>pool</b>	of the temple serving	8, 620/ 4
or in the Temple	<b>pool</b>	, they cannot draw to	8, 621/ 18
there is not so	<b>poor</b>	a friar but he	8, 578/ 25
our neighbor... and we	<b>poor</b>	men, that lack the	8, 581/ 6
well learn by every	<b>poor</b>	friar's prayer that preacheth	8, 600/ 14
fallacy, to beguile the	<b>poor</b>	unlearned people... with turning	8, 624/ 23
book out of a	<b>poor</b>	friar's library... and when	8, 628/ 20
this gear but one	<b>poor</b>	piece of gold. Now	8, 628/ 25
women with child, and	<b>poor</b>	folk, and well near	8, 631/ 21
more than either my	<b>poor</b>	wit or learning can	8, 682/ 35
saints than unto the	<b>poor</b>	living saints. And when	8, 691/ 35
dead, than unto the	<b>poor</b>	living saints." Lo, good	8, 697/ 37
to give to a	<b>poor</b>	man and the thing	8, 698/ 5
stranger that is a	<b>poor</b>	man that is to	8, 698/ 9
dead, than unto the	<b>poor</b>	living saints"... but the	8, 698/ 18
given the money to	<b>poor</b>	men. And yet did	8, 699/ 16
But albeit there were	<b>poor</b>	men very many whom	8, 699/ 29
giving the price to	<b>poor</b>	men rather than, in	8, 699/ 35
and that to help	<b>poor</b>	men and give alms	8, 700/ 12
thy money to the	<b>poor</b>	men that need it	8, 700/ 26
there be no more	<b>poor</b>	men left that ye	8, 700/ 27
to help first such	<b>poor</b>	, needy folk as he	8, 701/ 9
not enough to give	<b>poor</b>	men when they asked	8, 701/ 18
wheresoever there were any	<b>poor</b>	, needy men, we were	8, 701/ 25
and search out some	<b>poor</b>	man and bear him	8, 701/ 28
even at her hand,	<b>poor</b>	, needy men enough to	8, 702/ 1
by praising of the	<b>poor</b>	widow that offered somewhat	8, 702/ 6
they might have had	<b>poor</b>	men enough to bestow	8, 702/ 10
give the less to	<b>poor</b>	folk, to do the	8, 702/ 20
they would have all	<b>poor</b>	men sought out ever	8, 702/ 25
not, I ween, so	<b>poor</b>	a village in Christendom	8, 705/ 13
his apostles, and other,	<b>poor</b>	folk too, very far	8, 705/ 35
birds, is above a	<b>poor</b>	penny chicken must needs	8, 723/ 19
was but a seely	<b>poor</b>	chicken. For he confesseth	8, 723/ 25
the ground among other	<b>poor</b>	fowls, the poor chickens	8, 724/ 10
other poor fowls, the	<b>poor</b>	chickens of his mother	8, 724/ 11
knaves... which when the	<b>poor</b>	man had prayed them	8, 772/ 21
the words of the	<b>poor</b>	Kentishman which I rehearse	8, 775/ 34
very feeling belief... the	<b>poor</b>	man may well think	8, 798/ 17
doth expressly deny), the	<b>poor</b>	man will ween that	8, 798/ 30
whose proud heart the	<b>poor</b>	publicans be so great	8, 835/ 20

a thing above my	<b>poor</b>	wit... and, I suppose	8, 845/ 25
and eat with the	<b>poor</b>	, and put their dishes	8, 854/ 16
God, and shame the	<b>poor</b>	folk that have not	8, 854/ 18
needs follow, to my	<b>poor</b>	wit that am but	8, 893/ 20
to say to a	<b>poor</b>	woman that could not	8, 896/ 29
purpose? For as a	<b>poor</b>	man is as well	8, 909/ 32
the peril of many	<b>poor</b>	simple souls, would stir	8, 955/ 18
this church, than the	<b>poorest</b>	man in earth; for	8, 857/ 30
this church than the	<b>poorest</b>	man in earth." Why	8, 909/ 30
wise... Tyndale Whether the	<b>Pope</b>	and His Sect Be	8, 576/ 21
recognized and acknowledged the	<b>pope</b>	... not as the bishop	8, 576/ 29
I never put the	<b>pope</b>	for part of the	8, 576/ 34
under one head, the	<b>pope</b>	." Thus did I never	8, 576/ 37
that Catholic church the	<b>pope</b>	must needs be head	8, 577/ 7
any recourse unto the	<b>pope</b>	, or any superiority recognized	8, 577/ 11
And then if the	<b>pope</b>	were, or no pope	8, 577/ 13
pope were, or no	<b>pope</b>	... but, as I say	8, 577/ 13
to put in the	<b>pope</b>	as part of the	8, 577/ 19
his chapter "Whether the	<b>Pope</b>	and His Sect Be	8, 577/ 26
beginneth... Tyndale That the	<b>pope</b>	and his spirits be	8, 577/ 33
his question of "the	<b>pope</b>	and his sect," which	8, 578/ 2
his question of "the	<b>pope</b>	and his sect," here	8, 578/ 15
turneth it into "the	<b>pope</b>	and his spirits." In	8, 578/ 15
of "spirits" only the	<b>pope</b>	and the spirituality; and	8, 578/ 19
first... Tyndale That the	<b>pope</b>	and his spirits be	8, 579/ 19
of Christ's church. The	<b>pope</b>	believeth not to be	8, 579/ 21
offices, and neither have	<b>pope</b>	, emperor, king, councillor, mayor	8, 580/ 4
railing here upon the	<b>pope</b>	were all run out	8, 580/ 10
raileth here upon the	<b>pope</b>	be things naught indeed	8, 580/ 15
Tyndale rebuketh here the	<b>pope</b>	, hath ever been the	8, 580/ 19
proveth us that the	<b>pope</b>	"believeth not to be	8, 580/ 21
law is good. The	<b>pope</b>	consenteth not that God's	8, 584/ 13
whores, some of the	<b>pope</b>	and some of their	8, 584/ 23
proveth us that no	<b>pope</b>	believeth in God... for	8, 584/ 31
he saith) that the	<b>pope</b>	"hath forbidden lawful wedlock	8, 585/ 32
this thing, to which	<b>pope</b>	will Tyndale lay? For	8, 586/ 1
things the old holy	<b>pope</b>	Saint Gregory and divers	8, 586/ 2
Luther lay unto the	<b>pope</b>	, they must lay to	8, 586/ 11
so sore against the	<b>pope</b>	is that priests, friars	8, 586/ 17
doth, nor unto the	<b>pope</b>	. Which when he hath	8, 586/ 27
and say that the	<b>pope</b>	hath himself "granted unlawful	8, 586/ 30
he saith that the	<b>pope</b>	hath in Rome set	8, 586/ 32
And besides that, the	<b>pope</b>	hath made a plain	8, 587/ 27
commandeth saying, "Though the	<b>pope</b>	sin never so grievously	8, 587/ 29
he saith that the	<b>pope</b>	never repenteth, because he	8, 590/ 8
commandeth saying, "Though the	<b>pope</b>	sin never so grievously	8, 590/ 9
church by which a	<b>pope</b>	may be both admonished	8, 590/ 13
and rail, either upon	<b>pope</b>	or prince, or a	8, 590/ 19
I granted that the	<b>pope</b>	had made that law	8, 592/ 32
that of truth the	<b>pope</b>	made not that law	8, 592/ 34

nor written by any	<b>pope</b>	, but by some other	8, 593/ 1
other that was never	<b>pope</b>	what is Tyndale, then	8, 593/ 2
then, that saith the	<b>pope</b>	hath made those words	8, 593/ 2
law made by the	<b>pope</b>	... are indeed incorporated in	8, 593/ 5
synod nor by any	<b>pope</b>	... but written by divers	8, 593/ 11
thing made by the	<b>pope</b>	, but if it were	8, 593/ 20
or made by a	<b>pope</b>	before, and out of	8, 593/ 20
and saith that the	<b>pope</b>	hath made them for	8, 593/ 23
the words of any	<b>pope</b>	... but they be the	8, 593/ 23
he had went the	<b>pope</b>	had made it for	8, 593/ 31
to punish sin." The	<b>pope</b>	will not, nor let	8, 594/ 4
More Touching first the	<b>pope</b>	himself, Tyndale telleth us	8, 594/ 7
the question whether the	<b>pope</b>	either be or rightfully	8, 594/ 8
see, falsely belieth the	<b>pope</b>	. For he letteth none	8, 594/ 16
his company." But the	<b>pope</b>	with violence compelleth us	8, 596/ 2
thousand suchlike doth the	<b>pope</b>	, contrary unto Christ's doctrine	8, 596/ 8
abuse the fruits, the	<b>pope</b>	gave him neither liberty	8, 596/ 11
us the company, "the	<b>pope</b>	with violence compelleth us	8, 596/ 27
loud lie. For the	<b>pope</b>	letteth you not to	8, 596/ 30
too. And therefore the	<b>pope</b>	compelleth him not with	8, 596/ 34
the doing an evil	<b>pope</b>	, as he were an	8, 597/ 1
fault of an evil	<b>pope</b>	to the office of	8, 597/ 2
he saith that the	<b>pope</b>	compelleth him to believe	8, 597/ 7
lawfully wed nuns: the	<b>pope</b>	compelleth no man with	8, 597/ 11
believeth other; but the	<b>pope</b>	is well content, and	8, 597/ 16
sore displeased: that the	<b>pope</b>	will not (as he	8, 597/ 24
purpose) first that the	<b>pope</b>	and his "sect," and	8, 598/ 8
the purpose, that the	<b>pope</b>	and the spirituality, be	8, 598/ 9
to prove... touching the	<b>pope</b>	and the spirituality... he	8, 598/ 13
The Arguments Wherewith the	<b>Pope</b>	Would Prove Himself the	8, 599/ 5
no more but the	<b>pope</b>	himself; that is to	8, 599/ 13
it again from the	<b>pope</b>	alone to the whole	8, 599/ 18
and sometimes to the	<b>pope</b>	alone. And he will	8, 644/ 6
it out of the	<b>pope</b>	." And if thou ask	8, 692/ 8
by what means the	<b>pope</b>	giveth such pardon... they	8, 692/ 9
it out of the	<b>pope</b>	. And with such traditions	8, 692/ 13
Augustine, Saint Gregory the	<b>Pope</b>	, Saint Bede, Saint Bernard	8, 727/ 22
believeth only because the	<b>pope</b>	so saith; and so	8, 743/ 17
believeth only because the	<b>pope</b>	so saith; and so	8, 763/ 10
sin than that the	<b>pope</b>	so preacheth whom I	8, 765/ 4
example mightily... and the	<b>pope</b>	therewith not content, but	8, 765/ 7
is that since the	<b>pope</b>	and all the whole	8, 765/ 12
and sometimes to the	<b>pope</b>	alone. Besides this, albeit	8, 765/ 19
the faith of the	<b>pope</b>	and of the devil	8, 787/ 25
me what faith the	<b>pope</b>	hath, or myself either	8, 787/ 26
Tyndale's teeth, that the	<b>pope</b>	, and the cardinals, and	8, 824/ 21
by him, that the	<b>pope</b>	, and cardinals, and the	8, 825/ 1
neither be bounden to	<b>pope</b>	nor cardinal, archbishop nor	8, 838/ 21
of people, be he	<b>pope</b>	or peddler, king or	8, 839/ 13
world. And neither the	<b>pope</b>	nor yet his cardinals	8, 857/ 29

also, as whether a	<b>pope</b>	, or general council either	8, 872/ 11
see, lo, that neither	<b>pope</b>	nor cardinal be no	8, 909/ 29
Church as is the	<b>pope</b>	... so is a cordwainer	8, 909/ 32
much rule as the	<b>pope</b>	whom Friar Barnes doth	8, 910/ 1
saith not that the	<b>pope</b>	of Rome is the	8, 910/ 35
Christ Jesus; and the	<b>pope</b>	is but the vicar	8, 921/ 29
Christ Jesus," and the	<b>pope</b>	"vicar" under Christ, and	8, 924/ 5
which Saint Gregory was	<b>pope</b>	; for that is now	8, 925/ 6
man and a good	<b>pope</b>	, and so good that	8, 925/ 8
well, confesseth that the	<b>pope</b>	is the vicar of	8, 963/ 3
which Tyndale calleth the	<b>pope's</b>	sect (by which name	8, 578/ 4
or out of a	<b>pope's</b>	writing taken into the	8, 593/ 21
that it were the	<b>pope's</b>	words, made for a	8, 593/ 29
which he calleth the	<b>pope's</b>	disciples, as from folk	8, 649/ 8
Master More's faith, the	<b>pope's</b>	faith, and the devil's	8, 773/ 21
Master More's faith, the	<b>pope's</b>	faith, and the devil's	8, 777/ 32
as he saith) the	<b>pope's</b>	faith, and my faith	8, 778/ 24
my faith, and the	<b>pope's</b>	faith, and the devil's	8, 779/ 15
that albeit there have	<b>popes</b>	been that have evil	8, 579/ 38
yet have there been	<b>popes</b>	, again, right holy men	8, 579/ 39
the whole pedigree of	<b>popes</b>	, Saint Peter himself and	8, 580/ 17
been the doctrine of	<b>popes</b>	, patriarchs, prophets, apostles, and	8, 580/ 19
Tyndale in railing upon	<b>popes</b>	maketh by the way	8, 585/ 9
would not only have	<b>popes</b>	and popes' laws gone	8, 585/ 21
and divers other holy	<b>popes</b>	, too and not popes	8, 586/ 3
popes, too and not	<b>popes</b>	only, but also divers	8, 586/ 3
to so many such	<b>popes</b>	and other holy men	8, 586/ 12
that were by divers	<b>popes</b>	and divers synods and	8, 593/ 9
be well allowed concerning	<b>popes</b>	and priests, then to	8, 596/ 20
many princes and many	<b>popes</b>	, and other, inferior persons	8, 857/ 35
saith plain that many	<b>popes</b>	have erred. And also	8, 858/ 6
many princes and many	<b>popes</b>	and other, inferior persons	8, 910/ 7
saith plain that many	<b>popes</b>	have erred, and also	8, 910/ 23
saith plain that many	<b>popes</b>	have erred." And what	8, 910/ 33
only have popes and	<b>popes'</b>	laws gone and taken	8, 585/ 21
synods' and councils' and	<b>popes'</b>	writing, Gratian, a good	8, 593/ 13
same manner, though our	<b>popish</b>	hypocrites succeed Christ and	8, 648/ 29
the soul than a	<b>porringer</b>	of good worts should	8, 581/ 2
work upon Tyndale's untrue	<b>position</b>	. I have also forborne	8, 820/ 12
the contrary of his	<b>position</b>	and purpose appeareth evidently	8, 864/ 15
that ye could by	<b>possibility</b>	find in the Gospel	8, 737/ 35
circumstances that man by	<b>possibility</b>	may put unto it	8, 819/ 27
God!" How is it	<b>possible</b>	to know by these	8, 667/ 26
can have no means	<b>possible</b>	to escape, but thereby	8, 901/ 28
happen... and not well	<b>possible</b>	that all the whole	8, 937/ 33
if it were both	<b>possible</b>	and true; or else	8, 938/ 36
never have thought it	<b>possible</b>	... that is that the	8, 949/ 30
members: how were it	<b>possible</b>	that every particular church	8, 1024/ 15
he could not be	<b>possibly</b>	without good works. And	8, 685/ 10
all the means that	<b>possibly</b>	could be devised was	8, 1027/ 12

himself and all his	<b>posterity</b>	, from the state of	8, 755/ 4
and almost make a	<b>pot</b>	at it. Then all	8, 626/ 8
be sure of a	<b>pot</b>	of mustard; but for	8, 897/ 1
for to make aurum	<b>potabile</b>	, that is a plain	8, 1003/ 25
make you some strong,	<b>potent</b>	reason... Tyndale And therefore	8, 691/ 7
a sort of earthen	<b>pots</b>	... and shall hold his	8, 794/ 17
so goodly begun to	<b>pour</b>	in the lively liquor	8, 885/ 14
grace that God hath	<b>poured</b>	on upon his people	8, 755/ 12
to say, in some	<b>poverty</b>	as to help mine	8, 698/ 9
offered somewhat of her	<b>poverty</b>	, rebuked the rich folk	8, 702/ 7
what authority and what	<b>power</b>	either he or they	8, 577/ 15
nor angel hath any	<b>power</b>	or authority to make	8, 585/ 16
see, that claimeth any	<b>power</b>	or jurisdiction upon him	8, 594/ 14
is priest, or hath	<b>power</b>	to say Mass, but	8, 594/ 31
Corinthians 4), "but in	<b>power</b>	": therefore look unto the	8, 608/ 3
in words but in	<b>power</b>	. Now did Christ, therefore	8, 608/ 10
also by might and	<b>power</b>	in working of many	8, 608/ 13
babbling only, without any	<b>power</b>	of miracles at all	8, 608/ 17
all. Instead of which	<b>power</b>	to be showed for	8, 608/ 18
to get help and	<b>power</b>	of the devil by	8, 608/ 19
him to judge the	<b>power</b>	of God in judging	8, 629/ 30
well by his own	<b>power</b>	and of his own	8, 643/ 31
departed out, and by	<b>power</b>	was after put out	8, 671/ 8
hath any authority or	<b>power</b>	to make any laws	8, 676/ 26
man's wisdom, but in	<b>power</b>	and spirit. More This	8, 690/ 24
And it hath such	<b>power</b>	that it forced Luther	8, 690/ 30
her part the great	<b>power</b>	of the Holy Spirit	8, 690/ 32
much of "spirit" and "	<b>power</b>	," can tell us of	8, 691/ 1
had the might and	<b>power</b>	to show so much	8, 691/ 3
such spirit and such	<b>power</b>	, ye shall hear now	8, 691/ 5
own liberty, having his	<b>power</b>	absolute, free, and unbound	8, 722/ 22
that it had such	<b>power</b>	with it. For it	8, 730/ 21
preacher, but of the	<b>power</b>	of God and of	8, 742/ 34
Christ's preaching was with	<b>power</b>	and spirit, that maketh	8, 743/ 9
preacher, but of the	<b>power</b>	of God and of	8, 752/ 11
but he preached with	<b>power</b>	and spirit, that maketh	8, 760/ 32
of Christ was with	<b>power</b>	and spirit then goeth	8, 760/ 34
declared and continued the	<b>power</b>	. For none other church	8, 761/ 6
of his only natural	<b>power</b>	, and is not the	8, 780/ 33
of his own natural	<b>power</b>	, without the help of	8, 781/ 18
because they lack yet	<b>power</b>	to persecute. But Tyndale	8, 790/ 33
imbecility and lack of	<b>power</b>	upon the man's part	8, 819/ 30
make, by all your	<b>power</b>	and holiness, that we	8, 837/ 38
reason of the spiritual	<b>power</b>	or secular dignity. For	8, 857/ 34
standeth not in spiritual	<b>power</b>	or secular dignity, but	8, 858/ 20
himself utterly in the	<b>power</b>	of the Judge in	8, 868/ 7
reserve unto himself no	<b>power</b>	of himself, but that	8, 868/ 8
the reason of spiritual	<b>power</b>	or secular dignity... for	8, 910/ 6
lawfully gathered in the	<b>power</b>	of the Holy Ghost	8, 918/ 33
there determined, for the	<b>power</b>	and authority of every	8, 941/ 2

of like strength and	<b>power</b>	as if they had	8, 941/ 7
pain, or any secular	<b>power</b>	, until the heretics began	8, 954/ 23
nothing doubting of the	<b>power</b>	of our Lord, answered	8, 991/ 10
all the world any	<b>power</b>	to make any law	8, 1011/ 35
and departed, having no	<b>power</b>	to abide therein, but	8, 1032/ 9
soul obey the higher	<b>powers</b>	, that are ordained to	8, 594/ 3
to obey their higher	<b>powers</b>	... but, by the canon	8, 594/ 16
to obey their higher	<b>powers</b>	, and to keep and	8, 594/ 18
both unto the secular	<b>powers</b>	, whom he exhorted against	8, 953/ 23
own writing, the secular	<b>powers</b>	thereto... and he thought	8, 955/ 21
by his only natural	<b>powers</b>	should either not at	8, 996/ 13
thirdly, doctors; and then	<b>powers</b>	, and then the gifts	8, 1021/ 37
is a plain, common	<b>practice</b>	. For there are enough	8, 1003/ 26
your own mandamus, mandamus,	<b>praecipimus</b>	, praecipimus, excommunicamus	8, 919/ 2
own mandamus, mandamus, praecipimus,	<b>praecipimus</b>	, excommunicamus, excommunicamus. These	8, 919/ 3
they say mandamus, mandamus,	<b>praecipimus</b>	, praecipimus, excommunicamus,	8, 919/ 20
say mandamus, mandamus, praecipimus,	<b>praecipimus</b>	, excommunicamus, excommunicamus." For he	8, 919/ 20
of these words mandamus,	<b>praecipimus</b>	, or excommunicamus. These words	8, 919/ 26
voice, with mandamus, mandamus,	<b>praecipimus</b>	, praecipimus, excommunicamus,	8, 926/ 32
with mandamus, mandamus, praecipimus,	<b>praecipimus</b>	, excommunicamus, excommunicamus, have	8, 926/ 33
esse, et sunt, ecclesiarum	<b>praepositi</b>	. . ." (that is, "For such	8, 987/ 6
the desire of honor,	<b>praise</b>	, and glory pricketh them	8, 591/ 27
respect hath toward the	<b>praise</b>	and estimation of other	8, 592/ 4
preach against pride and	<b>praise</b>	humility... or the covetous	8, 765/ 28
which expresseth its own	<b>praise</b>	out of the mouth	8, 765/ 34
and giving her much	<b>praise</b>	, and often telling us	8, 815/ 33
the name of God	<b>praised</b>	") so is the Holy	8, 857/ 26
the name of God	<b>praised</b>	") so is the Holy	8, 908/ 28
the virtues that he	<b>praiseth</b>	in the Church... and	8, 732/ 35
that that he now	<b>praiseth</b>	and commendeth himself. Let	8, 733/ 7
much... but rather, by	<b>praising</b>	of the poor widow	8, 702/ 6
it been an old	<b>prank</b>	of heretics to use	8, 684/ 11
exhorteth his audience to	<b>pray</b>	for the Church, he	8, 578/ 27
saith not, "Ye shall	<b>pray</b>	for the spirituality alone	8, 578/ 28
Ye shall," saith he, "	<b>pray</b>	for the three estates	8, 578/ 28
watch and fast and	<b>pray</b>	, and give alms, and	8, 581/ 5
therefore desire them to	<b>pray</b>	for him too, besides	8, 582/ 10
each of us to	<b>pray</b>	for other? And when	8, 582/ 11
living, and bid him	<b>pray</b>	not for us but	8, 582/ 17
friar's coat, bid him	<b>pray</b>	not for us till	8, 582/ 18
if I may well	<b>pray</b>	my neighbor to pray	8, 582/ 29
pray my neighbor to	<b>pray</b>	for me that is	8, 582/ 29
I may much better	<b>pray</b>	the saints pray for	8, 582/ 30
better pray the saints	<b>pray</b>	for me that are	8, 582/ 30
let no good men	<b>pray</b>	for us, nor none	8, 583/ 33
that folk should not	<b>pray</b>	for their fathers' souls	8, 630/ 15
fear, hope well and	<b>pray</b>	therewith, that the goodness	8, 634/ 5
M. Tyndale, but I	<b>pray</b>	you teach me, then	8, 654/ 26
What is that, I	<b>pray</b>	you?" "Marry, look in	8, 654/ 30
point... in which I	<b>pray</b>	God he may. For	8, 662/ 5

with Saint Peter, then	<b>pray</b>	him to pray for	8, 664/ 30
then pray him to	<b>pray</b>	for thee": thus reckoning	8, 664/ 30
they do (as I	<b>pray</b>	God give them grace	8, 672/ 15
therefore Tyndale bade us	<b>pray</b>	to them when we	8, 702/ 37
believe neither nother. I	<b>pray</b>	God give him once	8, 708/ 30
that Christian men should	<b>pray</b>	for all Christian souls	8, 709/ 16
in pilgrimages, and to	<b>pray</b>	for all Christian souls	8, 712/ 24
of life." "Now, I	<b>pray</b>	you, and it please	8, 736/ 33
or so much as	<b>pray</b>	therefor, or in his	8, 786/ 15
us this... we will	<b>pray</b>	him prove it. For	8, 795/ 5
this thy wickedness, and	<b>pray</b>	to God if he	8, 796/ 29
therefore advise him to	<b>pray</b>	God to give it	8, 798/ 21
to bid him go	<b>pray</b>	therefor. For well ye	8, 798/ 35
that the child cannot	<b>pray</b>	God to cause his	8, 799/ 4
in bidding him to	<b>pray</b>	for the faith, Tyndale	8, 799/ 6
that he doth: I	<b>pray</b>	you tell us, therefore	8, 802/ 22
tell us, I would	<b>pray</b>	him to tell us	8, 805/ 3
and fasting days, and	<b>pray</b>	for all Christian souls	8, 806/ 20
that folk should not	<b>pray</b>	for their friends' souls	8, 807/ 30
honor any saints, nor	<b>pray</b>	for their fathers' souls	8, 826/ 27
wherefore, good sir, I	<b>pray</b>	you? To this question	8, 834/ 24
church, and let them	<b>pray</b>	for him, and let	8, 843/ 13
one to another, and	<b>pray</b>	ye one for another	8, 843/ 18
be our advocate and	<b>pray</b>	for us, that we	8, 867/ 16
teacheth us also to	<b>pray</b>	, and that without ceasing	8, 867/ 18
God, we honor and	<b>pray</b>	to the saints also	8, 867/ 21
But Master Merchant, I	<b>pray</b>	you tell me yet	8, 877/ 15
Marry, sir, then I	<b>pray</b>	you tell me how	8, 877/ 27
And so would he	<b>pray</b>	them to do pray	8, 886/ 6
pray them to do	<b>pray</b>	to the Lord for	8, 886/ 7
be any there, would	<b>pray</b>	for them both, because	8, 886/ 11
excommunicamus... from which I	<b>pray</b>	God, for his mercy	8, 920/ 35
because that Christ did	<b>pray</b>	for his church that	8, 921/ 24
what thing shall we	<b>pray</b>	for while we be	8, 960/ 21
wrinkle. Let us therefore	<b>pray</b>	him to make us	8, 961/ 8
accustomed long time to	<b>pray</b>	before, that God would	8, 966/ 24
time before his death	<b>pray</b>	duly thus... else shall	8, 966/ 32
that since we may	<b>pray</b>	for the souls that	8, 969/ 16
need, they may also	<b>pray</b>	for us, which have	8, 969/ 17
and always when they	<b>pray</b>	therefor, he is in	8, 972/ 6
they may vouchsafe to	<b>pray</b>	for us unto our	8, 977/ 30
we accustom ourselves to	<b>pray</b>	unto our Lord with	8, 978/ 6
them good and to	<b>pray</b>	gladly for their life	8, 978/ 11
already in heaven do	<b>pray</b>	for us that are	8, 980/ 2
in pilgrimages, and to	<b>pray</b>	to saints, and to	8, 1033/ 35
to saints, and to	<b>pray</b>	for all Christian souls	8, 1033/ 36
hard, and watched and	<b>prayed</b>	. These folk live in	8, 653/ 28
and gave to be	<b>prayed</b>	for. As ours, as	8, 691/ 38
that himself had so	<b>prayed</b>	for Saint Peter that	8, 693/ 22
that the apostles themselves	<b>prayed</b>	for souls in their	8, 703/ 23

I have so often	<b>prayed</b>	him to tell us	8, 727/ 32
seemeth, otherwise, when they	<b>prayed</b>	our Lord, not to	8, 760/ 1
the poor man had	<b>prayed</b>	them to tell him	8, 772/ 22
his marrowbones, and piteously	<b>prayed</b>	me to forgive him	8, 814/ 33
saith that the diligent	<b>prayer</b>	of a just man	8, 582/ 13
Scripture so commendeth the	<b>prayer</b>	of a good man	8, 582/ 16
should we like his	<b>prayer</b>	the less for his	8, 582/ 16
kneel and make our	<b>prayer</b>	to them. And so	8, 583/ 1
by every poor friar's	<b>prayer</b>	that preacheth: either hath	8, 600/ 14
Fasting, and watching in	<b>prayer</b>	, and doing of almsdeeds	8, 633/ 34
trust in abstinence, almsdeed,	<b>prayer</b>	, and chastity, as their	8, 639/ 8
things and, now, this	<b>prayer</b>	, if it lie not	8, 798/ 25
of his own special	<b>prayer</b>	. And therefore, since grammar	8, 807/ 15
with it work in	<b>prayer</b>	, fasting, and almsdeed as	8, 818/ 26
goodness and more instant	<b>prayer</b>	of the fathers or	8, 822/ 30
living and their devout	<b>prayer</b>	. And one thing am	8, 832/ 28
word of God and	<b>prayer</b>	." And as concerning the	8, 843/ 8
our Lord... and the	<b>prayer</b>	of faith shall save	8, 843/ 14
much is the fervent	<b>prayer</b>	worth of a righteous	8, 843/ 20
The Church abideth in	<b>prayer</b>	, that she might be	8, 860/ 29
of them in his	<b>prayer</b>	to the Lord, and	8, 886/ 5
The Church abideth in	<b>prayer</b>	, that she might be	8, 959/ 20
The Church continueth in	<b>prayer</b>	to be cleansed through	8, 960/ 11
a humble life, and	<b>prayer</b>	also, with faith and	8, 961/ 17
the pencil of daily	<b>prayer</b>	overwiped." Now, good Christian	8, 961/ 28
asking mercy, and by	<b>prayer</b>	, and with faith and	8, 965/ 9
sins, with contrition and	<b>prayer</b>	, with good faith, and	8, 966/ 11
remembrance made of them,	<b>prayer</b>	should be made for	8, 967/ 20
are helped therewith, since	<b>prayer</b>	made for them unto	8, 967/ 24
no doubt but that	<b>prayer</b>	and almsdeed, and the	8, 969/ 3
also that almsdeed and	<b>prayer</b>	may relieve the souls	8, 969/ 10
Christ's Passion, by faithful	<b>prayer</b>	, contrition, and great heaviness	8, 970/ 13
though at their instant	<b>prayer</b>	he goeth still about	8, 972/ 5
let us by their	<b>prayer</b>	and intercessions fight against	8, 977/ 32
souls, and that the	<b>prayer</b>	and almsdeed of good	8, 1033/ 37
chastity, in other men's	<b>prayers</b>	and holy living, in	8, 579/ 24
trust in "other men's	<b>prayers</b>	and holy living, in	8, 582/ 6
had made his bitter	<b>prayers</b>	at her grave went	8, 815/ 35
not mean in the	<b>prayers</b>	only such faithful folk	8, 914/ 33
forgiven also by daily	<b>prayers</b>	... and he departeth hence	8, 960/ 16
or by other men's	<b>prayers</b>	and almsdeed, and other	8, 967/ 1
doubt but that with	<b>prayers</b>	of the Church, and	8, 967/ 11
of Baptism was denied.	<b>Prayers</b>	were mocked at, and	8, 989/ 37
upon his breast and	<b>prayeth</b>	Christ keep him from	8, 783/ 6
doth every man that	<b>prayeth</b>	"pro omnibus fidelibus" that	8, 914/ 30
not the very best)	<b>prayeth</b>	, in the Pater Noster	8, 965/ 1
bid us more? Fasting,	<b>praying</b>	, or pilgrimage, or other	8, 797/ 7
mind and intent of	<b>praying</b>	that God may make	8, 798/ 36
proveth that fasting, and	<b>praying</b>	, and almsdeeds, done in	8, 807/ 27
slack and remiss in	<b>praying</b>	also diligently for ourselves	8, 867/ 17

the seven sacraments, and	<b>praying</b>	to saints, and praying	8, 884/ 1
praying to saints, and	<b>praying</b>	for souls, and many	8, 884/ 1
either part, by their	<b>praying</b>	each for other according	8, 886/ 8
of water, fasting, and	<b>praying</b>	(which Barnes calleth pattering	8, 932/ 8
for intermission of their	<b>praying</b>	, partly for their continual	8, 972/ 7
oblations for men's souls,	<b>praying</b>	to saints, the sentence	8, 990/ 1
and fasting days, and	<b>praying</b>	to saints, and going	8, 1033/ 3
at the beginning to	<b>preach</b>	unto us and to	8, 579/ 28
priest say false, and	<b>preach</b>	heresies... as if he	8, 597/ 9
that if the priest	<b>preach</b>	such heresies, folk shall	8, 597/ 17
about the world to	<b>preach</b>	. And now, good Christian	8, 598/ 3
so many prophets to	<b>preach</b>	, were not evermore idolatry	8, 610/ 26
words: "Go ye and	<b>preach</b>	the Gospel to all	8, 614/ 22
how shall a man	<b>preach</b>	but if he be	8, 615/ 8
he be sent to	<b>preach</b>	?" And then, that a	8, 615/ 9
have it ere he	<b>preach</b>	it... and must preach	8, 616/ 2
preach it... and must	<b>preach</b>	it ere the hearer	8, 616/ 2
nor people assembled to	<b>preach</b>	unto, nor sacraments administered	8, 617/ 23
as they teach and	<b>preach</b>	the Gospel truly... and	8, 618/ 27
and to whom they	<b>preach</b>	, may say not only	8, 618/ 29
the clergy will not	<b>preach</b>	. Which spiritual seed because	8, 630/ 24
For they go and	<b>preach</b>	and be not sent	8, 638/ 13
these blasphemous follies they	<b>preach</b>	unto the people, as	8, 641/ 18
into the pulpit and	<b>preach</b>	. For but if he	8, 651/ 22
cannot be suffered to	<b>preach</b>	or live either among	8, 668/ 31
same epistle as plainly	<b>preach</b>	against these heretics, and	8, 688/ 17
coming into it to	<b>preach</b>	and rebuke the pharisaical	8, 705/ 8
none holy Baptists to	<b>preach</b>	us. For there is	8, 705/ 12
whom he sent to	<b>preach</b>	to all the world	8, 749/ 17
our Lord as often	<b>preach</b>	, and as long, as	8, 761/ 27
sent him forth to	<b>preach</b>	... and further, as some	8, 761/ 33
not with others that	<b>preach</b>	them Christ's words, but	8, 762/ 32
chastity... or the proud	<b>preach</b>	against pride and praise	8, 765/ 28
and abiding therein, do	<b>preach</b>	and say the truth	8, 766/ 29
lecher that ever would	<b>preach</b>	that lechery was no	8, 766/ 33
any send thither to	<b>preach</b>	the true scripture among	8, 770/ 10
because the priests so	<b>preach</b>	... answer, no, not now	8, 774/ 20
because the priests so	<b>preach</b>	... answer no, not now	8, 803/ 5
some man that doth	<b>preach</b>	us the word of	8, 878/ 12
whom he sent to	<b>preach</b>	, "Into what house soever	8, 882/ 19
if a good man	<b>preach</b>	well, though there were	8, 882/ 23
whom he sent to	<b>preach</b>	, "If any city refuse	8, 882/ 30
tell her that whosoever	<b>preach</b>	truly the word of	8, 887/ 10
such one man to	<b>preach</b>	and teach as was	8, 889/ 8
and faithful food, and	<b>preach</b>	truly to us, though	8, 892/ 12
I have heard them	<b>preach</b>	that it is in	8, 899/ 12
scripture be as they	<b>preach</b>	it... then though he	8, 899/ 34
take upon them to	<b>preach</b>	and teach in the	8, 902/ 25
within the realm should	<b>preach</b>	these words of Saint	8, 984/ 9
and not only did	<b>preach</b>	against the selfsame heresies	8, 991/ 30

disciples to teach and	<b>preach</b>	? And did he not	8, 998/ 29
cause why they should	<b>preach</b>	themselves, and preach they	8, 999/ 6
should preach themselves, and	<b>preach</b>	they will themselves, to	8, 999/ 6
to whom he shall	<b>preach</b>	. This reason was by	8, 1002/ 25
the church ought to	<b>preach</b>	unto it, yet may	8, 1002/ 29
yet may a man	<b>preach</b>	to that company that	8, 1002/ 29
therein. For he may	<b>preach</b>	the true faith of	8, 1002/ 31
Gospel well and truly	<b>preached</b>	(after his own false	8, 585/ 14
Te igitur clementissime Pater,"	<b>preached</b>	unto the parishioners that	8, 593/ 33
in their faith and	<b>preached</b>	alike; and then cannot	8, 611/ 22
remain still and be	<b>preached</b>	, the others of whose	8, 633/ 2
we. Saint John also	<b>preached</b>	penance for sin... but	8, 653/ 15
his deed that he	<b>preached</b>	with his word. Saint	8, 653/ 26
had in sundry places	<b>preached</b>	after such manner fashion	8, 701/ 6
not hear the truth	<b>preached</b>	, to live so godly	8, 730/ 25
very virtuous living, and	<b>preached</b>	not their heresies with	8, 732/ 21
the scribes and Pharisees	<b>preached</b>	, and as ours make	8, 743/ 11
his own person, "which	<b>preached</b>	," saith Tyndale, "not as	8, 760/ 29
like madmen; but he	<b>preached</b>	with power and spirit	8, 760/ 31
wit, because our Lord	<b>preached</b>	to them himself so	8, 761/ 16
to remember that Christ	<b>preached</b>	to many men, his	8, 761/ 18
books or hearing it	<b>preached</b>	, as an outward instrument	8, 774/ 17
books or hearing it	<b>preached</b>	, as by an outward	8, 803/ 2
books or hearing it	<b>preached</b>	." Very well. Now, since	8, 805/ 2
by hearing the thing	<b>preached</b>	or reading it written	8, 818/ 4
is truly and perfectly	<b>preached</b>	, without the damnable dreams	8, 873/ 23
the Gospel is truly	<b>preached</b>	, it must needs light	8, 873/ 28
word can never be	<b>preached</b>	in vain, but some	8, 873/ 37
word wherewith God was	<b>preached</b>	... you received it not	8, 874/ 6
word of God is	<b>preached</b>	truly, it is a	8, 874/ 15
word of God is	<b>preached</b>	... that is a good	8, 875/ 17
place where it were	<b>preached</b>	, it should needs take	8, 882/ 6
place where it is	<b>preached</b>	, though it take not	8, 882/ 15
that it might be	<b>preached</b>	unto a whole city	8, 882/ 27
word of God truly	<b>preached</b>	(that is to wit	8, 894/ 8
when I heard this	<b>preached</b>	, methought it went sore	8, 899/ 17
word of God is	<b>preached</b>	... that is a good	8, 929/ 29
at his abjuration, had	<b>preached</b>	such words that the	8, 944/ 31
Christ's days while he	<b>preached</b>	in Jerusalem: "To believe	8, 974/ 23
other things that he	<b>preached</b>	unto them (both in	8, 981/ 34
and his help. Yet	<b>preached</b>	he certain days in	8, 990/ 15
the teaching which the	<b>preacher</b>	teacheth (without which Saint	8, 615/ 19
truth yet since the	<b>preacher</b>	must have it ere	8, 616/ 1
in which is neither	<b>preacher</b>	nor people assembled to	8, 617/ 23
prophet, and the truest	<b>preacher</b>	; and that therefore Moses	8, 643/ 22
that neither can have	<b>preacher</b>	nor hearers as well	8, 668/ 26
church, nor priest, nor	<b>preacher</b>	, among them. And if	8, 668/ 37
will call a "true"	<b>preacher</b>	... and then shall I	8, 710/ 13
shortly that if that	<b>preacher</b>	be true, Tyndale shall	8, 710/ 13
shall even by that	<b>preacher</b>	, whom himself will name	8, 710/ 14

of which every true	<b>preacher</b>	is a member. And	8, 739/ 15
me, or if the	<b>preacher</b>	live contrary. But of	8, 742/ 27
the honesty of the	<b>preacher</b>	, but of the power	8, 742/ 33
the honesty of the	<b>preacher</b>	, but of the power	8, 752/ 10
the office of a	<b>preacher</b>	, and to presume to	8, 765/ 21
sin sin, be the	<b>preacher</b>	never so sinful himself	8, 766/ 30
being so special a	<b>preacher</b>	sent by God, to	8, 796/ 23
some such other apostatical	<b>preacher</b>	. But, now, to this	8, 805/ 9
truly taught by the	<b>preacher</b>	, and see it well	8, 879/ 6
he were a true	<b>preacher</b>	, and of him she	8, 887/ 12
to try the true	<b>preacher</b>	, but must by the	8, 887/ 23
knowledge of the true	<b>preacher</b>	try which is the	8, 887/ 24
would have the true	<b>preacher</b>	to teach me truly	8, 887/ 25
him for a true	<b>preacher</b>	, be sure that by	8, 887/ 28
he was a true	<b>preacher</b>	, "and if I had	8, 888/ 4
say, "Whensoever the true	<b>preacher</b>	cometh, ye shall know	8, 888/ 6
Philip was a true	<b>preacher</b>	, but by the inward	8, 888/ 18
take for the true	<b>preacher</b>	every man that came	8, 888/ 25
there is no true	<b>preacher</b>	but thereas is the	8, 893/ 15
able to judge which	<b>preacher</b>	of so many contrarious	8, 893/ 27
it... but whether the	<b>preacher</b>	be good or bad	8, 897/ 19
not discern the true	<b>preacher</b>	from the false, but	8, 897/ 20
happen upon the true	<b>preacher</b>	, and the true preaching	8, 901/ 22
the intent that the	<b>preacher</b>	may know to whom	8, 1002/ 25
so shameless to become	<b>preachers</b>	, and find wretched, beastly	8, 610/ 35
by true prophets, true	<b>preachers</b>	, and miracles, for all	8, 613/ 20
false prophets and false	<b>preachers</b>	that were therein besides	8, 613/ 21
among them teachers and	<b>preachers</b>	(since he intended that	8, 614/ 16
clergy to be the	<b>preachers</b>	, of whose mouth the	8, 615/ 2
hear it... and the	<b>preachers</b>	by Christ's order must	8, 616/ 3
now, and so many	<b>preachers</b>	do, and so doth	8, 632/ 11
account themselves for the	<b>preachers</b>	, and challenge the apostles'	8, 638/ 11
were then, unto the	<b>preachers</b>	and the clergy that	8, 642/ 1
the true interpreters and	<b>preachers</b>	of it. And even	8, 706/ 26
destroy daily the true	<b>preachers</b>	of it, and as	8, 706/ 30
destroy daily the true	<b>preachers</b>	of it." Here let	8, 709/ 32
a worshipful sort of	<b>preachers</b>	. And yet shall Tyndale	8, 710/ 4
therefore if all the	<b>preachers</b>	of the world would	8, 742/ 34
Lord saith unto the	<b>preachers</b>	of his faith, whom	8, 749/ 16
therefore if all the	<b>preachers</b>	of the world would	8, 752/ 11
heart that all the	<b>preachers</b>	in the world cannot	8, 752/ 19
hearing of those holy	<b>preachers</b>	... he must, to the	8, 805/ 12
most necessary points, diverse	<b>preachers</b>	expound it diversely some	8, 887/ 16
that be the common	<b>preachers</b>	of this carnal church	8, 890/ 14
the soul; which false	<b>preachers</b>	, with all their carnal	8, 890/ 18
right way, we new	<b>preachers</b>	of the very, true	8, 890/ 19
her and of her	<b>preachers</b>	which must needs have	8, 891/ 24
methinketh that these common	<b>preachers</b>	whom you dispraise say	8, 898/ 18
rather as these common	<b>preachers</b>	say: that God hath	8, 899/ 6
methinketh that these common	<b>preachers</b>	say well in that	8, 900/ 1

meet to be made	<b>preachers</b>	else Saint Augustine, whom	8, 911/ 37
to his true Catholic	<b>preachers</b>	, "He that heareth you	8, 981/ 9
ye see Tyndale, that	<b>preacheth</b>	so fast of the	8, 581/ 15
poor friar's prayer that	<b>preacheth</b>	: either hath Tyndale shaven	8, 600/ 14
that the pope so	<b>preacheth</b>	whom I see before	8, 765/ 4
Spirit of God so	<b>preacheth</b>	and so testifieth unto	8, 774/ 21
goeth forth holily and	<b>preacheth</b>	us that "there is	8, 788/ 27
Spirit of God so	<b>preacheth</b>	and so testifieth unto	8, 803/ 7
good or no that	<b>preacheth</b>	, perceive yet the true	8, 897/ 15
were rebuked by the	<b>preaching</b>	of Wycliffe... our English	8, 584/ 27
a man hear without	<b>preaching</b>	? And how shall a	8, 615/ 8
there shall be no	<b>preaching</b>	for that were, ye	8, 615/ 17
people with their false	<b>preaching</b>	, and lead them a	8, 638/ 19
the scriptures after his	<b>preaching</b>	and contrary unto theirs	8, 643/ 2
he shall with his	<b>preaching</b>	and true interpreting of	8, 648/ 18
resemble himself and his	<b>preaching</b>	to, and his demeanor	8, 697/ 14
man begun... what other	<b>preaching</b>	is this but utterly	8, 702/ 28
wisdom unto whom the	<b>preaching</b>	of Christ is but	8, 730/ 15
the world." For Christ's	<b>preaching</b>	was with power and	8, 743/ 9
causes, neither, as is	<b>preaching</b>	and miracles and some	8, 744/ 21
waxen faithful at the	<b>preaching</b>	of our Savior himself	8, 760/ 28
could fail because the	<b>preaching</b>	of Christ was with	8, 760/ 34
any man at their	<b>preaching</b>	, because they do but	8, 761/ 13
could not at the	<b>preaching</b>	of any other: then	8, 761/ 17
that except his personal	<b>preaching</b>	, their faith had been	8, 762/ 27
a man by their	<b>preaching</b>	believed that any vice	8, 765/ 15
sin joined unto his	<b>preaching</b>	should never so sore	8, 766/ 31
But this is the	<b>preaching</b>	of Friar Luther, Friar	8, 766/ 34
own commandment, upon the	<b>preaching</b>	of the same church	8, 768/ 26
moved by reading or	<b>preaching</b>	, as the Samaritans were	8, 774/ 23
falleth from dispicions to	<b>preaching</b>	, from his matter of	8, 775/ 5
the means of men's	<b>preaching</b>	and God's miracles... with	8, 794/ 33
moved by reading or	<b>preaching</b>	, as the Samaritans were	8, 803/ 9
them by writing or	<b>preaching</b>	, and first believed them	8, 803/ 18
that he read or	<b>preaching</b>	that he heard, as	8, 803/ 19
this outward means of	<b>preaching</b>	and reading is the	8, 803/ 23
tell us, whether by	<b>preaching</b>	or reading in books	8, 805/ 4
learned those things by	<b>preaching</b>	. Then I ask him	8, 805/ 5
ask him by whose	<b>preaching</b>	he came to it	8, 805/ 6
say that by the	<b>preaching</b>	of his own master	8, 805/ 7
as did at the	<b>preaching</b>	of Saint Peter, as	8, 820/ 24
faith gotten by the	<b>preaching</b>	, any new kind of	8, 820/ 27
the faith by the	<b>preaching</b>	or reading of the	8, 827/ 31
as that by the	<b>preaching</b>	or reading whereof he	8, 828/ 2
of Friar Barnes' holy	<b>preaching</b>	by the way whether	8, 866/ 16
token of the true	<b>preaching</b>	. For as for the	8, 880/ 9
other token, of the	<b>preaching</b>	, that token is, he	8, 880/ 13
Acts, where at the	<b>preaching</b>	of Saint Peter the	8, 880/ 19
word but only the	<b>preaching</b>	of the Scripture. For	8, 880/ 34
well, not for the	<b>preaching</b>	of the word of	8, 881/ 8

properly meant by the	<b>preaching</b>	of the word written	8, 882/ 2
thereas is the true	<b>preaching</b>	, there be always some	8, 893/ 16
if wheresoever is true	<b>preaching</b>	, there is always some	8, 893/ 18
there is no true	<b>preaching</b>	. And then if there	8, 893/ 21
there be no true	<b>preaching</b>	but where there are	8, 893/ 22
to have the true	<b>preaching</b>	... without which we can	8, 893/ 24
tokens be the true	<b>preaching</b>	of Scripture and the	8, 897/ 6
they come to the	<b>preaching</b>	, all those that are	8, 897/ 12
Frith, and against the	<b>preaching</b>	of all our evangelical	8, 899/ 25
to say, of true	<b>preaching</b>	the word of God	8, 900/ 2
preacher, and the true	<b>preaching</b>	, and the true knowledge	8, 901/ 22
have learned either by	<b>preaching</b>	or by our epistle	8, 931/ 3
fall from reasoning into	<b>preaching</b>	, and with a gay	8, 1010/ 27
fall from proving to	<b>preaching</b>	, so will they soon	8, 1010/ 31
soon after fall from	<b>preaching</b>	into their unreasonable railing	8, 1010/ 32
reproved upon their false	<b>preachings</b>	heard them she may	8, 896/ 20
and scoffeth upon the	<b>Precious</b>	Body and Blood of	8, 583/ 25
the Altar, the very,	<b>precious</b>	body and blood of	8, 704/ 32
of the Altar, the	<b>Precious</b>	Body and Blood of	8, 709/ 18
there is neither the	<b>Precious</b>	Body nor Blood of	8, 804/ 32
souls, and honor the	<b>Precious</b>	Body and Blood of	8, 806/ 21
silver, nor yet by	<b>precious</b>	stones; neither by miters	8, 837/ 15
his pardon, and his	<b>precious</b>	blood, and not by	8, 839/ 18
as their death is	<b>precious</b>	in the sight of	8, 978/ 18
every man. And the	<b>precise</b>	cleanness and purity "without	8, 851/ 9
since they were so	<b>precise</b>	that they would have	8, 932/ 30
no man teacheth so	<b>precisely</b>	as he rehearseth... that	8, 698/ 17
Church also doth not	<b>precisely</b>	bind any man to	8, 711/ 26
words "err" and "fail"	<b>precisely</b>	and plainly both one	8, 916/ 16
be the best either	<b>precisely</b>	the best, or the	8, 923/ 1
not in that place	<b>precisely</b>	of the Scripture, as	8, 930/ 30
contingent or happening, anything	<b>precisely</b>	bound to the one	8, 939/ 4
alone; howbeit, not yet	<b>precisely</b>	his church... for his	8, 984/ 21
be two special elects	<b>predestinated</b>	by God before the	8, 926/ 12
holy men that are	<b>predestinated</b>	unto the kingdom of	8, 977/ 17
of those that are	<b>predestinated</b>	unto eternal glory yet	8, 1001/ 4
God's eternal elects certainly	<b>predestinated</b>	to glory (which only	8, 1028/ 3
unto the providence and	<b>predestination</b>	of God. And since	8, 787/ 18
of God's foreknowledge and	<b>predestination</b>	always pure and clean	8, 970/ 27
upon God's election, prescience,	<b>predestination</b>	, and eternal sentence of	8, 998/ 19
by a certain special	<b>preeminence</b>	in respect of the	8, 661/ 6
of the righteous, and	<b>prepare</b>	the Lord a perfect	8, 648/ 22
went before Christ to	<b>prepare</b>	his way that is	8, 691/ 13
is sent down to	<b>prepare</b>	the way for Antichrist	8, 704/ 1
everlasting fire which is	<b>prepared</b>	for the devil and	8, 920/ 33
the clergy, consecrateth priests,	<b>prepareth</b>	us to the kingdom	8, 976/ 15
special ghostly gift and	<b>prerogative</b>	unto any false church	8, 745/ 14
charge of God's inevitable	<b>prescience</b>	and their own inevitable	8, 640/ 2
the other by the	<b>prescience</b>	and foresight of God	8, 939/ 5
plainly perceive that the	<b>prescience</b>	of God putteth no	8, 939/ 15

dispicions upon God's election,	<b>prescience</b>	, predestination, and eternal sentence	8, 998/ 19
him pleasure in his	<b>presence</b>	by day, and lie	8, 637/ 20
own perpetual assistance and	<b>presence</b>	with his church forever	8, 657/ 4
be confessed by bodily	<b>presence</b>	, and not be showed	8, 868/ 4
tokens of her spiritual	<b>presence</b>	whereby we may reckon	8, 873/ 18
sure tokens of her	<b>presence</b>	, as hearing, moving, speaking	8, 873/ 21
conversation of his bodily	<b>presence</b>	. And therefore she would	8, 884/ 34
and know the divine	<b>presence</b>	. "Dissever," saith Saint Cyprian	8, 977/ 10
he would so be	<b>present</b>	and assistant forever, himself	8, 613/ 11
examples also to his	<b>present</b>	purpose. And when he	8, 647/ 2
the beginning unto this	<b>present</b>	day, never hath ceased	8, 690/ 34
be upon a time	<b>present</b>	in a certain assembly	8, 701/ 4
Consider, now, that our	<b>present</b>	matter, for which he	8, 728/ 33
a man were there	<b>present</b>	when it was won	8, 742/ 10
hath himself both been	<b>present</b>	thereat and also been	8, 750/ 4
with Christ's own person	<b>present</b>	. Now see ye well	8, 762/ 34
let them embrace this	<b>present</b>	world as they do	8, 774/ 6
goeth far from our	<b>present</b>	purpose, which is, as	8, 776/ 16
I finish all this	<b>present</b>	work. Let us therefore	8, 776/ 28
let them embrace this	<b>present</b>	world as they do	8, 792/ 8
and hold fast, this	<b>present</b>	world and the pleasures	8, 797/ 29
the state of this	<b>present</b>	life, and sufficient for	8, 799/ 17
question pass for this	<b>present</b>	... I shall purpose unto	8, 802/ 15
his glorious church, and	<b>present</b>	it to his Father	8, 855/ 14
where there were none	<b>present</b>	but such as were	8, 884/ 13
time of that their	<b>present</b>	assembly encumber him with	8, 884/ 28
were in the congregation	<b>present</b>	at this communing.. and	8, 896/ 33
the true faith, be	<b>present</b>	in company, when your	8, 897/ 5
only the Christian people	<b>present</b>	at his sermon, nor	8, 912/ 6
in body but yet	<b>present</b>	in spirit, have already	8, 920/ 21
as though I were	<b>present</b>	, of him that hath	8, 920/ 21
to some officer there	<b>present</b>	, "and tell these fellows	8, 936/ 21
rehearsed and your persons	<b>present</b>	, and you be all	8, 936/ 28
if they were all	<b>present</b>	there, man, woman, and	8, 937/ 31
if they were there	<b>present</b>	in their own persons	8, 941/ 17
Lord doth exhibit and	<b>present</b>	unto himself a glorious	8, 960/ 34
they... not for our	<b>present</b>	pain temporal, but for	8, 969/ 18
for he was there	<b>present</b>	and next the man	8, 991/ 6
plainly the whole company	<b>present</b>	here in this world	8, 1016/ 29
say besides, for this	<b>present</b>	: that by this manner	8, 1031/ 25
the beginning to this	<b>present</b>	time, to suffer therein	8, 1032/ 5
of the truth, and	<b>preservation</b>	of the truth, hath	8, 720/ 12
good minds, for the	<b>preservation</b>	of the peace, prohibit	8, 955/ 6
Spirit abide and so	<b>preserve</b>	and keep that specially	8, 575/ 19
ever shall instruct and	<b>preserve</b>	in his true faith	8, 575/ 29
can see, so to	<b>preserve</b>	the soul from presumption	8, 580/ 37
our Lord promised to	<b>preserve</b>	forever; and therefore it	8, 807/ 1
them by Moses, and	<b>preserved</b>	from mouth to mouth	8, 721/ 16
grace hitherto kept and	<b>preserved</b>	from such ungodly coming	8, 797/ 37
his church, should be	<b>preserved</b>	and kept by the	8, 807/ 14

his church without writing	<b>preserved</b>	, by the selfsame Spirit	8, 808/ 28
to be kept and	<b>preserved</b>	, especially since Tyndale's own	8, 821/ 17
error, hath been ever	<b>preserved</b>	in the See Apostolic	8, 917/ 20
by a well-known succession	<b>preserved</b>	and continued from Christ's	8, 962/ 9
truth of doctrine so	<b>preserved</b>	therein that in it	8, 1008/ 31
concerning his assistance and	<b>preserving</b>	were not like in	8, 617/ 36
wit, the keeping and	<b>preserving</b>	of the one or	8, 720/ 4
thereof, assisting it and	<b>preserving</b>	it from failing, against	8, 975/ 9
it were, in the	<b>press</b>	or tenterhooks of a	8, 960/ 24
great authorities and reasons,	<b>pressed</b>	him sore with that	8, 639/ 21
where shall be no	<b>pressing</b>	nor stretching." Now, thou	8, 961/ 10
where shall never be	<b>pressing</b>	nor stretching more. But	8, 966/ 31
never be more trial,	<b>pressing</b>	, nor stretching put unto	8, 970/ 33
before our days, we	<b>presume</b>	to be such, of	8, 715/ 5
a preacher, and to	<b>presume</b>	to tell other folk	8, 765/ 21
of their elders... and	<b>presume</b>	that God will not	8, 767/ 17
preserve the soul from	<b>presumption</b>	that one spoonful of	8, 580/ 37
because of his malapert	<b>presumption</b>	, affirming that for the	8, 787/ 31
it were sin and	<b>presumption</b>	for any man to	8, 925/ 34
likelihood to declare the	<b>presumption</b>	of certain men and	8, 943/ 22
likelihood to declare the	<b>presumption</b>	of certain men and	8, 978/ 36
better call them proud,	<b>presumptuous</b>	fools than might the	8, 811/ 18
because it is a	<b>presumptuous</b>	hope, looking to be	8, 965/ 34
this will I first	<b>presuppose</b>	the thing that is	8, 1029/ 24
from his faith still	<b>pretend</b>	his name, ye cannot	8, 683/ 6
would, as I say,	<b>pretend</b>	that all they, or	8, 924/ 31
other chapters following, he	<b>pretendeth</b>	to answer and assoil	8, 576/ 9
true doctrine, which it	<b>pretendeth</b>	... but is one of	8, 904/ 31
heretics be. And yet	<b>pretending</b>	, as I say, that	8, 576/ 13
them... but also under	<b>pretext</b>	of teaching the true	8, 911/ 20
himself take a young,	<b>pretty</b>	prim to bed to	8, 637/ 31
and thereby making that	<b>pretty</b>	babe, her son, believe	8, 750/ 12
wot well, but little,	<b>pretty</b>	penance, because they consent	8, 790/ 22
of hell should never	<b>prevail</b>	. And Luther, Tyndale, Huessgen	8, 607/ 19
of hell should never	<b>prevail</b>	against his church... and	8, 693/ 21
contrary, it would not	<b>prevail</b>	... no more than though	8, 742/ 36
contrary, it would not	<b>prevail</b>	... no more than though	8, 752/ 13
shall never obtain and	<b>prevail</b>	; nor, in like wise	8, 807/ 9
of hell have so	<b>prevailed</b>	against... that they have	8, 607/ 25
And he had now	<b>prevailed</b>	very much in his	8, 989/ 31
his supernal grace to	<b>prevent</b>	us with occasions and	8, 744/ 13
such things, both to	<b>prevent</b>	us and to go	8, 746/ 31
the priest; let him	<b>prevent</b>	the judgment of God	8, 868/ 1
he be both first	<b>prevented</b>	by grace and have	8, 781/ 23
good and meritorious work	<b>prevented</b>	by the goodness of	8, 799/ 12
but if he be	<b>prevented</b>	by grace. For as	8, 841/ 6
the Scripture, God both	<b>preventeth</b>	us, in giving us	8, 743/ 30
God, as I said,	<b>preventeth</b>	us in the beginning	8, 747/ 1
in that good mind	<b>preventeth</b>	the man by grace	8, 783/ 7
goodness of God first	<b>preventing</b>	them with the occasions	8, 768/ 15

same goodness of God	<b>preventing</b>	them with the habitual	8, 768/ 21
we do without any	<b>prevention</b>	of grace, forasmuch as	8, 782/ 1
and called him, by	<b>prevention</b>	of grace, at the	8, 782/ 21
that God chooseth by	<b>prevention</b>	of grace every man	8, 866/ 35
to spy out their	<b>prey</b>	? Even so, the children	8, 717/ 35
and convenient for his	<b>prey</b>	, by the secret, inward	8, 719/ 11
bird can spy his	<b>prey</b>	untaught, which he could	8, 723/ 13
true scripture being their	<b>prey</b>	, to despoil and kill	8, 723/ 21
eagles that spy this	<b>prey</b>	without the means of	8, 723/ 24
maketh them spy this	<b>prey</b>	themselves how could it	8, 723/ 33
spied and perceived this	<b>prey</b>	of the true scripture	8, 724/ 1
learned to spy this	<b>prey</b>	first, he was not	8, 724/ 7
learned to know this	<b>prey</b>	. And now taking that	8, 724/ 12
teaching, spieth out his	<b>prey</b>	... then goeth he forth	8, 724/ 33
the eagle knoweth his	<b>prey</b>	by the secret instinct	8, 729/ 4
the eagle knoweth his	<b>prey</b>	by an only inward	8, 729/ 27
the eagle perceived her	<b>prey</b>	. And the other sort	8, 897/ 17
should have such a	<b>price</b>	set upon it save	8, 580/ 28
Judas in giving the	<b>price</b>	to poor men rather	8, 699/ 35
give so great a	<b>price</b>	for so simple a	8, 841/ 10
the sacraments... against which	<b>prick</b>	he specially spurneth with	8, 583/ 14
sent... and though pride	<b>prick</b>	them forth with liberty	8, 638/ 13
nor help you one	<b>prick</b>	forward, that you may	8, 861/ 13
sanctorum communionem" do sharply	<b>prick</b>	the clergy, as he	8, 978/ 30
the Holy Ghost have	<b>pricked</b>	you with this addition	8, 979/ 1
honor, praise, and glory	<b>pricketh</b>	them sometimes forward to	8, 591/ 27
should have so little	<b>pride</b>	in himself that he	8, 582/ 8
not sent... and though	<b>pride</b>	prick them forth with	8, 638/ 13
all the children of	<b>pride</b>	; which pride is, as	8, 662/ 18
children of pride; which	<b>pride</b>	is, as Saint Augustine	8, 662/ 18
and his fellows by	<b>pride</b>	first departed out, and	8, 671/ 7
thou call the world	<b>pride</b>	, wrath, envy, covetousness, sloth	8, 718/ 5
thou call the world	<b>pride</b>	, wrath, envy, covetousness, sloth	8, 726/ 11
if rebellion be no	<b>pride</b>	, nor railing upon their	8, 726/ 23
rebellion, the prince of	<b>pride</b>	the great devil himself	8, 728/ 18
the proud preach against	<b>pride</b>	and praise humility... or	8, 765/ 28
elders, and of like	<b>pride</b>	think that we cannot	8, 767/ 26
lasheth out against them	<b>pride</b>	and pomp, and "all	8, 831/ 16
offended so highly in	<b>pride</b>	that they would out	8, 1007/ 3
and his fellows by	<b>pride</b>	are gone out of	8, 1007/ 4
them the conceiving of	<b>pride</b>	the loss of heaven	8, 1007/ 21
through all Deutschland, every	<b>priest</b>	paying a gulden unto	8, 584/ 18
English words of "church," "	<b>priest</b>	," and "penance" to "congregation	8, 589/ 11
is this: that any	<b>priest</b>	should in honor of	8, 594/ 20
reckoneth every woman a	<b>priest</b>	, and as able to	8, 594/ 23
indeed a more meet	<b>priest</b>	than Saint Peter. And	8, 594/ 29
neither woman may be	<b>priest</b>	nor any man is	8, 594/ 30
nor any man is	<b>priest</b>	, or hath power to	8, 594/ 31
every Christian woman a	<b>priest</b>	... there is not now	8, 594/ 34
have neither prince nor	<b>priest</b>	in any manner reverence	8, 595/ 24

take herself for a	<b>priest</b>	... so would he that	8, 595/ 26
all that every such	<b>priest</b>	saith: that is yet	8, 597/ 8
again. For if the	<b>priest</b>	say false, and preach	8, 597/ 9
violence to believe that	<b>priest</b>	... nor compelled not Tyndale	8, 597/ 12
be, that if the	<b>priest</b>	preach such heresies, folk	8, 597/ 17
fellows see whether the	<b>priest</b>	say well or no	8, 597/ 25
or no. If the	<b>priest</b>	be accused of his	8, 597/ 26
every woman both a	<b>priest</b>	. But that excuse he	8, 599/ 24
scribes nor Pharisees, nor	<b>priest</b>	, nor "elders," as he	8, 612/ 4
that but if the	<b>priest</b>	always tell that tale	8, 632/ 15
the people pull the	<b>priest</b>	from the altar, and	8, 632/ 16
meant thereby that the	<b>priest</b>	, which laboreth spiritually in	8, 636/ 26
wise provide that the	<b>priest</b>	which laboreth with us	8, 637/ 7
nor have church, nor	<b>priest</b>	, nor preacher, among them	8, 668/ 37
putteth out both "penance," "	<b>priest</b>	," and "church," with "charity	8, 684/ 18
little worth, because the	<b>priest</b>	speaketh to the child	8, 704/ 16
books, but that the	<b>priest</b>	had, he said, offered	8, 814/ 21
had not seen the	<b>priest</b>	this half year... and	8, 814/ 22
were not a good	<b>priest</b>	in all the Catholic	8, 831/ 18
the Scripture calleth the	<b>priest</b>	"sanctified unto God" by	8, 853/ 18
appointed him by the	<b>priest</b>	as he doth both	8, 867/ 33
unto God by the	<b>priest</b>	; let him prevent the	8, 867/ 38
the judgment of the	<b>priest</b>	; let him reserve unto	8, 868/ 8
be enjoined by the	<b>priest</b>	. And while Friar Barnes	8, 868/ 18
he would have every	<b>priest</b>	have all by heart	8, 932/ 26
reverent using of the	<b>priest's</b>	person, because that the	8, 595/ 8
much cared for the	<b>priest's</b>	living above that he	8, 637/ 3
be ready at the	<b>priest's</b>	commandment to do for	8, 868/ 9
been, to believe every	<b>priest's</b>	tale that standeth up	8, 884/ 19
of the sacrament of	<b>priesthood</b>	have any manner of	8, 594/ 21
length in despite of	<b>priesthood</b>	, and like an Iceland	8, 600/ 35
against free will, against	<b>priesthood</b>	, against Penance, against the	8, 625/ 6
in the sacrament of	<b>priesthood</b>	, the words of Saint	8, 688/ 31
of the hands of	<b>priesthood</b>	upon thee." And in	8, 843/ 35
their thrifts, and the	<b>priests</b>	keep their whores still	8, 584/ 26
the pope is that	<b>priests</b>	, friars, canons, monks, and	8, 586/ 18
allowed concerning popes and	<b>priests</b>	, then to draw that	8, 596/ 20
Tyndale send his women	<b>priests</b>	about the world to	8, 598/ 3
and Pharisees and high	<b>priests</b>	in the time of	8, 601/ 24
scribes, Pharisees, and high	<b>priests</b>	were the right church	8, 601/ 27
other prophets, judges, and	<b>priests</b>	after, into the Land	8, 611/ 13
multitude and of the	<b>priests</b>	and princes: I say	8, 611/ 21
scribes and Levites, and	<b>priests</b>	and laypeople... and though	8, 619/ 17
in Saxony, that their	<b>priests</b>	, their friars, and their	8, 629/ 25
raileth on against the	<b>priests</b>	and the clergy, and	8, 641/ 25
that is to say, "	<b>priests</b>	." And even as they	8, 685/ 5
Lambert, and Huessgen... or	<b>priests</b>	apostate from the Christian	8, 695/ 1
the scribes, Pharisees, and	<b>priests</b>	were the true church	8, 717/ 33
Pharisees and the high	<b>priests</b>	; whom they did not	8, 719/ 1
Pharisees and the high	<b>priests</b>	... as though they alone	8, 719/ 24

Jews... or the high	<b>priests</b>	of one town, the	8, 719/ 25
books, or because the	<b>priests</b>	so preach... answer, no	8, 774/ 19
books, or because the	<b>priests</b>	so preach... answer no	8, 803/ 5
that Christian women be	<b>priests</b>	and were wont to	8, 807/ 32
how many good, virtuous	<b>priests</b>	and religious people be	8, 832/ 4
the chief whoremasters, being	<b>priests</b>	, monks, and friars, that	8, 836/ 12
him send for the	<b>priests</b>	of the church, and	8, 843/ 12
show themselves to the	<b>priests</b>	; thereby teaching that the	8, 868/ 3
monks, and friars, and	<b>priests</b>	, that be the common	8, 890/ 13
of persecutors; she causeth	<b>priests</b>	to fly that was	8, 954/ 10
the chasing away of	<b>priests</b>	; she glorieth that she	8, 954/ 11
to the clergy, consecrateth	<b>priests</b>	, prepareth us to the	8, 976/ 15
without people, people without	<b>priests</b>	, priests without due reverence	8, 989/ 34
people, people without priests,	<b>priests</b>	without due reverence, and	8, 989/ 34
known church under judges,	<b>priests</b>	, prophets, and kings in	8, 1008/ 18
take a young, pretty	<b>prim</b>	to bed to keep	8, 637/ 31
your law 24, Quaestione	<b>prima</b>	, "Quodcumque," where your gloss	8, 910/ 21
con. Di. 4.c., "	<b>Prima</b>	igitur" whose words be	8, 980/ 18
us that every temporal	<b>prince</b>	making any law beside	8, 585/ 4
himself as a lawful	<b>prince</b>	, but as an unlawful	8, 585/ 6
either upon pope or	<b>prince</b>	, or a much more	8, 590/ 20
thing to suffer any	<b>prince</b>	, estate, or governor to	8, 590/ 32
good advice toward his	<b>prince</b>	and his country either	8, 591/ 17
misuse himself toward his	<b>prince</b>	... but also by the	8, 592/ 23
man should have neither	<b>prince</b>	nor priest in any	8, 595/ 24
rebuke every king and	<b>prince</b>	, and would have none	8, 597/ 3
such right as the	<b>prince</b>	would he should, and	8, 597/ 6
as a most erudite	<b>prince</b>	and a most faithful	8, 639/ 20
as a most erudite	<b>prince</b>	, in his most famous	8, 675/ 30
king of rebellion, the	<b>prince</b>	of pride the great	8, 728/ 18
of him to the	<b>prince</b>	of Toulouse, among other	8, 989/ 32
the blessed apostle and	<b>prince</b>	of apostles Saint Peter	8, 1018/ 32
it come at the	<b>prince's</b>	ear; and yet when	8, 591/ 6
will lay to the	<b>prince's</b>	charge if any officer	8, 597/ 5
despite of all the	<b>prince's</b>	proclamation, to die therefor	8, 886/ 24
he would, by his	<b>princely</b>	authority more than an	8, 919/ 24
way at all temporal	<b>princes</b>	and laws is, if	8, 585/ 10
man think that the	<b>princes</b>	themselves perceive not their	8, 591/ 8
the laws of the	<b>princes</b>	and countries that they	8, 594/ 19
him, and let the	<b>princes</b>	keep him from the	8, 597/ 20
that example... good Christian	<b>princes</b>	cause faithful people to	8, 597/ 22
of the priests and	<b>princes</b>	: I say that those	8, 611/ 21
yea, and by the	<b>princes</b>	and the lords, and	8, 618/ 33
the people and the	<b>princes</b>	both did disallow them	8, 694/ 15
secular dignity. For many	<b>princes</b>	and many popes, and	8, 857/ 34
secular dignity... for many	<b>princes</b>	and many popes and	8, 910/ 7
nor thieves, but by	<b>princes</b>	and rulers against murderers	8, 919/ 28
so much as the	<b>princes</b>	may themselves that send	8, 941/ 14
them... I say that	<b>princes</b>	give their ambassadors full	8, 941/ 15
into their sect great	<b>princes</b>	, used their authority against	8, 954/ 27

a new brabbling... good	<b>princes</b>	remembering the great harm	8, 955/ 3
the strength of great	<b>princes</b>	of Christendom, and corrupted	8, 1027/ 6
they caused evil, perverted	<b>princes</b>	to drive the good-faithful	8, 1027/ 8
it out, the very	<b>principal</b>	point of all his	8, 585/ 11
is concluded in the	<b>principal</b>	point. And where he	8, 689/ 32
as well in the	<b>principal</b>	purpose as in that	8, 740/ 35
by two motions the	<b>principal</b>	, God working within... and	8, 748/ 10
wrong, and overturneth his	<b>principal</b>	purpose of all. For	8, 760/ 35
good readers, that the	<b>principal</b>	purpose whereupon we go	8, 801/ 25
scripture, which is our	<b>principal</b>	matter, Tyndale's answer in	8, 804/ 20
is impertinent to the	<b>principal</b>	purpose. But he meaneth	8, 841/ 35
the very chief and	<b>principal</b>	head thereof, our Savior	8, 908/ 6
Barnes' confusion in his	<b>principal</b>	purpose of "the church	8, 992/ 4
the matter for my	<b>principal</b>	purpose, that I should	8, 1007/ 25
ever he said it	<b>principally</b>	to the clergy; and	8, 616/ 11
to both. First and	<b>principally</b>	to God, that gave	8, 708/ 33
as it brought... but	<b>principally</b>	keepeth us therein he	8, 748/ 1
us therein he that	<b>principally</b>	brought us thereto that	8, 748/ 2
the church first and	<b>principally</b>	set upon himself, cannot	8, 1029/ 7
Christ, and of suchlike	<b>principles</b>	of our faith... answer	8, 774/ 12
learned certain rules and	<b>principles</b>	of them, by which	8, 774/ 33
though we received many	<b>principles</b>	of our church at	8, 774/ 36
Christ, and of suchlike	<b>principles</b>	of our faith... answer	8, 801/ 22
learned certain rules and	<b>principles</b>	of them, by which	8, 805/ 33
though we received many	<b>principles</b>	of our church at	8, 805/ 36
though they took some	<b>principles</b>	of the Catholic Church	8, 806/ 11
to be put in	<b>print</b>	, as doth in divers	8, 684/ 31
deeper is this mark	<b>printed</b>	in his forehead; that	8, 634/ 16
third, as though the	<b>printer</b>	had left the second	8, 603/ 24
himself or in the	<b>printer</b>	, by miswriting or by	8, 908/ 34
he spent about his	<b>printing</b>	of his book and	8, 885/ 34
nor bishop, abbot nor	<b>prior</b>	, deacon nor archdeacon, parson	8, 838/ 22
I was master and	<b>prior</b>	" when one of late	8, 947/ 29
a doctor than a	<b>prior</b>	into an apostate, and	8, 947/ 34
be bound to no	<b>priors</b>	... nor "the church" is	8, 858/ 13
and legates, abbots and	<b>priors</b>	," to have made the	8, 983/ 32
needs lie still in	<b>prison</b>	, and some will needs	8, 848/ 30
cast every man in	<b>prison</b>	, and no man may	8, 930/ 15
exiled and cast in	<b>prison</b>	. Now hangeth she on	8, 954/ 8
had, and were taken	<b>prisoner</b>	there also. That man	8, 742/ 12
at. And yet if	<b>private</b>	affection toward their own	8, 591/ 12
false likelihoods, in a	<b>private</b>	matter, against a secret	8, 950/ 15
believe him as a	<b>private</b>	person, they can give	8, 1004/ 24
have any manner of	<b>privilege</b>	more than a layman	8, 594/ 22
him listeth, a secret,	<b>privy</b>	knowledge of such one	8, 901/ 12
every man that prayeth "	<b>pro</b>	omnibus fidelibus" that God	8, 914/ 30
all good men... or "	<b>pro</b>	animabus omnium fidelium defunctorum	8, 914/ 31
Saint James saith, "Orate	<b>pro</b>	invicem, ut salvemini." Saint	8, 969/ 20
whereas Saint Bernard saith, "	<b>Pro</b>	huiusmodi volunt esse, et	8, 987/ 6
of God... nor, how	<b>probable</b>	a tale soever be	8, 746/ 28

can be no true	<b>probation</b>	of Christendom, nor no	8, 874/ 23
can be no true	<b>probation</b>	of Christendom, nor no	8, 928/ 32
word and after the	<b>probations</b>	brought before her. Nevertheless	8, 943/ 12
word and after the	<b>probations</b>	brought before her. The	8, 943/ 33
God and after the	<b>probations</b>	brought before her. Who	8, 949/ 34
by divers decretals appeareth,	<b>proceeded</b>	to the punishment and	8, 586/ 29
as he describeth... he	<b>proceedeth</b>	forth and saith... Tyndale	8, 763/ 4
hath in a long	<b>process</b>	labored to prove you	8, 575/ 7
hath by a long	<b>process</b>	labored much to prove	8, 575/ 23
by a serious, goodly	<b>process</b>	, in his book of	8, 610/ 16
needeth he so long	<b>process</b>	? For then amounteth all	8, 647/ 27
hath first brought his	<b>process</b>	to a blind conclusion	8, 649/ 29
rehearsed you his long	<b>process</b>	, not in pieces, but	8, 692/ 30
the remnant of his	<b>process</b>	, as ye have heard	8, 703/ 10
such a goodly painted	<b>process</b>	as he hath now	8, 705/ 5
hath Tyndale brought this	<b>process</b>	, and showed us here	8, 717/ 23
with a high spiritual	<b>process</b>	, and saith, "Even so	8, 724/ 34
bringeth all his painted	<b>process</b>	to this point in	8, 729/ 12
unto the gay, glorious	<b>process</b>	of Tyndale's holy distinction	8, 746/ 13
endure such a beastly	<b>process</b>	, so full of abominable	8, 765/ 11
you all his whole	<b>process</b>	together, upon a heap	8, 775/ 3
and then a long	<b>process</b>	of images, pilgrimage, sacraments	8, 775/ 27
we shall let this	<b>process</b>	pass, which patch hath	8, 791/ 17
unbelief, as by the	<b>process</b>	of the Bible appeareth	8, 793/ 22
teacheth, by a long	<b>process</b>	, that the young children	8, 824/ 10
that in all this	<b>process</b>	of his "feeling faith	8, 827/ 3
the title of his	<b>process</b>	concerning "the church" in	8, 831/ 5
this title of his	<b>process</b>	, he beginneth to play	8, 831/ 8
ye read his whole	<b>process</b>	together wherein he defineth	8, 838/ 33
matter serveth all this	<b>process</b>	, but to show his	8, 839/ 23
by his own frantic	<b>process</b>	also made against free	8, 840/ 4
of his gay, golden	<b>process</b>	, being as it is	8, 841/ 34
by his mad, poisoned	<b>process</b>	that all only faith	8, 842/ 6
said in all his	<b>process</b>	but that he hath	8, 844/ 5
as very a foolish	<b>process</b>	as ever did heretic	8, 867/ 23
and endeth all his	<b>process</b>	. And therefore, as touching	8, 876/ 4
clerkly in your goodly	<b>process</b>	wherein ye declare which	8, 885/ 7
of his own royal	<b>process</b>	in which he would	8, 896/ 26
here in this same	<b>process</b>	of "the church," acknowledge	8, 910/ 2
said in all his	<b>process</b>	. But now, because Friar	8, 923/ 36
end of Friar Barnes'	<b>process</b>	concerning "the church"... which	8, 984/ 16
concerning "the church"... which	<b>process</b>	he hath ended with	8, 984/ 17
better thing. And this	<b>process</b>	of those four vexations	8, 987/ 34
By all which whole	<b>process</b>	together, whoso be learned	8, 988/ 5
of all his peevish	<b>process</b>	is so fully, so	8, 991/ 23
Bernard, in the selfsame	<b>process</b>	out of which Friar	8, 992/ 2
Barnes' evil and unchristian	<b>process</b>	... wherewith against the promise	8, 992/ 15
with a gay glorious	<b>process</b>	will they describe us	8, 1010/ 27
of his own peevish	<b>processes</b>	in which he maketh	8, 842/ 32
yet in their peevish	<b>processes</b>	whereby they would prove	8, 1003/ 31

than an imperial majesty,	<b>proclaim</b>	all men for murderers	8, 919/ 25
by the King's gracious	<b>proclamation</b>	to be brought into	8, 813/ 15
because of the King's	<b>proclamation</b>	... he would tell her	8, 886/ 23
of all the prince's	<b>proclamation</b>	, to die therefor. (For	8, 886/ 25
bench and made a	<b>proclamation</b>	aloud, that every man	8, 900/ 22
whosoever tarried after his	<b>proclamation</b>	made... he would take	8, 900/ 28
abide. Now was his	<b>proclamation</b>	in English, and the	8, 900/ 31
foot, for all my	<b>proclamation</b>	; and thereby I see	8, 900/ 36
to make us a	<b>proclamation</b>	in such wise indited	8, 901/ 9
true expounder of his	<b>proclamation</b>	, for lack of that	8, 901/ 14
doubt, had, by some	<b>proctor</b>	of the evangelical fraternity	8, 884/ 6
scorn accounteth among other,	<b>profane</b>	things, and joineth together	8, 988/ 20
he meaneth all that	<b>profess</b>	the common Catholic faith	8, 578/ 5
besides those corners that	<b>profess</b>	themselves for heretics... he	8, 578/ 17
faith which these heretics	<b>profess</b>	to the contrary we	8, 658/ 8
because of such as	<b>profess</b>	without perpetual vows, as	8, 659/ 21
in chastity, so to	<b>profess</b>	themselves from henceforth to	8, 666/ 17
Christian men and falsely	<b>profess</b>	Christ, which falling from	8, 683/ 6
he may and must	<b>profess</b>	of himself that he	8, 913/ 29
the rules which they	<b>profess</b>	, and which they acknowledge	8, 914/ 16
never none that durst	<b>profess</b>	themselves for the very	8, 936/ 15
Luther in the beginning	<b>professed</b>	in his writing that	8, 623/ 30
to wed a vowed,	<b>professed</b>	nun. (I speak of	8, 659/ 20
nun. (I speak of	<b>professed</b>	and vowed, because of	8, 659/ 21
and, like as they	<b>professed</b>	before to serve God	8, 666/ 17
that friars or monks	<b>professed</b>	were of old wont	8, 808/ 2
and friars, that have	<b>professed</b>	chastity... and yet make	8, 836/ 13
yet make harlots of	<b>professed</b>	nuns under the name	8, 836/ 13
because Friar Barnes, being	<b>professed</b>	friar of Saint Augustine's	8, 975/ 32
and rule Friar Barnes	<b>professed</b>	, and whose words he	8, 980/ 10
from all the false	<b>professed</b>	"faith" of faithless christened	8, 1027/ 2
of his work he	<b>professeth</b>	himself with all his	8, 576/ 24
a friar but he	<b>professeth</b>	it almost in every	8, 578/ 26
Scripture that a man	<b>professing</b>	once vowed chastity was	8, 659/ 19
number of open unbelievers	<b>professing</b>	their unbelief never were	8, 793/ 31
of his own fellows	<b>professing</b>	the faith of Christ	8, 889/ 15
that all Christian nations	<b>professing</b>	the true faith of	8, 912/ 11
false secret heretics openly	<b>professing</b>	the Christian faith and	8, 924/ 25
and that no person	<b>professing</b>	and vowing chastity may	8, 1034/ 3
Scripture, and by their	<b>profession</b>	and consent to live	8, 648/ 38
Scripture, and by their	<b>profession</b>	and consent to live	8, 663/ 6
or how can their	<b>profession</b>	to live according to	8, 663/ 13
in faith nor in	<b>profession</b>	of living any wise	8, 663/ 17
and contrariety in the	<b>profession</b>	of their living! Then	8, 663/ 19
Scripture, and by the	<b>profession</b>	of their living after	8, 666/ 6
the Scripture, or the	<b>profession</b>	of their living with	8, 666/ 14
he doth!) a godly	<b>profession</b>	for friars and nuns	8, 666/ 15
the chastity of their	<b>profession</b>	... and, like as they	8, 666/ 16
Scripture, and by their	<b>profession</b>	and consent to live	8, 667/ 24
Scripture, and by their	<b>profession</b>	and consent to live	8, 668/ 4

those that have by	<b>profession</b>	departed out of this	8, 669/ 12
either have they by	<b>profession</b>	departed out or the	8, 669/ 18
still sanctified and by	<b>profession</b>	dedicated unto God, as	8, 853/ 16
church" by their continued	<b>profession</b>	of the Christian faith	8, 853/ 23
the holiness of their	<b>profession</b>	), but because of that	8, 906/ 34
that it hath holy	<b>profession</b>	, whereby it is dedicated	8, 907/ 37
people that agree in	<b>profession</b>	of faith with the	8, 913/ 23
such as besides the	<b>profession</b>	of the true faith	8, 913/ 24
schismatics agree in the	<b>profession</b>	of the common Christian	8, 914/ 12
schismatics, which by plain	<b>profession</b>	of their schisms and	8, 924/ 28
by your own beastly	<b>profession</b>	, altogether known, and therefore	8, 936/ 30
deeds doing, and open	<b>profession</b>	of false, abominable heresies	8, 936/ 33
own, and in the	<b>profession</b>	of the same faith	8, 962/ 10
but one church, by	<b>profession</b>	of Baptism holily dedicated	8, 975/ 11
in Baptism after the	<b>profession</b>	of Christ's faith and	8, 999/ 10
the perfection of their	<b>profession</b>	. Now, good Christian readers	8, 1000/ 28
of their faith, but	<b>professors</b>	of their faith. But	8, 927/ 22
their own glory and	<b>profit</b>	. And though they kept	8, 609/ 26
God's provision, for the	<b>profit</b>	of others that would	8, 694/ 23
the great fruit and	<b>profit</b>	that the world may	8, 705/ 7
folk that lose the	<b>profit</b>	by him, have great	8, 710/ 28
could never take spiritual	<b>profit</b>	. But now, good Christian	8, 883/ 27
James, much more each	<b>profit</b>	other than if our	8, 886/ 9
honor of God and	<b>profit</b>	of Christian people, and	8, 989/ 17
unto our neighbor, nor	<b>profitable</b>	unto ourselves for the	8, 579/ 32
preservation of the peace,	<b>prohibit</b>	and forbid those heresies	8, 955/ 6
hath by plain laws	<b>prohibited</b>	and forbidden such ribaldrous	8, 590/ 22
magnatum sore and straitly	<b>prohibited</b>	that no man shall	8, 592/ 24
not at this time	<b>prolong</b>	this matter with that	8, 1007/ 22
according to his own	<b>promise</b>	, taught them: he is	8, 616/ 20
God which by Christ's	<b>promise</b>	leadeth it into every	8, 627/ 26
to heaven by the	<b>promise</b>	that I never made	8, 641/ 5
themselves, he had, I	<b>promise</b>	you, been very sorely	8, 642/ 14
This point would, I	<b>promise</b>	you, sorely have appalled	8, 643/ 3
net. And yet, I	<b>promise</b>	you, either is my	8, 644/ 19
Christ, according to his	<b>promise</b>	, sent unto his church	8, 657/ 2
it, according to God's	<b>promise</b>	, till the world take	8, 669/ 24
according to his own	<b>promise</b>	evermore abiding therein to	8, 682/ 19
as we have a	<b>promise</b>	to be forgiven at	8, 692/ 1
no man's pleasure, I	<b>promise</b>	you, but even only	8, 717/ 4
But this will I	<b>promise</b>	you: that if Saint	8, 721/ 11
this dare I well	<b>promise</b>	Tyndale. Let him read	8, 732/ 33
which (according to God's	<b>promise</b>	), set upon a hill	8, 740/ 4
said unto; and I	<b>promise</b>	you faithfully, even so	8, 790/ 14
God, according to Christ's	<b>promise</b>	, perpetually taught unto his	8, 807/ 19
he will keep his	<b>promise</b>	, whereof he will for	8, 837/ 2
merits and to the	<b>promise</b>	made to them in	8, 838/ 6
according to the manifold	<b>promise</b>	of Christ; and therefore	8, 846/ 31
to good works with	<b>promise</b>	of reward in heaven	8, 849/ 28
almighty Persons is no	<b>promise</b>	... and yet we must	8, 850/ 29

hell is also no	<b>promise</b>	of salvation, and yet	8, 850/ 31
without them. And his	<b>promise</b>	, ye wot well, was	8, 864/ 35
frantic fantasy, break his	<b>promise</b>	made unto God. And	8, 940/ 20
process... wherewith against the	<b>promise</b>	of Christ, the devil	8, 992/ 16
he keep the great	<b>promise</b>	of the sending of	8, 1016/ 16
into every truth. This	<b>promise</b>	had he, by Tyndale's	8, 1031/ 30
so far break his	<b>promise</b>	that he hath so	8, 1031/ 36
church (which he hath	<b>promised</b>	never to forsake; but	8, 608/ 33
he hath provided and	<b>promised</b>	to dwell himself forever	8, 612/ 35
God in these words	<b>promised</b>	to send his Spirit	8, 614/ 36
which himself hath always	<b>promised</b>	to be, and lead	8, 617/ 12
church forever, as himself	<b>promised</b>	also. Of which things	8, 657/ 5
and that it was	<b>promised</b>	that it should ever	8, 670/ 7
world, as it was	<b>promised</b>	and prophesied that the	8, 670/ 10
promises by which he	<b>promised</b>	to be with his	8, 679/ 16
all truth, as he	<b>promised</b>	, and will not suffer	8, 680/ 6
And when God had	<b>promised</b>	the people a savior	8, 691/ 35
by which he hath	<b>promised</b>	to keep his church	8, 693/ 19
say or do. Ye	<b>promised</b>	to teach me and	8, 737/ 2
Church shall, as Christ	<b>promised</b>	, never fail... the argument	8, 738/ 33
that Christ so often	<b>promised</b>	unto his church; that	8, 753/ 25
he wotteth that Christ	<b>promised</b>	and sent the same	8, 760/ 36
said before, God hath	<b>promised</b>	to send his Holy	8, 771/ 20
the land that was	<b>promised</b>	them. And even so	8, 774/ 3
the land that was	<b>promised</b>	them. And even so	8, 792/ 5
that ever our Lord	<b>promised</b>	to preserve forever; and	8, 807/ 1
our Savior hath himself	<b>promised</b>	that all the heretics	8, 807/ 6
hath in like wise	<b>promised</b>	, against the devil that	8, 807/ 13
and assistance, which he	<b>promised</b>	should ever abide, worketh	8, 856/ 9
proved his purpose. He	<b>promised</b>	us, you wot well	8, 864/ 24
the church that he	<b>promised</b>	, but when instead of	8, 866/ 2
and tokens wherewith he	<b>promised</b>	us to make us	8, 883/ 18
but that Christ which	<b>promised</b>	and performed the sending	8, 937/ 37
with whom Christ hath	<b>promised</b>	to be assistant here	8, 999/ 38
and trust of God's	<b>promises</b>	, would have us in	8, 581/ 16
have us in these	<b>promises</b>	trust God nothing at	8, 581/ 16
their own vows and	<b>promises</b>	made unto God, which	8, 586/ 19
made many such plenteous	<b>promises</b>	of his assistance with	8, 616/ 35
the other... nor the	<b>promises</b>	of God concerning his	8, 617/ 35
little regarded his great	<b>promises</b>	in that point that	8, 617/ 37
we leave off the	<b>promises</b>	of God made unto	8, 622/ 17
this church, by which	<b>promises</b>	it appeareth clearly that	8, 622/ 18
thing, God keeping his	<b>promises</b>	fore-remembered, were more than	8, 622/ 30
Christ broken all his	<b>promises</b>	by which he promised	8, 679/ 15
truth... because of his	<b>promises</b>	made which we have	8, 689/ 36
to be signs of	<b>promises</b>	by which they that	8, 692/ 18
prove therewith all Christ's	<b>promises</b>	broken by which he	8, 693/ 19
he break all these	<b>promises</b>	; which we be sure	8, 693/ 33
the Church... for the	<b>promises</b>	that Christ hath made	8, 720/ 6
therefore cannot lie... which	<b>promises</b>	were never made alike	8, 720/ 14

God, by his great	<b>promises</b>	, that it shall ever	8, 720/ 19
belief by his great	<b>promises</b>	therein contained and made	8, 764/ 5
them to whom the	<b>promises</b>	of all that we	8, 767/ 23
that by the plain	<b>promises</b>	of our Savior himself	8, 828/ 26
fast to his blessed	<b>promises</b>	, and trust only in	8, 838/ 12
sure alonely to the	<b>promises</b>	that be made therein	8, 838/ 30
merits and to the	<b>promises</b>	made to them in	8, 844/ 15
all only to the	<b>promises</b>	that be made therein	8, 844/ 20
fast only to the	<b>promises</b>	. Remember now, good readers	8, 844/ 29
stick only to God's	<b>promises</b>	made in Christ's blood	8, 848/ 3
do stick to the	<b>promises</b>	only: methink they that	8, 850/ 17
should stick to the	<b>promises</b>	of Christ, I would	8, 850/ 19
unto anything besides the	<b>promises</b>	... is a lesson learned	8, 850/ 22
should we stick to	<b>promises</b>	only, and not only	8, 850/ 24
works, for which many	<b>promises</b>	of God are made	8, 850/ 25
points that be no	<b>promises</b>	, and yet must be	8, 850/ 27
according to his manifold	<b>promises</b>	, so provide that the	8, 855/ 34
whom he made his	<b>promises</b>	and gave his assistance	8, 1016/ 11
a breaker of the	<b>promises</b>	which he hath made	8, 1031/ 26
our ears and faithfully	<b>promiseth</b>	, almost in every leaf	8, 581/ 14
by which texts God	<b>promiseth</b>	that good works cleanse	8, 686/ 24
the church that he	<b>promiseth</b>	. The very, true church	8, 844/ 10
at his back and	<b>prompteth</b>	him in his ear	8, 802/ 26
he would be more	<b>prone</b>	to punish than to	8, 625/ 28
which that holy clergy	<b>pronounced</b>	and declared against Arius	8, 954/ 31
be a sure, sufficient	<b>proof</b>	of deadly sinful minds	8, 588/ 26
he hath about the	<b>proof</b>	of this point bestowed	8, 600/ 26
laid forth for the	<b>proof</b>	. Of all which things	8, 603/ 19
he left all my	<b>proof</b>	of my reason untouched	8, 603/ 27
any time in the	<b>proof</b>	. Now, these things being	8, 606/ 31
wonderful miracles for the	<b>proof</b>	thereof. And on the	8, 608/ 14
would stand for the	<b>proof</b>	of his doctrine unto	8, 623/ 31
unto you, for the	<b>proof</b>	of their doctrine, the	8, 624/ 17
think it a sufficient	<b>proof</b>	that they come thereto	8, 629/ 31
off, was by the	<b>proof</b>	and experience driven little	8, 638/ 29
a conclusion... toward the	<b>proof</b>	whereof, as far as	8, 644/ 21
And yet if this	<b>proof</b>	will not satisfy them	8, 659/ 16
Yes"... with as much	<b>proof</b>	in his "Yes" as	8, 679/ 22
very scripture. For the	<b>proof</b>	whereof, we yet see	8, 707/ 32
by miracle any due	<b>proof</b>	that God hath so	8, 722/ 29
pliable. For after that	<b>proof</b>	once made... let him	8, 722/ 31
far incredible, without any	<b>proof</b>	at all... he proveth	8, 723/ 11
words, and toward the	<b>proof</b>	whereof he brought in	8, 728/ 34
he hath an inward	<b>proof</b>	and experience thereof, and	8, 751/ 6
therein believe him without	<b>proof</b>	? Namely since we see	8, 751/ 26
findeth making toward a	<b>proof</b>	of his "feeling faith	8, 757/ 3
this world for the	<b>proof</b>	of Tyndale's purpose concerning	8, 757/ 35
hath he toward the	<b>proof</b>	, any more than only	8, 759/ 5
is then become the	<b>proof</b>	of Tyndale's tale that	8, 762/ 11
bring us forth good	<b>proof</b>	that they have spoken	8, 762/ 32

feeling faith," bringing no	<b>proof</b>	for his purpose, utterly	8, 764/ 20
for the final, special	<b>proof</b>	that this word "church	8, 776/ 33
to go about the	<b>proof</b>	at all. For what	8, 779/ 34
is. For we see	<b>proof</b>	enough that with many	8, 781/ 9
evident answers for the	<b>proof</b>	of their "feeling faith	8, 801/ 17
he brought us no	<b>proof</b>	of any church here	8, 858/ 28
yet brought us no	<b>proof</b>	... but of all that	8, 858/ 32
holy doctors for the	<b>proof</b>	of his purpose... and	8, 873/ 2
after for any further	<b>proof</b>	; but, spending a leaf	8, 876/ 2
bringeth in for the	<b>proof</b>	of that purpose, I	8, 906/ 2
Friar Barnes' purpose, in	<b>proof</b>	of his unknown church	8, 909/ 22
brought in for the	<b>proof</b>	of the contrary; and	8, 923/ 32
general councils, and the	<b>proof</b>	of the known Catholic	8, 938/ 26
a good ground of	<b>proof</b>	against all these fellows	8, 939/ 29
necessity requireth for the	<b>proof</b>	of the matter, if	8, 948/ 10
witnesses sufficient for a	<b>proof</b>	, and no fewer. Now	8, 948/ 13
have lacked half the	<b>proof</b>	. For he that did	8, 948/ 20
for lack of sufficient	<b>proof</b>	. And if the matter	8, 948/ 32
those laws for the	<b>proof</b>	, which laws do speak	8, 950/ 21
heretics; and for the	<b>proof</b>	thereof he allegeth the	8, 954/ 3
forth for his special	<b>proof</b>	of his unknown holy	8, 980/ 14
a recapitulation and summary	<b>proof</b>	that the common known	8, 993/ 3
the truths touching the	<b>proof</b>	of the common known	8, 995/ 12
they say without any	<b>proof</b>	, and bid us be	8, 996/ 33
unknown. For the first	<b>proof</b>	of this point, I	8, 1002/ 1
dispensation nor no sufficient	<b>proof</b>	of the breach thereof	8, 1006/ 5
But yet, since no	<b>proof</b>	of Scripture can serve	8, 1006/ 8
church of ours. The	<b>proof</b>	of which second part	8, 1029/ 11
ours To the first	<b>proof</b>	of this will I	8, 1029/ 24
But now, for the	<b>proof</b>	that this common known	8, 1030/ 8
shall we peruse his	<b>proofs</b>	. Lo, this wise reason	8, 579/ 16
for good and sufficient	<b>proofs</b>	. And therefore here end	8, 598/ 18
not meddle with my	<b>proofs</b>	. Howbeit, saving that it	8, 603/ 30
ever by plain outward	<b>proofs</b>	be substantially confounded... and	8, 749/ 26
any damnable error. These	<b>proofs</b>	will I shortly gather	8, 995/ 16
of natural honesty and	<b>propagation</b>	of Christian charity, forbidden	8, 586/ 6
come once to the	<b>proper</b>	places. Now, where he	8, 596/ 24
man should have anything	<b>proper</b>	, of his own, but	8, 664/ 12
objections, touch in their	<b>proper</b>	places the devilish doctrine	8, 776/ 22
likely to call his	<b>proper</b>	scoff but a very	8, 779/ 17
fair tale with a	<b>proper</b>	example of the soul	8, 875/ 34
find once in its	<b>proper</b>	place, I should, I	8, 912/ 34
crepidam," had no very	<b>proper</b>	place; as though Master/Doctor	8, 947/ 23
every sect in some	<b>proper</b>	place, and in its	8, 976/ 4
shake off with a	<b>proper</b>	invention, as it seemeth	8, 1031/ 10
and refuted clearly, this	<b>proper</b>	, feat invention and evasion	8, 1031/ 23
he both twain as	<b>properly</b>	as if he would	8, 578/ 12
the thing that most	<b>properly</b>	pertaineth unto the point	8, 720/ 2
I require you, how	<b>properly</b>	the wise man assoileth	8, 730/ 7
weeneth he jesteth as	<b>properly</b>	as a camel danceth	8, 779/ 14

opening under them... not	<b>properly</b>	for unbelief, but nevertheless	8, 793/ 14
that it is not	<b>properly</b>	any point of the	8, 802/ 13
true." Very well and	<b>properly</b>	answered. Then will I	8, 802/ 27
prophet speaketh these words	<b>properly</b>	of the word of	8, 881/ 14
thereof" ... and is not	<b>properly</b>	meant by the preaching	8, 882/ 1
words very well and	<b>properly</b>	mean, saying, "Ye be	8, 931/ 16
the wrong were done	<b>properly</b>	to himself, he should	8, 948/ 30
the matter pertained not	<b>properly</b>	to himself... he should	8, 948/ 32
elects, putteth only these	<b>properties</b>	: first, that they be	8, 847/ 36
people should by these	<b>prophecies</b>	know him and give	8, 650/ 24
all those reasons of	<b>prophecies</b>	, miracles, martyrs, and many	8, 749/ 21
his person were by	<b>prophecy</b>	foreknown and marked. For	8, 650/ 30
the better, either by	<b>prophecy</b>	or by marvelous miracle	8, 651/ 23
of Christ rehearsing the	<b>prophecy</b>	"They shall be all	8, 754/ 11
unto Christ. And this	<b>prophecy</b>	that he now bringeth	8, 754/ 17
given unto thee by	<b>prophecy</b>	, with the laying of	8, 843/ 34
And then was that	<b>prophecy</b>	, with divers others which	8, 888/ 32
forth therewith, rehearsing the	<b>prophecy</b>	of Isaiah recited by	8, 998/ 7
a new that was	<b>prophesied</b>	to be a perpetual	8, 607/ 17
new which are all	<b>prophesied</b>	by Christ and his	8, 607/ 21
and all his apostles	<b>prophesied</b>	how they should beguile	8, 614/ 4
Baptist came, he was	<b>prophesied</b>	of before, because the	8, 650/ 23
caused him to be	<b>prophesied</b>	of as the other	8, 651/ 11
it was of old	<b>prophesied</b>	by the mouth of	8, 651/ 14
old prophet God hath	<b>prophesied</b>	that he would in	8, 651/ 19
it was promised and	<b>prophesied</b>	that the church of	8, 670/ 10
prove that himself was	<b>prophesied</b>	upon to be the	8, 696/ 28
it was by David	<b>prophesied</b>	: "The stone which they	8, 1009/ 22
Christ, of whom Moses	<b>prophesied</b>	, saying, "A prophet of	8, 1016/ 18
that the prophet there	<b>prophesieth</b>	in the person of	8, 881/ 17
Moses downward did all	<b>prophecy</b>	of him, and that	8, 643/ 20
remember that the holy	<b>prophet</b>	David did so much	8, 595/ 10
stirred them up a	<b>prophet</b>	evermore, to call them	8, 609/ 19
will say that every	<b>prophet</b>	did not so, but	8, 611/ 17
the heart witnesseth the	<b>prophet</b>	Jeremiah: "I shall write	8, 615/ 12
these words of the	<b>prophet</b>	be specially spoken for	8, 615/ 25
Scripture that the holy	<b>prophet</b>	David, by the counsel	8, 637/ 16
them, and the chief	<b>prophet</b>	, and the truest preacher	8, 643/ 22
is, to this new	<b>prophet</b>	whom God hath now	8, 650/ 19
us by what old	<b>prophet</b>	God hath prophesied that	8, 651/ 18
thither. For as the	<b>prophet</b>	saith, "But if you	8, 668/ 17
ever restored by one	<b>prophet</b>	or other, let us	8, 691/ 12
for such a new	<b>prophet</b>	to teach us, he	8, 722/ 30
prove himself a true	<b>prophet</b>	, I shall upon reasonable	8, 723/ 7
hath Tyndale made the	<b>prophet</b>	Isaiah and Saint Paul	8, 727/ 5
the saying of the	<b>prophet</b>	Isaiah, "They shall be	8, 752/ 30
which words by the	<b>prophet</b>	were spoken of our	8, 752/ 31
to you" would the	<b>prophet</b>	, ween you, have said	8, 786/ 34
elect and a holy	<b>prophet</b>	, and, as the Scripture	8, 791/ 24
Tyndale forgotten that the	<b>prophet</b>	Moses himself, that spoke	8, 795/ 27

mouth of his holy	<b>prophet</b>	Isaiah, "Be ye washed	8, 840/ 7
mouth also of the	<b>prophet</b>	Ezekiel, "Cast off from	8, 840/ 9
live!" Likewise saith the	<b>prophet</b>	David in the thirty-third	8, 840/ 15
guile." And Zechariah the	<b>prophet</b>	saith thus: "Turn to	8, 840/ 18
men's hearts, as the	<b>prophet</b>	witnesseth: "My word shall	8, 873/ 29
the authority of the	<b>prophet</b>	Isaiah and of Saint	8, 880/ 18
the mouth of the	<b>prophet</b>	Isaiah, "My word shall	8, 880/ 28
of God whereof the	<b>prophet</b>	Isaiah there speaketh is	8, 880/ 33
And therefore: In the	<b>prophet</b>	Isaiah the "word" may	8, 880/ 35
not evident whether the	<b>prophet</b>	spoke of the Scripture	8, 881/ 9
of the Scripture, the	<b>prophet</b>	speaketh these words properly	8, 881/ 14
the circumstances, that the	<b>prophet</b>	there prophesieth in the	8, 881/ 16
word, therefore, spoke the	<b>prophet</b>	that is to say	8, 881/ 31
the Father, writeth the	<b>prophet</b>	David, "His going forth	8, 881/ 34
all this, if the	<b>prophet</b>	spoke there of the	8, 882/ 4
these words of the	<b>prophet</b>	Isaiah will in no	8, 882/ 35
shall be pigs. The	<b>Prophet</b>	speaketh in the person	8, 986/ 1
these words of the	<b>Prophet</b>	, "A timore nocturne, a	8, 988/ 1
Moses prophesied, saying, "A	<b>prophet</b>	of your nation, and	8, 1016/ 19
foolish errors the holy	<b>prophet</b>	David, an elect of	8, 1018/ 27
words, "Attendite a falsis	<b>prophetis</b>	," wherein he not only	8, 934/ 4
doctrine of popes, patriarchs,	<b>prophets</b>	, apostles, and our Savior	8, 580/ 20
Aaron, and the holy	<b>prophets</b>	and patriarchs, and succeeded	8, 609/ 24
he reared up always	<b>prophets</b>	in divers times, a	8, 610/ 21
God sent so many	<b>prophets</b>	to preach, were not	8, 610/ 25
raised up so many	<b>prophets</b>	to call the people	8, 611/ 1
purpose of his hundred	<b>prophets</b>	? Also, God punished his	8, 611/ 8
and then sent his	<b>prophets</b>	, not to make sedition	8, 611/ 9
Egypt... and the other	<b>prophets</b>	, judges, and priests after	8, 611/ 13
I say that those	<b>prophets</b>	agreed in their faith	8, 611/ 21
heretics" be any such	<b>prophets</b>	sent us by God	8, 611/ 23
Besides this, those old	<b>prophets</b>	proved themselves by miracles	8, 611/ 25
Aaron, and the holy	<b>prophets</b>	and patriarchs" against the	8, 611/ 34
the Law and the	<b>Prophets</b>	; by whose expositions they	8, 612/ 19
stirred up a hundred	<b>prophets</b>	. And therefore, I am	8, 612/ 29
his assignment, by true	<b>prophets</b>	, true preachers, and miracles	8, 613/ 20
for all the false	<b>prophets</b>	and false preachers that	8, 613/ 21
sent the synagogue sundry	<b>prophets</b>	, and Christ hastened to	8, 618/ 2
Moses, almost a hundred	<b>prophets</b>	. And surely he hath	8, 620/ 35
vary nowadays, those old	<b>prophets</b>	and interpreters of the	8, 621/ 5
more than a hundred	<b>prophets</b>	... whom he hath with	8, 623/ 5
these holy doctors and	<b>prophets</b>	we have the books	8, 623/ 7
old holy doctors and	<b>prophets</b>	of every age and	8, 623/ 13
as Saint Paul saith, "	<b>prophets</b>	upon Scripture") did consent	8, 623/ 21
old holy doctors and	<b>prophets</b>	of every age... weening	8, 623/ 32
apostles, and the old	<b>prophets</b>	too... whom we be	8, 624/ 31
succeeded the patriarchs and	<b>prophets</b>	, and had the Scripture	8, 648/ 5
of the patriarchs and	<b>prophets</b>	, and rebuked the Pharisees	8, 648/ 10
John, and unto many	<b>prophets</b>	that went before him	8, 692/ 25
and his apostles, as	<b>prophets</b>	now newly come to	8, 693/ 2

there, with his hundred	<b>prophets</b>	that were sent between	8, 693/ 14
sort of those hundred	<b>prophets</b>	that in that meantime	8, 694/ 9
some such other holy	<b>prophets</b>	as God hath since	8, 694/ 27
idolatry... as those other	<b>prophets</b>	were that he speaketh	8, 694/ 29
saith that the hundred	<b>prophets</b>	a hundred times called	8, 695/ 20
Howbeit, of truth, holy	<b>prophets</b>	hath there been sent	8, 695/ 34
that of his hundred	<b>prophets</b>	between Moses and Christ	8, 696/ 21
Baptist, and unto many	<b>prophets</b>	that went before him	8, 705/ 23
Baptist knew, and other	<b>prophets</b>	which God stirred up	8, 717/ 31
and the other holy	<b>prophets</b>	before him, know which	8, 718/ 37
and the other holy	<b>prophets</b>	before him knew the	8, 719/ 6
and the other holy	<b>prophets</b>	before him." Here ye	8, 721/ 6
fellows with the old	<b>prophets</b>	and with Christ's apostles	8, 721/ 9
Baptist and the old	<b>prophets</b>	, each of the other	8, 721/ 12
each of the other	<b>prophets</b>	in their time, had	8, 721/ 12
the Jews and the	<b>prophets</b>	, as it is between	8, 721/ 30
Saint John and the	<b>prophets</b>	could have made no	8, 721/ 32
Saint John and the	<b>prophets</b>	be laid here to	8, 722/ 4
Saint John and those	<b>prophets</b>	had other answers to	8, 722/ 5
birth, and the old	<b>prophets</b>	fulfilled in him, and	8, 722/ 15
the Baptist and the	<b>prophets</b>	did, and as the	8, 729/ 4
did, and the old	<b>prophets</b>	and the apostles of	8, 729/ 26
after, and his holy	<b>prophets</b>	have also written before	8, 753/ 23
when he sent his	<b>prophets</b>	of old, he was	8, 771/ 29
by Moses and the	<b>prophets</b>	, by that it hath	8, 811/ 7
Moses and of the	<b>prophets</b>	, were upon the part	8, 811/ 23
of the apostles and	<b>prophets</b>	." Here have you plainly	8, 875/ 14
not beguiled by false	<b>prophets</b>	that will come to	8, 890/ 9
deceived with the false	<b>prophets</b>	of the false church	8, 891/ 10
heed, know these false	<b>prophets</b>	by their fruits. For	8, 891/ 13
false, and themselves false	<b>prophets</b>	of some false church	8, 891/ 17
and reprove the false	<b>prophets</b>	of all other churches	8, 891/ 27
of the apostles and	<b>prophets</b>	." Here have you plainly	8, 929/ 26
the writings that the	<b>prophets</b>	and apostles had written	8, 930/ 32
of the apostles and	<b>prophets</b>	, " what prophets' writings that	8, 931/ 7
upon the apostles and	<b>prophets</b>	. For it is most	8, 931/ 14
of the apostles and	<b>prophets</b>	; that is to say	8, 931/ 17
the writing that the	<b>prophets</b>	and the apostles have	8, 931/ 30
the writings of the	<b>prophets</b>	and the apostles" then	8, 931/ 33
of the apostles and	<b>prophets</b>	and from all that	8, 932/ 2
church under judges, priests,	<b>prophets</b>	, and kings in the	8, 1008/ 19
for them, and the	<b>prophets</b>	that he sent to	8, 1016/ 15
apostles, or the old	<b>prophets</b>	in the Old Testament	8, 1019/ 22
orders: first, apostles; secondly,	<b>prophets</b>	; thirdly, doctors; and then	8, 1021/ 36
or three of the	<b>prophets</b>	speak, and let the	8, 1022/ 8
apostles and prophets, " what	<b>prophets'</b>	writings that they had	8, 931/ 7
so far above the	<b>proportion</b>	of man's natural state	8, 819/ 32
assembled, this matter were	<b>proposed</b>	, and there the same	8, 925/ 26
this had been thus	<b>proposed</b>	, it would have been	8, 938/ 15
if their purpose might	<b>prosper</b>	... and make all people	8, 585/ 22

be sometimes suffered to	<b>prosper</b>	in their malicious rage	8, 794/ 4
will... and it shall	<b>prosper</b>	in those things unto	8, 873/ 31
will, and it shall	<b>prosper</b>	in those things unto	8, 880/ 29
cross. And he shall	<b>prosper</b>	in those things unto	8, 881/ 25
The gentleman is so	<b>proud</b>	that the holy sacraments	8, 583/ 16
forbidding him that foolish,	<b>proud</b>	fashion of study and	8, 619/ 29
the one side the	<b>proud</b>	Pharisee that despised the	8, 620/ 15
Gamaliel: now, whereas the	<b>proud</b>	Pharisee would have told	8, 620/ 17
to laugh at his	<b>proud</b>	invented folly. And I	8, 723/ 5
Scripture speaketh of these	<b>proud</b>	worldly folk that ween	8, 763/ 21
commend chastity... or the	<b>proud</b>	preach against pride and	8, 765/ 28
faithful, and show the	<b>proud</b>	, faithless heretics how far	8, 794/ 8
scholar to prove a	<b>proud</b>	fool. Now, on the	8, 804/ 4
him but for a	<b>proud</b>	fool if he would	8, 810/ 20
much better call them	<b>proud</b>	, presumptuous fools than might	8, 811/ 18
feel Tyndale for a	<b>proud</b>	fumbling fool. And that	8, 827/ 15
holy Pharisee, in whose	<b>proud</b>	heart the poor publicans	8, 835/ 20
while make us a	<b>proud</b>	face. For lo, thus	8, 837/ 3
should therefore put no	<b>proud</b>	trust in their merits	8, 841/ 15
own... and with such	<b>proud</b>	, uncharitable manner and such	8, 854/ 19
cometh forth with a	<b>proud</b>	face upon all the	8, 919/ 23
Lucifer and all his	<b>proud</b>	fellows out of heaven	8, 920/ 27
their head captain, Luther,	<b>proudly</b>	rejecteth and shaketh off	8, 659/ 7
his special patron, so	<b>proudly</b>	maketh an end of	8, 991/ 22
in Which He Would	<b>Prove</b>	That the Known Catholic	8, 575/ 4
long process labored to	<b>prove</b>	you that the church	8, 575/ 7
process labored much to	<b>prove</b>	us... and hath in	8, 575/ 23
say, that he can	<b>prove</b>	none other church he	8, 576/ 2
taketh upon him to	<b>prove</b>	that the known Catholic	8, 576/ 7
they were able to	<b>prove</b>	that the thing which	8, 590/ 23
with which these heretics	<b>prove</b>	the one, prove even	8, 595/ 28
heretics prove the one,	<b>prove</b>	even the other alike	8, 595/ 28
falsely and foolishly taken,	<b>prove</b>	both the one and	8, 595/ 30
wisely taken and truly,	<b>prove</b>	neither the one nor	8, 595/ 31
taken upon him to	<b>prove</b>	(all beside the purpose	8, 598/ 7
hath gone about to	<b>prove</b>	... touching the pope and	8, 598/ 13
Wherewith the Pope Would	<b>Prove</b>	Himself the Church Are	8, 599/ 5
Second Book did after	<b>prove</b>	that the known Catholic	8, 603/ 1
Scripture... by which I	<b>prove</b>	at good length, through	8, 603/ 9
therefore, and his apostles,	<b>prove</b>	their departing to be	8, 608/ 11
Tyndale, Huessgen, and Zwingli	<b>prove</b>	their departing from the	8, 608/ 16
their evil doctrine clearly	<b>prove</b>	themselves messengers sent by	8, 611/ 28
while he can never	<b>prove</b>	it, will yet with	8, 618/ 18
by number... I shall	<b>prove</b>	you that in the	8, 620/ 28
leaf, or line to	<b>prove</b>	us one word of	8, 632/ 7
living therefor. And to	<b>prove</b>	that the Spirit of	8, 636/ 27
tell them, and well	<b>prove</b>	them, that himself alone	8, 643/ 17
that is to wit,	<b>prove</b>	them true and then	8, 644/ 2
Baptist... he must first	<b>prove</b>	us that the Catholic	8, 650/ 8
but if that he	<b>prove</b>	that all the old	8, 650/ 10

For but if he	<b>prove</b>	his authority the better	8, 651/ 22
liveth be able to	<b>prove</b>	Friar Luther's lechery any	8, 652/ 9
him whereby he can	<b>prove</b>	their newfound scripture more	8, 652/ 20
hath proved nor can	<b>prove</b>	while he liveth, nor	8, 656/ 26
in these points we	<b>prove</b>	that the scriptures of	8, 656/ 30
to the contrary we	<b>prove</b>	our faith by the	8, 658/ 8
and affirm that they	<b>prove</b>	theirs by the scriptures	8, 658/ 9
Christian reader, that we	<b>prove</b>	that the consent of	8, 659/ 1
it followeth that we	<b>prove</b>	well and sufficiently that	8, 660/ 1
saving where they should	<b>prove</b>	him and his company	8, 660/ 9
company the church, they	<b>prove</b>	now clearly with this	8, 660/ 9
then this, that we	<b>prove</b>	thereto, by all the	8, 660/ 11
these things set thereto,	<b>prove</b>	Tyndale and all his	8, 660/ 14
he would seem to	<b>prove</b>	his conclusion true? For	8, 663/ 3
made against heretics to	<b>prove</b>	the Catholic Church the	8, 683/ 22
Church saith therein, and	<b>prove</b>	that exposition false, and	8, 686/ 16
idolatry he can never	<b>prove</b>	that since Christ's days	8, 693/ 16
hereafter... but if he	<b>prove</b>	therewith all Christ's promises	8, 693/ 18
you these... let him	<b>prove</b>	them once good men	8, 695/ 3
them all; let him	<b>prove</b>	their doctrine agreeable, or	8, 695/ 4
by some manner means	<b>prove</b>	himself sent by God	8, 695/ 6
Book, that ere he	<b>prove</b>	Saint John and himself	8, 696/ 26
that point, he must	<b>prove</b>	that himself was prophesied	8, 696/ 27
no miracles... he must	<b>prove</b>	us that his new	8, 696/ 32
and Pharisees: he must	<b>prove</b>	us that of those	8, 697/ 5
at all, neither to	<b>prove</b>	them evil nor the	8, 706/ 9
and Zwingli... must needs	<b>prove</b>	the Catholic Church to	8, 706/ 12
it... I shall plainly	<b>prove</b>	both the parts. And	8, 710/ 10
and then shall I	<b>prove</b>	you shortly that if	8, 710/ 13
be true? Let him	<b>prove</b>	his lie true in	8, 710/ 33
him name someone and	<b>prove</b>	it, or else let	8, 711/ 12
find things enough to	<b>prove</b>	his heresies false. Yet	8, 711/ 38
own indeed let him	<b>prove</b>	, I say, by them	8, 712/ 20
alone plainly and perfectly	<b>prove</b>	this known Catholic church	8, 712/ 33
thereat, and said, "How	<b>prove</b>	you that God hath	8, 722/ 10
but also miracles, to	<b>prove</b>	them true messengers. And	8, 722/ 13
of himself: till Tyndale	<b>prove</b>	it true that he	8, 722/ 36
what time hereafter he	<b>prove</b>	himself a true prophet	8, 723/ 7
inspiration. For I can	<b>prove</b>	that he read some	8, 724/ 17
them would seem to	<b>prove</b>	true his false, contrarious	8, 728/ 13
it not, can never	<b>prove</b>	anything for their purpose	8, 736/ 16
Catholic Church, can never	<b>prove</b>	their part good, neither	8, 736/ 23
Gospel, and labor to	<b>prove</b>	me the person of	8, 737/ 4
somewhat that could clearly	<b>prove</b>	Manichaeus to be Christ's	8, 737/ 36
of the Gospel to	<b>prove</b>	Manichaeus Christ's apostle, I	8, 738/ 7
nor you, because ye	<b>prove</b>	your part but by	8, 738/ 12
to believe, because they	<b>prove</b>	themselves false in making	8, 738/ 14
purpose were here to	<b>prove</b>	you by the consent	8, 740/ 27
while that is, to	<b>prove</b>	that he knoweth not	8, 741/ 20
the Church, and to	<b>prove</b>	that he believed it	8, 741/ 21

of all them can	<b>prove</b>	whether he remember it	8, 746/ 1
he have nothing to	<b>prove</b>	it, yet the Reynard	8, 746/ 6
tale as, till he	<b>prove</b>	it better, shall never	8, 746/ 24
I say, Tyndale must	<b>prove</b>	us this "feeling" faith	8, 751/ 35
would Tyndale seem to	<b>prove</b>	his "feeling faith" by	8, 752/ 3
see that the scriptures	<b>prove</b>	of his purpose not	8, 752/ 22
but to teach and	<b>prove</b>	us, by the texts	8, 754/ 4
doth that text nothing	<b>prove</b>	for his purpose of	8, 754/ 13
his purpose? Doth this	<b>prove</b>	that their faith was	8, 759/ 28
opinion; and no words	<b>prove</b>	the other part of	8, 760/ 14
And yet must he	<b>prove</b>	us further, that they	8, 760/ 24
if he think he	<b>prove</b>	us this sufficiently by	8, 760/ 27
look by this to	<b>prove</b>	that they had such	8, 760/ 33
these words weigh to	<b>prove</b>	that of necessity there	8, 763/ 13
find them. Finally, to	<b>prove</b>	you that Tyndale doth	8, 766/ 17
in this railing but	<b>prove</b>	himself a fool ye	8, 766/ 17
Tyndale after this, to	<b>prove</b>	that the credence given	8, 767/ 11
call themselves apostles, and	<b>prove</b>	it but by jesting	8, 771/ 32
I go about to	<b>prove</b>	the thing that Saint	8, 779/ 35
if he would once	<b>prove</b>	us half. But, first	8, 781/ 6
there put in to	<b>prove</b>	all such as pursue	8, 791/ 29
will we bid him	<b>prove</b>	that all those six	8, 792/ 36
we will pray him	<b>prove</b>	it. For till he	8, 795/ 5
argument by which we	<b>prove</b>	the known Catholic church	8, 801/ 27
such a scholar to	<b>prove</b>	a proud fool. Now	8, 804/ 4
all, but if he	<b>prove</b>	his scholar's faith better	8, 804/ 21
And this do we	<b>prove</b>	by old authentic books	8, 808/ 30
have proved and yet	<b>prove</b>	the authority of their	8, 811/ 4
can for his heresies	<b>prove</b>	us none at all	8, 812/ 16
I go about to	<b>prove</b>	unto Tyndale that by	8, 824/ 16
with which he would	<b>prove</b>	the contrary. For this	8, 828/ 19
only good folk... and	<b>prove</b>	us that that is	8, 836/ 31
doth Saint Augustine well	<b>prove</b>	, saying, "Of Christ is	8, 837/ 28
one that doth anything	<b>prove</b>	his purpose that is	8, 839/ 5
Second, both, do plainly	<b>prove</b>	. In the First Epistle	8, 843/ 32
and Saint Augustine do	<b>prove</b>	us the church that	8, 844/ 9
allege these words to	<b>prove</b>	thereby not only that	8, 847/ 14
any of them all	<b>prove</b>	any such church at	8, 851/ 21
against him, and plainly	<b>prove</b>	the known Catholic church	8, 856/ 36
he hath laid to	<b>prove</b>	that there is such	8, 859/ 16
have seemed both to	<b>prove</b>	that there is such	8, 859/ 18
hath brought forth to	<b>prove</b>	it, he seemeth of	8, 859/ 27
fail, of likelihood, to	<b>prove</b>	us plainly some people	8, 859/ 33
ye wot well, to	<b>prove</b>	us that here in	8, 863/ 6
of them? Doth he	<b>prove</b>	it by any other	8, 863/ 21
well. For now, to	<b>prove</b>	us all his whole	8, 864/ 10
you wot well, to	<b>prove</b>	us a church "pure	8, 864/ 24
wot well, was to	<b>prove</b>	us a church not	8, 864/ 35
her not." And to	<b>prove</b>	that she may sometimes	8, 870/ 1
it; but Barnes must	<b>prove</b>	us that it is	8, 880/ 23

What do the words	<b>prove</b>	for Barnes' purpose? If	8, 880/ 31
Barnes' purpose? If he	<b>prove</b>	us his purpose by	8, 880/ 31
these words, he must	<b>prove</b>	us first that the	8, 880/ 32
words of Isaiah nothing	<b>prove</b>	the purpose of Friar	8, 881/ 5
yet would it not	<b>prove</b>	that in every place	8, 882/ 5
believe every spirit," but "	<b>prove</b>	the spirits, whether they	8, 890/ 1
say that ye can	<b>prove</b>	that epistle false by	8, 895/ 13
so go about to	<b>prove</b>	every piece false by	8, 895/ 23
took upon him to	<b>prove</b>	, must be a church	8, 905/ 29
he goeth about to	<b>prove</b>	it by two means	8, 905/ 31
For they not only	<b>prove</b>	nothing for him... but	8, 905/ 35
for him... but also	<b>prove</b>	clear against him. And	8, 905/ 36
doctors do no more	<b>prove</b>	his purpose than do	8, 906/ 9
have proved you, clearly	<b>prove</b>	against him. His first	8, 906/ 11
himself rehearseth and then	<b>prove</b>	they no piece of	8, 909/ 9
by his plain words	<b>prove</b>	you. But first, for	8, 912/ 2
which thing he would	<b>prove</b>	by this gloss of	8, 915/ 27
boast that he will	<b>prove</b>	it by the very	8, 917/ 8
it that he would	<b>prove</b>	his purpose by the	8, 918/ 18
For as the laws	<b>prove</b>	not his purpose, no	8, 918/ 20
by which we will	<b>prove</b>	the vow of chastity	8, 928/ 8
church, or else to	<b>prove</b>	yourselves to be holy	8, 930/ 9
by which he would	<b>prove</b>	us that the church	8, 935/ 10
council I can nothing	<b>prove</b>	, because it is but	8, 938/ 32
argument, what time, to	<b>prove</b>	that the freedom of	8, 939/ 2
of Christ which plainly	<b>prove</b>	the very church of	8, 952/ 15
Barnes another reason to	<b>prove</b>	that the very church	8, 956/ 12
would have seemed to	<b>prove</b>	it by the very	8, 962/ 28
against the Donatists to	<b>prove</b>	against them that the	8, 963/ 23
sin. But, now, to	<b>prove</b>	you that Friar Barnes	8, 963/ 26
the Caelestians. And to	<b>prove</b>	you farther, that Friar	8, 963/ 30
for himself, laboring to	<b>prove</b>	his heresy true by	8, 964/ 28
partly told him there,	<b>prove</b>	nothing his purpose. For	8, 971/ 15
Barnes boasteth himself to	<b>prove</b>	by those words of	8, 972/ 12
which, going about to	<b>prove</b>	us that the church	8, 973/ 26
in Saint Augustine to	<b>prove</b>	his purpose plain, he	8, 973/ 34
with plain words to	<b>prove</b>	Friar Barnes a fool	8, 973/ 35
weeneth, well and substantially	<b>prove</b>	, so that though he	8, 974/ 11
so that though he	<b>prove</b>	not his own that	8, 974/ 11
provideth, yet will he	<b>prove</b>	that it cannot be	8, 974/ 12
ask me how I	<b>prove</b>	that these words of	8, 975/ 29
Catholic church: I will	<b>prove</b>	it by the words	8, 975/ 31
unknown holy church, to	<b>prove</b>	it a company of	8, 980/ 15
church of Christ, nor	<b>prove</b>	his own secret church	8, 983/ 8
Saint Bernard should not	<b>prove</b>	Barnes' church... yet would	8, 984/ 25
Bernard should seem to	<b>prove</b>	the church to be	8, 984/ 27
folk... and so to	<b>prove</b>	that the known Catholic	8, 984/ 28
Friar Barnes will anything	<b>prove</b>	us by Saint Bernard	8, 985/ 21
here bringeth in to	<b>prove</b>	that evil folk be	8, 988/ 8
forth, but did also	<b>prove</b>	them false, and the	8, 991/ 32

parts both, and clearly	<b>prove</b>	you mine. First, good	8, 995/ 30
they would, every one,	<b>prove</b>	the true church unknown	8, 1000/ 20
them. Secondly I will	<b>prove</b>	you that the very	8, 1001/ 27
point, that is to	<b>prove</b>	you that the very	8, 1001/ 37
church. Another reason to	<b>prove</b>	that the very church	8, 1003/ 12
never one could hitherto	<b>prove</b>	it, but every one	8, 1003/ 16
hath gone about to	<b>prove</b>	it hath proved himself	8, 1003/ 17
reason is there to	<b>prove</b>	that the very church	8, 1003/ 29
processes whereby they would	<b>prove</b>	it unknown, and wherein	8, 1003/ 31
the Scripture doth not	<b>prove</b>	it. And that is	8, 1005/ 10
the heretic, doth not	<b>prove</b>	nor so much as	8, 1005/ 12
as goeth about to	<b>prove</b>	it by any one	8, 1005/ 12
things as may clearly	<b>prove</b>	the article as peradventure	8, 1005/ 35
set together seem to	<b>prove</b>	meetly well the perpetuity	8, 1006/ 6
evident, they will never	<b>prove</b>	this point by Scripture	8, 1006/ 9
of "universal" must needs	<b>prove</b>	him a fool. For	8, 1013/ 32
conclusion not only nothing	<b>proved</b>	us thereof, but hath	8, 575/ 24
with which it is	<b>proved</b>	that the known Catholic	8, 576/ 10
that "the church" being	<b>proved</b>	this common known Catholic	8, 577/ 4
church may thiswise be	<b>proved</b>	. More Lo, before, in	8, 577/ 34
church may thiswise be	<b>proved</b>	. He that hath no	8, 579/ 20
that he should have	<b>proved</b>	that is to wit	8, 598/ 5
his purpose that appeareth	<b>proved</b>	in them all... but	8, 598/ 17
in all, and fully	<b>proved</b>	altogether. Here endeth the	8, 598/ 21
my Dialogue I had	<b>proved</b>	first that the church	8, 602/ 34
not, in such wise	<b>proved</b>	there that Tyndale dare	8, 602/ 37
that I had so	<b>proved</b>	it that Tyndale durst	8, 603/ 30
have in my Dialogue	<b>proved</b>	by Scripture, last and	8, 604/ 8
desire to have it	<b>proved</b>	that the church or	8, 606/ 19
desire to have it	<b>proved</b>	that the church of	8, 606/ 27
of Scripture so plenteously	<b>proved</b>	, but also among all	8, 606/ 29
this, those old prophets	<b>proved</b>	themselves by miracles to	8, 611/ 25
saints whom God had	<b>proved</b>	his messengers by miracles	8, 618/ 11
him that tale and	<b>proved</b>	his tale true: yet	8, 622/ 5
so answered and so	<b>proved</b>	, he had been then	8, 622/ 7
it might have been	<b>proved</b>	true, should and of	8, 622/ 13
when he would have	<b>proved</b>	them this by Scripture	8, 642/ 31
said and could have	<b>proved</b>	to them that the	8, 643/ 1
before well and plainly	<b>proved</b>	it... in this wise	8, 644/ 24
true, he neither hath	<b>proved</b>	nor can prove while	8, 656/ 26
Now have we well	<b>proved</b>	you that in all	8, 656/ 28
And this have I	<b>proved</b>	what say I, "This	8, 659/ 5
I, "This have I	<b>proved</b>	"? nay, this have, I	8, 659/ 5
have, I say, themselves	<b>proved</b>	, in that their head	8, 659/ 6
so is it plainly	<b>proved</b>	false, all the foundation	8, 660/ 4
I have before plainly	<b>proved</b>	, that the faith which	8, 669/ 8
known Catholic church is	<b>proved</b>	to be the very	8, 669/ 39
readers, have I plainly	<b>proved</b>	you that Tyndale and	8, 670/ 34
say, well and plainly	<b>proved</b>	that this known Catholic	8, 673/ 10
Luther's own words... and	<b>proved</b>	him that he may	8, 677/ 39

hereafter, well and clearly	<b>proved</b>	that their "church" be	8, 680/ 32
and clearly voided and	<b>proved</b>	far unlike; so that	8, 683/ 23
and may be clearly	<b>proved</b>	. And lately have they	8, 684/ 32
answered it and clearly	<b>proved</b>	it naught, so shall	8, 693/ 9
and other open means,	<b>proved</b>	them for so good	8, 694/ 14
holy men. Which are	<b>proved</b>	none of theirs... partly	8, 707/ 2
for true, be plainly	<b>proved</b>	false. Then railleth he	8, 710/ 15
book of my Dialogue,	<b>proved</b>	already that Tyndale doth	8, 710/ 18
holy men... which are	<b>proved</b>	none of theirs, partly	8, 712/ 4
he find his opinions	<b>proved</b>	plain heresies. Or else	8, 712/ 18
so surely therein see	<b>proved</b>	the thing that he	8, 739/ 25
is plainly by Scripture	<b>proved</b>	the very church... and	8, 739/ 34
Wherein I have plainly	<b>proved</b>	you, by Saint Augustine's	8, 740/ 34
those outward reasons so	<b>proved</b>	true... for the outward	8, 745/ 3
wherein ye see Tyndale	<b>proved</b>	plain false) he cometh	8, 745/ 22
that it cannot be	<b>proved</b>	... nor dare well deny	8, 745/ 31
that it will be	<b>proved</b>	... as whether he said	8, 745/ 32
which nothing can be	<b>proved</b>	... there is no remedy	8, 770/ 15
is by their books	<b>proved</b>	, the doctrine of the	8, 771/ 27
on his errand, that	<b>proved</b>	themselves by miracles; and	8, 771/ 30
which I have already	<b>proved</b>	him much more often	8, 779/ 29
not one word yet	<b>proved</b>	true, saving where he	8, 783/ 17
in every age been	<b>proved</b>	in sundry places of	8, 788/ 3
again... as we see	<b>proved</b>	by Tyndale, and Luther	8, 793/ 28
hath all this while	<b>proved</b>	, in such wise as	8, 801/ 11
as I have clearly	<b>proved</b>	unto Tyndale in the	8, 808/ 34
yet is it not	<b>proved</b>	by Holy Scripture. And	8, 809/ 4
Church ever since, have	<b>proved</b>	and yet prove the	8, 811/ 4
yet, since I have	<b>proved</b>	that if the child	8, 823/ 6
words, lo. I have	<b>proved</b>	him this point, good	8, 824/ 19
his own words doubly	<b>proved</b>	that the known Catholic	8, 827/ 18
upon his own words	<b>proved</b>	you: that if he	8, 827/ 20
yet once again clearly	<b>proved</b>	you the common known	8, 828/ 17
known Catholic church is	<b>proved</b>	the very church... which	8, 828/ 20
as it hath hitherto	<b>proved</b>	in every such country	8, 832/ 13
ye shall see plainly	<b>proved</b>	, do make plain against	8, 839/ 8
faith. This is well	<b>proved</b>	by your own law	8, 861/ 29
false. This may be	<b>proved</b>	by your own law	8, 862/ 15
how hath he now	<b>proved</b>	it? Take first out	8, 863/ 9
and how hath he	<b>proved</b>	us beside that there	8, 863/ 18
how perfectly he hath	<b>proved</b>	his purpose. He promised	8, 864/ 23
all that he saith,	<b>proved</b>	no general council fallen	8, 872/ 8
church this may be	<b>proved</b>	by Chrysostom's words, ""They	8, 874/ 17
for anything by Barnes	<b>proved</b>	yet, that his word	8, 882/ 10
ye see so unperfectly	<b>proved</b>	that of all the	8, 883/ 21
also that if he	<b>proved</b>	all that he saith	8, 883/ 24
if he have not	<b>proved</b>	us his church at	8, 905/ 24
Church I have already	<b>proved</b>	you that all the	8, 905/ 32
which, as I have	<b>proved</b>	you, clearly prove against	8, 906/ 10
not that word wisely	<b>proved</b>	?Then see yet how	8, 910/ 30

first: "This may be	<b>proved</b>	by your own law	8, 916/ 34
church; which may be	<b>proved</b>	by the words of	8, 928/ 24
words, is here well	<b>proved</b>	to be the church	8, 937/ 2
therefore it is well	<b>proved</b>	that all you do	8, 937/ 3
since they were then	<b>proved</b>	to be not the	8, 937/ 5
being made open be	<b>proved</b>	after their doctrine not	8, 937/ 10
my part as well	<b>proved</b>	, and his as well	8, 939/ 26
is have I already	<b>proved</b>	in more places than	8, 942/ 23
means as I have	<b>proved</b>	it by... he dissembleth	8, 942/ 28
every complaint made and	<b>proved</b>	in the temporal court	8, 946/ 20
though he had clearly	<b>proved</b>	it, saith, "Here have	8, 972/ 13
they not only nothing	<b>proved</b>	for him, but in	8, 983/ 13
but in conclusion clearly	<b>proved</b>	against him. And therefore	8, 983/ 13
yet had it not	<b>proved</b>	for Barnes. Now, for	8, 986/ 24
be debated, argued, and	<b>proved</b>	in mine eight former	8, 995/ 19
unknown. Which one point	<b>proved</b>	alone, quite overthroweth all	8, 1001/ 25
by which I have	<b>proved</b>	it, and then, of	8, 1002/ 16
was by one Rosseus	<b>proved</b>	so foolish and so	8, 1002/ 26
thus have I once	<b>proved</b>	you that the very	8, 1003/ 10
to prove it hath	<b>proved</b>	himself a fool, and	8, 1003/ 17
be a little better	<b>proved</b>	than he proveth his	8, 1003/ 23
may be meetly well	<b>proved</b>	by the plain Scripture	8, 1005/ 38
that this article is	<b>proved</b>	by Scripture, and therefore	8, 1006/ 24
themselves perceived it not	<b>proved</b>	by Scripture which hath	8, 1006/ 28
and I have already	<b>proved</b>	you that the known	8, 1013/ 12
have I, good readers,	<b>proved</b>	again that the very	8, 1015/ 24
readers, well and plainly	<b>proved</b>	you by reason, by	8, 1028/ 38
that I have already	<b>proved</b>	that the very church	8, 1029/ 25
means openly declared and	<b>proved</b>	in their faces, to	8, 1032/ 29
the scoff with the	<b>proverb</b>	of Apelles, "Ne sutor	8, 947/ 22
all. For first he	<b>proveth</b>	us that the pope	8, 580/ 21
secret. More Here Tyndale	<b>proveth</b>	us that no pope	8, 584/ 31
law is good." He	<b>proveth</b>	that they consent not	8, 584/ 32
Papa"). More Here he	<b>proveth</b>	us that the spirituality	8, 587/ 34
Tyndale all this tale?	<b>Proveth</b>	it any other but	8, 610/ 13
first reason. Which reason	<b>proveth</b>	that himself and his	8, 649/ 20
see yourselves that Tyndale	<b>proveth</b>	this tale but by	8, 656/ 17
the Maccabees, because it	<b>proveth</b>	for purgatory and for	8, 658/ 24
for anything that himself	<b>proveth</b>	... his words that he	8, 660/ 6
Saint Cyprian by Scripture	<b>proveth</b>	, greatly displeased with them	8, 671/ 22
rather more strong and	<b>proveth</b>	it plain inexpugnable. But	8, 676/ 8
as they could." How	<b>proveth</b>	Tyndale this lie of	8, 710/ 33
Christ... and consequently thereby	<b>proveth</b>	Tyndale, that teacheth the	8, 712/ 34
proof at all... he	<b>proveth</b>	it at the leastwise	8, 723/ 11
of that sect and	<b>proveth</b>	them that, like as	8, 736/ 11
by what means he	<b>proveth</b>	it; or else, at	8, 751/ 16
us ween that he	<b>proveth</b>	us his "feeling faith	8, 752/ 16
go any farther, how	<b>proveth</b>	Tyndale this piece of	8, 759/ 1
brought out fruit? How	<b>proveth</b>	Tyndale this? What one	8, 759/ 4
of the world." What	<b>proveth</b>	Tyndale now with all	8, 759/ 25

Judas never believed." How	<b>proveth</b>	Tyndale that again? For	8, 761/ 30
tale withal. For how	<b>proveth</b>	he now that their	8, 762/ 18
readers, how wisely Tyndale	<b>proveth</b>	his distinction of "historical	8, 762/ 20
Samaritans... by which he	<b>proveth</b>	, as ye see, neither	8, 762/ 22
shift himself aside he	<b>proveth</b>	us never a piece	8, 763/ 2
of and no piece	<b>proveth</b>	of. For there may	8, 764/ 12
thing that Saint Paul	<b>proveth</b>	for me, which saith	8, 779/ 35
and by good reason	<b>proveth</b>	, that these heretics and	8, 791/ 13
story by which he	<b>proveth</b>	that fasting, and praying	8, 807/ 27
By what old story	<b>proveth</b>	he that folk should	8, 807/ 30
that argument that clearly	<b>proveth</b>	the Catholic, known church	8, 828/ 14
that he bringeth, plainly	<b>proveth</b>	against him. Now consider	8, 847/ 32
the world but he	<b>proveth</b>	us not yet that	8, 858/ 25
the world, for he	<b>proveth</b>	no such church at	8, 858/ 26
hath yet brought, part	<b>proveth</b>	nothing for him, and	8, 858/ 33
and the more part	<b>proveth</b>	clear against him. And	8, 858/ 34
he hath hitherto said	<b>proveth</b>	in that point, whereupon	8, 859/ 2
thus, good readers, he	<b>proveth</b>	it... Barnes To this	8, 860/ 2
again that Friar Barnes	<b>proveth</b>	nothing the church that	8, 866/ 2
Friar Barnes farther, how	<b>proveth</b>	he that wheresoever we	8, 880/ 4
church. And this he	<b>proveth</b>	, as ye have heard	8, 880/ 17
as for that example,	<b>proveth</b>	not Barnes' purpose. For	8, 880/ 21
Barnes' purpose. For it	<b>proveth</b>	no farther but that	8, 880/ 21
in Scripture. For it	<b>proveth</b>	, ye wot well, not	8, 881/ 7
told you, it nothing	<b>proveth</b>	the purpose of Friar	8, 882/ 3
telleth me the Scripture	<b>proveth</b>	for her part... and	8, 903/ 28
saith that the Scripture	<b>proveth</b>	for your own part	8, 903/ 29
yet how wisely he	<b>proveth</b>	that Lyra reproveth the	8, 910/ 31
meaneth by which Barnes	<b>proveth</b>	that the particular church	8, 950/ 8
spot or wrinkle he	<b>proveth</b>	thus... Barnes Mark Saint	8, 956/ 19
her. And this he	<b>proveth</b>	, as ye see, by	8, 957/ 9
which Saint Augustine plainly	<b>proveth</b>	it false. I cannot	8, 964/ 29
first that Saint Bernard	<b>proveth</b>	nothing for Friar Barnes	8, 985/ 2
neither nother of them	<b>proveth</b>	his own church, yet	8, 993/ 11
better proved than he	<b>proveth</b>	his unknown church, but	8, 1003/ 23
of Scripture, but only	<b>proveth</b>	Helvidius a liar in	8, 1005/ 13
order, the plain Scripture	<b>proveth</b>	them. And that this	8, 1011/ 15
through the Old Testament	<b>proveth</b>	this matter... nor also	8, 1016/ 23
first, since everything that	<b>proveth</b>	Christ's church to be	8, 1029/ 13
be this known church	<b>proveth</b>	it also to be	8, 1029/ 13
the very church (which	<b>proveth</b>	, as I say, the	8, 1030/ 9
in conclusion both to	<b>provide</b>	for the perpetual safeguard	8, 608/ 31
though God did not	<b>provide</b>	so fully for the	8, 612/ 33
should in any wise	<b>provide</b>	that the priest which	8, 637/ 7
his manifold promises, so	<b>provide</b>	that the doctrine thereof	8, 855/ 34
God shall ever sufficiently	<b>provide</b>	you a true teacher	8, 888/ 2
for victuals... they may	<b>provide</b>	at home and bring	8, 922/ 17
But because Christ would	<b>provide</b>	that all the whole	8, 951/ 13
not without good reason	<b>provided</b>	... since it well appeared	8, 590/ 25
to that purpose is	<b>provided</b>	for well enough... though	8, 591/ 32

in which he hath	<b>provided</b>	and promised to dwell	8, 612/ 34
dwell himself forever: yet	<b>provided</b>	he for it so	8, 612/ 35
also: yet since he	<b>provided</b>	specially the clergy to	8, 615/ 1
the Church had not	<b>provided</b>	for gorbellied gluttons too	8, 631/ 22
it not that God	<b>provided</b>	otherwise for us. For	8, 706/ 34
is by God's ordinance	<b>provided</b>	for a way toward	8, 782/ 5
true teacher, as he	<b>provided</b>	Saint Peter for Centurio	8, 888/ 3
it by himself, God	<b>provided</b>	that Saint Philip should	8, 888/ 15
say: that God hath	<b>provided</b>	sufficient learning for all	8, 899/ 6
say that God hath	<b>provided</b>	surety of doctrine that	8, 900/ 2
good faith, I had	<b>provided</b>	that if they list	8, 903/ 3
and was by God	<b>provided</b>	to rest there and	8, 909/ 15
list, and no church	<b>provided</b>	of God to control	8, 911/ 30
sufficiently... so his counsel	<b>provided</b>	sufficiently. For when he	8, 948/ 27
Jesus Christ through the	<b>providence</b>	of God the Father	8, 736/ 30
wretched will, unto the	<b>providence</b>	and predestination of God	8, 787/ 18
God, in his eternal	<b>providence</b>	, foreseeing the end of	8, 848/ 11
indeed God careth and	<b>provideth</b>	for the living of	8, 636/ 31
his own that he	<b>provideth</b>	, yet will he prove	8, 974/ 12
almost more than enough...	<b>providing</b>	for sick men, children	8, 631/ 19
the plain of Salisbury...	<b>providing</b>	that, for fear of	8, 924/ 15
among them all, every	<b>province</b>	might have their own	8, 577/ 9
whole church of the	<b>province</b>	. Now, where Lyra saith	8, 911/ 2
and in its own	<b>province</b>	. But this catholic church	8, 976/ 5
published throughout all the	<b>province</b>	... so that that holy	8, 991/ 17
but, as I say,	<b>provincial</b>	patriarchs, archbishops, or metropolitans	8, 577/ 13
disprove the first reason	<b>proving</b>	that the known Catholic	8, 598/ 24
of the second reason	<b>proving</b>	the known Catholic church	8, 675/ 3
and Tyndale both, in	<b>proving</b>	the known Catholic church	8, 678/ 17
the Catholic Church, and	<b>proving</b>	of his "feeling faith	8, 771/ 13
as a thing clearly	<b>proving</b>	that only the Catholic	8, 777/ 27
many old authentic stories	<b>proving</b>	their heresies false. Howbeit	8, 808/ 5
hath utterly failed of	<b>proving</b>	his own secret church	8, 942/ 26
for his purpose, always	<b>proving</b>	against his purpose I	8, 980/ 11
will first fall from	<b>proving</b>	to preaching, so will	8, 1010/ 31
the truth, through God's	<b>provision</b>	, for the profit of	8, 694/ 22
specially by the politic	<b>provision</b>	and ordinance of our	8, 710/ 23
the matter. For his	<b>provision</b>	might have been observed	8, 948/ 25
that are in dignity,	<b>provoke</b>	to rebellion the people	8, 911/ 19
as doves," but also "	<b>prudent</b>	and wise as serpents	8, 890/ 4
is written in the	<b>psalm</b>	that God giveth the	8, 636/ 32
exposition of the second	<b>Psalm</b>	. Now, if Tyndale, and	8, 811/ 30
David in the thirty-third	<b>Psalm</b>	, "Decline from evil and	8, 840/ 15
again in the same	<b>Psalm</b>	, "Keep thy tongue from	8, 840/ 17
pattering and mumbling these	<b>psalms</b>	or that psalms without	8, 930/ 20
these psalms or that	<b>psalms</b>	without devotion. Briefly, all	8, 930/ 21
and mumbling of these	<b>psalms</b>	and those psalms without	8, 932/ 9
these psalms and those	<b>psalms</b>	without devotion... as though	8, 932/ 9
take him for a	<b>publican</b>	and a very paynim	8, 616/ 25
Pharisee that despised the	<b>publican</b>	, and on the other	8, 620/ 16

take him for a	<b>publican</b>	and a very paynim	8, 763/ 32
be taken as a	<b>publican</b>	or a very paynim	8, 942/ 36
a heathen or a	<b>publican</b>	." This is the uttermost	8, 945/ 16
a paynim and a	<b>publican</b>	." And by and by	8, 1018/ 6
also as a very "	<b>publican</b>	" that is to say	8, 1026/ 3
proud heart the poor	<b>publicans</b>	be so great abomination	8, 835/ 20
Why eateth he with	<b>publicans</b>	and sinners?" But yet	8, 835/ 27
the tidings thereof was	<b>published</b>	throughout all the province	8, 991/ 16
as never was there	<b>pudding</b>	stuffed so full of	8, 575/ 25
raileth royally, and lieth	<b>puissantly</b>	... else is all his	8, 764/ 26
would have the people	<b>pull</b>	the priest from the	8, 632/ 16
never be able to	<b>pull</b>	down... and that these	8, 673/ 13
these heretics would now	<b>pull</b>	down... that is to	8, 680/ 4
that men should therefore	<b>pull</b>	down Tenterden Steeple, and	8, 776/ 10
Sandwich Haven amend; and	<b>pull</b>	down all the churches	8, 776/ 11
to destroy it, but	<b>pull</b>	they never so many	8, 915/ 4
labor in vain to	<b>pull</b>	down Christ's church. Thus	8, 992/ 17
Tyndale suddenly destroyed and	<b>pulled</b>	down the church that	8, 665/ 10
thus hath he suddenly	<b>pulled</b>	here down to ground	8, 665/ 19
any manner occasion be	<b>pulled</b>	from it again, because	8, 748/ 21
Jesus, and then maliciously	<b>pulleth</b>	away the very words	8, 958/ 13
rehearsed them falsely with	<b>pulling</b>	the chief part away	8, 959/ 33
church... and, weening that	<b>pulling</b>	down were setting up	8, 972/ 20
step up into the	<b>pulpit</b>	and preach. For but	8, 651/ 22
him down of the	<b>pulpit</b>	. But forasmuch, good readers	8, 776/ 14
standeth up in a	<b>pulpit</b>	, but to seek some	8, 884/ 20
that are ordained to	<b>punish</b>	sin." The pope will	8, 594/ 4
more horrible torment to	<b>punish</b>	and revenge the filthy	8, 610/ 32
be more prone to	<b>punish</b>	than to reward... and	8, 625/ 28
again; and all they	<b>punish</b>	and kill the Anabaptists	8, 790/ 31
man, did yet pursue,	<b>punish</b>	, and kill heretics, idolaters	8, 791/ 26
such as pursue and	<b>punish</b>	such heretics and schismatics	8, 791/ 29
that many times God	<b>punished</b>	them so doth he	8, 610/ 18
for which they were	<b>punished</b>	, and against which God	8, 610/ 25
hundred prophets? Also, God	<b>punished</b>	his people... and then	8, 611/ 9
complain that heretics be	<b>punished</b>	here... yet one sect	8, 817/ 24
manner death he was	<b>punished</b>	. Wherefore since he was	8, 926/ 21
repressed, and by pain	<b>punished</b>	; but also required, by	8, 955/ 20
suffereth it, we are	<b>punished</b>	with many tribulations for	8, 968/ 15
Saint Paul saith), God	<b>punished</b>	it and drove it	8, 1007/ 37
heretics, and schismatics, he	<b>punished</b>	them and divided commonly	8, 1008/ 15
yet one sect there	<b>punisheth</b>	and killeth another among	8, 817/ 25
God, in persecuting and	<b>punishing</b>	them that be naught	8, 791/ 8
see that since the	<b>punishment</b>	that a man willfully	8, 581/ 21
appeareth, proceeded to the	<b>punishment</b>	and amendment thereof. But	8, 586/ 29
the devil for the	<b>punishment</b>	of the flesh, that	8, 920/ 24
of heretics by temporal	<b>punishment</b>	, both by his epistles	8, 955/ 35
times sorer and sorer	<b>punishment</b>	thereunto. And yet, as	8, 956/ 9
that we suffer less	<b>punishment</b>	than we have deserved	8, 968/ 26
and labored for their	<b>punishment</b>	himself. And further have	8, 991/ 36

that, by the merciful	<b>punishment</b>	of God, many fell	8, 1017/ 28
licenses... but devised for	<b>punishments</b>	, and for means of	8, 587/ 11
to wit, that the	<b>pure</b>	Scripture is mingled and	8, 657/ 22
of purpose, and of	<b>pure</b>	malice, when we endeavor	8, 797/ 21
Christ, that is so	<b>pure</b>	and so clean, without	8, 837/ 12
But whereby is she	<b>pure</b>	and clean? Not by	8, 837/ 13
of God, and so	<b>pure</b>	and so clean that	8, 838/ 7
that only such clean,	<b>pure</b>	people as he speaketh	8, 839/ 6
church is, saith he,	<b>pure</b>	and clean, without spot	8, 844/ 11
of God, and so	<b>pure</b>	and so clean that	8, 844/ 16
here assigneth is all	<b>pure</b>	and clean... and not	8, 844/ 23
but is also so	<b>pure</b>	that not Saint Peter	8, 844/ 24
is so clean and	<b>pure</b>	, without spot or wrinkle	8, 844/ 32
they be clean and	<b>pure</b>	, without spot or wrinkle	8, 848/ 5
so clean, and so	<b>pure</b>	, without spot or wrinkle	8, 851/ 3
be so clean and	<b>pure</b>	, without spot and wrinkle	8, 851/ 13
sin, so clean and	<b>pure</b>	that Saint Peter could	8, 852/ 25
not so clean and	<b>pure</b>	but that he feareth	8, 852/ 31
living... and that so	<b>pure</b>	and so clean, without	8, 853/ 26
assigneth, of only so	<b>pure</b>	and clean persons, without	8, 857/ 13
parts thereof be so	<b>pure</b>	and so clean, without	8, 858/ 30
church that is so	<b>pure</b>	and so clean, that	8, 859/ 8
is such a fair,	<b>pure</b>	church and a clean	8, 859/ 18
there is no such	<b>pure</b>	and clean church in	8, 859/ 25
some people somewhere so	<b>pure</b>	and so clean, without	8, 859/ 34
and yet is she	<b>pure</b>	and clean. Mark Saint	8, 860/ 5
pureness she is also	<b>pure</b>	, in that that she	8, 861/ 19
so clean and so	<b>pure</b>	, without any spot or	8, 863/ 7
congregation of people so	<b>pure</b>	and so clean, without	8, 863/ 19
for all that, very	<b>pure</b>	and clean, because that	8, 864/ 19
prove us a church "	<b>pure</b>	and clean . . . without spot	8, 864/ 24
bringeth us a church "	<b>pure</b>	and clean," as he	8, 864/ 26
us a church not	<b>pure</b>	and clean with them	8, 864/ 36
clean with them, but	<b>pure</b>	and clean without them	8, 864/ 36
she is not yet	<b>pure</b>	and clean without spot	8, 865/ 35
when instead of one	<b>pure</b>	and clean without spot	8, 866/ 3
is here so holy,	<b>pure</b>	, and clean, without spot	8, 866/ 18
so clean, and so	<b>pure</b>	that there is not	8, 866/ 29
is made clean and	<b>pure</b>	by acknowledging her sins	8, 867/ 28
chosen her, is cleansed	<b>pure</b>	and clean and cannot	8, 869/ 18
people so clean and	<b>pure</b>	, without spot or wrinkle	8, 871/ 30
of that clean and	<b>pure</b>	church of Friar Barnes	8, 880/ 2
members of the church	<b>pure</b>	and clean, without spot	8, 882/ 8
members of his holy,	<b>pure</b>	, clean church, wherein he	8, 883/ 19
so clean and so	<b>pure</b>	, without spot or wrinkle	8, 905/ 29
holy Friar Barnes appointeth:	<b>pure</b>	and clean, without spot	8, 912/ 31
also, besides, so thoroughly	<b>pure</b>	and clean that they	8, 913/ 8
but also be holy,	<b>pure</b>	, and clean, without either	8, 913/ 14
others as be so	<b>pure</b>	and clean, without spot	8, 913/ 18
were also so holy,	<b>pure</b>	, and clean that they	8, 913/ 25

that they be holy,	<b>pure</b>	, and clean and especially	8, 913/ 32
speaketh it, for only	<b>pure</b>	and clean holy men	8, 913/ 35
such as were so	<b>pure</b>	and clean that they	8, 914/ 7
fidelium" men clean and	<b>pure</b>	without any spot or	8, 914/ 29
error, and that be	<b>pure</b>	and clean without spot	8, 915/ 32
unknown church of folk	<b>pure</b>	and clean, without any	8, 916/ 8
wit, of only men	<b>pure</b>	and clean, without spot	8, 949/ 33
of only holy people,	<b>pure</b>	and clean without spot	8, 956/ 17
a holy company so	<b>pure</b>	and so clean, without	8, 956/ 19
without sin, clean and	<b>pure</b>	... for then Christ's pureness	8, 958/ 36
Church is laid up	<b>pure</b>	gold into the treasuries	8, 960/ 18
good, holy, virtuous people,	<b>pure</b>	and clean without either	8, 963/ 9
of only good folk	<b>pure</b>	and clean without either	8, 963/ 20
so clean and so	<b>pure</b>	that they neither had	8, 964/ 33
be laid up for	<b>pure</b>	gold in the treasuries	8, 966/ 14
so clean and so	<b>pure</b>	, without spot or wrinkle	8, 966/ 20
by laid up for	<b>pure</b>	gold in the treasuries	8, 966/ 21
by laid up for	<b>pure</b>	gold in God's treasuries	8, 966/ 34
be laid up for	<b>pure</b>	gold in the treasuries	8, 967/ 3
up at last for	<b>pure</b>	gold in the treasuries	8, 970/ 7
forgiven and laid up	<b>pure</b>	gold in the treasuries	8, 970/ 16
exception, should pass hence	<b>pure</b>	and clean and forthwith	8, 970/ 19
foreknowledge and predestination always	<b>pure</b>	and clean; whereas Saint	8, 970/ 27
be, be laid up	<b>pure</b>	gold in God's treasury	8, 970/ 32
Christ that is so	<b>pure</b>	and clean that she	8, 971/ 13
very best men thereof	<b>pure</b>	and clean always, without	8, 972/ 10
Christ, that is so	<b>pure</b>	and so clean that	8, 972/ 14
saith is clean and	<b>pure</b>	, without spot or wrinkle	8, 973/ 16
a company all holy,	<b>pure</b>	, and clean, without spot	8, 973/ 27
and therefore is never	<b>pure</b>	and clean, without spots	8, 973/ 31
coat he hath, so	<b>pure</b>	and so clean, without	8, 974/ 2
people unknown, clean and	<b>pure</b>	, without spot or wrinkle	8, 974/ 6
folk so good, so	<b>pure</b>	, and so clean that	8, 984/ 23
see, of plain and	<b>pure</b>	malice manifestly and falsely	8, 987/ 18
took flesh in the	<b>pure</b>	womb of our Blessed	8, 1009/ 11
must needs be all	<b>pure</b>	and good. And therefore	8, 1020/ 21
corn, and sendeth it	<b>pure</b>	and clean unto heaven	8, 1020/ 30
holy, virtuous man, so	<b>pure</b>	and clean, without spot	8, 1028/ 4
fire of purgatory be	<b>purely</b>	refined first. Also, whereas	8, 970/ 9
and her cleanness and	<b>pureness</b>	is before Christ only	8, 845/ 6
claim of right his	<b>pureness</b>	for her own. For	8, 860/ 10
not by her own	<b>pureness</b>	. Wherefore, such a church	8, 860/ 36
steadfast faith; by whose	<b>pureness</b>	she is also pure	8, 861/ 19
claim of right his	<b>pureness</b>	for her own and	8, 865/ 13
his cleanness and his	<b>pureness</b>	that he hath fully	8, 865/ 24
claim of right his	<b>pureness</b>	for her own; for	8, 956/ 26
pure... for then Christ's	<b>pureness</b>	is ours, he saith	8, 958/ 36
souls that be in	<b>purgatory</b>	. For though they be	8, 578/ 30
that if there were	<b>purgatory</b>	, some went from thence	8, 625/ 23
that there is no	<b>purgatory</b>	neither. Then, since they	8, 625/ 25

because it proveth for	<b>purgatory</b>	and for the intercession	8, 658/ 24
sin seven years in	<b>purgatory</b>	(which is as hot	8, 692/ 7
gross and fleshly imagined	<b>purgatory</b>	, save thou must buy	8, 692/ 12
of the belief of	<b>purgatory</b>	. Now am I very	8, 703/ 13
in like wise of	<b>purgatory</b>	Tyndale cannot say nay	8, 703/ 19
believe that there were	<b>purgatory</b>	, and that men should	8, 703/ 34
faith alone, some for	<b>purgatory</b>	and some against it	8, 887/ 18
our evangelical brethren, concerning	<b>purgatory</b>	. For I doubt not	8, 899/ 26
if there be a	<b>purgatory</b>	. "Nor it will not	8, 899/ 30
the hot fire of	<b>purgatory</b>	or by other men's	8, 966/ 38
come the fire of	<b>purgatory</b>	can find either nothing	8, 968/ 28
in that fire of	<b>purgatory</b>	till the venial sins	8, 968/ 31
for the fire of	<b>purgatory</b>	is more sharp than	8, 968/ 36
meant not to deny	<b>purgatory</b>	there... but affirmeth it	8, 969/ 2
he not only affirmeth	<b>purgatory</b>	against young Father Frith	8, 969/ 8
of the fire of	<b>purgatory</b>	be purely refined first	8, 970/ 8
years hath believed, concerning	<b>purgatory</b>	, and holy days, and	8, 1033/ 3
in the pains of	<b>purgatory</b>	; and that the very	8, 1034/ 1
with Noah's flood, to	<b>purge</b>	the filth therefrom... and	8, 610/ 29
holy new Baptist, to	<b>purge</b>	and purify the people	8, 704/ 13
O ye sinners, and	<b>purge</b>	your hearts, O ye	8, 840/ 35
the Church, they were	<b>purged</b>	and cleansed from their	8, 906/ 22
they be again cleansed,	<b>purged</b>	, and made fair by	8, 906/ 25
shall first be well	<b>purged</b>	... and all the spots	8, 966/ 36
us... it must be	<b>purged</b>	with that fire of	8, 968/ 10
be in such wise	<b>purged</b>	in this world that	8, 968/ 27
God is cleansed and	<b>purified</b>	by Christ for acknowledging	8, 860/ 35
God is cleansed and	<b>purified</b>	by Christ for acknowledging	8, 972/ 27
God is cleansed and	<b>purified</b>	by Christ, for acknowledging	8, 973/ 1
that God cleanseth and	<b>purifieth</b>	his church for acknowledging	8, 973/ 14
Baptist, to purge and	<b>purify</b>	the people, bid us	8, 704/ 13
the precise cleanness and	<b>purity</b>	"without spot or wrinkle	8, 851/ 9
sinned therein of plain,	<b>purpensed</b>	malice. But yet this	8, 589/ 15
Thomas of Kent." Such	<b>purpensed</b>	falsifying of books use	8, 684/ 28
at all. About this	<b>purpose</b>	useth he now this	8, 576/ 6
of all his whole	<b>purpose</b>	and his master Martin	8, 585/ 11
laws too, if their	<b>purpose</b>	might prosper... and make	8, 585/ 22
and "repentance," of very	<b>purpose</b>	to bring in his	8, 589/ 12
he so did of	<b>purpose</b>	... I am content to	8, 589/ 13
and such a malicious	<b>purpose</b>	. Now, if he would	8, 589/ 18
as sufficeth to that	<b>purpose</b>	is provided for well	8, 591/ 32
prove (all beside the	<b>purpose</b>	) first that the pope	8, 598/ 8
yet farther from the	<b>purpose</b>	, that the pope and	8, 598/ 9
which should be his	<b>purpose</b>	that is to wit	8, 598/ 10
any piece of his	<b>purpose</b>	that appeareth proved in	8, 598/ 17
said anything to the	<b>purpose</b>	at all, I am	8, 598/ 20
further down from his	<b>purpose</b>	than ever he did	8, 599/ 9
he layeth for that	<b>purpose</b>	, because I had not	8, 603/ 15
he might for that	<b>purpose</b>	have begun at Adam	8, 610/ 9
findeth Tyndale for his	<b>purpose</b>	therein? Findeth he that	8, 611/ 2

not... whereof serveth his	<b>purpose</b>	of his hundred prophets	8, 611/ 7
ground to build his	<b>purpose</b>	upon... but that even	8, 613/ 27
well serve for this	<b>purpose</b>	also, since the truth	8, 615/ 30
church nor for his	<b>purpose</b>	sufficiently resemble the Catholic	8, 617/ 30
thereby, that for his	<b>purpose</b>	were well worth a	8, 618/ 22
mean anything to the	<b>purpose</b>	, that I can perceive	8, 629/ 12
beast's labor." Nor I	<b>purpose</b>	not to lose the	8, 629/ 22
head. But to what	<b>purpose</b>	he maketh all this	8, 632/ 17
appeareth clearly what holy	<b>purpose</b>	Tyndale hath in this	8, 633/ 16
also to his present	<b>purpose</b>	. And when he hath	8, 647/ 2
tale against his own	<b>purpose</b>	, as every man may	8, 650/ 5
for so great a	<b>purpose</b>	... likely to find the	8, 651/ 9
intent or deprave his	<b>purpose</b>	with... but have truly	8, 665/ 30
Augustine made for that	<b>purpose</b>	many more)... but though	8, 680/ 28
made more for that	<b>purpose</b>	than that one: yet	8, 680/ 29
change, corrupt, and of	<b>purpose</b>	to falsify, with erasing	8, 684/ 1
what good intent and	<b>purpose</b>	he so said, the	8, 685/ 21
he show anything to	<b>purpose</b>	. And then whom shall	8, 694/ 31
he say aught to	<b>purpose</b>	. And therefore if these	8, 695/ 21
Tyndale nothing to the	<b>purpose</b>	... forasmuch as himself cannot	8, 697/ 8
maketh anything to the	<b>purpose</b>	, surely that see not	8, 707/ 16
being the reason and	<b>purpose</b>	of holy Saint Augustine	8, 708/ 10
this answer to the	<b>purpose</b>	? Who biddeth him give	8, 708/ 19
his nothing toucheth the	<b>purpose</b>	... I would very fain	8, 709/ 5
nothing serve for his	<b>purpose</b>	... let him take the	8, 712/ 16
lay us for his	<b>purpose</b>	peradventure a word of	8, 715/ 9
allege us for his	<b>purpose</b>	. For in thus doing	8, 715/ 18
or force toward the	<b>purpose</b>	, but laid yet more	8, 719/ 16
more directly for his	<b>purpose</b>	than Tyndale layeth it	8, 719/ 16
laid here to no	<b>purpose</b>	... And also, if it	8, 722/ 4
it. And to what	<b>purpose</b>	did Tyndale read their	8, 724/ 18
here to very little	<b>purpose</b>	. But as he listeth	8, 726/ 16
prove anything for their	<b>purpose</b>	, neither to him that	8, 736/ 16
Christian readers, if my	<b>purpose</b>	were here to prove	8, 740/ 27
whole book. But my	<b>purpose</b>	is here only to	8, 740/ 30
well in the principal	<b>purpose</b>	as in that he	8, 740/ 35
scriptures prove of his	<b>purpose</b>	not one piece. For	8, 752/ 22
now consider that the	<b>purpose</b>	of Tyndale is not	8, 754/ 3
nothing prove for his	<b>purpose</b>	of his "feeling faith	8, 754/ 13
bringeth in for his	<b>purpose</b>	was, as himself knoweth	8, 754/ 17
clearly Tyndale's whole ghostly	<b>purpose</b>	. For lo, good reader	8, 754/ 32
here allegeth for his	<b>purpose</b>	: "For the same Spirit	8, 756/ 27
may perceive to what	<b>purpose</b>	Saint Paul spoke these	8, 756/ 33
the proof of Tyndale's	<b>purpose</b>	concerning his "feeling faith	8, 757/ 36
it (saith Tyndale) of	<b>purpose</b>	, but of frailty; and	8, 758/ 11
the more toward his	<b>purpose</b>	: let us now consider	8, 758/ 29
this piece of his	<b>purpose</b>	that this faith in	8, 759/ 2
is this for his	<b>purpose</b>	? Doth this prove that	8, 759/ 27
and overturneth his principal	<b>purpose</b>	of all. For well	8, 760/ 36
were therewith his whole	<b>purpose</b>	lost. Now, if he	8, 761/ 11

finally dependeth all his	<b>purpose</b>	to wind away withal	8, 763/ 1
no proof for his	<b>purpose</b>	, utterly spent about naught	8, 764/ 20
And unto as little	<b>purpose</b>	he spendeth another peevish	8, 764/ 21
anything at all to	<b>purpose</b>	. For well ye wot	8, 768/ 8
them to a goodly	<b>purpose</b>	? But then cometh he	8, 771/ 13
far from our present	<b>purpose</b>	, which is, as ye	8, 776/ 16
no better for my	<b>purpose</b>	than the very thing	8, 777/ 21
and yet, for the	<b>purpose</b>	of some fleshly delight	8, 781/ 32
without any change of	<b>purpose</b>	to the better, be	8, 789/ 32
this made to the	<b>purpose</b>	against us? For we	8, 793/ 25
serve anything for his	<b>purpose</b>	, except he tell us	8, 794/ 37
even willingly, and of	<b>purpose</b>	, and of pure malice	8, 797/ 21
readers, that the principal	<b>purpose</b>	whereupon we go is	8, 801/ 25
this present... I shall	<b>purpose</b>	unto Tyndale's disciple the	8, 802/ 16
goeth next to the	<b>purpose</b>	, and he shall answer	8, 802/ 17
Book. And for his	<b>purpose</b>	in that point he	8, 808/ 35
it, with a good	<b>purpose</b>	to be baptized, and	8, 818/ 20
willingly and either of	<b>purpose</b>	or malice let us	8, 821/ 35
readers, to what good	<b>purpose</b>	Tyndale hath by his	8, 825/ 8
itself... and concerning the	<b>purpose</b>	, I shall first rehearse	8, 833/ 18
bringeth forth for his	<b>purpose</b>	. For neither in the	8, 834/ 33
destroyeth utterly Barnes' whole	<b>purpose</b>	, but if the church	8, 835/ 34
brought in to no	<b>purpose</b>	but only to plant	8, 839/ 2
doth anything prove his	<b>purpose</b>	that is to say	8, 839/ 5
holy water" to what	<b>purpose</b>	concerning the matter serveth	8, 839/ 22
impertinent to the principal	<b>purpose</b>	. But he meaneth therein	8, 841/ 35
unto you the covert	<b>purpose</b>	of Barnes' devilish doctrine	8, 844/ 3
Friar Barnes for his	<b>purpose</b>	in these words? Saint	8, 851/ 31
other doctors for this	<b>purpose</b>	though I let them	8, 857/ 5
that yet for his	<b>purpose</b>	is there never one	8, 858/ 27
at all for his	<b>purpose</b>	. For lo, now thus	8, 859/ 3
of nothing, but his	<b>purpose</b>	that there is in	8, 859/ 23
full declaration of his	<b>purpose</b>	together... which as it	8, 862/ 25
us forth for his	<b>purpose</b>	, he shall find them	8, 862/ 36
this long tale? His	<b>purpose</b>	was, ye wot well	8, 863/ 5
us all his whole	<b>purpose</b>	(that there is in	8, 864/ 10
of his position and	<b>purpose</b>	appeareth evidently true he	8, 864/ 16
he hath proved his	<b>purpose</b>	. He promised us, you	8, 864/ 24
the proof of his	<b>purpose</b>	... and I will first	8, 873/ 2
deceived. Now, to our	<b>purpose</b>	, that where the word	8, 874/ 15
yet more to the	<b>purpose</b>	than the tale that	8, 876/ 25
example, proveth not Barnes'	<b>purpose</b>	. For it proveth no	8, 880/ 21
words prove for Barnes'	<b>purpose</b>	? If he prove us	8, 880/ 31
he prove us his	<b>purpose</b>	by these words, he	8, 880/ 32
Isaiah nothing prove the	<b>purpose</b>	of Friar Barnes, though	8, 881/ 6
it nothing proveth the	<b>purpose</b>	of Friar Barnes. And	8, 882/ 3
utterly they leave his	<b>purpose</b>	all unproved. Now hath	8, 882/ 37
to church with one	<b>purpose</b>	, to learn the right	8, 897/ 37
not know it of	<b>purpose</b>	, else he shall be	8, 899/ 15
brought in for that	<b>purpose</b>	, he hath in such	8, 905/ 34

the proof of that	<b>purpose</b>	, I have purposely deferred	8, 906/ 2
no more prove his	<b>purpose</b>	than do the texts	8, 906/ 9
a wrong place of	<b>purpose</b>	because he would not	8, 909/ 4
no piece of his	<b>purpose</b>	against the known Catholic	8, 909/ 9
this for Friar Barnes'	<b>purpose</b>	, in proof of his	8, 909/ 22
is that to the	<b>purpose</b>	? For as a poor	8, 909/ 31
is all beside the	<b>purpose</b>	that he runneth forth	8, 910/ 4
forth still in this	<b>purpose</b>	and allegeth these words	8, 910/ 5
little for Friar Barnes'	<b>purpose</b>	that I, which dispute	8, 912/ 9
no more, for our	<b>purpose</b>	against Barnes, but even	8, 912/ 35
in that gloss his	<b>purpose</b>	is no more but	8, 914/ 20
he rehearseth for his	<b>purpose</b>	were the words of	8, 917/ 3
was not for his	<b>purpose</b>	to bring in... but	8, 917/ 23
made nothing for his	<b>purpose</b>	, but the glosses only	8, 918/ 16
he would prove his	<b>purpose</b>	by the laws, but	8, 918/ 18
laws prove not his	<b>purpose</b>	, no more do the	8, 918/ 20
have intended first), I	<b>purpose</b>	to make this point	8, 923/ 30
place had a Christian	<b>purpose</b>	, and favored the name	8, 924/ 22
were... if, then, my	<b>purpose</b>	would follow... and Friar	8, 939/ 24
follow... and Friar Barnes'	<b>purpose</b>	fail, as ye see	8, 939/ 25
But, now, to our	<b>purpose</b>	, if Friar Barnes restrain	8, 947/ 36
so little to the	<b>purpose</b>	, that I will grant	8, 950/ 3
and yet, by willful	<b>purpose</b>	of continuing in some	8, 957/ 27
for lack of good	<b>purpose</b>	may miss of mercy	8, 957/ 34
never so fast, nor	<b>purpose</b>	he never so little	8, 958/ 6
no more, howsoever they	<b>purpose</b>	to persevere in their	8, 958/ 18
or of any such	<b>purpose</b>	, either... but to make	8, 958/ 31
more plain for his	<b>purpose</b>	. But of truth, he	8, 959/ 30
the plainer for his	<b>purpose</b>	. And therefore, to the	8, 959/ 34
of true repentance, with	<b>purpose</b>	of amendment and well	8, 966/ 6
there, prove nothing his	<b>purpose</b>	. For Saint Paul saith	8, 971/ 15
Augustine to prove his	<b>purpose</b>	plain, he seemeth rather	8, 973/ 34
often allegeth for his	<b>purpose</b>	, always proving against his	8, 980/ 11
always proving against his	<b>purpose</b>	I will now, for	8, 980/ 12
the sentence, for his	<b>purpose</b>	, clean against the mind	8, 986/ 32
plainly make against his	<b>purpose</b>	that he bringeth them	8, 991/ 28
confusion in his principal	<b>purpose</b>	of "the church," declare	8, 992/ 4
it, against your own	<b>purpose</b>	, to make it appear	8, 1004/ 7
matter for my principal	<b>purpose</b>	, that I should greatly	8, 1007/ 25
men when it were	<b>purposed</b>	, it were likely to	8, 922/ 32
define "the church"... but	<b>purposely</b>	declined therefrom, because I	8, 577/ 1
all intrication whereof... I	<b>purposely</b>	forbore to put in	8, 577/ 18
after his Christendom do	<b>purposely</b>	commit any crime... never	8, 758/ 12
followeth, and in this	<b>purposely</b>	flitteth from to frame	8, 758/ 28
that purpose, I have	<b>purposely</b>	deferred, because I would	8, 906/ 2
here leaveth out (or	<b>purposely</b>	leaveth off ere he	8, 971/ 4
and endeavoreth himself thereto,	<b>purposeth</b>	thereby to seek the	8, 781/ 21
great plenty in Tyndale's	<b>purse</b>	... yet could he get	8, 628/ 17
your tokens into your	<b>purse</b>	, for any need that	8, 901/ 30
Joiner, and Tewkesbury the	<b>Purser</b>	, and Bayfield the Apostate	8, 710/ 3

them all, as all	<b>pursue</b>	the Catholics, so every	8, 790/ 28
the Huessgenites and Zwinglians	<b>pursue</b>	the Lutherans, as Luther	8, 790/ 29
seemeth that good men	<b>pursue</b>	them. But we shall	8, 791/ 16
piteous man, did yet	<b>pursue</b>	, punish, and kill heretics	8, 791/ 26
prove all such as	<b>pursue</b>	and punish such heretics	8, 791/ 29
his part, did plainly	<b>pursue</b>	them, and labored for	8, 991/ 36
elect. But when he	<b>pursued</b>	with the well-believing people	8, 789/ 10
by because they be	<b>pursued</b>	not for justice, but	8, 789/ 33
let her maid have	<b>pursued</b>	and beaten her. And	8, 791/ 12
the seventh chapter, then	<b>pursueth</b>	he still upon the	8, 755/ 10
Catholics, so every sect	<b>pursueth</b>	other? For the Huessgenites	8, 790/ 28
own damnation himself, plainly	<b>pursuing</b>	upon his own confession	8, 616/ 29
out at rovers and	<b>push</b>	at every man that	8, 833/ 10
out nor for obstinacy	<b>put</b>	out; of which common	8, 575/ 34
yet did I never	<b>put</b>	the pope for part	8, 576/ 34
I purposely forbore to	<b>put</b>	in the pope as	8, 577/ 19
merits. And the significations	<b>put</b>	out... he teacheth to	8, 579/ 26
saint bid every man	<b>put</b>	himself wholly in his	8, 581/ 31
the Church teacheth to	<b>put</b>	trust in vows and	8, 581/ 35
for us till he	<b>put</b>	off his friar's coat	8, 582/ 19
his friar's coat and	<b>put</b>	on a frieze coat	8, 582/ 19
have his whore, and	<b>put</b>	her away at his	8, 584/ 19
law with them to	<b>put</b>	away their whores... the	8, 584/ 24
of any state to	<b>put</b>	forth any railing books	8, 592/ 28
him... he not only	<b>put</b>	the man to death	8, 595/ 15
husband was fain to	<b>put</b>	up his sphere and	8, 606/ 8
feigning. And they had	<b>put</b>	out the significations of	8, 609/ 31
the causes why they	<b>put</b>	that there is no	8, 625/ 24
him good leave to	<b>put</b>	out all our eyes	8, 644/ 2
but ere ever she	<b>put</b>	in the water, stop	8, 654/ 35
be left out or	<b>put</b>	in as the Church	8, 657/ 19
left out and not	<b>put</b>	in, forasmuch as it	8, 657/ 21
in, and that Christ	<b>put</b>	water into it at	8, 657/ 31
after him, would fain	<b>put</b>	out Saint James' epistle	8, 658/ 18
Christ should succeed and	<b>put</b>	away the synagogue of	8, 670/ 11
so gone out and	<b>put</b>	out of this Catholic	8, 671/ 6
by power was after	<b>put</b>	out, of the church	8, 671/ 8
Cain was by God	<b>put</b>	out of the church	8, 671/ 10
but were threatened and	<b>put</b>	in fear of oppression	8, 671/ 20
this that Tyndale rehearseth,	<b>put</b>	another piece or twain	8, 676/ 13
we know and be	<b>put</b>	in surety which is	8, 676/ 27
books that they have	<b>put</b>	forth, and in the	8, 684/ 22
of the saints have	<b>put</b>	out Saint Polycarp, that	8, 684/ 23
or cause to be	<b>put</b>	in print, as doth	8, 684/ 31
whore hunters"... they have	<b>put</b>	in this word sacerdots	8, 685/ 5
Scripture. For the Lutherans	<b>put</b>	certain words of their	8, 685/ 8
fire, so doth almsdeed	<b>put</b>	off sin." And this	8, 686/ 31
the belief wherein they	<b>put</b>	all the life is	8, 688/ 5
their need... the Pharisees	<b>put</b>	this gloss thereto out	8, 691/ 27
heart through Christ's blood-shedding,	<b>put</b>	to, "Thou must first	8, 692/ 2

justified. But the Pharisees	<b>put</b>	out the significations, and	8, 692/ 19
never fail nor be	<b>put</b>	out of his church	8, 693/ 24
as they say) shall	<b>put</b>	us quite out of	8, 700/ 19
first reason, he hath	<b>put</b>	forth four or five	8, 705/ 29
us. For they have	<b>put</b>	the stories that should	8, 706/ 34
feigned false books, and	<b>put</b>	them forth, some in	8, 706/ 37
which Christ hath himself	<b>put</b>	in our bread; such	8, 709/ 35
and saith, "They have	<b>put</b>	the stories that should	8, 710/ 30
that the Church hath	<b>put</b>	away... and then tell	8, 710/ 34
again. For they never	<b>put</b>	any away but such	8, 710/ 35
feigned false books and	<b>put</b>	them forth, some in	8, 712/ 2
those books be falsely	<b>put</b>	out in their names	8, 712/ 21
heresies. But now, to	<b>put</b>	this matter out of	8, 715/ 27
manner, if he would	<b>put</b>	his examples by some	8, 720/ 16
I need not to	<b>put</b>	you in mind that	8, 728/ 26
the old fashion, and	<b>put</b>	off his knave's coat	8, 733/ 17
Tyndale hath here himself	<b>put</b>	these words of Saint	8, 733/ 33
whoso will knit and	<b>put</b>	in against the plain	8, 740/ 13
soon as I had	<b>put</b>	my finger in the	8, 742/ 19
after that I had	<b>put</b>	my finger therein. Of	8, 742/ 37
after that I had	<b>put</b>	my finger therein. Now	8, 752/ 14
works thereof, and thereby	<b>put</b>	the Spirit out of	8, 757/ 29
Scripture saith that they	<b>put</b>	trust of victory, some	8, 763/ 24
like... do not thereby	<b>put</b>	our trust in man	8, 764/ 1
believing the Church, we	<b>put</b>	not, I say, our	8, 764/ 8
we believe... but we	<b>put</b>	our trust in God	8, 764/ 9
with hope and charity	<b>put</b>	him in state of	8, 782/ 24
which Tyndale hath there	<b>put</b>	in to prove all	8, 791/ 29
none other doth Tyndale	<b>put</b>	the example, but by	8, 795/ 18
I tell you, and	<b>put</b>	me to open shame	8, 815/ 6
man by possibility may	<b>put</b>	unto it, God doth	8, 819/ 27
us true) yet to	<b>put</b>	out all argument, I	8, 824/ 4
and religious people be	<b>put</b>	out of their places	8, 832/ 4
that men should therefore	<b>put</b>	no proud trust in	8, 841/ 15
church of Christ do	<b>put</b>	their trust in the	8, 849/ 1
of God nor do	<b>put</b>	no bold trust in	8, 849/ 4
with the poor, and	<b>put</b>	their dishes together in	8, 854/ 16
depart out or be	<b>put</b>	out... no more than	8, 856/ 26
treason and so did	<b>put</b>	him out, as the	8, 856/ 32
so much as to	<b>put</b>	some distinction between deadly	8, 863/ 26
chapter: "Let every man	<b>put</b>	himself utterly in the	8, 868/ 6
the soul... let us	<b>put</b>	him again, for our	8, 876/ 27
that thus tell us	<b>put</b>	me in mind of	8, 900/ 12
they... and those he	<b>put</b>	apace into his bosom	8, 900/ 21
thus be, ye may	<b>put</b>	up again both your	8, 901/ 29
for their treason and	<b>put</b>	out, they be still	8, 907/ 13
neighbor's house? And to	<b>put</b>	doubts that some shall	8, 922/ 12
little; for we must	<b>put</b>	that there were not	8, 924/ 17
fully be satisfied and	<b>put</b>	the less doubt therein	8, 925/ 2
therefore would he finally	<b>put</b>	Friar Barnes in choice	8, 936/ 1

yet may it be	<b>put</b>	and admitted, to consider	8, 938/ 35
of God, he did	<b>put</b>	the case that God	8, 939/ 6
may well and orderly	<b>put</b>	the case, and suppose	8, 939/ 23
council which I have	<b>put</b>	and supposed in Saint	8, 939/ 36
such as I have	<b>put</b>	, would never have ordained	8, 940/ 3
council that I have	<b>put</b>	as gathered in some	8, 940/ 25
For Saint Paul saith, "	<b>Put</b>	away the evil man	8, 953/ 18
trial, pressing, nor stretching	<b>put</b>	unto them. Barnes leaveth	8, 970/ 34
apostolic," wherefore it was	<b>put</b>	in, Friar Barnes will	8, 975/ 15
Isaac, nor Jacob, were	<b>put</b>	to death... and yet	8, 977/ 34
it is of necessity	<b>put</b>	unto them... and men	8, 979/ 24
ordain? And finally, to	<b>put</b>	out of all doubt	8, 982/ 33
a special light to	<b>put</b>	away the darkness within	8, 995/ 35
always doth expel and	<b>put</b>	out all such others	8, 1007/ 11
they were expelled and	<b>put</b>	out of heaven and	8, 1007/ 29
there till they were	<b>put</b>	thence, and so were	8, 1007/ 31
catholic church, not being	<b>put</b>	out for any obstinate	8, 1016/ 1
will of some few	<b>put</b>	you in remembrance. What	8, 1016/ 25
not... be to be	<b>put</b>	out of "the church	8, 1018/ 11
the Apostle wrote to	<b>put</b>	that incestuous person "out	8, 1021/ 15
the Apostle bid them	<b>put</b>	him? Was it not	8, 1021/ 19
say that he was	<b>put</b>	out of an unknown	8, 1021/ 26
light. And therefore, to	<b>put</b>	all such heretics to	8, 1022/ 37
as would with babbling	<b>put</b>	down the good, virtuous	8, 1023/ 1
not upon charitable warning,	<b>put</b>	out of the catholic	8, 1025/ 18
and his partakers were	<b>put</b>	out of heaven, according	8, 1025/ 19
also, in another place, "	<b>Put</b>	away the evil man	8, 1025/ 23
And when he is	<b>put</b>	away by any particular	8, 1025/ 24
particular church, he is	<b>put</b>	quite out of all	8, 1025/ 25
say, he shall be	<b>put</b>	out of "the church	8, 1026/ 3
false churches, departed and	<b>put</b>	out of it and	8, 1026/ 33
by the heretics' means	<b>put</b>	to great trouble, and	8, 1027/ 12
not fallen therefrom, nor	<b>put</b>	out thereof for any	8, 1028/ 14
them, the Church hath	<b>put</b>	them out shortly, and	8, 1032/ 8
than the spirituality... but	<b>putteth</b>	off his helmet and	8, 579/ 13
saving that Tyndale here	<b>putteth</b>	us in remembrance, I	8, 608/ 8
is that, as he	<b>putteth</b>	me well in mind	8, 608/ 9
testament of Christ, and	<b>putteth</b>	out both "penance," "priest	8, 684/ 17
this point which Tyndale	<b>putteth</b>	for the example, the	8, 741/ 2
wot well that Tyndale	<b>putteth</b>	this "feeling faith" to	8, 754/ 14
the trust that he	<b>putteth</b>	in the man that	8, 763/ 16
For other faith he	<b>putteth</b>	none but such as	8, 786/ 10
words next ensuing, he	<b>putteth</b>	us in mind of	8, 791/ 23
good readers, that he	<b>putteth</b>	two kinds of faith	8, 817/ 33
articles of faith, he	<b>putteth</b>	to be a believing	8, 818/ 2
but because Tyndale so	<b>putteth</b>	it, therefore I thus	8, 820/ 10
more kinds of faith	<b>putteth</b>	he not but those	8, 822/ 18
feeling faith," since he	<b>putteth</b>	no more kinds of	8, 823/ 35
church of Christ's elects,	<b>putteth</b>	only these properties: first	8, 847/ 36
meaneth he falsely, and	<b>putteth</b>	Saint Paul out of	8, 849/ 12

Catholic church of Christ	<b>putteth</b>	out such heretics and	8, 856/ 32
good readers, that he	<b>putteth</b>	"the church" to be	8, 866/ 23
Tyndale's church. For he	<b>putteth</b>	"the church" to be	8, 869/ 8
is so that Barnes	<b>putteth</b>	in this case... not	8, 871/ 4
whole church which he	<b>putteth</b>	himself, of people so	8, 871/ 29
answer unto this, he	<b>putteth</b>	a difference, indeed, between	8, 880/ 8
the prescience of God	<b>putteth</b>	no necessity in things	8, 939/ 15
Barnes goeth when he	<b>putteth</b>	you here a difference	8, 950/ 19
some one of them,	<b>putting</b>	out his fellows such	8, 638/ 15
writing may be the	<b>putting</b>	of the water into	8, 657/ 15
unto Timothy by the	<b>putting</b>	of his hands upon	8, 688/ 32
Jews to commit in	<b>putting</b>	our Savior unjustly to	8, 755/ 20
callest him accursed for	<b>putting</b>	of men in so	8, 763/ 20
worse else for the	<b>putting</b>	out? And was it	8, 1021/ 20
a great, and a	<b>pygmy</b>	as a giant. And	8, 822/ 35
against your law 24,	<b>q</b>	. 1, "Quodcumque," where your	8, 858/ 4
the margin thus: "24,	<b>quae</b>	. 1, A recta et	8, 917/ 13
For the law 24,	<b>quae</b>	. 1, A recta, speaketh	8, 917/ 18
Augustine in these words "	<b>quae</b>	talia habebat ut dimitterentur	8, 970/ 21
against your law 24,	<b>Quaestione</b>	prima, "Quodcumque," where your	8, 910/ 21
sipping and sopping and	<b>quaffing</b>	, and worshipful wedding of	8, 729/ 34
all his eggs, and	<b>quail</b>	thus all his conclusion	8, 665/ 24
his own fond imagination	<b>quailed</b>	by which he divineth	8, 978/ 28
or less, after the	<b>qualities</b>	and circumstances of his	8, 947/ 2
and catch him a	<b>quean</b>	and call her his	8, 582/ 20
in some places utterly	<b>quenched</b>	, when the people see	8, 635/ 20
out the significations, and	<b>quenched</b>	the faith, and taught	8, 692/ 19
saith, "Like as water	<b>quencheth</b>	the fire, so doth	8, 686/ 30
peradventure, made a second	<b>question</b>	after that: whether over	8, 577/ 6
it be brought in	<b>question</b>	, were a matter to	8, 577/ 22
title, he made his	<b>question</b>	of "the pope and	8, 578/ 2
and his sect," which	<b>question</b>	, as I have showed	8, 578/ 3
as I say, his	<b>question</b>	of "the pope and	8, 578/ 14
For setting aside the	<b>question</b>	whether the pope either	8, 594/ 8
first in doubt and	<b>question</b>	, and after in errors	8, 597/ 31
and heresies upon the	<b>question</b>	, every point of Christ's	8, 597/ 32
point that is in	<b>question</b>	, and make them gaze	8, 624/ 25
themselves! Whereas indeed the	<b>question</b>	standeth in this: whether	8, 624/ 28
heretics and us in	<b>question</b>	, debate, and controversy... till	8, 645/ 3
brought that point in	<b>question</b>	? And then how meaneth	8, 645/ 7
Hath not all our	<b>question</b>	been, all this while	8, 654/ 17
true church?" In which	<b>question</b>	is evermore included this	8, 654/ 18
is evermore included this	<b>question</b>	"Which be heretics?" considering	8, 654/ 19
heretics?" considering that the	<b>question</b>	is asked for none	8, 654/ 19
true church standing in	<b>question</b>	, "heretics" that is to	8, 655/ 11
stand in the like	<b>question</b>	, and be as doubtful	8, 655/ 12
church; and so this	<b>question</b>	surely assoiled by Tyndale	8, 655/ 28
say nay: all the	<b>question</b>	, for the more part	8, 658/ 10
very sense is in	<b>question</b>	... and upon the debating	8, 668/ 7
of all doubt and	<b>question</b>	, and that every man	8, 715/ 27

the same things in	<b>question</b>	that we have with	8, 721/ 13
being yet but in	<b>question</b>	, where he seeth them	8, 724/ 23
will believe, all our	<b>question</b>	is decided. For he	8, 740/ 23
well ye wot, your	<b>question</b>	is not whether God	8, 752/ 23
railing, he turneth the	<b>question</b>	from the whole Catholic	8, 765/ 18
never ask Tyndale the	<b>question</b>	, nor make him no	8, 791/ 1
ask Saint Augustine the	<b>question</b>	, which against the Donatists	8, 791/ 4
thing that is in	<b>question</b>	between us is not	8, 800/ 6
the contrary, nor the	<b>question</b>	between us was not	8, 800/ 28
I say, that our	<b>question</b>	is not what thing	8, 800/ 34
point, and devise a	<b>question</b>	himself, as why he	8, 802/ 7
For both is that	<b>question</b>	not so directly to	8, 802/ 9
may peradventure upon that	<b>question</b>	arise another question, that	8, 802/ 10
that question arise another	<b>question</b>	, that is whether the	8, 802/ 10
But therefore letting that	<b>question</b>	pass for this present	8, 802/ 15
unto Tyndale's disciple the	<b>question</b>	that goeth next to	8, 802/ 16
of God?" To this	<b>question</b>	ye hear how Tyndale	8, 802/ 25
I ask him one	<b>question</b>	or twain more: "Wherefore	8, 802/ 28
called him. Peradventure this	<b>question</b>	will somewhat seem strange	8, 803/ 35
I say, therefore, the	<b>question</b>	to which his master	8, 804/ 34
For answer of this	<b>question</b>	, Tyndale saith to his	8, 805/ 1
the contrary. To this	<b>question</b>	Tyndale teacheth his scholar	8, 805/ 22
say. Now, to this	<b>question</b>	Tyndale himself maketh an	8, 805/ 25
and the Church, the	<b>question</b>	is not, for the	8, 809/ 11
pray you? To this	<b>question</b>	Barnes answereth and saith	8, 834/ 25
kill them?" to this	<b>question</b>	, if Barnes told him	8, 877/ 23
much as ask a	<b>question</b>	among the congregation... but	8, 902/ 25
the very church in	<b>question</b>	, and out of knowledge	8, 933/ 17
heresy forth still in	<b>question</b>	, and beguile here and	8, 933/ 33
brought in doubt and	<b>question</b>	which of so many	8, 934/ 26
in that matter and	<b>question</b>	of suing at the	8, 947/ 24
upon earth. Finally, the	<b>question</b>	that is between Friar	8, 963/ 5
Barnes and us, the	<b>question</b>	is whether the very	8, 963/ 7
which church is our	<b>question</b>	of the church of	8, 973/ 2
of all doubt and	<b>question</b>	that Saint Augustine abhorreth	8, 982/ 33
heresy only (concerning the	<b>question</b>	"Which is the church	8, 985/ 11
is, out of all	<b>question</b>	, this one, common, well-known	8, 992/ 7
we come to this	<b>question</b>	of the church. For	8, 995/ 33
these heretics bring in	<b>question</b>	and in doubt this	8, 995/ 34
arise many. In this	<b>question</b>	they be loath to	8, 997/ 6
do seek in this	<b>question</b>	is not the church	8, 1000/ 34
church of Christ, what	<b>question</b>	is there, then, but	8, 1022/ 15
ceremonies in debate and	<b>question</b>	, and labor to have	8, 1022/ 36
began to rise that	<b>question</b>	and contention, which of	8, 1024/ 25
of heresy. And this	<b>question</b>	whether he were Catholic	8, 1027/ 26
meant he by that	<b>question</b>	? Did he, trow you	8, 1028/ 1
when that unto the	<b>question</b>	asked him whether he	8, 1028/ 11
demand him forthwith the	<b>question</b>	. But when the heresies	8, 1028/ 18
and in doubt this	<b>questionless</b>	and clear, undoubted church	8, 995/ 34
the matter with two	<b>questions</b>	at once. For I	8, 577/ 3

many men many more	<b>questions</b>	than one. For the	8, 577/ 17
the matter with two	<b>questions</b>	at once. Now is	8, 577/ 28
he make us those	<b>questions</b>	more clear, either they	8, 645/ 4
were these points the	<b>questions</b>	then between them (though	8, 722/ 1
in all doubts and	<b>questions</b>	, every man must stand	8, 739/ 35
not away with other	<b>questions</b>	from this point, and	8, 802/ 7
these and twenty such	<b>questions</b>	more, Tyndale teacheth him	8, 802/ 31
he perceived by those	<b>questions</b>	that I knew of	8, 814/ 28
encumber him with her	<b>questions</b>	, which were likely to	8, 884/ 28
doubts of Scripture or	<b>questions</b>	of the Catholic faith	8, 937/ 29
asked him these two	<b>questions</b>	, he would have answered	8, 1028/ 8
be living, quick and	<b>quething</b>	, while they may speak	8, 973/ 9
against me for his	<b>qui-cum-Patre</b>	lacking no more but	8, 776/ 8
their dead images for	<b>quick</b>	. But himself seemeth yet	8, 583/ 6
indeed, that taketh God's	<b>quick</b>	saints for dead, against	8, 583/ 7
for which they went	<b>quick</b>	under earth, and, as	8, 671/ 15
wax tender, soft, and	<b>quick</b>	, and with willing and	8, 753/ 14
abide and persevere the	<b>quick</b>	, lively members of Christ's	8, 755/ 32
were also swallowed up	<b>quick</b>	with the ground opening	8, 793/ 13
dead part in a	<b>quick</b>	body, and some foul	8, 907/ 2
the men be living,	<b>quick</b>	and quething, while they	8, 973/ 9
maketh it begin to	<b>quicken</b>	and look up, and	8, 885/ 16
with trip and go	<b>quickly</b>	and walk wondrous light	8, 725/ 23
have answered him again	<b>quickly</b>	, and tell him that	8, 902/ 32
tongue, give it the	<b>quickness</b>	and strength that he	8, 918/ 9
and concord, rest, and	<b>quiet</b>	grown among Christian people	8, 955/ 1
the trouble of good	<b>quiet</b>	people... and disturbing of	8, 955/ 17
archdeacon shall freely and	<b>quietly</b>	have his whore, and	8, 584/ 19
lapis philosophorum, or to	<b>quinta</b>	essentia, which never man	8, 1003/ 24
thus, with this goodly	<b>quip</b>	against me for his	8, 776/ 8
Christian folk... and Christ	<b>quit</b>	him thereafter, and shortly	8, 808/ 12
they take away five	<b>quite</b>	, and leave the other	8, 639/ 3
Frith would have out	<b>quite</b>	the Books of the	8, 658/ 23
say) shall put us	<b>quite</b>	out of all doubt	8, 700/ 19
so is Tyndale shortly	<b>quite</b>	overthrown therein, too. Also	8, 731/ 3
ship, he draweth it	<b>quite</b>	under the water. For	8, 897/ 32
all the whole matter	<b>quite</b>	against himself, and utterly	8, 972/ 19
one point proved alone,	<b>quite</b>	overthroweth all them. Secondly	8, 1001/ 25
church, he is put	<b>quite</b>	out of all the	8, 1025/ 25
a good woman." "Yea,"	<b>quod</b>	I, "but why art	8, 816/ 8
saw that, "What, whoresons!"	<b>quod</b>	he. "Ye stand still	8, 900/ 34
law 24, q. 1, "	<b>Quodcumque</b>	," where your gloss declareth	8, 858/ 4
law 24, Quaestione prima, "	<b>Quodcumque</b>	," where your gloss declareth	8, 910/ 21
Augustine's work written to	<b>Quodvultdeus</b>	. And therefore against that	8, 964/ 24
forth but glosses? His	<b>quotation</b>	is in the margin	8, 917/ 10
also cannot err" his	<b>quotation</b>	is in the margin	8, 917/ 13
every side "Ye must,"	<b>quoth</b>	he, "learn and mark	8, 604/ 23
to an end, "Well,"	<b>quoth</b>	she to him as	8, 605/ 20
not all true. "Sir,"	<b>quoth</b>	he, "if ye find	8, 814/ 16
but that." "Well, Webbe,"	<b>quoth</b>	I, "in faith, if	8, 815/ 1

for untold." "Nay, sir,"	<b>quoth</b>	he, "and ye find	8, 815/ 4
favor so foolishly." "Well,"	<b>quoth</b>	I, "when saw ye	8, 815/ 11
to my remembrance." "Well,"	<b>quoth</b>	I, "remember yourself well	8, 815/ 14
then, neither." "Well, Webbe,"	<b>quoth</b>	I, "let that pass	8, 815/ 22
to him. "Marry, master,"	<b>quoth</b>	he, "that letter saith	8, 816/ 6
is alive!" "Ye beast,"	<b>quoth</b>	I, "that she is	8, 816/ 7
that she is!" "Marry,"	<b>quoth</b>	he, "then I am	8, 816/ 8
was dead?" "Yes, marry,"	<b>quoth</b>	he; "men of Worcester	8, 816/ 11
told me so." "Why,"	<b>quoth</b>	I, "thou false beast	8, 816/ 11
thysel?" "Yes, marry, master,"	<b>quoth</b>	he, "so I was	8, 816/ 13
Zwingli, and all the	<b>rabble</b>	of their fellows, for	8, 627/ 6
and all the whole	<b>rabble</b>	of all the sects	8, 643/ 9
this point all the	<b>rabble</b>	of them follow their	8, 659/ 13
living, all the whole	<b>rabble</b>	such, that obstinately live	8, 665/ 16
heretics all the whole	<b>rabble</b>	, and synagogues of Satan	8, 673/ 15
Zwingli, and all the	<b>rabble</b>	of those elect and	8, 722/ 25
Zwingli with all the	<b>rabble</b>	of heretics under their	8, 726/ 20
Huessgen, and such a	<b>rabble</b>	of wedded monks and	8, 732/ 6
to excuse all the	<b>rabble</b>	, rather than to call	8, 790/ 34
Zwinglyans," or of which	<b>rabble</b>	of all the remnant	8, 808/ 20
come, all the whole	<b>rabble</b>	of you together, that	8, 838/ 23
that Leah had been	<b>Rachel</b>	... or as his father	8, 916/ 24
carried forth in the "	<b>rage</b>	"... but that a man	8, 588/ 3
fall in a new	<b>rage</b>	, and gather themselves together	8, 664/ 33
hear them rave and	<b>rage</b>	as madmen. And therefore	8, 743/ 12
hear them rave and	<b>rage</b>	like madmen; but he	8, 760/ 31
do but "rave and	<b>rage</b>	"... but the men of	8, 761/ 14
prosper in their malicious	<b>rage</b>	by some evil softness	8, 794/ 4
his frailty by the	<b>rage</b>	of concupiscence reigning and	8, 819/ 16
falleth forth in a	<b>rage</b>	against all laws, and	8, 919/ 17
he fell into this	<b>rage</b>	... the fumes whereof ascended	8, 921/ 6
rashly in a sudden	<b>rage</b>	, every man a sundry	8, 994/ 14
out in a mad	<b>rage</b>	, and yet having an	8, 994/ 26
and shall rule those	<b>rageous</b>	, rebellious schismatics with an	8, 794/ 15
out in more frantic	<b>rages</b>	, than may Friar Frantic	8, 919/ 13
in all their whole	<b>Ragman's</b>	roll. Another example of	8, 657/ 13
of the man to	<b>rail</b>	upon the office... considering	8, 579/ 37
lawfully royally jest and	<b>rail</b>	upon the whole pedigree	8, 580/ 17
bold to jest and	<b>rail</b>	upon every man here	8, 583/ 2
he seeth his time,	<b>rail</b>	upon every lord that	8, 587/ 5
to scoff, jest, and	<b>rail</b>	, either upon pope or	8, 590/ 19
lewd persons maliciously to	<b>rail</b>	and jest upon their	8, 592/ 18
and scoffing ween to	<b>rail</b>	out every man's reason	8, 641/ 22
not only jest and	<b>rail</b>	upon the Church that	8, 650/ 16
then come forth and	<b>rail</b>	fast. This was not	8, 653/ 36
give him leave to	<b>rail</b>	a little first. Tyndale	8, 683/ 26
give him leave to	<b>rail</b>	a little; yea, and	8, 683/ 30
he listeth here to	<b>rail</b>	upon the clergy of	8, 726/ 17
he much amiss to	<b>rail</b>	and jest upon them	8, 824/ 29
fellow to jest and	<b>rail</b>	upon them: so is	8, 911/ 14

reign so lordly and	<b>rail</b>	so royally upon all	8, 919/ 10
naught by perjury, and	<b>rail</b>	against all orders of	8, 953/ 9
though these blasphemous wretches	<b>rail</b>	against the cross and	8, 953/ 30
If Tyndale have yet	<b>railed</b>	enough... glad would I	8, 634/ 28
Tyndale is now, have	<b>railed</b>	and said to any	8, 635/ 9
and extortioner, or a	<b>railer</b>	, " and so forth, that	8, 595/ 36
faults for which he	<b>railleth</b>	here upon the pope	8, 580/ 15
for which he generally	<b>railleth</b>	upon all the remnant	8, 585/ 31
the show... he royally	<b>railleth</b>	out at large upon	8, 586/ 23
with which Tyndale here	<b>railleth</b>	upon the Church... were	8, 627/ 15
runneth he forth and	<b>railleth</b>	on further, thus... Tyndale	8, 630/ 33
of the Jews, Tyndale	<b>railleth</b>	on against the priests	8, 641/ 24
believe them. First he	<b>railleth</b>	upon the doctors of	8, 709/ 10
the Scripture" unsavory. Then	<b>railleth</b>	he forth on and	8, 709/ 31
plainly proved false. Then	<b>railleth</b>	he further on and	8, 710/ 16
and allowed. But then	<b>railleth</b>	Tyndale further yet, and	8, 711/ 8
heretic. Now, where he	<b>railleth</b>	on and saith that	8, 713/ 1
nun. Now the wretch	<b>railleth</b>	by name upon that	8, 713/ 20
and scoldeth strongly, and	<b>railleth</b>	royally, and lieth puissantly	8, 764/ 26
so sore jesteth and	<b>railleth</b>	against the Catholic Church	8, 806/ 18
he neither jesteth nor	<b>railleth</b>	upon, as he doth	8, 836/ 6
his book here he	<b>railleth</b>	on, by and by	8, 932/ 4
lack no matter of	<b>railing</b>	, but may run out	8, 580/ 2
I say, that Tyndale's	<b>railing</b>	here upon the pope	8, 580/ 9
glance that Tyndale in	<b>railing</b>	upon popes maketh by	8, 585/ 9
unthrifty company fall to	<b>railing</b>	, or by slanderous bills	8, 591/ 19
evil fashion of unreverent	<b>railing</b>	upon great personages, affirming	8, 591/ 24
maintained in their malicious	<b>railing</b>	. For whoso standeth aloft	8, 591/ 34
sure that if such	<b>railing</b>	speech be suffered to	8, 592/ 15
so, forasmuch as upon	<b>railing</b>	and jesting upon any	8, 592/ 19
should with any slanderous	<b>railing</b>	words misuse himself toward	8, 592/ 22
to put forth any	<b>railing</b>	books... which malicious manner	8, 592/ 29
but if we reckon	<b>railing</b>	for reason, and shameless	8, 598/ 17
shake off all his	<b>railing</b>	and scoffing, and rejecteth	8, 627/ 11
such foolish jesting and	<b>railing</b>	as he maketh here	8, 635/ 1
his tale and his	<b>railing</b>	words against the clergy	8, 656/ 7
bold as in his	<b>railing</b>	against the Catholic Church	8, 685/ 26
heard, nothing else but	<b>railing</b>	upon the doctors of	8, 703/ 11
is nothing else but	<b>railing</b>	against the Church. Now	8, 708/ 18
pass over his foolish	<b>railing</b>	, saving that it seemeth	8, 709/ 6
to lay such a	<b>railing</b>	knave eight hundred miles	8, 714/ 6
so shamefully shameless, unreasonable,	<b>railing</b>	ribalds, be men full	8, 717/ 20
leaving out of the	<b>railing</b>	, whereof we may peradventure	8, 719/ 17
seeking of occasion of	<b>railing</b>	, Tyndale bringeth in here	8, 726/ 16
be no pride, nor	<b>railing</b>	upon their betters none	8, 726/ 23
liketh so well his	<b>railing</b>	that on he runneth	8, 726/ 27
royal end of his	<b>railing</b>	, where he saith that	8, 728/ 21
and chosen saints, by	<b>railing</b>	, and ribaldry, rebellion, debate	8, 729/ 32
liberty lash out his	<b>railing</b>	against it: seeing, yet	8, 730/ 3
spendeth all upon ribaldrous	<b>railing</b>	, so shameful and abominable	8, 764/ 28

to write such filthy	<b>railing</b>	lies as honest ears	8, 764/ 33
to seek occasion of	<b>railing</b>	, he turneth the question	8, 765/ 18
Tyndale doth in this	<b>railing</b>	but prove himself a	8, 766/ 17
but by jesting and	<b>railing</b>	. God's messengers were wont	8, 771/ 32
in like manner of	<b>railing</b>	. And surely, notwithstanding that	8, 831/ 11
far outrun him in	<b>railing</b>	as he draggeth behind	8, 831/ 13
his jesting, and his	<b>railing</b>	... I shall pass over	8, 832/ 15
to hear a ribaldrous	<b>railing</b>	of a lewd, seditious	8, 832/ 19
his heresies and his	<b>railing</b>	to make such confusion	8, 857/ 8
with the fellow's fond	<b>railing</b>	from the consideration of	8, 862/ 31
rings, and then his	<b>railing</b>	upon the holy ointment	8, 863/ 12
and a half in	<b>railing</b>	upon the clergy and	8, 876/ 2
not only by jesting,	<b>railing</b>	, and belying all those	8, 911/ 18
about like a layman,	<b>railing</b>	against religion and all	8, 925/ 21
preaching into their unreasonable	<b>railing</b>	, against all the known	8, 1010/ 33
And in all that	<b>railing</b>	will they forget the	8, 1010/ 34
for fear of a	<b>rain</b>	, the whole plain have	8, 924/ 15
well I wist would	<b>raise</b>	among many men many	8, 577/ 17
Spirit inhabiting in us,	<b>raise</b>	and resuscitate to bliss	8, 756/ 6
and our Lord shall	<b>raise</b>	him up; and if	8, 843/ 15
some heretics began to	<b>raise</b>	a new brabbling... good	8, 955/ 2
Lord God suscite and	<b>raise</b>	up for you: him	8, 1016/ 20
all such as would	<b>raise</b>	them again... as they	8, 1033/ 15
these sects resuscitate and	<b>raise</b>	up again divers of	8, 1033/ 26
But, now, that God	<b>raised</b>	up so many prophets	8, 611/ 1
Findeth he that God	<b>raised</b>	any such as Luther	8, 611/ 3
hath first unto you	<b>raised</b>	up his Son, and	8, 840/ 26
of our Savior, that	<b>raiseth</b>	his, shall, for the	8, 756/ 5
of man's hand, in	<b>raising</b>	of sedition, strife, debate	8, 608/ 20
importunate malice of heretics	<b>raising</b>	rebellions in divers regions	8, 956/ 8
the devil since he	<b>ran</b>	out of the Church	8, 839/ 35
pate, that the blood	<b>ran</b>	about his ears, and	8, 901/ 2
for weariness whereof he	<b>ran</b>	out of Saint Augustine's	8, 908/ 17
by their heresies, they	<b>ran</b>	out openly from the	8, 1032/ 11
hold of themselves, but	<b>ran</b>	headlong into the sea	8, 1032/ 14
death paid every man's	<b>ransom</b>	, and hath delivered us	8, 848/ 28
supping up of a	<b>rare</b>	rotten egg, without either	8, 687/ 33
miracles; and not such	<b>rascally</b>	ribalds as call themselves	8, 771/ 31
either to judge so	<b>rashly</b>	the repentance of other	8, 588/ 16
I am determined nothing	<b>rashly</b>	to believe that ye	8, 736/ 36
by, would run out	<b>rashly</b>	in a sudden rage	8, 994/ 14
made the book of	<b>Rationale</b>	divinorum... with which kind	8, 632/ 12
gorge to hear them	<b>rave</b>	and rage as madmen	8, 743/ 12
gorge to hear them	<b>rave</b>	and rage like madmen	8, 760/ 31
because they do but "	<b>rave</b>	and rage"... but the	8, 761/ 14
his head that he	<b>raved</b>	and wist not what	8, 921/ 7
or covetous men, or	<b>raveners</b>	, or idolaters. For then	8, 1017/ 11
fornicators, the covetous men,	<b>raveners</b>	, and idolaters, that be	8, 1017/ 21
sheep, and inwardly be	<b>ravenous</b>	wolves." To this would	8, 890/ 11
sheepish semblance outwardly, right	<b>ravenous</b>	wolves are they within	8, 891/ 18

evil-tongued, or drunkaloo, or	<b>ravenous</b>	. With such folk do	8, 1017/ 16
yet was he not	<b>ravished</b>	with the odor of	8, 700/ 1
of God attain and	<b>reach</b>	thereto God helpeth forth	8, 778/ 15
him that because he	<b>read</b>	in the Mass book	8, 593/ 33
reasons that ye have	<b>read</b>	... in the making of	8, 598/ 15
you not where he	<b>read</b>	. But it well appeareth	8, 601/ 35
appeareth that he hath	<b>read</b>	it in other men's	8, 601/ 35
not at that time	<b>read</b>	and marked Saint Cyprian	8, 603/ 15
be acknown that he	<b>read</b>	that reason in my	8, 603/ 28
mean a witted man	<b>read</b>	his words here but	8, 660/ 28
Thou that canst scantly	<b>read</b>	it, or thou that	8, 668/ 9
thou that canst not	<b>read</b>	it at all? When	8, 668/ 10
hands... as ye may	<b>read</b>	, in authentic stories, that	8, 684/ 13
thither, and there to	<b>read</b>	mine answer... and then	8, 693/ 10
even mine answer newly	<b>read</b>	. For whereas he beginneth	8, 693/ 12
in their hands and	<b>read</b>	it. As ye may	8, 707/ 36
afterward amended... as we	<b>read</b>	of some of Christ's	8, 711/ 24
can prove that he	<b>read</b>	some commentators and holy	8, 724/ 17
what purpose did Tyndale	<b>read</b>	their books? To believe	8, 724/ 19
promise Tyndale. Let him	<b>read</b>	over that book, when	8, 732/ 33
hath well and perfectly	<b>read</b>	it once over (or	8, 733/ 1
that same epistle was	<b>read</b>	unto us at that	8, 736/ 28
not. Ye will, peradventure,	<b>read</b>	me the Gospel, and	8, 737/ 4
hoverly looked on and	<b>read</b>	over pleasantly, with him	8, 743/ 22
Spirit of God and	<b>read</b>	it written in thine	8, 774/ 26
of them could not	<b>read</b>	it... he goeth forth	8, 775/ 24
Spirit of God and	<b>read</b>	it written in thine	8, 803/ 11
that writing that he	<b>read</b>	or preaching that he	8, 803/ 19
him there both to	<b>read</b>	them and feel them	8, 804/ 37
me and others, and	<b>read</b>	the letter to him	8, 816/ 6
have not yet neither	<b>read</b>	nor heard many stories	8, 822/ 16
readers, here have ye	<b>read</b>	his whole process together	8, 838/ 33
man should vouchsafe to	<b>read</b>	over once, so were	8, 862/ 26
that whoso would needs	<b>read</b>	it once, should indifferently	8, 862/ 27
should indifferently, without partiality,	<b>read</b>	it and advise it	8, 862/ 27
riddles that he had	<b>read</b>	in Tyndale's book, of	8, 863/ 22
book. After which secretly	<b>read</b>	over by herself in	8, 884/ 8
for because she had	<b>read</b>	his book, wherein she	8, 884/ 21
could no more but	<b>read</b>	English rebuke and confound	8, 896/ 24
seek one that can	<b>read</b>	. For what hath he	8, 896/ 29
woman that could not	<b>read</b>	? If his own secret	8, 896/ 30
tokens when I cannot	<b>read</b>	at all?" what could	8, 897/ 7
way... and sought and	<b>read</b>	over not only 99	8, 908/ 37
appear upon the place	<b>read</b>	and considered. But upon	8, 910/ 17
err." All they that	<b>read</b>	these words of Barnes	8, 917/ 1
that they had then	<b>read</b>	, I cannot tell, but	8, 931/ 8
yet at that time	<b>read</b>	never one. And Saint	8, 931/ 10
if Friar Barnes have	<b>read</b>	that work except he	8, 933/ 13
that was to be	<b>read</b>	warily and with good	8, 934/ 13
all that ever shall	<b>read</b>	it no wiser almost	8, 952/ 18

that any man should	<b>read</b>	it that should have	8, 952/ 20
much labor as to	<b>read</b>	Saint Augustine's words again	8, 969/ 28
Which words, when I	<b>read</b>	, sounded unto mine understanding	8, 970/ 25
that I know have	<b>read</b>	them, that "the church	8, 970/ 26
that is learned and	<b>read</b>	that same sermon of	8, 987/ 20
whoso be learned and	<b>read</b>	it shall see Barnes'	8, 988/ 6
the sun, that whoso	<b>read</b>	them and consider them	8, 993/ 20
it to, they shall	<b>read</b>	it and understand it	8, 998/ 12
More Now, good Christian	<b>reader</b>	, this reason that Tyndale	8, 601/ 33
For remember now, good	<b>reader</b>	, that the church of	8, 604/ 6
these things are, good	<b>reader</b>	, not only in every	8, 606/ 28
thus... consider, good Christian	<b>reader</b>	, how like these two	8, 606/ 32
More Tyndale here, good	<b>reader</b>	, plainly confesseth himself that	8, 614/ 8
he without any other	<b>reader</b>	have taken the books	8, 619/ 23
truth" is, good Christian	<b>reader</b>	, a very false truth	8, 630/ 12
would... Consider now, good	<b>reader</b>	, that if Tyndale make	8, 655/ 32
to say, remember, good	<b>reader</b>	, that whereas we say	8, 658/ 5
point: consider, good Christian	<b>reader</b>	, that we prove that	8, 659/ 1
Then consider, good Christian	<b>reader</b>	, that since we have	8, 659/ 28
More Now consider, good	<b>reader</b>	, whether these tokens do	8, 663/ 9
this, consider well, good	<b>reader</b>	, that if it be	8, 665/ 4
he hath, good Christian	<b>reader</b>	, all this while so	8, 665/ 21
not but every wise	<b>reader</b>	will consider well what	8, 665/ 27
consider well here, good	<b>reader</b>	, that when ye see	8, 667/ 30
end I, good Christian	<b>reader</b>	, this book... in which	8, 673/ 3
More This reason, good	<b>reader</b>	, which Tyndale would here	8, 675/ 28
shall I desire the	<b>reader</b>	to resort thither, and	8, 693/ 9
living saints." Lo, good	<b>reader</b>	, here knoweth Tyndale well	8, 698/ 1
learn. Now, good Christian	<b>reader</b>	, this being the reason	8, 708/ 10
More Lo, good Christian	<b>reader</b>	, this false pageant playeth	8, 714/ 21
is, lo, good Christian	<b>reader</b>	, all his answer and	8, 719/ 14
well yet again, good	<b>reader</b>	, that royal end of	8, 728/ 21
nuns. Hitherto, good Christian	<b>reader</b>	, have I so reasoned	8, 733/ 20
church. But now, good	<b>reader</b>	, forasmuch as Tyndale saith	8, 733/ 29
Christian nations." Lo, good	<b>reader</b>	, Tyndale said herebefore that	8, 740/ 20
faith. More Lo, good	<b>reader</b>	, here shall ye see	8, 741/ 19
of reason lead the	<b>reader</b>	with him. But now	8, 745/ 17
by the way, good	<b>reader</b>	, the difference between Saint	8, 750/ 20
These words, good Christian	<b>reader</b>	, which Tyndale here allegeth	8, 754/ 27
purpose. For lo, good	<b>reader</b>	, Saint Paul, after that	8, 754/ 32
mock him. Finally, good-faithful	<b>reader</b>	, I cannot in good	8, 799/ 8
And surely, good Christian	<b>reader</b>	, as for "feeling faith	8, 825/ 11
blessed word." Now, good	<b>reader</b>	, consider that no man	8, 846/ 29
But then if the	<b>reader</b>	be learned, and look	8, 862/ 35
by the way, good	<b>reader</b>	: that by Barnes, in	8, 868/ 36
so foolish that the	<b>reader</b>	will think that this	8, 876/ 11
the world. Now, good	<b>reader</b>	, what maketh this for	8, 909/ 22
laboreth to carry the	<b>reader</b>	away from the perceiving	8, 959/ 7
about to make the	<b>reader</b>	, the more he stumbleth	8, 959/ 9
a matter overburden the	<b>reader</b>	in this book with	8, 1016/ 21

about to blear the	<b>reader's</b>	eye with error happening	8, 950/ 25
have already, good Christian	<b>readers</b>	, well seen and perceived	8, 575/ 6
ye wot, good Christian	<b>readers</b>	, that I (whose Dialogue	8, 576/ 23
may ye, good Christian	<b>readers</b>	, see that Tyndale, which	8, 577/ 24
ye see, good Christian	<b>readers</b>	, for what doctrine Tyndale	8, 583/ 28
blind and beguile the	<b>readers</b>	with, would make men	8, 593/ 28
And now, good Christian	<b>readers</b>	, here have ye heard	8, 598/ 4
then you, good Christian	<b>readers</b>	, shall after discern and	8, 602/ 29
I now, good Christian	<b>readers</b>	, showed you so many	8, 607/ 29
shall find, good Christian	<b>readers</b>	, of all these faults	8, 638/ 9
More Lo, good Christian	<b>readers</b>	, here hath Tyndale once	8, 649/ 2
More Lo, good Christian	<b>readers</b>	, after long work, at	8, 654/ 13
men? Finally, good Christian	<b>readers</b>	, upon these things it	8, 659/ 36
ye see well, good	<b>readers</b>	, I might of his	8, 660/ 17
And thus, good Christian	<b>readers</b>	, have I plainly proved	8, 670/ 34
So see you, good	<b>readers</b>	, that the many sects	8, 672/ 31
too. Now, good Christian	<b>readers</b>	, consider well, I require	8, 678/ 34
thus, lo, good Christian	<b>readers</b>	, here ye clearly see	8, 683/ 20
lies. More Lo, good	<b>readers</b>	, I told you ye	8, 683/ 30
Tyndale now, good Christian	<b>readers</b>	considering this false, shameless	8, 685/ 23
thus, lo, good Christian	<b>readers</b>	, do these holy folk	8, 689/ 15
More Lo, good Christian	<b>readers</b>	, here have I rehearsed	8, 692/ 30
thus ye see, good	<b>readers</b>	, that where Tyndale biddeth	8, 697/ 12
that ye may, good	<b>readers</b>	, the better perceive while	8, 701/ 1
And thus, good Christian	<b>readers</b>	, for conclusion of this	8, 702/ 39
starch." Lo, good Christian	<b>readers</b>	, here is the doctrine	8, 705/ 1
But yet remember, good	<b>readers</b>	, that in the conclusion	8, 705/ 19
More Now, good Christian	<b>readers</b>	, here have you heard	8, 707/ 15
he fain, good Christian	<b>readers</b>	, bring us all in	8, 712/ 6
otherwise determined." Lo, good	<b>readers</b>	, here are we come	8, 716/ 17
More Lo, good Christian	<b>readers</b>	, here may ye clearly	8, 718/ 19
Here ye see, good	<b>readers</b>	, for aught that ever	8, 721/ 7
ye see well, good	<b>readers</b>	, by this reason, that	8, 723/ 23
More Now, good Christian	<b>readers</b>	, here hath Tyndale made	8, 727/ 5
More Lo, good Christian	<b>readers</b>	, here have you Tyndale's	8, 730/ 34
church. There is, good	<b>readers</b>	, a book which Saint	8, 732/ 16
found." Lo, good Christian	<b>readers</b>	, here see ye plainly	8, 738/ 19
thus I say, good	<b>readers</b>	, ye may perceive by	8, 739/ 9
other folk. Good Christian	<b>readers</b>	, if my purpose were	8, 740/ 27
More Lo, good Christian	<b>readers</b>	, here have I given	8, 743/ 20
false. Now, good Christian	<b>readers</b>	, this way went Saint	8, 745/ 16
heart? But yet, good	<b>readers</b>	, we shall so set	8, 746/ 10
consider well, good Christian	<b>readers</b>	, ye shall find that	8, 746/ 22
before. Now, good Christian	<b>readers</b>	, by this tale Tyndale	8, 750/ 8
therein. Now, good Christian	<b>readers</b>	, here have ye first	8, 752/ 15
him." Lo, good Christian	<b>readers</b>	, here have I somewhat	8, 756/ 32
This is, good Christian	<b>readers</b>	, the mind of Saint	8, 757/ 33
thus ye see, good	<b>readers</b>	, how wisely Tyndale proveth	8, 762/ 20
ye well, good Christian	<b>readers</b>	, that of all his	8, 762/ 35
More Ye see, good	<b>readers</b>	, that these words weigh	8, 763/ 13

But, now, good Christian	<b>readers</b>	, I have declared you	8, 763/ 34
More Lo, good Christian	<b>readers</b>	, in these words Tyndale	8, 767/ 31
ye wot, good Christian	<b>readers</b>	, that, as I have	8, 768/ 8
More Now, good Christian	<b>readers</b>	, here have I given	8, 775/ 2
pulpit. But forasmuch, good	<b>readers</b>	, as all this long	8, 776/ 15
not here, good Christian	<b>readers</b>	, a good lesson and	8, 797/ 31
since ye see, good	<b>readers</b>	, as clear as the	8, 800/ 27
Ye wot well, good	<b>readers</b>	, that the principal purpose	8, 801/ 25
thine heart. Lo, good	<b>readers</b>	, here ye see that	8, 803/ 13
than truth. Lo, good	<b>readers</b>	, this disciple of Tyndale	8, 806/ 1
ye know, good Christian	<b>readers</b>	, well enough, those are	8, 806/ 17
tongue. This is, good	<b>readers</b>	, the thing that this	8, 806/ 33
answereth. But now, good	<b>readers</b>	, we must tell him	8, 806/ 35
well ye wot, good	<b>readers</b>	, and so doth himself	8, 809/ 9
thus ye see, good	<b>readers</b>	, that as concerning the	8, 812/ 1
themselves. And thus, good	<b>readers</b>	, ye may easily see	8, 817/ 26
consider once again, good	<b>readers</b>	, that he putteth two	8, 817/ 33
frail members. Now, good	<b>readers</b>	, let us begin at	8, 818/ 17
ye see now, good	<b>readers</b>	, to what point Tyndale	8, 820/ 5
him this point, good	<b>readers</b>	, for because that upon	8, 824/ 19
thus ye see, good	<b>readers</b>	, to what good purpose	8, 825/ 8
And now, good Christian	<b>readers</b>	, ye see to what	8, 826/ 33
yet ye see, good	<b>readers</b>	, that in all this	8, 827/ 3
consider well this, good	<b>readers</b>	: that as he saith	8, 827/ 23
And thus, good Christian	<b>readers</b>	, to make an end	8, 828/ 11
first rehearse you, good	<b>readers</b>	, his own very words	8, 833/ 19
himself therein. Lo, good	<b>readers</b>	, these are his own	8, 833/ 21
is the church, good	<b>readers</b>	, that he must speak	8, 834/ 4
of. Mark well, good	<b>readers</b>	, this point that the	8, 836/ 34
More Lo, good Christian	<b>readers</b>	, here have ye read	8, 838/ 33
that I have, good	<b>readers</b>	, opened unto you the	8, 844/ 3
see ye well, good	<b>readers</b>	, that the church which	8, 844/ 22
promises. Remember now, good	<b>readers</b>	, that if Friar Barnes	8, 844/ 30
cannot fail. Now, good	<b>readers</b>	, if the very church	8, 847/ 21
thus ye see, good	<b>readers</b>	, that Friar Barnes' unknown	8, 847/ 27
Now consider also, good	<b>readers</b>	, that Friar Barnes, in	8, 847/ 33
see ye well, good	<b>readers</b>	, that if none be	8, 851/ 11
apostasy. But now, good	<b>readers</b>	, let us resort unto	8, 851/ 19
Will ye see, good	<b>readers</b>	, that this is true	8, 853/ 1
die also." Lo, good	<b>readers</b>	, these things, both of	8, 854/ 25
And therefore, good Christian	<b>readers</b>	, here may ye plainly	8, 855/ 20
And thus, good Christian	<b>readers</b>	, here have ye plainly	8, 856/ 34
beside. Now, good Christian	<b>readers</b>	, whereas Friar Barnes allegeth	8, 857/ 3
this long tale, good	<b>readers</b>	, Friar Barnes telleth us	8, 858/ 10
all. For consider, good	<b>readers</b>	, that yet for his	8, 858/ 27
him. More Lo, good	<b>readers</b>	, here may ye clearly	8, 859/ 14
nowhere. And therefore, good	<b>readers</b>	, cutting off now for	8, 859/ 30
them. Lo, thus, good	<b>readers</b>	, he proveth it... Barnes	8, 860/ 1
Here have I, good	<b>readers</b>	, rehearsed you the full	8, 862/ 24
for God's sake, good	<b>readers</b>	, how perfectly Friar Barnes	8, 864/ 22

saith. But yet, good	<b>readers</b>	, ye wot well, for	8, 865/ 16
wrinkle. And thus, good	<b>readers</b>	, yet ye see once	8, 866/ 1
we consider always, good	<b>readers</b>	, that he putteth "the	8, 866/ 23
as ye see, good	<b>readers</b>	, in what wise Saint	8, 868/ 13
have ye heard, good	<b>readers</b>	, a fair tale with	8, 875/ 34
they." And thus, good	<b>readers</b>	, ye see that these	8, 882/ 35
And thus, good Christian	<b>readers</b>	, here ye see now	8, 883/ 16
But now, good Christian	<b>readers</b>	, to the intent that	8, 883/ 28
of them." Now, good	<b>readers</b>	, what hath Barnes, holding	8, 895/ 5
are we now, good	<b>readers</b>	, with these only women	8, 905/ 19
mother." More Now, good	<b>readers</b>	, this text of Saint	8, 908/ 31
How think you, good	<b>readers</b>	? Doth Saint Augustine here	8, 913/ 4
wide world." Lo, good	<b>readers</b>	... if Saint Augustine meant	8, 913/ 21
it. But surely, good	<b>readers</b>	, ye must pardon him	8, 921/ 5
his ye may, good	<b>readers</b>	, perceive two things. One	8, 921/ 32
ye see well, good	<b>readers</b>	; there were none other	8, 928/ 3
he would that the	<b>readers</b>	of the Scripture should	8, 935/ 32
temporal law." Now, good	<b>readers</b>	, consider well that answer	8, 945/ 19
other. And thus, good	<b>readers</b>	, as for the first	8, 948/ 35
ye may see, good	<b>readers</b>	, whereabouts Barnes goeth when	8, 950/ 18
And thus, good Christian	<b>readers</b>	, it is more than	8, 952/ 14
More I have, good	<b>readers</b>	, somewhat touched the words	8, 957/ 2
it is, good Christian	<b>readers</b>	, a right heavy hearing	8, 958/ 9
More Now, good Christian	<b>readers</b>	, here have you heard	8, 959/ 28
overwiped." Now, good Christian	<b>readers</b>	, ye shall first understand	8, 961/ 30
known. And thus, good	<b>readers</b>	, ye may see that	8, 963/ 13
ye shall understand, good	<b>readers</b>	, that Saint Augustine spoke	8, 963/ 27
Ye shall understand, good	<b>readers</b>	, that he did it	8, 964/ 10
etc. Lo, good Christian	<b>readers</b>	, ye may clearly see	8, 969/ 1
authority. Now, good Christian	<b>readers</b>	, if ye like to	8, 969/ 27
sin. Lo, good Christian	<b>readers</b>	, where saw you ever	8, 973/ 24
ye heard, good Christian	<b>readers</b>	, how Saint Augustine understandeth	8, 978/ 23
persecuted here, lo, good	<b>readers</b>	, besides that it is	8, 979/ 17
heaven. Moreover, good Christian	<b>readers</b>	, ye see that Saint	8, 979/ 36
shall understand, good Christian	<b>readers</b>	, that Saint John the	8, 980/ 31
thus ye see, good	<b>readers</b>	, how Friar Barnes here	8, 981/ 23
concerning that law, good	<b>readers</b>	... you shall understand that	8, 981/ 30
come." Lo, good Christian	<b>readers</b>	, here have you heard	8, 982/ 10
we now, good Christian	<b>readers</b>	, come unto an end	8, 983/ 5
Finis. More Now, good	<b>readers</b>	, here is an end	8, 984/ 16
shall show you, good	<b>readers</b>	, first that Saint Bernard	8, 985/ 1
I showed you, good	<b>readers</b>	, that although Saint Bernard	8, 986/ 22
Bernard ye may, good	<b>readers</b>	, perceive that such apostasy	8, 989/ 1
thither." Now, good Christian	<b>readers</b>	, here may ye perceive	8, 991/ 20
this wise, good Christian	<b>readers</b>	, here end I this	8, 992/ 14
Ye have, good Christian	<b>readers</b>	, by my seven books	8, 993/ 6
frost? Surely, good Christian	<b>readers</b>	, there is a plain	8, 994/ 16
unknown. Wherefore, good Christian	<b>readers</b>	, letting those fond fellows	8, 995/ 5
I show you, good	<b>readers</b>	, in this last book	8, 995/ 24
you mine. First, good	<b>readers</b>	, it shall be necessary	8, 995/ 31

wot well first, good	<b>readers</b>	, that all the variance	8, 995/ 39
profession. Now, good Christian	<b>readers</b>	, in conclusion, it appeareth	8, 1000/ 29
Ye see well, good	<b>readers</b>	, that neither Tyndale nor	8, 1002/ 20
by the way, good	<b>readers</b>	, that against this folly	8, 1014/ 7
holy. Moreover, good Christian	<b>readers</b>	, ye perceive very well	8, 1014/ 30
this have I, good	<b>readers</b>	, proved again that the	8, 1015/ 24
unknown. Consider now, good	<b>readers</b>	, that they have no	8, 1015/ 27
unknown. But now, good	<b>readers</b>	, if it appear plain	8, 1015/ 35
in heavens." Now, good	<b>readers</b>	, here ye see that	8, 1018/ 10
may see, good Christian	<b>readers</b>	, that Saint John calleth	8, 1019/ 35
may see, good Christian	<b>readers</b>	, that the church mingled	8, 1020/ 15
And so, good Christian	<b>readers</b>	, ye see that the	8, 1021/ 10
hearts." And therefore, good	<b>readers</b>	, a man to affirm	8, 1024/ 3
Saint Paul, good Christian	<b>readers</b>	, saith that heresies be	8, 1025/ 3
ye may, good Christian	<b>readers</b>	, well and clearly see	8, 1028/ 21
I have, good Christian	<b>readers</b>	, well and plainly proved	8, 1028/ 37
be heretics." Now, good	<b>readers</b>	, in what wise I	8, 1031/ 22
ye see well, good	<b>readers</b>	, that the Church could	8, 1032/ 38
child, almost, that advisedly	<b>readeth</b>	it may well and	8, 673/ 4
but consider what he	<b>readeth</b>	and examine it well	8, 725/ 25
but only because he	<b>readeth</b>	it written by the	8, 803/ 21
faith by which he	<b>readeth</b>	written by the Spirit	8, 803/ 27
other, that would so	<b>readily</b>	now take for the	8, 888/ 25
they should easily and	<b>readily</b>	be sure of the	8, 1009/ 6
a man in the	<b>reading</b>	forget not himself with	8, 725/ 24
tell him whether by	<b>reading</b>	of books or hearing	8, 774/ 16
thou wast moved by	<b>reading</b>	or preaching, as the	8, 774/ 23
tell him whether by	<b>reading</b>	of books or hearing	8, 803/ 2
thou wast moved by	<b>reading</b>	or preaching, as the	8, 803/ 8
means of preaching and	<b>reading</b>	is the first means	8, 803/ 23
whether it were by	<b>reading</b>	in books or hearing	8, 805/ 2
whether by preaching or	<b>reading</b>	in books. To this	8, 805/ 4
the thing preached or	<b>reading</b>	it written... and this	8, 818/ 4
historical (for lack of	<b>reading</b>	of stories), they must	8, 824/ 13
by the preaching or	<b>reading</b>	of the books of	8, 827/ 31
by the preaching or	<b>reading</b>	whereof he first came	8, 828/ 3
partly misliked, in the	<b>reading</b>	, perceiving that he was	8, 884/ 10
which, as he was	<b>reading</b>	in the Scripture and	8, 888/ 13
place by chance in	<b>reading</b>	of Saint Augustine's works	8, 909/ 7
he meddle with the	<b>reading</b>	of the Scripture. For	8, 1004/ 16
shrewdly spoken of; so	<b>ready</b>	be lewd persons maliciously	8, 592/ 17
ceaseth not," but is	<b>ready</b>	a good while to	8, 629/ 1
crying in desert, "Make	<b>ready</b>	the way of our	8, 651/ 16
ours make a man	<b>ready</b>	to cast his gorge	8, 743/ 12
thereinto which is ever	<b>ready</b>	, in all such things	8, 746/ 30
that God is ever	<b>ready</b>	, but if we willingly	8, 747/ 6
that make a man	<b>ready</b>	to cast his gorge	8, 760/ 30
person would... he is	<b>ready</b>	to give her his	8, 860/ 9
Christ, saith Friar Barnes,	<b>ready</b>	to give her his	8, 865/ 12
but that he be	<b>ready</b>	at the priest's commandment	8, 868/ 9

nay and be all	<b>ready</b>	to swear that he	8, 891/ 6
she that were yet	<b>ready</b>	to bring in some	8, 902/ 14
yet, as folk be	<b>ready</b>	to deem the worst	8, 903/ 6
person would, he is	<b>ready</b>	to give her his	8, 956/ 25
the curate should be	<b>ready</b>	to teach the ignorant	8, 1032/ 25
peace kept within the	<b>realm</b>	; in all which many	8, 587/ 6
thing hath every well-ordered	<b>realm</b>	not without good reason	8, 590/ 25
common laws of this	<b>realm</b>	upon great pain forbidden	8, 592/ 21
any nobleman in the	<b>realm</b>	. And much more is	8, 592/ 26
the laypeople of this	<b>realm</b>	, both the evil folk	8, 710/ 26
and churches in the	<b>realm</b>	have been indeed the	8, 776/ 3
and grown to the	<b>realm</b>	. And thus, with this	8, 776/ 7
the churches in the	<b>realm</b>	, and so should need	8, 776/ 11
be brought into the	<b>realm</b>	. And further, I was	8, 813/ 15
perjured knaves in the	<b>realm</b>	. "Well," said I, "by	8, 815/ 7
openly received in the	<b>realm</b>	, which he so sore	8, 885/ 22
a city and a	<b>realm</b>	standeth not so much	8, 911/ 7
city and in a	<b>realm</b>	if there were no	8, 911/ 10
Christian man within the	<b>realm</b>	should preach these words	8, 984/ 8
have sent you to	<b>reap</b>	that that ye labored	8, 629/ 17
he would they should	<b>reap</b>	none of our carnal	8, 630/ 25
that same shall he	<b>reap</b>	. For he that soweth	8, 850/ 6
shall of the flesh	<b>reap</b>	corruption. But whoso soweth	8, 850/ 7
shall of the Spirit	<b>reap</b>	everlasting life. Let us	8, 850/ 8
be come, we shall	<b>reap</b>	without fainting." In the	8, 850/ 9
come that both be	<b>reaped</b>	... and the corn conveyed	8, 777/ 17
and charity greatly cooled,	<b>rear</b>	up a friar that	8, 651/ 20
courage of godly zeal	<b>rear</b>	up the faithful, and	8, 794/ 8
saith Tyndale, "but he	<b>reared</b>	up always prophets in	8, 610/ 21
at another, arisen and	<b>reared</b>	themselves against this church	8, 670/ 14
proofs. Lo, this wise	<b>reason</b>	he bringeth in the	8, 579/ 16
all run out of	<b>reason</b>	though that all the	8, 580/ 10
wot, even of natural	<b>reason</b>	a wise man will	8, 581/ 21
frenzy is his first	<b>reason</b>	. Now let us hear	8, 584/ 9
his second. The Second	<b>Reason</b>	Tyndale Another reason is	8, 584/ 10
Second Reason Tyndale Another	<b>reason</b>	is, whosoever believe in	8, 584/ 12
consider that his second	<b>reason</b>	, wherein he reproveth all	8, 587/ 14
Blessed Sacrament this second	<b>reason</b>	of his, I say	8, 587/ 19
the first. The Third	<b>Reason</b>	Tyndale Thereto, all Christian	8, 587/ 21
pardie, by the same	<b>reason</b>	excuse our clergy from	8, 589/ 23
realm not without good	<b>reason</b>	provided... since it well	8, 590/ 25
Clement's father. The Fourth	<b>Reason</b>	Tyndale And Paul saith	8, 594/ 1
the other. The Fifth	<b>Reason</b>	Tyndale And Paul chargeth	8, 595/ 33
he may make the	<b>reason</b>	stretch a little farther	8, 596/ 22
we reckon railing for	<b>reason</b>	, and shameless open lies	8, 598/ 18
would disprove the first	<b>reason</b>	proving that the known	8, 598/ 24
of Christ. Which first	<b>reason</b>	is that all the	8, 598/ 25
man assoileth the first	<b>reason</b>	, that he would were	8, 601/ 12
shall see that one	<b>reason</b>	somewhat better than all	8, 601/ 13
truth, if their blind	<b>reason</b>	be good, then is	8, 601/ 30

good Christian reader, this	<b>reason</b>	that Tyndale so royally	8, 601/ 33
if he took the	<b>reason</b>	but for mine alone	8, 602/ 2
shall understand that this	<b>reason</b>	which Tyndale so scornfully	8, 602/ 8
And among others, this	<b>reason</b>	that Tyndale in scorn	8, 602/ 11
scorn calleth a "high"	<b>reason</b>	... was made by that	8, 602/ 12
Saint Augustine. And this	<b>reason</b>	that Tyndale now derideth	8, 602/ 19
so shamefully shake his	<b>reason</b>	off. But I will	8, 602/ 25
and judge... whether the	<b>reason</b>	that he rehearseth, and	8, 602/ 30
he rehearseth, and the	<b>reason</b>	that he maketh by	8, 602/ 30
fire. And so this	<b>reason</b>	that Tyndale here rehearseth	8, 603/ 8
and barely rehearseth my	<b>reason</b>	, dissembling, after his accustomed	8, 603/ 17
my proof of my	<b>reason</b>	untouched... he durst not	8, 603/ 27
that he read that	<b>reason</b>	in my book... lest	8, 603/ 29
while he liveth, the	<b>reason</b>	, I am sure, is	8, 603/ 34
if he make his	<b>reason</b>	like mine, make the	8, 604/ 13
else, because all your	<b>reason</b>	resteth in the roundness	8, 605/ 23
plain differences between Tyndale's	<b>reason</b>	and mine, which twain	8, 607/ 30
difference more between Tyndale's	<b>reason</b>	and mine... which difference	8, 608/ 7
of Christ, by the	<b>reason</b>	that, being at years	8, 619/ 12
therefore it is most	<b>reason</b>	in the construction of	8, 620/ 21
not with any good	<b>reason</b>	have doubted but that	8, 621/ 28
well and with good	<b>reason</b>	satisfied. Against which if	8, 622/ 8
true, should and of	<b>reason</b>	ought to have contented	8, 622/ 13
said not himself that	<b>reason</b>	would they should have	8, 629/ 35
come once to some	<b>reason</b>	. For as for his	8, 634/ 29
teacheth men a certain	<b>reason</b>	and justice: to deal	8, 636/ 18
they by the same	<b>reason</b>	reject the remnant too	8, 639/ 15
busy with them by	<b>reason</b>	of their wrong understanding	8, 640/ 33
rail out every man's	<b>reason</b>	save their own. For	8, 641/ 23
solution unto the first	<b>reason</b>	. Which reason proveth that	8, 649/ 20
the first reason. Which	<b>reason</b>	proveth that himself and	8, 649/ 20
it; contrary to which	<b>reason</b>	, his solution here concludeth	8, 649/ 23
declareth himself that of	<b>reason</b>	the church must be	8, 667/ 32
thing far out of	<b>reason</b>	to have the very	8, 667/ 33
beside to assoil the	<b>reason</b>	and avoid it but	8, 670/ 29
one rush; but the	<b>reason</b>	that he would have	8, 673/ 6
and invincible... as a	<b>reason</b>	before me made by	8, 673/ 7
that by that one	<b>reason</b>	alone it is, I	8, 673/ 9
defense of the second	<b>reason</b>	proving the known Catholic	8, 675/ 3
of Christ. Which second	<b>reason</b>	is that we know	8, 675/ 7
Defense of the Second	<b>Reason</b>	Tyndale Another like blind	8, 675/ 10
Tyndale Another like blind	<b>reason</b>	they have wherein is	8, 675/ 12
at all. This wise	<b>reason</b>	is their sheet anchor	8, 675/ 23
hundred years. More This	<b>reason</b>	, good reader, which Tyndale	8, 675/ 28
that he rehearse the	<b>reason</b>	in such wise himself	8, 676/ 9
he liveth, although the	<b>reason</b>	had no more than	8, 676/ 11
written. And in that	<b>reason</b>	His Grace gave Luther	8, 677/ 6
examine. Tyndale This wise	<b>reason</b>	is their sheet anchor	8, 679/ 5
hundred years. More This	<b>reason</b>	Tyndale here maketh very	8, 679/ 10
he saith "this wise	<b>reason</b>	is their sheet anchor	8, 679/ 25

their sheet anchor," this	<b>reason</b>	that he mocketh is	8, 679/ 26
well enough that the	<b>reason</b>	which he mocketh was	8, 679/ 35
Saint Augustine made that	<b>reason</b>	for, against such heretics	8, 680/ 13
again make this invincible	<b>reason</b>	which now this worshipful	8, 680/ 22
scoffing at Saint Augustine's	<b>reason</b>	, he shall never while	8, 680/ 25
Augustine hath by that	<b>reason</b>	alone, although he never	8, 680/ 26
And now, since this	<b>reason</b>	that Tyndale here setteth	8, 680/ 35
out. Tyndale And this	<b>reason</b>	do the Jews lay	8, 681/ 4
this day. And this	<b>reason</b>	doth chiefly blind them	8, 681/ 5
but even the selfsame	<b>reason</b>	that maintaineth them in	8, 681/ 11
the defense of his	<b>reason</b>	than the heretics had	8, 681/ 19
the assoiling of his	<b>reason</b>	, then might the heretics	8, 681/ 20
now, and assoiled his	<b>reason</b>	in the selfsame fashion	8, 681/ 22
would have assoiled his	<b>reason</b>	with the Jews' argument	8, 683/ 1
such thing against the	<b>reason</b>	of Saint Augustine as	8, 683/ 10
shake off Saint Augustine's	<b>reason</b>	made against heretics to	8, 683/ 22
would answer Saint Augustine's	<b>reason</b>	by fearing him that	8, 690/ 14
might lay the same	<b>reason</b>	for them. But now	8, 690/ 15
solution of the first	<b>reason</b>	before... which solution I	8, 690/ 19
from all wit and	<b>reason</b>	assoiled, in my last	8, 690/ 20
solution of the first	<b>reason</b>	he said, ye wot	8, 690/ 26
spiritual men: the first	<b>reason</b>	by Saint Cyprian, the	8, 690/ 29
you some strong, potent	<b>reason</b>	... Tyndale And therefore look	8, 691/ 7
justify. Now make this	<b>reason</b>	unto John, and unto	8, 692/ 25
good men, if that	<b>reason</b>	be good. More Lo	8, 692/ 28
solution to the first	<b>reason</b>	. For there he told	8, 692/ 33
solution, to the first	<b>reason</b>	that he and his	8, 697/ 2
they may fail. But	<b>reason</b>	ruled by charity and	8, 699/ 2
I said, sometimes the	<b>reason</b>	of the man, ruled	8, 700/ 16
that is very good	<b>reason</b>	." Now, to the end	8, 700/ 35
and assoileth all the	<b>reason</b>	in this wise... Tyndale	8, 705/ 21
Tyndale Now make this	<b>reason</b>	unto John the Baptist	8, 705/ 23
good men, if that	<b>reason</b>	be good. More This	8, 705/ 26
solution to the first	<b>reason</b>	, he hath put forth	8, 705/ 29
solution to the first	<b>reason</b>	, showed you many answers	8, 705/ 33
for Tyndale's tale the	<b>reason</b>	of Saint Augustine that	8, 706/ 6
and yet the same	<b>reason</b>	being by the Catholic	8, 706/ 10
Tyndale will avoid this	<b>reason</b>	for himself and his	8, 706/ 16
disciples to answer the	<b>reason</b>	thus... Tyndale Therefore thiswise	8, 706/ 19
I. For whereas the	<b>reason</b>	of Saint Augustine is	8, 707/ 17
reader, this being the	<b>reason</b>	and purpose of holy	8, 708/ 10
whole answer to the	<b>reason</b>	; for all the remnant	8, 708/ 17
Saint Augustine maketh this	<b>reason</b>	that we now talk	8, 712/ 30
And then doth this	<b>reason</b>	alone plainly and perfectly	8, 712/ 32
man... it were no	<b>reason</b>	to bid us believe	8, 715/ 10
what a strength this	<b>reason</b>	of holy Saint Augustine	8, 718/ 20
church... and that the	<b>reason</b>	that Saint Augustine made	8, 718/ 28
this Catholic church. "This	<b>reason</b>	," saith Tyndale, "is nothing	8, 718/ 33
this answer is that	<b>reason</b>	of Saint Augustine avoided	8, 719/ 12
well might, and of	<b>reason</b>	must, have held themselves	8, 722/ 19

worse Tyndale must of	<b>reason</b>	give us leave to	8, 723/ 5
good readers, by this	<b>reason</b>	, that Saint Augustine, in	8, 723/ 23
reckon not in their	<b>reason</b>	any following of the	8, 725/ 36
answer unto Saint Augustine's	<b>reason</b>	. But now shall ye	8, 729/ 36
be acknown, that this	<b>reason</b>	was taken of Saint	8, 730/ 2
he thought should of	<b>reason</b>	move them thereto also	8, 736/ 2
can ye not of	<b>reason</b>	bind me by the	8, 737/ 18
me know wherefore good	<b>reason</b>	would I should believe	8, 737/ 30
will show me any	<b>reason</b>	, then let the Gospel	8, 737/ 31
God's word by the	<b>reason</b>	that they tell us	8, 741/ 15
believed... not by the	<b>reason</b>	of her, but with	8, 742/ 20
if a more glorious	<b>reason</b>	be made unto me	8, 742/ 26
the same give a	<b>reason</b>	and cause of his	8, 744/ 2
them should of good	<b>reason</b>	follow and believe alike	8, 744/ 5
which men attain by	<b>reason</b>	, though there be sometimes	8, 744/ 8
be sometimes between the	<b>reason</b>	and the bodily senses	8, 744/ 9
senses and of the	<b>reason</b>	of the soul toward	8, 744/ 10
his will and his	<b>reason</b>	in giving credence to	8, 744/ 27
also for that very	<b>reason</b>	showeth that God, giving	8, 745/ 11
causes as might of	<b>reason</b>	lead the reader with	8, 745/ 17
he cannot avoid the	<b>reason</b>	of Saint Augustine neither	8, 745/ 19
no persuasion of good	<b>reason</b>	can remove him to	8, 748/ 24
evil persuasion of counterfeited	<b>reason</b>	be able to pluck	8, 748/ 27
is it, pardie, good	<b>reason</b>	that Tyndale tell us	8, 751/ 15
he feeleth it indeed...	<b>reason</b>	requireth for lack of	8, 751/ 20
this sufficiently by the	<b>reason</b>	that those men were	8, 760/ 27
were worldly, move man's	<b>reason</b>	to the full agreement	8, 768/ 13
baptism have use of	<b>reason</b>	, the goodness of God	8, 768/ 14
not this a substantial	<b>reason</b>	, trow you, first for	8, 769/ 19
Catholic church ought of	<b>reason</b>	to be believed before	8, 769/ 27
be ashamed of every	<b>reason</b>	that the Turk would	8, 769/ 33
wherefore they should of	<b>reason</b>	give any credence to	8, 770/ 7
because he alloweth the	<b>reason</b>	of Saint Augustine that	8, 770/ 21
Magus believed by the	<b>reason</b>	of Philip's miracles (Acts	8, 773/ 33
toward the understanding of	<b>reason</b>	... so toward things above	8, 778/ 11
so toward things above	<b>reason</b>	, he hath ordained the	8, 778/ 11
the bodily wits and	<b>reason</b>	, both, for ways toward	8, 778/ 12
toward the inclination of	<b>reason</b>	into the assent and	8, 778/ 17
sufficient causes wherefore of	<b>reason</b>	they should reckon it	8, 781/ 12
worketh well, and by	<b>reason</b>	of the feeling cannot	8, 784/ 18
were three, against both	<b>reason</b>	and Scripture, would he	8, 784/ 34
agreeth Tyndale by this	<b>reason</b>	that he was all	8, 789/ 20
and in this wise	<b>reason</b>	of his he telleth	8, 789/ 27
so that by Tyndale's	<b>reason</b>	, there be none very	8, 790/ 32
farther, and by good	<b>reason</b>	proveth, that these heretics	8, 791/ 13
Magus believed by the	<b>reason</b>	of Philip's miracles (Acts	8, 792/ 1
no matter touching Tyndale's	<b>reason</b>	whether they were the	8, 794/ 27
and by his wise	<b>reason</b>	, the faith of Saint	8, 796/ 20
in subduing of his	<b>reason</b>	into the service of	8, 798/ 32
calleth it a "beetle-blind"	<b>reason</b>	... the man will soon	8, 798/ 33

as have age and	<b>reason</b>	, work and walk on	8, 799/ 13
to give any good	<b>reason</b>	of our belief, so	8, 801/ 12
is it therefore good	<b>reason</b>	that Tyndale carry us	8, 802/ 6
him, tell us what	<b>reason</b>	he had to believe	8, 805/ 14
him... by the same	<b>reason</b>	must he believe the	8, 809/ 33
we should give a	<b>reason</b>	of our hope to	8, 812/ 25
it, therefore I thus	<b>reason</b>	it, to the intent	8, 820/ 10
upon their part, by	<b>reason</b>	that they may be	8, 821/ 34
of the use of	<b>reason</b>	... for want whereof he	8, 823/ 10
may by the same	<b>reason</b>	say that the child	8, 823/ 12
faith, as the habitual	<b>reason</b>	is in the child	8, 823/ 32
in the child very	<b>reason</b>	though it be not	8, 823/ 32
cannot intend to speak	<b>reason</b>	, nor true English neither	8, 846/ 12
he mean that by	<b>reason</b>	of the ablution and	8, 853/ 8
bound to person by	<b>reason</b>	of dignity nor yet	8, 857/ 18
any place by the	<b>reason</b>	of feigned holiness... but	8, 857/ 19
stand in men by	<b>reason</b>	of the spiritual power	8, 857/ 33
spot. For by the	<b>reason</b>	that she sticketh by	8, 860/ 17
Donatists with this same	<b>reason</b>	that is laid against	8, 860/ 24
see her, nor fleshly	<b>reason</b>	can judge of her	8, 861/ 1
there... then must of	<b>reason</b>	those tokens make us	8, 879/ 12
whole great regions, his	<b>reason</b>	might have some place	8, 879/ 32
am to think with	<b>reason</b>	that she should give	8, 891/ 3
only women using no	<b>reason</b>	but such as a	8, 905/ 20
in her both by	<b>reason</b>	of Christ her glorious	8, 907/ 26
in her, and by	<b>reason</b>	of the goodly composition	8, 907/ 27
than fair therein, by	<b>reason</b>	whereof, after the common	8, 907/ 32
But yet, like as	<b>reason</b>	will not agree that	8, 909/ 34
it not agree with	<b>reason</b>	that every man in	8, 909/ 36
in men by the	<b>reason</b>	of spiritual power or	8, 910/ 6
he take this for	<b>reason</b>	. For here speaking of	8, 919/ 14
the church may, by	<b>reason</b>	of so great or	8, 934/ 24
that upon Friar Barnes'	<b>reason</b>	grounded upon the difference	8, 939/ 20
yet layeth Barnes another	<b>reason</b>	to prove that the	8, 956/ 12
spot. For by the	<b>reason</b>	that she sticketh by	8, 956/ 32
Donatists with this same	<b>reason</b>	that is laid against	8, 959/ 17
Augustine with the same	<b>reason</b>	that is now laid	8, 961/ 33
Saint Augustine with that	<b>reason</b>	that is laid against	8, 961/ 36
Donatists with the selfsame	<b>reason</b>	that himself is now	8, 963/ 15
her, nor the fleshly	<b>reason</b>	can judge of her	8, 974/ 16
be well agreed that	<b>reason</b>	hath no full and	8, 996/ 3
undone, for anything that	<b>reason</b>	can tell either them	8, 996/ 6
for the necessity that	<b>reason</b>	and Scripture driveth and	8, 999/ 4
he shall preach. This	<b>reason</b>	was by one Rosseus	8, 1002/ 26
a known church. Another	<b>reason</b>	to prove that the	8, 1003/ 12
any money for. Another	<b>reason</b>	is there to prove	8, 1003/ 29
not God," too. Another	<b>reason</b>	is this: the common	8, 1004/ 15
ergo, by their own	<b>reason</b>	, the very, true church	8, 1005/ 25
been openly known. Another	<b>reason</b>	that the very church	8, 1006/ 35
standeth still the first	<b>reason</b>	that I began with	8, 1014/ 8

now against that unreasonable	<b>reason</b>	of theirs of their	8, 1014/ 10
take a color by	<b>reason</b>	that evil men may	8, 1015/ 30
plainly proved you by	<b>reason</b>	, by Scripture, and by	8, 1028/ 38
and against your own	<b>reason</b>	, and against your own	8, 1030/ 7
able to give a	<b>reason</b>	of his faith and	8, 1032/ 24
methinketh that before right	<b>reasonable</b>	folk, he should have	8, 642/ 35
teacheth many good and	<b>reasonable</b>	rules... and yet can	8, 700/ 14
prophet, I shall upon	<b>reasonable</b>	warning unlaugh again it	8, 723/ 8
are such as every	<b>reasonable</b>	man standing but indifferent	8, 749/ 9
tell us some cause	<b>reasonable</b>	wherefore we should in	8, 751/ 17
his heart, without any	<b>reasonable</b>	outward cause wherefore he	8, 812/ 14
the child hath no	<b>reasonable</b>	soul, because he cannot	8, 823/ 13
Jew is truly and	<b>reasonably</b>	answered." And therefore may	8, 683/ 7
me? Yet much more	<b>reasonably</b>	and more circumspectly do	8, 737/ 26
he would not... but	<b>reasonably</b>	could he never say	8, 749/ 29
this woman that might	<b>reasonably</b>	satisfy her? In good	8, 887/ 35
reader, have I so	<b>reasoned</b>	this point, of Saint	8, 733/ 20
not in such wise	<b>reasoned</b>	and disputed with them	8, 1032/ 30
thereto, since Saint James	<b>reasoneth</b>	, disputeth, and defineth the	8, 780/ 2
cannot think upon any	<b>reasoning</b>	... and that therefore he	8, 823/ 14
it be not actual	<b>reasoning</b>	and making of syllogisms	8, 823/ 33
draggeth behind him in	<b>reasoning</b>	... wherein with Tyndale Barnes	8, 831/ 14
together, with very little	<b>reasoning</b>	thereupon, except the fewer	8, 995/ 17
while without any more	<b>reasoning</b>	, I say yet again	8, 1007/ 27
will they fall from	<b>reasoning</b>	into preaching, and with	8, 1010/ 27
answer and assoil the	<b>reasons</b>	with which it is	8, 576/ 10
will assoil all the	<b>reasons</b>	of the other side	8, 576/ 13
heard all his five	<b>reasons</b>	... by which instead of	8, 598/ 5
now, with his five	<b>reasons</b>	that ye have read	8, 598/ 14
making of which five	<b>reasons</b>	, a man may marvel	8, 598/ 15
One of their high	<b>reasons</b>	is this. . . More Lo	8, 599/ 36
One of their high	<b>reasons</b>	is, The Church (say	8, 601/ 17
one of their high	<b>reasons</b>	," but "one of his	8, 602/ 1
one of his high	<b>reasons</b>	," if he took the	8, 602/ 1
how like these two	<b>reasons</b>	are together Tyndale's, I	8, 606/ 33
other great authorities and	<b>reasons</b>	, pressed him sore with	8, 639/ 21
Tyndale And such blind	<b>reasons</b>	as ours make against	8, 641/ 28
himself... and saith the	<b>reasons</b>	which we now make	8, 642/ 4
fellows are such "blind	<b>reasons</b>	" as the Jews made	8, 642/ 5
answer unto the "blind	<b>reasons</b>	" that the Jews made	8, 643/ 35
himself to our "blind	<b>reasons</b>	" that we make against	8, 643/ 37
Catholic Church both the	<b>reasons</b>	be first brought forth	8, 690/ 28
he disputed with blind	<b>reasons</b>	of worldly wisdom against	8, 730/ 16
church by those outward	<b>reasons</b>	so proved true... for	8, 745/ 3
for it; but the	<b>reasons</b>	already made, and the	8, 749/ 7
able to resist the	<b>reasons</b>	with which they should	8, 749/ 19
would for all those	<b>reasons</b>	of prophecies, miracles, martyrs	8, 749/ 21
same church... in the	<b>reasons</b>	which the same church	8, 768/ 26
laugh at all our	<b>reasons</b>	. But this is a	8, 769/ 31
elects. For the true	<b>reasons</b>	and effectual have only	8, 770/ 16

William Tyndale himself! What	<b>reasons</b>	will he lay to	8, 770/ 28
which by your own	<b>reasons</b>	, and by Barnes' express	8, 937/ 2
the rest of those	<b>reasons</b>	and authorities, that I	8, 995/ 28
summarily resume those two	<b>reasons</b>	which I have already	8, 1030/ 11
all the heretics that	<b>rebel</b>	against it, nor all	8, 807/ 6
if he had not	<b>rebelled</b>	, but endeavored himself for	8, 622/ 8
knoweth Christ... but if	<b>rebellion</b>	be no pride, nor	8, 726/ 23
dissension and king of	<b>rebellion</b>	, the prince of pride	8, 728/ 18
by railing, and ribaldry,	<b>rebellion</b>	, debate, and strife, by	8, 729/ 33
in dignity, provoke to	<b>rebellion</b>	the people that should	8, 911/ 19
them... and after with	<b>rebellion</b>	to beat, rob, despoil	8, 953/ 17
number, may fall unto	<b>rebellion</b>	and persecute all the	8, 979/ 28
malice of heretics raising	<b>rebellions</b>	in divers regions, driven	8, 956/ 8
debate, and war, among	<b>rebellious</b>	and unruly people... by	8, 608/ 21
men's heads ere these	<b>rebellious</b>	wretches be well repressed	8, 665/ 3
faith, or for their	<b>rebellious</b>	behavior there neither is	8, 669/ 33
of Solomon... with which	<b>rebellious</b>	departing from their king	8, 671/ 19
a busy swarm of	<b>rebellious</b>	company (as these schismatical	8, 793/ 17
shall rule those rageous,	<b>rebellious</b>	schismatics with an iron	8, 794/ 15
the Philistines or the	<b>rebels</b>	that rose with Absalom	8, 789/ 7
should at the least	<b>rebound</b>	back upon himself, but	8, 882/ 26
be so hardy to	<b>rebuke</b>	him. For he is	8, 587/ 31
that the clergy doth	<b>rebuke</b>	them by whom they	8, 589/ 36
be so hardy to	<b>rebuke</b>	him. For he is	8, 590/ 11
such ribalds to the	<b>rebuke</b>	of any state to	8, 592/ 28
Tyndale will reprove and	<b>rebuke</b>	every king and prince	8, 597/ 3
their false doctrine did	<b>rebuke</b>	: yet confesseth Tyndale himself	8, 611/ 36
true men as would	<b>rebuke</b>	and reprove them... and	8, 622/ 35
and living thereof, and	<b>rebuke</b>	them in like manner	8, 648/ 34
living thereof, and do	<b>rebuke</b>	the Catholic Church and	8, 649/ 11
John the Baptist did	<b>rebuke</b>	the synagogue and the	8, 649/ 12
and living thereof, and	<b>rebuke</b>	them" in like manner	8, 651/ 29
he farther, "and we	<b>rebuke</b>	them in like manner	8, 652/ 26
Zwingli in like wise	<b>rebuke</b>	the Catholic Church as	8, 652/ 28
in like manner to	<b>rebuke</b>	us as it might	8, 652/ 33
John the Baptist to	<b>rebuke</b>	the Jews both for	8, 652/ 34
meet to find and	<b>rebuke</b>	faults... and also because	8, 652/ 36
sent by God to	<b>rebuke</b>	faults; whereas these men	8, 652/ 37
and therefore unmeet to	<b>rebuke</b>	other men's faults... nor	8, 653/ 1
besides this, these folk	<b>rebuke</b>	us not in like	8, 653/ 10
when he saith they	<b>rebuke</b>	us after the same	8, 654/ 1
the Catholic Church and	<b>rebuke</b>	the doctrine thereof as	8, 696/ 24
his fellows do now	<b>rebuke</b>	the doctrine of the	8, 697/ 3
Baptist and Christ did	<b>rebuke</b>	the doctrine of the	8, 697/ 4
Tyndale and Luther now	<b>rebuke</b>	were holy doctors and	8, 697/ 10
it to preach and	<b>rebuke</b>	the pharisaical doctrine of	8, 705/ 9
as this is... and	<b>rebuke</b>	all that is good	8, 705/ 16
or the covetous wretch	<b>rebuke</b>	avarice and laud liberality	8, 765/ 29
words... and also did	<b>rebuke</b>	his apostles for that	8, 792/ 25
more but read English	<b>rebuke</b>	and confound Friar Barnes	8, 896/ 25

which ye find and	<b>rebuke</b>	in her, be rife	8, 904/ 6
their faces, to their	<b>rebuke</b>	and shame, but not	8, 1032/ 30
and worthy to be	<b>rebuked</b>	... then may he well	8, 580/ 16
deed, since they were	<b>rebuked</b>	by the preaching of	8, 584/ 27
scripture wherewith they be	<b>rebuked</b>	and also them that	8, 587/ 26
in another place he	<b>rebuked</b>	the scribes and the	8, 609/ 36
his fellows would have	<b>rebuked</b>	the Jews and have	8, 642/ 18
patriarchs and prophets, and	<b>rebuked</b>	the Pharisees. As thou	8, 648/ 10
Saint John the Baptist	<b>rebuked</b>	the synagogue of the	8, 652/ 29
well worthy to be	<b>rebuked</b>	as ever was any	8, 652/ 31
Saint John the Baptist	<b>rebuked</b>	the vices of the	8, 653/ 11
from the synagogue and	<b>rebuked</b>	the doctrine of the	8, 696/ 25
Baptist and our Savior	<b>rebuked</b>	were holy men and	8, 697/ 7
somewhat of her poverty,	<b>rebuked</b>	the rich folk for	8, 702/ 7
church of God"? and	<b>rebuked</b>	such as did despise	8, 834/ 22
and Pharisees rejected and	<b>rebuked</b>	, and saving for the	8, 885/ 25
virtuous living; whereas these	<b>rebukers</b>	of our living live	8, 653/ 13
the teaching whereof Tyndale	<b>rebuketh</b>	here the pope, hath	8, 580/ 19
for what doctrine Tyndale	<b>rebuketh</b>	the common Catholic church	8, 583/ 29
that this new Baptist	<b>rebuketh</b>	. And in like wise	8, 703/ 18
not the manner of	<b>rebuking</b>	that Saint John used	8, 653/ 36
Book Which is a	<b>recapitulation</b>	and summary proof that	8, 993/ 2
confessor's hand and humbly	<b>receive</b>	and fulfill such penance	8, 581/ 32
of Smithfield, hell doth	<b>receive</b>	them... where the wretches	8, 590/ 6
such in honor, to	<b>receive</b>	the sacraments of them	8, 596/ 3
in honor, and to	<b>receive</b>	the sacraments of them	8, 596/ 28
these words also: "Whoso	<b>receive</b>	you receiveth me; and	8, 614/ 26
me; and whatsoever city	<b>receive</b>	you not, Sodom and	8, 614/ 27
by Christ's word to	<b>receive</b>	them, hear them, and	8, 616/ 15
be reckoned unworthy to	<b>receive</b>	, as Saint Paul saith	8, 630/ 26
should, but also to	<b>receive</b>	so much, by Tyndale's	8, 630/ 27
which in like wise	<b>receive</b>	like exposition, by goodly	8, 637/ 11
whole Catholic Church doth	<b>receive</b>	; and so might they	8, 639/ 14
of us... so we	<b>receive</b>	the Scripture of them	8, 675/ 13
and say, "We neither	<b>receive</b>	the Scripture of you	8, 681/ 31
that every man may	<b>receive</b>	the works of his	8, 687/ 6
the counterfeit, and to	<b>receive</b>	the one and reject	8, 707/ 20
the Scripture that we	<b>receive</b>	thereof, but the bottomless	8, 708/ 15
liquid water, which will	<b>receive</b>	no step. And yet	8, 718/ 2
liquid water, which will	<b>receive</b>	no step. And yet	8, 725/ 11
which can no steps	<b>receive</b>	... and therefore received the	8, 725/ 17
water doth, of truth,	<b>receive</b>	and keep no steps	8, 725/ 20
and were unconverted, so	<b>receive</b>	and believe the Scripture	8, 731/ 37
they which come after,	<b>receive</b>	the Scripture of them	8, 741/ 13
as are baptized and	<b>receive</b>	the Spirit of God	8, 755/ 30
love... since Christian people	<b>receive</b>	the spirit of filial	8, 756/ 17
others which would not	<b>receive</b>	his disciples were threatened	8, 759/ 15
to leave it and	<b>receive</b>	some other language in	8, 807/ 3
of which these heretics	<b>receive</b>	such as like them	8, 810/ 11
Scripture which they themselves	<b>receive</b>	: since the debate between	8, 810/ 16

into the persons that	<b>receive</b>	them... the First Epistle	8, 843/ 30
have need, they may	<b>receive</b>	you into the everlasting	8, 849/ 34
wise: "Every man shall	<b>receive</b>	his reward according to	8, 849/ 37
that same shall he	<b>receive</b>	of our Lord be	8, 850/ 3
her doctrine, and so	<b>receive</b>	or reject her doctrine	8, 871/ 1
these heretics that now	<b>receive</b>	them departed out of	8, 872/ 30
some men must needs	<b>receive</b>	it, and thereby be	8, 873/ 37
such as so do	<b>receive</b>	it; but Barnes must	8, 880/ 23
you and will not	<b>receive</b>	your doctrine, wipe off	8, 882/ 31
hell... and therefore do	<b>receive</b>	that beating nowhere but	8, 899/ 30
because they would not	<b>receive</b>	the grace of God	8, 967/ 33
this life can nothing	<b>receive</b>	but that only which	8, 968/ 7
our works and labor	<b>receive</b>	the fruit." The Apostle	8, 1021/ 4
when he commanded to	<b>receive</b>	the man after his	8, 1021/ 21
church commanded he to	<b>receive</b>	him? Was it not	8, 1021/ 23
of God, and himself	<b>received</b>	and anointed king in	8, 595/ 13
written, because that Moses	<b>received</b>	and delivered the Law	8, 615/ 27
Law, whereof Christ neither	<b>received</b>	nor delivered any part	8, 615/ 28
the Scripture hath been	<b>received</b>	, and the people taught	8, 617/ 21
of the Catholic Church	<b>received</b>	the Scripture... and upon	8, 678/ 29
men enough to have	<b>received</b>	twice as much money	8, 702/ 2
then, of this church,	<b>received</b>	the Scripture, before they	8, 707/ 27
steps receive... and therefore	<b>received</b>	the step of Saint	8, 725/ 17
it and by it	<b>received</b>	and knew and acknowledged	8, 731/ 9
they ask whether we	<b>received</b>	the Scripture of them	8, 741/ 12
first though it were	<b>received</b>	of God, was yet	8, 752/ 35
New Law, the world	<b>received</b>	and learned of Christ	8, 753/ 3
as were good men	<b>received</b>	their grace by the	8, 755/ 22
Romans, "Ye have not	<b>received</b>	again the spirit of	8, 756/ 22
our church, though we	<b>received</b>	many principles of our	8, 774/ 36
our church, though we	<b>received</b>	many principles of our	8, 805/ 36
matters and which had	<b>received</b>	the same dossier and	8, 813/ 25
the baptism, and be	<b>received</b>	to the font, in	8, 822/ 8
that thou hast not	<b>received</b>	? And then if thou	8, 841/ 29
then if thou hast	<b>received</b>	... what gloriest thou as	8, 841/ 29
though thou hadst not	<b>received</b>	it?" These things, lo	8, 841/ 30
and refused, that is	<b>received</b>	with thanks given. For	8, 843/ 6
upon them, and they	<b>received</b>	the Holy Ghost." Moreover	8, 843/ 24
and badge of Baptism	<b>received</b>	into his livery and	8, 853/ 14
by councils, but also	<b>received</b>	and approved as part	8, 872/ 24
well of the hearers	<b>received</b>	, and also where we	8, 873/ 25
for this word is	<b>received</b>	into their hearts. The	8, 874/ 3
his hearers: "When you	<b>received</b>	of us the word	8, 874/ 5
God was preached... you	<b>received</b>	it not as the	8, 874/ 6
well of the hearers	<b>received</b>	, and also where we	8, 878/ 17
and see it well	<b>received</b>	of the hearers, and	8, 879/ 7
the King and openly	<b>received</b>	in the realm, which	8, 885/ 22
a bawd, because I	<b>received</b>	two nuns in by	8, 902/ 36
the Mass consecrated and	<b>received</b>	... but if he would	8, 932/ 26
blood which ye have	<b>received</b>	; for, of a truth	8, 960/ 28

God or because they	<b>received</b>	it in vain, treasuring	8, 967/ 34
done... and therefore none	<b>received</b>	the reward of the	8, 976/ 30
faith which we have	<b>received</b>	. Therefore, if we will	8, 977/ 26
came thither, he was	<b>received</b>	of the people there	8, 990/ 10
the whole church hath	<b>received</b>	of God and believeth	8, 1004/ 27
church that he was	<b>received</b>	into? If these folk	8, 1021/ 25
an unknown church, and	<b>received</b>	into an unknown church	8, 1021/ 26
set to be a	<b>receiver</b>	, would ask him counsel	8, 654/ 23
token is that the	<b>receivers</b>	of this word do	8, 874/ 3
also: "Whoso receive you	<b>receiveth</b>	me; and whatsoever city	8, 614/ 26
foot where the soil	<b>receiveth</b>	no footing, and stepping	8, 725/ 15
from it; but it	<b>receiveth</b>	shortly the steps of	8, 725/ 21
be that the child	<b>receiveth</b>	in the baptism... for	8, 822/ 20
which our Lord gladly	<b>receiveth</b>	sacrifice... and which only	8, 976/ 19
unity of the light	<b>receiveth</b>	no division. Break off	8, 977/ 12
perceive that the light	<b>receiveth</b>	no division in the	8, 977/ 16
do, but instead of	<b>receiving</b>	them refuseth them, instead	8, 616/ 16
exposition, but that as	<b>receiving</b>	of sin is expelling	8, 1007/ 20
their housel, in the	<b>receiving</b>	of the Blessed Body	8, 1017/ 26
that after the first	<b>receiving</b>	into "the church," they	8, 1018/ 22
better else for the	<b>receiving</b>	? And was it an	8, 1021/ 24
here have I somewhat	<b>recited</b>	unto you the matter	8, 756/ 32
the prophecy of Isaiah	<b>recited</b>	by our Savior in	8, 998/ 7
this world, and therefore	<b>recking</b>	for nothing but only	8, 664/ 32
all... but if we	<b>reckon</b>	railing for reason, and	8, 598/ 17
the one sect did	<b>reckon</b>	and account the other	8, 619/ 21
might have cause to	<b>reckon</b>	him, for his living	8, 695/ 8
which no man can	<b>reckon</b>	himself surely to know	8, 720/ 31
many right honest men	<b>reckon</b>	not in their reason	8, 725/ 35
of reason they should	<b>reckon</b>	it for false, they	8, 781/ 13
and well they might,	<b>reckon</b>	him but for a	8, 810/ 19
her which he may	<b>reckon</b>	himself the surer of	8, 845/ 2
mean that they do	<b>reckon</b>	that all their own	8, 849/ 2
that we should not	<b>reckon</b>	ourselves sure of her	8, 869/ 28
presence whereby we may	<b>reckon</b>	that in this place	8, 873/ 19
men, I may well	<b>reckon</b>	that though some be	8, 879/ 34
very church, I may	<b>reckon</b>	sure that his doctrine	8, 890/ 29
that he seemeth to	<b>reckon</b>	all that ever shall	8, 952/ 18
that he would were	<b>reckoned</b>	so light. And I	8, 601/ 13
nor not only be	<b>reckoned</b>	unworthy to receive, as	8, 630/ 26
wot I well: he	<b>reckoned</b>	not himself at that	8, 724/ 15
last bethought him, and	<b>reckoned</b>	it best to acknowledge	8, 730/ 5
had run... when he	<b>reckoned</b>	of justice to be	8, 849/ 19
of certain congregations that	<b>reckoned</b>	themselves to be the	8, 943/ 23
of certain congregations that	<b>reckoned</b>	themselves to be Holy	8, 978/ 37
layman. For his heresy	<b>reckoneth</b>	every woman a priest	8, 594/ 22
than those whom he	<b>reckoneth</b>	surely to be the	8, 720/ 32
shall continue holy... nor	<b>reckoneth</b>	them not so clean	8, 852/ 31
them a very shrewd	<b>reckoning</b>	. And surely as all	8, 628/ 32
at last. And then	<b>reckoning</b>	neither upon God nor	8, 664/ 25

pray for thee": thus	<b>reckoning</b>	upon nothing but only	8, 664/ 31
to the church, nor	<b>reckoning</b>	himself the more sure	8, 1002/ 10
and honest living, would	<b>reclaim</b>	and say that themselves	8, 923/ 8
church, need not to	<b>recognize</b>	and acknowledge the known	8, 718/ 27
them. For they must	<b>recognize</b>	and find in us	8, 977/ 28
and long have done,	<b>recognized</b>	and acknowledged the pope	8, 576/ 29
pope, or any superiority	<b>recognized</b>	to any other outward	8, 577/ 11
absence bodily, he would	<b>recompense</b>	, upon his part, with	8, 886/ 4
the church" for his	<b>recompense</b>	. But methinketh surely that	8, 944/ 3
for the redress and	<b>recompense</b>	of his wrongs. And	8, 946/ 11
the means, or his	<b>recompense</b>	for his wrong and	8, 947/ 13
doctors and saints fully	<b>record</b>	and testify, neither health	8, 669/ 34
himself shall bear me	<b>record</b>	, that if she would	8, 701/ 36
8), "The Spirit beareth	<b>record</b>	unto our spirit that	8, 742/ 31
8), "The Spirit beareth	<b>record</b>	unto our spirit that	8, 752/ 8
The same Spirit beareth	<b>record</b>	unto our spirit that	8, 756/ 35
that this Spirit "beareth	<b>record</b>	unto our spirit that	8, 757/ 18
Spirit of God beareth	<b>record</b>	unto our spirit, that	8, 757/ 24
once, believing many false	<b>records</b>	, and many false likelihoods	8, 950/ 14
over itself, without any	<b>recourse</b>	unto the pope, or	8, 577/ 11
of likelihood have had	<b>recourse</b>	to them, and enquired	8, 619/ 32
the mother might have	<b>recourse</b>	to feed her own	8, 892/ 17
soon find and have	<b>recourse</b>	unto... or else he	8, 1023/ 13
and bear, nor to	<b>recover</b>	and get again the	8, 885/ 33
not though he consequently	<b>recover</b>	his own good again	8, 947/ 13
of that same bread,	<b>recovered</b>	, that the tidings thereof	8, 991/ 16
allegeth (Dis. 24, A	<b>recta</b>	) which saith that the	8, 914/ 2
24, quae. 1, A	<b>recta</b>	et in glossa." So	8, 917/ 14
24, quae. 1, A	<b>recta</b>	, speaketh clear against him	8, 917/ 18
denied... he flieth, like	<b>Red</b>	Reynard the Fox, for	8, 746/ 4
and poleaxes, your holy	<b>red</b>	gloves, your holy ouches	8, 861/ 8
cross-staffs, pillars, poleaxes, and	<b>red</b>	gloves, ouches, and rings	8, 863/ 11
merchant's gown with a	<b>red</b>	Milanese bonnet, and not	8, 876/ 31
feeling faith" against all	<b>redargution</b>	of his false heresies	8, 816/ 22
man's own riches do	<b>redeem</b>	his soul." He meaneth	8, 686/ 32
is sanctified in spirit,	<b>redeemed</b>	with Christ's blood, and	8, 838/ 29
is sanctified in spirit,	<b>redeemed</b>	with Christ's blood, and	8, 844/ 19
sanctified in spirit, and	<b>redeemed</b>	with Christ's blood, and	8, 844/ 28
thirdly, that they be	<b>redeemed</b>	by Christ's blood; fourthly	8, 848/ 1
common known church are	<b>redeemed</b>	in Christ's blood both	8, 848/ 26
venial sins is not	<b>redeemed</b>	of us... it must	8, 968/ 10
true host, of our	<b>Redeemer</b>	, is offered up in	8, 976/ 25
to render unto our	<b>Redeemer</b>	the vows of thanks	8, 978/ 21
the world for the	<b>redemption</b>	of man shall not	8, 881/ 19
send him for the	<b>redress</b>	and recompense of his	8, 946/ 11
to judge, reprove, and	<b>redress</b>	that wrong and that	8, 951/ 23
heretics themselves to be	<b>reduced</b>	from their errors into	8, 955/ 22
none. But if she	<b>refer</b>	herself unto the merits	8, 860/ 14
none. But if she	<b>refer</b>	herself unto the merits	8, 956/ 30
unknown; nor they that	<b>refer</b>	all unto the Scripture	8, 1004/ 30

the more part, he	<b>referred</b>	and restrained all to	8, 814/ 5
of purgatory be purely	<b>refined</b>	first. Also, whereas Saint	8, 970/ 9
nothing do for the	<b>reformation</b>	and amendment thereof; and	8, 854/ 13
him, and have him	<b>reformed</b>	and revoke them and	8, 597/ 18
that will not be	<b>reformed</b>	by "the church," Christ	8, 1026/ 5
infamy, dishonor, and dispraise	<b>refrain</b>	and restrain them from	8, 591/ 29
fall to my rude	<b>refrain</b>	and sing him mine	8, 727/ 31
should be by fear	<b>refrained</b>	, and by force repressed	8, 955/ 20
whom she might have	<b>refreshed</b>	, and well wist there	8, 699/ 30
bare, and lay thereto	<b>refrigerans</b>	Galeni, tend it well	8, 921/ 12
all their hold, their	<b>refuge</b>	in flight, and chief	8, 675/ 24
and all their whole	<b>refuge</b>	, and chief stone in	8, 679/ 5
Christendom, nor no other	<b>refuge</b>	unto Christian men willing	8, 874/ 23
Christendom, nor no other	<b>refuge</b>	unto Christian men willing	8, 928/ 32
craft, not only to	<b>refuse</b>	for Scripture some part	8, 683/ 34
it; whereas these heretics	<b>refuse</b>	and reject divers parts	8, 684/ 6
cannot say that we	<b>refuse</b>	to hear that one	8, 715/ 16
book him list, and	<b>refuse</b>	for Scripture what book	8, 729/ 29
as like them, and	<b>refuse</b>	such as they list	8, 810/ 11
him... but if he	<b>refuse</b>	not only the doctrine	8, 824/ 32
preach, "If any city	<b>refuse</b>	you and will not	8, 882/ 31
seemly in sight... and	<b>refuse</b>	all that the other	8, 893/ 1
choose the one and	<b>refuse</b>	the other as though	8, 898/ 30
for some will frowardly	<b>refuse</b>	to be made glorious	8, 957/ 16
though the Church should	<b>refuse</b>	all other words than	8, 981/ 4
church which all they	<b>refuse</b>	. Let us go now	8, 1001/ 36
from Saint Peter, and	<b>refuse</b>	him for head of	8, 1011/ 1
to be rejected and	<b>refused</b>	, that is received with	8, 843/ 6
instead of receiving them	<b>refuseth</b>	them, instead of hearing	8, 616/ 16
that the Catholic Church	<b>refuseth</b>	. He cannot, for shame	8, 684/ 5
neither to him that	<b>refuseth</b>	the Scripture nor to	8, 736/ 23
If Tyndale would now	<b>refute</b>	mine objection of the	8, 810/ 25
avoided at length, and	<b>refuted</b>	clearly, this proper, feat	8, 1031/ 23
to make any man	<b>regard</b>	himself that any respect	8, 592/ 3
listeth not anything to	<b>regard</b>	them, but also for	8, 835/ 22
and others of you	<b>regard</b>	it not, nor nothing	8, 854/ 13
show yourselves not to	<b>regard</b>	the Body of our	8, 854/ 21
unknown church. If they	<b>regard</b>	not Saint Paul, yet	8, 1023/ 6
God had so little	<b>regarded</b>	his great promises in	8, 617/ 37
thereto, which means he	<b>regardeth</b>	not now, nor hath	8, 803/ 24
sore hath travailed to	<b>regenerate</b>	again unto God in	8, 885/ 23
commendable that every well-ordered	<b>region</b>	hath by plain laws	8, 590/ 21
as be in this	<b>region</b>	, as many as be	8, 857/ 24
as be in this	<b>region</b>	, as many as be	8, 908/ 26
company of all Christian	<b>regions</b>	: that is to wit	8, 575/ 9
only in whole great	<b>regions</b>	, his reason might have	8, 879/ 32
raising rebellions in divers	<b>regions</b>	, driven of necessity to	8, 956/ 8
but also that special	<b>rehearsal</b>	should then be made	8, 967/ 21
blame to bid him	<b>rehearse</b>	them again, he hath	8, 631/ 8
scripture alone till he	<b>rehearse</b>	us some thereof... ever	8, 658/ 33

Tyndale, albeit that he	<b>rehearse</b>	the reason in such	8, 676/ 9
should tell us and	<b>rehearse</b>	us some of those	8, 686/ 9
example like... he must	<b>rehearse</b>	us a like sort	8, 694/ 26
doth holy Saint Augustine	<b>rehearse</b>	and approve; whereby men	8, 734/ 29
I shall translate and	<b>rehearse</b>	you here Saint Augustine's	8, 736/ 8
better burn it than	<b>rehearse</b>	it. Howbeit lest some	8, 764/ 30
thereto, be fain to	<b>rehearse</b>	you for an example	8, 764/ 35
poor Kentishman which I	<b>rehearse</b>	in my Dialogue, concerning	8, 775/ 34
purpose, I shall first	<b>rehearse</b>	you, good readers, his	8, 833/ 18
as he hit them,	<b>rehearse</b>	them thus "Friar Luther	8, 936/ 25
say that he would	<b>rehearse</b>	you Saint Augustine's words	8, 959/ 29
Saint Paul: I shall	<b>rehearse</b>	you Saint Augustine's words	8, 960/ 1
and which do strangely	<b>rehearse</b>	and strangely declare Christ's	8, 981/ 13
that is to wit,	<b>rehearse</b>	him false and change	8, 985/ 8
in apostasy... I shall	<b>rehearse</b>	you somewhat of the	8, 989/ 20
times it is honorably	<b>rehearsed</b>	, and laid for a	8, 595/ 7
Tyndale should here have	<b>rehearsed</b>	with what "constitutions" of	8, 631/ 5
them again, he hath	<b>rehearsed</b>	them so often already	8, 631/ 8
have truly and plainly	<b>rehearsed</b>	them every one. By	8, 665/ 31
words which I have	<b>rehearsed</b>	you. Howbeit, if he	8, 665/ 35
which we have often	<b>rehearsed</b>	, and because he will	8, 689/ 37
readers, here have I	<b>rehearsed</b>	you his long process	8, 692/ 30
as I have here	<b>rehearsed</b>	you, was demanded and	8, 701/ 7
leaven that I now	<b>rehearsed</b>	you, which Christ hath	8, 709/ 34
I that Tyndale here	<b>rehearsed</b>	us what was the	8, 731/ 24
God that Tyndale had	<b>rehearsed</b>	those manners and those	8, 732/ 1
therefore Saint Augustine, having	<b>rehearsed</b>	before what things be	8, 736/ 19
Augustine which I have	<b>rehearsed</b>	you, and by his	8, 739/ 10
words that I have	<b>rehearsed</b>	you, and examine a	8, 776/ 24
which Tyndale hath himself	<b>rehearsed</b>	testify well and bear	8, 796/ 8
which Barnes hath himself	<b>rehearsed</b>	, only the church of	8, 835/ 2
as himself hath here	<b>rehearsed</b>	you, this common church	8, 835/ 31
and upon his name	<b>rehearsed</b>	, might have known him	8, 846/ 1
have I, good readers,	<b>rehearsed</b>	you the full declaration	8, 862/ 24
bringing in I last	<b>rehearsed</b>	you... ye see that	8, 912/ 4
effect, as I have	<b>rehearsed</b>	you, that he called	8, 913/ 27
persons that I have	<b>rehearsed</b>	you what they would	8, 925/ 29
here be your names	<b>rehearsed</b>	and your persons present	8, 936/ 28
as ye have heard,	<b>rehearsed</b>	them falsely with pulling	8, 959/ 33
Saint Augustine's own words	<b>rehearsed</b>	you, well and duly	8, 966/ 23
that Barnes hath here	<b>rehearsed</b>	you... from which I	8, 981/ 27
sermon, as is also	<b>rehearsed</b>	in the same law	8, 982/ 29
the words which Tyndale	<b>rehearseth</b>	be no law at	8, 592/ 35
which Tyndale so scornfully	<b>rehearseth</b>	, and would seem to	8, 602/ 9
the reason that he	<b>rehearseth</b>	, and the reason that	8, 602/ 30
reason that Tyndale here	<b>rehearseth</b>	, I there lay forth	8, 603/ 8
cometh Tyndale and barely	<b>rehearseth</b>	my reason, dissembling, after	8, 603/ 17
so surely as he	<b>rehearseth</b>	it... nor never were	8, 676/ 10
no more than he	<b>rehearseth</b>	yet doth the King's	8, 676/ 12
all this that Tyndale	<b>rehearseth</b>	, put another piece or	8, 676/ 13

excellently well marketh and	<b>rehearseth</b>	) Luther letteth not upon	8, 688/ 20
so precisely as he	<b>rehearseth</b>	... that it is better	8, 698/ 17
in which Saint Augustine	<b>rehearseth</b>	the virtues that he	8, 732/ 34
martyr Saint Cyprian, and	<b>rehearseth</b>	his words written in	8, 734/ 19
never said, as Tyndale	<b>rehearseth</b>	me, that men may	8, 779/ 5
Paul, as Barnes himself	<b>rehearseth</b>	, calleth "the pillar and	8, 847/ 29
words only which himself	<b>rehearseth</b>	and then prove they	8, 909/ 8
him. For whereas he	<b>rehearseth</b>	the gloss by these	8, 916/ 13
the words which he	<b>rehearseth</b>	for his purpose were	8, 917/ 2
For there, as himself	<b>rehearseth</b>	his article, these were	8, 944/ 36
his article as himself	<b>rehearseth</b>	it will never be	8, 945/ 6
other time... himself there	<b>rehearseth</b>	, among other things, that	8, 945/ 9
saith not as he	<b>rehearseth</b>	him, that there is	8, 958/ 20
such wise as Barnes	<b>rehearseth</b>	them in his book	8, 969/ 29
the text as he	<b>rehearseth</b>	them... whereas he leaveth	8, 969/ 36
of God: Friar Barnes	<b>rehearseth</b>	his words in such	8, 970/ 17
Catholic faith as himself	<b>rehearseth</b>	... we may be good	8, 979/ 32
of our Savior Christ,	<b>rehearseth</b>	them not in such	8, 980/ 33
but as Friar Barnes	<b>rehearseth</b>	them. Secondly shall I	8, 985/ 3
all as Friar Barnes	<b>rehearseth</b>	him... yet what had	8, 985/ 14
indeed as Barnes falsely	<b>rehearseth</b>	him yea, and somewhat	8, 986/ 23
words of our Savior	<b>rehearsing</b>	the saying of the	8, 752/ 30
those words of Christ	<b>rehearsing</b>	the prophecy "They shall	8, 754/ 10
of this word ecclesia,	<b>rehearsing</b>	the words of Saint	8, 846/ 14
hath played in the	<b>rehearsing</b>	of them as he	8, 959/ 31
he played in the	<b>rehearsing</b>	of Saint Paul's words	8, 959/ 32
of his in false	<b>rehearsing</b>	the Scripture. But, now	8, 981/ 28
help us forth therewith,	<b>rehearsing</b>	the prophecy of Isaiah	8, 998/ 7
more manifold than necessary	<b>rehearsing</b>	of every place that	8, 1016/ 22
from their very king,	<b>Rehoboam</b>	, the son of Solomon	8, 671/ 18
till the days of	<b>Rehoboam</b>	, the son of King	8, 1008/ 20
but also that they	<b>reign</b>	over Christian people like	8, 585/ 2
out of earth, to	<b>reign</b>	with us here in	8, 881/ 29
ground, hath he to	<b>reign</b>	so lordly and rail	8, 919/ 9
make as though they	<b>reigned</b>	. "We allege," saith Tyndale	8, 808/ 16
his over whom he	<b>reigneth</b>	, as a temporal tyrant	8, 584/ 15
the rage of concupiscence	<b>reigning</b>	and ruling his weak	8, 819/ 16
list themselves. For so	<b>reject</b>	they divers parts which	8, 639/ 13
by the same reason	<b>reject</b>	the remnant too, and	8, 639/ 15
these heretics refuse and	<b>reject</b>	divers parts of the	8, 684/ 6
of his apostasy to	<b>reject</b>	and cast out as	8, 688/ 22
receive the one and	<b>reject</b>	the other... and that	8, 707/ 21
Barnes let not to	<b>reject</b>	and set aside for	8, 708/ 1
point) did evermore considerably	<b>reject</b>	and avoid... as it	8, 711/ 1
and so receive or	<b>reject</b>	her doctrine, by the	8, 871/ 1
that albeit he was	<b>rejected</b>	again of God, and	8, 595/ 13
nothing ought to be	<b>rejected</b>	and refused, that is	8, 843/ 5
baptism undefiled and not	<b>rejected</b>	by any deadly sin	8, 855/ 9
none hold, but be	<b>rejected</b>	. For which cause our	8, 882/ 28
false scribes and Pharisees	<b>rejected</b>	and rebuked, and saving	8, 885/ 24



no goodness except she	<b>remain</b>	in Christ by perfect	8, 861/ 29
construction, I shall always	<b>remain</b>	still in like doubt	8, 887/ 21
the same known church	<b>remain</b>	, every person in every	8, 942/ 17
suffer heretics arise and	<b>remain</b>	among themselves, first with	8, 953/ 16
never so few that	<b>remain</b>	in the same known	8, 962/ 8
the church" should not	<b>remain</b>	but in Africa. And	8, 962/ 29
and wrinkles that then	<b>remain</b>	shall be clean burned	8, 966/ 36
work well, and not	<b>remain</b>	with Friar Barnes in	8, 972/ 3
he held that there	<b>remained</b>	and abode still very	8, 661/ 21
stock continued still and	<b>remained</b>	... and the branches so	8, 669/ 20
church most specially then	<b>remained</b>	in the smaller company	8, 671/ 23
as the very church	<b>remained</b>	in these few that	8, 671/ 30
would ensue if it	<b>remained</b>	unknown. For else ye	8, 891/ 32
malice is perceived: then	<b>remained</b>	there in heaven a	8, 1007/ 12
lord unto Jeroboam then	<b>remained</b>	, as Saint Cyprian saith	8, 1008/ 22
nor the flock that	<b>remaineth</b>	, how many branches soever	8, 617/ 5
that company that still	<b>remaineth</b>	in it; contrary to	8, 649/ 23
that standeth still and	<b>remaineth</b>	) God shall never suffer	8, 693/ 32
in the same manner	<b>remaineth</b>	written in the same	8, 753/ 20
my faith, and now	<b>remaineth</b>	there and is laid	8, 849/ 15
so depart therefrom: yet	<b>remaineth</b>	the remnant still the	8, 856/ 18
earth any such church	<b>remaineth</b>	still so far forth	8, 859/ 24
that the truth always	<b>remaineth</b>	in the known Catholic	8, 916/ 1
in which it now	<b>remaineth</b>	what can we other	8, 962/ 17
without any such doubt	<b>remaining</b>	therein as is spoken	8, 655/ 29
the fruit of sin	<b>remaining</b>	in them and breaking	8, 778/ 32
fruit of their sin	<b>remaining</b>	in their flesh and	8, 797/ 19
the fruit of sin	<b>remaining</b>	in his flesh and	8, 818/ 15
of all Christian nations	<b>remaining</b>	in the common, well-known	8, 896/ 8
imagination of some truth	<b>remaining</b>	in their mad heads	8, 994/ 27
forgiven, but utterly damned	<b>remediless</b>	. Which false exposition if	8, 758/ 14
proved... there is no	<b>remedy</b>	but send some of	8, 770/ 15
is with us no	<b>remedy</b>	. For since we have	8, 797/ 17
Since there is no	<b>remedy</b>	with us, but that	8, 797/ 34
there were none other	<b>remedy</b>	. And when it were	8, 928/ 4
help of her attain	<b>remedy</b>	of their other sicknesses	8, 994/ 26
if for their uttermost	<b>remedy</b>	he would send them	8, 1023/ 14
he list not to	<b>remember</b>	that the holy prophet	8, 595/ 10
arguments were like. For	<b>remember</b>	now, good reader, that	8, 604/ 6
But now must Tyndale	<b>remember</b>	, first, that though we	8, 652/ 30
I began to say,	<b>remember</b>	, good reader, that whereas	8, 658/ 5
the hearing. But yet	<b>remember</b>	, good readers, that in	8, 705/ 19
can prove whether he	<b>remember</b>	it still or have	8, 746/ 1
it like him to	<b>remember</b>	that Christ preached to	8, 761/ 18
we confound their lies.	<b>Remember</b>	ye not how in	8, 774/ 30
besides. And also I	<b>remember</b>	me now that he	8, 790/ 18
we confound their lies.	<b>Remember</b>	ye not how in	8, 805/ 30
far as I can	<b>remember</b>	, any old stories against	8, 808/ 7
remembrance." "Well," quoth I, "	<b>remember</b>	yourself well; ye know	8, 815/ 14
you dwell... and therefore	<b>remember</b>	whether ye were with	8, 815/ 16

have seemed not to	<b>remember</b>	such a point since	8, 815/ 29
he made me therewith	<b>remember</b>	a like matter of	8, 815/ 30
only to the promises.	<b>Remember</b>	now, good readers, that	8, 844/ 30
for that is, ye	<b>remember</b>	well, the difference between	8, 866/ 25
should happen yet to	<b>remember</b>	himself a little further	8, 877/ 13
him further: "Yet I	<b>remember</b>	me now, Father Barnes	8, 895/ 9
And yet abide I	<b>remember</b>	me, lo, Father Barnes	8, 901/ 18
Christ that cannot err	<b>remember</b>	, by the way, good	8, 1014/ 6
pass. More Very well	<b>remembered</b>	, lo. For there is	8, 608/ 6
But afterward he better	<b>remembered</b>	himself, and revoked that	8, 661/ 17
no further than he	<b>remembered</b>	. But when he could	8, 814/ 31
to see whether he	<b>remembered</b>	it or no. He	8, 815/ 28
to see whether he	<b>remembered</b>	the counsel so studiously	8, 816/ 19
words if myself had	<b>remembered</b>	in time... I would	8, 918/ 2
falleth to theft sometimes	<b>remembereth</b>	yet his baptism... and	8, 783/ 4
Jews or Saracens: he	<b>remembereth</b>	himself at last, and	8, 801/ 14
new brabbling... good princes	<b>remembering</b>	the great harm and	8, 955/ 3
here putteth us in	<b>remembrance</b>	, I had else almost	8, 608/ 8
fellows do by their "	<b>remembrance</b>	." For if any heretic	8, 745/ 29
runneth straight to his "	<b>remembrance</b>	" and saith he said	8, 745/ 33
him not, to his "	<b>remembrance</b>	," though it were in	8, 745/ 34
the salve of his	<b>remembrance</b>	. For ever, for the	8, 814/ 5
restrained all to his	<b>remembrance</b>	. And when he had	8, 814/ 6
his faith, to his	<b>remembrance</b>	. Whereupon I showed him	8, 814/ 14
half year, to my	<b>remembrance</b>	." "Well," quoth I, "remember	8, 815/ 14
in faith, to my	<b>remembrance</b>	, we met not together	8, 815/ 20
this point well in	<b>remembrance</b>	for the while, and	8, 837/ 1
their place and order,	<b>remembrance</b>	made of them, prayer	8, 967/ 20
few put you in	<b>remembrance</b>	. What meaneth our Lord	8, 1016/ 25
the more slack and	<b>remiss</b>	in praying also diligently	8, 867/ 17
holy works for the	<b>remission</b>	of sins and salvation	8, 579/ 22
in holy works for	<b>remission</b>	of sins and salvation	8, 580/ 23
deserved for us the	<b>remission</b>	of our sins, but	8, 692/ 11
obtaining of pardon and	<b>remission</b>	of sin. And that	8, 840/ 2
that man may toward	<b>remission</b>	merit nothing at all	8, 841/ 36
man nor give him	<b>remission</b>	: this learned he of	8, 842/ 19
out for many in	<b>remission</b>	of sins. "Mark, lo	8, 960/ 30
thou in Holy Church,	<b>remission</b>	of sins, and resurrection	8, 981/ 36
church" can never have	<b>remission</b>	of their sins, nor	8, 1028/ 30
whom that ye shall	<b>remit</b>	, the sins be remitted	8, 1018/ 15
of death should be	<b>remitted</b>	that is to say	8, 966/ 4
remit, the sins be	<b>remitted</b>	them, and of whom	8, 1018/ 16
the church" are sins	<b>remitted</b>	, which could not be	8, 1018/ 18
raileth upon all the	<b>remnant</b>	. That is for (that	8, 585/ 31
am sure, of the	<b>remnant</b>	besides the twelve that	8, 612/ 29
ye shall hear the	<b>remnant</b>	, ye shall see Tyndale	8, 613/ 31
utterly of all the	<b>remnant</b>	, our Blessed Lady and	8, 625/ 20
same reason reject the	<b>remnant</b>	too, and so they	8, 639/ 15
now hear all the	<b>remnant</b>	of this chapter at	8, 648/ 2
in respect of the	<b>remnant</b>	, called "the church." Now	8, 661/ 6

is by all the	<b>remnant</b>	acknowledged to be known	8, 665/ 14
perceive well from the	<b>remnant</b>	by their faith examined	8, 666/ 5
name, and bestow the	<b>remnant</b>	whereon ye will even	8, 700/ 29
Now is all the	<b>remnant</b>	of his process, as	8, 703/ 10
reason; for all the	<b>remnant</b>	is nothing else but	8, 708/ 17
any of all the	<b>remnant</b>	make by miracle any	8, 722/ 28
lewd fellow in the	<b>remnant</b>	alike. But now shall	8, 741/ 3
the same, and the	<b>remnant</b>	thereby the more fastly	8, 764/ 6
likewise as, though the	<b>remnant</b>	would not, yet had	8, 770/ 3
easily come to the	<b>remnant</b>	that he hath lost	8, 783/ 1
rabble of all the	<b>remnant</b>	of those hundred sects	8, 808/ 20
well against all the	<b>remnant</b>	of the sects, as	8, 808/ 23
I, "by likelihood the	<b>remnant</b>	be well-tried truths; ye	8, 815/ 8
angry with all the	<b>remnant</b>	that is to wit	8, 832/ 31
or any of the	<b>remnant</b>	that this fond friar	8, 839/ 15
therefrom: yet remaineth the	<b>remnant</b>	still the very, full	8, 856/ 18
joints yet were the	<b>remnant</b>	the selfsame man still	8, 856/ 22
remain whole in the	<b>remnant</b>	. Nor not every man	8, 856/ 24
that as all the	<b>remnant</b>	will give us no	8, 892/ 36
agreeth, all the whole	<b>remnant</b>	dependeth, since that, by	8, 896/ 14
teacher of all the	<b>remnant</b>	, and him for a	8, 896/ 16
one... and all the	<b>remnant</b>	, that fain would and	8, 901/ 12
heaven... and all the	<b>remnant</b>	, for the only lack	8, 901/ 25
and whereupon all the	<b>remnant</b>	are in a manner	8, 911/ 23
and leave they the	<b>remnant</b>	never so few yet	8, 915/ 5
few yet shall the	<b>remnant</b>	always be the church	8, 915/ 5
home again with the	<b>remnant</b>	. And that therefore, if	8, 937/ 20
vary from all the	<b>remnant</b>	, and against all the	8, 942/ 8
and against all the	<b>remnant</b>	do stiffly hold the	8, 942/ 9
he dissembleth all the	<b>remnant</b>	, and bringeth forth only	8, 942/ 29
besides. But letting the	<b>remnant</b>	pass till some other	8, 945/ 8
changed and amended the	<b>remnant</b>	. After that, he continued	8, 1008/ 17
forth down all the	<b>remnant</b>	of his successors, by	8, 1011/ 1
speak, and let the	<b>remnant</b>	judge." Now, these "remnant	8, 1022/ 9
remnant judge." Now, these "	<b>remnant</b>	" that shall judge shall	8, 1022/ 10
speaketh and all the	<b>remnant</b>	that judge upon him	8, 1022/ 13
Cyprian and all the	<b>remnant</b>	, Saint John the Evangelist	8, 1031/ 9
sinful, and often have	<b>remorse</b>	thereof and many of	8, 836/ 23
of good reason can	<b>remove</b>	him to the better	8, 748/ 24
one of you will	<b>remove</b>	a foot, for all	8, 900/ 35
the blessed martyrs, to	<b>render</b>	unto our Redeemer the	8, 978/ 21
these men teach and	<b>renew</b>	the selfsame old, rotten	8, 625/ 2
that the Catholic Church	<b>repaireth</b>	and keepeth up now	8, 680/ 3
and justifieth the faithful,	<b>repaireth</b>	penitents, increaseth the righteous	8, 976/ 13
to do for the	<b>repairing</b>	of the life of	8, 868/ 10
they have done amiss,	<b>repent</b>	when their faults be	8, 587/ 23
told them. The spirituality	<b>repent</b>	not, but of very	8, 587/ 24
Christian men, he saith,	<b>repent</b>	as soon as "their	8, 587/ 36
the spirituality, he saith,	<b>repent</b>	not. Tyndale doth now	8, 587/ 37
ye see well, they	<b>repent</b>	not a whit; but	8, 589/ 5

them grace to do)	<b>repent</b>	their malice and amend	8, 672/ 15
acknowledge his sins and	<b>repent</b>	of them... he can	8, 691/ 16
if he wake and	<b>repent</b>	himself the sooner... he	8, 713/ 35
but they only that	<b>repent</b>	and feel that the	8, 773/ 23
only in them "that	<b>repent</b>	and feel that the	8, 778/ 26
be full heavy and	<b>repent</b>	it very sore, that	8, 797/ 2
Will he bid him	<b>repent</b>	his unbelief? If he	8, 798/ 5
For how can he	<b>repent</b>	the not believing of	8, 798/ 7
biddeth him go and	<b>repent</b>	his unbelief before he	8, 798/ 15
do not only nothing	<b>repent</b>	it, but also, like	8, 836/ 26
repenteth, let him utterly	<b>repent</b>	. Let him show his	8, 867/ 36
showeth that sometimes they	<b>repent</b>	not, but be carried	8, 869/ 11
sin long... ere they	<b>repent</b>	; and so neither agreeth	8, 869/ 12
ere they die, so	<b>repent</b>	that they escape from	8, 899/ 29
judge so rashly the	<b>repentance</b>	of other men, which	8, 588/ 16
to "congregation," "senior," and "	<b>repentance</b>	," of very purpose to	8, 589/ 12
their sins, and unto	<b>repentance</b>	, through true expounding of	8, 691/ 14
be forgiven at the	<b>repentance</b>	of the heart through	8, 692/ 1
and worketh well, add	<b>repentance</b>	, also, of all that	8, 784/ 22
And when he teacheth "	<b>repentance</b>	" without shrift or penance	8, 785/ 37
very "feeling faith," no	<b>repentance</b>	can save us, be	8, 797/ 12
and so died with	<b>repentance</b>	of his sin, and	8, 818/ 30
for lack of true	<b>repentance</b>	, with purpose of amendment	8, 966/ 6
but will without due	<b>repentance</b>	die in deadly sin	8, 971/ 35
which usually declare themselves	<b>repentant</b>	by shrift and confession	8, 588/ 20
church of all elect,	<b>repentant</b>	sinner that Tyndale deviseth	8, 927/ 4
Tyndale's unknown church of "	<b>repentant</b>	sinner" nor impugn the	8, 983/ 7
of the church but	<b>repentants</b>	. And then all Christian	8, 587/ 35
elects, a church of	<b>repentants</b>	, a church of impenitents	8, 1001/ 2
no bodily harm. He	<b>repented</b>	and forthought that he	8, 595/ 18
that the pope never	<b>repenteth</b>	, because he "hath made	8, 590/ 8
wise: "Therefore, he that	<b>repenteth</b>	, let him utterly repent	8, 867/ 36
say: that when he	<b>repenteth</b>	, then he doth the	8, 899/ 32
And yet, as for	<b>repenting</b>	... our clergy, pardie, may	8, 588/ 30
the world was first	<b>replenished</b>	well with people... that	8, 940/ 31
first answer when we	<b>reply</b>	that, passing over all	8, 1010/ 15
giving credence to the	<b>report</b>	and telling, doth in	8, 747/ 25
as our own brethren	<b>report</b>	, in his Answer to	8, 899/ 19
true that I hear	<b>reported</b>	, as many Masses in	8, 595/ 2
And Sir Thomas Boulde	<b>reported</b>	here their liberality very	8, 628/ 15
of Christ's own apostles,	<b>reported</b>	in the very Gospel	8, 711/ 25
do more than verily	<b>represent</b>	the scribes and Pharisees	8, 672/ 5
with tears; let him	<b>represent</b>	and declare his life	8, 867/ 38
the general councils, which	<b>represent</b>	the whole Church, may	8, 871/ 28
whole assembly doth but	<b>represent</b>	the Church, and all	8, 921/ 18
the general council do	<b>represent</b>	the whole universal church	8, 921/ 26
so gathered together should	<b>represent</b>	the whole people, and	8, 937/ 27
only by way of	<b>representation</b>	... and saith that the	8, 924/ 2
but by way of	<b>representation</b>	, I may well and	8, 939/ 22
very universal church but	<b>representative</b>	. For the universal church	8, 921/ 27

Friar Barnes saith, "only	<b>representative</b>	," should yet have the	8, 938/ 20
assembly of certain parts	<b>representing</b>	the whole body should	8, 940/ 33
exhorted against heretics to	<b>repress</b>	them and amend them	8, 953/ 24
malice be the better	<b>repressed</b>	, to make other manner	8, 664/ 34
rebellious wretches be well	<b>repressed</b>	again. Besides all this	8, 665/ 3
refrained, and by force	<b>repressed</b>	, and by pain punished	8, 955/ 20
whom he overthrew and	<b>repressed</b>	in such wise that	8, 990/ 23
mind plainly, concerning the	<b>repressing</b>	of heretics by temporal	8, 955/ 35
then was he a	<b>reprobate</b>	. And Moses, when he	8, 789/ 8
then was he a	<b>reprobate</b>	and as many as	8, 789/ 11
and but a carnal	<b>reprobate</b>	. And our Savior himself	8, 789/ 18
no man shall be	<b>reprobate</b>	and damned without his	8, 998/ 35
Ishmaels, and Esaus, and	<b>reprobates</b>	, and very carnal flesh	8, 789/ 3
Esaus, and very carnal	<b>reprobates</b>	. But forthwith after that	8, 791/ 31
died in wilderness were	<b>reprobates</b>	, and therefore had but	8, 795/ 3
and they be the	<b>reprobates</b>	; and he will haply	8, 822/ 26
final elects and final	<b>reprobates</b>	. For if he had	8, 848/ 16
other, the number of	<b>reprobates</b>	. For his elects he	8, 998/ 14
and eternal sentence of	<b>reprobation</b>	... we spare and forbear	8, 998/ 19
surely defended from any	<b>reproof</b>	of perjury, because I	8, 816/ 18
was afeard of the	<b>reproof</b>	of some false follies	8, 848/ 17
and so sore feared	<b>reproof</b>	that at the word	8, 866/ 9
of all fear of	<b>reproof</b>	that the thunder of	8, 866/ 12
Catholic church, and the	<b>reproof</b>	of their "catholic church	8, 938/ 27
except that Tyndale will	<b>reprove</b>	and rebuke every king	8, 597/ 3
as would rebuke and	<b>reprove</b>	them... and teach the	8, 622/ 36
Which of you can	<b>reprove</b>	me of sin?" And	8, 642/ 25
their books appeareth, openly	<b>reprove</b>	such expositions thereof as	8, 678/ 4
Augustine in this arguing	<b>reprove</b>	the living of the	8, 738/ 27
words of the Gospel	<b>reprove</b>	the one part of	8, 760/ 12
things dispraise them and	<b>reprove</b>	them. And as he	8, 853/ 33
Holy Scripture convict and	<b>reprove</b>	. "To this were she	8, 890/ 21
we may perceive and	<b>reprove</b>	the false prophets of	8, 891/ 27
other things despise and	<b>reprove</b>	bells for calling folk	8, 932/ 22
of God doth not	<b>reprove</b>	? Moreover, if Christ here	8, 946/ 8
truly known, to judge,	<b>reprove</b>	, and redress that wrong	8, 951/ 23
But Saint Paul, to	<b>reprove</b>	Barnes' false doctrine, saith	8, 958/ 19
What holiness doth he	<b>reprove</b>	when he speaketh of	8, 983/ 34
the Jews and have	<b>reproved</b>	their living, they should	8, 642/ 18
Tyndale, if he had	<b>reproved</b>	the scribes' and the	8, 642/ 28
evil for good and	<b>reproved</b>	as evil some things	8, 642/ 30
things that Saint John	<b>reproved</b>	in the doctrine of	8, 697/ 21
wrong, whom Saint John	<b>reproved</b>	and our Savior himself	8, 700/ 6
the Pharisees which Christ	<b>reproved</b>	, the Church proveth also	8, 703/ 5
very scripture confuted and	<b>reproved</b>	, so they might be	8, 711/ 6
I have not only	<b>reproved</b>	you clearly Tyndale's false	8, 828/ 12
be forthwith accused and	<b>reproved</b>	upon their false preachings	8, 896/ 19
called together impugned and	<b>reproved</b>	another. That grace, our	8, 923/ 26
crimes that should be	<b>reproved</b>	by the congregation, and	8, 945/ 14
but have his crime	<b>reproved</b>	... but in the temporal	8, 946/ 17

wrong, when he is	<b>reproved</b>	thereof, set not thereby	8, 946/ 23
Saint Paul specially therefore	<b>reproved</b>	. And therefore Friar Barnes	8, 947/ 17
may be so plainly	<b>reproved</b>	. Ye shall understand, good	8, 964/ 10
cornerstone which the Jews	<b>reproved</b>	and rejected, and would	8, 1009/ 18
were in building have	<b>reproved</b>	, here is it made	8, 1009/ 23
thereby perceived, known, and	<b>reproved</b>	for a heresy. And	8, 1025/ 16
would they should be	<b>reproved</b>	in the matter, and	8, 1032/ 28
should be warned and	<b>reproved</b>	and avoided, and no	8, 1032/ 33
second reason, wherein he	<b>reproveth</b>	all laws (the spiritual	8, 587/ 14
the things which Tyndale	<b>reproveth</b>	in the doctrine of	8, 697/ 22
Christ reproveth, the Church	<b>reproveth</b>	also and thereof teacheth	8, 703/ 5
the faith which Tyndale	<b>reproveth</b>	in me, and calleth	8, 796/ 5
he proveth that Lyra	<b>reproveth</b>	the gloss. He saith	8, 910/ 31
reproving that the Church	<b>reproveth</b>	if the party that	8, 946/ 22
And finally, whereas Barnes	<b>reproveth</b>	the Church for persecuting	8, 991/ 33
a court for the	<b>reproving</b>	of certain crimes... except	8, 945/ 29
struck off. Now, the	<b>reproving</b>	that the Church reproveth	8, 946/ 21
hearing him and secretly	<b>reproving</b>	him... and thereby finding	8, 949/ 13
such falsehood, and such	<b>repugnance</b>	and contradiction in itself	8, 862/ 33
agreeth without contradiction and	<b>repugnance</b>	, both good people and	8, 912/ 18
as dissonant and as	<b>repugnant</b>	as they be each	8, 663/ 32
and all their false,	<b>repugnant</b>	faiths, well and clearly	8, 664/ 1
the leastwise obstinately not	<b>repugnant</b>	; let him that showeth	8, 695/ 5
themselves, so contrarious and	<b>repugnant</b>	, be not written in	8, 817/ 27
Catholic Church, and not	<b>repugnant</b>	unto the Catholic faith	8, 825/ 28
since Barnes, I say,	<b>repugnant</b>	not only to Tyndale's	8, 871/ 9
other so contrarious and	<b>repugnant</b>	, should be the true	8, 904/ 22
were contradictory and plain	<b>repugnant</b>	to the other; and	8, 939/ 13
voided "the church"... and	<b>reputed</b>	and taken of "the	8, 1026/ 6
do anything at their	<b>request</b>	for any lover of	8, 582/ 25
Tyndale will, if need	<b>require</b>	, not let, I am	8, 646/ 11
from them. For I	<b>require</b>	you for God's sake	8, 660/ 20
readers, consider well, I	<b>require</b>	you, these effectual points	8, 678/ 34
fourth answer hearken, I	<b>require</b>	you, how properly the	8, 730/ 6
than very need should	<b>require</b>	if Christ had spoken	8, 948/ 16
for so great that	<b>required</b>	so sudden help, nor	8, 699/ 31
there were no more	<b>required</b>	but even a bare	8, 868/ 29
far for matters that	<b>required</b>	speed, they might as	8, 941/ 19
pain punished; but also	<b>required</b>	, by his own writing	8, 955/ 21
secular men as he	<b>required</b>	thereto... and also by	8, 955/ 36
man, often thereunto instantly	<b>required</b>	by the Christian folk	8, 990/ 6
feeeth it indeed... reason	<b>requireth</b>	for lack of other	8, 751/ 20
of her sins, and	<b>requireth</b>	mercy for them... therefore	8, 860/ 18
more than very necessity	<b>requireth</b>	for the proof of	8, 948/ 10
of her sins, and	<b>requireth</b>	mercy for them... therefore	8, 956/ 34
of her sins, and	<b>requireth</b>	mercy for them... therefore	8, 957/ 6
of itself that it	<b>requireth</b>	no answer. For, well	8, 1024/ 13
part the due perfection	<b>requisite</b>	that lacketh upon our	8, 634/ 6
least, as shall be	<b>requisite</b>	and necessary?" if these	8, 721/ 28
things where they be	<b>requisite</b>	... himself hath here devised	8, 741/ 34

all the other points	<b>requisite</b>	unto the very church	8, 851/ 6
of the faith be	<b>requisite</b>	to be had of	8, 1004/ 15
But therein doth Barnes	<b>requite</b>	him as well again	8, 869/ 14
by occasion of that	<b>resemblance</b>	, luckily found out that	8, 626/ 32
for his purpose sufficiently	<b>resemble</b>	the Catholic church of	8, 617/ 30
I say, Tyndale cannot	<b>resemble</b>	the clergy of Christ's	8, 618/ 15
John the Baptist to	<b>resemble</b>	himself and his preaching	8, 697/ 14
whom he would be	<b>resembled</b>	: he windeth himself so	8, 644/ 13
and scoffeth, to be	<b>resembled</b>	unto Christ and his	8, 671/ 1
heretics will now be	<b>resembled</b>	to Christ and his	8, 695/ 22
Was it not well	<b>resembled</b>	? And where he writeth	8, 947/ 26
goeth now further and	<b>resembleth</b>	it unto the known	8, 613/ 29
Pharisees, to which he	<b>resembleth</b>	us. Now let us	8, 619/ 8
a little farther, and	<b>resembleth</b>	himself and such other	8, 642/ 3
was to which he	<b>resembleth</b>	us, and as far	8, 642/ 8
Pharisees to whom he	<b>resembleth</b>	all the whole clergy	8, 642/ 10
Christ, to whom he	<b>resembleth</b>	himself, had then had	8, 642/ 12
which of them he	<b>resembleth</b>	to Saint John, which	8, 695/ 28
of the Pharisees... then	<b>resembleth</b>	he the doctrine of	8, 697/ 35
this point wherein Tyndale	<b>resembleth</b>	them together and lieth	8, 703/ 7
of faith, that he	<b>resembleth</b>	it unto. For the	8, 806/ 37
hath won with his	<b>resembling</b>	of the Catholic Church	8, 626/ 29
of his tale his	<b>resembling</b>	of the Catholic Church	8, 649/ 36
his apostles... with his	<b>resembling</b>	of the scribes and	8, 692/ 35
God was wont to	<b>reserve</b>	or send to teach	8, 772/ 13
the priest; let him	<b>reserve</b>	unto himself no power	8, 868/ 8
in Christendom willing to	<b>reserve</b>	the steadfastness of true	8, 874/ 38
in Christendom willing to	<b>reserve</b>	the steadfastness of true	8, 929/ 12
little flock that God	<b>reserved</b>	to call the great	8, 772/ 26
of the earth, he	<b>reserved</b>	in the ship of	8, 1008/ 5
the great multitude err,	<b>reserving</b>	always a little flock	8, 767/ 28
the great multitude err,	<b>reserving</b>	always a little flock	8, 771/ 16
should be able to	<b>resist</b>	the reasons with which	8, 749/ 19
in case that we	<b>resist</b>	those inclinations of the	8, 755/ 9
thereof made able to	<b>resist</b>	the relics of original	8, 755/ 23
follow the Spirit and	<b>resist</b>	the fleshly motions, and	8, 755/ 31
less difficulty much more	<b>resist</b>	the flesh, and much	8, 756/ 2
so well and easily	<b>resist</b>	, and whose affections if	8, 756/ 9
of such as should	<b>resist</b>	them, as did the	8, 794/ 5
that they neither durst	<b>resist</b>	nor so much as	8, 990/ 24
must needs find much	<b>resistance</b>	surely God caused him	8, 651/ 11
in himself, that he	<b>resisted</b>	not God and his	8, 708/ 37
and have so well	<b>resisted</b>	all credence of miracles	8, 797/ 38
own will not frowardly	<b>resisting</b>	, but applicable unto his	8, 746/ 32
she strengthened, not in	<b>resisting</b>	but in suffering. More	8, 875/ 31
she strengthened, not in	<b>resisting</b>	but in suffering. Now	8, 930/ 6
she strengthened, not in	<b>resisting</b>	but in suffering." These	8, 952/ 31
give us leave to	<b>resort</b>	to the Jews' synagogue	8, 619/ 7
desire the reader to	<b>resort</b>	thither, and there to	8, 693/ 9
until in heart they	<b>resort</b>	thereto again. And for	8, 734/ 36

For let us now	<b>resort</b>	again unto the gay	8, 746/ 13
good readers, let us	<b>resort</b>	unto the authorities of	8, 851/ 19
suffered two men to	<b>resort</b>	up thither to them	8, 903/ 2
house to which they	<b>resort</b>	, and as it is	8, 1012/ 31
wife of likelihood have	<b>resorted</b>	again unto her example	8, 903/ 16
that credence, I say,	<b>resorteth</b>	ever up to this	8, 707/ 30
with at your last	<b>resorting</b>	hither. But now let	8, 866/ 15
we should have no	<b>respect</b>	to good works, use	8, 583/ 31
regard himself that any	<b>respect</b>	hath toward the praise	8, 592/ 3
of other folk. Which	<b>respect</b>	whosoever lacketh... no fear	8, 592/ 4
but a while in	<b>respect</b>	, and God had sent	8, 618/ 2
sense such as in	<b>respect</b>	thereof he set the	8, 636/ 24
ox's living... that in	<b>respect</b>	of the one compared	8, 637/ 4
into the apostles' place,	<b>respect</b>	of lucre, leading in	8, 638/ 5
certain special preeminence in	<b>respect</b>	of the remnant, called	8, 661/ 6
that Saint Augustine, in	<b>respect</b>	of these noble eagles	8, 723/ 24
Father; so that in	<b>respect</b>	of our state, the	8, 756/ 19
hath no longer any	<b>respect</b>	in his belief thereunto	8, 803/ 25
that God hath no	<b>respect</b>	to any good works	8, 826/ 15
church," and by that	<b>respect</b>	still sanctified and by	8, 853/ 16
for if they have	<b>respect</b>	unto other things, they	8, 875/ 2
be but few in	<b>respect</b>	of them that will	8, 898/ 25
for if they have	<b>respect</b>	unto other things, they	8, 929/ 14
the same place of	<b>rest</b>	and wealth that we	8, 578/ 33
feet, it should finally	<b>rest</b>	and remain in the	8, 605/ 7
Lazarus, the twain in	<b>rest</b>	and wealth, the third	8, 626/ 6
and surety is to	<b>rest</b>	unto the church... which	8, 668/ 22
the truth doth only	<b>rest</b>	, since it well appeareth	8, 669/ 8
or make him evil	<b>rest</b>	within. For let us	8, 746/ 12
leap short of the	<b>rest</b>	which our Savior Jesus	8, 774/ 5
leap short of the	<b>rest</b>	which our Savior Jesus	8, 792/ 7
leap short of the	<b>rest</b>	which our Savior Jesus	8, 795/ 26
leapt short of that	<b>rest</b>	that Christ is risen	8, 796/ 12
and not in the	<b>rest</b>	only, but in the	8, 796/ 13
therefore, as for the "	<b>rest</b>	" that God is "risen	8, 797/ 24
some other things to	<b>rest</b>	and lean upon... as	8, 847/ 4
for a house to	<b>rest</b>	upon, and the ground	8, 847/ 8
doctrine every man may	<b>rest</b>	and stand sure. And	8, 847/ 13
for any man to	<b>rest</b>	upon... but that the	8, 847/ 28
there... your peace shall	<b>rest</b>	upon him; or else	8, 882/ 21
by God provided to	<b>rest</b>	there and spread no	8, 909/ 15
and the matter yet	<b>rest</b>	unreproved. But of truth	8, 948/ 25
fully restored, and concord,	<b>rest</b>	, and quiet grown among	8, 954/ 35
books, yet shall the	<b>rest</b>	of those reasons and	8, 995/ 28
because all your reason	<b>resteth</b>	in the roundness of	8, 605/ 23
their faith and ours	<b>resteth</b>	upon that point: consider	8, 658/ 36
pillars upon which it	<b>resteth</b>	. And therefore these words	8, 847/ 5
his father's wife. Whose	<b>restitution</b>	whereof should it serve	8, 758/ 20
serve, if after his	<b>restitution</b>	to the Church after	8, 758/ 21
these holy sects so	<b>restore</b>	again to their right	8, 687/ 19

this goodly gloss, lo,	<b>restore</b>	these men these texts	8, 687/ 36
Scripture to light, and "	<b>restore</b>	" it to the "true	8, 689/ 16
that should "come and	<b>restore</b>	allthing." That is, he	8, 691/ 18
That is, he should	<b>restore</b>	the Scripture unto the	8, 691/ 19
to light, and is	<b>restored</b>	unto the true understanding	8, 685/ 31
out, and the Scripture	<b>restored</b>	unto its right sense	8, 686/ 4
to other have now	<b>restored</b>	unto its right sense	8, 686/ 14
God and were ever	<b>restored</b>	by one prophet or	8, 691/ 11
Huessgen, and Zwingli, have	<b>restored</b>	again the right faith	8, 806/ 26
things have they now	<b>restored</b>	and brought up again	8, 806/ 28
sins committed, be finally	<b>restored</b>	unto grace again by	8, 855/ 10
faith well and fully	<b>restored</b>	, and concord, rest, and	8, 954/ 35
of little effect, in	<b>restoring</b>	the Corinthian again unto	8, 758/ 18
and dispraise refrain and	<b>restrain</b>	them from evil, and	8, 591/ 29
purpose, if Friar Barnes	<b>restrain</b>	those words of Christ	8, 947/ 36
the church" if he	<b>restrain</b>	them thus as he	8, 948/ 3
part, he referred and	<b>restrained</b>	all to his remembrance	8, 814/ 6
the church is not	<b>restrained</b>	unto any one country	8, 909/ 11
man's will is nothing	<b>restrained</b>	nor the final effect	8, 939/ 3
say, that excludeth none,	<b>restraineth</b>	it not unto a	8, 667/ 8
this exposition here... he	<b>restraineth</b>	it only to the	8, 945/ 33
shall here again summarily	<b>resume</b>	those two reasons which	8, 1030/ 11
Lord had "after his	<b>resurrection</b>	committed the feeding of	8, 735/ 24
death, and of his	<b>resurrection</b>	to life, and such	8, 888/ 30
remission of sins, and	<b>resurrection</b>	of the flesh?" we	8, 982/ 1
should believe also the	<b>resurrection</b>	of the flesh that	8, 982/ 8
in us, raise and	<b>resuscitate</b>	to bliss: therefore are	8, 756/ 6
I warn thee to	<b>resuscitate</b>	and stir up the	8, 843/ 37
church. Also, these sects	<b>resuscitate</b>	and raise up again	8, 1033/ 26
of whom ye shall	<b>retain</b>	, the sins be retained	8, 1018/ 17
retain, the sins be	<b>retained</b>	." So that ye may	8, 1018/ 17
the time of his	<b>Retractions</b>	it may become Tyndale	8, 827/ 8
and but if they	<b>return</b>	to the Catholic Church	8, 673/ 17
help of grace willingly	<b>return</b>	thereto. Now, if Tyndale	8, 748/ 31
your Lord God, but	<b>return</b>	ye and live!" Likewise	8, 840/ 14
My word shall not	<b>return</b>	again to me frustrate	8, 873/ 30
My word shall not	<b>return</b>	again to me frustrate	8, 880/ 28
of man shall not	<b>return</b>	again to me void	8, 881/ 19
else your peace shall	<b>return</b>	again unto yourself." In	8, 882/ 22
But now let us	<b>return</b>	to consider the words	8, 981/ 26
saved, but if they	<b>return</b>	unto the "catholic church	8, 1028/ 31
many by that means	<b>returned</b>	from their heresies unto	8, 608/ 27
doth his will, and	<b>returned</b>	not again to God	8, 882/ 11
deadly sinned and yet	<b>returned</b>	to God again. We	8, 1018/ 28
it his will, and	<b>returneth</b>	not to him void	8, 882/ 14
God, and of his	<b>returning</b>	again to his Father	8, 881/ 32
from the Father, and	<b>returning</b>	again to the Father	8, 881/ 33
that that holy man,	<b>returning</b>	by the places near	8, 991/ 17
father's bed as did	<b>Reuben</b>	and Absalom out of	8, 1021/ 18
still, by secret inspiration,	<b>reveal</b>	and open unto his	8, 996/ 21

the later opened and	<b>revealed</b>	any further thing, he	8, 694/ 13
faith, which be truths	<b>revealed</b>	and declared by God	8, 923/ 15
things farther and farther	<b>revealed</b>	, and other than were	8, 923/ 17
anything be by God	<b>revealed</b>	after, that can be	8, 923/ 18
be contrary to anything	<b>revealed</b>	by himself before. And	8, 923/ 19
a truth once so	<b>revealed</b>	by God for a	8, 942/ 3
but another kind of	<b>revelation</b>	and an infusion of	8, 825/ 21
yet such kind of	<b>revelation</b>	if he give it	8, 825/ 26
or looking for the	<b>revelation</b>	of our Lord Jesus	8, 854/ 4
all suddenly known by	<b>revelation</b>	, and were as many	8, 950/ 11
instruction without help of	<b>Revelation</b>	. For not only in	8, 996/ 4
seek the certainty of	<b>Revelation</b>	. Now, they and we	8, 996/ 8
I suppose, agreed that	<b>Revelation</b>	is, in general, the	8, 996/ 10
upon the means of	<b>Revelation</b>	. For we say that	8, 996/ 16
God hath made his	<b>revelation</b>	to his church partly	8, 996/ 16
never gave any necessary	<b>revelation</b>	since, nor never will	8, 996/ 32
it speaketh of any	<b>revelation</b>	that himself hath had	8, 1005/ 18
groweth by the secret	<b>revelation</b>	inspired by the Spirit	8, 1006/ 17
those two manners the	<b>revelations</b>	of God still abide	8, 996/ 18
did give all his	<b>revelations</b>	without writing, and not	8, 996/ 25
the Scripture and other	<b>revelations</b>	beside. Now, these things	8, 1001/ 17
torment to punish and	<b>revenge</b>	the filthy stink of	8, 610/ 32
priest in any manner	<b>reverence</b>	the rather of one	8, 595/ 24
doctrine the more in	<b>reverence</b>	and estimation, they have	8, 625/ 14
in perpetual honor and	<b>reverence</b>	to their own condemnation	8, 694/ 20
Christ's holy sacraments in	<b>reverence</b>	, and especially the Blessed	8, 709/ 17
and trembleth, and giveth	<b>reverence</b>	thereto... yea, and unto	8, 788/ 2
priests, priests without due	<b>reverence</b>	, and, finally, Christian men	8, 989/ 35
malice. For as our	<b>reverend</b>	father Saint Bernard, writing	8, 989/ 31
thereunto by the most	<b>reverend</b>	father in God Albericus	8, 990/ 8
be cured." Then the	<b>reverend</b>	father the bishop of	8, 991/ 5
a cause of the	<b>reverent</b>	using of the priest's	8, 595/ 8
ye keep not a	<b>reverent</b>	order, nor abide till	8, 854/ 15
Saint Augustine allegeth as	<b>reverently</b>	Saint Cyprian as any	8, 602/ 17
for some riddle) openly	<b>revested</b>	at the high altar	8, 595/ 1
and hath thereby so	<b>revived</b>	it with the warm	8, 885/ 15
have him reformed and	<b>revoke</b>	them and abjure them	8, 597/ 18
his own oversight and	<b>revoke</b>	his first opinion, and	8, 955/ 16
better remembered himself, and	<b>revoked</b>	that heresy, and fell	8, 661/ 17
yet, after all this,	<b>revoked</b>	his later heresy too	8, 662/ 6
them that were wavering,	<b>revoking</b>	them that erred, setting	8, 990/ 20
of man worthy the	<b>reward</b>	of heaven but by	8, 580/ 27
for them, and will	<b>reward</b>	us for them; and	8, 581/ 12
Doomsday, unto no man	<b>reward</b>	and bliss for his	8, 625/ 26
to punish than to	<b>reward</b>	... and for their evil	8, 625/ 28
can get us any	<b>reward</b>	in heaven of the	8, 633/ 37
hath appointed such a	<b>reward</b>	thereto, through the merits	8, 634/ 1
percase have no such	<b>reward</b>	at all; and for	8, 634/ 4
them trust upon any	<b>reward</b>	in heaven, nor forbear	8, 641/ 2
warning that God will	<b>reward</b>	our good works in	8, 686/ 34

and then shall he	<b>reward</b>	every man according to	8, 687/ 2
the Apocalypse, "I shall	<b>reward</b>	every one of you	8, 687/ 8
come shortly, and my	<b>reward</b>	is with me to	8, 687/ 11
they shall never have	<b>reward</b>	in heaven, but that	8, 785/ 32
works shall have no	<b>reward</b>	in heaven, and that	8, 806/ 3
nor never shall have	<b>reward</b>	in heaven. By what	8, 807/ 29
For both for the	<b>reward</b>	of good works and	8, 809/ 14
works were toward the	<b>reward</b>	all wrought in vain	8, 820/ 1
good work shall have	<b>reward</b>	in heaven, or to	8, 826/ 22
the greatness of that	<b>reward</b>	cometh of God's mere	8, 841/ 9
thank of all the	<b>reward</b>	unto God's mere liberal	8, 841/ 24
man shall have any	<b>reward</b>	in heaven, but that	8, 842/ 1
hath any trust of	<b>reward</b>	in heaven for his	8, 849/ 9
works with promise of	<b>reward</b>	in heaven therefor. For	8, 849/ 28
man shall receive his	<b>reward</b>	according to his labor	8, 849/ 37
come shortly, and my	<b>reward</b>	is with me, to	8, 850/ 14
is with me, to	<b>reward</b>	every man after his	8, 850/ 15
and help, to merit	<b>reward</b>	in heaven by good	8, 867/ 1
things are given in	<b>reward</b>	, as things consequent and	8, 968/ 1
therefore none received the	<b>reward</b>	of the penny but	8, 976/ 30
of his goodness highly	<b>rewardable</b>	in heaven and meritorious	8, 640/ 9
that grace too is	<b>rewardable</b>	with glory, but if	8, 768/ 18
that nothing shall be	<b>rewarded</b>	but only faith, nor	8, 687/ 24
good work shall be	<b>rewarded</b>	in heaven, and that	8, 802/ 29
worth nor shall be	<b>rewarded</b>	in heaven; and feeling	8, 804/ 30
good works shall be	<b>rewarded</b>	in heaven, and that	8, 806/ 19
of justice to be	<b>rewarded</b>	and crowned therefor. Now	8, 849/ 20
be in one glory	<b>rewarded</b>	with them that for	8, 978/ 17
and charity shall be	<b>rewarded</b>	in heaven, and that	8, 1033/ 34
he flieth, like Red	<b>Reynard</b>	the Fox, for his	8, 746/ 4
prove it, yet the	<b>Reynard</b>	trusteth to lie safe	8, 746/ 6
to show his royal	<b>rhetoric</b>	... and to contend with	8, 839/ 23
sore busied about his	<b>rhetoric</b>	that it is no	8, 846/ 11
letters after the rude	<b>rhymeless</b>	running of a Scottish	8, 839/ 16
prohibited and forbidden such	<b>ribaldrous</b>	behavior... although they were	8, 590/ 22
he spendeth all upon	<b>ribaldrous</b>	railing, so shameful and	8, 764/ 28
suppose, to hear a	<b>ribaldrous</b>	railing of a lewd	8, 832/ 19
will they forget the	<b>ribaldrous</b>	heads of their own	8, 1010/ 35
run out in his	<b>ribaldry</b>	at large and say	8, 580/ 2
turn the world with	<b>ribaldry</b>	from sin. To this	8, 717/ 22
saints, by railing, and	<b>ribaldry</b>	, rebellion, debate, and strife	8, 729/ 33
to suffer any such	<b>ribalds</b>	to the rebuke of	8, 592/ 27
eyes, they be stark	<b>ribalds</b>	all. And agreement in	8, 695/ 14
shamefully shameless, unreasonable, railing	<b>ribalds</b>	, be men full unmeet	8, 717/ 20
and not such rascally	<b>ribalds</b>	as call themselves apostles	8, 771/ 31
of Abraham and the	<b>rich</b>	glutton and Lazarus, in	8, 583/ 11
the gospel of the	<b>rich</b>	glutton and Lazarus. And	8, 626/ 3
her poverty, rebuked the	<b>rich</b>	folk for offering too	8, 702/ 7
as an eagle, the	<b>rich</b>	, royal king of all	8, 723/ 18
holy, and ye be	<b>rich</b>	in Jesus Christ in	8, 854/ 1

all together, nor the	<b>rich</b>	is not content to	8, 854/ 15
in common, but the	<b>rich</b>	man will eat of	8, 854/ 17
selfsame wily folly in	<b>Richard</b>	Webbe. This Webbe, while	8, 813/ 11
at Bristol to attach	<b>Richard</b>	Webbe. Whereupon, after sureties	8, 813/ 28
case set out, as "	<b>Richard</b>	learneth Robert, " yet saith	8, 846/ 21
no man but Barnes "	<b>Richard</b>	learneth at Oxford" for	8, 846/ 21
learneth at Oxford" for "	<b>Richard</b>	teacheth at Oxford." But	8, 846/ 22
also: "A man's own	<b>riches</b>	do redeem his soul	8, 686/ 32
There is no greater	<b>richesse</b>	, no greater treasures, no	8, 976/ 7
Aneling. For which to	<b>rid</b>	themselves of both the	8, 688/ 15
a surer way, and	<b>rid</b>	himself with only Tyndale's	8, 864/ 5
But Tyndale hath already	<b>ridden</b>	so many shrewd courses	8, 579/ 3
should look for some	<b>riddle</b>	) openly revested at the	8, 595/ 1
any other than by	<b>riddles</b>	that he had read	8, 863/ 22
himself with only Tyndale's	<b>riddles</b>	of "sinning and yet	8, 864/ 6
dark with some such	<b>riddles</b>	as Tyndale doth, and	8, 1004/ 10
this church, though you	<b>ride</b>	with a thousand spiritual	8, 837/ 35
rebuke in her, be	<b>rife</b>	and well-known in yourselves	8, 904/ 6
the heresies were so	<b>rife</b>	, lest he should negligently	8, 1028/ 19
Heretic, and many such	<b>riffraff</b>	more. Of all which	8, 728/ 10
there been popes, again,	<b>right</b>	holy men saints, and	8, 579/ 39
think that it were	<b>right</b>	naught worth at all	8, 582/ 15
wonder at them: surely	<b>right</b>	seldom haps it that	8, 591/ 10
the matter touch a	<b>right</b>	mean person. And all	8, 592/ 31
that some man may	<b>right</b>	well have the cure	8, 596/ 15
not every man such	<b>right</b>	as the prince would	8, 597/ 6
that they be the	<b>right</b>	church... and cannot err	8, 599/ 31
them is in the	<b>right</b>	way, and that they	8, 599/ 32
that they be the	<b>right</b>	church! Now, when Tyndale	8, 600/ 9
clergy so calleth the	<b>right</b>	church of Christ... and	8, 600/ 11
them all "in the	<b>right</b>	way," but that they	8, 600/ 19
are out of the	<b>right</b>	way... when he wotteth	8, 601/ 5
Wherefore they be the	<b>right</b>	church, and the others	8, 601/ 21
likewise dispute. First the	<b>right</b>	church was under Moses	8, 601/ 22
high priests were the	<b>right</b>	church, and Christ and	8, 601/ 27
are yet in the	<b>right</b>	way, and we in	8, 601/ 29
brought them unto the	<b>right</b>	faith again. And Moses	8, 609/ 12
any space in the	<b>right</b>	faith. And against the	8, 609/ 21
them home into the	<b>right</b>	way again." Be it	8, 610/ 22
there of every sort	<b>right</b>	good folk also. And	8, 612/ 8
therein besides. And the	<b>right</b>	faith was learned nowhere	8, 613/ 22
lead out of the	<b>right</b>	way all them that	8, 614/ 5
led out of the	<b>right</b>	way into errors and	8, 618/ 5
to show them the	<b>right</b>	understanding of Scripture, and	8, 618/ 7
of Scripture, and the	<b>right</b>	way, by any such	8, 618/ 8
lead out of the	<b>right</b>	way all them that	8, 630/ 7
them out of the	<b>right</b>	way far wrong. This	8, 630/ 11
Scripture, and blinded the	<b>right</b>	way, with their own	8, 630/ 36
Scripture" and "blinded the	<b>right</b>	way." Howbeit, he may	8, 631/ 7
clergy" hath "blinded the	<b>right</b>	way" with "dumb ceremonies	8, 631/ 36

altogether, and kept himself	<b>right</b>	naught, nor durst not	8, 635/ 5
to hell be the	<b>right</b>	way to heaven. Now	8, 638/ 20
with him upon the	<b>right</b>	understanding of the Scripture	8, 642/ 33
they... methinketh that before	<b>right</b>	reasonable folk, he should	8, 642/ 35
testify who is the	<b>right</b>	church. More Who heard	8, 644/ 30
were heretics, unto the	<b>right</b>	sense of the Scripture	8, 648/ 9
thought themselves in the	<b>right</b>	way. "And he shall	8, 648/ 17
the world to the	<b>right</b>	belief and the right	8, 650/ 20
right belief and the	<b>right</b>	living again: that is	8, 650/ 20
the world to the	<b>right</b>	way and make a	8, 651/ 26
which was once the	<b>right</b>	church that is to	8, 655/ 17
the true sense and	<b>right</b>	understanding. For as for	8, 658/ 15
them, hath of a	<b>right</b>	godly zeal given us	8, 663/ 27
the true faith and	<b>right</b>	living, and for a	8, 667/ 20
therein... and the old,	<b>right</b>	manner of interpretation of	8, 670/ 3
one calleth itself the	<b>right</b>	church, be, some at	8, 670/ 13
that they be the	<b>right</b>	church, that cannot err	8, 675/ 22
such mistaking of the	<b>right</b>	sense and understanding thereof	8, 680/ 9
Scripture restored unto its	<b>right</b>	sense again. But here	8, 686/ 4
with juggling away the	<b>right</b>	understanding, and which texts	8, 686/ 11
now restored unto its	<b>right</b>	sense again. Thus he	8, 686/ 14
restore again to their	<b>right</b>	sense and understanding that	8, 687/ 20
the good works were	<b>right</b>	naught worth at all	8, 687/ 23
of Scripture unto the	<b>right</b>	sense again. Then when	8, 687/ 37
the Scripture unto the	<b>right</b>	sense again... which the	8, 691/ 19
Catholic Church to the	<b>right</b>	faith from which it	8, 695/ 25
to keep in the	<b>right</b>	faith, and call home	8, 695/ 36
Spirit inspiring them the	<b>right</b>	sense of Scripture, and	8, 696/ 2
yet the Church teacheth	<b>right</b>	. For it teacheth plain	8, 700/ 9
voluntary," the Church teacheth	<b>right</b>	... as appeareth well by	8, 703/ 3
they had destroyed the	<b>right</b>	sense of it for	8, 706/ 23
have come unto the	<b>right</b>	understanding of it... as	8, 706/ 25
they have destroyed the	<b>right</b>	sense of it with	8, 706/ 29
they have "destroyed the	<b>right</b>	sense of the Scripture	8, 709/ 11
Let us, concerning the	<b>right</b>	construction of Scripture or	8, 715/ 31
varied together upon the	<b>right</b>	understanding of the Scripture	8, 721/ 18
hath given us the	<b>right</b>	and true understanding thereof	8, 721/ 27
these things, lo, many	<b>right</b>	honest men reckon not	8, 725/ 35
at that day a	<b>right</b>	fair visage of very	8, 732/ 20
and knew that church	<b>right</b>	well, not for a	8, 734/ 32
the true sense and	<b>right</b>	understanding of the Scripture	8, 743/ 29
enter our journey the	<b>right</b>	way toward God... we	8, 746/ 26
man that hath upon	<b>right</b>	small occasion turned to	8, 748/ 17
the same Spirit, a	<b>right</b>	rule left by God	8, 753/ 21
faith"; but being understood	<b>right</b>	, with the words going	8, 757/ 37
time been of the	<b>right</b>	belief? "Well," will Tyndale	8, 762/ 9
the faith of a	<b>right</b>	good man, and a	8, 764/ 15
which are in the	<b>right</b>	faith thereof, and abiding	8, 766/ 28
testify unto them the	<b>right</b>	way. More Lo, good	8, 767/ 29
and show them the	<b>right</b>	way." And so he	8, 771/ 17

the Catholic Church the	<b>right</b>	way. But as I	8, 771/ 19
Catholic church from the	<b>right</b>	faith, that he should	8, 771/ 23
teach the world the	<b>right</b>	way did agree in	8, 772/ 14
were to learn the	<b>right</b>	way of them, that	8, 772/ 18
fain would find the	<b>right</b>	way toward the town	8, 772/ 19
show the world the	<b>right</b>	way they were ever	8, 772/ 27
manner abominations) have the	<b>right</b>	faith of Christ or	8, 773/ 23
between good and evil,	<b>right</b>	and wrong, godly and	8, 775/ 15
of Noah was the	<b>right</b>	figure thereof, that had	8, 777/ 5
manner abominations) have the	<b>right</b>	faith of Christ or	8, 777/ 34
abominations, is not the	<b>right</b>	faith of Christ nor	8, 778/ 23
too... and that the	<b>right</b>	faith is only in	8, 778/ 25
frail members, fall into	<b>right</b>	horrible deeds... and that	8, 778/ 33
abomination is a very	<b>right</b>	faith and a true	8, 779/ 22
as it is, both	<b>right</b>	and true... yet is	8, 779/ 23
belief alone is very	<b>right</b>	faith and belief... is	8, 779/ 29
this is not the	<b>right</b>	faith of Christ." I	8, 780/ 11
lest he that believeth	<b>right</b>	in all the articles	8, 780/ 24
and is therefore no	<b>right</b>	faith nor no Christian	8, 780/ 35
Christian faith. For the	<b>right</b>	faith is wrought and	8, 780/ 36
a very faith, and	<b>right</b>	and true, for so	8, 783/ 27
say, almost less than	<b>right</b>	naught what doth he	8, 785/ 28
men call them by	<b>right</b>	but Ishmaels, and Esaus	8, 789/ 2
call them by their	<b>right</b>	names and tell what	8, 790/ 2
have restored again the	<b>right</b>	faith in all these	8, 806/ 26
up in London the	<b>right</b>	order in teaching of	8, 806/ 31
so far against the	<b>right</b>	sense of them to	8, 808/ 37
Scripture, but upon the	<b>right</b>	sentence and understanding of	8, 809/ 12
faith Tyndale calleth the	<b>right</b>	faith than the child	8, 819/ 10
hath by baptism the	<b>right</b>	faith, and the faith	8, 821/ 2
there, again, therein many	<b>right</b>	virtuous folk, and such	8, 832/ 26
by faith claim of	<b>right</b>	his pureness for her	8, 860/ 10
and were witted but	<b>right</b>	meanly yet if he	8, 862/ 29
long her nose stood	<b>right</b>	. For by him, though	8, 864/ 31
by faith claim of	<b>right</b>	his pureness for her	8, 865/ 13
be both conveyed the	<b>right</b>	way and also go	8, 876/ 36
then God a-merci for	<b>right</b>	naught! For now am	8, 878/ 3
eternal glory on my	<b>right</b>	hand, one equal God	8, 881/ 28
years, out of the	<b>right</b>	way, we new preachers	8, 890/ 19
their sheepish semblance outwardly,	<b>right</b>	ravenous wolves are they	8, 891/ 18
expoundeth and declareth it	<b>right</b>	." Now would Friar Barnes	8, 893/ 28
learn of her the	<b>right</b>	understanding of the Scripture	8, 894/ 16
purpose, to learn the	<b>right</b>	way to heaven... would	8, 898/ 1
causeless... to be taught	<b>right</b>	, and suffer some whom	8, 898/ 34
that have been taught	<b>right</b>	, make much of them	8, 899/ 1
them because they say	<b>right</b>	, and those that have	8, 899/ 2
but if we believe	<b>right</b>	, and then tell us	8, 900/ 7
sure to understand it	<b>right</b>	... and yet say that	8, 900/ 10
nor were not my	<b>right</b>	mother indeed... but that	8, 904/ 34
rulers being of a	<b>right</b>	second sort, yet would	8, 911/ 11

Not everybody that believeth	<b>right</b>	... but we that is	8, 913/ 13
that not only believe	<b>right</b>	, but also be holy	8, 913/ 13
himself that he believeth	<b>right</b>	and hath the true	8, 913/ 30
For we have the	<b>right</b>	faith, and ye be	8, 928/ 7
like made by many	<b>right</b>	excellent, wise, and well-learned	8, 939/ 18
the party aggrieved a	<b>right</b>	great amends namely since	8, 946/ 28
God abated and the	<b>right</b>	faith well and fully	8, 954/ 35
their errors into the	<b>right</b>	faith... rather, for fear	8, 955/ 23
by faith claim of	<b>right</b>	his pureness for her	8, 956/ 26
every article of the	<b>right</b>	faith, and trust to	8, 957/ 26
good Christian readers, a	<b>right</b>	heavy hearing that ever	8, 958/ 9
find either nothing or	<b>right</b>	little to burn. But	8, 968/ 29
the Church, and a	<b>right</b>	great grief and heaviness	8, 979/ 18
catholic because it believeth	<b>right</b>	in God and therefore	8, 982/ 4
catholic because it believeth	<b>right</b>	in God because none	8, 982/ 12
be out of the	<b>right</b>	church, nor God shall	8, 982/ 14
catholic church, of the	<b>right</b>	belief, to be the	8, 982/ 25
and to teach the	<b>right</b>	faith, and to live	8, 999/ 9
half keep them plumb,	<b>right</b>	under the hance... tied	8, 1021/ 33
set us in the	<b>right</b>	way, but lead us	8, 1023/ 21
paynim that lacketh the	<b>right</b>	faith hath yet honest	8, 1026/ 4
virtuous people of the	<b>right</b>	faith were by the	8, 1027/ 11
which name the very,	<b>right-faithful</b>	, Christian church was universally	8, 1027/ 1
the obedience of the	<b>righteous</b>	, and prepare the Lord	8, 648/ 21
God to be made	<b>righteous</b>	; and with those fathers	8, 648/ 25
prayer worth of a	<b>righteous</b>	man." For the Sacrament	8, 843/ 20
Seven times falleth the	<b>righteous</b>	man and shall arise	8, 844/ 37
Lord, that is a	<b>righteous</b>	judge, shall yield me	8, 849/ 16
were also just and	<b>righteous</b>	, all the whole company	8, 853/ 24
be he never so	<b>righteous</b>	) that he hath no	8, 859/ 11
repaiereh penitents, increaseth the	<b>righteous</b>	folk, crowneth martyrs, giveth	8, 976/ 13
that is found faithful,	<b>righteous</b>	, and laudable. And therefore	8, 977/ 36
church, she will judge	<b>righteously</b>	, after Christ's word and	8, 943/ 12
then she will judge	<b>righteously</b>	, after Christ's word and	8, 943/ 33
sin she will judge	<b>righteously</b>	, after the word of	8, 949/ 34
holy because she believeth	<b>righteously</b>	in God." And then	8, 980/ 20
holy? "Because she believeth	<b>righteously</b>	in God"; that is	8, 980/ 24
had set up a	<b>righteousness</b>	of their own, and	8, 648/ 23
therefore disobedient unto the	<b>righteousness</b>	of faith, shall he	8, 648/ 24
out Christ and his	<b>righteousness</b>	, and to forsake their	8, 648/ 27
persecution of men for	<b>righteousness'</b>	sake yet we may	8, 978/ 3
pope either be or	<b>rightfully</b>	ought to be chief	8, 594/ 9
men, and also do	<b>rightfully</b>	condemn you in that	8, 927/ 32
holy because she believeth	<b>rightwisely</b>	in God," etc. Hear	8, 861/ 31
holy? "Because she believeth	<b>rightwisely</b>	in God"; that is	8, 861/ 32
ouches, and your holy	<b>rings</b>	, your holy anointed fingers	8, 861/ 8
red gloves, ouches, and	<b>rings</b>	, and then his railing	8, 863/ 11
let all run at	<b>riot</b>	without any bond or	8, 585/ 28
suffered to run at	<b>riot</b>	, be the governor as	8, 592/ 16
go and run at	<b>riot</b>	at their cost, and	8, 596/ 7

doubts determined, which doubts	<b>rise</b>	upon their law and	8, 619/ 35
be suffered once to	<b>rise</b>	... all the mischief will	8, 664/ 36
that never shall there	<b>rise</b>	so many misbelievers but	8, 794/ 2
if they fall, then	<b>rise</b>	again by Penance... and	8, 852/ 14
For himself shall gloriously	<b>rise</b>	again from death, and	8, 881/ 26
concerning such doubts as	<b>rise</b>	upon any necessary points	8, 997/ 4
among them began to	<b>rise</b>	that question and contention	8, 1024/ 25
the leastwise ever hitherto	<b>risen</b>	, not upon the scripture	8, 658/ 11
that had seen him	<b>risen</b>	from death again. And	8, 747/ 22
our Savior Jesus is	<b>risen</b>	unto. And therefore let	8, 774/ 6
our Savior Jesus is	<b>risen</b>	unto. And therefore let	8, 792/ 7
that had seen him	<b>risen</b>	. But to the intent	8, 792/ 26
our Savior Jesus is	<b>risen</b>	unto." But now hath	8, 795/ 26
rest that Christ is	<b>risen</b>	to, but is therein	8, 796/ 13
rest" that God is "	<b>risen</b>	" to, he telleth us	8, 797/ 24
arisen of naught, but	<b>risen</b>	upon the entire unity	8, 1026/ 27
the sense that immediately	<b>riseth</b>	upon the letter... which	8, 636/ 10
for the more part,	<b>riseth</b>	, or hath at the	8, 658/ 10
between them and us	<b>riseth</b>	upon the surety of	8, 996/ 1
it another way... now	<b>riseth</b>	the doubt for him	8, 997/ 24
world (for "from the	<b>rising</b>	of the sun till	8, 857/ 25
doctrine, his death, his	<b>rising</b>	again, and his miracles	8, 888/ 34
world (for "from the	<b>rising</b>	of the sun till	8, 908/ 27
one faith, from the	<b>rising</b>	up of the sun	8, 976/ 6
mows at the holy	<b>rites</b>	and ceremonies, and many	8, 842/ 33
bud. Cut away a	<b>river</b>	from the head, and	8, 977/ 14
drying up of the	<b>river</b>	that is cut off	8, 977/ 21
to make his rude	<b>roaring</b>	... nor a fond ape	8, 833/ 11
of the way and	<b>rob</b>	them, and kill them	8, 877/ 4
lead them wrong and	<b>rob</b>	them, and kill them	8, 877/ 22
shall tarry behind to	<b>rob</b>	his neighbor's house? And	8, 922/ 11
with rebellion to beat,	<b>rob</b>	, despoil, and kill them	8, 953/ 18
manslaughter no wrath, nor	<b>robbery</b>	no covetousness, nor slugging	8, 726/ 24
chapter? And as for	<b>robbing</b>	of any man's house	8, 922/ 9
to St. Catherine's, to	<b>Robert</b>	Necton, to whom he	8, 813/ 31
I, "when saw ye	<b>Robert</b>	Necton, then?" "Now, by	8, 815/ 11
Webbe was bewrayed by	<b>Robert</b>	Necton: so is Tyndale	8, 816/ 26
have known him for	<b>Robert</b>	Barnes, and yet not	8, 846/ 1
out, as "Richard learneth	<b>Robert</b>	, " yet saith no man	8, 846/ 21
also another friar, called	<b>Robert</b>	Barnes, that misliked it	8, 925/ 18
had told me that "	<b>Robin</b>	Hood" had been the	8, 742/ 24
that a tale of	<b>Robin</b>	Hood had been Holy	8, 750/ 17
teach a tale of	<b>Robin</b>	Hood to be the	8, 750/ 27
not a tale of	<b>Robin</b>	Hood, but the books	8, 751/ 2
teach a tale of	<b>Robin</b>	Hood for the true	8, 751/ 34
that bishops wear white	<b>rochets</b>	. And when he hath	8, 831/ 22
and apes, and the	<b>rochets</b>	to smocks, then he	8, 831/ 24
crowns, and gowns, and	<b>rochets</b>	, and vicious living, all	8, 831/ 27
shalt stand upon a	<b>rock</b>	"; and, soon after, "I	8, 977/ 4
is set upon a	<b>rock</b>	to behold God's figure	8, 977/ 8

their iniquities with the	<b>rod</b>	of correction, yet his	8, 608/ 34
as an old, naughty	<b>rod</b>	, before the face of	8, 609/ 3
mother doth: break the	<b>rod</b>	in pieces and cast	8, 609/ 5
schismatics with an iron	<b>rod</b>	, and all to frush	8, 794/ 15
all the world to	<b>roil</b>	in. Then saith he	8, 858/ 15
perjured by relapse, and	<b>roiled</b>	about like a layman	8, 925/ 20
all their whole Ragman's	<b>roll</b>	. Another example of the	8, 657/ 13
out of his checker	<b>roll</b>	... nor Judas himself after	8, 856/ 28
had in his checker	<b>roll</b>	, attending daily upon him	8, 907/ 10
Tyndale And Paul saith (	<b>Romans</b>	13), "Let every soul	8, 594/ 3
And Paul also testifieth (	<b>Romans</b>	8), "The Spirit beareth	8, 742/ 30
And Paul also testifieth (	<b>Romans</b>	8), "The Spirit beareth	8, 752/ 7
his epistle to the	<b>Romans</b>	, where he saith, "The	8, 754/ 25
that were among the	<b>Romans</b>	, "Ye have not received	8, 756/ 21
conclusion. As Paul saith (	<b>Romans</b>	9) that "not all	8, 773/ 15
which writeth unto the	<b>Romans</b>	, "Not the hearers of	8, 842/ 11
the church of the	<b>Romans</b>	, and the Corinthians, the	8, 1014/ 15
the church of the	<b>Romans</b>	, or the Corinthians, or	8, 1014/ 27
as the bishop of	<b>Rome</b>	, but as the successor	8, 576/ 30
the pope hath in	<b>Rome</b>	set up a stews	8, 586/ 33
is no man at	<b>Rome</b>	, in his own see	8, 594/ 13
send us all to	<b>Rome</b>	to seek and search	8, 701/ 28
face set up in	<b>Rome</b>	a stews of twenty	8, 765/ 5
God suffereth not the	<b>Rome</b>	church for to err	8, 858/ 5
God suffereth not the	<b>Rome</b>	church to err... and	8, 910/ 22
not the church of	<b>Rome</b>	to err, and "Lyra	8, 910/ 33
that the church of	<b>Rome</b>	hath erred, nor Lyra	8, 910/ 34
that the pope of	<b>Rome</b>	is the whole church	8, 910/ 35
the whole church of	<b>Rome</b>	... no more than the	8, 910/ 36
in the church of	<b>Rome</b>	alone. And therefore that	8, 914/ 23
churches, the church of	<b>Rome</b>	. And therefore this law	8, 917/ 22
lean upon... as the	<b>roof</b>	of a church is	8, 847/ 4
plain have a fair	<b>roof</b>	set upon it; for	8, 924/ 16
ill man in the	<b>room</b>	. Therefore would some man	8, 580/ 8
so forth, in whose	<b>rooms</b>	sat the scribes and	8, 601/ 23
borne inheritable to those	<b>rooms</b>	. This point (make these	8, 1011/ 11
verily died nor verily	<b>rose</b>	again; even likewise accused	8, 740/ 17
or the rebels that	<b>rose</b>	with Absalom marry, fie	8, 789/ 7
reason was by one	<b>Rosseus</b>	proved so foolish and	8, 1002/ 26
cured, left unto the	<b>rot</b>	and shaken into the	8, 855/ 13
might smell them so	<b>rotten</b>	that they supped of	8, 600/ 30
renew the selfsame old,	<b>rotten</b>	heresies which those holy	8, 625/ 3
up of a rare	<b>rotten</b>	egg, without either bread	8, 687/ 33
did cut off a	<b>rotten</b>	joint of his body	8, 856/ 21
body yea, and many	<b>rotten</b>	joints yet were the	8, 856/ 22
that their fruit is	<b>rotten</b>	and false, and themselves	8, 891/ 16
death as an incurable	<b>rotten</b>	member cast out in	8, 971/ 36
her members wax so	<b>rotten</b>	and fall away from	8, 979/ 19
it is written, and "	<b>rough</b>	smooth." Which is also	8, 691/ 22
wicked glosses, and so	<b>rough</b>	that no man could	8, 691/ 24

the Scripture "crooked" and "	<b>rough</b>	, "wresting" it with false	8, 703/ 33
Antichrist, and make the	<b>rough</b>	smooth and the crooked	8, 704/ 1
make some man's hands	<b>rough</b>	, with turning the Book	8, 997/ 18
he neither wist nor	<b>rought</b>	at whom... but lighted	8, 900/ 39
penny by them, I	<b>rought</b>	ne'er though there came	8, 903/ 13
water and the earth	<b>round</b>	about on every side	8, 604/ 23
being each in a	<b>round</b>	compass over other... the	8, 604/ 26
side of the whole	<b>round</b>	world, the higher, and	8, 605/ 15
whorl, and it is	<b>round</b>	as the world is	8, 605/ 26
one because both were	<b>round</b>	: her husband was fain	8, 606/ 8
get them into a	<b>roundel</b>	, turning them back to	8, 772/ 22
reason resteth in the	<b>roundness</b>	of the world come	8, 605/ 23
to run out at	<b>rovers</b>	and push at every	8, 833/ 10
and now running at	<b>rovers</b>	in apostasy. But now	8, 851/ 18
to run out at	<b>rovers</b>	as far beyond Tyndale	8, 870/ 28
else all run at	<b>rovers</b>	and nothing be certain	8, 938/ 14
and run out at	<b>rovers</b>	, as Friar Barnes doth	8, 988/ 32
of his successors, by	<b>row</b>	. But we shall not	8, 1011/ 2
an eagle, the rich,	<b>royal</b>	king of all birds	8, 723/ 18
again, good reader, that	<b>royal</b>	end of his railing	8, 728/ 21
see that of Tyndale's	<b>royal</b>	tale there is not	8, 783/ 16
but to show his	<b>royal</b>	rhetoric... and to contend	8, 839/ 23
sight of his own	<b>royal</b>	process in which he	8, 896/ 26
he well and lawfully	<b>royally</b>	jest and rail upon	8, 580/ 16
to the show... he	<b>royally</b>	raileth out at large	8, 586/ 23
reason that Tyndale so	<b>royally</b>	scoffeth out with a	8, 601/ 33
scoldeth strongly, and raileth	<b>royally</b>	, and lieth puissantly... else	8, 764/ 26
lordly and rail so	<b>royally</b>	upon all the laws	8, 919/ 10
claw his head and	<b>rub</b>	his forehead, and said	8, 815/ 19
of God, and to	<b>rub</b>	her eyes and shake	8, 885/ 18
those words in the	<b>rubric</b>	, "Ex dictis Bonifacii martyris	8, 593/ 27
string, fall to my	<b>rude</b>	refrain and sing him	8, 727/ 31
he meeteth... nor a	<b>rude</b>	ass to make his	8, 833/ 11
ass to make his	<b>rude</b>	roaring... nor a fond	8, 833/ 11
by letters after the	<b>rude</b>	rhymeless running of a	8, 839/ 16
is borne up from	<b>ruin</b>	and falling by the	8, 847/ 5
itself fall into the	<b>ruin</b>	of damnable error, but	8, 847/ 7
alderman to govern or	<b>rule</b>	the commoners, nor yet	8, 580/ 5
to give a certain	<b>rule</b>	that (as they say	8, 700/ 18
of heretics under their	<b>rule</b>	... he shall find, by	8, 726/ 21
same Spirit, a right	<b>rule</b>	left by God, teaching	8, 753/ 21
indeed, had I the	<b>rule</b>	of her but if	8, 790/ 15
Antichrist himself, and shall	<b>rule</b>	those rageous, rebellious schismatics	8, 794/ 14
to see any good	<b>rule</b>	... and that they vow	8, 831/ 32
every time a general	<b>rule</b>	. "For though he were	8, 888/ 23
Augustine, out of whose	<b>rule</b>	and religion Friar Barnes	8, 896/ 2
religion and out of	<b>rule</b>	now. But when Barnes	8, 896/ 4
out of Saint Augustine's	<b>rule</b>	. But first shall I	8, 908/ 18
country bear as much	<b>rule</b>	as the king, so	8, 909/ 35
Church bear as much	<b>rule</b>	as the pope whom	8, 909/ 36

compare yourselves to this	<b>rule</b>	of Saint Augustine... and	8, 930/ 7
himself whose order and	<b>rule</b>	Friar Barnes professed, and	8, 980/ 10
serve them, by Luther's	<b>rule</b>	, but very plain, open	8, 1006/ 9
may fail. But reason	<b>ruled</b>	by charity and devotion	8, 699/ 2
reason of the man,	<b>ruled</b>	with charity and devotion	8, 700/ 16
woman and must be	<b>ruled</b>	by her husband; yea	8, 862/ 12
woman, and must be	<b>ruled</b>	by her husband... and	8, 869/ 33
him, and not be	<b>ruled</b>	by him, and so	8, 870/ 2
he would the chief	<b>ruler</b>	or minister should be	8, 1024/ 29
their hearts toward their	<b>rulers</b>	and governors, whom they	8, 590/ 35
and jest upon their	<b>rulers</b>	. And so, forasmuch as	8, 592/ 18
that are also the	<b>rulers</b>	; and therefore it is	8, 620/ 20
Pharisees and scribes and	<b>rulers</b>	of the people too	8, 620/ 25
whether any of the	<b>rulers</b>	or Pharisees do believe	8, 641/ 33
ought to be no	<b>rulers</b>	at all in Christendom	8, 664/ 10
the dignity of the	<b>rulers</b>	as it standeth by	8, 911/ 8
if there were no	<b>rulers</b>	to see them kept	8, 911/ 10
kept yea, and the	<b>rulers</b>	being of a right	8, 911/ 11
but by princes and	<b>rulers</b>	against murderers and thieves	8, 919/ 28
be, will they be	<b>rulers</b>	of the Church... as	8, 983/ 29
be will they be	<b>rulers</b>	of churches, and so	8, 987/ 7
be, will they be	<b>rulers</b>	of the Church deacons	8, 987/ 9
that they were any	<b>rulers</b>	in the Church, but	8, 987/ 11
naughty folk and evil	<b>rulers</b>	that be of it	8, 987/ 29
under any such certain	<b>rules</b>	but that sometimes they	8, 699/ 1
many good and reasonable	<b>rules</b>	... and yet can no	8, 700/ 15
though we learned certain	<b>rules</b>	and principles of them	8, 774/ 33
though we learned certain	<b>rules</b>	and principles of them	8, 805/ 33
she may make new	<b>rules</b>	and new laws at	8, 862/ 9
belief... and in the	<b>rules</b>	of living... though their	8, 914/ 14
written wrinkles against the	<b>rules</b>	which they profess, and	8, 914/ 16
truth of doctrine in	<b>rules</b>	of living and necessary	8, 951/ 14
of concupiscence reigning and	<b>ruling</b>	his weak, sickly members	8, 819/ 16
there is any such	<b>rumor</b>	abroad, and to be	8, 592/ 9
such seed of evil	<b>rumor</b>	among the people against	8, 635/ 13
which he hath to	<b>run</b>	he standeth still at	8, 579/ 11
of railing, but may	<b>run</b>	out in his ribaldry	8, 580/ 2
the pope were all	<b>run</b>	out of reason though	8, 580/ 10
a frieze coat, and	<b>run</b>	out of his order	8, 582/ 20
as to let all	<b>run</b>	at riot without any	8, 585/ 27
speech be suffered to	<b>run</b>	at riot, be the	8, 592/ 16
such, to go and	<b>run</b>	at riot at their	8, 596/ 6
monks and friars should	<b>run</b>	out and wed nuns	8, 696/ 19
mad wild bull to	<b>run</b>	out at rovers and	8, 833/ 10
course that he had	<b>run</b>	... when he reckoned of	8, 849/ 19
but they will rather	<b>run</b>	to the devil in	8, 868/ 32
point Barnes seemeth to	<b>run</b>	out at rovers as	8, 870/ 28
knowing that he were	<b>run</b>	out of religion... but	8, 876/ 32
religion Friar Barnes is	<b>run</b>	away... but his new	8, 896/ 2
more bragging boasts, nor	<b>run</b>	out in more frantic	8, 919/ 13

but was himself also	<b>run</b>	out of religion, abjured	8, 925/ 19
he may now therefore	<b>run</b>	out of his religion	8, 926/ 6
them why they be	<b>run</b>	, both, out of religion	8, 932/ 32
firm, or else all	<b>run</b>	at rovers and nothing	8, 938/ 13
church because they be	<b>run</b>	away for fear of	8, 952/ 35
break their vows, and	<b>run</b>	in apostasy, and set	8, 953/ 8
off their habits and	<b>run</b>	out at rovers, as	8, 988/ 32
cloister because they cannot	<b>run</b>	out of their cloister	8, 988/ 35
else would fain have	<b>run</b>	out of religion, and	8, 989/ 5
not, for all that,	<b>run</b>	out, for the very	8, 989/ 6
one Henry, an apostate	<b>run</b>	out of religion and	8, 989/ 12
for all that, go	<b>run</b>	out of this known	8, 994/ 4
they sit by, would	<b>run</b>	out rashly in a	8, 994/ 14
their other sicknesses... they	<b>run</b>	out in a mad	8, 994/ 26
churches the friars that	<b>run</b>	in apostasy and make	8, 1010/ 36
whores of nuns and	<b>run</b>	will they forth all	8, 1010/ 36
say nay. But now	<b>runneth</b>	he forth and railleth	8, 630/ 33
railing that on he	<b>runneth</b>	therewith, and saith... Tyndale	8, 726/ 27
such a man... he	<b>runneth</b>	straight to his "remembrance	8, 745/ 33
Luther, after whom he	<b>runneth</b>	out of religion and	8, 896/ 4
the purpose that he	<b>runneth</b>	forth still in this	8, 910/ 4
after the rude rhymeless	<b>running</b>	of a Scottish geste	8, 839/ 16
in heresy, and now	<b>running</b>	at rovers in apostasy	8, 851/ 18
doctrine that fornication, adultery,	<b>running</b>	out of religion to	8, 951/ 27
the common known word	<b>running</b>	in every man's mouth	8, 1027/ 17
the rather of one	<b>rush</b>	for their holy consecration	8, 595/ 25
he setteth not a	<b>rush</b>	by them all, but	8, 659/ 10
is not worth one	<b>rush</b>	; but the reason that	8, 673/ 5
is not worth a	<b>rush</b>	. But now let us	8, 804/ 23
a knot in a	<b>rush</b>	. For come they must	8, 922/ 13
is not worth a	<b>rush</b>	. Now, that every particular	8, 1026/ 18
except the Lord of	<b>Sabaoth</b>	had left us seed	8, 718/ 10
except the Lord of	<b>Sabaoth</b>	had left us seed	8, 726/ 32
put in this word	<b>sacerdotes</b>	, that is to say	8, 685/ 5
penance enjoined. For the	<b>Sacrament</b>	of Penance is to	8, 581/ 19
Christ in the Blessed	<b>Sacrament</b>	of the Altar... and	8, 583/ 26
that blasphemeth the Blessed	<b>Sacrament</b>	this second reason of	8, 587/ 18
in honor of the	<b>sacrament</b>	of priesthood have any	8, 594/ 21
instead of the Blessed	<b>Sacrament</b>	I ween a woman	8, 594/ 28
he be by the	<b>Sacrament</b>	of Holy Orders taken	8, 594/ 31
further blasphemeth the Blessed	<b>Sacrament</b>	... was taken, slain, and	8, 608/ 26
himself, in the Blessed	<b>Sacrament</b>	... which is, as himself	8, 628/ 5
Christ in the Blessed	<b>Sacrament</b>	, nor set by no	8, 630/ 17
nor set by no	<b>sacrament</b>	else, but call incestuous	8, 630/ 17
think that the Blessed	<b>Sacrament</b>	of the Altar were	8, 633/ 25
that matrimony were no	<b>sacrament</b>	whereas the King's Highness	8, 639/ 19
calleth it a great	<b>sacrament</b>	himself Luther, I say	8, 639/ 23
Christ out of the	<b>Sacrament</b>	of the Altar? What	8, 640/ 17
said of the Blessed	<b>Sacrament</b>	, "This is my body	8, 640/ 21
sect that in the	<b>Sacrament</b>	was both my very	8, 641/ 8

believe matrimony is a	<b>sacrament</b>	; Tyndale saith he can	8, 645/ 20
himself make such another	<b>sacrament</b>	of a net or	8, 645/ 21
We believe that the	<b>Sacrament</b>	of the Altar is	8, 645/ 22
Scripture that in the	<b>Sacrament</b>	of the Altar is	8, 646/ 9
of God, whose holy	<b>sacrament</b>	of wedlock they defoul	8, 653/ 6
Christ in the Blessed	<b>Sacrament</b>	, and that there is	8, 656/ 23
place also for the	<b>Sacrament</b>	of Aneling. And Frith	8, 658/ 22
heresy against the Blessed	<b>Sacrament</b>	of the Altar, that	8, 661/ 14
now: that in the	<b>Sacrament</b>	though he confessed to	8, 661/ 20
holdeth: that in the	<b>Sacrament</b>	is both the very	8, 661/ 29
is in the Blessed	<b>Sacrament</b>	nothing else but bread	8, 661/ 34
and Blood in the	<b>Sacrament</b>	of the Altar... for	8, 671/ 28
hath therein for the	<b>Sacrament</b>	of Aneling. For which	8, 688/ 14
them. As in the	<b>sacrament</b>	of priesthood, the words	8, 688/ 30
good son." In the	<b>Sacrament</b>	of Matrimony, whereas Saint	8, 688/ 36
it is a "great	<b>sacrament</b>	"... those words glosseth Luther	8, 689/ 1
head. In the Blessed	<b>Sacrament</b>	of the Altar, whereas	8, 689/ 3
Body in the Blessed	<b>Sacrament</b>	, and keep the chastity	8, 703/ 36
to do any. The	<b>sacrament</b>	of wedlock, he saith	8, 704/ 22
make as good a	<b>sacrament</b>	of an old net	8, 704/ 23
such holy folk. The	<b>Sacrament</b>	of Holy Orders he	8, 704/ 25
him "good son." The	<b>Sacrament</b>	of Extreme Unction he	8, 704/ 28
the sick man. The	<b>Sacrament</b>	of Confirmation he calleth	8, 704/ 29
forehead. The holy, blessed	<b>Sacrament</b>	of the Altar, the	8, 704/ 32
and especially the Blessed	<b>Sacrament</b>	of the Altar, the	8, 709/ 18
Body out of the	<b>sacrament</b>	, and leave there for	8, 709/ 36
to honor the Blessed	<b>Sacrament</b>	, and that it is	8, 712/ 25
faith infounded in the	<b>Sacrament</b>	of Baptism. Upon the	8, 768/ 22
feebleth that the Blessed	<b>Sacrament</b>	of the Altar, the	8, 773/ 1
of grace, nor the	<b>Sacrament</b>	of the Altar nothing	8, 775/ 13
is in the Blessed	<b>Sacrament</b>	of the Altar, and	8, 788/ 1
feareth to mock the	<b>Sacrament</b>	, the Blessed Body of	8, 788/ 11
and that the Blessed	<b>Sacrament</b>	of the Altar is	8, 802/ 30
that in the Blessed	<b>Sacrament</b>	of the Altar there	8, 804/ 31
of Christ in the	<b>Sacrament</b>	of the Altar he	8, 806/ 5
Christ in the Blessed	<b>Sacrament</b>	, and observe their holy	8, 806/ 21
that in the Blessed	<b>Sacrament</b>	is neither flesh nor	8, 807/ 35
and for the Blessed	<b>Sacrament</b>	, and for vows of	8, 809/ 15
speak anything of the	<b>Sacrament</b>	of Baptism, because that	8, 820/ 14
thereof... as though the	<b>sacrament</b>	had no part in	8, 820/ 16
by God with the	<b>Sacrament</b>	of Baptism into every	8, 824/ 2
honor unto the Blessed	<b>Sacrament</b>	of the Altar, any	8, 826/ 22
righteous man." For the	<b>Sacrament</b>	of Confirmation it is	8, 843/ 21
Ghost." Moreover, for the	<b>Sacrament</b>	of Matrimony we have	8, 843/ 25
This is a great	<b>sacrament</b>	... but I say in	8, 843/ 27
to wit, by the	<b>Sacrament</b>	of Baptism. Thus hath	8, 852/ 3
the intent that the	<b>Sacrament</b>	of Baptism might wash	8, 852/ 6
without his death, the	<b>sacrament</b>	should not have had	8, 852/ 8
hath he by the	<b>Sacrament</b>	of Baptism cleansed his	8, 852/ 9
and charity with the	<b>Sacrament</b>	of Baptism, and whereby	8, 853/ 11

again by the blessed	<b>sacrament</b>	of Penance of those	8, 855/ 11
and against all the	<b>Sacrament</b>	of Penance. And therefore	8, 867/ 26
doth but mock the	<b>Sacrament</b>	of Penance... and because	8, 868/ 18
filthy, till by the	<b>Sacrament</b>	of Baptism, at their	8, 906/ 21
of God, and the	<b>Sacrament</b>	of Baptism and after	8, 906/ 23
of God and the	<b>Sacrament</b>	of Penance, and other	8, 906/ 25
said nor the Blessed	<b>Sacrament</b>	in the Mass consecrated	8, 932/ 25
as, by the blessed	<b>sacrament</b>	of Holy Orders, were	8, 1011/ 9
these heretics at the	<b>Sacrament</b>	of Orders never so	8, 1011/ 12
and believing in the	<b>Sacrament</b>	of the Altar, and	8, 1033/ 4
Christ is in the	<b>Sacrament</b>	of the Altar, and	8, 1034/ 2
ceremonies, and of the	<b>sacraments</b>	ordained at the beginning	8, 579/ 27
the Church, and the	<b>sacraments</b>	... against which prick he	8, 583/ 14
proud that the holy	<b>sacraments</b>	must be his waiting-servants	8, 583/ 16
and also the seven	<b>sacraments</b>	too; make mocks at	8, 584/ 1
his heresies against the	<b>sacraments</b>	. Which while he so	8, 589/ 13
nuns, and that the	<b>sacraments</b>	be but bare tokens	8, 589/ 31
honor, to receive the	<b>sacraments</b>	of them, to hear	8, 596/ 3
and to receive the	<b>sacraments</b>	of them, and to	8, 596/ 28
that all the seven	<b>sacraments</b>	be but bare signs	8, 597/ 10
and peculiar laws and	<b>sacraments</b>	and ceremonies an end	8, 606/ 25
all the ceremonies and	<b>sacraments</b>	of the Old Testament	8, 609/ 31
God's holy words and	<b>sacraments</b>	unto the people: it	8, 616/ 8
to preach unto, nor	<b>sacraments</b>	administered by any man	8, 617/ 23
Penance, against the other	<b>sacraments</b>	, against vows; against holy	8, 625/ 7
heresies against the blessed	<b>sacraments</b>	. And as for avarice	8, 628/ 9
the significations of the	<b>sacraments</b>	to make us believe	8, 631/ 1
the work of the	<b>sacraments</b>	, first, whereby they might	8, 631/ 1
the signification" from the	<b>sacraments</b>	. Yet I ask Tyndale	8, 632/ 20
more significations of the	<b>sacraments</b>	in the books of	8, 632/ 22
no significations of the	<b>sacraments</b>	at all. We will	8, 632/ 29
the significations of the	<b>sacraments</b>	... whether were those significations	8, 632/ 31
that all the seven	<b>sacraments</b>	were by God given	8, 633/ 12
have us take the	<b>sacraments</b>	for nothing else but	8, 633/ 19
ween that for the	<b>sacraments</b>	we were never the	8, 633/ 23
take all the seven	<b>sacraments</b>	and cast them clean	8, 634/ 10
away the significations of	<b>sacraments</b>	, and making of false	8, 638/ 7
teeming. Now, touching the	<b>sacraments</b>	, whereof they say the	8, 638/ 34
be great and holy	<b>sacraments</b>	; Tyndale saith we find	8, 646/ 7
worth, and that the	<b>sacraments</b>	be graceless and but	8, 656/ 19
the Assertion of the	<b>Sacraments</b>	, strained Luther so sore	8, 675/ 31
him. Then concerning the	<b>sacraments</b>	, all such as themselves	8, 688/ 28
served us. For our	<b>sacraments</b>	were once but signs	8, 692/ 21
for believing that the	<b>sacraments</b>	be not bare signs	8, 703/ 12
believed in the same	<b>sacraments</b>	that we do, and	8, 703/ 17
teaching good works and	<b>sacraments</b>	, and keeping of holy	8, 704/ 11
should have Christ's holy	<b>sacraments</b>	in reverence, and especially	8, 709/ 17
shall he believe the	<b>sacraments</b>	... and go to shrift	8, 733/ 9
own hearts that the	<b>sacraments</b>	be (as Tyndale saith	8, 775/ 11
process of images, pilgrimage,	<b>sacraments</b>	, and ceremonies. In all	8, 775/ 27

in all the other	<b>sacraments</b>	, his calling of Christ's	8, 786/ 4
and almost all the	<b>sacraments</b>	, used in the known	8, 842/ 27
sects, which call the	<b>sacraments</b>	but only bare signs	8, 842/ 31
and many of the	<b>sacraments</b>	, used in the Catholic	8, 842/ 34
as concerning the holy	<b>sacraments</b>	... of Aneling thus writeth	8, 843/ 9
clergy and ceremonies and	<b>sacraments</b>	of the Church, therewith	8, 876/ 3
Church, concerning the seven	<b>sacraments</b>	, and praying to saints	8, 884/ 1
diversely some for the	<b>sacraments</b>	, and some against them	8, 887/ 16
men believe that dumb	<b>sacraments</b>	, and ceremonies, and good	8, 890/ 16
Penance, and other holy	<b>sacraments</b>	taking their effect, strength	8, 906/ 26
well using of the	<b>sacraments</b>	shall be fully forgiven	8, 966/ 7
spots with the blessed	<b>sacraments</b>	and stretching out his	8, 966/ 25
charity, and without the	<b>sacraments</b>	of the same... such	8, 967/ 30
unreverently both the holy	<b>sacraments</b>	and ministers of the	8, 989/ 30
communion of faith and	<b>sacraments</b>	, members of Christ's Mystical	8, 1017/ 32
of the Altar, the	<b>Sacred</b>	Body of our Savior	8, 773/ 1
both broken their holy,	<b>sacred</b>	vows... and stubbornly defend	8, 932/ 34
at the Mass no	<b>sacrifice</b>	nor none oblation, nor	8, 589/ 33
Secrets, without Oblation, without	<b>Sacrifice</b>	, without the Body or	8, 594/ 26
temple serving for the	<b>sacrifice</b>	he might still have	8, 620/ 4
make him a daily	<b>sacrifice</b>	of their own beastly	8, 666/ 19
and with the wholesome	<b>Sacrifice</b>	, and with alms that	8, 967/ 12
the time of the	<b>Sacrifice</b>	, in their place and	8, 967/ 19
made that the same	<b>Sacrifice</b>	is offered up for	8, 967/ 22
oblation of that holy	<b>Sacrifice</b>	offered for them in	8, 969/ 4
the Mass is a	<b>sacrifice</b>	and an oblation to	8, 969/ 22
our Lord gladly receiveth	<b>sacrifice</b>	... and which only may	8, 976/ 19
Lord commanded of the	<b>sacrifice</b>	of the paschal lamb	8, 976/ 22
of the ceremonies and	<b>sacrifices</b>	, and teaching to believe	8, 610/ 4
Israel before, whose fleshly	<b>sacrifices</b>	were too feeble of	8, 755/ 29
serve the devil in	<b>sacrilege</b>	, and make him a	8, 666/ 18
in way toward adultery,	<b>sacrilege</b>	, or murder so he	8, 821/ 7
heresies, and the abominable	<b>sacrilege</b>	of friars' and nuns'	8, 868/ 34
their bridles, in their	<b>saddles</b>	, and in their spurs	8, 983/ 24
disguising," of golden spurs,	<b>saddles</b>	, and bridles? If there	8, 983/ 36
sects, as Pharisees and	<b>Sadducees</b>	, and scribes and Levites	8, 619/ 16
therein he seeth himself	<b>safe</b>	. For though the whole	8, 745/ 36
Reynard trusteth to lie	<b>safe</b>	because he thinketh no	8, 746/ 6
folk that ween themselves	<b>safe</b>	enough by worldly strength	8, 763/ 22
charity, and so were	<b>safe</b>	enough and needed no	8, 780/ 26
he made the matter	<b>safe</b>	and sure there... then	8, 813/ 34
sinner and all is	<b>safe</b>	. And then may "the	8, 868/ 24
mother, then are we	<b>safe</b>	and sure. For then	8, 892/ 35
may ween they walk	<b>safe</b>	enough. Then descend we	8, 999/ 35
saving for the King's	<b>safe-conduct</b>	, should have stood in	8, 885/ 25
books with him. Which	<b>safe-conduct</b>	, because it was granted	8, 885/ 27
in tarrying after the	<b>safe-conduct</b>	and visiting the congregation	8, 885/ 31
provide for the perpetual	<b>safeguard</b>	of his Catholic church	8, 608/ 32
the Fox, for his	<b>safeguard</b>	into his Maupertuis of	8, 746/ 4
in but for the	<b>safeguard</b>	of heretics and impunity	8, 791/ 18

as Davy thought himself	<b>safely</b>	defended against falsehood by	8, 816/ 15
since he may not	<b>safely</b>	tarry here, but must	8, 885/ 35
A timore nocturne, a	<b>sagitta</b>	volante in dia, a	8, 988/ 2
as the successor of	<b>Saint</b>	Peter... to be their	8, 576/ 30
whole pedigree of popes,	<b>Saint</b>	Peter himself and all	8, 580/ 17
list to look in	<b>Saint</b>	Augustine, in his book	8, 581/ 30
that holy doctor and	<b>saint</b>	bid every man put	8, 581/ 31
in the Gospel of	<b>Saint</b>	Matthew and by the	8, 583/ 9
the old holy pope	<b>Saint</b>	Gregory and divers other	8, 586/ 2
by the authority of	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 589/ 25
authority of Saint Augustine,	<b>Saint</b>	Jerome, Saint Gregory, Saint	8, 589/ 26
Saint Augustine, Saint Jerome,	<b>Saint</b>	Gregory, Saint Ambrose, Saint	8, 589/ 26
Saint Jerome, Saint Gregory,	<b>Saint</b>	Ambrose, Saint Cyprian, Saint	8, 589/ 26
Saint Gregory, Saint Ambrose,	<b>Saint</b>	Cyprian, Saint Basil, Saint	8, 589/ 26
Saint Ambrose, Saint Cyprian,	<b>Saint</b>	Basil, Saint Chrysostom, and	8, 589/ 27
Saint Cyprian, Saint Basil,	<b>Saint</b>	Chrysostom, and all the	8, 589/ 27
the blessed, holy martyr	<b>Saint</b>	Boniface, which brought the	8, 593/ 24
that "Te igitur" was	<b>Saint</b>	Clement's father. The Fourth	8, 593/ 34
Mass as ever was	<b>Saint</b>	Peter. And in good	8, 594/ 23
more meet priest than	<b>Saint</b>	Peter. And albeit that	8, 594/ 29
surely the words of	<b>Saint</b>	Peter with which these	8, 595/ 28
and such others as	<b>Saint</b>	Paul forbiddeth us the	8, 596/ 26
and high, glorious martyr	<b>Saint</b>	Cyprian, against Novatian and	8, 602/ 13
his days. Now is	<b>Saint</b>	Cyprian a man of	8, 602/ 16
the great holy doctor	<b>Saint</b>	Augustine allegeth as reverently	8, 602/ 17
Augustine allegeth as reverently	<b>Saint</b>	Cyprian as any man	8, 602/ 17
any man now allegeth	<b>Saint</b>	Augustine. And this reason	8, 602/ 18
now derideth and mocketh...	<b>Saint</b>	Cyprian thought so sure	8, 602/ 19
God suffered that good	<b>saint</b>	to be deceived, if	8, 602/ 23
I will not do	<b>Saint</b>	Cyprian so much dishonor	8, 602/ 26
and some such as	<b>Saint</b>	Cyprian layeth himself; howbeit	8, 603/ 13
time read and marked	<b>Saint</b>	Cyprian upon that point	8, 603/ 16
strong, before made by	<b>Saint</b>	Cyprian, as I said	8, 603/ 35
and his apostles and	<b>Saint</b>	John the Baptist went	8, 606/ 35
birth of Christ? as	<b>Saint</b>	Augustine orderly deduceth, by	8, 610/ 15
Holy Scripture as where	<b>Saint</b>	Paul saith, "Faith is	8, 615/ 6
to the words of	<b>Saint</b>	Paul but he meaneth	8, 615/ 18
preacher teacheth (without which	<b>Saint</b>	Paul showeth that they	8, 615/ 20
verified... to which truth	<b>Saint</b>	Paul subscribeth where he	8, 615/ 31
the church" is, as	<b>Saint</b>	Paul saith, the "pillar	8, 617/ 17
holy doctors (and, as	<b>Saint</b>	Paul saith, "prophets upon	8, 623/ 21
nor for as many	<b>Saint</b>	Cyprians. For he said	8, 624/ 3
that the words of	<b>Saint</b>	Peter with which Tyndale	8, 627/ 15
the Church... were by	<b>Saint</b>	Peter spoken against such	8, 627/ 16
the very words of	<b>Saint</b>	Peter will declare the	8, 627/ 20
with another. And where	<b>Saint</b>	Peter saith that many	8, 627/ 32
making of merchandise," that	<b>Saint</b>	Peter speaketh of, and	8, 628/ 26
all the words of	<b>Saint</b>	Peter with which Tyndale	8, 628/ 33
Catholic Church were by	<b>Saint</b>	Peter spoken against these	8, 628/ 34
nor do not as	<b>Saint</b>	Paul saith sow spiritual	8, 630/ 5

unworthy to receive, as	<b>Saint</b>	Paul saith, the double	8, 630/ 26
made. But yet saw	<b>Saint</b>	Paul that God so	8, 637/ 3
is even angry with	<b>Saint</b>	Paul for that exposition	8, 637/ 9
allegories at all. Holy	<b>Saint</b>	Jerome expoundeth by an	8, 637/ 15
doth that holy doctor	<b>Saint</b>	Jerome, in all that	8, 637/ 22
seemeth, that blessed, holy	<b>saint</b>	that God caused that	8, 637/ 25
that the glorious apostle	<b>Saint</b>	Paul calleth it a	8, 639/ 22
this wise to gloss	<b>Saint</b>	Paul's words and say	8, 639/ 24
words and say that	<b>Saint</b>	Paul peradventure said it	8, 639/ 25
the hard places of	<b>Saint</b>	Paul with their false	8, 639/ 35
teach us them, because	<b>Saint</b>	Paul saith that "the	8, 645/ 31
Barnes saith plainly that	<b>Saint</b>	James' epistle is none	8, 646/ 31
that therefore was sent	<b>Saint</b>	John the Baptist to	8, 649/ 5
in like manner as	<b>Saint</b>	John the Baptist did	8, 649/ 12
upon that matter with	<b>Saint</b>	John the Baptist... he	8, 650/ 7
then, to this new	<b>Saint</b>	John the Baptist; that	8, 650/ 18
that is to say,	<b>Saint</b>	Luther, the foregoer of	8, 650/ 21
I wot well when	<b>Saint</b>	John the Baptist came	8, 650/ 23
at the coming of	<b>Saint</b>	John... God would of	8, 650/ 27
send this new Baptist,	<b>Saint</b>	Luther, give the world	8, 650/ 28
therefore if this young	<b>Saint</b>	John the Baptist the	8, 651/ 7
as the other, old	<b>Saint</b>	John the Baptist was	8, 651/ 12
now for a new	<b>Saint</b>	John... as of the	8, 651/ 14
as of the old	<b>Saint</b>	John it was of	8, 651/ 14
is to say that	<b>Saint</b>	Luther, Saint Hutchins, Saint	8, 652/ 27
say that Saint Luther,	<b>Saint</b>	Hutchins, Saint Huessgen, and	8, 652/ 27
Saint Luther, Saint Hutchins,	<b>Saint</b>	Huessgen, and Saint Zwingli	8, 652/ 27
Hutchins, Saint Huessgen, and	<b>Saint</b>	Zwingli in like wise	8, 652/ 27
the Catholic Church as	<b>Saint</b>	John the Baptist rebuked	8, 652/ 28
us as it might	<b>Saint</b>	John the Baptist to	8, 652/ 34
in like manner. For	<b>Saint</b>	John the Baptist rebuked	8, 653/ 10
as evil as we.	<b>Saint</b>	John also preached penance	8, 653/ 15
it. This was not	<b>Saint</b>	John's manner. Saint John	8, 653/ 22
not Saint John's manner.	<b>Saint</b>	John showed another manner	8, 653/ 23
preached with his word.	<b>Saint</b>	John therefore lived in	8, 653/ 27
manner of rebuking that	<b>Saint</b>	John used. And therefore	8, 653/ 36
the same manner that	<b>Saint</b>	John did the Jews	8, 654/ 2
wed nuns. But holy	<b>Saint</b>	Cyprian, that blessed bishop	8, 657/ 26
himself. And this blessed	<b>saint</b>	Cyprian thought himself bound	8, 657/ 33
their writings. Thus writeth	<b>Saint</b>	Cyprian contrary to Luther's	8, 657/ 36
if it be because	<b>Saint</b>	Cyprian would not wed	8, 658/ 3
would fain put out	<b>Saint</b>	James' epistle, and saith	8, 658/ 18
the religious house of	<b>Saint</b>	Gertrude at Nivelles, and	8, 659/ 23
which pride is, as	<b>Saint</b>	Augustine saith, the very	8, 662/ 19
When thou speakest with	<b>Saint</b>	Peter, then pray him	8, 664/ 30
church... which is, as	<b>Saint</b>	Paul saith, the "pillar	8, 668/ 23
that glorious martyr holy	<b>Saint</b>	Cyprian saith, "Out of	8, 669/ 15
yet was God, as	<b>Saint</b>	Cyprian by Scripture proveth	8, 671/ 21
whom Mt 3:7	<b>Saint</b>	John called the "generation	8, 672/ 6
not God, against whom	<b>Saint</b>	John the Evangelist wrote	8, 672/ 21

champion, the invincible martyr,	<b>Saint</b>	Cyprian... that by that	8, 673/ 8
the time of holy	<b>Saint</b>	Augustine, such heretics as	8, 676/ 15
thereunto. This saying of	<b>Saint</b>	Augustine, Luther himself alloweth	8, 676/ 23
calleth the Epistle of	<b>Saint</b>	James the word of	8, 678/ 13
whole matter. For since	<b>Saint</b>	Augustine saith, and Luther	8, 678/ 19
in those words, both	<b>Saint</b>	Augustine and Luther both	8, 678/ 21
appeareth plainly that both	<b>Saint</b>	Augustine and Luther affirm	8, 678/ 23
setteth so little by	<b>Saint</b>	Thomas, Saint Bonaventure, Saint	8, 679/ 33
little by Saint Thomas,	<b>Saint</b>	Bonaventure, Saint Bernard, Saint	8, 679/ 33
Saint Thomas, Saint Bonaventure,	<b>Saint</b>	Bernard, Saint Anselm, and	8, 679/ 33
Saint Bonaventure, Saint Bernard,	<b>Saint</b>	Anselm, and all such	8, 679/ 33
by the holy doctor	<b>Saint</b>	Augustine four or five	8, 679/ 36
the things that holy	<b>Saint</b>	Augustine made that reason	8, 680/ 13
did that holy doctor	<b>Saint</b>	Augustine not only eight	8, 680/ 19
his goodly scoffing at	<b>Saint</b>	Augustine's reason, he shall	8, 680/ 24
avoid it but that	<b>Saint</b>	Augustine hath by that	8, 680/ 25
it seem nay, that	<b>Saint</b>	Augustine made for that	8, 680/ 28
after confesseth, made by	<b>Saint</b>	Augustine himself so many	8, 680/ 36
pity it was that	<b>Saint</b>	Augustine had not had	8, 681/ 7
from Christendom! But surely	<b>Saint</b>	Augustine, good man, saw	8, 681/ 13
it after. Howbeit, if	<b>Saint</b>	Augustine had had no	8, 681/ 18
heretics well have mocked	<b>Saint</b>	Augustine as Tyndale doth	8, 681/ 21
so have said unto	<b>Saint</b>	Augustine that the Jews	8, 681/ 25
which is the Scripture"	<b>Saint</b>	Augustine would soon have	8, 681/ 29
learning can devise, could	<b>Saint</b>	Augustine have answered any	8, 682/ 36
And farther then might	<b>Saint</b>	Augustine have said to	8, 683/ 3
against the reason of	<b>Saint</b>	Augustine as Saint Augustine	8, 683/ 11
of Saint Augustine as	<b>Saint</b>	Augustine might have said	8, 683/ 11
he would shake off	<b>Saint</b>	Augustine's reason made against	8, 683/ 22
of the Epistle of	<b>Saint</b>	James, and some other	8, 684/ 6
saints have put out	<b>Saint</b>	Polycarp, that holy man	8, 684/ 23
call in their calendar "	<b>Saint</b>	Thomas of Kent." Such	8, 684/ 26
the Latin text of	<b>Saint</b>	Paul in the First	8, 685/ 1
which is ascribed unto	<b>Saint</b>	Chrysostom, to make it	8, 685/ 9
cunning bishop Theophylactus upon	<b>Saint</b>	John's Gospel, left out	8, 685/ 13
it not. And holy	<b>Saint</b>	Thomas allegeth in his	8, 685/ 18
in the Gospel of	<b>Saint</b>	Matthew, "The Son of	8, 686/ 36
by the mouth of	<b>Saint</b>	Paul, "We must all	8, 687/ 3
belief. And therefore saith	<b>Saint</b>	Luther, inspired with the	8, 687/ 26
of his blessed apostle	<b>Saint</b>	James, he giveth all	8, 688/ 3
other plain words that	<b>Saint</b>	James hath therein for	8, 688/ 13
sore words also wherewith	<b>Saint</b>	James doth in the	8, 688/ 17
priesthood, the words of	<b>Saint</b>	Paul unto Timothy by	8, 688/ 31
Sacrament of Matrimony, whereas	<b>Saint</b>	Paul saith it is	8, 688/ 36
Luther, and saith that	<b>Saint</b>	Paul peradventure said that	8, 689/ 2
in this... not only	<b>Saint</b>	Augustine, pardie, but holy	8, 689/ 27
wherewith he would answer	<b>Saint</b>	Augustine's reason by fearing	8, 690/ 14
the first reason by	<b>Saint</b>	Cyprian, the second by	8, 690/ 29
Cyprian, the second by	<b>Saint</b>	Augustine. And it hath	8, 690/ 29
Pharisees, and synagogues, and	<b>Saint</b>	John the Baptist, and	8, 692/ 34

other holy heretics, unto	<b>Saint</b>	John and our Savior	8, 693/ 1
and his apostles, and	<b>Saint</b>	John the foregoer, came	8, 693/ 4
had so prayed for	<b>Saint</b>	Peter that his faith	8, 693/ 22
the only which, as	<b>Saint</b>	Augustine saith and Luther	8, 694/ 2
his apostles and to	<b>Saint</b>	John... let Tyndale tell	8, 695/ 23
and his apostles, with	<b>Saint</b>	John his foregoer, to	8, 695/ 26
them he resembleth to	<b>Saint</b>	John, which to Christ's	8, 695/ 28
then who was Luther's	<b>Saint</b>	John the Baptist and	8, 695/ 30
of sundry times, as	<b>Saint</b>	Ignatius, Saint Polycarp, Saint	8, 696/ 7
times, as Saint Ignatius,	<b>Saint</b>	Polycarp, Saint Cyprian, Saint	8, 696/ 8
Saint Ignatius, Saint Polycarp,	<b>Saint</b>	Cyprian, Saint Basil, Saint	8, 696/ 8
Saint Polycarp, Saint Cyprian,	<b>Saint</b>	Basil, Saint Chrysostom, Saint	8, 696/ 8
Saint Cyprian, Saint Basil,	<b>Saint</b>	Chrysostom, Saint Leo, Saint	8, 696/ 8
Saint Basil, Saint Chrysostom,	<b>Saint</b>	Leo, Saint Hilary, Saint	8, 696/ 9
Saint Chrysostom, Saint Leo,	<b>Saint</b>	Hilary, Saint Jerome, Saint	8, 696/ 9
Saint Leo, Saint Hilary,	<b>Saint</b>	Jerome, Saint Ambrose, and	8, 696/ 9
Saint Hilary, Saint Jerome,	<b>Saint</b>	Ambrose, and Saint Augustine	8, 696/ 9
Jerome, Saint Ambrose, and	<b>Saint</b>	Augustine. Now if Tyndale	8, 696/ 10
take no more but	<b>Saint</b>	John, to show that	8, 696/ 23
the doctrine thereof as	<b>Saint</b>	John did from the	8, 696/ 24
that ere he prove	<b>Saint</b>	John and himself matches	8, 696/ 27
like the living of	<b>Saint</b>	John than it appeareth	8, 696/ 30
in like manner as	<b>Saint</b>	John the Baptist and	8, 697/ 4
taught the doctrine that	<b>Saint</b>	John the Baptist and	8, 697/ 6
then picketh out specially	<b>Saint</b>	John the Baptist to	8, 697/ 13
the Catholic Church unto	<b>Saint</b>	John and his demeanor	8, 697/ 15
that the persons of	<b>Saint</b>	John the Baptist and	8, 697/ 18
are the things that	<b>Saint</b>	John reprov'd in the	8, 697/ 21
The Church saith as	<b>Saint</b>	Paul saith that virginity	8, 699/ 6
neither the Church nor	<b>Saint</b>	Paul that it so	8, 699/ 8
all the whole world.	<b>Saint</b>	Mary Magdalene was more	8, 699/ 11
Pharisees taught wrong, whom	<b>Saint</b>	John reprov'd and our	8, 700/ 6
either to God... or	<b>saint</b>	or building of church	8, 701/ 30
folk nay. But holy	<b>Saint</b>	Chrysostom calleth upon folk	8, 702/ 17
sort be far from	<b>Saint</b>	Chrysostom's mind. For ye	8, 702/ 24
those whom this new	<b>Saint</b>	John the Baptist calleth	8, 703/ 15
doctors... and among others,	<b>Saint</b>	Chrysostom writing that the	8, 703/ 22
come as a new	<b>Saint</b>	John the Baptist to	8, 703/ 26
lo, that this new	<b>Saint</b>	John the Baptist is	8, 703/ 37
the bishop's hand... and	<b>Saint</b>	Paul's hand laid upon	8, 704/ 26
this new Baptist... not	<b>Saint</b>	John the Baptist, but	8, 705/ 2
you many answers that	<b>Saint</b>	John, and Christ, and	8, 705/ 34
tale the reason of	<b>Saint</b>	Augustine that Tyndale here	8, 706/ 6
by the Jews against	<b>Saint</b>	John and Christ and	8, 706/ 8
in the name of	<b>Saint</b>	Jerome, some in the	8, 706/ 38
in the name of	<b>Saint</b>	Augustine, in the name	8, 707/ 1
in the name of	<b>Saint</b>	Cyprian, Saint Dionysius, and	8, 707/ 1
name of Saint Cyprian,	<b>Saint</b>	Dionysius, and other holy	8, 707/ 1
whereas the reason of	<b>Saint</b>	Augustine is that men	8, 707/ 17
by the Epistle of	<b>Saint</b>	James... which epistle Luther	8, 707/ 37

and purpose of holy	<b>Saint</b>	Augustine... and having in	8, 708/ 11
in the Gospel of	<b>Saint</b>	Matthew did leaven all	8, 709/ 23
it partly appeareth by	<b>Saint</b>	Jerome concerning the Book	8, 711/ 2
knoweth and discerneth (as	<b>Saint</b>	Augustine saith, and Luther	8, 711/ 17
as that holy doctor	<b>Saint</b>	Thomas saith) to err	8, 711/ 19
in taking for a	<b>saint</b>	any damned person, and	8, 711/ 20
the legend of any	<b>saint</b>	, the Church discerneth if	8, 711/ 22
was written for any "	<b>saint</b>	" that in obstinate heresies	8, 711/ 32
in the name of	<b>Saint</b>	Jerome, some in the	8, 712/ 2
in the name of	<b>Saint</b>	Augustine, and in the	8, 712/ 3
in the name of	<b>Saint</b>	Cyprian, Saint Dionysius, and	8, 712/ 3
name of Saint Cyprian,	<b>Saint</b>	Dionysius, and other holy	8, 712/ 4
as a book of	<b>Saint</b>	Augustine to be taken	8, 712/ 11
for a book of	<b>Saint</b>	Ambrose? There were in	8, 712/ 12
the book in which	<b>Saint</b>	Augustine maketh this reason	8, 712/ 29
the very book of	<b>Saint</b>	Augustine. And then doth	8, 712/ 31
upon that holy doctor	<b>Saint</b>	Thomas, a man of	8, 713/ 21
in heaven this glorious	<b>saint</b>	of God, with all	8, 713/ 28
a thousand like" unto	<b>Saint</b>	Thomas... he cannot so	8, 714/ 7
though he meant but	<b>Saint</b>	Bernard, Saint Bonaventure, Saint	8, 714/ 8
meant but Saint Bernard,	<b>Saint</b>	Bonaventure, Saint Anselm, and	8, 714/ 8
Saint Bernard, Saint Bonaventure,	<b>Saint</b>	Anselm, and such other	8, 714/ 9
of Tyndale likewise as	<b>Saint</b>	Thomas doth. But now	8, 714/ 13
and pay it." And	<b>Saint</b>	Paul, speaking of the	8, 716/ 1
part: the words of	<b>Saint</b>	Paul, "Better it is	8, 716/ 7
us the exposition of	<b>Saint</b>	Thomas, or Saint Anselm	8, 716/ 9
of Saint Thomas, or	<b>Saint</b>	Anselm, or Saint Bonaventure	8, 716/ 9
or Saint Anselm, or	<b>Saint</b>	Bonaventure, or Saint Bernard	8, 716/ 10
or Saint Bonaventure, or	<b>Saint</b>	Bernard, or a thousand	8, 716/ 10
for my part holy	<b>Saint</b>	Gregory, holy Saint Augustine	8, 716/ 30
holy Saint Gregory, holy	<b>Saint</b>	Augustine, holy Saint Ambrose	8, 716/ 30
holy Saint Augustine, holy	<b>Saint</b>	Ambrose, and holy Saint	8, 716/ 31
Saint Ambrose, and holy	<b>Saint</b>	Jerome, four the special	8, 716/ 31
this reason of holy	<b>Saint</b>	Augustine hath, against which	8, 718/ 20
that the reason that	<b>Saint</b>	Augustine made therefor is	8, 718/ 28
no more than did	<b>Saint</b>	John the Baptist, and	8, 718/ 36
same means by which	<b>Saint</b>	John the Baptist and	8, 719/ 6
is that reason of	<b>Saint</b>	Augustine avoided. Here is	8, 719/ 13
thing is true which	<b>Saint</b>	Augustine saith: that he	8, 720/ 26
And as that holy	<b>saint</b>	saith of himself... so	8, 720/ 29
that is to say,	<b>Saint</b>	John the Baptist and	8, 721/ 5
do, Tyndale will be	<b>Saint</b>	John the Baptist's fellow	8, 721/ 8
promise you: that if	<b>Saint</b>	John the Baptist and	8, 721/ 11
between the Jews and	<b>Saint</b>	John the Baptist, or	8, 721/ 29
them; if that then	<b>Saint</b>	John and the prophets	8, 721/ 31
therefore these examples of	<b>Saint</b>	John and the prophets	8, 722/ 3
it had so been...	<b>Saint</b>	John and those prophets	8, 722/ 5
one of them... and	<b>Saint</b>	John both in his	8, 722/ 14
his fellows, and holy	<b>Saint</b>	Augustine saith the contrary	8, 722/ 36
by this reason, that	<b>Saint</b>	Augustine, in respect of	8, 723/ 23

inspiration? For he alloweth	<b>Saint</b>	Augustine's saying... and denieth	8, 723/ 36
received the step of	<b>Saint</b>	Peter so deep that	8, 725/ 17
the prophet Isaiah and	<b>Saint</b>	Paul, and our Savior	8, 727/ 6
that seed find ye	<b>Saint</b>	Ignatius, Saint Polycarp, Saint	8, 727/ 18
find ye Saint Ignatius,	<b>Saint</b>	Polycarp, Saint Dionysius, Saint	8, 727/ 18
Saint Ignatius, Saint Polycarp,	<b>Saint</b>	Dionysius, Saint Cyprian, Saint	8, 727/ 18
Saint Polycarp, Saint Dionysius,	<b>Saint</b>	Cyprian, Saint Chrysostom, Saint	8, 727/ 19
Saint Dionysius, Saint Cyprian,	<b>Saint</b>	Chrysostom, Saint Basil, Saint	8, 727/ 19
Saint Cyprian, Saint Chrysostom,	<b>Saint</b>	Basil, Saint Gregory Nazianzen	8, 727/ 19
Saint Chrysostom, Saint Basil,	<b>Saint</b>	Gregory Nazianzen, Saint Irenaeus	8, 727/ 19
Basil, Saint Gregory Nazianzen,	<b>Saint</b>	Irenaeus, Saint Eusebius, Saint	8, 727/ 20
Gregory Nazianzen, Saint Irenaeus,	<b>Saint</b>	Eusebius, Saint Athanasius, Saint	8, 727/ 20
Saint Irenaeus, Saint Eusebius,	<b>Saint</b>	Athanasius, Saint Hilary, Saint	8, 727/ 20
Saint Eusebius, Saint Athanasius,	<b>Saint</b>	Hilary, Saint Cyril, Saint	8, 727/ 21
Saint Athanasius, Saint Hilary,	<b>Saint</b>	Cyril, Saint Sixtus, Saint	8, 727/ 21
Saint Hilary, Saint Cyril,	<b>Saint</b>	Sixtus, Saint Leo, Saint	8, 727/ 21
Saint Cyril, Saint Sixtus,	<b>Saint</b>	Leo, Saint Jerome, Saint	8, 727/ 21
Saint Sixtus, Saint Leo,	<b>Saint</b>	Jerome, Saint Ambrose, Saint	8, 727/ 21
Saint Leo, Saint Jerome,	<b>Saint</b>	Ambrose, Saint Augustine, Saint	8, 727/ 22
Saint Jerome, Saint Ambrose,	<b>Saint</b>	Augustine, Saint Gregory the	8, 727/ 22
Saint Ambrose, Saint Augustine,	<b>Saint</b>	Gregory the Pope, Saint	8, 727/ 22
Saint Gregory the Pope,	<b>Saint</b>	Bede, Saint Bernard, Saint	8, 727/ 22
the Pope, Saint Bede,	<b>Saint</b>	Bernard, Saint Thomas, Saint	8, 727/ 23
Saint Bede, Saint Bernard,	<b>Saint</b>	Thomas, Saint Bonaventure, Saint	8, 727/ 23
Saint Bernard, Saint Thomas,	<b>Saint</b>	Bonaventure, Saint Anselm, and	8, 727/ 23
Saint Thomas, Saint Bonaventure,	<b>Saint</b>	Anselm, and many a	8, 727/ 23
by God himself... as	<b>Saint</b>	John the Baptist and	8, 729/ 3
the very scripture... as	<b>Saint</b>	John the Baptist did	8, 729/ 26
Tyndale's third answer unto	<b>Saint</b>	Augustine's reason. But now	8, 729/ 36
reason was taken of	<b>Saint</b>	Augustine, because he would	8, 730/ 2
Tyndale If they allege	<b>Saint</b>	Augustine, which saith, "I	8, 730/ 9
in a false sense.	<b>Saint</b>	Augustine, before he was	8, 730/ 13
is the authority that	<b>Saint</b>	Augustine meant. But if	8, 730/ 30
told us true that	<b>Saint</b>	Augustine meant as he	8, 730/ 36
said here true of	<b>Saint</b>	Augustine's mind, that he	8, 731/ 5
was in it... as	<b>Saint</b>	Peter counseled the Christian	8, 731/ 14
at the last that	<b>Saint</b>	Augustine was none of	8, 731/ 21
Church that was in	<b>Saint</b>	Augustine's time. First, as	8, 731/ 26
the Church, for which	<b>Saint</b>	Augustine did (as Tyndale	8, 731/ 35
might thereby perceive whether	<b>Saint</b>	Augustine, if he were	8, 732/ 2
for any furtherance of	<b>Saint</b>	Augustine's faith. And therefore	8, 732/ 11
and win us in	<b>Saint</b>	Augustine, that should be	8, 732/ 14
readers, a book which	<b>Saint</b>	Augustine writeth against heretics	8, 732/ 16
heretics do now. But	<b>Saint</b>	Augustine, albeit he could	8, 732/ 22
he will, in which	<b>Saint</b>	Augustine rehearseth the virtues	8, 732/ 34
therefore, since Tyndale alloweth	<b>Saint</b>	Augustine and the virtues	8, 733/ 5
no more but believe	<b>Saint</b>	Augustine... and then shall	8, 733/ 8
reasoned this point, of	<b>Saint</b>	Augustine's words, as though	8, 733/ 21
Church doth falsely take	<b>Saint</b>	Augustine and contrary to	8, 733/ 30
put these words of	<b>Saint</b>	Augustine for example how	8, 733/ 33

or Tyndale expoundeth here	<b>Saint</b>	Augustine more truly... and	8, 733/ 37
that the cause why	<b>Saint</b>	Augustine did believe the	8, 734/ 6
it appeareth plainly by	<b>Saint</b>	Jerome that there were	8, 734/ 9
in the place where	<b>Saint</b>	Augustine writeth those words	8, 734/ 12
allegeth that holy martyr	<b>Saint</b>	Cyprian, and rehearseth his	8, 734/ 19
a great house, as	<b>Saint</b>	Paul saith to Timothy	8, 734/ 25
These words of holy	<b>Saint</b>	Cyprian doth holy Saint	8, 734/ 28
Saint Cyprian doth holy	<b>Saint</b>	Augustine rehearse and approve	8, 734/ 28
well perceive that both	<b>Saint</b>	Cyprian and Saint Augustine	8, 734/ 30
both Saint Cyprian and	<b>Saint</b>	Augustine too did take	8, 734/ 30
one thing did both	<b>Saint</b>	Cyprian and Saint Augustine	8, 734/ 34
both Saint Cyprian and	<b>Saint</b>	Augustine say: that of	8, 734/ 34
head this evasion that	<b>Saint</b>	Augustine believed not the	8, 735/ 7
heretic of whose sect	<b>Saint</b>	Augustine had been once	8, 735/ 11
in the see of	<b>Saint</b>	Peter, to whom our	8, 735/ 23
of his sheep," saith	<b>Saint</b>	Augustine, "from Saint Peter's	8, 735/ 25
saith Saint Augustine, "from	<b>Saint</b>	Peter's days" unto his	8, 735/ 25
These causes, lo, laid	<b>Saint</b>	Augustine, all which causes	8, 735/ 34
and what firm credence	<b>Saint</b>	Augustine gave to the	8, 736/ 5
and rehearse you here	<b>Saint</b>	Augustine's own words written	8, 736/ 8
Manichaeus. In which place	<b>Saint</b>	Augustine disputeth against the	8, 736/ 10
the Scripture. And therefore	<b>Saint</b>	Augustine, having rehearsed before	8, 736/ 18
is telling us that	<b>Saint</b>	Augustine, where he saith	8, 738/ 20
appeareth, I say, by	<b>Saint</b>	Augustine's own words, that	8, 738/ 25
them. For neither doth	<b>Saint</b>	Augustine in this arguing	8, 738/ 26
fail... the argument of	<b>Saint</b>	Augustine for some of	8, 738/ 34
world shall stand. For	<b>Saint</b>	Augustine allegeth there, for	8, 739/ 1
miracles with which, as	<b>Saint</b>	Augustine saith, they that	8, 739/ 5
by that place in	<b>Saint</b>	Augustine which I have	8, 739/ 10
mind and intent of	<b>Saint</b>	Augustine is plainly that	8, 739/ 11
intent and meaning of	<b>Saint</b>	Augustine, as it plainly	8, 739/ 29
epistles, 148). In which	<b>Saint</b>	Augustine plainly showeth that	8, 739/ 32
the same church approved.	<b>Saint</b>	Augustine also, in his	8, 740/ 1
the known Catholic church.	<b>Saint</b>	Augustine also in his	8, 740/ 9
we would not believe	<b>Saint</b>	Augustine nor any of	8, 740/ 21
now have ye heard	<b>Saint</b>	Augustine... whom if Tyndale	8, 740/ 22
glosseth the words of	<b>Saint</b>	Augustine, that saith he	8, 740/ 32
plainly proved you, by	<b>Saint</b>	Augustine's words, Tyndale's words	8, 740/ 34
abuse the saying of	<b>Saint</b>	Augustine. And therefore, since	8, 740/ 37
wise as they do	<b>Saint</b>	Augustine... while ye plainly	8, 740/ 39
that the mind of	<b>Saint</b>	Augustine was (and is	8, 743/ 27
I before showed you,	<b>Saint</b>	Augustine, albeit that without	8, 744/ 22
of Christ, and that	<b>Saint</b>	Augustine either had no	8, 744/ 33
therefore, as I say,	<b>Saint</b>	Augustine laid them not	8, 744/ 35
expressly declaring it, as	<b>Saint</b>	Augustine showeth, and also	8, 745/ 10
readers, this way went	<b>Saint</b>	Augustine, with such outward	8, 745/ 16
avoid the reason of	<b>Saint</b>	Augustine neither with examples	8, 745/ 19
neither with examples of	<b>Saint</b>	John and the Pharisees	8, 745/ 19
with false glossing of	<b>Saint</b>	Augustine's words (wherein ye	8, 745/ 22
Father draw him." And	<b>Saint</b>	Paul, saying, "We be	8, 746/ 35

no man can, as	<b>Saint</b>	Paul saith, say "Lord	8, 747/ 5
And where he biddeth	<b>Saint</b>	Thomas of India, "Will	8, 747/ 19
the belief (for as	<b>Saint</b>	Augustine saith, "In vain	8, 747/ 34
reader, the difference between	<b>Saint</b>	Augustine and the good	8, 750/ 20
given unto the Church.	<b>Saint</b>	Augustine believed the Church	8, 750/ 22
in this point wherein	<b>Saint</b>	Augustine and the good	8, 750/ 32
the historical faith of	<b>Saint</b>	Augustine... and plainly confesseth	8, 751/ 29
that the church that	<b>Saint</b>	Augustine spoke of that	8, 751/ 31
to the words of	<b>Saint</b>	Paul in the eighth	8, 754/ 24
For lo, good reader,	<b>Saint</b>	Paul, after that he	8, 754/ 32
are we debtors, saith	<b>Saint</b>	Paul, and it is	8, 756/ 7
live. "For whoso," saith	<b>Saint</b>	Paul, "be led by	8, 756/ 12
and bondage therefore saith	<b>Saint</b>	Paul farther unto the	8, 756/ 21
perceive to what purpose	<b>Saint</b>	Paul spoke these words	8, 756/ 33
that the meaning of	<b>Saint</b>	Paul is this: that	8, 757/ 4
works, which are, as	<b>Saint</b>	Paul saith to the	8, 757/ 8
flesh, which be, as	<b>Saint</b>	Paul saith, manifest and	8, 757/ 13
drunkenness, banquetings therefore saith	<b>Saint</b>	Paul that this Spirit	8, 757/ 17
readers, the mind of	<b>Saint</b>	Paul, as ye may	8, 757/ 33
here, as ye see,	<b>Saint</b>	Paul, giving good warning	8, 758/ 3
is there also by	<b>Saint</b>	Paul openly confounded and	8, 758/ 5
the First Epistle of	<b>Saint</b>	John... laboring to make	8, 758/ 7
were true... then had	<b>Saint</b>	Paul here written many	8, 758/ 15
little before, Tyndale alleged	<b>Saint</b>	Augustine in believing the	8, 763/ 18
declared you before that	<b>Saint</b>	Augustine, in believing the	8, 763/ 35
Testament for Scripture (as	<b>Saint</b>	Augustine saith that himself	8, 770/ 8
alloweth the reason of	<b>Saint</b>	Augustine that he knoweth	8, 770/ 21
prove the thing that	<b>Saint</b>	Paul proveth for me	8, 779/ 35
any further thereto, since	<b>Saint</b>	James reasoneth, disputeth, and	8, 780/ 2
distinct virtues. For as	<b>Saint</b>	Paul saith, "faith, hope	8, 780/ 18
cause for which both	<b>Saint</b>	Paul and Saint James	8, 780/ 27
both Saint Paul and	<b>Saint</b>	James labored so much	8, 780/ 28
be drawn. For as	<b>Saint</b>	Paul saith, we help	8, 782/ 18
selfsame cause for which	<b>Saint</b>	Paul did speak thereof	8, 784/ 1
did speak thereof, and	<b>Saint</b>	James, both: that is	8, 784/ 2
by the authority of	<b>Saint</b>	Paul and Saint James	8, 784/ 15
of Saint Paul and	<b>Saint</b>	James and many other	8, 784/ 15
and mine. For as	<b>Saint</b>	James saith, "The devils	8, 785/ 17
for the point that	<b>Saint</b>	James speaketh of; because	8, 787/ 30
and therefore is, as	<b>Saint</b>	James saith, out of	8, 787/ 33
the spiritual," and that	<b>Saint</b>	Paul "complained" that he	8, 788/ 30
as went with him.	<b>Saint</b>	Paul also, when he	8, 789/ 13
But let us ask	<b>Saint</b>	Augustine the question, which	8, 791/ 4
her. And yet showeth	<b>Saint</b>	Augustine farther, and by	8, 791/ 13
be left. Of whom	<b>Saint</b>	Paul saith, "Then we	8, 794/ 20
the faith of holy	<b>Saint</b>	Augustine... as his words	8, 796/ 7
reason, the faith of	<b>Saint</b>	Augustine too, because both	8, 796/ 20
us therefore do as	<b>Saint</b>	Peter bade him do	8, 796/ 27
that the fault which	<b>Saint</b>	Peter found with Simon	8, 796/ 31
this evangelical doctor? Iwis	<b>Saint</b>	Peter answered not Simon	8, 797/ 32

me witness... as holy	<b>Saint</b>	Augustine hath already done	8, 800/ 17
thereto." Which saying of	<b>Saint</b>	Augustine ye see yourselves	8, 800/ 21
known Catholic church, as	<b>Saint</b>	Augustine said that he	8, 802/ 21
a more perfect than	<b>Saint</b>	Augustine had after that	8, 803/ 32
more perfect belief than	<b>Saint</b>	Augustine in any such	8, 804/ 2
any such thing as	<b>Saint</b>	Augustine and he believed	8, 804/ 3
any more perfect than	<b>Saint</b>	Augustine's was, but believe	8, 804/ 6
his own mind that	<b>Saint</b>	Augustine in any true	8, 804/ 7
Church, as well as	<b>Saint</b>	Augustine did still when	8, 804/ 10
scholar's faith better than	<b>Saint</b>	Augustine's... his answer that	8, 804/ 22
much virtue, as were	<b>Saint</b>	Augustine, Saint Jerome, Saint	8, 805/ 16
as were Saint Augustine,	<b>Saint</b>	Jerome, Saint Basil, Saint	8, 805/ 16
Saint Augustine, Saint Jerome,	<b>Saint</b>	Basil, Saint Cyprian, Saint	8, 805/ 16
Saint Jerome, Saint Basil,	<b>Saint</b>	Cyprian, Saint Chrysostom, Saint	8, 805/ 17
Saint Basil, Saint Cyprian,	<b>Saint</b>	Chrysostom, Saint Gregory, Saint	8, 805/ 17
Saint Cyprian, Saint Chrysostom,	<b>Saint</b>	Gregory, Saint Ambrose, with	8, 805/ 17
Saint Chrysostom, Saint Gregory,	<b>Saint</b>	Ambrose, with many such	8, 805/ 17
well not have believed	<b>Saint</b>	Paul. If he say	8, 809/ 31
could not but believe	<b>Saint</b>	Paul, because God wrought	8, 809/ 32
by the mouth of	<b>Saint</b>	Paul said so... but	8, 809/ 38
This thing God by	<b>Saint</b>	Paul did tell," as	8, 810/ 8
This thing God by	<b>Saint</b>	Paul did write"? And	8, 810/ 9
gone the counsel of	<b>Saint</b>	Peter that we should	8, 812/ 24
so. And therefore, leaving	<b>Saint</b>	Peter's way... let every	8, 812/ 26
at the preaching of	<b>Saint</b>	Peter, as appeareth in	8, 820/ 24
and be saved... witnessing	<b>Saint</b>	Paul that "without faith	8, 822/ 4
must Tyndale say that	<b>Saint</b>	Paul said untrue in	8, 823/ 20
by the words of	<b>Saint</b>	Paul plainly appeareth. And	8, 825/ 34
he answereth nothing to	<b>Saint</b>	Augustine. For except he	8, 827/ 4
he feel better than	<b>Saint</b>	Augustine felt, else while	8, 827/ 5
Augustine felt, else while	<b>Saint</b>	Augustine confessed against the	8, 827/ 5
Catholic Church still, as	<b>Saint</b>	Augustine did. And on	8, 827/ 10
a better faith than	<b>Saint</b>	Augustine felt... in the	8, 827/ 12
the self thing that	<b>Saint</b>	Augustine did then believe	8, 827/ 12
in the New Testament,	<b>Saint</b>	Paul to the Corinthians	8, 833/ 30
good people and bad	<b>Saint</b>	Paul, I say, calleth	8, 834/ 15
good, and which church	<b>Saint</b>	Paul therefore despised not	8, 834/ 21
also, the church which	<b>Saint</b>	Paul wrote unto, among	8, 835/ 3
For them only doth	<b>Saint</b>	Paul there call "the	8, 835/ 9
is the church that	<b>Saint</b>	Paul himself calleth "the	8, 835/ 32
Which one place of	<b>Saint</b>	Paul, of Barnes' own	8, 835/ 33
church of the which	<b>Saint</b>	Paul speaketh "You men	8, 837/ 6
clean. And therefore saith	<b>Saint</b>	Paul, "He gave himself	8, 837/ 18
outward disguisings. This doth	<b>Saint</b>	Augustine well prove, saying	8, 837/ 28
made fair," etc. Here	<b>Saint</b>	Augustine saith that Christ	8, 837/ 30
bringeth forth, and of	<b>Saint</b>	Augustine also... there is	8, 839/ 4
of Scripture and of	<b>Saint</b>	Augustine, as ye shall	8, 839/ 7
by the mouth of	<b>Saint</b>	Peter, "God hath first	8, 840/ 25
back from his wickedness."	<b>Saint</b>	Paul writeth also, to	8, 840/ 28
salvation." And the apostle	<b>Saint</b>	James saith, "Draw ye	8, 840/ 33

a thing. For as	<b>Saint</b>	Paul saith, the passions	8, 841/ 11
and all. For as	<b>Saint</b>	Paul saith, "what hast	8, 841/ 27
in the Gospel of	<b>Saint</b>	Luke, "Happy be they	8, 842/ 13
holy and blessed apostle	<b>Saint</b>	James, "Be ye doers	8, 842/ 16
themselves. For so saith	<b>Saint</b>	Paul: "We be not	8, 842/ 22
by the words of	<b>Saint</b>	Paul where he saith	8, 843/ 4
writeth the blessed apostle	<b>Saint</b>	James in his epistle	8, 843/ 10
that is to wit,	<b>Saint</b>	Peter and Saint John	8, 843/ 22
wit, Saint Peter and	<b>Saint</b>	John "laid their hands	8, 843/ 23
and open words of	<b>Saint</b>	Paul to the Ephesians	8, 843/ 26
In the First Epistle,	<b>Saint</b>	Paul saith thus: "Despise	8, 843/ 32
he allegeth here of	<b>Saint</b>	Paul and Saint Augustine	8, 844/ 9
of Saint Paul and	<b>Saint</b>	Augustine do prove us	8, 844/ 9
lawful no, not for	<b>Saint</b>	Peter to say that	8, 844/ 17
so pure that not	<b>Saint</b>	Peter himself may be	8, 844/ 25
spot or wrinkle, that	<b>Saint</b>	Peter may find no	8, 844/ 33
rehearsing the words of	<b>Saint</b>	Paul to the Corinthians	8, 846/ 15
all congregations." As though	<b>Saint</b>	Paul had learned in	8, 846/ 17
cause" he saith that "	<b>Saint</b>	Paul calleth her the	8, 846/ 25
err, but is, as	<b>Saint</b>	Paul saith, the pillar	8, 846/ 34
therefore these words of	<b>Saint</b>	Paul signify not only	8, 847/ 6
that the church which	<b>Saint</b>	Paul, as Barnes himself	8, 847/ 29
therefore this text of	<b>Saint</b>	Paul that he bringeth	8, 847/ 31
so far forth that	<b>Saint</b>	Peter himself may find	8, 848/ 6
he falsely, and putteth	<b>Saint</b>	Paul out of the	8, 849/ 12
in the Gospel of	<b>Saint</b>	Matthew, "If thou wilt	8, 849/ 30
in the Gospel of	<b>Saint</b>	Luke, "Make you friends	8, 849/ 32
the everlasting tabernacles." Moreover,	<b>Saint</b>	Paul writeth unto the	8, 849/ 35
by the mouth of	<b>Saint</b>	John: "I will give	8, 850/ 11
the last point, that	<b>Saint</b>	Peter himself could find	8, 851/ 5
spot and wrinkle, that	<b>Saint</b>	Peter can find no	8, 851/ 14
the Scripture and of	<b>Saint</b>	Augustine which Friar Barnes	8, 851/ 20
is the words of	<b>Saint</b>	Paul in the second	8, 851/ 24
purpose in these words?	<b>Saint</b>	Paul here exhorteth men	8, 851/ 31
in spirit? Surely (as	<b>Saint</b>	Paul saith) to the	8, 852/ 11
And this meant there	<b>Saint</b>	Paul; not that "the	8, 852/ 23
clean and pure that	<b>Saint</b>	Peter could find no	8, 852/ 25
I wot well: that	<b>Saint</b>	Paul himself called the	8, 852/ 27
the First Epistle of	<b>Saint</b>	Paul unto the Corinthians	8, 853/ 2
household "the church" doth	<b>Saint</b>	Paul, I say, mean	8, 853/ 15
heart did, I say,	<b>Saint</b>	Paul mean therefore that	8, 853/ 21
spot or wrinkle, that	<b>Saint</b>	Peter might find no	8, 853/ 27
cannot tell you what	<b>Saint</b>	Peter might have done	8, 853/ 28
But well I wot	<b>Saint</b>	Paul did find more	8, 853/ 29
of the other, doth	<b>Saint</b>	Paul write unto "the	8, 854/ 26
ye plainly see that	<b>Saint</b>	Paul in the places	8, 855/ 21
those churches to whom	<b>Saint</b>	Paul wrote were very	8, 855/ 27
others under them, as	<b>Saint</b>	Paul set Timothy so	8, 856/ 3
us divers places of	<b>Saint</b>	Augustine and some other	8, 857/ 4
spot or wrinkle, that	<b>Saint</b>	Peter may find no	8, 857/ 14

all the world, as	<b>Saint</b>	Augustine doth witness in	8, 857/ 20
by the authority of	<b>Saint</b>	Augustine that "the church	8, 858/ 16
spot or wrinkle, that	<b>Saint</b>	Peter may find no	8, 858/ 31
all the words of	<b>Saint</b>	Augustine by which he	8, 859/ 17
clean, and also that	<b>Saint</b>	Augustine telleth us where	8, 859/ 19
wrinkle of sin, that	<b>Saint</b>	Peter can find no	8, 860/ 1
pure and clean. Mark	<b>Saint</b>	Paul's words: "Christ hath	8, 860/ 5
her. And therefore saith	<b>Saint</b>	Paul, "There is no	8, 860/ 21
I will bring you	<b>Saint</b>	Augustine's words, the which	8, 860/ 23
also to help you	<b>Saint</b>	Thomas of Canterbury's holy	8, 861/ 10
is well declared in	<b>Saint</b>	John, where our Master	8, 861/ 25
because she hath , as	<b>Saint</b>	John saith, the "inward	8, 862/ 5
wrinkle of sin, that	<b>Saint</b>	Peter may find no	8, 863/ 8
chalices, and mocking of	<b>Saint</b>	Thomas with jesting upon	8, 863/ 14
wrinkle of sin, that	<b>Saint</b>	Peter may find no	8, 863/ 20
that so clean that	<b>Saint</b>	Peter may find no	8, 864/ 12
so without spot that	<b>Saint</b>	Peter might find no	8, 864/ 37
have had none for	<b>Saint</b>	Peter to spy. And	8, 865/ 2
not be lawful for	<b>Saint</b>	Peter to find any	8, 865/ 3
always be lawful for	<b>Saint</b>	Peter to say true	8, 865/ 5
in earth... but that	<b>Saint</b>	Peter may not be	8, 865/ 10
in heaven, where, as	<b>Saint</b>	Paul saith, "who shall	8, 865/ 26
good faith see why	<b>Saint</b>	Peter should be afeard	8, 865/ 33
a face, and make	<b>Saint</b>	Peter afeard to call	8, 866/ 5
not be. For though	<b>Saint</b>	Peter while himself was	8, 866/ 7
though they be... yet	<b>Saint</b>	Peter may not be	8, 866/ 32
the same words that	<b>Saint</b>	Augustine spoke... yet he	8, 867/ 29
he meaneth not as	<b>Saint</b>	Augustine meant. For Saint	8, 867/ 30
Saint Augustine meant. For	<b>Saint</b>	Augustine in divers other	8, 867/ 30
readers, in what wise	<b>Saint</b>	Augustine would a sinner	8, 868/ 13
in this place as	<b>Saint</b>	Augustine doth in one	8, 868/ 21
meaneth he not as	<b>Saint</b>	Augustine meant in that	8, 868/ 22
ointment" of God, as	<b>Saint</b>	John saith, that teacheth	8, 869/ 25
spot or wrinkle, that	<b>Saint</b>	Peter may find no	8, 871/ 30
he bringeth forth of	<b>Saint</b>	Augustine and other holy	8, 873/ 2
did send it." Also,	<b>Saint</b>	Paul saith, "Faith cometh	8, 873/ 33
work well thereafter, as	<b>Saint</b>	Paul declareth of his	8, 874/ 4
not in Scripture. Also	<b>Saint</b>	Paul witnesseth the same	8, 875/ 13
unto her... which, as	<b>Saint</b>	Augustine saith, she learned	8, 875/ 27
prophet Isaiah and of	<b>Saint</b>	Paul, and by the	8, 880/ 18
by the example of	<b>Saint</b>	Peter in the tenth	8, 880/ 18
at the preaching of	<b>Saint</b>	Peter the Holy Ghost	8, 880/ 19
God of which word	<b>Saint</b>	John saith, "In the	8, 880/ 36
is the words of	<b>Saint</b>	Paul where he saith	8, 883/ 2
to the counsel of	<b>Saint</b>	James, much more each	8, 886/ 8
teacher, as he provided	<b>Saint</b>	Peter for Centurio," she	8, 888/ 3
you inwardly, as saith	<b>Saint</b>	John. For as our	8, 888/ 9
himself, God provided that	<b>Saint</b>	Philip should go by	8, 888/ 15
the meeting had between	<b>Saint</b>	Philip and him. And	8, 888/ 31
and teach as was	<b>Saint</b>	Philip, that can in	8, 889/ 8

open to me as	<b>Saint</b>	Philip did unto Eunuchus	8, 889/ 9
in the constructions that	<b>Saint</b>	Philip made Eunuchus. "And	8, 889/ 17
that the Epistle of	<b>Saint</b>	James is not Holy	8, 895/ 12
false by words of	<b>Saint</b>	Paul... and then were	8, 895/ 14
doubt as well of	<b>Saint</b>	Paul as of Saint	8, 895/ 15
Saint Paul as of	<b>Saint</b>	James. For why should	8, 895/ 15
epistle were written of	<b>Saint</b>	James or not yet	8, 895/ 18
that the Epistle of	<b>Saint</b>	James hath been always	8, 895/ 31
only his old master	<b>Saint</b>	Augustine, out of whose	8, 896/ 1
them and say, "By	<b>Saint</b>	Malkin, Father Barnes, all	8, 896/ 34
and tell them that	<b>Saint</b>	Paul wist full well	8, 902/ 22
spot or wrinkle, that	<b>Saint</b>	Peter may find no	8, 905/ 30
be these words of	<b>Saint</b>	Augustine in his fiftieth	8, 906/ 12
fair." Upon these words	<b>Saint</b>	Augustine none other meaneth	8, 906/ 16
sermon any word wherein	<b>Saint</b>	Augustine saith that whosoever	8, 906/ 28
say, these words of	<b>Saint</b>	Augustine, meaning none otherwise	8, 908/ 8
otherwise by them than	<b>Saint</b>	Augustine meant in them	8, 908/ 9
for that saith not	<b>Saint</b>	Augustine. And therefore this	8, 908/ 12
therefore this place of	<b>Saint</b>	Augustine nothing helpeth him	8, 908/ 12
by other places of	<b>Saint</b>	Augustine which I shall	8, 908/ 13
see the mind of	<b>Saint</b>	Augustine so plainly declared	8, 908/ 14
be as weary of	<b>Saint</b>	Augustine's words as ever	8, 908/ 16
he was weary of	<b>Saint</b>	Augustine's works... for weariness	8, 908/ 17
he ran out of	<b>Saint</b>	Augustine's rule. But first	8, 908/ 18
those other places of	<b>Saint</b>	Augustine which Friar Barnes	8, 908/ 19
The next place of	<b>Saint</b>	Augustine that he bringeth	8, 908/ 20
readers, this text of	<b>Saint</b>	Augustine hath Friar Barnes	8, 908/ 31
these words throughout all	<b>Saint</b>	Augustine's works were a	8, 909/ 2
chance in reading of	<b>Saint</b>	Augustine's works... we will	8, 909/ 7
known Catholic church. For	<b>Saint</b>	Augustine doth in those	8, 909/ 10
own foolish fantasy. But	<b>Saint</b>	Augustine, as I say	8, 909/ 18
the nineteenth chapter of	<b>Saint</b>	Matthew. But I have	8, 910/ 11
as he playeth with	<b>Saint</b>	Augustine in the place	8, 910/ 14
be made preachers else	<b>Saint</b>	Augustine, whom Barnes bringeth	8, 911/ 37
for the place of	<b>Saint</b>	Augustine which of Barnes'	8, 912/ 3
you... ye see that	<b>Saint</b>	Augustine saith in them	8, 912/ 4
with their faith. But	<b>Saint</b>	Augustine meaneth not that	8, 912/ 27
letting other places of	<b>Saint</b>	Augustine alone for the	8, 912/ 32
even the beginning of	<b>Saint</b>	Augustine's words as Barnes	8, 912/ 36
you, good readers? Doth	<b>Saint</b>	Augustine here mean by	8, 913/ 4
in them? As though	<b>Saint</b>	Augustine would say to	8, 913/ 9
Lo, good readers... if	<b>Saint</b>	Augustine meant as Barnes	8, 913/ 21
so those words of	<b>Saint</b>	Augustine nothing make for	8, 913/ 35
so... but meaneth as	<b>Saint</b>	Augustine meant in his	8, 914/ 9
Barnes' false glossing of	<b>Saint</b>	Augustine's words, and openeth	8, 914/ 25
unto us what thing	<b>Saint</b>	Augustine meant in this	8, 914/ 26
men." For surely neither	<b>Saint</b>	Augustine nor that gloss	8, 914/ 27
the words of holy	<b>Saint</b>	Jerome... wherein he confuteth	8, 917/ 28
the First Epistle of	<b>Saint</b>	John, which false exposition	8, 917/ 35
my Fourth Book), holy	<b>Saint</b>	Jerome doth at good	8, 917/ 36

them. For there saith	<b>Saint</b>	Jerome the selfsame things	8, 918/ 4
For the holy evangelist	<b>Saint</b>	Mark saith of our	8, 919/ 34
by the way." And	<b>Saint</b>	Paul writeth unto the	8, 919/ 37
must he consider that	<b>Saint</b>	Paul himself used either	8, 920/ 10
it could not be.	<b>Saint</b>	Paul also commanded the	8, 920/ 16
the time in which	<b>Saint</b>	Gregory was pope; for	8, 925/ 6
hundred years ago. And	<b>Saint</b>	Gregory was a good	8, 925/ 7
devilish doctrine? There would	<b>Saint</b>	Gregory have used those	8, 926/ 17
list: to this would	<b>Saint</b>	Gregory soon have answered	8, 927/ 19
be the very church."	<b>Saint</b>	Gregory would have lacked	8, 928/ 12
by the words of	<b>Saint</b>	Chrysostom, which be these	8, 928/ 25
not in Scripture. Also	<b>Saint</b>	Paul witnesseth the same	8, 929/ 25
unto her... which, as	<b>Saint</b>	Augustine saith, she learned	8, 930/ 1
to this rule of	<b>Saint</b>	Augustine... and let us	8, 930/ 7
suffereth persecutions (for as	<b>Saint</b>	Paul saith, "They that	8, 930/ 10
in that general council...	<b>Saint</b>	Gregory could have told	8, 930/ 29
him that as touching	<b>Saint</b>	Paul, he spoke not	8, 930/ 29
by other words of	<b>Saint</b>	Paul himself, where he	8, 930/ 35
read never one. And	<b>Saint</b>	Gregory would peradventure have	8, 931/ 11
peradventure have marveled if	<b>Saint</b>	Paul would have said	8, 931/ 12
himself; and so might	<b>Saint</b>	Paul in those words	8, 931/ 15
And this exposition of	<b>Saint</b>	Paul's words to the	8, 931/ 23
Friar Barnes so taketh	<b>Saint</b>	Paul's words there unto	8, 931/ 28
the Ephesians... as though	<b>Saint</b>	Paul had said unto	8, 931/ 29
there have said unto	<b>Saint</b>	Gregory all those words	8, 932/ 3
in every man's heart!)	<b>Saint</b>	Gregory would soon find	8, 932/ 11
were of one sort...	<b>Saint</b>	Gregory would agree them	8, 932/ 14
them. But yet would	<b>Saint</b>	Gregory tell him that	8, 932/ 16
cloth. But then would	<b>Saint</b>	Gregory have said farther	8, 932/ 29
To the words of	<b>Saint</b>	Chrysostom Saint Gregory would	8, 933/ 1
words of Saint Chrysostom	<b>Saint</b>	Gregory would, I trow	8, 933/ 1
upon the Gospel of	<b>Saint</b>	Matthew," which was first	8, 933/ 4
some writers entitled unto	<b>Saint</b>	Chrysostom, and the same	8, 933/ 6
ascribeth that work to	<b>Saint</b>	Chrysostom. For albeit the	8, 933/ 11
Barnes would himself. But	<b>Saint</b>	Chrysostom himself, in his	8, 933/ 18
his seventy-sixth sermon upon	<b>Saint</b>	Matthew, hath not such	8, 933/ 21
in the name of	<b>Saint</b>	Chrysostom), forasmuch as by	8, 933/ 23
Trinity. And therefore would	<b>Saint</b>	Gregory have told Friar	8, 934/ 12
that it was not	<b>Saint</b>	Chrysostom, but some man	8, 934/ 12
against the Epistle of	<b>Saint</b>	James... and would needs	8, 934/ 17
have it taken for	<b>Saint</b>	Chrysostom's then would Saint	8, 934/ 18
Saint Chrysostom's then would	<b>Saint</b>	Gregory have told him	8, 934/ 18
forth (whom he calleth	<b>Saint</b>	Chrysostom) saith no more	8, 934/ 23
Moreover, these words of	<b>Saint</b>	Chrysostom, if they were	8, 934/ 33
known... and therefore would	<b>Saint</b>	Gregory tell Friar Barnes	8, 934/ 35
where in those words	<b>Saint</b>	Chrysostom (if those words	8, 935/ 3
fly to the Scripture,	<b>Saint</b>	Gregory would tell Friar	8, 935/ 5
Friar Barnes that since	<b>Saint</b>	Chrysostom sendeth us to	8, 935/ 6
may be known. And	<b>Saint</b>	Gregory could, I wot	8, 935/ 13
church of Christ. Also	<b>Saint</b>	Gregory would have told	8, 935/ 19

Friar Barnes that when	<b>Saint</b>	Chrysostom (if those words	8, 935/ 19
true church: thereupon would	<b>Saint</b>	Gregory yet again conclude	8, 935/ 35
that these words of	<b>Saint</b>	Chrysostom if they were	8, 935/ 36
those words taken for	<b>Saint</b>	Chrysostom's or no. If	8, 936/ 2
for his... then would	<b>Saint</b>	Gregory bid him go	8, 936/ 3
he will have them	<b>Saint</b>	Chrysostom's words, then appeareth	8, 936/ 6
appeareth it plain (would	<b>Saint</b>	Gregory say), by the	8, 936/ 7
the same words, that	<b>Saint</b>	Chrysostom, in the selfsame	8, 936/ 7
of Christ: then would	<b>Saint</b>	Gregory have said at	8, 936/ 12
Go to, therefore," would	<b>Saint</b>	Gregory say to some	8, 936/ 20
were all, then would	<b>Saint</b>	Gregory have said, "What	8, 936/ 27
among them say unto	<b>Saint</b>	Gregory, and to that	8, 937/ 14
scattered out thereof, as	<b>Saint</b>	Cyprian saith, but, being	8, 938/ 8
put and supposed in	<b>Saint</b>	Gregory's days, the heresies	8, 939/ 37
some one year of	<b>Saint</b>	Gregory's papacy... but also	8, 940/ 25
holy fathers (for in	<b>Saint</b>	Cyprian's time was there	8, 943/ 21
brothers evil. For as	<b>Saint</b>	Paul saith, "If one	8, 944/ 19
at the law alleging	<b>Saint</b>	Augustine for me for	8, 945/ 13
paynim judges, which thing	<b>Saint</b>	Paul specially therefore reproveth	8, 947/ 17
unto her... which, as	<b>Saint</b>	Augustine saith, she learned	8, 952/ 27
fear of persecution. But	<b>Saint</b>	Augustine saith not that	8, 952/ 35
all these things is	<b>Saint</b>	Augustine, whom he bringeth	8, 953/ 10
and kill them. For	<b>Saint</b>	Paul saith, "Put away	8, 953/ 18
from among yourselves." For	<b>Saint</b>	Augustine, whom he bringeth	8, 953/ 20
allegeth the words of	<b>Saint</b>	Hilary written against the	8, 954/ 3
More Whoso consider well	<b>Saint</b>	Hilary's words shall find	8, 954/ 19
themselves. For yet in	<b>Saint</b>	Hilary's days the true	8, 954/ 24
ye perceive here by	<b>Saint</b>	Hilary's words... when they	8, 954/ 26
harm, insomuch that holy	<b>Saint</b>	Augustine was first of	8, 955/ 11
the soul into hell.	<b>Saint</b>	Augustine in this point	8, 955/ 33
set you in. But	<b>Saint</b>	Augustine was not in	8, 956/ 4
alone, but so was	<b>Saint</b>	Jerome, and many other	8, 956/ 5
proveth thus... Barnes Mark	<b>Saint</b>	Paul's words: "Christ hath	8, 956/ 21
her. And therefore saith	<b>Saint</b>	Paul, "There is no	8, 956/ 36
as ye see, by	<b>Saint</b>	Paul saying, "There is	8, 957/ 9
though Christ hath, as	<b>Saint</b>	Paul saith unto the	8, 957/ 12
glorious" yet meant not	<b>Saint</b>	Paul that every man	8, 957/ 13
layeth us falsely forth	<b>Saint</b>	Paul, and telleth us	8, 958/ 6
and telleth us that	<b>Saint</b>	Paul saith there is	8, 958/ 7
Jesus." But by holy	<b>Saint</b>	Paul and holy Christ	8, 958/ 8
their sins beside. But	<b>Saint</b>	Paul, to reprove Barnes'	8, 958/ 19
shall be damned. For	<b>Saint</b>	Paul saith plainly, "If	8, 958/ 26
evil Christian man falsifieth	<b>Saint</b>	Paul's words, to the	8, 959/ 5
I will bring you	<b>Saint</b>	Augustine's words, the which	8, 959/ 15
he would rehearse you	<b>Saint</b>	Augustine's words to the	8, 959/ 29
in the rehearsing of	<b>Saint</b>	Paul's words that is	8, 959/ 32
his false handling of	<b>Saint</b>	Augustine, and his false	8, 959/ 35
intent, in handling of	<b>Saint</b>	Paul: I shall rehearse	8, 960/ 1
I shall rehearse you	<b>Saint</b>	Augustine's words a little	8, 960/ 1
his own words were	<b>Saint</b>	Augustine's. But thus saith	8, 960/ 5

Augustine's. But thus saith	<b>Saint</b>	Augustine, lo... "The whole	8, 960/ 6
Barnes maketh as though	<b>Saint</b>	Augustine had spoken those	8, 961/ 31
which "vexed," saith he,	<b>Saint</b>	Augustine with the same	8, 961/ 32
did the Donatists vex	<b>Saint</b>	Augustine with that reason	8, 961/ 35
laid against him, nor	<b>Saint</b>	Augustine made not that	8, 961/ 36
for them, they vexed	<b>Saint</b>	Augustine with this heresy	8, 961/ 37
the Donatists did vex	<b>Saint</b>	Augustine. Now, if Barnes	8, 962/ 14
the Donatists vexed not	<b>Saint</b>	Augustine with the same	8, 962/ 30
like for that. For	<b>Saint</b>	Augustine called the successor	8, 962/ 35
called the successor of	<b>Saint</b>	Peter the chief head	8, 962/ 35
between the Donatists and	<b>Saint</b>	Augustine. For between Barnes	8, 963/ 6
this point were both	<b>Saint</b>	Augustine and the Donatists	8, 963/ 11
where he saith that	<b>Saint</b>	Augustine was vexed by	8, 963/ 14
were then... and that	<b>Saint</b>	Augustine were of the	8, 963/ 18
make us ween that	<b>Saint</b>	Augustine therefore wrote those	8, 963/ 22
understand, good readers, that	<b>Saint</b>	Augustine spoke those words	8, 963/ 27
the very words of	<b>Saint</b>	Augustine himself in the	8, 963/ 32
which Friar Barnes beginneth...	<b>Saint</b>	Augustine saith thus: "Ubi	8, 964/ 1
ye see clearly that	<b>Saint</b>	Augustine wrote not those	8, 964/ 4
in the end of	<b>Saint</b>	Augustine's work written to	8, 964/ 24
a very truth... doth	<b>Saint</b>	Augustine write those words	8, 964/ 26
by the authority of	<b>Saint</b>	Augustine, with the selfsame	8, 964/ 28
selfsame words by which	<b>Saint</b>	Augustine plainly proveth it	8, 964/ 29
had spot nor wrinkle...	<b>Saint</b>	Augustine saith, as ye	8, 964/ 34
sin. And then goeth	<b>Saint</b>	Augustine further and saith	8, 965/ 6
will not commit. Whereby	<b>Saint</b>	Augustine teacheth us against	8, 965/ 25
church in hell. For	<b>Saint</b>	Augustine saith here, as	8, 966/ 3
in such wise as	<b>Saint</b>	Augustine here declareth that	8, 966/ 9
he shall be, saith	<b>Saint</b>	Augustine, forgiven. And when	8, 966/ 13
treasuries of God. But	<b>Saint</b>	Augustine meaneth not that	8, 966/ 16
I have before of	<b>Saint</b>	Augustine's own words rehearsed	8, 966/ 22
seem, by misrehearsing of	<b>Saint</b>	Augustine's words... but he	8, 966/ 35
of God. And that	<b>Saint</b>	Augustine meaneth here none	8, 967/ 4
the less doubt thereof...	<b>Saint</b>	Augustine shall himself declare	8, 967/ 7
may clearly see, by	<b>Saint</b>	Augustine's words here, that	8, 969/ 1
In which few words	<b>Saint</b>	Augustine witnesseth against more	8, 969/ 7
avoiding of perpetual, since	<b>Saint</b>	James saith, "Orate pro	8, 969/ 19
pro invicem, ut salvemini."	<b>Saint</b>	Augustine affirmeth here also	8, 969/ 21
labor as to read	<b>Saint</b>	Augustine's words again in	8, 969/ 28
see, taken pieces of	<b>Saint</b>	Augustine and patched them	8, 969/ 33
of all, by which	<b>Saint</b>	Augustine excepteth them from	8, 970/ 1
refined first. Also, whereas	<b>Saint</b>	Augustine, having his whole	8, 970/ 10
such wise as though	<b>Saint</b>	Augustine had said that	8, 970/ 17
in deadly sin; whereof	<b>Saint</b>	Augustine in these words	8, 970/ 20
pure and clean; whereas	<b>Saint</b>	Augustine saith nor meaneth	8, 970/ 28
also these words of	<b>Saint</b>	Augustine: that God is	8, 970/ 35
death. These words of	<b>Saint</b>	Augustine which Barnes here	8, 971/ 3
book against Barnes, of	<b>Saint</b>	Paul's words that Barnes	8, 971/ 6
wrinkle." Which words of	<b>Saint</b>	Paul, as I partly	8, 971/ 14
nothing his purpose. For	<b>Saint</b>	Paul saith there but	8, 971/ 15

or wrinkle. But, as	<b>Saint</b>	Augustine saith here, though	8, 972/ 4
or wrinkle... as against	<b>Saint</b>	Augustine's words here Barnes	8, 972/ 11
that place, endeth now	<b>Saint</b>	Augustine's words with the	8, 972/ 17
as though they were	<b>Saint</b>	Augustine's own, with "etc	8, 972/ 24
But letting pass that	<b>Saint</b>	Augustine saith not that	8, 972/ 28
the very words of	<b>Saint</b>	Augustine himself and that	8, 972/ 32
otherwise meant, neither, by	<b>Saint</b>	Augustine than Barnes would	8, 972/ 33
and then what saith	<b>Saint</b>	Friar Augustine Barnes. First	8, 972/ 35
see what saith Friar	<b>Saint</b>	Augustine Barnes. He saith	8, 973/ 20
bringeth in for him	<b>Saint</b>	Augustine... whose words altered	8, 973/ 28
he would bring in	<b>Saint</b>	Augustine to prove his	8, 973/ 34
seemeth rather to bring	<b>Saint</b>	Augustine in... with plain	8, 973/ 35
spot or wrinkle, that	<b>Saint</b>	Peter could not find	8, 974/ 3
him by both... and	<b>Saint</b>	Thomas of India, after	8, 975/ 1
by the words of	<b>Saint</b>	Augustine himself, because Friar	8, 975/ 31
being professed friar of	<b>Saint</b>	Augustine's order, would seem	8, 975/ 32
therefore, the words of	<b>Saint</b>	Augustine... "Ye must know	8, 975/ 34
divine presence. ""Dissever," saith	<b>Saint</b>	Cyprian, "the sunbeam from	8, 977/ 11
good Christian readers, how	<b>Saint</b>	Augustine understandeth and expoundeth	8, 978/ 23
that if he believe	<b>Saint</b>	Augustine as he would	8, 978/ 27
holy fathers (for in	<b>Saint</b>	Cyprian's time was there	8, 978/ 34
that ye perceive by	<b>Saint</b>	Augustine here, that Friar	8, 979/ 11
By these words of	<b>Saint</b>	Augustine, ye see also	8, 979/ 13
all the country. For	<b>Saint</b>	Augustine showeth here well	8, 979/ 28
readers, ye see that	<b>Saint</b>	Augustine in these words	8, 979/ 37
scattered about the world	<b>Saint</b>	Augustine well and plainly	8, 980/ 7
confuted Friar Barnes by	<b>Saint</b>	Augustine himself whose order	8, 980/ 9
the selfsame place of	<b>Saint</b>	Augustine which himself bringeth	8, 980/ 13
good Christian readers, that	<b>Saint</b>	John the Evangelist, out	8, 980/ 31
such stranger, according as	<b>Saint</b>	Paul whose voice Christ's	8, 981/ 18
in the Gospel of	<b>Saint</b>	John. But now let	8, 981/ 24
of a sermon of	<b>Saint</b>	Augustine which he made	8, 981/ 31
the self place where	<b>Saint</b>	Augustine saith that the	8, 982/ 11
selfsame place, I say,	<b>Saint</b>	Augustine declareth that by	8, 982/ 17
may plainly perceive that	<b>Saint</b>	Augustine there declareth the	8, 982/ 24
doubt and question that	<b>Saint</b>	Augustine abhorreth from Friar	8, 982/ 33
be an unknown church...	<b>Saint</b>	Augustine saith plainly, as	8, 982/ 36
see how he handleth	<b>Saint</b>	Bernard, and therewith finish	8, 983/ 16
let us see what	<b>Saint</b>	Bernard saith on you	8, 983/ 19
How think you by	<b>Saint</b>	Bernard? It is time	8, 984/ 6
preach these words of	<b>Saint</b>	Bernard... you would not	8, 984/ 9
he hath ended with	<b>Saint</b>	Bernard. By whose words	8, 984/ 17
it should seem that	<b>Saint</b>	Bernard were of his	8, 984/ 18
or wrinkle. Howbeit, though	<b>Saint</b>	Bernard should not prove	8, 984/ 25
would Friar Barnes that	<b>Saint</b>	Bernard should seem to	8, 984/ 26
Friar Barnes farther, that	<b>Saint</b>	Bernard should seem to	8, 984/ 32
good readers, first that	<b>Saint</b>	Bernard proveth nothing for	8, 985/ 1
Friar Barnes playeth with	<b>Saint</b>	Bernard here as ye	8, 985/ 6
him before play with	<b>Saint</b>	Augustine, and with Saint	8, 985/ 6
Saint Augustine, and with	<b>Saint</b>	Paul, and with Saint	8, 985/ 7

Saint Paul, and with	<b>Saint</b>	John the Evangelist that	8, 985/ 7
I show you that	<b>Saint</b>	Bernard not in this	8, 985/ 10
the first point, if	<b>Saint</b>	Bernard said here all	8, 985/ 13
anything prove us by	<b>Saint</b>	Bernard, he must show	8, 985/ 21
he must show where	<b>Saint</b>	Bernard saith that such	8, 985/ 22
word. And yet might	<b>Saint</b>	Bernard, and many another	8, 985/ 24
unserved." And therefore though	<b>Saint</b>	Bernard say that they	8, 986/ 13
good readers, that although	<b>Saint</b>	Bernard had said indeed	8, 986/ 22
hath untruly translated you	<b>Saint</b>	Bernard's words. For letting	8, 986/ 26
against the mind of	<b>Saint</b>	Bernard, that wrote it	8, 986/ 32
very first beginning, where	<b>Saint</b>	Bernard saith thus "Ministri	8, 986/ 33
Antichrist." So that whereas	<b>Saint</b>	Bernard saith that though	8, 987/ 1
and maketh as though	<b>Saint</b>	Bernard said not that	8, 987/ 4
in the end, whereas	<b>Saint</b>	Bernard saith, "Pro huiusmodi	8, 987/ 5
leaveth out, as though	<b>Saint</b>	Bernard said not that	8, 987/ 11
such wise falsely translated	<b>Saint</b>	Bernard to make him	8, 987/ 13
unto them himself, "Lo,	<b>Saint</b>	Bernard saith that you	8, 987/ 15
Whereof, as ye see,	<b>Saint</b>	Bernard saith by plain	8, 987/ 16
which plain words of	<b>Saint</b>	Bernard Friar Barnes hath	8, 987/ 18
that same sermon of	<b>Saint</b>	Bernard shall there evidently	8, 987/ 20
there evidently see that	<b>Saint</b>	Bernard calleth the very	8, 987/ 21
vexations of the Church,	<b>Saint</b>	Bernard there bringeth in	8, 987/ 35
he plainly see that	<b>Saint</b>	Bernard whom Barnes here	8, 988/ 7
Barnes also saith that	<b>Saint</b>	Bernard calleth all the	8, 988/ 14
game-players' disguising," as though	<b>Saint</b>	Bernard did as himself	8, 988/ 16
now make as though	<b>Saint</b>	Bernard said the same	8, 988/ 23
clearly know how far	<b>Saint</b>	Bernard was from the	8, 988/ 25
plain example or twain.	<b>Saint</b>	Bernard likeneth apostates unto	8, 988/ 28
By which words of	<b>Saint</b>	Bernard ye may, good	8, 989/ 1
esteemed was had in	<b>Saint</b>	Bernard's time among all	8, 989/ 3
man in the face.	<b>Saint</b>	Bernard also, detesting such	8, 989/ 9
perceive the goodness of	<b>Saint</b>	Bernard in this matter	8, 989/ 15
in the life of	<b>Saint</b>	Bernard. "In the parts	8, 989/ 22
as our reverend father	<b>Saint</b>	Bernard, writing of him	8, 989/ 31
faith in those places	<b>Saint</b>	Bernard instructed and strengthened	8, 990/ 18
In this journey of	<b>Saint</b>	Bernard, God was in	8, 990/ 29
good faith." But then	<b>Saint</b>	Bernard, nothing doubting of	8, 991/ 10
ye perceive that holy	<b>Saint</b>	Bernard with whose words	8, 991/ 20
Friar Barnes, as though	<b>Saint</b>	Bernard were his special	8, 991/ 21
the very words of	<b>Saint</b>	Bernard which Barnes bringeth	8, 991/ 26
see farther, here, that	<b>Saint</b>	Bernard also was very	8, 991/ 29
ye see that holy	<b>Saint</b>	Bernard, whom Barnes so	8, 991/ 34
I showed you that	<b>Saint</b>	Bernard, in the selfsame	8, 992/ 1
in it written by	<b>Saint</b>	Paul as be confessed	8, 997/ 35
be confessed hard by	<b>Saint</b>	Peter, and therefore hard	8, 997/ 35
did he not bid	<b>Saint</b>	Peter feed his sheep	8, 998/ 30
far forth true that	<b>Saint</b>	Jerome, which for that	8, 1005/ 10
was not deceived, as	<b>Saint</b>	Paul saith), God punished	8, 1007/ 37
Jeroboam then remained, as	<b>Saint</b>	Cyprian saith, the very	8, 1008/ 23
and then he appointed	<b>Saint</b>	Peter for his successor	8, 1010/ 18

will they fall from	<b>Saint</b>	Peter, and refuse him	8, 1010/ 37
Christ did not appoint	<b>Saint</b>	Peter for the chief	8, 1011/ 4
the least he appointed	<b>Saint</b>	Peter with others, and	8, 1011/ 6
come into that flock	<b>Saint</b>	Paul said of these	8, 1012/ 10
will not care for	<b>Saint</b>	Paul: then shall at	8, 1012/ 16
which he said unto	<b>Saint</b>	Peter, "Peter, if thou	8, 1012/ 18
upon which he made	<b>Saint</b>	Peter shepherd... not the	8, 1012/ 20
unknown I lay them	<b>Saint</b>	Paul, which writeth to	8, 1014/ 12
or the Thessalonians, letted	<b>Saint</b>	Paul to call these	8, 1014/ 29
he saith that if	<b>Saint</b>	Peter were alive again	8, 1014/ 37
tell them, but let	<b>Saint</b>	Augustine say. For he	8, 1015/ 18
the selfsame chapter of	<b>Saint</b>	Matthew, by him that	8, 1016/ 35
for their infidelity. When	<b>Saint</b>	Paul said unto the	8, 1017/ 7
ye see plainly that	<b>Saint</b>	Paul maketh a clear	8, 1017/ 20
vices still. And when	<b>Saint</b>	Paul, writing to the	8, 1017/ 24
faults to whom did	<b>Saint</b>	Paul write this? Was	8, 1017/ 29
to the counsel of	<b>Saint</b>	Paul, "We that are	8, 1017/ 36
the twentieth chapter of	<b>Saint</b>	John: "Of whom that	8, 1018/ 15
and prince of apostles	<b>Saint</b>	Peter, which deadly denied	8, 1018/ 32
either his flour, as	<b>Saint</b>	John the Baptist calleth	8, 1019/ 30
chapter of Matthew, where	<b>Saint</b>	John speaketh of Christ	8, 1019/ 31
good Christian readers, that	<b>Saint</b>	John calleth the church	8, 1019/ 35
the thirteenth chapter of	<b>Saint</b>	Matthew, where our Savior	8, 1020/ 5
And therefore, as holy	<b>Saint</b>	Cyprian saith, "if we	8, 1020/ 34
strait up for swerving.	<b>Saint</b>	Paul saith that God	8, 1021/ 34
be a known church.	<b>Saint</b>	Paul saith also, "Let	8, 1022/ 8
there, then, but that	<b>Saint</b>	Paul showeth us well	8, 1022/ 16
a church known? When	<b>Saint</b>	Paul also biddeth the	8, 1022/ 18
it appeareth plainly that	<b>Saint</b>	Paul's mind was far	8, 1022/ 23
of Christ unknown. When	<b>Saint</b>	Paul also saith unto	8, 1022/ 26
it plain here, by	<b>Saint</b>	Paul, that he meaneth	8, 1023/ 4
If they regard not	<b>Saint</b>	Paul, yet at the	8, 1023/ 6
worthy love or hatred."	<b>Saint</b>	Paul also saith, "I	8, 1023/ 29
judgment unto God, as	<b>Saint</b>	Paul in the same	8, 1023/ 34
should be unknown? Moreover,	<b>Saint</b>	Paul saith, "The works	8, 1024/ 33
manslaughter, drunkenness, banquetings." Lo,	<b>Saint</b>	Paul, good Christian readers	8, 1025/ 3
to the counsel of	<b>Saint</b>	Paul, that saith, "That	8, 1025/ 19
plainly declare it. For	<b>Saint</b>	Augustine saith, in his	8, 1026/ 35
to the counsel of	<b>Saint</b>	John, not so much	8, 1027/ 33
spot or wrinkle, that	<b>Saint</b>	Peter might find no	8, 1028/ 5
argument often made by	<b>Saint</b>	Cyprian, the effect whereof	8, 1030/ 13
Tyndale standeth not only	<b>Saint</b>	Cyprian but also all	8, 1030/ 36
Tyndale the words of	<b>Saint</b>	John, that saith of	8, 1031/ 1
us." By which words	<b>Saint</b>	John showeth not only	8, 1031/ 5
But, now, as for	<b>Saint</b>	Cyprian and all the	8, 1031/ 9
and all the remnant,	<b>Saint</b>	John the Evangelist and	8, 1031/ 9
to the bidding of	<b>Saint</b>	Paul, "Let there be	8, 1032/ 16
him" and mark that	<b>Saint</b>	Paul saith not, "dispute	8, 1032/ 19
though he would, as	<b>Saint</b>	Peter biddeth, that every	8, 1032/ 22
patch of an old	<b>saint's</b>	saying sometimes, if they	8, 624/ 7

legend, as though every	<b>saint's</b>	legend were part of	8, 711/ 27
babble he never so	<b>saintly</b>	, give any man any	8, 799/ 26
speak they never so	<b>saintly</b>	... yet if their living	8, 891/ 14
again, right holy men	<b>saints</b>	, and martyrs too and	8, 579/ 39
livers in earth unto	<b>saints</b>	in heaven... and findeth	8, 582/ 21
much better pray the	<b>saints</b>	pray for me that	8, 582/ 30
when we meet the	<b>saints</b>	, and talk with any	8, 582/ 35
mows at the blessed	<b>saints</b>	in heaven. He blameth	8, 583/ 4
that taketh God's quick	<b>saints</b>	for dead, against Christ's	8, 583/ 7
gay Kendal green; set	<b>saints</b>	at naught, and all	8, 583/ 36
all the old holy	<b>saints</b>	unto their own days	8, 589/ 27
doctrine of all the	<b>saints</b>	whom God had proved	8, 618/ 11
of the old holy	<b>saints</b>	of every age brought	8, 623/ 36
of the old holy	<b>saints</b>	is with the Catholic	8, 624/ 10
doctrine, the old holy	<b>saints</b>	, and call them "fathers	8, 624/ 18
old holy doctors and	<b>saints</b>	whom we call the	8, 624/ 29
the holy doctors and	<b>saints</b>	against their heresies cometh	8, 625/ 11
should because they be	<b>saints</b>	have their doctrine the	8, 625/ 13
say by no more	<b>saints</b>	but those that were	8, 625/ 18
to blaspheme against God's	<b>saints</b>	and his miracles, and	8, 626/ 15
of the old holy	<b>saints</b>	... we know that the	8, 627/ 14
old holy doctors and	<b>saints</b>	, and the miracles of	8, 628/ 2
old holy doctors and	<b>saints</b>	, marketh him from the	8, 630/ 29
of the old holy	<b>saints</b>	, doth mark these men	8, 631/ 27
old holy doctors and	<b>saints</b>	, mark him for a	8, 632/ 2
old holy doctors and	<b>saints</b>	than I shall find	8, 632/ 23
of the old holy	<b>saints</b>	, mark him for a	8, 633/ 10
old holy doctors and	<b>saints</b>	, mark this man for	8, 634/ 14
old holy doctors and	<b>saints</b>	, mark him for a	8, 635/ 28
all the old holy	<b>saints</b>	from Christ's time to	8, 643/ 6
all the old holy	<b>saints</b>	from Christ unto our	8, 644/ 8
so do all holy	<b>saints</b>	, too, from Christ's days	8, 646/ 17
old holy doctors and	<b>saints</b>	had lost it too	8, 650/ 11
that the old holy	<b>saints</b>	of every age agreed	8, 650/ 12
for the intercession of	<b>saints</b>	. And now seemeth Tyndale	8, 658/ 25
old holy doctors and	<b>saints</b>	, of every age since	8, 659/ 2
and shaketh off the	<b>saints</b>	with his sleeve, like	8, 659/ 7
fall to blaspheming of	<b>saints</b>	, to take away their	8, 659/ 14
old holy doctors and	<b>saints</b>	are against us with	8, 659/ 17
all the old holy	<b>saints</b>	agreeing with us in	8, 659/ 29
old holy doctors and	<b>saints</b>	fully record and testify	8, 669/ 34
the books of holy	<b>saints</b>	of every age well	8, 670/ 2
old holy doctors and	<b>saints</b>	, as I have often	8, 670/ 19
virtue (and now holy	<b>saints</b>	in heaven), whose faithful	8, 679/ 29
the calendar of the	<b>saints</b>	have put out Saint	8, 684/ 23
old holy doctors and	<b>saints</b>	, such as they either	8, 684/ 31
and his holy dead	<b>saints</b>	than unto the poor	8, 691/ 34
unto the poor living	<b>saints</b>	. And when God had	8, 691/ 35
perceived them after for	<b>saints</b>	, and had them in	8, 694/ 19
were holy men and	<b>saints</b>	. For else saith Tyndale	8, 697/ 7

were holy doctors and	<b>saints</b>	, of every age since	8, 697/ 10
God and his holy	<b>saints</b>	dead, than unto the	8, 697/ 37
unto the poor living	<b>saints</b>	." Lo, good reader, here	8, 697/ 37
God and his holy	<b>saints</b>	dead, than unto the	8, 698/ 18
unto the poor living	<b>saints</b>	"... but the doctrine of	8, 698/ 18
to God and his	<b>saints</b>	is well done, and	8, 700/ 11
to God or to	<b>saints</b>	, and likewise building of	8, 700/ 21
which he calleth the	<b>saints</b>	that are departed "dead	8, 702/ 31
that are departed "dead"	<b>saints</b>	... albeit that there were	8, 702/ 32
to God or his	<b>saints</b>	, or money bestowed about	8, 703/ 1
old holy doctors and	<b>saints</b>	that have been in	8, 703/ 16
the holy doctors and	<b>saints</b>	that have been all	8, 703/ 29
all the old holy	<b>saints</b>	and teach his own	8, 705/ 9
lives almost of all	<b>saints</b>	. They have feigned false	8, 706/ 37
lives almost of all	<b>saints</b>	." Who hath corrupted these	8, 711/ 10
diverse times, as the	<b>saints</b>	in diverse times lived	8, 711/ 14
that the legends of	<b>saints</b>	testify their holy living	8, 711/ 30
be true, all holy	<b>saints</b>	agree against himself that	8, 712/ 22
do well to honor	<b>saints</b>	and their relics, and	8, 712/ 23
all the old holy	<b>saints</b>	as the seven hundred	8, 714/ 11
name holy doctors and	<b>saints</b>	, some of a thousand	8, 716/ 33
the whole doctors and	<b>saints</b>	, no more but even	8, 717/ 1
for elect and chosen	<b>saints</b>	, by railing, and ribaldry	8, 729/ 32
by the old holy	<b>saints</b>	of every age since	8, 771/ 26
one of so many	<b>saints</b>	as since the apostles'	8, 809/ 19
old holy doctors and	<b>saints</b>	, ever since the same	8, 812/ 6
all the old holy	<b>saints</b>	this fifteen hundred years	8, 816/ 31
days, nor honor any	<b>saints</b>	, nor pray for their	8, 826/ 27
and pray to the	<b>saints</b>	also, that are his	8, 867/ 21
sacraments, and praying to	<b>saints</b>	, and praying for souls	8, 884/ 1
Lady and all the	<b>saints</b>	in heaven, if there	8, 886/ 10
them both, because the	<b>saints</b>	be all departed hence	8, 886/ 11
as yourselves confess for	<b>saints</b>	... and among all your	8, 904/ 8
as all those holy	<b>saints</b>	abhorred and had in	8, 904/ 10
that the old holy	<b>saints</b>	say for his part	8, 906/ 6
honor from all the	<b>saints</b>	in heaven. Suppose me	8, 925/ 24
of holy doctors and	<b>saints</b>	that construed the Scripture	8, 928/ 19
and the fellowship of	<b>saints</b>	the which addition was	8, 943/ 20
of only such holy	<b>saints</b>	as were without any	8, 963/ 24
believe the communion of	<b>saints</b>	in another manner besides	8, 975/ 22
and fellowship of the	<b>saints</b>	that are before departed	8, 975/ 26
The fellowship of the	<b>saints</b>	, that is to say	8, 977/ 24
of hope, with those	<b>saints</b>	which are deceased in	8, 977/ 25
have fellowship with the	<b>saints</b>	in the everlasting life	8, 977/ 27
the torments which the	<b>saints</b>	suffered even to the	8, 977/ 31
the fellowship of the	<b>saints</b>	, if we labor to	8, 978/ 4
communion, or fellowship, of	<b>saints</b>	). Whereby Friar Barnes may	8, 978/ 26
communion and fellowship of	<b>saints</b>	the which addition was	8, 978/ 33
plainly show that the	<b>saints</b>	which are already in	8, 980/ 1
secret church of only	<b>saints</b>	unknown. Nor he hath	8, 983/ 9

men's souls, praying to	<b>saints</b>	, the sentence of excommunication	8, 990/ 1
old holy doctors and	<b>saints</b>	of every age write	8, 1028/ 27
that all those holy	<b>saints</b>	call the "holy, catholic	8, 1028/ 33
and by old holy	<b>saints</b>	, interpreters of the Scripture	8, 1028/ 38
the holy doctors and	<b>saints</b>	, both new and old	8, 1030/ 37
days, and praying to	<b>saints</b>	, and going in pilgrimages	8, 1033/ 3
and to pray to	<b>saints</b>	, and to pray for	8, 1033/ 35
and friars' coats, in	<b>saints'</b>	merits. And the significations	8, 579/ 25
to the old holy	<b>saints'</b>	writings... and they scoff	8, 624/ 15
in the old holy	<b>saints'</b>	books appeareth. All which	8, 637/ 12
as by the same	<b>saints'</b>	holy books appeareth) always	8, 670/ 4
lying. The legends of	<b>saints'</b>	lives were written in	8, 711/ 13
Tyndale that all the	<b>saints'</b>	legends be not so	8, 711/ 34
by the old holy	<b>saints'</b>	books that they were	8, 715/ 6
of all old holy	<b>saints'</b>	writings and by the	8, 872/ 28
for the Church, he	<b>saith</b>	not, "Ye shall pray	8, 578/ 27
alone"... but "Ye shall,"	<b>saith</b>	he, "pray for the	8, 578/ 28
good works. And God	<b>saith</b>	in his Holy Writ	8, 581/ 10
and therein indeed he	<b>saith</b>	somewhat. For well ye	8, 581/ 20
Savior himself. They teach,	<b>saith</b>	Tyndale, to trust in	8, 582/ 6
And when the Scripture	<b>saith</b>	that the diligent prayer	8, 582/ 12
lie still, as Luther	<b>saith</b>	, asleep. And therefore Tyndale	8, 582/ 32
waiting-servants. For now he	<b>saith</b>	that they be but	8, 583/ 17
because they make, he	<b>saith</b>	, laws of their own	8, 584/ 33
beside; and therefore he	<b>saith</b>	that they not only	8, 585/ 1
of them. For Luther	<b>saith</b>	that we need no	8, 585/ 13
is for (that he	<b>saith</b>	) that the pope "hath	8, 585/ 32
For which cause Wycliffe	<b>saith</b>	that such marriages are	8, 585/ 36
of his book he	<b>saith</b>	that the pope hath	8, 586/ 32
all Christian men, he	<b>saith</b>	, repent as soon as	8, 587/ 36
but the spirituality, he	<b>saith</b>	, repent not. Tyndale doth	8, 587/ 37
elects, which can, he	<b>saith</b>	, never sin deadly, do	8, 588/ 28
abominable. And where he	<b>saith</b>	that the clergy doth	8, 589/ 36
forever. But then he	<b>saith</b>	that the pope never	8, 590/ 8
that all the world	<b>saith</b>	well. And finally if	8, 592/ 12
law that Tyndale here	<b>saith</b>	he did. But, now	8, 592/ 33
be false that Tyndale	<b>saith</b>	, and that of truth	8, 592/ 34
is Tyndale, then, that	<b>saith</b>	the pope hath made	8, 593/ 2
Those words which Tyndale	<b>saith</b>	are a plain law	8, 593/ 4
Tyndale bringeth forth, and	<b>saith</b>	that the pope hath	8, 593/ 22
Reason Tyndale And Paul	<b>saith</b>	(Romans 13), "Let every	8, 594/ 3
the high altar she	<b>saith</b>	, I say, herself, and	8, 595/ 2
as Tyndale himself either	<b>saith</b>	or heareth in two	8, 595/ 4
places. Now, where he	<b>saith</b>	that "whorekeepers," and such	8, 596/ 25
doth. Now, where he	<b>saith</b>	that the pope compelleth	8, 597/ 7
that every such priest	<b>saith</b>	: that is yet another	8, 597/ 8
will not (as he	<b>saith</b>	) let him and his	8, 597/ 24
the shaven clergy shameless,	<b>saith</b>	Tyndale? Because they affirm	8, 600/ 8
he goeth farther, and	<b>saith</b>	that all the whole	8, 600/ 17
it, be as he	<b>saith</b>	they be both like	8, 602/ 32

to him as Tyndale	<b>saith</b>	to me, "I will	8, 605/ 21
mine... which two Tyndale	<b>saith</b>	be not only like	8, 606/ 34
mine, which twain he	<b>saith</b>	be both one... that	8, 607/ 31
in words," as Paul	<b>saith</b>	(1 Corinthians 4), "but	8, 608/ 3
of all this? "Yea,"	<b>saith</b>	Tyndale, "but he reared	8, 610/ 21
which were, as Tyndale	<b>saith</b>	, "crept up into the	8, 611/ 33
after. And also, Tyndale	<b>saith</b>	himself that between the	8, 612/ 27
as where Saint Paul	<b>saith</b>	, "Faith is made by	8, 615/ 6
own good endeavor, Christ	<b>saith</b>	, "Be thou not an	8, 615/ 10
In which place he	<b>saith</b>	, speaking of the church	8, 615/ 14
Paul subscribeth where he	<b>saith</b>	that no man can	8, 615/ 32
is, as Saint Paul	<b>saith</b>	, the "pillar" and the	8, 617/ 17
Tyndale lieth and falsely	<b>saith</b>	it is, yet unto	8, 622/ 32
crept up," as Tyndale	<b>saith</b>	, "by succession" into the	8, 623/ 10
and, as Saint Paul	<b>saith</b>	, "prophets upon Scripture") did	8, 623/ 21
the same. For he	<b>saith</b>	that those false, lying	8, 627/ 21
And where Saint Peter	<b>saith</b>	that many men shall	8, 627/ 32
spied. Also where he	<b>saith</b>	that by them "the	8, 627/ 36
which is, as himself	<b>saith</b>	, both the way and	8, 628/ 6
them, in which he	<b>saith</b>	that the judgment "ceaseth	8, 628/ 36
for that that Tyndale	<b>saith</b>	, that the clergy, creeping	8, 629/ 4
fox. For since he	<b>saith</b>	they come into the	8, 629/ 8
our Savior himself, which	<b>saith</b>	to his apostles themselves	8, 629/ 14
whose "nature" is, he	<b>saith</b>	, to "get him a	8, 629/ 21
other. Now, where he	<b>saith</b>	that the clergy do	8, 629/ 29
another man is. "Nay,"	<b>saith</b>	Tyndale. "For they govern	8, 630/ 5
not as Saint Paul	<b>saith</b>	sow spiritual things. For	8, 630/ 6
things. For they be,"	<b>saith</b>	Tyndale, "false teachers, and	8, 630/ 6
receive, as Saint Paul	<b>saith</b>	, the double advantage that	8, 630/ 26
as Tyndale's fellow Brightwell	<b>saith</b>	(whom some folk call	8, 631/ 12
shall yet hereafter. Then	<b>saith</b>	he that "the clergy	8, 631/ 36
word after, where he	<b>saith</b>	that "the church" hath	8, 632/ 19
of Tyndale, since he	<b>saith</b>	that the clergy hath	8, 632/ 30
not only perilous, he	<b>saith</b>	, for the thing in	8, 633/ 29
clean away? which he	<b>saith</b>	, in more places than	8, 634/ 11
wed." Now, where he	<b>saith</b>	that the clergy useth	8, 635/ 22
beside. And where he	<b>saith</b>	that there is none	8, 635/ 26
for example, our Lord	<b>saith</b>	in the Book of	8, 636/ 14
and understanding therein... he	<b>saith</b>	, "Careth God aught for	8, 636/ 29
him. And our Savior	<b>saith</b>	himself, "Look ye upon	8, 636/ 34
our Savior himself... and	<b>saith</b>	the reasons which we	8, 642/ 4
place that the one	<b>saith</b>	is plain for one	8, 645/ 16
one thing, the other	<b>saith</b>	is plain for the	8, 645/ 17
is a sacrament; Tyndale	<b>saith</b>	he can himself make	8, 645/ 20
blood of Christ; Tyndale	<b>saith</b>	it is but wine	8, 645/ 23
he believe as he	<b>saith</b>	) that friars may wed	8, 645/ 24
them, because Saint Paul	<b>saith</b>	that "the church" is	8, 645/ 31
ground of truth." "Nay,"	<b>saith</b>	Tyndale, "it shall not	8, 645/ 33
findeth... the other party	<b>saith</b>	is not there; and	8, 645/ 36
is showed, yet he	<b>saith</b>	he seeth it not	8, 646/ 1

and holy sacraments; Tyndale	<b>saith</b>	we find it not	8, 646/ 8
articles" which articles Tyndale	<b>saith</b>	be false and no	8, 646/ 27
all. Yet where he	<b>saith</b>	"such general articles as	8, 646/ 28
Scripture. For Friar Barnes	<b>saith</b>	plainly that Saint James'	8, 646/ 31
his. And Friar Luther	<b>saith</b>	the same, and setteth	8, 646/ 32
only those, that he	<b>saith</b>	he findeth there himself	8, 647/ 21
that were (as he	<b>saith</b>	) all waxen naught... and	8, 649/ 4
fathers. And so he	<b>saith</b>	that himself and his	8, 649/ 6
his apostles. And he	<b>saith</b>	that they therefore go	8, 649/ 9
is departed (as he	<b>saith</b>	) from the true church	8, 649/ 14
Catholic Church, which he	<b>saith</b>	be heretics, are the	8, 649/ 17
people. Now, where Tyndale	<b>saith</b>	, to make up his	8, 651/ 27
matrimony. And where he	<b>saith</b>	he goeth from us	8, 652/ 10
own, to which he	<b>saith</b>	they go now, and	8, 652/ 19
themselves some new. Then	<b>saith</b>	he farther, "and we	8, 652/ 26
used. And therefore Tyndale	<b>saith</b>	untrue when he saith	8, 654/ 1
saith untrue when he	<b>saith</b>	they rebuke us after	8, 654/ 1
lo, sir, thus he	<b>saith</b>	... Tyndale And as they	8, 654/ 7
now, that where he	<b>saith</b>	that the Catholic Church	8, 656/ 12
but that Tyndale so	<b>saith</b>	. But then see we	8, 656/ 14
that when Tyndale so	<b>saith</b>	, he lieth. For ye	8, 656/ 16
were fallen frantic, and	<b>saith</b>	now this, now that	8, 657/ 17
may hold him; but	<b>saith</b>	sometimes that the water	8, 657/ 19
and then again he	<b>saith</b>	that it ought to	8, 657/ 20
forasmuch as it hath (	<b>saith</b>	he) an evil signification	8, 657/ 21
therefore they should, he	<b>saith</b>	, sing Mass and consecrate	8, 657/ 24
Saint James' epistle, and	<b>saith</b>	it hath no smack	8, 658/ 19
apostolic spirit, because it	<b>saith</b>	that faith waxeth dead	8, 658/ 21
the "true" scripture... and	<b>saith</b>	that from the Catholic	8, 658/ 28
all at once, and	<b>saith</b>	the Scripture is plain	8, 659/ 11
false English when he	<b>saith</b>	"the church of heretics	8, 661/ 4
king, as the Scripture	<b>saith</b>	, over all the children	8, 662/ 17
is, as Saint Augustine	<b>saith</b>	, the very mother of	8, 662/ 19
true that Tyndale here	<b>saith</b>	, that the church which	8, 662/ 21
it is (as he	<b>saith</b>	) come away from the	8, 662/ 26
other false shrews, and	<b>saith</b>	true in that point	8, 662/ 36
well and clearly know,	<b>saith</b>	Tyndale, that all they	8, 664/ 1
not"... and as Tyndale	<b>saith</b>	, "When thou speakest with	8, 664/ 30
plainly that he both	<b>saith</b>	and meaneth as I	8, 665/ 32
of them all, but	<b>saith</b>	generally that they which	8, 666/ 8
he useth where he	<b>saith</b>	, "They that go from	8, 667/ 5
the very church. "Yes,"	<b>saith</b>	Tyndale. "Thou shalt always	8, 667/ 23
known. Now when he	<b>saith</b>	, "Thou shalt always know	8, 668/ 3
For as the prophet	<b>saith</b>	, "But if you believe	8, 668/ 17
is, as Saint Paul	<b>saith</b>	, the "pillar and sure	8, 668/ 23
martyr holy Saint Cyprian	<b>saith</b>	, "Out of us be	8, 669/ 15
for "the Church hath,"	<b>saith</b>	Luther, "according to the	8, 676/ 30
of man it followeth,	<b>saith</b>	His Grace, that those	8, 677/ 1
things which the Church	<b>saith</b>	is the word of	8, 677/ 2
For since Saint Augustine	<b>saith</b>	, and Luther also confesseth	8, 678/ 19

maketh very light, and	<b>saith</b>	that "these eight hundred	8, 679/ 10
heresies, as Tyndale here	<b>saith</b>	and his master Martin	8, 679/ 14
believe him, because he	<b>saith</b>	still "Yes"... with as	8, 679/ 22
now... that when he	<b>saith</b>	"this wise reason is	8, 679/ 25
goeth he forth and	<b>saith</b>	that they falsify the	8, 685/ 28
of "juggling," which he	<b>saith</b>	we use in misconstruing	8, 686/ 2
after what the Church	<b>saith</b>	therein, and prove that	8, 686/ 16
As where our Savior	<b>saith</b>	, "That thing that ye	8, 686/ 26
And where the Scripture	<b>saith</b>	, "Like as water quenbeth	8, 686/ 29
As where our Savior	<b>saith</b>	himself, in the Gospel	8, 686/ 36
of belief. And therefore	<b>saith</b>	Saint Luther, inspired with	8, 687/ 26
yet blasphemeth farther and	<b>saith</b>	that if it were	8, 688/ 25
upon him that, Tyndale	<b>saith</b>	, was but as a	8, 688/ 34
Matrimony, whereas Saint Paul	<b>saith</b>	it is a "great	8, 688/ 36
words glosseth Luther, and	<b>saith</b>	that Saint Paul peradventure	8, 689/ 1
Luther his words, and	<b>saith</b>	it is as much	8, 689/ 5
Zwingli gloss it and	<b>saith</b>	that these words "This	8, 689/ 7
vows, where the Scripture	<b>saith</b>	"Pay your vows"... Friar	8, 689/ 10
glosses. Now, where Tyndale	<b>saith</b>	that we say that	8, 689/ 19
but because the Church	<b>saith</b>	so and admit it	8, 689/ 21
it": in this he	<b>saith</b>	his pleasure, as him	8, 689/ 22
point. And where he	<b>saith</b>	that we say that	8, 689/ 33
everything that the Church	<b>saith</b>	"is of as great	8, 689/ 34
Christ. Of John, Christ	<b>saith</b>	(Matthew 17) that he	8, 691/ 17
which, as Saint Augustine	<b>saith</b>	and Luther confesseth, and	8, 694/ 3
condemnation, as our Savior	<b>saith</b>	, by their contrary living	8, 694/ 21
to faith, as Tyndale	<b>saith</b>	that the hundred prophets	8, 695/ 19
meaneth here, and plainly	<b>saith</b>	in his other solution	8, 697/ 1
and saints. For else	<b>saith</b>	Tyndale nothing to the	8, 697/ 7
the Church thereto, and	<b>saith</b>	, "As ours now affirm	8, 697/ 36
the thing that Tyndale	<b>saith</b>	here the Church teacheth	8, 698/ 4
the thing that he	<b>saith</b>	the Pharisees taught: that	8, 698/ 6
the one. The Church	<b>saith</b>	as Saint Paul saith	8, 699/ 6
saith as Saint Paul	<b>saith</b>	that virginity is better	8, 699/ 6
the contrary thereof... and	<b>saith</b>	that the Pharisees taught	8, 700/ 10
that, as the Gospel	<b>saith</b>	, many offered much. And	8, 702/ 8
sacrament of wedlock, he	<b>saith</b>	, is such that he	8, 704/ 22
jesteth thereon himself, and	<b>saith</b>	that it is nothing	8, 704/ 36
the Catholic Church, and	<b>saith</b>	that they have "destroyed	8, 709/ 11
he forth on and	<b>saith</b>	"they destroy daily the	8, 709/ 31
he further on and	<b>saith</b>	, "They keep the Scripture	8, 710/ 16
in his lies and	<b>saith</b>	, "They have put the	8, 710/ 30
against the Church and	<b>saith</b>	, "They have corrupted the	8, 711/ 9
discerneth (as Saint Augustine	<b>saith</b>	, and Luther himself alloweth	8, 711/ 17
holy doctor Saint Thomas	<b>saith</b>	) to err and be	8, 711/ 19
so corrupted, but he	<b>saith</b>	"almost" all. In which	8, 711/ 35
In which word he	<b>saith</b>	enough for us against	8, 711/ 35
against the Church and	<b>saith</b>	, "They have feigned false	8, 712/ 1
he railleth on and	<b>saith</b>	that likewise as the	8, 713/ 1
hath "set up," he	<b>saith</b>	, "their dunce their Thomas	8, 713/ 3

hell. But since he	<b>saith</b>	"a thousand like" unto	8, 714/ 7
therefore, lo, thus he	<b>saith</b>	... Tyndale And if a	8, 714/ 15
made since. And he	<b>saith</b>	that against all holy	8, 714/ 30
findeth not one that	<b>saith</b>	contrary to this. Howbeit	8, 715/ 22
he thinketh, or else	<b>saith</b>	all this but for	8, 715/ 29
wed a nun; Tyndale	<b>saith</b>	we say wrong, and	8, 715/ 35
then again to marriage,	<b>saith</b>	that they had their	8, 716/ 4
their former faith. Tyndale	<b>saith</b>	we construe the Scripture	8, 716/ 6
draff. But then he	<b>saith</b>	, again, that when he	8, 716/ 13
the Church when he	<b>saith</b>	we will believe no	8, 717/ 8
Catholic church. "This reason,"	<b>saith</b>	Tyndale, "is nothing worth	8, 718/ 33
we that are elect,"	<b>saith</b>	he, "and therefore are	8, 718/ 34
church, do know, he	<b>saith</b>	, which is the Gospel	8, 719/ 4
his own master Luther	<b>saith</b>	that this Catholic, known	8, 720/ 22
true which Saint Augustine	<b>saith</b>	: that he had not	8, 720/ 26
as that holy saint	<b>saith</b>	of himself... so may	8, 720/ 29
Tyndale. "I learned not,"	<b>saith</b>	he, "of the Catholic	8, 720/ 37
we. "Of no man,"	<b>saith</b>	he, "but even God	8, 721/ 1
God himself" "and so,"	<b>saith</b>	he, "do all my	8, 721/ 2
of himself as Tyndale	<b>saith</b>	of himself and his	8, 722/ 35
and holy Saint Augustine	<b>saith</b>	the contrary of himself	8, 722/ 36
it true that he	<b>saith</b>	of himself that he	8, 723/ 1
high spiritual process, and	<b>saith</b>	, "Even so, the children	8, 724/ 34
forgetfulness. For whereas he	<b>saith</b>	now that all the	8, 725/ 29
he runneth therewith, and	<b>saith</b>	... Tyndale Christ's sheep hear	8, 726/ 27
left them, as he	<b>saith</b>	, with which the God	8, 727/ 13
this flock which Tyndale	<b>saith</b>	that the Lord of	8, 728/ 1
his railing, where he	<b>saith</b>	that the Lord of	8, 728/ 22
since God (as he	<b>saith</b>	) teacheth his elects himself	8, 729/ 15
every man, as Luther	<b>saith</b>	, believeth for himself, and	8, 729/ 18
allege Saint Augustine, which	<b>saith</b>	, "I had not believed	8, 730/ 9
Christ is but foolishness,	<b>saith</b>	Paul (1 Corinthians 1	8, 730/ 15
holy conversation. And Paul	<b>saith</b>	, "How knowest thou, Christian	8, 730/ 26
Augustine meant as he	<b>saith</b>	here he did, and	8, 730/ 36
Tyndale still overthrown. "Yea,"	<b>saith</b>	Tyndale, "that is true	8, 731/ 12
Christendom. But if we,"	<b>saith</b>	Tyndale, "should not believe	8, 731/ 17
Augustine did (as Tyndale	<b>saith</b>	) believe it... and would	8, 731/ 35
reader, forasmuch as Tyndale	<b>saith</b>	that the Church doth	8, 733/ 29
like manner as he	<b>saith</b>	they do all the	8, 733/ 31
be very glad he	<b>saith</b>	so. And as Tyndale	8, 733/ 32
God where either part	<b>saith</b>	the other expoundeth wrong	8, 734/ 3
then, that where Tyndale	<b>saith</b>	that the cause why	8, 734/ 5
house, as Saint Paul	<b>saith</b>	to Timothy, there are	8, 734/ 25
feeding of his sheep,"	<b>saith</b>	Saint Augustine, "from Saint	8, 735/ 24
the very name, he	<b>saith</b>	, of "Catholic," that is	8, 735/ 26
therein, lo, thus he	<b>saith</b>	... "Let us see, therefore	8, 736/ 24
Saint Augustine, where he	<b>saith</b>	he would not believe	8, 738/ 20
which, as Saint Augustine	<b>saith</b>	, they that believe not	8, 739/ 6
the epistle of Parmenian,	<b>saith</b>	in plain words that	8, 740/ 2
in order the forty-eighth)	<b>saith</b>	in this wise expressly	8, 740/ 10

is decided. For he	<b>saith</b>	as we say: that	8, 740/ 23
of Saint Augustine, that	<b>saith</b>	he believed not the	8, 740/ 32
And therefore, since he	<b>saith</b>	that they misconstrue and	8, 740/ 38
the example, the Church	<b>saith</b>	true and himself lieth	8, 741/ 2
before. Lo, thus he	<b>saith</b>	... Tyndale And when they	8, 741/ 10
as madmen. And therefore	<b>saith</b>	the Scripture, "Accursed is	8, 743/ 13
because the pope so	<b>saith</b>	; and so forth, throughout	8, 743/ 18
without him, as himself	<b>saith</b>	"Without me, nothing can	8, 743/ 35
causes for which he	<b>saith</b>	that he believed the	8, 744/ 28
the Scripture (as he	<b>saith</b>	), and no longer by	8, 745/ 27
to his "remembrance" and	<b>saith</b>	he said it not	8, 745/ 34
Christ witnesseth, where he	<b>saith</b>	, "No man can come	8, 746/ 33
can, as Saint Paul	<b>saith</b>	, say "Lord Jesus" but	8, 747/ 5
himself showeth where he	<b>saith</b>	, "I stand at the	8, 747/ 8
hundred. As where he	<b>saith</b>	, "Woe be thou, Capernaum	8, 747/ 11
mind false that Tyndale	<b>saith</b>	that the "historical faith	8, 747/ 23
for as Saint Augustine	<b>saith</b>	, "In vain soundeth at	8, 747/ 35
other part, wherein he	<b>saith</b>	that if there come	8, 748/ 5
truth. But our Lord	<b>saith</b>	unto the preachers of	8, 749/ 16
faith," which is, he	<b>saith</b>	, that belief and faith	8, 749/ 32
now doth Tyndale, he	<b>saith</b>	, believe the truth, that	8, 751/ 1
Scripture; and therefore he	<b>saith</b>	... Of the feeling faith	8, 752/ 4
the Romans, where he	<b>saith</b>	, "The Spirit beareth witness	8, 754/ 25
therefore are we debtors,	<b>saith</b>	Saint Paul, and it	8, 756/ 7
shall live. "For whoso,"	<b>saith</b>	Saint Paul, "be led	8, 756/ 12
fear and bondage therefore	<b>saith</b>	Saint Paul farther unto	8, 756/ 20
are, as Saint Paul	<b>saith</b>	to the Galatians, charity	8, 757/ 9
be, as Saint Paul	<b>saith</b>	, manifest and open... that	8, 757/ 13
drunkenness, banquetings therefore	<b>saith</b>	Saint Paul that this	8, 757/ 17
he cannot do it (	<b>saith</b>	Tyndale) of purpose, but	8, 758/ 10
But this "faith," he	<b>saith</b>	, that those men had	8, 758/ 35
any more than only	<b>saith</b>	so? And why may	8, 759/ 5
Against him that nothing	<b>saith</b>	, why may we not	8, 759/ 6
of Gomorrah both. "Yea,"	<b>saith</b>	Tyndale, "but yet was	8, 759/ 19
then the Spirit wrought,"	<b>saith</b>	Tyndale, "and made them	8, 759/ 21
Samaritans, the plain text	<b>saith</b>	, "Many of the Samaritans	8, 760/ 4
the woman." But Tyndale	<b>saith</b>	nay... and saith it	8, 760/ 5
Tyndale saith nay... and	<b>saith</b>	it was no belief	8, 760/ 5
Gospel by plain words	<b>saith</b>	they believed and himself	8, 760/ 7
own person, "which preached,"	<b>saith</b>	Tyndale, "not as the	8, 760/ 29
is fallen now? "Nay,"	<b>saith</b>	Tyndale, "Judas never believed	8, 761/ 30
commentators expound these verses,	<b>saith</b>	of him himself, "If	8, 761/ 34
one, agreeable mind." Here	<b>saith</b>	our Savior of him	8, 762/ 4
there true that he	<b>saith</b>	that is to wit	8, 762/ 25
he proceedeth forth and	<b>saith</b>	... Tyndale The Scripture saith	8, 763/ 4
saith... Tyndale The Scripture	<b>saith</b>	, "Accursed is he that	8, 763/ 6
because the pope so	<b>saith</b>	; and so forth, throughout	8, 763/ 10
him so; and that,	<b>saith</b>	he, is a thing	8, 763/ 17
of whom the Scripture	<b>saith</b>	that they put trust	8, 763/ 24
the church. For "whoso,"	<b>saith</b>	our Savior, "will not	8, 763/ 31

because a man so	<b>saith</b>	, then is my faith	8, 765/ 2
Scripture (as Saint Augustine	<b>saith</b>	that himself did), then	8, 770/ 9
the Church hath, he	<b>saith</b>	, the knowledge and discerning	8, 770/ 23
sure conclusion. As Paul	<b>saith</b>	(Romans 9) that "not	8, 773/ 15
that God hath, he	<b>saith</b>	, written in the hearts	8, 775/ 7
The one is, he	<b>saith</b>	, the faith of Christ	8, 775/ 8
sacraments be (as Tyndale	<b>saith</b>	) but bare signs and	8, 775/ 11
they can sufficiently "judge,"	<b>saith</b>	he, "between good and	8, 775/ 15
which long sermon he	<b>saith</b>	at length nothing but	8, 775/ 28
twice. Now, where he	<b>saith</b>	that the faith which	8, 778/ 22
but is (as he	<b>saith</b>	) the pope's faith, and	8, 778/ 24
the same. For Tyndale	<b>saith</b>	that his elects having	8, 778/ 31
That Tyndale thus plainly	<b>saith</b>	, ye have yourselves seen	8, 778/ 37
faith alone" that Tyndale	<b>saith</b>	himself for his own	8, 779/ 11
proveth for me, which	<b>saith</b>	of himself that though	8, 779/ 36
Savior spoke where he	<b>saith</b>	, "Let the dead men	8, 780/ 7
corpse to burying. "Yea,"	<b>saith</b>	Tyndale, "but yet this	8, 780/ 11
bound to believe. "Yet,"	<b>saith</b>	Tyndale, "this faith is	8, 780/ 14
For as Saint Paul	<b>saith</b>	, "faith, hope, and charity	8, 780/ 18
these is charity." "Yet,"	<b>saith</b>	Tyndale, "those three be	8, 780/ 20
hope and charity. "Yea,"	<b>saith</b>	Tyndale, "but that is	8, 780/ 32
soon gone as Tyndale	<b>saith</b>	it is. For we	8, 781/ 9
still. For our Savior	<b>saith</b>	, "Without me can ye	8, 781/ 25
will. For our Savior	<b>saith</b>	, "No man can come	8, 782/ 11
For as Saint Paul	<b>saith</b>	, we help forth with	8, 782/ 18
true, saving where he	<b>saith</b>	that all which come	8, 783/ 17
works. For our Savior	<b>saith</b>	, "If ye be the	8, 783/ 22
Abraham. But ye be,"	<b>saith</b>	he, "the children of	8, 783/ 24
his Babylonica, where he	<b>saith</b>	expressly that a Christian	8, 784/ 7
whatsoever they be, "faith,"	<b>saith</b>	he, "if it either	8, 784/ 10
For as Saint James	<b>saith</b>	, "The devils do both	8, 785/ 17
for dread"... "but thou" (	<b>saith</b>	he to Tyndale and	8, 785/ 19
for his "feeling faith"	<b>saith</b>	that he is so	8, 785/ 20
no faith (as he	<b>saith</b>	) can save a soul	8, 785/ 25
it? And when he	<b>saith</b>	good works be nothing	8, 785/ 30
than fruit... for he	<b>saith</b>	they shall never have	8, 785/ 32
shrift or penance, and	<b>saith</b>	that shrift is the	8, 786/ 1
but such as he	<b>saith</b>	is fruitless; and then	8, 786/ 11
of Solomon, where he	<b>saith</b>	, "Turn again, thou Shulammitte	8, 786/ 31
again!" And where he	<b>saith</b>	also, "Turn to me	8, 786/ 33
hatchet? Now, where he	<b>saith</b>	also, "Turn you to	8, 786/ 35
is, as Saint James	<b>saith</b>	, out of the dread	8, 787/ 33
correcting her maid... and	<b>saith</b>	not that if she	8, 791/ 11
and, as the Scripture	<b>saith</b>	, a most mild and	8, 791/ 25
Scripture, for the Scripture	<b>saith</b>	not so. For the	8, 793/ 2
Of whom Saint Paul	<b>saith</b>	, "Then we that live	8, 794/ 20
Tyndale useth none... but	<b>saith</b>	it is sin to	8, 797/ 9
faith is, as he	<b>saith</b>	, "the devil's faith" therefore	8, 797/ 23
the Manichaeans, where he	<b>saith</b>	, "I would not believe	8, 800/ 19
true because "the church"	<b>saith</b>	that God's word were	8, 800/ 29

were true (for so	<b>saith</b>	not... the church of	8, 800/ 30
lo, sir, thus he	<b>saith</b>	... Tyndale And therefore when	8, 801/ 19
your own master's master,	<b>saith</b>	that he doth: I	8, 802/ 22
because the Catholic Church	<b>saith</b>	so: I will therefore	8, 803/ 30
of this question, Tyndale	<b>saith</b>	to his scholar, "Tell	8, 805/ 1
maketh an answer, and	<b>saith</b>	... Concerning outward teaching... we	8, 805/ 25
see well. For he	<b>saith</b>	that they allege for	8, 806/ 7
the falsehood that he	<b>saith</b>	they took of the	8, 806/ 15
things. These things he	<b>saith</b>	that the Church had	8, 806/ 24
years lost (as Tyndale	<b>saith</b>	). These things have they	8, 806/ 28
speaketh of, which he	<b>saith</b>	the Church "had brought	8, 807/ 24
brought asleep," wherewith he	<b>saith</b>	that Luther, and Tyndale	8, 807/ 25
they reigned. "We allege,"	<b>saith</b>	Tyndale, "for us the	8, 808/ 16
First, when Tyndale here	<b>saith</b>	"we"... I would wit	8, 808/ 18
Besides this, whereas Tyndale	<b>saith</b>	that they allege for	8, 808/ 25
written and, as Luther	<b>saith</b>	, evidently written in Scripture	8, 809/ 7
in this that he	<b>saith</b>	he allegeth Scripture he	8, 809/ 8
finger therein. For himself	<b>saith</b>	that the "historical faith	8, 810/ 5
false. But when he	<b>saith</b>	that he feeleth it	8, 813/ 5
No, in faith, sir,"	<b>saith</b>	he, "but if I	8, 815/ 9
quoth he, "that letter	<b>saith</b>	, methink, that my wife	8, 816/ 6
there indeed, as he	<b>saith</b>	he doth... then he	8, 817/ 1
be (as he there	<b>saith</b>	) the very church; and	8, 817/ 10
their hearts, as Tyndale	<b>saith</b>	, by the hand of	8, 817/ 28
the "feeling" faith, he	<b>saith</b>	is that faith that	8, 818/ 8
faith... and since he	<b>saith</b>	it can neither endure	8, 818/ 18
Tyndale say yes... then	<b>saith</b>	he somewhat more for	8, 818/ 32
the man can himself,	<b>saith</b>	Tyndale, no more do	8, 818/ 37
worshipful master Martin Luther	<b>saith</b>	expressly that no Christian	8, 821/ 18
believe. For nothing, he	<b>saith</b>	, can damn him but	8, 821/ 20
all other sins, he	<b>saith</b>	, be supped up and	8, 821/ 21
a giant. And Tyndale	<b>saith</b>	himself, in his Answer	8, 822/ 35
himself... but faith, he	<b>saith</b>	, is sufficient though it	8, 822/ 37
salvation; "but that is,"	<b>saith</b>	Tyndale, "none but the	8, 823/ 3
deeds, because, as Tyndale	<b>saith</b>	by the feeling faith	8, 824/ 25
elects... and then he	<b>saith</b>	that the elects, having	8, 824/ 36
his fellows, which he	<b>saith</b>	are departed out thereof	8, 825/ 3
heretics. But whereas Tyndale	<b>saith</b>	he "feeleth" that whosoever	8, 826/ 11
the "historical faith," he	<b>saith</b>	he knoweth now which	8, 826/ 35
readers: that as he	<b>saith</b>	he believeth not now	8, 827/ 23
Spirit of God so	<b>saith</b>	he that in like	8, 827/ 26
Spirit of God. Now	<b>saith</b>	Tyndale not nay but	8, 827/ 30
true in that he	<b>saith</b>	he believeth no longer	8, 827/ 35
these causes, lo, he	<b>saith</b>	they be as far	8, 832/ 1
he will not, he	<b>saith</b>	, "greatly" vouchsafe to speak	8, 834/ 23
question Barnes answereth and	<b>saith</b>	... Barnes For in this	8, 834/ 25
the church." For himself	<b>saith</b>	, "Of those that be	8, 835/ 10
doth, as Friar Barnes	<b>saith</b>	, signify, in those places	8, 835/ 12
bawds therein, which he	<b>saith</b>	men know not... while	8, 836/ 3
her clean. And therefore	<b>saith</b>	Saint Paul, "He gave	8, 837/ 18

etc. Here Saint Augustine	<b>saith</b>	that Christ hath made	8, 837/ 30
As where our Lord	<b>saith</b>	by the mouth of	8, 840/ 6
of him that dieth,	<b>saith</b>	your Lord God, but	8, 840/ 14
ye and live!" Likewise	<b>saith</b>	the prophet David in	8, 840/ 15
And Zechariah the prophet	<b>saith</b>	thus: "Turn to me	8, 840/ 19
thus: "Turn to me,	<b>saith</b>	the Lord God of	8, 840/ 19
will turn to you,	<b>saith</b>	the Lord God of	8, 840/ 21
to him." Moreover, God	<b>saith</b>	by the mouth of	8, 840/ 25
the apostle Saint James	<b>saith</b>	, "Draw ye near to	8, 840/ 33
mind." Moreover, where he	<b>saith</b>	men be not washed	8, 841/ 1
grace. For as Christ	<b>saith</b>	, no man "cometh to	8, 841/ 7
For as Saint Paul	<b>saith</b>	, the passions of this	8, 841/ 11
is, as the Scripture	<b>saith</b>	, "like a foul spotted	8, 841/ 19
to say as Christ	<b>saith</b>	in the Gospel: that	8, 841/ 22
For as Saint Paul	<b>saith</b>	, "what hast thou that	8, 841/ 28
And our Savior himself	<b>saith</b>	in the Gospel of	8, 842/ 13
yourselves." Now, where he	<b>saith</b>	that all the blessings	8, 842/ 18
of themselves. For so	<b>saith</b>	Saint Paul: "We be	8, 842/ 22
Saint Paul where he	<b>saith</b>	, "Every creature of God	8, 843/ 4
First Epistle, Saint Paul	<b>saith</b>	thus: "Despise not the	8, 843/ 32
affirming the same... he	<b>saith</b>	in this wise: "I	8, 843/ 36
very, true church is,	<b>saith</b>	he, pure and clean	8, 844/ 11
For as the Scripture	<b>saith</b>	, "Seven times falleth the	8, 844/ 36
thereto answereth Barnes, and	<b>saith</b>	, "This church is a	8, 845/ 4
also Friar Barnes, and	<b>saith</b>	, "I say not that	8, 845/ 10
is invisible whereof he	<b>saith</b>	we may see every	8, 845/ 24
know it, because, he	<b>saith</b>	, it is spiritual. For	8, 845/ 28
Richard learneth Robert," yet	<b>saith</b>	no man but Barnes	8, 846/ 21
be noted: that he	<b>saith</b>	after that this church	8, 846/ 23
for this cause" he	<b>saith</b>	that "Saint Paul calleth	8, 846/ 25
consider that no man	<b>saith</b>	that the Church hath	8, 846/ 29
is, as Saint Paul	<b>saith</b>	, the pillar and ground	8, 846/ 34
before. Now, where he	<b>saith</b>	fourthly that all that	8, 848/ 37
heaven therefor. For Christ	<b>saith</b>	in the Gospel of	8, 849/ 29
the Ephesians thus he	<b>saith</b>	: "What good deed soever	8, 850/ 1
In the Apocalypse thus	<b>saith</b>	God by the mouth	8, 850/ 11
fifth point, where he	<b>saith</b>	that they that are	8, 850/ 16
the point that he	<b>saith</b>	every man of the	8, 850/ 36
the Ephesians, where he	<b>saith</b>	, "You men, love your	8, 851/ 25
Surely (as Saint Paul	<b>saith</b>	) to the intent that	8, 852/ 12
them. And as he	<b>saith</b>	there to the "church	8, 853/ 34
now, like as he	<b>saith</b>	there unto the church	8, 854/ 6
Ye be such"... so	<b>saith</b>	he even there also	8, 854/ 6
them. Lo, thus he	<b>saith</b>	... Barnes This is the	8, 857/ 15
to err... and Lyra	<b>saith</b>	plain that many popes	8, 858/ 6
to roil in. Then	<b>saith</b>	he by the authority	8, 858/ 16
he showeth that Lyra	<b>saith</b>	"the church" standeth not	8, 858/ 19
it as logicians feign (	<b>saith</b>	he) the second intention	8, 859/ 28
intention. Which is, he	<b>saith</b>	, nowhere. And therefore, good	8, 859/ 28
forgiven her. And therefore	<b>saith</b>	Saint Paul, "There is	8, 860/ 21

these: "The whole Church	<b>saith</b>	"Forgive us our sins	8, 860/ 25
as our Master, Christ,	<b>saith</b>	... and because she hath	8, 862/ 5
hath , as Saint John	<b>saith</b>	, the "inward ointment" of	8, 862/ 5
and clean," as he	<b>saith</b>	, with spots and wrinkles	8, 864/ 26
charge, then is Christ,	<b>saith</b>	Friar Barnes, ready to	8, 865/ 12
only faith justifieth, he	<b>saith</b>	. But yet, good readers	8, 865/ 15
where, as Saint Paul	<b>saith</b>	, "who shall accuse the	8, 865/ 26
seem. The cause, he	<b>saith</b>	, why this church is	8, 866/ 18
and yet hath, he	<b>saith</b>	, ever spots and wrinkles	8, 866/ 19
this world... is, he	<b>saith</b>	, because God hath chosen	8, 866/ 20
And therefore where he	<b>saith</b>	that "the church" is	8, 867/ 27
falsa paenitentia, where he	<b>saith</b>	in this wise: "Therefore	8, 867/ 35
neither. For sometimes he	<b>saith</b>	that it must needs	8, 869/ 15
at all. For he	<b>saith</b>	she is clean "so	8, 869/ 21
his. And therefore he	<b>saith</b>	that she cannot err	8, 869/ 24
God, as Saint John	<b>saith</b>	, that teacheth her all	8, 869/ 26
may trust her, and	<b>saith</b>	she is but a	8, 869/ 32
against Barnes. For Tyndale	<b>saith</b>	he which is once	8, 870/ 19
that can (as Tyndale	<b>saith</b>	) never fail nor depart	8, 870/ 22
in error which he	<b>saith</b>	to make us think	8, 871/ 13
it may be, he	<b>saith</b>	, that they have not	8, 871/ 24
fall from God, he	<b>saith</b>	, and leave the leaning	8, 871/ 33
in all that he	<b>saith</b>	, proved no general council	8, 872/ 7
But, now, since he	<b>saith</b>	as ye have heard	8, 872/ 10
not name which, but	<b>saith</b>	it is unknown which	8, 872/ 33
it." Also, Saint Paul	<b>saith</b>	, "Faith cometh by hearing	8, 873/ 33
which, as Saint Augustine	<b>saith</b>	, she learned of our	8, 875/ 27
Barnes say, as he	<b>saith</b>	here, that we cannot	8, 879/ 10
there, as Barnes here	<b>saith</b>	by his tokens we	8, 879/ 30
so. But while Barnes	<b>saith</b>	wheresoever I find these	8, 879/ 35
works, they be, he	<b>saith</b>	, no perfect, sure signs	8, 880/ 11
that token is, he	<b>saith</b>	, a perfect token, so	8, 880/ 14
which word Saint John	<b>saith</b>	, "In the beginning was	8, 881/ 1
our Savior where he	<b>saith</b>	to his disciples whom	8, 882/ 18
Saint Paul where he	<b>saith</b>	, "Faith cometh by hearing	8, 883/ 2
that one which he	<b>saith</b>	is perfect, ye see	8, 883/ 21
proved all that he	<b>saith</b>	... yet were all his	8, 883/ 24
teach you inwardly, as	<b>saith</b>	Saint John. For as	8, 888/ 9
For as our Lord	<b>saith</b>	, "they that are mine	8, 888/ 10
fools. And therefore he	<b>saith</b>	not, "Believe at adventure	8, 890/ 7
shall, as our Savior	<b>saith</b>	, if we take good	8, 891/ 12
Barnes say. For this	<b>saith</b>	not only his old	8, 896/ 1
understand it as Tyndale	<b>saith</b>	that the eagle perceived	8, 897/ 16
shall, as our Savior	<b>saith</b>	, be but a very	8, 897/ 26
our brother Tyndale, that	<b>saith</b>	, as our own brethren	8, 899/ 19
scripture be true that	<b>saith</b>	that a man may	8, 899/ 22
and each of you	<b>saith</b>	that the Scripture proveth	8, 903/ 28
and each of you	<b>saith</b>	also that other lieth	8, 903/ 30
other lieth... and she	<b>saith</b>	that ye lie every	8, 903/ 30
word wherein Saint Augustine	<b>saith</b>	that whosoever is once	8, 906/ 28

that is (as he	<b>saith</b>	) so fair that it	8, 908/ 10
nor wrinkle; for that	<b>saith</b>	not Saint Augustine. And	8, 908/ 11
heresies, of his. "Yes,"	<b>saith</b>	Barnes, "for here ye	8, 909/ 29
to err... and Lyra	<b>saith</b>	plain that many popes	8, 910/ 23
double folly. First he	<b>saith</b>	Lyra condemneth the law	8, 910/ 27
reproveth the gloss. He	<b>saith</b>	that the gloss saith	8, 910/ 32
saith that the gloss	<b>saith</b>	that God suffereth not	8, 910/ 32
to err, and "Lyra	<b>saith</b>	plain that many popes	8, 910/ 33
And what then? Lyra	<b>saith</b>	not that the church	8, 910/ 34
hath erred, nor Lyra	<b>saith</b>	not that the pope	8, 910/ 35
province. Now, where Lyra	<b>saith</b>	that "the church standeth	8, 911/ 3
his blessed verity," what	<b>saith</b>	he other than all	8, 911/ 5
Barnes bringeth for him,	<b>saith</b>	plain against him, that	8, 912/ 1
see that Saint Augustine	<b>saith</b>	in them no more	8, 912/ 4
In which words he	<b>saith</b>	so little for Friar	8, 912/ 9
24, A recta) which	<b>saith</b>	that the church which	8, 914/ 2
where that the gloss	<b>saith</b>	there must needs be	8, 914/ 36
For as our Savior	<b>saith</b>	, "The city that is	8, 915/ 8
Dis. 2, "Si"), that	<b>saith</b>	, "The whole Church cannot	8, 915/ 18
against Barnes! For Barnes	<b>saith</b>	that his own church	8, 915/ 19
gloss that Barnes bringeth	<b>saith</b>	clear against him; howbeit	8, 915/ 22
be true that he	<b>saith</b>	of his church that	8, 915/ 24
it false that he	<b>saith</b>	in another place: that	8, 915/ 26
of the law, that	<b>saith</b>	, "The whole Church cannot	8, 915/ 28
best fashion for it,	<b>saith</b>	not as Barnes saith	8, 915/ 30
saith not as Barnes	<b>saith</b>	that the very church	8, 915/ 30
or wrinkle but it	<b>saith</b>	that "the whole Church	8, 915/ 32
had said as he	<b>saith</b>	: that the church which	8, 916/ 6
And yet whereas Barnes	<b>saith</b>	, "These words of these	8, 916/ 9
fashion in that he	<b>saith</b>	first: "This may be	8, 916/ 34
him. For that law	<b>saith</b>	nothing else but that	8, 917/ 18
for them. For there	<b>saith</b>	Saint Jerome the selfsame	8, 918/ 4
as he better could!	<b>saith</b>	them far better than	8, 918/ 6
lords about him and	<b>saith</b>	... Now, my lords, gather	8, 918/ 29
and murderers, as Christ	<b>saith</b>	. For you come before	8, 918/ 37
all general councils... and	<b>saith</b>	, "They have not the	8, 919/ 18
excommunicamus, excommunicamus." For he	<b>saith</b>	that these words "be	8, 919/ 21
holy evangelist Saint Mark	<b>saith</b>	of our Savior thus	8, 919/ 34
to Timothy thus he	<b>saith</b>	: "I command thee before	8, 920/ 4
wife. For thus he	<b>saith</b>	in the First Epistle	8, 920/ 19
in this heat he	<b>saith</b>	all the councils must	8, 921/ 14
sore upon him, he	<b>saith</b>	no more but that	8, 921/ 16
indeed. For thus he	<b>saith</b>	: "Gather all your councils	8, 921/ 19
in another place Barnes	<b>saith</b>	, "It cannot help to	8, 921/ 23
now, because Friar Barnes	<b>saith</b>	that the cause why	8, 923/ 37
way of representation... and	<b>saith</b>	that the whole universal	8, 924/ 2
Christ, and confesseth and	<b>saith</b>	that this church cannot	8, 924/ 6
the contrary, where he	<b>saith</b>	of this same church	8, 924/ 8
any such, as Barnes	<b>saith</b>	there must needs be	8, 927/ 8
have said as he	<b>saith</b>	here "Whether you that	8, 928/ 21

which, as Saint Augustine	<b>saith</b>	, she learned of our	8, 930/ 2
for as Saint Paul	<b>saith</b>	, "They that will live	8, 930/ 10
once say as Christ	<b>saith</b>	. And as for your	8, 930/ 17
the Corinthians, where he	<b>saith</b>	, "No man can lay	8, 931/ 26
he calleth Saint Chrysostom)	<b>saith</b>	no more but that	8, 934/ 23
that work were his)	<b>saith</b>	that to know which	8, 935/ 4
thereof, as Saint Cyprian	<b>saith</b>	, but, being in it	8, 938/ 8
but, as Friar Barnes	<b>saith</b>	, "only representative," should yet	8, 938/ 20
And whereas Friar Barnes	<b>saith</b>	that the general councils	8, 941/ 13
home. And whereas he	<b>saith</b>	that men must examine	8, 941/ 20
Holy Church. More Here	<b>saith</b>	Friar Barnes four things	8, 943/ 26
point... Friar Barnes here	<b>saith</b>	that Christ spoke there	8, 943/ 36
such evil doth or	<b>saith</b>	... in that for the	8, 944/ 17
For as Saint Paul	<b>saith</b>	, "If one member taketh	8, 944/ 19
of Christ where he	<b>saith</b>	, "If he hear thee	8, 944/ 27
again thy brother." He	<b>saith</b>	not, "Then hast thou	8, 944/ 29
the thing which he	<b>saith</b>	here that Christ plainly	8, 944/ 32
the church." And thereto	<b>saith</b>	Barnes, "I answer that	8, 945/ 12
that answer that himself	<b>saith</b>	he there made unto	8, 945/ 19
why so, now? "Marry,"	<b>saith</b>	Barnes, "because that in	8, 946/ 16
namely since our Lord	<b>saith</b>	forthwith thereupon that the	8, 946/ 29
no more than Barnes	<b>saith</b>	here he did... Christ's	8, 948/ 23
the thing that himself	<b>saith</b>	nay to, and yet	8, 950/ 5
the church," Friar Barnes	<b>saith</b>	that was a particular	8, 950/ 32
as he doth. Yet	<b>saith</b>	Barnes that this known	8, 952/ 23
For "the very church,"	<b>saith</b>	Barnes, "inventeth none other	8, 952/ 25
which, as Saint Augustine	<b>saith</b>	, she learned of our	8, 952/ 27
persecution. But Saint Augustine	<b>saith</b>	not that the church	8, 952/ 35
them. For Saint Paul	<b>saith</b>	, "Put away the evil	8, 953/ 18
bodies, too. But yet	<b>saith</b>	Barnes that this known	8, 954/ 1
no wise. For he	<b>saith</b>	that we believe the	8, 956/ 13
forgiven her. And therefore	<b>saith</b>	Saint Paul, "There is	8, 956/ 36
ye see that he	<b>saith</b>	that this church hath	8, 957/ 3
hath, as Saint Paul	<b>saith</b>	unto the Ephesians, "given	8, 957/ 12
us that Saint Paul	<b>saith</b>	there is no damnation	8, 958/ 7
reprove Barnes' false doctrine,	<b>saith</b>	not as he rehearseth	8, 958/ 19
Christ Jesus, but he	<b>saith</b>	there is no damnation	8, 958/ 21
damned. For Saint Paul	<b>saith</b>	plainly, "If ye live	8, 958/ 26
that Friar Barnes here	<b>saith</b>	in these words that	8, 958/ 28
pureness is ours, he	<b>saith</b>	, as all things be	8, 958/ 36
things be common, he	<b>saith</b>	, among friends... and therefore	8, 959/ 1
these: "The whole Church	<b>saith</b>	"Forgive us our sins	8, 959/ 18
Saint Augustine's. But thus	<b>saith</b>	Saint Augustine, lo... "The	8, 960/ 6
The whole Church, lo,	<b>saith</b>	"Forgive us our sins	8, 960/ 7
such there. For man	<b>saith</b>	, "Let us have neither	8, 961/ 1
in the Church, which	<b>saith</b>	"Forgive us our sins	8, 961/ 12
as the apostle John	<b>saith</b>	: "If we confess our	8, 961/ 21
the Donatists, which "vexed,"	<b>saith</b>	he, Saint Augustine with	8, 961/ 32
see that Friar Barnes	<b>saith</b>	untrue in this point	8, 963/ 13
this point where he	<b>saith</b>	that Saint Augustine was	8, 963/ 14

Barnes beginneth... Saint Augustine	<b>saith</b>	thus: "Ubi es tu	8, 964/ 2
nor wrinkle... Saint Augustine	<b>saith</b>	, as ye have heard	8, 964/ 34
their sins. And therefore	<b>saith</b>	he that those heretics	8, 965/ 3
Saint Augustine further and	<b>saith</b>	that such as be	8, 965/ 6
all these ways he	<b>saith</b>	that the sins be	8, 965/ 12
with. For then he	<b>saith</b>	that as God hath	8, 965/ 13
cross. And yet he	<b>saith</b>	, for all this, that	8, 965/ 16
sins Christian men, he	<b>saith</b>	, that have "a good	8, 965/ 24
hell. For Saint Augustine	<b>saith</b>	here, as ye have	8, 966/ 3
then he shall be,	<b>saith</b>	Saint Augustine, forgiven. And	8, 966/ 13
Apostle, lo, thus he	<b>saith</b>	: "No man ought to	8, 967/ 9
in another place he	<b>saith</b>	thus: "What thing soever	8, 968/ 8
of which the Apostle	<b>saith</b>	that "the work shall	8, 968/ 11
it plainly, since he	<b>saith</b>	there is no doubt	8, 969/ 3
perpetual, since Saint James	<b>saith</b>	, "Orate pro invicem, ut	8, 969/ 20
whole words well understood,	<b>saith</b>	no more but that	8, 970/ 11
clean; whereas Saint Augustine	<b>saith</b>	nor meaneth no more	8, 970/ 28
which words Barnes there	<b>saith</b>	, "Here have you, lo	8, 971/ 12
purpose. For Saint Paul	<b>saith</b>	there but that Christ	8, 971/ 16
make her such... and	<b>saith</b>	not that he shall	8, 971/ 17
truth (for he would,	<b>saith</b>	the Apostle, "every man	8, 971/ 27
But, as Saint Augustine	<b>saith</b>	here, though at their	8, 972/ 4
had clearly proved it,	<b>saith</b>	, "Here have you, lo	8, 972/ 13
end, lo, thus he	<b>saith</b>	: ""And therefore here do	8, 972/ 22
pass that Saint Augustine	<b>saith</b>	not that the whole	8, 972/ 28
see, then, first what	<b>saith</b>	here Friar Barnes, and	8, 972/ 35
Barnes, and then what	<b>saith</b>	Saint Friar Augustine Barnes	8, 972/ 35
Friar Barnes boasteth and	<b>saith</b>	, "Here have you clearly	8, 972/ 37
now what Friar Barnes	<b>saith</b>	, and of which church	8, 973/ 13
he boasteth, when he	<b>saith</b>	, "Here you see clearly	8, 973/ 14
it is that he	<b>saith</b>	is clean and pure	8, 973/ 15
church is it, he	<b>saith</b>	, that cannot err. Now	8, 973/ 19
since we see what	<b>saith</b>	Friar Barnes let us	8, 973/ 19
us now see what	<b>saith</b>	Friar Saint Augustine Barnes	8, 973/ 20
Saint Augustine Barnes. He	<b>saith</b>	, ye wot well, that	8, 973/ 20
or wrinkle... but he	<b>saith</b>	that it liveth not	8, 973/ 22
of. And therefore he	<b>saith</b>	... Barnes Such a church	8, 974/ 13
As the common Creed	<b>saith</b>	, that is daily sung	8, 975/ 13
heavenly mysteries. And therefore	<b>saith</b>	our Lord to Moses	8, 977/ 2
the Catholic Church... therefore	<b>saith</b>	our Lord that he	8, 977/ 7
the divine presence. ""Dissever,"	<b>saith</b>	Saint Cyprian, "the sunbeam	8, 977/ 11
the clergy, as he	<b>saith</b>	after in another place	8, 978/ 30
holy fathers," that Barnes	<b>saith</b>	added in the Creed	8, 979/ 6
upon these words and	<b>saith</b>	... Hear you not the	8, 980/ 22
other man" but he	<b>saith</b>	that the sheep of	8, 980/ 35
words. And therefore he	<b>saith</b>	himself to his true	8, 981/ 8
and not a stranger	<b>saith</b>	unto Christ's flock, "That	8, 981/ 19
made them before), he	<b>saith</b>	unto them thus: "Whereas	8, 981/ 35
place where Saint Augustine	<b>saith</b>	that the Church is	8, 982/ 11
could he, as he	<b>saith</b>	also, a little before	8, 982/ 29

unknown church... Saint Augustine	<b>saith</b>	plainly, as I showed	8, 982/ 36
accused be he that	<b>saith</b>	the church of Christ	8, 983/ 2
see what Saint Bernard	<b>saith</b>	on you: "They call	8, 983/ 19
he speak when he	<b>saith</b>	"bishops and archbishops"? What	8, 983/ 34
game-players' disguising"... and he	<b>saith</b>	that you are neither	8, 984/ 4
that? And then he	<b>saith</b>	also that all such	8, 985/ 17
not Christ. And who	<b>saith</b>	nay? Who saith the	8, 985/ 19
who saith nay? Who	<b>saith</b>	the evil folk serve	8, 985/ 19
show where Saint Bernard	<b>saith</b>	that such as are	8, 985/ 22
wife. Nor he that	<b>saith</b>	a drunken wife "is	8, 985/ 33
beginning, where Saint Bernard	<b>saith</b>	thus "Ministri Christi sunt	8, 986/ 34
that whereas Saint Bernard	<b>saith</b>	that though they serve	8, 987/ 1
end, whereas Saint Bernard	<b>saith</b>	, "Pro huiusmodi volunt esse	8, 987/ 6
the Church, but only	<b>saith</b>	that they would be	8, 987/ 12
lieth out loud, and	<b>saith</b>	unto them himself, "Lo	8, 987/ 15
himself, "Lo, Saint Bernard	<b>saith</b>	that you be neither	8, 987/ 15
ye see, Saint Bernard	<b>saith</b>	by plain words the	8, 987/ 17
out, of whom he	<b>saith</b>	those words that Barnes	8, 987/ 30
Now, whereas Barnes also	<b>saith</b>	that Saint Bernard calleth	8, 988/ 14
Toulouse, among other things	<b>saith</b>	, "Everywhere, almost, where he	8, 989/ 33
assigneth a cause, and	<b>saith</b>	that though the very	8, 1002/ 23
church and which he	<b>saith</b>	cannot be known may	8, 1003/ 35
no one man that	<b>saith</b>	it speaketh of any	8, 1005/ 17
deceived, as Saint Paul	<b>saith</b>	), God punished it and	8, 1007/ 37
remained, as Saint Cyprian	<b>saith</b>	, the very church in	8, 1008/ 23
the same church. This	<b>saith</b>	Friar Barnes, this saith	8, 1014/ 35
saith Friar Barnes, this	<b>saith</b>	Tyndale, this saith Friar	8, 1014/ 35
this saith Tyndale, this	<b>saith</b>	Friar Huessgen, and this	8, 1014/ 35
Friar Huessgen, and this	<b>saith</b>	lewd Luther, too so	8, 1014/ 36
far forth that he	<b>saith</b>	that if Saint Peter	8, 1014/ 37
Augustine say. For he	<b>saith</b>	that all that so	8, 1015/ 19
be accused... and then	<b>saith</b>	a little farther besides	8, 1015/ 19
he is accused that	<b>saith</b>	Christ was not known	8, 1015/ 22
is he accused that	<b>saith</b>	the church is not	8, 1015/ 23
church? Where our Savior	<b>saith</b>	that at the Day	8, 1017/ 1
sick." Our Savior also	<b>saith</b>	, "If thy brother offend	8, 1018/ 1
not thereby neither: then,"	<b>saith</b>	our Savior, "tell the	8, 1018/ 4
and by our Lord	<b>saith</b>	, "I tell you truth	8, 1018/ 6
things, as our Savior	<b>saith</b>	in the twentieth chapter	8, 1018/ 15
say (as Tyndale already	<b>saith</b>	) that this is meant	8, 1018/ 20
good again (as Barnes	<b>saith</b>	); or that they never	8, 1018/ 24
deadly sin (as Tyndale	<b>saith</b>	): we lay against these	8, 1018/ 26
and bad together." This	<b>saith</b>	Tyndale; this saith Barnes	8, 1019/ 6
This saith Tyndale; this	<b>saith</b>	Barnes; this say they	8, 1019/ 7
as holy Saint Cyprian	<b>saith</b>	, "if we see cockle	8, 1020/ 34
the fruit." The Apostle	<b>saith</b>	in his epistle that	8, 1021/ 4
for swerving. Saint Paul	<b>saith</b>	that God hath ordained	8, 1021/ 34
known church. Saint Paul	<b>saith</b>	also, "Let two or	8, 1022/ 8
When Saint Paul also	<b>saith</b>	unto the Corinthians, "Do	8, 1022/ 26
hatred." Saint Paul also	<b>saith</b>	, "I know nothing in	8, 1023/ 29

place warneth us, and	<b>saith</b>	, "Do not ye, therefore	8, 1023/ 34
unknown? Moreover, Saint Paul	<b>saith</b>	, "The works of the	8, 1024/ 33
Paul, good Christian readers,	<b>saith</b>	that heresies be such	8, 1025/ 3
of Saint Paul, that	<b>saith</b>	, "That man that is	8, 1025/ 20
perverted"; and as he	<b>saith</b>	also, in another place	8, 1025/ 22
talking, wherein every man	<b>saith</b>	of a heretic, "This	8, 1026/ 21
it. For Saint Augustine	<b>saith</b>	, in his book against	8, 1026/ 35
which only sort is,	<b>saith</b>	Tyndale, the catholic church	8, 1028/ 3
which only sort is,	<b>saith</b>	Barnes, the catholic church	8, 1028/ 6
but truth... and he	<b>saith</b>	, as ye wot well	8, 1029/ 4
be heretics. For he	<b>saith</b>	that there may go	8, 1030/ 34
of Saint John, that	<b>saith</b>	of the heretics departing	8, 1031/ 2
of Christ. For he	<b>saith</b>	that like as Christ	8, 1031/ 12
the very church: so,	<b>saith</b>	Tyndale, since this common	8, 1031/ 16
this while false, "we,"	<b>saith</b>	he, "that in the	8, 1031/ 18
mark that Saint Paul	<b>saith</b>	not, "dispute with him	8, 1032/ 19
believeth, and, as Tyndale	<b>saith</b>	, this eight hundred years	8, 1033/ 2
require you for God's	<b>sake</b>	once again consider his	8, 660/ 20
it for their lucre	<b>sake</b>	... even so would they	8, 706/ 24
this once, for Tyndale's	<b>sake</b>	, to believe that one	8, 717/ 2
adversity for their doctrine's	<b>sake</b>	, moved him and stirred	8, 730/ 19
through Christ, for whose	<b>sake</b>	he layeth nothing to	8, 860/ 8
Consider now, for God's	<b>sake</b>	, good readers, how perfectly	8, 864/ 22
so much for God's	<b>sake</b>	as to acknowledge their	8, 868/ 32
through Christ, for whose	<b>sake</b>	he layeth nothing to	8, 956/ 24
of men for righteousness'	<b>sake</b>	yet we may be	8, 978/ 3
that for our Lord's	<b>sake</b>	gave their members to	8, 978/ 17
so, then, for Barnes'	<b>sake</b>	. But I dare say	8, 979/ 8
much martyrdom for Christ's	<b>sake</b>	. For yet if he	8, 1027/ 29
but also for their	<b>sakes</b>	setteth at naught the	8, 835/ 22
it was for our	<b>sakes</b>	not for himself, but	8, 961/ 7
than the plain of	<b>Salisbury</b>	... providing that, for fear	8, 924/ 14
up himself without any	<b>salt</b>	(for all his guests	8, 600/ 29
without either bread or	<b>salt</b>	... for there needeth none	8, 687/ 34
the fraternity, after solemn	<b>salutations</b>	and ghostly greetings of	8, 884/ 14
remission of sins and	<b>salvation</b>	... as in the works	8, 579/ 23
remission of sins and	<b>salvation</b>	. " Is not here a	8, 580/ 23
in things necessary to	<b>salvation</b>	, or perilous toward damnation	8, 623/ 16
taken away necessary to	<b>salvation</b>	, or not. If they	8, 632/ 33
complaineth being necessary for	<b>salvation</b>	to be known... were	8, 633/ 4
instruction necessary for man's	<b>salvation</b>	... in such wise, at	8, 633/ 13
suffer, in matter of	<b>salvation</b>	or damnation, the Catholic	8, 689/ 35
in things necessary for	<b>salvation</b>	, which is the very	8, 739/ 20
we walk toward our	<b>salvation</b>	; toward which we can	8, 743/ 34
the means of man's	<b>salvation</b>	, might well discern all	8, 749/ 11
the means of man's	<b>salvation</b>	, toward the belief whereof	8, 749/ 13
unto the state of	<b>salvation</b>	... as the men of	8, 780/ 6
is not sufficient for	<b>salvation</b>	but if it have	8, 780/ 15
seek the way to	<b>salvation</b>	the corrupt nature of	8, 781/ 21
be no furtherance toward	<b>salvation</b>	, and therefore can in	8, 782/ 3

for a way toward	<b>salvation</b>	though the way be	8, 782/ 5
not far enough to	<b>salvation</b>	, in that it, being	8, 783/ 29
alone was enough for	<b>salvation</b>	... as Tyndale's master Martin	8, 784/ 5
only, to serve for	<b>salvation</b>	, and without which, he	8, 786/ 9
miracles was for their	<b>salvation</b>	sufficient enough. And surely	8, 795/ 16
to be sure of	<b>salvation</b>	, left their carcasses in	8, 795/ 35
give any man toward	<b>salvation</b>	, standing his frantic heresies	8, 799/ 9
that is whether the	<b>salvation</b>	of any determinate person	8, 802/ 11
faith be sufficient for	<b>salvation</b>	; yea, and though it	8, 818/ 24
attaining of his own	<b>salvation</b>	, being the great, high	8, 819/ 31
to serve them to	<b>salvation</b>	(all those that there	8, 820/ 33
the faith sufficient for	<b>salvation</b>	, which is, by Tyndale	8, 821/ 2
nor none sufficient for	<b>salvation</b>	but only that same	8, 822/ 19
that is sufficient for	<b>salvation</b>	; "but that is," saith	8, 823/ 3
never so sure of	<b>salvation</b>	, are yet no less	8, 826/ 5
trembling work your own	<b>salvation</b>	." And the apostle Saint	8, 840/ 32
saw convenient, unto final	<b>salvation</b>	and endless felicity... or	8, 848/ 14
also no promise of	<b>salvation</b>	, and yet must we	8, 850/ 31
that letteth not from	<b>salvation</b>	, as Tyndale doth also	8, 863/ 28
saved, shall attain the	<b>salvation</b>	by the only election	8, 897/ 23
in things necessary to	<b>salvation</b>	, the true understanding of	8, 935/ 31
faith were sufficient for	<b>salvation</b>	(according to his pestilent	8, 957/ 36
a false hope of	<b>salvation</b>	for only acknowledging of	8, 958/ 15
upon the loss of	<b>salvation</b>	. In these things both	8, 996/ 2
should be necessary for	<b>salvation</b>	; so that, the corps	8, 996/ 30
well perceived), saving the	<b>salve</b>	of his remembrance. For	8, 814/ 5
Orate pro invicem, ut	<b>salvemini</b>	." Saint Augustine affirmeth here	8, 969/ 20
of the woman of	<b>Samaria</b>	whom many men of	8, 758/ 31
that those men of	<b>Samaria</b>	had any such feeling	8, 760/ 15
but the men of	<b>Samaria</b>	were elects, and must	8, 761/ 14
did those men of	<b>Samaria</b>	yea, and believed as	8, 761/ 28
that the men of	<b>Samaria</b>	must needs have the	8, 762/ 12
as the men of	<b>Samaria</b>	did, even face to	8, 762/ 33
unto the woman of	<b>Samaria</b>	, saying, "You worship ye	8, 1008/ 35
John 4) of the	<b>Samaritan</b>	wife which left her	8, 742/ 38
and many of the	<b>Samaritans</b>	believed because of the	8, 743/ 1
selfsame gospel of the	<b>Samaritans</b>	, the plain text saith	8, 760/ 3
saith, "Many of the	<b>Samaritans</b>	believed in him for	8, 760/ 4
the example of the	<b>Samaritans</b>	... by which he proveth	8, 762/ 22
or preaching, as the	<b>Samaritans</b>	were by the words	8, 774/ 23
or preaching, as the	<b>Samaritans</b>	were by the words	8, 803/ 9
he heard, as the	<b>Samaritans</b>	did for the woman's	8, 803/ 20
you see for a	<b>sample</b>	some of these texts	8, 686/ 21
but rather, for a	<b>sample</b>	, will of some few	8, 1016/ 24
our Lord said to	<b>Samuel</b>	, "man seeth those things	8, 1023/ 25
words of the Creed "	<b>sanctam</b>	ecclesiam catholicam" be understood	8, 975/ 30
understandeth and expoundeth both "	<b>sanctam</b>	ecclesiam catholicam" (the holy	8, 978/ 24
also that these words "	<b>sanctam</b>	ecclesiam catholicam," by which	8, 980/ 4
words of the Creed, "	<b>sanctam</b>	ecclesiam catholicam." Of which	8, 1013/ 5
the Mass also "unam	<b>sanctam</b>	et apostolicam ecclesiam"... so	8, 1013/ 6

are washed, you are	<b>sanctified</b>	, you are justified in	8, 837/ 21
that congregation that is	<b>sanctified</b>	in spirit, redeemed with	8, 838/ 29
given. For it is	<b>sanctified</b>	by the word of	8, 843/ 7
that congregation that is	<b>sanctified</b>	in spirit, redeemed with	8, 844/ 19
fair by God, and	<b>sanctified</b>	in spirit, and redeemed	8, 844/ 28
sixthly, that they be	<b>sanctified</b>	in spirit; and finally	8, 848/ 4
the very church is	<b>sanctified</b>	in spirit that is	8, 850/ 37
so the continual being	<b>sanctified</b>	is not verified in	8, 851/ 8
say, that be so	<b>sanctified</b>	in spirit that they	8, 851/ 13
Barnes appointeth us, so	<b>sanctified</b>	in spirit that it	8, 851/ 22
faith, hope, and charity,	<b>sanctified</b>	them in spirit? Surely	8, 852/ 11
Christ, and calleth them	<b>sanctified</b>	in spirit... and yet	8, 852/ 29
be washed, ye be	<b>sanctified</b>	, ye be justified in	8, 853/ 4
call them washed and	<b>sanctified</b>	and justified in the	8, 853/ 6
and whereby they were	<b>sanctified</b>	as persons specially dedicated	8, 853/ 12
by that respect still	<b>sanctified</b>	and by profession dedicated	8, 853/ 16
Scripture calleth the priest "	<b>sanctified</b>	unto God" by his	8, 853/ 18
cleansed, and ye be	<b>sanctified</b>	and holy, and ye	8, 854/ 1
all that he hath	<b>sanctified</b>	in Baptism. But likewise	8, 971/ 18
yet in the same "	<b>sanctified</b>	, "holy," "faithful" churches findeth	8, 1014/ 16
her that he might	<b>sanctify</b>	her, and cleanse her	8, 837/ 8
himself that he might	<b>sanctify</b>	her; that he might	8, 837/ 19
her that he might	<b>sanctify</b>	her and cleanse her	8, 851/ 27
her that he might	<b>sanctify</b>	her and cleanse her	8, 971/ 9
catholic church) and also "	<b>sanctorum</b>	communione" (the communion, or	8, 978/ 25
divinity that these words "	<b>sanctorum</b>	communione" do sharply prick	8, 978/ 29
added in the Creed "	<b>sanctorum</b>	communione," some wholly carnal	8, 979/ 7
as to pollute the	<b>sanctuary</b>	of God and shame	8, 994/ 23
in my Dialogue, concerning	<b>Sandwich</b>	Haven destroyed through Tenterden	8, 775/ 35
very destruction both of	<b>Sandwich</b>	Haven and Dover Haven	8, 776/ 4
Steeple, and so should	<b>Sandwich</b>	Haven amend; and pull	8, 776/ 10
fallen upon Ananias and	<b>Sapphira</b>	for keeping part of	8, 635/ 7
writeth of Ananias and	<b>Sapphira</b>	, saying, "Ananias vowed his	8, 926/ 18
Turk, I trow, nor	<b>Saracen</b>	, nor Jew, nor paynim	8, 767/ 6
Jews, and Turks, and	<b>Saracens</b>	, and the false heretics	8, 768/ 4
ye Turks and ye	<b>Saracens</b>	five times so many	8, 770/ 35
than the Jews or	<b>Saracens</b>	: he remembereth himself at	8, 801/ 14
are there Jews and	<b>Saracens</b>	, murderers and thieves, bawds	8, 834/ 27
As for Jews and	<b>Saracens</b>	, therein Friar Barnes overseeth	8, 834/ 30
and of Jews and	<b>Saracens</b>	, as Christian folk. But	8, 835/ 14
that though Jews and	<b>Saracens</b>	be not of this	8, 835/ 16
dwelling among Turks or	<b>Saracens</b>	any Christians, or men	8, 962/ 20
as Jews, Turks, and	<b>Saracens</b>	), and many that have	8, 971/ 30
Christ unto Turks and	<b>Saracens</b>	, to bring them into	8, 1002/ 32
too, and all ye	<b>Saracens'</b>	heads, hearken here unto	8, 770/ 30
naught. And he commendeth	<b>Sarah</b>	for persecuting and correcting	8, 791/ 10
the same country, called	<b>Sarlat</b>	, where, after his sermon	8, 990/ 33
forth, in whose rooms	<b>sat</b>	the scribes and Pharisees	8, 601/ 23
again as ever they	<b>sat</b>	before. Now, where he	8, 848/ 35
himself that when they	<b>sat</b>	and mused upon that	8, 993/ 21

rabble, and synagogues of	<b>Satan</b>	, and very churches of	8, 673/ 15
little sorrow sufficeth, and	<b>satisfaction</b>	too, need none at	8, 653/ 20
the penance to make	<b>satisfaction</b>	. And yet art thou	8, 692/ 5
absolution is but whistling.	<b>Satisfaction</b>	, great sin to do	8, 704/ 21
shrift and thrift and	<b>satisfaction</b>	. What counsel will he	8, 797/ 14
And he is the	<b>satisfaction</b>	for her sins. And	8, 861/ 22
that he speaketh of	<b>satisfaction</b>	, and that Christ is	8, 867/ 5
that Christ is our	<b>satisfaction</b>	... the words are good	8, 867/ 6
his blood for the	<b>satisfaction</b>	of the sins of	8, 867/ 8
be without any other	<b>satisfaction</b>	saved, as be all	8, 867/ 9
so trust unto that	<b>satisfaction</b>	by which Christ with	8, 867/ 13
of penance make no	<b>satisfaction</b>	himself; no more than	8, 867/ 15
in many places against	<b>satisfaction</b>	and against all the	8, 867/ 25
and confession, and do	<b>satisfaction</b>	and penance... appointed him	8, 867/ 32
by shrift, contrition, and	<b>satisfaction</b>	... not only voluntary besides	8, 868/ 16
because Christ is our	<b>satisfaction</b>	, will that men shall	8, 868/ 19
and with good reason	<b>satisfied</b>	. Against which if he	8, 622/ 8
themselves fully content and	<b>satisfied</b>	. And now in like	8, 722/ 20
that can so be	<b>satisfied</b>	and think himself sufficiently	8, 864/ 27
Christ with his Passion	<b>satisfied</b>	for all men's sins	8, 867/ 13
have tarried, be somewhat	<b>satisfied</b>	, and also have used	8, 884/ 23
come, then were I	<b>satisfied</b>	." If Friar Barnes would	8, 888/ 5
the more fully be	<b>satisfied</b>	and put the less	8, 925/ 2
this proof will not	<b>satisfy</b>	them, but that they	8, 659/ 16
woman that might reasonably	<b>satisfy</b>	her? In good faith	8, 887/ 35
ointment with which King	<b>Saul</b>	was consecrated, that albeit	8, 595/ 12
David was persecuted of	<b>Saul</b>	, then was David an	8, 789/ 5
price set upon it	<b>save</b>	through the merits of	8, 580/ 28
out every man's reason	<b>save</b>	their own. For thus	8, 641/ 23
learn that point to	<b>save</b>	his neck with... she	8, 655/ 5
any church be true	<b>save</b>	itself; but that Tyndale	8, 671/ 5
and bless them and	<b>save</b>	them from their sins	8, 691/ 36
and fleshly imagined purgatory,	<b>save</b>	thou must buy it	8, 692/ 13
might by that ointment	<b>save</b>	his life and by	8, 699/ 27
it cannot be understood	<b>save</b>	by the Talmud: even	8, 707/ 7
have believed the Gospel	<b>save</b>	for this Catholic church	8, 718/ 32
Tyndale layeth it himself...	<b>save</b>	for leaving out of	8, 719/ 17
not believed the Gospel,	<b>save</b>	for the Catholic Church	8, 720/ 28
that are now, all	<b>save</b>	wedding of folk that	8, 734/ 10
as he saith) can	<b>save</b>	a soul but it	8, 785/ 25
faith," no repentance can	<b>save</b>	us, be we never	8, 797/ 12
prayer of faith shall	<b>save</b>	the sick person, and	8, 843/ 15
you can with honesty	<b>save</b>	your holy laws... and	8, 875/ 6
that was come to	<b>save</b>	the world and teach	8, 889/ 2
all the matter that,	<b>save</b>	for selling of mine	8, 903/ 11
that only faith should	<b>save</b>	them... to them shall	8, 920/ 31
you can with honesty	<b>save</b>	your holy laws... and	8, 929/ 18
is well done which,	<b>save</b>	for the length, I	8, 956/ 3
mercy, were sufficient to	<b>save</b>	their souls... so that	8, 958/ 16
of her such, nor	<b>save</b>	in heaven all that	8, 971/ 17

not wrestle with to	<b>save</b>	them spite of their	8, 971/ 22
tell; saving that to	<b>save</b>	themselves, they will, I	8, 1004/ 9
he cannot be but	<b>saved</b>	... and that he so	8, 575/ 15
no faith to be	<b>saved</b>	through Christ, is not	8, 579/ 20
believeth not to be	<b>saved</b>	through Christ. For he	8, 579/ 21
believeth not to be	<b>saved</b>	through Christ" because he	8, 580/ 21
never believe to be	<b>saved</b>	through Christ. And I	8, 584/ 6
meseemeth, as I be	<b>saved</b>	through Christ, if Tyndale	8, 584/ 6
he spared him and	<b>saved</b>	his life and, being	8, 595/ 17
they might therein be	<b>saved</b>	and enter heaven when	8, 612/ 36
believing always to be	<b>saved</b>	well enough with such	8, 650/ 32
holy works to be	<b>saved</b>	by, as if they	8, 691/ 37
of the Hosts hath	<b>saved</b>	him seed, and hath	8, 718/ 13
of the Hosts hath	<b>saved</b>	him seed, and hath	8, 726/ 35
were after Christ's Passion	<b>saved</b>	: yet was that aid	8, 755/ 25
but were all finally	<b>saved</b>	? This must Tyndale show	8, 760/ 22
that thou shalt be	<b>saved</b>	through Christ, and of	8, 774/ 11
sorted, and the good	<b>saved</b>	and the bad cast	8, 777/ 13
bad (as none were	<b>saved</b>	left out of Noah's	8, 777/ 24
and ye shall be	<b>saved</b>	" like as, if man	8, 787/ 1
that thou shalt be	<b>saved</b>	through Christ, and of	8, 801/ 22
that he shall be	<b>saved</b>	through Christ. For both	8, 802/ 8
Christendom should he be	<b>saved</b>	with such "historical" faith	8, 818/ 22
should he not be	<b>saved</b>	? If Tyndale say yes	8, 818/ 31
God's favor and be	<b>saved</b>	... witnessing Saint Paul that	8, 822/ 4
child never the rather	<b>saved</b>	in case he died	8, 822/ 21
no man shall be	<b>saved</b>	for the faith that	8, 823/ 26
God, and shall be	<b>saved</b>	every one, as many	8, 824/ 23
if they will be	<b>saved</b>	... and because they let	8, 831/ 35
church, nor may be	<b>saved</b>	, that hath any trust	8, 849/ 9
them that will be	<b>saved</b>	. For the equality and	8, 850/ 28
if we will be	<b>saved</b>	, stick fast unto the	8, 850/ 30
without any other satisfaction	<b>saved</b>	, as be all the	8, 867/ 9
say, "that shall be	<b>saved</b>	, shall attain the salvation	8, 897/ 22
hath elected shall be	<b>saved</b>	... and shall, as our	8, 897/ 26
all folk should be	<b>saved</b>	and come to the	8, 898/ 20
sure they shall be	<b>saved</b>	what need they to	8, 901/ 32
the spirit may be	<b>saved</b>	in the day of	8, 920/ 25
and trust to be	<b>saved</b>	, too... and yet, by	8, 957/ 26
shall amend and be	<b>saved</b>	... so may it be	8, 957/ 29
in Christ to be	<b>saved</b>	by Christ... and yet	8, 965/ 31
hope, looking to be	<b>saved</b>	with damnable devilish living	8, 965/ 34
would every man were	<b>saved</b>	(which is to wit	8, 971/ 19
in her to be	<b>saved</b>	, and of her by	8, 971/ 26
every man should be	<b>saved</b>	and come to the	8, 971/ 27
all this babbling, be	<b>saved</b>	, and shall be an	8, 998/ 34
though he might be	<b>saved</b>	by the belief of	8, 1005/ 5
nor never can be	<b>saved</b>	, but if they return	8, 1028/ 31
the Catholic faith, which	<b>saveth</b>	sinful men, and giveth	8, 976/ 10
with God in heaven	<b>saving</b>	that he believeth that	8, 582/ 31

with my proofs. Howbeit,	<b>saving</b>	that it had been	8, 603/ 31
and mine... which difference,	<b>saving</b>	that Tyndale here putteth	8, 608/ 7
other senses taken away,	<b>saving</b>	the literal sense alone	8, 635/ 32
all their living alone,	<b>saving</b>	for a harlot taken	8, 638/ 16
every one, up again...	<b>saving</b>	fasting, lo. For that	8, 638/ 30
hard part to defend...	<b>saving</b>	only for one thing	8, 642/ 36
lightly no fast else...	<b>saving</b>	breakfast, and eat fast	8, 653/ 34
while very well agreed...	<b>saving</b>	that Luther of late	8, 658/ 17
doubt as we were...	<b>saving</b>	where they should prove	8, 660/ 8
under any one church,	<b>saving</b>	only that as the	8, 662/ 14
and where they be,	<b>saving</b>	only that always some	8, 666/ 30
of an old net...	<b>saving</b>	only when friars wed	8, 704/ 23
or five times before...	<b>saving</b>	that he giveth always	8, 705/ 30
over his foolish railing,	<b>saving</b>	that it seemeth necessary	8, 709/ 6
folk that knew them...	<b>saving</b>	that the Spirit of	8, 711/ 16
is to say, that	<b>saving</b>	for this Catholic church	8, 718/ 29
words of our Savior,	<b>saving</b>	for seeking of occasion	8, 726/ 15
believe the Gospel itself	<b>saving</b>	for the authority of	8, 738/ 21
is weak. And surely,	<b>saving</b>	that in that chapter	8, 764/ 25
devil durst teach it...	<b>saving</b>	that in the end	8, 775/ 32
but I say that	<b>saving</b>	for the credence given	8, 778/ 6
open of itself that,	<b>saving</b>	for the importunate babbling	8, 779/ 33
word yet proved true,	<b>saving</b>	where he saith that	8, 783/ 17
following after upon it...	<b>saving</b>	that in the words	8, 791/ 22
earth, and hell too,	<b>saving</b>	these heretics only, which	8, 800/ 32
that in the beginning,	<b>saving</b>	for the Catholic Church	8, 810/ 12
I very well perceived),	<b>saving</b>	the salve of his	8, 814/ 4
all manner of learning	<b>saving</b>	Holy Scripture. Wherefore, see	8, 875/ 5
the word of God	<b>saving</b>	the Scripture only; and	8, 878/ 14
rejected and rebuked, and	<b>saving</b>	for the King's safe-conduct	8, 885/ 25
I may find her,	<b>saving</b>	that ye bid me	8, 905/ 6
people that Barnes deviseth...	<b>saving</b>	for lack of all	8, 927/ 6
all manner of learning	<b>saving</b>	Holy Scripture. Wherefore, see	8, 929/ 17
I wot ne'er who,	<b>saving</b>	that an Arian he	8, 936/ 5
used none other defense...	<b>saving</b>	the sword of the	8, 954/ 30
as I gladly would,	<b>saving</b>	that it would ask	8, 993/ 13
them agreeth with another,	<b>saving</b>	that as each of	8, 993/ 28
faith, I cannot tell;	<b>saving</b>	that to save themselves	8, 1004/ 9
should damn their heresies,	<b>saving</b>	that they take a	8, 1015/ 30
prophets, apostles, and our	<b>Savior</b>	himself and all. For	8, 580/ 20
itself, and our blessed	<b>Savior</b>	himself. They teach, saith	8, 582/ 5
that is, concerning our	<b>Savior</b>	with his apostles going	8, 606/ 13
God fore-remembered, whichsoever our	<b>Savior</b>	said unto his whole	8, 616/ 10
all that except our	<b>Savior</b>	himself, there is none	8, 625/ 21
the words of our	<b>Savior</b>	himself, which saith to	8, 629/ 14
indited it, and our	<b>Savior</b>	himself sometimes spoke his	8, 635/ 35
upon him. And our	<b>Savior</b>	saith himself, "Look ye	8, 636/ 34
open words of our	<b>Savior</b>	Christ himself? For where	8, 640/ 20
apostles and of our	<b>Savior</b>	himself; and with jesting	8, 641/ 21
the person of our	<b>Savior</b>	himself... and saith the	8, 642/ 4

except yet if our	<b>Savior</b>	Christ, to whom he	8, 642/ 11
then themselves, and our	<b>Savior</b>	and his apostles away	8, 642/ 17
again... and let our	<b>Savior</b>	Christ alone with them	8, 643/ 12
himself as had our	<b>Savior</b>	for himself, to whom	8, 644/ 13
finally, that our blessed	<b>Savior</b>	Christ was but only	8, 664/ 16
no longer; but our	<b>Savior</b>	Christ hath begun and	8, 682/ 6
text maketh for our	<b>Savior</b>	Christ, and for the	8, 682/ 32
souls. As where our	<b>Savior</b>	saith, "That thing that	8, 686/ 25
hell. As where our	<b>Savior</b>	saith himself, in the	8, 686/ 36
the Altar, whereas our	<b>Savior</b>	said himself "This is	8, 689/ 4
promised the people a	<b>savior</b>	to come and bless	8, 691/ 36
Saint John and our	<b>Savior</b>	and his apostles, as	8, 693/ 1
own condemnation, as our	<b>Savior</b>	saith, by their contrary	8, 694/ 21
the Baptist and our	<b>Savior</b>	rebuked were holy men	8, 697/ 7
John reproved and our	<b>Savior</b>	himself also, in that	8, 700/ 6
very sure, and our	<b>Savior</b>	himself shall bear me	8, 701/ 35
and blood of our	<b>Savior</b>	himself... this holy new	8, 704/ 33
apostles themselves, and our	<b>Savior</b>	Christ also himself, leavened	8, 709/ 27
the Infancy of our	<b>Savior</b>	. But fain would Tyndale	8, 711/ 3
Those words of our	<b>Savior</b>	, saving for seeking of	8, 726/ 15
Saint Paul, and our	<b>Savior</b>	himself, as his servants	8, 727/ 6
he is Christ, the	<b>Savior</b>	of the world." For	8, 743/ 9
the words of our	<b>Savior</b>	rehearsing the saying of	8, 752/ 29
were spoken of our	<b>Savior</b>	and the new law	8, 752/ 32
is meant by our	<b>Savior</b>	in the words that	8, 754/ 1
the death of our	<b>Savior</b>	Christ delivered in the	8, 754/ 34
commit in putting our	<b>Savior</b>	unjustly to death. And	8, 755/ 20
and belief of our	<b>Savior</b>	that after should come	8, 755/ 22
the Father of our	<b>Savior</b>	, that raiseth his, shall	8, 756/ 5
of God that our	<b>Savior</b>	hath himself taught us	8, 756/ 18
the woman's words, our	<b>Savior</b>	himself, standing yet without	8, 759/ 7
he is Christ, the	<b>Savior</b>	of the world." What	8, 759/ 24
communication had with our	<b>Savior</b>	himself? But what is	8, 759/ 27
the preaching of our	<b>Savior</b>	himself in his own	8, 760/ 29
mind." Here saith our	<b>Savior</b>	of him, not only	8, 762/ 4
For "whoso," saith our	<b>Savior</b>	, "will not hear the	8, 763/ 31
allow! Then must our	<b>Savior</b>	Christ have held his	8, 769/ 35
Sacred Body of our	<b>Savior</b>	himself, should have none	8, 773/ 1
the faith of our	<b>Savior</b>	Jesus even with the	8, 773/ 25
the rest which our	<b>Savior</b>	Jesus is risen unto	8, 774/ 5
the parable of our	<b>Savior</b>	signifieth, his net that	8, 777/ 9
the faith of our	<b>Savior</b>	Jesus even with the	8, 778/ 27
men of whom our	<b>Savior</b>	spoke where he saith	8, 780/ 7
him still. For our	<b>Savior</b>	saith, "Without me can	8, 781/ 25
his will. For our	<b>Savior</b>	saith, "No man can	8, 782/ 11
his works. For our	<b>Savior</b>	saith, "If ye be	8, 783/ 22
own pen as (our	<b>Savior</b>	saying himself that "the	8, 785/ 10
carnal reprobate. And our	<b>Savior</b>	himself also, while the	8, 789/ 19
Tyndale here maketh our	<b>Savior</b>	, that he shall tell	8, 789/ 26
the rest which our	<b>Savior</b>	Jesus is risen unto	8, 792/ 7

marvel somewhat wherefore our	<b>Savior</b>	himself used those means	8, 792/ 21
the rest which our	<b>Savior</b>	Jesus is risen unto	8, 795/ 26
them, or yet our	<b>Savior</b>	either. But now that	8, 797/ 6
Church... against which our	<b>Savior</b>	hath himself promised that	8, 807/ 6
the faith which our	<b>Savior</b>	hath in like wise	8, 807/ 12
plain promises of our	<b>Savior</b>	himself clearly contained in	8, 828/ 26
old Pharisees, with our	<b>Savior</b>	himself, whom they blasphemed	8, 835/ 25
be justified." And our	<b>Savior</b>	himself saith in the	8, 842/ 13
head thereof, our holy	<b>Savior</b>	himself, whose Mystical Body	8, 855/ 3
doth and shall our	<b>Savior</b>	(the sore, cankered members	8, 855/ 12
no more," said our	<b>Savior</b>	, "can ye do but	8, 870/ 6
not. For when our	<b>Savior</b>	said of hypocritical heretics	8, 879/ 16
the words of our	<b>Savior</b>	where he saith to	8, 882/ 18
yourself." In which our	<b>Savior</b>	showeth us that if	8, 882/ 23
For which cause our	<b>Savior</b>	said also to those	8, 882/ 29
he would, as our	<b>Savior</b>	when himself went his	8, 884/ 36
true faith that our	<b>Savior</b>	, first by himself and	8, 885/ 3
And therefore, though our	<b>Savior</b>	say that such as	8, 889/ 18
we shall, as our	<b>Savior</b>	saith, if we take	8, 891/ 12
and shall, as our	<b>Savior</b>	saith, be but a	8, 897/ 26
such manner spoke our	<b>Savior</b>	to his apostles where	8, 907/ 4
principal head thereof, our	<b>Savior</b>	Christ himself. And therefore	8, 908/ 7
hidden. For as our	<b>Savior</b>	saith, "The city that	8, 915/ 8
Mark saith of our	<b>Savior</b>	thus: "He commanded his	8, 919/ 35
Day of Judgment our	<b>Savior</b>	shall say to them	8, 920/ 29
angels." Here shall our	<b>Savior</b>	himself use an excommunicamus	8, 920/ 34
especially built upon our	<b>Savior</b>	himself; and so might	8, 931/ 14
ecclesiae"... by which our	<b>Savior</b>	commandeth that whoso find	8, 942/ 30
But of truth, our	<b>Savior</b>	, like as he spoke	8, 948/ 26
such points... therefore our	<b>Savior</b>	bade him go to	8, 951/ 16
the words of our	<b>Savior</b>	Christ, rehearseth them not	8, 980/ 33
the person of our	<b>Savior</b>	himself, "I am a	8, 986/ 2
too. And therefore our	<b>Savior</b>	said not, "No man	8, 986/ 9
Isaiah recited by our	<b>Savior</b>	in the Gospel of	8, 998/ 8
were therein, as our	<b>Savior</b>	witnesseth himself unto the	8, 1008/ 33
perfect person of our	<b>Savior</b>	Christ, God and man	8, 1009/ 13
the flock whereupon our	<b>Savior</b>	did set the known	8, 1012/ 14
at the leastwise our	<b>Savior</b>	himself overthrow such antichrists	8, 1012/ 16
flock) upon which our	<b>Savior</b>	did set those known	8, 1012/ 23
that either had our	<b>Savior</b>	Christ none holy church	8, 1015/ 10
the sending of our	<b>Savior</b>	Christ, of whom Moses	8, 1016/ 17
his church? Where our	<b>Savior</b>	saith that at the	8, 1017/ 1
feeble and sick." Our	<b>Savior</b>	also saith, "If thy	8, 1018/ 1
neither: then," saith our	<b>Savior</b>	, "tell the church. And	8, 1018/ 4
such things, as our	<b>Savior</b>	saith in the twentieth	8, 1018/ 14
in which either our	<b>Savior</b>	himself or his apostles	8, 1019/ 21
the parable of our	<b>Savior</b>	, in the thirteenth chapter	8, 1020/ 5
Saint Matthew, where our	<b>Savior</b>	likeneth the church unto	8, 1020/ 6
parable, in which our	<b>Savior</b>	likeneth his church unto	8, 1020/ 9
evil men (as our	<b>Savior</b>	, his own mouth, expoundeth	8, 1020/ 11

all these parables our	<b>Savior</b>	calleth his church mingled	8, 1020/ 12
consider, then, when our	<b>Savior</b>	commanded himself that, upon	8, 1023/ 8
may see that our	<b>Savior</b>	himself said unto his	8, 1024/ 20
nor unknown, if our	<b>Savior</b>	say truth himself... which	8, 1029/ 2
lieth than that our	<b>Savior</b>	would so far break	8, 1031/ 36
the merits of our	<b>Savior's</b>	Passion; and that yet	8, 634/ 2
the church of our	<b>Savior's</b>	own apostles was not	8, 1020/ 18
they supped of the	<b>savor</b>	); now to come forth	8, 600/ 30
his wit's end, and	<b>saw</b>	not what to say	8, 603/ 26
generation of them that	<b>saw</b>	the miracles of God	8, 609/ 16
them yet when he	<b>saw</b>	himself deceived, and his	8, 623/ 35
here that albeit he	<b>saw</b>	gold great plenty in	8, 628/ 17
as his high wisdom	<b>saw</b>	that diverse good fruit	8, 636/ 4
hath made. But yet	<b>saw</b>	Saint Paul that God	8, 637/ 3
me God, if I	<b>saw</b>	it I would myself	8, 655/ 33
Saint Augustine, good man,	<b>saw</b>	not so far. For	8, 681/ 13
conversation that he then	<b>saw</b>	therein. Yet was at	8, 731/ 1
to wit, that he	<b>saw</b>	"the succession continued" in	8, 735/ 22
such a thing or	<b>saw</b>	such a man... he	8, 745/ 33
said it not, or	<b>saw</b>	him not, to his	8, 745/ 34
though the whole town	<b>saw</b>	them together and heard	8, 745/ 36
the miracles which he	<b>saw</b>	Philip work, bid us	8, 796/ 26
had all done, and	<b>saw</b>	that I found no	8, 814/ 7
the last time he	<b>saw</b>	him was at Bristol	8, 814/ 23
Well," quoth I, "when	<b>saw</b>	ye Robert Necton, then	8, 815/ 11
upon mine oath, I	<b>saw</b>	him not this half	8, 815/ 13
his own infinite wisdom	<b>saw</b>	convenient, unto final salvation	8, 848/ 13
the wit, when he	<b>saw</b>	the matter in the	8, 863/ 24
showed himself that he	<b>saw</b>	it... whereas Barnes had	8, 863/ 32
But for because he	<b>saw</b>	that Tyndale, when he	8, 864/ 2
he now lived, and	<b>saw</b>	the bawdry and fornication	8, 875/ 9
it seemeth that ye	<b>saw</b>	this yourself full well	8, 893/ 13
would so do, he	<b>saw</b>	ere he made them	8, 898/ 23
And anon as he	<b>saw</b>	that, "What, whoresons!" quod	8, 900/ 34
he now lived, and	<b>saw</b>	the bawdry and fornication	8, 929/ 21
foolishly, that I never	<b>saw</b>	the like in all	8, 959/ 12
good Christian readers, where	<b>saw</b>	you ever any man	8, 973/ 24
any such fashion in	<b>Saxony</b>	, that their priests, their	8, 629/ 25
in Bohemia, and in	<b>Saxony</b>	, and in some other	8, 662/ 30
their living! Then in	<b>Saxony</b>	and some parts of	8, 663/ 21
as much, too in	<b>Saxony</b>	, and Switzerland, and some	8, 731/ 30
as in Switzerland and	<b>Saxony</b>	they do? What will	8, 790/ 1
deadly sin. This, I	<b>say</b>	, ye have already seen	8, 575/ 22
in faith seeing, I	<b>say</b>	, that he can prove	8, 576/ 1
yet pretending, as I	<b>say</b>	, that he will assoil	8, 576/ 13
pope... but, as I	<b>say</b>	, provincial patriarchs, archbishops, or	8, 577/ 13
he made, as I	<b>say</b>	, his question of "the	8, 578/ 14
man would here peradventure	<b>say</b>	to Tyndale that he	8, 579/ 35
ribaldry at large and	<b>say</b>	that all the whole	8, 580/ 3
some man think, I	<b>say</b>	, that Tyndale's railing here	8, 580/ 9

dare be bold to	say	for Tyndale myself that	8, 582/ 27
through Christ. And I	say	meseemeth, as I be	8, 584/ 6
lie out aloud and	say	that the pope hath	8, 586/ 30
reason of his, I	say	, every wise man seeth	8, 587/ 19
and then must he	say	that by some sinful	8, 588/ 24
For I dare boldly	say	that except some such	8, 588/ 31
yet this will I	say	the while for our	8, 589/ 15
no good ground to	say	that the persecution is	8, 589/ 16
if a man would	say	that great men cannot	8, 591/ 1
to the best, and	say	to their master that	8, 592/ 12
And all this I	say	yet... as though I	8, 592/ 32
and as able to	say	Mass as ever was	8, 594/ 23
or hath power to	say	Mass, but if he	8, 594/ 31
own parish church... I	say	not hear, but say	8, 594/ 38
say not hear, but	say	her own self, and	8, 594/ 38
altar she saith, I	say	, herself, and singeth too	8, 595/ 2
alike; that is to	say	, falsely and foolishly taken	8, 595/ 29
to believe all they	say	... and yet they will	8, 596/ 4
us see whether they	say	truth or no. And	8, 596/ 5
all that that they	say	": this is a very	8, 596/ 29
For if the priest	say	false, and preach heresies	8, 597/ 9
as if he would	say	that all the seven	8, 597/ 10
see whether the priest	say	well or no. If	8, 597/ 25
he is, as I	say	, brought unto examination, to	8, 597/ 26
sort, that is to	say	, among all the sects	8, 600/ 23
reasons is, The Church (	say	they) was before the	8, 601/ 17
else he would not	say	"one of their high	8, 601/ 36
saw not what to	say	unto it? And because	8, 603/ 26
and, as we might	say	, in the womb; and	8, 604/ 28
but what she might	say	to the contrary. And	8, 605/ 18
yet he will not	say	that they be both	8, 607/ 33
Then if he will	say	that every prophet did	8, 611/ 17
sheep... that is to	say	, they did call upon	8, 611/ 19
priests and princes: I	say	that those prophets agreed	8, 611/ 21
and yet, as I	say	, till himself did set	8, 613/ 16
not, I wot well)	say	nay but that while	8, 614/ 11
that no man can	say	and confess our Lord	8, 615/ 32
Now, these things, I	say	, being thus though God	8, 615/ 34
people: it must, I	say	, upon Tyndale's confession needs	8, 616/ 8
he is fallen, I	say	, into the malediction and	8, 616/ 21
if Tyndale will peradventure	say	that it is in	8, 616/ 30
ever be true to	say	that "the church" is	8, 617/ 16
ground" that is to	say	, the sure strength or	8, 617/ 18
hap. And thus I	say	that neither can Tyndale	8, 617/ 29
And thus, as I	say	, Tyndale cannot resemble the	8, 618/ 14
Then if Tyndale will	say	that it can extend	8, 618/ 26
whom they preach, may	say	not only to one	8, 618/ 29
whereas he cannot himself	say	that his part passeth	8, 620/ 27
miracles; that is to	say	, besides the length of	8, 621/ 11
here deny me and	say	that there were no	8, 621/ 35

hear what I shall	say	more unto him. But	8, 622/ 1
and belief thereof. Now	say	I, then, that since	8, 622/ 12
if it were, I	say	, come in the Catholic	8, 622/ 28
perceived?" will some man	say	. Surely well, and plainly	8, 623/ 1
church, I dare well	say	many more than a	8, 623/ 4
by this mark, I	say	, might it be perceived	8, 623/ 22
many let us, I	say	, consider but this mark	8, 623/ 26
himself that they cannot	say	nay themselves but that	8, 624/ 9
manner they jest and	say	in their sermons: "Men	8, 624/ 16
if they should so	say	by no more saints	8, 625/ 18
they let not to	say	the same utterly of	8, 625/ 19
they should before, I	say	, be driven to confess	8, 625/ 36
with the body... they	say	for the while that	8, 626/ 1
miracles they blaspheme, and	say	the devil doth all	8, 626/ 10
against them: he cannot	say	nay but that besides	8, 626/ 24
as come thence... unasked	say	they do, and commonly	8, 629/ 27
nothing else, because they	say	not, "Take away the	8, 629/ 32
not, for very shame,	say	nay. But now runneth	8, 630/ 32
way." Howbeit, he may	say	that I am to	8, 631/ 7
and which ceremonies? I	say	that in this point	8, 631/ 38
left unwritten. If he	say	that more than have	8, 633/ 8
as Luther and he	say	both, and that in	8, 635/ 27
as though he would	say	nay. And yet indeed	8, 636/ 30
Finally, I dare well	say	that the allegories written	8, 637/ 33
very fruitful, whatsoever Tyndale	say	... and else would God	8, 637/ 34
the sacraments, whereof they	say	the Church hath taken	8, 638/ 34
signify: that is to	say	, the grace invisible that	8, 638/ 36
sacrament himself Luther, I	say	, letteth not in this	8, 639/ 24
Saint Paul's words and	say	that Saint Paul peradventure	8, 639/ 25
the Apostle teacheth... and	say	he said that but	8, 639/ 29
is as much to	say	as "This signifieth my	8, 640/ 26
this dare I boldly	say	: that as sick and	8, 642/ 7
had no more to	say	for himself than Tyndale	8, 642/ 12
fellows have now to	say	for themselves, he had	8, 642/ 13
his been able to	say	as Christ said: "Which	8, 642/ 24
whether Tyndale would so	say	to the Jews or	8, 643/ 11
Father such deeds, I	say	, as none could do	8, 643/ 32
seeth it, let him	say	it; for surely I	8, 644/ 36
will not let to	say	we lie all, and	8, 646/ 16
that is if he	say	that he meaneth all	8, 647/ 14
himself: that is to	say	, that he meaneth by	8, 647/ 15
as though he might	say	, "Will ye know which	8, 647/ 28
again: that is to	say	, Saint Luther, the foregoer	8, 650/ 21
manner"; that is to	say	that Saint Luther, Saint	8, 652/ 27
church: that is to	say	, as many as depart	8, 654/ 15
bad"... "Marry," would Tyndale	say	again, "for that shall	8, 654/ 28
heretics" that is to	say	, the counterfeit, false church	8, 655/ 11
Now if Tyndale will	say	that he hath already	8, 655/ 15
be; that is to	say	, the church of Christ	8, 655/ 21
could) but as I	say	, if he make this	8, 655/ 35

matter. Then consider, I	say	, now, that where he	8, 656/ 12
well, and so we	say	again and say therein	8, 656/ 15
we say again and	say	therein very true, that	8, 656/ 15
dumb ceremonies" that neither	say	nor signify), and that	8, 656/ 21
our part. And yet	say	we also that we	8, 656/ 31
as I began to	say	, remember, good reader, that	8, 658/ 5
reader, that whereas we	say	that in the great	8, 658/ 6
faiths the faith, I	say	, of the Catholic Church	8, 658/ 6
the scriptures; and they	say	nay, and affirm that	8, 658/ 9
the scriptures, whereunto we	say	nay: all the question	8, 658/ 10
thereof; that is to	say	, not whether the words	8, 658/ 12
have I proved what	say	I, "This have I	8, 659/ 5
nay, this have, I	say	, themselves proved, in that	8, 659/ 6
his side though they	say	all the contrary. And	8, 659/ 12
so shameless as to	say	yet still that the	8, 659/ 17
places.) Let them, I	say	, among all the old	8, 659/ 25
Tyndale's own tale, I	say	, with these things set	8, 660/ 14
by these examples, I	say	, Tyndale may well perceive	8, 662/ 8
church that is to	say	, if it be true	8, 662/ 22
God, all those that	say	the baptizing of children	8, 664/ 8
void, and they that	say	that there ought to	8, 664/ 10
one, that were to	say	there is no God	8, 664/ 24
any farther shift, and	say	that I mistake his	8, 665/ 25
well what he will	say	, and not be so	8, 665/ 27
he might devise to	say	that he meant. For	8, 666/ 2
For if he would	say	that he meant not	8, 666/ 2
this can he not	say	that he meant... for	8, 666/ 7
so shameless as to	say	that he meant none	8, 666/ 21
in his heart to	say	thus, this will be	8, 667/ 3
manner of speech, I	say	, that excludeth none, restraineth	8, 667/ 7
lie and change, and	say	he believeth otherwise than	8, 667/ 27
Scripture which of them	say	best for their faith	8, 668/ 12
there neither is, I	say	, nor can be among	8, 669/ 33
nuns! These things, I	say	, being thus that the	8, 670/ 24
it is impossible, I	say	, for Tyndale or all	8, 670/ 29
is, I dare boldly	say	, well and plainly proved	8, 673/ 9
him, since Luther cannot	say	nay but that he	8, 677/ 9
and understood might, I	say	, be contained and kept	8, 677/ 27
that he may never	say	nay, for shame, but	8, 677/ 39
but if Tyndale will	say	"Yes" and when he	8, 679/ 19
nor where, will yet	say	still "Yes," and nothing	8, 679/ 20
good man, I dare	say	, will think them fully	8, 679/ 30
down... that is to	say	, that God teacheth his	8, 680/ 4
Against those heretics, I	say	, and with them against	8, 680/ 18
he never had, I	say	, made more for that	8, 680/ 29
had no more to	say	to the Jews for	8, 681/ 18
the heretics had to	say	to him in the	8, 681/ 19
that the Jews might	say	the same to the	8, 681/ 25
answer the Jew and	say	, "We neither receive the	8, 681/ 31
heretic, as we may	say	to this heretic, that	8, 683/ 4

his name, ye cannot	say	but that the Jew	8, 683/ 7
And therefore may we	say	to Tyndale that he	8, 683/ 9
Tyndale that he cannot	say	, for the maintenance of	8, 683/ 9
heretics. For Tyndale cannot	say	that the church of	8, 683/ 12
He cannot, for shame,	say	it; whereas these heretics	8, 684/ 5
sacerdotes, that is to	say	, "priests." And even as	8, 685/ 5
true but because they	say	so and admit it	8, 685/ 35
do Luther and Tyndale	say	that the Catholic Church	8, 687/ 15
is as much to	say	as "This is bread	8, 689/ 6
be as much to	say	as "This is nothing	8, 689/ 8
Tyndale saith that we	say	that the authority of	8, 689/ 19
man so mad to	say	so; for the Scripture	8, 689/ 23
But this indeed we	say	: that the Church hath	8, 689/ 24
not. And that we	say	true in this... not	8, 689/ 27
substantial witness. And we	say	that thereupon followeth it	8, 689/ 29
Tyndale and Luther both	say	nay, that the same	8, 689/ 30
church. And so we	say	yet again that Tyndale	8, 689/ 31
he saith that we	say	that everything that the	8, 689/ 33
as the Scripture" we	say	that God shall never	8, 689/ 34
the Catholic Church to	say	but the truth... because	8, 689/ 36
itself (that is to	say	, the stock that standeth	8, 693/ 31
confesseth, and Tyndale cannot	say	nay, God hath given	8, 694/ 3
they cannot, for shame,	say	that ever they showed	8, 695/ 17
he show if he	say	ought to purpose. And	8, 695/ 21
Now if Tyndale dare	say	that himself meaneth these	8, 696/ 11
himself meaneth these... then	say	we that none of	8, 696/ 11
For if Tyndale dare	say	that his doctrine and	8, 696/ 15
Finally, if he will	say	as he meaneth here	8, 697/ 1
forasmuch as himself cannot	say	nay but that many	8, 697/ 9
man that is to	say	, in some poverty as	8, 698/ 9
not always true to	say	that I must help	8, 698/ 23
But God, as I	say	, the thank that he	8, 699/ 21
like. And therefore I	say	that though the Pharisees	8, 700/ 5
rule that (as they	say	) shall put us quite	8, 700/ 19
therein, lo, thus they	say	: "Offering," say they, "to	8, 700/ 20
thus they say: "Offering,"	say	they, "to God or	8, 700/ 20
for me. And therefore	say	not now that we	8, 700/ 32
not now that we	say	that the voluntary things	8, 700/ 32
not lawful. For we	say	no more but that	8, 700/ 33
surely if these folk	say	well... then Mary Magdalene	8, 701/ 33
have and yet thereto	say	some of these folk	8, 702/ 15
And then dare I	say	that he would have	8, 702/ 21
of purgatory Tyndale cannot	say	nay. For I have	8, 703/ 19
far under them, might	say	for themselves against the	8, 705/ 35
all their sects, can	say	for themselves against the	8, 706/ 2
what Tyndale can here	say	for himself. After all	8, 706/ 4
then what Christ can	say	more for himself and	8, 706/ 17
never so plain, but	say	it cannot be understood	8, 707/ 6
falsifying the Scripture... and	say	that it cannot be	8, 707/ 9
will not hear; or	say	, "The Church hath otherwise	8, 707/ 12

dependeth that credence, I	say	, resorteth ever up to	8, 707/ 30
Luther could not himself	say	nay thereto, notwithstanding that	8, 708/ 12
himself too, though he	say	nay, that this doctrine	8, 709/ 22
meal; that is to	say	, of that leaven with	8, 709/ 25
let him prove, I	say	, by them, that all	8, 712/ 20
like. Let Tyndale, I	say	, find us the contrary	8, 712/ 26
will not hear; or	say	, "The Church hath otherwise	8, 714/ 18
not hear" him, or	say	, "The Church hath otherwise	8, 714/ 31
thus do... Tyndale cannot	say	that we refuse to	8, 715/ 16
us see now... We	say	that it is abominable	8, 715/ 34
nun; Tyndale saith we	say	wrong, and that a	8, 715/ 35
than to burn." We	say	he construeth wrong. If	8, 716/ 8
it our Talmud, and	say	they were all but	8, 716/ 12
or else we will	say	that "the Church hath	8, 716/ 15
gloss him out nor	say	the Church hath determined	8, 716/ 20
it, and will not	say	, "The Church hath otherwise	8, 716/ 24
least let Tyndale, I	say	, for his part in	8, 716/ 36
time. And so even	say	we in our time	8, 718/ 12
sufficient: that is to	say	, that saving for this	8, 718/ 29
In this point I	say	there is special dissimilitude	8, 720/ 5
not here, as I	say	, no more answer Tyndale	8, 720/ 15
may every man well	say	of himself: that by	8, 720/ 30
Of what man, then?"	say	we. "Of no man	8, 721/ 1
be: that is to	say	, Saint John the Baptist	8, 721/ 5
time; that is to	say	, if the Jews had	8, 721/ 15
see none other man	say	so of himself as	8, 722/ 34
chicken must needs, I	say	, without any learning of	8, 723/ 19
Church but if Tyndale	say	that Luther therein lieth	8, 724/ 2
nun. Wherein he cannot	say	nay but they condemn	8, 724/ 27
time. And so even	say	we in our time	8, 726/ 35
Wherein if Tyndale dare	say	that I say false	8, 727/ 30
dare say that I	say	false... I shall yet	8, 727/ 30
contrary; that is to	say	, that the Catholic Church	8, 729/ 9
should be bold to	say	that himself is one	8, 729/ 23
albeit he could not	say	nay but that in	8, 732/ 23
time) and this, I	say	, will I gladly give	8, 733/ 2
his crown again, and	say	Matins and Mass after	8, 733/ 16
other expoundeth wrong. Now	say	we, then, that where	8, 734/ 5
had vowed chastity... I	say	that in the place	8, 734/ 11
they still, whatever Tyndale	say	. But yet this one	8, 734/ 33
Cyprian and Saint Augustine	say	: that of all that	8, 734/ 35
Catholic," that is to	say	, "universal," gave toward the	8, 735/ 26
these he laid, I	say	, for the authority of	8, 735/ 35
to bow down and	say	"Amen." Thus beginneth the	8, 736/ 29
that ye can either	say	or do. Ye promised	8, 737/ 2
what could ye then	say	for Manichaeus, to him	8, 737/ 7
to him that would	say	unto you, "I believe	8, 737/ 7
side, if ye would	say	to me, "Believe not	8, 737/ 17
if ye would then	say	to me, "Thou didst	8, 737/ 21
it well appeareth, I	say	, by Saint Augustine's own	8, 738/ 24

hath. And thus I	say	, good readers, ye may	8, 739/ 9
he saith as we	say	: that the common Catholic	8, 740/ 24
faith. Howbeit, he will	say	that now he neither	8, 741/ 29
arm," that is to	say	, his strength. And even	8, 743/ 14
but because men so	say	. Accursed were he that	8, 743/ 15
than that I so	say	. And even so accursed	8, 743/ 16
themselves his matches, and	say	that they were inspired	8, 744/ 30
And therefore, as I	say	, Saint Augustine laid them	8, 744/ 35
as Saint Paul saith,	say	"Lord Jesus" but in	8, 747/ 5
faith," that is to	say	, the faith acquise and	8, 747/ 24
telling the contrary I	say	that this patch is	8, 748/ 9
the better. But I	say	that except obstinacy and	8, 749/ 4
the other might frowardly	say	he would not... but	8, 749/ 29
reasonably could he never	say	why he should not	8, 749/ 29
thing as he will	say	that he feeleth himself	8, 751/ 18
Now, therefore, as I	say	, Tyndale must prove us	8, 751/ 35
it that church, I	say	, may soon be perceived	8, 753/ 36
he then for shame	say	that it was spoken	8, 754/ 19
Scripture; after this, I	say	, touched in the seventh	8, 755/ 10
to damn it, I	say	, and destroy it, by	8, 755/ 19
allegeth; that is to	say	, "The same Spirit beareth	8, 756/ 35
As though he would	say	thus: "The Spirit of	8, 757/ 19
may not we then	say	again the contrary? Against	8, 759/ 5
why may we not	say	that upon the woman's	8, 759/ 7
nothing why he should	say	otherwise, but only that	8, 760/ 8
altogether that is to	say	, that those men of	8, 760/ 15
for; that is to	say	, such a feeling faith	8, 760/ 16
too"; if Tyndale, I	say	, look by this to	8, 760/ 33
belief? "Well," will Tyndale	say	, "but yet had he	8, 762/ 10
arm," that is to	say	, his strength. And even	8, 763/ 7
but because men so	say	. Accursed were he that	8, 763/ 8
than that I so	say	. And even so accursed	8, 763/ 9
we put not, I	say	, our trust in the	8, 764/ 8
men might hap to	say	that I misreport him	8, 764/ 31
can in no wise	say	nay thereto... they blaspheme	8, 766/ 14
And then cannot himself	say	nay but that in	8, 766/ 19
fault. And if he	say	that himself agreeth with	8, 766/ 23
therein, do preach and	say	the truth, and call	8, 766/ 29
tale of themselves, and	say	that God moveth them	8, 768/ 33
But Tyndale will haply	say	to me therein as	8, 769/ 30
to them? He will	say	, by likelihood, "O all	8, 770/ 29
the known Catholic church	say	so; for they be	8, 770/ 33
anything that they can	say	unto you? But I	8, 771/ 2
ye shall believe. I	say	ye shall believe me	8, 771/ 3
unto thy soul. And	say	though at the beginning	8, 774/ 22
might be ashamed to	say	it... or, finally, so	8, 775/ 31
him to jest and	say	, "Even so, now none	8, 777/ 30
elders only"; but I	say	that saving for the	8, 778/ 6
of God. But I	say	therewith that like as	8, 778/ 9
Spirit of God": I	say	that the very thing	8, 778/ 28

very thing that I	say	of "faith alone" that	8, 778/ 28
up at sot's-hof. I	say	to Tyndale yet again	8, 779/ 19
a true. But I	say	that though it be	8, 779/ 22
faith that is to	say	, faith not alone, but	8, 779/ 26
alone that is to	say	, belief alone is very	8, 779/ 28
often, I dare well	say	, than himself hath said	8, 779/ 30
about it. And to	say	the truth, the thing	8, 779/ 32
faith of Christ." I	say	yes... for as far	8, 780/ 12
faith that is to	say	, to the only belief	8, 780/ 12
tale? Who did ever	say	nay to that? But	8, 780/ 16
faith that is to	say	, every historical belief and	8, 781/ 7
false, they will, I	say	, yet of obstinacy stand	8, 781/ 13
believe the contrary. I	say	further that it is	8, 781/ 16
forth with God. I	say	also that after that	8, 782/ 20
faith, that is to	say	, belief alone... and sometimes	8, 782/ 31
more, too. For I	say	farther that all be	8, 783/ 20
Well," will Tyndale yet	say	, "since it is so	8, 783/ 26
incredulity," that is to	say	, lack of belief. For	8, 784/ 9
But yet will Tyndale	say	, "Since I do now	8, 784/ 17
besides him which yet	say	still as Luther did	8, 784/ 26
father that is to	say	, almost less than right	8, 785/ 27
God, Christ would not	say	, "Without me ye can	8, 787/ 2
do: he teacheth, I	say	, by these two things	8, 787/ 15
majesty of God: I	say	that Tyndale's "feeling faith	8, 787/ 20
all such miracles, and	say	the devil fleeth from	8, 788/ 9
the devil, I dare	say	, believeth, and so layeth	8, 788/ 14
it that is to	say	, for a schism, in	8, 793/ 15
against us? For we	say	not but that he	8, 793/ 26
more. But this I	say	, for all that, yet	8, 793/ 29
here no farther to	say	, in that I can	8, 794/ 36
he do more than	say	it... we will not	8, 795/ 6
will not let to	say	again that with as	8, 795/ 6
heart." We might here	say	that the fault which	8, 796/ 31
agreed thereupon, but I	say	written and unwritten, and	8, 800/ 9
very scripture. And then	say	I that the certainty	8, 800/ 13
Church. And that I	say	truth in this point	8, 800/ 15
see well, as I	say	, that our question is	8, 800/ 34
assoil: that is to	say	, the argument by which	8, 801/ 27
Tyndale's disciple, since ye	say	that which is the	8, 802/ 19
ear in this wise: "	Say	thou believest it because	8, 802/ 26
unto thy soul. And	say	though at the beginning	8, 803/ 8
not advise him to	say	that he feeleth himself	8, 804/ 1
and yet dare I	say	, and Tyndale, I suppose	8, 804/ 14
I suppose, dare not	say	the contrary, but that	8, 804/ 15
shall ask him, I	say	, therefore, the question to	8, 804/ 33
faith; that is to	say	, the historical faith of	8, 804/ 36
he be fain to	say	that by the preaching	8, 805/ 7
to make answer and	say	that he believed them	8, 805/ 23
for them?" shall I	say	. Now, to this question	8, 805/ 24
them the Scripture... we	say	that some things there	8, 808/ 26

of. If he will	say	that they be at	8, 809/ 27
Saint Paul. If he	say	that he could not	8, 809/ 31
did so. If he	say	yes, he felt it	8, 810/ 2
still... and will therefore	say	that so may himself	8, 810/ 30
Huessgen, and Zwingli, can	say	that the old holy	8, 811/ 31
teacheth his disciple to	say	that they allege, "elder	8, 812/ 2
sheet anchor teacheth him,	say	that he believeth it	8, 812/ 12
he can no further	say	but that he feeleth	8, 812/ 21
what he list, and	say	he feeleth it written	8, 812/ 28
God's own hand. Men	say	that he which hath	8, 812/ 30
a door therefor... but	say	what he list, and	8, 812/ 35
each of them should	say	therein when they were	8, 813/ 32
be so mad to	say	as I do, and	8, 815/ 10
another? Didst not thou	say	she was dead?" "Yes	8, 816/ 10
be saved? If Tyndale	say	yes... then saith he	8, 818/ 32
before. Now, if he	say	nay... then since the	8, 818/ 34
point. Now, if Tyndale	say	that in all such	8, 819/ 3
impediment of sin: then	say	I that thereby confesseth	8, 819/ 6
in the dust. I	say	also that it should	8, 819/ 12
shall find enough. I	say	also that if to	8, 819/ 26
state: then is, I	say	, lost and destroyed the	8, 819/ 32
to make him somewhat	say	therein... we shall in	8, 820/ 19
then followeth it, I	say	, that every man of	8, 820/ 37
come unto baptism, and	say	there may be some	8, 821/ 33
whereabout I go, will	say	that in the baptism	8, 822/ 23
faith... that is to	say	, into his only elects	8, 822/ 25
and he will haply	say	that it is agreed	8, 822/ 27
now will Tyndale peradventure	say	that the habit of	8, 823/ 8
by the same reason	say	that the child hath	8, 823/ 12
or else must Tyndale	say	that Saint Paul said	8, 823/ 20
it is, as I	say	, no "story faith"... and	8, 823/ 34
it clearly followeth, I	say	, by him, that the	8, 824/ 37
people, that is to	say	, the known Catholic church	8, 825/ 2
other side, if he	say	that himself feeleth a	8, 827/ 11
I be bold to	say	that every man and	8, 827/ 14
known Catholic church. Now	say	I, therefore, that, granting	8, 827/ 34
that, granting him to	say	well and true in	8, 827/ 34
in like wise, I	say	, the very, true church	8, 828/ 7
and beheld him would	say	the man were blind	8, 828/ 38
liberty without peril to	say	what he would, was	8, 832/ 35
those his judges, I	say	that there were some	8, 832/ 37
I will, as I	say	, leave off this fellow's	8, 833/ 14
bad Saint Paul, I	say	, calleth "the church of	8, 834/ 15
ecclesia (that is to	say	, "church" in English) doth	8, 835/ 11
yet will Friar Barnes	say	that though Jews and	8, 835/ 16
not for Peter... to	say	that they be unclean	8, 838/ 8
purpose that is to	say	, that only such clean	8, 839/ 5
understood; that is to	say	, that no man can	8, 841/ 3
teacheth every man to	say	as Christ saith in	8, 841/ 22
great sacrament... but I	say	in Christ and in	8, 843/ 28

for Saint Peter to	say	that they be unclean	8, 844/ 17
Barnes, and saith, "I	say	not that they be	8, 845/ 10
for the trees. To	say	that the whole thing	8, 845/ 24
For if he would	say	that every faithful person	8, 850/ 18
Catholic church. But to	say	that no man is	8, 850/ 21
points that is to	say	, that be so sanctified	8, 851/ 12
doth Saint Paul, I	say	, mean therefore that as	8, 853/ 15
own heart did, I	say	, Saint Paul mean therefore	8, 853/ 21
but I do not	say	"we" as one should	8, 857/ 21
we" as one should	say	"we that be here	8, 857/ 21
church that is to	say	, in this city, as	8, 857/ 23
lords, what will you	say	to Lyra? I have	8, 858/ 2
men must of truth	say	"Forgive us our trespasses	8, 859/ 10
And if any man	say	(be he never so	8, 859/ 11
what he will now	say	better upon this better	8, 859/ 32
sin and must needs	say	"Dimitte mihi debita." The	8, 860/ 13
she needed not to	say	if she had none	8, 860/ 14
book; take out, I	say	, of his tale all	8, 863/ 17
had he not, I	say	, the wit well to	8, 863/ 25
for Saint Peter to	say	true, and to call	8, 865/ 5
in the meanwhile, I	say	, till God hath so	8, 865/ 23
of God?" (as who	say	, no man can), else	8, 865/ 27
unlawful for him, to	say	for the time the	8, 865/ 34
cannot let him to	say	true, for any fear	8, 866/ 13
it appeareth well, I	say	, therefore, that though he	8, 868/ 20
as though he would	say	, "Sometimes, peradventure, she doth	8, 869/ 35
branches); since Barnes, I	say	, repugnant not only to	8, 871/ 9
she," that is to	say	, the whole entire church	8, 871/ 10
since Friar Barnes, I	say	, telleth us, in effect	8, 871/ 21
now, since, as I	say	, the points of the	8, 872/ 23
mountains"; that is to	say	, they that be in	8, 874/ 19
to be merchants and	say	they were going thitherward	8, 877/ 2
if Friar Barnes would	say	to this man, "Ye	8, 877/ 6
step in again and	say	, "But Master Merchant, I	8, 877/ 15
then would the man	say	, "Marry, sir, then I	8, 877/ 27
God that is to	say	, declare us that same	8, 878/ 12
company why should Barnes	say	, as he saith here	8, 879/ 9
As though he would	say	, "My Word that is	8, 881/ 18
prophet that is to	say	, of the Son of	8, 881/ 31
soever ye enter, first	say	ye, "Peace be to	8, 882/ 20
And this would he	say	for the comfort of	8, 886/ 16
likely that she might	say	that the Scripture is	8, 886/ 30
were she likely to	say	that he might haply	8, 887/ 2
it or seemed to	say	against. And therefore would	8, 887/ 7
she were likely to	say	, "Father Barnes, this same	8, 887/ 14
Barnes here likely to	say	to this woman that	8, 887/ 34
good faith, I cannot	say	, taking an unknown church	8, 887/ 35
For if he would	say	, "Good daughter, the goodness	8, 887/ 36
If Friar Barnes would	say	, "Whensoever the true preacher	8, 888/ 6
as he doth will	say	that he construeth it	8, 889/ 15

therefore, though our Savior	say	that such as are	8, 889/ 18
this would Friar Barnes	say	, "Forsooth, dear daughter in	8, 890/ 12
she well likely to	say	again, "Verily, Father Barnes	8, 890/ 22
agree, as I hear	say	. And therefore this true	8, 890/ 37
when all the others	say	nay and be all	8, 891/ 6
Father Barnes," will she	say	, "I like it well	8, 891/ 8
will not suffer to	say	damnably false, we may	8, 891/ 26
be we," would she	say	, "such as be thus	8, 892/ 18
peradventure answer her and	say	, "Therefore have I showed	8, 893/ 29
were she likely to	say	again, "Yea, verily, Father	8, 893/ 32
utterly vain! For ye	say	I shall never know	8, 895/ 3
what hath he to	say	more to this woman	8, 895/ 6
find more yet to	say	to him. For she	8, 895/ 8
him. For she may	say	to him further: "Yet	8, 895/ 8
of Scripture? For you	say	plainly that the Epistle	8, 895/ 12
Scripture; and other men	say	yes. And ye say	8, 895/ 13
say yes. And ye	say	that ye can prove	8, 895/ 13
apostles? For though ye	say	that it was of	8, 895/ 17
And then as ye	say	now by that piece	8, 895/ 22
there another come and	say	by another piece... and	8, 895/ 23
wheresoever any seem to	say	anything which the words	8, 895/ 24
strive thereupon... whereas ye	say	I shall by the	8, 895/ 26
wot well, Friar Barnes	say	. For this saith not	8, 896/ 1
may therefore (would she	say	) take that church for	8, 896/ 16
what hath he to	say	to a poor woman	8, 896/ 29
forth among them and	say	, "By Saint Malkin, Father	8, 896/ 34
in only whom ye	say	is the true faith	8, 897/ 4
what could Friar Barnes	say	to his hostess here	8, 897/ 8
of God's election, and	say	(as he signifieth and	8, 897/ 10
speak it out and	say	) that when they come	8, 897/ 11
every man," will Barnes	say	, "that shall be saved	8, 897/ 22
preachers whom you dispraise	say	better. For they tell	8, 898/ 18
cherish them because they	say	right, and those that	8, 899/ 2
beat them because they	say	wrong. In good faith	8, 899/ 4
as these common preachers	say	: that God hath provided	8, 899/ 6
our brethren answer and	say	: that when he repenteth	8, 899/ 32
that these common preachers	say	well in that point	8, 900/ 1
that point, that they	say	that God hath provided	8, 900/ 1
doctrine that is to	say	, of true preaching the	8, 900/ 2
it right... and yet	say	that God will damn	8, 900/ 10
would his halting hostess	say	, "ye seem now, by	8, 901/ 6
another thing," would she	say	; "that if ye bring	8, 901/ 19
getting whereof themselves, ye	say	, can nothing do), shall	8, 901/ 26
some sorrow," would she	say	, "have I had for	8, 902/ 34
once a doctor, can	say	no better for it	8, 903/ 10
But, now, since ye	say	the true church is	8, 904/ 28
seek, that is to	say	, some unknown church: yet	8, 904/ 36
seek her... and ye	say	she is somewhere abroad	8, 905/ 7
hop forth again and	say	, "Marry, sir, that it	8, 905/ 10
the old holy saints	say	for his part: I	8, 906/ 6

albeit that some will	say	there was a shrewd	8, 907/ 14
the Church may well	say	of itself the words	8, 907/ 29
And therefore, as I	say	, these words of Saint	8, 908/ 8
but I do not	say	"we" as one should	8, 908/ 23
we" as one should	say	"we that be here	8, 908/ 23
church that is to	say	, in this city, as	8, 908/ 25
Saint Augustine, as I	say	, showeth in those words	8, 909/ 18
church; that is to	say	, the universal multitude of	8, 909/ 19
Catholic church doth not	say	that the church is	8, 909/ 24
lords, what will ye	say	to Lyra? I have	8, 910/ 19
which dispute against him,	say	the same thing myself	8, 912/ 10
Christ that is to	say	, the common, Catholic faith	8, 912/ 11
faithful that is to	say	, agreeing together in the	8, 912/ 28
but I do not	say	"we" as one should	8, 913/ 2
we" as one should	say	"we that be here	8, 913/ 2
though Saint Augustine would	say	to his audience in	8, 913/ 10
we that is to	say	, you and I that	8, 913/ 13
But yet, when I	say	"we" be the Church	8, 913/ 15
holy men that will	say	of themselves that they	8, 913/ 31
fideliū"; that is to	say	, the church of all	8, 914/ 4
Catholic church, as I	say	, and not of any	8, 914/ 18
such a church so	say	I too. For I	8, 915/ 1
I too. For I	say	plainly that the church	8, 915/ 1
see him so boldly	say	thereupon, "These words be	8, 916/ 5
been Esau. But I	say	not this for that	8, 916/ 27
of old, that I	say	there against this new	8, 918/ 6
glosses only. And I	say	also that then he	8, 918/ 19
all this may you	say	and yet lie. And	8, 918/ 33
their councils, because they	say	mandamus, mandamus, praecipimus	8, 919/ 19
therefore will Friar Barnes	say	that there was none	8, 920/ 28
Judgment our Savior shall	say	to them that will	8, 920/ 29
to them shall he	say	, "Go, ye accursed wretches	8, 920/ 31
It cannot help to	say	that the council cannot	8, 921/ 23
living, would reclaim and	say	that themselves would not	8, 923/ 8
he seemeth before to	say	the contrary, where he	8, 924/ 7
Barnes would, as I	say	, pretend that all they	8, 924/ 31
time that these folk	say	the Church was led	8, 925/ 3
heretic dare for shame	say	the contrary. Now, let	8, 925/ 9
so mad as to	say	they did well, because	8, 925/ 15
you what they would	say	thereto. And thereupon Luther	8, 925/ 29
his beastly marriage, and	say	that vows of chastity	8, 925/ 32
And I dare boldly	say	that all that whole	8, 926/ 27
be good men and	say	as they think, and	8, 927/ 25
or else, if they	say	as they think and	8, 927/ 26
men; or else they	say	one thing and think	8, 927/ 28
neither; or, finally, they	say	true and be evil	8, 927/ 30
you in that they	say	true. And therefore either	8, 927/ 33
not have letted to	say	, "Marry, we with Luther's	8, 928/ 6
mountains"; that is to	say	, they that be in	8, 928/ 28
compel every man to	say	as you say, and	8, 930/ 16

to say as you	say	, and you will not	8, 930/ 16
you will not once	say	as Christ saith. And	8, 930/ 16
prophets; that is to	say	, ye be built upon	8, 931/ 17
confound Friar Barnes... and	say	that the church may	8, 935/ 12
his book again and	say	no further but that	8, 936/ 4
plain (would Saint Gregory	say	), by the same words	8, 936/ 7
have stuck still, and	say	the decree of that	8, 936/ 10
fain in conclusion to	say	that the very church	8, 936/ 17
therefore," would Saint Gregory	say	to some officer there	8, 936/ 21
man would among them	say	unto Saint Gregory, and	8, 937/ 14
Friar Barnes will here	say	that with all this	8, 938/ 30
that if he so	say	, he shall speak very	8, 938/ 33
can see but to	say	that in that general	8, 939/ 36
neither, can for shame	say	the contrary... but that	8, 940/ 16
For I dare well	say	not only that they	8, 940/ 23
that send them... I	say	that princes give their	8, 941/ 15
well or wrong: I	say	that the council in	8, 941/ 21
Now shall I further	say	that whatsoever all Christian	8, 941/ 28
it wrong. For I	say	that though Christ doth	8, 944/ 5
it. And therefore I	say	that Christ here plainly	8, 944/ 9
therein. This man, I	say	, if he be good	8, 944/ 16
his neighbor him, I	say	, sendeth Christ unto "the	8, 944/ 24
all these judicaries, that	say	a man may lawfully	8, 945/ 1
And therefore, whatsoever Barnes	say	... if any man sue	8, 946/ 32
himself; whoso, as I	say	, of good affection complain	8, 947/ 7
will be hard to	say	say. Then to which	8, 949/ 17
wronged whereto doth Barnes	say	that Christ speaketh plainly	8, 949/ 22
so mad as to	say	that of a whole	8, 952/ 10
sin, and must needs	say	"Dimitte mihi debita" the	8, 956/ 29
she needed not to	say	if she had none	8, 956/ 29
before, and yet I	say	again, that though Christ	8, 957/ 11
you heard Friar Barnes	say	that he would rehearse	8, 959/ 28
sins every man, I	say	, of such manner of	8, 960/ 14
of a truth, ye	say	Amen. Ye know what	8, 960/ 28
forgiven us. Confession, I	say	, maketh us whole, as	8, 961/ 20
But, now, though I	say	we cannot here be	8, 961/ 24
that heresy. For we	say	that the church is	8, 962/ 4
Now, if Barnes will	say	that though it be	8, 962/ 15
what can we other	say	than that for the	8, 962/ 17
known Catholic church... then	say	we that there shall	8, 962/ 27
if Friar Barnes will	say	that it is like	8, 962/ 32
now... that is to	say	, that "the church" in	8, 964/ 14
those heretics lie that	say	the whole very church	8, 965/ 3
remitted that is to	say	, that hath not then	8, 966/ 5
declareth that is to	say	, in confession and acknowledging	8, 966/ 10
only such men, I	say	, as have so lived	8, 967/ 27
But some man will	say	, "I force not how	8, 968/ 33
life." Let no man	say	thus, my most well-beloved	8, 968/ 35
sin; that is to	say	, them that do die	8, 970/ 3
saints, that is to	say	. Let us hold ourselves	8, 977/ 24

sake. But I dare	say	they were none such	8, 979/ 8
catholic, that is to	say	, universal, since very holiness	8, 982/ 13
the selfsame place, I	say	, Saint Augustine declareth that	8, 982/ 16
in the same law,	say	that the ceremonies used	8, 982/ 30
were accursed that would	say	that Christ was not	8, 983/ 1
This dare I well	say	: that if the best	8, 984/ 8
many another holy man,	say	such a word... and	8, 985/ 25
For he that would	say	in a sermon that	8, 985/ 26
Nor he that would	say	that a woman that	8, 985/ 30
therefore though Saint Bernard	say	that they serve Antichrist	8, 986/ 13
make him seem to	say	so... then he lieth	8, 987/ 14
yet ye shall, I	say	, see that neither of	8, 993/ 11
might be known and	say	still, for all that	8, 995/ 2
of Revelation. For we	say	that God hath made	8, 996/ 16
believe. But of this	say	they the contrary. For	8, 996/ 24
the contrary. For they	say	that God, albeit that	8, 996/ 24
without writing) yet they	say	that the evangelists and	8, 996/ 28
stand. And this they	say	without any proof, and	8, 996/ 33
a packstaff. For they	say	that there is no	8, 997/ 9
themselves at home, and	say	that we say truth	8, 998/ 5
and say that we	say	truth therein, and that	8, 998/ 5
sorts the one is (	say	they) the number of	8, 998/ 13
he will teach, they	say	, because he hath chosen	8, 998/ 15
he do not, I	say	, command all folk, elect	8, 998/ 24
And did he not	say	, "He that heareth you	8, 998/ 31
come and agree. Well,	say	we then, whosoever so	8, 998/ 33
own fault, whatsoever they	say	. Then ask we them	8, 998/ 36
they consent also. Then	say	we farther that forasmuch	8, 999/ 18
conclusion to condescend. Then	say	we farther that it	8, 999/ 25
necessary truth they, I	say	, cannot damnably err in	8, 999/ 31
adversaries: that all they	say	that this church is	8, 1000/ 13
such as be (they	say	) both good and bad	8, 1000/ 17
on the other side,	say	that the very, true	8, 1000/ 23
deny my deduction, and	say	that the cause why	8, 1002/ 14
church, which church themselves	say	cannot err, some cause	8, 1002/ 19
of all those that	say	that the same known	8, 1003/ 14
which deny it and	say	it is unknown, yet	8, 1003/ 30
Tyndale and Barnes. Then	say	we thus unto them	8, 1003/ 37
also, as all you	say	, that it cannot be	8, 1004/ 5
known?" What shall they	say	to this, trow we	8, 1004/ 8
unto the Scripture cannot	say	that any man can	8, 1004/ 30
folk agree which yet	say	the very church is	8, 1005/ 7
to believe. He cannot	say	, "By the Scripture." For	8, 1005/ 9
they will answer and	say	that by the Scripture	8, 1005/ 27
I was about to	say	, if these folk will	8, 1006/ 22
well they will not)	say	hereafter, in time to	8, 1006/ 23
any more reasoning, I	say	yet again that since	8, 1007/ 27
offended both (both, I	say	, in breach of God's	8, 1007/ 35
these folk now to	say	that he will have	8, 1009/ 35
cause have they to	say	that any of the	8, 1010/ 4

which is, they will	say	, none but Christ. To	8, 1010/ 13
to wit," will they	say	, "of the unknown church	8, 1010/ 23
yet can they not	say	nay but that yet	8, 1011/ 5
they cannot for shame	say	nay. Then conclude I	8, 1011/ 17
with the second, and	say	that Christ did ordain	8, 1011/ 25
that is (will they	say	) the secret, unknown church	8, 1011/ 29
church (that is to	say	, the flock) upon which	8, 1012/ 23
flock (that is to	say	, his church), we must	8, 1012/ 24
than one. If they	say	yea, then go they	8, 1012/ 27
one, it followeth, I	say	, farther, that his church	8, 1013/ 16
some fond shift, and	say	that Christ hath in	8, 1013/ 19
own but one, and	say	therefore that the known	8, 1013/ 21
For if they will	say	that Christ hath here	8, 1013/ 29
and suffer them to	say	that Christ hath two	8, 1013/ 35
which only church, they	say	, is Christ's very church	8, 1014/ 32
good or no. Now	say	I that of the	8, 1015/ 3
Whereupon it followeth, I	say	, that either had our	8, 1015/ 10
a mad thing to	say	. And that himself was	8, 1015/ 16
more than mad to	say	. And that he was	8, 1015/ 17
what that were to	say	, I shall not need	8, 1015/ 18
but let Saint Augustine	say	. For he saith that	8, 1015/ 18
that all that so	say	be accursed... and then	8, 1015/ 19
malice if this, I	say	, by plain Scripture appear	8, 1016/ 1
these slippery serpents will	say	(as Tyndale already saith	8, 1018/ 20
confess it. But what	say	they then thereto? "We	8, 1019/ 5
thereto? "We deny not,"	say	they, "but there is	8, 1019/ 5
this saith Barnes; this	say	they all. This is	8, 1019/ 7
answer it thus: They	say	that this is not	8, 1019/ 9
And therefore, as I	say	, in Christ's flour there	8, 1020/ 22
company, these heretics cannot	say	but that it is	8, 1021/ 12
If these folk will	say	that he was put	8, 1021/ 25
to and fro, and	say	they go in and	8, 1021/ 29
publican" that is to	say	, he shall be put	8, 1026/ 3
nuns. This man, I	say	, that so complaineth to	8, 1026/ 10
faith and doctrine, they	say	, "This is a good	8, 1026/ 24
second I dare well	say	he would not have	8, 1028/ 10
failed full shortly to	say	nay. But when that	8, 1028/ 11
unknown, if our Savior	say	truth himself... which is	8, 1029/ 2
Truth, and therefore cannot	say	but truth... and he	8, 1029/ 4
well, all others. Then	say	I to them thus	8, 1029/ 31
which proveth, as I	say	, the first point also	8, 1030/ 9
this: that whereas I	say	that the church that	8, 1030/ 27
this shall I shortly	say	besides, for this present	8, 1031/ 24
I trow) to this	say	nay himself, but that	8, 1032/ 2
you, but all you	say	one thing," and also	8, 1032/ 17
as I began to	say	, this being from the	8, 1032/ 35
these heretics' things, I	say	, be heresies, and all	8, 1033/ 7
These things hath, I	say	... There can be no	8, 1034/ 5
in which he commandeth	saying	, "Though the pope sin	8, 587/ 28
in which he commandeth	saying	, "Though the pope sin	8, 590/ 9

scribes and the Pharisees,	<b>saying</b>	"woe" be to them	8, 609/ 37
of an old saint's	<b>saying</b>	sometimes, if they may	8, 624/ 7
made they against Christ,	<b>saying</b>	, "Abraham is our father	8, 641/ 29
excuse his folly with	<b>saying</b>	that he meant it	8, 667/ 10
compelled him thereunto. This	<b>saying</b>	of Saint Augustine, Luther	8, 676/ 23
Luther, "according to the	<b>saying</b>	of Augustine, this thing	8, 676/ 31
of Christ's blessed apostle...	<b>saying</b>	that wise men affirm	8, 688/ 23
of their own leaven,	<b>saying</b>	, "God is thy father	8, 691/ 28
of necessity upon the	<b>saying</b>	of any one doctor	8, 714/ 34
he alloweth Saint Augustine's	<b>saying</b>	... and denieth not but	8, 723/ 36
As they abuse that	<b>saying</b>	of the holy man	8, 730/ 11
Church doth abuse the	<b>saying</b>	of Saint Augustine. And	8, 740/ 37
believed because of the	<b>saying</b>	of the woman how	8, 743/ 2
now because of thy	<b>saying</b>	, but because we have	8, 743/ 7
him." And Saint Paul,	<b>saying</b>	, "We be not sufficient	8, 746/ 35
our Savior rehearsing the	<b>saying</b>	of the prophet Isaiah	8, 752/ 30
now because of thy	<b>saying</b>	... but because we have	8, 759/ 23
pen as (our Savior	<b>saying</b>	himself that "the mouth	8, 785/ 11
moved me thereto." Which	<b>saying</b>	of Saint Augustine ye	8, 800/ 20
married in England and	<b>saying</b>	that his wife was	8, 815/ 32
no fault in that	<b>saying</b>	when he was after	8, 827/ 8
the church of God,"	<b>saying</b>	, "Despise you the church	8, 834/ 15
Saint Augustine well prove,	<b>saying</b>	, "Of Christ is the	8, 837/ 28
too, to make his	<b>saying</b>	true. But peradventure he	8, 845/ 26
to the Galatians, thus	<b>saying</b>	: "Whatsoever a man soweth	8, 850/ 5
with Lyra for so	<b>saying</b>	... but we find fault	8, 858/ 22
Paul witnesseth the same,	<b>saying</b>	, "You are built upon	8, 875/ 13
words of our Lord,	<b>saying</b>	, "Of Christ is the	8, 906/ 13
find I no such	<b>saying</b>	. And therefore of likelihood	8, 910/ 13
of Ananias and Sapphira,	<b>saying</b>	, "Ananias vowed his money	8, 926/ 18
Paul witnesseth the same,	<b>saying</b>	, "You are built upon	8, 929/ 25
well and properly mean,	<b>saying</b>	, "Ye be built upon	8, 931/ 16
see, by Saint Paul	<b>saying</b>	, "There is no damnation	8, 957/ 9
of the paschal lamb,	<b>saying</b>	, "Ye shall eat it	8, 976/ 23
also, according to the	<b>saying</b>	of the Apostle, "exhibit	8, 978/ 14
the woman of Samaria,	<b>saying</b>	, "You worship ye wot	8, 1008/ 35
For this is his	<b>saying</b>	, lo: that like as	8, 1015/ 21
of whom Moses prophesied,	<b>saying</b>	, "A prophet of your	8, 1016/ 18
of Moses called holy,	<b>saying</b>	, "Thou art a people	8, 1019/ 27
John speaketh of Christ,	<b>saying</b>	that "he hath his	8, 1019/ 32
hang still thereon, as	<b>scabs</b>	and botches upon the	8, 825/ 6
the plain statute De	<b>scandalis</b>	magnatum sore and straitly	8, 592/ 24
touched in few words,	<b>scant</b>	spending four lines therein	8, 743/ 26
very young and yet	<b>scant</b>	they either, which be	8, 911/ 35
paths so beset, that	<b>scant</b>	he could after lurk	8, 990/ 27
faith, that Tyndale shall	<b>scantly</b>	find anyone so shameless	8, 600/ 22
works... the Catholic Church	<b>scantly</b>	teacheth so bold trust	8, 639/ 7
unlearned? Thou that canst	<b>scantly</b>	read it, or thou	8, 668/ 9
not yet full-feathered, but	<b>scantly</b>	come out of the	8, 724/ 7
false and blasphemous as	<b>scantly</b>	the devil durst teach	8, 775/ 32

their obstinate hearts that	<b>scantly</b>	can all suffice. But	8, 956/ 11
be brought unto the	<b>scarcity</b>	either of faith or	8, 617/ 7
wit, a certain secret,	<b>scattered</b>	congregation unknown to all	8, 575/ 10
And if they be	<b>scattered</b>	among the Church and	8, 668/ 33
gifts of God, the	<b>scattered</b>	flock of his "unknown	8, 728/ 30
true church, that is	<b>scattered</b>	through all the world	8, 857/ 17
throughout all the world	<b>scattered</b>	far and long.. in	8, 875/ 29
throughout all the world	<b>scattered</b>	far and long.. in	8, 930/ 3
it were some few	<b>scattered</b>	persons unknown, here one	8, 934/ 29
of that church, not	<b>scattered</b>	out thereof, as Saint	8, 938/ 8
imagination of a secret,	<b>scattered</b>	, unknown church, and yet	8, 939/ 33
only; she is also	<b>scattered</b>	throughout the world; wherefore	8, 943/ 5
throughout all the world	<b>scattered</b>	far and long.. in	8, 952/ 29
a secret, unknown church	<b>scattered</b>	about the world Saint	8, 980/ 6
all the known several	<b>scattered</b>	sects of heretics and	8, 1028/ 36
as well call a "	<b>schism</b>	," for both signify a	8, 578/ 9
to say, for a	<b>schism</b>	, in gathering together with	8, 793/ 15
crime or any manner	<b>schism</b>	or heresy. For whether	8, 1028/ 15
which of his false,	<b>schismatic</b>	sects, were it that	8, 732/ 13
fire... as did that	<b>schismatic</b>	traitor Judas, which was	8, 870/ 13
rebellious company (as these	<b>schismatical</b>	heretics do now) that	8, 793/ 17
and other heretics and	<b>schismatics</b>	in and before his	8, 602/ 14
the society thereof, for	<b>schismatics</b>	; if from the faith	8, 669/ 14
beginning, as heretics or	<b>schismatics</b>	have arisen, either have	8, 669/ 17
churches of heretics and	<b>schismatics</b>	and very churches of	8, 670/ 32
made a sect of	<b>schismatics</b>	and bent away from	8, 671/ 13
churches of heretics and	<b>schismatics</b>	, be they never so	8, 671/ 34
kill heretics, idolaters, and	<b>schismatics</b>	, in great number, among	8, 791/ 27
punish such heretics and	<b>schismatics</b>	to be Ishmaels, Esaus	8, 791/ 30
rule those rageous, rebellious	<b>schismatics</b>	with an iron rod	8, 794/ 15
heretics, and all seditious	<b>schismatics</b>	, upon the other part	8, 912/ 23
paynims, Jews, heretics, and	<b>schismatics</b>	agree in the profession	8, 914/ 12
false open heretics, and	<b>schismatics</b>	, which by plain profession	8, 924/ 28
expelled those heretics and	<b>schismatics</b>	out of heaven, as	8, 1007/ 9
expelled these heretics and	<b>schismatics</b>	here, as it always	8, 1007/ 10
waxed idolaters, heretics, and	<b>schismatics</b>	, he punished them and	8, 1008/ 15
sects of heretics and	<b>schismatics</b>	do depart. Wherefore, since	8, 1028/ 36
of dissension and seditious	<b>schisms</b>	go about to gnaw	8, 672/ 13
plain profession of their	<b>schisms</b>	and heresies are gone	8, 924/ 28
brought up sects and	<b>schisms</b>	in the church of	8, 955/ 4
souls, would stir such	<b>schisms</b>	and heresies, should be	8, 955/ 19
of so many sundry	<b>schisms</b>	and sects as from	8, 992/ 11
against all kinds of	<b>schisms</b>	and heresies, and clearly	8, 1028/ 29
Let there be no	<b>schisms</b>	among you, but all	8, 1032/ 16
Tyndale, otherwise called Hutchins,	<b>scholar</b>	to Friar Huessgen which	8, 705/ 3
therefore ask this good	<b>scholar</b>	of Tyndale whether he	8, 803/ 30
master of such a	<b>scholar</b>	to prove a proud	8, 804/ 4
articles ask this good	<b>scholar</b>	of Tyndale, since it	8, 804/ 24
Tyndale saith to his	<b>scholar</b>	, "Tell him whether it	8, 805/ 1
question Tyndale teacheth his	<b>scholar</b>	to make answer and	8, 805/ 22

thing that this good	<b>scholar</b>	of Tyndale by the	8, 806/ 33
Tyndale, that is his	<b>scholar</b>	, may not deny but	8, 824/ 12
if he prove his	<b>scholar's</b>	faith better than Saint	8, 804/ 21
shall all be the	<b>scholars</b>	of God, and I	8, 615/ 16
delight of the new	<b>school</b>	matters, neglected the old	8, 623/ 33
late master of Paul's	<b>School</b>	, brought up in London	8, 806/ 31
call many children to	<b>school</b>	, and when he had	8, 898/ 32
courage and boldness to	<b>scoff</b>	, jest, and rail, either	8, 590/ 19
saints' writings... and they	<b>scoff</b>	at them that against	8, 624/ 15
substantial answer Tyndale can	<b>scoff</b>	it out. Tyndale And	8, 681/ 2
to call his proper	<b>scoff</b>	but a very cold	8, 779/ 17
sleeveless answer. And the	<b>scoff</b>	with the proverb of	8, 947/ 22
you, both jesteth and	<b>scoffeth</b>	upon the Precious Body	8, 583/ 25
that Tyndale so royally	<b>scoffeth</b>	out with a "like	8, 601/ 34
bread... and jesteth and	<b>scoffeth</b>	upon it, and disputeth	8, 661/ 35
as he blasphemeth and	<b>scoffeth</b>	, to be resembled unto	8, 671/ 1
wild goose so comely	<b>scoffeth</b>	and scorneth... by which	8, 680/ 23
all his railing and	<b>scoffing</b>	, and rejecteth them and	8, 627/ 11
with jesting, mocking, and	<b>scoffing</b>	ween to rail out	8, 641/ 22
souls, but jesting and	<b>scoffing</b>	that "God is a	8, 664/ 27
for all his goodly	<b>scoffing</b>	at Saint Augustine's reason	8, 680/ 24
were in such fond	<b>scoffing</b>	peerless, yet doth Friar	8, 831/ 12
not all to the	<b>scoffing</b>	, and suffer himself to	8, 862/ 30
his tale his pleasant	<b>scoffing</b>	upon miters and cross-staffs	8, 863/ 10
to brawl, chide, and	<b>scold</b>	; nor no newelty the	8, 833/ 12
he brawleth bigly, and	<b>scoldeth</b>	strongly, and raileth royally	8, 764/ 25
spirits" in mock and	<b>scorn</b>	... all Christian nations besides	8, 578/ 16
reason that Tyndale in	<b>scorn</b>	calleth a "high" reason	8, 602/ 12
known Catholic church to	<b>scorn</b>	: if Tyndale come to	8, 619/ 5
mockery, knavish derision, and	<b>scorn</b>	. And surely that word	8, 702/ 30
himself doth mock and	<b>scorn</b>	all hallowing of copes	8, 988/ 16
Barnes in mockage and	<b>scorn</b>	accounteth among other, profane	8, 988/ 19
so comely scoffeth and	<b>scorneth</b>	... by which, for all	8, 680/ 24
mean here by his	<b>scornful</b>	name of "spirits" only	8, 578/ 18
reason which Tyndale so	<b>scornfully</b>	reheareth, and would seem	8, 602/ 9
and the new translation	<b>scortatores</b>	, which signifieth in English	8, 685/ 4
in Wales, in Ireland,	<b>Scotland</b>	, France, and Spain. And	8, 584/ 21
the least, as the	<b>Scots</b>	do for a skirmish	8, 922/ 19
rhymeless running of a	<b>Scottish</b>	geste, be washed and	8, 839/ 17
him not in a	<b>Scottish</b>	geste by letter. For	8, 839/ 29
such heretics, as God's	<b>scourge</b>	, be suffered to work	8, 608/ 29
the world cannot now	<b>scrape</b>	it out, no more	8, 752/ 20
Gregory bid him go	<b>scrape</b>	that authority out of	8, 936/ 3
feeleth it scribbled and	<b>scraped</b>	in his heart by	8, 817/ 2
then he feeleth it	<b>scribbled</b>	and scraped in his	8, 817/ 2
whose rooms sat the	<b>scribes</b>	and Pharisees and high	8, 601/ 24
left them: wherefore the	<b>scribes</b>	, Pharisees, and high priests	8, 601/ 26
coming of Christ, the	<b>scribes</b>	, Pharisees, Caiaphas, Annas, and	8, 609/ 22
place he rebuked the	<b>scribes</b>	and the Pharisees, saying	8, 609/ 36
false glosses of the	<b>scribes</b>	and Pharisees, Caiaphas, Annas	8, 611/ 32

confess further that neither	<b>scribes</b>	nor Pharisees, nor priest	8, 612/ 3
the Pharisees or false	<b>scribes</b>	began, truly construed and	8, 612/ 18
doctrine of the naughty	<b>scribes</b>	and evil Pharisees (for	8, 612/ 20
evil Pharisees (for good	<b>scribes</b>	were there, and good	8, 612/ 21
suffered not those naughty	<b>scribes</b>	and false Pharisees to	8, 613/ 6
it was in the	<b>scribes</b>	and Pharisees in Christ's	8, 616/ 31
the one to the	<b>scribes</b>	and Pharisees of the	8, 617/ 32
point that whereas the	<b>scribes</b>	and Pharisees had been	8, 618/ 1
Christ's church to the	<b>scribes</b>	and Pharisees of the	8, 618/ 15
Jews' synagogue, with the	<b>scribes</b>	and the Pharisees, to	8, 619/ 7
Pharisees and Sadducees, and	<b>scribes</b>	and Levites, and priests	8, 619/ 16
Master Tyndale, of the	<b>scribes</b>	and the Pharisees the	8, 620/ 18
many, yet Pharisees and	<b>scribes</b>	and rulers of the	8, 620/ 25
his apostles" as the	<b>scribes</b>	and Pharisees were at	8, 623/ 11
Catholic Church to the	<b>scribes</b>	and Pharisees that then	8, 626/ 31
his similitude of the	<b>scribes</b>	and Pharisees and synagogue	8, 641/ 24
the Jews... and the	<b>scribes</b>	and Pharisees that were	8, 642/ 1
evil as then the	<b>scribes</b>	were, and as false	8, 642/ 9
synagogue, the Jews, the	<b>scribes</b>	, and the Pharisees, that	8, 649/ 4
the synagogue and the	<b>scribes</b>	and the Pharisees. And	8, 649/ 13
the clergy to the	<b>scribes</b>	and the Pharisees I	8, 650/ 1
than verily represent the	<b>scribes</b>	and Pharisees whom Mt	8, 672/ 5
mother's belly, and those	<b>scribes</b>	and Pharisees did by	8, 672/ 8
all heretics, and the	<b>scribes</b>	and Pharisees good men	8, 692/ 28
same tale of the	<b>scribes</b>	, and Pharisees, and synagogues	8, 692/ 34
his resembling of the	<b>scribes</b>	and Pharisees and synagogue	8, 692/ 36
the doctrine of the	<b>scribes</b>	and Pharisees: he must	8, 697/ 5
us that of those	<b>scribes</b>	and Pharisees which taught	8, 697/ 5
the doctrine of the	<b>scribes</b>	and Pharisees and the	8, 697/ 21
you of the synagogue,	<b>scribes</b>	, and Pharisees such a	8, 705/ 4
all heretics, and the	<b>scribes</b>	and Pharisees good men	8, 705/ 26
for themselves against the	<b>scribes</b>	and Pharisees... which things	8, 706/ 1
John believe that the	<b>scribes</b>	, Pharisees, and priests were	8, 717/ 33
of God by the	<b>scribes</b>	and Pharisees and the	8, 719/ 1
matter is unto the	<b>scribes</b>	and the Pharisees and	8, 719/ 23
and not as the	<b>scribes</b>	and Pharisees preached, and	8, 743/ 11
Tyndale, "not as the	<b>scribes</b>	and Pharisees did, nor	8, 760/ 30
as, for example, the	<b>scribes</b>	and Pharisees. And some	8, 761/ 20
continually, against the false	<b>scribes</b>	and Pharisees and the	8, 811/ 25
means of the false	<b>scribes</b>	and Pharisees rejected and	8, 885/ 24
he had reproved the	<b>scribes'</b>	and the Pharisees' doctrine	8, 642/ 28
destroy the body. The	<b>Scripture</b>	biddeth us watch and	8, 581/ 4
them; and through the	<b>Scripture</b>	... thus crieth God in	8, 581/ 13
trust therein than the	<b>Scripture</b>	doth itself, and our	8, 582/ 4
many places doth the	<b>Scripture</b>	exhort each of us	8, 582/ 11
other? And when the	<b>Scripture</b>	saith that the diligent	8, 582/ 12
all? Or because the	<b>Scripture</b>	so commendeth the prayer	8, 582/ 15
contrary... both by the	<b>scripture</b>	in the Gospel of	8, 583/ 9
before forbidden by the	<b>Scripture</b>	. For which cause Wycliffe	8, 585/ 36
sin persecute both the	<b>scripture</b>	wherewith they be rebuked	8, 587/ 25

holy translation of the	<b>Scripture</b>	, in which himself hath	8, 589/ 9
in the construction of	<b>Scripture</b>	: he must, pardie, by	8, 589/ 23
others like, whereof the	<b>Scripture</b>	is full, Tyndale in	8, 595/ 21
neither, against the plain	<b>scripture</b>	of God, in such	8, 597/ 13
with divers places of	<b>Scripture</b>	... by which I prove	8, 603/ 9
declared by the very	<b>Scripture</b>	itself. Whereof I there	8, 603/ 12
all the places of	<b>Scripture</b>	that he layeth for	8, 603/ 14
my Dialogue proved by	<b>Scripture</b>	, last and continue forever	8, 604/ 8
in every part of	<b>Scripture</b>	so plenteously proved, but	8, 606/ 29
lineally, and had the	<b>scripture</b>	of God, but even	8, 609/ 25
and had corrupted the	<b>Scripture</b>	with false glosses. As	8, 609/ 33
had sewed to the	<b>Scripture</b>	in plain places... and	8, 610/ 3
concerning the glossing of	<b>Scripture</b>	, by the old, virtuous	8, 612/ 16
the expositions of the	<b>Scripture</b>	by the Jews that	8, 612/ 25
undry places of Holy	<b>Scripture</b>	as where Saint Paul	8, 615/ 6
many plain places of	<b>Scripture</b>	) none but the clergy	8, 616/ 6
age to age the	<b>Scripture</b>	hath been received, and	8, 617/ 21
the right understanding of	<b>Scripture</b>	, and the right way	8, 618/ 8
that he construeth the	<b>Scripture</b>	wrong and teacheth the	8, 618/ 30
clergy falsely construeth the	<b>Scripture</b>	, and all the temporalty	8, 618/ 36
Law and in the	<b>Scripture</b>	, and that are also	8, 620/ 20
the construction of the	<b>Scripture</b>	, and the faith and	8, 620/ 21
Law and in the	<b>Scripture</b>	, as the best of	8, 620/ 26
in part of our	<b>scripture</b>	, we have many of	8, 620/ 36
and interpreters of the	<b>Scripture</b>	were of the mind	8, 621/ 5
those that expound the	<b>Scripture</b>	on their part, for	8, 621/ 16
false doctrine, and the	<b>Scripture</b>	adulterated and vitiated with	8, 622/ 22
contrary, and construe the	<b>Scripture</b>	otherwise. "Whereby should it	8, 622/ 37
doctrine and exposition of	<b>Scripture</b>	agree with those old	8, 623/ 13
their false expositions of	<b>Scripture</b>	whereupon the false doctrine	8, 623/ 19
old, true declaration of	<b>Scripture</b>	... in which those old	8, 623/ 20
Paul saith, "prophets upon	<b>Scripture</b>	") did consent and agree	8, 623/ 22
heaven... and that the	<b>Scripture</b>	, whatsoever all they said	8, 624/ 5
their expositions construe the	<b>Scripture</b>	wrong the devil hath	8, 626/ 13
have they corrupted the	<b>Scripture</b>	, and blinded the right	8, 630/ 35
Church hath "corrupted the	<b>Scripture</b>	" and "blinded the right	8, 631/ 6
also by the very	<b>Scripture</b>	itself, as I partly	8, 631/ 34
be written in the	<b>Scripture</b>	do remain still and	8, 633/ 2
were never written in	<b>Scripture</b>	. And then falsifieth himself	8, 633/ 5
special significations written in	<b>Scripture</b>	be not necessary: therein	8, 633/ 9
so will the very	<b>Scripture</b>	, too, by which it	8, 633/ 11
have patched to the	<b>Scripture</b>	in plain places to	8, 634/ 21
literal sense" of the	<b>Scripture</b>	with "false," "feigned" allegories	8, 635/ 23
plenteous Spirit indited the	<b>Scripture</b>	, foresaw full well himself	8, 635/ 33
allegory the text of	<b>Scripture</b>	that the holy prophet	8, 637/ 15
be written in the	<b>Scripture</b>	rather for the fruit	8, 637/ 26
the text of Holy	<b>Scripture</b>	be very fruitful, whatsoever	8, 637/ 34
and will take for	<b>Scripture</b>	but what they list	8, 639/ 13
than to construe the	<b>Scripture</b>	in earth, that is	8, 639/ 27
plain places of Holy	<b>Scripture</b>	by which they be	8, 640/ 5

many plain places of	<b>Scripture</b>	as utterly condemn to	8, 640/ 13
wrong understanding of the	<b>Scripture</b>	... which I liked not	8, 640/ 34
the understanding of the	<b>Scripture</b>	? he never learned of	8, 641/ 30
that know not the	<b>Scripture</b>	believe in him; look	8, 641/ 32
even by the very	<b>Scripture</b>	itself, and by Christ's	8, 642/ 15
proved them this by	<b>Scripture</b>	, they would peradventure have	8, 642/ 32
right understanding of the	<b>Scripture</b>	. Wherein if he would	8, 642/ 33
the construction of the	<b>Scripture</b>	than he, and would	8, 643/ 16
words... Tyndale Wherefore, the	<b>Scripture</b>	truly understood, after the	8, 644/ 27
thou findest in the	<b>Scripture</b>	, and the examples that	8, 644/ 29
must follow that the	<b>Scripture</b>	and the articles of	8, 644/ 34
where he said "the	<b>Scripture</b>	truly understood" have they	8, 645/ 6
that thou findest in	<b>Scripture</b>	." Which "thou"? To whom	8, 645/ 34
we find in the	<b>Scripture</b>	that Confirmation, Holy Orders	8, 646/ 5
find in very plain	<b>Scripture</b>	that in the Sacrament	8, 646/ 9
think we find in	<b>Scripture</b>	that men are bound	8, 646/ 13
thou findest in the	<b>Scripture</b>	," he must tell us	8, 646/ 29
books be the true	<b>Scripture</b>	. For Friar Barnes saith	8, 646/ 31
take not all for	<b>Scripture</b>	that the Catholic Church	8, 646/ 34
that he meaneth by "	<b>Scripture</b>	well understood" the Scripture	8, 647/ 16
Scripture well understood" the	<b>Scripture</b>	so understood as himself	8, 647/ 16
he calleth "found in	<b>Scripture</b>	" all those articles, and	8, 647/ 20
prophets, and had the	<b>Scripture</b>	of them... yet they	8, 648/ 6
right sense of the	<b>Scripture</b>	, and unto the faith	8, 648/ 9
true interpreting of the	<b>Scripture</b>	make such a spiritual	8, 648/ 19
apostles and have their	<b>scripture</b>	... yet they be fallen	8, 648/ 30
them unto the true	<b>scripture</b>	, and unto the faith	8, 648/ 33
faith examined by the	<b>Scripture</b>	, and by their profession	8, 648/ 38
Church unto the "true	<b>scripture</b>	," and unto the faith	8, 649/ 10
them unto the true	<b>scripture</b>	, and unto the faith	8, 651/ 28
that we have the	<b>scripture</b>	of Christ and his	8, 651/ 31
us to have, the	<b>scripture</b>	of "Christ and his	8, 651/ 35
to seek the "true"	<b>scripture</b>	? Taketh he the scripture	8, 651/ 37
scripture? Taketh he the	<b>scripture</b>	of Christ and his	8, 651/ 37
apostles for a false	<b>scripture</b>	? He will of likelihood	8, 652/ 1
call that the true	<b>scripture</b>	! Or else hath Luther	8, 652/ 3
and he some other	<b>scripture</b>	in close, which he	8, 652/ 4
calleth here the true	<b>scripture</b>	. And surely so it	8, 652/ 5
sure that by our	<b>scripture</b>	, which himself here confesseth	8, 652/ 7
here confesseth for the	<b>scripture</b>	of Christ and his	8, 652/ 7
by that same "true"	<b>scripture</b>	that he speaketh of	8, 652/ 12
words, none of Christ's	<b>scripture</b>	nor of his apostles'	8, 652/ 13
as he confesseth, the	<b>scripture</b>	of Christ and his	8, 652/ 15
lay forth some new	<b>scripture</b>	of their own, to	8, 652/ 18
he calleth the "true"	<b>scripture</b>	we will then ask	8, 652/ 19
can prove their newfound	<b>scripture</b>	more true than the	8, 652/ 21
more true than the	<b>scripture</b>	of Christ and his	8, 652/ 21
wit, that the pure	<b>Scripture</b>	is mingled and watered	8, 657/ 22
risen, not upon the	<b>scripture</b>	itself, but upon the	8, 658/ 11
the words were Holy	<b>Scripture</b>	or no, that were	8, 658/ 13

no, that were for	<b>Scripture</b>	alleged, but what was	8, 658/ 13
what was of that	<b>scripture</b>	the true sense and	8, 658/ 14
was holy and authentic	<b>Scripture</b>	and which not, we	8, 658/ 16
insinuation of some other	<b>scripture</b>	than Christ's and his	8, 658/ 27
his apostles'... which other	<b>scripture</b>	he seemeth to call	8, 658/ 28
to call the "true"	<b>scripture</b>	... and saith that from	8, 658/ 28
confesseth to have the	<b>scripture</b>	of "Christ and his	8, 658/ 29
now to the "true"	<b>scripture</b>	. But now letting his	8, 658/ 31
his other, new, true	<b>scripture</b>	alone till he rehearse	8, 658/ 32
glossing of the true	<b>scripture</b>	. Then, since the doubt	8, 658/ 35
once, and saith the	<b>Scripture</b>	is plain upon his	8, 659/ 11
ever so construed the	<b>Scripture</b>	that a man professing	8, 659/ 19
is king, as the	<b>Scripture</b>	saith, over all the	8, 662/ 17
faith examined by the	<b>Scripture</b>	, and by their profession	8, 663/ 6
faith examined by the	<b>Scripture</b>	, or how can their	8, 663/ 12
they be, and the	<b>scripture</b>	of God shall uphold	8, 663/ 31
God, and by the	<b>scripture</b>	of God, compared with	8, 663/ 34
him, and agree with	<b>Scripture</b>	and with the law	8, 664/ 7
their faith examined by	<b>Scripture</b>	, and by the profession	8, 666/ 6
either agreeth with the	<b>Scripture</b>	, or the profession of	8, 666/ 14
some faith after the	<b>Scripture</b>	, and some kind of	8, 666/ 28
faith examined by the	<b>Scripture</b>	, and by their profession	8, 667/ 24
faith examined by the	<b>Scripture</b>	, and by their profession	8, 668/ 4
and judge by the	<b>Scripture</b>	which of them say	8, 668/ 12
them dispute upon the	<b>Scripture</b>	, but if thou bring	8, 668/ 14
living, and exposition of	<b>Scripture</b>	that appertaineth thereto, the	8, 668/ 21
of interpretation of the	<b>Scripture</b>	concerning the faith (as	8, 670/ 4
their interpretations of Holy	<b>Scripture</b>	concerning faith and good	8, 670/ 17
teacheth us with the	<b>Scripture</b>	, or without Scripture, either	8, 670/ 22
the Scripture, or without	<b>Scripture</b>	, either, that friars may	8, 670/ 22
as Saint Cyprian by	<b>Scripture</b>	proveth, greatly displeased with	8, 671/ 21
not which is the	<b>Scripture</b>	but by the known	8, 675/ 8
so we receive the	<b>Scripture</b>	of them, and they	8, 675/ 14
that it is the	<b>scripture</b>	of God and true	8, 675/ 15
which is the very	<b>scripture</b>	of God and which	8, 676/ 27
man taken for the	<b>scripture</b>	of God might, either	8, 677/ 23
great harm. But the	<b>scripture</b>	of God taken as	8, 677/ 28
wrong declaration of the	<b>Scripture</b>	... forasmuch as by the	8, 677/ 33
writing for the true	<b>scripture</b>	of God. By this	8, 677/ 36
and exposition of the	<b>Scripture</b>	is in the Church	8, 678/ 2
it discerneth the very	<b>scripture</b>	of God from the	8, 678/ 20
man ever took the	<b>Scripture</b>	because any of them	8, 678/ 27
Catholic Church received the	<b>Scripture</b>	... and upon the credence	8, 678/ 29
some part of the	<b>Scripture</b>	too. Now, good Christian	8, 678/ 32
mistaking of the very	<b>scripture</b>	, nor, consequently, for the	8, 680/ 8
the understanding of the	<b>Scripture</b>	as ye believe us	8, 681/ 28
knowing which is the	<b>Scripture</b>	" Saint Augustine would soon	8, 681/ 29
We neither receive the	<b>Scripture</b>	of you nor know	8, 681/ 31
you nor know the	<b>Scripture</b>	by you, nor yet	8, 681/ 32
the Gospel were no	<b>Scripture</b>	; nor nothing that any	8, 681/ 34

never a book of	<b>Scripture</b>	by your teaching, but	8, 682/ 2
rather, every book of	<b>Scripture</b>	that cometh out of	8, 682/ 3
which is the true	<b>scripture</b>	, as the necessary learning	8, 682/ 25
true understanding of the	<b>Scripture</b>	... and, over that, of	8, 682/ 26
or believed beside the	<b>Scripture</b>	. Which scriptures, ye Jews	8, 682/ 27
that he took the	<b>Scripture</b>	of the church, and	8, 683/ 14
learned to know the	<b>Scripture</b>	by the teaching of	8, 683/ 15
discern and know the	<b>Scripture</b>	from all other writing	8, 683/ 17
spiris first falsify the	<b>Scripture</b>	, to establish their lies	8, 683/ 28
only to refuse for	<b>Scripture</b>	some part of the	8, 683/ 35
part of the very	<b>scripture</b>	indeed... but also for	8, 683/ 35
confess for the very	<b>scripture</b>	indeed. Let Tyndale tell	8, 684/ 3
one piece of Holy	<b>Scripture</b>	that the Catholic Church	8, 684/ 4
books of the Holy	<b>Scripture</b>	in their hands... as	8, 684/ 12
the very text of	<b>Scripture</b>	, in such wise that	8, 684/ 34
have handled the holy	<b>Scripture</b>	of God, so have	8, 685/ 6
expound and declare the	<b>Scripture</b>	. For the Lutherans put	8, 685/ 8
name of "falsifying the	<b>Scripture</b>	"? But now goeth he	8, 685/ 27
the sentence of the	<b>Scripture</b>	... Tyndale And when the	8, 685/ 29
Tyndale And when the	<b>Scripture</b>	cometh to light, and	8, 685/ 31
is greater than the	<b>Scripture</b>	, and the Scripture is	8, 685/ 34
the Scripture, and the	<b>Scripture</b>	is not true but	8, 685/ 35
great authority as the	<b>Scripture</b>	. More Tyndale here speaketh	8, 685/ 37
in misconstruing of the	<b>Scripture</b>	, and which he maketh	8, 686/ 3
spied out, and the	<b>Scripture</b>	restored unto its right	8, 686/ 4
of those texts of	<b>Scripture</b>	which the Catholic Church	8, 686/ 10
all those texts of	<b>Scripture</b>	that speak of good	8, 686/ 23
you." And where the	<b>Scripture</b>	saith, "Like as water	8, 686/ 29
all such texts of	<b>Scripture</b>	as give us warning	8, 686/ 33
many plain places of	<b>Scripture</b>	more. All these texts	8, 687/ 14
men these texts of	<b>Scripture</b>	unto the right sense	8, 687/ 36
cast out as no	<b>Scripture</b>	that whole epistle of	8, 688/ 22
texts as in the	<b>Scripture</b>	speak of them... those	8, 688/ 29
holy vows, where the	<b>Scripture</b>	saith "Pay your vows	8, 689/ 10
holy folk bring the	<b>Scripture</b>	to light, and "restore	8, 689/ 16
is greater than the	<b>Scripture</b>	"... and that "the Scripture	8, 689/ 20
Scripture"... and that "the	<b>Scripture</b>	is not true but	8, 689/ 20
say so; for the	<b>Scripture</b>	were true though never	8, 689/ 23
which is the very	<b>scripture</b>	and which not. And	8, 689/ 26
great authority as the	<b>Scripture</b>	" we say that God	8, 689/ 34
in the understanding of	<b>Scripture</b>	; and that we therefore	8, 690/ 5
by the understanding of	<b>Scripture</b>	hath told us this	8, 690/ 7
false glossing of the	<b>Scripture</b>	affirmeth that friars to	8, 690/ 11
unto the examples of	<b>Scripture</b>	, and so shalt thou	8, 691/ 9
he should restore the	<b>Scripture</b>	unto the right sense	8, 691/ 19
be understood of the	<b>Scripture</b>	, which the Pharisees had	8, 691/ 23
to know the very	<b>scripture</b>	from the false, and	8, 694/ 5
the right sense of	<b>Scripture</b>	, and whatsoever God would	8, 696/ 2
them did construe the	<b>Scripture</b>	as Tyndale doth. And	8, 696/ 13
by plain and evident	<b>Scripture</b>	; and that the doctrine	8, 703/ 4

miracle have made the	<b>Scripture</b>	"crooked" and "rough," "wresting	8, 703/ 33
Pharisees, and corrupted the	<b>Scripture</b>	, as Pharisees did, with	8, 704/ 10
that church that the	<b>Scripture</b>	was kept, but unto	8, 706/ 22
our hypocrites that the	<b>Scripture</b>	is kept, but unto	8, 706/ 27
the sense of the	<b>Scripture</b>	... unto which they give	8, 707/ 5
faith, and unto the	<b>Scripture</b>	none at all, be	8, 707/ 6
lies through falsifying the	<b>Scripture</b>	... and say that it	8, 707/ 9
as they do the	<b>Scripture</b>	; or will not hear	8, 707/ 12
of discerning the very	<b>scripture</b>	of God from the	8, 707/ 20
which writing is Holy	<b>Scripture</b>	, and which is not	8, 707/ 23
this church, received the	<b>Scripture</b>	, before they departed out	8, 707/ 28
knowledge of the true	<b>scripture</b>	dependeth that credence, I	8, 707/ 29
which were the very	<b>scripture</b>	. For the proof whereof	8, 707/ 32
know which is the	<b>Scripture</b>	; and in so far	8, 707/ 34
not which is the	<b>Scripture</b>	, though they have it	8, 707/ 36
evermore heretics, all the	<b>Scripture</b>	that they know, by	8, 708/ 2
to discern the true	<b>scripture</b>	from the false. And	8, 708/ 4
be thanked for the	<b>Scripture</b>	that we receive thereof	8, 708/ 15
knowledge of the true	<b>scripture</b>	from the false, great	8, 708/ 32
right sense of the	<b>Scripture</b>	with their leaven." Now	8, 709/ 11
and leave us "the	<b>Scripture</b>	" unsavory. Then railleth he	8, 709/ 30
saith, "They keep the	<b>Scripture</b>	from the laypeople, that	8, 710/ 16
cause for which the	<b>Scripture</b>	hath been of necessity	8, 710/ 21
remain and taken for	<b>Scripture</b>	, to the end and	8, 711/ 4
be by the very	<b>scripture</b>	confuted and reproved, so	8, 711/ 5
by some such false	<b>scripture</b>	maintained again and allowed	8, 711/ 6
which is the very	<b>scripture</b>	, shall not suffer it	8, 711/ 18
were part of the	<b>scripture</b>	of God. But the	8, 711/ 28
the sense of the	<b>Scripture</b>	," so the Church hath	8, 713/ 2
lies through falsifying the	<b>Scripture</b>	" I can no skill	8, 713/ 4
liars and falsifiers of	<b>Scripture</b>	, and maketh them no	8, 713/ 33
fault with, expounding the	<b>Scripture</b>	against the mind of	8, 714/ 13
as they do the	<b>Scripture</b>	; or will not hear	8, 714/ 18
meinie, and construed the	<b>Scripture</b>	as he doth, and	8, 714/ 28
the right construction of	<b>Scripture</b>	or corrupting the true	8, 715/ 31
it, we lay the	<b>scripture</b>	for us, "Vow ye	8, 716/ 1
saith we construe the	<b>Scripture</b>	wrong... and layeth Scripture	8, 716/ 6
Scripture wrong... and layeth	<b>Scripture</b>	for his part: the	8, 716/ 7
do shamefully misconstrue the	<b>Scripture</b>	... and with some new	8, 717/ 12
that it is the	<b>scripture</b>	of God... ask them	8, 717/ 30
such times as the	<b>Scripture</b>	was in captivity under	8, 717/ 32
voice, but compel the	<b>Scripture</b>	to hear them, and	8, 718/ 9
gospel and the true	<b>scripture</b>	... no more than did	8, 718/ 36
which was the true	<b>scripture</b>	of God by the	8, 718/ 37
which is the very	<b>scripture</b>	, by the same means	8, 719/ 5
him knew the very	<b>scripture</b>	of God: that is	8, 719/ 7
the choice of the	<b>scripture</b>	, nor that the whole	8, 719/ 30
which is the true	<b>scripture</b>	. And it is enough	8, 720/ 21
Church he knoweth the	<b>Scripture</b>	; which no man can	8, 720/ 31
which is the true	<b>scripture</b>	." "Of what man, then	8, 721/ 1

they had besides the	<b>Scripture</b>	some other tradition delivered	8, 721/ 15
right understanding of the	<b>Scripture</b>	... and then the Jews	8, 721/ 18
not which is the	<b>Scripture</b>	but in that ye	8, 721/ 19
to know the true	<b>scripture</b>	without us?" they had	8, 722/ 11
he knoweth the true	<b>scripture</b>	not by the Church	8, 723/ 1
to know the true	<b>scripture</b>	being their prey, to	8, 723/ 21
prey of the true	<b>scripture</b>	of God by being	8, 724/ 1
his belief of the	<b>Scripture</b>	than Luther doth himself	8, 724/ 4
Church which was the	<b>Scripture</b>	... this wot I well	8, 724/ 15
voice, but compel the	<b>Scripture</b>	to hear them, and	8, 726/ 31
in the exposition of	<b>Scripture</b>	, as by which every	8, 728/ 12
doth not know the	<b>Scripture</b>	by the teaching of	8, 729/ 2
wit, the gospel and	<b>scripture</b>	of God. And thus	8, 729/ 11
in the understanding of	<b>Scripture</b>	, no man should stand	8, 729/ 14
therefore, in construing the	<b>Scripture</b>	must trust unto himself	8, 729/ 20
knowing which is the	<b>Scripture</b>	, so that hereafter every	8, 729/ 23
which is the very	<b>scripture</b>	... as Saint John the	8, 729/ 26
shall he thus call "	<b>Scripture</b>	" what book him list	8, 729/ 28
list, and refuse for	<b>Scripture</b>	what book it please	8, 729/ 29
they allege all the	<b>Scripture</b>	and all that they	8, 730/ 12
acknowledged and believed the	<b>Scripture</b>	to be the very	8, 731/ 10
receive and believe the	<b>Scripture</b>	by the Church: now	8, 731/ 37
they do all the	<b>Scripture</b>	, to blind and beguile	8, 733/ 31
in the exposition of	<b>Scripture</b>	... so shall we be	8, 733/ 35
expounding of all the	<b>scripture</b>	of God where either	8, 734/ 3
although there were no	<b>Scripture</b>	written: so, on the	8, 736/ 14
that believeth not the	<b>Scripture</b>	nor yet unto him	8, 736/ 17
that doth believe the	<b>Scripture</b>	. And therefore Saint Augustine	8, 736/ 18
Catholic Church beside the	<b>Scripture</b>	... doth now in this	8, 736/ 20
him that refuseth the	<b>Scripture</b>	nor to him that	8, 736/ 23
part but by that	<b>scripture</b>	which scripture I believed	8, 738/ 13
by that scripture which	<b>scripture</b>	I believed not but	8, 738/ 13
teaching which was the	<b>Scripture</b>	; it well appeareth, I	8, 738/ 24
which is the very	<b>scripture</b>	; yea, and over that	8, 739/ 19
understanding of the very	<b>scripture</b>	. Yea, and when God	8, 739/ 21
know which is the	<b>scripture</b>	... then is the same	8, 739/ 23
then is the same	<b>scripture</b>	a very sure means	8, 739/ 23
church is plainly by	<b>Scripture</b>	proved the very church	8, 739/ 34
we believe by the	<b>scripture</b>	of God that Christ	8, 740/ 11
he believed not the	<b>Scripture</b>	itself but for the	8, 740/ 33
falsely allege all the	<b>Scripture</b>	even in like manner	8, 740/ 39
knoweth and believeth the	<b>Scripture</b>	by the Catholic Church	8, 741/ 7
whether we received the	<b>Scripture</b>	of them... I answer	8, 741/ 12
come after, receive the	<b>Scripture</b>	of them that go	8, 741/ 13
he knoweth not the	<b>Scripture</b>	by the Church, and	8, 741/ 21
not to be the	<b>scripture</b>	of God because the	8, 741/ 22
once he knew the	<b>Scripture</b>	by the Church, in	8, 741/ 28
may believe that the	<b>Scripture</b>	is God's by the	8, 742/ 22
Hood" had been the	<b>scripture</b>	of God. Which faith	8, 742/ 24
And therefore saith the	<b>Scripture</b>	, "Accursed is he that	8, 743/ 13

knowing which is the	<b>Scripture</b>	or in the true	8, 743/ 29
right understanding of the	<b>Scripture</b>	, God both preventeth us	8, 743/ 30
knew and believed the	<b>Scripture</b>	by the Catholic Church	8, 744/ 24
belief of the very	<b>scripture</b>	; and then doth the	8, 745/ 4
and then doth the	<b>Scripture</b>	, being by that outward	8, 745/ 4
manifold texts of the	<b>Scripture</b>	expressly declaring it, as	8, 745/ 10
which is his true	<b>scripture</b>	to a church, and	8, 745/ 12
of faith unto the	<b>Scripture</b>	... granting that himself and	8, 745/ 24
knoweth and believeth the	<b>Scripture</b>	(as he saith), and	8, 745/ 27
by clear texts of	<b>Scripture</b>	, I ween more than	8, 747/ 10
the Gospels were Holy	<b>Scripture</b>	, so should he have	8, 750/ 16
Hood had been Holy	<b>Scripture</b>	. For since all was	8, 750/ 18
which was the true	<b>scripture</b>	, because he perceived well	8, 750/ 23
none that know the	<b>Scripture</b>	by the Catholic Church	8, 751/ 11
Hood for the true	<b>scripture</b>	of God. Now, therefore	8, 751/ 34
his "feeling faith" by	<b>Scripture</b>	; and therefore he saith	8, 752/ 4
which is the true	<b>scripture</b>	which is, as me	8, 753/ 31
the motions of the	<b>Scripture</b>	; after this, I say	8, 755/ 10
these two texts of	<b>Scripture</b>	which he bringeth for	8, 758/ 23
the third place of	<b>Scripture</b>	that he bringeth to	8, 758/ 30
and saith... Tyndale The	<b>Scripture</b>	saith, "Accursed is he	8, 763/ 6
thing accursed in the	<b>Scripture</b>	. A little before, Tyndale	8, 763/ 17
But I suppose the	<b>Scripture</b>	speaketh of these proud	8, 763/ 21
men; of whom the	<b>Scripture</b>	saith that they put	8, 763/ 24
Augustine, in believing the	<b>Scripture</b>	because of the authority	8, 763/ 35
yet by the same	<b>scripture</b>	also confirmeth the same	8, 764/ 4
itself and of the	<b>Scripture</b>	and of every part	8, 768/ 29
Testament be the true	<b>scripture</b>	of God, as the	8, 769/ 4
the New Testament for	<b>Scripture</b>	(as Saint Augustine saith	8, 770/ 8
to preach the true	<b>scripture</b>	among them and make	8, 770/ 10
that he knoweth the	<b>Scripture</b>	by the Catholic Church	8, 770/ 22
books be the very	<b>scripture</b>	of God... but believe	8, 770/ 31
Moses, of which the	<b>Scripture</b>	testifieth that they believed	8, 773/ 32
Acts 8). Nevertheless, the	<b>Scripture</b>	testifieth that six hundred	8, 773/ 34
we allege for us	<b>scripture</b>	elder than any church	8, 774/ 27
books be the true	<b>scripture</b>	of God. But I	8, 778/ 9
other places of Holy	<b>Scripture</b>	, that Tyndale's master Holy	8, 784/ 16
against both reason and	<b>Scripture</b>	, would he mock unlearned	8, 784/ 34
prophet, and, as the	<b>Scripture</b>	saith, a most mild	8, 791/ 25
Moses, of which the	<b>Scripture</b>	testifieth that they believed	8, 791/ 36
Acts 8). Nevertheless, the	<b>Scripture</b>	testifieth that six hundred	8, 792/ 2
which is the very	<b>scripture</b>	of God, and also	8, 792/ 31
that he belieth the	<b>Scripture</b>	, for the Scripture saith	8, 793/ 2
the Scripture, for the	<b>Scripture</b>	saith not so. For	8, 793/ 2
not so. For the	<b>Scripture</b>	showeth that many of	8, 793/ 2
we believed either the	<b>Scripture</b>	the better for the	8, 797/ 3
which is the very	<b>scripture</b>	. And then say I	8, 800/ 12
which is the true	<b>scripture</b>	of Christ. Whereupon we	8, 801/ 29
knoweth which is the	<b>Scripture</b>	by the Catholic Church	8, 801/ 35
which is the very	<b>scripture</b>	by the Catholic Church	8, 802/ 4

which is the very	<b>scripture</b>	, ye know not by	8, 802/ 20
evangelists be the very	<b>scripture</b>	of God?" To this	8, 802/ 24
evangelists be very, true	<b>scripture</b>	of God, he believeth	8, 803/ 28
not now believe the	<b>Scripture</b>	still for the authority	8, 804/ 10
knowledge of the very	<b>scripture</b>	, which is our principal	8, 804/ 19
we allege for us	<b>scripture</b>	elder than any church	8, 805/ 26
for their heresies the	<b>Scripture</b>	and old, ancient stories	8, 806/ 8
we, then, to the	<b>Scripture</b>	. For therein they make	8, 808/ 15
Tyndale, "for us the	<b>scripture</b>	elder than any church	8, 808/ 16
of them layeth the	<b>Scripture</b>	as well against all	8, 808/ 22
allege for them the	<b>Scripture</b>	... we say that some	8, 808/ 26
this, yet by plain	<b>Scripture</b>	, too... as I have	8, 808/ 34
not one text of	<b>Scripture</b>	, but such as he	8, 808/ 36
not proved by Holy	<b>Scripture</b>	. And therefore must he	8, 809/ 4
saith, evidently written in	<b>Scripture</b>	. Howbeit, in this that	8, 809/ 7
he saith he allegeth	<b>Scripture</b>	he doth but walk	8, 809/ 8
the words of the	<b>Scripture</b>	, but upon the right	8, 809/ 11
and understanding of the	<b>Scripture</b>	. Now do we lay	8, 809/ 12
holy doctors upon the	<b>Scripture</b>	... they can never avoid	8, 809/ 17
have written upon the	<b>Scripture</b>	before Luther's days, that	8, 809/ 20
days, that expounded the	<b>Scripture</b>	in such wise that	8, 809/ 21
conclusion as concerning the	<b>Scripture</b>	: First, for such points	8, 809/ 23
taught his church without	<b>Scripture</b>	, as the article of	8, 809/ 24
that they allege the	<b>Scripture</b>	; for in Scripture it	8, 809/ 26
the Scripture; for in	<b>Scripture</b>	it is not spoken	8, 809/ 26
the written words of	<b>Scripture</b>	, of which these heretics	8, 810/ 10
concerning the books of	<b>Scripture</b>	which they themselves receive	8, 810/ 15
wise to construe the	<b>scripture</b>	of the New Testament	8, 810/ 32
to construe their own	<b>scripture</b>	of the Old Testament	8, 811/ 1
it to construe the	<b>scripture</b>	of Christ contrary to	8, 811/ 12
Church to construe the	<b>scripture</b>	of Christ contrary to	8, 811/ 16
holy doctors/expositors upon the	<b>Scripture</b>	did ever expound it	8, 811/ 32
might appear that the	<b>scripture</b>	of Christ approveth it	8, 811/ 34
that as concerning the	<b>scripture</b>	which Tyndale here teacheth	8, 812/ 1
ever since the same	<b>scripture</b>	written, agreeth with the	8, 812/ 7
his alleging of the	<b>Scripture</b>	is not worth a	8, 812/ 8
for, to leave both	<b>Scripture</b>	and all... and when	8, 812/ 10
which is the true	<b>scripture</b>	of God, because he	8, 826/ 35
which is the true	<b>scripture</b>	because the Church so	8, 827/ 24
the books of the	<b>Scripture</b>	... so came he first	8, 827/ 32
knowledge which was the	<b>Scripture</b>	by the teaching of	8, 827/ 33
the books of the	<b>Scripture</b>	, nor believeth the Scripture	8, 827/ 36
Scripture, nor believeth the	<b>Scripture</b>	to be the true	8, 827/ 36
to be the true	<b>scripture</b>	for the teaching of	8, 828/ 1
is the very, true	<b>scripture</b>	... so is the known	8, 828/ 4
the believing of the	<b>Scripture</b>	, and by whose teaching	8, 828/ 5
and for the very	<b>scripture</b>	the same church is	8, 828/ 7
since that originally the	<b>Scripture</b>	is known, as Tyndale	8, 828/ 8
learned by none other	<b>scripture</b>	. And thus, good Christian	8, 828/ 10
by that the true	<b>scripture</b>	is known by the	8, 828/ 16

doctrine nor of the	<b>Scripture</b>	itself; and on the	8, 828/ 30
the selfsame places of	<b>Scripture</b>	that himself bringeth forth	8, 834/ 32
in those places of	<b>Scripture</b>	which himself allegeth, the	8, 835/ 12
for the places of	<b>Scripture</b>	that he bringeth forth	8, 839/ 3
the same places of	<b>Scripture</b>	and of Saint Augustine	8, 839/ 7
a plain place of	<b>Scripture</b>	. As where our Lord	8, 840/ 6
man is, as the	<b>Scripture</b>	saith, "like a foul	8, 841/ 19
plain words of Holy	<b>Scripture</b>	also. For... that holy	8, 843/ 1
day. For as the	<b>Scripture</b>	saith, "Seven times falleth	8, 844/ 36
the authorities of the	<b>Scripture</b>	and of Saint Augustine	8, 851/ 20
unto God, as the	<b>Scripture</b>	calleth the priest "sanctified	8, 853/ 17
that is not in	<b>Scripture</b>	, at her will? Nay	8, 862/ 10
pity that either Holy	<b>Scripture</b>	or any good book	8, 863/ 2
her doctrine by the	<b>Scripture</b>	, as well man as	8, 871/ 19
is open in Holy	<b>Scripture</b>	that when Peter spoke	8, 873/ 35
of learning saving Holy	<b>Scripture</b>	. Wherefore, see how you	8, 875/ 5
heresies, but not in	<b>Scripture</b>	. Also Saint Paul witnesseth	8, 875/ 12
and founded of Holy	<b>Scripture</b>	... and therefore wheresoever that	8, 875/ 16
that be not in	<b>Scripture</b>	, but she is content	8, 875/ 21
us go take the	<b>Scripture</b>	with us and therewith	8, 878/ 10
declare us that same	<b>scripture</b>	truly; for well ye	8, 878/ 13
of God saving the	<b>Scripture</b>	only; and then wheresoever	8, 878/ 14
the preaching of the	<b>Scripture</b>	. For that is the	8, 880/ 34
the word written in	<b>Scripture</b>	, though that of that	8, 881/ 4
be much written in	<b>Scripture</b>	. Then seeth every learned	8, 881/ 4
the word written in	<b>Scripture</b>	. For it proveth, ye	8, 881/ 7
of God written in	<b>Scripture</b>	, if it be doubtful	8, 881/ 8
prophet spoke of the	<b>Scripture</b>	or not. But, now	8, 881/ 9
be expounded of the	<b>Scripture</b>	, the prophet speaketh these	8, 881/ 13
the word written in	<b>Scripture</b>	. And therefore, as I	8, 882/ 2
the word written in	<b>Scripture</b>	, and of none other	8, 882/ 5
that of all the	<b>Scripture</b>	that he bringeth, there	8, 883/ 22
written in the Holy	<b>Scripture</b>	of God, and to	8, 885/ 18
the books of the	<b>Scripture</b>	she must needs keep	8, 886/ 24
leastwise to keep the	<b>Scripture</b>	in English, and tell	8, 886/ 28
might say that the	<b>Scripture</b>	is hard for her	8, 886/ 30
of belief expound the	<b>Scripture</b>	and teach it her	8, 886/ 34
necessary truths by the	<b>Scripture</b>	; which she could not	8, 887/ 4
all the places of	<b>Scripture</b>	that either made for	8, 887/ 6
God, according to that	<b>scripture</b>	... she might be sure	8, 887/ 11
Father Barnes, this same	<b>scripture</b>	is very hard... and	8, 887/ 15
and not understand the	<b>Scripture</b>	. And therefore shall I	8, 887/ 22
be able by the	<b>Scripture</b>	to try the true	8, 887/ 23
the understanding of the	<b>Scripture</b>	. And therefore I would	8, 887/ 25
to understand the same	<b>scripture</b>	. And for that intent	8, 887/ 26
not damnably misunderstand the	<b>Scripture</b>	, but am truly taught	8, 887/ 29
that whoso teach the	<b>Scripture</b>	truly is a teacher	8, 887/ 30
was reading in the	<b>Scripture</b>	and could not understand	8, 888/ 14
to perceive the true	<b>scripture</b>	": surely methinketh that unto	8, 888/ 20
in teaching make the	<b>Scripture</b>	so plain and open	8, 889/ 9

would construe me the	<b>Scripture</b>	now, namely construing it	8, 889/ 14
do teach besides the	<b>Scripture</b>	damnable dreams of men	8, 890/ 15
God written in Holy	<b>Scripture</b>	convict and reprove." To	8, 890/ 21
the necessary exposition of	<b>Scripture</b>	; not for his own	8, 890/ 30
doctrine agreeth well with	<b>Scripture</b>	for I cannot know	8, 890/ 32
can be by the	<b>Scripture</b>	sure, of so many	8, 891/ 5
good ground, of Holy	<b>Scripture</b>	, both our very mother	8, 892/ 27
the selfsame ground of	<b>Scripture</b>	, by their false handling	8, 892/ 29
taught to understand the	<b>Scripture</b>	. Which till we do	8, 893/ 26
that are commended in	<b>Scripture</b>	because that, though it	8, 893/ 39
wit, works according to	<b>Scripture</b>	) as also the other	8, 894/ 6
is to wit, the	<b>Scripture</b>	truly declared, without any	8, 894/ 8
in the understanding of	<b>Scripture</b>	already... and these be	8, 894/ 13
right understanding of the	<b>Scripture</b>	because she is our	8, 894/ 16
the true declaration of	<b>Scripture</b>	. But how shall I	8, 895/ 10
the very books of	<b>Scripture</b>	? For you say plainly	8, 895/ 11
James is not Holy	<b>Scripture</b>	; and other men say	8, 895/ 13
true construction of the	<b>Scripture</b>	perceive where be some	8, 895/ 27
me the very, true	<b>scripture</b>	?" To this when Friar	8, 895/ 29
and accepted for Holy	<b>Scripture</b>	, of those may she	8, 895/ 33
that they be Holy	<b>Scripture</b>	... for "God giveth his	8, 895/ 34
knoweth which is the	<b>Scripture</b>	is not any unknown	8, 896/ 7
it be written in	<b>Scripture</b>	: she may therefore (would	8, 896/ 15
and false expounders of	<b>Scripture</b>	, till Father Barnes can	8, 896/ 21
the true preaching of	<b>Scripture</b>	and the good living	8, 897/ 6
good living after the	<b>Scripture</b>	? How can I get	8, 897/ 6
that it is in	<b>Scripture</b>	that God would all	8, 898/ 19
that it is in	<b>Scripture</b>	that the bondservant which	8, 899/ 12
plain false, if the	<b>scripture</b>	be true that saith	8, 899/ 21
also that the same	<b>scripture</b>	maketh much against our	8, 899/ 24
all. For if that	<b>scripture</b>	be as they preach	8, 899/ 33
that but by the	<b>Scripture</b>	, and then the Scripture	8, 900/ 7
Scripture, and then the	<b>Scripture</b>	cannot be so learned	8, 900/ 8
she telleth me the	<b>Scripture</b>	proveth for her part	8, 903/ 28
you saith that the	<b>Scripture</b>	proveth for your own	8, 903/ 29
of you declare the	<b>Scripture</b>	truly and which untruly	8, 903/ 31
I see that the	<b>scripture</b>	which each of you	8, 903/ 33
means one by the	<b>Scripture</b>	, and another by the	8, 905/ 31
all the places of	<b>Scripture</b>	that he hath brought	8, 905/ 33
forth certain words of	<b>Scripture</b>	construed after their own	8, 909/ 17
fellow might construe the	<b>Scripture</b>	as himself list, and	8, 911/ 29
may appear by the	<b>Scripture</b>	itself. For the holy	8, 919/ 33
in the construction of	<b>Scripture</b>	. Now think I that	8, 922/ 24
him that by the	<b>Scripture</b>	he might lawfully do	8, 925/ 17
For we have the	<b>Scripture</b>	for us... by which	8, 928/ 8
that. "And since the	<b>Scripture</b>	is on our part	8, 928/ 11
that ye understand the	<b>Scripture</b>	wrong and not only	8, 928/ 13
see further in the	<b>Scripture</b>	than all they to	8, 928/ 15
saints that construed the	<b>Scripture</b>	against your heresies before	8, 928/ 19
be tried by the	<b>Scripture</b>	; for that is the	8, 928/ 23

of learning saving Holy	<b>Scripture</b>	. Wherefore, see how you	8, 929/ 17
heresies, but not in	<b>Scripture</b>	. Also Saint Paul witnesseth	8, 929/ 24
and founded of Holy	<b>Scripture</b>	... and therefore wheresoever that	8, 929/ 28
that be not in	<b>Scripture</b>	, but she is content	8, 929/ 34
place precisely of the	<b>Scripture</b>	, as though he would	8, 930/ 30
authority from all the	<b>Scripture</b>	beside... except only the	8, 932/ 1
good places enough in	<b>Scripture</b>	for these kinds of	8, 932/ 12
as they found in	<b>Scripture</b>	, he would ask them	8, 932/ 32
condemned and abhorred in	<b>Scripture</b>	. To the words of	8, 932/ 37
false expounding of Holy	<b>Scripture</b>	, while there should be	8, 933/ 35
must fly to the	<b>Scripture</b>	, Saint Gregory would tell	8, 935/ 5
sendeth us to the	<b>Scripture</b>	to know thereby which	8, 935/ 6
meaneth that by the	<b>Scripture</b>	the same church may	8, 935/ 8
written in the plain	<b>Scripture</b>	, of which I have	8, 935/ 14
the church by the	<b>Scripture</b>	, he thought it necessary	8, 935/ 21
them only to the	<b>Scripture</b>	, to learn the true	8, 935/ 22
understanding of the same	<b>scripture</b>	. And then, since he	8, 935/ 31
the readers of the	<b>Scripture</b>	should find out the	8, 935/ 32
true exposition of the	<b>Scripture</b>	; and of an unknown	8, 935/ 33
and all doubts of	<b>Scripture</b>	or questions of the	8, 937/ 29
general councils by the	<b>Scripture</b>	, to see whether they	8, 941/ 21
list to misconstrue the	<b>Scripture</b>	to the contrary to	8, 941/ 26
the texts of Holy	<b>Scripture</b>	touching that point by	8, 942/ 5
one of open, plain	<b>Scripture</b>	, too. And thus ye	8, 942/ 24
necessary understanding of the	<b>Scripture</b>	concerning all such points	8, 951/ 15
it by the very	<b>Scripture</b>	, too, that "the church	8, 962/ 28
glosses with falsifying the	<b>scripture</b>	of God. For ye	8, 980/ 30
strangely declare Christ's Catholic	<b>scripture</b>	against the known Catholic	8, 981/ 13
in false rehearsing the	<b>Scripture</b>	. But, now, concerning that	8, 981/ 29
one text of Holy	<b>Scripture</b>	nor any sentence of	8, 983/ 10
beastly folk in Holy	<b>Scripture</b>	, in the nineteenth chapter	8, 994/ 17
in his church, in	<b>Scripture</b>	and traditions delivered by	8, 996/ 19
expositions of the old	<b>Scripture</b>	by him taught and	8, 996/ 27
that, the corps of	<b>Scripture</b>	being finished in the	8, 996/ 30
will believe but the	<b>Scripture</b>	, we tell them that	8, 997/ 2
many doubts upon the	<b>Scripture</b>	. And we ask them	8, 997/ 3
true understanding of the	<b>Scripture</b>	, concerning such doubts as	8, 997/ 4
allthing is in the	<b>Scripture</b>	as plain as a	8, 997/ 9
taken and understood the	<b>Scripture</b>	one way, and some	8, 997/ 21
that the book of	<b>Scripture</b>	hath such things in	8, 997/ 34
lay also that the	<b>Scripture</b>	is in the Apocalypse	8, 997/ 37
God will open the	<b>Scripture</b>	, he shall understand it	8, 998/ 10
either by declaration of	<b>Scripture</b>	or otherwise of men's	8, 998/ 25
necessity that reason and	<b>Scripture</b>	driveth and forceth them	8, 999/ 4
the necessary understanding of	<b>Scripture</b>	as all other necessary	8, 999/ 22
anything be necessary beside	<b>Scripture</b>	. To this they be	8, 999/ 23
there be beside the	<b>Scripture</b>	any necessary thing to	8, 999/ 29
be believed beside the	<b>Scripture</b>	, then so there be	8, 999/ 33
true understanding of the	<b>Scripture</b>	or by the Scripture	8, 1001/ 16
Scripture or by the	<b>Scripture</b>	and other revelations beside	8, 1001/ 16

truths contained in the	<b>Scripture</b>	, and to be learned	8, 1002/ 7
which exposition of the	<b>Scripture</b>	in such things is	8, 1002/ 8
the reading of the	<b>Scripture</b>	. For if he shall	8, 1004/ 17
them out in the	<b>Scripture</b>	, he shall both be	8, 1004/ 19
refer all unto the	<b>Scripture</b>	cannot say that any	8, 1004/ 30
man can before the	<b>Scripture</b>	well-known and understood by	8, 1004/ 31
cannot say, "By the	<b>Scripture</b>	." For the Scripture doth	8, 1005/ 9
the Scripture." For the	<b>Scripture</b>	doth not prove it	8, 1005/ 10
any one word of	<b>Scripture</b>	, but only proveth Helvidius	8, 1005/ 13
he said that the	<b>Scripture</b>	said the contrary. Now	8, 1005/ 14
article not for the	<b>Scripture</b>	, wherefore think they themselves	8, 1005/ 15
say that by the	<b>Scripture</b>	they know what the	8, 1005/ 27
themselves be by the	<b>Scripture</b>	to be believed to	8, 1005/ 29
be sure by the	<b>Scripture</b>	that the unknown church	8, 1005/ 32
surely taught in the	<b>Scripture</b>	. Also, if it were	8, 1005/ 33
hereafter find in the	<b>Scripture</b>	such things as may	8, 1005/ 34
are there in the	<b>Scripture</b>	more than are yet	8, 1005/ 36
proved by the plain	<b>Scripture</b>	indeed, by such a	8, 1005/ 38
since no proof of	<b>Scripture</b>	can serve them, by	8, 1006/ 8
prove this point by	<b>Scripture</b>	and also not so	8, 1006/ 10
be spoken of in	<b>Scripture</b>	, and some insinuation made	8, 1006/ 14
article is proved by	<b>Scripture</b>	, and therefore they perceive	8, 1006/ 24
they perceive by the	<b>Scripture</b>	what their unknown church	8, 1006/ 24
it not proved by	<b>Scripture</b>	which hath been yet	8, 1006/ 28
since it appeareth by	<b>Scripture</b>	that they were expelled	8, 1007/ 28
very order, the plain	<b>Scripture</b>	proveth them. And that	8, 1011/ 15
church" is used in	<b>Scripture</b>	sometimes for the common	8, 1012/ 29
you by the very	<b>Scripture</b>	itself that the church	8, 1015/ 36
I say, by plain	<b>Scripture</b>	appear, then is all	8, 1016/ 2
is nothing in the	<b>Scripture</b>	neither more often nor	8, 1016/ 4
that looketh in the	<b>Scripture</b>	, that neither they that	8, 1016/ 9
the whole corps of	<b>Scripture</b>	, wherein we see the	8, 1016/ 14
plain texts of the	<b>Scripture</b>	by which every man	8, 1018/ 39
all the places of	<b>Scripture</b>	alleged before, as ye	8, 1019/ 18
and interpretations of the	<b>Scripture</b>	. Now seeth every man	8, 1022/ 3
of these places of	<b>Scripture</b>	fore-remembered will Friar Barnes	8, 1024/ 8
always by plain, open	<b>Scripture</b>	; for by the Scripture	8, 1025/ 5
Scripture; for by the	<b>Scripture</b>	, divers of the great	8, 1025/ 6
truth be by the	<b>Scripture</b>	, when it is thoroughly	8, 1025/ 7
you by reason, by	<b>Scripture</b>	, and by old holy	8, 1028/ 38
saints, interpreters of the	<b>Scripture</b>	that the very "catholic	8, 1028/ 39
against the plain, open	<b>Scripture</b>	and against your own	8, 1030/ 6
unto his church in	<b>Scripture</b>	to be therewith all	8, 1031/ 27
custom grounded upon the	<b>scripture</b>	of God: ye see	8, 1032/ 37
especially so furnished with	<b>scriptures</b>	as he set it	8, 602/ 20
showed him the plain	<b>scriptures</b>	in which God hath	8, 616/ 34
the books of their	<b>scriptures</b>	into his own hand	8, 619/ 23
counsels in the same	<b>scriptures</b>	, forbidding him that foolish	8, 619/ 28
the construction of their	<b>scriptures</b>	. And also, considering the	8, 619/ 36
and commentaries upon our	<b>scriptures</b>	; and those men were	8, 621/ 1

ages, had expounded the	<b>scriptures</b>	after his preaching and	8, 643/ 2
have ever expounded the	<b>scriptures</b>	, in the necessary points	8, 643/ 7
them that all those	<b>scriptures</b>	from Moses downward did	8, 643/ 19
Christian countries and the	<b>scriptures</b>	of Christ, and get	8, 652/ 2
to leave off our	<b>scriptures</b>	(that is, as he	8, 652/ 14
we prove that the	<b>scriptures</b>	of them be on	8, 656/ 30
our faith by the	<b>scriptures</b>	; and they say nay	8, 658/ 8
prove theirs by the	<b>scriptures</b>	, whereunto we say nay	8, 658/ 9
You know not the	<b>scriptures</b>	of God but by	8, 681/ 26
took not the old	<b>scriptures</b>	of you... nor of	8, 682/ 8
beside the Scripture. Which	<b>scriptures</b>	, ye Jews, nothing now	8, 682/ 28
deceived, and had false	<b>scriptures</b>	indeed. For it is	8, 720/ 18
given us the true	<b>scriptures</b>	, and unto no man	8, 721/ 24
writings be the very	<b>scriptures</b>	of God, without any	8, 722/ 27
soon see that the	<b>scriptures</b>	prove of his purpose	8, 752/ 22
books be the very	<b>scriptures</b>	since they would believe	8, 770/ 11
knoweth which be the	<b>scriptures</b>	will for his own	8, 800/ 16
it but that the	<b>scriptures</b>	be clear for our	8, 809/ 18
construing of their own	<b>scriptures</b>	delivered by Moses and	8, 811/ 6
old expositors of their	<b>scriptures</b>	, both of Moses and	8, 811/ 22
interpret and declare the	<b>scriptures</b>	. And therefore if Friar	8, 841/ 32
seen that all the	<b>scriptures</b>	that Friar Barnes bringeth	8, 856/ 35
made before with the	<b>scriptures</b>	that he brought forth	8, 858/ 36
that, for all the	<b>scriptures</b>	that he hath laid	8, 859/ 16
them give themselves to	<b>scriptures</b>	. Wherefore commandeth he that	8, 874/ 20
time should fly unto	<b>scriptures</b>	? For in that time	8, 874/ 21
of faith, but the	<b>scriptures</b>	of God. Before, by	8, 874/ 24
Christ, but only by	<b>scriptures</b>	. By works first was	8, 874/ 28
he know but by	<b>scriptures</b>	only? Wherefore, our Lord	8, 874/ 35
other thing but unto	<b>scriptures</b>	... for if they have	8, 875/ 1
he sendeth men to	<b>scriptures</b>	, that will know the	8, 875/ 10
he brought of the	<b>scriptures</b>	, which, as I have	8, 906/ 10
them give themselves to	<b>scriptures</b>	. Wherefore commandeth he that	8, 928/ 29
time should fly unto	<b>scriptures</b>	? For in that time	8, 928/ 30
of faith, but the	<b>scriptures</b>	of God. Before, by	8, 928/ 33
Christ, but only by	<b>scriptures</b>	. By works first was	8, 929/ 3
he know but by	<b>scriptures</b>	only? Wherefore our Lord	8, 929/ 9
other thing but unto	<b>scriptures</b>	... for if they have	8, 929/ 13
he sendeth men to	<b>scriptures</b>	, that will know the	8, 929/ 22
treacle mixed with one	<b>scruple</b>	of dread were able	8, 580/ 35
as ye have heard,	<b>scudded</b>	in and out like	8, 801/ 32
in acquaintance beyond the	<b>sea</b>	with some of our	8, 628/ 30
that out of the	<b>sea</b>	gathereth and bringeth to	8, 834/ 8
as be beyond the	<b>sea</b>	, as many as be	8, 857/ 24
his passage over the	<b>sea</b>	again, longed sore to	8, 884/ 11
as be beyond the	<b>sea</b>	, as many as be	8, 908/ 27
net cast into the	<b>sea</b>	, that gathered both good	8, 1020/ 6
Christ's net in the	<b>sea</b>	of this world there	8, 1020/ 24
ran headlong into the	<b>sea</b>	): now, being the perpetual	8, 1032/ 14
money otherwise, seek and	<b>search</b>	about whether he may	8, 701/ 12

bound to seek and	<b>search</b>	and be sure thereof	8, 701/ 13
voluntary," to seek and	<b>search</b>	out such necessary whether	8, 701/ 20
Rome to seek and	<b>search</b>	out some poor man	8, 701/ 28
that all the elects	<b>search</b>	out and follow the	8, 725/ 29
would have sought and	<b>searched</b>	, she might have found	8, 701/ 36
the same Book and	<b>searching</b>	therefor also, have taken	8, 997/ 22
of... sent in shorter	<b>season</b>	, to call home again	8, 694/ 30
yet in the mean	<b>season</b>	, since I see none	8, 722/ 34
the leastwise for the	<b>season</b>	; which whensoever it shall	8, 923/ 2
crept up into the	<b>seat</b>	of Moses, Aaron, and	8, 609/ 23
crept up into the	<b>seat</b>	of Moses, Aaron, and	8, 611/ 33
crept up into the	<b>seat</b>	of Christ and his	8, 613/ 35
earth come into the	<b>seat</b>	of Christ and his	8, 614/ 10
into the place and "	<b>seat</b>	of Christ and his	8, 623/ 10
crept up into the	<b>seat</b>	of Moses," did in	8, 623/ 12
clergy, creeping into the	<b>seat</b>	of Christ and his	8, 629/ 5
brought before the judgment	<b>seat</b>	of Christ, that every	8, 687/ 5
be, peradventure, made a	<b>second</b>	question after that: whether	8, 577/ 6
let us hear his	<b>second</b>	. The Second Reason Tyndale	8, 584/ 9
hear his second. The	<b>Second</b>	Reason Tyndale Another reason	8, 584/ 10
And consider that his	<b>second</b>	reason, wherein he reproveth	8, 587/ 14
the Blessed Sacrament this	<b>second</b>	reason of his, I	8, 587/ 18
I then in the	<b>Second</b>	Book did after prove	8, 603/ 1
length, through all the	<b>second</b>	chapter, that such as	8, 603/ 10
he cometh to my	<b>Second</b>	Book, goeth from the	8, 603/ 23
printer had left the	<b>second</b>	unprinted. Is not this	8, 603/ 24
first fell to the	<b>second</b>	heresy, that was of	8, 661/ 27
in defense of the	<b>second</b>	reason proving the known	8, 675/ 3
church of Christ. Which	<b>second</b>	reason is that we	8, 675/ 7
The Defense of the	<b>Second</b>	Reason Tyndale Another like	8, 675/ 10
by Saint Cyprian, the	<b>second</b>	by Saint Augustine. And	8, 690/ 29
it again upon the	<b>second</b>	man telling the contrary	8, 748/ 8
destroyed. Now is the	<b>second</b>	part his "feeling faith	8, 749/ 32
come and teach the	<b>second</b>	. For in the first	8, 752/ 34
final solution of the	<b>second</b>	argument made for the	8, 773/ 8
or starch. And the	<b>second</b>	conclusion is the love	8, 775/ 14
Spirit of God. The	<b>second</b>	, that though he came	8, 803/ 17
his exposition of the	<b>second</b>	Psalms. Now, if Tyndale	8, 811/ 30
we shall in the	<b>second</b>	part of his division	8, 820/ 19
as appeareth in the	<b>second</b>	chapter of the Acts	8, 820/ 25
have heard already. The	<b>second</b>	shall be Friar Barnes	8, 829/ 5
to Timothy, and the	<b>Second</b>	, both, do plainly prove	8, 843/ 31
thee." And in the	<b>Second</b>	Epistle, affirming the same	8, 843/ 35
thereof. As for the	<b>second</b>	point, is verified in	8, 848/ 19
Saint Paul in the	<b>second</b>	chapter of his epistle	8, 851/ 24
that epistle, and the	<b>Second</b>	Epistle too. In which	8, 853/ 31
feign (saith he) the	<b>second</b>	intention. Which is, he	8, 859/ 28
into their hearts. The	<b>second</b>	token is that the	8, 874/ 3
he mean on the	<b>second</b>	manner that by these	8, 879/ 5
dedicated unto Christ. The	<b>second</b>	, that there is in	8, 907/ 38

being of a right	<b>second</b>	sort, yet would the	8, 911/ 11
that hath wrong. The	<b>second</b>	, that because he that	8, 943/ 28
biddeth him at the	<b>second</b>	monition (if the first	8, 948/ 7
us now to the	<b>second</b>	. The second point is	8, 949/ 3
to the second. The	<b>second</b>	point is, ye wot	8, 949/ 4
the witnesses at the	<b>second</b>	time being called thereto	8, 949/ 14
the first or the	<b>second</b>	warning, eschew and flee	8, 981/ 21
Barnes. Now, for the	<b>second</b>	point, ye shall understand	8, 986/ 25
which each knew other.	<b>Second</b>	was his church of	8, 1007/ 1
came himself down, the	<b>Second</b>	Person of the Trinity	8, 1009/ 7
come in with the	<b>second</b>	, and say that Christ	8, 1011/ 25
he. And unto the	<b>second</b>	I dare well say	8, 1028/ 10
make you plain the	<b>second</b>	; that is to wit	8, 1029/ 9
The proof of which	<b>second</b>	part not only followeth	8, 1029/ 11
a known church. The	<b>Second</b>	Point: that is to	8, 1029/ 18
working within... and the	<b>secondary</b>	, the occasions outwardly given	8, 748/ 11
also for dread. And	<b>secondly</b>	is his "feeling" faith	8, 787/ 35
definition, the very church.	<b>Secondly</b>	, now, consider well this	8, 827/ 23
they be God's elects;	<b>secondly</b>	, that they be washed	8, 847/ 37
Friar Barnes rehearseth them.	<b>Secondly</b>	shall I show you	8, 985/ 5
were never of it;	<b>secondly</b>	, by heretics, which were	8, 987/ 28
quite overthroweth all them.	<b>Secondly</b>	I will prove you	8, 1001/ 27
of orders: first, apostles;	<b>secondly</b>	, prophets; thirdly, doctors; and	8, 1021/ 36
to wit, a certain	<b>secret</b>	, scattered congregation unknown to	8, 575/ 9
they bide not always	<b>secret</b>	. More Here Tyndale proveth	8, 584/ 29
Apostle find out another,	<b>secret</b>	sense therein... and that	8, 636/ 24
Tyndale to make a	<b>secret</b>	insinuation of some other	8, 658/ 26
long be they a	<b>secret</b>	, unknown sect but they	8, 668/ 35
to wit, by the	<b>secret</b>	, inward teaching of the	8, 719/ 8
his prey, by the	<b>secret</b>	, inward motion and instinct	8, 719/ 11
please him, by some	<b>secret</b>	inspiration teach Tyndale, and	8, 722/ 24
do but by the	<b>secret</b>	instinct of his excellent	8, 723/ 14
his prey by the	<b>secret</b>	instinct of nature. Consider	8, 729/ 5
so that the inward,	<b>secret</b>	cause working with us	8, 743/ 36
that inward cause, the	<b>secret</b>	help of God that	8, 744/ 26
by their own sure,	<b>secret</b>	feeling, such as they	8, 751/ 12
What a great, high,	<b>secret</b>	mystery this man teacheth	8, 777/ 1
and fell in a	<b>secret</b>	agreement with him what	8, 813/ 32
no more than a	<b>secret</b>	traitor in a king's	8, 856/ 27
household is by his	<b>secret</b>	treason straight out of	8, 856/ 28
so subtle and so	<b>secret</b>	) may be oftentimes deceived	8, 874/ 10
the house of his	<b>secret</b>	hostess at the Sign	8, 876/ 29
read? If his own	<b>secret</b>	hostess, the goodwife of	8, 896/ 31
as him listeth, a	<b>secret</b>	, privy knowledge of such	8, 901/ 12
be sure, by the	<b>secret</b>	inspiration, that they be	8, 901/ 31
Father Barnes, taking your	<b>secret</b>	, unknown, spiritual church... ye	8, 902/ 3
more but that very	<b>secret</b>	sort of faithful folk	8, 915/ 31
not only all false	<b>secret</b>	heretics openly professing the	8, 924/ 25
folk with all the	<b>secret</b>	unfaithful folk that then	8, 926/ 28
are they not your	<b>secret</b>	church of good men	8, 927/ 27

so none of your	<b>secret</b>	church of good men	8, 927/ 30
yet none of your	<b>secret</b>	church of good men	8, 927/ 32
very church was a	<b>secret</b>	church unknown, whereof some	8, 936/ 17
they being open or	<b>secret</b>	is not the thing	8, 937/ 7
own imagination of a	<b>secret</b>	, scattered, unknown church, and	8, 939/ 33
of proving his own	<b>secret</b>	church... and therefore he	8, 942/ 26
amend by his own	<b>secret</b>	monition or else at	8, 942/ 32
amend neither at thy	<b>secret</b>	warning nor at thy	8, 948/ 2
private matter, against a	<b>secret</b>	and an unproved truth	8, 950/ 15
bad, and with the	<b>secret</b>	, unknown church of only	8, 951/ 20
catholic church were a	<b>secret</b>	, unknown church scattered about	8, 980/ 6
nor prove his own	<b>secret</b>	church of only saints	8, 983/ 9
in earth, is no	<b>secret</b>	, unknown church, as Friar	8, 992/ 6
at great length the	<b>secret</b>	, unknown church devised by	8, 993/ 7
have ye heard the	<b>secret</b>	, unknown church framed and	8, 993/ 8
can never be but	<b>secret</b>	in this world where	8, 995/ 3
Spirit do still, by	<b>secret</b>	inspiration, reveal and open	8, 996/ 21
belief groweth by the	<b>secret</b>	revelation inspired by the	8, 1006/ 17
will they say) the	<b>secret</b>	, unknown church whereof only	8, 1011/ 29
they always said, the	<b>secret</b>	, unknown sort of only	8, 1012/ 35
one, is only his	<b>secret</b>	church unknown when they	8, 1013/ 23
would neither amend by	<b>secret</b>	warning nor by warning	8, 1023/ 9
of whom in such	<b>secret</b>	things we must needs	8, 1023/ 33
should go seek the	<b>secret</b>	, unknown church of elects	8, 1024/ 4
that not in corners	<b>secretly</b>	, but look on whoso	8, 594/ 36
done to him as	<b>secretly</b>	to cut his garment	8, 595/ 19
of the Catholic Church	<b>secretly</b>	grown to consent by	8, 715/ 12
and cleanness they should	<b>secretly</b>	sow and set forth	8, 879/ 21
of the evangelical fraternity,	<b>secretly</b>	brought unto her Friar	8, 884/ 7
Barnes' book. After which	<b>secretly</b>	read over by herself	8, 884/ 8
of God shall be	<b>secretly</b>	moved and taught inwardly	8, 897/ 13
traitors that went about	<b>secretly</b>	to betray him all	8, 907/ 11
the Christian faith and	<b>secretly</b>	muttering the contrary, of	8, 924/ 25
among that company and	<b>secretly</b>	agreed with them in	8, 927/ 17
be for that time	<b>secretly</b>	a good man. And	8, 936/ 35
of every man that	<b>secretly</b>	findeth his brother (that	8, 944/ 10
man hearing him and	<b>secretly</b>	reproving him... and thereby	8, 949/ 12
own master; yea, and	<b>secretly</b>	, sometimes, against his own	8, 986/ 8
shouldst first warn him	<b>secretly</b>	. And if that cannot	8, 1018/ 3
the Canon, without the	<b>Secrets</b>	, without Oblation, without Sacrifice	8, 594/ 26
the Pope and His	<b>Sect</b>	Be Christ's Church or	8, 576/ 21
the Pope and His	<b>Sect</b>	Be Christ's Church or	8, 577/ 26
the pope and his	<b>sect</b>	, " which question, as I	8, 578/ 3
Tyndale calleth the pope's	<b>sect</b>	(by which name he	8, 578/ 5
all the body a "	<b>sect</b>	"! Which he might as	8, 578/ 8
the pope and his	<b>sect</b>	, " here he turneth it	8, 578/ 15
sort of all this	<b>sect</b>	would not only have	8, 585/ 20
the pope and his "	<b>sect</b>	, " and after, yet farther	8, 598/ 8
heretics and a damnable	<b>sect</b>	. And so the Jews	8, 601/ 28
things as the one	<b>sect</b>	did reckon and account	8, 619/ 20

told Luther and his	<b>sect</b>	that in the Sacrament	8, 641/ 7
since not only no	<b>sect</b>	agreeth with other, but	8, 647/ 8
he nameth no one	<b>sect</b>	of them all, but	8, 666/ 8
nor of any known	<b>sect</b>	, they cannot be suffered	8, 668/ 30
they a secret, unknown	<b>sect</b>	but they neither be	8, 668/ 36
to be a known	<b>sect</b>	and a false known	8, 669/ 3
their fellows, made a	<b>sect</b>	of schismatics and bent	8, 671/ 13
and all their whole	<b>sect</b>	such a sure fall	8, 677/ 7
than ever had any	<b>sect</b>	of heretics any continuance	8, 680/ 20
texts himself and his	<b>sect</b>	that is to wit	8, 686/ 12
shameless harlots of their	<b>sect</b>	, do shamefully misconstrue the	8, 717/ 11
living of their own	<b>sect</b>	... by which we may	8, 732/ 19
the heretic of whose	<b>sect</b>	Saint Augustine had been	8, 735/ 11
obtained that whereas every	<b>sect</b>	of heretics would fain	8, 735/ 30
the heretics of that	<b>sect</b>	and proveth them that	8, 736/ 11
for favor of the	<b>sect</b>	, cannot but seem very	8, 743/ 23
now... followed the false	<b>sect</b>	of some such as	8, 784/ 4
the Catholics, so every	<b>sect</b>	pursueth other? For the	8, 790/ 28
Manichaeans, from whose false	<b>sect</b>	God had called him	8, 803/ 34
punished here... yet one	<b>sect</b>	there punisheth and killeth	8, 817/ 24
belief, to which the	<b>sect</b>	of Luther giveth all	8, 825/ 32
and in none other	<b>sect</b>	. But whatsoever "hope" those	8, 825/ 37
Church hath, and no	<b>sect</b>	of all these heretics	8, 826/ 10
Church for them... some	<b>sect</b>	of which both Tyndale	8, 872/ 31
sistren of the evangelical	<b>sect</b>	, methought they were in	8, 903/ 8
all which as no	<b>sect</b>	agreeth with other... so	8, 912/ 24
have been, their own	<b>sect</b>	taken for the very	8, 933/ 27
same shameful sensual, beastly	<b>sect</b>	would have been condemned	8, 940/ 32
and gotten into their	<b>sect</b>	great princes, used their	8, 954/ 27
But afterward, when that	<b>sect</b>	was by the goodness	8, 954/ 34
he were of the	<b>sect</b>	of the Donatists. And	8, 962/ 3
they be contained every	<b>sect</b>	in some proper place	8, 976/ 4
God shall suffer no	<b>sect</b>	of heresy to spread	8, 982/ 15
person of their ungracious	<b>sect</b>	, in so far forth	8, 1027/ 19
of those whose whole	<b>sect</b>	was accursed, would, ere	8, 1027/ 23
Arians and every other	<b>sect</b>	of heretics since. And	8, 1033/ 16
other. For no one	<b>sect</b>	of them all do	8, 1033/ 24
that none of these	<b>sects</b>	of heretics be. And	8, 576/ 12
is that all the	<b>sects</b>	of heretics do come	8, 598/ 25
say, among all the	<b>sects</b>	of heretics, but that	8, 600/ 23
none of all the	<b>sects</b>	of heretics, because all	8, 603/ 2
Manichaeus, with forty such	<b>sects</b>	more. All whom the	8, 607/ 24
to make sedition and	<b>sects</b>	among his people, but	8, 611/ 10
them divers sorts and	<b>sects</b>	, as Pharisees and Sadducees	8, 619/ 16
there, because the sundry	<b>sects</b>	abode still together... but	8, 621/ 32
Luther and all their	<b>sects</b>	for the very plain	8, 623/ 29
himself and all their	<b>sects</b>	be against all the	8, 626/ 22
and all their other	<b>sects</b>	, clearly would give a	8, 627/ 3
the bringers-in of damnable	<b>sects</b>	. Whereby it well appeareth	8, 627/ 22
brought a hundred sundry	<b>sects</b>	of heresies, erroneous, false	8, 627/ 29

rabble of all the	<b>sects</b>	of heretics. But, now	8, 643/ 9
the Church and his	<b>sects</b>	it is not fully	8, 646/ 30
indeed; and so the	<b>sects</b>	take not all for	8, 646/ 34
as there be sundry	<b>sects</b>	of heretics. And since	8, 647/ 7
church not only diverse	<b>sects</b>	, but also diverse men	8, 647/ 12
consented in, against the	<b>sects</b>	of these heretics. Which	8, 650/ 13
part, against all their	<b>sects</b>	, all the old holy	8, 659/ 29
follow that all the	<b>sects</b>	which are sprung in	8, 662/ 30
so that all those	<b>sects</b>	be the true church	8, 662/ 34
know that all the	<b>sects</b>	that are departed from	8, 663/ 10
there of sundry manner	<b>sects</b>	, as well in articles	8, 663/ 22
church then, since the	<b>sects</b>	that are departed out	8, 665/ 7
not that all the	<b>sects</b>	that go out of	8, 666/ 3
those other churches and	<b>sects</b>	neither, because they believe	8, 666/ 26
Church and the divers	<b>sects</b>	, and neither live nor	8, 668/ 33
all other churches and	<b>sects</b>	, of which every one	8, 670/ 12
these churches of these	<b>sects</b>	be arisen and gone	8, 670/ 27
all the churches of	<b>sects</b>	at sundry times gone	8, 670/ 31
and all these sundry	<b>sects</b>	, nor yet any one	8, 670/ 35
fellows and all their	<b>sects</b>	be so gone out	8, 671/ 6
likewise do all these	<b>sects</b>	of heretics, which in	8, 672/ 4
all these accursed serpentine	<b>sects</b>	of heretics both with	8, 672/ 11
up again among the	<b>sects</b>	of these new heretics	8, 672/ 26
heretics in Almaine... which	<b>sects</b>	Tyndale calleth the very	8, 672/ 26
readers, that the many	<b>sects</b>	are come out of	8, 672/ 31
that these hundred sundry	<b>sects</b>	which Tyndale would have	8, 673/ 13
known that only the	<b>sects</b>	of heretics departing out	8, 683/ 33
to wit, all the	<b>sects</b>	, for of them all	8, 686/ 13
texts do these holy	<b>sects</b>	so restore again to	8, 687/ 19
churches of so many	<b>sects</b>	of heretics... that ever	8, 691/ 3
is to wit, such	<b>sects</b>	of heretics as go	8, 693/ 30
see that these new	<b>sects</b>	of Tyndale's sort be	8, 702/ 23
none of all their	<b>sects</b>	, can say for themselves	8, 706/ 2
himself and his own	<b>sects</b>	. And then what Christ	8, 706/ 16
heads of his own	<b>sects</b>	Luther, Lambert, Huessgen, and	8, 726/ 19
of his false, schismatic	<b>sects</b>	, were it that should	8, 732/ 13
of all shameful shameless	<b>sects</b>	that the devil can	8, 767/ 8
people, wherein some false	<b>sects</b>	pass us. But surely	8, 769/ 24
be almost as many	<b>sects</b>	as men, and never	8, 772/ 16
masters of these new	<b>sects</b>	... not without a cause	8, 806/ 7
remnant of those hundred	<b>sects</b>	, of which never one	8, 808/ 21
the remnant of the	<b>sects</b>	, as against the Catholic	8, 808/ 23
church, yet their contrary	<b>sects</b>	so vary between themselves	8, 817/ 21
or Zwinglians, with many	<b>sects</b>	more, would one bite	8, 817/ 23
brethren of his hundred	<b>sects</b>	would have been ashamed	8, 832/ 36
archheretics of all their	<b>sects</b>	, are the chief whoremasters	8, 836/ 11
sisters of these heretical	<b>sects</b>	... there is, I trust	8, 836/ 21
of his many sundry	<b>sects</b>	, which call the sacraments	8, 842/ 31
all the other hundred	<b>sects</b>	of heretics, and wherein	8, 872/ 18
sped man in the	<b>sects</b>	, and tell her she	8, 887/ 1

as all sorts of	<b>sects</b>	agree, as I hear	8, 890/ 37
sure, of so many	<b>sects</b>	of contrary construers, which	8, 891/ 5
of all their hundred	<b>sects</b>	should be well able	8, 902/ 18
the favor of the	<b>sects</b>	... and so hath my	8, 902/ 34
great or so many	<b>sects</b>	of heretics arisen and	8, 934/ 25
which of so many	<b>sects</b>	, or of some few	8, 934/ 26
faith and abominable, beastly	<b>sects</b>	, by your own beastly	8, 936/ 29
some parts of Almaine,	<b>sects</b>	dissevered and departed from	8, 951/ 32
as had brought up	<b>sects</b>	and schisms in the	8, 955/ 4
Donatists, but against other	<b>sects</b>	of heretics, called the	8, 963/ 28
understand that those two	<b>sects</b>	, between them, brought up	8, 964/ 12
against all these new	<b>sects</b>	, that good works be	8, 969/ 12
all the manifold open	<b>sects</b>	of heretics. As the	8, 975/ 12
none of all the	<b>sects</b>	of heretics can be	8, 982/ 13
of so manifold diverse	<b>sects</b>	of heretics. By which	8, 982/ 23
many sundry schisms and	<b>sects</b>	as from the beginning	8, 992/ 11
heretics, as all the	<b>sects</b>	of heretics have been	8, 1026/ 31
church from all the	<b>sects</b>	of heretics was even	8, 1026/ 37
had gotten into their	<b>sects</b>	the strength of great	8, 1027/ 6
the known several scattered	<b>sects</b>	of heretics and schismatics	8, 1028/ 36
from which all the	<b>sects</b>	of heresies be sprung	8, 1030/ 18
out of which all	<b>sects</b>	of heretics be come	8, 1030/ 21
was before all the	<b>sects</b>	of heretics, and out	8, 1030/ 27
not that all the	<b>sects</b>	of heretics have gone	8, 1030/ 32
their dissonant and contrary-believing	<b>sects</b>	to dwell and abide	8, 1032/ 3
but if all the	<b>sects</b>	together do succeed and	8, 1033/ 22
thereof, of all which	<b>sects</b>	each contrarieth other. For	8, 1033/ 23
old church. Also, these	<b>sects</b>	resuscitate and raise up	8, 1033/ 26
the spiritual power or	<b>secular</b>	dignity. For many princes	8, 857/ 34
in spiritual power or	<b>secular</b>	dignity, but in confession	8, 858/ 20
of spiritual power or	<b>secular</b>	dignity... for many princes	8, 910/ 6
written both unto the	<b>secular</b>	powers, whom he exhorted	8, 953/ 23
temporal pain, or any	<b>secular</b>	power, until the heretics	8, 954/ 22
his own writing, the	<b>secular</b>	powers thereto... and he	8, 955/ 21
addressed unto such noble	<b>secular</b>	men as he required	8, 955/ 36
Barnes mocketh, to intentio	<b>secunda</b>	, for that will be	8, 1003/ 22
our logicians do intentionem	<b>secundam</b>	that is, a thing	8, 859/ 7
hand, in raising of	<b>sedition</b>	, strife, debate, and war	8, 608/ 20
prophets, not to make	<b>sedition</b>	and sects among his	8, 611/ 10
and strife, wrath, contentions,	<b>seditions</b>	, heresies, envy, manslaughter, drunkenness	8, 757/ 16
and strife; wrath, contentions,	<b>seditions</b>	, heresies, envy, manslaughter, drunkenness	8, 1025/ 1
sowing of dissension and	<b>seditious</b>	schisms go about to	8, 672/ 13
railing of a lewd,	<b>seditious</b>	heretic upon all the	8, 832/ 20
up, too, such pestilent,	<b>seditious</b>	persons as not only	8, 911/ 17
false heretics, and all	<b>seditious</b>	schismatics, upon the other	8, 912/ 23
that shall you after	<b>see</b>	. Let us now go	8, 576/ 15
even a world to	<b>see</b>	. For first he maketh	8, 576/ 18
ye, good Christian readers,	<b>see</b>	that Tyndale, which in	8, 577/ 24
that every child may	<b>see</b>	how loath he is	8, 579/ 1
once, lo, than I	<b>see</b>	the world wont to	8, 580/ 33

ought that I can	see	, so to preserve the	8, 580/ 37
leaf. And now ye	see	Tyndale, that preacheth so	8, 581/ 14
wise man will soon	see	that since the punishment	8, 581/ 21
neither hear us nor	see	us, but lie still	8, 582/ 32
And now that ye	see	, good Christian readers, for	8, 583/ 28
And thus ye may	see	that the shrewd sort	8, 585/ 20
is it good to	see	what law so specially	8, 585/ 30
their patrimony. Whereof, ye	see	well, they repent not	8, 589/ 5
Rome, in his own	see	, that claimeth any power	8, 594/ 14
as far as I	see	, falsely belieth the pope	8, 594/ 15
will not let us	see	whether they say truth	8, 596/ 5
him and his fellows	see	whether the priest say	8, 597/ 24
cometh forth, as ye	see	now, with his five	8, 598/ 14
by degrees, as ye	see	, further down from his	8, 599/ 9
his apostles let us	see	the sophistry wherewith they	8, 599/ 35
I trust ye shall	see	that one reason somewhat	8, 601/ 13
me even sorry to	see	how sore God suffered	8, 602/ 22
now shall you further	see	that the further he	8, 607/ 34
But now shall you	see	how Tyndale goeth forth	8, 609/ 6
glosses. As thou mayest	see	in the Gospel, how	8, 609/ 34
the remnant, ye shall	see	Tyndale fall ever deeper	8, 613/ 31
it is so... and	see	then what he could	8, 618/ 21
neither. Then, since they	see	that if God give	8, 625/ 25
point, that Tyndale may	see	what he hath won	8, 626/ 28
against their wills) yet	see	we well enough how	8, 628/ 11
cannot now so greatly	see	who is compelled to	8, 635/ 15
quenched, when the people	see	them so beastly to	8, 635/ 21
alone with them... and	see	whether he have any	8, 643/ 12
we can no more	see	whereabout he walketh than	8, 644/ 17
it; for surely I	see	it not. And yet	8, 644/ 36
then shall ye well	see	that they shall (as	8, 647/ 3
as every man may	see	that list to turn	8, 650/ 5
would advise him to	see	well that he took	8, 654/ 25
no more but ever	see	surely to one thing	8, 655/ 6
so saith. But then	see	we well, and so	8, 656/ 15
he lieth. For ye	see	yourselves that Tyndale proveth	8, 656/ 17
they list. Howbeit, I	see	not greatly why Luther	8, 658/ 2
Christ. And here, ye	see	well, good readers, I	8, 660/ 17
For every child may	see	, pardie, that these two	8, 660/ 30
another and so ye	see	well they do. And	8, 661/ 2
And so ye may	see	that Tyndale affirmeth now	8, 664/ 4
known well enough, ye	see	now very well that	8, 665/ 9
reader, that when ye	see	Tyndale here go about	8, 667/ 30
the apostles damned. So	see	you, good readers, that	8, 672/ 31
shall easily perceive and	see	that the same things	8, 678/ 37
since: let us now	see	with what substantial answer	8, 681/ 1
readers, here ye clearly	see	that Tyndale's example and	8, 683/ 20
And so ye shall	see	him do anon; but	8, 683/ 25
as men may not	see	to his hands: I	8, 686/ 20
candle and let you	see	for a sample some	8, 686/ 21

done. And thus ye	<b>see</b>	to what good effect	8, 690/ 13
the same. And now	<b>see</b>	ye well that for	8, 690/ 27
Whereof let us now	<b>see</b>	whether Tyndale, speaking so	8, 690/ 35
by which ye may	<b>see</b>	that Tyndale doth nothing	8, 692/ 31
that now live... we	<b>see</b>	well at our own	8, 695/ 14
own. And thus ye	<b>see</b>	, good readers, that where	8, 697/ 12
thus may we soon	<b>see</b>	that these new sects	8, 702/ 23
point, ye may clearly	<b>see</b>	that concerning offerings to	8, 703/ 1
very glad that ye	<b>see</b>	so clearly that those	8, 703/ 14
their Masses. And now	<b>see</b>	you plainly that Tyndale	8, 703/ 25
therefore let us first	<b>see</b>	with what evasion Tyndale	8, 706/ 15
his company, we shall	<b>see</b>	somewhat after. Tyndale, lo	8, 706/ 17
that they should not	<b>see</b>	how they juggle with	8, 706/ 31
the purpose, surely that	<b>see</b>	not I. For whereas	8, 707/ 16
proof whereof, we yet	<b>see</b>	that these heretics in	8, 707/ 33
it. As ye may	<b>see</b>	by the Epistle of	8, 707/ 37
that they should not	<b>see</b>	how they juggle with	8, 710/ 17
that every man may	<b>see</b>	whether Tyndale speak here	8, 715/ 28
him heretic. Let us	<b>see</b>	now... We say that	8, 715/ 33
point; where you shall	<b>see</b>	now how courteously I	8, 716/ 18
part... and ye shall	<b>see</b>	what I shall yet	8, 716/ 26
God. This, lo, ye	<b>see</b>	well, Tyndale must grant	8, 717/ 15
both such as ye	<b>see</b>	. But now shall ye	8, 717/ 24
But now shall ye	<b>see</b>	him play the man	8, 717/ 25
hear . . . and eyes to	<b>see</b>	that the blind leaders	8, 718/ 14
of the blind cannot	<b>see</b>	... and a heart to	8, 718/ 15
here may ye clearly	<b>see</b>	what a strength this	8, 718/ 19
else may every fool	<b>see</b>	that as he doubteth	8, 720/ 34
before him." Here ye	<b>see</b>	, good readers, for aught	8, 721/ 7
mean season, since I	<b>see</b>	none other man say	8, 722/ 34
God. But now ye	<b>see</b>	well, good readers, by	8, 723/ 23
and then shall ye	<b>see</b>	for lack of other	8, 724/ 28
mother. And so I	<b>see</b>	well Tyndale meaneth for	8, 725/ 6
himself so wise, to	<b>see</b>	such a foolish forgetfulness	8, 725/ 27
hear . . . and eyes to	<b>see</b>	that the blind leaders	8, 727/ 1
of the blind cannot	<b>see</b>	... and a heart to	8, 727/ 1
hear, and eyes to	<b>see</b>	that the blind leaders	8, 728/ 24
of the blind cannot	<b>see</b>	, and a heart to	8, 728/ 24
Church neither can hear,	<b>see</b>	, nor understand, nor know	8, 729/ 10
But now shall ye	<b>see</b>	the wiliness. For whereas	8, 729/ 37
which we may well	<b>see</b>	that heretics had yet	8, 732/ 20
then was as we	<b>see</b>	it now is a	8, 734/ 16
succession continued" in the	<b>see</b>	of Saint Peter, to	8, 735/ 23
shall the more clearly	<b>see</b>	how Tyndale would with	8, 736/ 4
he saith... "Let us	<b>see</b>	, therefore, what Manichaeus teacheth	8, 736/ 25
good Christian readers, here	<b>see</b>	ye plainly that Tyndale	8, 738/ 19
shall so surely therein	<b>see</b>	proved the thing that	8, 739/ 25
Augustine... while ye plainly	<b>see</b>	that in this point	8, 741/ 1
But now shall ye	<b>see</b>	Tyndale devise you such	8, 741/ 5
reader, here shall ye	<b>see</b>	that the thing whereabout	8, 741/ 19

I trust ye shall	see	the mist break up	8, 741/ 36
and said, "Come and	see	a man that hath	8, 742/ 40
Augustine's words (wherein ye	see	Tyndale proved plain false	8, 745/ 22
Spirit. And thus ye	see	that this piece of	8, 748/ 3
Now, Tyndale, as ye	see	, taketh the credence of	8, 750/ 29
proof? Namely since we	see	that his own high	8, 751/ 26
First, ye may soon	see	that the scriptures prove	8, 752/ 22
that Tyndale allegeth, ye	see	. And therefore, as I	8, 754/ 2
sin. And now ye	see	, pardie, clearly, that in	8, 754/ 10
ye well and clearly	see	that these words make	8, 757/ 34
For here, as ye	see	, Saint Paul, giving good	8, 758/ 3
devil? Now that ye	see	these two texts of	8, 758/ 23
and meritorious, when I	see	well in the Gospel	8, 759/ 14
fall? And thus ye	see	, good readers, how wisely	8, 762/ 20
he proveth, as ye	see	, neither one thing nor	8, 762/ 22
own person present. Now	see	ye well, good Christian	8, 762/ 35
the world. MoreYe	see	, good readers, that these	8, 763/ 13
and of which we	see	daily some performed in	8, 764/ 6
so preacheth whom I	see	before my face set	8, 765/ 4
For thereby should men	see	the thing to be	8, 766/ 6
fret for envy to	see	them. And since they	8, 766/ 13
may well perceive and	see	that of all shameful	8, 767/ 8
multitude. And yet we	see	how God in the	8, 767/ 27
called. And hereby ye	see	that it is a	8, 774/ 8
and dwell together, ye	see	plainly yourselves. And therefore	8, 779/ 4
yourselves. And therefore ye	see	also as plainly that	8, 779/ 4
it is. For we	see	proof enough that with	8, 781/ 9
wife. And thus ye	see	that of Tyndale's royal	8, 783/ 16
into his breast to	see	what manner of feeling	8, 785/ 6
he telleth us, ye	see	well, already. And even	8, 789/ 27
faith again... as we	see	proved by Tyndale, and	8, 793/ 28
in that I can	see	, to make his tale	8, 794/ 36
Howbeit, since Tyndale, I	see	well, taketh this fault	8, 796/ 35
first both for to	see	and feel, and so	8, 798/ 14
the man will soon	see	that Tyndale is himself	8, 798/ 34
himself beetle-blind if he	see	not that it is	8, 798/ 34
heresy, cannot, as ye	see	, babble he never so	8, 799/ 26
alone. For as ye	see	plainly, to this end	8, 799/ 28
And hereby may ye	see	that it is a	8, 799/ 34
of Saint Augustine ye	see	yourselves that Tyndale hath	8, 800/ 21
Congregation. But since ye	see	, good readers, as clear	8, 800/ 27
his); but since you	see	well, as I say	8, 800/ 34
congregation unknown: ye may	see	yourselves, as clear as	8, 801/ 6
dark, where we should	see	nothing at all. But	8, 801/ 10
good readers, here ye	see	that Tyndale hath instructed	8, 803/ 13
without a cause, ye	see	well. For he saith	8, 806/ 7
matter. And thus ye	see	, good readers, that as	8, 812/ 1
to control him and	see	whether he lie or	8, 813/ 7
into his breast to	see	whether he remembered it	8, 815/ 28
his wife's grave to	see	whether she were in	8, 816/ 16

into his breast to	see	whether he remembered the	8, 816/ 19
readers, ye may easily	see	that their feeling faiths	8, 817/ 26
the historical faith ye	see	now, good readers, to	8, 820/ 5
intent ye should thereby	see	what thing the truth	8, 820/ 11
abide together, perceive or	see	why such deeds being	8, 821/ 14
body. And thus ye	see	, good readers, to what	8, 825/ 8
good Christian readers, ye	see	to what end Tyndale's	8, 826/ 33
faith." But yet ye	see	, good readers, that in	8, 827/ 3
book... here ye clearly	see	that I have not	8, 828/ 12
that they meddle to	see	any good rule... and	8, 831/ 31
have been ashamed to	see	it among those his	8, 832/ 37
by which ye shall	see	what he calleth "the	8, 833/ 19
whoredom and bawdry, I	see	not why the good	8, 836/ 17
and then shall ye	see	afterward at length how	8, 837/ 1
the Spirit of God."	See	, my lords, how the	8, 837/ 22
Augustine, as ye shall	see	plainly proved, do make	8, 839/ 8
defineth us... and then	see	whether the authorities that	8, 844/ 8
be made therein. Now	see	ye well, good readers	8, 844/ 22
Church we may well	see	the stones, but we	8, 845/ 21
stones, but we cannot	see	the church. And then	8, 845/ 22
again that he cannot	see	the wood for the	8, 845/ 23
he saith we may	see	every part, is a	8, 845/ 25
that though we may	see	it, we cannot know	8, 845/ 28
spiritual. For I may	see	a man that is	8, 845/ 29
it. And thus ye	see	, good readers, that Friar	8, 847/ 27
in any man. Now	see	ye well, good readers	8, 851/ 11
smoothed out. Will ye	see	, good readers, that this	8, 853/ 1
here may ye plainly	see	that Saint Paul in	8, 855/ 20
And now shall ye	see	, by his own words	8, 858/ 35
here may ye clearly	see	that himself perceiveth all	8, 859/ 14
naught himself: let us	see	what he will now	8, 859/ 31
the carnal eye cannot	see	her, nor fleshly reason	8, 861/ 1
cannot in good faith	see	why Saint Peter should	8, 865/ 33
good readers, yet ye	see	once again that Friar	8, 866/ 1
it appeareth, as ye	see	, good readers, in what	8, 868/ 13
and also where we	see	good works that do	8, 873/ 25
saving Holy Scripture. Wherefore,	see	how you can with	8, 875/ 6
men," and "where we	see	that it is well	8, 878/ 17
and also where we	see	good works that do	8, 878/ 18
indeed, as ye shall	see	soon after. Now if	8, 879/ 4
by the preacher, and	see	it well received of	8, 879/ 7
persons in whom we	see	them. And if they	8, 879/ 13
them in whom we	see	them, they cannot make	8, 879/ 14
them in whom we	see	them not. For when	8, 879/ 15
fear that though I	see	such good tokens in	8, 880/ 1
that company wheresoever we	see	that happen, we have	8, 880/ 15
the Bible, he shall	see	that Lyra, and the	8, 881/ 11
thus, good readers, ye	see	that these words of	8, 882/ 35
Christian readers, here ye	see	now to what point	8, 883/ 16
saith is perfect, ye	see	so imperfectly proved that	8, 883/ 21

long to behold and	see	the bright sun of	8, 885/ 17
the very church... ye	see	what need it is	8, 893/ 22
proclamation; and thereby I	see	well ye be hurlers	8, 900/ 36
way. Howbeit, since I	see	now that you, Father	8, 903/ 9
up... and though I	see	many things in her	8, 903/ 22
perceive. But then I	see	that the scripture which	8, 903/ 32
of her. And I	see	also that all you	8, 903/ 35
for anger. And I	see	that though she be	8, 904/ 2
much worse. And I	see	also that such vices	8, 904/ 5
in yourselves. And I	see	also that many such	8, 904/ 7
any one. And I	see	also that some things	8, 904/ 9
and nuns. And I	see	also that in our	8, 904/ 12
never one. And I	see	also that each of	8, 904/ 14
forth after, ye shall	see	the mind of Saint	8, 908/ 14
for here ye may	see	, lo, that neither pope	8, 909/ 29
word wisely proved? Then	see	yet how wisely he	8, 910/ 31
were no rulers to	see	them kept yea, and	8, 911/ 10
last rehearsed you... ye	see	that Saint Augustine saith	8, 912/ 4
I should, I ween,	see	farther things therein. But	8, 912/ 35
And therefore ye may	see	that in like wise	8, 914/ 1
err." And yet ye	see	well that this gloss	8, 915/ 29
him... and then to	see	him so boldly say	8, 916/ 5
two laws... shall soon	see	that the cause why	8, 917/ 16
ever preserved in the	See	Apostolic... and as the	8, 917/ 20
therefore this law, ye	see	well, was not for	8, 917/ 23
now a world to	see	with what a courage	8, 918/ 26
excommunicamus. These words I	see	not sent out by	8, 919/ 27
thus Friar Barnes may	see	that the words of	8, 920/ 6
with oxyrrhodin. Here ye	see	that in this heat	8, 921/ 14
other let I can	see	none. For as for	8, 922/ 5
is, that ye may	see	by these words, that	8, 922/ 20
needs have come, ye	see	well, good readers; there	8, 928/ 3
believe that you few	see	further in the Scripture	8, 928/ 15
saving Holy Scripture. Wherefore,	see	how you can with	8, 929/ 18
Augustine... and let us	see	how you can bring	8, 930/ 8
and therefore must you	see	that you believe nothing	8, 931/ 31
people. And thus ye	see	now that both in	8, 938/ 24
purpose fail, as ye	see	plainly it would: then	8, 939/ 25
shift that I can	see	but to say that	8, 939/ 35
by the Scripture, to	see	whether they do well	8, 941/ 21
too. And thus ye	see	plainly that Friar Barnes	8, 942/ 25
a better change to	see	a butler changed into	8, 947/ 33
to the church": ye	see	that Friar Barnes hath	8, 949/ 1
And therefore ye may	see	, good readers, whereabouts Barnes	8, 950/ 18
more than shame to	see	how Barnes answereth those	8, 952/ 14
And yet, as ye	see	, so strong is the	8, 956/ 10
before. But now ye	see	that he saith that	8, 957/ 3
he proveth, as ye	see	, by Saint Paul saying	8, 957/ 9
And thus may ye	see	, good Christian people, how	8, 959/ 3
it a world to	see	how he laboreth to	8, 959/ 7

good readers, ye may	see	that Friar Barnes saith	8, 963/ 13
foolish lie... ye shall	see	him convicted in this	8, 963/ 31
Caelestial?"). And thus ye	see	clearly that Saint Augustine	8, 964/ 4
readers, ye may clearly	see	, by Saint Augustine's words	8, 969/ 1
shall marvel much to	see	what wiliness he hath	8, 969/ 31
hath, as ye may	see	, taken pieces of Saint	8, 969/ 33
point, lest we should	see	that they which be	8, 970/ 4
it a world to	see	how Barnes, after this	8, 972/ 16
taken. Let us now	see	, then, first what saith	8, 972/ 34
he saith, "Here you	see	clearly that God cleanseth	8, 973/ 14
spot or wrinkle... you	see	that he meaneth the	8, 973/ 16
err. Now, since we	see	what saith Friar Barnes	8, 973/ 19
Barnes let us now	see	what saith Friar Saint	8, 973/ 20
the carnal eye cannot	see	her, nor the fleshly	8, 974/ 16
and then thou shalt	see	me on the back	8, 977/ 5
Whereby Friar Barnes may	see	that if he believe	8, 978/ 26
Church. Wherefore, my lords,	see	well, too, lest the	8, 978/ 37
of Saint Augustine, ye	see	also that Friar Barnes	8, 979/ 13
grief and heaviness, to	see	so many of her	8, 979/ 19
parts of Almaine... yet	see	you further here, in	8, 979/ 22
good Christian readers, ye	see	that Saint Augustine in	8, 979/ 36
no wise agree. Here	see	you also that these	8, 980/ 4
from." And thus ye	see	, good readers, how Friar	8, 981/ 23
have been, as ye	see	, a little letted by	8, 981/ 28
in which ye plainly	see	that he can neither	8, 983/ 6
not alleged, as ye	see	well also, neither any	8, 983/ 10
himself) let you somewhat	see	how he handleth Saint	8, 983/ 16
Barnes But let us	see	what Saint Bernard saith	8, 983/ 19
cause that I can	see	but if it were	8, 986/ 28
church." Whereof, as ye	see	, Saint Bernard saith by	8, 987/ 16
hath, as ye plainly	see	, of plain and pure	8, 987/ 18
Bernard shall there evidently	see	that Saint Bernard calleth	8, 987/ 21
Christ"; whereby ye may	see	that he speaketh of	8, 987/ 24
and read it shall	see	Barnes' heresy concerning the	8, 988/ 6
there shall he plainly	see	that Saint Bernard whom	8, 988/ 7
and legate of the	See	Apostolic. And when he	8, 990/ 9
be false: if ye	see	that your sick folk	8, 991/ 3
for. And now ye	see	farther, here, that Saint	8, 991/ 29
persecuting of heretics ye	see	that holy Saint Bernard	8, 991/ 34
ye shall, I say,	see	that neither of their	8, 993/ 11
as ye shall after	see	) plainly found in this	8, 993/ 36
church notwithstanding that they	see	therein the very marks	8, 994/ 2
church. For when ye	see	for what cause these	8, 995/ 33
then shall ye thereby	see	a special light to	8, 995/ 35
tale, and that we	see	that it were a	8, 998/ 17
may plainly perceive and	see	that the very church	8, 1001/ 34
seek the church. Ye	see	well that, by the	8, 1002/ 4
assign that cause. Ye	see	well, good readers, that	8, 1002/ 20
this cause assigned, they	see	well themselves that since	8, 1003/ 6
be known; as ye	see	both by Tyndale and	8, 1003/ 36

same things that they	<b>see</b>	themselves be by the	8, 1005/ 29
that these men, ye	<b>see</b>	, may not deny but	8, 1012/ 13
of Scripture, wherein we	<b>see</b>	the miracles that God	8, 1016/ 14
among yourselves" Here ye	<b>see</b>	plainly that Saint Paul	8, 1017/ 20
good readers, here ye	<b>see</b>	that there be evil	8, 1018/ 10
So that ye may	<b>see</b>	that in "the church	8, 1018/ 18
which every man may	<b>see</b>	that the church is	8, 1019/ 1
Ye shall also well	<b>see</b>	it by this: that	8, 1019/ 20
fire" here ye may	<b>see</b>	, good Christian readers, that	8, 1019/ 35
that thus ye may	<b>see</b>	, good Christian readers, that	8, 1020/ 15
Cyprian saith, "if we	<b>see</b>	cockle in the Church	8, 1020/ 35
so that because we	<b>see</b>	cockle in the Church	8, 1020/ 37
good Christian readers, ye	<b>see</b>	that the church of	8, 1021/ 10
as every man may	<b>see</b>	, an invention so fond	8, 1024/ 12
particular churches... he may	<b>see</b>	that our Savior himself	8, 1024/ 19
shall the more surely	<b>see</b>	that this manner of	8, 1026/ 26
readers, well and clearly	<b>see</b>	that though the catholic	8, 1028/ 22
every child may soon	<b>see</b>	that all those holy	8, 1028/ 32
of Tyndale, ye may	<b>see</b>	before, in my Sixth	8, 1031/ 24
scripture of God: ye	<b>see</b>	well, good readers, that	8, 1032/ 37
and all the serpentine	<b>seed</b>	that is descended of	8, 585/ 12
to sow his evangelical	<b>seed</b>	and to steal an	8, 628/ 19
not preach. Which spiritual	<b>seed</b>	because they will not	8, 630/ 24
began to sow such	<b>seed</b>	of evil rumor among	8, 635/ 12
Sabaoth had left us	<b>seed</b>	... we had been all	8, 718/ 10
Hosts hath saved him	<b>seed</b>	, and hath gathered him	8, 718/ 13
Sabaoth had left us	<b>seed</b>	... we had been all	8, 726/ 33
Hosts hath saved him	<b>seed</b>	, and hath gathered him	8, 726/ 35
open. But, now, the "	<b>seed</b>	" that God hath left	8, 727/ 12
the men of whose	<b>seed</b>	this flock is fed	8, 727/ 15
look, then, upon the	<b>seed</b>	with which the flock	8, 727/ 16
age... and in that	<b>seed</b>	find ye Saint Ignatius	8, 727/ 18
left by God for	<b>seed</b>	in the known Catholic	8, 727/ 25
a nun. Now, the	<b>seed</b>	that hath all this	8, 727/ 35
sent the other, good	<b>seed</b>	unto his known Catholic	8, 728/ 15
and then such darnel	<b>seed</b>	and cockle to feed	8, 728/ 20
to err, being "Abraham's	<b>seed</b>	, and the children of	8, 767/ 22
of Baptism. Upon the	<b>seed</b>	whereof, with the good	8, 768/ 22
because they be Abraham's	<b>seed</b>	are they all Abraham's	8, 773/ 17
which come of Abraham's	<b>seed</b>	are not Abraham's children	8, 783/ 18
and so hath his	<b>seed</b>	in him, that he	8, 824/ 27
full of heresies. Wherefore,	<b>seeing</b>	that for the very	8, 575/ 28
be partners in faith	<b>seeing</b>	, I say, that he	8, 576/ 1
wise toward their oxen...	<b>seeing</b>	no further therein, nor	8, 636/ 22
his railing against it:	<b>seeing</b>	, yet, that the thing	8, 730/ 4
now cometh Tyndale and,	<b>seeing</b>	that he cannot avoid	8, 745/ 18
had to believe them...	<b>seeing</b>	that they be neither	8, 805/ 14
is without all sin,	<b>seeing</b>	that all men must	8, 859/ 10
know it not by	<b>seeing</b>	or feeling, as we	8, 861/ 3
know it not by	<b>seeing</b>	or feeling, as we	8, 974/ 18

faith, and not by	<b>seeing</b>	or feeling, as men	8, 974/ 26
go from us to	<b>seek</b>	the "true" scripture? Taketh	8, 651/ 36
walk out thereof to	<b>seek</b>	themselves some new. Then	8, 652/ 25
conclusion, would for shame	<b>seek</b>	any farther shift, and	8, 665/ 25
so that Tyndale must	<b>seek</b>	himself a new solution	8, 683/ 24
bestow any money otherwise,	<b>seek</b>	and search about whether	8, 701/ 11
be first bound to	<b>seek</b>	and search and be	8, 701/ 13
aught upon "voluntary," to	<b>seek</b>	and search out such	8, 701/ 20
all to Rome to	<b>seek</b>	and search out some	8, 701/ 28
his own head, to	<b>seek</b>	some evasion where he	8, 734/ 8
the point... and to	<b>seek</b>	occasion of railing, he	8, 765/ 17
had an occasion to	<b>seek</b>	further but out of	8, 774/ 34
authors. Even so, we	<b>seek</b>	up old antiquities, out	8, 774/ 35
thereto, purposeth thereby to	<b>seek</b>	the way to salvation	8, 781/ 21
had an occasion to	<b>seek</b>	further but out of	8, 805/ 34
authors. Even so, we	<b>seek</b>	up old antiquities, out	8, 805/ 35
at my house to	<b>seek</b>	him. Whereupon I called	8, 816/ 5
they be driven to	<b>seek</b>	about for some other	8, 828/ 34
known Catholic church to	<b>seek</b>	out another, he walked	8, 828/ 37
For where we should	<b>seek</b>	her, that he telleth	8, 873/ 5
thinketh it necessary to	<b>seek</b>	her and find her	8, 873/ 8
and sendeth us to	<b>seek</b>	, and telleth us not	8, 876/ 21
where we happen to	<b>seek</b>	, there be any such	8, 876/ 23
a pulpit, but to	<b>seek</b>	some sure way how	8, 884/ 20
labor about it, to	<b>seek</b>	us out such tokens	8, 891/ 33
not greatly need to	<b>seek</b>	one that can read	8, 896/ 28
would send me to	<b>seek</b>	, that is to say	8, 904/ 36
ye bid me go	<b>seek</b>	her... and ye say	8, 905/ 7
and then to go	<b>seek</b>	these words throughout all	8, 909/ 2
doth send us to	<b>seek</b>	the church by the	8, 935/ 20
he sendeth them to	<b>seek</b>	it there... he meaneth	8, 935/ 25
particular church... but go	<b>seek</b>	that universal church which	8, 950/ 35
Christ neither bade him	<b>seek</b>	an unknown church nor	8, 951/ 7
neither bound to go	<b>seek</b>	it nor so to	8, 979/ 25
find their marks, to	<b>seek</b>	a church unknown which	8, 994/ 5
a sundry way, to	<b>seek</b>	a very fire somewhere	8, 994/ 15
farther from her to	<b>seek</b>	her, but, which is	8, 994/ 35
one, that they go	<b>seek</b>	her whom if they	8, 994/ 37
the church which they	<b>seek</b>	is, and always shall	8, 994/ 39
this world where they	<b>seek</b>	her, and evermore still	8, 995/ 3
we be fain to	<b>seek</b>	the certainty of Revelation	8, 996/ 7
turned the Book to	<b>seek</b>	for it, some have	8, 997/ 21
and we both do	<b>seek</b>	in this question is	8, 1000/ 34
they and we both	<b>seek</b>	out the very church	8, 1001/ 14
Christ, that we both	<b>seek</b>	for, be this common	8, 1001/ 22
and we, driven to	<b>seek</b>	the church. Ye see	8, 1002/ 3
that driveth us to	<b>seek</b>	the church is to	8, 1002/ 6
each of them go	<b>seek</b>	the church, which church	8, 1002/ 18
a contrary way to	<b>seek</b>	it yet assign they	8, 1002/ 35
to them before, go	<b>seek</b>	them out in the	8, 1004/ 18

he would bid us	<b>seek</b>	out the church of	8, 1023/ 23
that we should go	<b>seek</b>	the secret, unknown church	8, 1024/ 4
since every man that	<b>seeketh</b>	for the belief, and	8, 781/ 20
it, yet he finally	<b>seeketh</b>	out a shift to	8, 802/ 3
our Savior, saving for	<b>seeking</b>	of occasion of railing	8, 726/ 15
had they wander about	<b>seeking</b>	the church, each a	8, 994/ 29
alone, and leaving them	<b>seeking</b>	the church, which while	8, 995/ 6
Church, was but a	<b>seely</b>	poor chicken. For he	8, 723/ 25
better edifying of their	<b>seely</b>	simple souls. And this	8, 886/ 15
scornfully reheareth, and would	<b>seem</b>	to shake off so	8, 602/ 9
like, he would fain	<b>seem</b>	to assoil it, be	8, 602/ 31
it and make it	<b>seem</b>	to serve anything for	8, 624/ 8
own mouth; and would	<b>seem</b>	to be sent from	8, 641/ 20
as "the church"? We	<b>seem</b>	to have need first	8, 645/ 29
which words he would	<b>seem</b>	to prove his conclusion	8, 663/ 3
their "church unknown" might	<b>seem</b>	to be perceived and	8, 668/ 2
theirs whom he would	<b>seem</b>	to mock, that is	8, 679/ 27
he would have it	<b>seem</b>	nay, that Saint Augustine	8, 680/ 27
Chrysostom, to make it	<b>seem</b>	that in whomsomever were	8, 685/ 10
which Huessgen would have	<b>seem</b>	that they could not	8, 685/ 19
Tyndale, to make them	<b>seem</b>	like, dissembling the greatest	8, 697/ 24
would make the matter	<b>seem</b>	somewhat like... and yet	8, 697/ 26
over that, where they	<b>seem</b>	like, he maketh them	8, 697/ 27
like, he maketh them	<b>seem</b>	like with lying. For	8, 697/ 28
make the two things	<b>seem</b>	like... and yet he	8, 698/ 2
those would he should	<b>seem</b>	were none. And therefore	8, 714/ 15
one of them would	<b>seem</b>	to prove true his	8, 728/ 12
the sect, cannot but	<b>seem</b>	very gay. But whoso	8, 743/ 23
to make one answer	<b>seem</b>	twain) nor with false	8, 745/ 21
whom it shall so	<b>seem</b>	... it is else a	8, 749/ 5
fantasy. Yet would Tyndale	<b>seem</b>	to prove his "feeling	8, 752/ 3
yet fain have it	<b>seem</b>	necessary that there should	8, 764/ 22
like: though these words	<b>seem</b>	unsitting in such men's	8, 765/ 31
he would have it	<b>seem</b>	, with hope and charity	8, 779/ 12
his disciples might peradventure	<b>seem</b>	to fall in the	8, 801/ 15
argument which Tyndale would	<b>seem</b>	to assoil: that is	8, 801/ 26
slink away slyly and	<b>seem</b>	not to grant it	8, 802/ 3
this question will somewhat	<b>seem</b>	strange to this disciple	8, 803/ 35
also that it should	<b>seem</b>	farther, by Tyndale, that	8, 819/ 12
he would have it	<b>seem</b>	. The cause, he saith	8, 866/ 17
that outwardly they shall	<b>seem</b>	sheep, and inwardly be	8, 890/ 10
by another, wheresoever any	<b>seem</b>	to say anything which	8, 895/ 24
halting hostess say, "ye	<b>seem</b>	now, by your tale	8, 901/ 6
each of you would	<b>seem</b>	to construe truly, and	8, 903/ 33
your churches would fain	<b>seem</b>	to be the true	8, 904/ 15
about. For ye would	<b>seem</b>	, each of you, to	8, 904/ 26
Church, to make it	<b>seem</b>	that the old holy	8, 906/ 6
verity." Barnes would here	<b>seem</b>	, lo, to have found	8, 910/ 25
Barnes would have it	<b>seem</b>	, every man may perceive	8, 914/ 19
them, to make it	<b>seem</b>	the more plain for	8, 916/ 12

them to make them	<b>seem</b>	the more plain for	8, 916/ 30
very Catholic Church might	<b>seem</b>	uncertain, and be taken	8, 933/ 30
Barnes would have it	<b>seem</b>	. And then how sinful	8, 958/ 34
away, to make them	<b>seem</b>	the plainer for his	8, 959/ 34
feigneth to make it	<b>seem</b>	that the known Catholic	8, 963/ 16
Barnes maketh it here	<b>seem</b>	, by misrehearsing of Saint	8, 966/ 34
he would have them	<b>seem</b>	the very words of	8, 972/ 32
Saint Augustine's order, would	<b>seem</b>	to set much by	8, 975/ 33
Augustine as he would	<b>seem</b>	to do, then is	8, 978/ 27
Barnes would it should	<b>seem</b>	that Saint Bernard were	8, 984/ 18
that Saint Bernard should	<b>seem</b>	to prove the church	8, 984/ 26
that Saint Bernard should	<b>seem</b>	to despise and set	8, 984/ 32
to make his matter	<b>seem</b>	sweet. Finally shall I	8, 985/ 9
Bernard to make him	<b>seem</b>	to say so... then	8, 987/ 14
about to make it	<b>seem</b>	... but is, out of	8, 992/ 7
these things set together	<b>seem</b>	to prove meetly well	8, 1006/ 6
that evil men may	<b>seem</b>	to be excluded from	8, 1015/ 30
it, that man may	<b>seem</b>	stark mad that affirmeth	8, 1020/ 19
build churches thereas it	<b>seemed</b>	necessary... and that so	8, 702/ 18
no. He would have	<b>seemed</b>	not to remember such	8, 815/ 28
which he would have	<b>seemed</b>	both to prove that	8, 859/ 18
false shrews and yet	<b>seemed</b>	as honest and as	8, 877/ 1
which was, as it	<b>seemed</b>	, the last in which	8, 884/ 33
made for it or	<b>seemed</b>	to say against. And	8, 887/ 7
would the Arians have	<b>seemed</b>	to be, and the	8, 933/ 28
said, and would have	<b>seemed</b>	to prove it by	8, 962/ 28
for quick. But himself	<b>seemeth</b>	yet much worse indeed	8, 583/ 6
know the truth. Now	<b>seemeth</b>	me that it should	8, 620/ 11
goodly fashion as it	<b>seemeth</b>	that but if the	8, 632/ 14
thee." And as it	<b>seemeth</b>	, some such fellow began	8, 635/ 12
yet thought, as it	<b>seemeth</b>	, that blessed, holy saint	8, 637/ 25
And surely so it	<b>seemeth</b>	they have. For I	8, 652/ 6
that is, as it	<b>seemeth</b>	by his words, none	8, 652/ 12
of saints. And now	<b>seemeth</b>	Tyndale to make a	8, 658/ 26
which other scripture he	<b>seemeth</b>	to call the "true	8, 658/ 28
earth, and, as it	<b>seemeth</b>	, hell swalloweth them up	8, 671/ 16
railing, saving that it	<b>seemeth</b>	necessary that the folly	8, 709/ 6
there come another that	<b>seemeth</b>	more honest, or that	8, 742/ 7
there cometh another that	<b>seemeth</b>	more honest, or that	8, 746/ 19
which is, as me	<b>seemeth</b>	, one great article of	8, 753/ 31
apostles thought, as it	<b>seemeth</b>	, otherwise, when they prayed	8, 759/ 33
Tyndale needeth not, it	<b>seemeth</b>	, to make them so	8, 775/ 22
then also when it	<b>seemeth</b>	that good men pursue	8, 791/ 15
a Job, as it	<b>seemeth</b>	, of some other man's	8, 791/ 19
is here, as it	<b>seemeth</b>	, to teach us what	8, 792/ 11
his intent, as it	<b>seemeth</b>	, that in like wise	8, 792/ 17
And indeed, as it	<b>seemeth</b>	, Tyndale meaneth that all	8, 795/ 22
one. And yet it	<b>seemeth</b>	further, by Tyndale's tale	8, 821/ 5
his childhood. But Barnes	<b>seemeth</b>	to mean that they	8, 851/ 2
to prove it, he	<b>seemeth</b>	of his own brain	8, 859/ 27

had not, as it	<b>seemeth</b>	, so much wit as	8, 863/ 33
in another point Barnes	<b>seemeth</b>	to run out at	8, 870/ 28
us sure, as it	<b>seemeth</b>	, of them in whom	8, 879/ 14
voice of strangers he	<b>seemeth</b>	to mean therein to	8, 889/ 19
teacher as them it	<b>seemeth</b>	that God hath left	8, 890/ 26
good Father Barnes, it	<b>seemeth</b>	that ye saw this	8, 893/ 13
of some other part	<b>seemeth</b>	contrary. And then when	8, 895/ 25
business. For surely it	<b>seemeth</b>	that the man hath	8, 909/ 3
no more than he	<b>seemeth</b>	to do himself. For	8, 915/ 23
the while, that he	<b>seemeth</b>	before to say the	8, 924/ 7
he was, as it	<b>seemeth</b>	, in the time when	8, 933/ 38
Christ plainly meant... he	<b>seemeth</b>	there to take for	8, 944/ 32
to "the church"... he	<b>seemeth</b>	to send him for	8, 946/ 11
them thus as he	<b>seemeth</b>	here to do, to	8, 948/ 4
so careless... that he	<b>seemeth</b>	to reckon all that	8, 952/ 18
his purpose plain, he	<b>seemeth</b>	rather to bring Saint	8, 973/ 34
will himself, as it	<b>seemeth</b>	, not let to confess	8, 975/ 16
was there, as it	<b>seemeth</b>	, in heaven one known	8, 1007/ 7
the meanwhile disputable and	<b>seemeth</b>	doubtful. How be, then	8, 1025/ 9
proper invention, as it	<b>seemeth</b>	to himself, of a	8, 1031/ 11
of a great multitude	<b>seeming</b>	good men, I may	8, 879/ 33
taste and not very	<b>seemly</b>	in sight... and refuse	8, 893/ 1
good Christian readers, well	<b>seen</b>	and perceived that Tyndale	8, 575/ 6
say, ye have already	<b>seen</b>	that Tyndale hath by	8, 575/ 22
such as himself had	<b>seen</b>	in the pool of	8, 620/ 4
durst for shame be	<b>seen</b>	to attempt the like	8, 653/ 9
that he might have	<b>seen</b>	that his argument would	8, 681/ 8
sure, had they not	<b>seen</b>	full well that they	8, 681/ 23
believing those that had	<b>seen</b>	him risen from death	8, 747/ 22
believed and have not	<b>seen</b>	") could never with any	8, 748/ 20
saith, ye have yourselves	<b>seen</b>	(in my Fourth Book	8, 778/ 37
believe them that had	<b>seen</b>	him risen. But to	8, 792/ 26
before, as ye have	<b>seen</b>	in my Fourth Book	8, 809/ 29
that he had not	<b>seen</b>	the priest this half	8, 814/ 22
for some other cause	<b>seen</b>	unto his high wisdom	8, 822/ 31
a man might have	<b>seen</b>	Friar Barnes when he	8, 845/ 30
spiritual church may be	<b>seen</b>	, though the spirituality thereof	8, 846/ 7
spirituality thereof be not	<b>seen</b>	, nor it upon the	8, 846/ 8
here have ye plainly	<b>seen</b>	that all the scriptures	8, 856/ 34
that he then had	<b>seen</b>	the other goodwife, her	8, 902/ 12
church should be well	<b>seen</b>	, and his true faith	8, 915/ 10
and heathen, so fully	<b>seen</b>	and perceived that no	8, 941/ 1
it standeth may be	<b>seen</b>	and known... but the	8, 952/ 12
this world can be	<b>seen</b>	or thought or felt	8, 968/ 37
after he had both	<b>seen</b>	him and felt him	8, 975/ 2
truth is perceived and	<b>seen</b>	only out of the	8, 977/ 6
which he may be	<b>seen</b>	. Moses is set upon	8, 977/ 8
here as ye have	<b>seen</b>	him before play with	8, 985/ 6
For first we have	<b>seen</b>	that the very words	8, 991/ 25
he had not lately	<b>seen</b>	, lest he might hap	8, 1027/ 22

idolatry immediately, as thou	<b>seest</b>	in the Bible. And	8, 609/ 17
the Pharisees. As thou	<b>seest</b>	how Christ calleth them	8, 648/ 11
cuckoo," and "When thou	<b>seest</b>	my soul hang on	8, 664/ 28
harlots' decking that thou	<b>seest</b>	daily, the game-players' disguising	8, 983/ 23
foolish but that he	<b>seeth</b>	well enough that if	8, 582/ 28
will hereafter when he	<b>seeth</b>	his time, rail upon	8, 587/ 4
say, every wise man	<b>seeth</b>	is yet more unreasonable	8, 587/ 19
hidden... but, as he	<b>seeth</b>	all the eyes of	8, 591/ 35
up upon him, so	<b>seeth</b>	he well that neither	8, 592/ 1
though all the world	<b>seeth</b>	that not one of	8, 599/ 32
all the whole world	<b>seeth</b>	that of the whole	8, 600/ 18
will, when his wisdom	<b>seeth</b>	it necessary. What of	8, 610/ 19
the Church this tale,	<b>seeth</b>	plainly the truth... and	8, 619/ 3
the church? He that	<b>seeth</b>	it, let him say	8, 644/ 36
yet he saith he	<b>seeth</b>	it not. And when	8, 646/ 1
dazeth, and weeneth he	<b>seeth</b>	that he seeth not	8, 646/ 3
he seeth that he	<b>seeth</b>	not, and taketh one	8, 646/ 4
from ours... whereas he	<b>seeth</b>	well, by the old	8, 672/ 28
in her hiss. Tyndale	<b>seeth</b>	well also, as ye	8, 679/ 24
eight hundred years he	<b>seeth</b>	yet well enough that	8, 679/ 35
third answer, because he	<b>seeth</b>	well that the other	8, 717/ 26
Church... since every man	<b>seeth</b>	that the thing is	8, 720/ 25
in question, where he	<b>seeth</b>	them vary and doubt	8, 724/ 23
and clear that he	<b>seeth</b>	them therein all of	8, 724/ 24
before. For therein he	<b>seeth</b>	himself safe. For though	8, 745/ 36
every man here well	<b>seeth</b>	how loud he belieth	8, 777/ 35
his fellows, when he	<b>seeth</b>	well himself that of	8, 790/ 27
false heresies, because he	<b>seeth</b>	that no man can	8, 816/ 22
forth unproved that he	<b>seeth</b>	well himself that men	8, 859/ 24
the thing that he	<b>seeth</b>	well every man would	8, 864/ 13
written in Scripture. Then	<b>seeth</b>	every learned man that	8, 881/ 5
again, each of you	<b>seeth</b>	his own part so	8, 904/ 18
church of Christ, himself	<b>seeth</b>	how the foul parts	8, 907/ 19
for something that himself	<b>seeth</b>	, of likelihood in the	8, 909/ 5
general council, Friar Barnes	<b>seeth</b>	well that may be	8, 922/ 7
and sin that he	<b>seeth</b>	in his neighbor him	8, 944/ 24
These words, every man	<b>seeth</b>	well, touch not the	8, 952/ 32
fool... especially since he	<b>seeth</b>	not yet what a	8, 973/ 36
mind, namely while he	<b>seeth</b>	that among the others	8, 997/ 29
known church, every man	<b>seeth</b>	and every heretic agreeth	8, 1003/ 13
of the Scripture. Now	<b>seeth</b>	every man well enough	8, 1022/ 3
said to Samuel, "man	<b>seeth</b>	those things that appear	8, 1023/ 25
at them: surely right	<b>seldom</b>	happeth it that a	8, 591/ 10
he shall be sure	<b>seldom</b>	to meet any man	8, 812/ 31
of it, and very	<b>seldom</b>	. And if any man	8, 844/ 34
but say her own	<b>self</b>	, and (lest you should	8, 594/ 38
I think mine own	<b>self</b>	the historical faith so	8, 820/ 8
Augustine felt... in the	<b>self</b>	thing that Saint Augustine	8, 827/ 12
be of it... one	<b>self</b>	man is peradventure of	8, 844/ 34
he writeth unto one	<b>self</b>	church and one self	8, 854/ 28

self church and one	<b>self</b>	congregation, "Ye be very	8, 854/ 28
that by Barnes, one	<b>self</b>	man is of "the	8, 869/ 5
and out of one	<b>self</b>	good ground, of Holy	8, 892/ 27
heard that, in the	<b>self</b>	place where Saint Augustine	8, 982/ 10
teach and renew the	<b>selfsame</b>	old, rotten heresies which	8, 625/ 3
points we have the	<b>selfsame</b>	faith that Christ and	8, 656/ 29
of God. Finally, the	<b>selfsame</b>	words of Luther, as	8, 678/ 15
man built thereupon the	<b>selfsame</b>	building that the Catholic	8, 680/ 2
Christendom... but even the	<b>selfsame</b>	reason that maintaineth them	8, 681/ 11
his reason in the	<b>selfsame</b>	fashion; and so would	8, 681/ 22
manner thing but the	<b>selfsame</b>	tale again... and yet	8, 690/ 18
but tell us the	<b>selfsame</b>	tale that he told	8, 692/ 32
and even by the	<b>selfsame</b>	shall he find his	8, 712/ 17
let us consider the	<b>selfsame</b>	book that ye call	8, 736/ 26
it. Also, in the	<b>selfsame</b>	gospel of the Samaritans	8, 760/ 3
done since, for the	<b>selfsame</b>	cause because he will	8, 761/ 25
Any other than the	<b>selfsame</b>	that I have told	8, 777/ 2
faith alone" for the	<b>selfsame</b>	cause for which Saint	8, 784/ 1
whether they were the	<b>selfsame</b>	persons that came out	8, 794/ 27
well ye wot, the	<b>selfsame</b>	mind and intent of	8, 798/ 36
writing preserved, by the	<b>selfsame</b>	Spirit that indited the	8, 808/ 29
against him by the	<b>selfsame</b>	? And when he can	8, 812/ 20
came to controlment the	<b>selfsame</b>	wily folly in Richard	8, 813/ 11
but also by the	<b>selfsame</b>	place that Friar Barnes	8, 834/ 11
perceive and understand the	<b>selfsame</b>	places of Scripture that	8, 834/ 32
the church" in the	<b>selfsame</b>	epistles out of which	8, 854/ 26
were the remnant the	<b>selfsame</b>	man still, and the	8, 856/ 23
man still, and the	<b>selfsame</b>	soul should still remain	8, 856/ 23
mothers, out of the	<b>selfsame</b>	ground of Scripture, by	8, 892/ 29
that then held the	<b>selfsame</b>	heresies that Tyndale holdeth	8, 917/ 29
saith Saint Jerome the	<b>selfsame</b>	things against those other	8, 918/ 5
and plain by the	<b>selfsame</b>	councils that Friar Barnes	8, 923/ 31
own sermon upon the	<b>selfsame</b>	words of the Gospel	8, 933/ 19
Friar Barnes, that the	<b>selfsame</b>	words by which he	8, 935/ 10
Saint Chrysostom, in the	<b>selfsame</b>	few words which Barnes	8, 936/ 8
and should have the	<b>selfsame</b>	authority, full and whole	8, 937/ 28
the Donatists with the	<b>selfsame</b>	reason that himself is	8, 963/ 15
Augustine himself in the	<b>selfsame</b>	sermon. For in all	8, 963/ 33
Saint Augustine, with the	<b>selfsame</b>	words by which Saint	8, 964/ 29
confute him by the	<b>selfsame</b>	place of Saint Augustine	8, 980/ 13
universal church in the	<b>selfsame</b>	place, I say, Saint	8, 982/ 16
did preach against the	<b>selfsame</b>	heresies that Barnes now	8, 991/ 31
Saint Bernard, in the	<b>selfsame</b>	process out of which	8, 992/ 1
our Lord, in the	<b>selfsame</b>	chapter of Saint Matthew	8, 1016/ 34
and used continually to	<b>sell</b>	, many of these heretics'	8, 813/ 14
offer their poison to	<b>sell</b>	, they would of their	8, 813/ 19
him such books to	<b>sell</b>	, but he would none	8, 814/ 21
matter that, save for	<b>selling</b>	of mine ale and	8, 903/ 12
that ye your own	<b>selves</b>	be the very church	8, 928/ 1
all you your own	<b>selves</b>	so fully affirm that	8, 936/ 19

ye confess your own	<b>selves</b>	it is none of	8, 1029/ 32
for all their sheepish	<b>semblance</b>	outwardly, right ravenous wolves	8, 891/ 18
clean, and let Tyndale	<b>send</b>	his women priests about	8, 598/ 2
to heresy? Did God	<b>send</b>	any such? If he	8, 611/ 6
specially spoken: "I shall	<b>send</b>	you the Holy Ghost	8, 614/ 32
these words promised to	<b>send</b>	his Spirit, not into	8, 614/ 36
infidelity, before that day	<b>send</b>	men into pain: therefore	8, 625/ 29
likelihood, when he would	<b>send</b>	this new Baptist, Saint	8, 650/ 28
that God would ever	<b>send</b>	any such abominable beast	8, 651/ 25
and that he would	<b>send</b>	the Holy Ghost therein	8, 693/ 25
choose out specially and	<b>send</b>	forth on his errand	8, 695/ 9
fully minded rather to	<b>send</b>	us all to Rome	8, 701/ 28
unmeet for God to	<b>send</b>	on his message... in	8, 717/ 21
unto the Church to	<b>send</b>	his Holy Spirit into	8, 720/ 7
wit, that he would	<b>send</b>	the Holy Ghost to	8, 753/ 26
if we would any	<b>send</b>	thither to preach the	8, 770/ 9
is no remedy but	<b>send</b>	some of Tyndale's elects	8, 770/ 15
wedding of nuns! Well,	<b>send</b>	Luther, then. Howbeit, that	8, 770/ 20
well, then let us	<b>send</b>	so good a man	8, 770/ 26
God hath promised to	<b>send</b>	his Holy Spirit into	8, 771/ 20
should not need to	<b>send</b>	any such cole-prophets as	8, 771/ 24
was wont always to	<b>send</b>	honest men on his	8, 771/ 30
wont to reserve or	<b>send</b>	to teach the world	8, 772/ 13
God always soon after	<b>send</b>	down some good Moses	8, 794/ 7
among you? Let him	<b>send</b>	for the priests of	8, 843/ 12
unto which I did	<b>send</b>	it." Also, Saint Paul	8, 873/ 32
me... for I will	<b>send</b>	you to an inn	8, 877/ 7
thitherward," and then would	<b>send</b>	him to a certain	8, 877/ 9
the inn that ye	<b>send</b>	me to, where I	8, 877/ 17
the place that I	<b>send</b>	thee to, many such	8, 877/ 31
the which I did	<b>send</b>	it." What do the	8, 880/ 30
went his way did	<b>send</b>	his Holy Spirit to	8, 884/ 36
further consolation, make and	<b>send</b>	them over some new	8, 886/ 13
for this cause to	<b>send</b>	us to an unknown	8, 904/ 24
such as ye would	<b>send</b>	me to seek, that	8, 904/ 35
words were his) doth	<b>send</b>	us to seek the	8, 935/ 20
princes may themselves that	<b>send</b>	them... I say that	8, 941/ 15
such things as they	<b>send</b>	them for, to do	8, 941/ 16
more, but would only	<b>send</b>	him that had wrong	8, 944/ 2
case doth Christ there	<b>send</b>	him that without any	8, 944/ 22
church"... he seemeth to	<b>send</b>	him for the redress	8, 946/ 11
For Christ would not	<b>send</b>	him where he should	8, 952/ 3
For did he not	<b>send</b>	his apostles and his	8, 998/ 28
fatherless; but I will	<b>send</b>	you another Comforter, that	8, 999/ 14
uttermost remedy he would	<b>send</b>	them to a church	8, 1023/ 15
the Church? Also, he	<b>sendeth</b>	men to scriptures, that	8, 875/ 10
us not whither... and	<b>sendeth</b>	us to seek, and	8, 876/ 21
fifteen hundred years, and	<b>sendeth</b>	not lightly any such	8, 889/ 7
the Church? Also, he	<b>sendeth</b>	men to scriptures, that	8, 929/ 22
that since Saint Chrysostom	<b>sendeth</b>	us to the Scripture	8, 935/ 6

it appeareth, since he	<b>sendeth</b>	them to seek it	8, 935/ 25
neighbor him, I say,	<b>sendeth</b>	Christ unto "the church	8, 944/ 24
churches to which he	<b>sendeth</b>	the man to complain	8, 952/ 6
other men whom he	<b>sendeth</b>	, his flock heareth his	8, 981/ 7
cockle good corn, and	<b>sendeth</b>	it pure and clean	8, 1020/ 30
good man by whose	<b>sending</b>	he should now be	8, 877/ 12
unknown church. By which	<b>sending</b>	, while ye would withdraw	8, 904/ 25
promised and performed the	<b>sending</b>	of his own Holy	8, 938/ 1
it plain that Christ	<b>sending</b>	him so plainly to	8, 951/ 35
twain, and by the	<b>sending</b>	of the Father and	8, 1009/ 8
yet as well the	<b>sending</b>	as the working, the	8, 1009/ 10
great promise of the	<b>sending</b>	of our Savior Christ	8, 1016/ 17
and "penance" to "congregation," "	<b>senior</b>	," and "repentance," of very	8, 589/ 11
to destroy the literal	<b>sense</b>	, for to set up	8, 634/ 22
up a false, feigned	<b>sense</b>	of allegories when there	8, 634/ 23
to "destroy the literal	<b>sense</b>	" of the Scripture with	8, 635/ 23
nor letteth the literal	<b>sense</b>	... but the literal sense	8, 635/ 25
sense... but the literal	<b>sense</b>	standeth whole beside. And	8, 635/ 25
there is none allegory	<b>sense</b>	, as Luther and he	8, 635/ 26
away, saving the literal	<b>sense</b>	alone. But God, whose	8, 635/ 32
letter had none other	<b>sense</b>	than mysteries and allegories	8, 635/ 37
also, though the literal	<b>sense</b>	be full good... yet	8, 636/ 6
further thing therein. Which	<b>sense</b>	God, that indited the	8, 636/ 8
thereby than by the	<b>sense</b>	that immediately riseth upon	8, 636/ 9
nonce that such other	<b>sense</b>	might be perceived therein	8, 636/ 11
find out another, secret	<b>sense</b>	therein... and that sense	8, 636/ 24
sense therein... and that	<b>sense</b>	such as in respect	8, 636/ 24
of God intended this	<b>sense</b>	and understanding therein... he	8, 636/ 28
heretics, unto the right	<b>sense</b>	of the Scripture, and	8, 648/ 9
that scripture the true	<b>sense</b>	and right understanding. For	8, 658/ 14
the learned, the very	<b>sense</b>	is in question... and	8, 668/ 7
of wrongly taking the	<b>sense</b>	of God's words, men	8, 677/ 21
points the very, true	<b>sense</b>	and exposition of the	8, 678/ 1
mistaking of the right	<b>sense</b>	and understanding thereof whereby	8, 680/ 9
restored unto its right	<b>sense</b>	again. But here is	8, 686/ 4
restored unto its right	<b>sense</b>	again. Thus he should	8, 686/ 14
such exposition the true	<b>sense</b>	were juggled away. This	8, 686/ 17
juggle from their true	<b>sense</b>	, because they teach them	8, 687/ 16
again to their right	<b>sense</b>	and understanding that they	8, 687/ 20
Scripture unto the right	<b>sense</b>	again. Then when we	8, 687/ 37
Scripture unto the right	<b>sense</b>	again... which the Pharisees	8, 691/ 19
them unto a false	<b>sense</b>	with wicked glosses, and	8, 691/ 24
inspiring them the right	<b>sense</b>	of Scripture, and whatsoever	8, 696/ 2
had destroyed the right	<b>sense</b>	of it for their	8, 706/ 23
have destroyed the right	<b>sense</b>	of it with their	8, 706/ 29
Talmud, to destroy the	<b>sense</b>	of the Scripture... unto	8, 707/ 5
have "destroyed the right	<b>sense</b>	of the Scripture with	8, 709/ 11
Talmud, "to destroy the	<b>sense</b>	of the Scripture," so	8, 713/ 2
or corrupting the true	<b>sense</b>	thereof, consider some one	8, 715/ 31
even in a false	<b>sense</b>	. Saint Augustine, before he	8, 730/ 13

which is the very	<b>sense</b>	and the true understanding	8, 739/ 20
or in the true	<b>sense</b>	and right understanding of	8, 743/ 29
far against the right	<b>sense</b>	of them to bring	8, 808/ 37
allegories and all other	<b>senses</b>	taken away, saving the	8, 635/ 31
God useth the bodily	<b>senses</b>	, which we call the	8, 744/ 6
reason and the bodily	<b>senses</b>	some debate and variance	8, 744/ 9
service of the bodily	<b>senses</b>	and of the reason	8, 744/ 10
known by our exterior	<b>senses</b>	yet, nevertheless, we may	8, 873/ 17
without some such outward,	<b>sensible</b>	causes, neither, as is	8, 744/ 20
thereof, and fully and	<b>sensibly</b>	feeleth it, as he	8, 751/ 7
and upon his own	<b>sensual</b>	, frantic fantasy, break his	8, 940/ 19
people... that same shameful	<b>sensual</b>	, beastly sect would have	8, 940/ 31
begun his heresies, and	<b>sent</b>	his erroneous books about	8, 594/ 33
Be it that he	<b>sent</b>	so many... what helpeth	8, 610/ 23
and against which God	<b>sent</b>	so many prophets to	8, 610/ 25
his people... and then	<b>sent</b>	his prophets, not to	8, 611/ 9
be any such prophets	<b>sent</b>	us by God, since	8, 611/ 23
miracles to be messengers	<b>sent</b>	from God. But Luther	8, 611/ 26
to show themselves messengers	<b>sent</b>	by God, but by	8, 611/ 28
clearly prove themselves messengers	<b>sent</b>	by the devil. And	8, 611/ 29
undoubted way to heaven,	<b>sent</b>	his own Son to	8, 613/ 9
but if he be	<b>sent</b>	to preach?" And then	8, 615/ 9
respect, and God had	<b>sent</b>	the synagogue sundry prophets	8, 618/ 2
together, without any man	<b>sent</b>	to show them the	8, 618/ 7
unto them, "I have	<b>sent</b>	you to reap that	8, 629/ 17
preach and be not	<b>sent</b>	... and though pride prick	8, 638/ 13
would seem to be	<b>sent</b>	from heaven instead of	8, 641/ 20
and that therefore was	<b>sent</b>	Saint John the Baptist	8, 649/ 5
whom God hath now	<b>sent</b>	at last to call	8, 650/ 19
their new apostles, now	<b>sent</b>	by God... in so	8, 651/ 8
because he was specially	<b>sent</b>	by God to rebuke	8, 652/ 36
faults... nor be not	<b>sent</b>	by God about the	8, 653/ 1
or living, but specially	<b>sent</b>	by the devil to	8, 653/ 3
according to his promise,	<b>sent</b>	unto his church to	8, 657/ 2
hundred prophets that were	<b>sent</b>	between the days of	8, 693/ 14
this fifteen hundred years,	<b>sent</b>	hither to call home	8, 694/ 28
that he speaketh of...	<b>sent</b>	in shorter season, to	8, 694/ 29
manner means prove himself	<b>sent</b>	by God, or such	8, 695/ 7
men whom God hath	<b>sent</b>	to call home his	8, 695/ 18
If these be now	<b>sent</b>	to call the Catholic	8, 695/ 24
prophets hath there been	<b>sent</b>	unto the world by	8, 695/ 34
John the Baptist is	<b>sent</b>	down to prepare the	8, 703/ 37
that he so hath	<b>sent</b>	him hither for such	8, 722/ 30
all this while been	<b>sent</b>	unto this flock which	8, 727/ 35
Lord of Hosts also,	<b>sent</b>	the other, good seed	8, 728/ 14
flock to him, and	<b>sent</b>	always now and then	8, 728/ 19
his faith, whom he	<b>sent</b>	to preach to all	8, 749/ 17
that Christ promised and	<b>sent</b>	the same Spirit to	8, 760/ 36
him his apostle and	<b>sent</b>	him forth to preach	8, 761/ 33
that God hath now	<b>sent</b>	him and his master	8, 771/ 18

agreeth. Also, when he	<b>sent</b>	his prophets of old	8, 771/ 29
it. For he that	<b>sent</b>	it can keep it	8, 786/ 19
so special a preacher	<b>sent</b>	by God, to give	8, 796/ 23
him thereafter, and shortly	<b>sent</b>	shameful death, and the	8, 808/ 13
be before him, and	<b>sent</b>	me word, in great	8, 813/ 37
living, and beaten and	<b>sent</b>	out a-begging, while heretics	8, 832/ 5
the Corinthians: "I have	<b>sent</b>	unto you Timothy, the	8, 833/ 31
his Son, and hath	<b>sent</b>	him to bless you	8, 840/ 27
Corinthians thus: "I have	<b>sent</b>	unto you Timothy, the	8, 846/ 15
to begin it, and	<b>sent</b>	his apostles diverse in	8, 856/ 1
from age to age	<b>sent</b>	into every good Christian	8, 856/ 4
Son, whom I have	<b>sent</b>	into the world for	8, 881/ 18
unto the which I	<b>sent</b>	him. For himself shall	8, 881/ 26
his disciples whom he	<b>sent</b>	to preach, "Into what	8, 882/ 19
to those whom he	<b>sent</b>	to preach, "If any	8, 882/ 30
words I see not	<b>sent</b>	out by murderers nor	8, 919/ 27
else he might have	<b>sent</b>	them only to the	8, 935/ 22
for else, if they	<b>sent</b>	them very far for	8, 941/ 18
not wronged is not	<b>sent</b>	to the particular church	8, 949/ 9
the prophets that he	<b>sent</b>	to them. And finally	8, 1016/ 16
himself his Holy Spirit	<b>sent</b>	by himself to teach	8, 1031/ 29
them. Now, though this	<b>sentence</b>	be good, and the	8, 636/ 20
own ignorance, that the	<b>sentence</b>	were not sufficiently perceived	8, 677/ 26
or virtue, the false	<b>sentence</b>	for the true, must	8, 677/ 34
that they falsify the	<b>sentence</b>	of the Scripture... Tyndale	8, 685/ 28
maid besides, she gave	<b>sentence</b>	shortly, and said, "He	8, 790/ 7
to give any sore	<b>sentence</b>	upon heretics, whatsoever they	8, 790/ 16
also the true, fruitful	<b>sentence</b>	of the same, with	8, 792/ 32
but upon the right	<b>sentence</b>	and understanding of the	8, 809/ 12
words, but upon the	<b>sentence</b>	... if Tyndale were a	8, 810/ 17
agree, but in the	<b>sentence</b>	... wherein not only the	8, 812/ 5
but also by the	<b>sentence</b>	of all old holy	8, 872/ 28
forthwith thereupon that the	<b>sentence</b>	of the Church in	8, 946/ 30
with the clean contrary	<b>sentence</b>	... against his own part	8, 972/ 18
Holy Scripture nor any	<b>sentence</b>	of holy doctor... but	8, 983/ 11
he hath turned the	<b>sentence</b>	, for his purpose, clean	8, 986/ 31
praying to saints, the	<b>sentence</b>	of excommunication, the pilgrimage	8, 990/ 1
prescience, predestination, and eternal	<b>sentence</b>	of reprobation... we spare	8, 998/ 19
blind guides, and painted	<b>sepulchres</b>	. And John called them	8, 648/ 12
orderly deduceth, by a	<b>serious</b>	, goodly process, in his	8, 610/ 16
it almost in every	<b>sermon</b>	. In which when he	8, 578/ 26
writeth plainly in a	<b>sermon</b>	upon the gospel of	8, 626/ 3
forth Sir William Tyndale's	<b>sermon</b>	... Tyndale . . . his elect know	8, 726/ 8
them so long a	<b>sermon</b>	. But as though he	8, 775/ 23
In all which long	<b>sermon</b>	he saith at length	8, 775/ 28
up all his whole	<b>sermon</b>	with... he concluded against	8, 776/ 1
end of his holy	<b>sermon</b>	, and gaspeth a little	8, 776/ 13
as all this long	<b>sermon</b>	of his goeth far	8, 776/ 15
the points of his	<b>sermon</b>	do specially pertain to	8, 776/ 20
Augustine in his fiftieth	<b>sermon</b>	made upon the words	8, 906/ 13

not in all that	<b>sermon</b>	any word wherein Saint	8, 906/ 28
to be in his	<b>Sermon</b>	99 that he made	8, 908/ 32
De tempore; in which	<b>sermon</b>	I find it not	8, 908/ 33
over not only 99	<b>Sermon</b>	, which he assigneth, but	8, 908/ 38
likelihood in the same	<b>sermon</b>	, that would mar all	8, 909/ 6
people present at his	<b>sermon</b>	, nor only those Christian	8, 912/ 6
his audience in his	<b>sermon</b>	in this wise: "Will	8, 913/ 10
as, being at my	<b>sermon</b>	, be such holy men	8, 913/ 17
himself, in his own	<b>sermon</b>	upon the selfsame words	8, 933/ 19
which is his seventy-sixth	<b>sermon</b>	upon Saint Matthew, hath	8, 933/ 21
work in his nineteenth	<b>sermon</b>	, that he writeth upon	8, 934/ 3
Augustine made not that	<b>sermon</b>	against them. First, as	8, 961/ 37
himself in the selfsame	<b>sermon</b>	. For in all that	8, 963/ 33
in all that whole	<b>sermon</b>	is there not only	8, 963/ 33
the beginning of this	<b>sermon</b>	and also in the	8, 964/ 23
For in the thirty-second	<b>sermon</b>	of the words of	8, 967/ 9
taken out of a	<b>sermon</b>	of Saint Augustine which	8, 981/ 31
their baptism. In which	<b>sermon</b>	, among many other things	8, 981/ 33
before in the same	<b>sermon</b>	, as is also rehearsed	8, 982/ 29
would say in a	<b>sermon</b>	that a monk that	8, 985/ 26
and read that same	<b>sermon</b>	of Saint Bernard shall	8, 987/ 20
Sarlat, where, after his	<b>sermon</b>	finished, they brought many	8, 990/ 34
and say in their	<b>sermons</b>	: "Men lay forth nowadays	8, 624/ 17
same and other two	<b>sermons</b>	that he had made	8, 981/ 34
too, and all the	<b>serpentine</b>	seed that is descended	8, 585/ 12
do all these accursed	<b>serpentine</b>	sects of heretics both	8, 672/ 11
generation of vipers and	<b>serpents</b>	. Of John the angel	8, 648/ 13
as the young viper	<b>serpents</b>	gnaw out their mother's	8, 672/ 7
prudent and wise as	<b>serpents</b>	," his inward unction will	8, 890/ 4
Now, if these slippery	<b>serpents</b>	will say (as Tyndale	8, 1018/ 20
husband, took yet his	<b>servant</b>	besides... "Now, in good	8, 790/ 11
man may have a	<b>servant</b>	whom he giveth meat	8, 986/ 6
was in his said	<b>servant</b>	glorified by many miracles	8, 990/ 29
of bread to the	<b>servant</b>	of God (as the	8, 990/ 35
Savior himself, as his	<b>servants</b>	and instruments... abusing their	8, 727/ 6
he calleth you the	<b>servants</b>	of Antichrist... and your	8, 984/ 3
the church, but the	<b>servants</b>	of Antichrist. How think	8, 984/ 5
therefore they be no	<b>servants</b>	of Christ, nor be	8, 986/ 15
believe in them and	<b>serve</b>	them. And a thousand	8, 579/ 29
be but superstitious and	<b>serve</b>	of naught, but be	8, 583/ 18
help of such haps	<b>serve</b>	their confessors and counselors	8, 591/ 14
may those words well	<b>serve</b>	for this purpose also	8, 615/ 29
make it seem to	<b>serve</b>	anything for them yet	8, 624/ 8
evasion that can well	<b>serve</b>	him... but only one	8, 647/ 13
they professed before to	<b>serve</b>	God in chastity, so	8, 666/ 17
themselves from henceforth to	<b>serve</b>	the devil in sacrilege	8, 666/ 18
church for whom they	<b>serve</b>	... and as much of	8, 682/ 29
blind us shall nothing	<b>serve</b>	for his purpose... let	8, 712/ 15
and so could nothing	<b>serve</b>	you that ye should	8, 738/ 5
both may and must	<b>serve</b>	for the known Catholic	8, 738/ 29

it better, shall never	<b>serve</b>	him here. For albeit	8, 746/ 24
restitution whereof should it	<b>serve</b>	, if after his restitution	8, 758/ 20
is enough, and may	<b>serve</b>	for altogether: that he	8, 786/ 7
feeling faith," only, to	<b>serve</b>	for salvation, and without	8, 786/ 8
to make his tale	<b>serve</b>	anything for his purpose	8, 794/ 37
none other might sufficiently	<b>serve</b>	... or else such other	8, 795/ 14
as was able to	<b>serve</b>	them to salvation (all	8, 820/ 33
of such as should	<b>serve</b>	God in spiritual cleanness	8, 832/ 9
said hitherto able to	<b>serve</b>	of naught... but that	8, 859/ 15
sin if that may	<b>serve</b>	alone, and they without	8, 868/ 27
but wither away and	<b>serve</b>	but for the fire	8, 870/ 12
Church both these tokens	<b>serve</b>	but for cunning folk	8, 894/ 12
of these tokens can	<b>serve</b>	such beginners as I	8, 894/ 15
that gloss can nothing	<b>serve</b>	Friar Barnes... but it	8, 914/ 24
forth holy fruit to	<b>serve</b>	the devil at his	8, 926/ 13
merit for us and	<b>serve</b>	us when we be	8, 969/ 16
of Christ, but they	<b>serve</b>	Antichrist. They go gorgeously	8, 983/ 20
as so be... do	<b>serve</b>	Antichrist and not Christ	8, 985/ 18
saith the evil folk	<b>serve</b>	God well? Doth not	8, 985/ 19
by their deadly sins	<b>serve</b>	the devil? If Friar	8, 985/ 20
said, "No man can	<b>serve</b>	two masters," for if	8, 986/ 11
Bernard say that they	<b>serve</b>	Antichrist, and that they	8, 986/ 13
Antichrist, and that they	<b>serve</b>	the devil (if he	8, 986/ 14
of Christ, and they	<b>serve</b>	Antichrist") Barnes hath translated	8, 986/ 35
of Christ, but they	<b>serve</b>	Antichrist." So that whereas	8, 986/ 36
saith that though they	<b>serve</b>	Antichrist, yet they be	8, 987/ 2
proof of Scripture can	<b>serve</b>	them, by Luther's rule	8, 1006/ 8
And if that cannot	<b>serve</b>	, then before witnesses. And	8, 1018/ 3
work... as ours have	<b>served</b>	us. For our sacraments	8, 692/ 20
sought out ever and	<b>served</b>	, and every man's necessity	8, 702/ 26
told you twice... and	<b>served</b>	you with a Jack	8, 705/ 6
your leisure would have	<b>served</b>	you. For, now, of	8, 893/ 36
he did not... whereof	<b>serveth</b>	his purpose of his	8, 611/ 7
purpose concerning the matter	<b>serveth</b>	all this process, but	8, 839/ 23
now that all this	<b>serveth</b>	of nothing, but his	8, 859/ 22
is not one syllable	<b>serveth</b>	him. And yet have	8, 883/ 22
have twain, "while he	<b>serveth</b>	the one, he shall	8, 986/ 12
and to do us	<b>service</b>	, and not that we	8, 579/ 28
ceremonies used in God's	<b>Service</b>	, and also the seven	8, 583/ 37
he use both the	<b>service</b>	of the bodily senses	8, 744/ 10
the soul toward the	<b>service</b>	of the faith... adding	8, 744/ 11
his reason into the	<b>service</b>	of the faith of	8, 798/ 32
his understanding to the	<b>service</b>	of historical faith... hath	8, 819/ 7
dedicated unto God's holy	<b>service</b>	, and with the indelible	8, 853/ 13
may invent a new	<b>Service</b>	of God, that is	8, 862/ 10
calling folk to God's	<b>Service</b>	... nor vestments, candles, Books	8, 932/ 23
to come to God's	<b>Service</b>	on Whitsunday than upon	8, 953/ 2
day in the Divine	<b>Service</b>	as they be the	8, 953/ 6
to some other more	<b>service</b>	than to his own	8, 986/ 7
church about the Divine	<b>Service</b>	... which kind of hallowed	8, 988/ 18

especially at the Divine	<b>Service</b>	as that men should	8, 1022/ 33
honorable to God nor	<b>serviceable</b>	unto our neighbor, nor	8, 579/ 31
pool of the temple	<b>serving</b>	for the sacrifice he	8, 620/ 4
Ministri Christi sunt, et	<b>serviunt</b>	Antichristo" (that is, "They	8, 986/ 34
and upon all the	<b>sessions</b>	of peace kept within	8, 587/ 6
and before the next	<b>sessions</b>	, come sit as fast	8, 848/ 35
have such a price	<b>set</b>	upon it save through	8, 580/ 28
of naught, but be	<b>set</b>	"instead of Christ" and	8, 583/ 18
in gay Kendal green;	<b>set</b>	saints at naught, and	8, 583/ 36
Marian? But then to	<b>set</b>	out this matter somewhat	8, 586/ 22
pope hath in Rome	<b>set</b>	up a stewes of	8, 586/ 33
amerced yearly, and fines	<b>set</b>	on their heads, and	8, 587/ 7
would have all consecrations	<b>set</b>	at naught and taken	8, 595/ 23
allthing so far forth	<b>set</b>	at large that he	8, 597/ 30
the same tale, and	<b>set</b>	us to the same	8, 600/ 31
whole body, it would	<b>set</b>	his face afire to	8, 601/ 4
with scriptures as he	<b>set</b>	it forth, that he	8, 602/ 21
much dishonor as to	<b>set</b>	him to dispute with	8, 602/ 26
say, till himself did	<b>set</b>	up his church the	8, 613/ 16
swerve from them, and	<b>set</b>	their authority clear at	8, 624/ 1
the Blessed Sacrament, nor	<b>set</b>	by no sacrament else	8, 630/ 17
than wine and cakebread	<b>set</b>	up for a bare	8, 633/ 27
literal sense, for to	<b>set</b>	up a false, feigned	8, 634/ 22
apostles even then, and	<b>set</b>	some suspicious or inquiet	8, 635/ 14
foresee, and more did	<b>set</b>	thereby than by the	8, 636/ 9
in respect thereof he	<b>set</b>	the other at naught	8, 636/ 25
to follow Tyndale may	<b>set</b>	at short all that	8, 639/ 29
thus... this will soon	<b>set</b>	an end in the	8, 647/ 24
is, them that had	<b>set</b>	up a righteousness of	8, 648/ 22
of money, and were	<b>set</b>	to be a receiver	8, 654/ 23
say, with these things	<b>set</b>	thereto, prove Tyndale and	8, 660/ 14
busily gone about to	<b>set</b>	up. Now if Tyndale	8, 665/ 21
day of February, and	<b>set</b>	in in his place	8, 684/ 24
works, by which they	<b>set</b>	so little, God setteth	8, 688/ 1
that every friar may	<b>set</b>	his vow at naught	8, 689/ 13
Lord hath illustrated and	<b>set</b>	out unto the show	8, 703/ 31
as the Jews have	<b>set</b>	up a book of	8, 707/ 4
even so have ours	<b>set</b>	up their dunce their	8, 707/ 7
not to reject and	<b>set</b>	aside for naught. And	8, 708/ 1
as the Jews had "	<b>set</b>	up" a book, of	8, 713/ 2
so the Church hath "	<b>set</b>	up," he saith, "their	8, 713/ 3
fool if he should	<b>set</b>	forth such a point	8, 723/ 9
according to God's promise),	<b>set</b>	upon a hill, can	8, 740/ 4
readers, we shall so	<b>set</b>	about him, and then	8, 746/ 10
about him, and then	<b>set</b>	in such terriers to	8, 746/ 10
his holy hand inwardly	<b>set</b>	on us, and leading	8, 746/ 29
he may, so obstinately	<b>set</b>	his will unto the	8, 748/ 23
see before my face	<b>set</b>	up in Rome a	8, 765/ 5
therewith not content, but	<b>set</b>	up a stewes of	8, 765/ 8
nor never can he	<b>set</b>	forth any foot forward	8, 782/ 9

the Catholic Church and	<b>set</b>	it at so light	8, 836/ 18
with its accusative case	<b>set</b>	out, as "Richard learneth	8, 846/ 20
fees paid, and themselves	<b>set</b>	on free foot and	8, 848/ 33
instruct it, and they	<b>set</b>	others under them, as	8, 856/ 3
them, as Saint Paul	<b>set</b>	Timothy so God hath	8, 856/ 3
should secretly sow and	<b>set</b>	forth false heresies, contrary	8, 879/ 21
by some false teacher,	<b>set</b>	me now, before your	8, 885/ 9
had them there, then	<b>set</b>	divers ushers under him	8, 898/ 32
the foul parts do	<b>set</b>	out the fair, and	8, 907/ 19
The city that is	<b>set</b>	upon a mountain cannot	8, 915/ 9
May he so boldly	<b>set</b>	them all at naught	8, 919/ 10
have a fair roof	<b>set</b>	upon it; for less	8, 924/ 16
made it, broken and	<b>set</b>	at naught, but that	8, 941/ 35
church, that I have	<b>set</b>	out, spiritual, and no	8, 943/ 4
his answer there, is	<b>set</b>	together, it amounteth to	8, 946/ 13
he is reprov'd thereof,	<b>set</b>	not thereby, is, ye	8, 946/ 23
run in apostasy, and	<b>set</b>	naught by perjury, and	8, 953/ 9
length, I would here	<b>set</b>	you in. But Saint	8, 956/ 3
driven of necessity to	<b>set</b>	in sundry times sorer	8, 956/ 9
order, would seem to	<b>set</b>	much by him. Lo	8, 975/ 33
be seen. Moses is	<b>set</b>	upon a rock to	8, 977/ 8
seem to despise and	<b>set</b>	at naught all holy	8, 984/ 33
of the Church, were	<b>set</b>	at naught. In this	8, 990/ 5
unknown church framed and	<b>set</b>	up by Friar Barnes	8, 993/ 8
their own wits, and	<b>set</b>	up their churches so	8, 993/ 19
breach thereof these things	<b>set</b>	together seem to prove	8, 1006/ 6
as though God had	<b>set</b>	a known head unto	8, 1010/ 6
sheep whereupon Christ did	<b>set</b>	the known shepherds was	8, 1012/ 2
For he did not	<b>set</b>	shepherds upon the devil's	8, 1012/ 4
whereupon our Savior did	<b>set</b>	the known shepherds were	8, 1012/ 14
which our Savior did	<b>set</b>	those known shepherds was	8, 1012/ 23
as if they would	<b>set</b>	up a gate in	8, 1021/ 28
labor to have them	<b>set</b>	at light. And therefore	8, 1022/ 37
Christ himself should not	<b>set</b>	us in the right	8, 1023/ 20
be hidden that is	<b>set</b>	upon a hill," meaning	8, 1029/ 6
church first and principally	<b>set</b>	upon himself, cannot be	8, 1029/ 7
a thousand such superstitiousnesses	<b>setteth</b>	he before us instead	8, 579/ 30
saith the same, and	<b>setteth</b>	not much thereby though	8, 646/ 32
all against him, he	<b>setteth</b>	not a rush by	8, 659/ 10
is... which while he	<b>setteth</b>	so little by Saint	8, 679/ 32
reason that Tyndale here	<b>setteth</b>	so light was, as	8, 680/ 35
set so little, God	<b>setteth</b>	so much by... that	8, 688/ 2
manner of temples Tyndale	<b>setteth</b>	not a straw) what	8, 789/ 25
Barnes doth here, that	<b>setteth</b>	it aside for naught	8, 834/ 23
also for their sakes	<b>setteth</b>	at naught the whole	8, 835/ 22
heresies that Barnes now	<b>setteth</b>	forth, but did also	8, 991/ 31
these great gifts, specially	<b>setteth</b>	them out to the	8, 1022/ 6
a wise tale. For	<b>setting</b>	aside the question whether	8, 594/ 8
Let us now, then,	<b>setting</b>	for the while all	8, 623/ 25
works of their own	<b>setting</b>	up afterward... More Now	8, 631/ 3

they show themselves in	<b>setting</b>	so false and foolish	8, 640/ 19
other words, for the	<b>setting</b>	forth and advancing of	8, 684/ 19
further instruction and sure	<b>setting</b>	forth in the way	8, 884/ 24
that pulling down were	<b>setting</b>	up, boasteth as much	8, 972/ 20
revoking them that erred,	<b>setting</b>	up again those that	8, 990/ 20
Service, and also the	<b>seven</b>	sacraments too; make mocks	8, 584/ 1
say that all the	<b>seven</b>	sacraments be but bare	8, 597/ 10
that was shaven this	<b>seven</b>	years! But yet when	8, 600/ 16
disputed the space of	<b>seven</b>	years. But in conclusion	8, 606/ 4
appeareth that all the	<b>seven</b>	sacraments were by God	8, 633/ 12
us take all the	<b>seven</b>	sacraments and cast them	8, 634/ 10
over this, of the	<b>seven</b>	they take away five	8, 639/ 3
wit, five of the	<b>seven</b>	all such texts as	8, 688/ 29
suffer for every sin	<b>seven</b>	years in purgatory (which	8, 692/ 7
holy doctors, of the	<b>seven</b>	hundred years before. And	8, 713/ 13
holy saints as the	<b>seven</b>	hundred years before as	8, 714/ 11
old," of the other	<b>seven</b>	hundred years before, were	8, 714/ 26
man of mine, done	<b>seven</b>	years before... one Davy	8, 815/ 30
not of "the church"	<b>seven</b>	times in a day	8, 844/ 35
as the Scripture saith, "	<b>Seven</b>	times falleth the righteous	8, 844/ 36
the Church, concerning the	<b>seven</b>	sacraments, and praying to	8, 884/ 1
Christian readers, by my	<b>seven</b>	books before, heard at	8, 993/ 6
the book "clasped with	<b>seven</b>	clasps" which the Lamb	8, 998/ 1
the Sixth Book. The	<b>Seventh</b>	Book Here beginneth the	8, 675/ 1
Book Here beginneth the	<b>Seventh</b>	Book, in defense of	8, 675/ 2
he had in the	<b>seventh</b>	chapter of that epistle	8, 754/ 33
say, touched in the	<b>seventh</b>	chapter, then pursueth he	8, 755/ 10
work. Thus endeth the	<b>Seventh</b>	Book. The Eighth Book	8, 829/ 7
and finally, for the	<b>seventh</b>	, that they be clean	8, 848/ 4
mountains," which is his	<b>seventy-sixth</b>	sermon upon Saint Matthew	8, 933/ 21
they went out at	<b>several</b>	doors, the farther ever	8, 994/ 32
which all the known	<b>several</b>	scattered sects of heretics	8, 1028/ 36
by their own books	<b>severally</b>	made against them as	8, 625/ 5
make a distinction and	<b>severance</b>	between that one catholic	8, 912/ 20
stock, yet be now	<b>severed</b>	asunder in doctrine and	8, 619/ 19
dedicated unto God and	<b>severed</b>	and openly known from	8, 975/ 12
glosses which they had	<b>sewed</b>	to the Scripture in	8, 610/ 3
and the thing, the	<b>shadow</b>	and the body... as	8, 719/ 36
and would seem to	<b>shake</b>	off so lightly... was	8, 602/ 9
shortly and so shamefully	<b>shake</b>	his reason off. But	8, 602/ 25
out, doth yet furthermore	<b>shake</b>	off all his railing	8, 627/ 11
Jews, whereby he would	<b>shake</b>	off Saint Augustine's reason	8, 683/ 21
thereon laugh thereat... they	<b>shake</b>	off that text another	8, 688/ 12
rub her eyes and	<b>shake</b>	off the false imaginations	8, 885/ 19
that he that would	<b>shake</b>	the water from his	8, 1013/ 26
all... Tyndale weeneth to	<b>shake</b>	off with a proper	8, 1031/ 10
unto the rot and	<b>shaken</b>	into the fire) bring	8, 855/ 13
Luther, proudly rejecteth and	<b>shaketh</b>	off the saints with	8, 659/ 7
by them all, but	<b>shaketh</b>	them off all at	8, 659/ 11
it is a great	<b>shame</b>	for Tyndale to fly	8, 578/ 36

the man as much	<b>shame</b>	in his face as	8, 601/ 1
any one spark of	<b>shame</b>	in his whole body	8, 601/ 3
durst not here, for	<b>shame</b>	, speak of my name	8, 603/ 28
if they durst for	<b>shame</b>	show, I ween they	8, 625/ 33
will not, for very	<b>shame</b>	, say nay. But now	8, 630/ 32
that ever durst for	<b>shame</b>	be seen to attempt	8, 653/ 9
his conclusion, would for	<b>shame</b>	seek any farther shift	8, 665/ 25
for avoiding of the	<b>shame</b>	, surmise that he meant	8, 665/ 36
if he can for	<b>shame</b>	find in his heart	8, 667/ 3
never say nay, for	<b>shame</b>	, but that in all	8, 678/ 1
won themselves nothing but	<b>shame</b>	thereby. For if any	8, 681/ 24
could not yet, for	<b>shame</b>	, but confess. And thus	8, 683/ 19
refuseth. He cannot, for	<b>shame</b>	, say it; whereas these	8, 684/ 5
meaneth of, and for	<b>shame</b>	dare not speak of	8, 686/ 22
be, they cannot, for	<b>shame</b>	, say that ever they	8, 695/ 16
him then for very	<b>shame</b>	confess that he belieth	8, 717/ 8
him also for very	<b>shame</b>	confess that in this	8, 717/ 9
heretic that durst, for	<b>shame</b>	, bring him to any	8, 735/ 33
last for very very	<b>shame</b>	to confess some part	8, 741/ 25
truth, and yet for	<b>shame</b>	also to deny another	8, 741/ 25
can he then for	<b>shame</b>	say that it was	8, 754/ 19
I ween for very	<b>shame</b>	and offending of honest	8, 764/ 29
and him that taketh	<b>shame</b>	thereby, and holdeth a	8, 765/ 35
turn to his own	<b>shame</b>	. For never was there	8, 766/ 32
or durst for very	<b>shame</b>	; so that all the	8, 767/ 7
Absalom marry, fie, for	<b>shame</b>	! For that was a	8, 789/ 8
ever durst for very	<b>shame</b>	attempt any such incestuous	8, 808/ 9
said, owed him a	<b>shame</b>	; "for in good faith	8, 814/ 35
put me to open	<b>shame</b>	, and make me an	8, 815/ 6
congregation of God, and	<b>shame</b>	them that have not	8, 833/ 34
church of God, and	<b>shame</b>	the poor folk that	8, 854/ 18
heretics would for very	<b>shame</b>	have granted but, now	8, 872/ 22
had any spark of	<b>shame</b>	left in his body	8, 918/ 24
none heretic dare for	<b>shame</b>	say the contrary. Now	8, 925/ 8
Luther neither, can for	<b>shame</b>	say the contrary... but	8, 940/ 16
it is more than	<b>shame</b>	to see how Barnes	8, 952/ 14
it, to his own	<b>shame</b>	, the most foolishly, that	8, 959/ 11
for fear of worldly	<b>shame</b>	. By which words of	8, 988/ 36
out, for the very	<b>shame</b>	that they should have	8, 989/ 7
sanctuary of God and	<b>shame</b>	their own mother Holy	8, 994/ 23
be, they cannot for	<b>shame</b>	say nay. Then conclude	8, 1011/ 17
to their rebuke and	<b>shame</b>	, but not in such	8, 1032/ 30
leman some very maidenly	<b>shamefastness</b>	. But not till her	8, 600/ 5
defense of his own	<b>shameful</b>	sin by the false	8, 690/ 11
with defense of open,	<b>shameful</b>	lechery, as these beastly	8, 732/ 22
upon ribaldrous railing, so	<b>shameful</b>	and abominable that I	8, 764/ 29
abominable wretches the most	<b>shameful</b>	... so are of all	8, 767/ 1
see that of all	<b>shameful</b>	shameless sects that the	8, 767/ 8
thereafter, and shortly sent	<b>shameful</b>	death, and the wonder	8, 808/ 13
with people... that same	<b>shameful</b>	sensual, beastly sect would	8, 940/ 31

abide and endure the	<b>shameful</b>	contumelies of these wretched	8, 953/ 28
for a thing so	<b>shameful</b>	and abominable that those	8, 989/ 4
out of all measure	<b>shamefully</b>	. And when he hath	8, 600/ 25
so shortly and so	<b>shamefully</b>	shake his reason off	8, 602/ 25
of wedlock they defoul	<b>shamefully</b>	with their vow-breaking bitchery	8, 653/ 7
Arians did and were	<b>shamefully</b>	taken with. Of this	8, 684/ 14
of their sect, do	<b>shamefully</b>	misconstrue the Scripture... and	8, 717/ 11
that themselves, being so	<b>shamefully</b>	shameless, unreasonable, railing ribalds	8, 717/ 19
Augustine's words, Tyndale's words	<b>shamefully</b>	false, as well in	8, 740/ 35
Are ye not now	<b>shamefully</b>	forsworn? I wot well	8, 815/ 24
Friar Barnes overseeth himself	<b>shamefully</b>	... and showeth himself not	8, 834/ 31
things though Tyndale hath	<b>shamefully</b>	overseen himself, and deadly	8, 863/ 29
good Christian people, how	<b>shamefully</b>	this evil Christian man	8, 959/ 4
that he hath so	<b>shamefully</b>	lost his own church	8, 974/ 5
railing for reason, and	<b>shameless</b>	open lies for good	8, 598/ 18
such as be so	<b>shameless</b>	that they suffer themselves	8, 599/ 27
so they be all	<b>shameless</b>	to affirm that they	8, 599/ 31
so they be all	<b>shameless</b>	... and therefore hath his	8, 600/ 3
of her hair, as	<b>shameless</b>	as Luther, ye wot	8, 600/ 7
all the shaven clergy	<b>shameless</b>	, saith Tyndale? Because they	8, 600/ 8
one yet unshaven as	<b>shameless</b>	as any that was	8, 600/ 16
scantly find anyone so	<b>shameless</b>	among his own sort	8, 600/ 22
with nuns be so	<b>shameless</b>	to become preachers, and	8, 610/ 35
worst and the most	<b>shameless</b>	sort of heretics that	8, 626/ 19
that I think, as	<b>shameless</b>	as he is, he	8, 630/ 32
they care not how	<b>shameless</b>	they show themselves in	8, 640/ 18
their miserable days so	<b>shameless</b>	yet, that ever durst	8, 653/ 8
that they be so	<b>shameless</b>	as to say yet	8, 659/ 17
if he be so	<b>shameless</b>	as to say that	8, 666/ 21
readers considering this false,	<b>shameless</b>	fashion of falsifying so	8, 685/ 24
there yet. Miracles as	<b>shameless</b>	as they be, they	8, 695/ 16
himself, and all the	<b>shameless</b>	harlots of their sect	8, 717/ 11
if he be so	<b>shameless</b>	as to deny it	8, 717/ 16
themselves, being so shamefully	<b>shameless</b>	, unreasonable, railing ribalds, be	8, 717/ 19
abominable beasts the most	<b>shameless</b>	... avowing the breach of	8, 767/ 1
that of all shameful	<b>shameless</b>	sects that the devil	8, 767/ 8
continually used order, as	<b>shameless</b>	as they be, they	8, 1011/ 17
of purgatory is more	<b>sharp</b>	than any pain that	8, 968/ 36
words "sanctorum communionem" do	<b>sharply</b>	prick the clergy, as	8, 978/ 29
and then will he	<b>shave</b>	his crown again, and	8, 733/ 16
had failed him), he	<b>shaved</b>	his beard and went	8, 845/ 36
came in with, and	<b>shaved</b>	his beard and went	8, 885/ 29
suffer themselves to be	<b>shaven</b>	. For in this wise	8, 599/ 27
as they be all	<b>shaven</b>	, so they be all	8, 599/ 30
all the clergy be	<b>shaven</b>	, so they be all	8, 600/ 3
why be all the	<b>shaven</b>	clergy shameless, saith Tyndale	8, 600/ 8
preacheth: either hath Tyndale	<b>shaven</b>	his crown again, or	8, 600/ 15
as any that was	<b>shaven</b>	this seven years! But	8, 600/ 16
whole clergy, being "all	<b>shaven</b>	," there is "not one	8, 600/ 18
though he be not	<b>shaven</b>	, but have his hair	8, 600/ 34

he jesteth upon, with "	<b>shaven</b>	" and "shorn" and "oiled	8, 704/ 25
steeple to a dagger	<b>sheath</b>	? And yet in this	8, 698/ 13
law without book, and	<b>shed</b>	out his grace so	8, 753/ 11
stretcher or tenterhooks he	<b>shed</b>	out his blood for	8, 960/ 26
blood is which was	<b>shed</b>	out for many in	8, 960/ 29
called a ewe a	<b>sheep</b>	... that is to say	8, 611/ 19
know him not. Christ's	<b>sheep</b>	hear the voice of	8, 718/ 6
and saith... Tyndale Christ's	<b>sheep</b>	hear the voice of	8, 726/ 29
the Catholics... and the "	<b>sheep</b>	" and lambs, those he	8, 727/ 11
Christ that Christ's own	<b>sheep</b>	hear his voice, but	8, 728/ 35
is one of Christ's	<b>sheep</b>	, and therefore understandeth his	8, 729/ 24
the feeding of his	<b>sheep</b>	," saith Saint Augustine, "from	8, 735/ 24
Christ, beareth witness: "My	<b>sheep</b>	hear my voice, and	8, 861/ 35
she is but a	<b>sheep</b>	and must hear the	8, 862/ 12
she is but a	<b>sheep</b>	, and must hear the	8, 869/ 34
outwardly they shall seem	<b>sheep</b>	, and inwardly be ravenous	8, 890/ 10
Christ, beareth witness: "My	<b>sheep</b>	hear my voice, and	8, 980/ 26
to wit, that the	<b>sheep</b>	of Christ "do not	8, 980/ 34
he saith that the	<b>sheep</b>	of Christ "do not	8, 981/ 1
Christ said that his	<b>sheep</b>	do not know the	8, 981/ 3
of such heretics) Christ's	<b>sheep</b>	cannot hear their own	8, 981/ 16
Paul whose voice Christ's	<b>sheep</b>	do hear, because he	8, 981/ 18
Saint Peter feed his	<b>sheep</b>	? And did he not	8, 998/ 30
such a flock of	<b>sheep</b>	as he could not	8, 1010/ 7
whether the flock of	<b>sheep</b>	whereupon Christ did set	8, 1012/ 1
me, feed thou my	<b>sheep</b>	." Lo, Christ called the	8, 1012/ 18
Peter shepherd... not the	<b>sheep</b>	of any other, but	8, 1012/ 21
and, for all their	<b>sheepish</b>	semblance outwardly, right ravenous	8, 891/ 18
wise reason is their	<b>sheet</b>	anchor, and all their	8, 675/ 23
wise reason is their	<b>sheet</b>	anchor and all their	8, 679/ 5
wise reason is their	<b>sheet</b>	anchor," this reason that	8, 679/ 26
as Tyndale for a	<b>sheet</b>	anchor teacheth him, say	8, 812/ 12
come out of the	<b>shell</b>	... nor so high-flickered in	8, 724/ 8
leave the people the	<b>shells</b>	. Then as for trust	8, 639/ 6
governor or chief spiritual	<b>shepherd</b>	... or else that, the	8, 577/ 8
the voice of her	<b>shepherd</b>	. And so long as	8, 862/ 13
the voice of her	<b>shepherd</b>	cannot be false. This	8, 862/ 14
the voice of her	<b>shepherd</b>	, and "because she hath	8, 869/ 24
the voice of her	<b>shepherd</b>	. And so long as	8, 869/ 34
voice of the true	<b>shepherd</b>	. Therefore must you needs	8, 919/ 7
cannot hear their own	<b>Shepherd</b>	, Christ. And therefore they	8, 981/ 17
body, and made a	<b>shepherd</b>	upon such a flock	8, 1010/ 7
and head and chief	<b>shepherd</b>	to feed and govern	8, 1010/ 19
Peter for the chief	<b>shepherd</b>	over all his flock	8, 1011/ 5
as well that the	<b>shepherd</b>	should know his flock	8, 1011/ 21
flock should know their	<b>shepherd</b>	. Now, after their first	8, 1011/ 23
he made Saint Peter	<b>shepherd</b>	... not the sheep of	8, 1012/ 20
and for his chief	<b>shepherd</b>	of his whole flock	8, 1024/ 24
God did ordain known	<b>shepherds</b>	upon his flock, that	8, 1011/ 19
did ordain those known	<b>shepherds</b>	for the known flock	8, 1011/ 26

did set the known	<b>shepherds</b>	was his flock and	8, 1012/ 2
he did not set	<b>shepherds</b>	upon the devil's flock	8, 1012/ 4
flock, but would his	<b>shepherds</b>	should get them from	8, 1012/ 5
did set the known	<b>shepherds</b>	were his flock. For	8, 1012/ 14
did set those known	<b>shepherds</b>	was his flock (that	8, 1012/ 24
which he ordained known	<b>shepherds</b>	be his church: it	8, 1013/ 13
emperor, king, councillor, mayor,	<b>sheriff</b>	, nor alderman to govern	8, 580/ 5
shame seek any farther	<b>shift</b>	, and say that I	8, 665/ 25
this but for a	<b>shift</b>	... let him now stand	8, 715/ 29
for lack of other	<b>shift</b>	this fair eagle bird	8, 724/ 28
devise you such a	<b>shift</b>	that, contrary to all	8, 741/ 5
feel that for a	<b>shift</b>	to escape away with	8, 751/ 37
wind away withal and	<b>shift</b>	himself aside he proveth	8, 763/ 1
would here find some	<b>shift</b>	to excuse all the	8, 790/ 34
finally seeketh out a	<b>shift</b>	to slink away slyly	8, 802/ 3
is there none other	<b>shift</b>	but, since ye have	8, 927/ 37
Barnes, therefore, none other	<b>shift</b>	that I can see	8, 939/ 35
forth their falsehood and	<b>shift</b>	the truth aside. Ye	8, 995/ 38
conclusion with some fond	<b>shift</b>	, and say that Christ	8, 1013/ 18
shall come to this	<b>shift</b>	between "his church" and	8, 1013/ 24
feathers with such a	<b>shift</b>	were even a goose	8, 1013/ 27
that way, and so	<b>shifteth</b>	in and out, and	8, 644/ 14
the very church he	<b>shifteth</b>	in and out, now	8, 802/ 1
and with his subtle	<b>shifting</b>	he so bleareth our	8, 644/ 15
to find so many	<b>shifts</b>	, and ever the later	8, 718/ 21
contrary to all his	<b>shifts</b>	before, he shall clearly	8, 741/ 6
bright as the sun	<b>shining</b>	, that the truth of	8, 774/ 9
bright as the sun	<b>shining</b>	, that the truth of	8, 799/ 35
clear as the sun	<b>shining</b>	that the truth of	8, 800/ 25
clear as the sun	<b>shining</b>	, that no man said	8, 800/ 27
clear as the sun	<b>shining</b>	, that Tyndale bringeth in	8, 801/ 7
spread abroad with the	<b>shining</b>	light of one faith	8, 976/ 6
left out of Noah's	<b>ship</b>	) this one thing alone	8, 777/ 25
anchor more unto that	<b>ship</b>	, and that is the	8, 883/ 1
far aloof from this	<b>ship</b>	, and hath never a	8, 883/ 4
ween to stay the	<b>ship</b>	, he draweth it quite	8, 897/ 31
he reserved in the	<b>ship</b>	of Noah the known	8, 1008/ 6
that were in Noah's	<b>ship</b>	nor they that God	8, 1016/ 10
copes, and crosses, and	<b>ships</b>	, and censers hardily too	8, 700/ 31
they likely to suffer	<b>shipwreck</b>	then they cast out	8, 685/ 33
penance in ashes and	<b>shirts</b>	of hair." And also	8, 747/ 14
Thomas of Canterbury's holy	<b>shoe</b>	, with all the holy	8, 861/ 11
with jesting upon his	<b>shoe</b>	, whose shoe was, I	8, 863/ 14
upon his shoe, whose	<b>shoe</b>	was, I am sure	8, 863/ 14
another man's old clouted	<b>shoes</b>	. And yet the mark	8, 630/ 28
and your holy golden	<b>shoes</b>	yea, take also to	8, 861/ 10
bring us to the	<b>shops</b>	and there lay us	8, 961/ 9
bring him into the	<b>shops</b>	, and there lay him	8, 966/ 31
other of those good	<b>shops</b>	where shall never be	8, 970/ 33
upon, with "shaven" and "	<b>shorn</b>	" and "oiled," and "wagging	8, 704/ 26

ween he will come	<b>short</b>	of his whole sum	8, 612/ 31
Tyndale may set at	<b>short</b>	all that the Apostle	8, 639/ 29
persuasion of man leap	<b>short</b>	of the rest which	8, 774/ 5
persuasion of man leap	<b>short</b>	of the rest which	8, 792/ 6
persuasion of men leap	<b>short</b>	of the rest which	8, 795/ 26
is not he leapt	<b>short</b>	of that rest that	8, 796/ 12
sleep, and therefore leap	<b>short</b>	of bliss and life	8, 796/ 17
would not for the	<b>short</b>	time of that their	8, 884/ 27
the time long or	<b>short</b>	. And then was there	8, 1007/ 6
speaketh of... sent in	<b>shorter</b>	season, to call home	8, 694/ 29
labor sought out a	<b>shorter</b>	way, and as himself	8, 812/ 34
a like-formed argument so	<b>shortly</b>	and so shamefully shake	8, 602/ 24
in the matter, and	<b>shortly</b>	cease all the strife	8, 647/ 25
wot well, soon and	<b>shortly</b>	said, and were a	8, 647/ 31
the matter up... and	<b>shortly</b>	showeth in the end	8, 654/ 3
chapter, "Behold, I come	<b>shortly</b>	, and my reward is	8, 687/ 11
shall I prove you	<b>shortly</b>	that if that preacher	8, 710/ 13
it; but it receiveth	<b>shortly</b>	the steps of every	8, 725/ 21
And so is Tyndale	<b>shortly</b>	quite overthrown therein, too	8, 731/ 3
besides, she gave sentence	<b>shortly</b>	, and said, "He were	8, 790/ 8
quit him thereafter, and	<b>shortly</b>	sent shameful death, and	8, 808/ 13
all argument, I shall	<b>shortly</b>	strain Tyndale to grant	8, 824/ 5
almost all be christened	<b>shortly</b>	upon their birth... they	8, 848/ 22
chapter: "Mark, I come	<b>shortly</b>	, and my reward is	8, 850/ 14
an answer, but would	<b>shortly</b>	tell him that he	8, 892/ 14
other... whereby ye shall	<b>shortly</b>	perceive that the words	8, 906/ 8
Church? That shall I	<b>shortly</b>	show you, lo! Not	8, 913/ 12
in this last book	<b>shortly</b>	gather together, and in	8, 995/ 9
These proofs will I	<b>shortly</b>	gather you together, with	8, 995/ 16
not have failed full	<b>shortly</b>	to say nay. But	8, 1028/ 11
of all his solution	<b>shortly</b>	standeth in this: that	8, 1030/ 26
But this shall I	<b>shortly</b>	say besides, for this	8, 1031/ 24
hath put them out	<b>shortly</b>	, and they have gotten	8, 1032/ 8
his face as a	<b>shotten</b>	herring hath shrimps in	8, 601/ 2
the better to the	<b>show</b>	... he royally raileth out	8, 586/ 22
And yet forthwith, to	<b>show</b>	his further constancy, when	8, 599/ 17
well what he should	<b>show</b>	her. And first he	8, 604/ 19
ween he will not	<b>show</b>	you so many differences	8, 607/ 31
Tyndale, Huessgen, and Zwingli	<b>show</b>	no miracles at all	8, 611/ 27
miracles at all to	<b>show</b>	themselves messengers sent by	8, 611/ 27
any man sent to	<b>show</b>	them the right understanding	8, 618/ 7
they durst for shame	<b>show</b>	, I ween they believe	8, 625/ 33
not how shameless they	<b>show</b>	themselves in setting so	8, 640/ 18
together. For he could	<b>show</b>	them that all those	8, 643/ 19
common known Catholic church,	<b>show</b>	else no certainty of	8, 647/ 5
that they must needs	<b>show</b>	almost as many diverse	8, 647/ 10
church well known, do	<b>show</b>	the Catholic Church, that	8, 655/ 22
the old holy doctors,	<b>show</b>	so much as some	8, 659/ 25
for so plain to	<b>show</b>	us which is the	8, 660/ 7
such wise that they	<b>show</b>	therein their honest plainness	8, 684/ 34

thereon, shall very well	<b>show</b>	. How may Tyndale now	8, 685/ 22
shall, I trust, to	<b>show</b>	many marvelous miracles. Whereof	8, 690/ 35
might and power to	<b>show</b>	so much as any	8, 691/ 3
Jews. This must he	<b>show</b>	us if he show	8, 694/ 31
show us if he	<b>show</b>	anything to purpose. And	8, 694/ 31
yet such must he	<b>show</b>	if he say aught	8, 695/ 21
but Saint John, to	<b>show</b>	that himself doth go	8, 696/ 23
the Pharisees: he must	<b>show</b>	us, as I answered	8, 696/ 26
old. He must also	<b>show</b>	us his living somewhat	8, 696/ 29
glass and all, to	<b>show</b>	that she would none	8, 699/ 14
John the Baptist to	<b>show</b>	us that, by name	8, 703/ 26
set out unto the	<b>show</b>	with many a thousand	8, 703/ 32
yet more shall I	<b>show</b>	you of the same	8, 706/ 3
different I might well	<b>show</b>	you... and among others	8, 720/ 1
nothing else but to	<b>show</b>	that Tyndale's church of	8, 729/ 1
and is able to	<b>show</b>	good causes of his	8, 736/ 13
dispute with them and	<b>show</b>	them that they, and	8, 736/ 21
Wherefore, if ye will	<b>show</b>	me any reason, then	8, 737/ 31
God." And then, to	<b>show</b>	us that we should	8, 756/ 14
saved? This must Tyndale	<b>show</b>	us if he bring	8, 760/ 23
them back again, and	<b>show</b>	them the right way	8, 771/ 17
multitude back, and to	<b>show</b>	the world the right	8, 772/ 27
of "faith alone" and	<b>show</b>	, by the authority of	8, 784/ 14
up the faithful, and	<b>show</b>	the proud, faithless heretics	8, 794/ 8
sorry for it... and	<b>show</b>	him that we be	8, 797/ 1
conclusion not for to	<b>show</b>	you any light of	8, 801/ 8
old story will he	<b>show</b>	us that Christian women	8, 807/ 32
the testification thereof, to	<b>show</b>	by Christ and his	8, 811/ 8
him in anything, nor	<b>show</b>	him any favor then	8, 814/ 25
church I will somewhat	<b>show</b>	you before I finish	8, 829/ 6
and after shall I	<b>show</b>	you how falsely and	8, 833/ 20
this process, but to	<b>show</b>	his royal rhetoric... and	8, 839/ 23
to God's board, ye	<b>show</b>	yourselves not to regard	8, 854/ 21
utterly repent. Let him	<b>show</b>	his sorrow with tears	8, 867/ 37
leprosy, that they should	<b>show</b>	themselves to the priests	8, 868/ 2
err." But then to	<b>show</b>	us that we should	8, 869/ 28
as I shall after	<b>show</b>	you. But first let	8, 873/ 11
mind unto him, and	<b>show</b>	him that by the	8, 884/ 16
assign some means, and	<b>show</b>	me some way, by	8, 884/ 39
church still, as ye	<b>show</b>	to my simple mind	8, 885/ 6
to understand... and therefore	<b>show</b>	him that the thing	8, 886/ 31
being known, if you	<b>show</b>	me how I may	8, 891/ 1
very church. For ye	<b>show</b>	for a perfect token	8, 893/ 15
words nothing else but	<b>show</b>	that the church is	8, 909/ 11
That shall I shortly	<b>show</b>	you, lo! Not everybody	8, 913/ 12
no more but to	<b>show</b>	that there is more	8, 914/ 21
not hold but somewhat	<b>show</b>	himself in that work	8, 934/ 3
fashion... plainly declare and	<b>show</b>	that the church of	8, 973/ 29
these words doth plainly	<b>show</b>	that the saints which	8, 980/ 1
Church. But I shall	<b>show</b>	you, good readers, first	8, 985/ 1

them. Secondly shall I	<b>show</b>	you that Friar Barnes	8, 985/ 5
sweet. Finally shall I	<b>show</b>	you that Saint Bernard	8, 985/ 10
Saint Bernard, he must	<b>show</b>	where Saint Bernard saith	8, 985/ 22
of ignorance, I will	<b>show</b>	you but one place	8, 986/ 29
much as appear and	<b>show</b>	themselves. Howbeit, though that	8, 990/ 24
if I should farther	<b>show</b>	you, as I gladly	8, 993/ 13
of that I shall	<b>show</b>	you here. Howbeit, some	8, 995/ 23
things yet shall I	<b>show</b>	you, good readers, in	8, 995/ 24
that fashion. Also we	<b>show</b>	them that when of	8, 997/ 20
which thing I will	<b>show</b>	you, first, that it	8, 1001/ 24
ours. Thirdly will I	<b>show</b>	you that if it	8, 1001/ 29
theirs. Fourthly will I	<b>show</b>	you by what marks	8, 1001/ 32
them out to the	<b>show</b>	. Whereupon it followeth that	8, 1022/ 7
question, as I have	<b>showed</b>	you, he framed far	8, 578/ 3
my First Book I	<b>showed</b>	you, both jesteth and	8, 583/ 24
now, good Christian readers,	<b>showed</b>	you so many plain	8, 607/ 29
which power to be	<b>showed</b>	for them by God's	8, 608/ 18
people: I have already	<b>showed</b>	him the plain scriptures	8, 616/ 33
miracles... whereof these men	<b>showed</b>	none at all, and	8, 618/ 12
so many, very oftentimes	<b>showed</b>	in every age for	8, 620/ 2
and for whom God	<b>showed</b>	many great miracles, and	8, 621/ 2
our adversaries he never	<b>showed</b>	one. And in their	8, 621/ 3
for whom he never	<b>showed</b>	none. "For as for	8, 621/ 16
since they be not	<b>showed</b>	to declare the truth	8, 621/ 19
of God wrought and	<b>showed</b>	by them for the	8, 628/ 3
I partly have already	<b>showed</b>	, and partly shall yet	8, 631/ 34
other at naught... and	<b>showed</b>	that God meant thereby	8, 636/ 25
have I therefore now	<b>showed</b>	even the very bottom	8, 641/ 6
the Pharisees' doctrine, and	<b>showed</b>	that they both taught	8, 642/ 29
and when it is	<b>showed</b>	, yet he saith he	8, 645/ 36
apostles. And there I	<b>showed</b>	upon all parts some	8, 650/ 3
Christ. Whereof I have	<b>showed</b>	him the contrary, but	8, 650/ 9
is, as I have	<b>showed</b>	, the very cause wherefore	8, 650/ 14
John's manner. Saint John	<b>showed</b>	another manner of penance	8, 653/ 23
here in few words	<b>showed</b>	you which is the	8, 654/ 14
already well and sufficiently	<b>showed</b>	who be heretics, in	8, 655/ 16
in that he hath	<b>showed</b>	which was once the	8, 655/ 16
meaneth as I have	<b>showed</b>	you... and thereupon that	8, 665/ 33
others, as I have	<b>showed</b>	you, that departed from	8, 672/ 17
Thus he should have	<b>showed</b>	us first, and then	8, 686/ 15
first, and then have	<b>showed</b>	us after what the	8, 686/ 15
say that ever they	<b>showed</b>	any. So that these	8, 695/ 17
life, besides miracles many	<b>showed</b>	for him when he	8, 696/ 36
to the first reason,	<b>showed</b>	you many answers that	8, 705/ 33
and miracles that God	<b>showed</b>	for them... whereof we	8, 711/ 31
thus much have I	<b>showed</b>	you rather to tell	8, 715/ 23
brought this process, and	<b>showed</b>	us here two solutions	8, 717/ 24
such as I have	<b>showed</b>	you in my Sixth	8, 722/ 6
of God by being	<b>showed</b>	it by the Catholic	8, 724/ 2
appeareth he hath himself	<b>showed</b>	us, in his other	8, 725/ 31

follow, as I have	<b>showed</b>	you, that the very	8, 733/ 25
the miracles that were	<b>showed</b>	therein... and that thereupon	8, 735/ 16
than I have already	<b>showed</b>	you in the end	8, 743/ 25
therefore, as I before	<b>showed</b>	you, Saint Augustine, albeit	8, 744/ 22
and the things already	<b>showed</b>	, for the faith, are	8, 749/ 8
it him and so	<b>showed</b>	it him now, that	8, 751/ 4
have at length already	<b>showed</b>	you that he doth	8, 752/ 25
doth... and have also	<b>showed</b>	you what is meant	8, 752/ 26
had they causes enough	<b>showed</b>	them why they should	8, 770/ 3
And Tyndale hath also	<b>showed</b>	us that concerning the	8, 798/ 12
cause he had himself	<b>showed</b>	me all that ever	8, 814/ 12
his remembrance. Whereupon I	<b>showed</b>	him that if I	8, 814/ 14
sir, as I have	<b>showed</b>	Your Lordship upon mine	8, 815/ 12
come that shall be	<b>showed</b>	in us." And the	8, 841/ 13
at the leastwise he	<b>showed</b>	himself that he saw	8, 863/ 32
had in his book	<b>showed</b>	it him. Howbeit, peradventure	8, 863/ 34
presence, and not be	<b>showed</b>	by a messenger, nor	8, 868/ 4
many ways was it	<b>showed</b>	which was the church	8, 874/ 25
And yet have I	<b>showed</b>	you also that if	8, 883/ 24
say, "Therefore have I	<b>showed</b>	you, lo, by what	8, 893/ 30
many ways was it	<b>showed</b>	which was the church	8, 928/ 34
which I have myself	<b>showed</b>	some already and more	8, 935/ 15
saith plainly, as I	<b>showed</b>	you before, against Tyndale	8, 982/ 36
church. Thus have I	<b>showed</b>	you, good readers, that	8, 986/ 22
And further have I	<b>showed</b>	you that Saint Bernard	8, 992/ 1
as I said, have	<b>showed</b>	you both Luther's church	8, 993/ 15
assoil, as I have	<b>showed</b>	you in my Sixth	8, 1030/ 25
law. Wherein Tyndale plainly	<b>showeth</b>	his plain, open falsehood	8, 593/ 30
well that his writing	<b>showeth</b>	in what wrong way	8, 601/ 6
without which Saint Paul	<b>showeth</b>	that they cannot ordinarily	8, 615/ 20
true church. And then	<b>showeth</b>	he certain marks by	8, 649/ 18
matter up... and shortly	<b>showeth</b>	in the end of	8, 654/ 3
the church that was,	<b>showeth</b>	the heretics that be	8, 655/ 20
of man... Luther well	<b>showeth</b>	himself such as he	8, 678/ 12
repugnant; let him that	<b>showeth</b>	any further thing than	8, 695/ 5
yet. Also, because he	<b>showeth</b>	no miracles... he must	8, 696/ 32
Maximus... by which he	<b>showeth</b>	that men may not	8, 734/ 20
which Saint Augustine plainly	<b>showeth</b>	that the known Catholic	8, 739/ 33
it, as Saint Augustine	<b>showeth</b>	, and also for that	8, 745/ 11
for that very reason	<b>showeth</b>	that God, giving the	8, 745/ 11
we willingly withdraw... himself	<b>showeth</b>	where he saith, "I	8, 747/ 7
when they do, plainly	<b>showeth</b>	that they may. And	8, 758/ 4
they believed and himself	<b>showeth</b>	nothing why he should	8, 760/ 7
of his chapter, and	<b>showeth</b>	us that God ever	8, 771/ 14
and without which, he	<b>showeth</b>	, every man must needs	8, 786/ 9
own example whereby he	<b>showeth</b>	us that we can	8, 786/ 27
now in Almaine) plainly	<b>showeth</b>	and declareth that good	8, 791/ 6
beaten her. And yet	<b>showeth</b>	Saint Augustine farther, and	8, 791/ 12
so. For the Scripture	<b>showeth</b>	that many of them	8, 793/ 2
overseeth himself shamefully... and	<b>showeth</b>	himself not to perceive	8, 834/ 31

it was? Then he	<b>showeth</b>	that Lyra saith "the	8, 858/ 19
them always-repentants... and yet	<b>showeth</b>	that sometimes they repent	8, 869/ 11
the very text plainly	<b>showeth</b>	, upon all the circumstances	8, 881/ 16
In which our Savior	<b>showeth</b>	us that if a	8, 882/ 23
Augustine, as I say,	<b>showeth</b>	in those words that	8, 909/ 18
law... and then he	<b>showeth</b>	that he speaketh not	8, 910/ 28
of false, abominable heresies,	<b>showeth</b>	himself naught, cannot be	8, 936/ 34
so forth, and also	<b>showeth</b>	it, to his own	8, 959/ 11
and negligence. And then	<b>showeth</b>	he farther yet, that	8, 965/ 20
country. For Saint Augustine	<b>showeth</b>	here well and clearly	8, 979/ 29
of the church! He	<b>showeth</b>	us no such word	8, 985/ 24
in earth. Now, then	<b>showeth</b>	he there that this	8, 987/ 26
writing to the Corinthians,	<b>showeth</b>	them of their evil	8, 1017/ 25
Christ, for which he	<b>showeth</b>	them that, by the	8, 1017/ 27
but that Saint Paul	<b>showeth</b>	us well that the	8, 1022/ 16
which words Saint John	<b>showeth</b>	not only that heretics	8, 1031/ 5
Abraham's days unto Christ's,	<b>showing</b>	that ever in time	8, 610/ 8
not to grant it,	<b>showing</b>	us that he knoweth	8, 802/ 4
is, in general, the	<b>showing</b>	of a thing by	8, 996/ 11
so fully without that	<b>showing</b>	have attained the perceiving	8, 996/ 14
already ridden so many	<b>shrewd</b>	courses, in which he	8, 579/ 3
may see that the	<b>shrewd</b>	sort of all this	8, 585/ 20
translated of such a	<b>shrewd</b>	intent and such a	8, 589/ 18
give them a very	<b>shrewd</b>	reckoning. And surely as	8, 628/ 32
yet hath it a	<b>shrewd</b>	signification spoken out of	8, 702/ 33
age some such a	<b>shrewd</b>	sort, down unto Wycliffe	8, 728/ 7
but also a great,	<b>shrewd</b>	sort of flocks, flocking	8, 772/ 3
conversation, being by some	<b>shrewd</b>	gossips of hers brought	8, 883/ 33
say there was a	<b>shrewd</b>	household, because it had	8, 907/ 15
be sure to be	<b>shrewdly</b>	spoken of; so ready	8, 592/ 17
But now was he	<b>shrewdly</b>	beguiled... for yet ere	8, 813/ 35
them calleth other false	<b>shrews</b>	, and saith true in	8, 662/ 36
and though the false	<b>shrews</b>	conspire and agree together	8, 817/ 20
fellows that were false	<b>shrews</b>	and yet seemed as	8, 877/ 1
as he... which false	<b>shrews</b>	would feign themselves to	8, 877/ 2
sometimes some such false	<b>shrews</b>	as I told you	8, 877/ 19
because it had such	<b>shrews</b>	in it yet was	8, 907/ 15
good works, use no	<b>shrift</b>	nor penance, beware of	8, 583/ 32
declare themselves repentant by	<b>shrift</b>	and confession of their	8, 588/ 20
sacraments... and go to	<b>shrift</b>	, which he now calleth	8, 733/ 9
he teacheth "repentance" without	<b>shrift</b>	or penance, and saith	8, 785/ 37
penance, and saith that	<b>shrift</b>	is the invention of	8, 786/ 1
keeping us both from	<b>shrift</b>	and thrift and satisfaction	8, 797/ 13
whereas he "feeleth" that	<b>shrift</b>	is the invention of	8, 826/ 20
his deadly sins by	<b>shrift</b>	and confession, and do	8, 867/ 32
judgment of God, by	<b>shrift</b>	. For our Lord commanded	8, 868/ 1
is to wit, by	<b>shrift</b>	, contrition, and satisfaction... not	8, 868/ 15
a shotten herring hath	<b>shrimps</b>	in her tail. For	8, 601/ 2
to, "Thou must first	<b>shrive</b>	thyself to us, of	8, 692/ 2
on Whitsunday than upon	<b>Shrove</b>	Tuesday... on which day	8, 953/ 3

saith, "Turn again, thou	<b>Shulammitte</b>	! Turn again!" And where	8, 786/ 32
gotten them in and	<b>shut</b>	them fast in and	8, 607/ 26
of knowledge" and had "	<b>shut</b>	up the kingdom of	8, 609/ 38
would. How had they	<b>shut</b>	it up? Verily, with	8, 610/ 2
life of Christ was	<b>shut</b>	from the babies of	8, 989/ 36
then doth no man	<b>shut</b>	it. But when we	8, 998/ 3
the gate of glory	<b>shut</b>	against them when the	8, 1016/ 32
clasps" which the Lamb	<b>shutteth</b>	and then doth no	8, 998/ 1
over him" (Distinct. 40, "	<b>Si</b>	Papa"). More Here he	8, 587/ 32
over him" (Distinct. 40, "	<b>Si</b>	Papa"). "There are orders	8, 590/ 12
because it beginneth with "	<b>Si</b>	Papa"; like him that	8, 593/ 32
De paene., Dis. 2, "	<b>Si</b>	"), that saith, "The whole	8, 915/ 17
De paene., Dis. 2, "	<b>Si</b>	," in glossa" for these	8, 917/ 10
De paene., Dis. 2, "	<b>Si</b>	" that law durst he	8, 917/ 26
than enough... providing for	<b>sick</b>	men, children, old men	8, 631/ 19
boldly say: that as	<b>sick</b>	and as feeble as	8, 642/ 7
therein... and that how	<b>sick</b>	soever it be, and	8, 669/ 27
be found in the	<b>sick</b>	and sore parts of	8, 669/ 28
lain a man so	<b>sick</b>	that without that ointment	8, 699/ 25
calleth but "greasing" the	<b>sick</b>	man. The Sacrament of	8, 704/ 29
be it never so	<b>sick</b>	and sore in other	8, 778/ 18
epistle: "Is any man	<b>sick</b>	among you? Let him	8, 843/ 11
faith shall save the	<b>sick</b>	person, and our Lord	8, 843/ 15
many of you fall	<b>sick</b>	therefore, and many of	8, 854/ 23
yet are there many	<b>sick</b>	members (by many great	8, 855/ 6
some shall peradventure be	<b>sick</b>	and may not come	8, 922/ 12
again, and healeth the	<b>sick</b>	; which also christeneth those	8, 976/ 11
ye see that your	<b>sick</b>	folk after that they	8, 991/ 4
not fall upon every	<b>sick</b>	man that should eat	8, 991/ 8
unto the people, "Those	<b>sick</b>	folk shall find help	8, 991/ 9
great a number of	<b>sick</b>	people, by the tasting	8, 991/ 15
of God, many fell	<b>sick</b>	and many died among	8, 1017/ 28
and the whole the	<b>sick</b>	, according to the counsel	8, 1017/ 35
that are feeble and	<b>sick</b>	." Our Savior also saith	8, 1017/ 38
and ruling his weak,	<b>sickly</b>	members, than he letteth	8, 819/ 16
remedy of their other	<b>sicknesses</b>	... they run out in	8, 994/ 26
reasons of the other	<b>side</b>	of so many as	8, 576/ 14
But on the other	<b>side</b>	, their own clergy, and	8, 588/ 34
round about on every	<b>side</b>	"Ye must," quoth he	8, 604/ 23
of place on any	<b>side</b>	, like as it should	8, 605/ 2
down here on this	<b>side</b>	from our feet, it	8, 605/ 6
whole world, upon every	<b>side</b>	, to go outward from	8, 605/ 12
part is, on every	<b>side</b>	of the whole round	8, 605/ 14
miles thick on every	<b>side</b>	, and this hole through	8, 605/ 30
moon on the other	<b>side</b>	, in the contrary sign	8, 606/ 18
And on the other	<b>side</b>	, Luther, Tyndale, Huessgen, and	8, 608/ 15
one on the one	<b>side</b>	and another of the	8, 620/ 14
example, on the one	<b>side</b>	the proud Pharisee that	8, 620/ 15
and on the other	<b>side</b>	Gamaliel: now, whereas the	8, 620/ 16
there are on our	<b>side</b>	, though not so many	8, 620/ 24

men of the other	<b>side</b>	brought in this new	8, 621/ 7
brought out on every	<b>side</b>	, utterly thrown down and	8, 623/ 37
And on the other	<b>side</b>	, if they were so	8, 632/ 34
that, on the other	<b>side</b>	, his sight rather dazeth	8, 646/ 3
is plain upon his	<b>side</b>	though they say all	8, 659/ 12
now, on the other	<b>side</b>	, if he cannot bring	8, 717/ 5
so, on the other	<b>side</b>	, the Manichaeans because they	8, 736/ 14
Then, on the other	<b>side</b>	, if ye would say	8, 737/ 17
And on the other	<b>side</b>	, if ye found for	8, 738/ 9
will unto the worse	<b>side</b>	that no persuasion of	8, 748/ 24
then on the other	<b>side</b>	, whensoever we wax untoward	8, 757/ 26
But on the other	<b>side</b>	, unto all good Christian	8, 768/ 35
belief on either other	<b>side</b>	. Finally, those few folk	8, 772/ 12
if, on the other	<b>side</b>	, man could nothing at	8, 787/ 3
and on the other	<b>side</b>	, therefore, all they that	8, 789/ 1
fellows to the left	<b>side</b>	will alter and change	8, 790/ 3
Now, on the other	<b>side</b>	, if he confess that	8, 804/ 5
And on the other	<b>side</b>	, if he say that	8, 827/ 11
and on the other	<b>side</b>	, if they should grant	8, 828/ 30
fallen to the wrong	<b>side</b>	but that she stood	8, 884/ 4
consent of the one	<b>side</b>	or the other, in	8, 889/ 29
And on the other	<b>side</b>	, those whose destiny shall	8, 901/ 34
so fully upon one	<b>side</b>	that there were not	8, 922/ 28
whosoever, on the other	<b>side</b>	, complain and sue of	8, 947/ 4
we, on the other	<b>side</b>	, say that the very	8, 1000/ 23
upon which both the	<b>side</b>	walls, of the Jews	8, 1009/ 20
from it, upon all	<b>sides</b>	, toward the heaven, as	8, 604/ 29
their wills on all	<b>sides</b>	unto the will of	8, 886/ 3
that joineth both the	<b>sides</b>	in one." And this	8, 931/ 22
if in Tyre and	<b>Sidon</b>	had been wrought the	8, 747/ 12
home water in a	<b>sieve</b>	and spill never a	8, 654/ 33
when she brought the	<b>sieve</b>	to the water, to	8, 654/ 34
that went about to	<b>sift</b>	it out of his	8, 807/ 13
his words be well	<b>sifted</b>	, men shall find little	8, 649/ 33
lack the high spiritual	<b>sight</b>	that Tyndale hath and	8, 581/ 7
deeds in their own	<b>sight</b>	, as well by his	8, 643/ 31
the other side, his	<b>sight</b>	rather dazeth, and weeneth	8, 646/ 3
or wrought in his	<b>sight</b>	by the means of	8, 795/ 29
lead us from the	<b>sight</b>	of the matter and	8, 801/ 8
away out of my	<b>sight</b>	the evil of your	8, 840/ 8
not clean in the	<b>sight</b>	of God." And therefore	8, 841/ 21
might then upon the	<b>sight</b>	have known him for	8, 846/ 3
far forth as concerneth	<b>sight</b>	... a spiritual man is	8, 846/ 5
it upon the bare	<b>sight</b>	perceived and known for	8, 846/ 8
tokens of hearing, speaking,	<b>sight</b>	, and smelling, and such	8, 878/ 35
to perceive either by	<b>sight</b>	or taste which is	8, 892/ 31
not very seemly in	<b>sight</b>	... and refuse all that	8, 893/ 1
Friar Barnes upon the	<b>sight</b>	of his own royal	8, 896/ 25
soon perceived, upon the	<b>sight</b>	, for a man of	8, 900/ 17
more pleasant in the	<b>sight</b>	of God, than the	8, 908/ 4

yet was also by	<b>sight</b>	and feeling known, as	8, 974/ 34
felt him, did by	<b>sight</b>	and feeling know his	8, 975/ 3
know "the church" by	<b>sight</b>	, hearing, and feeling, as	8, 975/ 5
to the blind their	<b>sight</b>	again, and healeth the	8, 976/ 11
is precious in the	<b>sight</b>	of our Lord, so	8, 978/ 19
so great and so	<b>sightly</b>	, that they might have	8, 642/ 20
it shall always be	<b>sightly</b>	and cannot be hidden	8, 915/ 8
side, in the contrary	<b>sign</b>	. For I think that	8, 606/ 18
up for a bare	<b>sign</b>	, as a taverner's bush	8, 633/ 27
hangeth out a green	<b>sign</b>	! And will you with	8, 838/ 1
have a good outward	<b>sign</b>	and be not openly	8, 874/ 12
secret hostess at the	<b>Sign</b>	of the Bottle at	8, 876/ 29
we may by a	<b>sign</b>	of a green garland	8, 878/ 24
is it no sure	<b>sign</b>	and token, but an	8, 878/ 29
blessed them with the	<b>Sign</b>	of the Cross, and	8, 991/ 1
there is not a	<b>sign</b>	or token that aught	8, 993/ 34
hath taken away "the	<b>signification</b>	" from the sacraments. Yet	8, 632/ 19
saith he) an evil	<b>signification</b>	... that is to wit	8, 657/ 22
hath it a shrewd	<b>signification</b>	spoken out of his	8, 702/ 34
voice, nor yet in	<b>signification</b>	... no more than the	8, 916/ 17
saints' merits. And the	<b>significations</b>	put out... he teacheth	8, 579/ 26
had put out the	<b>significations</b>	of all the ceremonies	8, 609/ 31
the taking away the	<b>significations</b>	of the sacraments to	8, 630/ 37
which church, and which	<b>significations</b>	? Let us go again	8, 632/ 21
shall find no more	<b>significations</b>	of the sacraments in	8, 632/ 22
hath taken away no	<b>significations</b>	of the sacraments at	8, 632/ 28
hath taken away the	<b>significations</b>	of the sacraments... whether	8, 632/ 31
sacraments... whether were those	<b>significations</b>	that they have taken	8, 632/ 32
since as many such	<b>significations</b>	as be written in	8, 633/ 1
than have their special	<b>significations</b>	written in Scripture be	8, 633/ 8
so much of the	<b>significations</b>	for any care that	8, 633/ 17
he careth for the	<b>significations</b>	... but only because he	8, 633/ 18
signs of some lost	<b>significations</b>	... and therefore as things	8, 633/ 20
ceremonies, taking away the	<b>significations</b>	of sacraments, and making	8, 638/ 7
hath taken away the	<b>significations</b>	these heretics take from	8, 638/ 35
Pharisees put out the	<b>significations</b>	, and quenched the faith	8, 692/ 19
to say as "This	<b>signifieth</b>	my body. "" And so	8, 640/ 26
more but that it	<b>signifieth</b>	my body and my	8, 641/ 13
new translation scortatores, which	<b>signifieth</b>	in English "whore hunters	8, 685/ 4
nothing, and but only	<b>signifieth</b>	my body, and is	8, 689/ 9
parable of our Savior	<b>signifieth</b>	, his net that is	8, 777/ 9
God; as it there	<b>signifieth</b>	indeed, and not the	8, 881/ 3
and say (as he	<b>signifieth</b>	and somewhat muttereth in	8, 897/ 10
though this word "catholic"	<b>signifieth</b>	universal, is yet called	8, 1026/ 19
a "schism," for both	<b>signify</b>	a cutting off from	8, 578/ 9
thing which they chiefly	<b>signify</b>	: that is to say	8, 638/ 36
that neither say nor	<b>signify</b>	), and that men do	8, 656/ 21
their losing thereof, to	<b>signify</b>	which manner faith should	8, 795/ 20
as Friar Barnes saith,	<b>signify</b>	, in those places of	8, 835/ 12
pillar") do not barely	<b>signify</b>	strength in the standing	8, 847/ 1

by themselves... but they	<b>signify</b>	therewith the bearing up	8, 847/ 2
words of Saint Paul	<b>signify</b>	not only that the	8, 847/ 6
Isaiah the "word" may	<b>signify</b>	that word of God	8, 880/ 36
though it might there	<b>signify</b>	also the word written	8, 881/ 6
him," and no longer;	<b>signifying</b>	that she might peradventure	8, 869/ 22
but bare tokens and	<b>signs</b>	, and Christ's Blessed Body	8, 589/ 32
of Christ, with bare	<b>signs</b>	and tokens instead of	8, 594/ 27
sacraments be but bare	<b>signs</b>	and tokens, and that	8, 597/ 10
only for the bare	<b>signs</b>	of some lost significations	8, 633/ 20
graceless and but bare	<b>signs</b>	and tokens (and yet	8, 656/ 19
justify but to be	<b>signs</b>	of promises by which	8, 692/ 18
sacraments were once but	<b>signs</b>	partly of what we	8, 692/ 21
sacraments be not bare	<b>signs</b>	and tokens, and because	8, 703/ 12
Tyndale saith) but bare	<b>signs</b>	and memorials, and none	8, 775/ 11
you with your spiritual	<b>signs</b>	and tokens make the	8, 838/ 2
sacraments but only bare	<b>signs</b>	and tokens and by	8, 842/ 31
that all your exterior	<b>signs</b>	, with all your holy	8, 861/ 6
we declare by what	<b>signs</b>	and tokens that we	8, 873/ 14
mean only tokens and	<b>signs</b>	whereby we may conjecture	8, 878/ 22
the body by the	<b>signs</b>	and tokens of hearing	8, 878/ 34
saith, no perfect, sure	<b>signs</b>	, but only tokens whereby	8, 880/ 11
is brought with his	<b>signs</b>	and tokens wherewith he	8, 883/ 17
that some of his	<b>signs</b>	and tokens be but	8, 883/ 20
church nor in the	<b>signs</b>	and tokens whereby their	8, 993/ 25
his church by some	<b>signs</b>	and tokens known, so	8, 993/ 29
yet all their own	<b>signs</b>	and tokens, if they	8, 993/ 32
imagineth marks, tokens, and	<b>signs</b>	by which his unknown	8, 1003/ 34
play. By which obstinate	<b>silence</b>	men may as well	8, 820/ 17
all such heretics to	<b>silence</b>	as would with babbling	8, 1022/ 37
only golden vessels and	<b>silver</b>	, but also treen and	8, 734/ 26
not by gold nor	<b>silver</b>	, nor yet by precious	8, 837/ 15
nor by "gold and	<b>silver</b>	," nor "by miters nor	8, 839/ 20
drink both gold and	<b>silver</b>	, copper, brass, and pewter	8, 1003/ 27
vessels of gold and	<b>silver</b>	, but there are vessels	8, 1021/ 6
vessel of gold or	<b>silver</b>	." And so, good Christian	8, 1021/ 10
meaneth by his wily	<b>similitude</b>	of the wily fox	8, 629/ 7
thus, lo, with his	<b>similitude</b>	of the scribes and	8, 641/ 23
that Tyndale's example and	<b>similitude</b>	of the Jews, whereby	8, 683/ 21
nature of man and	<b>similitude</b>	of a sinner, and	8, 755/ 16
should fail therefore his	<b>similitude</b>	of grammar likened unto	8, 807/ 21
to himself, of a	<b>similitude</b>	between the synagogue of	8, 1031/ 11
miracles of Moses... as	<b>Simon</b>	Magus believed by the	8, 773/ 33
miracles of Moses... as	<b>Simon</b>	Magus believed by the	8, 792/ 1
he likeneth us to	<b>Simon</b>	Magus, that believed for	8, 796/ 26
Saint Peter found with	<b>Simon</b>	Magus was not the	8, 796/ 32
Saint Peter answered not	<b>Simon</b>	Magus so sore, ye	8, 797/ 33
used toward the most	<b>simple</b>	wretch in all a	8, 590/ 31
well-known, lest some good	<b>simple</b>	souls may ween them	8, 709/ 8
so familiar with such	<b>simple</b>	chickens as with his	8, 723/ 30
a price for so	<b>simple</b>	a thing. For as	8, 841/ 10

some example of some	<b>simple</b>	soul... some good merchant	8, 876/ 28
ye show to my	<b>simple</b>	mind full well and	8, 885/ 6
edifying of their seely	<b>simple</b>	souls. And this would	8, 886/ 15
we be not only "	<b>simple</b>	as doves, " but also	8, 890/ 3
man Boethius a very	<b>simple</b>	and an unwise argument	8, 939/ 1
peril of many poor	<b>simple</b>	souls, would stir such	8, 955/ 19
and damnation of good	<b>simple</b>	souls. But now is	8, 959/ 6
had infected many a	<b>simple</b>	soul in the faith	8, 990/ 18
places of England, the	<b>simplest</b>	woman in the parish	8, 594/ 35
yet those twain how	<b>simply</b>	he assoileth, that shall	8, 576/ 15
look they never so	<b>simply</b>	, and speak they never	8, 891/ 14
to do any deadly	<b>sin</b>	. This, I say, ye	8, 575/ 21
willfully taketh for the	<b>sin</b>	that he hath done	8, 581/ 22
the displeasure that his	<b>sin</b>	hath done to God	8, 581/ 24
not here an abominable	<b>sin</b>	that any man should	8, 582/ 8
man may without deadly	<b>sin</b>	break all the laws	8, 585/ 19
lust and consent to	<b>sin</b>	persecute both the scripture	8, 587/ 25
saying, "Though the pope	<b>sin</b>	never so grievously, and	8, 587/ 29
they fall to deadly	<b>sin</b>	again: we will ask	8, 588/ 23
can, he saith, never	<b>sin</b>	deadly, do they never	8, 588/ 28
his lechery is deadly	<b>sin</b>	. But on the other	8, 588/ 34
a nun be deadly	<b>sin</b>	or no, they will	8, 589/ 2
then it is no	<b>sin</b>	at all if they	8, 589/ 3
saying, "Though the pope	<b>sin</b>	never so grievously, and	8, 590/ 9
are ordained to punish	<b>sin</b>	." The pope will not	8, 594/ 4
sins, and especially the	<b>sin</b>	of the flesh for	8, 610/ 28
brimstone for the foul	<b>sin</b>	of the flesh against	8, 610/ 30
can reprove me of	<b>sin</b>	?" And when they would	8, 642/ 25
also preached penance for	<b>sin</b>	... but these fellows keep	8, 653/ 15
at all, but great	<b>sin</b>	to go about it	8, 653/ 21
doth yet no deadly	<b>sin</b>	: if he can for	8, 667/ 2
doth almsdeed put off	<b>sin</b>	." And this text also	8, 686/ 31
good deed, he doth	<b>sin</b>	... and that there can	8, 687/ 28
of his own shameful	<b>sin</b>	by the false glossing	8, 690/ 11
but loosed from the	<b>sin</b>	only that thou shalt	8, 692/ 5
yet suffer for every	<b>sin</b>	seven years in purgatory	8, 692/ 7
home the people from	<b>sin</b>	, by the true doctrine	8, 696/ 1
but whistling. Satisfaction, great	<b>sin</b>	to do any. The	8, 704/ 21
world with ribaldry from	<b>sin</b>	. To this goodly pass	8, 717/ 22
though never into deadly	<b>sin</b>	, yet now and then	8, 725/ 33
that he now calleth	<b>sin</b>	... and shall believe the	8, 733/ 12
after do any deadly	<b>sin</b>	. And now ye see	8, 754/ 9
due for all manner	<b>sin</b>	... and left us in	8, 754/ 36
and leavings of original	<b>sin</b>	albeit they be motions	8, 755/ 1
of the flesh toward	<b>sin</b>	, and thereby called sin	8, 755/ 2
sin, and thereby called	<b>sin</b>	, for the lack of	8, 755/ 3
Adam had not by	<b>sin</b>	fallen, for himself and	8, 755/ 4
damn and destroy the	<b>sin</b>	that the devil caused	8, 755/ 18
destroy it, by the	<b>sin</b>	that the devil caused	8, 755/ 19
the relics of original	<b>sin</b>	and inclinations of the	8, 755/ 24

flesh he damned the	<b>sin</b>	in the flesh, so	8, 755/ 27
fall, therefore, nor never	<b>sin</b>	deadly after. For here	8, 758/ 2
and never did deadly	<b>sin</b>	, but were all finally	8, 760/ 21
feeling that lechery is	<b>sin</b>	than that the pope	8, 765/ 4
that any vice were	<b>sin</b>	! But first he forgetteth	8, 765/ 16
Besides this, albeit great	<b>sin</b>	it is for any	8, 765/ 20
truth, and call the	<b>sin</b>	sin, be the preacher	8, 766/ 29
and call the sin	<b>sin</b>	, be the preacher never	8, 766/ 30
himself... although his known	<b>sin</b>	joined unto his preaching	8, 766/ 31
that lechery was no	<b>sin</b>	. But this is the	8, 766/ 33
but if some other	<b>sin</b>	be the let upon	8, 768/ 19
only elects, that cannot	<b>sin</b>	though they sin, be	8, 776/ 31
cannot sin though they	<b>sin</b>	, be the very church	8, 776/ 31
by the fruit of	<b>sin</b>	remaining in them and	8, 778/ 32
be yet no deadly	<b>sin</b>	. That Tyndale thus plainly	8, 778/ 36
any kind of abominable	<b>sin</b>	, because it is then	8, 779/ 25
faith coupled with abominable	<b>sin</b>	. But, now, that faith	8, 779/ 27
and by custom of	<b>sin</b>	sometimes hope too... and	8, 782/ 31
a man from some	<b>sin</b>	though they keep him	8, 783/ 3
will believe," nor "no	<b>sin</b>	can damn him" but	8, 784/ 8
deeds" without any deadly	<b>sin</b>	) "art worse than the	8, 785/ 22
deeds" without any deadly	<b>sin</b>	and therefore is, as	8, 787/ 32
do yet no deadly	<b>sin</b>	, and therefore worthy, ye	8, 790/ 22
heretics make any manner	<b>sin</b>	at all. We will	8, 790/ 36
but saith it is	<b>sin</b>	to do any. Well	8, 797/ 9
the fruit of their	<b>sin</b>	remaining in their flesh	8, 797/ 19
and never do deadly	<b>sin</b>	, though he do never	8, 818/ 14
through the fruit of	<b>sin</b>	remaining in his flesh	8, 818/ 15
with repentance of his	<b>sin</b>	, and such historical faith	8, 818/ 30
let and impediment of	<b>sin</b>	: then say I that	8, 819/ 6
may be about to	<b>sin</b>	willingly and either of	8, 821/ 35
that they can never	<b>sin</b>	deadly in all their	8, 824/ 24
can never do deadly	<b>sin</b>	, after. And then doth	8, 824/ 28
deeds without any deadly	<b>sin</b>	... and that whosoever sin	8, 826/ 14
sin... and that whosoever	<b>sin</b>	once willingly shall never	8, 826/ 14
of the devil, and	<b>sin</b>	to do any good	8, 826/ 20
in your filthiness of	<b>sin</b>	; from the which all	8, 838/ 15
pardon and remission of	<b>sin</b>	. And that he thus	8, 840/ 2
nor wrinkle neither of	<b>sin</b>	great nor small, nor	8, 852/ 19
spot or wrinkle of	<b>sin</b>	, so clean and pure	8, 852/ 24
rejected by any deadly	<b>sin</b>	, or after deadly sins	8, 855/ 9
that is in deadly	<b>sin</b>	is thereby forthwith out	8, 856/ 25
that is without all	<b>sin</b>	, seeing that all men	8, 859/ 10
that he hath no	<b>sin</b>	, then is he a	8, 859/ 12
spot or wrinkle of	<b>sin</b>	, that Saint Peter can	8, 859/ 34
this holy church hath	<b>sin</b>	in her, and yet	8, 860/ 4
she is full of	<b>sin</b>	and must needs say	8, 860/ 13
we not live without	<b>sin</b>	... but we shall pass	8, 860/ 34
pass from hence without	<b>sin</b>	," etc. Here have you	8, 860/ 34
an advocate for her	<b>sin</b>	to the Father of	8, 861/ 21

spot or wrinkle of	<b>sin</b>	, that Saint Peter may	8, 863/ 8
Friar Barnes' soul in	<b>sin</b>	, but if it be	8, 863/ 15
spot or wrinkle of	<b>sin</b>	, that Saint Peter may	8, 863/ 20
some distinction between deadly	<b>sin</b>	and venial, as Tyndale	8, 863/ 26
spot or wrinkle of	<b>sin</b>	, and that so clean	8, 864/ 12
spots and wrinkles of	<b>sin</b>	, and that yet it	8, 864/ 18
for folly, nor for	<b>sin</b>	, that for the honor	8, 867/ 20
content to acknowledge their	<b>sin</b>	if that may serve	8, 868/ 26
without peril suffered to	<b>sin</b>	on still. And yet	8, 868/ 27
bare acknowledging of their	<b>sin</b>	yet would neither Barnes	8, 868/ 30
as to acknowledge their	<b>sin</b>	... but they will rather	8, 868/ 32
nuns' "marriage," is any	<b>sin</b>	at all. And mark	8, 868/ 35
only such as never	<b>sin</b>	deadly, and therefore be	8, 869/ 9
carried forth in their	<b>sin</b>	long... ere they repent	8, 869/ 12
so be full of	<b>sin</b>	and error, he bringeth	8, 870/ 2
that vine can never	<b>sin</b>	deadly after... because he	8, 870/ 20
Church was born in	<b>sin</b>	... and that all they	8, 906/ 19
had before lived in	<b>sin</b>	, and were therefore filthy	8, 906/ 20
and cleansed from their	<b>sin</b>	by the grace and	8, 906/ 22
be defiled again by	<b>sin</b>	, they be again cleansed	8, 906/ 24
is by any deadly	<b>sin</b>	foul, he is by	8, 906/ 30
that are by deadly	<b>sin</b>	foul therein... as the	8, 907/ 22
spot nor wrinkle of	<b>sin</b>	. Now, where that the	8, 914/ 35
God can never after	<b>sin</b>	; and the other, that	8, 917/ 31
doth once any deadly	<b>sin</b>	shall never get forgiveness	8, 917/ 32
them... but it were	<b>sin</b>	and presumption for any	8, 925/ 34
it committeth a horrible	<b>sin</b>	... and that whoso holdeth	8, 941/ 36
it were always deadly	<b>sin</b>	for him to complain	8, 944/ 6
by the fault and	<b>sin</b>	that he seeth in	8, 944/ 23
to take for deadly	<b>sin</b>	, not in him only	8, 944/ 33
folk a high deadly	<b>sin</b>	, and such a sin	8, 945/ 5
sin, and such a	<b>sin</b>	as there can of	8, 945/ 5
doth offend God and	<b>sin</b>	more or less, after	8, 947/ 1
nor adultery were any	<b>sin</b>	at all; and that	8, 949/ 12
spot or wrinkle of	<b>sin</b>	she will judge righteously	8, 949/ 33
and perjury, were no	<b>sin</b>	at all... a man	8, 951/ 28
she is full of	<b>sin</b>	, and must needs say	8, 956/ 28
if he thus do,	<b>sin</b>	he never so fast	8, 958/ 5
yet be we without	<b>sin</b>	, clean and pure... for	8, 958/ 35
we not live without	<b>sin</b>	, but we shall pass	8, 959/ 25
pass from hence without	<b>sin</b>	," etc. More Now, good	8, 959/ 26
cannot here be without	<b>sin</b>	... we may not commit	8, 961/ 25
wrinkle of any manner	<b>sin</b>	. And he would make	8, 963/ 21
as were without any	<b>sin</b>	. But, now, to prove	8, 963/ 25
spot or wrinkle of	<b>sin</b>	. First, Pelagians said that	8, 964/ 16
spot nor wrinkle of	<b>sin</b>	. And then goeth Saint	8, 965/ 5
therefore live not without	<b>sin</b>	, get forgiveness by acknowledging	8, 965/ 7
by acknowledging of their	<b>sin</b>	, and asking mercy, and	8, 965/ 8
using diligence to withstand	<b>sin</b>	then he shall be	8, 966/ 12
dieth out of deadly	<b>sin</b>	, and acknowledgeth his sins	8, 966/ 17

that then have deadly	<b>sin</b>	; that is to say	8, 970/ 2
dieth out of deadly	<b>sin</b>	, and, with help of	8, 970/ 12
diligence used in avoiding	<b>sin</b>	and doing good, virtuous	8, 970/ 14
could die in deadly	<b>sin</b>	; whereof Saint Augustine in	8, 970/ 20
repentance die in deadly	<b>sin</b>	, he departeth from her	8, 971/ 36
we not live without	<b>sin</b>	... but we shall pass	8, 972/ 23
pass from hence without	<b>sin</b>	," etc." Lo, these words	8, 972/ 23
here passeth hence without	<b>sin</b>	, nor that every man	8, 972/ 29
shall pass hence without	<b>sin</b>	, and that it is	8, 973/ 21
liveth not here without	<b>sin</b>	. Lo, good Christian readers	8, 973/ 23
spot or wrinkle of	<b>sin</b>	, bringeth in for him	8, 973/ 27
earth liveth not without	<b>sin</b>	, and therefore is never	8, 973/ 31
spots or wrinkles of	<b>sin</b>	. And thus whereas Barnes	8, 973/ 32
she did never actually	<b>sin</b>	, which she should have	8, 1006/ 2
church... yet after their	<b>sin</b>	conceived till the vengeance	8, 1007/ 5
of tarrying between their	<b>sin</b>	and their exposition, but	8, 1007/ 19
that as receiving of	<b>sin</b>	is expelling of grace	8, 1007/ 20
not but for their	<b>sin</b>	, and therefore not before	8, 1007/ 30
therefore not before their	<b>sin</b>	but after: they tarried	8, 1007/ 30
if there were no	<b>sin</b>	in "the church." For	8, 1018/ 13
church," they that deadly	<b>sin</b>	again be not of	8, 1018/ 23
not fall to deadly	<b>sin</b>	(as Tyndale saith): we	8, 1018/ 25
bitter weeping had his	<b>sin</b>	forgiven him. And as	8, 1018/ 34
manslaughter is known for	<b>sin</b>	? Surely because each of	8, 1025/ 10
say that by some	<b>sinful</b>	deeds. But then if	8, 588/ 24
grant once that deadly	<b>sinful</b>	deeds be a sure	8, 588/ 25
sufficient proof of deadly	<b>sinful</b>	minds: he destroyeth, ye	8, 588/ 26
vows, and such other	<b>sinful</b>	superstitions. And therefore doth	8, 704/ 12
hard case than the	<b>sinful</b>	Sodomites and citizens of	8, 759/ 17
the preacher never so	<b>sinful</b>	himself... although his known	8, 766/ 30
their such living for	<b>sinful</b>	, and often have remorse	8, 836/ 22
of false belief or	<b>sinful</b>	living, though the party	8, 944/ 11
nothing of leaving the	<b>sinful</b>	ways of the flesh	8, 958/ 30
seem. And then how	<b>sinful</b>	soever we be... yet	8, 958/ 35
Catholic faith, which saveth	<b>sinful</b>	men, and giveth to	8, 976/ 10
we to do, what	<b>sinful</b>	life they live?" So	8, 1012/ 12
they should, he saith,	<b>sing</b>	Mass and consecrate with	8, 657/ 24
my rude refrain and	<b>sing</b>	him mine old song	8, 727/ 32
and were wont to	<b>sing</b>	Mass? By what old	8, 807/ 33
catholicam." Of which we	<b>sing</b>	at the Mass also	8, 1013/ 6
I say, herself, and	<b>singeth</b>	too, if it be	8, 595/ 2
of truth, that every	<b>singular</b>	person, in the clearing	8, 856/ 13
this case... not every	<b>singular</b>	member of "the church	8, 871/ 5
of his chapter so	<b>sinisterly</b>	written and wried away	8, 577/ 29
solution, the deeper he	<b>sinketh</b>	into the mud, and	8, 607/ 35
this once that he	<b>sinned</b>	therein of plain, purpensed	8, 589/ 14
overseen himself, and deadly	<b>sinned</b>	and damnably erred... albeit	8, 863/ 30
as soon as they	<b>sinned</b>	again... and thus play	8, 986/ 19
that yet after deadly	<b>sinned</b>	and yet returned to	8, 1018/ 28
God's church have grievously	<b>sinned</b>	, both in the synagogue	8, 1018/ 37

and for a penitent	<b>sinner</b>	, and, finally, for a	8, 667/ 20
and similitude of a	<b>sinner</b>	, and suffering here his	8, 755/ 16
places declareth that a	<b>sinner</b>	should acknowledge his deadly	8, 867/ 31
Saint Augustine would a	<b>sinner</b>	should acknowledge his deadly	8, 868/ 14
but acknowledge himself a	<b>sinner</b>	and all is safe	8, 868/ 24
he with publicans and	<b>sinner</b>	" But yet must this	8, 835/ 27
your hands, O ye	<b>sinner</b>	, and purge your hearts	8, 840/ 35
none evil, nor deadly	<b>sinner</b>	therein... for that is	8, 866/ 25
of all elect, repentant	<b>sinner</b>	that Tyndale deviseth, and	8, 927/ 4
unknown church of "repentant	<b>sinner</b>	" nor impugn the common	8, 983/ 7
if there were no	<b>sinner</b>	in it. Now, if	8, 1018/ 19
frailty... and our spirituality	<b>sinneth</b>	of malice, because they	8, 589/ 8
in Tyndale's book, of "	<b>sinning</b>	and yet not sinning	8, 863/ 22
sinning and yet not	<b>sinning</b>	" and "erring and yet	8, 863/ 23
only Tyndale's riddles of "	<b>sinning</b>	and yet not sinning	8, 864/ 6
sinning and yet not	<b>sinning</b>	" and "erring and yet	8, 864/ 6
he windeth out with "	<b>sinning</b>	and yet not sinning	8, 1004/ 11
sinning and yet not	<b>sinning</b>	" and "error and yet	8, 1004/ 11
	<b>sinning-and-yet-not-</b>		
former doctrine concerning the	<b>sinning</b>	and yet not sinning	8, 588/ 27
for the remission of	<b>sins</b>	and salvation... as in	8, 579/ 23
works for remission of	<b>sins</b>	and salvation." Is not	8, 580/ 23
he will forgive our	<b>sins</b>	the rather for them	8, 581/ 11
and confession of their	<b>sins</b>	and doing of penance	8, 588/ 21
idolatry... but sometimes other	<b>sins</b>	, and especially the sin	8, 610/ 27
penance for their own	<b>sins</b>	, nor honor the Blessed	8, 630/ 16
weight of their own	<b>sins</b>	to the charge of	8, 640/ 1
keep still their own	<b>sins</b>	themselves, and call them	8, 653/ 16
will believe. For what	<b>sins</b>	soever he do beside	8, 687/ 30
a moment all his	<b>sins</b>	at once, without any	8, 687/ 32
the knowledge of their	<b>sins</b>	, and unto repentance, through	8, 691/ 14
a man acknowledge his	<b>sins</b>	and repent of them	8, 691/ 16
save them from their	<b>sins</b>	... the Pharisees taught to	8, 691/ 37
and whistle out thy	<b>sins</b>	, and enjoin the penance	8, 692/ 4
the remission of our	<b>sins</b>	, but also the forgiveness	8, 692/ 11
the flesh toward actual	<b>sins</b>	, and thereby were after	8, 755/ 25
and sore in other	<b>sins</b>	beside, is yet led	8, 778/ 19
as for "all other	<b>sins</b>	, " whatsoever they be, "faith	8, 784/ 10
consent not to their	<b>sins</b>	, but commit them all	8, 790/ 23
to forbear all those	<b>sins</b>	of pain and penance	8, 797/ 10
him, notwithstanding any other	<b>sins</b>	into which the man	8, 819/ 15
unbelief; for all other	<b>sins</b>	, he saith, be supped	8, 821/ 21
belief... all his other	<b>sins</b>	, as Luther calleth them	8, 821/ 23
feeling faith, how many	<b>sins</b>	soever he be about	8, 821/ 31
was she filthy in	<b>sins</b>	; afterward, by pardon and	8, 837/ 29
washed them from their	<b>sins</b>	, and stick fast unto	8, 838/ 5
made clean of their	<b>sins</b>	by God, and his	8, 839/ 17
be cleansed of his	<b>sins</b>	but by the mighty	8, 839/ 31
from you all your	<b>sins</b>	in which ye have	8, 840/ 11
if he be in	<b>sins</b>	, they shall be forgiven	8, 843/ 16

wise: "Confess ye your	<b>sins</b>	one to another, and	8, 843/ 18
washed them from their	<b>sins</b>	, and stick fast unto	8, 844/ 15
of God from their	<b>sins</b>	; and thirdly, that they	8, 847/ 37
them from all their	<b>sins</b>	. For without his death	8, 852/ 7
once washed from his	<b>sins</b>	, and justified in his	8, 853/ 9
by many great new	<b>sins</b>	, and many old) many	8, 855/ 7
sin, or after deadly	<b>sins</b>	committed, be finally restored	8, 855/ 10
in confession of her	<b>sins</b>	, and requireth mercy for	8, 860/ 18
saith "Forgive us our	<b>sins</b>	"; wherefore she hath spots	8, 860/ 26
by acknowledging of her	<b>sins</b>	. As long as we	8, 860/ 29
for acknowledging of her	<b>sins</b>	... and not by her	8, 860/ 36
the satisfaction for her	<b>sins</b>	. And he of his	8, 861/ 22
and wrinkles of her	<b>sins</b>	, and asking mercy for	8, 864/ 20
the satisfaction of the	<b>sins</b>	of all the whole	8, 867/ 8
satisfied for all men's	<b>sins</b>	at once... that he	8, 867/ 14
should for his own	<b>sins</b>	by the fruitful works	8, 867/ 14
pure by acknowledging her	<b>sins</b>	, it appeareth well that	8, 867/ 28
should acknowledge his deadly	<b>sins</b>	by shrift and confession	8, 867/ 31
thereby teaching that the	<b>sins</b>	must be confessed by	8, 868/ 3
should acknowledge his deadly	<b>sins</b>	: that is to wit	8, 868/ 14
beginning of their deadly	<b>sins</b>	and the acknowledging of	8, 869/ 1
the acknowledging of their	<b>sins</b>	which times be in	8, 869/ 1
the acknowledging of her	<b>sins</b>	, and the hearing of	8, 869/ 17
was she filthy in	<b>sins</b>	; afterward, by pardon and	8, 906/ 14
evil folk for other	<b>sins</b>	... and then be they	8, 927/ 31
in confession of her	<b>sins</b>	, and requireth mercy for	8, 956/ 34
this church hath always	<b>sins</b>	in her, and so	8, 957/ 3
in confession of her	<b>sins</b>	, and requireth mercy for	8, 957/ 6
he may acknowledge his	<b>sins</b>	and ask mercy, and	8, 957/ 25
continuing in some horrible	<b>sins</b>	, stand still in a	8, 957/ 27
him, and acknowledge his	<b>sins</b>	, and ask mercy, and	8, 957/ 33
that hath all her	<b>sins</b>	forgiven her by sticking	8, 958/ 3
faith, with acknowledging her	<b>sins</b>	and asking mercy for	8, 958/ 4
only acknowledging of their	<b>sins</b>	and asking of mercy	8, 958/ 16
to persevere in their	<b>sins</b>	beside. But Saint Paul	8, 958/ 18
trust, and acknowledge our	<b>sins</b>	, and ask mercy, and	8, 958/ 32
saith "Forgive us our	<b>sins</b>	"; wherefore she hath spots	8, 959/ 18
by acknowledging of her	<b>sins</b>	. As long as we	8, 959/ 21
saith "Forgive us our	<b>sins</b>	"; ergo, she hath spots	8, 960/ 8
is forgiven of his	<b>sins</b>	every man, I say	8, 960/ 13
of such manner of	<b>sins</b>	as he then had	8, 960/ 14
obtain pardon of our	<b>sins</b>	. What good doth the	8, 960/ 22
many in remission of	<b>sins</b>	. "Mark, lo, how the	8, 960/ 30
saith "Forgive us our	<b>sins</b>	"? She confesseth that she	8, 961/ 12
that she hath still	<b>sins</b>	to be forgiven. They	8, 961/ 13
that they have no	<b>sins</b>	; but because they confess	8, 961/ 14
confess them not... their	<b>sins</b>	therefore shall not be	8, 961/ 15
heart vein, that the	<b>sins</b>	without which we cannot	8, 961/ 19
If we confess our	<b>sins</b>	, God is faithful and	8, 961/ 22
will pardon us our	<b>sins</b>	, and cleanse us from	8, 961/ 23

or such other deadly	<b>sins</b>	as at one stroke	8, 961/ 26
good hope... but those	<b>sins</b>	only which are with	8, 961/ 28
to forgive them their	<b>sins</b>	. And therefore saith he	8, 965/ 2
he saith that the	<b>sins</b>	be forgiven, to him	8, 965/ 12
yet, that in those	<b>sins</b>	without which no man	8, 965/ 21
meaneth not abominable deadly	<b>sins</b>	, as manslaughter, or adultery	8, 965/ 22
such other horrible "deadly	<b>sins</b>	as slay the soul	8, 965/ 23
one stroke." For such	<b>sins</b>	Christian men, he saith	8, 965/ 24
they which have such	<b>sins</b>	as at the time	8, 966/ 4
and acknowledging of his	<b>sins</b>	, with contrition and prayer	8, 966/ 10
sin, and acknowledgeth his	<b>sins</b>	when he dieth, and	8, 966/ 18
our Lord than their	<b>sins</b>	have deserved. For this	8, 967/ 15
thing soever of venial	<b>sins</b>	is not redeemed of	8, 968/ 9
many tribulations for these	<b>sins</b>	. And then if we	8, 968/ 15
we have deserved... the	<b>sins</b>	be in such wise	8, 968/ 27
nor buy out our	<b>sins</b>	with good works... we	8, 968/ 30
purgatory till the venial	<b>sins</b>	above-named be consumed up	8, 968/ 32
for acknowledging of her	<b>sins</b>	." But letting pass that	8, 972/ 27
for acknowledging of its	<b>sins</b>	." But then ask we	8, 973/ 2
for acknowledging of her	<b>sins</b>	." And which church it	8, 973/ 15
Holy Church, remission of	<b>sins</b>	, and resurrection of the	8, 982/ 1
do by their deadly	<b>sins</b>	serve the devil? If	8, 985/ 20
ye shall remit, the	<b>sins</b>	be remitted them, and	8, 1018/ 16
ye shall retain, the	<b>sins</b>	be retained." So that	8, 1018/ 17
in "the church" are	<b>sins</b>	remitted, which could not	8, 1018/ 18
have remission of their	<b>sins</b>	, nor never can be	8, 1028/ 31
strife, by bibbing and	<b>sipping</b>	and sipping and quaffing	8, 729/ 33
is this. . . . More Lo,	<b>sir</b>	, here Tyndale affirmeth that	8, 600/ 2
hither the whorl. Lo,	<b>sir</b>	, ye make imaginations I	8, 605/ 25
penny by him. And	<b>Sir</b>	Thomas Boulde reported here	8, 628/ 15
very church. For lo,	<b>sir</b>	, thus he saith... Tyndale	8, 654/ 7
the Baptist and of	<b>Sir</b>	William Tyndale be not	8, 697/ 19
John the Baptist, but	<b>Sir</b>	William the Baptist this	8, 705/ 2
once, and hear forth	<b>Sir</b>	William Tyndale's sermon... Tyndale	8, 726/ 8
any farther. For lo,	<b>sir</b>	, thus he saith... Tyndale	8, 801/ 18
his disciple, therefore, this: "	<b>Sir</b>	, M. Tyndale's disciple, since	8, 802/ 19
were not all true. "	<b>Sir</b>	," quoth he, "if ye	8, 814/ 16
him again of one	<b>Sir</b>	Nicholas, to whom he	8, 814/ 19
for in good faith,	<b>sir</b>	, there is not in	8, 814/ 35
tale for untold." "Nay,	<b>sir</b>	," quoth he, "and ye	8, 815/ 4
offer." "No, in faith,	<b>sir</b>	," saith he, "but if	8, 815/ 9
Now, by my soul,	<b>sir</b>	, as I have showed	8, 815/ 12
of. And wherefore, good	<b>sir</b>	, I pray you? To	8, 834/ 24
and said, "Yes, marry,	<b>sir</b>	," that there be not	8, 877/ 24
the man say, "Marry,	<b>sir</b>	, then I pray you	8, 877/ 27
no fault. But marry,	<b>sir</b>	, that he would give	8, 898/ 11
in his Answer to	<b>Sir</b>	Thomas More, that when	8, 899/ 20
again and say, "Marry,	<b>sir</b>	, that it were indeed	8, 905/ 10
Ninth Book written by	<b>Sir</b>	Thomas More.	8, 1034/ 8
have answered and said, "	<b>Sirs</b>	, they that are the	8, 927/ 20

said at last, "Why,	<b>sirs</b>	, how can that be	8, 936/ 13
we thus unto them: "	<b>Sirs</b>	, if it be necessary	8, 1003/ 37
some good brother and	<b>sister</b>	brought together where there	8, 884/ 12
heart of that good	<b>sister</b>	, and hath thereby so	8, 885/ 15
again... both that good	<b>sister</b>	and all the holy	8, 886/ 1
answer to the good	<b>sister</b>	in special, he would	8, 886/ 17
God? And so, good	<b>sister</b>	, shall you be moved	8, 888/ 19
those three be three	<b>sisters</b>	that never be asunder	8, 780/ 20
and bawdry become evangelical	<b>sisters</b>	of these heretical sects	8, 836/ 21
the other brethren and	<b>sisters</b>	of the congregation, whereof	8, 884/ 31
forbidden between brethren's and	<b>sisters'</b>	children that was not	8, 585/ 35
the brethren and the	<b>sistren</b>	of the evangelical sect	8, 903/ 8
teach every man to	<b>sit</b>	still and go nothing	8, 785/ 29
anything the nearer, but	<b>sit</b>	even still and let	8, 786/ 17
forward, but even to	<b>sit</b>	still and do naught	8, 799/ 27
the next sessions, come	<b>sit</b>	as fast there again	8, 848/ 35
is not content to	<b>sit</b>	and eat with the	8, 854/ 16
to me, and here	<b>sit</b>	in eternal glory on	8, 881/ 27
warm, and bid them	<b>sit</b>	still and hold their	8, 902/ 22
moment or indivisible time	<b>sit</b>	or not sit... yet	8, 939/ 9
time sit or not	<b>sit</b>	... yet should that man	8, 939/ 9
the both twain, both	<b>sit</b>	and not sit, whereof	8, 939/ 12
both sit and not	<b>sit</b>	, whereof the one were	8, 939/ 12
were not that they	<b>sit</b>	by, would run out	8, 994/ 14
that, when they were	<b>sitting</b>	by the fire to	8, 994/ 12
the Scripture testifieth that	<b>six</b>	hundred thousand of those	8, 774/ 1
the Scripture testifieth that	<b>six</b>	hundred thousand of those	8, 792/ 2
to believe in God,	<b>six</b>	hundred thousand left their	8, 792/ 14
prove that all those	<b>six</b>	hundred thousand died in	8, 792/ 36
in Holborn, and whether	<b>six</b>	weeks were half a	8, 814/ 27
theirs in Holborn within	<b>six</b>	weeks before... then he	8, 814/ 29
was granted but for	<b>six</b>	weeks, now more than	8, 885/ 27
and Lazarus, in the	<b>sixteenth</b>	chapter of Luke. Then	8, 583/ 11
Book... and beginneth the	<b>Sixth</b>	, wherein is avoided the	8, 598/ 22
the Catholic Church. The	<b>Sixth</b>	Book The Defense of	8, 599/ 1
hell. Thus endeth the	<b>Sixth</b>	Book. The Seventh Book	8, 673/ 20
answered him in my	<b>Sixth</b>	Book, that ere he	8, 696/ 26
I have in my	<b>Sixth</b>	Book, answering his solution	8, 705/ 32
showed you in my	<b>Sixth</b>	Book. And finally, if	8, 722/ 7
Corinthians, out of the	<b>sixth</b>	chapter of which epistle	8, 853/ 2
showed you in my	<b>Sixth</b>	Book. Whereby ye may	8, 1030/ 25
see before, in my	<b>Sixth</b>	Book. But this shall	8, 1031/ 24
made in Christ's blood;	<b>sixthly</b>	, that they be sanctified	8, 848/ 3
Hilary, Saint Cyril, Saint	<b>Sixtus</b>	, Saint Leo, Saint Jerome	8, 727/ 21
that could no good	<b>skill</b>	of money, and were	8, 654/ 23
Scripture" I can no	<b>skill</b>	of the Jews' Talmud	8, 713/ 4
he or she can	<b>skill</b>	thereof or no since	8, 871/ 20
can a little better	<b>skill</b>	thereof than I and	8, 933/ 10
nor cannot so good	<b>skill</b>	thereof, by what means	8, 997/ 25
wet well to the	<b>skin</b>	, and be well felt	8, 876/ 10

stone or in dead	<b>skins</b>	yet when he would	8, 753/ 8
a merchant of eel	<b>skins</b>	. And then a man	8, 845/ 37
Scots do for a	<b>skirmish</b>	. The other point is	8, 922/ 19
therefore be the more	<b>slack</b>	and remiss in praying	8, 867/ 17
that said he had	<b>slain</b>	him, for touching of	8, 595/ 15
few days killed and	<b>slain</b>	, and the far most	8, 608/ 22
Blessed Sacrament... was taken,	<b>slain</b>	, and burned... and many	8, 608/ 27
to be brought in	<b>slander</b>	among the common people	8, 590/ 33
dread of defamation and	<b>slander</b>	; that likewise as the	8, 591/ 26
lacketh... no fear of	<b>slander</b>	or dread of defamation	8, 592/ 5
that engender occasion of	<b>slander</b>	... as was in suing	8, 947/ 15
things, they shall be	<b>slandered</b>	and shall perish... not	8, 875/ 2
things, they shall be	<b>slandered</b>	and shall perish... not	8, 929/ 14
to railing, or by	<b>slanderous</b>	bills blow abroad an	8, 591/ 19
man should with any	<b>slanderous</b>	railing words misuse himself	8, 592/ 22
that no man shall	<b>slanderously</b>	speak of any nobleman	8, 592/ 25
this wise: "Mortify and	<b>slay</b>	your members which are	8, 840/ 30
as at one stroke	<b>slay</b>	the soul. For such	8, 961/ 26
horrible "deadly sins as	<b>slay</b>	the soul at one	8, 965/ 23
lie still all and	<b>sleep</b>	... as Luther writeth plainly	8, 626/ 2
and drink fast, and	<b>sleep</b>	fast, and lusk fast	8, 653/ 35
lie all in a	<b>sleep</b>	still, no man wotteth	8, 702/ 36
shall lie still and	<b>sleep</b>	, and therefore leap short	8, 796/ 16
to die in his	<b>sleep</b>	, had he never so	8, 823/ 25
wondrous glad in their	<b>sleep</b>	, weening themselves awake. And	8, 826/ 7
if they list to	<b>sleep</b>	... the two men might	8, 903/ 3
them... and their perdition "	<b>sleepeth</b>	not," but waketh and	8, 629/ 2
decking; in watching and	<b>sleeping</b>	; in eating and in	8, 930/ 19
the saints with his	<b>sleeve</b>	, like flies, by the	8, 659/ 7
holdeth up his foul	<b>sleeve</b>	and boasteth what a	8, 974/ 2
court, made a very	<b>sleeveless</b>	answer. And the scoff	8, 947/ 21
beguiled by the subtle	<b>sleight</b>	of the most wily	8, 987/ 33
of it... as they	<b>slew</b>	the true interpreters and	8, 706/ 26
can give him but	<b>slight</b>	credence. Wherefore, his credence	8, 1004/ 24
out a shift to	<b>slink</b>	away slyly and seem	8, 802/ 3
it. Now, if these	<b>slippery</b>	serpents will say (as	8, 1018/ 20
pride, wrath, envy, covetousness,	<b>sloth</b>	, gluttony, and lechery, then	8, 718/ 5
pride, wrath, envy, covetousness,	<b>sloth</b>	, gluttony, and lechery, then	8, 726/ 12
nor slugging abed no	<b>sloth</b>	, nor drunkenness no gluttony	8, 726/ 25
faith, yet some, for	<b>sloth</b>	, lack the oil of	8, 1016/ 31
not if we be	<b>slothful</b>	, or will be willingly	8, 890/ 5
robbery no covetousness, nor	<b>slugging</b>	abed no sloth, nor	8, 726/ 25
shift to slink away	<b>slyly</b>	and seem not to	8, 802/ 3
saith it hath no	<b>smack</b>	of any apostolic spirit	8, 658/ 19
that it hath no	<b>smack</b>	of any apostolic spirit	8, 688/ 24
great in faith and	<b>small</b>	in number. And as	8, 609/ 10
diminished and made a	<b>small</b>	flock in comparison, till	8, 617/ 2
and that not in	<b>small</b>	things but in such	8, 619/ 20
he get but one	<b>small</b>	piece to go out	8, 628/ 18
got down through the	<b>small</b>	guts, and in the	8, 634/ 33

and minced never so	<b>small</b>	... and always those that	8, 671/ 33
men's devotion for so	<b>small</b>	but that they might	8, 699/ 32
and among others, no	<b>small</b>	difference between them in	8, 720/ 1
that hath upon right	<b>small</b>	occasion turned to the	8, 748/ 17
thing, nor like no	<b>small</b>	fool, I warrant you	8, 788/ 32
it unto heaven, no	<b>small</b>	number yet of those	8, 794/ 19
of sin great nor	<b>small</b>	, nor spot of corruption	8, 852/ 19
place may be so	<b>small</b>	, and the company so	8, 879/ 37
wax it never so	<b>small</b>	a flock, shall yet	8, 942/ 13
then remained in the	<b>smaller</b>	company, the two tribes	8, 671/ 23
Confirmation he calleth but "	<b>smearing</b>	" of the child's face	8, 704/ 30
bade to supper might	<b>smell</b>	them so rotten that	8, 600/ 30
as hearing, moving, speaking,	<b>smelling</b>	, with such others. So	8, 873/ 22
hearing, speaking, sight, and	<b>smelling</b>	, and such things as	8, 878/ 35
some been burned in	<b>Smithfield</b>	, as Bayfield, Bainham, and	8, 590/ 1
after the fire of	<b>Smithfield</b>	, hell doth receive them	8, 590/ 6
and the rochets to	<b>smocks</b>	, then he liketh much	8, 831/ 24
be sure by the	<b>smoke</b>	and the sparks that	8, 878/ 27
is written, and "rough	<b>smooth</b>	." Which is also to	8, 691/ 22
and make the rough	<b>smooth</b>	and the crooked straight	8, 704/ 1
his Father bright and	<b>smooth</b>	, without any spot or	8, 855/ 15
and goeth fair and	<b>smooth</b>	by a man's ears	8, 876/ 8
cross, and maketh us	<b>smooth</b>	, without any wrinkle, whom	8, 961/ 4
have them washed and	<b>smoothed</b>	out. Will ye see	8, 852/ 35
spirituality have laid their	<b>snares</b>	unto men's wives to	8, 584/ 28
every foot to be	<b>snatched</b>	up. For perceiving well	8, 801/ 34
known, if from the	<b>society</b>	thereof, for schismatics; if	8, 669/ 13
the filth therefrom... and	<b>Sodom</b>	and Gomorrah burned up	8, 610/ 29
city receive you not,	<b>Sodom</b>	and Gomorrah shall be	8, 614/ 27
In better case shall	<b>Sodom</b>	and Gomorrah be than	8, 616/ 27
had been all as	<b>Sodom</b>	and Gomorrah," said Isaiah	8, 718/ 11
had been all as	<b>Sodom</b>	and Gomorrah," said Isaiah	8, 726/ 33
you truth, the cities	<b>Sodom</b>	and Gomorrah shall in	8, 882/ 33
case than the sinful	<b>Sodomites</b>	and citizens of Gomorrah	8, 759/ 17
as there the beastly	<b>Sodomites</b>	were so struck blind	8, 994/ 18
or by what name	<b>soever</b>	the thing were called	8, 577/ 15
done... but what harm	<b>soever</b>	such heretics, as God's	8, 608/ 29
remaineth, how many branches	<b>soever</b>	the devil blow off	8, 617/ 5
and that how sick	<b>soever</b>	it be, and how	8, 669/ 27
how much dead flesh	<b>soever</b>	be found in the	8, 669/ 28
believe. For what sins	<b>soever</b>	he do beside, if	8, 687/ 30
people that what need	<b>soever</b>	their father and mother	8, 697/ 32
how probable a tale	<b>soever</b>	be told us, never	8, 746/ 28
faith, how many sins	<b>soever</b>	he be about of	8, 821/ 31
saith: "What good deed	<b>soever</b>	any man do, that	8, 850/ 2
preach, "Into what house	<b>soever</b>	ye enter, first say	8, 882/ 19
that in what company	<b>soever</b>	I hear the word	8, 894/ 7
whither of the two	<b>soever</b>	it be, ye be	8, 927/ 35
believed... then what time	<b>soever</b>	two or three begin	8, 942/ 7
And then how sinful	<b>soever</b>	we be... yet be	8, 958/ 35

places of the world	<b>soever</b>	those people be and	8, 962/ 6
saith thus: "What thing	<b>soever</b>	of venial sins is	8, 968/ 9
what manner of man	<b>soever</b>	he be... he is	8, 976/ 17
many manner of means	<b>soever</b>	a man may use	8, 1001/ 5
hearts should wax tender,	<b>soft</b>	, and quick, and with	8, 753/ 14
rage by some evil	<b>softness</b>	of such as should	8, 794/ 5
the foot where the	<b>soil</b>	receiveth no footing, and	8, 725/ 15
than if she had	<b>sold</b>	it, as Judas would	8, 699/ 15
all that bought and	<b>sold</b>	within the Temple (the	8, 789/ 23
me, that he had	<b>sold</b>	, and used continually to	8, 813/ 13
before that he never	<b>sold</b>	any such books, but	8, 814/ 20
examine here Tyndale's high,	<b>solemn</b>	words. First will we	8, 792/ 35
toward the fraternity, after	<b>solemn</b>	salutations and ghostly greetings	8, 884/ 14
as boldly and as	<b>solemnly</b>	as though they had	8, 641/ 19
good man should so	<b>solemnly</b>	look over the Catholic	8, 836/ 18
outward dependence, hath its	<b>solidity</b>	, substance, and fastness of	8, 800/ 5
Rehoboam, the son of	<b>Solomon</b>	... with which rebellious departing	8, 671/ 18
by the mouth of	<b>Solomon</b>	, where he saith, "Turn	8, 786/ 31
the son of King	<b>Solomon</b>	. After that, when the	8, 1008/ 20
which he calleth his "	<b>solution</b>	," nor afterward when he	8, 603/ 20
wadeth on in his	<b>solution</b>	, the deeper he sinketh	8, 607/ 35
forth and declareth his	<b>solution</b>	. Tyndale Under Abraham, Isaac	8, 609/ 7
enquired of them the	<b>solution</b>	of those doubts. For	8, 619/ 33
this chapter of his	<b>solution</b>	unto the first reason	8, 649/ 20
to which reason, his	<b>solution</b>	here concludeth either that	8, 649/ 24
long chapter of his	<b>solution</b>	... it is impossible for	8, 669/ 37
clearly perceive that Tyndale's	<b>solution</b>	is not worth one	8, 673/ 5
the substance of Tyndale's	<b>solution</b>	here. Whose words let	8, 679/ 2
the maintenance of his	<b>solution</b>	, any such thing against	8, 683/ 10
seek himself a new	<b>solution</b>	for this. And so	8, 683/ 24
what good effect Tyndale's	<b>solution</b>	is come... wherewith he	8, 690/ 13
face of another full	<b>solution</b>	... and at a great	8, 690/ 17
deal, in his other	<b>solution</b>	of the first reason	8, 690/ 19
first reason before... which	<b>solution</b>	I have assoiled, and	8, 690/ 20
said; and in his	<b>solution</b>	of the first reason	8, 690/ 26
us before in his	<b>solution</b>	to the first reason	8, 692/ 33
saith in his other	<b>solution</b>	, to the first reason	8, 697/ 2
here and in his	<b>solution</b>	to the first reason	8, 705/ 28
Sixth Book, answering his	<b>solution</b>	to the first reason	8, 705/ 33
answer and his goodly	<b>solution</b>	nothing left out that	8, 719/ 15
Tyndale and confute his	<b>solution</b>	with which he falsely	8, 740/ 31
he to his fourth	<b>solution</b>	, with which he clean	8, 741/ 8
end of his first	<b>solution</b>	... where I touched in	8, 743/ 26
were then all his	<b>solution</b>	confounded. But this piece	8, 748/ 35
and for the final	<b>solution</b>	of the second argument	8, 773/ 8
end of his goodly	<b>solution</b>	to the first argument	8, 817/ 9
faith," and avoided his	<b>solution</b>	plainly by which he	8, 828/ 13
And therefore Friar Barnes'	<b>solution</b>	given unto that place	8, 1026/ 16
effect of all his	<b>solution</b>	shortly standeth in this	8, 1030/ 26
faith. But against this	<b>solution</b>	of Tyndale standeth not	8, 1030/ 36

wherein is avoided the	<b>solutions</b>	of Tyndale wherewith he	8, 598/ 23
showed us here two	<b>solutions</b>	... both one, and both	8, 717/ 24
they will give two	<b>solutions</b>	. One, by denying that	8, 1010/ 9
Himself the Church Are	<b>Solved</b>	. More This is the	8, 599/ 6
legends? Let him name	<b>someone</b>	and prove it, or	8, 711/ 11
us plainly some people	<b>somewhere</b>	so pure and so	8, 859/ 33
ye say she is	<b>somewhere</b>	abroad in the wild	8, 905/ 7
twain of his own	<b>somewhere</b>	between, as though the	8, 969/ 34
seek a very fire	<b>somewhere</b>	without in the frost	8, 994/ 15
heaven, sent his own	<b>Son</b>	to begin a new	8, 613/ 9
of his own only-begotten	<b>Son</b>	to be as falsely	8, 618/ 4
was himself God's own	<b>Son</b>	, and with his Father	8, 643/ 28
very king, Rehoboam, the	<b>son</b>	of Solomon... with which	8, 671/ 18
of Saint Matthew, "The	<b>Son</b>	of Man shall come	8, 686/ 36
he calleth him "good	<b>son</b>	." In the Sacrament of	8, 688/ 35
and call him "good	<b>son</b>	." The Sacrament of Extreme	8, 704/ 28
that pretty babe, her	<b>son</b>	, believe that the fire	8, 750/ 12
For and if the	<b>Son</b>	of God have delivered	8, 837/ 36
you raised up his	<b>Son</b>	, and hath sent him	8, 840/ 26
blood of his blessed	<b>Son</b>	, Jesus Christ, in whom	8, 861/ 17
to wit, the only-begotten	<b>Son</b>	of God; as it	8, 881/ 2
that is God's only-begotten	<b>Son</b>	. And the very text	8, 881/ 15
is to wit, my	<b>Son</b>	, whom I have sent	8, 881/ 18
to say, of the	<b>Son</b>	of God, and of	8, 881/ 32
And then if the	<b>son</b>	of peace be there	8, 882/ 21
our wife, or our	<b>son</b>	, die, or if our	8, 968/ 17
days of Rehoboam, the	<b>son</b>	of King Solomon. After	8, 1008/ 20
sing him mine old	<b>song</b>	... wherein I have so	8, 727/ 32
that we be the	<b>sons</b>	of God." And this	8, 742/ 31
that we be the	<b>sons</b>	of God." And this	8, 752/ 8
that we be the	<b>sons</b>	of God." These words	8, 754/ 26
God, they be the	<b>sons</b>	of God." And then	8, 756/ 14
wise ascribed for the	<b>sons</b>	of God that our	8, 756/ 18
and chosen into the	<b>sons</b>	of God, by which	8, 756/ 24
that we be the	<b>sons</b>	of God." And then	8, 756/ 28
If we be the	<b>sons</b>	, then be we heirs	8, 756/ 29
that we be the	<b>sons</b>	of God." In all	8, 757/ 1
adopteth us into the	<b>sons</b>	of God, and therefore	8, 757/ 5
that we be the	<b>sons</b>	of God." As though	8, 757/ 18
that we be the	<b>sons</b>	of God. But then	8, 757/ 26
we to be the	<b>sons</b>	of God, were we	8, 757/ 30
shall never be his	<b>sons</b>	again till we amend	8, 757/ 31
once one of the	<b>sons</b>	of God, he can	8, 758/ 2
for of Noah's own	<b>sons</b>	, one, ye wot well	8, 777/ 7
and so doth he	<b>soon</b>	after, call the heretics	8, 578/ 10
a wise man will	<b>soon</b>	see that since the	8, 581/ 21
have in old time (	<b>soon</b>	upon Christendom well spread	8, 586/ 5
he saith, repent as	<b>soon</b>	as "their faults be	8, 587/ 36
and Caleb. But as	<b>soon</b>	as the generation of	8, 609/ 15
or malicious), but should	<b>soon</b>	be learned the sure	8, 613/ 8

babes' bellies. But now	<b>soon</b>	after, since, I told	8, 641/ 10
mean thus... this will	<b>soon</b>	set an end in	8, 647/ 24
were, ye wot well,	<b>soon</b>	and shortly said, and	8, 647/ 31
thought other yet, from	<b>soon</b>	after the beginning, but	8, 664/ 18
not fail to fall	<b>soon</b>	after unto these others	8, 664/ 21
his argument would so	<b>soon</b>	be assoiled... and that	8, 681/ 9
answer which might so	<b>soon</b>	be voided... he trusted	8, 681/ 15
and so would they	<b>soon</b>	have done, ye may	8, 681/ 22
Scripture" Saint Augustine would	<b>soon</b>	have said again that	8, 681/ 30
And thus may we	<b>soon</b>	see that these new	8, 702/ 23
he meaneth, ye may	<b>soon</b>	perceive the men of	8, 727/ 15
have burned. But as	<b>soon</b>	as I had put	8, 742/ 19
finger. First, ye may	<b>soon</b>	see that the scriptures	8, 752/ 22
church, I say, may	<b>soon</b>	be perceived, and ought	8, 753/ 36
faint and feeble, and	<b>soon</b>	gone again... and is	8, 780/ 34
that it is so	<b>soon</b>	gone as Tyndale saith	8, 781/ 8
yet shall God always	<b>soon</b>	after send down some	8, 794/ 6
reason... the man will	<b>soon</b>	see that Tyndale is	8, 798/ 34
man die forthwith as	<b>soon</b>	as he hath it	8, 818/ 19
heretics may grow; nor,	<b>soon</b>	after, the temporalty, neither	8, 832/ 12
therein... and that as	<b>soon</b>	as a man had	8, 852/ 26
may "the church" be	<b>soon</b>	a great flock. For	8, 868/ 25
a little further as	<b>soon</b>	as he came out	8, 877/ 14
as ye shall see	<b>soon</b>	after. Now if he	8, 879/ 4
that he should so	<b>soon</b>	depart that she could	8, 884/ 26
But the woman may	<b>soon</b>	find more yet to	8, 895/ 8
so: then would she	<b>soon</b>	bring him to the	8, 896/ 5
that church which shall	<b>soon</b>	be known, for they	8, 896/ 18
ween his hostess would	<b>soon</b>	have said somewhat thereto	8, 897/ 33
Bruges, and was there	<b>soon</b>	perceived, upon the sight	8, 900/ 16
foul... nor that as	<b>soon</b>	as he is by	8, 906/ 30
those two laws... shall	<b>soon</b>	see that the cause	8, 917/ 16
I would make you	<b>soon</b>	perceive if I could	8, 918/ 7
ye wot well, would	<b>soon</b>	be eased: no more	8, 922/ 3
this would Saint Gregory	<b>soon</b>	have answered and said	8, 927/ 19
heart!) Saint Gregory would	<b>soon</b>	find him good places	8, 932/ 11
useth to be so	<b>soon</b>	so clean forgiven, that	8, 970/ 6
upon a rock"; and,	<b>soon</b>	after, "I shall take	8, 977/ 4
a tree... and as	<b>soon</b>	as it is once	8, 977/ 13
of it again as	<b>soon</b>	as they sinned again	8, 986/ 19
this church. But as	<b>soon</b>	as God had expelled	8, 1007/ 9
preaching, so will they	<b>soon</b>	after fall from preaching	8, 1010/ 32
church that they might	<b>soon</b>	find and have recourse	8, 1023/ 13
from the beginning, as	<b>soon</b>	as any man began	8, 1025/ 13
again: every child may	<b>soon</b>	see that all those	8, 1028/ 32
abide therein, but as	<b>soon</b>	as the devil had	8, 1032/ 10
and repent himself the	<b>sooner</b>	... he may hap, ere	8, 713/ 35
him that he said	<b>sooth</b>	, if every man were	8, 892/ 15
to perceive, without any	<b>sophism</b>	or subtlety. For every	8, 951/ 11
let us see the	<b>sophistry</b>	wherewith they would persuade	8, 599/ 35

he speaketh of our "	<b>sophistry</b>	," let us consider how	8, 601/ 11
bibbing and sipping and	<b>sopping</b>	and quaffing, and worshipful	8, 729/ 34
that he layeth so	<b>sore</b>	against the pope is	8, 586/ 17
spirituality, whom he so	<b>sore</b>	accuseth, a plain answer	8, 588/ 8
statute De scandalis magnatum	<b>sore</b>	and straitly prohibited that	8, 592/ 24
thing wherewith Tyndale is	<b>sore</b>	displeased: that the pope	8, 597/ 23
sorry to see how	<b>sore</b>	God suffered that good	8, 602/ 23
her husband, which longed	<b>sore</b>	to teach her and	8, 604/ 17
if Tyndale stick so	<b>sore</b>	thereto that he will	8, 618/ 17
vengeance of God, full	<b>sore</b>	against their wills) yet	8, 628/ 11
bellies, whereof he so	<b>sore</b>	complaineth, I would he	8, 634/ 30
more grievous and more	<b>sore</b>	, to keep up their	8, 638/ 24
and reasons, pressed him	<b>sore</b>	with that that the	8, 639/ 21
will this point as	<b>sore</b>	appall Tyndale in this	8, 643/ 5
give ear to the	<b>sore</b>	and strait and hard	8, 650/ 35
when the faith were	<b>sore</b>	decayed and charity greatly	8, 651/ 20
in the sick and	<b>sore</b>	parts of the same	8, 669/ 28
Sacraments, strained Luther so	<b>sore</b>	that hitherto neither himself	8, 675/ 31
once, and of many	<b>sore</b>	words also wherewith Saint	8, 688/ 16
with, he hath sought	<b>sore</b>	and found out for	8, 751/ 37
preaching should never so	<b>sore</b>	turn to his own	8, 766/ 31
never so sick and	<b>sore</b>	in other sins beside	8, 778/ 18
high a heresy, so	<b>sore</b>	blaspheming the high majesty	8, 787/ 19
loath to give any	<b>sore</b>	sentence upon heretics, whatsoever	8, 790/ 16
my faith a marvelous	<b>sore</b>	assault... Tyndale What a	8, 791/ 33
persuade them... and so	<b>sore</b>	laid it unto the	8, 792/ 22
meat of manna, longed	<b>sore</b>	and murmured that they	8, 793/ 6
and repent it very	<b>sore</b>	, that ever we believed	8, 797/ 2
not Simon Magus so	<b>sore</b>	, ye wot well. But	8, 797/ 33
for which he so	<b>sore</b>	jesteth and raileth against	8, 806/ 17
whom he layeth so	<b>sore</b>	against us, defend their	8, 812/ 19
The man is so	<b>sore</b>	busied about his rhetoric	8, 846/ 11
shall our Savior (the	<b>sore</b>	, cankered members that will	8, 855/ 12
and spotted, and so	<b>sore</b>	feared reproof that at	8, 866/ 9
the sea again, longed	<b>sore</b>	to speak with himself	8, 884/ 11
realm, which he so	<b>sore</b>	hath travailed to regenerate	8, 885/ 23
layeth not expressly so	<b>sore</b>	a charge upon them	8, 886/ 26
to hand, might be	<b>sore</b>	deceived therein, and ween	8, 888/ 26
it not, shall be	<b>sore</b>	beaten. And when I	8, 899/ 17
preached, methought it went	<b>sore</b>	against the doctrine of	8, 899/ 18
and yet were never	<b>sore</b>	beaten therefor in this	8, 899/ 28
strong body, and some	<b>sore</b>	part in a whole	8, 907/ 1
man was in a	<b>sore</b>	fit of a fury	8, 921/ 6
fit was not so	<b>sore</b>	upon him, he saith	8, 921/ 15
he not only laboreth	<b>sore</b>	to diminish as much	8, 934/ 5
he perceived to stand	<b>sore</b>	in his light for	8, 934/ 8
ween, have been full	<b>sore</b>	ashamed to handle this	8, 952/ 21
that it is also	<b>sore</b>	persecuted both in body	8, 979/ 21
you. He passeth me	<b>sore</b>	in condemning of your	8, 984/ 1
This argument hath Tyndale	<b>sore</b>	labored to assoil, as	8, 1030/ 24

promise you, been very	<b>sorely</b>	opposed, and that even	8, 642/ 14
would, I promise you,	<b>sorely</b>	have appalled them. But	8, 643/ 4
For that is a	<b>sorer</b>	excommunicamus than any man	8, 920/ 36
set in sundry times	<b>sorer</b>	and sorer punishment thereunto	8, 956/ 9
sundry times sorer and	<b>sorer</b>	punishment thereunto. And yet	8, 956/ 9
shall find therein the	<b>sorest</b>	thing that lightly could	8, 954/ 20
and think that little	<b>sorrow</b>	sufficeth, and satisfaction too	8, 653/ 20
Let him show his	<b>sorrow</b>	with tears; let him	8, 867/ 37
those wives do with	<b>sorrow</b>	. For if they might	8, 902/ 28
taught better. "And some	<b>sorrow</b>	," would she say, "have	8, 902/ 34
lose it without great	<b>sorrow</b>	and yet, for all	8, 968/ 23
it maketh me even	<b>sorry</b>	to see how sore	8, 602/ 22
for such and be	<b>sorry</b>	for it... and show	8, 797/ 1
that we be so	<b>sorry</b>	for it, what will	8, 797/ 6
often telling us how	<b>sorry</b>	he was when he	8, 815/ 34
that himself is very	<b>sorry</b>	that he cannot, according	8, 885/ 20
also, which is as	<b>sorry</b>	to part from them	8, 886/ 2
us forth such a	<b>sort</b>	as never was there	8, 575/ 25
see that the shrewd	<b>sort</b>	of all this sect	8, 585/ 20
whoso consider the one	<b>sort</b>	and the other will	8, 586/ 13
he was... of which	<b>sort</b>	there hath of late	8, 589/ 39
shameless among his own	<b>sort</b>	, that is to say	8, 600/ 23
time all of one	<b>sort</b>	... but as there were	8, 612/ 7
many naught of every	<b>sort</b>	, so was there of	8, 612/ 7
was there of every	<b>sort</b>	right good folk also	8, 612/ 8
the hearts of every	<b>sort</b>	of his Catholic church	8, 615/ 35
as the very worst	<b>sort</b>	of the Jews did	8, 626/ 17
and the most shameless	<b>sort</b>	of heretics that ever	8, 626/ 19
have found another manner	<b>sort</b>	of holy men, that	8, 640/ 36
one church to one	<b>sort</b>	, and another church to	8, 647/ 6
in Bohemia what a	<b>sort</b>	of diverse false faiths	8, 663/ 18
of Almaine, what another	<b>sort</b>	is there of sundry	8, 663/ 21
as all the whole	<b>sort</b>	be, both one and	8, 663/ 33
of Tyndale's holy elected	<b>sort</b>	changed the Latin text	8, 684/ 36
name us a good	<b>sort</b>	of those hundred prophets	8, 694/ 9
rehearse us a like	<b>sort</b>	of some such other	8, 694/ 26
and Hus... and a	<b>sort</b>	of lewd wedded friars	8, 694/ 36
new sects of Tyndale's	<b>sort</b>	be far from Saint	8, 702/ 23
you of the same	<b>sort</b>	, when ye have heard	8, 706/ 4
the Apostate a worshipful	<b>sort</b>	of preachers. And yet	8, 710/ 4
some such a shrewd	<b>sort</b>	, down unto Wycliffe Heretic	8, 728/ 7
much as the carnal	<b>sort</b>	of them ever believed	8, 767/ 20
also a great, shrewd	<b>sort</b>	of flocks, flocking in	8, 772/ 4
and not an unknown	<b>sort</b>	of elects only... with	8, 772/ 33
wretched heretics like a	<b>sort</b>	of earthen pots... and	8, 794/ 17
both of the one	<b>sort</b>	and of the other	8, 854/ 25
may know the one	<b>sort</b>	from the other." Whereunto	8, 877/ 28
prey. And the other	<b>sort</b>	, whom God hath not	8, 897/ 17
anything that the one	<b>sort</b>	or the other shall	8, 897/ 28
and unlike the common	<b>sort</b>	... they caught a sport	8, 900/ 18

of a right second	<b>sort</b>	, yet would the people	8, 911/ 11
of the very worst	<b>sort</b>	, and whereupon all the	8, 911/ 23
but that very secret	<b>sort</b>	of faithful folk that	8, 915/ 31
all were of one	<b>sort</b>	... Saint Gregory would agree	8, 932/ 14
not only the mean	<b>sort</b>	of the very church	8, 964/ 35
meinie, like a mad	<b>sort</b>	of drunken sots that	8, 994/ 11
said, the secret, unknown	<b>sort</b>	of only holy men	8, 1012/ 35
to glory (which only	<b>sort</b>	is, saith Tyndale, the	8, 1028/ 3
in him (which only	<b>sort</b>	is, saith Barnes, the	8, 1028/ 6
up and the fish	<b>sorted</b>	, and the good saved	8, 777/ 13
were among them divers	<b>sorts</b>	and sects, as Pharisees	8, 619/ 16
oppugn it, which two	<b>sorts</b>	be the gates of	8, 807/ 8
of Penance of those	<b>sorts</b>	ordinarily doth and shall	8, 855/ 11
needs be, as all	<b>sorts</b>	of sects agree, as	8, 890/ 37
sufficient learning for all	<b>sorts</b>	, of which they may	8, 899/ 7
And of these two	<b>sorts</b>	the one is (say	8, 998/ 13
and took up at	<b>sot's-hof</b>	. I say to Tyndale	8, 779/ 18
mad sort of drunken	<b>sots</b>	that, when they were	8, 994/ 11
if she would have	<b>sought</b>	and searched, she might	8, 701/ 36
have all poor men	<b>sought</b>	out ever and served	8, 702/ 25
away with, he hath	<b>sought</b>	sore and found out	8, 751/ 37
controlment, with less labor	<b>sought</b>	out a shorter way	8, 812/ 34
therefore, every way... and	<b>sought</b>	and read over not	8, 908/ 37
why the church is	<b>sought</b>	for is not to	8, 1002/ 15
so to preserve the	<b>soul</b>	from presumption that one	8, 580/ 37
no more kill the	<b>soul</b>	than a porringer of	8, 581/ 1
Romans 13), "Let every	<b>soul</b>	obey the higher powers	8, 594/ 3
diligent about their own	<b>soul</b>	health. And albeit that	8, 613/ 3
neither in body nor	<b>soul</b>	. And lest men might	8, 625/ 22
hell neither, for any	<b>soul</b>	of man. And then	8, 625/ 31
that they believe the	<b>soul</b>	to be mortal, and	8, 626/ 1
and "As good a	<b>soul</b>	hath an owl as	8, 664/ 27
When thou seest my	<b>soul</b>	hang on the hedge	8, 664/ 28
in it is the	<b>soul</b>	and the spirit; and	8, 669/ 29
riches do redeem his	<b>soul</b>	. " He meaneth also all	8, 686/ 32
doth this devilish drunken	<b>soul</b>	abominably blaspheme, and calleth	8, 713/ 32
the reason of the	<b>soul</b>	toward the service of	8, 744/ 11
more glory, first in	<b>soul</b>	, and after in body	8, 756/ 4
so testifieth unto thy	<b>soul</b>	. And say though at	8, 774/ 22
of God in his	<b>soul</b>	; and therefore that faith	8, 780/ 34
then so deceased, his	<b>soul</b>	should forthwith fly into	8, 782/ 28
saith) can save a	<b>soul</b>	but it... and then	8, 785/ 25
so testifieth unto thy	<b>soul</b>	. And say though at	8, 803/ 7
then?" "Now, by my	<b>soul</b>	, sir, as I have	8, 815/ 12
child hath no reasonable	<b>soul</b>	, because he cannot think	8, 823/ 13
faculty, free will, body,	<b>soul</b>	, and all. For as	8, 841/ 27
glorious church, first in	<b>soul</b>	and after in body	8, 852/ 18
of displeasure in the	<b>soul</b>	, but the one incorruptible	8, 852/ 20
still, and the selfsame	<b>soul</b>	should still remain whole	8, 856/ 23
as is Friar Barnes'	<b>soul</b>	in sin, but if	8, 863/ 15

the life of his	<b>soul</b>	all things that ever	8, 868/ 10
peril of his own	<b>soul</b>	, examine and judge her	8, 870/ 35
peril of his own	<b>soul</b>	, examining himself her doctrine	8, 871/ 19
natural example, though the	<b>soul</b>	of man in herself	8, 873/ 20
proper example of the	<b>soul</b>	... and then two tokens	8, 875/ 35
the example of the	<b>soul</b>	, and the two tokens	8, 876/ 6
one that had no	<b>soul</b>	in his body. I	8, 876/ 14
the example of the	<b>soul</b>	... let us put him	8, 876/ 27
example of some simple	<b>soul</b>	... some good merchant that	8, 876/ 28
the example of the	<b>soul</b>	known to be in	8, 878/ 34
do but when the	<b>soul</b>	is in it. And	8, 878/ 36
the consideration of her	<b>soul</b>	health... and not to	8, 884/ 18
do good to the	<b>soul</b>	; which false preachers, with	8, 890/ 17
both in body and	<b>soul</b>	, were in the congregation	8, 896/ 33
that were in their	<b>soul</b>	also, besides, so thoroughly	8, 913/ 7
shall be murdered in	<b>soul</b>	, not by any cruelty	8, 921/ 1
erreth no peril of	<b>soul</b>	... whereas himself knoweth well	8, 950/ 27
the damnation of his	<b>soul</b>	! And then if Christ's	8, 952/ 5
but cast also the	<b>soul</b>	into hell. Saint Augustine	8, 955/ 32
one stroke slay the	<b>soul</b>	. For such deeds doth	8, 961/ 26
sins as slay the	<b>soul</b>	at one stroke." For	8, 965/ 23
spirit and a contrite	<b>soul</b>	, if we endeavor ourselves	8, 978/ 7
infected many a simple	<b>soul</b>	in the faith in	8, 990/ 18
belly very flesh, very	<b>soul</b>	, and very God, in	8, 1009/ 12
the temporalty, and the	<b>souls</b>	that be in purgatory	8, 578/ 30
pray for their fathers'	<b>souls</b>	nor do penance for	8, 630/ 15
immortality of their own	<b>souls</b>	, but jesting and scoffing	8, 664/ 26
good works cleanse our	<b>souls</b>	. As where our Savior	8, 686/ 25
apostles themselves prayed for	<b>souls</b>	in their Masses. And	8, 703/ 23
lest some good simple	<b>souls</b>	may ween them wise	8, 709/ 8
pray for all Christian	<b>souls</b>	, and should have Christ's	8, 709/ 16
leave there for our	<b>souls</b>	nothing but unsavory bread	8, 709/ 37
pray for all Christian	<b>souls</b>	, and to honor the	8, 712/ 24
layeth unto the damned	<b>souls</b>	the cause of their	8, 788/ 17
Christ shall leave their	<b>souls</b>	in hell, and never	8, 792/ 18
pray for all Christian	<b>souls</b>	, and honor the Precious	8, 806/ 20
pray for their friends'	<b>souls</b>	? By what old story	8, 807/ 31
pray for their fathers'	<b>souls</b>	, nor be bound to	8, 826/ 27
saints, and praying for	<b>souls</b>	, and many things more	8, 884/ 2
of their seely simple	<b>souls</b>	. And this would he	8, 886/ 15
of many poor simple	<b>souls</b>	, would stir such schisms	8, 955/ 19
sufficient to save their	<b>souls</b>	... so that, so doing	8, 958/ 16
damnation of good simple	<b>souls</b>	. But now is it	8, 959/ 6
is given for the	<b>souls</b>	of them that are	8, 967/ 13
the Mass, maketh the	<b>souls</b>	that are departed to	8, 969/ 5
prayer may relieve the	<b>souls</b>	therein... but over that	8, 969/ 11
may pray for the	<b>souls</b>	that have need, they	8, 969/ 17
the oblations for men's	<b>souls</b>	, praying to saints, the	8, 990/ 1
lay to the damned	<b>souls</b>	the lack of good	8, 1017/ 2
to the destruction of	<b>souls</b>	, but evermore those that	8, 1032/ 7

pray for all Christian	<b>souls</b>	, and that the prayer	8, 1033/ 36
help to relieve the	<b>souls</b>	in the pains of	8, 1033/ 38
that pertaineth unto our	<b>souls'</b>	health? For if a	8, 675/ 17
words, when I read,	<b>sounded</b>	unto mine understanding, and	8, 970/ 25
Augustine saith, "In vain	<b>soundeth</b>	at the ear the	8, 747/ 35
it be bitter and	<b>sour</b>	in taste and not	8, 892/ 38
methinketh that he is	<b>sour</b>	enough in this thing	8, 984/ 11
own harm defame their	<b>sovereign</b>	, while himself shall haply	8, 591/ 21
wherewith the King our	<b>sovereign</b>	lord, as a most	8, 675/ 29
Then laid our said	<b>sovereign</b>	lord Luther's own words	8, 676/ 34
effectual points which our	<b>sovereign</b>	lord so substantially laid	8, 678/ 35
of our most excellent	<b>sovereign</b>	the King's noble Grace	8, 710/ 23
his errand both to	<b>sow</b>	his evangelical seed and	8, 628/ 19
as Saint Paul saith	<b>sow</b>	spiritual things. For they	8, 630/ 6
because they will not	<b>sow</b>	... he would they should	8, 630/ 24
such fellow began to	<b>sow</b>	such seed of evil	8, 635/ 12
the air; they neither	<b>sow</b>	nor spin... and yet	8, 636/ 36
cleanness they should secretly	<b>sow</b>	and set forth false	8, 879/ 21
no woman, but a	<b>sow</b>	," meaneth not thereby, pardie	8, 985/ 34
the devil doth after	<b>sow</b>	cockle, or darnel, and	8, 1020/ 10
field in which himself	<b>sowed</b>	good corn and maketh	8, 1020/ 9
doubt but that the	<b>sower</b>	of dissension and king	8, 728/ 17
saying: "Whatsoever a man	<b>soweth</b>	, that same shall he	8, 850/ 5
reap. For he that	<b>soweth</b>	in his flesh shall	8, 850/ 6
reap corruption. But whoso	<b>soweth</b>	in the Spirit shall	8, 850/ 7
business of tilling and	<b>sowing</b>	, and besides that, his	8, 628/ 22
doctrine... and also with	<b>sowing</b>	of dissension and seditious	8, 672/ 12
should have disputed the	<b>space</b>	of seven years. But	8, 606/ 3
they never bode any	<b>space</b>	in the right faith	8, 609/ 21
in succession about the	<b>space</b>	of four hundred years	8, 739/ 3
continuance in succession the	<b>space</b>	of fifteen hundred years	8, 739/ 4
forth, in this little	<b>space</b>	. For first, I never	8, 777/ 36
by all the same	<b>space</b>	to all Christian people	8, 816/ 32
his doctrine by the	<b>space</b>	of fifteen hundred years	8, 889/ 7
Ireland, Scotland, France, and	<b>Spain</b>	. And in England thereto	8, 584/ 21
at it hardly and	<b>spare</b>	not" ... and as Tyndale	8, 664/ 29
that she would none	<b>spare</b>	for herself... than if	8, 699/ 14
spiritual church... ye might	<b>spare</b>	all the labor that	8, 902/ 3
sentence of reprobation... we	<b>spare</b>	and forbear those matters	8, 998/ 20
for all that, he	<b>spared</b>	him and saved his	8, 595/ 17
might he well have	<b>spared</b>	labor. For he might	8, 724/ 20
might very well have	<b>spared</b>	much of his gay	8, 841/ 34
building of churches, the	<b>sparing</b>	from bodily work on	8, 990/ 3
they feel not one	<b>spark</b>	of the warm flesh	8, 588/ 12
there were any one	<b>spark</b>	of shame in his	8, 601/ 3
if he had any	<b>spark</b>	of shame left in	8, 918/ 24
the smoke and the	<b>sparks</b>	that there is fire	8, 878/ 27
if they plainly durst	<b>speak</b>	it out, the very	8, 585/ 11
warm flesh, and then	<b>speak</b>	and he shall be	8, 588/ 13
when they hear many	<b>speak</b>	evil, turn of their	8, 592/ 11

no man shall slanderously	<b>speak</b>	of any nobleman in	8, 592/ 25
knoweth well that we	<b>speak</b>	of the Catholic Church	8, 600/ 10
his face afire to	<b>speak</b>	among Christian men that	8, 601/ 4
not here, for shame,	<b>speak</b>	of my name, nor	8, 603/ 28
the point that we	<b>speak</b>	of that is, concerning	8, 606/ 12
and expositors that I	<b>speak</b>	of; or else I	8, 612/ 31
speaketh, and ever shall	<b>speak</b>	these words: "Go ye	8, 614/ 22
truth." Let Tyndale here	<b>speak</b>	out and tell us	8, 630/ 9
of our way... and	<b>speak</b>	against the whole Catholic	8, 644/ 5
alone. And he will	<b>speak</b>	against the faith of	8, 644/ 7
vowed, professed nun. (I	<b>speak</b>	of professed and vowed	8, 659/ 21
since we cannot now	<b>speak</b>	with the men? Finally	8, 659/ 35
never one part wittingly	<b>speak</b>	with other; of which	8, 667/ 14
for else he cannot	<b>speak</b>	. But yet, God be	8, 683/ 31
for shame dare not	<b>speak</b>	of. He meaneth all	8, 686/ 22
texts of Scripture that	<b>speak</b>	of good works, and	8, 686/ 23
as in the Scripture	<b>speak</b>	of them... those they	8, 688/ 30
to them when we	<b>speak</b>	with them; so that	8, 702/ 37
may see whether Tyndale	<b>speak</b>	here in earnest, as	8, 715/ 28
hear them, and to	<b>speak</b>	what they list. And	8, 718/ 9
hear them, and to	<b>speak</b>	what they list. And	8, 726/ 31
together and heard him	<b>speak</b>	it yet which of	8, 745/ 37
of and shall hereafter	<b>speak</b>	more. Now, as for	8, 768/ 30
to back, and then	<b>speak</b>	all at once, and	8, 772/ 23
him and yet I	<b>speak</b>	here of bare belief	8, 781/ 19
wherefore doth Master More	<b>speak</b>	so much thereof, being	8, 783/ 30
have been fain to	<b>speak</b>	so much of "faith	8, 783/ 35
which Saint Paul did	<b>speak</b>	thereof, and Saint James	8, 784/ 2
This maketh folk to	<b>speak</b>	of "faith alone" and	8, 784/ 14
Since I do now	<b>speak</b>	of faith that is	8, 784/ 17
More ail now, to	<b>speak</b>	anymore of the other	8, 784/ 19
is yet cause to	<b>speak</b>	of "faith alone," because	8, 784/ 24
cause why that I	<b>speak</b>	so much of "faith	8, 785/ 3
must consider that I	<b>speak</b>	of the time before	8, 810/ 3
now consider that I	<b>speak</b>	here of "historical faith	8, 820/ 6
all this while, to	<b>speak</b>	anything of the Sacrament	8, 820/ 13
that we will greatly	<b>speak</b>	of. More But this	8, 834/ 2
readers, that he must	<b>speak</b>	of. For this is	8, 834/ 4
saith, "greatly" vouchsafe to	<b>speak</b>	of. And wherefore, good	8, 834/ 24
will greatly vouchsafe to	<b>speak</b>	of. O holy Pharisee	8, 835/ 19
worthy that he should	<b>speak</b>	of. Mark well, good	8, 836/ 33
and let thy lips	<b>speak</b>	no guile." And Zechariah	8, 840/ 18
meaneth, if he could	<b>speak</b>	, that though we may	8, 845/ 27
he cannot intend to	<b>speak</b>	reason, nor true English	8, 846/ 12
here must Friar Barnes	<b>speak</b>	of, ye wot well	8, 855/ 18
well that though he	<b>speak</b>	the same words that	8, 867/ 29
therefore, that though he	<b>speak</b>	in this place as	8, 868/ 21
the error that we	<b>speak</b>	of. But, now, since	8, 872/ 9
again, longed sore to	<b>speak</b>	with himself ere he	8, 884/ 11
never so simply, and	<b>speak</b>	they never so saintly	8, 891/ 14

he be fain to	<b>speak</b>	it out and say	8, 897/ 11
these changes that I	<b>speak</b>	of, I mean in	8, 923/ 12
faithful folk that ye	<b>speak</b>	of... which only folk	8, 927/ 20
and no man may	<b>speak</b>	a word against you	8, 930/ 13
therefore durst not plainly	<b>speak</b>	much of it... yet	8, 934/ 2
so say, he shall	<b>speak</b>	very unlearnedly. For be	8, 938/ 33
Master, Christ, doth plainly	<b>speak</b>	of a man that	8, 943/ 7
Christ doth there plainly	<b>speak</b>	of a man that	8, 943/ 27
Moreover, if Christ here	<b>speak</b>	specially of him that	8, 946/ 9
may err. And I	<b>speak</b>	here of his own	8, 950/ 9
proof, which laws do	<b>speak</b>	of that kind of	8, 950/ 22
is should be heard	<b>speak</b>	among Christian people... when	8, 958/ 10
and open words, to	<b>speak</b>	those words against the	8, 963/ 35
dying? And since we	<b>speak</b>	of "the church" for	8, 973/ 7
quething, while they may	<b>speak</b>	and talk and confess	8, 973/ 10
and meaneth not to	<b>speak</b>	of them only while	8, 973/ 11
Of whom doth he	<b>speak</b>	when he saith "bishops	8, 983/ 33
that albeit men may	<b>speak</b>	of diverse churches as	8, 1000/ 36
I ween, will not	<b>speak</b>	it. For it appeareth	8, 1005/ 39
not so much as	<b>speak</b>	thereof, because friars that	8, 1006/ 10
of his universal church	<b>speak</b>	we, ye wot well	8, 1013/ 30
the church that they	<b>speak</b>	of. But then we	8, 1019/ 10
the church that they	<b>speak</b>	of or must speak	8, 1019/ 11
speak of or must	<b>speak</b>	of is it any	8, 1019/ 11
church that they must	<b>speak</b>	of, or else must	8, 1019/ 15
the Old Testament, do	<b>speak</b>	of that same company	8, 1019/ 22
three of the prophets	<b>speak</b>	, and let the remnant	8, 1022/ 9
Tyndale saith, "When thou	<b>speaketh</b>	with Saint Peter, then	8, 664/ 30
much farther than he	<b>speaketh</b>	... and intendeth hereafter, if	8, 596/ 19
he declareth that he	<b>speaketh</b>	of no more than	8, 599/ 26
But now, because he	<b>speaketh</b>	of our "sophistry," let	8, 601/ 11
whom Christ specially spoke,	<b>speaketh</b>	, and ever shall speak	8, 614/ 21
well appeareth that he	<b>speaketh</b>	against those archheretics which	8, 627/ 22
therewith. And when he	<b>speaketh</b>	of avarice and feigned	8, 628/ 7
merchandise," that Saint Peter	<b>speaketh</b>	of, and Tyndale here	8, 628/ 26
this matter. For he	<b>speaketh</b>	not so much of	8, 633/ 17
Which "thou"? To whom	<b>speaketh</b>	he? For that the	8, 645/ 34
doth. Now, where he	<b>speaketh</b>	of the "examples . . . gone	8, 646/ 35
true" scripture that he	<b>speaketh</b>	of... that is, as	8, 652/ 12
do. And therefore Tyndale	<b>speaketh</b>	false English when he	8, 661/ 3
common, against whom God	<b>speaketh</b>	himself in the Apocalypse	8, 672/ 23
Scripture. More Tyndale here	<b>speaketh</b>	of "juggling," which he	8, 686/ 2
by which he plainly	<b>speaketh</b>	of grace given unto	8, 688/ 32
prophets were that he	<b>speaketh</b>	of... sent in shorter	8, 694/ 29
worth, because the priest	<b>speaketh</b>	to the child in	8, 704/ 17
Augustine that Tyndale here	<b>speaketh</b>	of, being made by	8, 706/ 7
woman of whom Christ	<b>speaketh</b>	in the Gospel of	8, 709/ 23
for "persecution" that Tyndale	<b>speaketh</b>	of... the Catholic Church	8, 731/ 27
writeth those words, he	<b>speaketh</b>	never a word that	8, 734/ 12
nothing in that place	<b>speaketh</b>	of the virtuous living	8, 734/ 14

of God whereof Christ	<b>speaketh</b>	in the Gospel both	8, 734/ 23
the teaching whereof Christ	<b>speaketh</b>	in the words which	8, 752/ 28
I suppose the Scripture	<b>speaketh</b>	of these proud worldly	8, 763/ 21
himself that "the mouth	<b>speaketh</b>	of the abundance," or	8, 785/ 11
point that Saint James	<b>speaketh</b>	of; because of his	8, 787/ 30
authentic stories" as he	<b>speaketh</b>	of, which he saith	8, 807/ 23
feeling faith that Tyndale	<b>speaketh</b>	of must be by	8, 818/ 36
the which Saint Paul	<b>speaketh</b>	"You men, love your	8, 837/ 6
pure people as he	<b>speaketh</b>	of be the very	8, 839/ 6
not which election he	<b>speaketh</b>	of whether the eternal	8, 848/ 9
a heretic... for he	<b>speaketh</b>	against your law 24	8, 858/ 4
as for that he	<b>speaketh</b>	of election and merits	8, 866/ 34
now, concerning that he	<b>speaketh</b>	of satisfaction, and that	8, 867/ 5
and no less foolishly	<b>speaketh</b>	he in many places	8, 867/ 25
And then again he	<b>speaketh</b>	in some place of	8, 869/ 19
the prophet Isaiah there	<b>speaketh</b>	is none other word	8, 880/ 33
which Friar Barnes here	<b>speaketh</b>	of. And therefore: In	8, 880/ 35
the Scripture, the prophet	<b>speaketh</b>	these words properly of	8, 881/ 14
the words that she	<b>speaketh</b>	in the Canticles: "I	8, 907/ 30
a heretic. For he	<b>speaketh</b>	against your law 24	8, 910/ 21
he showeth that he	<b>speaketh</b>	not against the law	8, 910/ 28
meant, by him that	<b>speaketh</b>	it, for only pure	8, 913/ 34
gloss for Barnes? It	<b>speaketh</b>	against Barnes! For Barnes	8, 915/ 19
the known church it	<b>speaketh</b>	there. I cannot, therefore	8, 916/ 2
things neither nother gloss	<b>speaketh</b>	one word! And yet	8, 916/ 9
quae. 1, A recta,	<b>speaketh</b>	clear against him. For	8, 917/ 18
same church that he	<b>speaketh</b>	of... that is to	8, 924/ 10
that Christ here plainly	<b>speaketh</b>	of every man that	8, 944/ 9
for me for it	<b>speaketh</b>	of the crimes that	8, 945/ 14
Barnes say that Christ	<b>speaketh</b>	plainly of him that	8, 949/ 22
church" doth. For he	<b>speaketh</b>	, in all these holy	8, 958/ 29
will grant that he	<b>speaketh</b>	of "the church" as	8, 973/ 8
he reprove when he	<b>speaketh</b>	of "gorgeous array," of	8, 983/ 35
needs grant that he	<b>speaketh</b>	of you. He passeth	8, 984/ 1
condemn him! For he	<b>speaketh</b>	against Holy Church, and	8, 984/ 7
be pigs. The Prophet	<b>speaketh</b>	in the person of	8, 986/ 1
may see that he	<b>speaketh</b>	of the very church	8, 987/ 24
will agree that he	<b>speaketh</b>	it of a congregation	8, 1000/ 5
man that saith it	<b>speaketh</b>	of any revelation that	8, 1005/ 17
one holy catholic church"	<b>speaketh</b>	of the very church	8, 1014/ 4
parable in which he	<b>speaketh</b>	of that mingling... calleth	8, 1019/ 29
Matthew, where Saint John	<b>speaketh</b>	of Christ, saying that	8, 1019/ 31
And he also that	<b>speaketh</b>	, of whose word they	8, 1022/ 11
If both he that	<b>speaketh</b>	and all the remnant	8, 1022/ 13
that the Apostle there	<b>speaketh</b>	of the church of	8, 1022/ 15
which place he saith,	<b>speaking</b>	of the church of	8, 615/ 14
his book of Babylonica,	<b>speaking</b>	of the Canon of	8, 659/ 9
now see whether Tyndale,	<b>speaking</b>	so much of "spirit	8, 691/ 1
it." And Saint Paul,	<b>speaking</b>	of the widows which	8, 716/ 1
presence, as hearing, moving,	<b>speaking</b>	, smelling, with such others	8, 873/ 22

and tokens of hearing,	<b>speaking</b>	, sight, and smelling, and	8, 878/ 35
for reason. For here	<b>speaking</b>	of laws and laying	8, 919/ 15
that this manner of	<b>speaking</b>	is neither of late	8, 1026/ 26
more than have their	<b>special</b>	significations written in Scripture	8, 633/ 8
general church believeth... and	<b>special</b>	, those that be believed	8, 646/ 22
believed but of some	<b>special</b>	folk. If he would	8, 646/ 23
over them all, so	<b>special</b>	that it may be	8, 661/ 5
be, by a certain	<b>special</b>	preeminence in respect of	8, 661/ 6
two examples of two	<b>special</b>	heretics of two contrary	8, 661/ 10
Saint Jerome, four the	<b>special</b>	doctors of Christ's church	8, 716/ 31
I say there is	<b>special</b>	dissimilitude between the synagogue	8, 720/ 5
the Church, but by	<b>special</b>	inspiration of God inspired	8, 723/ 2
list, even by the	<b>special</b>	inspiration of God. But	8, 723/ 22
to understand it by	<b>special</b>	inspiration. For I can	8, 724/ 16
have spied out any	<b>special</b>	gospel. For the Catholic	8, 726/ 1
would never give that	<b>special</b>	ghostly gift and prerogative	8, 745/ 14
the consent thereof: the	<b>special</b>	aid and help of	8, 747/ 30
words Tyndale giveth a	<b>special</b>	goodly doctrine: that if	8, 767/ 31
here for the final,	<b>special</b>	proof that this word	8, 776/ 33
which, being a very	<b>special</b>	elect and a holy	8, 791/ 24
beseech Tyndale, being so	<b>special</b>	a preacher sent by	8, 796/ 22
means of his own	<b>special</b>	prayer. And therefore, since	8, 807/ 15
if Barnes should in	<b>special</b>	lay to their charge	8, 833/ 1
by his dedication and	<b>special</b>	appointment unto his holy	8, 853/ 19
the good sister in	<b>special</b>	, he would peradventure advise	8, 886/ 17
for a man of	<b>special</b>	wit by himself, and	8, 900/ 17
here, for the other	<b>special</b>	causes. The one, for	8, 907/ 35
they two be two	<b>special</b>	elects predestinated by God	8, 926/ 12
it, and findeth a	<b>special</b>	high fault with it	8, 934/ 10
only, but also that	<b>special</b>	rehearsal should then be	8, 967/ 21
here forth for his	<b>special</b>	proof of his unknown	8, 980/ 14
heresies was his very	<b>special</b>	enemy; and then will	8, 985/ 12
Saint Bernard were his	<b>special</b>	patron, so proudly maketh	8, 991/ 22
ye thereby see a	<b>special</b>	light to put away	8, 995/ 35
Holy Orders, were by	<b>special</b>	consecration, as by a	8, 1011/ 10
preserve and keep that	<b>specially</b>	chosen creature that he	8, 575/ 19
herein is great peril:	<b>specially</b>	to hope and trust	8, 581/ 17
But then doth Tyndale	<b>specially</b>	touch that the Church	8, 581/ 34
against which prick he	<b>specially</b>	spurneth with his kibed	8, 583/ 14
see what law so	<b>specially</b>	lieth in Tyndale's eye	8, 585/ 30
church to whom Christ	<b>specially</b>	spoke, speaketh, and ever	8, 614/ 21
these words were also	<b>specially</b>	spoken: "I shall send	8, 614/ 32
yet since he provided	<b>specially</b>	the clergy to be	8, 615/ 1
of the prophet be	<b>specially</b>	spoken for the difference	8, 615/ 25
clearly declared for things	<b>specially</b>	pleasing to God, and	8, 640/ 7
also because he was	<b>specially</b>	sent by God to	8, 652/ 36
belief or living, but	<b>specially</b>	sent by the devil	8, 653/ 2
had so meant, have	<b>specially</b>	commended some one. And	8, 666/ 12
his very church most	<b>specially</b>	then remained in the	8, 671/ 23
matter to choose out	<b>specially</b>	and send forth on	8, 695/ 9

and then picketh out	<b>specialy</b>	Saint John the Baptist	8, 697/ 13
and that, of late,	<b>specialy</b>	by the politic provision	8, 710/ 22
unto the point whereupon	<b>specialy</b>	dependeth the matter that	8, 720/ 3
of those elect and	<b>specialy</b>	chosen heretics, which writings	8, 722/ 26
and some such other	<b>specialy</b>	chosen elects, such as	8, 723/ 3
Manichaeus teacheth me; and	<b>specialy</b>	let us consider the	8, 736/ 25
from all other writing,	<b>specialy</b>	given by God. Well	8, 770/ 24
of his sermon do	<b>specialy</b>	pertain to sundry diverse	8, 776/ 20
cause because of Tyndale	<b>specialy</b>	, which would gloss Luther's	8, 784/ 27
Oxford." But this is	<b>specialy</b>	to be noted: that	8, 846/ 23
were sanctified as persons	<b>specialy</b>	dedicated unto God's holy	8, 853/ 12
peradventure assign her some	<b>specialy</b>	sped man in the	8, 886/ 36
many full good. And	<b>specialy</b>	if he would dispraise	8, 932/ 18
pleasant to God; and	<b>specialy</b>	he should not among	8, 932/ 21
complain, and not him	<b>specialy</b>	from whom his neighbor	8, 944/ 25
if Christ here speak	<b>specialy</b>	of him that is	8, 946/ 9
that is wronged, and	<b>specialy</b>	biddeth him go complain	8, 946/ 10
which thing Saint Paul	<b>specialy</b>	therefore reproved. And therefore	8, 947/ 17
are they not so	<b>specialy</b>	bound to spend that	8, 953/ 5
Bernard, whom Barnes so	<b>specialy</b>	bringeth in for his	8, 991/ 35
of these great gifts,	<b>specialy</b>	setteth them out to	8, 1022/ 6
He spoke not this	<b>specialy</b>	of any particular church	8, 1024/ 22
therefore he lacketh the	<b>specific</b>	and kindly difference that	8, 823/ 14
so is it plainly	<b>specified</b>	in the decrees, by	8, 593/ 26
as I before have	<b>specified</b>	, left together in the	8, 992/ 9
assign her some specially	<b>sped</b>	man in the sects	8, 886/ 36
that if such railing	<b>speech</b>	be suffered to run	8, 592/ 15
this general manner of	<b>speech</b>	, I say, that excludeth	8, 667/ 7
thy tongue from evil	<b>speech</b>	, and let thy lips	8, 840/ 18
while they lie a-dying,	<b>speechless</b>	and giving up the	8, 973/ 12
for matters that required	<b>speed</b>	, they might as well	8, 941/ 19
them, and make them	<b>spend</b>	their thrifts, and the	8, 584/ 25
shall not need to	<b>spend</b>	any time in the	8, 606/ 31
will and devotion, to	<b>spend</b>	it out in pleasure	8, 699/ 36
than to suffer us	<b>spend</b>	a halfpenny, either out	8, 701/ 29
so specially bound to	<b>spend</b>	that day in the	8, 953/ 5
as little purpose he	<b>spendeth</b>	another peevish chapter after	8, 764/ 21
weak. This chapter he	<b>spendeth</b>	all upon ribaldrous railing	8, 764/ 28
in few words, scant	<b>spending</b>	four lines therein, that	8, 743/ 26
any further proof; but,	<b>spending</b>	a leaf and a	8, 876/ 2
necessary, that they there	<b>spent</b>	upon the Temple a	8, 702/ 11
for his purpose, utterly	<b>spent</b>	about naught. And unto	8, 764/ 20
and "all their lives	<b>spent</b>	in whoredom"... as though	8, 831/ 17
the money that he	<b>spent</b>	about his printing of	8, 885/ 34
is more than half	<b>spent</b>	, and shall be great	8, 937/ 18
Church did vomit and	<b>spew</b>	them out... but that	8, 626/ 35
which he spitteth and	<b>speweth</b>	out upon honest men	8, 833/ 17
the Treatise of the	<b>Sphere</b>	, and bidding her consider	8, 604/ 18
to put up his	<b>sphere</b>	and leave his wife	8, 606/ 8
air, and all the	<b>spheres</b>	above, being each in	8, 604/ 26

it is so well	<b>spied</b>	. Also where he saith	8, 627/ 35
understanding, and their juggling	<b>spied</b>	, and they likely to	8, 685/ 32
as it were now	<b>spied</b>	out, and the Scripture	8, 686/ 4
when our juggling is	<b>spied</b>	... there is a little	8, 686/ 8
of it might be	<b>spied</b>	and controlled and be	8, 713/ 9
not but that himself	<b>spied</b>	and perceived this prey	8, 724/ 1
Tyndale's elect church have	<b>spied</b>	out any special gospel	8, 726/ 1
would Friar Barnes had	<b>spied</b>	and brought us forth	8, 988/ 30
teaching of any other	<b>spieth</b>	, perceiveth, and knoweth which	8, 719/ 9
himself, without any teaching,	<b>spieth</b>	out his prey... then	8, 724/ 33
all the four evangelists	<b>spieth</b>	not that Christ stepped	8, 726/ 2
in a sieve and	<b>spill</b>	never a drop. And	8, 654/ 33
they neither sow nor	<b>spin</b>	... and yet your Father	8, 636/ 36
girl; take out thy	<b>spindle</b>	and bring me hither	8, 605/ 24
maid hath yonder a	<b>spinning</b>	wheel or else, because	8, 605/ 22
little first. Tyndale Our	<b>spiris</b>	first falsify the Scripture	8, 683/ 28
he so hath the	<b>Spirit</b>	of God imprisoned in	8, 575/ 15
key, that neither the	<b>Spirit</b>	can creep out nor	8, 575/ 17
but there must the	<b>Spirit</b>	abide and so preserve	8, 575/ 18
and by his Holy	<b>Spirit</b>	given to those holy	8, 589/ 29
by his holy, blessed	<b>Spirit</b>	in fifteen hundred years	8, 597/ 33
and his own Holy	<b>Spirit</b>	, and so teach it	8, 613/ 12
promised to send his	<b>Spirit</b>	, not into the clergy	8, 614/ 36
hath by his Holy	<b>Spirit</b>	, according to his own	8, 616/ 20
assistance with his Holy	<b>Spirit</b>	in his church, perpetually	8, 616/ 35
together, by that Holy	<b>Spirit</b>	of God which by	8, 627/ 25
But God, whose plenteous	<b>Spirit</b>	indited the Scripture, foresaw	8, 635/ 33
to prove that the	<b>Spirit</b>	of God intended this	8, 636/ 27
him; and that the	<b>Spirit</b>	of God had lighted	8, 643/ 26
Father and his Holy	<b>Spirit</b>	one God himself and	8, 643/ 28
fastened all upon the	<b>spirit</b>	, and so far abhorring	8, 651/ 2
perpetually kept by the	<b>Spirit</b>	of God that Christ	8, 657/ 1
smack of any apostolic	<b>spirit</b>	, because it saith that	8, 658/ 20
the soul and the	<b>spirit</b>	; and out of the	8, 669/ 30
health, life, head, nor	<b>spirit</b>	. And therefore, to finish	8, 669/ 35
and utterly destroyed in	<b>spirit</b>	... and but if they	8, 673/ 17
himself and his own	<b>Spirit</b>	according to his own	8, 682/ 18
himself and his Holy	<b>Spirit</b>	unto his Catholic church	8, 682/ 33
Luther, inspired with the	<b>spirit</b>	of Lucifer, that a	8, 687/ 27
smack of any apostolic	<b>spirit</b>	. And yet blasphemeth farther	8, 688/ 24
but in power and	<b>spirit</b>	. More This is very	8, 690/ 24
power of the Holy	<b>Spirit</b>	of God, that in	8, 690/ 32
speaking so much of "	<b>spirit</b>	" and "power," can tell	8, 691/ 1
tell us of any	<b>spirit</b>	at any time assisting	8, 691/ 2
what? Instead of such	<b>spirit</b>	and such power, ye	8, 691/ 5
true doctrine of the	<b>Spirit</b>	inspiring them the right	8, 696/ 1
the Church by the	<b>Spirit</b>	of God (whose gift	8, 710/ 37
them... saving that the	<b>Spirit</b>	of God, by which	8, 711/ 16
friend. And by this	<b>Spirit</b>	, whatsoever be written in	8, 711/ 21
ever doth) by the	<b>Spirit</b>	of God, that maketh	8, 715/ 1

consent by the Holy	<b>Spirit</b>	of God, nor against	8, 715/ 13
council through the same	<b>Spirit</b>	. Now, when we thus	8, 715/ 15
God and had his	<b>Spirit</b>	, and could not err	8, 717/ 34
those that had the	<b>Spirit</b>	of God and could	8, 719/ 3
inward teaching of the	<b>Spirit</b>	of God... even in	8, 719/ 8
to send his Holy	<b>Spirit</b>	into it to lead	8, 720/ 7
by him and his	<b>Spirit</b>	led into every necessary	8, 720/ 20
hearts with his Holy	<b>Spirit</b>	. " And Paul also testifieth	8, 742/ 30
testifieth (Romans 8), "The	<b>Spirit</b>	beareth record unto our	8, 742/ 30
beareth record unto our	<b>spirit</b>	that we be the	8, 742/ 31
God and of the	<b>Spirit</b>	. And therefore if all	8, 742/ 34
had heard Christ, the	<b>Spirit</b>	wrought and made them	8, 743/ 5
was with power and	<b>spirit</b>	, that maketh a man	8, 743/ 10
Lord Jesus" but in	<b>Spirit</b>	. And that God is	8, 747/ 5
of God's own Holy	<b>Spirit</b>	. And thus ye see	8, 748/ 3
hearts with his Holy	<b>Spirit</b>	. " And Paul also testifieth	8, 752/ 7
testifieth (Romans 8), "The	<b>Spirit</b>	beareth record unto our	8, 752/ 7
beareth record unto our	<b>spirit</b>	that we be the	8, 752/ 8
God and of the	<b>Spirit</b>	. And therefore if all	8, 752/ 11
minds should by the	<b>Spirit</b>	of God have the	8, 753/ 15
and by the same	<b>Spirit</b>	should it ever have	8, 753/ 18
church, by the same	<b>Spirit</b>	, a right rule left	8, 753/ 21
where he saith, "The	<b>Spirit</b>	beareth witness to our	8, 754/ 25
beareth witness to our	<b>spirit</b>	that we be the	8, 754/ 26
baptized and receive the	<b>Spirit</b>	of God may, if	8, 755/ 30
more easily follow the	<b>Spirit</b>	and resist the fleshly	8, 755/ 31
much more follow the	<b>Spirit</b>	, and keep the Spirit	8, 756/ 3
Spirit, and keep the	<b>Spirit</b>	with us, and for	8, 756/ 3
us, and for the	<b>Spirit</b>	inhabiting within us merit	8, 756/ 3
shall, for the same	<b>Spirit</b>	inhabiting in us, raise	8, 756/ 6
shall die... but the	<b>Spirit</b>	of God, and by	8, 756/ 10
God, and by that	<b>Spirit</b>	to mortify the deeds	8, 756/ 11
be led by the	<b>Spirit</b>	of God, they be	8, 756/ 13
flesh, and following the	<b>Spirit</b>	, not only do it	8, 756/ 16
Christian people receive the	<b>spirit</b>	of filial love, and	8, 756/ 17
not received again the	<b>spirit</b>	of bondage, in dread	8, 756/ 22
in dread, but the	<b>Spirit</b>	by which ye be	8, 756/ 23
of God, by which	<b>Spirit</b>	also we cry, "Abba	8, 756/ 25
purpose: "For the same	<b>Spirit</b>	beareth witness unto our	8, 756/ 28
beareth witness unto our	<b>spirit</b>	that we be the	8, 756/ 28
to say, "The same	<b>Spirit</b>	beareth record unto our	8, 756/ 35
beareth record unto our	<b>spirit</b>	that we be the	8, 756/ 35
therefore by his Holy	<b>Spirit</b>	giveth us instruction to	8, 757/ 6
and by the same	<b>Spirit</b>	if we list to	8, 757/ 7
and by the same	<b>Spirit</b>	if we will work	8, 757/ 11
Saint Paul that this	<b>Spirit</b>	"beareth record unto our	8, 757/ 18
beareth record unto our	<b>spirit</b>	that we be the	8, 757/ 18
would say thus: "The	<b>Spirit</b>	of God, in that	8, 757/ 19
of glad following the	<b>Spirit</b>	we dwell in Christ	8, 757/ 22
Christ and have the	<b>Spirit</b>	dwelling in us by	8, 757/ 23

tokens of grace, the	<b>Spirit</b>	of God beareth record	8, 757/ 24
beareth record unto our	<b>spirit</b>	, that is to wit	8, 757/ 24
to wit, giveth our	<b>spirit</b>	the comfort of good	8, 757/ 25
longer to follow the	<b>Spirit</b>	, but fall unto the	8, 757/ 28
and thereby put the	<b>Spirit</b>	out of his dwelling	8, 757/ 29
fall again to the	<b>Spirit</b>	. " This is, good Christian	8, 757/ 32
himself. For then the	<b>Spirit</b>	wrought, " saith Tyndale, "and	8, 759/ 21
preached with power and	<b>spirit</b>	, that maketh men feel	8, 760/ 32
was with power and	<b>spirit</b>	then goeth he far	8, 760/ 35
and sent the same	<b>Spirit</b>	to his Church, to	8, 761/ 1
only hath the same	<b>Spirit</b>	appeareth clearly by this	8, 761/ 4
that by his inward	<b>Spirit</b>	and outward miracles inclineth	8, 764/ 2
is governed by the	<b>Spirit</b>	of God in the	8, 769/ 9
in truth by the	<b>Spirit</b>	of God, that leadeth	8, 769/ 15
to send his Holy	<b>Spirit</b>	into this church, to	8, 771/ 21
Jesus even with the	<b>Spirit</b>	of God. There is	8, 773/ 26
wrote it... answer, the	<b>Spirit</b>	of God. And if	8, 774/ 15
wast taught by the	<b>Spirit</b>	of God. And if	8, 774/ 18
heart, and because the	<b>Spirit</b>	of God so preacheth	8, 774/ 21
heard it of the	<b>Spirit</b>	of God and read	8, 774/ 25
of belief by the	<b>Spirit</b>	of God. And this	8, 778/ 20
Jesus even with the	<b>Spirit</b>	of God": I say	8, 778/ 28
shall with his own	<b>Spirit</b>	teach unto his church	8, 792/ 33
wrote it... answer, the	<b>Spirit</b>	of God. And if	8, 802/ 35
wast taught by the	<b>Spirit</b>	of God. And if	8, 803/ 3
heart, and because the	<b>Spirit</b>	of God so preacheth	8, 803/ 7
heard it of the	<b>Spirit</b>	of God and read	8, 803/ 11
his heart by the	<b>Spirit</b>	of God. The second	8, 803/ 17
it written by the	<b>Spirit</b>	of God in his	8, 803/ 22
readeth written by the	<b>Spirit</b>	of God in his	8, 803/ 27
his heart by the	<b>Spirit</b>	of God that he	8, 803/ 31
contrary, but that the	<b>Spirit</b>	of God had as	8, 804/ 15
heart written by the	<b>Spirit</b>	of God that friars	8, 804/ 26
them, before that the	<b>Spirit</b>	of God, with writing	8, 804/ 36
faith written by the	<b>Spirit</b>	in his heart, after	8, 805/ 10
a thing by the	<b>Spirit</b>	of God, according to	8, 807/ 18
preserved, by the selfsame	<b>Spirit</b>	that indited the writing	8, 808/ 29
cannot write false: the	<b>Spirit</b>	of God himself. And	8, 812/ 37
hand of God whose	<b>Spirit</b>	is the inspirer of	8, 817/ 29
brothels' breasts by the	<b>spirit</b>	of discord, debate, and	8, 817/ 31
his heart by the	<b>Spirit</b>	of God so saith	8, 827/ 26
own heart by the	<b>Spirit</b>	of God. Now saith	8, 827/ 28
Christ and in the	<b>Spirit</b>	of God." See, my	8, 837/ 22
and by his Holy	<b>Spirit</b>	; and not by your	8, 837/ 23
she is holy in	<b>spirit</b>	, and not in outward	8, 837/ 26
that you have the	<b>Spirit</b>	of Christ and be	8, 838/ 27
that is sanctified in	<b>spirit</b>	, redeemed with Christ's blood	8, 838/ 29
heart and a new	<b>spirit</b>	"; and "Why wilt thou	8, 840/ 12
plainly by that the	<b>Spirit</b>	of God hath inspired	8, 842/ 9
that is sanctified in	<b>spirit</b>	, redeemed with Christ's blood	8, 844/ 19

God, and sanctified in	<b>spirit</b>	, and redeemed with Christ's	8, 844/ 28
God and of his	<b>Spirit</b>	ever abiding in it	8, 846/ 30
they be sanctified in	<b>spirit</b>	; and finally, for the	8, 848/ 4
man is by the	<b>Spirit</b>	of God washed clean	8, 848/ 21
whoso soweth in the	<b>Spirit</b>	shall of the Spirit	8, 850/ 8
Spirit shall of the	<b>Spirit</b>	reap everlasting life. Let	8, 850/ 8
church is sanctified in	<b>spirit</b>	that is verified once	8, 850/ 37
they be holy in	<b>spirit</b>	... and that so holy	8, 851/ 3
be so sanctified in	<b>spirit</b>	that they be so	8, 851/ 13
us, so sanctified in	<b>spirit</b>	that it hath neither	8, 851/ 23
charity, sanctified them in	<b>spirit</b>	? Surely (as Saint Paul	8, 852/ 11
callest them sanctified in	<b>spirit</b>	... and yet maketh them	8, 852/ 29
Christ, and in the	<b>Spirit</b>	of our God." Doth	8, 853/ 5
and justified in the	<b>Spirit</b>	of God, and though	8, 853/ 6
and justified in his	<b>spirit</b>	, by the Spirit of	8, 853/ 10
his spirit, by the	<b>Spirit</b>	of God infounding the	8, 853/ 10
name, which have Christ's	<b>spirit</b>	, which have the holy	8, 862/ 20
they have not the	<b>Spirit</b>	of God with them	8, 871/ 24
did send his Holy	<b>Spirit</b>	to teach his apostles	8, 884/ 37
after by his Holy	<b>Spirit</b>	, taught his blessed apostles	8, 885/ 4
yet, by the same	<b>Spirit</b>	, teacheth his very, holy	8, 885/ 5
breath of his Holy	<b>Spirit</b>	, that he maketh it	8, 885/ 16
the unction of the	<b>Spirit</b>	and inspiration of God	8, 889/ 32
and by "believe every	<b>spirit</b>	," but "prove the spirits	8, 890/ 1
the instinct of the	<b>Spirit</b>	of God, though they	8, 897/ 14
but yet present in	<b>spirit</b>	, have already determined, as	8, 920/ 21
gathered together and my	<b>spirit</b>	in the name of	8, 920/ 23
the flesh, that the	<b>spirit</b>	may be saved in	8, 920/ 25
of Christian men, the	<b>Spirit</b>	of God inclineth every	8, 922/ 33
to change, the same	<b>Spirit</b>	of God inclineth his	8, 923/ 3
hath by his Holy	<b>Spirit</b>	taught the same church	8, 935/ 30
of his own Holy	<b>Spirit</b>	unto his church to	8, 938/ 2
them with his Holy	<b>Spirit</b>	when they were assembled	8, 938/ 11
indeed, and that the	<b>Spirit</b>	of God guideth them	8, 941/ 23
be by the same	<b>Spirit</b>	of God brought into	8, 941/ 33
church, with which the	<b>Spirit</b>	of God is assistant	8, 942/ 21
same have, by the	<b>Spirit</b>	of God, for the	8, 956/ 6
and we believe the	<b>Spirit</b>	of God abiding therewith	8, 975/ 6
Lord with a humble	<b>spirit</b>	and a contrite soul	8, 978/ 7
far inspired with the	<b>spirit</b>	of the buttery that	8, 993/ 22
himself and his Holy	<b>Spirit</b>	do still, by secret	8, 996/ 21
Christ and his Holy	<b>Spirit</b>	therein or not, and	8, 999/ 11
Christ and his Holy	<b>Spirit</b>	, we must learn this	8, 999/ 27
Christ and his Holy	<b>Spirit</b>	is evermore assistant to	8, 999/ 30
and with his Holy	<b>Spirit</b>	to lead them into	8, 999/ 39
the inspiration of the	<b>Spirit</b>	, is the very church	8, 1000/ 8
Christ and his Holy	<b>Spirit</b>	is forever assistant, to	8, 1003/ 5
revelation inspired by the	<b>Spirit</b>	of God into his	8, 1006/ 18
the law of the	<b>Spirit</b>	and the evangelical freedom	8, 1011/ 33
nothing but as the	<b>Spirit</b>	leadeth them. And therefore	8, 1011/ 34

word such as the	<b>Spirit</b>	hath taught them, were	8, 1012/ 9
such antichrists with the	<b>spirit</b>	of his own holy	8, 1012/ 17
with himself his Holy	<b>Spirit</b>	sent by himself to	8, 1031/ 29
the pope and his	<b>spirits</b>	be not the church	8, 577/ 33
the pope and his	<b>spirits</b>	." In which except he	8, 578/ 16
which except he call "	<b>spirits</b>	" in mock and scorn	8, 578/ 16
his scornful name of "	<b>spirits</b>	" only the pope and	8, 578/ 19
the pope and his	<b>spirits</b>	be not the church	8, 579/ 19
spirit," but "prove the	<b>spirits</b>	, whether they be of	8, 890/ 2
to be their chief	<b>spiritual</b>	governor under God, and	8, 576/ 31
chief governor or chief	<b>spiritual</b>	shepherd... or else that	8, 577/ 8
have their own chief	<b>spiritual</b>	governor over itself, without	8, 577/ 10
corps and body of	<b>spiritual</b>	and temporal too. And	8, 578/ 22
of all Christian nations,	<b>spiritual</b>	and temporal both, which	8, 579/ 9
that lack the high	<b>spiritual</b>	sight that Tyndale hath	8, 581/ 7
bishops, archdeacons, and other	<b>spiritual</b>	officers. Whose faults if	8, 586/ 24
reproveth all laws (the	<b>spiritual</b>	openly, and covertly the	8, 587/ 15
himself: that neither in	<b>spiritual</b>	things nor in temporal	8, 594/ 13
Saint Paul saith sow	<b>spiritual</b>	things. For they be	8, 630/ 6
live after," and the "	<b>spiritual</b>	" things which he complaineth	8, 630/ 23
will not preach. Which	<b>spiritual</b>	seed because they will	8, 630/ 24
laboreth with us in	<b>spiritual</b>	business should have of	8, 637/ 7
Scripture make such a	<b>spiritual</b>	heart in the children	8, 648/ 19
of such a holy,	<b>spiritual</b>	man as holy Friar	8, 651/ 1
once have laid his	<b>spiritual</b>	hands upon her fleshly	8, 651/ 4
folk that such a	<b>spiritual</b>	man must needs find	8, 651/ 10
all in Christendom, neither	<b>spiritual</b>	nor temporal... and that	8, 664/ 11
brought forth by very	<b>spiritual</b>	men: the first reason	8, 690/ 28
now that this high	<b>spiritual</b>	man shall make you	8, 691/ 6
hath given this great	<b>spiritual</b>	gift only to the	8, 708/ 5
goodly with a high	<b>spiritual</b>	process, and saith, "Even	8, 724/ 33
himself and the holy	<b>spiritual</b>	heads of his own	8, 726/ 19
a good man both	<b>spiritual</b>	and temporal yet unto	8, 732/ 30
that his own high	<b>spiritual</b>	master, Master Martin Luther	8, 751/ 26
forth also in good	<b>spiritual</b>	works, which are, as	8, 757/ 8
carnal Israel and a	<b>spiritual</b>	. There is Isaac and	8, 773/ 26
and the fleshly, the	<b>spiritual</b>	. Whereof Paul complained in	8, 773/ 28
carnal Israel and a	<b>spiritual</b>	Israel... and that even	8, 776/ 35
carnal Israel and a	<b>spiritual</b>	; there is Isaac and	8, 788/ 28
and the fleshly, the	<b>spiritual</b>	," and that Saint Paul	8, 788/ 30
good and holy and	<b>spiritual</b>	. But when he made	8, 789/ 21
be an elect and	<b>spiritual</b>	, she must have let	8, 791/ 11
should serve God in	<b>spiritual</b>	cleanness and vowed chastity	8, 832/ 10
blessings, not by your	<b>spiritual</b>	ornaments, nor by your	8, 837/ 24
ornaments, nor by your	<b>spiritual</b>	holy water. For these	8, 837/ 24
ride with a thousand	<b>spiritual</b>	horses, and have all	8, 837/ 35
and have all the	<b>spiritual</b>	tokens in earth. For	8, 837/ 36
will you with your	<b>spiritual</b>	signs and tokens make	8, 838/ 2
you, with all your	<b>spiritual</b>	tokens, and with all	8, 838/ 14
blessings," nor by their "	<b>spiritual</b>	ornaments," nor by their	8, 839/ 21

ornaments," nor by their "	<b>spiritual</b>	holy water" to what	8, 839/ 22
This church is a	<b>spiritual</b>	thing and no exterior	8, 845/ 4
he saith, it is	<b>spiritual</b>	. For I may see	8, 845/ 28
a man that is	<b>spiritual</b>	, and yet not know	8, 845/ 29
not know him for	<b>spiritual</b>	as a man might	8, 845/ 29
as concerneth sight... a	<b>spiritual</b>	man is no more	8, 846/ 5
carnal... and therefore the	<b>spiritual</b>	church may be seen	8, 846/ 7
standeth alone in the	<b>spiritual</b>	faith of Christ Jesus	8, 857/ 31
by reason of the	<b>spiritual</b>	power or secular dignity	8, 857/ 34
church" standeth not in	<b>spiritual</b>	power or secular dignity	8, 858/ 20
she be in herself	<b>spiritual</b>	, and cannot be perfectly	8, 873/ 16
certain tokens of her	<b>spiritual</b>	presence whereby we may	8, 873/ 18
man in herself be	<b>spiritual</b>	and invisible, yet may	8, 873/ 21
knower could never take	<b>spiritual</b>	profit. But now, good	8, 883/ 27
have some good, gracious,	<b>spiritual</b>	man, some true member	8, 885/ 1
true church, which is	<b>spiritual</b>	, do now by the	8, 890/ 20
by her in the	<b>spiritual</b>	food. For Holy Church	8, 892/ 2
taking your secret, unknown,	<b>spiritual</b>	church... ye might spare	8, 902/ 3
by the reason of	<b>spiritual</b>	power or secular dignity	8, 910/ 6
church is such a	<b>spiritual</b>	thing that neither itself	8, 934/ 36
I have set out,	<b>spiritual</b>	, and no man knoweth	8, 943/ 4
lawfully complain to the	<b>spiritual</b>	court, but not to	8, 946/ 15
because that in the	<b>spiritual</b>	court the party that	8, 946/ 16
whether he sue in	<b>spiritual</b>	court or temporal, in	8, 946/ 35
Christian people, be it	<b>spiritual</b>	or be it temporal	8, 947/ 10
temporal court and the	<b>spiritual</b>	court, made a very	8, 947/ 21
they that have the	<b>spiritual</b>	governance of the church	8, 1002/ 28
as by a certain	<b>spiritual</b>	generation, borne inheritable to	8, 1011/ 10
church... is such a	<b>spiritual</b>	thing of its nature	8, 1014/ 32
is a beginning of	<b>spiritual-lifely</b>	doctrine... it thereby well	8, 708/ 6
be seen, though the	<b>spirituality</b>	thereof be not seen	8, 846/ 7
the priest, which laboreth	<b>spiritually</b>	in his office, must	8, 636/ 26
Jacobs, and the very	<b>spirituals</b>	, and the very apostles	8, 788/ 36
Jacobs and the very	<b>spirituals</b>	. But, now, what when	8, 789/ 35
Isaacs, and Israels, and	<b>spirituals</b>	, but the Anabaptists only	8, 790/ 32
the pope and the	<b>spirituality</b>	; and then goeth he	8, 578/ 19
to impugn... not the	<b>spirituality</b>	only, but the whole	8, 578/ 21
well wotteth that the	<b>spirituality</b>	so far forth doth	8, 578/ 23
shall pray for the	<b>spirituality</b>	alone"... but "Ye shall	8, 578/ 28
is to wit, the	<b>spirituality</b>	, the temporality, and the	8, 578/ 29
no further than the	<b>spirituality</b>	... but putteth off his	8, 579/ 12
of Wycliffe... our English	<b>spirituality</b>	have laid their snares	8, 584/ 28
be told them. The	<b>spirituality</b>	repent not, but of	8, 587/ 24
proveth us that the	<b>spirituality</b>	be not of the	8, 587/ 34
told them," but the	<b>spirituality</b>	, he saith, repent not	8, 587/ 37
tale, he giveth the	<b>spirituality</b>	, whom he so sore	8, 588/ 7
of frailty... and our	<b>spirituality</b>	sinneth of malice, because	8, 589/ 8
the pope and the	<b>spirituality</b>	, be not the church	8, 598/ 9
the pope and the	<b>spirituality</b>	... he cometh forth, as	8, 598/ 13
the heretics. For of	<b>spirituality</b>	and temporality all is	8, 656/ 9

and lechery, then our	<b>spirituality</b>	know him not. Christ's	8, 718/ 6
and lechery, then our	<b>spirituality</b>	know him not. More	8, 726/ 13
the living of the	<b>spirituality</b>	convert us... we be	8, 730/ 31
the living of the	<b>spirituality</b>	convert us, we be	8, 731/ 18
in all the whole	<b>spirituality</b>	... then were those "holy	8, 979/ 6
together keep it shall,	<b>spite</b>	of all heretics and	8, 728/ 16
with to save them	<b>spite</b>	of their teeth, because	8, 971/ 22
good Christian men's ears,	<b>spitefully</b>	spoken, blasphemous, and abominable	8, 589/ 35
a peaceable mind the	<b>spites</b>	that are done unto	8, 978/ 9
devilish lies which he	<b>spitteth</b>	and speweth out upon	8, 833/ 16
all fowls, the pleasant	<b>splayed</b>	eagle. For since that	8, 723/ 13
to whom Christ specially	<b>spoke</b>	, speaketh, and ever shall	8, 614/ 21
the mark that we	<b>spoke</b>	of, of the old	8, 630/ 29
the mark that I	<b>spoke</b>	of, of the old	8, 631/ 26
he calleth now "dumb"	<b>spoke</b>	ever in old time	8, 632/ 9
the mark that we	<b>spoke</b>	of, of the old	8, 633/ 10
the mark that we	<b>spoke</b>	of, the common consent	8, 634/ 13
our Savior himself sometimes	<b>spoke</b>	his words, in such	8, 635/ 36
indeed than ever he	<b>spoke</b>	of yet. For he	8, 651/ 30
Augustine and Luther both	<b>spoke</b>	of the known Catholic	8, 678/ 22
Christ... which words they	<b>spoke</b>	against paynims, Jews, and	8, 727/ 8
church that Saint Augustine	<b>spoke</b>	of that is to	8, 751/ 31
what purpose Saint Paul	<b>spoke</b>	these words that Tyndale	8, 756/ 34
not be till they	<b>spoke</b>	with Christ himself. For	8, 759/ 20
feeling faith, because they	<b>spoke</b>	with Christ, and could	8, 762/ 13
woman's words, till they	<b>spoke</b>	with Christ... if Christ	8, 762/ 14
with Christ... if Christ	<b>spoke</b>	with Judas much more	8, 762/ 14
feeling faith because they	<b>spoke</b>	with Christ mouth to	8, 762/ 26
faith, as I before	<b>spoke</b>	of and shall hereafter	8, 768/ 29
of whom our Savior	<b>spoke</b>	where he saith, "Let	8, 780/ 7
prophet Moses himself, that	<b>spoke</b>	with God and was	8, 795/ 27
meaneth as though he	<b>spoke</b>	it out. But yet	8, 820/ 18
ever did heretic that	<b>spoke</b>	on that part since	8, 867/ 24
words that Saint Augustine	<b>spoke</b>	... yet he meaneth not	8, 867/ 29
Scripture that when Peter	<b>spoke</b>	the words of God	8, 873/ 35
evident whether the prophet	<b>spoke</b>	of the Scripture or	8, 881/ 9
Of this word, therefore,	<b>spoke</b>	the prophet that is	8, 881/ 31
this, if the prophet	<b>spoke</b>	there of the word	8, 882/ 4
And in such manner	<b>spoke</b>	our Savior to his	8, 907/ 4
the language that he	<b>spoke</b>	, when he did excommunicate	8, 920/ 11
touching Saint Paul, he	<b>spoke</b>	not in that place	8, 930/ 30
here saith that Christ	<b>spoke</b>	there of him that	8, 944/ 1
Savior, like as he	<b>spoke</b>	and meant sufficiently... so	8, 948/ 26
wronged... as though he	<b>spoke</b>	of none other, nor	8, 949/ 23
readers, that Saint Augustine	<b>spoke</b>	those words not against	8, 963/ 27
only those that Christ	<b>spoke</b>	in his own person	8, 981/ 5
as the minister." He	<b>spoke</b>	not this specially of	8, 1024/ 22
one place, but he	<b>spoke</b>	it of his whole	8, 1024/ 23
Christian men's ears, spitefully	<b>spoken</b>	, blasphemous, and abominable. And	8, 589/ 35
hear that he be	<b>spoken</b>	of abroad... some may	8, 592/ 13

sure to be shrewdly	<b>spoken</b>	of; so ready be	8, 592/ 17
law at all, nor	<b>spoken</b>	nor written by any	8, 593/ 1
church he hath not	<b>spoken</b>	one word. And yet	8, 598/ 12
words were also specially	<b>spoken</b>	: "I shall send you	8, 614/ 32
the prophet be specially	<b>spoken</b>	for the difference between	8, 615/ 25
were by Saint Peter	<b>spoken</b>	against such heretics as	8, 627/ 16
were by Saint Peter	<b>spoken</b>	against these heretics only	8, 628/ 35
remaining therein as is	<b>spoken</b>	of before; and the	8, 655/ 30
the Holy Ghost hath	<b>spoken</b>	them, and verily meant	8, 687/ 17
were none harm therein	<b>spoken</b>	by a good man's	8, 702/ 33
it a shrewd signification	<b>spoken</b>	out of his... since	8, 702/ 34
by the prophet were	<b>spoken</b>	of our Savior and	8, 752/ 32
was, as himself knoweth,	<b>spoken</b>	of the church of	8, 754/ 18
say that it was	<b>spoken</b>	of the "feeling faith	8, 754/ 19
when they were only	<b>spoken</b>	to declare the manner	8, 754/ 20
that hated me had	<b>spoken</b>	high words to me	8, 761/ 36
proof that they have	<b>spoken</b>	, not with others that	8, 762/ 32
Scripture it is not	<b>spoken</b>	of. If he will	8, 809/ 27
time of these words	<b>spoken</b>	one of the branches	8, 870/ 14
as touching the words	<b>spoken</b>	of God by the	8, 880/ 27
man was cunning, well	<b>spoken</b>	, and in many things	8, 933/ 12
heresies that I have	<b>spoken</b>	of, of Luther, Tyndale	8, 939/ 37
require if Christ had	<b>spoken</b>	those words unto none	8, 948/ 16
though Saint Augustine had	<b>spoken</b>	those words against the	8, 961/ 31
not only no words	<b>spoken</b>	of Donatists... but that	8, 963/ 34
truths, though they be	<b>spoken</b>	of in Scripture, and	8, 1006/ 14
stretching." Now, thou that	<b>spokest</b>	thus, art thou without	8, 961/ 10
from presumption that one	<b>spoonful</b>	of good works should	8, 580/ 38
when they list to	<b>sport</b>	and play with them	8, 788/ 10
sort... they caught a	<b>sport</b>	in angering of him	8, 900/ 18
he but playeth and	<b>sporteth</b>	with. But the things	8, 831/ 28
a glorious church without	<b>spot</b>	or wrinkle or any	8, 837/ 10
and so clean, without	<b>spot</b>	. But whereby is she	8, 837/ 13
pure and clean, without	<b>spot</b>	or wrinkle. Also, the	8, 844/ 11
clean and pure, without	<b>spot</b>	or wrinkle, that Saint	8, 844/ 32
clean and pure, without	<b>spot</b>	or wrinkle, so far	8, 848/ 5
and so pure, without	<b>spot</b>	or wrinkle, as appeareth	8, 851/ 4
cleanness and purity "without	<b>spot</b>	or wrinkle" is here	8, 851/ 9
clean and pure, without	<b>spot</b>	and wrinkle, that Saint	8, 851/ 13
that it hath neither	<b>spot</b>	nor wrinkle. The first	8, 851/ 23
a glorious church without	<b>spot</b>	or wrinkle or any	8, 851/ 28
a glorious church without	<b>spot</b>	or wrinkle; that is	8, 852/ 13
they shall neither have	<b>spot</b>	nor wrinkle neither of	8, 852/ 19
great nor small, nor	<b>spot</b>	of corruption in the	8, 852/ 19
endure and continue without	<b>spot</b>	or wrinkle of sin	8, 852/ 24
a man had either	<b>spot</b>	or wrinkle, he were	8, 852/ 26
and so clean, without	<b>spot</b>	or wrinkle, that Saint	8, 853/ 26
and smooth, without any	<b>spot</b>	or wrinkle, to live	8, 855/ 15
church be clearly without	<b>spot</b>	or wrinkle while it	8, 855/ 17
and yet none without	<b>spot</b>	or wrinkle, meant none	8, 855/ 25

and clean persons, without	<b>spot</b>	or wrinkle, that Saint	8, 857/ 14
and so clean, without	<b>spot</b>	or wrinkle, that Saint	8, 858/ 31
clean, that hath neither	<b>spot</b>	nor wrinkle in her	8, 859/ 9
and so clean, without	<b>spot</b>	or wrinkle of sin	8, 859/ 34
then is she without	<b>spot</b>	. For by the reason	8, 860/ 16
treasuries of God without	<b>spot</b>	and wrinkles. And therefore	8, 860/ 33
so pure, without any	<b>spot</b>	or wrinkle of sin	8, 863/ 8
and so clean, without	<b>spot</b>	or wrinkle of sin	8, 863/ 20
be clean without any	<b>spot</b>	or wrinkle of sin	8, 864/ 11
pure and clean . . . without	<b>spot</b>	or wrinkle" and now	8, 864/ 25
church" is so without	<b>spot</b>	that Saint Peter might	8, 864/ 37
and to call a	<b>spot</b>	a spot, and wrinkle	8, 865/ 5
call a spot a	<b>spot</b>	, and wrinkle a wrinkle	8, 865/ 5
pure and clean without	<b>spot</b>	or wrinkle. And thus	8, 865/ 36
pure and clean without	<b>spot</b>	or wrinkle, he bringeth	8, 866/ 3
pure, and clean, without	<b>spot</b>	or wrinkle... and yet	8, 866/ 19
clean and pure, without	<b>spot</b>	or wrinkle, that Saint	8, 871/ 30
of his church without	<b>spot</b>	or wrinkle are among	8, 879/ 36
pure and clean, without	<b>spot</b>	or wrinkle. For God	8, 882/ 9
and so pure, without	<b>spot</b>	or wrinkle, that Saint	8, 905/ 29
that it hath neither	<b>spot</b>	therein nor wrinkle; for	8, 908/ 11
pure and clean, without	<b>spot</b>	or wrinkle. For, letting	8, 912/ 31
so much as either	<b>spot</b>	or wrinkle in them	8, 913/ 9
and clean, without either	<b>spot</b>	or wrinkle. "But yet	8, 913/ 14
pure and clean, without	<b>spot</b>	or wrinkle, as you	8, 913/ 18
that they neither have	<b>spot</b>	nor wrinkle then were	8, 913/ 26
clean and especially without	<b>spot</b>	or wrinkle. And therefore	8, 913/ 32
that they neither had	<b>spot</b>	nor wrinkle. But the	8, 914/ 7
and pure without any	<b>spot</b>	or wrinkles, no more	8, 914/ 29
folk as neither have	<b>spot</b>	nor wrinkle of sin	8, 914/ 34
pure and clean without	<b>spot</b>	or wrinkle but it	8, 915/ 32
and clean, without any	<b>spot</b>	or wrinkle; of which	8, 916/ 8
pure and clean, without	<b>spot</b>	or wrinkle of sin	8, 949/ 33
virtuous men, clean without	<b>spot</b>	or wrinkle, if they	8, 950/ 10
pure and clean without	<b>spot</b>	or wrinkle. And that	8, 956/ 17
and so clean, without	<b>spot</b>	or wrinkle he proveth	8, 956/ 19
then is she without	<b>spot</b>	. For by the reason	8, 956/ 32
therefore she hath neither	<b>spot</b>	nor wrinkle left in	8, 957/ 8
treasuries of God without	<b>spot</b>	and wrinkles... and therefore	8, 959/ 24
and by confession the	<b>spot</b>	is washed out. The	8, 960/ 10
of our Lord without	<b>spot</b>	and wrinkle. And then	8, 960/ 19
where she is without	<b>spot</b>	or wrinkle be there	8, 960/ 20
It taketh out the	<b>spot</b>	, and he that forgiveth	8, 960/ 23
Church is made without	<b>spot</b>	or wrinkle. She is	8, 960/ 31
a glorious church, without	<b>spot</b>	or wrinkle, there. He	8, 960/ 35
Let us have neither	<b>spot</b>	nor wrinkle. Great is	8, 961/ 1
and made clean without	<b>spot</b>	. He that came without	8, 961/ 5
He that came without	<b>spot</b>	and wrinkle was stretched	8, 961/ 5
make us without any	<b>spot</b>	or wrinkle. Let us	8, 961/ 8
thus, art thou without	<b>spot</b>	or wrinkle? What dost	8, 961/ 11

and clean without either	<b>spot</b>	or wrinkle. And in	8, 963/ 10
and clean without either	<b>spot</b>	or wrinkle of any	8, 963/ 21
of them have either	<b>spot</b>	or wrinkle of sin	8, 964/ 15
that they neither had	<b>spot</b>	nor wrinkle... Saint Augustine	8, 964/ 34
such as have neither	<b>spot</b>	nor wrinkle of sin	8, 965/ 4
and so pure, without	<b>spot</b>	or wrinkle, that he	8, 966/ 20
would make him without	<b>spot</b>	or wrinkle by washing	8, 966/ 24
he can neither gather	<b>spot</b>	nor wrinkle more... that	8, 966/ 30
treasuries of God without	<b>spot</b>	or wrinkle." Which words	8, 970/ 24
her to himself without	<b>spot</b>	or wrinkle or any	8, 971/ 11
that she neither hath	<b>spot</b>	nor wrinkle." Which words	8, 971/ 14
make her glorious, without	<b>spot</b>	or wrinkle, and would	8, 971/ 24
make them glorious, without	<b>spot</b>	or wrinkle. But, as	8, 972/ 4
clean always, without either	<b>spot</b>	or wrinkle... as against	8, 972/ 11
that it neither hath	<b>spot</b>	nor wrinkle." But now	8, 972/ 15
clean and pure, without	<b>spot</b>	or wrinkle... you see	8, 973/ 16
treasuries of God without	<b>spot</b>	or wrinkle... but he	8, 973/ 22
pure, and clean, without	<b>spot</b>	or wrinkle of sin	8, 973/ 27
and so clean, without	<b>spot</b>	or wrinkle, that Saint	8, 974/ 3
clean and pure, without	<b>spot</b>	or wrinkle: yet that	8, 974/ 6
so much as either	<b>spot</b>	or wrinkle. Howbeit, though	8, 984/ 24
pure and clean, without	<b>spot</b>	or wrinkle, that Saint	8, 1028/ 5
and not all utterly	<b>spotless</b>	, and that it can	8, 974/ 9
part, with imperfection and	<b>spots</b>	... since that all the	8, 841/ 17
amend them, and findeth	<b>spots</b>	and wrinkles, and would	8, 852/ 35
among them, and great	<b>spots</b>	and wrinkles, as himself	8, 853/ 30
sins"; wherefore she hath	<b>spots</b>	and wrinkles. But by	8, 860/ 26
out; by acknowledging, her	<b>spots</b>	are washed away. The	8, 860/ 28
the church" ever hath	<b>spots</b>	and wrinkles of sin	8, 864/ 18
the acknowledging of her	<b>spots</b>	and wrinkles of her	8, 864/ 20
as he saith, with	<b>spots</b>	and wrinkles both. Is	8, 864/ 26
God lay never her	<b>spots</b>	nor her wrinkles to	8, 864/ 31
is always washing her	<b>spots</b>	, and always stretching out	8, 864/ 32
she should ever have	<b>spots</b>	and wrinkles while she	8, 865/ 9
man would lay her	<b>spots</b>	and her wrinkles to	8, 865/ 11
washed out all her	<b>spots</b>	and stretched out all	8, 865/ 25
not glorified, nor her	<b>spots</b>	fully washed out... but	8, 865/ 29
afear'd to call her	<b>spots</b>	spots, or her wrinkles	8, 866/ 5
to call her spots	<b>spots</b>	, or her wrinkles wrinkles	8, 866/ 6
heaven... and all his	<b>spots</b>	washed clean out, and	8, 866/ 11
hath, he saith, ever	<b>spots</b>	and wrinkles, while it	8, 866/ 20
though they never lack	<b>spots</b>	nor wrinkles, yet their	8, 866/ 30
nor wrinkles, yet their	<b>spots</b>	be no spots, nor	8, 866/ 30
their spots be no	<b>spots</b>	, nor their wrinkles be	8, 866/ 30
living have indeed many	<b>spots</b>	, and many blots, and	8, 914/ 15
for lack of all	<b>spots</b>	and wrinkles, for that	8, 927/ 6
her, and so always	<b>spots</b>	and wrinkles. But yet	8, 957/ 4
sins"; wherefore she hath	<b>spots</b>	and wrinkles. But by	8, 959/ 18
But by acknowledging, . . . her	<b>spots</b>	are washed away. The	8, 959/ 19
sins"; ergo, she hath	<b>spots</b>	and wrinkles; but by	8, 960/ 8

hath washed away our	<b>spots</b>	with the water of	8, 965/ 14
wrinkle by washing his	<b>spots</b>	with the blessed sacraments	8, 966/ 25
wise washed out his	<b>spots</b>	... and in such wise	8, 966/ 28
purged... and all the	<b>spots</b>	and wrinkles that then	8, 966/ 36
the cleansing of our	<b>spots</b>	, and stretching out of	8, 970/ 37
pure and clean, without	<b>spots</b>	or wrinkles of sin	8, 973/ 31
saith, "like a foul	<b>spotted</b>	clout," and that "the	8, 841/ 19
but that she is	<b>spotted</b>	and wrinkled... he would	8, 866/ 4
therefore yet wrinkled and	<b>spotted</b>	, and so sore feared	8, 866/ 8
her husband washeth she	<b>spotteth</b>	, and as fast as	8, 865/ 31
liveth here, he so	<b>spotteth</b>	himself again, and so	8, 965/ 17
church, which is the	<b>spouse</b>	of God indeed, and	8, 725/ 3
she cleaveth to her	<b>Spouse</b>	... yet she may leave	8, 915/ 21
church, whose Head and	<b>Spouse</b>	is Christ Jesus; and	8, 921/ 29
church, whose Head and	<b>Spouse</b>	is Christ Jesus," and	8, 924/ 5
by falling from her	<b>Spouse</b>	she may err, let	8, 924/ 8
by sticking to her	<b>Spouse</b>	by only faith, with	8, 958/ 3
and looking for the	<b>spouse</b>	that should come to	8, 1016/ 28
against them when the	<b>spouse</b>	with the wise virgins	8, 1016/ 33
soon upon Christendom well	<b>spread</b>	abroad), for increase of	8, 586/ 5
percase also be long	<b>spread</b>	far abroad ere any	8, 592/ 6
any one place, but	<b>spread</b>	abroad in all places	8, 859/ 20
to rest there and	<b>spread</b>	no further abroad... and	8, 909/ 15
the church that is	<b>spread</b>	abroad throughout the whole	8, 976/ 2
this catholic church is	<b>spread</b>	abroad with the shining	8, 976/ 5
sect of heresy to	<b>spread</b>	over all the world	8, 982/ 15
world so as he	<b>spread</b>	the universal church in	8, 982/ 16
wholesome fruit should plenteously	<b>spring</b>	thereof. Go me now	8, 638/ 2
our will, but necessarily	<b>spring</b>	out of the "feeling	8, 785/ 30
of God's grace, there	<b>springeth</b>	after, in the good	8, 768/ 23
the sects which are	<b>sprung</b>	in Bohemia, and in	8, 662/ 30
of heretics arisen and	<b>sprung</b>	up therein, be brought	8, 934/ 25
against Christ's coming was	<b>sprung</b>	up therein, and the	8, 1008/ 27
sects of heresies be	<b>sprung</b>	, and as withered, blasted	8, 1030/ 19
which prick he specially	<b>spurneth</b>	with his kibed heel	8, 583/ 15
saddles, and in their	<b>spurs</b>	... so that their spurs	8, 983/ 25
spurs... so that their	<b>spurs</b>	be brighter than the	8, 983/ 25
game-players' disguising," of golden	<b>spurs</b>	, saddles, and bridles? If	8, 983/ 36
look for it, and	<b>spy</b>	that I had so	8, 603/ 29
far as I can	<b>spy</b>	, he hath nothing touched	8, 644/ 22
children eagle eyes to	<b>spy</b>	out Christ and his	8, 648/ 26
is it easy to	<b>spy</b>	and perceive his juggling	8, 686/ 5
the "true understanding"... and "	<b>spy</b>	" out the "juggling" of	8, 689/ 17
taught the eagles to	<b>spy</b>	out their prey? Even	8, 717/ 34
the children of God	<b>spy</b>	out their father... and	8, 717/ 35
father... and Christ's elects	<b>spy</b>	out their lord, and	8, 717/ 36
such a bird can	<b>spy</b>	his prey untaught, which	8, 723/ 13
these noble eagles that	<b>spy</b>	this prey without the	8, 723/ 24
and thereby maketh them	<b>spy</b>	this prey themselves how	8, 723/ 33
eagle Tyndale learned to	<b>spy</b>	this prey first, he	8, 724/ 6

the children of God	<b>spy</b>	out their father and	8, 724/ 34
mother? For he cannot	<b>spy</b>	out the unknown church	8, 725/ 2
fashion: "And Christ's elect	<b>spy</b>	out their lord, and	8, 725/ 9
for Saint Peter to	<b>spy</b>	. And I marvel what	8, 865/ 2
such holy elects so	<b>spying</b>	out the foot where	8, 725/ 15
me, got him to	<b>St</b>	. Catherine's, to Robert Necton	8, 813/ 30
were with him at	<b>St</b>	. Catherine's, or he with	8, 815/ 16
yesterday with him at	<b>St</b>	. Catherine's? Are ye not	8, 815/ 24
No sultan in a	<b>stage</b>	play may make more	8, 919/ 12
to come to the	<b>stake</b>	than Tyndale to come	8, 579/ 6
bush or tapster's ale	<b>stake</b>	, were a very superstitious	8, 633/ 28
now if he will	<b>stand</b>	to this tale, he	8, 588/ 7
all other fear may	<b>stand</b>	yet under some dread	8, 591/ 26
that neither can Tyndale	<b>stand</b>	by his unknown church	8, 617/ 29
account the other to	<b>stand</b>	in great error and	8, 619/ 21
writing that he would	<b>stand</b>	for the proof of	8, 623/ 31
false church must needs	<b>stand</b>	in the like question	8, 655/ 12
he confesseth that they	<b>stand</b>	all against him, he	8, 659/ 10
his final words also	<b>stand</b>	with this conclusion, with	8, 663/ 2
abide and remain and	<b>stand</b>	fast with God, and	8, 669/ 23
the same things shall	<b>stand</b>	strong and sure... and	8, 678/ 37
beside, if faith either	<b>stand</b>	still with him or	8, 687/ 30
shift... let him now	<b>stand</b>	well to his tackling	8, 715/ 29
Scripture, no man should	<b>stand</b>	to the faith and	8, 729/ 14
as the world shall	<b>stand</b>	. For Saint Augustine allegeth	8, 738/ 37
questions, every man must	<b>stand</b>	unto that end which	8, 739/ 36
of them all would	<b>stand</b>	... he is driven at	8, 741/ 24
where he saith, "I	<b>stand</b>	at the door and	8, 747/ 8
the Day of Judgment	<b>stand</b>	in more hard case	8, 759/ 16
devil's faith (which may	<b>stand</b>	, as Master More confesseth	8, 773/ 21
devil's faith (which may	<b>stand</b>	, as Master More confesseth	8, 777/ 33
the faith which may	<b>stand</b>	, as I confess, with	8, 778/ 22
alone" that it may	<b>stand</b>	with all abominable deeds	8, 778/ 29
all manner abomination may	<b>stand</b>	, and hours, and days	8, 779/ 3
without other virtues, but	<b>stand</b>	also with all abominable	8, 779/ 9
that faith that may	<b>stand</b>	with all manner of	8, 779/ 21
may but also do	<b>stand</b>	with any kind of	8, 779/ 24
say, yet of obstinacy	<b>stand</b>	still therein and abide	8, 781/ 13
will in no wise	<b>stand</b>	... with which he would	8, 784/ 29
cry upon us, nor	<b>stand</b>	and knock at the	8, 787/ 7
men or miracles, they	<b>stand</b>	yet clear aboard and	8, 798/ 1
chastity, if they would	<b>stand</b>	unto the expositions of	8, 809/ 16
historical faith than will	<b>stand</b>	with his words before	8, 818/ 33
else they can never	<b>stand</b>	in God's favor and	8, 822/ 3
in their merits, but	<b>stand</b>	in fear of their	8, 841/ 16
man may rest and	<b>stand</b>	sure. And for this	8, 847/ 13
a sure pillar, and	<b>stand</b>	fast thereupon as upon	8, 847/ 19
all damnable errors, may	<b>stand</b>	and lean unto. And	8, 856/ 15
The Church doth not	<b>stand</b>	in men by reason	8, 857/ 33
Wherefore, that church doth	<b>stand</b>	in those persons in	8, 857/ 36

For, letting the authorities	<b>stand</b>	for the while... what	8, 863/ 4
but good... whereas we	<b>stand</b>	else in peril of	8, 894/ 20
true church will not	<b>stand</b>	me in the stead	8, 896/ 35
whoresons!" quod he. "Ye	<b>stand</b>	still, every one, I	8, 900/ 34
Master Henry bade him	<b>stand</b>	to his harms hardily	8, 901/ 2
therein or no, can	<b>stand</b>	them in no stead	8, 902/ 2
that your tokens can	<b>stand</b>	us in. And therefore	8, 902/ 5
here in earth shall	<b>stand</b>	us in any stead	8, 902/ 6
The Church doth not	<b>stand</b>	in men by the	8, 910/ 6
Wherefore, that church doth	<b>stand</b>	in those persons in	8, 910/ 8
but that it must	<b>stand</b>	till it be by	8, 923/ 10
so suffered since to	<b>stand</b>	... was never his work	8, 933/ 7
things he perceived to	<b>stand</b>	sore in his light	8, 934/ 8
and declaration must needs	<b>stand</b>	and be firm, or	8, 938/ 13
from grace, and so	<b>stand</b>	long in such ungracious	8, 957/ 20
in some horrible sins,	<b>stand</b>	still in a damnable	8, 957/ 27
place, and thou shalt	<b>stand</b>	upon a rock"; and	8, 977/ 3
of their churches can	<b>stand</b>	and agree with other	8, 993/ 12
while the world shall	<b>stand</b>	. And this they say	8, 996/ 33
church of those that	<b>stand</b>	for the while in	8, 1001/ 3
them and shall also	<b>stand</b>	in great peril to	8, 1004/ 20
hath to run he	<b>standeth</b>	still at the tilt's	8, 579/ 11
malicious railing. For whoso	<b>standeth</b>	aloft upon a hill	8, 591/ 34
the kingdom of God	<b>standeth</b>	not in words," as	8, 608/ 2
Whereas indeed the question	<b>standeth</b>	in this: whether the	8, 624/ 28
but the literal sense	<b>standeth</b>	whole beside. And where	8, 635/ 25
the kingdom of heaven	<b>standeth</b>	not in words of	8, 690/ 23
say, the stock that	<b>standeth</b>	still and remaineth) God	8, 693/ 32
then good men: yet	<b>standeth</b>	that order still, that	8, 731/ 7
of his tale wherein	<b>standeth</b>	altogether that is to	8, 760/ 14
yet (since the truth	<b>standeth</b>	, by Tyndale's tale, in	8, 772/ 9
way that his face	<b>standeth</b>	. Finally, that little flock	8, 772/ 25
that yet their faith	<b>standeth</b>	still therewith and never	8, 778/ 34
with many men it	<b>standeth</b>	still all their life	8, 781/ 10
ye hear how Tyndale	<b>standeth</b>	at his back and	8, 802/ 25
the whole effect whereof	<b>standeth</b>	altogether in two things	8, 803/ 15
him while the world	<b>standeth</b>	. Now come we, then	8, 808/ 14
Church and these heretics	<b>standeth</b>	not upon the words	8, 810/ 17
grace. For this church	<b>standeth</b>	by Christ's election, and	8, 837/ 33
heaven, but that altogether	<b>standeth</b>	in faith alone; which	8, 842/ 2
thing whereupon the pillar	<b>standeth</b>	sure... so is the	8, 847/ 11
earth; for this church	<b>standeth</b>	alonely in the spiritual	8, 857/ 31
also that the church	<b>standeth</b>	not in dignity, but	8, 858/ 7
Lyra saith "the church"	<b>standeth</b>	not in spiritual power	8, 858/ 19
we live here, so	<b>standeth</b>	it... and when we	8, 860/ 30
every priest's tale that	<b>standeth</b>	up in a pulpit	8, 884/ 19
also that the church	<b>standeth</b>	not in dignity, but	8, 910/ 24
saith that "the church	<b>standeth</b>	not in the dignity	8, 911/ 3
city and a realm	<b>standeth</b>	not so much by	8, 911/ 7
the rulers as it	<b>standeth</b>	by wisdom, good order	8, 911/ 8

For the universal church	<b>standeth</b>	in the election of	8, 921/ 27
the whole universal church "	<b>standeth</b>	in the election of	8, 924/ 3
it is. For it	<b>standeth</b>	in clothing and in	8, 930/ 18
of it as it	<b>standeth</b>	may be seen and	8, 952/ 11
but the whole tree	<b>standeth</b>	itself invisible for all	8, 952/ 12
we live here, so	<b>standeth</b>	it... and when we	8, 959/ 21
consider the point that	<b>standeth</b>	between us in variance	8, 1001/ 20
that against this folly	<b>standeth</b>	still the first reason	8, 1014/ 7
all his solution shortly	<b>standeth</b>	in this: that whereas	8, 1030/ 26
this solution of Tyndale	<b>standeth</b>	not only Saint Cyprian	8, 1030/ 36
the union of faith	<b>standing</b>	among them all, every	8, 577/ 9
if he said true,	<b>standing</b>	yet of all these	8, 645/ 2
the very, true church	<b>standing</b>	in question, "heretics" that	8, 655/ 11
as every reasonable man	<b>standing</b>	but indifferent and void	8, 749/ 9
words, our Savior himself,	<b>standing</b>	yet without the city	8, 759/ 8
and charity too, and	<b>standing</b>	in such state of	8, 782/ 27
any man toward salvation,	<b>standing</b>	his frantic heresies against	8, 799/ 10
toward which glory Tyndale,	<b>standing</b>	his heresy, cannot, as	8, 799/ 25
signify strength in the	<b>standing</b>	by themselves... but they	8, 847/ 1
think that the thing	<b>standing</b>	in such case, our	8, 893/ 4
at the leastwise, that	<b>standing</b>	still in your old	8, 1030/ 2
nothing but cakebread or	<b>starch</b>	. And when the clergy	8, 584/ 2
memorial in wine and	<b>starch</b>	or cakebread be very	8, 589/ 34
turned from bread to	<b>starch</b>	. "These goodly glosses, lo	8, 641/ 16
bread and wine, or	<b>starch</b>	instead of bread; and	8, 656/ 24
it should be but	<b>starch</b>	. And thus, whereas the	8, 661/ 36
be peradventure "turned into	<b>starch</b>	. " Lo, good Christian readers	8, 704/ 37
as Tyndale argueth it,	<b>starch</b>	instead of bread. I	8, 710/ 1
for bare bread or	<b>starch</b>	. But now when he	8, 773/ 3
nothing but bread or	<b>starch</b>	. And the second conclusion	8, 775/ 13
Body bare cakebread or	<b>starch</b>	, with his doctrine of	8, 786/ 5
it but cakebread or	<b>starch</b>	. And, finally, yet is	8, 788/ 12
nothing but cakebread or	<b>starch</b>	?" To all these and	8, 802/ 31
cakebread and wine, or	<b>starch</b>	instead of bread: I	8, 804/ 33
bread and wine, and	<b>starch</b>	instead of bread; and	8, 826/ 25
for all that, be	<b>stark</b>	naught still. But yet	8, 587/ 10
his apostles to be	<b>stark</b>	heretics... and that none	8, 607/ 22
waxeth for anger so	<b>stark</b>	mad at last... that	8, 676/ 4
in his place a	<b>stark</b>	, wretched heretic lately burned	8, 684/ 24
own eyes, they be	<b>stark</b>	ribalds all. And agreement	8, 695/ 14
that man may seem	<b>stark</b>	mad that affirmeth now	8, 1020/ 19
us in manner as	<b>stark-blind</b>	as a cat... and	8, 644/ 16
either is my brain	<b>stark-blind</b>	indeed or else doth	8, 644/ 19
take sun, moon, and	<b>stars</b>	to help you, with	8, 838/ 25
clout," and that "the	<b>stars</b>	are not clean in	8, 841/ 20
till your holy eyes	<b>start</b>	out of your head	8, 838/ 18
the rebuke of any	<b>state</b>	to put forth any	8, 592/ 28
his posterity, from the	<b>state</b>	of original justice... and	8, 755/ 5
in respect of our	<b>state</b>	, the Jews were but	8, 756/ 20
dead as unto the	<b>state</b>	of salvation... as the	8, 780/ 6

charity put him in	<b>state</b>	of grace, which is	8, 782/ 24
and standing in such	<b>state</b>	of grace that if	8, 782/ 27
it, convenient for the	<b>state</b>	of this present life	8, 799/ 17
proportion of man's natural	<b>state</b>	: then is, I say	8, 819/ 32
still out of the	<b>state</b>	of grace... or else	8, 823/ 19
long in such ungracious	<b>state</b>	... and yet, through God's	8, 957/ 21
still in a damnable	<b>state</b>	. And as it may	8, 957/ 28
yet dieth in the	<b>state</b>	of grace and shall	8, 970/ 7
faith and in the	<b>state</b>	of grace, shall after	8, 975/ 24
the while in the	<b>state</b>	of grace, a church	8, 1001/ 3
a losing of their	<b>state</b>	, and no time of	8, 1007/ 19
multitude, of many sundry	<b>states</b>	, manners, conditions, and kinds	8, 599/ 14
he that hath little	<b>stature</b>	as he that hath	8, 822/ 34
also by the plain	<b>statute</b>	De scandalis magnatum sore	8, 592/ 24
voice, with your own	<b>statutes</b>	, with your own word	8, 919/ 1
he would ween to	<b>stay</b>	the ship, he draweth	8, 897/ 31
any council everything should	<b>stay</b>	, and nothing pass, till	8, 922/ 27
other language in the	<b>stead</b>	thereof. But as for	8, 807/ 4
stand me in the	<b>stead</b>	of a tavern token	8, 896/ 36
stand them in no	<b>stead</b>	at all. And thus	8, 902/ 2
it by, for any	<b>stead</b>	that your tokens can	8, 902/ 5
stand us in any	<b>stead</b>	toward any surety of	8, 902/ 7
them in in the	<b>stead</b>	of mine own, and	8, 918/ 3
she sticketh only by	<b>steadfast</b>	faith; by whose pureness	8, 861/ 18
uncleanness; for she believeth	<b>steadfastly</b>	that she hath an	8, 861/ 20
willing to reserve the	<b>steadfastness</b>	of true faith should	8, 874/ 38
willing to reserve the	<b>steadfastness</b>	of true faith should	8, 929/ 12
evangelical seed and to	<b>steal</b>	an evangelical book out	8, 628/ 19
I ween, assay to	<b>steal</b>	away in the dark	8, 1004/ 10
that, his legerdemain in	<b>stealing</b>	, whereof a man might	8, 628/ 23
that shall yet by	<b>stealth</b>	do to some other	8, 986/ 7
almost as well Paul's	<b>steeple</b>	to a dagger sheath	8, 698/ 12
Haven destroyed through Tenterden	<b>Steeple</b>	. And there, to knit	8, 776/ 1
the building of Tenterden	<b>Steeple</b>	and other steeples and	8, 776/ 3
therefore pull down Tenterden	<b>Steeple</b>	, and so should Sandwich	8, 776/ 10
Tenterden Steeple and other	<b>steeples</b>	and churches in the	8, 776/ 3
from a harlot's bed	<b>step</b>	up into the pulpit	8, 651/ 21
may by the way	<b>step</b>	into another false church	8, 662/ 10
which will receive no	<b>step</b>	. And yet there they	8, 718/ 2
which will receive no	<b>step</b>	. And yet there they	8, 725/ 11
and therefore received the	<b>step</b>	of Saint Peter so	8, 725/ 17
foot, where never a	<b>step</b>	appeareth he hath himself	8, 725/ 30
now and then, among,	<b>step</b>	into theft and adultery	8, 725/ 33
stepped any such one	<b>step</b>	in all the days	8, 726/ 3
at door... and thereupon	<b>step</b>	in again and say	8, 877/ 14
so deep that he	<b>stepped</b>	in above the knees	8, 725/ 18
the knees, and had	<b>stepped</b>	over the head too	8, 725/ 18
spieth not that Christ	<b>stepped</b>	any such one step	8, 726/ 3
the steps that Christ	<b>stepped</b>	on the Mount of	8, 726/ 7
receiveth no footing, and	<b>stepping</b>	after the steps of	8, 725/ 16

and stepping after the	<b>steps</b>	of Christ in the	8, 725/ 16
water, which can no	<b>steps</b>	receive... and therefore received	8, 725/ 17
receive and keep no	<b>steps</b>	of any man, when	8, 725/ 20
it receiveth shortly the	<b>steps</b>	of every man yea	8, 725/ 21
and follow the very	<b>steps</b>	of Christ even foot	8, 725/ 30
any following of the	<b>steps</b>	of Christ, but if	8, 725/ 36
lay to Tyndale the	<b>steps</b>	of Friar Luther into	8, 726/ 5
the nun's bed... whose	<b>steps</b>	, as their chief elect	8, 726/ 5
very far from the	<b>steps</b>	that Christ stepped on	8, 726/ 7
in his own house	<b>steward</b>	, caterer, panter, butler, or	8, 580/ 6
name of "wedding" make	<b>stewed</b>	strumpets of nuns; and	8, 804/ 28
Rome set up a	<b>stews</b>	of boys. We have	8, 586/ 33
up in Rome a	<b>stews</b>	of twenty or thirty	8, 765/ 5
but set up a	<b>stews</b>	of boys also, against	8, 765/ 8
But yet if Tyndale	<b>stick</b>	so sore thereto that	8, 618/ 17
to his tackling, and	<b>stick</b>	stiffly thereto. Let us	8, 715/ 30
from their sins, and	<b>stick</b>	fast unto his merits	8, 838/ 5
in Christ's words, and	<b>stick</b>	fast to his blessed	8, 838/ 11
from their sins, and	<b>stick</b>	fast unto his merits	8, 844/ 15
with Christ's blood, and	<b>stick</b>	all fast only to	8, 844/ 28
blood; fourthly, that they	<b>stick</b>	fast unto his merits	8, 848/ 2
only; fifthly, that they	<b>stick</b>	only to God's promises	8, 848/ 3
the very church do	<b>stick</b>	to the promises only	8, 850/ 17
every faithful person should	<b>stick</b>	to the promises of	8, 850/ 19
For so should we	<b>stick</b>	to promises only, and	8, 850/ 24
we will be saved,	<b>stick</b>	fast unto the belief	8, 850/ 30
and yet must we	<b>stick</b>	fastly to Christ in	8, 850/ 32
would, I ween, never	<b>stick</b>	for an answer, but	8, 892/ 14
these fellows with a	<b>stick</b>	, and let us have	8, 936/ 22
had come with his	<b>stick</b>	and patted them upon	8, 936/ 23
men ween that to	<b>stick</b>	to God by faith	8, 958/ 14
by faith alone we	<b>stick</b>	to Christ, as Barnes	8, 958/ 34
Bernard... you would not	<b>stick</b>	to condemn him for	8, 984/ 10
For if they will	<b>stick</b>	upon the denying thereof	8, 1012/ 15
and the faster he	<b>sticketh</b>	in the mire. For	8, 607/ 36
with Christ's blood, and	<b>sticketh</b>	fast and sure alonely	8, 838/ 30
with Christ's blood, and	<b>sticketh</b>	fast and sure all	8, 844/ 20
strength, but that she	<b>sticketh</b>	so fast to the	8, 846/ 27
church of Christ that	<b>sticketh</b>	fast unto anything besides	8, 850/ 22
the reason that she	<b>sticketh</b>	by faith so fast	8, 860/ 17
trust. Unto whom she	<b>sticketh</b>	only by steadfast faith	8, 861/ 18
the reason that she	<b>sticketh</b>	by faith so fast	8, 956/ 33
But yet because she	<b>sticketh</b>	fast unto her husband	8, 957/ 4
the creeping out, what	<b>sticking</b>	his face found beneath	8, 634/ 34
of their good will	<b>sticking</b>	still to the inward	8, 748/ 21
all this, make any	<b>sticking</b>	(I cannot tell what	8, 821/ 32
sins forgiven her by	<b>sticking</b>	to her Spouse by	8, 958/ 3
his tackling, and stick	<b>stiffly</b>	thereto. Let us, concerning	8, 715/ 30
have stuck still as	<b>stiffly</b>	for that work as	8, 934/ 16
heretics affirmed it more	<b>stiffly</b>	. Go to, therefore," would	8, 936/ 20

all the remnant do	<b>stiffly</b>	hold the contrary, they	8, 942/ 9
now Friar Barnes holdeth	<b>stiffly</b>	for a very truth	8, 964/ 26
for all that, have	<b>stiffly</b>	swerved from any point	8, 1027/ 30
juggleth himself over the	<b>stile</b>	ere he come at	8, 686/ 6
yet them account we	<b>still</b>	for voyagers and pilgrims	8, 578/ 31
to run he standeth	<b>still</b>	at the tilt's end	8, 579/ 11
see us, but lie	<b>still</b>	, as Luther saith, asleep	8, 582/ 32
priests keep their whores	<b>still</b>	. Howbeit, in very deed	8, 584/ 26
that, be stark naught	<b>still</b>	. But yet are not	8, 587/ 10
be, for all that,	<b>still</b>	bound both to love	8, 590/ 36
the clergy... dissembling always	<b>still</b>	the temporalty, as though	8, 599/ 19
this hole through it	<b>still</b>	... and so great that	8, 605/ 30
yet that company was	<b>still</b>	the church continued on	8, 610/ 14
should forever personally dwell	<b>still</b>	here in earth conversant	8, 614/ 13
too) bear me downright	<b>still</b>	in hand it is	8, 618/ 19
that synagogue some continued	<b>still</b>	such as himself had	8, 620/ 3
the sacrifice he might	<b>still</b>	have thought that in	8, 620/ 5
the sundry sects abode	<b>still</b>	together... but yet the	8, 621/ 32
until Doomsday they lie	<b>still</b>	all and sleep... as	8, 626/ 2
though these heretics did	<b>still</b>	dwell with the Church	8, 626/ 33
and contrary, continued yet	<b>still</b>	together, as they did	8, 626/ 37
the Scripture do remain	<b>still</b>	and be preached, the	8, 633/ 2
they or we be	<b>still</b>	as blind as we	8, 645/ 4
as we were, and	<b>still</b>	feel and fumble about	8, 645/ 5
and else be we	<b>still</b>	yet at as great	8, 647/ 26
always that company that	<b>still</b>	remaineth in it; contrary	8, 649/ 23
known Catholic church have	<b>still</b>	the belief of the	8, 650/ 11
but these fellows keep	<b>still</b>	their own sins themselves	8, 653/ 16
even in like doubt	<b>still</b>	. Now if Tyndale will	8, 655/ 14
as to say yet	<b>still</b>	that the old holy	8, 659/ 17
now the same faith	<b>still</b>	, and Tyndale and his	8, 660/ 13
there remained and abode	<b>still</b>	very bread too, therewith	8, 661/ 22
all that, always feeleth	<b>still</b>	that through the feeling	8, 666/ 35
his apostles hath ever	<b>still</b>	continued with us... which	8, 669/ 10
hath been one church	<b>still</b>	continued from the beginning	8, 669/ 11
the very stock continued	<b>still</b>	and remained... and the	8, 669/ 19
and the very charity	<b>still</b>	continueth therein... and that	8, 669/ 26
beginning it hath ever	<b>still</b>	been, by ordinary course	8, 669/ 40
Church, and it continueth	<b>still</b>	it is impossible, I	8, 670/ 28
fell from thence, left	<b>still</b>	with God behind him	8, 673/ 2
assoiled is, and abideth	<b>still</b>	, so mighty, strong, and	8, 673/ 6
where, will yet say	<b>still</b>	"Yes," and nothing but	8, 679/ 20
him, because he saith	<b>still</b>	"Yes"... with as much	8, 679/ 22
them, and hold them	<b>still</b>	in obstinacy. More O	8, 681/ 5
falling from his faith	<b>still</b>	pretend his name, ye	8, 683/ 6
if faith either stand	<b>still</b>	with him or come	8, 687/ 31
the stock that standeth	<b>still</b>	and remaineth) God shall	8, 693/ 32
come forth, but lie	<b>still</b>	bedridden at home... and	8, 701/ 15
all in a sleep	<b>still</b>	, no man wotteth where	8, 702/ 36
as to deny it	<b>still</b>	, then will every man	8, 717/ 16

yet standeth that order	<b>still</b>	, that he first believed	8, 731/ 7
And so is Tyndale	<b>still</b>	overthrown. "Yea," saith Tyndale	8, 731/ 10
And so be they	<b>still</b>	, whatever Tyndale say. But	8, 734/ 33
in the Catholic Church	<b>still</b>	these he laid, I	8, 735/ 35
whether he remember it	<b>still</b>	or have forgotten it	8, 746/ 1
the man will continue	<b>still</b>	with God in cleaving	8, 748/ 15
their good will sticking	<b>still</b>	to the inward cause	8, 748/ 22
chapter, then pursueth he	<b>still</b>	upon the same in	8, 755/ 11
yet their faith standeth	<b>still</b>	therewith and never faileth	8, 778/ 34
many men it standeth	<b>still</b>	all their life, be	8, 781/ 10
yet of obstinacy stand	<b>still</b>	therein and abide bondslaves	8, 781/ 13
it walk with him	<b>still</b>	. For our Savior saith	8, 781/ 25
taketh hold and holdeth	<b>still</b>	... is by God drawn	8, 782/ 17
if it either abide	<b>still</b>	or come again, suppeth	8, 784/ 11
him which yet say	<b>still</b>	as Luther did before	8, 784/ 26
every man to sit	<b>still</b>	and go nothing about	8, 785/ 29
nearer, but sit even	<b>still</b>	and let God work	8, 786/ 17
true believers shall be	<b>still</b>	the stronger. And though	8, 794/ 3
their children shall lie	<b>still</b>	and sleep, and therefore	8, 796/ 16
but even to sit	<b>still</b>	and do naught, and	8, 799/ 27
answer, that they remain	<b>still</b>	unanswered. And therefore as	8, 800/ 22
now believe the Scripture	<b>still</b>	for the authority of	8, 804/ 10
as Saint Augustine did	<b>still</b>	when he wrote of	8, 804/ 11
of the Church always	<b>still</b>	; and yet dare I	8, 804/ 14
the manifold miracles that	<b>still</b>	continue in only the	8, 808/ 32
doth even the same	<b>still</b>	... and will therefore say	8, 810/ 30
Bristol. And when he	<b>still</b>	abode thereby, upon his	8, 814/ 24
that he feeleth always	<b>still</b>	written with God's own	8, 817/ 5
he letteth to keep,	<b>still</b>	, without any failing at	8, 819/ 17
for all the baptism,	<b>still</b>	out of the state	8, 823/ 19
world... but ever hang	<b>still</b>	thereon, as scabs and	8, 825/ 6
believe the Catholic Church	<b>still</b>	, as Saint Augustine did	8, 827/ 10
some will needs lie	<b>still</b>	in prison, and some	8, 848/ 30
as they were all	<b>still</b>	of "the church," and	8, 853/ 15
and by that respect	<b>still</b>	sanctified and by profession	8, 853/ 16
company, in heart, and	<b>still</b>	continued in God's former	8, 853/ 25
yet remaineth the remnant	<b>still</b>	the very, full Catholic	8, 856/ 18
remnant the selfsame man	<b>still</b>	, and the selfsame soul	8, 856/ 23
the selfsame soul should	<b>still</b>	remain whole in the	8, 856/ 23
any such church remaineth	<b>still</b>	so far forth unproved	8, 859/ 24
suffered to sin on	<b>still</b>	. And yet, though there	8, 868/ 28
else, if it tarry	<b>still</b>	till it wet well	8, 876/ 9
and the garland hang	<b>still</b>	; and then had the	8, 878/ 31
but that she stood	<b>still</b>	in a doubt and	8, 884/ 4
his very, holy church	<b>still</b>	, as ye show to	8, 885/ 6
I shall always remain	<b>still</b>	in like doubt, and	8, 887/ 21
heaven... and leave me	<b>still</b>	in darkness and ignorance	8, 898/ 7
understood none... but stood	<b>still</b>	and gaped upon him	8, 900/ 32
quod he. "Ye stand	<b>still</b>	, every one, I ween	8, 900/ 34
and bid them sit	<b>still</b>	and hold their babble	8, 902/ 22

put out, they be	<b>still</b>	of the court and	8, 907/ 13
that he runneth forth	<b>still</b>	in this purpose and	8, 910/ 5
understand no Latin ween	<b>still</b>	that it were the	8, 917/ 7
bring their heresy forth	<b>still</b>	in question, and beguile	8, 933/ 33
Barnes would have stuck	<b>still</b>	as stiffly for that	8, 934/ 16
would yet have stuck	<b>still</b>	, and say the decree	8, 936/ 10
continue; and as it	<b>still</b>	continueth, and always continue	8, 942/ 14
so is it always	<b>still</b>	, and always still shall	8, 942/ 16
always still, and always	<b>still</b>	shall be, the very	8, 942/ 16
some horrible sins, stand	<b>still</b>	in a damnable state	8, 957/ 27
trust surely, and live	<b>still</b>	as we list. For	8, 958/ 33
live, so she continueth	<b>still</b>	, and every man when	8, 960/ 12
confesseth that she hath	<b>still</b>	sins to be forgiven	8, 961/ 13
instant prayer he goeth	<b>still</b>	about it here... and	8, 972/ 5
that be of it	<b>still</b>	and go not out	8, 987/ 29
therein, and being also	<b>still</b>	thereof, be yet sometimes	8, 987/ 32
mind, and yet abide	<b>still</b>	in their habit and	8, 988/ 34
be known and say	<b>still</b>	, for all that, that	8, 995/ 2
seek her, and evermore	<b>still</b>	unknown. Wherefore, good Christian	8, 995/ 4
the revelations of God	<b>still</b>	abide and continue in	8, 996/ 18
his Holy Spirit do	<b>still</b>	, by secret inspiration, reveal	8, 996/ 21
vengeance taken, they were	<b>still</b>	in one church, were	8, 1007/ 6
many evil masters abiding	<b>still</b>	among the good, many	8, 1009/ 4
as the good hath	<b>still</b>	been head of the	8, 1010/ 3
he is the head	<b>still</b>	." And here will they	8, 1010/ 26
against this folly standeth	<b>still</b>	the first reason that	8, 1014/ 7
should persevere and abide	<b>still</b>	good or no. Now	8, 1015/ 2
be evil, be yet	<b>still</b>	in the catholic church	8, 1015/ 38
to the same vices	<b>still</b>	. And when Saint Paul	8, 1017/ 23
And yet shall it	<b>still</b>	be Christ's holy church	8, 1020/ 26
the leastwise, that standing	<b>still</b>	in your old froward	8, 1030/ 2
and revenge the filthy	<b>stink</b>	of the fleshly carrion	8, 610/ 32
we should believe, to	<b>stir</b>	us up unto faith	8, 692/ 22
we should do, to	<b>stir</b>	us up to do	8, 692/ 23
thee to resuscitate and	<b>stir</b>	up the grace that	8, 844/ 1
poor simple souls, would	<b>stir</b>	such schisms and heresies	8, 955/ 19
of those unbelievers God	<b>stirred</b>	up Moses, and brought	8, 609/ 12
to chastise their wickedness...	<b>stirred</b>	them up a prophet	8, 609/ 19
coming of Christ... God	<b>stirred</b>	up a hundred prophets	8, 612/ 28
so that God hath	<b>stirred</b>	up among us, since	8, 620/ 34
And surely he hath	<b>stirred</b>	up very many... of	8, 620/ 35
Christ and his apostles,	<b>stirred</b>	up in his known	8, 623/ 3
other prophets which God	<b>stirred</b>	up in all such	8, 717/ 31
sake, moved him and	<b>stirred</b>	him to believe that	8, 730/ 19
they be from the	<b>stock</b>	, they therefore dry up	8, 603/ 6
old all of one	<b>stock</b>	, yet be now severed	8, 619/ 19
hath as the very	<b>stock</b>	continued still and remained	8, 669/ 19
that persevere in the	<b>stock</b>	, be it diminished and	8, 671/ 32
is to say, the	<b>stock</b>	that standeth still and	8, 693/ 32
divided from the old	<b>stock</b>	, in what places of	8, 962/ 6

left together in the	<b>stock</b>	of unity of the	8, 992/ 9
old, so long continuing	<b>stock</b>	, agreeing together in faith	8, 1000/ 27
tree and the very	<b>stock</b>	... out of which and	8, 1030/ 18
and when he had	<b>stolen</b>	it, then bring it	8, 628/ 21
for cloying of the	<b>stomach</b>	no more at once	8, 580/ 33
very bottom of my	<b>stomach</b>	... and not, yet, all	8, 641/ 6
ever was in his	<b>stomach</b>	, as plainly as he	8, 814/ 13
go through... yet the	<b>stone</b>	could not fall through	8, 605/ 8
one threw in a	<b>stone</b>	no bigger than an	8, 605/ 33
the world, concerning the	<b>stone</b>	to go through the	8, 606/ 15
the whorl, and the	<b>stone</b>	to fall through the	8, 606/ 16
in flight, and chief	<b>stone</b>	in their foundation whereon	8, 675/ 24
whole refuge, and chief	<b>stone</b>	in their foundation... whereupon	8, 679/ 6
in books either of	<b>stone</b>	or in dead skins	8, 753/ 8
but a temple of	<b>stone</b>	, too; by which manner	8, 789/ 24
he hurled a great	<b>stone</b>	out at adventure among	8, 900/ 38
by David prophesied: "The	<b>stone</b>	which they that were	8, 1009/ 22
the hedge, then hurl	<b>stones</b>	at it hardly and	8, 664/ 29
nor yet by precious	<b>stones</b>	; neither by miters nor	8, 837/ 15
may well see the	<b>stones</b>	, but we cannot see	8, 845/ 21
he gathered up good	<b>stones</b>	... not gunstones, but as	8, 900/ 20
keepeth from them hurl	<b>stones</b>	at their heads because	8, 901/ 15
and the doctrine, dead,	<b>stony</b>	hearts should wax tender	8, 753/ 14
Now, if the whorl	<b>stood</b>	on the one end	8, 605/ 31
I ween if ye	<b>stood</b>	in the nether end	8, 605/ 34
the church of Israel	<b>stood</b>	." Likewise in the New	8, 833/ 30
so long her nose	<b>stood</b>	right. For by him	8, 864/ 30
side but that she	<b>stood</b>	still in a doubt	8, 884/ 4
King's safe-conduct, should have	<b>stood</b>	in peril to be	8, 885/ 26
his bosom, and then	<b>stood</b>	him up upon a	8, 900/ 22
as understood none... but	<b>stood</b>	still and gaped upon	8, 900/ 32
so: let us, to	<b>stop</b>	his mouth with, grant	8, 618/ 20
put in the water,	<b>stop</b>	fast all the holes	8, 654/ 35
Lady is a plain	<b>stop</b>	, since they cannot be	8, 1005/ 31
make any law to	<b>stop</b>	them of their holy	8, 1011/ 36
and thereby they have	<b>stopped</b>	up the gates of	8, 634/ 24
key of knowledge, and	<b>stopped</b>	up the kingdom of	8, 692/ 14
ways in such wise	<b>stopped</b>	, and his paths so	8, 990/ 26
and hearing of the	<b>stories</b>	and the temple and	8, 619/ 12
may read, in authentic	<b>stories</b>	, that the Arians did	8, 684/ 13
they have put the	<b>stories</b>	that should in many	8, 706/ 35
and partly by authentic	<b>stories</b>	. And as the Jews	8, 707/ 3
They have put the	<b>stories</b>	that should in many	8, 710/ 31
such false and feigned	<b>stories</b>	remain and taken for	8, 711/ 4
and partly by authentic	<b>stories</b>	." Here would he fain	8, 712/ 5
as we believe the	<b>stories</b>	of the world, because	8, 742/ 16
years, and old authentic	<b>stories</b>	which they had brought	8, 774/ 29
years, and old authentic	<b>stories</b>	which they had brought	8, 805/ 28
Scripture and old, ancient	<b>stories</b>	... and therewith, as men	8, 806/ 8
by antiquities and old	<b>stories</b>	, like as Master Lyly	8, 806/ 29

any such "old authentic	<b>stories</b>	" as he speaketh of	8, 807/ 23
And by what old	<b>stories</b>	newly found out can	8, 808/ 1
folk many old authentic	<b>stories</b>	proving their heresies false	8, 808/ 5
can remember, any old	<b>stories</b>	against it. For I	8, 808/ 7
read nor heard many	<b>stories</b>	. Wherefore it must needs	8, 822/ 16
lack of reading of	<b>stories</b>	), they must needs have	8, 824/ 14
Matthew and by the	<b>story</b>	that Christ also telleth	8, 583/ 10
tell them of that	<b>story</b>	of Abraham, Dives, and	8, 626/ 5
fire and flame, the	<b>story</b>	that Christ telleth himself	8, 626/ 7
that God caused that	<b>story</b>	to be written in	8, 637/ 25
true in some one	<b>story</b>	that the Church hath	8, 710/ 34
credence given to a	<b>story</b>	told him by men	8, 746/ 15
the truth of a	<b>story</b>	, and not the means	8, 749/ 11
false... as the false	<b>story</b>	of Mahomet many Turks	8, 781/ 11
fain hear some one	<b>story</b>	by which he proveth	8, 807/ 26
heaven. By what old	<b>story</b>	proveth he that folk	8, 807/ 30
souls? By what old	<b>story</b>	will he show us	8, 807/ 32
Mass? By what old	<b>story</b>	can he make it	8, 807/ 34
believed it with a	<b>story</b>	faith; whereof, as ye	8, 812/ 15
us begin at his "	<b>story</b>	" faith... and since he	8, 818/ 17
believeth once with a	<b>story</b>	faith, infound the feeling	8, 819/ 4
as I say, no "	<b>story</b>	faith"... and therefore, by	8, 823/ 34
it first with a "	<b>story</b>	faith." But yet ye	8, 827/ 2
matter out of the	<b>story</b>	that was by a	8, 989/ 21
wrong way except the	<b>straight</b>	way to hell be	8, 638/ 20
and look to leap	<b>straight</b>	to heaven by the	8, 641/ 5
of our Lord; make	<b>straight</b>	the paths of our	8, 651/ 17
heretics, and yet not	<b>straight</b>	into the true church	8, 661/ 24
that though he go	<b>straight</b>	out of a church	8, 662/ 9
He made "crooked things	<b>straight</b>	," as it is written	8, 691/ 21
smooth and the crooked	<b>straight</b>	, and to turn the	8, 704/ 2
a man... he runneth	<b>straight</b>	to his "remembrance" and	8, 745/ 33
when he died go	<b>straight</b>	unto the devil? Now	8, 758/ 22
by his secret treason	<b>straight</b>	out of his checker	8, 856/ 28
argument, I shall shortly	<b>strain</b>	Tyndale to grant a	8, 824/ 5
Assertion of the Sacraments,	<b>strained</b>	Luther so sore that	8, 675/ 31
to the sore and	<b>strait</b>	and hard doctrine of	8, 650/ 35
under the hance... tied	<b>strait</b>	up for swerving. Saint	8, 1021/ 33
scandalis magnatum sore and	<b>straitly</b>	prohibited that no man	8, 592/ 24
when he heareth so	<b>strange</b>	a tale told, of	8, 725/ 14
we should in so	<b>strange</b>	a matter believe his	8, 751/ 17
question will somewhat seem	<b>strange</b>	to this disciple of	8, 803/ 35
her." This is somewhat	<b>strange</b>	, that this church should	8, 845/ 8
would use of a	<b>strange</b>	affection the same fashion	8, 901/ 8
a long tale, a	<b>strange</b>	, and a dark, to	8, 998/ 18
corn. And this marvelous	<b>strange</b>	turning never ceaseth, nor	8, 1020/ 32
that so do be	<b>strange-faithful</b>	folk. For if he	8, 850/ 18
Church, and which do	<b>strangely</b>	rehearse and strangely declare	8, 981/ 13
do strangely rehearse and	<b>strangely</b>	declare Christ's Catholic scripture	8, 981/ 13
kin as the farthest	<b>stranger</b>	, and every man husband	8, 664/ 14

bound to help every	<b>stranger</b>	that is a poor	8, 698/ 9
my father before a	<b>stranger</b>	, nor myself before another	8, 698/ 23
the time to some	<b>stranger</b>	whom I never knew	8, 698/ 27
catholics, yet if a	<b>stranger</b>	should come among them	8, 735/ 31
the voice of a	<b>stranger</b>	"; and "I know mine	8, 888/ 12
do not follow any	<b>stranger</b>	, but do flee from	8, 981/ 1
flee from every such	<b>stranger</b>	, according as Saint Paul	8, 981/ 17
another and not a	<b>stranger</b>	saith unto Christ's flock	8, 981/ 19
not the voice of	<b>strangers</b>	he seemeth to mean	8, 889/ 19
not the voice of	<b>strangers</b>	. " And now cometh Barnes	8, 981/ 2
they should not hear	<b>strangers</b>	. For by other men	8, 981/ 7
heareth me." But by	<b>strangers</b>	that is to wit	8, 981/ 10
by heretics, which be	<b>strangers</b>	from the household of	8, 981/ 11
the voice of such	<b>strangers</b>	(that is to wit	8, 981/ 15
Tyndale setteth not a	<b>straw</b>	) what manner man Tyndale	8, 789/ 25
and the chaff and	<b>straw</b>	he shall burn up	8, 1019/ 34
wheat mingled with the	<b>straw</b>	, and out of the	8, 1020/ 1
there no wheat, but	<b>straw</b>	only. Now, in the	8, 1020/ 2
corn and chaff and	<b>straw</b>	, and in Christ's net	8, 1020/ 23
of one town or	<b>street</b>	yea, or of one	8, 667/ 17
some thrown in the	<b>street</b>	and left at men's	8, 813/ 18
they all have their	<b>strength</b>	by Christ's blood, and	8, 583/ 22
to say, the sure	<b>strength</b>	or fastening "of the	8, 617/ 19
twain of pith and	<b>strength</b>	therein. For whereas in	8, 676/ 14
apostles, shall have no	<b>strength</b>	at all, neither to	8, 706/ 9
having in itself such	<b>strength</b>	that Luther could not	8, 708/ 11
clearly see what a	<b>strength</b>	this reason of holy	8, 718/ 19
out that hath any	<b>strength</b>	or force toward the	8, 719/ 15
is to say, his	<b>strength</b>	. And even so accursed	8, 743/ 14
is to say, his	<b>strength</b>	. And even so accursed	8, 763/ 7
safe enough by worldly	<b>strength</b>	, and able to conquer	8, 763/ 22
consider therein the great	<b>strength</b>	of truth and of	8, 765/ 33
of such vigor and	<b>strength</b>	, that those which are	8, 766/ 28
and in her own	<b>strength</b>	, but that she sticketh	8, 846/ 27
do not barely signify	<b>strength</b>	in the standing by	8, 847/ 1
sacraments taking their effect,	<b>strength</b>	, and virtue of Christ's	8, 906/ 27
it the quickness and	<b>strength</b>	that he giveth it	8, 918/ 9
decree be of like	<b>strength</b>	and power as if	8, 941/ 7
assembly together... look what	<b>strength</b>	it should have if	8, 941/ 30
so did, the same	<b>strength</b>	hath it if they	8, 941/ 30
by his only natural	<b>strength</b>	make himself such one	8, 964/ 17
have such vigor and	<b>strength</b>	therein that though they	8, 995/ 25
into their sects the	<b>strength</b>	of great princes of	8, 1027/ 6
and more is she	<b>strengthened</b>	, not in resisting but	8, 875/ 31
and more is she	<b>strengthened</b>	, not in resisting but	8, 930/ 5
and more is she	<b>strengthened</b>	, not in resisting but	8, 952/ 31
that the church is	<b>strengthened</b>	in suffering of persecution	8, 952/ 36
Saint Bernard instructed and	<b>strengthened</b>	them that were wavering	8, 990/ 19
the strong supporteth and	<b>strengtheneth</b>	the feebler, and the	8, 1017/ 35
stretcheth or ought to	<b>stretch</b>	this thing, at the	8, 594/ 11

may make the reason	<b>stretch</b>	a little farther, as	8, 596/ 22
and (full like a	<b>stretch-hemp</b>	!) call it but cakebread	8, 788/ 12
wrinkles be extended and	<b>stretched</b>	out; by acknowledging, her	8, 860/ 27
all her spots and	<b>stretched</b>	out all her wrinkles	8, 865/ 25
nor her wrinkles fully	<b>stretched</b>	out... but be in	8, 865/ 30
all his wrinkles clean	<b>stretched</b>	out... he is now	8, 866/ 12
them the wrinkle is	<b>stretched</b>	out, and by confession	8, 960/ 10
where is our wrinkle	<b>stretched</b>	out, as it were	8, 960/ 24
or wrinkle. She is	<b>stretched</b>	out, in the stretcher	8, 960/ 32
spot and wrinkle was	<b>stretched</b>	out upon the stretcher	8, 961/ 6
to wit, upon that	<b>stretcher</b>	or tenterhooks he shed	8, 960/ 26
stretched out, in the	<b>stretcher</b>	or tenterhooks of the	8, 960/ 32
stretched out upon the	<b>stretcher</b>	, or the tenterhooks, but	8, 961/ 6
stretching them upon the	<b>stretcher</b>	or tenterhooks of the	8, 966/ 27
what things, his authority	<b>stretcheth</b>	or ought to stretch	8, 594/ 11
so far as it	<b>stretcheth</b>	, yet because it stretcheth	8, 783/ 28
stretcheth, yet because it	<b>stretcheth</b>	not far enough to	8, 783/ 28
as fast as he	<b>stretcheth</b>	she wrinkleth I cannot	8, 865/ 32
and he that forgiveth	<b>stretcheth</b>	out the wrinkle. And	8, 960/ 23
that can be. He	<b>stretcheth</b>	us out upon the	8, 961/ 3
time in which it	<b>stretcheth</b>	no further, it is	8, 962/ 18
of Baptism... so he	<b>stretcheth</b>	out our wrinkles upon	8, 965/ 14
her spots, and always	<b>stretching</b>	out her wrinkles yet	8, 864/ 33
washing and all the	<b>stretching</b>	, as long as she	8, 864/ 34
out... but be in	<b>stretching</b>	... and while as fast	8, 865/ 30
be no pressing nor	<b>stretching</b>	." Now, thou that spokest	8, 961/ 10
the blessed sacraments and	<b>stretching</b>	out his wrinkles with	8, 966/ 26
his wrinkles with the	<b>stretching</b>	them upon the stretcher	8, 966/ 26
never be pressing nor	<b>stretching</b>	more. But if he	8, 966/ 32
more trial, pressing, nor	<b>stretching</b>	put unto them. Barnes	8, 970/ 34
of our spots, and	<b>stretching</b>	out of our wrinkles	8, 970/ 37
always washing and always	<b>stretching</b>	: yet, partly for intermission	8, 972/ 7
in raising of sedition,	<b>strife</b>	, debate, and war, among	8, 608/ 20
shortly cease all the	<b>strife</b>	, if all folk agree	8, 647/ 25
yet at as great	<b>strife</b>	as we were before	8, 647/ 26
ribaldry, rebellion, debate, and	<b>strife</b>	, by bibbing and sipping	8, 729/ 33
enmity, lawing, emulation and	<b>strife</b>	, wrath, contentions, seditions, heresies	8, 757/ 15
debate and discord, in	<b>strife</b>	and in contention, and	8, 854/ 8
enmity, lawing, emulation, and	<b>strife</b>	; wrath, contentions, seditions, heresies	8, 1025/ 1
harpeth all on one	<b>string</b>	, fall to my rude	8, 727/ 31
fashion, and with a	<b>string</b>	by the half keep	8, 1021/ 32
thing no bonds, no	<b>stripes</b>	, no imprisonment, none other	8, 978/ 2
But I will not	<b>strive</b>	much with Friar Barnes	8, 846/ 10
this wise contend and	<b>strive</b>	thereupon... whereas ye say	8, 895/ 26
if we contend and	<b>strive</b>	with ourselves to love	8, 978/ 10
sins as at one	<b>stroke</b>	slay the soul. For	8, 961/ 26
the soul at one	<b>stroke</b>	." For such sins Christian	8, 965/ 24
struck blind, by the	<b>stroke</b>	of God, that they	8, 994/ 19
is in itself so	<b>strong</b>	, before made by Saint	8, 603/ 35
abideth still, so mighty,	<b>strong</b>	, and invincible... as a	8, 673/ 7

me made by the	<b>strong</b>	and mighty champion, the	8, 673/ 7
in that point so	<b>strong</b>	that every man much	8, 676/ 3
maketh it rather more	<b>strong</b>	and proveth it plain	8, 676/ 8
same things shall stand	<b>strong</b>	and sure... and, over	8, 679/ 1
sure "establishment" and a	<b>strong</b>	"pillar of truth"... as	8, 682/ 24
shall make you some	<b>strong</b>	, potent reason... Tyndale And	8, 691/ 7
argument is made more	<b>strong</b>	now by three parts	8, 738/ 32
conceived... which was so	<b>strong</b>	and so fruitful that	8, 759/ 11
had with Christ, more	<b>strong</b>	and more fastly confirmed	8, 760/ 9
overthrow and destroy the	<b>strong</b>	captain of all these	8, 794/ 13
abideth in conclusion so	<b>strong</b>	and inevitable that in	8, 828/ 22
able to void... so	<b>strong</b>	a thing is truth	8, 902/ 18
weak part in a	<b>strong</b>	body, and some sore	8, 907/ 1
as ye see, so	<b>strong</b>	is the devil in	8, 956/ 10
or tenterhooks of a	<b>strong</b>	fuller? Upon the cross	8, 960/ 25
to wit, a great,	<b>strong</b>	trust in Christ to	8, 965/ 31
keepeth them with a	<b>strong</b>	bond of charity, that	8, 976/ 33
beareth other, and the	<b>strong</b>	supporteth and strengtheneth the	8, 1017/ 34
some heresies were so	<b>strong</b>	and mighty that they	8, 1027/ 5
shall every day be	<b>stronger</b>	for the Church than	8, 738/ 36
How much is that	<b>stronger</b>	now, after the continuance	8, 739/ 4
believers were yet the	<b>stronger</b>	part... as it well	8, 793/ 33
shall be still the	<b>stronger</b>	. And though the faithless	8, 794/ 3
both with milk and	<b>stronger</b>	meat must feed us	8, 892/ 5
Paul, "We that are	<b>stronger</b>	must bear and sustain	8, 1017/ 37
is thoroughly considered, the	<b>stronger</b>	, yet is it at	8, 1025/ 8
brawleth bigly, and scoldeth	<b>strongly</b>	, and raileth royally, and	8, 764/ 26
great occasion the more	<b>strongly</b>	to confirm them in	8, 765/ 26
by this tale so	<b>strongly</b>	teach the contrary that	8, 785/ 34
shall have his head	<b>struck</b>	off. Now, the reproving	8, 946/ 21
beastly Sodomites were so	<b>struck</b>	blind, by the stroke	8, 994/ 18
of "wedding" make stewed	<b>strumpets</b>	of nuns; and feeleth	8, 804/ 28
as wood, hay, and	<b>stubbles</b>	. But some man will	8, 968/ 33
holy, sacred vows... and	<b>stubbornly</b>	defend that work which	8, 932/ 35
they would peradventure have	<b>stuck</b>	with him upon the	8, 642/ 32
Friar Barnes would have	<b>stuck</b>	still as stiffly for	8, 934/ 16
folk would yet have	<b>stuck</b>	still, and say the	8, 936/ 10
in all other things,	<b>studied</b>	all the while nothing	8, 605/ 18
few, and which have	<b>studied</b>	it as well as	8, 928/ 17
remembered the counsel so	<b>studiously</b>	taken with Necton the	8, 816/ 19
foolish, proud fashion of	<b>study</b>	and learning... and bidding	8, 619/ 29
make us muse and	<b>study</b>	and devise upon the	8, 637/ 28
manner, and somewhat to	<b>study</b>	and muse, when he	8, 725/ 13
Then he began to	<b>study</b>	a little and claw	8, 815/ 18
never was there pudding	<b>stuffed</b>	so full of farcing	8, 575/ 26
for any man to	<b>stumble</b>	at that hath any	8, 719/ 28
reader, the more he	<b>stumbleth</b>	unawares upon the truth	8, 959/ 10
theirs... partly by the	<b>style</b>	and Latin, and partly	8, 707/ 3
of theirs, partly by	<b>style</b>	and Latin, and partly	8, 712/ 5
persecuted and beat and	<b>subdued</b>	the faithless, and killed	8, 793/ 35

of man's will in	<b>subduing</b>	of his reason into	8, 798/ 32
or Greek, king or	<b>subject</b>	, carter or cardinal, butcher	8, 838/ 9
body and make it	<b>subject</b>	, if we accustom ourselves	8, 978/ 5
is therefore free and	<b>subject</b>	unto none other, neither	8, 1011/ 31
fellowship of idolaters and	<b>subjection</b>	unto faithless folk and	8, 1008/ 11
holy men did ever	<b>submit</b>	his own mind to	8, 715/ 19
and that his willing	<b>submitting</b>	of himself to the	8, 581/ 25
which truth Saint Paul	<b>subscribeth</b>	where he saith that	8, 615/ 31
and overthrow all the	<b>substance</b>	of Tyndale's solution here	8, 679/ 1
dependence, hath its solidity,	<b>substance</b>	, and fastness of and	8, 800/ 5
church, nor is the	<b>substance</b>	of the matter, but	8, 937/ 8
die, or if our	<b>substance</b>	, which we love more	8, 968/ 18
love Christ above that	<b>substance</b>	, so that if need	8, 968/ 19
would rather lose that	<b>substance</b>	than deny Christ, yet	8, 968/ 20
if we love that	<b>substance</b>	more than we should	8, 968/ 21
merciful father suffereth our	<b>substance</b>	to be taken from	8, 968/ 25
honors, nor no greater	<b>substance</b>	of this world, than	8, 976/ 9
ponder and consider the	<b>substance</b>	of, such things as	8, 995/ 10
now see with what	<b>substantial</b>	answer Tyndale can scoff	8, 681/ 1
honest plainness and their	<b>substantial</b>	truth. For have not	8, 684/ 35
against Tyndale good and	<b>substantial</b>	witness. And we say	8, 689/ 29
and by good and	<b>substantial</b>	causes helpeth them that	8, 739/ 13
Is not this a	<b>substantial</b>	reason, trow you, first	8, 769/ 19
and also by that	<b>substantial</b>	, well-learned man Lyra in	8, 811/ 29
let us consider how	<b>substantially</b>	the man assoileth the	8, 601/ 12
our sovereign lord so	<b>substantially</b>	laid unto Luther upon	8, 678/ 35
plain outward proofs be	<b>substantially</b>	confounded... and the true	8, 749/ 26
he weeneth, well and	<b>substantially</b>	prove, so that though	8, 974/ 10
And they did also	<b>substitute</b>	others, which were known	8, 1011/ 7
out, and with his	<b>subtle</b>	shifting he so bleareth	8, 644/ 15
we (hypocrisy is so	<b>subtle</b>	and so secret) may	8, 874/ 10
third point is very	<b>subtle</b>	... and a thing that	8, 949/ 29
sometimes beguiled by the	<b>subtle</b>	sleight of the most	8, 987/ 33
first consider what blunt	<b>subtleties</b>	and what foolish fallacies	8, 719/ 19
whole universal synagogue. This	<b>subtlety</b>	of Tyndale is as	8, 719/ 27
without any sophism or	<b>subtlety</b>	. For every man might	8, 951/ 11
finally, without any farther	<b>subtlety</b>	, this common known Catholic	8, 1000/ 25
fruit... and yet so	<b>subtly</b>	handled that it is	8, 892/ 30
before them, they clearly	<b>subvert</b>	and destroy all his	8, 757/ 37
by his authority the	<b>subverters</b>	, and all those that	8, 990/ 22
though our popish hypocrites	<b>succeed</b>	Christ and his apostles	8, 648/ 29
church of God to	<b>succeed</b>	the church of Christ	8, 670/ 9
church of Christ should	<b>succeed</b>	and put away the	8, 670/ 11
no new church to	<b>succeed</b>	it, as the synagogue	8, 670/ 26
succession, known heads... to	<b>succeed</b>	of such as, by	8, 1011/ 9
years together, continually, to	<b>succeed</b>	"the church"... and the	8, 1033/ 19
the sects together do	<b>succeed</b>	and continue it which	8, 1033/ 22
prophets and patriarchs, and	<b>succeeded</b>	them lineally, and had	8, 609/ 24
Tyndale Though the Pharisees	<b>succeeded</b>	the patriarchs and prophets	8, 648/ 5
and his apostles by	<b>succession</b>	... not to do the	8, 613/ 36

it "creeping") be by	<b>succession</b>	here in earth come	8, 614/ 9
the clergy, by continual	<b>succession</b>	then hath ever the	8, 614/ 19
yet the continuance and	<b>succession</b>	of the truth from	8, 621/ 33
as Tyndale saith, "by	<b>succession</b>	" into the place and	8, 623/ 10
and his apostles by	<b>succession</b>	, do as the wily	8, 629/ 5
into the place by	<b>succession</b>	... he layeth not any	8, 629/ 9
all that should by	<b>succession</b>	in their office follow	8, 629/ 15
apostles' place, not by	<b>succession</b>	but by invasion. For	8, 638/ 12
can have any by	<b>succession</b>	, since there can be	8, 668/ 28
there can be no	<b>succession</b>	perceived among any such	8, 668/ 28
by ordinary course of	<b>succession</b>	, kept and continued one	8, 669/ 40
that he saw "the	<b>succession</b>	continued" in the see	8, 735/ 22
then had continued in	<b>succession</b>	about the space of	8, 739/ 3
after the continuance in	<b>succession</b>	the space of fifteen	8, 739/ 4
been by a well-known	<b>succession</b>	preserved and continued from	8, 962/ 9
in Abraham and his	<b>succession</b>	, and after called that	8, 1008/ 9
begun, there hath by	<b>succession</b>	continued a church this	8, 1009/ 27
And ever after by	<b>succession</b>	, known heads... to succeed	8, 1011/ 8
and continued, by continual	<b>succession</b>	, from that beginning, before	8, 1030/ 16
church is, by continual	<b>succession</b>	, the same church that	8, 1030/ 30
us true. For other	<b>succession</b>	hath it not than	8, 1033/ 21
Rome, but as the	<b>successor</b>	of Saint Peter... to	8, 576/ 30
Saint Augustine called the	<b>successor</b>	of Saint Peter the	8, 962/ 35
Saint Peter for his	<b>successor</b>	, and head and chief	8, 1010/ 19
these folk assign the	<b>successor</b>	of that old church	8, 1033/ 24
they cannot be the	<b>successor</b>	of the old church	8, 1033/ 29
the clergy be the	<b>successors</b>	of Christ and his	8, 616/ 12
and so forth the	<b>successors</b>	of him ever after	8, 1010/ 21
the remnant of his	<b>successors</b>	, by row. But we	8, 1011/ 2
but that these things	<b>succor</b>	and relieve them that	8, 967/ 26
therefor. And a thousand	<b>suchlike</b>	doth the pope, contrary	8, 596/ 8
Bernard, or a thousand	<b>suchlike</b>	together that were alive	8, 716/ 10
through Christ, and of	<b>suchlike</b>	principles of our faith	8, 774/ 12
through Christ, and of	<b>suchlike</b>	principles of our faith	8, 801/ 22
great that required so	<b>sudden</b>	help, nor other men's	8, 699/ 31
out rashly in a	<b>sudden</b>	rage, every man a	8, 994/ 14
he had of devotion	<b>suddenly</b>	fallen into their synagogue	8, 619/ 13
house. For he falleth	<b>suddenly</b>	upon a conclusion... toward	8, 644/ 21
in this wise he	<b>suddenly</b>	concludeth, with as many	8, 644/ 25
together... were not now	<b>suddenly</b>	likely to give ear	8, 650/ 35
that here hath Tyndale	<b>suddenly</b>	destroyed and pulled down	8, 665/ 9
And thus hath he	<b>suddenly</b>	pulled here down to	8, 665/ 19
evil to good, and	<b>suddenly</b>	be become the Isaacs	8, 789/ 34
by his "feeling faith"	<b>suddenly</b>	brought his church, so	8, 825/ 9
if they were all	<b>suddenly</b>	known by revelation, and	8, 950/ 10
to warm them, were	<b>suddenly</b>	fallen in such a	8, 994/ 12
ye do naught and	<b>sue</b>	one another before paynim	8, 854/ 9
say... if any man	<b>sue</b>	another upon any greedy	8, 946/ 32
corrupt affection: whether he	<b>sue</b>	in spiritual court or	8, 946/ 35
other side, complain and	<b>sue</b>	of good mind and	8, 947/ 4

good affection complain and	<b>sue</b>	for his amendment in	8, 947/ 8
rather than they should	<b>sue</b>	before paynim judges, they	8, 1022/ 20
in him only that	<b>sueth</b>	when he is wronged	8, 944/ 33
chosen creature that he	<b>suffer</b>	him to do many	8, 575/ 20
deeds, but yet never	<b>suffer</b>	him in no wise	8, 575/ 21
yet... but he must	<b>suffer</b>	them to play out	8, 588/ 11
it were unsitting to	<b>suffer</b>	that manner to be	8, 590/ 26
a lewd thing to	<b>suffer</b>	any prince, estate, or	8, 590/ 32
is then intolerable to	<b>suffer</b>	any such ribalds to	8, 592/ 27
so shameless that they	<b>suffer</b>	themselves to be shaven	8, 599/ 27
enter in themselves nor	<b>suffer</b>	them that would. How	8, 610/ 1
truth... that though he	<b>suffer</b>	many great pieces of	8, 616/ 37
shall he never neither	<b>suffer</b>	it to be destroyed	8, 617/ 4
that he will never	<b>suffer</b>	it to come to	8, 622/ 18
because he will not	<b>suffer</b>	his church to fall	8, 677/ 18
never will permit and	<b>suffer</b>	his church to fall	8, 677/ 32
promised, and will not	<b>suffer</b>	it damnably to err	8, 680/ 6
that cause will not	<b>suffer</b>	it to be deceived	8, 680/ 7
and they likely to	<b>suffer</b>	shipwreck then they cast	8, 685/ 33
that God shall never	<b>suffer</b>	, in matter of salvation	8, 689/ 35
but thou must yet	<b>suffer</b>	for every sin seven	8, 692/ 6
remaineth) God shall never	<b>suffer</b>	to fall from the	8, 693/ 32
natural truth, can never	<b>suffer</b>	him to do. And	8, 693/ 35
penny thither, than to	<b>suffer</b>	us spend a halfpenny	8, 701/ 29
very scripture, shall not	<b>suffer</b>	it (as that holy	8, 711/ 18
be understood, if we	<b>suffer</b>	with him, that we	8, 756/ 31
upon his own part	<b>suffer</b>	. And thus, for the	8, 820/ 3
to the scoffing, and	<b>suffer</b>	himself to be carried	8, 862/ 30
be willingly beguiled, and	<b>suffer</b>	the devil make us	8, 890/ 6
whom God will not	<b>suffer</b>	to say damnably false	8, 891/ 26
be taught right, and	<b>suffer</b>	some whom he hated	8, 898/ 34
when he would not	<b>suffer</b>	women to take upon	8, 902/ 24
though that God would	<b>suffer</b>	some parts or members	8, 915/ 34
yet he will not	<b>suffer</b>	the whole corps or	8, 915/ 35
devoutly in Christ must	<b>suffer</b>	persecution") and you withstand	8, 930/ 11
withstand all things and	<b>suffer</b>	nothing. You oppress every	8, 930/ 11
assistant and will not	<b>suffer</b>	it to fall into	8, 942/ 21
that wrong and patiently	<b>suffer</b>	it than to complain	8, 944/ 8
the church did not	<b>suffer</b>	persecution for teaching that	8, 953/ 7
the mind gladly to	<b>suffer</b>	when necessity of sufferance	8, 953/ 13
church but if they	<b>suffer</b>	heretics arise and remain	8, 953/ 15
work burn, he shall	<b>suffer</b>	the loss." For either	8, 968/ 12
humility confess that we	<b>suffer</b>	less punishment than we	8, 968/ 26
dearest brethren, although we	<b>suffer</b>	no such thing no	8, 978/ 1
church but if it	<b>suffer</b>	persecution, and that no	8, 979/ 15
persecution, it sufficeth to	<b>suffer</b>	it when it is	8, 979/ 24
it nor so to	<b>suffer</b>	evil folk among themselves	8, 979/ 25
church, nor God shall	<b>suffer</b>	no sect of heresy	8, 982/ 15
goodness, not willing to	<b>suffer</b>	the people to fall	8, 1009/ 5
wink at that and	<b>suffer</b>	them to say that	8, 1013/ 35

Jews did use to	<b>suffer</b>	all their dissonant and	8, 1032/ 3
this present time, to	<b>suffer</b>	therein no such confusion	8, 1032/ 5
suffer when necessity of	<b>sufferance</b>	shall happen by paynims	8, 953/ 14
nuns may not be	<b>suffered</b>	to be wedded, contrary	8, 586/ 18
such railing speech be	<b>suffered</b>	to run at riot	8, 592/ 16
see how sore God	<b>suffered</b>	that good saint to	8, 602/ 23
as God's scourge, be	<b>suffered</b>	to work for the	8, 608/ 29
of his great mercy	<b>suffered</b>	not those naughty scribes	8, 613/ 5
deceive long God had	<b>suffered</b>	the Catholic church of	8, 618/ 4
would God never have	<b>suffered</b>	so many blessed, holy	8, 637/ 35
if they may be	<b>suffered</b>	once to rise... all	8, 664/ 36
sect, they cannot be	<b>suffered</b>	to preach or live	8, 668/ 31
Christian men have constantly	<b>suffered</b>	harm and as much	8, 731/ 30
the faithless be sometimes	<b>suffered</b>	to prosper in their	8, 794/ 4
Peter may not be	<b>suffered</b>	to tell her so	8, 865/ 10
and they without peril	<b>suffered</b>	to sin on still	8, 868/ 27
if they might be	<b>suffered</b>	to begin once in	8, 902/ 29
in mine house and	<b>suffered</b>	two men to resort	8, 903/ 2
the while they be	<b>suffered</b>	there, till they be	8, 907/ 12
the same title so	<b>suffered</b>	since to stand... was	8, 933/ 6
for persecution to be	<b>suffered</b>	by the Catholic Church	8, 953/ 12
Christ hath many times	<b>suffered</b>	, and yet suffereth, no	8, 953/ 34
the good Catholic people	<b>suffered</b>	and used none other	8, 954/ 29
torments which the saints	<b>suffered</b>	even to the death	8, 977/ 31
she shall never be	<b>suffered</b>	of God to fall	8, 995/ 15
paynims, and to have	<b>suffered</b>	much martyrdom for Christ's	8, 1027/ 29
broken, if he had	<b>suffered</b>	, this eight hundred years	8, 1031/ 31
church, that was before,	<b>suffered</b>	to vanish away, as	8, 1033/ 20
and that therefore God	<b>suffereth</b>	the clergy to lead	8, 630/ 11
gloss declareth that God	<b>suffereth</b>	not the Rome church	8, 858/ 5
gloss declareth that God	<b>suffereth</b>	not the Rome church	8, 910/ 22
gloss saith that God	<b>suffereth</b>	not the church of	8, 910/ 32
be holy. The church	<b>suffereth</b>	persecutions (for as Saint	8, 930/ 9
times suffered, and yet	<b>suffereth</b>	, no little persecution and	8, 953/ 34
God so will or	<b>suffereth</b>	it, we are punished	8, 968/ 14
as a merciful father	<b>suffereth</b>	our substance to be	8, 968/ 25
doctrine, and the constant	<b>suffering</b>	of persecution and adversity	8, 730/ 18
of a sinner, and	<b>suffering</b>	here his painful Passion	8, 755/ 16
followeth Christ only... in	<b>suffering</b>	oppressions and persecutions, blasphemings	8, 875/ 25
in resisting but in	<b>suffering</b>	. More Here have ye	8, 875/ 32
followeth Christ only... in	<b>suffering</b>	oppressions and persecutions, blasphemings	8, 929/ 38
in resisting but in	<b>suffering</b>	. Now, my lords, compare	8, 930/ 6
followeth Christ only... in	<b>suffering</b>	oppressions and persecutions, blasphemings	8, 952/ 26
in resisting but in	<b>suffering</b>	." These words, every man	8, 952/ 31
church is strengthened in	<b>suffering</b>	of persecution for holding	8, 952/ 36
that scantily can all	<b>suffice</b>	. But yet layeth Barnes	8, 956/ 11
such necessary whether it	<b>sufficed</b>	then to take for	8, 701/ 20
he answered that neither	<b>sufficed</b>	our parish nor our	8, 701/ 23
that as far as	<b>sufficeth</b>	to that purpose is	8, 591/ 32
think that little sorrow	<b>sufficeth</b>	, and satisfaction too, need	8, 653/ 20

the Catholic Church, it	<b>sufficeth</b>	that men be of	8, 953/ 13
by nuns. But this	<b>sufficeth</b>	here against Friar Barnes	8, 979/ 10
as for persecution, it	<b>sufficeth</b>	to suffer it when	8, 979/ 24
deeds be a sure,	<b>sufficient</b>	proof of deadly sinful	8, 588/ 25
lies for good and	<b>sufficient</b>	proofs. And therefore here	8, 598/ 18
many for lack of	<b>sufficient</b>	diligence perished, God of	8, 613/ 4
mark alone shall be	<b>sufficient</b>	to discern and know	8, 623/ 27
he think it a	<b>sufficient</b>	proof that they come	8, 629/ 31
made therefor is not	<b>sufficient</b>	: that is to say	8, 718/ 29
sureties, very good and	<b>sufficient</b>	, that at what time	8, 723/ 6
before what things be	<b>sufficient</b>	to make him believe	8, 736/ 19
saying, "We be not	<b>sufficient</b>	of ourselves to think	8, 746/ 36
faithless an outward cause	<b>sufficient</b>	of his faith and	8, 749/ 28
by Tyndale himself, is	<b>sufficient</b>	for all the matter	8, 777/ 26
commended faith alone for	<b>sufficient</b>	, as Tyndale here beareth	8, 779/ 7
yet is it not	<b>sufficient</b>	to bring a man	8, 779/ 23
this faith is not	<b>sufficient</b>	for salvation but if	8, 780/ 14
they will, notwithstanding many	<b>sufficient</b>	causes wherefore of reason	8, 781/ 12
faith, that is both	<b>sufficient</b>	and also can never	8, 783/ 32
was for their salvation	<b>sufficient</b>	enough. And surely if	8, 795/ 16
this present life, and	<b>sufficient</b>	for the just cause	8, 799/ 17
do not upon so	<b>sufficient</b>	causes believe... since that	8, 799/ 20
disciple to make answer	<b>sufficient</b>	to everything that may	8, 803/ 14
the historical faith be	<b>sufficient</b>	for salvation; yea, and	8, 818/ 24
faith, and the faith	<b>sufficient</b>	for salvation, which is	8, 821/ 2
granting that God infoundeth	<b>sufficient</b>	perfection of faith in	8, 821/ 9
him none other faith	<b>sufficient</b>	: it followeth that every	8, 821/ 29
those twain, nor none	<b>sufficient</b>	for salvation but only	8, 822/ 19
that same one; and	<b>sufficient</b>	must the faith be	8, 822/ 19
faith, he saith, is	<b>sufficient</b>	though it be never	8, 822/ 37
that faith that is	<b>sufficient</b>	for salvation; "but that	8, 823/ 3
none other faith for	<b>sufficient</b>	, and God's work is	8, 823/ 36
is in the children	<b>sufficient</b>	... yet cometh Tyndale's master	8, 824/ 8
that faith alone is	<b>sufficient</b>	, but that folk be	8, 831/ 33
of man can be	<b>sufficient</b>	to deserve heaven, but	8, 841/ 8
Paul: "We be not	<b>sufficient</b>	of ourselves as of	8, 842/ 22
death is able and	<b>sufficient</b>	and so is the	8, 867/ 7
that God hath provided	<b>sufficient</b>	learning for all sorts	8, 899/ 6
Barnes hath already had	<b>sufficient</b>	warning by more than	8, 933/ 9
law two competent witnesses	<b>sufficient</b>	for a proof, and	8, 948/ 12
frustrate for lack of	<b>sufficient</b>	proof. And if the	8, 948/ 32
that only faith were	<b>sufficient</b>	for salvation (according to	8, 957/ 35
asking of mercy, were	<b>sufficient</b>	to save their souls	8, 958/ 16
no dispensation nor no	<b>sufficient</b>	proof of the breach	8, 1006/ 5
he for it so	<b>sufficiently</b>	that they might therein	8, 612/ 36
nor for his purpose	<b>sufficiently</b>	resemble the Catholic church	8, 617/ 30
I even there have	<b>sufficiently</b>	turned over all Tyndale's	8, 650/ 4
hath already well and	<b>sufficiently</b>	showed who be heretics	8, 655/ 15
we prove well and	<b>sufficiently</b>	that there is not	8, 660/ 1
the sentence were not	<b>sufficiently</b>	perceived and understood might	8, 677/ 26

full well, and perceive	<b>sufficiently</b>	where the one is	8, 699/ 3
could never be able	<b>sufficiently</b>	to answer them, but	8, 749/ 25
he prove us this	<b>sufficiently</b>	by the reason that	8, 760/ 27
by which they can	<b>sufficiently</b>	"judge," saith he, "between	8, 775/ 15
if none other might	<b>sufficiently</b>	serve... or else such	8, 795/ 14
satisfied and think himself	<b>sufficiently</b>	answered thus? I had	8, 864/ 28
believeth that Christ hath	<b>sufficiently</b>	taught her all manner	8, 875/ 23
of God shall ever	<b>sufficiently</b>	provide you a true	8, 888/ 1
cunning folk that are	<b>sufficiently</b>	learned in the understanding	8, 894/ 12
believeth that Christ hath	<b>sufficiently</b>	taught her all manner	8, 929/ 35
he spoke and meant	<b>sufficiently</b>	... so his counsel provided	8, 948/ 27
so his counsel provided	<b>sufficiently</b>	. For when he bade	8, 948/ 27
attaining thereof used himself	<b>sufficiently</b>	in such wise as	8, 966/ 9
not every man so	<b>sufficiently</b>	useth to be so	8, 970/ 6
never shall) well and	<b>sufficiently</b>	avoided all that I	8, 995/ 26
and almsdeed, and other	<b>suffrages</b>	of the Church done	8, 967/ 1
them, trusting upon certain	<b>suggestion</b>	that the man were	8, 596/ 13
it came of the	<b>suggestion</b>	of his enemy. For	8, 888/ 27
place made not for	<b>suing</b>	at the law alleging	8, 945/ 13
slander... as was in	<b>suing</b>	openly among infidels, and	8, 947/ 16
matter and question of	<b>suing</b>	at the law than	8, 947/ 25
handled their glosses? No	<b>sultan</b>	in a stage play	8, 919/ 12
short of his whole	<b>sum</b>	, and lack five of	8, 612/ 32
of truth, the whole	<b>sum</b>	and effect of Tyndale's	8, 781/ 5
and in a brief	<b>sum</b>	ponder and consider the	8, 995/ 9
I shall here again	<b>summarily</b>	resume those two reasons	8, 1030/ 11
is a recapitulation and	<b>summary</b>	proof that the common	8, 993/ 2
the moon when the	<b>sun</b>	were over our heads	8, 606/ 17
as bright as the	<b>sun</b>	shining, that the truth	8, 774/ 9
as bright as the	<b>sun</b>	shining, that the truth	8, 799/ 35
as clear as the	<b>sun</b>	shining that the truth	8, 800/ 25
as clear as the	<b>sun</b>	shining, that no man	8, 800/ 27
as clear as the	<b>sun</b>	shining, that Tyndale bringeth	8, 801/ 6
others); yea, and take	<b>sun</b>	, moon, and stars to	8, 838/ 25
the rising of the	<b>sun</b>	till the going down	8, 857/ 25
and see the bright	<b>sun</b>	of his verity written	8, 885/ 17
the rising of the	<b>sun</b>	till the going down	8, 908/ 28
rising up of the	<b>sun</b>	to the going down	8, 976/ 7
whole body of the	<b>sun</b>	the unity of the	8, 977/ 12
so far above the	<b>sun</b>	, that whoso read them	8, 993/ 20
saith Saint Cyprian, "the	<b>sunbeam</b>	from the whole body	8, 977/ 11
Mass, and keep the	<b>Sunday</b>	and some other holy	8, 631/ 10
Friday next after Palm	<b>Sunday</b>	, and the Friday next	8, 653/ 31
main multitude, of many	<b>sundry</b>	states, manners, conditions, and	8, 599/ 14
or twice... but in	<b>sundry</b>	places, so often, against	8, 602/ 21
doctors that had in	<b>sundry</b>	ages, long before the	8, 612/ 17
faith appeareth plainly by	<b>sundry</b>	places of Holy Scripture	8, 615/ 5
had sent the synagogue	<b>sundry</b>	prophets, and Christ hastened	8, 618/ 2
we have many of	<b>sundry</b>	ages past in whose	8, 620/ 37
difficulty there, because the	<b>sundry</b>	sects abode still together	8, 621/ 32

have brought a hundred	<b>sundry</b>	sects of heresies, erroneous	8, 627/ 29
time before them, in	<b>sundry</b>	ages, had expounded the	8, 643/ 2
and finally as many	<b>sundry</b>	churches as there be	8, 647/ 7
churches as there be	<b>sundry</b>	sects of heretics. And	8, 647/ 7
sort is there of	<b>sundry</b>	manner sects, as well	8, 663/ 22
churches of sects at	<b>sundry</b>	times gone out thereof	8, 670/ 31
fellows and all these	<b>sundry</b>	sects, nor yet any	8, 670/ 35
and that these hundred	<b>sundry</b>	sects which Tyndale would	8, 673/ 13
name full many of	<b>sundry</b>	times, as Saint Ignatius	8, 696/ 7
one that had in	<b>sundry</b>	places preached after such	8, 701/ 6
do specially pertain to	<b>sundry</b>	diverse chapters of my	8, 776/ 20
age been proved in	<b>sundry</b>	places of Christendom, and	8, 788/ 3
brethren of his many	<b>sundry</b>	sects, which call the	8, 842/ 31
necessity to set in	<b>sundry</b>	times sorer and sorer	8, 956/ 9
branches of so many	<b>sundry</b>	schisms and sects as	8, 992/ 11
rage, every man a	<b>sundry</b>	way, to seek a	8, 994/ 15
the church, each a	<b>sundry</b>	way; and, each always	8, 994/ 30
saith, that is daily	<b>sung</b>	at the Mass, "we	8, 975/ 13
saith thus "Ministri Christi	<b>sunt</b>	, et serviunt Antichristo" (that	8, 986/ 34
huiusmodi volunt esse, et	<b>sunt</b>	, ecclesiarum praepositi . . ." (that is	8, 987/ 6
his faith doth then	<b>sup</b>	up in a moment	8, 687/ 31
only naught worth and	<b>superfluous</b>	, but also superstitious and	8, 633/ 21
the pope, or any	<b>superiority</b>	recognized to any other	8, 577/ 11
and help of his	<b>supernal</b>	grace to prevent us	8, 744/ 13
them both, his own	<b>supernatural</b>	aid and help of	8, 744/ 13
are willing, with his	<b>supernatural</b>	grace, toward the inclination	8, 778/ 16
and such other sinful	<b>superstitions</b>	. And therefore doth this	8, 704/ 12
that they be but	<b>superstitious</b>	and serve of naught	8, 583/ 17
some evil, and some	<b>superstitious</b>	, whereby the people among	8, 612/ 10
in evil doctrine and	<b>superstitious</b>	traditions they could not	8, 613/ 1
undone, be become noyous,	<b>superstitious</b>	, and damnable... then, since	8, 632/ 37
and superfluous, but also	<b>superstitious</b>	and noyous. And in	8, 633/ 21
stake, were a very	<b>superstitious</b>	thing... and not only	8, 633/ 28
And a thousand such	<b>superstitiousnesses</b>	setteth he before us	8, 579/ 29
of a great feast,	<b>supped</b>	them all up himself	8, 600/ 28
so rotten that they	<b>supped</b>	of the savor); now	8, 600/ 30
sins, he saith, be	<b>supped</b>	up and swallowed all	8, 821/ 21
that he bade to	<b>supper</b>	might smell them so	8, 600/ 30
the same table at	<b>supper</b>	again, with neither bread	8, 600/ 32
Christ at the Maundy	<b>Supper</b>	, when he went to	8, 672/ 2
still or come again,	<b>suppeth</b>	them all up in	8, 784/ 11
He weeneth he were	<b>supping</b>	up of a rare	8, 687/ 33
the goodness of God	<b>supply</b>	upon his part the	8, 634/ 6
the feeling faith himself,	<b>supplying</b>	by the congruence of	8, 819/ 29
other, and the strong	<b>supporteth</b>	and strengtheneth the feebler	8, 1017/ 34
no man will, I	<b>suppose</b>	, desire to have it	8, 606/ 27
a hundred times, I	<b>suppose</b>	, ere Christ came... for	8, 609/ 20
now let us first	<b>suppose</b>	that in this answer	8, 730/ 35
enough in unbelief." Well!	<b>Suppose</b>	first that Tyndale said	8, 731/ 20
much trust. But I	<b>suppose</b>	the Scripture speaketh of	8, 763/ 21

he meant not, I	<b>suppose</b>	, that men naturally dead	8, 780/ 9
blasphemy that I verily	<b>suppose</b>	, in my mind, this	8, 788/ 22
say, and Tyndale, I	<b>suppose</b>	, dare not say the	8, 804/ 15
against it. For I	<b>suppose</b>	verily that until Friar	8, 808/ 7
no great pleasure, I	<b>suppose</b>	, to hear a ribaldrous	8, 832/ 19
the world knoweth, I	<b>suppose</b>	, that the headmasters, the	8, 836/ 10
poor wit... and, I	<b>suppose</b>	, above his too, to	8, 845/ 25
But now let us	<b>suppose</b>	that he told us	8, 876/ 24
lesson better. Let us	<b>suppose</b>	that some good, honest	8, 883/ 31
there be not, I	<b>suppose</b>	, many good, holy men	8, 913/ 31
Now, let us then	<b>suppose</b>	also that there had	8, 925/ 10
the saints in heaven.	<b>Suppose</b>	me now that in	8, 925/ 25
made open. But now	<b>suppose</b>	me farther that forthwith	8, 937/ 13
put the case, and	<b>suppose</b>	, that the whole people	8, 939/ 23
church. Let us now	<b>suppose</b>	that a man would	8, 949/ 9
of "the church," I	<b>suppose</b>	that Friar Barnes will	8, 973/ 8
we be both, I	<b>suppose</b>	, agreed that Revelation is	8, 996/ 9
one man's word, I	<b>suppose</b>	, especially since no one	8, 1005/ 17
the catholic church)? I	<b>suppose</b>	nay, neither nother. For	8, 1028/ 7
not only for argument	<b>supposed</b>	, but were so come	8, 939/ 27
I have put and	<b>supposed</b>	in Saint Gregory's days	8, 939/ 37
in this patch he	<b>supposeth</b>	that for the faith	8, 749/ 1
was it labored to	<b>suppress</b>	the very faith, and	8, 1027/ 13
himself very certain and	<b>sure</b>	that he cannot be	8, 575/ 14
for England, I am	<b>sure</b>	he lieth. And therefor	8, 587/ 2
sinful deeds be a	<b>sure</b>	, sufficient proof of deadly	8, 588/ 25
faults ye may be	<b>sure</b>	that if the things	8, 591/ 3
he may make himself	<b>sure</b>	that if such railing	8, 592/ 15
yet shall he be	<b>sure</b>	to be shrewdly spoken	8, 592/ 17
people. Whereof to be	<b>sure</b>	, and for avoiding of	8, 597/ 20
Saint Cyprian thought so	<b>sure</b>	, especially so furnished with	8, 602/ 20
the reason, I am	<b>sure</b>	, is in itself so	8, 603/ 35
And therefore, I am	<b>sure</b>	, of the remnant besides	8, 612/ 29
soon be learned the	<b>sure</b>	truth and undoubted way	8, 613/ 8
so good, and so	<b>sure</b>	, that unto those that	8, 617/ 13
is to say, the	<b>sure</b>	strength or fastening "of	8, 617/ 19
he said he was	<b>sure</b>	that he had his	8, 624/ 4
such others are the	<b>sure</b>	, tried "truths," ye wot	8, 630/ 21
again. For I am	<b>sure</b>	he shall not lightly	8, 635/ 29
as I am not	<b>sure</b>	whether Tyndale would so	8, 643/ 10
true church, to be	<b>sure</b>	of a true teacher	8, 645/ 30
is the "pillar and	<b>sure</b>	ground of truth." "Nay	8, 645/ 32
not let, I am	<b>sure</b>	, to swear that there	8, 646/ 11
For I am very	<b>sure</b>	that by our scripture	8, 652/ 6
should do to be	<b>sure</b>	always to take good	8, 654/ 24
how I may be	<b>sure</b>	that I take no	8, 654/ 27
teach thee a way	<b>sure</b>	enough, that never shall	8, 654/ 28
Now, such a good,	<b>sure</b>	lesson Tyndale teacheth us	8, 655/ 8
now, to make us	<b>sure</b>	always which is the	8, 655/ 9
also that we be	<b>sure</b>	thereof by that that	8, 656/ 31

should also have been	<b>sure</b>	thereof although they never	8, 656/ 33
be by that means	<b>sure</b>	of some other things	8, 656/ 35
thing I am very	<b>sure</b>	: that I have in	8, 665/ 29
saith, the "pillar and	<b>sure</b>	ground of truth." And	8, 668/ 23
whole sect such a	<b>sure</b>	fall that they shall	8, 677/ 7
shall stand strong and	<b>sure</b>	... and, over that, answer	8, 679/ 1
done, ye may be	<b>sure</b>	, had they not seen	8, 681/ 23
to do, a very	<b>sure</b>	"establishment" and a strong	8, 682/ 24
learn, the "pillar and	<b>sure</b>	establishment of truth," as	8, 690/ 1
promises; which we be	<b>sure</b>	that the unchangeable truth	8, 693/ 34
and search and be	<b>sure</b>	thereof... namely because of	8, 701/ 14
For I am very	<b>sure</b>	, and our Savior himself	8, 701/ 35
this am I very	<b>sure</b>	: that they might have	8, 702/ 9
man can (ordinarily) be	<b>sure</b>	which writing is Holy	8, 707/ 22
same scripture a very	<b>sure</b>	means to confirm him	8, 739/ 23
none opinion, but a	<b>sure</b>	feeling... and therefore ever	8, 742/ 32
cause of the more	<b>sure</b>	and perfect knowledge that	8, 745/ 7
but by their own	<b>sure</b>	, secret feeling, such as	8, 751/ 12
none opinion, but a	<b>sure</b>	feeling... and therefore ever	8, 752/ 9
such as we be	<b>sure</b>	the Jews and Turks	8, 769/ 34
This is therefore a	<b>sure</b>	conclusion. As Paul saith	8, 773/ 15
known, nor yet were	<b>sure</b>	at this day, which	8, 778/ 8
doubteth nothing to be	<b>sure</b>	of salvation, left their	8, 795/ 35
therein? We be very	<b>sure</b>	that in all these	8, 808/ 4
because he shall be	<b>sure</b>	seldom to meet any	8, 812/ 31
he weeneth himself very	<b>sure</b>	. For he thinketh verily	8, 813/ 6
him, and having very	<b>sure</b>	knowledge that he was	8, 813/ 21
the matter safe and	<b>sure</b>	there... then came he	8, 813/ 34
but if I were	<b>sure</b>	that all were true	8, 815/ 10
manner hopeth Tyndale himself	<b>sure</b>	with his "feeling faith	8, 816/ 21
is by and by	<b>sure</b>	of the other... without	8, 819/ 35
cometh to baptism is	<b>sure</b>	of the feeling faith	8, 821/ 30
mean thereby fast and	<b>sure</b>	belief without any mistrust	8, 825/ 12
God, nor never so	<b>sure</b>	of salvation, are yet	8, 826/ 5
other church, because the	<b>sure</b>	truth of the church	8, 828/ 34
one thing am I	<b>sure</b>	also: that among those	8, 832/ 29
and sticketh fast and	<b>sure</b>	alonely to the promises	8, 838/ 30
and sticketh fast and	<b>sure</b>	all only to the	8, 844/ 20
that she is so	<b>sure</b>	, of and in her	8, 846/ 26
and that they be	<b>sure</b>	things for some other	8, 847/ 3
the pillar is a	<b>sure</b>	thing for a house	8, 847/ 8
whereupon the pillar standeth	<b>sure</b>	... so is the church	8, 847/ 11
may rest and stand	<b>sure</b>	. And for this cause	8, 847/ 13
thereunto as unto a	<b>sure</b>	pillar, and stand fast	8, 847/ 18
thereupon as upon a	<b>sure</b>	foot of a pillar	8, 847/ 19
church as to a	<b>sure</b>	pillar of truth, since	8, 847/ 24
yet maketh them not	<b>sure</b>	that they shall continue	8, 852/ 30
and the pillar and	<b>sure</b>	ground of truth, that	8, 856/ 13
all doubts concerning the	<b>sure</b>	avoiding of all damnable	8, 856/ 14
of God hath so	<b>sure</b>	a judgment that she	8, 862/ 2

shoe was, I am	<b>sure</b>	, never half so black	8, 863/ 15
should not reckon ourselves	<b>sure</b>	of her doctrine, weening	8, 869/ 28
that we might be	<b>sure</b>	that she would teach	8, 869/ 31
doctrine is not always	<b>sure</b>	, nor may not always	8, 870/ 33
yet may we have	<b>sure</b>	tokens of her presence	8, 873/ 21
these be good and	<b>sure</b>	tokens whereby that we	8, 873/ 26
also go the more	<b>sure</b>	; for he had heard	8, 876/ 36
where ye shall be	<b>sure</b>	and never fail to	8, 877/ 8
he should now be	<b>sure</b>	of good company in	8, 877/ 12
where I shall be	<b>sure</b>	to find these honest	8, 877/ 17
wherein we shall be	<b>sure</b>	to find any of	8, 878/ 9
these be good and	<b>sure</b>	tokens whereby that we	8, 878/ 19
what he meaneth by "	<b>sure</b>	tokens" whether he mean	8, 878/ 21
therein... as we be	<b>sure</b>	by the smoke and	8, 878/ 27
the first fashion of	<b>sure</b>	tokening, then is it	8, 878/ 28
then is it no	<b>sure</b>	sign and token, but	8, 878/ 29
we may be very	<b>sure</b>	that there be some	8, 879/ 8
that we cannot be	<b>sure</b>	which they be? For	8, 879/ 10
tokens make us most	<b>sure</b>	of those persons in	8, 879/ 12
they cannot make us	<b>sure</b>	of them in whom	8, 879/ 13
they cannot make us	<b>sure</b>	, as it seemeth, of	8, 879/ 14
and only make us	<b>sure</b>	that some heretic and	8, 879/ 29
tokens we shall be	<b>sure</b>	that "some" of the	8, 879/ 30
but I cannot be	<b>sure</b>	which person is any	8, 879/ 31
there I may be	<b>sure</b>	that some of his	8, 879/ 36
I could not be	<b>sure</b>	, but might well fear	8, 880/ 1
tokens, we shall be	<b>sure</b>	that though we cannot	8, 880/ 5
which they be, yet	<b>sure</b>	we may be that	8, 880/ 6
he saith, no perfect,	<b>sure</b>	signs, but only tokens	8, 880/ 11
well, but not be	<b>sure</b>	, because they may be	8, 880/ 12
but to seek some	<b>sure</b>	way how she may	8, 884/ 20
her further instruction and	<b>sure</b>	setting forth in the	8, 884/ 24
which I may be	<b>sure</b>	always to have some	8, 885/ 1
whom I may be	<b>sure</b>	to learn the very	8, 885/ 2
whereby I may be	<b>sure</b>	ever of a true	8, 885/ 10
how she might be	<b>sure</b>	to have a good	8, 886/ 33
she might always be	<b>sure</b>	of a true teacher	8, 887/ 8
scripture... she might be	<b>sure</b>	that he were a	8, 887/ 12
except I may be	<b>sure</b>	of the true teacher	8, 887/ 20
a true preacher, be	<b>sure</b>	that by his teaching	8, 887/ 28
God hath left the	<b>sure</b>	credence of doctrine in	8, 890/ 27
church, I may reckon	<b>sure</b>	that his doctrine is	8, 890/ 29
then were there no	<b>sure</b>	, true church at all	8, 890/ 36
that she should give	<b>sure</b>	credence to any man	8, 891/ 4
be by the Scripture	<b>sure</b>	, of so many sects	8, 891/ 5
churches. For I am	<b>sure</b>	, good Father Barnes, that	8, 891/ 28
are we safe and	<b>sure</b>	. For then are we	8, 892/ 35
For then are we	<b>sure</b>	that as all the	8, 892/ 35
intent we may be	<b>sure</b>	where to have the	8, 893/ 24
there I may be	<b>sure</b>	that in that congregation	8, 894/ 10

tokens, both twain, were	<b>sure</b>	and perfect for so	8, 894/ 25
though that I were	<b>sure</b>	indeed that in such	8, 894/ 26
how shall I be	<b>sure</b>	which be the very	8, 895/ 11
those may she be	<b>sure</b>	that they be Holy	8, 895/ 33
there is nothing any	<b>sure</b>	truth but if it	8, 896/ 15
for the one be	<b>sure</b>	of a new-baked bun	8, 896/ 37
other I may be	<b>sure</b>	of a pot of	8, 897/ 1
church," I cannot be	<b>sure</b>	of one farthing's worth	8, 897/ 2
which they may be	<b>sure</b>	if they will come	8, 899/ 7
as men may be	<b>sure</b>	that they may avoid	8, 900/ 4
us we cannot be	<b>sure</b>	of a true teacher	8, 900/ 9
and so cannot be	<b>sure</b>	to understand it right	8, 900/ 10
without we may be	<b>sure</b>	of a true interpreter	8, 901/ 10
For they that be	<b>sure</b>	, by the secret inspiration	8, 901/ 31
elects, and so be	<b>sure</b>	they shall be saved	8, 901/ 32
a man may be	<b>sure</b>	to learn thereof." What	8, 902/ 10
true church and the	<b>sure</b>	teachers. But, now, since	8, 904/ 28
ye tell me no	<b>sure</b>	mark whereby I might	8, 905/ 12
church men might be	<b>sure</b>	of the necessary truth	8, 911/ 32
because we would be	<b>sure</b>	there should be none	8, 924/ 11
well, and be very	<b>sure</b>	, that he hath not	8, 926/ 4
may they both be	<b>sure</b>	that they may boldly	8, 926/ 9
hell. And I am	<b>sure</b>	that so would it	8, 926/ 35
nothing be certain or	<b>sure</b>	. I doubt nothing but	8, 938/ 14
then are we very	<b>sure</b>	, whereof I think neither	8, 940/ 14
is that belief as	<b>sure</b>	a truth as though	8, 942/ 1
trow. But I am	<b>sure</b>	his article as himself	8, 945/ 6
of a truth a	<b>sure</b>	, undoubted authority. Now, good	8, 969/ 26
hold and keep the	<b>sure</b>	, fast ground of the	8, 977/ 9
he could after lurk	<b>sure</b>	in any place... and	8, 990/ 27
that they devise for	<b>sure</b>	marks themselves, but will	8, 994/ 3
how we shall be	<b>sure</b>	of the true understanding	8, 997/ 3
means he may be	<b>sure</b>	that he mistake not	8, 997/ 25
Book himself, may be	<b>sure</b>	that himself be not	8, 997/ 27
of the church the	<b>sure</b>	, necessary truths contained in	8, 1002/ 7
reckoning himself the more	<b>sure</b>	by the teaching thereof	8, 1002/ 11
no man can be	<b>sure</b>	of an unknown church	8, 1003/ 7
a man may be	<b>sure</b>	, must needs be a	8, 1003/ 9
since they cannot be	<b>sure</b>	by the Scripture that	8, 1005/ 32
of the persuasion and	<b>sure</b>	belief groweth by the	8, 1006/ 17
easily and readily be	<b>sure</b>	of the true doctrine	8, 1009/ 6
also so well and	<b>surely</b>	known unto himself, for	8, 575/ 12
have them taken. But	<b>surely</b>	since the man hath	8, 580/ 12
himself and all. For	<b>surely</b>	the things for the	8, 580/ 18
and wonder at them:	<b>surely</b>	right seldom haps it	8, 591/ 10
himself a king. For	<b>surely</b>	the words of Saint	8, 595/ 27
in her tail. For	<b>surely</b>	if there were any	8, 601/ 3
might happen, he should	<b>surely</b>	know the truth. Now	8, 620/ 10
a hundred prophets. And	<b>surely</b>	he hath stirred up	8, 620/ 35
will some man say.	<b>Surely</b>	well, and plainly, by	8, 623/ 1

very shrewd reckoning. And	<b>surely</b>	as all the words	8, 628/ 33
him say it; for	<b>surely</b>	I see it not	8, 644/ 36
to apply them. And	<b>surely</b>	if he mean thus	8, 647/ 24
is the very church?	<b>Surely</b>	the very church is	8, 647/ 29
needs find much resistance	<b>surely</b>	God caused him to	8, 651/ 11
the true scripture. And	<b>surely</b>	so it seemeth they	8, 652/ 6
more but ever see	<b>surely</b>	to one thing: that	8, 655/ 6
and so this question	<b>surely</b>	assoiled by Tyndale, and	8, 655/ 28
it not afterward so	<b>surely</b>	as he rehearseth it	8, 676/ 10
them from Christendom! But	<b>surely</b>	Saint Augustine, good man	8, 681/ 13
these heretics, and as	<b>surely</b>	describeth them as though	8, 688/ 18
any ornament therefor. And	<b>surely</b>	if these folk say	8, 701/ 33
derision, and scorn. And	<b>surely</b>	that word of Tyndale	8, 702/ 31
fathers all into one?	<b>Surely</b>	by teaching the children	8, 704/ 6
good... then have we	<b>surely</b>	great cause to thank	8, 705/ 11
anything to the purpose,	<b>surely</b>	that see not I	8, 707/ 16
man can reckon himself	<b>surely</b>	to know by any	8, 720/ 31
those whom he reckoneth	<b>surely</b>	to be the very	8, 720/ 32
us now for himself	<b>surely</b>	then, like as this	8, 721/ 33
what virtues be those?	<b>Surely</b>	even the same that	8, 732/ 28
thereof, and shall believe	<b>surely</b>	the determination thereof, and	8, 733/ 14
faster and the more	<b>surely</b>	in the knowledge and	8, 739/ 24
church, he shall so	<b>surely</b>	therein see proved the	8, 739/ 25
his bare word. For	<b>surely</b>	though that in any	8, 751/ 18
so deep and so	<b>surely</b>	written in his heart	8, 752/ 19
mouth is weak. And	<b>surely</b>	, saving that in that	8, 764/ 24
sects pass us. But	<b>surely</b>	if we were now	8, 769/ 24
is a wise answer,	<b>surely</b>	! that we should be	8, 769/ 32
and not Tyndale. But	<b>surely</b>	as for his own	8, 787/ 27
salvation sufficient enough. And	<b>surely</b>	if it so were	8, 795/ 16
and that hidden so	<b>surely</b>	that never man should	8, 795/ 32
so thought Webbe himself	<b>surely</b>	defended from any reproof	8, 816/ 17
this while before. And	<b>surely</b>	, good Christian reader, as	8, 825/ 11
doubly confirmed it. And	<b>surely</b>	this is no marvel	8, 828/ 25
manner of railing. And	<b>surely</b>	, notwithstanding that a man	8, 831/ 11
that therefore every man	<b>surely</b>	may, and of duty	8, 847/ 16
sanctified them in spirit?	<b>Surely</b>	(as Saint Paul saith	8, 852/ 11
be leaned unto nor	<b>surely</b>	be believed... but that	8, 870/ 34
that we may so	<b>surely</b>	know it that we	8, 878/ 26
if it may be	<b>surely</b>	known by those tokens	8, 879/ 11
word of God." But	<b>surely</b>	this anchor lieth too	8, 883/ 3
way how she may	<b>surely</b>	be taught the truth	8, 884/ 20
of him she might	<b>surely</b>	learn. But unto that	8, 887/ 12
perceive the true scripture":	<b>surely</b>	methinketh that unto this	8, 888/ 20
so fully and so	<b>surely</b>	as the apostles had	8, 889/ 11
whom men might so	<b>surely</b>	take for an undoubted	8, 890/ 26
knowledge of it. "And	<b>surely</b>	methinketh that the chief	8, 891/ 35
by her, and be	<b>surely</b>	nourished by her in	8, 892/ 1
believe not till I	<b>surely</b>	find and know the	8, 895/ 2
to his hostess here?	<b>Surely</b>	nothing hath he... but	8, 897/ 8

lord's will undone. "But	<b>surely</b>	, Father Barnes, as I	8, 899/ 37
how he may be	<b>surely</b>	taught the truth it	8, 902/ 8
great, long business. For	<b>surely</b>	it seemeth that the	8, 909/ 3
all faithful men." For	<b>surely</b>	neither Saint Augustine nor	8, 914/ 27
Barnes maketh it. But	<b>surely</b>	, good readers, ye must	8, 921/ 5
his recompense. But methinketh	<b>surely</b>	that if Barnes take	8, 944/ 4
faith in Christian people."	<b>Surely</b>	if Barnes' words were	8, 945/ 4
believe only, and trust	<b>surely</b>	, and live still as	8, 958/ 33
consider them well will	<b>surely</b>	think in himself that	8, 993/ 21
without in the frost?	<b>Surely</b>	, good Christian readers, there	8, 994/ 16
that they find not	<b>surely</b>	taught in the Scripture	8, 1005/ 33
of one Judas. And	<b>surely</b>	, when the church of	8, 1020/ 18
is known for sin?	<b>Surely</b>	because each of those	8, 1025/ 10
warning eschew him, knowing	<b>surely</b>	that the man is	8, 1025/ 21
ye shall the more	<b>surely</b>	see that this manner	8, 1026/ 25
as himself thinketh, a	<b>surer</b>	, too. For he goeth	8, 812/ 34
there he weeneth himself	<b>surer</b>	than if he went	8, 813/ 1
may reckon himself the	<b>surer</b>	of because this holy	8, 845/ 2
therefore, to take a	<b>surer</b>	way, and rid himself	8, 864/ 5
shall find him four	<b>sureties</b>	, very good and sufficient	8, 723/ 6
Richard Webbe. Whereupon, after	<b>sureties</b>	there found to appear	8, 813/ 28
the very fastness and	<b>surety</b>	is to rest unto	8, 668/ 22
and be put in	<b>surety</b>	which is the very	8, 676/ 27
Catholic Church hath good	<b>surety</b>	of his belief, and	8, 736/ 12
that there is "no	<b>surety</b>	of any unity but	8, 740/ 2
have we no more	<b>surety</b>	of our faith than	8, 767/ 33
feeling faith" any further	<b>surety</b>	of the points that	8, 825/ 18
might, there were no	<b>surety</b>	neither of doctrine nor	8, 828/ 29
the Church hath its	<b>surety</b>	of itself... but of	8, 846/ 30
we can have no	<b>surety</b>	of her perseverance but	8, 871/ 12
his own authority, or	<b>surety</b>	of his person, nor	8, 890/ 31
person, nor for the	<b>surety</b>	that I can have	8, 890/ 31
teacher but for the	<b>surety</b>	that I have that	8, 890/ 33
that God hath provided	<b>surety</b>	of doctrine that is	8, 900/ 2
any stead toward any	<b>surety</b>	of true doctrine as	8, 902/ 7
men might have no	<b>surety</b>	of any true doctrine	8, 911/ 28
that there is more	<b>surety</b>	of doctrine in the	8, 914/ 21
us riseth upon the	<b>surety</b>	of such things as	8, 996/ 1
they that have the	<b>surety</b>	of doctrine, therefore of	8, 999/ 20
of them it is	<b>surety</b>	to learn as well	8, 999/ 21
might attain thereby the	<b>surety</b>	of the very truth	8, 1001/ 15
of it, for the	<b>surety</b>	of the doctrine that	8, 1003/ 3
began with, of the	<b>surety</b>	of doctrine, which of	8, 1014/ 8
avoiding of the shame,	<b>surmise</b>	that he meant some	8, 665/ 36
buying of copes, Books,	<b>surplice</b>	, and chalice, be things	8, 700/ 22
shall your Lord God	<b>suscitate</b>	and raise up for	8, 1016/ 20
crimes they shall be	<b>suspended</b>	from the meddling and	8, 596/ 32
complaint whereof may be	<b>suspicion</b>	of anger or avarice	8, 946/ 4
then, and set some	<b>suspicious</b>	or inquiet minds upon	8, 635/ 14
have been able to	<b>sustain</b>	and bear, nor to	8, 885/ 33

stronger must bear and	<b>sustain</b>	the infirmity of them	8, 1017/ 37
me, I might have	<b>sustained</b>	and borne it. And	8, 761/ 35
dedicated unto God for	<b>sustenance</b>	of such as should	8, 832/ 9
proverb of Apelles, "Ne	<b>sutor</b>	ultra crepidam," had no	8, 947/ 22
young babe that lieth	<b>swaddled</b>	in a cradle, to	8, 892/ 16
of them were also	<b>swallowed</b>	up quick with the	8, 793/ 13
be supped up and	<b>swallowed</b>	all at once in	8, 821/ 21
as it seemeth, hell	<b>swalloweth</b>	them up. And likewise	8, 671/ 16
follow him) the world	<b>swarm</b>	full of all mischief	8, 791/ 3
and Korah... a busy	<b>swarm</b>	of rebellious company (as	8, 793/ 17
or heareth some other	<b>swear</b>	. All holy consecrations Tyndale	8, 595/ 5
I am sure, to	<b>swear</b>	that there is nothing	8, 646/ 11
be all ready to	<b>swear</b>	that he construeth false	8, 891/ 7
it be when he	<b>swearth</b>	by it, or heareth	8, 595/ 5
folks' labor, with the	<b>sweet</b>	warmth of his own	8, 638/ 1
one take they the	<b>sweet</b>	kernel within the Blessed	8, 639/ 4
the Father through the	<b>sweet</b>	blood of his blessed	8, 861/ 17
cometh their tuns of	<b>sweet</b>	wines. Of this be	8, 983/ 28
wont to call him "	<b>sweet</b>	Bernard." But methinketh that	8, 984/ 11
make his matter seem	<b>sweet</b>	. Finally shall I show	8, 985/ 9
didst eat with me	<b>sweetmeat</b>	; we walked together in	8, 762/ 3
change his tale and	<b>swerve</b>	from them, and set	8, 624/ 1
captain, unto whom Tyndale	<b>swerved</b>	from Luther because his	8, 608/ 25
heretics do now) that	<b>swerved</b>	from the obedience of	8, 793/ 18
other, inferior persons, have	<b>swerved</b>	from the faith. Wherefore	8, 857/ 35
other, inferior persons have	<b>swerved</b>	from the faith. Wherefore	8, 910/ 8
ten tribes for anger	<b>swerved</b>	and departed from their	8, 1008/ 21
all that, have stiffly	<b>swerved</b>	from any point of	8, 1027/ 30
tied strait up for	<b>swerving</b>	. Saint Paul saith that	8, 1021/ 33
too in Saxony, and	<b>Switzerland</b>	, and some other parts	8, 731/ 31
and innocents, as in	<b>Switzerland</b>	and Saxony they do	8, 789/ 37
correction of the temporal	<b>sword</b>	. For it followeth, "If	8, 945/ 15
fall under the temporal	<b>sword</b>	." Friar Barnes meaneth not	8, 946/ 18
other defense... saving the	<b>sword</b>	of the word of	8, 954/ 30
perjury... he said he	<b>swore</b>	for no further than	8, 814/ 31
law, or any one	<b>syllable</b>	of a law, upon	8, 585/ 17
to us, of every	<b>syllable</b>	; and we must lay	8, 692/ 3
word, or what one	<b>syllable</b>	, either yea, or so	8, 757/ 2
there is not one	<b>syllable</b>	serveth him. And yet	8, 883/ 22
reasoning and making of	<b>syllogisms</b>	; and then it is	8, 823/ 33
like mine, make the	<b>synagogue</b>	of the Jews like	8, 604/ 14
an example of the	<b>synagogue</b>	as like to the	8, 606/ 11
going out of the	<b>synagogue</b>	of the Jews, and	8, 606/ 13
that the church or	<b>synagogue</b>	of the Jews was	8, 606/ 20
then instead of the	<b>synagogue</b>	of the Jews, begin	8, 606/ 22
of the church or	<b>synagogue</b>	of the Jews... because	8, 606/ 36
the Jews' church or	<b>synagogue</b>	should have an end	8, 606/ 37
from the church or	<b>synagogue</b>	of the Jews, not	8, 608/ 12
as the church or	<b>synagogue</b>	of the Jews was	8, 611/ 30
up his church the	<b>synagogue</b>	was the very church	8, 613/ 17

lo, that concerning the	<b>synagogue</b>	even at the coming	8, 613/ 25
or virtue that the	<b>synagogue</b>	of the Jews was	8, 617/ 7
of Christ unto the	<b>synagogue</b>	of the Jews, nor	8, 617/ 31
God had sent the	<b>synagogue</b>	sundry prophets, and Christ	8, 618/ 2
resort to the Jews'	<b>synagogue</b>	, with the scribes and	8, 619/ 7
suddenly fallen into their	<b>synagogue</b>	, and dwelled in Jerusalem	8, 619/ 14
of the church or	<b>synagogue</b>	of the Jews it	8, 619/ 34
every age for that	<b>synagogue</b>	, and that in that	8, 620/ 2
and that in that	<b>synagogue</b>	some continued still such	8, 620/ 3
thought that in the	<b>synagogue</b>	of the Jews both	8, 620/ 5
that in the same	<b>synagogue</b>	were some good folk	8, 620/ 8
which part of that	<b>synagogue</b>	if he might happen	8, 620/ 9
that the church or	<b>synagogue</b>	of the Jews is	8, 621/ 21
Catholic Church unto the	<b>synagogue</b>	of the Jews that	8, 626/ 30
then were in the	<b>synagogue</b>	: he hath now, by	8, 626/ 32
they did in the	<b>synagogue</b>	of the Jews yet	8, 626/ 37
scribes and Pharisees and	<b>synagogue</b>	of the Jews, Tyndale	8, 641/ 24
Christian people unto the	<b>synagogue</b>	of the Jews... and	8, 641/ 36
as feeble as the	<b>synagogue</b>	then was to which	8, 642/ 7
well laid against the	<b>synagogue</b>	of the Jews, nor	8, 644/ 12
us before of the	<b>synagogue</b>	, the Jews, the scribes	8, 649/ 3
Baptist did rebuke the	<b>synagogue</b>	and the scribes and	8, 649/ 12
Catholic Church to the	<b>synagogue</b>	, and the clergy to	8, 649/ 37
the Baptist rebuked the	<b>synagogue</b>	of the Jews. But	8, 652/ 29
and put away the	<b>synagogue</b>	of Moses; and that	8, 670/ 12
succeed it, as the	<b>synagogue</b>	had... and then that	8, 670/ 26
went out of the	<b>synagogue</b>	, that then should have	8, 671/ 3
true doctrine of the	<b>synagogue</b>	, whereof they were engendered	8, 672/ 10
your hands. For the	<b>synagogue</b>	of Moses, which was	8, 682/ 4
an end, as the	<b>synagogue</b>	of the Jews is	8, 683/ 13
scribes and Pharisees and	<b>synagogue</b>	to the clergy and	8, 692/ 36
calling men from the	<b>synagogue</b>	. All this tale, as	8, 693/ 6
point never make the	<b>synagogue</b>	of Moses like the	8, 693/ 37
to call home the	<b>synagogue</b>	... then let Tyndale now	8, 695/ 27
John did from the	<b>synagogue</b>	and rebuked the doctrine	8, 696/ 25
his demeanor toward the	<b>synagogue</b>	... is as unlike as	8, 697/ 16
made you of the	<b>synagogue</b>	, scribes, and Pharisees such	8, 705/ 4
town, the whole universal	<b>synagogue</b>	. This subtlety of Tyndale	8, 719/ 26
defend that the whole	<b>synagogue</b>	could not err in	8, 719/ 29
nor that the whole	<b>synagogue</b>	was until Christ's coming	8, 719/ 31
like between the whole	<b>synagogue</b>	of Moses and the	8, 719/ 33
special dissimilitude between the	<b>synagogue</b>	and the Church... for	8, 720/ 6
taught by Moses the	<b>synagogue</b>	of the children of	8, 753/ 6
the children of the	<b>synagogue</b>	. And since our Lord	8, 755/ 34
was then called the	<b>synagogue</b>	of Moses, and so	8, 1008/ 30
when that in the	<b>synagogue</b>	, the known church of	8, 1009/ 1
of Noah, and the	<b>synagogue</b>	, which was the figure	8, 1016/ 8
sinned, both in the	<b>synagogue</b>	and in the church	8, 1018/ 37
and holy. For the	<b>synagogue</b>	our Lord himself by	8, 1019/ 25
a similitude between the	<b>synagogue</b>	of the Jews and	8, 1031/ 11

the whole rabble, and	<b>synagogues</b>	of Satan, and very	8, 673/ 15
scribes, and Pharisees, and	<b>synagogues</b>	, and Saint John the	8, 692/ 34
were made by any	<b>synod</b>	nor by any pope	8, 593/ 11
divers popes and divers	<b>synods</b>	and councils made for	8, 593/ 9
well as out of	<b>synods'</b>	and councils' and popes'	8, 593/ 12
you into the everlasting	<b>tabernacles</b>	. " Moreover, Saint Paul writeth	8, 849/ 35
us to the same	<b>table</b>	at supper again, with	8, 600/ 32
stand well to his	<b>tackling</b>	, and stick stiffly thereto	8, 715/ 30
hath shrimps in her	<b>tail</b>	. For surely if there	8, 601/ 2
and his holy elects,	<b>take</b>	these things for good	8, 581/ 8
at Christ's Body, and	<b>take</b>	it for nothing but	8, 584/ 2
at his pleasure, and	<b>take</b>	another at his own	8, 584/ 20
are lets, as they	<b>take</b>	them, to their "evangelical	8, 585/ 23
will, I wot well,	<b>take</b>	his tale thereafter, for	8, 587/ 3
have every woman to	<b>take</b>	herself for a priest	8, 595/ 26
gave him leave to	<b>take</b>	the cure of them	8, 596/ 13
the Gospel truly taught,	<b>take</b>	away in any wise	8, 598/ 1
come hither, thou, girl;	<b>take</b>	out thy spindle and	8, 605/ 24
hath warranted never to	<b>take</b>	from them) and also	8, 608/ 35
heareth not the church,	<b>take</b>	him for a publican	8, 616/ 25
because they say not, "	<b>Take</b>	away the lands and	8, 629/ 32
he would have us	<b>take</b>	the sacraments for nothing	8, 633/ 19
better... and that to	<b>take</b>	them for any other	8, 633/ 24
Tyndale should make us	<b>take</b>	all the seven sacraments	8, 634/ 10
fruit that folk shall	<b>take</b>	by some good, wholesome	8, 637/ 26
old wife lie, and	<b>take</b>	cold in, a bed	8, 637/ 30
bed alone, and himself	<b>take</b>	a young, pretty prim	8, 637/ 31
little and little to	<b>take</b>	them, almost every one	8, 638/ 30
the significations these heretics	<b>take</b>	from them all the	8, 638/ 35
of the seven they	<b>take</b>	away five quite, and	8, 639/ 3
and from the one	<b>take</b>	they the sweet kernel	8, 639/ 4
the text... and will	<b>take</b>	for Scripture but what	8, 639/ 12
unto them very well, "	<b>Take</b>	the beams out of	8, 642/ 21
ye go about to	<b>take</b>	the motes out of	8, 642/ 23
let us therefore hardily	<b>take</b>	Tyndale thence again... and	8, 643/ 11
folk. If he would	<b>take</b>	it thus, this would	8, 646/ 23
and so the sects	<b>take</b>	not all for Scripture	8, 646/ 34
him into Turkey and	<b>take</b>	him to Mahomet's Koran	8, 652/ 2
be sure always to	<b>take</b>	good money... and Tyndale	8, 654/ 24
be sure that I	<b>take</b>	no bad"... "Marry," would	8, 654/ 27
any wise that thou	<b>take</b>	none but good." Such	8, 654/ 30
blaspheming of saints, to	<b>take</b>	away their authority. And	8, 659/ 14
promise, till the world	<b>take</b>	an end; and ever	8, 669/ 24
perilous error as to	<b>take</b>	the words of men	8, 677/ 19
those books that themselves	<b>take</b>	and confess for the	8, 684/ 3
This way should Tyndale	<b>take</b>	. But forasmuch as he	8, 686/ 18
or other, let us	<b>take</b>	one: even John the	8, 691/ 12
and is content to	<b>take</b>	no more but Saint	8, 696/ 23
it sufficed then to	<b>take</b>	for our part those	8, 701/ 21
unto it... but only	<b>take</b>	it for a memorial	8, 704/ 34

the world may now	<b>take</b>	, if it will, by	8, 705/ 8
leaven Tyndale would now	<b>take</b>	out, and leave us	8, 709/ 29
the more part) would	<b>take</b>	his own Blessed Body	8, 709/ 35
the evil folk that	<b>take</b>	harm by him and	8, 710/ 27
his purpose... let him	<b>take</b>	the books of which	8, 712/ 16
but he must needs	<b>take</b>	into them all the	8, 714/ 10
others, his fellows, as	<b>take</b>	opinions against the known	8, 718/ 26
yet, lest men should	<b>take</b>	him for a fool	8, 723/ 9
not be moved, nor	<b>take</b>	none authority; and so	8, 732/ 10
with it: let him	<b>take</b>	mine eye for an	8, 733/ 3
devil's invention... and shall	<b>take</b>	absolution, which he now	8, 733/ 10
of Christ, and shall	<b>take</b>	them all for heretics	8, 733/ 13
the determination thereof, and	<b>take</b>	them all for heretics	8, 733/ 15
the Church doth falsely	<b>take</b>	Saint Augustine and contrary	8, 733/ 30
very well content ye	<b>take</b>	it... and that by	8, 733/ 35
Saint Augustine too did	<b>take</b>	the church for none	8, 734/ 30
alone. For if you	<b>take</b>	you to the Gospel	8, 737/ 32
Gospel... then will I	<b>take</b>	me to the church	8, 737/ 32
own breast, and thereupon	<b>take</b>	his oath upon his	8, 751/ 19
and therefore shall never	<b>take</b>	and teach a tale	8, 751/ 33
not hear the church,	<b>take</b>	him for a publican	8, 763/ 32
any vicious person to	<b>take</b>	upon him the office	8, 765/ 21
of his audience may	<b>take</b>	occasion of his evil	8, 765/ 23
that rather list to	<b>take</b>	good than harm find	8, 765/ 24
credence of it to	<b>take</b>	the New Testament for	8, 770/ 8
of Mahomet many Turks	<b>take</b>	for so true that	8, 781/ 11
of his grace to	<b>take</b>	hold upon, whereupon whoso	8, 782/ 16
for Tyndale's tale, to	<b>take</b>	the fruit of the	8, 792/ 28
and I will then	<b>take</b>	your first tale for	8, 815/ 4
while ye live, but	<b>take</b>	all for lies that	8, 815/ 5
deceased. Now, if Tyndale	<b>take</b>	the other part, and	8, 820/ 35
good and virtuous can	<b>take</b>	no great pleasure, I	8, 832/ 18
all others); yea, and	<b>take</b>	sun, moon, and stars	8, 838/ 25
washed, be clean, and	<b>take</b>	away out of my	8, 840/ 8
be that will not,	<b>take</b>	the benefit thereof... but	8, 848/ 29
holy golden shoes yea,	<b>take</b>	also to help you	8, 861/ 10
he now proved it?	<b>Take</b>	first out of his	8, 863/ 9
he made his book;	<b>take</b>	out, I say, of	8, 863/ 17
it best, therefore, to	<b>take</b>	a surer way, and	8, 864/ 5
And thereupon would he	<b>take</b>	his leave honestly and	8, 878/ 5
but biddeth us go	<b>take</b>	the Scripture with us	8, 878/ 10
preached, it should needs	<b>take</b>	such hold... in some	8, 882/ 6
that his word should	<b>take</b>	such hold in every	8, 882/ 10
God void, if it	<b>take</b>	hold in some men	8, 882/ 12
hear it, though it	<b>take</b>	not hold in every	8, 882/ 13
him void, if it	<b>take</b>	hold in some place	8, 882/ 14
is preached, though it	<b>take</b>	not hold in every	8, 882/ 15
not in every place	<b>take</b>	hold... appeareth by the	8, 882/ 17
but not of necessity	<b>take</b>	hold in every audience	8, 882/ 26
a whole city and	<b>take</b>	none hold, but be	8, 882/ 28

the knower could never	<b>take</b>	spiritual profit. But now	8, 883/ 27
which way she might	<b>take</b>	, and fain would take	8, 884/ 5
take, and fain would	<b>take</b>	the best. And being	8, 884/ 5
peradventure advise her to	<b>take</b>	the New Testament of	8, 886/ 18
would so readily now	<b>take</b>	for the true preacher	8, 888/ 25
to believe, and to	<b>take</b>	for the true teacher	8, 889/ 13
adventure," but biddeth us	<b>take</b>	heed and be well	8, 890/ 8
men might so surely	<b>take</b>	for an undoubted teacher	8, 890/ 26
whom Christ bade us	<b>take</b>	heed and beware. For	8, 891/ 10
Savior saith, if we	<b>take</b>	good heed, know these	8, 891/ 12
love his life will	<b>take</b>	all that she offereth	8, 892/ 38
us and make us	<b>take</b>	for a good man	8, 894/ 1
may be bold to	<b>take</b>	the food of doctrine	8, 894/ 19
mistaking our mother, we	<b>take</b>	the meat of doctrine	8, 894/ 21
and would we should	<b>take</b>	one of them for	8, 894/ 23
with the less fear,	<b>take</b>	that the false shall	8, 894/ 35
therefore (would she say)	<b>take</b>	that church for the	8, 896/ 16
she may and will	<b>take</b>	for the false teachers	8, 896/ 20
in good faith, I	<b>take</b>	God for so good	8, 898/ 16
faith, Father Barnes, I	<b>take</b>	God for so good	8, 899/ 4
proclamation made... he would	<b>take</b>	him for one of	8, 900/ 28
not suffer women to	<b>take</b>	upon them to preach	8, 902/ 24
Augustine's works... we will	<b>take</b>	the words only which	8, 909/ 8
Frantic Barnes, if he	<b>take</b>	this for reason. For	8, 919/ 14
all thence, let us	<b>take</b>	it that all the	8, 924/ 12
we will not only	<b>take</b>	in here all the	8, 924/ 19
with Barnes, we would	<b>take</b>	into the number not	8, 924/ 24
very church... we will	<b>take</b>	in them too. And	8, 924/ 32
last past, let us	<b>take</b>	the time in which	8, 925/ 5
were well done to	<b>take</b>	an order and make	8, 937/ 23
to their opinion and	<b>take</b>	their part be in	8, 942/ 11
surely that if Barnes	<b>take</b>	it thus, he taketh	8, 944/ 4
he seemeth there to	<b>take</b>	for deadly sin, not	8, 944/ 33
hear not the church,	<b>take</b>	him as a heathen	8, 945/ 16
avail not), he shall	<b>take</b>	to him "one or	8, 948/ 8
thereby that he should	<b>take</b>	no more than very	8, 948/ 9
Christ would he should	<b>take</b>	unto him as few	8, 948/ 14
would never have said, "	<b>Take</b>	unto thee one witness	8, 948/ 18
witness or twain," but "	<b>Take</b>	unto thee twain always	8, 948/ 19
when he bade him	<b>take</b>	"one witness or twain	8, 948/ 28
meant that he should	<b>take</b>	no more than there	8, 948/ 29
to himself, he should	<b>take</b>	twain, lest his complaint	8, 948/ 31
to himself... he should	<b>take</b>	but one, because himself	8, 948/ 33
if ye like to	<b>take</b>	so much labor as	8, 969/ 27
in heaven, let us	<b>take</b>	Friar Barnes' own words	8, 972/ 31
soon after, "I shall	<b>take</b>	away my hand, and	8, 977/ 4
we endeavor ourselves to	<b>take</b>	with a peaceable mind	8, 978/ 8
of her and may	<b>take</b>	another wife. Nor he	8, 985/ 33
heresies, saying that they	<b>take</b>	a color by reason	8, 1015/ 30
without, God shall judge.	<b>Take</b>	you away the evil	8, 1017/ 19

it as these heretics	<b>take</b>	it: that every catholic	8, 1028/ 23
Tyndale would have them	<b>taken</b>	. But surely since the	8, 580/ 12
popes' laws gone and	<b>taken</b>	away, but kings and	8, 585/ 21
of a pope's writing	<b>taken</b>	into the decrees. Now	8, 593/ 21
Sacrament of Holy Orders	<b>taken</b>	and consecrated into that	8, 594/ 32
set at naught and	<b>taken</b>	in derision... and would	8, 595/ 23
say, falsely and foolishly	<b>taken</b>	, prove both the one	8, 595/ 29
the other... but wisely	<b>taken</b>	and truly, prove neither	8, 595/ 30
in earth he hath	<b>taken</b>	upon him to prove	8, 598/ 7
the Blessed Sacrament... was	<b>taken</b>	, slain, and burned... and	8, 608/ 26
them because they had "	<b>taken</b>	away the key of	8, 609/ 37
any other reader have	<b>taken</b>	the books of their	8, 619/ 23
if he should have	<b>taken</b>	unto him such as	8, 620/ 13
Lent... whereby there is	<b>taken</b>	away the evangelical liberty	8, 631/ 13
that "the church" hath	<b>taken</b>	away "the signification" from	8, 632/ 19
that now is hath	<b>taken</b>	away no significations of	8, 632/ 28
that the clergy hath	<b>taken</b>	away the significations of	8, 632/ 31
significations that they have	<b>taken</b>	away necessary to salvation	8, 632/ 32
and all other senses	<b>taken</b>	away, saving the literal	8, 635/ 32
saving for a harlot	<b>taken</b>	unto him to be	8, 638/ 17
say the Church hath	<b>taken</b>	away the significations these	8, 638/ 35
Tyndale will have Luther	<b>taken</b>	now for a new	8, 651/ 13
that he would were	<b>taken</b>	for so plain to	8, 660/ 7
which Tyndale would have	<b>taken</b>	for the very church	8, 673/ 14
the writing of man	<b>taken</b>	for the scripture of	8, 677/ 23
the scripture of God	<b>taken</b>	as it is for	8, 677/ 28
books, neither, which were	<b>taken</b>	out of your own	8, 682/ 1
did and were shamefully	<b>taken</b>	with. Of this falsifying	8, 684/ 14
they lived, and so	<b>taken</b>	after their death declared	8, 696/ 5
feigned stories remain and	<b>taken</b>	for Scripture, to the	8, 711/ 4
Saint Augustine to be	<b>taken</b>	for a book of	8, 712/ 11
the thing was never	<b>taken</b>	for so doubtful that	8, 716/ 21
that this reason was	<b>taken</b>	of Saint Augustine, because	8, 730/ 2
heretics would fain be	<b>taken</b>	for catholics, yet if	8, 735/ 30
he had, and were	<b>taken</b>	prisoner there also. That	8, 742/ 12
if any heretic be	<b>taken</b>	and examined upon his	8, 745/ 30
to it nor be	<b>taken</b>	for nothing else but	8, 773/ 2
the net shall be	<b>taken</b>	up and the fish	8, 777/ 13
if he would have	<b>taken</b>	hold thereof, to keep	8, 783/ 10
and remain shall be	<b>taken</b>	up with them, also	8, 794/ 20
the counsel so studiously	<b>taken</b>	with Necton the day	8, 816/ 19
and the Old, is	<b>taken</b>	oftentimes for the whole	8, 833/ 25
Greek word ecclesia is	<b>taken</b>	for the whole congregation	8, 834/ 1
all this tale truly	<b>taken</b>	and well understood; that	8, 841/ 3
and grace we have	<b>taken</b>	all the things that	8, 841/ 25
him before, but have	<b>taken</b>	him for a monster	8, 845/ 32
and Barnes would were	<b>taken</b>	for "the church"... and	8, 872/ 31
gotten in credence and	<b>taken</b>	into company, then used	8, 877/ 4
to be apprehended and	<b>taken</b>	, and their masks taken	8, 879/ 26
taken, and their masks	<b>taken</b>	off and their hypocrisy	8, 879/ 26

wished that ye had	<b>taken</b>	a little more pain	8, 891/ 21
else ye would have	<b>taken</b>	no labor about it	8, 891/ 33
by the whole church	<b>taken</b>	and accepted for Holy	8, 895/ 32
that ye have hitherto	<b>taken</b>	in giving us tokens	8, 902/ 4
that she had always	<b>taken</b>	him for wiser, and	8, 902/ 32
was with some folk	<b>taken</b>	for half a bawd	8, 903/ 6
every one would be	<b>taken</b>	for her mother, to	8, 903/ 17
whom I have hitherto	<b>taken</b>	for my very mother	8, 905/ 3
there, till they be	<b>taken</b>	for their treason and	8, 907/ 12
folk" is not always	<b>taken</b>	and meant, by him	8, 913/ 34
been, their own sect	<b>taken</b>	for the very church	8, 933/ 27
seem uncertain, and be	<b>taken</b>	for a church unknown	8, 933/ 31
would needs have it	<b>taken</b>	for Saint Chrysostom's then	8, 934/ 18
will have those words	<b>taken</b>	for Saint Chrysostom's or	8, 936/ 2
would not have them	<b>taken</b>	for his... then would	8, 936/ 2
the holy men so	<b>taken</b>	and taught, and through	8, 942/ 6
church," he shall be	<b>taken</b>	as a publican or	8, 942/ 36
his neighbor hath anything	<b>taken</b>	. Which thing well appeareth	8, 944/ 26
the Christian company, and	<b>taken</b>	as a naughty wretch	8, 946/ 24
wrong could not be	<b>taken</b>	a witness for himself	8, 948/ 22
we should do, be	<b>taken</b>	from us for though	8, 968/ 18
our substance to be	<b>taken</b>	from us... and if	8, 968/ 25
as ye may see,	<b>taken</b>	pieces of Saint Augustine	8, 969/ 33
Barnes would have them	<b>taken</b>	. Let us now see	8, 972/ 34
whose gospel Barnes hath	<b>taken</b>	the words of our	8, 980/ 32
of that law be	<b>taken</b>	out of a sermon	8, 981/ 31
fruitful labor and pain	<b>taken</b>	to the honor of	8, 989/ 16
was at the last	<b>taken</b>	and fast bound, and	8, 990/ 28
for it, some have	<b>taken</b>	and understood the Scripture	8, 997/ 21
searching therefor also, have	<b>taken</b>	and understood it another	8, 997/ 23
he hath, and have	<b>taken</b>	labor about it as	8, 997/ 31
conceived till the vengeance	<b>taken</b>	, they were still in	8, 1007/ 5
word "church" is diversely	<b>taken</b>	, and that the name	8, 1012/ 29
then let him be	<b>taken</b>	as a paynim and	8, 1018/ 5
church," he shall be	<b>taken</b>	not as a "paynim	8, 1026/ 2
church"... and reputed and	<b>taken</b>	of "the church" not	8, 1026/ 7
church," or to be	<b>taken</b>	for "the church," and	8, 1033/ 18
of me... whom thou	<b>takest</b>	for a merchant, and	8, 878/ 1
in one chapter he	<b>taketh</b>	upon him to prove	8, 576/ 7
that a man willfully	<b>taketh</b>	for the sin that	8, 581/ 22
much worse indeed, that	<b>taketh</b>	God's quick saints for	8, 583/ 7
But that excuse he	<b>taketh</b>	away himself... and that	8, 599/ 25
for only lucre... he	<b>taketh</b>	upon him to judge	8, 629/ 30
he seeth not, and	<b>taketh</b>	one thing for twain	8, 646/ 4
seek the "true" scripture?	<b>Taketh</b>	he the scripture of	8, 651/ 37
be, as Tyndale here	<b>taketh</b>	it, "the church of	8, 662/ 23
persons have that Tyndale	<b>taketh</b>	for the very church	8, 667/ 22
man amiss... and so	<b>taketh</b>	it as a fault	8, 711/ 24
years, all whom Tyndale	<b>taketh</b>	for draff; and albeit	8, 716/ 29
that the Church truly	<b>taketh</b>	his words, and Tyndale	8, 738/ 25

Tyndale, as ye see,	<b>taketh</b>	the credence of the	8, 750/ 29
enemy, and him that	<b>taketh</b>	shame thereby, and holdeth	8, 765/ 34
hold upon, whereupon whoso	<b>taketh</b>	hold and holdeth still	8, 782/ 16
Tyndale, I see well,	<b>taketh</b>	this fault of ours	8, 796/ 35
manner thing than Barnes	<b>taketh</b>	it for appeareth very	8, 843/ 3
meat; for which God	<b>taketh</b>	vengeance upon you; for	8, 854/ 23
said before, as he	<b>taketh</b>	it for naught himself	8, 859/ 31
every man that he	<b>taketh</b>	to him, before the	8, 866/ 36
and fainting. Nor he	<b>taketh</b>	it not for folly	8, 867/ 20
as Tyndale doth... but	<b>taketh</b>	it according to Christ's	8, 870/ 25
poisoned, till he that	<b>taketh</b>	it come to his	8, 892/ 32
all. For since he	<b>taketh</b>	in that point another	8, 906/ 3
Which words Friar Barnes	<b>taketh</b>	as though the writer	8, 914/ 5
Whereas Friar Barnes so	<b>taketh</b>	Saint Paul's words there	8, 931/ 28
take it thus, he	<b>taketh</b>	it wrong. For I	8, 944/ 4
saith, "If one member	<b>taketh</b>	hurt, all the members	8, 944/ 19
upon the truth, and	<b>taketh</b>	it up and bringeth	8, 959/ 10
doth the pardon? It	<b>taketh</b>	out the spot, and	8, 960/ 22
the other is, that	<b>taketh</b>	it contrary to his	8, 997/ 28
so deadly poison... but	<b>taking</b>	not too much at	8, 580/ 32
places... and in the	<b>taking</b>	away the meaning of	8, 610/ 4
dumb ceremonies, with the	<b>taking</b>	away the significations of	8, 630/ 37
the others of whose	<b>taking</b>	away Tyndale complaineth being	8, 633/ 3
constitutions, using of ceremonies,	<b>taking</b>	away the significations of	8, 638/ 7
the error of wrongly	<b>taking</b>	the sense of God's	8, 677/ 21
forasmuch as by the	<b>taking</b>	, in necessary points of	8, 677/ 34
harm than by the	<b>taking</b>	of man's false writing	8, 677/ 36
and be deceived in	<b>taking</b>	for a saint any	8, 711/ 20
this prey. And now	<b>taking</b>	that for truth (as	8, 724/ 13
unto the Church in	<b>taking</b>	the books of the	8, 750/ 9
or thirty thousand whores,	<b>taking</b>	of every one tribute	8, 765/ 5
faith, I cannot say,	<b>taking</b>	an unknown church, as	8, 887/ 35
And thus, Father Barnes,	<b>taking</b>	your secret, unknown, spiritual	8, 902/ 3
and other holy sacraments	<b>taking</b>	their effect, strength, and	8, 906/ 26
well that this gloss,	<b>taking</b>	it after the best	8, 915/ 29
the least." For else,	<b>taking</b>	to him but one	8, 948/ 20
tell a more frantic	<b>tale</b>	. And this frenzy is	8, 584/ 8
wot well, take his	<b>tale</b>	thereafter, for in the	8, 587/ 3
will stand to this	<b>tale</b>	, he giveth the spirituality	8, 588/ 7
lorel upon every false	<b>tale</b>	that he heareth, or	8, 590/ 16
abroad an evil, naughty	<b>tale</b>	whereof all the town	8, 591/ 20
who told them the	<b>tale</b>	. And some love to	8, 592/ 9
us here a wise	<b>tale</b>	. For setting aside the	8, 594/ 8
again with the same	<b>tale</b>	, and set us to	8, 600/ 31
was telling her this	<b>tale</b>	, she nothing went about	8, 605/ 16
brought at last his	<b>tale</b>	to an end, "Well	8, 605/ 20
were too long a	<b>tale</b>	to tell you all	8, 606/ 1
availeth Tyndale all this	<b>tale</b>	? Proveth it any other	8, 610/ 13
all the Church this	<b>tale</b>	, seeth plainly the truth	8, 619/ 3
have told him that	<b>tale</b>	and proved his tale	8, 622/ 5

tale and proved his	<b>tale</b>	true: yet shall Tyndale	8, 622/ 5
he to change his	<b>tale</b>	and swerve from them	8, 624/ 1
priest always tell that	<b>tale</b>	to the people, he	8, 632/ 15
then amounteth all his	<b>tale</b>	to no more but	8, 647/ 28
out at length the	<b>tale</b>	that he told us	8, 649/ 3
great part of his	<b>tale</b>	his resembling of the	8, 649/ 36
turned over all Tyndale's	<b>tale</b>	against his own purpose	8, 650/ 5
hath Tyndale in this	<b>tale</b>	so assoiled all the	8, 655/ 13
temporalty, turneth all his	<b>tale</b>	and his railing words	8, 656/ 6
that Tyndale proveth this	<b>tale</b>	but by his bare	8, 656/ 17
much neither, by Tyndale's	<b>tale</b>	, but only "dumb ceremonies	8, 656/ 20
foundation of Tyndale's whole	<b>tale</b>	. And as for anything	8, 660/ 5
the contrary: Tyndale's own	<b>tale</b>	, I say, with these	8, 660/ 14
And now, by Tyndale's	<b>tale</b>	, they be the true	8, 663/ 29
Tyndale, or Barnes this	<b>tale</b>	, then wrestle they with	8, 688/ 8
thing but the selfsame	<b>tale</b>	again... and yet hath	8, 690/ 18
tell us the selfsame	<b>tale</b>	that he told us	8, 692/ 32
told us the same	<b>tale</b>	of the scribes, and	8, 692/ 34
the synagogue. All this	<b>tale</b>	, as he told it	8, 693/ 7
here. And all this	<b>tale</b>	, as I there answered	8, 693/ 8
is but his old	<b>tale</b>	newly told, so needeth	8, 693/ 11
wot well, if the	<b>tale</b>	were told him in	8, 704/ 18
conclusion of all that	<b>tale</b>	... he knitteth it up	8, 705/ 20
perceive that for Tyndale's	<b>tale</b>	the reason of Saint	8, 706/ 6
then tell us this	<b>tale</b>	again. For they never	8, 710/ 35
plainly perceive that this	<b>tale</b>	of Tyndale wherewith he	8, 712/ 14
more of his own	<b>tale</b>	, but leave off his	8, 712/ 28
heareth so strange a	<b>tale</b>	told, of such holy	8, 725/ 14
doth but devise that	<b>tale</b>	upon his own head	8, 734/ 7
given you his whole	<b>tale</b>	together, to the end	8, 743/ 20
altogether is such a	<b>tale</b>	as, till he prove	8, 746/ 23
in worldly things this	<b>tale</b>	be true... yet in	8, 746/ 25
nor, how probable a	<b>tale</b>	soever be told us	8, 746/ 28
as not the man's	<b>tale</b>	at our ear without	8, 747/ 33
so, not the man's	<b>tale</b>	alone keepeth the faith	8, 747/ 36
this piece of Tyndale's	<b>tale</b>	is but a bare	8, 748/ 4
shall never any man's	<b>tale</b>	, nor the tale of	8, 748/ 13
man's tale, nor the	<b>tale</b>	of a thousand against	8, 748/ 13
whereof God worketh... Tyndale's	<b>tale</b>	is much the feeblor	8, 749/ 14
Christian readers, by this	<b>tale</b>	Tyndale telleth us that	8, 750/ 8
told him that a	<b>tale</b>	of Robin Hood had	8, 750/ 17
could not teach a	<b>tale</b>	of Robin Hood to	8, 750/ 27
truth, that not a	<b>tale</b>	of Robin Hood, but	8, 751/ 1
fingers. This is the	<b>tale</b>	, ye wot well, that	8, 751/ 14
take and teach a	<b>tale</b>	of Robin Hood for	8, 751/ 34
one part of his	<b>tale</b>	, that their belief was	8, 760/ 13
other part of his	<b>tale</b>	wherein standeth altogether that	8, 760/ 14
and telleth us this	<b>tale</b>	for; that is to	8, 760/ 16
the proof of Tyndale's	<b>tale</b>	that the men of	8, 762/ 11
falleth away Tyndale's whole	<b>tale</b>	withal. For how proveth	8, 762/ 18

in telling of a	<b>tale</b>	. For they believe not	8, 763/ 27
telleth us a long	<b>tale</b>	that the faith which	8, 764/ 23
tell us the same	<b>tale</b>	of themselves, and say	8, 768/ 33
would tell them this	<b>tale</b>	, they could not, ye	8, 771/ 8
truth standeth, by Tyndale's	<b>tale</b>	, in the littleness of	8, 772/ 9
plainly followeth upon his	<b>tale</b>	that with his own	8, 779/ 2
to tell us that	<b>tale</b>	? Who did ever say	8, 780/ 16
effect of Tyndale's holy	<b>tale</b>	, wherein he did somewhat	8, 781/ 6
that of Tyndale's royal	<b>tale</b>	there is not one	8, 783/ 16
doth he by this	<b>tale</b>	so strongly teach the	8, 785/ 34
And by Tyndale's holy	<b>tale</b>	, when David was persecuted	8, 789/ 4
The effect of Tyndale's	<b>tale</b>	is here, as it	8, 792/ 11
be afeard, for Tyndale's	<b>tale</b>	, to take the fruit	8, 792/ 28
thither. And therefore Tyndale's	<b>tale</b>	of them that "left	8, 794/ 31
see, to make his	<b>tale</b>	serve anything for his	8, 794/ 37
he telleth him this	<b>tale</b>	of belief, and then	8, 798/ 15
to mind Tyndale's former	<b>tale</b>	that he hath written	8, 798/ 22
yet since, by Tyndale's	<b>tale</b>	, it can nothing do	8, 798/ 27
after his master's own	<b>tale</b>	, till he first believed	8, 805/ 11
there, by whom his	<b>tale</b>	might be controlled. But	8, 812/ 32
and there found Tyndale's	<b>tale</b>	false. But when he	8, 813/ 4
then take your first	<b>tale</b>	for untold." "Nay, sir	8, 815/ 4
And so lieth Tyndale's	<b>tale</b>	in the dust. I	8, 819/ 11
to baptism, by Tyndale's	<b>tale</b>	, elects every one. And	8, 821/ 4
seemeth further, by Tyndale's	<b>tale</b>	and his master Martin's	8, 821/ 5
considering that by Tyndale's	<b>tale</b>	such "horrible deeds" and	8, 821/ 13
be, by Tyndale's own	<b>tale</b>	, the feeling faith. For	8, 822/ 17
he hath, by Tyndale's	<b>tale</b>	, the feeling faith: now	8, 823/ 7
and therefore, by Tyndale's	<b>tale</b>	, none other than very	8, 823/ 34
needs have, by Tyndale's	<b>tale</b>	, the feeling faith. Now	8, 824/ 14
clearly follow by Tyndale's	<b>tale</b>	, maugre Tyndale's teeth, that	8, 824/ 20
it farther upon Tyndale's	<b>tale</b>	, also, that since all	8, 824/ 34
Church have, by his	<b>tale</b>	, the feeling faith, and	8, 824/ 35
never can, by this	<b>tale</b>	of his, depart out	8, 825/ 5
taught him all this	<b>tale</b>	truly taken and well	8, 841/ 2
to tell us this	<b>tale</b>	. But consider now well	8, 846/ 32
In all this long	<b>tale</b>	, good readers, Friar Barnes	8, 858/ 10
in all this long	<b>tale</b>	? His purpose was, ye	8, 863/ 5
first out of his	<b>tale</b>	his pleasant scoffing upon	8, 863/ 10
I say, of his	<b>tale</b>	all this goodly garnishing	8, 863/ 17
not only to Tyndale's	<b>tale</b>	but also to some	8, 871/ 9
us, in effect, this	<b>tale</b>	, contrary to some other	8, 871/ 21
parts of his own	<b>tale</b>	: I well may, and	8, 871/ 22
to tell all his	<b>tale</b>	, as I shall after	8, 873/ 10
hear what a wise	<b>tale</b>	Barnes will in this	8, 873/ 11
good readers, a fair	<b>tale</b>	with a proper example	8, 875/ 34
have heard his whole	<b>tale</b>	, no word in the	8, 875/ 38
heard all his whole	<b>tale</b>	, garnished and made fair	8, 876/ 6
But now is this	<b>tale</b>	fair as long as	8, 876/ 7
will think that this	<b>tale</b>	hath more tokens than	8, 876/ 12

told us the first	<b>tale</b>	, which were yet more	8, 876/ 24
the purpose than the	<b>tale</b>	that he telleth us	8, 876/ 25
he maketh us his	<b>tale</b>	so plain by the	8, 876/ 26
told the man this	<b>tale</b>	, would not the man	8, 878/ 2
Farewell, fool!" Now, the	<b>tale</b>	that he telleth us	8, 878/ 7
to believe every priest's	<b>tale</b>	that standeth up in	8, 884/ 19
must I, by this	<b>tale</b>	of yours, bring with	8, 887/ 31
in mind of a	<b>tale</b>	that they tell of	8, 900/ 12
seem now, by your	<b>tale</b>	, to make as though	8, 901/ 7
found further in his	<b>tale</b>	, as there might, in	8, 902/ 14
appeareth by your own	<b>tale</b>	that none of all	8, 904/ 29
Barnes, by your own	<b>tale</b>	, it were none of	8, 905/ 1
tell me a wiser	<b>tale</b>	of my new mother	8, 905/ 16
if for such a	<b>tale</b>	as you tell, I	8, 905/ 17
wrinkle then were this	<b>tale</b>	in effect, as I	8, 913/ 26
when all his whole	<b>tale</b>	of his exposition here	8, 946/ 12
telleth us a gay	<b>tale</b>	of a glorious church	8, 958/ 2
they tell us this	<b>tale</b>	, and that we see	8, 998/ 17
it were a long	<b>tale</b>	, a strange, and a	8, 998/ 18
to tell the same	<b>tale</b>	themselves. But how do	8, 1019/ 8
had he, by Tyndale's	<b>tale</b>	, broken, if he had	8, 1031/ 31
him that hid his	<b>talent</b>	in the ground? Meaneth	8, 1016/ 36
the contrary of these	<b>tales</b>	taught us in their	8, 712/ 27
you two so diverse	<b>tales</b>	... consider well with yourself	8, 750/ 33
in these words "quae	<b>talia</b>	habebat ut dimitterentur" declareth	8, 970/ 21
meet the saints, and	<b>talk</b>	with any of them	8, 582/ 35
true whereof the people	<b>talk</b>	, they know their deeds	8, 591/ 4
all the town may	<b>talk</b>	, and to their own	8, 591/ 20
reason that we now	<b>talk</b>	of for the Catholic	8, 712/ 30
but if we might	<b>talk</b>	with the men themselves	8, 715/ 8
not heard other men	<b>talk</b>	thereof, and told it	8, 750/ 3
we were now to	<b>talk</b>	with either Turk or	8, 769/ 25
as we be to	<b>talk</b>	with these heretics... we	8, 769/ 25
I am loath to	<b>talk</b>	with Master Tyndale himself	8, 802/ 18
I have heard her	<b>talk</b>	myself. She would, I	8, 897/ 34
they may speak and	<b>talk</b>	and confess what they	8, 973/ 10
faith as Tyndale only	<b>talketh</b>	of and no piece	8, 764/ 12
whorl, and fall in	<b>talking</b>	of some other matter	8, 606/ 9
manner of every man's	<b>talking</b>	, wherein every man saith	8, 1026/ 21
book of traditions, called	<b>Talmud</b>	, to destroy the sense	8, 707/ 4
understood save by the	<b>Talmud</b>	: even so have ours	8, 707/ 7
a book, of their	<b>Talmud</b>	, "to destroy the sense	8, 713/ 2
skill of the Jews'	<b>Talmud</b>	... but one thing I	8, 713/ 5
of, but that their	<b>Talmud</b>	in that it gave	8, 713/ 6
would call it our	<b>Talmud</b>	, and say they were	8, 716/ 12
and with some new	<b>Talmud</b>	of the devil's device	8, 717/ 12
the Jews in their	<b>Talmud</b>	or the Turks in	8, 769/ 5
unto ourselves for the	<b>taming</b>	of the flesh which	8, 579/ 32
cardinal, butcher or bishop,	<b>tankard-bearer</b>	or canceller, free or	8, 838/ 10
a taverner's bush or	<b>tapster's</b>	ale stake, were a	8, 633/ 28

if he might have	<b>tarried</b>	, be somewhat satisfied, and	8, 884/ 23
his enemies. For whosoever	<b>tarried</b>	after his proclamation made	8, 900/ 28
Church... whereas if they	<b>tarried</b>	with her, they might	8, 994/ 24
that the evil angels	<b>tarried</b>	not in heaven at	8, 1007/ 17
sin but after: they	<b>tarried</b>	there till they were	8, 1007/ 31
he will have audience,	<b>tarry</b>	till the lusk have	8, 588/ 4
there for good company	<b>tarry</b>	loose with their fellows	8, 848/ 34
for else, if it	<b>tarry</b>	still till it wet	8, 876/ 9
he may not safely	<b>tarry</b>	here, but must, except	8, 885/ 36
and child who shall	<b>tarry</b>	behind to rob his	8, 922/ 11
found her... or else	<b>tarry</b>	till he could get	8, 951/ 1
long might he not	<b>tarry</b>	with them, for that	8, 990/ 12
the less marked in	<b>tarrying</b>	after the safe-conduct and	8, 885/ 31
and no time of	<b>tarrying</b>	between their sin and	8, 1007/ 19
delicate wantonness of their	<b>taste</b>	; which, not content with	8, 793/ 5
either by sight or	<b>taste</b>	which is the good	8, 892/ 31
bitter and sour in	<b>taste</b>	and not very seemly	8, 893/ 1
but that verily, whosoever	<b>taste</b>	thereof shall be cured	8, 991/ 12
after that they have	<b>tasted</b>	of this bread be	8, 991/ 4
sick people, by the	<b>tasting</b>	of that same bread	8, 991/ 15
trow ye? namely so	<b>taught</b>	as the Church teacheth	8, 580/ 25
given by God and	<b>taught</b>	by all good men	8, 581/ 26
in that men are	<b>taught</b>	to go in any	8, 582/ 22
are (as they be	<b>taught</b>	) the "denying of Christ's	8, 583/ 19
us as God hath	<b>taught</b>	it that they all	8, 583/ 21
in fifteen hundred years	<b>taught</b>	his Catholic church. And	8, 597/ 34
make the Gospel truly	<b>taught</b>	, take away in any	8, 598/ 1
the Old Testament, and	<b>taught</b>	the people to believe	8, 609/ 32
people to have more	<b>taught</b>	. But what availeth Tyndale	8, 610/ 12
to his own promise,	<b>taught</b>	them: he is fallen	8, 616/ 20
received, and the people	<b>taught</b>	; and not a church	8, 617/ 21
which the contrary was	<b>taught</b>	by holy men and	8, 621/ 9
up" and had falsely	<b>taught</b>	, or else such true	8, 622/ 35
the false, though they	<b>taught</b>	diversely and contrary, continued	8, 626/ 36
against such heretics as	<b>taught</b>	opinions against the Church	8, 627/ 17
also themselves, ever clearly	<b>taught</b>	the contrary as that	8, 630/ 14
showed that they both	<b>taught</b>	evil for good and	8, 642/ 29
unto our days both	<b>taught</b>	and believed the same	8, 644/ 9
his apostles had and	<b>taught</b>	. And in these points	8, 656/ 29
abominable heresies that he	<b>taught</b>	before, but all those	8, 664/ 5
in his books hath	<b>taught</b>	us, they should not	8, 664/ 20
of those that Tyndale	<b>taught</b>	us before... nor lightly	8, 664/ 22
written. And then he	<b>taught</b>	, and ever teacheth and	8, 682/ 14
for the Catholic faith	<b>taught</b>	by himself and his	8, 682/ 33
their sins... the Pharisees	<b>taught</b>	to believe in holy	8, 691/ 37
as I said, they	<b>taught</b>	the people to believe	8, 692/ 16
quenched the faith, and	<b>taught</b>	to be justified by	8, 692/ 20
scribes and Pharisees which	<b>taught</b>	the doctrine that Saint	8, 697/ 6
of those that have	<b>taught</b>	the things that Tyndale	8, 697/ 9
he saith the Pharisees	<b>taught</b>	: that it was more	8, 698/ 6

that though the Pharisees	<b>taught</b>	wrong, whom Saint John	8, 700/ 5
also, in that they	<b>taught</b>	that it was better	8, 700/ 7
saith that the Pharisees	<b>taught</b>	false... and teacheth only	8, 700/ 10
fifteen hundred years have	<b>taught</b>	them... and with telling	8, 704/ 9
words or writing they	<b>taught</b>	unto the Christian flock	8, 709/ 28
contrary of these tales	<b>taught</b>	us in their true	8, 712/ 27
those old, which one	<b>taught</b>	it for lawful a	8, 713/ 19
could not err? Who	<b>taught</b>	the eagles to spy	8, 717/ 34
you that God hath	<b>taught</b>	you to know the	8, 722/ 10
of any man, be	<b>taught</b>	to know the true	8, 723/ 20
golden eagles, that be	<b>taught</b>	inwardly without any outward	8, 731/ 22
They shall be all	<b>taught</b>	of God." That is	8, 742/ 29
Lord hath himself so	<b>taught</b>	it him and so	8, 751/ 3
They shall be all	<b>taught</b>	of God." That is	8, 752/ 5
They shall be all	<b>taught</b>	of God" which words	8, 752/ 30
difference between Moses, that	<b>taught</b>	the old, and Christ	8, 752/ 34
yet delivered them and	<b>taught</b>	them by Moses, that	8, 752/ 36
same Teacher though he	<b>taught</b>	before, and was the	8, 753/ 5
same God that before	<b>taught</b>	by Moses the synagogue	8, 753/ 6
They shall be all	<b>taught</b>	of God" here is	8, 754/ 11
our Savior hath himself	<b>taught</b>	us to call God	8, 756/ 19
in that it hath	<b>taught</b>	us to call God	8, 757/ 20
that inwardly thou wast	<b>taught</b>	by the Spirit of	8, 774/ 18
time, of all that	<b>taught</b>	grammar in England, not	8, 774/ 31
thing this man hath	<b>taught</b>	us in this chapter	8, 776/ 30
with God and was	<b>taught</b>	by him, and not	8, 795/ 28
he hath written and	<b>taught</b>	that the will of	8, 798/ 23
that inwardly thou wast	<b>taught</b>	by the Spirit of	8, 803/ 3
which his master hath	<b>taught</b>	him to make answer	8, 803/ 37
which holy doctors have	<b>taught</b>	men to believe the	8, 805/ 20
time, of all that	<b>taught</b>	grammar in England, not	8, 805/ 30
that the Church had	<b>taught</b>	him false, till that	8, 806/ 24
to Christ's promise, perpetually	<b>taught</b>	unto his church, and	8, 807/ 19
that whosoever hear it	<b>taught</b>	must believe it... and	8, 809/ 3
points as God hath	<b>taught</b>	his church without Scripture	8, 809/ 24
because that the Church	<b>taught</b>	him that God did	8, 810/ 1
Christ and his apostles	<b>taught</b>	them to construe contrary	8, 810/ 27
they had had and	<b>taught</b>	so long before: I	8, 811/ 2
doctrine he now depraveth,	<b>taught</b>	him that lesson, as	8, 839/ 28
that the devil hath	<b>taught</b>	him this lie appeareth	8, 840/ 5
the known Catholic church	<b>taught</b>	him all this tale	8, 841/ 2
that the devil hath	<b>taught</b>	it him appeareth plainly	8, 842/ 8
the devil's limbs have	<b>taught</b>	him. For that he	8, 842/ 29
the devil's limbs have	<b>taught</b>	it him appeareth both	8, 842/ 35
came, and every man	<b>taught</b>	him, and not he	8, 846/ 18
such case and so	<b>taught</b>	of God with his	8, 869/ 30
such as God inwardly	<b>taught</b>	her he telleth us	8, 869/ 32
that Christ hath sufficiently	<b>taught</b>	her all manner of	8, 875/ 23
true head, Christ Jesus,	<b>taught</b>	... hath learned not to	8, 875/ 30
God well and truly	<b>taught</b>	by the preacher, and	8, 879/ 6

doctrine that himself had	<b>taught</b>	his Catholic Church and	8, 879/ 22
she may surely be	<b>taught</b>	the truth and not	8, 884/ 21
by his Holy Spirit,	<b>taught</b>	his blessed apostles, and	8, 885/ 4
Scripture, but am truly	<b>taught</b>	it. And now you	8, 887/ 29
nor truly, too, be	<b>taught</b>	to understand the Scripture	8, 893/ 25
be secretly moved and	<b>taught</b>	inwardly, and shall by	8, 897/ 13
cause some to be	<b>taught</b>	and some not, without	8, 898/ 29
avored causeless... to be	<b>taught</b>	right, and suffer some	8, 898/ 34
as causeless, to be	<b>taught</b>	wrong... and after come	8, 898/ 35
those that have been	<b>taught</b>	right, make much of	8, 899/ 1
that have been wrong	<b>taught</b>	, allto chide them and	8, 899/ 3
that they be truly	<b>taught</b>	, and thereby know themselves	8, 901/ 31
he may be surely	<b>taught</b>	the truth it must	8, 902/ 8
went he could have	<b>taught</b>	better. "And some sorrow	8, 902/ 33
For you be not	<b>taught</b>	of God; you have	8, 919/ 5
that Christ hath sufficiently	<b>taught</b>	her all manner of	8, 929/ 35
true head, Christ Jesus,	<b>taught</b>	... hath learned not to	8, 930/ 4
it, for because it	<b>taught</b>	to believe the equal	8, 934/ 10
true doctrine to be	<b>taught</b>	them by the same	8, 935/ 28
by his Holy Spirit	<b>taught</b>	the same church... as	8, 935/ 30
men so taken and	<b>taught</b>	, and through Christendom with	8, 942/ 6
true head, Christ Jesus,	<b>taught</b>	... hath learned not to	8, 952/ 29
old Scripture by him	<b>taught</b>	and before not perceived	8, 996/ 27
all men shall be	<b>taught</b>	of God, and that	8, 998/ 9
teaching of God, be	<b>taught</b>	ever outwardly, one man	8, 999/ 2
doctrine of living truly	<b>taught</b>	and learned, have the	8, 999/ 10
believed when it is	<b>taught</b>	, though he might be	8, 1005/ 4
they find not surely	<b>taught</b>	in the Scripture. Also	8, 1005/ 33
as the Spirit hath	<b>taught</b>	them, were it in	8, 1012/ 9
Howbeit, as for his	<b>taunts</b>	, his mocks, his mows	8, 832/ 14
and would at a	<b>tavern</b>	go get him a	8, 831/ 26
the stead of a	<b>tavern</b>	token, nor of a	8, 896/ 36
bare sign, as a	<b>taverner's</b>	bush or tapster's ale	8, 633/ 27
blessed Savior himself. They	<b>teach</b>	, saith Tyndale, to trust	8, 582/ 6
he would have them	<b>teach</b>	: that is to wit	8, 583/ 30
us that till they	<b>teach</b>	us thus... they can	8, 584/ 5
which longed sore to	<b>teach</b>	her and make her	8, 604/ 17
Holy Spirit, and so	<b>teach</b>	it, and so lead	8, 613/ 12
Holy Ghost, which shall	<b>teach</b>	you all truth and	8, 614/ 33
Every man shall not	<b>teach</b>	his neighbor, but they	8, 615/ 15
as men, and so	<b>teach</b>	them inwardly and lead	8, 615/ 36
far forth as they	<b>teach</b>	and preach the Gospel	8, 618/ 27
and woman whom they	<b>teach</b>	, and to whom they	8, 618/ 28
and reprove them... and	<b>teach</b>	the people the contrary	8, 622/ 36
this: that these men	<b>teach</b>	and renew the selfsame	8, 625/ 2
heresies that they now	<b>teach</b>	against free will, against	8, 625/ 6
chastity, as their archheretics	<b>teach</b>	in gluttony, despoiling of	8, 639/ 9
examples "gone before," do	<b>teach</b>	us which is now	8, 644/ 35
a true teacher to	<b>teach</b>	us them, because Saint	8, 645/ 30
and black white... and	<b>teach</b>	men to contemn penance	8, 653/ 19

so needed, but to	<b>teach</b>	with his deed that	8, 653/ 25
but I pray you	<b>teach</b>	me, then, how I	8, 654/ 27
for that shall I	<b>teach</b>	thee a way sure	8, 654/ 28
lo, did the tiler	<b>teach</b>	the maid, how she	8, 654/ 32
that she could yet	<b>teach</b>	him a thing that	8, 655/ 1
learn. For she could	<b>teach</b>	him how he should	8, 655/ 3
to believe and to	<b>teach</b>	upon the traditions of	8, 657/ 34
here go about to	<b>teach</b>	how they may be	8, 667/ 31
can neither learn nor	<b>teach</b>	, as they that neither	8, 668/ 25
he was about to	<b>teach</b>	them the faith of	8, 671/ 27
true, but because they	<b>teach</b>	us so? How can	8, 675/ 15
apostles to tell and	<b>teach</b>	by mouth"? Then laid	8, 677/ 12
teacheth and ever shall	<b>teach</b>	, his Catholic church to	8, 682/ 15
true sense, because they	<b>teach</b>	them as God and	8, 687/ 16
Holy Ghost therein to	<b>teach</b>	it all truth and	8, 693/ 25
of men, and to	<b>teach</b>	other folk the same	8, 694/ 6
better perceive while they	<b>teach</b>	in this manner, what	8, 701/ 2
old holy saints and	<b>teach</b>	his own godly, Christian	8, 705/ 10
meaneth in that they	<b>teach</b>	that folk should not	8, 709/ 12
penance, and that they	<b>teach</b>	that friars should not	8, 709/ 15
by some secret inspiration	<b>teach</b>	Tyndale, and Luther, and	8, 722/ 24
a new prophet to	<b>teach</b>	us, he shall have	8, 722/ 30
so doth Tyndale now	<b>teach</b>	them in that that	8, 729/ 22
do. Ye promised to	<b>teach</b>	me and make me	8, 737/ 2
therefore it could not	<b>teach</b>	a tale of Robin	8, 750/ 27
shall never take and	<b>teach</b>	a tale of Robin	8, 751/ 34
that should come and	<b>teach</b>	the second. For in	8, 752/ 34
his Christian church, and	<b>teach</b>	in his own person	8, 753/ 9
the Holy Ghost to	<b>teach</b>	it allthing, and to	8, 753/ 26
Tyndale is not to	<b>teach</b>	us that God teacheth	8, 754/ 3
the faith, but to	<b>teach</b>	and prove us, by	8, 754/ 4
to his Church, to	<b>teach</b>	it and lead it	8, 761/ 1
other holy heretics, to	<b>teach</b>	the Catholic Church the	8, 771/ 18
into this church, to	<b>teach</b>	it all truth, and	8, 771/ 21
these heretics are, to	<b>teach</b>	his church the faith	8, 771/ 25
were wont also to	<b>teach</b>	every man cleanness and	8, 771/ 33
these beastly fellows do,	<b>teach</b>	folk to break their	8, 771/ 34
reserve or send to	<b>teach</b>	the world the right	8, 772/ 14
scantly the devil durst	<b>teach</b>	it... saving that in	8, 775/ 32
by this teaching but	<b>teach</b>	every man to sit	8, 785/ 29
this tale so strongly	<b>teach</b>	the contrary that whoso	8, 785/ 35
to the devil to	<b>teach</b>	them leave their blasphemy	8, 789/ 16
as it seemeth, to	<b>teach</b>	us what a great	8, 792/ 11
with his own Spirit	<b>teach</b>	unto his church besides	8, 792/ 33
now beseech Tyndale to	<b>teach</b>	him the means how	8, 798/ 3
our Lady... Tyndale cannot	<b>teach</b>	his disciple that they	8, 809/ 26
and Huessgen, and Zwingli,	<b>teach</b>	the church of Christ	8, 810/ 31
and the Catholic Church	<b>teach</b>	the Jews to construe	8, 810/ 36
let them come and	<b>teach</b>	it to construe the	8, 811/ 12
go now about to	<b>teach</b>	the Church to construe	8, 811/ 16

and for that they	<b>teach</b>	not the people that	8, 831/ 32
the known Catholic church	<b>teach</b>	, and in this wise	8, 841/ 31
learn" for this word "	<b>teach</b>	" with its accusative case	8, 846/ 20
sure that she would	<b>teach</b>	us nothing but such	8, 869/ 31
will. For he shall	<b>teach</b>	, both by words, example	8, 881/ 22
his Holy Spirit to	<b>teach</b>	his apostles, and his	8, 884/ 37
and his apostles to	<b>teach</b>	the wide, wild, ignorant	8, 884/ 37
expound the Scripture and	<b>teach</b>	it her truly. Then	8, 886/ 34
the true preacher to	<b>teach</b>	me truly to understand	8, 887/ 25
tell me that whoso	<b>teach</b>	the Scripture truly is	8, 887/ 30
Holy Ghost, that shall	<b>teach</b>	you inwardly, as saith	8, 888/ 8
go by him and	<b>teach</b>	him, and anon Eunuchus	8, 888/ 16
save the world and	<b>teach</b>	the truth, and should	8, 889/ 2
man to preach and	<b>teach</b>	as was Saint Philip	8, 889/ 8
Catholic" church, which do	<b>teach</b>	besides the Scripture damnable	8, 890/ 15
anything that they should	<b>teach</b>	me. But, now, while	8, 894/ 33
which he would now	<b>teach</b>	us to know which	8, 896/ 26
ushers under him to	<b>teach</b>	them, and would make	8, 898/ 33
this lesson that ye	<b>teach</b>	us herein is a	8, 901/ 16
them to preach and	<b>teach</b>	in the church, nor	8, 902/ 25
that some things ye	<b>teach</b>	among you, almost every	8, 904/ 10
to the devil to	<b>teach</b>	them to leave their	8, 920/ 13
unto his church to	<b>teach</b>	it and lead it	8, 938/ 2
in a corner go	<b>teach</b>	another man heresy, and	8, 949/ 10
truth no man can	<b>teach</b>	it but God himself	8, 998/ 6
his elects he will	<b>teach</b>	, they say, because he	8, 998/ 15
time appointeth for to	<b>teach</b>	them. For did he	8, 998/ 27
and his disciples to	<b>teach</b>	and preach? And did	8, 998/ 29
to learn and to	<b>teach</b>	the right faith, and	8, 999/ 9
another Comforter, that shall	<b>teach</b>	you allthing, and lead	8, 999/ 15
must be, not to	<b>teach</b>	it (though one teach	8, 1003/ 2
teach it (though one	<b>teach</b>	another in it), but	8, 1003/ 2
is forever assistant, to	<b>teach</b>	it and lead it	8, 1003/ 5
articles must some man	<b>teach</b>	them, or give them	8, 1004/ 22
of him that should	<b>teach</b>	those articles, or deliver	8, 1004/ 33
died among them, to	<b>teach</b>	them to amend their	8, 1017/ 29
sent by himself to	<b>teach</b>	his church and to	8, 1031/ 30
should be ready to	<b>teach</b>	the ignorant that is	8, 1032/ 25
he should be the	<b>teacher</b>	of them, and the	8, 643/ 21
sure of a true	<b>teacher</b>	to teach us them	8, 645/ 30
God. And the same	<b>Teacher</b>	though he taught before	8, 753/ 5
deceived by some false	<b>teacher</b>	, set me now, before	8, 885/ 9
have a good, true	<b>teacher</b>	, that might in every	8, 886/ 33
sure of a true	<b>teacher</b>	. Then would he peradventure	8, 887/ 9
sure of the true	<b>teacher</b>	, unto whose credence I	8, 887/ 20
Scripture truly is a	<b>teacher</b>	. And then must I	8, 887/ 30
provide you a true	<b>teacher</b>	, as he provided Saint	8, 888/ 2
take for the true	<b>teacher</b>	, any one man that	8, 889/ 13
take for an undoubted	<b>teacher</b>	as them it seemeth	8, 890/ 26
him for a true	<b>teacher</b>	but for the surety	8, 890/ 33

I may get a	<b>teacher</b>	whose teaching agreeth with	8, 891/ 1
that church for the	<b>teacher</b>	of all the remnant	8, 896/ 16
him for a true	<b>teacher</b>	... whose faith agreeth with	8, 896/ 17
but of a true	<b>teacher</b>	, and they tell us	8, 900/ 9
sure of a true	<b>teacher</b>	, and so cannot be	8, 900/ 9
they had doctors and	<b>teachers</b>	too... and might, if	8, 612/ 14
always have among them	<b>teachers</b>	and preachers (since he	8, 614/ 16
they must be the	<b>teachers</b>	... it followeth that they	8, 614/ 30
be," saith Tyndale, "false	<b>teachers</b>	, and do beguile and	8, 630/ 7
meaneth the doctors and	<b>teachers</b>	of the Catholic Church	8, 728/ 27
be known for true	<b>teachers</b>	, because they be members	8, 891/ 25
take for the false	<b>teachers</b>	and false expounders of	8, 896/ 20
church and the sure	<b>teachers</b>	. But, now, since ye	8, 904/ 28
through Christ. For he	<b>teacheth</b>	to trust in holy	8, 579/ 22
significations put out... he	<b>teacheth</b>	to believe in the	8, 579/ 26
through Christ" because he "	<b>teacheth</b>	to trust in holy	8, 580/ 22
taught as the Church	<b>teacheth</b>	it: that no good	8, 580/ 25
touch that the Church	<b>teacheth</b>	to put trust in	8, 581/ 35
abominable. But the Church	<b>teacheth</b>	none other trust therein	8, 582/ 3
blood, when the Church	<b>teacheth</b>	us as God hath	8, 583/ 21
And when the clergy	<b>teacheth</b>	this once then shall	8, 584/ 3
temporal tyrants. Whereby Tyndale	<b>teacheth</b>	us that every temporal	8, 585/ 4
those heresies which Tyndale	<b>teacheth</b>	that friars may wed	8, 589/ 31
teaching which the preacher	<b>teacheth</b>	(without which Saint Paul	8, 615/ 19
and persecuteth them, and	<b>teacheth</b>	his false heresies contrary	8, 616/ 18
the Scripture wrong and	<b>teacheth</b>	the people false, but	8, 618/ 30
as the Catholic Church	<b>teacheth</b>	us to do them	8, 633/ 36
of itself good... and	<b>teacheth</b>	men a certain reason	8, 636/ 17
the Catholic Church scantly	<b>teacheth</b>	so bold trust in	8, 639/ 8
all that the Apostle	<b>teacheth</b>	... and say he said	8, 639/ 29
good, sure lesson Tyndale	<b>teacheth</b>	us here. For now	8, 655/ 8
true that Tyndale here	<b>teacheth</b>	us for the final	8, 665/ 5
of all them that	<b>teacheth</b>	us with the Scripture	8, 670/ 21
to say, that God	<b>teacheth</b>	his church the truth	8, 680/ 4
he taught, and ever	<b>teacheth</b>	and ever shall teach	8, 682/ 15
And all this he	<b>teacheth</b>	his church by himself	8, 682/ 18
saith here the Church	<b>teacheth</b>	to be more meritorious	8, 698/ 4
well that no man	<b>teacheth</b>	so precisely as he	8, 698/ 16
therefore the Catholic Church	<b>teacheth</b>	that both to give	8, 698/ 29
great: yet the Church	<b>teacheth</b>	right. For it teacheth	8, 700/ 9
teacheth right. For it	<b>teacheth</b>	plain the contrary thereof	8, 700/ 9
Pharisees taught false... and	<b>teacheth</b>	only that to offer	8, 700/ 11
the other, the Church	<b>teacheth</b>	many good and reasonable	8, 700/ 14
all "voluntary," the Church	<b>teacheth</b>	right... as appeareth well	8, 703/ 3
reproveth also and thereof	<b>teacheth</b>	the contrary. And so	8, 703/ 6
his mother tongue. Then	<b>teacheth</b>	he us that confession	8, 704/ 20
somewhat after. Tyndale, lo,	<b>teacheth</b>	his disciples to answer	8, 706/ 19
thereby proveth Tyndale, that	<b>teacheth</b>	the contrary, to be	8, 712/ 34
For thus, lo, he	<b>teacheth</b>	his disciples yet a	8, 717/ 26
God (as he saith)	<b>teacheth</b>	his elects himself, and	8, 729/ 15

the known Catholic church	<b>teacheth</b>	now, and which virtues	8, 732/ 29
see, therefore, what Manichaeus	<b>teacheth</b>	me; and specially let	8, 736/ 25
teach us that God	<b>teacheth</b>	his elects the faith	8, 754/ 4
bringeth forth, that God	<b>teacheth</b>	not only the true	8, 754/ 5
feeling faith that he	<b>teacheth</b>	us. And yet must	8, 760/ 24
a great length, and	<b>teacheth</b>	them after his fashion	8, 775/ 25
secret mystery this man	<b>teacheth</b>	us here! Any other	8, 777/ 1
Besides this, since Tyndale	<b>teacheth</b>	such a "feeling faith	8, 785/ 24
but it... and then	<b>teacheth</b>	therewith that toward the	8, 785/ 25
undone. And when he	<b>teacheth</b>	"repentance" without shrift or	8, 785/ 37
frenzies more that he	<b>teacheth</b>	besides; this one thing	8, 786/ 7
for altogether: that he	<b>teacheth</b>	his "feeling faith," only	8, 786/ 8
good endeavor he both	<b>teacheth</b>	that it were in	8, 786/ 14
Now, Tyndale not only	<b>teacheth</b>	us this ungracious lesson	8, 787/ 10
also, since he both	<b>teacheth</b>	us that without that	8, 787/ 13
is damned... and then	<b>teacheth</b>	us also that to	8, 787/ 14
can nothing do: he	<b>teacheth</b>	, I say, by these	8, 787/ 15
end." By this he	<b>teacheth</b>	us, lo, that evermore	8, 788/ 34
the same fault, he	<b>teacheth</b>	them now, that are	8, 801/ 16
shall answer as Tyndale	<b>teacheth</b>	him. For I am	8, 802/ 17
such questions more, Tyndale	<b>teacheth</b>	him thus... Answer, thou	8, 802/ 32
Tyndale whom Tyndale here	<b>teacheth</b>	to answer us the	8, 804/ 17
his answer that he	<b>teacheth</b>	here his disciple is	8, 804/ 22
To this question Tyndale	<b>teacheth</b>	his scholar to make	8, 805/ 22
scripture which Tyndale here	<b>teacheth</b>	his disciple to say	8, 812/ 2
for a sheet anchor	<b>teacheth</b>	him, say that he	8, 812/ 12
that though the Church	<b>teacheth</b>	that the habitual faith	8, 824/ 7
against the Anabaptists, he	<b>teacheth</b>	, by a long process	8, 824/ 10
because the Church so	<b>teacheth</b>	him, but because he	8, 827/ 25
of the Catholic Church	<b>teacheth</b>	him... he hath not	8, 839/ 1
And the Catholic Church	<b>teacheth</b>	that men should therefore	8, 841/ 14
And therefore the Church	<b>teacheth</b>	every man to say	8, 841/ 21
because this holy church	<b>teacheth</b>	it him. But thereto	8, 845/ 3
at Oxford" for "Richard	<b>teacheth</b>	at Oxford." But this	8, 846/ 22
of waxing worse, and	<b>teacheth</b>	them the ways whereby	8, 852/ 32
ointment" of God, that	<b>teacheth</b>	his all manner of	8, 862/ 6
For he biddeth and	<b>teacheth</b>	us also to pray	8, 867/ 18
Saint John saith, that	<b>teacheth</b>	her all manner of	8, 869/ 26
tokens with which he	<b>teacheth</b>	us to know his	8, 883/ 30
by the same Spirit,	<b>teacheth</b>	his very, holy church	8, 885/ 5
inward inspiration of God	<b>teacheth</b>	us and maketh us	8, 889/ 23
and tell me she	<b>teacheth</b>	me wrong. But then	8, 903/ 25
telleth me that other	<b>teacheth</b>	wrong. And she telleth	8, 903/ 27
wot that Friar Barnes	<b>teacheth</b>	that the very Catholic	8, 934/ 21
commit. Whereby Saint Augustine	<b>teacheth</b>	us against the doctrine	8, 965/ 26
but over that, he	<b>teacheth</b>	us, against all these	8, 969/ 12
yet over that, he	<b>teacheth</b>	us that we may	8, 969/ 14
his adherents. Finally, he	<b>teacheth</b>	us here that the	8, 969/ 24
this teaching that God	<b>teacheth</b>	his elects himself whether	8, 998/ 23
of the church, and	<b>teacheth</b>	and giveth that the	8, 1004/ 26

believed. But he that	<b>teacheth</b>	these articles, or delivereth	8, 1004/ 28
the things for the	<b>teaching</b>	whereof Tyndale rebuketh here	8, 580/ 18
fallen from Christ's holy	<b>teaching</b>	with his beastly doctrine	8, 601/ 7
ceremonies and sacrifices, and	<b>teaching</b>	to believe in the	8, 610/ 5
he meaneth thereby the	<b>teaching</b>	which the preacher teacheth	8, 615/ 19
faith) is yet no	<b>teaching</b>	whereof any fruit can	8, 615/ 21
all damnable errors, by	<b>teaching</b>	it and leading it	8, 616/ 37
also that, the same	<b>teaching</b>	of that one man	8, 618/ 31
hath his learning and	<b>teaching</b>	of that point by	8, 676/ 28
of Scripture by your	<b>teaching</b>	, but mistrust, rather, every	8, 682/ 2
the Scripture by the	<b>teaching</b>	of the church and	8, 683/ 15
into one? Surely by	<b>teaching</b>	the children, as well	8, 704/ 7
did, with false glosses...	<b>teaching</b>	good works and sacraments	8, 704/ 11
by the secret, inward	<b>teaching</b>	of the Spirit of	8, 719/ 8
the eagle without the	<b>teaching</b>	of any other spieth	8, 719/ 9
these infallible means of	<b>teaching</b>	of the truth, and	8, 720/ 11
of God, without any	<b>teaching</b>	of the Catholic Church	8, 722/ 27
of himself, without any	<b>teaching</b>	, spieth out his prey	8, 724/ 32
the Scripture by the	<b>teaching</b>	of the Catholic Church	8, 729/ 2
inwardly without any outward	<b>teaching</b>	! But now would I	8, 731/ 23
the Gospel at the	<b>teaching</b>	thereof. And these causes	8, 736/ 1
to believe them in	<b>teaching</b>	which was the Scripture	8, 738/ 24
the inward inspiration and	<b>teaching</b>	of God himself. And	8, 741/ 31
is God's by the	<b>teaching</b>	of them... and so	8, 742/ 23
believed the Church in	<b>teaching</b>	him which was the	8, 750/ 22
thereof before by the	<b>teaching</b>	of the Catholic Church	8, 751/ 5
which leading is the	<b>teaching</b>	whereof Christ speaketh in	8, 752/ 28
rule left by God,	<b>teaching</b>	the Church to interpret	8, 753/ 21
church. Now, what this	<b>teaching</b>	is that is meant	8, 754/ 1
heart. And concerning outward	<b>teaching</b>	... we allege for us	8, 774/ 27
in the apostles' time,	<b>teaching</b>	that faith alone was	8, 784/ 5
doth he by this	<b>teaching</b>	but teach every man	8, 785/ 28
is fruitless; and then	<b>teaching</b>	therewith that toward the	8, 786/ 11
man. This is Tyndale's	<b>teaching</b>	... and this is his	8, 786/ 26
own damnation, whereas Tyndale,	<b>teaching</b>	us that they could	8, 788/ 18
the faith of men's	<b>teaching</b>	and of miracles alone	8, 795/ 4
by the means and	<b>teaching</b>	of the known Catholic	8, 801/ 4
and saith... Concerning outward	<b>teaching</b>	... we allege for us	8, 805/ 26
the Catholic Church: the	<b>teaching</b>	that good works shall	8, 806/ 18
the right order in	<b>teaching</b>	of grammar and learning	8, 806/ 31
might the Turks for	<b>teaching</b>	them a contrary construction	8, 811/ 19
longer now for the	<b>teaching</b>	of the Catholic Church	8, 827/ 1
the Scripture by the	<b>teaching</b>	of the known Catholic	8, 827/ 33
true scripture for the	<b>teaching</b>	of the Catholic Church	8, 828/ 1
Scripture, and by whose	<b>teaching</b>	he took it and	8, 828/ 6
of the plain, common	<b>teaching</b>	of the known Catholic	8, 844/ 6
he translateth "learning" for	<b>teaching</b>	, in his first declaration	8, 846/ 13
contrary to the continual	<b>teaching</b>	of God exhorting every	8, 849/ 27
with Friar Barnes for	<b>teaching</b>	false heresies instead of	8, 858/ 22
to the priests; thereby	<b>teaching</b>	that the sins must	8, 868/ 3

yet were all his	<b>teaching</b>	of knowledge where some	8, 883/ 25
sure that by his	<b>teaching</b>	I do not damnably	8, 887/ 28
Philip, that can in	<b>teaching</b>	make the Scripture so	8, 889/ 9
church, with which his	<b>teaching</b>	agreeth, cannot be false	8, 890/ 35
get a teacher whose	<b>teaching</b>	agreeth with that... then	8, 891/ 2
their living or their	<b>teaching</b>	be contrary to the	8, 891/ 15
but by the true	<b>teaching</b>	believe and perceive the	8, 899/ 9
also under pretext of	<b>teaching</b>	the true faith labor	8, 911/ 20
holding false heresies, for	<b>teaching</b>	that men be not	8, 952/ 37
not suffer persecution for	<b>teaching</b>	that friars may wed	8, 953/ 7
whether notwithstanding all this	<b>teaching</b>	that God teacheth his	8, 998/ 23
should, besides the inward	<b>teaching</b>	of God, be taught	8, 999/ 2
more sure by the	<b>teaching</b>	thereof as of the	8, 1002/ 11
err, and by whose	<b>teaching</b>	therefore a man may	8, 1003/ 8
show his sorrow with	<b>tears</b>	; let him represent and	8, 867/ 37
of heart, and unfeigned	<b>tears</b>	flowing out of the	8, 961/ 19
of heart, and unfeigned	<b>tears</b>	flowing from the vein	8, 965/ 10
hinder his harlot of	<b>teeming</b>	. Now, touching the sacraments	8, 638/ 33
craft he escaped the	<b>teeth</b>	for biting, and how	8, 634/ 32
Tyndale's tale, maugre Tyndale's	<b>teeth</b>	, that the pope, and	8, 824/ 20
for all his white	<b>teeth</b>	: yet is it otherwise	8, 907/ 34
them spite of their	<b>teeth</b>	, because he considereth that	8, 971/ 22
to good Christian men	<b>tell</b>	a more frantic tale	8, 584/ 8
for himself, they may	<b>tell</b>	him that he is	8, 588/ 14
And some love to	<b>tell</b>	their master no displeasent	8, 592/ 10
So that, as I	<b>tell</b>	you, in the whole	8, 604/ 30
make imaginations I cannot	<b>tell</b>	you what. But here	8, 605/ 25
long a tale to	<b>tell</b>	you all their dispicions	8, 606/ 1
he did, let Tyndale	<b>tell</b>	us one. If he	8, 611/ 7
laypeople too may yet	<b>tell</b>	them, upon Tyndale's mouth	8, 618/ 34
of Tyndale, that shall	<b>tell</b>	all the Church this	8, 619/ 3
wise, that they can	<b>tell</b>	allthing from before the	8, 624/ 34
And therefore if we	<b>tell</b>	them of that story	8, 626/ 5
make I cannot well	<b>tell</b>	. But this is well-known	8, 628/ 28
here speak out and	<b>tell</b>	us which truth is	8, 630/ 9
if the priest always	<b>tell</b>	that tale to the	8, 632/ 15
as though he would	<b>tell</b>	us thus: "I said	8, 640/ 27
had no lust to	<b>tell</b>	my church the truth	8, 640/ 30
Zwingli, and bade them	<b>tell</b>	it out unto Tyndale	8, 641/ 11
of them... could well	<b>tell</b>	them, and well prove	8, 643/ 17
But, now, I cannot	<b>tell</b>	which he calleth general	8, 646/ 25
the Scripture," he must	<b>tell</b>	us once again which	8, 646/ 29
before"... he must both	<b>tell</b>	us which examples he	8, 647/ 1
church myself list to	<b>tell</b>	you." And this were	8, 647/ 30
so must Tyndale now	<b>tell</b>	us by what old	8, 651/ 18
them of so many	<b>tell</b>	us one that ever	8, 659/ 18
twice, I trow, already,	<b>tell</b>	us some one of	8, 670/ 21
For if a man	<b>tell</b>	me of a marvelous	8, 675/ 18
caused his apostles to	<b>tell</b>	and teach by mouth	8, 677/ 12
that any man can	<b>tell</b>	of... but if Tyndale	8, 679/ 18

when he can neither	<b>tell</b>	which nor where, will	8, 679/ 19
by us, because we	<b>tell</b>	you so; ergo, we	8, 681/ 27
scripture indeed. Let Tyndale	<b>tell</b>	us any one piece	8, 684/ 4
they list. Let Tyndale	<b>tell</b>	what one text, what	8, 684/ 8
over the hedge and	<b>tell</b>	us what we do	8, 686/ 7
in which he should	<b>tell</b>	us and rehearse us	8, 686/ 9
again. Then when we	<b>tell</b>	them that good works	8, 688/ 1
and dead when we	<b>tell</b>	Luther, Tyndale, or Barnes	8, 688/ 7
would not let to	<b>tell</b>	him that in some	8, 688/ 26
spirit" and "power," can	<b>tell</b>	us of any spirit	8, 691/ 1
doth nothing here but	<b>tell</b>	us the selfsame tale	8, 692/ 32
Saint John... let Tyndale	<b>tell</b>	us which of them	8, 695/ 23
then let Tyndale now	<b>tell</b>	us which of them	8, 695/ 27
is, as himself can	<b>tell</b>	full well if he	8, 698/ 19
can no man well	<b>tell</b>	so many but that	8, 700/ 15
put away... and then	<b>tell</b>	us this tale again	8, 710/ 35
never so few, and	<b>tell</b>	us which they be	8, 711/ 36
or else let him	<b>tell</b>	us no more of	8, 712/ 28
desired him, let Tyndale	<b>tell</b>	us of all those	8, 713/ 18
showed you rather to	<b>tell</b>	you somewhat of the	8, 715/ 24
many as himself can	<b>tell</b>	well enough: let him	8, 717/ 7
messenger of God to	<b>tell</b>	it him. For else	8, 720/ 33
us in that we	<b>tell</b>	you "Moses wrote us	8, 721/ 20
believe us when we	<b>tell</b>	you "Moses told us	8, 721/ 21
once made... let him	<b>tell</b>	me what he will	8, 722/ 31
list to lie and	<b>tell</b>	us nay), when he	8, 724/ 14
often prayed him to	<b>tell</b>	us then some one	8, 727/ 33
is accursed that will	<b>tell</b>	us that Christ neither	8, 740/ 16
he be that will	<b>tell</b>	us for the very	8, 740/ 18
the reason that they	<b>tell</b>	us so... I answer	8, 741/ 15
will in the end	<b>tell</b>	us that once he	8, 741/ 27
another man, and thereby	<b>tell</b>	him that for the	8, 744/ 3
as if a man	<b>tell</b>	him "that a Turk	8, 746/ 18
the good man Tyndale	<b>tell</b>	you two so diverse	8, 750/ 33
good reason that Tyndale	<b>tell</b>	us also by what	8, 751/ 15
the leastwise, that he	<b>tell</b>	us some cause reasonable	8, 751/ 16
and to presume to	<b>tell</b>	other folk their faults	8, 765/ 21
by. For though we	<b>tell</b>	it them... they will	8, 768/ 32
believe us, or peradventure	<b>tell</b>	us the same tale	8, 768/ 33
you? But I shall	<b>tell</b>	you whom ye shall	8, 771/ 2
me; and I shall	<b>tell</b>	you a good cause	8, 771/ 3
faith. For, whatsoever I	<b>tell</b>	you, God hath himself	8, 771/ 4
Lo, when Tyndale would	<b>tell</b>	them this tale, they	8, 771/ 8
had prayed them to	<b>tell</b>	him the way, would	8, 772/ 22
and each of them	<b>tell</b>	him, "This way"... each	8, 772/ 24
camest first by it...	<b>tell</b>	him whether by reading	8, 774/ 16
may hear his wife	<b>tell</b>	as much to her	8, 775/ 29
What needeth Tyndale to	<b>tell</b>	us that tale? Who	8, 780/ 16
labored so much to	<b>tell</b>	us that Tyndale lieth	8, 780/ 29
And this doth Tyndale	<b>tell</b>	us, and well and	8, 786/ 29

Savior, that he shall	<b>tell</b>	you himself for me	8, 789/ 26
their right names and	<b>tell</b>	what they be worthy	8, 790/ 2
and be bold to	<b>tell</b>	him that he belieth	8, 793/ 1
his purpose, except he	<b>tell</b>	us that as many	8, 794/ 37
But, now, if Tyndale	<b>tell</b>	us this... we will	8, 795/ 5
shall not let to	<b>tell</b>	Tyndale further, that of	8, 795/ 10
his unbelief before he	<b>tell</b>	him how he may	8, 798/ 16
him further? Will he	<b>tell</b>	him that it is	8, 798/ 20
it him? If Tyndale	<b>tell</b>	him thus... then the	8, 798/ 21
doth: I pray you	<b>tell</b>	us, therefore, how do	8, 802/ 22
camest first by it...	<b>tell</b>	him whether by reading	8, 803/ 1
saith to his scholar, "	<b>Tell</b>	him whether it were	8, 805/ 1
his master biddeth him	<b>tell</b>	us, I would pray	8, 805/ 3
would pray him to	<b>tell</b>	us, whether by preaching	8, 805/ 3
to this shall I	<b>tell</b>	him again that since	8, 805/ 9
as they did him,	<b>tell</b>	us what reason he	8, 805/ 14
good readers, we must	<b>tell</b>	him again that his	8, 806/ 35
often said, let Tyndale	<b>tell</b>	us some one of	8, 809/ 19
by Saint Paul did	<b>tell</b>	, " as when it said	8, 810/ 8
what he list, and	<b>tell</b>	us that he feeleth	8, 812/ 36
Webbe might hap to	<b>tell</b>	the truth, thought he	8, 813/ 36
lies that ever I	<b>tell</b>	you, and put me	8, 815/ 6
that pass, then, and	<b>tell</b>	me another thing Was	8, 815/ 22
beast! Didst not thou	<b>tell</b>	me and all my	8, 816/ 12
any sticking (I cannot	<b>tell</b>	what) in them that	8, 821/ 33
feeling faith (if Tyndale	<b>tell</b>	us true) yet to	8, 824/ 4
infounded. Now shall I	<b>tell</b>	you that thing in	8, 824/ 18
heartily for them, and	<b>tell</b>	him that he falsely	8, 833/ 4
As though he would	<b>tell</b>	us that there were	8, 845/ 17
And as he might	<b>tell</b>	us that of Paul's	8, 845/ 21
then we may well	<b>tell</b>	him again that he	8, 845/ 22
not Friar Barnes to	<b>tell</b>	us this tale. But	8, 846/ 32
among them? I cannot	<b>tell</b>	you what Saint Peter	8, 853/ 28
that he will now	<b>tell</b>	you where this church	8, 857/ 12
long as no man	<b>tell</b>	her of it... so	8, 864/ 30
not be suffered to	<b>tell</b>	her so... for if	8, 865/ 11
neither of both can	<b>tell</b>	which, and therefore dare	8, 872/ 32
he is ashamed to	<b>tell</b>	all his tale, as	8, 873/ 10
will in this matter	<b>tell</b>	us. Barnes Now must	8, 873/ 12
Merchant, I pray you	<b>tell</b>	me yet one thing	8, 877/ 15
then I pray you	<b>tell</b>	me how I may	8, 877/ 27
Whereunto if Barnes should	<b>tell</b>	him as he now	8, 877/ 29
Nay, brother, I can	<b>tell</b>	thee no further... but	8, 877/ 29
that can I not	<b>tell</b>	thee... but that thou	8, 877/ 34
would not the man	<b>tell</b>	him again, "Marry, then	8, 878/ 2
that though we cannot	<b>tell</b>	which they be, yet	8, 880/ 6
against them; and I	<b>tell</b>	you truth, the cities	8, 882/ 32
her great congratulation, and	<b>tell</b>	all the congregation that	8, 885/ 12
King's proclamation... he would	<b>tell</b>	her, and persuade her	8, 886/ 23
Scripture in English, and	<b>tell</b>	her that therein she	8, 886/ 28

in the sects, and	<b>tell</b>	her she may learn	8, 887/ 1
Then would he peradventure	<b>tell</b>	her that whosoever preach	8, 887/ 10
it. And now you	<b>tell</b>	me that whoso teach	8, 887/ 30
for Centurio," she might	<b>tell</b>	him that Centurio was	8, 888/ 3
answer, but would shortly	<b>tell</b>	him that he said	8, 892/ 15
to the bay and	<b>tell</b>	him that the church	8, 896/ 6
say better. For they	<b>tell</b>	us that it is	8, 898/ 19
thereto. "And they that	<b>tell</b>	us that we shall	8, 900/ 6
believe right, and then	<b>tell</b>	us that we cannot	8, 900/ 7
true teacher, and they	<b>tell</b>	us we cannot be	8, 900/ 9
all they that thus	<b>tell</b>	us put me in	8, 900/ 12
a tale that they	<b>tell</b>	of M. Henry Patenson	8, 900/ 13
if any man may	<b>tell</b>	another how he may	8, 902/ 8
hold their babble, and	<b>tell</b>	them that Saint Paul	8, 902/ 22
him again quickly, and	<b>tell</b>	him that she had	8, 902/ 32
vary with her, and	<b>tell</b>	me she teacheth me	8, 903/ 25
one whom ye neither	<b>tell</b>	me where I may	8, 905/ 6
in her company, ye	<b>tell</b>	me no sure mark	8, 905/ 12
faith, till ye can	<b>tell</b>	me a wiser tale	8, 905/ 16
a tale as you	<b>tell</b>	, I would leave of	8, 905/ 17
glosses only: I shall	<b>tell</b>	him again that then	8, 918/ 17
that disease he cannot	<b>tell</b>	how much harm he	8, 921/ 8
then read, I cannot	<b>tell</b>	, but as for writings	8, 931/ 8
yet would Saint Gregory	<b>tell</b>	him that if he	8, 932/ 16
therefore would Saint Gregory	<b>tell</b>	Friar Barnes that they	8, 934/ 35
Scripture, Saint Gregory would	<b>tell</b>	Friar Barnes that since	8, 935/ 5
officer there present, "and	<b>tell</b>	these fellows with a	8, 936/ 21
so bold as to	<b>tell</b>	us this... then may	8, 940/ 10
the things which we	<b>tell</b>	you be true, and	8, 991/ 2
things which these heretics	<b>tell</b>	you be false: if	8, 991/ 3
they could not yet	<b>tell</b>	whether they had found	8, 994/ 37
anything that reason can	<b>tell</b>	either them or us	8, 996/ 7
but the Scripture, we	<b>tell</b>	them that there arise	8, 997/ 2
point. For first they	<b>tell</b>	us that there be	8, 997/ 7
truth well enough. Then	<b>tell</b>	we them that though	8, 997/ 13
it. But when we	<b>tell</b>	them this, then glad	8, 998/ 4
them. Now, when they	<b>tell</b>	us this tale, and	8, 998/ 17
cause. And I shall	<b>tell</b>	you wherefore. Luther himself	8, 1002/ 21
good faith, I cannot	<b>tell</b>	; saving that to save	8, 1004/ 9
very ass" we shall	<b>tell</b>	him plain again that	8, 1013/ 26
shall not need to	<b>tell</b>	them, but let Saint	8, 1015/ 18
then," saith our Savior, "	<b>tell</b>	the church. And if	8, 1018/ 4
our Lord saith, "I	<b>tell</b>	you truth: Whatsoever thing	8, 1018/ 6
be all fain to	<b>tell</b>	the same tale themselves	8, 1019/ 8
where no man could	<b>tell</b>	when they were within	8, 1021/ 30
mean to have him	<b>tell</b>	him whether he were	8, 1028/ 2
or not, God could	<b>tell</b>	and not he. And	8, 1028/ 9
and honesty of the	<b>teller</b>	, or of the common	8, 742/ 5
and honesty of the	<b>teller</b>	, or of the common	8, 746/ 17
story that Christ also	<b>telleth</b>	of Abraham and the	8, 583/ 11

part thereof. For Tyndale	<b>telleth</b>	us that till they	8, 584/ 5
the pope himself, Tyndale	<b>telleth</b>	us here a wise	8, 594/ 7
his own making... he	<b>telleth</b>	you not where he	8, 601/ 34
the story that Christ	<b>telleth</b>	himself they call it	8, 626/ 7
And when the other	<b>telleth</b>	him that he is	8, 646/ 1
very blind... the other	<b>telleth</b>	him again nay, but	8, 646/ 2
is the church, he	<b>telleth</b>	us that they be	8, 655/ 9
the Church when it	<b>telleth</b>	him that "these things	8, 677/ 10
believe it when it	<b>telleth</b>	him, "These things God	8, 677/ 12
at a great length	<b>telleth</b>	us in effect none	8, 690/ 17
a new thing, he	<b>telleth</b>	us again here. And	8, 693/ 7
man to whom he	<b>telleth</b>	them should of good	8, 744/ 4
by this tale Tyndale	<b>telleth</b>	us that all the	8, 750/ 8
wot well, that Tyndale	<b>telleth</b>	us. But now is	8, 751/ 14
Tyndale described us and	<b>telleth</b>	us this tale for	8, 760/ 16
in the man that	<b>telleth</b>	him so; and that	8, 763/ 16
a feeling faith, he	<b>telleth</b>	us a long tale	8, 764/ 23
not the church: he	<b>telleth</b>	us here for the	8, 776/ 32
reason of his he	<b>telleth</b>	us, ye see well	8, 789/ 27
But yet since Tyndale	<b>telleth</b>	us here that this	8, 796/ 19
is "risen" to, he	<b>telleth</b>	us plainly we shall	8, 797/ 24
and therefore when he	<b>telleth</b>	him this tale of	8, 798/ 14
very plain text there	<b>telleth</b>	, which Barnes hath himself	8, 835/ 1
be caught. For he	<b>telleth</b>	not which election he	8, 848/ 9
good readers, Friar Barnes	<b>telleth</b>	us no more but	8, 858/ 10
the church" is... he	<b>telleth</b>	us it is in	8, 858/ 24
also that Saint Augustine	<b>telleth</b>	us where it is	8, 859/ 19
inwardly taught her he	<b>telleth</b>	us how long we	8, 869/ 32
For whereas Tyndale falsely	<b>telleth</b>	us that never one	8, 870/ 29
any time, Friar Barnes	<b>telleth</b>	us here that the	8, 870/ 31
parts of his own,	<b>telleth</b>	us that "she," that	8, 871/ 10
Friar Barnes, I say,	<b>telleth</b>	us, in effect, this	8, 871/ 21
seek her, that he	<b>telleth</b>	us not; as though	8, 873/ 5
church," and then he	<b>telleth</b>	us in his text	8, 876/ 16
much neither. For he	<b>telleth</b>	us not, "Go to	8, 876/ 18
biddeth us go and	<b>telleth</b>	us not whither... and	8, 876/ 20
us to seek, and	<b>telleth</b>	us not where... but	8, 876/ 21
us not where... but	<b>telleth</b>	us only by what	8, 876/ 21
the tale that he	<b>telleth</b>	us now. And yet	8, 876/ 25
him there as he	<b>telleth</b>	us here, and said	8, 877/ 23
him as he now	<b>telleth</b>	us "Nay, brother, I	8, 877/ 29
the tale that he	<b>telleth</b>	us is yet much	8, 878/ 7
more uncertain. For he	<b>telleth</b>	not us so much	8, 878/ 8
be good, and she	<b>telleth</b>	what I must do	8, 903/ 23
and each of you	<b>telleth</b>	me that other teacheth	8, 903/ 27
teacheth wrong. And she	<b>telleth</b>	me the Scripture proveth	8, 903/ 27
Barnes describeth us, and	<b>telleth</b>	us that we can	8, 949/ 27
holdeth and defendeth again),	<b>telleth</b>	us a gay tale	8, 958/ 2
forth Saint Paul, and	<b>telleth</b>	us that Saint Paul	8, 958/ 7
now cometh Barnes and	<b>telleth</b>	us that Christ said	8, 981/ 3

Now, while he was	<b>telling</b>	her this tale, she	8, 605/ 16
taught them... and with	<b>telling</b>	us that all the	8, 704/ 9
very a fool that,	<b>telling</b>	me no cause wherefore	8, 737/ 24
plainly that Tyndale is	<b>telling</b>	us that Saint Augustine	8, 738/ 20
to the report and	<b>telling</b>	, doth in the things	8, 747/ 25
upon the first man's	<b>telling</b>	, loseth it again upon	8, 748/ 7
upon the second man	<b>telling</b>	the contrary I say	8, 748/ 8
that believeth another in	<b>telling</b>	of a tale. For	8, 763/ 27
much praise, and often	<b>telling</b>	us how sorry he	8, 815/ 34
blessed verity. Now, in	<b>telling</b>	us where "the church	8, 858/ 23
that he maketh in	<b>telling</b>	us that the general	8, 871/ 23
as it is in	<b>telling</b>	and goeth fair and	8, 876/ 8
exhort him to heresy,	<b>telling</b>	him that it were	8, 951/ 25
he is somewhat over	<b>temerarious</b>	and bold, either to	8, 588/ 15
goodness, gentleness, faith, meekness,	<b>temperance</b>	... and by the same	8, 757/ 11
goodly composition and comely	<b>temperature</b>	of the whole body	8, 907/ 28
his high wisdom so	<b>tempered</b>	for the nonce that	8, 636/ 11
tilt's end, tempering and	<b>tempering</b>	about his harness, and	8, 579/ 11
the stories and the	<b>temple</b>	and manners of the	8, 619/ 13
the pool of the	<b>temple</b>	servicing for the sacrifice	8, 620/ 4
miracles done in the	<b>Temple</b>	, or in the Temple	8, 621/ 18
Temple, or in the	<b>Temple</b>	pool, they cannot draw	8, 621/ 18
the treasury of the	<b>Temple</b>	, nor said that they	8, 702/ 5
there spent upon the	<b>Temple</b>	a thing, as these	8, 702/ 11
and sold within the	<b>Temple</b>	(the Temple being but	8, 789/ 23
within the Temple (the	<b>Temple</b>	being but a temple	8, 789/ 23
Temple being but a	<b>temple</b>	of stone, too; by	8, 789/ 24
holy ministration in the	<b>temple</b>	with the holy oil	8, 853/ 20
by which manner of	<b>temples</b>	Tyndale setteth not a	8, 789/ 24
body of spiritual and	<b>temporal</b>	too. And Tyndale very	8, 578/ 22
Christian nations, spiritual and	<b>temporal</b>	both, which is the	8, 579/ 10
he reigneth, as a	<b>temporal</b>	tyrant with laws of	8, 584/ 15
over Christian people like	<b>temporal</b>	tyrants. Whereby Tyndale teacheth	8, 585/ 3
teacheth us that every	<b>temporal</b>	prince making any law	8, 585/ 4
the way at all	<b>temporal</b>	princes and laws is	8, 585/ 10
openly, and covertly the	<b>temporal</b>	too), and for the	8, 587/ 15
spiritual things nor in	<b>temporal</b>	, there is no man	8, 594/ 13
office, must have his	<b>temporal</b>	living therefor. And to	8, 636/ 27
have of us his	<b>temporal</b>	living. And I ween	8, 637/ 8
Christendom, neither spiritual nor	<b>temporal</b>	... and that no man	8, 664/ 11
man both spiritual and	<b>temporal</b>	yet unto this day	8, 732/ 30
fault have great advantage	<b>temporal</b>	to do no more	8, 944/ 14
the correction of the	<b>temporal</b>	sword. For it followeth	8, 945/ 15
no pain of the	<b>temporal</b>	law." Now, good readers	8, 945/ 17
between it and the	<b>temporal</b>	court, should have no	8, 945/ 28
but not to the	<b>temporal</b>	court; and why so	8, 946/ 15
reproved... but in the	<b>temporal</b>	court, he shall fall	8, 946/ 18
shall fall under the	<b>temporal</b>	sword." Friar Barnes meaneth	8, 946/ 18
and proved in the	<b>temporal</b>	court, the party that	8, 946/ 20
in spiritual court or	<b>temporal</b>	, in his own matter	8, 946/ 35

spiritual or be it	<b>temporal</b>	, competent for the matter	8, 947/ 10
a distinction between the	<b>temporal</b>	court and the spiritual	8, 947/ 20
persecute heretics by any	<b>temporal</b>	pain, or any secular	8, 954/ 22
fear and pain here	<b>temporal</b>	, than to persevere in	8, 955/ 24
repressing of heretics by	<b>temporal</b>	punishment, both by his	8, 955/ 35
for our present pain	<b>temporal</b>	, but for avoiding of	8, 969/ 18
themselves alone but the	<b>temporalty</b>	and themselves together for	8, 578/ 24
wit, the spirituality, the	<b>temporalty</b>	, and the souls that	8, 578/ 30
be well worthy, the	<b>temporalty</b>	doth burn them. And	8, 590/ 5
dissembling always still the	<b>temporalty</b>	, as though there were	8, 599/ 20
but themselves and the	<b>temporalty</b>	together, as Tyndale may	8, 600/ 13
will have all the	<b>temporalty</b>	called "youngers," as he	8, 612/ 5
Scripture, and all the	<b>temporalty</b>	foolishly followeth their construction	8, 618/ 36
and, to flatter the	<b>temporalty</b>	, turneth all his tale	8, 656/ 6
For of spirituality and	<b>temporalty</b>	all is one faith	8, 656/ 9
nor, soon after, the	<b>temporalty</b>	, neither, as it hath	8, 832/ 12
that he made De	<b>tempore</b>	; in which sermon I	8, 908/ 32
no. And he compelleth	<b>ten</b>	parishes to pay their	8, 596/ 5
that this whorl were	<b>ten</b>	miles thick on every	8, 605/ 29
he cared not for	<b>ten</b>	Augustines, nor for a	8, 624/ 2
likewise also as the	<b>ten</b>	tribes of Israel departed	8, 671/ 17
only, from which the	<b>ten</b>	were gone. And these	8, 671/ 24
After that, when the	<b>ten</b>	tribes for anger swerved	8, 1008/ 21
his parable of the	<b>ten</b>	virgins, five fools and	8, 1016/ 27
the parable of the	<b>ten</b>	virgins, five wise and	8, 1020/ 3
lay thereto refrigerans Galeni,	<b>tend</b>	it well with oxyrrhodin	8, 921/ 13
therewith, do as the	<b>tender</b>	mother doth: break the	8, 609/ 5
stony hearts should wax	<b>tender</b>	, soft, and quick, and	8, 753/ 14
love their wives so	<b>tenderly</b>	that they should be	8, 851/ 33
he is, and so	<b>tenderly</b>	loving his children as	8, 893/ 6
use those heretics so	<b>tenderly</b>	that they should have	8, 955/ 10
a negotio perambulante in	<b>tenebris</b>	, ab incurso et daemonio	8, 988/ 3
Sandwich Haven destroyed through	<b>Tenterden</b>	Steeple. And there, to	8, 775/ 35
truth the building of	<b>Tenterden</b>	Steeple and other steeples	8, 776/ 2
should therefore pull down	<b>Tenterden</b>	Steeple, and so should	8, 776/ 10
in the press or	<b>tenterhooks</b>	of a strong fuller	8, 960/ 24
upon that stretcher or	<b>tenterhooks</b>	he shed out his	8, 960/ 26
in the stretcher or	<b>tenterhooks</b>	of the cross, as	8, 960/ 32
the stretcher, or the	<b>tenterhooks</b>	, but it was for	8, 961/ 6
upon the stretcher or	<b>tenterhooks</b>	of the cross; and	8, 966/ 27
Saint Peter in the	<b>tenth</b>	of the Acts, where	8, 880/ 19
fifty he useth his	<b>terms</b>	, in calling all the	8, 578/ 8
then set in such	<b>terriers</b>	to him, that we	8, 746/ 11
such heresies by the	<b>terror</b>	of that example... good	8, 597/ 21
call them unto his	<b>testament</b>	again. And so he	8, 609/ 19
sacraments of the Old	<b>Testament</b>	, and taught the people	8, 609/ 32
as by the New	<b>Testament</b>	appeareth). And that there	8, 612/ 22
true text of the	<b>testament</b>	of Christ, and putteth	8, 684/ 17
word of the New	<b>Testament</b>	had been written. And	8, 753/ 19
God in the Old	<b>Testament</b>	did let the great	8, 767/ 27

books of the New	<b>Testament</b>	be the true scripture	8, 769/ 4
to take the New	<b>Testament</b>	for Scripture (as Saint	8, 770/ 8
ever "in the Old	<b>Testament</b>	did let the great	8, 771/ 15
Jews and the Old	<b>Testament</b>	, which Christ and his	8, 810/ 27
scripture of the New	<b>Testament</b>	, in necessary points of	8, 810/ 32
scripture of the Old	<b>Testament</b>	, that they had had	8, 811/ 1
both in the New	<b>Testament</b>	and the Old, is	8, 833/ 24
Likewise in the New	<b>Testament</b>	, Saint Paul to the	8, 833/ 30
to take the New	<b>Testament</b>	of Tyndale's translation, and	8, 886/ 18
begin in the Old	<b>Testament</b>	, with the ark of	8, 1016/ 7
that through the Old	<b>Testament</b>	proveth this matter... nor	8, 1016/ 23
also of the New	<b>Testament</b>	neither, but rather, for	8, 1016/ 24
prophets in the Old	<b>Testament</b>	, do speak of that	8, 1019/ 22
pleased God, for the	<b>testification</b>	thereof, to show by	8, 811/ 7
that God hath himself	<b>testified</b>	his holiness by many	8, 713/ 26
the witness of Christ	<b>testified</b>	for him, and thereby	8, 722/ 16
God hath approved and	<b>testified</b>	to the world by	8, 805/ 19
Spirit." And Paul also	<b>testifieth</b>	(Romans 8), "The Spirit	8, 742/ 30
Spirit." And Paul also	<b>testifieth</b>	(Romans 8), "The Spirit	8, 752/ 7
of which the Scripture	<b>testifieth</b>	that they believed moved	8, 773/ 32
8). Nevertheless, the Scripture	<b>testifieth</b>	that six hundred thousand	8, 773/ 34
so preacheth and so	<b>testifieth</b>	unto thy soul. And	8, 774/ 22
of which the Scripture	<b>testifieth</b>	that they believed moved	8, 791/ 36
8). Nevertheless, the Scripture	<b>testifieth</b>	that six hundred thousand	8, 792/ 2
so preacheth and so	<b>testifieth</b>	unto thy soul. And	8, 803/ 7
gone before... will always	<b>testify</b>	who is the right	8, 644/ 30
saints fully record and	<b>testify</b>	, neither health, life, head	8, 669/ 35
the legends of saints	<b>testify</b>	their holy living and	8, 711/ 30
back again, and to	<b>testify</b>	unto them the right	8, 767/ 29
Tyndale hath himself rehearsed	<b>testify</b>	well and bear witness	8, 796/ 9
among the good... as	<b>testify</b>	not only the parables	8, 834/ 6
and yet to the	<b>testimony</b>	of the truth, through	8, 694/ 22
than, in witness and	<b>testimony</b>	of her good will	8, 699/ 35
as Bayfield, Bainham, and	<b>Tewkesbury</b>	the clergy maketh them	8, 590/ 1
Hitton the Joiner, and	<b>Tewkesbury</b>	the Purser, and Bayfield	8, 710/ 3
by an allegory the	<b>text</b>	of Scripture that the	8, 637/ 15
him warm a-nights. This	<b>text</b>	was true indeed. And	8, 637/ 21
the words of the	<b>text</b>	never so true... yet	8, 637/ 24
allegories written upon the	<b>text</b>	of Holy Scripture be	8, 637/ 34
list, boldly deny the	<b>text</b>	... and will take for	8, 639/ 12
and change the very	<b>text</b>	in such places as	8, 682/ 31
places as the true	<b>text</b>	maketh for our Savior	8, 682/ 32
false writing, the true	<b>text</b>	of those books that	8, 684/ 2
Tyndale tell what one	<b>text</b>	, what one word, the	8, 684/ 8
change to make the	<b>text</b>	the more meet for	8, 684/ 9
he falsifieth the true	<b>text</b>	of the testament of	8, 684/ 17
in falsifying the very	<b>text</b>	of Scripture, in such	8, 684/ 34
sort changed the Latin	<b>text</b>	of Saint Paul in	8, 685/ 1
off sin." And this	<b>text</b>	also: "A man's own	8, 686/ 31
wrestle they with that	<b>text</b>	, and writhe it and	8, 688/ 8

they shake off that	<b>text</b>	another way, and the	8, 688/ 12
find, by the same	<b>text</b>	and his own exposition	8, 726/ 21
and therefore doth that	<b>text</b>	nothing prove for his	8, 754/ 12
the Samaritans, the plain	<b>text</b>	saith, "Many of the	8, 760/ 4
he hath not one	<b>text</b>	of Scripture, but such	8, 808/ 36
as the very plain	<b>text</b>	there telleth, which Barnes	8, 835/ 1
church. And therefore this	<b>text</b>	of Saint Paul that	8, 847/ 31
nor wrinkle. The first	<b>text</b>	is the words of	8, 851/ 24
telleth us in his	<b>text</b>	not how a man	8, 876/ 16
Son. And the very	<b>text</b>	plainly showeth, upon all	8, 881/ 15
Now, good readers, this	<b>text</b>	of Saint Augustine hath	8, 908/ 31
and I find his	<b>text</b>	in none of all	8, 909/ 1
man hath alleged his	<b>text</b>	in a wrong place	8, 909/ 4
were both in the	<b>text</b>	and in the gloss	8, 917/ 15
it appeareth by the	<b>text</b>	that Christ biddeth him	8, 948/ 7
so together in the	<b>text</b>	as he rehearseth them	8, 969/ 35
also, neither any one	<b>text</b>	of Holy Scripture nor	8, 983/ 10
are there many other	<b>texts</b>	in the Old Law	8, 637/ 10
fruit and devised those	<b>texts</b>	in such wise also	8, 637/ 37
us some of those	<b>texts</b>	of Scripture which the	8, 686/ 10
right understanding, and which	<b>texts</b>	himself and his sect	8, 686/ 12
sample some of these	<b>texts</b>	that he meaneth of	8, 686/ 21
He meaneth all those	<b>texts</b>	of Scripture that speak	8, 686/ 23
works, and by which	<b>texts</b>	God promiseth that good	8, 686/ 24
meaneth also all such	<b>texts</b>	of Scripture as give	8, 686/ 33
Scripture more. All these	<b>texts</b>	, lo, do Luther and	8, 687/ 15
them. And all these	<b>texts</b>	do these holy sects	8, 687/ 19
restore these men these	<b>texts</b>	of Scripture unto the	8, 687/ 36
the seven all such	<b>texts</b>	as in the Scripture	8, 688/ 29
both by the manifold	<b>texts</b>	of the Scripture expressly	8, 745/ 10
appeareth plainly by clear	<b>texts</b>	of Scripture, I ween	8, 747/ 10
prove us, by the	<b>texts</b>	that he bringeth forth	8, 754/ 4
ye see these two	<b>texts</b>	of Scripture which he	8, 758/ 23
the touching of the	<b>texts</b>	that he bringeth forth	8, 873/ 1
purpose than do the	<b>texts</b>	that he brought of	8, 906/ 9
perpetual falsehood, and the	<b>texts</b>	of Holy Scripture touching	8, 942/ 5
of authorities and plain	<b>texts</b>	of the Scripture by	8, 1018/ 39
too; but yet, I	<b>thank</b>	our Lord, I never	8, 586/ 35
as I say, the	<b>thank</b>	that he gave her	8, 699/ 21
surely great cause to	<b>thank</b>	God. For then can	8, 705/ 12
biddeth him give the	<b>thank</b>	to the Church? Let	8, 708/ 20
let him give the	<b>thank</b>	to God, without whose	8, 708/ 25
great cause to give	<b>thank</b>	to both. First and	8, 708/ 33
very well, and deserve	<b>thank</b>	of God, in persecuting	8, 791/ 8
and so give the	<b>thank</b>	of all the reward	8, 841/ 24
then if we neither	<b>thank</b>	God in our tribulation	8, 968/ 30
But yet, God be	<b>thanked</b>	that his goodness hath	8, 683/ 32
is not to be	<b>thanked</b>	for the Scripture that	8, 708/ 15
this day, God be	<b>thanked</b>	, very well keep and	8, 732/ 31
there also, God be	<b>thanked</b>	, good, and men of	8, 766/ 12

when he had heartily	<b>thanked</b>	Barnes and were going	8, 877/ 10
grace, our Lord be	<b>thanked</b>	, hath he given his	8, 923/ 27
thou mayest answer: No	<b>thanks</b>	unto the heads of	8, 706/ 21
And even so, no	<b>thanks</b>	unto our hypocrites that	8, 706/ 27
that is received with	<b>thanks</b>	given. For it is	8, 843/ 6
then if we give	<b>thanks</b>	unto God, we be	8, 968/ 16
lose it we give	<b>thanks</b>	as good children unto	8, 968/ 24
Redeemer the vows of	<b>thanks</b>	. " Lo, here have ye	8, 978/ 22
then, among, step into	<b>theft</b>	and adultery, treason, manslaughter	8, 725/ 33
faith and grace, any	<b>theft</b>	or adultery, he loseth	8, 782/ 30
man that falleth to	<b>theft</b>	sometimes remembereth yet his	8, 783/ 4
brought his will to	<b>theft</b>	and adultery would bring	8, 783/ 12
him believe that neither	<b>theft</b>	nor adultery were any	8, 949/ 11
all which hath built	<b>themselves</b>	an unknown church, in	8, 993/ 17
the very flower of	<b>theology</b>	, and a man of	8, 713/ 24
of the cunning bishop	<b>Theophylactus</b>	upon Saint John's Gospel	8, 685/ 13
by the places near	<b>thereabout</b>	, was for the intolerable	8, 991/ 18
well, take his tale	<b>thereafter</b>	, for in the like	8, 587/ 3
biddeth us never look	<b>thereafter</b>	nor never care therefor	8, 797/ 25
and Christ quit him	<b>thereafter</b>	, and shortly sent shameful	8, 808/ 12
word do work well	<b>thereafter</b>	, as Saint Paul declareth	8, 874/ 4
and learn and do	<b>thereafter</b>	... and who would so	8, 898/ 23
folk to build churches	<b>thereas</b>	it seemed necessary... and	8, 702/ 18
this, till she come	<b>thereas</b>	she shall be glorious	8, 865/ 16
no true preacher but	<b>thereas</b>	is the very church	8, 893/ 15
the true church that	<b>thereas</b>	is the true preaching	8, 893/ 16
church"... but purposely declined	<b>therefrom</b>	, because I would not	8, 577/ 2
and bless us well	<b>therefrom</b>	; let no good men	8, 583/ 33
to purge the filth	<b>therefrom</b>	... and Sodom and Gomorrah	8, 610/ 29
always those that go	<b>therefrom</b>	shall be but withered	8, 671/ 33
to keep his church	<b>therefrom</b>	... as when he said	8, 693/ 20
will do willingly fall	<b>therefrom</b>	, as the towardness of	8, 748/ 29
will in keeping him	<b>therefrom</b>	, as he gave him	8, 783/ 8
will afterward finally fall	<b>therefrom</b>	, should bring to the	8, 799/ 24
church, and so depart	<b>therefrom</b>	: yet remaineth the remnant	8, 856/ 18
obstinate malice willfully fallen	<b>therefrom</b>	. And in this wise	8, 992/ 13
catholic church, not fallen	<b>therefrom</b>	, nor put out thereof	8, 1028/ 14
Paul writeth unto the	<b>Thessalonians</b>	in this wise: "O	8, 920/ 1
where he biddeth the	<b>Thessalonians</b>	keep "the traditions which	8, 931/ 1
the Ephesians, or the	<b>Thessalonians</b>	, letted Saint Paul to	8, 1014/ 28
whorl were ten miles	<b>thick</b>	on every side, and	8, 605/ 29
therein neither murderer nor	<b>thief</b>	, nor whore, nor bawd	8, 836/ 36
good men do persecute	<b>thieves</b>	, heretics, and murderers... then	8, 789/ 29
and carnal... and the	<b>thieves</b>	, heretics, and murderers, without	8, 789/ 31
now, what when the	<b>thieves</b>	, heretics, and murderers persecute	8, 789/ 36
and Saracens, murderers and	<b>thieves</b>	, bawds and harlots, though	8, 834/ 28
are there murderers and	<b>thieves</b>	, and whores, and bawds	8, 835/ 17
there be murderers and	<b>thieves</b>	and whores and bawds	8, 836/ 2
not only hath no	<b>thieves</b>	nor murderers, nor whores	8, 844/ 23
man can keep some	<b>thieves</b>	out of Newgate... but	8, 848/ 31

to, many such false	<b>thieves</b>	... and but very few	8, 877/ 31
discern them from the	<b>thieves</b>	, that can I not	8, 877/ 34
of the devil, and	<b>thieves</b>	and murderers, as Christ	8, 918/ 36
voices of murderers and	<b>thieves</b>	, and not of Christ	8, 919/ 4
voices of murderers and	<b>thieves</b>	, and not of Christ	8, 919/ 22
men for murderers and	<b>thieves</b>	that dare be so	8, 919/ 25
out by murderers nor	<b>thieves</b>	, but by princes and	8, 919/ 28
rulers against murderers and	<b>thieves</b>	, and against all other	8, 919/ 28
folk somewhat better than	<b>thieves</b>	and murderers, may appear	8, 919/ 33
voice of murderers and	<b>thieves</b>	. But all the great	8, 920/ 7
of only murderers and	<b>thieves</b>	, as Friar Barnes maketh	8, 921/ 4
Therefore would some man	<b>think</b>	, I say, that Tyndale's	8, 580/ 9
himself that he should	<b>think</b>	other men much better	8, 582/ 9
trust nothing therein, but	<b>think</b>	that it were right	8, 582/ 14
to them, or to	<b>think</b>	that their good living	8, 582/ 23
if percase any man	<b>think</b>	that the princes themselves	8, 591/ 8
contrary sign. For I	<b>think</b>	that no man will	8, 606/ 19
at the leastwise, ye	<b>think</b>	it is so that	8, 620/ 33
clergy would have them	<b>think</b>	that the old holy	8, 624/ 26
And lest men might	<b>think</b>	that if there were	8, 625/ 23
it were hard to	<b>think</b>	that, being so liberal	8, 625/ 27
been yet ashamed to	<b>think</b>	upon. If Tyndale deny	8, 626/ 20
mind... but if he	<b>think</b>	it a sufficient proof	8, 629/ 31
so well that I	<b>think</b>	, as shameless as he	8, 630/ 32
bare token, and to	<b>think</b>	that the Blessed Sacrament	8, 633/ 25
for twain. For we	<b>think</b>	we find in the	8, 646/ 5
it not there. We	<b>think</b>	we find in very	8, 646/ 9
there but cakebread. We	<b>think</b>	we find in Scripture	8, 646/ 13
men abhor confession and	<b>think</b>	that little sorrow sufficeth	8, 653/ 20
I dare say, will	<b>think</b>	them fully unmeet to	8, 679/ 31
man that ever I	<b>think</b>	Tyndale shall be able	8, 715/ 25
us this"? If ye	<b>think</b>	we lie in the	8, 721/ 22
the one, ye may	<b>think</b>	we lie in both	8, 721/ 23
why should ye not	<b>think</b>	that he hath given	8, 721/ 26
is not so... I	<b>think</b>	immediately that he lied	8, 742/ 9
sufficient of ourselves to	<b>think</b>	any good thing as	8, 746/ 36
faith. Now, if he	<b>think</b>	he prove us this	8, 760/ 27
their elders only... and	<b>think</b>	that it is impossible	8, 767/ 21
and of like pride	<b>think</b>	that we cannot err	8, 767/ 26
it were damnable to	<b>think</b>	that ever they should	8, 785/ 33
let it alone and	<b>think</b>	no more thereon, but	8, 797/ 26
poor man may well	<b>think</b>	that Tyndale doth but	8, 798/ 17
ever so mad to	<b>think</b>	that the truth of	8, 800/ 2
in this point... I	<b>think</b>	that every Christian man	8, 800/ 15
answer. But yet I	<b>think</b>	in conclusion that his	8, 803/ 37
only, not that I	<b>think</b>	mine own self the	8, 820/ 8
that Tyndale doth not	<b>think</b>	but that they had	8, 820/ 32
want whereof he cannot	<b>think</b>	upon, nor actually consent	8, 823/ 10
soul, because he cannot	<b>think</b>	upon any reasoning... and	8, 823/ 13
them. And I verily	<b>think</b>	that some one of	8, 833/ 5

wise that he shall	<b>think</b>	it more than pity	8, 863/ 1
so be satisfied and	<b>think</b>	himself sufficiently answered thus	8, 864/ 27
saith to make us	<b>think</b>	that we may therefore	8, 871/ 13
that the reader will	<b>think</b>	that this tale hath	8, 876/ 12
which she could not	<b>think</b>	herself to be till	8, 887/ 5
or everlasting life... and	<b>think</b>	that whatsoever we forthwith	8, 889/ 30
as I am to	<b>think</b>	with reason that she	8, 891/ 3
mouth. "And I verily	<b>think</b>	that the thing standing	8, 893/ 4
somewhat further which I	<b>think</b>	verily ye would have	8, 893/ 35
new mother... I might	<b>think</b>	myself a fool if	8, 905/ 17
this church," etc. How	<b>think</b>	you, good readers? Doth	8, 913/ 3
construction of Scripture. Now	<b>think</b>	I that though Friar	8, 922/ 25
so good that I	<b>think</b>	none heretic dare for	8, 925/ 8
and say as they	<b>think</b>	, and then be you	8, 927/ 25
they say as they	<b>think</b>	and the thing that	8, 927/ 26
the thing that they	<b>think</b>	is naught... then are	8, 927/ 26
say one thing and	<b>think</b>	the contrary... and then	8, 927/ 28
said, "When all we	<b>think</b>	that ye understand the	8, 928/ 13
very sure, whereof I	<b>think</b>	neither Barnes nor Tyndale	8, 940/ 15
hate her," etc. How	<b>think</b>	you, my lords? Do	8, 954/ 13
everlasting life... let us	<b>think</b>	upon the following of	8, 977/ 28
I durst not. How	<b>think</b>	you? Of whom doth	8, 983/ 33
servants of Antichrist. How	<b>think</b>	you by Saint Bernard	8, 984/ 6
them well will surely	<b>think</b>	in himself that when	8, 993/ 21
among the others that	<b>think</b>	him deceived, there are	8, 997/ 30
they. For then they	<b>think</b>	themselves at home, and	8, 998/ 5
be that if they	<b>think</b>	there be things necessary	8, 999/ 32
agree with us, I	<b>think</b>	. For yet in all	8, 999/ 34
us agreed (as I	<b>think</b>	they needs must, and	8, 1001/ 18
err, some cause they	<b>think</b>	there is why they	8, 1002/ 19
ask them wherefore they	<b>think</b>	themselves bound to believe	8, 1005/ 8
for the Scripture, wherefore	<b>think</b>	they themselves bound to	8, 1005/ 16
therein, and which they	<b>think</b>	themselves bound to believe	8, 1005/ 23
church. But they will	<b>think</b>	themselves bound to believe	8, 1005/ 24
What wretch could thus	<b>think</b>	of Christ, which is	8, 1023/ 18
every wise man will	<b>think</b>	that it were no	8, 1031/ 34
in earnest, as he	<b>thinketh</b>	, or else saith all	8, 715/ 29
lie safe because he	<b>thinketh</b>	no man can find	8, 746/ 7
better persuasions," then he	<b>thinketh</b>	immediately that the first	8, 746/ 20
way, and as himself	<b>thinketh</b>	, a surer, too. For	8, 812/ 34
very sure. For he	<b>thinketh</b>	verily there can no	8, 813/ 6
it appeareth that he	<b>thinketh</b>	it necessary to seek	8, 873/ 7
for lack of actual	<b>thinking</b>	thereupon... then dieth every	8, 823/ 24
not actual believing and	<b>thinking</b>	upon the faith, as	8, 823/ 31
than the first. The	<b>Third</b>	Reason Tyndale Thereto, all	8, 587/ 21
first chapter to the	<b>third</b>	, as though the printer	8, 603/ 23
rest and wealth, the	<b>third</b>	in fire and flame	8, 626/ 6
I have in my	<b>Third</b>	Book of his confutation	8, 703/ 20
the man in the	<b>third</b>	. For thus, lo, he	8, 717/ 25
his disciples yet a	<b>third</b>	answer, because he seeth	8, 717/ 26

goodly conclusion of Tyndale's	<b>third</b>	answer unto Saint Augustine's	8, 729/ 35
Augustine also, in his	<b>third</b>	book against the epistle	8, 740/ 1
us now consider the	<b>third</b>	place of Scripture that	8, 758/ 30
last chapter of my	<b>Third</b>	Book. And for his	8, 808/ 35
And as touching the	<b>third</b>	... all we that be	8, 848/ 25
be of it. The	<b>third</b>	cause is for that	8, 908/ 2
the particular church. The	<b>third</b>	is that this particular	8, 943/ 31
all; and that a	<b>third</b>	man hearing him and	8, 949/ 12
member of her! The	<b>third</b>	point is very subtle	8, 949/ 29
last chapter of my	<b>Third</b>	Book. But then go	8, 996/ 37
calleth it in the	<b>third</b>	chapter of Matthew, where	8, 1019/ 30
from their sins; and	<b>thirdly</b>	, that they be redeemed	8, 848/ 1
out of it; and	<b>thirdly</b>	, by naughty folk and	8, 987/ 29
Catholic church of ours.	<b>Thirdly</b>	will I show you	8, 1001/ 29
penance and attained mercy.	<b>Thirdly</b>	, we lay the blessed	8, 1018/ 32
first, apostles; secondly, prophets;	<b>thirdly</b>	, doctors; and then powers	8, 1021/ 37
Catholic Church, writeth plainly,	<b>thirteen</b>	hundred years before Luther	8, 657/ 28
twelve hundred, and some	<b>thirteen</b>	, and some very far	8, 716/ 34
our Savior, in the	<b>thirteenth</b>	chapter of Saint Matthew	8, 1020/ 5
stews of twenty or	<b>thirty</b>	thousand whores, taking of	8, 765/ 5
place. For in the	<b>thirty-second</b>	sermon of the words	8, 967/ 9
prophet David in the	<b>thirty-third</b>	Psalms, "Decline from evil	8, 840/ 15
not the church may	<b>thiswise</b>	be proved. More Lo	8, 577/ 33
not the church may	<b>thiswise</b>	be proved. He that	8, 579/ 19
own words against himself,	<b>thiswise</b>	... Luther himself confesseth that	8, 677/ 14
reason thus... Tyndale Therefore	<b>thiswise</b>	thou mayest answer: No	8, 706/ 21
bring the true faith	<b>thither</b>	with thee, the less	8, 668/ 15
in when thou camest	<b>thither</b>	. For as the prophet	8, 668/ 17
the reader to resort	<b>thither</b>	, and there to read	8, 693/ 9
bear him a penny	<b>thither</b>	, than to suffer us	8, 701/ 29
who can follow him	<b>thither</b>	to make any trial	8, 746/ 8
we would any send	<b>thither</b>	to preach the true	8, 770/ 9
believers that afterward came	<b>thither</b>	. And therefore Tyndale's tale	8, 794/ 30
and some will needs	<b>thither</b>	again, as no man	8, 848/ 31
followed that all came	<b>thither</b>	, but many died in	8, 865/ 23
company that were going	<b>thither</b>	... by whom he might	8, 876/ 35
true merchants and going	<b>thither</b>	... till they may make	8, 877/ 20
men to resort up	<b>thither</b>	to them. Howbeit, in	8, 903/ 2
that they were come	<b>thither</b>	together from all parts	8, 937/ 15
And when he came	<b>thither</b>	, he was received of	8, 990/ 10
and feared to go	<b>thither</b>	." Now, good Christian readers	8, 991/ 19
say they were going	<b>thitherward</b>	too... but when they	8, 877/ 3
true merchants that are	<b>thitherward</b>	," and then would send	8, 877/ 9
in the painful way	<b>thitherward</b>	men do not mean	8, 914/ 33
by him. And Sir	<b>Thomas</b>	Boulde reported here their	8, 628/ 15
so little by Saint	<b>Thomas</b>	, Saint Bonaventure, Saint Bernard	8, 679/ 33
burning in hell, called	<b>Thomas</b>	Hitton, whom they call	8, 684/ 26
in their calendar "Saint	<b>Thomas</b>	of Kent." Such purpensed	8, 684/ 26
not. And holy Saint	<b>Thomas</b>	allegeth in his book	8, 685/ 18
up their dunce their	<b>Thomas</b>	, and a thousand like	8, 707/ 8

that holy doctor Saint	<b>Thomas</b>	saith) to err and	8, 711/ 19
saith, "their dunce their	<b>Thomas</b>	, and a thousand like	8, 713/ 3
that holy doctor Saint	<b>Thomas</b>	, a man of that	8, 713/ 21
thousand like" unto Saint	<b>Thomas</b>	... he cannot so escape	8, 714/ 7
Tyndale likewise as Saint	<b>Thomas</b>	doth. But now, to	8, 714/ 13
the exposition of Saint	<b>Thomas</b>	, or Saint Anselm, or	8, 716/ 9
Bede, Saint Bernard, Saint	<b>Thomas</b>	, Saint Bonaventure, Saint Anselm	8, 727/ 23
where he biddeth Saint	<b>Thomas</b>	of India, "Will not	8, 747/ 19
to help you Saint	<b>Thomas</b>	of Canterbury's holy shoe	8, 861/ 10
and mocking of Saint	<b>Thomas</b>	with jesting upon his	8, 863/ 14
his Answer to Sir	<b>Thomas</b>	More, that when the	8, 899/ 20
by both... and Saint	<b>Thomas</b>	of India, after he	8, 975/ 1
Book written by Sir	<b>Thomas</b>	More.	8, 1034/ 8
soul also, besides, so	<b>thoroughly</b>	pure and clean that	8, 913/ 8
Scripture, when it is	<b>thoroughly</b>	considered, the stronger, yet	8, 1025/ 7
and mocketh... Saint Cyprian	<b>thought</b>	so sure, especially so	8, 602/ 20
he might still have	<b>thought</b>	that in the synagogue	8, 620/ 5
never so true... yet	<b>thought</b>	, as it seemeth, that	8, 637/ 24
understanding in God, and	<b>thought</b>	themselves in the right	8, 648/ 16
this blessed saint Cyprian	<b>thought</b>	himself bound both so	8, 657/ 33
good faith, I never	<b>thought</b>	other yet, from soon	8, 664/ 18
that mystery whereupon she	<b>thought</b>	not... but for her	8, 699/ 22
had well wist, or	<b>thought</b>	, that she might by	8, 699/ 27
other folk... she neither	<b>thought</b>	herself bound nor no	8, 699/ 33
as causes that he	<b>thought</b>	should of reason move	8, 736/ 2
the world, because I	<b>thought</b>	she would not have	8, 742/ 16
in degrees? The apostles	<b>thought</b>	, as it seemeth, otherwise	8, 759/ 33
God, nor never have	<b>thought</b>	of him, neither, than	8, 787/ 23
thereof. And when Webbe	<b>thought</b>	he made the matter	8, 813/ 33
to tell the truth,	<b>thought</b>	he would himself be	8, 813/ 36
for an assay, I	<b>thought</b>	of his so many	8, 814/ 18
well." And as Davy	<b>thought</b>	himself safely defended against	8, 816/ 15
it or no... so	<b>thought</b>	Webbe himself surely defended	8, 816/ 17
wind out: Friar Barnes	<b>thought</b>	it best, therefore, to	8, 864/ 4
in her." For I	<b>thought</b>	that it would always	8, 865/ 4
his part: I have	<b>thought</b>	it therefore good to	8, 906/ 7
by the Scripture, he	<b>thought</b>	it necessary that the	8, 935/ 21
it might so be	<b>thought</b>	good to the whole	8, 937/ 20
I would never have	<b>thought</b>	it possible... that is	8, 949/ 30
For if ever he	<b>thought</b>	that any man should	8, 952/ 19
powers thereto... and he	<b>thought</b>	it a benefit to	8, 955/ 22
can be seen or	<b>thought</b>	or felt," etc. Lo	8, 968/ 37
My lords, I had	<b>thought</b>	to have added "cardinals	8, 983/ 31
out of religion, and	<b>thought</b>	themselves in the fire	8, 989/ 5
that were excommunicated, he	<b>thought</b>	himself bound in that	8, 1028/ 20
he gave him good	<b>thoughts</b>	and offered him his	8, 783/ 9
the evil of your	<b>thoughts</b>	." And by the mouth	8, 840/ 9
serve them. And a	<b>thousand</b>	such superstitiousnesses setteth he	8, 579/ 29
naught therefor. And a	<b>thousand</b>	suchlike doth the pope	8, 596/ 7
were martyred) above a	<b>thousand</b>	years ago. For ye	8, 602/ 7

by which many a	<b>thousand</b>	have been in few	8, 608/ 22
with more than a	<b>thousand</b>	miracles declared to be	8, 623/ 6
observed from above a	<b>thousand</b>	years... yea, fourteen hundred	8, 631/ 30
show with many a	<b>thousand</b>	miracle have made the	8, 703/ 32
their Thomas, and a	<b>thousand</b>	like draff, to establish	8, 707/ 8
their Thomas, and a	<b>thousand</b>	like draff, to establish	8, 713/ 3
holy, as these other	<b>thousand</b>	whom he calleth draff	8, 713/ 15
I have almost a	<b>thousand</b>	times desired him, let	8, 713/ 17
therefore, by the whole	<b>thousand</b>	on a heap (for	8, 713/ 30
since he saith "a	<b>thousand</b>	like" unto Saint Thomas	8, 714/ 7
the people believed a	<b>thousand</b>	years ago... but if	8, 715/ 7
Saint Bernard, or a	<b>thousand</b>	suchlike together that were	8, 716/ 10
saints, some of a	<b>thousand</b>	years, some of twelve	8, 716/ 33
the tale of a	<b>thousand</b>	against one, overmaster that	8, 748/ 13
of twenty or thirty	<b>thousand</b>	whores, taking of every	8, 765/ 5
testifieth that six hundred	<b>thousand</b>	of those believers perished	8, 774/ 1
testifieth that six hundred	<b>thousand</b>	of those believers perished	8, 792/ 3
in God, six hundred	<b>thousand</b>	left their carcasses in	8, 792/ 15
all those six hundred	<b>thousand</b>	died in desert for	8, 792/ 36
and miracles, many a	<b>thousand</b>	that came in conclusion	8, 794/ 25
faith two or three	<b>thousand</b>	at once, as did	8, 820/ 23
you ride with a	<b>thousand</b>	spiritual horses, and have	8, 837/ 35
any man in a	<b>thousand</b>	years together, till within	8, 895/ 20
of so many a	<b>thousand</b>	thousand must needs be	8, 1020/ 20
so many a thousand	<b>thousand</b>	must needs be all	8, 1020/ 21
ago, and of a	<b>thousand</b>	years ago, condemned. And	8, 1033/ 28
hell by his example	<b>thousands</b>	innumerable... yet let no	8, 587/ 30
hell by his example	<b>thousands</b>	innumerable... yet let no	8, 590/ 10
delivered again out of	<b>thralldom</b>	... that it therefore followed	8, 865/ 22
Barnes "The church doth	<b>threaten</b>	with banishments and imprisonments	8, 954/ 6
with him, but were	<b>threatened</b>	and put in fear	8, 671/ 20
receive his disciples were	<b>threatened</b>	of his own mouth	8, 759/ 15
was consecrated by the	<b>threatening</b>	of persecutors; she causeth	8, 954/ 9
he, "pray for the	<b>three</b>	estates of Holy Church	8, 578/ 29
little lust to believe	<b>three</b>	or four now such	8, 586/ 13
now this two or	<b>three</b>	hundred years from Easter	8, 632/ 24
For he said within	<b>three</b>	lines before, that we	8, 651/ 31
so much as the	<b>three</b>	golden Fridays that is	8, 653/ 30
eat flesh upon all	<b>three</b>	, and utterly love no	8, 653/ 33
he may be within	<b>three</b>	days (if he be	8, 705/ 15
more strong now by	<b>three</b>	parts than it was	8, 738/ 32
destroyeth all the other	<b>three</b>	that he made us	8, 741/ 9
faith, hope, and charity	<b>three</b>	diverse and distinct virtues	8, 780/ 17
Yet," saith Tyndale, "those	<b>three</b>	be three sisters that	8, 780/ 20
Tyndale, "those three be	<b>three</b>	sisters that never be	8, 780/ 20
had faith had all	<b>three</b>	... and whosoever had all	8, 780/ 23
and whosoever had all	<b>three</b>	had all that ever	8, 780/ 23
this bald gloss, that	<b>three</b>	virtues be all one	8, 784/ 33
that one virtue were	<b>three</b>	, against both reason and	8, 784/ 34
anywhere else, within these	<b>three</b>	or four months." Then	8, 815/ 18

the faith two or	<b>three</b>	thousand at once, as	8, 820/ 23
of Godhead in the	<b>three</b>	eternal and almighty Persons	8, 850/ 29
bottles, every man for	<b>three</b>	days at the least	8, 922/ 18
equal Godhead of the	<b>Three</b>	Persons of the Trinity	8, 934/ 11
his nun, twain; Tyndale,	<b>three</b>	; Friar Barnes, four" when	8, 936/ 26
much as two or	<b>three</b>	of that church, not	8, 938/ 7
time soever two or	<b>three</b>	begin upon their own	8, 942/ 7
or congregation of the	<b>three</b>	eternal Persons, of which	8, 1006/ 39
the deed of all	<b>three</b>	) became incarnate, and took	8, 1009/ 10
hath here two or	<b>three</b>	catholic or universal churches	8, 1013/ 29
devised for them with	<b>three</b>	trees for the nonce	8, 1021/ 31
also, "Let two or	<b>three</b>	of the prophets speak	8, 1022/ 8
warning before two or	<b>three</b>	witnesses, we should finally	8, 1023/ 9
and that now their	<b>three-days'</b>	victual that they brought	8, 937/ 17
in the flour and	<b>thresheth</b>	the corn." The very	8, 636/ 16
By God, if one	<b>threw</b>	in a stone no	8, 605/ 33
list, hardily twice or	<b>thrice</b>	; it can be no	8, 733/ 1
both from shrift and	<b>thrift</b>	and satisfaction. What counsel	8, 797/ 13
make them spend their	<b>thrifths</b>	, and the priests keep	8, 584/ 26
to keep back the	<b>throng</b>	of the people from	8, 990/ 13
saith; and so forth,	<b>throughout</b>	all the men in	8, 743/ 18
saith; and so forth,	<b>throughout</b>	all the men in	8, 763/ 11
holy mother the church	<b>throughout</b>	all the world scattered	8, 875/ 28
go seek these words	<b>throughout</b>	all Saint Augustine's works	8, 909/ 2
holy mother the church	<b>throughout</b>	all the world scattered	8, 930/ 3
she is also scattered	<b>throughout</b>	the world; wherefore, how	8, 943/ 5
holy mother the church	<b>throughout</b>	all the world scattered	8, 952/ 28
that is spread abroad	<b>throughout</b>	the whole world. For	8, 976/ 2
tidings thereof was published	<b>throughout</b>	all the province... so	8, 991/ 16
there were a millstone	<b>thrown</b>	down here on this	8, 605/ 6
and a millstone were	<b>thrown</b>	in above at the	8, 605/ 32
on every side, utterly	<b>thrown</b>	down and overwhelmed... then	8, 623/ 37
those pestilent books some	<b>thrown</b>	in the street and	8, 813/ 18
out of heaven and	<b>thrown</b>	down thence, and not	8, 1007/ 29
of reproof that the	<b>thunder</b>	of your great word	8, 866/ 13
their master no displeasent	<b>tidings</b>	... but when they hear	8, 592/ 10
bread, recovered, that the	<b>tidings</b>	thereof was published throughout	8, 991/ 16
right under the hance...	<b>tied</b>	strait up for swerving	8, 1021/ 33
lesson, lo, did the	<b>tiler</b>	teach the maid, how	8, 654/ 32
of before; and the	<b>tiler</b>	needeth not now to	8, 655/ 30
and his business of	<b>tilling</b>	and sowing, and besides	8, 628/ 22
to come near the	<b>tilt</b>	. And therefore drawing aside	8, 579/ 7
both, which is the	<b>tilt</b>	by which he hath	8, 579/ 10
standeth still at the	<b>tilt's</b>	end, timpering and tempering	8, 579/ 11
fathers have in old	<b>time</b>	(soon upon Christendom well	8, 586/ 5
when he seeth his	<b>time</b>	, rail upon every lord	8, 587/ 5
office: yet since the	<b>time</b>	that Tyndale hath begun	8, 594/ 33
high priests in the	<b>time</b>	of Christ; and they	8, 601/ 24
had not at that	<b>time</b>	read and marked Saint	8, 603/ 15
need to spend any	<b>time</b>	in the proof. Now	8, 606/ 31

the Jews... because the	<b>time</b>	was come in which	8, 606/ 36
in faith, until the	<b>time</b>	of Moses. And out	8, 609/ 11
showing that ever in	<b>time</b>	faith hath decayed. But	8, 610/ 8
not even at that	<b>time</b>	all of one sort	8, 612/ 6
himself that between the	<b>time</b>	of Moses and the	8, 612/ 27
was yet, at that	<b>time</b>	, the very church and	8, 613/ 27
and Pharisees in Christ's	<b>time</b>	... and that as they	8, 616/ 31
there never was any	<b>time</b>	long together, nor never	8, 617/ 8
among us, since the	<b>time</b>	of Moses, almost a	8, 620/ 34
comparison of the long	<b>time</b>	in which the contrary	8, 621/ 8
pass them in number,	<b>time</b>	, and miracles; that is	8, 621/ 11
besides the length of	<b>time</b>	and the number of	8, 621/ 12
whose eternity passeth all	<b>time</b>	, and whose infinity passeth	8, 621/ 13
Tyndale should at that	<b>time</b>	among the Jews in	8, 621/ 26
But as for this	<b>time</b>	, I shall not need	8, 622/ 1
in Jerusalem at that	<b>time</b>	that could have told	8, 622/ 4
contented Tyndale at that	<b>time</b>	in Jerusalem, concerning the	8, 622/ 14
even unto our own	<b>time</b>	. Now might it, then	8, 623/ 8
of every age and	<b>time</b>	... or else contemned and	8, 623/ 14
not to lose the	<b>time</b>	in musing what he	8, 629/ 23
old used, in the	<b>time</b>	of the eldest of	8, 632/ 4
spoke ever in old	<b>time</b>	so much as a	8, 632/ 9
come to the old	<b>time</b>	of that holy doctor	8, 632/ 26
men bestow so much	<b>time</b>	about them... but that	8, 637/ 36
holy Jews of old	<b>time</b>	before them, in sundry	8, 643/ 1
holy saints from Christ's	<b>time</b>	to ours have ever	8, 643/ 7
faith that in every	<b>time</b>	hath been, but by	8, 659/ 33
that were in every	<b>time</b>	, since we cannot now	8, 659/ 34
whole church from that	<b>time</b>	to this time in	8, 660/ 3
that time to this	<b>time</b>	in one true faith	8, 660/ 3
be, some at one	<b>time</b>	, some at another, arisen	8, 670/ 13
the Church in the	<b>time</b>	of the blessed apostles	8, 672/ 19
For whereas in the	<b>time</b>	of holy Saint Augustine	8, 676/ 15
thereon by all which	<b>time</b>	of eight hundred years	8, 679/ 12
hundred years... in which	<b>time</b>	have been men of	8, 679/ 28
were yet a longer	<b>time</b>	, by almost half, than	8, 680/ 20
and none at any	<b>time</b>	but heretics. Thus do	8, 684/ 29
other heretics, of old	<b>time</b>	be now so bold	8, 685/ 25
any spirit at any	<b>time</b>	assisting any of all	8, 691/ 2
alms is for the	<b>time</b>	more meritorious, dependeth upon	8, 698/ 21
the persons at the	<b>time</b>	. For it were not	8, 698/ 22
were bound for the	<b>time</b>	to give from myself	8, 698/ 26
father, but for the	<b>time</b>	to some stranger whom	8, 698/ 27
doth it, upon the	<b>time</b>	and persons, and many	8, 698/ 33
to be upon a	<b>time</b>	present in a certain	8, 701/ 3
been of, in "old"	<b>time</b>	. And how will this	8, 704/ 4
anything were at any	<b>time</b>	in the good man	8, 711/ 23
a fault for the	<b>time</b>	and afterward amended... as	8, 711/ 24
were alive at any	<b>time</b>	this eight hundred years	8, 716/ 11
said Paul in his	<b>time</b>	. And so even say	8, 718/ 12

say we in our	<b>time</b>	: that the Lord of	8, 718/ 12
other prophets in their	<b>time</b>	, had had with the	8, 721/ 12
other heretics in our	<b>time</b>	; that is to say	8, 721/ 14
come. For until that	<b>time</b>	I trust heretics shall	8, 722/ 33
sufficient, that at what	<b>time</b>	hereafter he prove himself	8, 723/ 7
not himself at that	<b>time</b>	to understand it by	8, 724/ 16
said Paul in his	<b>time</b>	. And so even say	8, 726/ 34
say we in our	<b>time</b>	: that the Lord of	8, 726/ 35
was in Saint Augustine's	<b>time</b>	. First, as for "persecution	8, 731/ 26
had not in his	<b>time</b>	any greater persecution by	8, 731/ 27
there did in his	<b>time</b>	in Africa by the	8, 731/ 33
heretics of his own	<b>time</b>	that dispraised then the	8, 732/ 17
no loss of his	<b>time</b>	) and this, I say	8, 733/ 2
there were at that	<b>time</b>	the same vices in	8, 734/ 9
days" unto his own	<b>time</b>	. And finally, even the	8, 735/ 25
unto us at that	<b>time</b>	, wretches that we were	8, 736/ 28
And this writing from	<b>time</b>	to time in the	8, 753/ 24
writing from time to	<b>time</b>	in the hearts of	8, 753/ 24
never after, at any	<b>time</b>	, believe the contrary; no	8, 754/ 8
were elects in every	<b>time</b>	from Adam unto Christ	8, 754/ 16
than might of old	<b>time</b>	, before Christ's coming, the	8, 755/ 33
with Judas at any	<b>time</b>	, if Judas had at	8, 762/ 9
Judas had at no	<b>time</b>	been of the right	8, 762/ 9
full fast at one	<b>time</b>	, and at another full	8, 764/ 16
doctors since the apostles'	<b>time</b>	to his own... in	8, 766/ 22
multitude err so long	<b>time</b>	. And yet they have	8, 767/ 18
Jews match us in	<b>time</b>	. I marvel much that	8, 767/ 36
too, as well in	<b>time</b>	as number. But yet	8, 768/ 5
other but length of	<b>time</b>	or number of people	8, 769/ 23
Paul complained in his	<b>time</b>	, persecuted of his carnal	8, 773/ 29
we do in our	<b>time</b>	, and as the elect	8, 773/ 30
how in our own	<b>time</b>	, of all that taught	8, 774/ 30
collation; and for this	<b>time</b>	will I touch only	8, 776/ 23
elect is at some	<b>time</b>	full naught, and many	8, 777/ 19
never faileth at any	<b>time</b>	, and that by cause	8, 778/ 35
then, in the apostles'	<b>time</b>	, teaching that faith alone	8, 784/ 5
do we in our	<b>time</b>	, and as the elect	8, 788/ 33
he which at one	<b>time</b>	believeth very well may	8, 793/ 26
all that, at another	<b>time</b>	fall from the faith	8, 793/ 27
so many at one	<b>time</b>	but that the true	8, 793/ 32
how in our own	<b>time</b>	, of all that taught	8, 805/ 30
as since the apostles'	<b>time</b>	have written upon the	8, 809/ 20
I speak of the	<b>time</b>	before that his heart	8, 810/ 3
the leastwise in that	<b>time</b>	, why should he not	8, 810/ 7
Christian nations since the	<b>time</b>	of Christ's death and	8, 810/ 35
other answers for this	<b>time</b>	) that Christ and his	8, 811/ 3
year... and the last	<b>time</b>	he saw him was	8, 814/ 23
any failing at any	<b>time</b>	, that feeling faith in	8, 819/ 18
him, therefore: At such	<b>time</b>	as, in the beginning	8, 820/ 22
except he amend in	<b>time</b>	, for such unfaithful "feeling	8, 826/ 31

after bishop, at the	<b>time</b>	of his Retractions it	8, 827/ 8
have defended since that	<b>time</b>	, before one of the	8, 832/ 33
haply some at that	<b>time</b>	in that city... but	8, 835/ 5
but only at such	<b>time</b>	as he is so	8, 844/ 32
not... for when the	<b>time</b>	shall be come, we	8, 850/ 9
not. It is high	<b>time</b>	to condemn him for	8, 858/ 3
that is at any	<b>time</b>	parcel or member of	8, 865/ 19
to say for the	<b>time</b>	the thing that for	8, 865/ 34
thing that for the	<b>time</b>	is truth: that is	8, 865/ 34
indeed, and at one	<b>time</b>	very branches of that	8, 870/ 9
which was at the	<b>time</b>	of these words spoken	8, 870/ 14
which is at one	<b>time</b>	good and of it	8, 870/ 16
it may be another	<b>time</b>	naught and fall from	8, 870/ 17
from Christ at any	<b>time</b>	, Friar Barnes telleth us	8, 870/ 30
fall off at one	<b>time</b>	, some at another, and	8, 871/ 6
at some other, convenient	<b>time</b>	, treat the matter of	8, 872/ 1
I said, for this	<b>time</b>	Friar Barnes' bibble-babble against	8, 872/ 34
christened men in that	<b>time</b>	should fly unto scriptures	8, 874/ 21
scriptures? For in that	<b>time</b>	in the which heresies	8, 874/ 21
not for the short	<b>time</b>	of that their present	8, 884/ 27
ghostly communication at that	<b>time</b>	especially, which was, as	8, 884/ 32
of him for the	<b>time</b>	but that he would	8, 884/ 35
one example, at one	<b>time</b>	, of one man's deed	8, 888/ 22
every man in every	<b>time</b>	a general rule. "For	8, 888/ 23
enemy. For at that	<b>time</b>	it was well likely	8, 888/ 28
nor never since their	<b>time</b>	, whom men might so	8, 890/ 25
be beaten for that	<b>time</b>	when he did his	8, 899/ 34
not. It is high	<b>time</b>	to condemn him for	8, 910/ 20
myself had remembered in	<b>time</b>	... I would have brought	8, 918/ 2
another place, at such	<b>time</b>	as his fit was	8, 921/ 15
better at any other	<b>time</b>	to change, the same	8, 923/ 2
council were in some	<b>time</b>	before the time that	8, 925/ 3
some time before the	<b>time</b>	that these folk say	8, 925/ 3
since they call that	<b>time</b>	the time of this	8, 925/ 4
call that time the	<b>time</b>	of this eight hundred	8, 925/ 5
let us take the	<b>time</b>	in which Saint Gregory	8, 925/ 5
had in the same	<b>time</b>	been a fond, frantic	8, 925/ 10
heard... being at that	<b>time</b>	but these persons that	8, 925/ 29
contrary grudge at that	<b>time</b>	... yet whensoever he feeleth	8, 926/ 2
that were at that	<b>time</b>	gone from it or	8, 926/ 30
there were at that	<b>time</b>	any such, as Barnes	8, 927/ 7
christened men in that	<b>time</b>	should fly unto scriptures	8, 928/ 30
scriptures? For in that	<b>time</b>	in the which heresies	8, 928/ 30
had yet at that	<b>time</b>	read never one. And	8, 931/ 10
that were at that	<b>time</b>	come to their hands	8, 931/ 34
it seemeth, in the	<b>time</b>	when that heresy of	8, 933/ 38
part thereof at any	<b>time</b>	can be known. Furthermore	8, 935/ 1
together all at one	<b>time</b>	... is the very church	8, 935/ 8
cannot be for that	<b>time</b>	secretly a good man	8, 936/ 35
that should at any	<b>time</b>	after happen, there should	8, 937/ 24

an unwise argument, what	<b>time</b>	, to prove that the	8, 939/ 2
a moment or indivisible	<b>time</b>	sit or not sit	8, 939/ 9
not in that one	<b>time</b>	indivisible do the both	8, 939/ 11
every year of his	<b>time</b>	, and in every year	8, 940/ 27
every year since his	<b>time</b>	till within this twenty	8, 940/ 27
unto the very apostles'	<b>time</b>	, and every year in	8, 940/ 29
every year in their	<b>time</b>	, too, and in every	8, 940/ 29
so believed... then what	<b>time</b>	soever two or three	8, 942/ 7
for in Saint Cyprian's	<b>time</b>	was there no mention	8, 943/ 21
pass till some other	<b>time</b>	... himself there rehearseth, among	8, 945/ 9
mind... and of the	<b>time</b>	, and the place, and	8, 947/ 3
witnesses at the second	<b>time</b>	being called thereto... would	8, 949/ 14
ever was at any	<b>time</b>	people, good and bad	8, 950/ 12
yet not at every	<b>time</b>	gracious in this world	8, 957/ 19
than that for the	<b>time</b>	in which it stretcheth	8, 962/ 18
sins as at the	<b>time</b>	of death should be	8, 966/ 4
duly been accustomed long	<b>time</b>	to pray before, that	8, 966/ 24
if he by long	<b>time</b>	before his death pray	8, 966/ 32
to wit, that what	<b>time</b>	they that deceased in	8, 967/ 18
of Christ at the	<b>time</b>	of the Sacrifice, in	8, 967/ 19
for in Saint Cyprian's	<b>time</b>	was there no mention	8, 978/ 35
Saint Bernard? It is	<b>time</b>	to condemn him! For	8, 984/ 6
had in Saint Bernard's	<b>time</b>	among all Christian people	8, 989/ 3
man, in the same	<b>time</b>	that the thing was	8, 989/ 21
it would ask more	<b>time</b>	and labor than were	8, 993/ 14
order and form from	<b>time</b>	to time appointeth for	8, 998/ 27
form from time to	<b>time</b>	appointeth for to teach	8, 998/ 27
but for the apostles'	<b>time</b>	alone, or else to	8, 999/ 1
not) say hereafter, in	<b>time</b>	to come, that this	8, 1006/ 23
one church, were the	<b>time</b>	long or short. And	8, 1007/ 6
their state, and no	<b>time</b>	of tarrying between their	8, 1007/ 19
will not at this	<b>time</b>	prolong this matter with	8, 1007/ 22
passing over all the	<b>time</b>	from Adam to Christ	8, 1010/ 15
never was at any	<b>time</b>	, nor at any time	8, 1012/ 34
time, nor at any	<b>time</b>	should be, but one	8, 1012/ 34
are good at the	<b>time</b>	, and so forth, some	8, 1013/ 2
here in his own	<b>time</b>	, while he lived here	8, 1015/ 11
that Christ in his	<b>time</b>	had no church in	8, 1015/ 15
yet, continually to Christ's	<b>time</b>	, he gave his continual	8, 1016/ 13
therefore, judge before the	<b>time</b>	; until our Lord come	8, 1023/ 35
writers that at such	<b>time</b>	as some heresies were	8, 1027/ 4
he, "that in the	<b>time</b>	of such corruption and	8, 1031/ 19
beginning to this present	<b>time</b>	, to suffer therein no	8, 1032/ 5
good grow, but many	<b>times</b>	, rather, much harm: yet	8, 592/ 20
the Old Law, divers	<b>times</b>	it is honorably rehearsed	8, 595/ 7
well nigh a hundred	<b>times</b>	, I suppose, ere Christ	8, 609/ 20
God. Now, that many	<b>times</b>	God punished them so	8, 610/ 18
always prophets in divers	<b>times</b>	, a hundred to turn	8, 610/ 22
the people of their	<b>times</b>	, too... till that these	8, 621/ 6
of our part many	<b>times</b>	by miracles declared his	8, 621/ 15

his inspiration at divers	<b>times</b>	draw out thereof. And	8, 635/ 35
which yet he many	<b>times</b>	feeleth nothing of (as	8, 666/ 33
of sects at sundry	<b>times</b>	gone out thereof be	8, 670/ 31
hundred prophets a hundred	<b>times</b>	called home the Jews	8, 695/ 20
full many of sundry	<b>times</b>	, as Saint Ignatius, Saint	8, 696/ 7
forth four or five	<b>times</b>	before... saving that he	8, 705/ 29
were written in diverse	<b>times</b>	, as the saints in	8, 711/ 13
the saints in diverse	<b>times</b>	lived, and in diverse	8, 711/ 14
have almost a thousand	<b>times</b>	desired him, let Tyndale	8, 713/ 18
common faith of old	<b>times</b>	before our days, we	8, 715/ 4
up in all such	<b>times</b>	as the Scripture was	8, 717/ 31
master and he many	<b>times</b>	mock the doctors of	8, 741/ 32
being in number five	<b>times</b>	more than we, acknowledge	8, 767/ 15
and ye Saracens five	<b>times</b>	so many as they	8, 770/ 35
told him already, more	<b>times</b>	than his hand hath	8, 777/ 2
of "the church" seven	<b>times</b>	in a day. For	8, 844/ 35
the Scripture saith, "Seven	<b>times</b>	falleth the righteous man	8, 844/ 37
and many old) many	<b>times</b>	cured again by Penance	8, 855/ 7
Behest... and were divers	<b>times</b>	delivered again out of	8, 865/ 21
by Barnes, in such	<b>times</b>	as men have between	8, 868/ 37
of their sins which	<b>times</b>	be in many one	8, 869/ 1
many one man many	<b>times</b>	in his days in	8, 869/ 2
days in all those	<b>times</b>	, they be not of	8, 869/ 2
again, in all the	<b>times</b>	in which they acknowledge	8, 869/ 3
church," not only many	<b>times</b>	in his life... but	8, 869/ 6
of "the church" divers	<b>times</b>	in one day. And	8, 869/ 7
should be at all	<b>times</b>	in such case and	8, 869/ 29
fall from him divers	<b>times</b>	, and that therefore she	8, 870/ 32
therefore she may divers	<b>times</b>	err, and that therefore	8, 870/ 32
beaten for the other	<b>times</b>	, in which he left	8, 899/ 36
believed. For in diverse	<b>times</b>	, diverse things may be	8, 923/ 13
though that in diverse	<b>times</b>	there may be more	8, 923/ 16
councils have in diverse	<b>times</b>	diversely determined. But in	8, 923/ 22
but that in some	<b>times</b>	the church may, by	8, 934/ 24
doth four or five	<b>times</b>	clearly and plainly confound	8, 936/ 9
of Christ hath many	<b>times</b>	suffered, and yet suffereth	8, 953/ 34
to set in sundry	<b>times</b>	sorer and sorer punishment	8, 956/ 9
hath been in diverse	<b>times</b>	diversely vexed... first by	8, 987/ 27
of the Prophet, "A	<b>timore</b>	nocturne, a sagitta volante	8, 988/ 2
of Saint Paul unto	<b>Timothy</b>	by which he plainly	8, 688/ 31
of grace given unto	<b>Timothy</b>	by the putting of	8, 688/ 32
Paul's hand laid upon	<b>Timothy</b>	but like a man's	8, 704/ 27
Saint Paul saith to	<b>Timothy</b>	, there are not only	8, 734/ 25
have sent unto you	<b>Timothy</b>	, the which shall learn	8, 833/ 31
the First Epistle to	<b>Timothy</b>	, and the Second, both	8, 843/ 31
have sent unto you	<b>Timothy</b>	, the which shall learn	8, 846/ 15
as Saint Paul set	<b>Timothy</b>	so God hath from	8, 856/ 3
you." And again, to	<b>Timothy</b>	thus he saith: "I	8, 920/ 4
at the tilt's end,	<b>timpering</b>	and tempering about his	8, 579/ 11
parishes to pay their	<b>tithes</b>	and offerings unto one	8, 596/ 6

first he maketh the	<b>title</b>	before his chapter in	8, 576/ 18
me, but maketh the	<b>title</b>	of his chapter "Whether	8, 577/ 25
Now is not the	<b>title</b>	of his chapter so	8, 577/ 29
Lo, before, in the	<b>title</b>	, he made his question	8, 578/ 2
whereas before, in the	<b>title</b>	, he made, as I	8, 578/ 14
More This is the	<b>title</b>	of his chapter, wherein	8, 599/ 8
his matter of the	<b>title</b>	of his book that	8, 775/ 6
Friar Barnes maketh the	<b>title</b>	of his process concerning	8, 831/ 5
Know Her." After this	<b>title</b>	of his process, he	8, 831/ 8
Chrysostom, and the same	<b>title</b>	so suffered since to	8, 933/ 6
found her, from the	<b>toe</b>	to the chin, turned	8, 651/ 5
all Christian nations, abiding	<b>together</b>	in one faith, neither	8, 577/ 5
the temporalty and themselves	<b>together</b>	for the Catholic Church	8, 578/ 25
in two whole years	<b>together</b>	... but if it be	8, 595/ 4
the clergy were all	<b>together</b>	contained, because he maketh	8, 599/ 23
themselves and the temporalty	<b>together</b>	, as Tyndale may well	8, 600/ 13
of "matrimony" to couple	<b>together</b>	friars and nuns in	8, 601/ 8
these two reasons are	<b>together</b>	Tyndale's, I mean, and	8, 606/ 33
and his whole people	<b>together</b>	. As he caused Moses	8, 611/ 11
was any time long	<b>together</b>	, nor never shall there	8, 617/ 9
another if they came	<b>together</b>	by hap. And thus	8, 617/ 27
this eight hundred years	<b>together</b>	, without any man sent	8, 618/ 7
the whole clergy assembled	<b>together</b>	... yea, and by the	8, 618/ 32
there they lie tumbling	<b>together</b>	, while this lightsome elect	8, 619/ 2
be for the while	<b>together</b>	, till Messiah come, that	8, 621/ 23
sundry sects abode still	<b>together</b>	... but yet the continuance	8, 621/ 32
contrary, continued yet still	<b>together</b>	, as they did in	8, 626/ 37
agreed well in one	<b>together</b>	, by that Holy Spirit	8, 627/ 25
wed" friars and nuns	<b>together</b>	. Lo, these things and	8, 630/ 20
therein than they all	<b>together</b>	. For he could show	8, 643/ 19
so many hundred years	<b>together</b>	... were not now suddenly	8, 650/ 34
church of his heresy	<b>together</b>	. But afterward he better	8, 661/ 16
rage, and gather themselves	<b>together</b>	and shall, but if	8, 664/ 33
which never were gathered	<b>together</b>	, nor never one part	8, 667/ 14
which if they met	<b>together</b>	, never one knoweth other	8, 667/ 15
For though they know	<b>together</b>	as folk of acquaintance	8, 667/ 16
fall after in acquaintance	<b>together</b>	and flock together, and	8, 669/ 1
acquaintance together and flock	<b>together</b>	, and each know of	8, 669/ 1
as those that come	<b>together</b>	departing out of the	8, 669/ 5
whole Catholic Church gathered	<b>together</b>	in a general council	8, 676/ 25
Jews and Gentiles both,	<b>together</b>	. And he took not	8, 682/ 8
even as it lieth	<b>together</b>	... by which ye may	8, 692/ 31
necessary points did agree	<b>together</b>	, and which were holy	8, 696/ 4
doth Tyndale here liken	<b>together</b>	. Might he not here	8, 698/ 11
link them so near	<b>together</b>	. For iwis Tyndale knoweth	8, 698/ 15
wherein Tyndale resembleth them	<b>together</b>	and lieth, too, to	8, 703/ 8
be no more like	<b>together</b>	than is chalk to	8, 703/ 9
both old and new	<b>together</b>	all whom therefore, by	8, 713/ 30
or a thousand suchlike	<b>together</b>	that were alive at	8, 716/ 11
here are we come	<b>together</b>	, Tyndale and we, to	8, 716/ 17

that they had varied	<b>together</b>	upon the right understanding	8, 721/ 17
Hosts hath gathered him	<b>together</b>	... have been Nicolaus Heretic	8, 728/ 2
gathered and kept it	<b>together</b>	, and together keep it	8, 728/ 16
kept it together, and	<b>together</b>	keep it shall, spite	8, 728/ 16
you his whole tale	<b>together</b>	, to the end of	8, 743/ 20
whole town saw them	<b>together</b>	and heard him speak	8, 745/ 37
have gathered thy children	<b>together</b>	, as the hen gathereth	8, 747/ 16
as the hen gathereth	<b>together</b>	her chickens... and thou	8, 747/ 17
me sweetmeat; we walked	<b>together</b>	in the house of	8, 762/ 3
they pleasantly did eat	<b>together</b>	... but also that they	8, 762/ 6
God with good consent	<b>together</b>	. Had Christ been of	8, 762/ 8
all his whole process	<b>together</b>	, upon a heap, wherewith	8, 775/ 3
years, abide and dwell	<b>together</b>	, ye see plainly yourselves	8, 779/ 4
written within the heart	<b>together</b>	with the faith... and	8, 781/ 2
by these two things	<b>together</b>	, every wretched, willful beast	8, 787/ 15
a schism, in gathering	<b>together</b>	with Abiram, Dathan, and	8, 793/ 16
and gather his flock	<b>together</b>	... and with the mighty	8, 794/ 11
ye met by chance	<b>together</b>	anywhere else, within these	8, 815/ 17
remembrance, we met not	<b>together</b>	this half year... and	8, 815/ 20
made handfast and ensured	<b>together</b>	... was I advertised from	8, 816/ 3
shrews conspire and agree	<b>together</b>	against the true, Catholic	8, 817/ 20
the beginning, there turned	<b>together</b>	to the faith two	8, 820/ 23
faith may both abide	<b>together</b>	, perceive or see why	8, 821/ 14
in that part gathered	<b>together</b>	into one church a	8, 835/ 6
whole rabble of you	<b>together</b>	, that call yourselves the	8, 838/ 23
read his whole process	<b>together</b>	wherein he defineth and	8, 838/ 33
good and bad both	<b>together</b>	. For first, as touching	8, 839/ 11
and when ye come	<b>together</b>	to your housel, ye	8, 854/ 14
till you come all	<b>together</b>	, nor the rich is	8, 854/ 15
and put their dishes	<b>together</b>	in common, but the	8, 854/ 16
both good and bad	<b>together</b>	: so is the whole	8, 855/ 31
of good and bad	<b>together</b>	... for which whole Catholic	8, 855/ 32
monks... and all these	<b>together</b>	cannot make one crumb	8, 861/ 12
declaration of his purpose	<b>together</b>	... which as it were	8, 862/ 25
things so loosely knit	<b>together</b>	. What manner an argument	8, 883/ 5
many that hear it	<b>together</b>	in one place, of	8, 883/ 12
brother and sister brought	<b>together</b>	where there were none	8, 884/ 12
in a thousand years	<b>together</b>	, till within this twenty	8, 895/ 20
all, and we come	<b>together</b>	at his calling, and	8, 897/ 36
if they would, lie	<b>together</b>	by themselves and let	8, 903/ 4
or all your churches	<b>together</b>	, being each to other	8, 904/ 21
I would answer them	<b>together</b>	, last of all. For	8, 906/ 3
is to say, agreeing	<b>together</b>	in the true belief	8, 912/ 28
whole corps of Christendom	<b>together</b>	than in the church	8, 914/ 23
lords, gather you all	<b>together</b>	, with all the laws	8, 918/ 30
When you are gathered	<b>together</b>	and my spirit in	8, 920/ 22
Gather all your councils	<b>together</b>	, and yet of them	8, 921/ 20
But they and you	<b>together</b>	make not the universal	8, 921/ 22
For as for coming	<b>together</b>	from all countries to	8, 922/ 6
general council orderly called	<b>together</b>	impugned and reprov'd another	8, 923/ 25

vows, and wed themselves	<b>together</b>	. And thereby shall they	8, 926/ 10
was wrought to go	<b>together</b>	in this world and	8, 926/ 13
those divers churches... being	<b>together</b>	all at one time	8, 935/ 7
they were come thither	<b>together</b>	from all parts of	8, 937/ 15
of all Christian people,	<b>together</b>	upon that fair plain	8, 937/ 22
people be called again	<b>together</b>	... but out of every	8, 937/ 25
convenient number conveniently called	<b>together</b>	. And that such an	8, 937/ 26
an assembly so gathered	<b>together</b>	should represent the whole	8, 937/ 27
world come whole always	<b>together</b>	to the general council	8, 937/ 36
and of it, gathered	<b>together</b>	in his name, he	8, 938/ 9
when they were come	<b>together</b>	as they all knew	8, 940/ 13
lawfully called and assembled	<b>together</b>	, that though they were	8, 941/ 4
been all assembled there	<b>together</b>	on a green. And	8, 941/ 8
came to one assembly	<b>together</b>	... look what strength it	8, 941/ 29
thereof, nor come not	<b>together</b>	therefor. For when all	8, 941/ 32
come to a council	<b>together</b>	to determine it. And	8, 942/ 2
answer there, is set	<b>together</b>	, it amounteth to no	8, 946/ 13
and bad both, living	<b>together</b>	in this world, and	8, 950/ 12
world, and all assembled	<b>together</b>	; yet might they in	8, 950/ 13
the known Catholic church	<b>together</b>	upon a green. But	8, 951/ 1
a whole tree growing	<b>together</b>	, all the pieces of	8, 952/ 11
Augustine and patched them	<b>together</b>	with a word or	8, 969/ 34
the words lay so	<b>together</b>	in the text as	8, 969/ 35
in the world, agreeing	<b>together</b>	in the known Catholic	8, 975/ 19
all which whole process	<b>together</b>	, whoso be learned and	8, 988/ 5
profane things, and joineth	<b>together</b>	(in the leaf of	8, 988/ 20
before have specified, left	<b>together</b>	in the stock of	8, 992/ 9
last book shortly gather	<b>together</b>	, and in a brief	8, 995/ 9
I shortly gather you	<b>together</b>	, with very little reasoning	8, 995/ 16
that company which come	<b>together</b>	to learn and to	8, 999/ 8
that, agree they all	<b>together</b>	: that they would, every	8, 1000/ 20
long continuing stock, agreeing	<b>together</b>	in faith and doctrine	8, 1000/ 27
thereof these things set	<b>together</b>	seem to prove meetly	8, 1006/ 6
both good and bad	<b>together</b>	, as there is now	8, 1007/ 8
both good and bad	<b>together</b>	. Moreover, God began his	8, 1007/ 32
Christ, God and man	<b>together</b>	, was of her born	8, 1009/ 13
were joined in one	<b>together</b>	, as it was by	8, 1009/ 21
good and bad both	<b>together</b>	, as it is sometimes	8, 1012/ 31
both good and bad	<b>together</b>	, and that evil men	8, 1015/ 37
of good and bad	<b>together</b>	. If we should begin	8, 1016/ 6
both good and bad	<b>together</b>	. And yet, continually to	8, 1016/ 12
both good and bad	<b>together</b>	. But here wot I	8, 1019/ 2
of good and bad	<b>together</b>	." This saith Tyndale; this	8, 1019/ 6
of good and bad	<b>together</b>	be Christ's church, then	8, 1019/ 14
of good and bad	<b>together</b>	is Christ's church appeareth	8, 1019/ 17
all the particular members	<b>together</b>	make but one catholic	8, 1025/ 28
wholly, and so consonantly	<b>together</b>	, against all kinds of	8, 1028/ 28
to dwell and abide	<b>together</b>	... yet the guise of	8, 1032/ 4
this eight hundred years	<b>together</b>	be fallen into such	8, 1032/ 39
chastity afterward to wed	<b>together</b>	... and many such other	8, 1033/ 6

and eight hundred years	<b>together</b>	, continually, to succeed "the	8, 1033/ 19
if all the sects	<b>together</b>	do succeed and continue	8, 1033/ 22
thing than a bare	<b>token</b>	, and to think that	8, 633/ 25
maketh them an effectual	<b>token</b>	and instrument. And over	8, 639/ 2
their hearts. The second	<b>token</b>	is that the receivers	8, 874/ 3
it is a good	<b>token</b>	that there be men	8, 874/ 8
good and a perfect	<b>token</b>	that there be some	8, 874/ 16
that is a good	<b>token</b>	that there be some	8, 875/ 17
us only by what	<b>token</b>	we shall know whether	8, 876/ 22
no sure sign and	<b>token</b>	, but an unsure guess	8, 878/ 29
difference, indeed, between the	<b>token</b>	of the good works	8, 880/ 9
good works and the	<b>token</b>	of the true preaching	8, 880/ 9
hypocrisy... but the other	<b>token</b>	, of the preaching, that	8, 880/ 13
of the preaching, that	<b>token</b>	is, he saith, a	8, 880/ 14
he saith, a perfect	<b>token</b>	, so that in that	8, 880/ 14
we have a perfect	<b>token</b>	that there be in	8, 880/ 15
show for a perfect	<b>token</b>	of the true church	8, 893/ 16
ye write that this	<b>token</b>	is perfect. Now, then	8, 893/ 18
well that same unperfect	<b>token</b>	whereby I should have	8, 894/ 4
as also the other	<b>token</b>	, that ye call the	8, 894/ 6
ye call the perfect	<b>token</b>	that is to wit	8, 894/ 7
stead of a tavern	<b>token</b>	, nor of a mustard	8, 896/ 36
nor of a mustard	<b>token</b>	, neither. For I may	8, 896/ 36
for lack of that	<b>token</b>	which he keepeth from	8, 901/ 14
that is a good	<b>token</b>	that there be some	8, 929/ 29
not a sign or	<b>token</b>	that aught is, that	8, 993/ 34
first fashion of sure	<b>tokening</b>	, then is it no	8, 878/ 28
sacraments be but bare	<b>tokens</b>	and signs, and Christ's	8, 589/ 32
with bare signs and	<b>tokens</b>	instead of the Blessed	8, 594/ 27
but bare signs and	<b>tokens</b>	, and that friars may	8, 597/ 10
but bare signs and	<b>tokens</b>	(and yet not so	8, 656/ 20
good reader, whether these	<b>tokens</b>	do make us know	8, 663/ 9
not bare signs and	<b>tokens</b>	, and because of the	8, 703/ 13
things as very good	<b>tokens</b>	of grace, the Spirit	8, 757/ 24
have all the spiritual	<b>tokens</b>	in earth. For and	8, 837/ 36
your spiritual signs and	<b>tokens</b>	make the church of	8, 838/ 2
with all your spiritual	<b>tokens</b>	, and with all your	8, 838/ 14
only bare signs and	<b>tokens</b>	and by many places	8, 842/ 32
wherefore giveth he any	<b>tokens</b>	at all? But this	8, 873/ 8
by what signs and	<b>tokens</b>	that we may know	8, 873/ 14
we may have certain	<b>tokens</b>	of her spiritual presence	8, 873/ 18
may we have sure	<b>tokens</b>	of her presence, as	8, 873/ 21
be good and sure	<b>tokens</b>	whereby that we may	8, 873/ 26
soul... and then two	<b>tokens</b>	after... by which ye	8, 875/ 35
soul, and the two	<b>tokens</b>	of "the church." But	8, 876/ 7
this tale hath more	<b>tokens</b>	than twain to make	8, 876/ 12
be good and sure	<b>tokens</b>	whereby that we may	8, 878/ 19
he meaneth by "sure	<b>tokens</b>	" whether he mean only	8, 878/ 21
whether he mean only	<b>tokens</b>	and signs whereby we	8, 878/ 22
by the signs and	<b>tokens</b>	of hearing, speaking, sight	8, 878/ 34

manner that by these	<b>tokens</b>	, that we hear the	8, 879/ 5
surely known by those	<b>tokens</b>	that some of them	8, 879/ 11
must of reason those	<b>tokens</b>	make us most sure	8, 879/ 12
meant not that the	<b>tokens</b>	found in one person	8, 879/ 28
here saith by his	<b>tokens</b>	we shall be sure	8, 879/ 30
wheresoever I find these	<b>tokens</b>	, there I may be	8, 879/ 35
I see such good	<b>tokens</b>	in some of them	8, 880/ 2
wheresoever we find these	<b>tokens</b>	, we shall be sure	8, 880/ 5
sure signs, but only	<b>tokens</b>	whereby we may conjecture	8, 880/ 11
with his signs and	<b>tokens</b>	wherewith he promised us	8, 883/ 17
of his signs and	<b>tokens</b>	be but faint and	8, 883/ 20
clearly appear concerning his	<b>tokens</b>	with which he teacheth	8, 883/ 30
about to give us	<b>tokens</b>	whereby we might have	8, 891/ 29
seek us out such	<b>tokens</b>	by which we might	8, 891/ 33
well thereto, both by	<b>tokens</b>	of her and also	8, 893/ 11
of her and also	<b>tokens</b>	of them. "And verily	8, 893/ 12
you, lo, by what	<b>tokens</b>	ye may perceive where	8, 893/ 30
now, of your two	<b>tokens</b>	, the one yourself confesseth	8, 893/ 36
Holy Church both these	<b>tokens</b>	serve but for cunning	8, 894/ 12
But none of these	<b>tokens</b>	can serve such beginners	8, 894/ 14
And also, though the	<b>tokens</b>	, both twain, were sure	8, 894/ 25
Father Barnes, all your	<b>tokens</b>	of the very, true	8, 896/ 35
but for your two	<b>tokens</b>	of your "holy church	8, 897/ 1
in company, when your	<b>tokens</b>	be the true preaching	8, 897/ 5
good by those two	<b>tokens</b>	when I cannot read	8, 897/ 7
up again both your	<b>tokens</b>	into your purse, for	8, 901/ 29
taken in giving us	<b>tokens</b>	to know it by	8, 902/ 4
any stead that your	<b>tokens</b>	can stand us in	8, 902/ 5
of Friar Barnes' unperfect	<b>tokens</b>	by which we may	8, 905/ 21
well, have given him	<b>tokens</b>	enough open, plain, and	8, 935/ 14
in the signs and	<b>tokens</b>	whereby their church should	8, 993/ 25
by some signs and	<b>tokens</b>	known, so will they	8, 993/ 29
their own signs and	<b>tokens</b>	, if they would follow	8, 993/ 32
the very marks and	<b>tokens</b>	of the very church	8, 994/ 3
devise, each of them,	<b>tokens</b>	whereby she might be	8, 995/ 2
by what marks and	<b>tokens</b>	, part of their own	8, 1001/ 32
deviseth and imagineth marks,	<b>tokens</b>	, and signs by which	8, 1003/ 34
when their faults be	<b>told</b>	them. The spirituality repent	8, 587/ 24
as "their faults be	<b>told</b>	them," but the spirituality	8, 587/ 36
hath, offer than once,	<b>told</b>	us herebefore that his	8, 588/ 1
ever hear their faults	<b>told</b>	them at the first	8, 588/ 3
to be asked who	<b>told</b>	them the tale. And	8, 592/ 9
innest is, as I	<b>told</b>	you, the lowest. And	8, 604/ 34
place; because, as I	<b>told</b>	you, in the whole	8, 605/ 11
proud Pharisee would have	<b>told</b>	him for his part	8, 620/ 17
us" Gamaliel would have	<b>told</b>	him again, "Yea, Master	8, 620/ 23
time that could have	<b>told</b>	him that tale and	8, 622/ 5
other evangelical avarice, he	<b>told</b>	us here that albeit	8, 628/ 16
once... but first I	<b>told</b>	Luther and his sect	8, 641/ 7
soon after, since, I	<b>told</b>	to Friar Huessgen and	8, 641/ 10

hath Tyndale once again	<b>told</b>	us out at length	8, 649/ 2
the tale that he	<b>told</b>	us before of the	8, 649/ 3
Lo, good readers, I	<b>told</b>	you ye must give	8, 683/ 30
understanding of Scripture hath	<b>told</b>	us this fifteen hundred	8, 690/ 7
and yet hath he	<b>told</b>	it us once, every	8, 690/ 19
selfsame tale that he	<b>told</b>	us before in his	8, 692/ 33
reason. For there he	<b>told</b>	us the same tale	8, 692/ 33
this tale, as he	<b>told</b>	it there, so now	8, 693/ 7
his old tale newly	<b>told</b>	, so needeth it none	8, 693/ 11
And when he hath	<b>told</b>	this of the Pharisees	8, 697/ 34
if the tale were	<b>told</b>	him in his mother	8, 704/ 18
as he hath now	<b>told</b>	you twice... and served	8, 705/ 5
we tell you "Moses	<b>told</b>	us this"? If ye	8, 721/ 22
For when he hath	<b>told</b>	us once that the	8, 724/ 32
so strange a tale	<b>told</b>	, of such holy elects	8, 725/ 14
in this answer he	<b>told</b>	us true that Saint	8, 730/ 35
of you when they	<b>told</b>	me ye were not	8, 738/ 11
because the Church so	<b>told</b>	him perceiving at length	8, 741/ 22
many. As if one	<b>told</b>	me that the Turk	8, 742/ 5
on her finger and	<b>told</b>	me that the fire	8, 742/ 14
done... if she had	<b>told</b>	me that the fire	8, 742/ 18
done though they had	<b>told</b>	me that "Robin Hood	8, 742/ 23
a man that hath	<b>told</b>	all that ever I	8, 742/ 40
how that he had	<b>told</b>	her all that ever	8, 743/ 2
given to a story	<b>told</b>	him by men... and	8, 746/ 15
a tale soever be	<b>told</b>	us, never shall we	8, 746/ 28
men talk thereof, and	<b>told</b>	it him... but hath	8, 750/ 3
less if she had	<b>told</b>	him the same by	8, 750/ 14
them if they had	<b>told</b>	him that a tale	8, 750/ 17
believed for that she	<b>told</b>	them that Christ had	8, 758/ 32
them that Christ had	<b>told</b>	her all that she	8, 758/ 33
his disciples when he	<b>told</b>	them of his body	8, 761/ 23
selfsame that I have	<b>told</b>	him already, more times	8, 777/ 2
faith"... he hath, pardie,	<b>told</b>	us already that, do	8, 790/ 20
persuaded by miracles either	<b>told</b>	him by other men's	8, 795/ 29
when Tyndale hath, moreover,	<b>told</b>	us yet more plainly	8, 799/ 1
he; "men of Worcester	<b>told</b>	me so." "Why," quoth	8, 816/ 11
hath himself so plainly	<b>told</b>	the contrary to all	8, 816/ 31
but is, as I	<b>told</b>	you before, breathed and	8, 817/ 30
untrue in that he	<b>told</b>	the Hebrews that without	8, 823/ 21
his word wherewith he	<b>told</b>	us there is one	8, 850/ 33
while... what hath he	<b>told</b>	us in all this	8, 863/ 5
had as lief he	<b>told</b>	us that if there	8, 864/ 29
us suppose that he	<b>told</b>	us the first tale	8, 876/ 24
were an honest man,	<b>told</b>	him that he were	8, 876/ 33
false shrews as I	<b>told</b>	you of... that make	8, 877/ 19
this question, if Barnes	<b>told</b>	him there as he	8, 877/ 23
true men that I	<b>told</b>	thee of... yet some	8, 877/ 32
when Barnes had once	<b>told</b>	the man this tale	8, 878/ 2
And therefore, as I	<b>told</b>	you, it nothing proveth	8, 882/ 3

Father Barnes, as I	<b>told</b>	you, methinketh that these	8, 899/ 37
hostess, if she had	<b>told</b>	him this... and that	8, 902/ 12
And my Lord Chancellor	<b>told</b>	me that I was	8, 902/ 35
his own lechery, had	<b>told</b>	him that by the	8, 925/ 16
Saint Gregory could have	<b>told</b>	him that as touching	8, 930/ 29
from all that himself	<b>told</b>	them beside, by mouth	8, 932/ 2
would Saint Gregory have	<b>told</b>	Friar Barnes that it	8, 934/ 12
would Saint Gregory have	<b>told</b>	him that the words	8, 934/ 19
Saint Gregory would have	<b>told</b>	Friar Barnes that when	8, 935/ 19
when one of late	<b>told</b>	Master Wolman of those	8, 947/ 29
If Barnes had not	<b>told</b>	us so, we would	8, 950/ 33
Paul, as I partly	<b>told</b>	him there, prove nothing	8, 971/ 15
the thing that I	<b>told</b>	you before that as	8, 979/ 23
is, as I have	<b>told</b>	you, for the entire	8, 1026/ 14
it were if Tyndale	<b>told</b>	us true. For other	8, 1033/ 21
of your own Hebrew	<b>tongue</b>	. And therefore we know	8, 682/ 1
him in his mother	<b>tongue</b>	. Then teacheth he us	8, 704/ 19
one understood the Latin	<b>tongue</b>	? How came we, then	8, 774/ 32
then, by the Latin	<b>tongue</b>	again? Not by them	8, 774/ 32
one understood the Latin	<b>tongue</b>	? How came we, then	8, 805/ 31
then, by the Latin	<b>tongue</b>	again? Not by them	8, 805/ 32
learning of the Latin	<b>tongue</b>	. This is, good readers	8, 806/ 32
grammar and the Latin	<b>tongue</b>	is nothing like the	8, 806/ 36
unto. For the Latin	<b>tongue</b>	was nothing that ever	8, 806/ 37
grammar in the Latin	<b>tongue</b>	is a thing that	8, 807/ 16
learned in their own	<b>tongue</b>	, and also by that	8, 811/ 29
same Psalm, "Keep thy	<b>tongue</b>	from evil speech, and	8, 840/ 17
doctrine in their mother	<b>tongue</b>	, for the better edifying	8, 886/ 15
words into our English	<b>tongue</b>	, give it the quickness	8, 918/ 9
well she is not	<b>tongue-tied</b>	I have heard her	8, 897/ 33
must they hold their	<b>tongues</b>	. Now, that the company	8, 1019/ 16
us! as though we	<b>took</b>	their dead images for	8, 583/ 5
high reasons," if he	<b>took</b>	the reason but for	8, 602/ 1
the people among them	<b>took</b>	harm in the following	8, 612/ 11
very cold for age,	<b>took</b>	to wife besides all	8, 637/ 18
see well that he	<b>took</b>	no bad. And then	8, 654/ 25
so high, although men	<b>took</b>	away the ladder from	8, 655/ 4
For no man ever	<b>took</b>	the Scripture because any	8, 678/ 27
both, together. And he	<b>took</b>	not the old scriptures	8, 682/ 8
deny but that he	<b>took</b>	the Scripture of the	8, 683/ 14
things there the apostle	<b>took</b>	more upon him than	8, 688/ 26
with such traditions they "	<b>took</b>	away the key of	8, 692/ 14
thereunto; for if he	<b>took</b>	it of a company	8, 707/ 24
church of Christ, and	<b>took</b>	always for heretics all	8, 727/ 27
he did, since Christ	<b>took</b>	him and made him	8, 761/ 32
that he found and	<b>took</b>	up at sot's-hof. I	8, 779/ 18
woman to his wife,	<b>took</b>	her maid besides, she	8, 790/ 7
gentleman to her husband,	<b>took</b>	yet his servant besides	8, 790/ 11
God by great miracle	<b>took</b>	open vengeance. And some	8, 793/ 20
again... whereof though they	<b>took</b>	some principles of the	8, 806/ 11

the beginning, yet they	<b>took</b>	thereof "more falsehood, among	8, 806/ 12
that he saith they	<b>took</b>	of the Church... ye	8, 806/ 15
thereupon were christened what	<b>took</b>	they by their baptism	8, 820/ 26
by whose teaching he	<b>took</b>	it and perceived it	8, 828/ 6
which he chose and	<b>took</b>	both final elects and	8, 848/ 16
he would, if men	<b>took</b>	heed and watched them	8, 879/ 24
the church which he	<b>took</b>	upon him to prove	8, 905/ 28
meant but so... then	<b>took</b>	he away the authority	8, 931/ 37
himself, and he that	<b>took</b>	the wrong could not	8, 948/ 22
country, at the last	<b>took</b>	his journey persuaded and	8, 990/ 7
three) became incarnate, and	<b>took</b>	flesh in the pure	8, 1009/ 11
his disciples that he	<b>took</b>	into him, both the	8, 1010/ 17
yet never holy man	<b>took</b>	it as these heretics	8, 1028/ 23
thereby, and holdeth a	<b>torch</b>	lighted and bright burning	8, 765/ 35
some new, more horrible	<b>torment</b>	to punish and revenge	8, 610/ 32
we cannot bear the	<b>torments</b>	which the saints suffered	8, 977/ 30
imprisonment, none other bodily	<b>torments</b>	, nor no persecution of	8, 978/ 3
then doth Tyndale specially	<b>touch</b>	that the Church teacheth	8, 581/ 34
forbidden though the matter	<b>touch</b>	a right mean person	8, 592/ 31
we may peradventure somewhat	<b>touch</b>	by the way. But	8, 719/ 18
of his particular objections,	<b>touch</b>	in their proper places	8, 776/ 22
this time will I	<b>touch</b>	only those words that	8, 776/ 23
and I will first	<b>touch</b>	the point by which	8, 873/ 3
and no man may	<b>touch</b>	you but he shall	8, 930/ 15
every man seeth well,	<b>touch</b>	not the clergy only	8, 952/ 32
spy, he hath nothing	<b>touched</b>	. And yet by the	8, 644/ 22
first solution... where I	<b>touched</b>	in few words, scant	8, 743/ 26
chapter of that epistle	<b>touched</b>	the great goodness of	8, 754/ 33
after this, I say,	<b>touched</b>	in the seventh chapter	8, 755/ 10
that, as I have	<b>touched</b>	already, we have in	8, 768/ 9
have, good readers, somewhat	<b>touched</b>	the words before. But	8, 957/ 2
as there are, he	<b>toucheth</b>	only twain... and yet	8, 576/ 14
for so far as	<b>toucheth</b>	the necessary doctrine of	8, 668/ 20
answer of his nothing	<b>toucheth</b>	the purpose... I would	8, 709/ 5
them in that that	<b>toucheth</b>	the knowing which is	8, 729/ 22
any of his. More	<b>Touching</b>	first the pope himself	8, 594/ 7
had slain him, for	<b>touching</b>	of God's anointed; but	8, 595/ 16
gone about to prove...	<b>touching</b>	the pope and the	8, 598/ 13
harlot of teeming. Now,	<b>touching</b>	the sacraments, whereof they	8, 638/ 34
or hogs. First, as	<b>touching</b>	the great part of	8, 649/ 36
work a thing), as	<b>touching</b>	any life of grace	8, 688/ 6
can make no matter	<b>touching</b>	Tyndale's reason whether they	8, 794/ 27
an oyster. Now, as	<b>touching</b>	any such "old authentic	8, 807/ 23
If not, then as	<b>touching</b>	faith and belief... the	8, 820/ 29
together. For first, as	<b>touching</b>	his goodly doctrine interlaced	8, 839/ 12
the word. And as	<b>touching</b>	the third... all we	8, 848/ 25
falleth in it. Now,	<b>touching</b>	the point that he	8, 850/ 36
this matter, defer the	<b>touching</b>	of the texts that	8, 873/ 1
process. And therefore, as	<b>touching</b>	the matter, ye have	8, 876/ 5
a universal. Now, as	<b>touching</b>	the words spoken of	8, 880/ 27

told him that as	<b>touching</b>	Saint Paul, he spoke	8, 930/ 29
too, and Barnes' also,	<b>touching</b>	the wedding of friars	8, 938/ 25
texts of Holy Scripture	<b>touching</b>	that point by the	8, 942/ 5
wholly err. Now, as	<b>touching</b>	the first point... Friar	8, 943/ 36
forth but the truths	<b>touching</b>	the proof of the	8, 995/ 12
Hildefonsus, the Earl of	<b>Toulouse</b>	, against one Henry, an	8, 989/ 11
In the parts of	<b>Toulouse</b>	, one whose name was	8, 989/ 23
to the prince of	<b>Toulouse</b>	, among other things saith	8, 989/ 32
in the city of	<b>Toulouse</b>	, and in all such	8, 990/ 16
go forth with the	<b>towardness</b>	of our own will	8, 746/ 31
fall therefrom, as the	<b>towardness</b>	of his will did	8, 748/ 29
his working with the	<b>towardness</b>	of man's will in	8, 752/ 27
wretch in all a	<b>town</b>	... it were a lewd	8, 590/ 31
tale whereof all the	<b>town</b>	may talk, and to	8, 591/ 20
peradventure, all of one	<b>town</b>	or street yea, or	8, 667/ 17
farther, to the whole	<b>town</b>	. Whereunto he answered that	8, 701/ 23
our parish nor our	<b>town</b>	; no, nor all our	8, 701/ 24
high priests of one	<b>town</b>	, the whole universal synagogue	8, 719/ 25
For though the whole	<b>town</b>	saw them together and	8, 745/ 36
right way toward the	<b>town</b>	that he intended, should	8, 772/ 20
was plenty in the	<b>town</b>	... nor the Jews, neither	8, 835/ 4
be, either in this	<b>town</b>	or in this country	8, 913/ 19
folk live in great	<b>towns</b>	, and fare well and	8, 653/ 29
boldly, and have whole	<b>towns</b>	open bawds unto their	8, 836/ 15
out their lord, and	<b>trace</b>	out the paths of	8, 717/ 36
out their lord, and	<b>trace</b>	out the paths of	8, 725/ 9
not, but by the	<b>tradition</b>	of this church and	8, 707/ 23
the Scripture some other	<b>tradition</b>	delivered them by Moses	8, 721/ 16
this thing, by the	<b>tradition</b>	of the old fathers	8, 967/ 16
us here that the	<b>tradition</b>	of the fathers, and	8, 969/ 24
deeds, and in vain	<b>traditions</b>	of their own feigning	8, 609/ 30
up? Verily, with their	<b>traditions</b>	and false glosses which	8, 610/ 2
And as for their	<b>traditions</b>	and doctrine, of which	8, 612/ 9
evil doctrine and superstitious	<b>traditions</b>	they could not be	8, 613/ 2
their own constitutions, with	<b>traditions</b>	of dumb ceremonies, with	8, 630/ 36
Another example of the	<b>traditions</b>	without writing may be	8, 657/ 14
and watered with men's	<b>traditions</b>	... and therefore they should	8, 657/ 23
to teach upon the	<b>traditions</b>	of the apostles beside	8, 657/ 34
of God unwritten and	<b>traditions</b>	of the apostles (of	8, 677/ 3
glosses and vain fleshly	<b>traditions</b>	. He made "crooked things	8, 691/ 21
pope. And with such	<b>traditions</b>	they "took away the	8, 692/ 13
up a book of	<b>traditions</b>	, called Talmud, to destroy	8, 707/ 4
the Thessalonians keep "the	<b>traditions</b>	which ye have learned	8, 931/ 2
church, in Scripture and	<b>traditions</b>	delivered by the evangelists	8, 996/ 19
lie in wait to	<b>train</b>	men to them, and	8, 877/ 26
were not without a	<b>traitor</b>	), yet are there, again	8, 832/ 25
yet was there a	<b>traitor</b>	among them, and therefore	8, 854/ 35
more than a secret	<b>traitor</b>	in a king's household	8, 856/ 27
him walk like a	<b>traitor</b>	about his treason and	8, 856/ 31
as did that schismatic	<b>traitor</b>	Judas, which was at	8, 870/ 13

meaning by Judas, the	<b>traitor</b>	that was one of	8, 907/ 7
though he was a	<b>traitor</b>	in his heart, was	8, 907/ 8
likened apostates unto the	<b>traitor</b>	Judas. I would Friar	8, 988/ 29
but had a false	<b>traitor</b>	in it, that man	8, 1020/ 19
diverse and many false	<b>traitors</b>	that went about secretly	8, 907/ 11
in which ye have	<b>transgressed</b>	, and make you a	8, 840/ 11
as they either do	<b>translate</b>	or cause to be	8, 684/ 31
us ween: I shall	<b>translate</b>	and rehearse you here	8, 736/ 8
have once believed, and	<b>translate</b>	myself to you, but	8, 737/ 28
such a translation, so	<b>translated</b>	of such a shrewd	8, 589/ 17
make against him, being	<b>translated</b>	after the old Latin	8, 758/ 25
him if it were	<b>translated</b>	after the Greek, which	8, 758/ 27
work indeed, nor never	<b>translated</b>	out of the Greek	8, 933/ 7
which I have truly	<b>translated</b>	. And yet, because ye	8, 967/ 6
as I have truly	<b>translated</b>	them, ye shall marvel	8, 969/ 30
that Barnes hath untruly	<b>translated</b>	you Saint Bernard's words	8, 986/ 26
serve Antichrist") Barnes hath	<b>translated</b>	it thus: "They call	8, 986/ 35
archdeacons," etc.), Barnes hath	<b>translated</b>	it thus: "For such	8, 987/ 8
in such wise falsely	<b>translated</b>	Saint Bernard to make	8, 987/ 13
that Barnes hath falsely	<b>translated</b>	; and fourthly, by very	8, 987/ 31
as appeareth where he	<b>translateth</b>	"learning" for teaching, in	8, 846/ 13
if I could, in	<b>translating</b>	his words into our	8, 918/ 8
they persecute Tyndale's holy	<b>translation</b>	of the Scripture, in	8, 589/ 9
done against such a	<b>translation</b>	, so translated of such	8, 589/ 17
Tyndale himself in his	<b>translation</b>	... wherein he falsifieth the	8, 684/ 16
For where the old	<b>translation</b>	hath this word fornicarii	8, 685/ 3
fornicarii, and the new	<b>translation</b>	scortatores, which signifieth in	8, 685/ 3
Huessgen also, in his	<b>translation</b>	of the cunning bishop	8, 685/ 12
after the old Latin	<b>translation</b>	, which he followeth in	8, 758/ 26
New Testament of Tyndale's	<b>translation</b>	, and other books of	8, 886/ 19
he so sore hath	<b>travailed</b>	to regenerate again unto	8, 885/ 23
many drams of such	<b>treacle</b>	mixed with one scruple	8, 580/ 35
into theft and adultery,	<b>treason</b>	, manslaughter, and perjury, and	8, 725/ 34
is by his secret	<b>treason</b>	straight out of his	8, 856/ 28
himself after his conceived	<b>treason</b>	, though he were out	8, 856/ 29
a traitor about his	<b>treason</b>	and so did put	8, 856/ 31
be taken for their	<b>treason</b>	and put out, they	8, 907/ 13
greater riches, no greater	<b>treasures</b>	, no greater honors, nor	8, 976/ 8
God is in the	<b>treasuries</b>	of God without spot	8, 860/ 32
God is in the	<b>treasuries</b>	of God without spot	8, 959/ 24
pure gold into the	<b>treasuries</b>	of our Lord. And	8, 960/ 18
Church is in the	<b>treasuries</b>	of our Lord without	8, 960/ 19
pure gold in the	<b>treasuries</b>	of God. But Saint	8, 966/ 14
pure gold in the	<b>treasuries</b>	of God... but if	8, 966/ 21
pure gold in God's	<b>treasuries</b>	, as Friar Barnes maketh	8, 966/ 34
pure gold in the	<b>treasuries</b>	of God. And that	8, 967/ 3
pure gold in the	<b>treasuries</b>	of God, but he	8, 970/ 8
pure gold in the	<b>treasuries</b>	of God: Friar Barnes	8, 970/ 16
God is in the	<b>treasuries</b>	of God without spot	8, 970/ 24
church" is in the	<b>treasuries</b>	of God's foreknowledge and	8, 970/ 26

it is in the	<b>treasuries</b>	of God without spot	8, 973/ 22
received it in vain,	<b>treasuring</b>	and laying up for	8, 967/ 34
that offered into the	<b>treasury</b>	of the Temple, nor	8, 702/ 5
pure gold in God's	<b>treasury</b>	, in one or other	8, 970/ 32
some other, convenient time,	<b>treat</b>	the matter of the	8, 872/ 1
been very glad to	<b>treat</b>	and use those heretics	8, 955/ 9
a matter to be	<b>treated</b>	and disputed beside. And	8, 577/ 22
things that were there	<b>treated</b>	of, one that had	8, 701/ 6
if he could have	<b>treated</b>	it more wisely should	8, 872/ 5
were absent from the	<b>treating</b>	thereof. Now, this point	8, 922/ 2
make her perceive the	<b>Treatise</b>	of the Sphere, and	8, 604/ 18
Friar Barnes... in which	<b>treaty</b>	I trust to make	8, 872/ 2
hand work upon the	<b>tree</b>	, yet can it not	8, 786/ 23
that of a whole	<b>tree</b>	growing together, all the	8, 952/ 11
known... but the whole	<b>tree</b>	standeth itself invisible for	8, 952/ 12
a branch from a	<b>tree</b>	... and as soon as	8, 977/ 13
broken off from the	<b>tree</b>	can no longer bud	8, 977/ 19
also of wood of	<b>tree</b>	, and of earth, and	8, 1021/ 7
which church is the	<b>tree</b>	and the very stock	8, 1030/ 17
and silver, but also	<b>treen</b>	and earthen." These words	8, 734/ 27
the wood for the	<b>trees</b>	. To say that the	8, 845/ 23
for them with three	<b>trees</b>	for the nonce, of	8, 1021/ 31
do both believe and	<b>tremble</b>	also for dread"... "but	8, 785/ 18
which both believeth and	<b>trembleth</b>	also for dread. And	8, 787/ 34
Altar, and feareth, and	<b>trembleth</b>	, and giveth reverence thereto	8, 788/ 1
Philippians: "With fear and	<b>trembling</b>	work your own salvation	8, 840/ 31
say "Forgive us our	<b>trespasses</b>	"? And if any man	8, 859/ 11
his doctrine unto the	<b>trial</b>	of those old holy	8, 623/ 32
thither to make any	<b>trial</b>	what manner faith himself	8, 746/ 8
for lack of other	<b>trial</b>	that we believe his	8, 751/ 21
an assay and a	<b>trial</b>	of her, every man	8, 871/ 18
shall never be more	<b>trial</b>	, pressing, nor stretching put	8, 970/ 33
also as the ten	<b>tribes</b>	of Israel departed with	8, 671/ 17
smaller company, the two	<b>tribes</b>	only, from which the	8, 671/ 23
kings in the twelve	<b>tribes</b>	of Israel, till the	8, 1008/ 19
that, when the ten	<b>tribes</b>	for anger swerved and	8, 1008/ 21
in these two known	<b>tribes</b>	he kept his known	8, 1008/ 24
thank God in our	<b>tribulation</b>	nor buy out our	8, 968/ 30
are punished with many	<b>tribulations</b>	for these sins. And	8, 968/ 15
taking of every one	<b>tribute</b>	yearly... and his bishops	8, 765/ 6
others are the sure,	<b>tried</b>	"truths," ye wot well	8, 630/ 21
no it must be	<b>tried</b>	by the Scripture; for	8, 928/ 23
that Barnes doth but	<b>trifle</b>	in this great, earnest	8, 950/ 24
In avoiding whereof Barnes	<b>trifleth</b>	in such fashion, so	8, 952/ 17
words, in such a	<b>trifling</b>	manner as he doth	8, 952/ 22
Three Persons of the	<b>Trinity</b>	. And therefore would Saint	8, 934/ 11
Second Person of the	<b>Trinity</b>	, equal with either of	8, 1009/ 8
her on apace with	<b>trip</b>	and go quickly and	8, 725/ 23
year... and by my	<b>troth</b>	, I cannot now call	8, 815/ 21
heretics as to the	<b>trouble</b>	of good quiet people	8, 955/ 17

a good thing in	<b>trouble</b>	and adversity fall after	8, 955/ 26
means put to great	<b>trouble</b>	, and by all the	8, 1027/ 12
Lady; wherewith I have	<b>troubled</b>	Tyndale once or twice	8, 657/ 8
here a perilous lesson,	<b>trow</b>	ye? namely so taught	8, 580/ 24
shall, nor Tyndale, I	<b>trow</b>	, neither... but that he	8, 586/ 36
further than the midst,	<b>trow</b>	you? By God, if	8, 605/ 33
which works be those,	<b>trow</b>	ye? Fasting, and watching	8, 633/ 33
once or twice, I	<b>trow</b>	, already, tell us some	8, 670/ 21
no, nor Turk, I	<b>trow</b>	, nor Saracen, nor Jew	8, 767/ 6
this a substantial reason,	<b>trow</b>	you, first for the	8, 769/ 19
his own father I	<b>trow</b>	Tyndale shall have no	8, 818/ 38
Not the historical, I	<b>trow</b>	. For the children have	8, 822/ 15
too. And now I	<b>trow</b>	we have a full	8, 924/ 32
Saint Gregory would, I	<b>trow</b>	, have answered Friar Barnes	8, 933/ 2
any more hurt, I	<b>trow</b>	. But I am sure	8, 945/ 6
meaneth not here, I	<b>trow</b>	, that upon every complaint	8, 946/ 19
they say to this,	<b>trow</b>	we? In good faith	8, 1004/ 8
that question? Did he,	<b>trow</b>	you, mean to have	8, 1028/ 1
that Tyndale cannot (I	<b>trow</b>	) to this say nay	8, 1032/ 2
and preserve in his	<b>true</b>	faith, and out of	8, 575/ 29
church shall neither be	<b>true</b>	faith, hope, nor charity	8, 575/ 30
all the good and	<b>true</b>	penitent elects be partners	8, 576/ 1
his heresies were the	<b>true</b>	belief, because of his	8, 589/ 21
that were the thing	<b>true</b>	, were it false, it	8, 590/ 26
thing were sometime peradventure	<b>true</b>	... yet since that fashion	8, 590/ 29
if the things be	<b>true</b>	whereof the people talk	8, 591/ 3
too, if it be	<b>true</b>	that I hear reported	8, 595/ 2
Catholic church is the	<b>true</b>	church of Christ. Which	8, 598/ 24
might give her a	<b>true</b>	example, nor she could	8, 606/ 5
their heresies unto the	<b>true</b>	faith again. And yet	8, 608/ 28
in every age such	<b>true</b>	doctors and expositors among	8, 612/ 23
of his assignment, by	<b>true</b>	prophets, true preachers, and	8, 613/ 20
assignment, by true prophets,	<b>true</b>	preachers, and miracles, for	8, 613/ 20
it shall ever be	<b>true</b>	to say that "the	8, 617/ 16
examined and affirmed for	<b>true</b>	by the whole clergy	8, 618/ 32
were yet the very,	<b>true</b>	way both of belief	8, 620/ 6
wit, as well the	<b>true</b>	as the false, as	8, 621/ 23
a better... and the	<b>true</b>	from the false much	8, 621/ 25
well answered by the	<b>true</b>	. And so should he	8, 621/ 29
and proved his tale	<b>true</b>	: yet shall Tyndale never	8, 622/ 5
might have been proved	<b>true</b>	, should and of reason	8, 622/ 13
taught, or else such	<b>true</b>	men as would rebuke	8, 622/ 35
old doctrine and old,	<b>true</b>	declaration of Scripture... in	8, 623/ 20
whither part were the	<b>true</b>	and whither part were	8, 623/ 23
Church now for the	<b>true</b>	part, and Tyndale and	8, 623/ 28
out... but that the	<b>true</b>	and the false, though	8, 626/ 36
light by which the	<b>true</b>	doctrine might be known	8, 627/ 4
of all his bibble-babble	<b>true</b>	, that ever the ceremonies	8, 632/ 8
gates of heaven, the	<b>true</b>	knowledge of Christ, and	8, 634/ 24
a-nights. This text was	<b>true</b>	indeed. And yet doth	8, 637/ 21

the text never so	<b>true</b>	... yet thought, as it	8, 637/ 24
to keep up the	<b>true</b>	Christian faith. Ceremonies, also	8, 638/ 26
to wit, prove them	<b>true</b>	and then will we	8, 644/ 2
that if he said	<b>true</b>	, standing yet of all	8, 645/ 2
find out well the	<b>true</b>	church, to be sure	8, 645/ 29
be sure of a	<b>true</b>	teacher to teach us	8, 645/ 30
which books be the	<b>true</b>	Scripture. For Friar Barnes	8, 646/ 31
with his preaching and	<b>true</b>	interpreting of the Scripture	8, 648/ 18
from them unto the	<b>true</b>	scripture, and unto the	8, 648/ 33
the faith of the	<b>true</b>	church are heretics... even	8, 648/ 35
of hypocrites, are the	<b>true</b>	church... which thou shalt	8, 648/ 37
Catholic Church unto the "	<b>true</b>	scripture," and unto the	8, 649/ 10
he saith) from the	<b>true</b>	church, and therefore is	8, 649/ 15
heretics, are the very,	<b>true</b>	church. And then showeth	8, 649/ 17
from them unto the	<b>true</b>	scripture, and unto the	8, 651/ 28
us to seek the "	<b>true</b>	" scripture? Taketh he the	8, 651/ 36
and call that the	<b>true</b>	scripture! Or else hath	8, 652/ 3
he calleth here the	<b>true</b>	scripture. And surely so	8, 652/ 5
allowed by that same "	<b>true</b>	" scripture that he speaketh	8, 652/ 12
which he calleth the "	<b>true</b>	" scripture we will then	8, 652/ 19
their newfound scripture more	<b>true</b>	than the scripture of	8, 652/ 21
the faith of the	<b>true</b>	church are heretics... even	8, 654/ 9
of hypocrites, are the	<b>true</b>	church. . . . More Lo, good	8, 654/ 11
which is the very,	<b>true</b>	church: that is to	8, 654/ 14
while, "Which is the	<b>true</b>	church?" In which question	8, 654/ 18
heretics"; whereas, the very,	<b>true</b>	church standing in question	8, 655/ 10
church we call the	<b>true</b>	church, be fallen from	8, 656/ 2
be fallen from the	<b>true</b>	faith of Christ and	8, 656/ 2
and say therein very	<b>true</b>	, that when Tyndale so	8, 656/ 15
false articles to be	<b>true</b>	, he neither hath proved	8, 656/ 26
of that scripture the	<b>true</b>	sense and right understanding	8, 658/ 14
seemeth to call the "	<b>true</b>	" scripture... and saith that	8, 658/ 28
go now to the "	<b>true</b>	" scripture. But now letting	8, 658/ 31
letting his other, new,	<b>true</b>	scripture alone till he	8, 658/ 32
false glossing of the	<b>true</b>	scripture. Then, since the	8, 658/ 35
this time in one	<b>true</b>	faith continued. And so	8, 660/ 3
the faith of the	<b>true</b>	church are heretics... even	8, 660/ 23
of hypocrites, are the	<b>true</b>	church. More I have	8, 660/ 25
going out of the	<b>true</b>	church of Christ, and	8, 660/ 31
of heretics. For the	<b>true</b>	church of Christ is	8, 660/ 32
out of that one	<b>true</b>	church of Christ, must	8, 660/ 35
heretics" goeth into the	<b>true</b>	church of Christ by	8, 660/ 37
of Christ by the	<b>true</b>	faith again... forasmuch as	8, 661/ 1
yet not into the	<b>true</b>	church of Christ... Tyndale	8, 661/ 9
not straight into the	<b>true</b>	church of Christ. Tyndale	8, 661/ 25
shall go into the	<b>true</b>	church... since he may	8, 662/ 10
only that as the	<b>true</b>	church is the church	8, 662/ 15
Now, if it be	<b>true</b>	that Tyndale here saith	8, 662/ 21
say, if it be	<b>true</b>	that the Catholic, known	8, 662/ 22
come away from the	<b>true</b>	church of Christ and	8, 662/ 26

of hypocrites" be the	<b>true</b>	church then must it	8, 662/ 29
Almaine, be the very,	<b>true</b>	church, and the true-faithful	8, 662/ 31
those sects be the	<b>true</b>	church and very-faithful folk	8, 662/ 34
false shrews, and saith	<b>true</b>	in that point and	8, 662/ 36
to prove his conclusion	<b>true</b>	? For thus he endeth	8, 663/ 3
Catholic Church be the	<b>true</b>	church. How can their	8, 663/ 11
all they be the	<b>true</b>	church because they come	8, 663/ 14
tale, they be the	<b>true</b>	church every one, and	8, 663/ 29
they be the very,	<b>true</b>	church of Christ, because	8, 664/ 2
so now be the	<b>true</b>	church with him, and	8, 664/ 7
that if it be	<b>true</b>	that Tyndale here teacheth	8, 665/ 4
wit, if it be	<b>true</b>	that all they that	8, 665/ 6
Catholic Church be the	<b>true</b>	church then, since the	8, 665/ 7
the heretics" be the	<b>true</b>	church... but some one	8, 666/ 4
Catholic church) be the	<b>true</b>	church. And therefore he	8, 666/ 10
for one of the	<b>true</b>	faith and right living	8, 667/ 19
if thou bring the	<b>true</b>	faith thither with thee	8, 668/ 15
the necessary doctrine of	<b>true</b>	faith and living, and	8, 668/ 20
church is the very,	<b>true</b>	church of Christ... and	8, 670/ 30
nor any church be	<b>true</b>	save itself; but that	8, 671/ 5
to destroy the very,	<b>true</b>	doctrine of the synagogue	8, 672/ 9
labor to destroy the	<b>true</b>	doctrine... and also with	8, 672/ 12
that departed from the	<b>true</b>	church before, and with	8, 672/ 18
Tyndale calleth the very,	<b>true</b>	church of Christ, because	8, 672/ 27
false out of the	<b>true</b>	. And Tyndale argueth the	8, 672/ 32
is alone the very,	<b>true</b>	church of Christ, which	8, 673/ 12
scripture of God and	<b>true</b>	, but because they teach	8, 675/ 15
doctrine thereof to be	<b>true</b>	: that blessed doctor, among	8, 676/ 18
error instead of very,	<b>true</b>	faith. Now, thereupon it	8, 677/ 30
false sentence for the	<b>true</b>	, must needs grow much	8, 677/ 35
false writing for the	<b>true</b>	scripture of God. By	8, 677/ 36
necessary points the very,	<b>true</b>	sense and exposition of	8, 678/ 1
Catholic church the very,	<b>true</b>	church of Christ. And	8, 680/ 34
perceiving which is the	<b>true</b>	scripture, as the necessary	8, 682/ 25
necessary learning of the	<b>true</b>	understanding of the Scripture	8, 682/ 26
such places as the	<b>true</b>	text maketh for our	8, 682/ 32
and false writing, the	<b>true</b>	text of those books	8, 684/ 2
wherein he falsifieth the	<b>true</b>	text of the testament	8, 684/ 17
is restored unto the	<b>true</b>	understanding, and their juggling	8, 685/ 32
the Scripture is not	<b>true</b>	but because they say	8, 685/ 35
by such exposition the	<b>true</b>	sense were juggled away	8, 686/ 17
Church juggle from their	<b>true</b>	sense, because they teach	8, 687/ 16
restore" it to the "	<b>true</b>	understanding"... and "spy" out	8, 689/ 16
the Scripture is not	<b>true</b>	but because the Church	8, 689/ 21
for the Scripture were	<b>true</b>	though never man looked	8, 689/ 23
And that we say	<b>true</b>	in this... not only	8, 689/ 27
and unto repentance, through	<b>true</b>	expounding of the Law	8, 691/ 15
come to begin the	<b>true</b>	church of God again	8, 693/ 2
to begin again the	<b>true</b>	church of God by	8, 693/ 5
from sin, by the	<b>true</b>	doctrine of the Spirit	8, 696/ 1

it were not always	<b>true</b>	to say that I	8, 698/ 23
as they slew the	<b>true</b>	interpreters and preachers of	8, 706/ 26
they destroy daily the	<b>true</b>	preachers of it, and	8, 706/ 30
should come by the	<b>true</b>	understanding of it, were	8, 706/ 33
the knowledge of the	<b>true</b>	scripture dependeth that credence	8, 707/ 29
gift to discern the	<b>true</b>	scripture from the false	8, 708/ 4
four evangelists be the	<b>true</b>	Gospel of Christ, so	8, 708/ 21
the knowledge of the	<b>true</b>	scripture from the false	8, 708/ 32
ween them wise and	<b>true</b>	therewith, and thereupon be	8, 709/ 8
they destroy daily the	<b>true</b>	preachers of it." Here	8, 709/ 31
Tyndale's... or held as	<b>true</b>	some such thing besides	8, 710/ 8
he will call a "	<b>true</b>	" preacher... and then shall	8, 710/ 12
if that preacher be	<b>true</b>	, Tyndale shall even by	8, 710/ 14
himself will name for	<b>true</b>	, be plainly proved false	8, 710/ 15
of his to be	<b>true</b>	? Let him prove his	8, 710/ 33
him prove his lie	<b>true</b>	in some one story	8, 710/ 34
in some of their	<b>true</b>	books which he doubteth	8, 712/ 19
findeth if they be	<b>true</b>	, all holy saints agree	8, 712/ 21
taught us in their	<b>true</b>	books... or else let	8, 712/ 27
a man of that	<b>true</b>	, perfect faith and Christian	8, 713/ 25
Scripture or corrupting the	<b>true</b>	sense thereof, consider some	8, 715/ 31
and falsify the very,	<b>true</b>	gospel of God. This	8, 717/ 13
and priests were the	<b>true</b>	church of God and	8, 717/ 33
as which were the	<b>true</b>	gospel and which not	8, 718/ 31
very gospel and the	<b>true</b>	scripture... no more than	8, 718/ 35
know which was the	<b>true</b>	scripture of God by	8, 718/ 37
not acknowledge for the	<b>true</b>	church, nor for those	8, 719/ 2
whole multitude of all	<b>true</b>	Christian people, of which	8, 719/ 22
know which is the	<b>true</b>	scripture. And it is	8, 720/ 21
that the thing is	<b>true</b>	which Saint Augustine saith	8, 720/ 26
to be the very,	<b>true</b>	church and the messenger	8, 720/ 33
know which is the	<b>true</b>	scripture." "Of what man	8, 721/ 1
hath given us the	<b>true</b>	scriptures, and unto no	8, 721/ 24
us the right and	<b>true</b>	understanding thereof, for as	8, 721/ 27
you to know the	<b>true</b>	scripture without us?" they	8, 722/ 11
miracles, to prove them	<b>true</b>	messengers. And thus had	8, 722/ 13
till Tyndale prove it	<b>true</b>	that he saith of	8, 723/ 1
that he knoweth the	<b>true</b>	scripture not by the	8, 723/ 1
he prove himself a	<b>true</b>	prophet, I shall upon	8, 723/ 7
taught to know the	<b>true</b>	scripture being their prey	8, 723/ 20
this prey of the	<b>true</b>	scripture of God by	8, 724/ 1
would seem to prove	<b>true</b>	his false, contrarious error	8, 728/ 13
answer he told us	<b>true</b>	that Saint Augustine meant	8, 730/ 35
though Tyndale said here	<b>true</b>	of Saint Augustine's mind	8, 731/ 5
saith Tyndale, "that is	<b>true</b>	; but he was brought	8, 731/ 12
first that Tyndale said	<b>true</b>	. Yet followeth it at	8, 731/ 20
should be such a	<b>true</b>	doctor of the true	8, 732/ 15
true doctor of the	<b>true</b>	church. There is, good	8, 732/ 15
answer unto them were	<b>true</b>	. And then if they	8, 733/ 22
and him in the	<b>true</b>	or the false expounding	8, 734/ 2

all to know the	<b>true</b>	church, of which every	8, 739/ 14
church, of which every	<b>true</b>	preacher is a member	8, 739/ 14
very sense and the	<b>true</b>	understanding of the very	8, 739/ 21
And this is the	<b>true</b>	order and the plain	8, 739/ 28
example, the Church saith	<b>true</b>	and himself lieth, good	8, 741/ 2
Church for using of	<b>true</b>	distinctions in things where	8, 741/ 33
Scripture or in the	<b>true</b>	sense and right understanding	8, 743/ 29
outward reasons so proved	<b>true</b>	... for the outward, open	8, 745/ 3
church is the very,	<b>true</b>	church of Christ here	8, 745/ 8
knowledge which is his	<b>true</b>	scripture to a church	8, 745/ 12
and then bid the	<b>true</b>	church go learn the	8, 745/ 15
things this tale be	<b>true</b>	... yet in matters of	8, 746/ 25
this order to be	<b>true</b>	, Christ witnesseth, where he	8, 746/ 33
much it is more	<b>true</b>	that when a man	8, 748/ 25
substantially confounded... and the	<b>true</b>	believer able always to	8, 749/ 26
him which was the	<b>true</b>	scripture, because he perceived	8, 750/ 23
means, to be the	<b>true</b>	church, that thereby he	8, 750/ 25
four evangelists be the	<b>true</b>	gospel of Christ, because	8, 751/ 2
the members of his	<b>true</b>	church, and that therefore	8, 751/ 10
Robin Hood for the	<b>true</b>	scripture of God. Now	8, 751/ 34
his heresies, not any	<b>true</b>	feeling faith, but a	8, 752/ 1
law... that is, the	<b>true</b>	belief, good hope, and	8, 753/ 16
belief which is the	<b>true</b>	scripture which is, as	8, 753/ 31
teacheth not only the	<b>true</b>	faith but also the	8, 754/ 5
exposition if it were	<b>true</b>	... then had Saint Paul	8, 758/ 15
that all was there	<b>true</b>	that he saith that	8, 762/ 24
New Testament be the	<b>true</b>	scripture of God, as	8, 769/ 4
thither to preach the	<b>true</b>	scripture among them and	8, 770/ 10
Tyndale's elects. For the	<b>true</b>	reasons and effectual have	8, 770/ 16
feel it to be	<b>true</b>	. And therefore this is	8, 771/ 6
nuns. Moreover, if the	<b>true</b>	flock be always a	8, 772/ 1
these heretics now the	<b>true</b>	flock. For they be	8, 772/ 2
as folk of the	<b>true</b>	flock, if no man	8, 772/ 30
known which were the	<b>true</b>	flock. And then must	8, 772/ 31
follow that yet the	<b>true</b>	church must be a	8, 772/ 32
the Jews, against the	<b>true</b>	, Catholic church of Christ	8, 773/ 5
feelest that it is	<b>true</b>	. And when he asketh	8, 774/ 13
knowest that it is	<b>true</b>	... answer, because it is	8, 774/ 14
church is the very	<b>true</b>	, and all his others	8, 777/ 28
which books be the	<b>true</b>	scripture of God. But	8, 778/ 9
right faith and a	<b>true</b>	. But I say that	8, 779/ 22
is, both right and	<b>true</b>	... yet is it not	8, 779/ 23
if that heresy were	<b>true</b>	... then whosoever had faith	8, 780/ 22
life, be the thing	<b>true</b>	or false... as the	8, 781/ 10
Turks take for so	<b>true</b>	that they will, notwithstanding	8, 781/ 11
that it is not	<b>true</b>	that man in the	8, 781/ 16
one word yet proved	<b>true</b>	, saving where he saith	8, 783/ 17
faith, and right and	<b>true</b>	, for so far as	8, 783/ 27
like wise now, when	<b>true</b>	men, Catholics, and good	8, 789/ 28
murderers... then are all	<b>true</b>	men, all Catholics, and	8, 789/ 30

and murderers persecute the	<b>true</b>	men, the Catholics and	8, 789/ 37
God, and also the	<b>true</b>	, fruitful sentence of the	8, 792/ 31
time but that the	<b>true</b>	believers were yet the	8, 793/ 33
misbelievers but that the	<b>true</b>	believers shall be still	8, 794/ 2
Tyndale's own gloss were	<b>true</b>	. For if he believed	8, 796/ 9
that God's word is	<b>true</b>	; but whereby he knoweth	8, 800/ 7
whether God's word were	<b>true</b>	because "the church" saith	8, 800/ 29
that God's word were	<b>true</b>	(for so saith not	8, 800/ 30
God's word to be	<b>true</b>	, nor by what means	8, 801/ 1
God's word to be	<b>true</b>	... but by what means	8, 801/ 2
know which is the	<b>true</b>	word of God, and	8, 801/ 3
not which is the	<b>true</b>	gospel by the means	8, 801/ 4
feelest it to be	<b>true</b>	. More Ye wot well	8, 801/ 23
know which is the	<b>true</b>	scripture of Christ. Whereupon	8, 801/ 29
other, is the very,	<b>true</b>	church, by which we	8, 801/ 31
which we know the	<b>true</b>	doctrine. To this Tyndale	8, 801/ 31
grant it to be	<b>true</b>	that he knoweth which	8, 801/ 35
feelest it to be	<b>true</b>	." Very well and properly	8, 802/ 27
feelest it to be	<b>true</b>	. And when he asketh	8, 802/ 33
knowest that it is	<b>true</b>	... answer, because it is	8, 802/ 34
four evangelists be very,	<b>true</b>	scripture of God, he	8, 803/ 28
Saint Augustine in any	<b>true</b>	point of belief common	8, 804/ 7
like... whose holy living,	<b>true</b>	faith, and doctrine, God	8, 805/ 18
brought up now the	<b>true</b>	, old grammar again, even	8, 806/ 9
bring up the old,	<b>true</b>	faith again... whereof though	8, 806/ 10
may fail... and the	<b>true</b>	faith is a thing	8, 807/ 17
feeleth his to be	<b>true</b>	, and each of theirs	8, 812/ 21
feel theirs to be	<b>true</b>	and his false? And	8, 812/ 23
that he feeleth it	<b>true</b>	, and findeth it written	8, 812/ 36
were in his examination	<b>true</b>	and plain unto me	8, 814/ 10
if I found him	<b>true</b>	... he should find me	8, 814/ 15
answers were not all	<b>true</b>	. "Sir," quoth he, "if	8, 814/ 16
oath, that this was	<b>true</b>	, and else would I	8, 814/ 24
faith, if that be	<b>true</b>	, then will I wink	8, 815/ 2
sure that all were	<b>true</b>	, I would not be	8, 815/ 10
agree together against the	<b>true</b>	, Catholic church, yet their	8, 817/ 20
if Tyndale tell us	<b>true</b>	) yet to put out	8, 824/ 4
to such as are	<b>true</b>	members of his Catholic	8, 825/ 27
now which is the	<b>true</b>	scripture of God, because	8, 826/ 35
if it were all	<b>true</b>	that he said... yet	8, 827/ 17
that if he said	<b>true</b>	, it must thereof needs	8, 827/ 20
longer, which is the	<b>true</b>	scripture because the Church	8, 827/ 24
to say well and	<b>true</b>	in that he saith	8, 827/ 34
Scripture to be the	<b>true</b>	scripture for the teaching	8, 828/ 1
faith, is the very,	<b>true</b>	scripture... so is the	8, 828/ 4
I say, the very,	<b>true</b>	church, since that originally	8, 828/ 8
Christ by that the	<b>true</b>	scripture is known by	8, 828/ 15
Catholic Church to be	<b>true</b>	, then were all their	8, 828/ 31
have you the very,	<b>true</b>	church of Christ, that	8, 837/ 12
yea, and the very,	<b>true</b>	church before God and	8, 838/ 13

of his own one	<b>true</b>	word. And the others	8, 839/ 1
as much as is	<b>true</b>	thereof, though they gave	8, 839/ 29
forth as it is	<b>true</b>	. For none of all	8, 842/ 20
he promiseth. The very,	<b>true</b>	church is, saith he	8, 844/ 11
to make his saying	<b>true</b>	. But peradventure he meaneth	8, 845/ 26
to speak reason, nor	<b>true</b>	English neither... as appeareth	8, 846/ 12
readers, that this is	<b>true</b>	? Consider well the First	8, 853/ 1
former favor by very,	<b>true</b>	Christian living... and that	8, 853/ 25
Paul wrote were very	<b>true</b>	parts, and of the	8, 855/ 27
This is the very,	<b>true</b>	church, that is scattered	8, 857/ 17
in whom is the	<b>true</b>	knowledge and confession of	8, 858/ 1
and purpose appeareth evidently	<b>true</b>	he answereth in conclusion	8, 864/ 16
Saint Peter to say	<b>true</b>	, and to call a	8, 865/ 5
let him to say	<b>true</b>	, for any fear of	8, 866/ 13
words are good and	<b>true</b>	; for Christ's death is	8, 867/ 6
there can be no	<b>true</b>	probation of Christendom, nor	8, 874/ 22
which is the very,	<b>true</b>	church of Christ, but	8, 874/ 28
reserve the steadfastness of	<b>true</b>	faith should fly unto	8, 874/ 38
understanding which is the	<b>true</b>	church," etc. These words	8, 875/ 3
plainly that the very,	<b>true</b>	church is grounded yea	8, 875/ 15
and long.. in her	<b>true</b>	head, Christ Jesus, taught	8, 875/ 29
as honest and as	<b>true</b>	as he... which false	8, 877/ 1
to find some honest,	<b>true</b>	merchants that are thitherward	8, 877/ 8
to find these honest,	<b>true</b>	men that are going	8, 877/ 18
though they were honest,	<b>true</b>	merchants and going thither	8, 877/ 20
very few of those	<b>true</b>	men that I told	8, 877/ 32
of... yet some such	<b>true</b>	men are there always	8, 877/ 32
the token of the	<b>true</b>	preaching. For as for	8, 880/ 9
though they be very	<b>true</b>	Gospel works, they be	8, 880/ 10
gracious, spiritual man, some	<b>true</b>	member of the very	8, 885/ 2
to learn the very,	<b>true</b>	faith that our Savior	8, 885/ 3
sure ever of a	<b>true</b>	. "To this would Friar	8, 885/ 10
unto God in the	<b>true</b>	faith, but is by	8, 885/ 23
to have a good,	<b>true</b>	teacher, that might in	8, 886/ 33
be sure of a	<b>true</b>	teacher. Then would he	8, 887/ 9
that he were a	<b>true</b>	preacher, and of him	8, 887/ 12
be sure of the	<b>true</b>	teacher, unto whose credence	8, 887/ 20
Scripture to try the	<b>true</b>	preacher, but must by	8, 887/ 23
the knowledge of the	<b>true</b>	preacher try which is	8, 887/ 24
I would have the	<b>true</b>	preacher to teach me	8, 887/ 25
know him for a	<b>true</b>	preacher, be sure that	8, 887/ 28
sufficiently provide you a	<b>true</b>	teacher, as he provided	8, 888/ 2
that he was a	<b>true</b>	preacher, "and if I	8, 888/ 4
would say, "Whensoever the	<b>true</b>	preacher cometh, ye shall	8, 888/ 6
his doctrine to be	<b>true</b>	, by the inward unction	8, 888/ 7
that Philip was a	<b>true</b>	preacher, but by the	8, 888/ 18
inwardly to perceive the	<b>true</b>	scripture": surely methinketh that	8, 888/ 20
now take for the	<b>true</b>	preacher every man that	8, 888/ 25
to take for the	<b>true</b>	teacher, any one man	8, 889/ 13
perceive that is very	<b>true</b>	. For God inwardly worketh	8, 889/ 24

preachers of the very,	<b>true</b>	church, which is spiritual	8, 890/ 20
his doctrine is very	<b>true</b>	in the necessary exposition	8, 890/ 29
know him for a	<b>true</b>	teacher but for the	8, 890/ 33
the whole catholic, very,	<b>true</b>	church, with which his	8, 890/ 34
were there no sure,	<b>true</b>	church at all; and	8, 890/ 36
say. And therefore this	<b>true</b>	church being known, if	8, 890/ 37
beware. For the very,	<b>true</b>	church once known... we	8, 891/ 11
doctrine of the very,	<b>true</b>	Holy Church, it is	8, 891/ 16
it is then very	<b>true</b>	that their fruit is	8, 891/ 16
what means the very,	<b>true</b>	Holy Church which ye	8, 891/ 22
and be known for	<b>true</b>	teachers, because they be	8, 891/ 25
of her that is	<b>true</b>	, and their doctrine agreeth	8, 891/ 25
that there is no	<b>true</b>	preacher but thereas is	8, 893/ 15
perfect token of the	<b>true</b>	church that thereas is	8, 893/ 16
that thereas is the	<b>true</b>	preaching, there be always	8, 893/ 16
always some of the	<b>true</b>	church. And ye write	8, 893/ 17
then... if wheresoever is	<b>true</b>	preaching, there is always	8, 893/ 18
church, there is no	<b>true</b>	preaching. And then if	8, 893/ 21
if there be no	<b>true</b>	preaching but where there	8, 893/ 22
where to have the	<b>true</b>	preaching... without which we	8, 893/ 24
wot well, learn the	<b>true</b>	faith, nor truly, too	8, 893/ 25
some of the very,	<b>true</b>	church yet since I	8, 894/ 27
were haply no such	<b>true</b>	members of the very	8, 894/ 31
some of them be	<b>true</b>	... I may percase the	8, 894/ 34
is one of the	<b>true</b>	. For why to use	8, 894/ 37
find and know the	<b>true</b>	?That were, by your	8, 895/ 2
the church by the	<b>true</b>	declaration of Scripture. But	8, 895/ 10
I shall by the	<b>true</b>	construction of the Scripture	8, 895/ 27
some of the very,	<b>true</b>	church how will ye	8, 895/ 28
assigneth me the very,	<b>true</b>	scripture?" To this when	8, 895/ 29
and him for a	<b>true</b>	teacher... whose faith agreeth	8, 896/ 17
knowledge of his holy	<b>true</b>	church unknown, whereof she	8, 896/ 22
tokens of the very,	<b>true</b>	church will not stand	8, 896/ 35
one farthing's worth of	<b>true</b>	doctrine for them both	8, 897/ 3
I perceive that any	<b>true</b>	members of your "holy	8, 897/ 3
ye say is the	<b>true</b>	faith, be present in	8, 897/ 5
your tokens be the	<b>true</b>	preaching of Scripture and	8, 897/ 5
preacheth, perceive yet the	<b>true</b>	word of God upon	8, 897/ 15
shall not discern the	<b>true</b>	preacher from the false	8, 897/ 20
and not perceive the	<b>true</b>	, for anything that they	8, 897/ 21
indeed... but by the	<b>true</b>	teaching believe and perceive	8, 899/ 9
if the scripture be	<b>true</b>	that saith that a	8, 899/ 22
is to say, of	<b>true</b>	preaching the word of	8, 900/ 2
learned but of a	<b>true</b>	teacher, and they tell	8, 900/ 8
be sure of a	<b>true</b>	teacher, and so cannot	8, 900/ 9
be sure of a	<b>true</b>	interpreter... and then give	8, 901/ 10
out and know the	<b>true</b>	expounder of his proclamation	8, 901/ 13
inspiration happen upon the	<b>true</b>	preacher, and the true	8, 901/ 22
true preacher, and the	<b>true</b>	preaching, and the true	8, 901/ 22
true preaching, and the	<b>true</b>	knowledge of the very	8, 901/ 23

of God, and the	<b>true</b>	understanding thereof, and only	8, 901/ 23
toward any surety of	<b>true</b>	doctrine as indeed it	8, 902/ 7
seem to be the	<b>true</b>	church... for each of	8, 904/ 15
the truth, and the	<b>true</b>	church is it which	8, 904/ 17
repugnant, should be the	<b>true</b>	church, were, ye wot	8, 904/ 22
then were you the	<b>true</b>	church and the sure	8, 904/ 27
since ye say the	<b>true</b>	church is unknown, and	8, 904/ 28
your churches is the	<b>true</b>	church. And if it	8, 904/ 30
it be not the	<b>true</b>	church, then hath it	8, 904/ 31
hath it not the	<b>true</b>	doctrine, which it pretendeth	8, 904/ 31
church were not the	<b>true</b>	church, nor were not	8, 904/ 33
confesseth, is not the	<b>true</b>	church, and therefore not	8, 905/ 4
universal multitude of all	<b>true</b>	Christian people and all	8, 909/ 20
in whom is the	<b>true</b>	knowledge and confession of	8, 910/ 9
by wisdom, good order,	<b>true</b>	dealing, and justice; but	8, 911/ 9
pretext of teaching the	<b>true</b>	faith labor to destroy	8, 911/ 20
labor to destroy the	<b>true</b>	faith and infect good	8, 911/ 21
no surety of any	<b>true</b>	doctrine, but that heresies	8, 911/ 28
Christian nations professing the	<b>true</b>	faith of Christ that	8, 912/ 11
the unity of the	<b>true</b>	faith of Christ. In	8, 912/ 17
they all impugn the	<b>true</b>	faith of the known	8, 912/ 24
virtuous people that have	<b>true</b>	charity with their faith	8, 912/ 26
agreeing together in the	<b>true</b>	belief so they be	8, 912/ 28
Christian people, who be	<b>true</b>	members of Holy Church	8, 913/ 11
the profession of the	<b>true</b>	faith, were also so	8, 913/ 25
right and hath the	<b>true</b>	faith. But there be	8, 913/ 30
as were not only	<b>true</b>	believers, but also such	8, 914/ 6
well seen, and his	<b>true</b>	faith well-known... and not	8, 915/ 10
For if it be	<b>true</b>	that he saith of	8, 915/ 24
but that the very,	<b>true</b>	faith, without error, hath	8, 917/ 19
the voice of the	<b>true</b>	shepherd. Therefore must you	8, 919/ 7
or, finally, they say	<b>true</b>	and be evil folk	8, 927/ 31
in that they say	<b>true</b>	. And therefore either we	8, 927/ 33
there can be no	<b>true</b>	probation of Christendom, nor	8, 928/ 32
which is the very,	<b>true</b>	church of Christ, but	8, 929/ 2
reserve the steadfastness of	<b>true</b>	faith should fly unto	8, 929/ 12
understanding which is the	<b>true</b>	church," etc. These words	8, 929/ 15
plainly that the very,	<b>true</b>	church is grounded yea	8, 929/ 27
and long.. in her	<b>true</b>	head, Christ Jesus, taught	8, 930/ 3
it be never so	<b>true</b>	. You cast every man	8, 930/ 14
he were honest or	<b>true</b>	, he should not lay	8, 932/ 16
church by which the	<b>true</b>	exposition and the false	8, 933/ 36
the many, were the	<b>true</b>	... and not, as Barnes	8, 934/ 28
church is the very,	<b>true</b>	church of Christ. Also	8, 935/ 17
Scripture, to learn the	<b>true</b>	faith and good living	8, 935/ 23
had... because of the	<b>true</b>	doctrine to be taught	8, 935/ 28
necessary to salvation, the	<b>true</b>	understanding of the same	8, 935/ 31
should find out the	<b>true</b>	church to learn of	8, 935/ 33
learn of it the	<b>true</b>	exposition of the Scripture	8, 935/ 33
credence as to the	<b>true</b>	church: thereupon would Saint	8, 935/ 35

only, be the very,	<b>true</b>	church of Christ: then	8, 936/ 12
be the church of	<b>true</b>	, good men unknown. For	8, 936/ 31
that maketh it the	<b>true</b>	church, nor is the	8, 937/ 8
not to be the	<b>true</b>	church, were always a	8, 937/ 11
were both possible and	<b>true</b>	; or else made that	8, 938/ 36
for good things and	<b>true</b>	... nor that general council	8, 940/ 2
to be good and	<b>true</b>	while they were asunder	8, 940/ 14
shall they leave the	<b>true</b>	known church behind... which	8, 942/ 12
shall be, the very,	<b>true</b>	church of Christ; and	8, 942/ 16
Barnes babble, the very,	<b>true</b>	church, with which the	8, 942/ 20
of God and a	<b>true</b>	member of the universal	8, 943/ 11
of God and a	<b>true</b>	member of the universal	8, 943/ 32
if Barnes' words were	<b>true</b>	, then do all these	8, 945/ 4
of God and a	<b>true</b>	member of the universal	8, 949/ 31
have judged well, and	<b>true</b>	men truly! The fourth	8, 949/ 36
and yet is it	<b>true</b>	: that is to wit	8, 950/ 6
him that it were	<b>true</b>	faith and doctrine that	8, 951/ 26
these heresies judged for	<b>true</b>	Catholic faith. And therefore	8, 951/ 34
church, but his own	<b>true</b>	church... and then making	8, 951/ 36
intended to make his	<b>true</b>	particular churches that is	8, 951/ 37
the parts of his	<b>true</b>	catholic church well and	8, 952/ 1
and long... in her	<b>true</b>	head, Christ Jesus, taught	8, 952/ 29
Saint Hilary's days the	<b>true</b>	Catholic Church did it	8, 954/ 24
to prove his heresy	<b>true</b>	by the authority of	8, 964/ 28
may have also a	<b>true</b>	faith, that is to	8, 965/ 29
and for lack of	<b>true</b>	repentance, with purpose of	8, 966/ 6
you, lo, the very,	<b>true</b>	church of Christ that	8, 971/ 13
day, and believeth her	<b>true</b>	doctrine yet because he	8, 971/ 34
you, lo, the very,	<b>true</b>	church of Christ, that	8, 972/ 14
which men have the	<b>true</b>	doctrine, because that the	8, 973/ 18
means only, and his	<b>true</b>	disciples knew him by	8, 974/ 36
house because the very,	<b>true</b>	host, of our Redeemer	8, 976/ 25
heaven, nor be a	<b>true</b>	Christian man, but if	8, 979/ 16
saith himself to his	<b>true</b>	Catholic preachers, "He that	8, 981/ 9
we tell you be	<b>true</b>	, and the things which	8, 991/ 2
know that we be	<b>true</b>	, and the very, true	8, 991/ 13
true, and the very,	<b>true</b>	messengers of God." "So	8, 991/ 14
of the Catholic Church	<b>true</b>	, by manifold open miracles	8, 991/ 32
open that the very,	<b>true</b>	church of Christ, his	8, 992/ 5
church is the very,	<b>true</b>	church of Christ Ye	8, 993/ 4
evermore shall have the	<b>true</b>	doctrine in her that	8, 995/ 15
by writing (for the	<b>true</b>	expositions of the old	8, 996/ 26
be sure of the	<b>true</b>	understanding of the Scripture	8, 997/ 3
that assistance, that faithful,	<b>true</b>	, perfect doctrine by the	8, 1000/ 8
every one, prove the	<b>true</b>	church unknown. For if	8, 1000/ 20
say that the very,	<b>true</b>	church is known, and	8, 1000/ 24
it only by the	<b>true</b>	understanding of the Scripture	8, 1001/ 16
in such things is	<b>true</b>	and which is false	8, 1002/ 8
he may preach the	<b>true</b>	faith of Christ unto	8, 1002/ 31
credence in matters of	<b>true</b>	faith but the very	8, 1004/ 35

faith but the very,	<b>true</b>	church; ergo, a known	8, 1004/ 35
church is the very,	<b>true</b>	church, and then is	8, 1004/ 36
then is the very,	<b>true</b>	church a known church	8, 1004/ 36
is so far forth	<b>true</b>	that Saint Jerome, which	8, 1005/ 10
church but the very,	<b>true</b>	church; ergo, by their	8, 1005/ 25
own reason, the very,	<b>true</b>	church is a known	8, 1005/ 26
be sure of the	<b>true</b>	doctrine, came himself down	8, 1009/ 7
that the very, catholic,	<b>true</b>	church of Christ here	8, 1015/ 25
so well themselves for	<b>true</b>	that they cannot but	8, 1019/ 4
hath ever been a	<b>true</b>	, known church against all	8, 1026/ 31
the difference between the	<b>true</b>	church and theirs, and	8, 1027/ 18
every person of the	<b>true</b>	church and every person	8, 1027/ 19
virtuous man of the	<b>true</b>	, catholic church, if he	8, 1027/ 20
thing that is indeed	<b>true</b>	: that is to wit	8, 1029/ 25
church is the very,	<b>true</b>	church of Christ. This	8, 1030/ 23
true-faithful folk, for the	<b>true</b>	faith. But against this	8, 1030/ 35
that was good and	<b>true</b>	before these heresies began	8, 1033/ 12
if Tyndale told us	<b>true</b>	. For other succession hath	8, 1033/ 21
true church, and the	<b>true-faithful</b>	believers. Now, since Tyndale	8, 662/ 32
but he whom all	<b>true-faithful</b>	folk may well and	8, 772/ 36
for heresy, but also	<b>true-faithful</b>	folk, for the true	8, 1030/ 35
chief prophet, and the	<b>truest</b>	preacher; and that therefore	8, 643/ 22
the Gospel well and	<b>truly</b>	preached (after his own	8, 585/ 14
but wisely taken and	<b>truly</b>	, prove neither the one	8, 595/ 30
to make the Gospel	<b>truly</b>	taught, take away in	8, 598/ 1
or false scribes began,	<b>truly</b>	construed and expounded both	8, 612/ 18
and preach the Gospel	<b>truly</b>	... and that every man	8, 618/ 27
Tyndale Wherefore, the Scripture	<b>truly</b>	understood, after the plain	8, 644/ 27
he said "the Scripture	<b>truly</b>	understood" have they not	8, 645/ 6
how meaneth he now "	<b>truly</b>	" understood as the Church	8, 645/ 8
as that we call "	<b>truly</b>	," he calleth "falsely"... so	8, 645/ 11
purpose with... but have	<b>truly</b>	and plainly rehearsed them	8, 665/ 31
that the Jew is	<b>truly</b>	and reasonably answered." And	8, 683/ 7
And thereupon we very	<b>truly</b>	conclude that the whole	8, 690/ 3
here Saint Augustine more	<b>truly</b>	... and thereby judge likewise	8, 733/ 37
words, that the Church	<b>truly</b>	taketh his words, and	8, 738/ 25
all those that there	<b>truly</b>	turned) if they had	8, 820/ 33
you, then are you	<b>truly</b>	delivered. Ye cannot make	8, 837/ 37
him all this tale	<b>truly</b>	taken and well understood	8, 841/ 3
is nothing well and	<b>truly</b>	said in all his	8, 844/ 5
fault in them. But	<b>truly</b>	as all the other	8, 851/ 6
word of God is	<b>truly</b>	and perfectly preached, without	8, 873/ 23
where the Gospel is	<b>truly</b>	preached, it must needs	8, 873/ 28
of God is preached	<b>truly</b>	, it is a good	8, 874/ 16
us that same scripture	<b>truly</b>	; for well ye wot	8, 878/ 13
it and declareth it	<b>truly</b>	, without any "damnable dreams	8, 878/ 16
of God well and	<b>truly</b>	taught by the preacher	8, 879/ 6
and teach it her	<b>truly</b>	. Then would he peradventure	8, 886/ 35
her that whosoever preach	<b>truly</b>	the word of God	8, 887/ 11
preacher to teach me	<b>truly</b>	to understand the same	8, 887/ 26

the Scripture, but am	<b>truly</b>	taught it. And now	8, 887/ 29
whoso teach the Scripture	<b>truly</b>	is a teacher. And	8, 887/ 30
construers, which one construeth	<b>truly</b>	, when all the others	8, 891/ 6
whom we can be	<b>truly</b>	and faithfully brought up	8, 892/ 6
faithful food, and preach	<b>truly</b>	to us, though we	8, 892/ 13
the true faith, nor	<b>truly</b>	, too, be taught to	8, 893/ 25
the word of God	<b>truly</b>	preached (that is to	8, 894/ 8
to wit, the Scripture	<b>truly</b>	declared, without any damnable	8, 894/ 9
gift, that it can	<b>truly</b>	discern the words of	8, 895/ 35
inspiration, that they be	<b>truly</b>	taught, and thereby know	8, 901/ 31
you declare the Scripture	<b>truly</b>	and which untruly, passeth	8, 903/ 31
would seem to construe	<b>truly</b>	, and yet each contrary	8, 903/ 33
Epistle to the Corinthians: "	<b>Truly</b>	, I, being absent in	8, 920/ 20
well, and true men	<b>truly</b>	!The fourth point is	8, 949/ 36
fact and the deed	<b>truly</b>	known, to judge, reprove	8, 951/ 22
little more fully and	<b>truly</b>	than Friar Barnes hath	8, 960/ 2
words, which I have	<b>truly</b>	translated. And yet, because	8, 967/ 6
himself declare that I	<b>truly</b>	declare you this place	8, 967/ 7
with penance... or else,	<b>truly</b>	because God so will	8, 968/ 14
indeed, as I have	<b>truly</b>	translated them, ye shall	8, 969/ 30
church of Christ. For	<b>truly</b>	she is that only	8, 976/ 18
And for this cause,	<b>truly</b>	, the water of Noah's	8, 976/ 34
and doctrine of living	<b>truly</b>	taught and learned, have	8, 999/ 10
For he teacheth to	<b>trust</b>	in holy works for	8, 579/ 22
because he "teacheth to	<b>trust</b>	in holy works for	8, 580/ 22
of the faith and	<b>trust</b>	of God's promises, would	8, 581/ 15
us in these promises	<b>trust</b>	God nothing at all	8, 581/ 16
specially to hope and	<b>trust</b>	to get any good	8, 581/ 17
Church teacheth to put	<b>trust</b>	in vows and in	8, 581/ 35
Church teacheth none other	<b>trust</b>	therein than the Scripture	8, 582/ 3
teach, saith Tyndale, to	<b>trust</b>	in "other men's prayers	8, 582/ 6
worth... should we then	<b>trust</b>	nothing therein, but think	8, 582/ 14
none such, nor I	<b>trust</b>	never shall, nor Tyndale	8, 586/ 36
by the ordinaries, I	<b>trust</b>	he lieth in other	8, 587/ 1
we shall answer, I	<b>trust</b>	, well enough when we	8, 596/ 23
so light. And I	<b>trust</b>	ye shall see that	8, 601/ 13
a false faith and	<b>trust</b>	in their own deeds	8, 609/ 29
of such belief and	<b>trust</b>	in good works, so	8, 634/ 7
shells. Then as for	<b>trust</b>	in works... the Catholic	8, 639/ 7
scantly teacheth so bold	<b>trust</b>	in abstinence, almsdeed, prayer	8, 639/ 8
that would not upon	<b>trust</b>	of faith alone forbear	8, 640/ 32
as might make them	<b>trust</b>	upon any reward in	8, 641/ 2
wherein is all their	<b>trust</b>	: As we come out	8, 675/ 12
nor never shall, I	<b>trust</b>	, to show many marvelous	8, 690/ 34
that folk should not	<b>trust</b>	in only faith, without	8, 709/ 13
until that time I	<b>trust</b>	heretics shall do no	8, 722/ 33
construing the Scripture must	<b>trust</b>	unto himself as hitherto	8, 729/ 20
walk away. But I	<b>trust</b>	ye shall see the	8, 741/ 36
that we shall, I	<b>trust</b>	, either course him abroad	8, 746/ 11
his faith but the	<b>trust</b>	that he putteth in	8, 763/ 16

men in so much	<b>trust</b>	. But I suppose the	8, 763/ 21
saith that they put	<b>trust</b>	of victory, some in	8, 763/ 24
not thereby put our	<b>trust</b>	in man, but in	8, 764/ 2
not, I say, our	<b>trust</b>	in the men whom	8, 764/ 9
but we put our	<b>trust</b>	in God, for whom	8, 764/ 9
as we may well	<b>trust</b>	to have been elects	8, 795/ 12
unto me, nor never	<b>trust</b>	me after while ye	8, 814/ 17
infounded inwardly. For I	<b>trust</b>	that Tyndale doth not	8, 820/ 32
is but Tyndale's false	<b>trust</b>	instead of Christian hope	8, 826/ 2
sects... there is, I	<b>trust</b>	, not one but they	8, 836/ 21
his blessed promises, and	<b>trust</b>	only in the merits	8, 838/ 12
therefore put no proud	<b>trust</b>	in their merits, but	8, 841/ 16
Christ do put their	<b>trust</b>	in the merits of	8, 849/ 1
do put no bold	<b>trust</b>	in their own merits	8, 849/ 5
saved, that hath any	<b>trust</b>	of reward in heaven	8, 849/ 9
that he had good	<b>trust</b>	in the merits of	8, 849/ 18
all her confidence and	<b>trust</b>	. Unto whom she sticketh	8, 861/ 18
and discretion should so	<b>trust</b>	unto that satisfaction by	8, 867/ 12
how long we may	<b>trust</b>	her, and saith she	8, 869/ 32
mistrust her doctrine, and	<b>trust</b>	it no longer than	8, 871/ 14
in which treaty I	<b>trust</b>	to make almost every	8, 872/ 3
whose credence I may	<b>trust</b>	in the construction, I	8, 887/ 21
to grow first in	<b>trust</b>	with her, and then	8, 903/ 18
O my brethren, I	<b>trust</b>	to God of you	8, 920/ 2
bold... and, as I	<b>trust</b>	, with the consent and	8, 940/ 21
the right faith, and	<b>trust</b>	to be saved, too	8, 957/ 26
believe in him, and	<b>trust</b>	in him, and acknowledge	8, 957/ 32
but only believe, and	<b>trust</b>	, and acknowledge our sins	8, 958/ 32
and believe only, and	<b>trust</b>	surely, and live still	8, 958/ 33
shall hereafter, as I	<b>trust</b>	once they shall, become	8, 962/ 24
wit, a great, strong	<b>trust</b>	in Christ to be	8, 965/ 31
soon be voided... he	<b>trusted</b>	well, good man, that	8, 681/ 15
to the Lord, and	<b>trusted</b>	they would in like	8, 886/ 6
would he should, and	<b>trusteth</b>	also that he doth	8, 597/ 6
Accursed is he that	<b>trusteth</b>	in man and maketh	8, 743/ 13
it, yet the Reynard	<b>trusteth</b>	to lie safe because	8, 746/ 6
Accursed is he that	<b>trusteth</b>	in man and maketh	8, 763/ 6
the cure of them,	<b>trusting</b>	upon certain suggestion that	8, 596/ 13
saith, and that of	<b>truth</b>	the pope made not	8, 592/ 34
see whether they say	<b>truth</b>	or no. And he	8, 596/ 5
wit whether he said	<b>truth</b>	or no. What other	8, 597/ 27
in error. And of	<b>truth</b>	, if their blind reason	8, 601/ 29
layeth himself; howbeit, of	<b>truth</b>	, not all the places	8, 603/ 14
be learned the sure	<b>truth</b>	and undoubted way to	8, 613/ 9
lead it into every	<b>truth</b>	, that no man could	8, 613/ 12
and live after the	<b>truth</b>	. More Tyndale here, good	8, 614/ 6
shall teach you all	<b>truth</b>	and lead you into	8, 614/ 33
lead you into every	<b>truth</b>	," and "I am with	8, 614/ 34
clergy only, into every	<b>truth</b>	, but the laypeople of	8, 614/ 39
laypeople should hear the	<b>truth</b>	... by means of which	8, 615/ 2

purpose also, since the	<b>truth</b>	of them is also	8, 615/ 30
point verified... to which	<b>truth</b>	Saint Paul subscribeth where	8, 615/ 31
them into every necessary	<b>truth</b>	yet since the preacher	8, 616/ 1
the clergy; nor, of	<b>truth</b>	, hitherto none but the	8, 616/ 5
heresies contrary to the	<b>truth</b>	that Christ hath by	8, 616/ 19
then fallen from the	<b>truth</b>	into false errors, so	8, 616/ 32
leading it into every	<b>truth</b>	... that though he suffer	8, 616/ 37
lead it into every	<b>truth</b>	, be so good, and	8, 617/ 13
well-willing to learn the	<b>truth</b>	, it shall always be	8, 617/ 14
or fastening "of the	<b>truth</b>	." And this church must	8, 617/ 19
tale, seeth plainly the	<b>truth</b>	... and is illumined by	8, 619/ 3
man, pick out the	<b>truth</b>	by himself? He should	8, 619/ 25
looked to have the	<b>truth</b>	of those doubts determined	8, 619/ 35
that had the very	<b>truth</b>	... of which part of	8, 620/ 9
should surely know the	<b>truth</b>	. Now seemeth me that	8, 620/ 10
showed to declare the	<b>truth</b>	of any particular man	8, 621/ 20
and succession of the	<b>truth</b>	from the beginning should	8, 621/ 33
be pliable to the	<b>truth</b>	... God should have wrought	8, 622/ 9
long to know the	<b>truth</b>	, it could not be	8, 622/ 32
which doctrine were the	<b>truth</b>	; that is to wit	8, 622/ 34
it into every necessary	<b>truth</b>	, and maketh all of	8, 627/ 27
them "the way of	<b>truth</b>	" shall be blasphemed is	8, 627/ 36
the establishing of the	<b>truth</b>	... but also Christ himself	8, 628/ 4
the way and the	<b>truth</b>	, and the life therewith	8, 628/ 6
and live after the	<b>truth</b>	." Let Tyndale here speak	8, 630/ 8
and tell us which	<b>truth</b>	is that that the	8, 630/ 9
way far wrong. This "	<b>truth</b>	" is, good Christian reader	8, 630/ 12
reader, a very false	<b>truth</b>	... whereof not only the	8, 630/ 12
than they do now.	<b>Truth</b>	it is that men	8, 632/ 10
tell my church the	<b>truth</b>	, because there were so	8, 640/ 30
and sure ground of	<b>truth</b>	." "Nay," saith Tyndale, "it	8, 645/ 32
lead it into all	<b>truth</b>	and by his own	8, 657/ 3
and sure ground of	<b>truth</b>	." And that can be	8, 668/ 24
known Catholic church the	<b>truth</b>	doth only rest, since	8, 669/ 7
commentary devised upon the	<b>truth</b>	written in men's hearts	8, 677/ 24
teacheth his church the	<b>truth</b>	, and leadeth it into	8, 680/ 5
leadeth it into all	<b>truth</b>	, as he promised, and	8, 680/ 6
know and believe the	<b>truth</b>	. These are the things	8, 680/ 12
it into all necessary	<b>truth</b>	... to the intent that	8, 682/ 20
a strong "pillar of	<b>truth</b>	"... as well in perceiving	8, 682/ 24
plainness and their substantial	<b>truth</b>	. For have not some	8, 684/ 35
to say but the	<b>truth</b>	... because of his promises	8, 689/ 36
and sure establishment of	<b>truth</b>	," as well in doctrine	8, 690/ 2
to teach it all	<b>truth</b>	and lead it into	8, 693/ 25
lead it into all	<b>truth</b>	... and that himself would	8, 693/ 26
sure that the unchangeable	<b>truth</b>	of his own nature	8, 693/ 34
said, the very, natural	<b>truth</b>	, can never suffer him	8, 693/ 35
the testimony of the	<b>truth</b>	, through God's provision, for	8, 694/ 22
of hell. Howbeit, of	<b>truth</b>	, holy prophets hath there	8, 695/ 34
Christ himself hitherto... the	<b>truth</b>	of whose faith, and	8, 703/ 30

clergy... and that of	<b>truth</b>	, Wycliffe and Tyndale and	8, 710/ 19
and those be, of	<b>truth</b>	, all the whole many	8, 713/ 29
not have known any	<b>truth</b>	at all, not so	8, 718/ 30
lead it into all	<b>truth</b>	, and that it should	8, 720/ 8
of teaching of the	<b>truth</b>	, and preservation of the	8, 720/ 12
and preservation of the	<b>truth</b>	, hath been made unto	8, 720/ 12
him that is himself	<b>Truth</b>	and therefore cannot lie	8, 720/ 13
led into every necessary	<b>truth</b>	... of which one of	8, 720/ 20
now taking that for	<b>truth</b>	(as truth it is	8, 724/ 13
that for truth (as	<b>truth</b>	it is indeed, though	8, 724/ 13
the water doth, of	<b>truth</b>	, receive and keep no	8, 725/ 20
would not hear the	<b>truth</b>	preached, to live so	8, 730/ 25
me to know the	<b>truth</b>	, and now ye would	8, 737/ 3
in against the plain	<b>truth</b>	all the hooks and	8, 740/ 14
some part of the	<b>truth</b>	, and yet for shame	8, 741/ 25
faith hangeth of the	<b>truth</b>	and honesty of the	8, 742/ 4
not one piece of	<b>truth</b>	therein, farther than I	8, 743/ 24
church go learn the	<b>truth</b>	of the false. Now	8, 745/ 15
credence "hangeth upon the	<b>truth</b>	and honesty of the	8, 746/ 16
faith depend upon the	<b>truth</b>	and honesty of men	8, 747/ 26
matter were but the	<b>truth</b>	of a story, and	8, 749/ 10
not to believe the	<b>truth</b>	. But our Lord saith	8, 749/ 15
he saith, believe the	<b>truth</b>	, that not a tale	8, 751/ 1
lead it into all	<b>truth</b>	, and be with it	8, 753/ 27
lead it into all	<b>truth</b>	, and himself also to	8, 761/ 2
living to have the	<b>truth</b>	in contempt: yet may	8, 765/ 24
confirm them in the	<b>truth</b>	. For if a lecher	8, 765/ 27
the great strength of	<b>truth</b>	and of virtue, which	8, 765/ 33
in honor of the	<b>truth</b>	. Would God yet that	8, 766/ 2
is our matter), the	<b>truth</b>	of that is so	8, 766/ 27
preach and say the	<b>truth</b>	, and call the sin	8, 766/ 29
consent of that godly	<b>truth</b>	, and therewith giving them	8, 768/ 17
of God in the	<b>truth</b>	, and that all those	8, 769/ 9
that is governed in	<b>truth</b>	by the Spirit of	8, 769/ 15
leadeth it into all	<b>truth</b>	, may be deceived and	8, 769/ 16
to teach it all	<b>truth</b>	, and to remain therewith	8, 771/ 21
then yet (since the	<b>truth</b>	standeth, by Tyndale's tale	8, 772/ 9
sun shining, that the	<b>truth</b>	of God's word dependeth	8, 774/ 9
dependeth not of the	<b>truth</b>	of the Congregation. And	8, 774/ 10
more falsehood, among, than	<b>truth</b>	. More Now, good Christian	8, 774/ 37
me that of very	<b>truth</b>	the building of Tenterden	8, 776/ 2
yet led into the	<b>truth</b>	of belief by the	8, 778/ 19
And to say the	<b>truth</b>	, the thing is so	8, 779/ 32
well." This is, of	<b>truth</b>	, the whole sum and	8, 781/ 5
sun shining, that the	<b>truth</b>	of God's word dependeth	8, 799/ 35
dependeth not of the	<b>truth</b>	of the Congregation. More	8, 799/ 36
to think that the	<b>truth</b>	of God's word depended	8, 800/ 3
And that I say	<b>truth</b>	in this point... I	8, 800/ 15
sun shining that the	<b>truth</b>	of God's words dependeth	8, 800/ 25
dependeth not upon the	<b>truth</b>	of the Congregation. But	8, 800/ 26

you any light of	<b>truth</b>	, but for to lead	8, 801/ 8
more falsehood, among, than	<b>truth</b>	. Lo, good readers, this	8, 805/ 38
more falsehood, among, than	<b>truth</b>	." Now, which those things	8, 806/ 13
hap to tell the	<b>truth</b>	, thought he would himself	8, 813/ 36
believing (of a necessary	<b>truth</b>	) attained and gotten by	8, 818/ 3
see what thing the	<b>truth</b>	would work upon Tyndale's	8, 820/ 11
God." And therefore, of	<b>truth</b>	, faith they have. For	8, 822/ 6
he dieth. Therefore, the	<b>truth</b>	is that the habitual	8, 823/ 29
though this be the	<b>truth</b>	that the habitual faith	8, 824/ 1
church, because the sure	<b>truth</b>	of the church damneth	8, 828/ 35
pillar and ground of	<b>truth</b>	: not that she is	8, 846/ 26
of the pillar) of	<b>truth</b>	because it cleaveth to	8, 846/ 35
foot or ground of	<b>truth</b>	upon whose doctrine every	8, 847/ 12
them have the very	<b>truth</b>	in himself, yet if	8, 847/ 23
a sure pillar of	<b>truth</b>	, since I cannot know	8, 847/ 25
nor the ground of	<b>truth</b>	for any man to	8, 847/ 28
pillar and ground of	<b>truth</b>	" must be a known	8, 847/ 30
and sure ground of	<b>truth</b>	, that every singular person	8, 856/ 13
the same ground of	<b>truth</b>	, that it was before	8, 856/ 20
in the world; and	<b>truth</b>	it is, the very	8, 858/ 24
all men must of	<b>truth</b>	say "Forgive us our	8, 859/ 10
for the time is	<b>truth</b>	: that is to wit	8, 865/ 35
her all manner of	<b>truth</b>	, so that she cannot	8, 869/ 26
and I tell you	<b>truth</b>	, the cities Sodom and	8, 882/ 33
surely be taught the	<b>truth</b>	and not deceived. And	8, 884/ 21
the way of the	<b>truth</b>	since God had so	8, 884/ 25
should she find the	<b>truth</b>	. Whereunto if she said	8, 886/ 20
she should learn all	<b>truth</b>	. But then is it	8, 886/ 29
did in every such	<b>truth</b>	understand all the places	8, 887/ 6
world and teach the	<b>truth</b>	, and should and ought	8, 889/ 2
is nothing any sure	<b>truth</b>	but if it be	8, 896/ 15
make her perceive the	<b>truth</b>	and go forth farther	8, 898/ 6
me to perceive the	<b>truth</b>	... and no cause why	8, 898/ 13
the knowledge of the	<b>truth</b>	, if they will themselves	8, 898/ 21
shall not learn the	<b>truth</b>	in the congregation be	8, 901/ 36
be surely taught the	<b>truth</b>	it must needs be	8, 902/ 8
strong a thing is	<b>truth</b>	, and so feeble a	8, 902/ 19
good howbeit, therein, of	<b>truth</b>	, all you other churches	8, 903/ 24
only itself hath the	<b>truth</b>	, and the true church	8, 904/ 16
only church hath the	<b>truth</b>	. And then again, each	8, 904/ 17
to have the very	<b>truth</b>	... and then were you	8, 904/ 27
sure of the necessary	<b>truth</b>	. And yet to make	8, 911/ 32
it affirmeth that the	<b>truth</b>	always remaineth in the	8, 915/ 37
and persecuted for the	<b>truth</b>	and such other good	8, 927/ 15
made open since of	<b>truth</b>	, they being open or	8, 937/ 7
lead it into every	<b>truth</b>	, and that he would	8, 938/ 3
them into all necessary	<b>truth</b>	of faith. And that	8, 941/ 24
belief as sure a	<b>truth</b>	as though they had	8, 942/ 1
when this is a	<b>truth</b>	once so revealed by	8, 942/ 3
for a perpetual necessary	<b>truth</b>	, and the contrary thereof	8, 942/ 4

shall, in the old-approved	<b>truth</b>	, so is it always	8, 942/ 15
rest unreprieved. But of	<b>truth</b>	, our Savior, like as	8, 948/ 26
secret and an unproved	<b>truth</b>	... which is the error	8, 950/ 16
one faith and one	<b>truth</b>	of doctrine in rules	8, 951/ 14
find, in the necessary	<b>truth</b>	of doctrine, to agree	8, 951/ 18
stumbleth unawares upon the	<b>truth</b>	, and taketh it up	8, 959/ 10
his purpose. But of	<b>truth</b>	, he hath played in	8, 959/ 31
received; for, of a	<b>truth</b>	, ye say Amen. Ye	8, 960/ 28
stiffly for a very	<b>truth</b>	... doth Saint Augustine write	8, 964/ 26
belief of every necessary	<b>truth</b>	, and a full hope	8, 965/ 30
the certification of a	<b>truth</b>	a sure, undoubted authority	8, 969/ 26
him to learn the	<b>truth</b>	(for he would, saith	8, 971/ 27
the knowledge of the	<b>truth</b>	"), yet, as many men	8, 971/ 28
leading it into all	<b>truth</b>	, and Christ, the chief	8, 975/ 7
half." For because the	<b>truth</b>	is perceived and seen	8, 977/ 6
as for Barnes, of	<b>truth</b>	, and all his fellows	8, 984/ 29
and, of a very	<b>truth</b>	, "very church" such as	8, 994/ 9
an imagination of some	<b>truth</b>	remaining in their mad	8, 994/ 27
falsehood and shift the	<b>truth</b>	aside. Ye wot well	8, 995/ 38
his church every necessary	<b>truth</b>	that he will have	8, 996/ 22
may find out the	<b>truth</b>	well enough. Then tell	8, 997/ 12
that though they said	<b>truth</b>	that every man might	8, 997/ 13
other find out the	<b>truth</b>	yet were it not	8, 997/ 15
try out every such	<b>truth</b>	on that fashion. Also	8, 997/ 19
he mistake not the	<b>truth</b>	yea, and also by	8, 997/ 26
say that we say	<b>truth</b>	therein, and that of	8, 998/ 5
therein, and that of	<b>truth</b>	no man can teach	8, 998/ 6
lead you into all	<b>truth</b>	, and I myself am	8, 999/ 16
he leadeth into all	<b>truth</b>	, be they that have	8, 999/ 20
them into every necessary	<b>truth</b>	they, I say, cannot	8, 999/ 31
lead them into all	<b>truth</b>	, be any one particular	8, 1000/ 1
surety of the very	<b>truth</b>	in doctrine, be it	8, 1001/ 15
lead it into every	<b>truth</b>	. And of this cause	8, 1003/ 6
Lady is an undoubtable	<b>truth</b>	, and to be believed	8, 1005/ 3
chastity. And of very	<b>truth</b>	, both in this point	8, 1006/ 13
his known church. Very	<b>truth</b>	it is that, little	8, 1008/ 25
his church, and the	<b>truth</b>	of doctrine so preserved	8, 1008/ 31
in it was the	<b>truth</b>	, and many good-faithful folk	8, 1008/ 32
in it was the	<b>truth</b>	, as many false as	8, 1008/ 33
yea, and all the	<b>truth</b>	too they must needs	8, 1013/ 8
will confess, as of	<b>truth</b>	they must, that Christ's	8, 1013/ 11
saith, "I tell you	<b>truth</b>	: Whatsoever thing ye bind	8, 1018/ 7
the very Way and	<b>Truth</b>	? For by that means	8, 1023/ 19
false errors though the	<b>truth</b>	be by the Scripture	8, 1025/ 7
in only which the	<b>truth</b>	of doctrine and holiness	8, 1028/ 34
if our Savior say	<b>truth</b>	himself... which is himself	8, 1029/ 2
which is himself the	<b>Truth</b>	, and therefore cannot say	8, 1029/ 3
therefore cannot say but	<b>truth</b>	... and he saith, as	8, 1029/ 4
lead it into every	<b>truth</b>	. This promise had he	8, 1031/ 30
are the sure, tried "	<b>truths</b>	, " ye wot well, that	8, 630/ 21

the remnant be well-trying	<b>truths</b>	; ye would not else	8, 815/ 8
instructed in the necessary	<b>truths</b>	by the Scripture; which	8, 887/ 4
done, and not in	<b>truths</b>	to be believed. For	8, 923/ 13
and faith, which be	<b>truths</b>	revealed and declared by	8, 923/ 15
you forth but the	<b>truths</b>	touching the proof of	8, 995/ 12
church the sure, necessary	<b>truths</b>	contained in the Scripture	8, 1002/ 7
and many other necessary	<b>truths</b>	, though they be spoken	8, 1006/ 14
whose expositions they might	<b>try</b>	and control the false	8, 612/ 20
by the Scripture to	<b>try</b>	the true preacher, but	8, 887/ 23
of the true preacher	<b>try</b>	which is the understanding	8, 887/ 24
and fro, before he	<b>try</b>	out every such truth	8, 997/ 19
saith thus: "Ubi es	<b>tu</b>	, haeretice Pelagiane vel Caelestiane	8, 964/ 2
bottom of the draff	<b>tub</b>	and the most poisoned	8, 767/ 9
great fault that Friar	<b>Tuck</b>	may not marry Mad	8, 586/ 21
Whitsunday than upon Shrove	<b>Tuesday</b>	... on which day though	8, 953/ 3
in the mire allto	<b>tumbled</b>	in dirt, holdeth up	8, 974/ 1
and there they lie	<b>tumbling</b>	together, while this lightsome	8, 619/ 2
Of this cometh their	<b>tuns</b>	of sweet wines. Of	8, 983/ 27
told me that the	<b>Turk</b>	had won a city	8, 742/ 6
tell him "that a	<b>Turk</b>	had won a city	8, 746/ 18
in filth no, nor	<b>Turk</b>	, I trow, nor Saracen	8, 767/ 5
to talk with either	<b>Turk</b>	or Jew as we	8, 769/ 25
King's Grace: that the	<b>Turk</b>	would laugh at all	8, 769/ 31
every reason that the	<b>Turk</b>	would laugh at... and	8, 769/ 33
ifTyndale were a	<b>Turk</b>	born (because he layeth	8, 810/ 18
and get him into	<b>Turkey</b>	and take him to	8, 652/ 2
upon the borders of	<b>Turkey</b>	yea, and died thereon	8, 781/ 15
feeble... bring in the	<b>Turks</b>	and the Jews against	8, 767/ 13
manner wise... Tyndale The	<b>Turks</b>	, being in number five	8, 767/ 15
our faith than the	<b>Turks</b>	have of theirs, or	8, 767/ 34
theirs... considering that the	<b>Turks</b>	exceed us so far	8, 767/ 35
the false Jews, and	<b>Turks</b>	, and Saracens, and the	8, 768/ 4
the Jews and the	<b>Turks</b>	to make us believe	8, 769/ 2
their Talmud or the	<b>Turks</b>	in their Koran are	8, 769/ 5
many as the false	<b>Turks</b>	be, nor have not	8, 769/ 17
sure the Jews and	<b>Turks</b>	would allow! Then must	8, 769/ 34
unto the Jews or	<b>Turks</b>	wherefore they should of	8, 770/ 6
Jews, and all you	<b>Turks</b>	, too, and all ye	8, 770/ 29
than they, and ye	<b>Turks</b>	and ye Saracens five	8, 770/ 35
the Jews and the	<b>Turks</b>	... and toward the avoiding	8, 771/ 12
him with the false	<b>Turks</b>	and the Jews, against	8, 773/ 4
story of Mahomet many	<b>Turks</b>	take for so true	8, 781/ 11
of Christ alone, but	<b>Turks</b>	, and Jews, and paynims	8, 800/ 31
layeth so often the	<b>Turks</b>	for his part against	8, 810/ 18
mine objection of the	<b>Turks</b>	and their Koran with	8, 810/ 25
fools than might the	<b>Turks</b>	for teaching them a	8, 811/ 19
feeling.. may not the	<b>Turks</b>	and the Jews, both	8, 812/ 19
there be dwelling among	<b>Turks</b>	or Saracens any Christians	8, 962/ 20
into her (as Jews,	<b>Turks</b>	, and Saracens), and many	8, 971/ 30
faith of Christ unto	<b>Turks</b>	and Saracens, to bring	8, 1002/ 31

hear many speak evil,	<b>turn</b>	of their good minds	8, 592/ 11
shall of his goodness	<b>turn</b>	again from their errors	8, 608/ 36
times, a hundred to	<b>turn</b>	them home into the	8, 610/ 22
Catholic Church, and then	<b>turn</b>	it to the clergy	8, 644/ 6
Luke 1), "He shall	<b>turn</b>	many of the children	8, 648/ 14
way. "And he shall	<b>turn</b>	the hearts of the	8, 648/ 17
Jacob. "And he shall	<b>turn</b>	the disobedient unto the	8, 648/ 21
see that list to	<b>turn</b>	a few leaves back	8, 650/ 6
such abominable beast to	<b>turn</b>	the world to the	8, 651/ 25
crooked straight, and to	<b>turn</b>	the hearts of the	8, 704/ 2
this gear, and thus	<b>turn</b>	the hearts of the	8, 704/ 5
the mashing vat and	<b>turn</b>	himself into draff, as	8, 713/ 36
matter, namely, as to	<b>turn</b>	the world with ribaldry	8, 717/ 21
like him now to	<b>turn</b>	the glass and look	8, 726/ 18
the world could not	<b>turn</b>	him from his faith	8, 742/ 13
place more effectual to	<b>turn</b>	over utterly and destroy	8, 754/ 31
should never so sore	<b>turn</b>	to his own shame	8, 766/ 32
itself to move and	<b>turn</b>	back toward the man	8, 786/ 24
Solomon, where he saith, "	<b>Turn</b>	again, thou Shulammitte! Turn	8, 786/ 31
Turn again, thou Shulammitte!	<b>Turn</b>	again!" And where he	8, 786/ 32
where he saith also, "	<b>Turn</b>	to me and I	8, 786/ 33
me and I will	<b>turn</b>	to you" would the	8, 786/ 34
where he saith also, "	<b>Turn</b>	you to me and	8, 786/ 35
as, if man could	<b>turn</b>	without God, Christ would	8, 787/ 1
such as do not	<b>turn</b>	to God might if	8, 788/ 16
the prophet saith thus: "	<b>Turn</b>	to me, saith the	8, 840/ 19
hosts, and I will	<b>turn</b>	to you, saith the	8, 840/ 20
pardon toward those that	<b>turn</b>	themselves to him." Moreover	8, 840/ 24
that every man should	<b>turn</b>	himself back from his	8, 840/ 28
abrogate the first and	<b>turn</b>	it into the better	8, 923/ 5
God's calling on them,	<b>turn</b>	again willingly by grace	8, 957/ 22
of people fain to	<b>turn</b>	out of his way	8, 991/ 19
go fromward, till they	<b>turn</b>	back again, they shall	8, 995/ 7
are enough that can	<b>turn</b>	into drink both gold	8, 1003/ 26
plainly confessed that he	<b>turned</b>	the usual English words	8, 589/ 10
doubteth, with overmuch watering	<b>turned</b>	from bread to starch	8, 641/ 16
even there have sufficiently	<b>turned</b>	over all Tyndale's tale	8, 650/ 4
toe to the chin,	<b>turned</b>	all into fish. And	8, 651/ 5
except it be peradventure "	<b>turned</b>	into starch." Lo, good	8, 704/ 37
upon right small occasion	<b>turned</b>	to the faith (and	8, 748/ 17
that those men were	<b>turned</b>	and waxen faithful at	8, 760/ 28
justice, but by justice	<b>turned</b>	from evil to good	8, 789/ 33
God had by miracle	<b>turned</b>	him to the faith	8, 803/ 33
in the beginning, there	<b>turned</b>	together to the faith	8, 820/ 23
those that there truly	<b>turned</b>	) if they had forthwith	8, 820/ 34
another place: "The king	<b>turned</b>	his face and blessed	8, 833/ 28
the Jews or Gentiles,	<b>turned</b>	to God and came	8, 906/ 19
if they be contrary	<b>turned</b>	I assayed them, therefore	8, 908/ 37
malice... that he hath	<b>turned</b>	the sentence, for his	8, 986/ 31
his persuasive words had	<b>turned</b>	the wavering people of	8, 989/ 26

man that have so	<b>turned</b>	the Book to seek	8, 997/ 20
him that hath not	<b>turned</b>	it himself, nor cannot	8, 997/ 24
also, that hath so	<b>turned</b>	the Book himself, may	8, 997/ 27
his sect," here he	<b>turneth</b>	it into "the pope	8, 578/ 15
the matter itself... he	<b>turneth</b>	it again from the	8, 599/ 18
to flatter the temporalty,	<b>turneth</b>	all his tale and	8, 656/ 6
occasion of railing, he	<b>turneth</b>	the question from the	8, 765/ 18
church here... Friar Barnes	<b>turneth</b>	that another way, and	8, 987/ 3
like as the devil	<b>turneth</b>	the corn into cockle	8, 1020/ 31
into cockle, so God	<b>turneth</b>	again much cockle into	8, 1020/ 32
poor unlearned people... with	<b>turning</b>	their minds from the	8, 624/ 24
charity," "grace," and all...	<b>turning</b>	them into other words	8, 684/ 18
them into a roundel,	<b>turning</b>	them back to back	8, 772/ 23
if he would, in	<b>turning</b>	toward God... no more	8, 786/ 21
can nothing do in	<b>turning</b>	toward God, but God	8, 786/ 27
all do in the	<b>turning</b>	toward him, no more	8, 787/ 4
can the hatchet in	<b>turning</b>	toward the man God	8, 787/ 5
I fear me the	<b>turning</b>	of Tyndale's fellows to	8, 790/ 3
toward God, and the	<b>turning</b>	of God to him	8, 798/ 27
do no more in	<b>turning</b>	toward God than the	8, 826/ 17
than the hatchet in	<b>turning</b>	toward the hewer... nor	8, 826/ 17
man's hands rough, with	<b>turning</b>	the Book so often	8, 997/ 18
one way, and some	<b>turning</b>	the same Book and	8, 997/ 22
but that in the	<b>turning</b>	to themselves, or to	8, 1007/ 17
was in itself a	<b>turning</b>	from God and a	8, 1007/ 18
And this marvelous strange	<b>turning</b>	never ceaseth, nor never	8, 1020/ 33
are, he toucheth only	<b>twain</b>	... and yet those twain	8, 576/ 14
twain... and yet those	<b>twain</b>	how simply he assoileth	8, 576/ 15
therein calleth he both	<b>twain</b>	as properly as if	8, 578/ 11
shall therefore between us	<b>twain</b>	first dispute and discuss	8, 602/ 28
reason and mine, which	<b>twain</b>	he saith be both	8, 607/ 31
as were called cunning,	<b>twain</b>	at once at good	8, 620/ 13
Dives, and Lazarus, the	<b>twain</b>	in rest and wealth	8, 626/ 6
and leave the other	<b>twain</b>	fruitless... and from the	8, 639/ 4
taketh one thing for	<b>twain</b>	. For we think we	8, 646/ 4
that was of the	<b>twain</b>	the less evil; that	8, 661/ 28
put another piece or	<b>twain</b>	of pith and strength	8, 676/ 14
well that the other	<b>twain</b>	were naught... Tyndale Now	8, 717/ 27
of Christ between which	<b>twain</b>	, albeit that the other	8, 719/ 34
make one answer seem	<b>twain</b>	) nor with false glossing	8, 745/ 21
the latter of the	<b>twain</b>	clearly make against him	8, 758/ 25
but one fault for	<b>twain</b>	. For now is he	8, 766/ 8
him one question or	<b>twain</b>	more: "Wherefore believe you	8, 802/ 28
he not but those	<b>twain</b>	, nor none sufficient for	8, 822/ 18
example ye may consider	<b>twain</b>	... Tyndale for one, whose	8, 829/ 3
like lewd geste or	<b>twain</b>	in his books lashed	8, 839/ 25
the other impassible, both	<b>twain</b>	in joy and glorious	8, 852/ 21
hath more tokens than	<b>twain</b>	to make him know	8, 876/ 12
though the tokens, both	<b>twain</b>	, were sure and perfect	8, 894/ 25
hath so falsely belied	<b>twain</b>	, and so foolishly handled	8, 919/ 11

one; Cate his nun,	<b>twain</b>	; Tyndale, three; Friar Barnes	8, 936/ 25
the one of those	<b>twain</b>	, whither of the twain	8, 939/ 10
twain, whither of the	<b>twain</b>	himself then would, and	8, 939/ 11
indivisible do the both	<b>twain</b>	, both sit and not	8, 939/ 12
thee one witness or	<b>twain</b>	," but "Take unto thee	8, 948/ 19
but "Take unto thee	<b>twain</b>	always, at the least	8, 948/ 19
take "one witness or	<b>twain</b>	," and yet meant that	8, 948/ 28
himself, he should take	<b>twain</b>	, lest his complaint should	8, 948/ 31
with a word or	<b>twain</b>	of his own somewhere	8, 969/ 34
for if he have	<b>twain</b>	, "while he serveth the	8, 986/ 11
but one place or	<b>twain</b>	which he hath, with	8, 986/ 30
with one word or	<b>twain</b>	, so changed of malice	8, 986/ 31
a plain example or	<b>twain</b>	. Saint Bernard likeneth apostates	8, 988/ 27
with either of the	<b>twain</b>	, and by the sending	8, 1009/ 8
the remnant besides the	<b>twelve</b>	that we have, he	8, 612/ 30
of whom, besides the	<b>twelve</b>	that are accounted in	8, 620/ 36
thousand years, some of	<b>twelve</b>	hundred, and some thirteen	8, 716/ 34
while Christ's own only	<b>twelve</b>	were not without a	8, 832/ 25
and kings in the	<b>twelve</b>	tribes of Israel, till	8, 1008/ 19
his church of his	<b>twelve</b>	apostles, and upon all	8, 1010/ 17
Savior saith in the	<b>twentieth</b>	chapter of Saint John	8, 1018/ 15
church or, rather, to	<b>twenty</b>	known churches... of which	8, 665/ 13
Rome a stews of	<b>twenty</b>	or thirty thousand whores	8, 765/ 5
a hare that had	<b>twenty</b>	brace of greyhounds after	8, 801/ 33
To all these and	<b>twenty</b>	such questions more, Tyndale	8, 802/ 31
which till within this	<b>twenty</b>	years never one of	8, 872/ 21
together, till within this	<b>twenty</b>	years. "And then as	8, 895/ 21
that until within this	<b>twenty</b>	years past last, all	8, 940/ 16
time till within this	<b>twenty</b>	years last past, and	8, 940/ 28
the exposition of the	<b>twenty-first</b>	chapter not a few	8, 685/ 14
And again in the	<b>twenty-second</b>	chapter, "Behold, I come	8, 687/ 10
And again, in the	<b>twenty-second</b>	chapter: "Mark, I come	8, 850/ 13
that holy man, the	<b>twenty-third</b>	day of February, and	8, 684/ 24
it not once or	<b>twice</b>	... but in sundry places	8, 602/ 21
fore-remembered, were more than	<b>twice</b>	impossible to happen... yet	8, 622/ 30
troubled Tyndale once or	<b>twice</b>	herebefore; and himself, while	8, 657/ 9
desired him once or	<b>twice</b>	, I trow, already, tell	8, 670/ 20
enough to have received	<b>twice</b>	as much money as	8, 702/ 2
hath now told you	<b>twice</b>	... and served you with	8, 705/ 6
Paris, an evil pie	<b>twice</b>	baked, to declare you	8, 705/ 6
baked, to declare you	<b>twice</b>	the great fruit and	8, 705/ 7
if he list, hardily	<b>twice</b>	or thrice; it can	8, 733/ 1
here Tyndale belieth me	<b>twice</b>	. Now, where he saith	8, 778/ 21
than if he went	<b>twice</b>	to Jerusalem, and twice	8, 813/ 1
twice to Jerusalem, and	<b>twice</b>	as far beyond. For	8, 813/ 2
heretic, after once or	<b>twice</b>	warning eschew him, knowing	8, 1025/ 20
then after once or	<b>twice</b>	warning, eschew him" and	8, 1032/ 18
entangle the matter with	<b>two</b>	questions at once. For	8, 577/ 3
confound the matter with	<b>two</b>	questions at once. Now	8, 577/ 28
In this he meaneth	<b>two</b>	things, with which Luther	8, 585/ 33

saith or heareth in	<b>two</b>	whole years together... but	8, 595/ 4
to ween that those	<b>two</b>	arguments were like. For	8, 604/ 4
reader, how like these	<b>two</b>	reasons are together Tyndale's	8, 606/ 33
mean, and mine... which	<b>two</b>	Tyndale saith be not	8, 606/ 34
since God gave these	<b>two</b>	churches not like beginning	8, 617/ 33
every age now this	<b>two</b>	or three hundred years	8, 632/ 24
Huessgen and Zwingli, Tyndale's	<b>two</b>	new masters, declining from	8, 640/ 24
see, pardie, that these	<b>two</b>	things be not like	8, 660/ 30
may well perceive by	<b>two</b>	examples of two special	8, 661/ 10
by two examples of	<b>two</b>	special heretics of two	8, 661/ 10
two special heretics of	<b>two</b>	contrary conditions: that is	8, 661/ 10
the smaller company, the	<b>two</b>	tribes only, from which	8, 671/ 23
lieth to make the	<b>two</b>	things seem like... and	8, 698/ 2
as they be, these	<b>two</b>	things doth Tyndale here	8, 698/ 11
that which of those	<b>two</b>	things offering, or giving	8, 698/ 20
and showed us here	<b>two</b>	solutions... both one, and	8, 717/ 24
in any of those	<b>two</b>	that he made before	8, 718/ 23
answer that there are	<b>two</b>	manners of faiths: a	8, 741/ 16
this distinction of these	<b>two</b>	faiths, "historical faith" and	8, 741/ 26
to the faith by	<b>two</b>	motions the principal, God	8, 748/ 10
man Tyndale tell you	<b>two</b>	so diverse tales... consider	8, 750/ 33
the virtue of those	<b>two</b>	men... and then of	8, 750/ 35
that ye see these	<b>two</b>	texts of Scripture which	8, 758/ 23
unto the Catholic Church	<b>two</b>	manner of motions: one	8, 768/ 10
the church? unto the	<b>two</b>	great conclusions that God	8, 775/ 7
though the way be	<b>two</b>	long lanes besides faith	8, 782/ 6
I say, by these	<b>two</b>	things together, every wretched	8, 787/ 15
whereof standeth altogether in	<b>two</b>	things. The first, that	8, 803/ 15
and oppugn it, which	<b>two</b>	sorts be the gates	8, 807/ 8
and buried at Worcester	<b>two</b>	years before, while he	8, 815/ 32
readers, that he putteth	<b>two</b>	kinds of faith, a	8, 817/ 34
but one of these	<b>two</b>	kinds: either historical faith	8, 817/ 36
together to the faith	<b>two</b>	or three thousand at	8, 820/ 23
feeling of those other	<b>two</b>	virtues not the feeling	8, 825/ 31
they that have these	<b>two</b>	latter points that is	8, 851/ 12
the soul... and then	<b>two</b>	tokens after... by which	8, 875/ 35
the soul, and the	<b>two</b>	tokens of "the church	8, 876/ 7
never heard I yet	<b>two</b>	things so loosely knit	8, 883/ 5
For, now, of your	<b>two</b>	tokens, the one yourself	8, 893/ 36
mustard; but for your	<b>two</b>	tokens of your "holy	8, 897/ 1
any good by those	<b>two</b>	tokens when I cannot	8, 897/ 7
bawd, because I received	<b>two</b>	nuns in by night	8, 902/ 36
mine house and suffered	<b>two</b>	men to resort up	8, 903/ 2
list to sleep... the	<b>two</b>	men might, if they	8, 903/ 4
alone. For there were	<b>two</b>	beds in the garret	8, 903/ 5
to prove it by	<b>two</b>	means one by the	8, 905/ 31
no more than the	<b>two</b>	Latin words "errat" and	8, 916/ 17
whoso look upon those	<b>two</b>	laws... shall soon see	8, 917/ 16
get forgiveness after. These	<b>two</b>	devilish heresies which Tyndale	8, 917/ 33
may, good readers, perceive	<b>two</b>	things. One, that there	8, 921/ 32

feeling faith, that they	<b>two</b>	be two special elects	8, 926/ 11
that they two be	<b>two</b>	special elects predestinated by	8, 926/ 11
and whither of the	<b>two</b>	soever it be, ye	8, 927/ 35
daily done therein, which	<b>two</b>	things he perceived to	8, 934/ 8
were so much as	<b>two</b>	or three of that	8, 938/ 7
then what time soever	<b>two</b>	or three begin upon	8, 942/ 7
before witnesses one or	<b>two</b>	, he shall complain upon	8, 942/ 33
warning with one or	<b>two</b>	witnesses, then finally complain	8, 948/ 2
to him "one or	<b>two</b>	" witnesses... meaning thereby that	8, 948/ 9
was by the law	<b>two</b>	competent witnesses sufficient for	8, 948/ 12
ne'er where... but maketh	<b>two</b>	lines of his own	8, 960/ 4
him he maketh us	<b>two</b>	lies at once. For	8, 961/ 34
shall understand that those	<b>two</b>	sects, between them, brought	8, 964/ 12
the same and other	<b>two</b>	sermons that he had	8, 981/ 34
No man can have	<b>two</b>	masters," but he said	8, 986/ 10
No man can serve	<b>two</b>	masters," for if he	8, 986/ 11
Friar Barnes. Of which	<b>two</b>	churches ye shall, if	8, 993/ 9
and that in those	<b>two</b>	manners the revelations of	8, 996/ 18
it. And of these	<b>two</b>	sorts the one is	8, 998/ 13
Judea, and in these	<b>two</b>	known tribes he kept	8, 1008/ 24
argument they will give	<b>two</b>	solutions. One, by denying	8, 1010/ 9
that Christ hath here	<b>two</b>	or three catholic or	8, 1013/ 29
say that Christ hath	<b>two</b>	catholic churches (that is	8, 1013/ 36
that is to wit,	<b>two</b>	universal churches), the one	8, 1013/ 36
and that of those	<b>two</b>	both be his, but	8, 1013/ 37
of theirs of their	<b>two</b>	catholic churches of Christ	8, 1014/ 11
Paul saith also, "Let	<b>two</b>	or three of the	8, 1022/ 8
nor by warning before	<b>two</b>	or three witnesses, we	8, 1023/ 9
had asked him these	<b>two</b>	questions, he would have	8, 1028/ 7
again summarily resume those	<b>two</b>	reasons which I have	8, 1030/ 11
for clear. Of which	<b>two</b>	the first is an	8, 1030/ 13
unto the Chapter of	<b>Tyndale</b>	in Which He Would	8, 575/ 3
seen and perceived that	<b>Tyndale</b>	hath in a long	8, 575/ 7
have already seen that	<b>Tyndale</b>	hath by a long	8, 575/ 22
chapter in this wise...	<b>Tyndale</b>	Whether the Pope and	8, 576/ 20
Christian readers, see that	<b>Tyndale</b>	, which in this point	8, 577/ 24
lo, thus he beginneth...	<b>Tyndale</b>	That the pope and	8, 577/ 32
since those people which	<b>Tyndale</b>	calleth the pope's sect	8, 578/ 4
and temporal too. And	<b>Tyndale</b>	very well wotteth that	8, 578/ 23
a great shame for	<b>Tyndale</b>	to fly from the	8, 578/ 36
near and cope. But	<b>Tyndale</b>	hath already ridden so	8, 579/ 3
to the stake than	<b>Tyndale</b>	to come near the	8, 579/ 6
bringeth in the first...	<b>Tyndale</b>	That the pope and	8, 579/ 18
here peradventure say to	<b>Tyndale</b>	that he playeth in	8, 579/ 35
indeed as evil as	<b>Tyndale</b>	would have them taken	8, 580/ 12
for the teaching whereof	<b>Tyndale</b>	rebuketh here the pope	8, 580/ 18
high spiritual sight that	<b>Tyndale</b>	hath and his holy	8, 581/ 8
And now ye see	<b>Tyndale</b>	, that preacheth so fast	8, 581/ 15
of Penance is to	<b>Tyndale</b>	a great "abomination," and	8, 581/ 19
his merciful hand. If	<b>Tyndale</b>	list to look in	8, 581/ 30

him. But then doth	<b>Tyndale</b>	especially touch that the	8, 581/ 34
himself. They teach, saith	<b>Tyndale</b>	, to trust in "other	8, 582/ 6
bold to say for	<b>Tyndale</b>	myself that he is	8, 582/ 27
saith, asleep. And therefore	<b>Tyndale</b>	, lest we might ween	8, 582/ 33
of Luke. Then cometh	<b>Tyndale</b>	in at the last	8, 583/ 13
readers, for what doctrine	<b>Tyndale</b>	rebuketh the common Catholic	8, 583/ 29
no part thereof. For	<b>Tyndale</b>	telleth us that till	8, 584/ 5
saved through Christ, if	<b>Tyndale</b>	lay mad in the	8, 584/ 7
second. The Second Reason	<b>Tyndale</b>	Another reason is, whosoever	8, 584/ 11
always secret. More Here	<b>Tyndale</b>	proveth us that no	8, 584/ 31
like temporal tyrants. Whereby	<b>Tyndale</b>	teacheth us that every	8, 585/ 3
Now, this glance that	<b>Tyndale</b>	in railing upon popes	8, 585/ 9
to which pope will	<b>Tyndale</b>	lay? For he shall	8, 586/ 1
point, the fault that	<b>Tyndale</b>	, Wycliffe, and Luther lay	8, 586/ 10
such manner folk as	<b>Tyndale</b>	and his fond fellows	8, 586/ 14
and amendment thereof. But	<b>Tyndale</b>	letteth not to lie	8, 586/ 30
trust never shall, nor	<b>Tyndale</b>	, I trow, neither... but	8, 586/ 36
first. The Third Reason	<b>Tyndale</b>	Thereto, all Christian men	8, 587/ 22
he saith, repent not.	<b>Tyndale</b>	doth now forget that	8, 588/ 1
people do. Now, if	<b>Tyndale</b>	allege against them that	8, 588/ 22
and the great cleric	<b>Tyndale</b>	, and the great cleric	8, 588/ 36
that those heresies which	<b>Tyndale</b>	teacheth that friars may	8, 589/ 30
made that law that	<b>Tyndale</b>	here saith he did	8, 592/ 33
it be false that	<b>Tyndale</b>	saith, and that of	8, 592/ 34
that the words which	<b>Tyndale</b>	reheareth be no law	8, 592/ 35
never pope what is	<b>Tyndale</b>	, then, that saith the	8, 593/ 2
law? Those words which	<b>Tyndale</b>	saith are a plain	8, 593/ 4
distinction and place where	<b>Tyndale</b>	allegeth them. But then	8, 593/ 6
them. But then is	<b>Tyndale</b>	very ignorant if he	8, 593/ 7
Now, the words which	<b>Tyndale</b>	bringeth forth, and saith	8, 593/ 22
dictis Bonifacii martyris." But	<b>Tyndale</b>	, to blind and beguile	8, 593/ 28
a plain law. Wherein	<b>Tyndale</b>	plainly showeth his plain	8, 593/ 30
father. The Fourth Reason	<b>Tyndale</b>	And Paul saith (Romans	8, 594/ 2
first the pope himself,	<b>Tyndale</b>	telleth us here a	8, 594/ 7
thing, at the leastwise,	<b>Tyndale</b>	very well knoweth himself	8, 594/ 12
for the clergy besides,	<b>Tyndale</b>	here, as far as	8, 594/ 15
the thing that grieveth	<b>Tyndale</b>	is this: that any	8, 594/ 20
since the time that	<b>Tyndale</b>	hath begun his heresies	8, 594/ 33
some one week as	<b>Tyndale</b>	himself either saith or	8, 595/ 3
swear. All holy consecrations	<b>Tyndale</b>	calleth foolish ceremonies... forgetting	8, 595/ 6
the Scripture is full,	<b>Tyndale</b>	in every place dissembleth	8, 595/ 22
other. The Fifth Reason	<b>Tyndale</b>	And Paul chargeth (1	8, 595/ 34
as for this point,	<b>Tyndale</b>	meaneth much farther than	8, 596/ 19
the papacy... except that	<b>Tyndale</b>	will reprove and rebuke	8, 597/ 2
priest... nor compelled not	<b>Tyndale</b>	, neither, against the plain	8, 597/ 12
there one thing wherewith	<b>Tyndale</b>	is sore displeased: that	8, 597/ 23
What other way would	<b>Tyndale</b>	have? It is plain	8, 597/ 28
clergy clean, and let	<b>Tyndale</b>	send his women priests	8, 598/ 2
book... in which if	<b>Tyndale</b>	have said anything to	8, 598/ 19
avoided the solutions of	<b>Tyndale</b>	wherewith he would disprove	8, 598/ 23

the First Argument against	<b>Tyndale</b>	Tyndale The Arguments Wherewith	8, 599/ 3
First Argument against Tyndale	<b>Tyndale</b>	The Arguments Wherewith the	8, 599/ 4
not this gear by	<b>Tyndale</b>	well and comely devised	8, 599/ 16
the wise man beginneth...	<b>Tyndale</b>	Notwithstanding, because, as they	8, 599/ 29
More Lo, sir, here	<b>Tyndale</b>	affirmeth that likewise as	8, 600/ 2
shaven clergy shameless, saith	<b>Tyndale</b>	? Because they affirm that	8, 600/ 8
right church! Now, when	<b>Tyndale</b>	knoweth well that we	8, 600/ 10
the temporalty together, as	<b>Tyndale</b>	may well learn by	8, 600/ 13
that preacheth: either hath	<b>Tyndale</b>	shaven his crown again	8, 600/ 15
in good faith, that	<b>Tyndale</b>	shall scantly find anyone	8, 600/ 22
upon his conscience that	<b>Tyndale</b>	here lieth out of	8, 600/ 24
the next book before.	<b>Tyndale</b>	One of their high	8, 601/ 16
reader, this reason that	<b>Tyndale</b>	so royally scoffeth out	8, 601/ 33
that this reason which	<b>Tyndale</b>	so scornfully rehearseth, and	8, 602/ 8
others, this reason that	<b>Tyndale</b>	in scorn calleth a	8, 602/ 12
And this reason that	<b>Tyndale</b>	now derideth and mocketh	8, 602/ 19
him to dispute with	<b>Tyndale</b>	; but since Tyndale and	8, 602/ 27
with Tyndale; but since	<b>Tyndale</b>	and I be somewhat	8, 602/ 27
wise proved there that	<b>Tyndale</b>	dare not himself deny	8, 602/ 37
so this reason that	<b>Tyndale</b>	here rehearseth, I there	8, 603/ 8
that point. Now cometh	<b>Tyndale</b>	and barely rehearseth my	8, 603/ 17
so proved it that	<b>Tyndale</b>	durst not meddle with	8, 603/ 30
other manner men than	<b>Tyndale</b>	or I be either	8, 603/ 36
with this argument that	<b>Tyndale</b>	here frameth for a	8, 604/ 3
of heretics. Then must	<b>Tyndale</b>	, if he make his	8, 604/ 13
she to him as	<b>Tyndale</b>	saith to me, "I	8, 605/ 21
other matter. Now playeth	<b>Tyndale</b>	even the same part	8, 606/ 10
and mine... which two	<b>Tyndale</b>	saith be not only	8, 606/ 34
end. And therefore Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli be	8, 607/ 1
changed. And therefore Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli be	8, 607/ 7
other. And therefore Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli be	8, 607/ 12
never prevail. And Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli be	8, 607/ 20
thus he wadeth on...	<b>Tyndale</b>	But inasmuch as "the	8, 608/ 1
which difference, saving that	<b>Tyndale</b>	here putteth us in	8, 608/ 8
the other side, Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli prove	8, 608/ 15
chief captain, unto whom	<b>Tyndale</b>	swerved from Luther because	8, 608/ 25
shall you see how	<b>Tyndale</b>	goeth forth and declareth	8, 609/ 6
and declareth his solution.	<b>Tyndale</b>	Under Abraham, Isaac, and	8, 609/ 8
in the work. More	<b>Tyndale</b>	hath here made us	8, 610/ 7
taught. But what availeth	<b>Tyndale</b>	all this tale? Proveth	8, 610/ 13
all this? "Yea," saith	<b>Tyndale</b>	, "but he reared up	8, 610/ 21
people home... what findeth	<b>Tyndale</b>	for his purpose therein	8, 611/ 2
If he did, let	<b>Tyndale</b>	tell us one. If	8, 611/ 6
ever so did? Let	<b>Tyndale</b>	name us one. Then	8, 611/ 16
alike; and then cannot	<b>Tyndale</b>	and his companions whom	8, 611/ 22
from God. But Luther,	<b>Tyndale</b>	, Huessgen, and Zwingli show	8, 611/ 26
elders"... which were, as	<b>Tyndale</b>	saith, "crept up into	8, 611/ 33
did rebuke: yet confesseth	<b>Tyndale</b>	himself that they "kept	8, 611/ 36
with the heathen." And	<b>Tyndale</b>	must confess further that	8, 612/ 3
it after. And also,	<b>Tyndale</b>	saith himself that between	8, 612/ 27

the coming of Christ...	<b>Tyndale</b>	hath here won little	8, 613/ 26
were like, yet were	<b>Tyndale</b>	overthrown. But, now, when	8, 613/ 30
remnant, ye shall see	<b>Tyndale</b>	fall ever deeper and	8, 613/ 32
forward, like a crab...	<b>Tyndale</b>	In like manner is	8, 613/ 34
after the truth. More	<b>Tyndale</b>	here, good reader, plainly	8, 614/ 8
his apostles. Now cannot	<b>Tyndale</b>	(nor will not, I	8, 614/ 11
his church should, as	<b>Tyndale</b>	agreeth, as long last	8, 614/ 17
and his apostles' place...	<b>Tyndale</b>	is bound by Christ's	8, 616/ 14
Judgment." And thus hath	<b>Tyndale</b>	denounced his own damnation	8, 616/ 28
own confession. Now if	<b>Tyndale</b>	will peradventure say that	8, 616/ 30
say that neither can	<b>Tyndale</b>	stand by his unknown	8, 617/ 29
other. And yet by	<b>Tyndale</b>	, God had so little	8, 617/ 37
thus, as I say,	<b>Tyndale</b>	cannot resemble the clergy	8, 618/ 14
church. But yet if	<b>Tyndale</b>	stick so sore thereto	8, 618/ 17
so indeed... yet must	<b>Tyndale</b>	be bound to obey	8, 618/ 23
the others. Then if	<b>Tyndale</b>	will say that it	8, 618/ 26
this lightsome elect of	<b>Tyndale</b>	, that shall tell all	8, 619/ 2
is illumined by Luther,	<b>Tyndale</b>	, Friar Huessgen, or Zwingli	8, 619/ 4
church to scorn: if	<b>Tyndale</b>	come to this point	8, 619/ 6
us, then, imagine that	<b>Tyndale</b>	, as he was born	8, 619/ 9
and damnable: what would	<b>Tyndale</b>	have done in this	8, 619/ 22
have with us, Master	<b>Tyndale</b>	, of the scribes and	8, 620/ 18
him again, "Yea, Master	<b>Tyndale</b>	; but I am a	8, 620/ 23
greater weight. "For, M.	<b>Tyndale</b>	, as lately as ye	8, 620/ 32
I doubt not but	<b>Tyndale</b>	should at that time	8, 621/ 26
good light. Now, if	<b>Tyndale</b>	will here deny me	8, 621/ 35
such indeed, nor that	<b>Tyndale</b>	could not have heard	8, 622/ 3
tale true: yet shall	<b>Tyndale</b>	never be able to	8, 622/ 6
ought to have contented	<b>Tyndale</b>	at that time in	8, 622/ 13
so were indeed, as	<b>Tyndale</b>	lieth and falsely saith	8, 622/ 31
now "crept up," as	<b>Tyndale</b>	saith, "by succession" into	8, 623/ 10
the true part, and	<b>Tyndale</b>	and Luther and all	8, 623/ 28
to think upon. If	<b>Tyndale</b>	deny that himself and	8, 626/ 22
of this point, that	<b>Tyndale</b>	may see what he	8, 626/ 28
condemning the heresies of	<b>Tyndale</b>	and Luther and all	8, 627/ 2
openly marketh Luther, and	<b>Tyndale</b>	, and Huessgen, and Zwingli	8, 627/ 5
This one mark, which	<b>Tyndale</b>	hath here caused to	8, 627/ 10
Saint Peter with which	<b>Tyndale</b>	here railleth upon the	8, 627/ 15
heretics, as Luther, and	<b>Tyndale</b>	, Huessgen, and Zwingli... which	8, 628/ 1
he said, get of	<b>Tyndale</b>	no more for all	8, 628/ 24
Peter speaketh of, and	<b>Tyndale</b>	here layeth against the	8, 628/ 27
Saint Peter with which	<b>Tyndale</b>	here jesteth against the	8, 628/ 33
as for that that	<b>Tyndale</b>	saith, that the clergy	8, 629/ 4
cannot divine what mystery	<b>Tyndale</b>	meaneth by his following	8, 629/ 20
man is. "Nay," saith	<b>Tyndale</b>	. "For they govern not	8, 630/ 5
For they be," saith	<b>Tyndale</b>	, "false teachers, and do	8, 630/ 6
after the truth." Let	<b>Tyndale</b>	here speak out and	8, 630/ 9
ye wot well, that	<b>Tyndale</b>	would have the people	8, 630/ 22
raileth on further, thus...	<b>Tyndale</b>	And in like manner	8, 630/ 34
Now would I that	<b>Tyndale</b>	should here have rehearsed	8, 631/ 5

ceremonies. "Yet ask I	<b>Tyndale</b>	here again, which clergy	8, 631/ 37
the apostles themselves. And	<b>Tyndale</b>	never brought out yet	8, 632/ 6
which kind of allegories	<b>Tyndale</b>	cometh forth in his	8, 632/ 13
sacraments. Yet I ask	<b>Tyndale</b>	again, which church, and	8, 632/ 20
will also demand of	<b>Tyndale</b>	, since he saith that	8, 632/ 30
of whose taking away	<b>Tyndale</b>	complaineth being necessary for	8, 633/ 3
clearly what holy purpose	<b>Tyndale</b>	hath in this matter	8, 633/ 16
into good works therewith,	<b>Tyndale</b>	should make us take	8, 634/ 9
thus goeth he forth...	<b>Tyndale</b>	... and with false glosses	8, 634/ 20
behind thee. More If	<b>Tyndale</b>	have yet railed enough	8, 634/ 28
lo, some such as	<b>Tyndale</b>	is now, have railed	8, 635/ 8
used allegories. Luther and	<b>Tyndale</b>	would have all allegories	8, 635/ 31
living. And I ween	<b>Tyndale</b>	is even angry with	8, 637/ 9
appeareth. All which will	<b>Tyndale</b>	here have wiped out	8, 637/ 12
be very fruitful, whatsoever	<b>Tyndale</b>	say... and else would	8, 637/ 34
these points again, that	<b>Tyndale</b>	hath under the name	8, 638/ 3
whoso list to follow	<b>Tyndale</b>	may set at short	8, 639/ 29
men Luther himself, and	<b>Tyndale</b>	also and all his	8, 639/ 33
tell it out unto	<b>Tyndale</b>	, that whereas I said	8, 641/ 12
if it be, as	<b>Tyndale</b>	doubteth, with overmuch watering	8, 641/ 15
synagogue of the Jews,	<b>Tyndale</b>	raileth on against the	8, 641/ 24
Catholic church of Christ...	<b>Tyndale</b>	And such blind reasons	8, 641/ 27
believe in him." More	<b>Tyndale</b>	, as he before hath	8, 641/ 35
say for himself than	<b>Tyndale</b>	and his fellows have	8, 642/ 13
doctrine, too. For if	<b>Tyndale</b>	and his fellows had	8, 642/ 16
should have found in	<b>Tyndale</b>	and his fellows faults	8, 642/ 19
men's." For neither had	<b>Tyndale</b>	nor any fellow of	8, 642/ 23
Christ did. For unto	<b>Tyndale</b>	, if he had reproved	8, 642/ 28
point as sore appall	<b>Tyndale</b>	in this debate between	8, 643/ 5
now doth, contrary to	<b>Tyndale</b>	and all the whole	8, 643/ 8
am not sure whether	<b>Tyndale</b>	would so say to	8, 643/ 10
us therefore hardly take	<b>Tyndale</b>	thence again... and let	8, 643/ 11
the Jews there than	<b>Tyndale</b>	hath here to make	8, 643/ 14
him. And now let	<b>Tyndale</b>	in like wise, with	8, 643/ 36
all blind indeed. But	<b>Tyndale</b>	cannot go that way	8, 644/ 4
indeed or else doth	<b>Tyndale</b>	play Blind Hob about	8, 644/ 20
many doubts as words...	<b>Tyndale</b>	Wherefore, the Scripture truly	8, 644/ 26
matrimony is a sacrament;	<b>Tyndale</b>	saith he can himself	8, 645/ 20
and blood of Christ;	<b>Tyndale</b>	saith it is but	8, 645/ 23
but wine and cakebread.	<b>Tyndale</b>	believeth it is lawful	8, 645/ 23
of truth." "Nay," saith	<b>Tyndale</b>	, "it shall not need	8, 645/ 33
great and holy sacraments;	<b>Tyndale</b>	saith we find it	8, 646/ 8
Blessed Body of Christ;	<b>Tyndale</b>	will, if need require	8, 646/ 10
may not wed nuns;	<b>Tyndale</b>	will not let to	8, 646/ 16
general articles" which articles	<b>Tyndale</b>	saith be false and	8, 646/ 27
And against this hath	<b>Tyndale</b>	none evasion that can	8, 647/ 13
this chapter at once...	<b>Tyndale</b>	Though the Pharisees succeeded	8, 648/ 4
Christian readers, here hath	<b>Tyndale</b>	once again told us	8, 649/ 2
honor. And then must	<b>Tyndale</b>	not only jest and	8, 650/ 15
was. And therefore... if	<b>Tyndale</b>	will have Luther taken	8, 651/ 13

in wilderness,"" so must	<b>Tyndale</b>	now tell us by	8, 651/ 18
perfect people. Now, where	<b>Tyndale</b>	saith, to make up	8, 651/ 27
since we have, as	<b>Tyndale</b>	himself here confeseth us	8, 651/ 34
his apostles": whither will	<b>Tyndale</b>	go from us to	8, 651/ 36
always remain therewith after	<b>Tyndale</b>	, and all that ever	8, 652/ 24
Jews. But now must	<b>Tyndale</b>	remember, first, that though	8, 652/ 30
John used. And therefore	<b>Tyndale</b>	saith untrue when he	8, 654/ 1
Jews. But now knitteth	<b>Tyndale</b>	all the matter up	8, 654/ 3
sir, thus he saith...	<b>Tyndale</b>	And as they which	8, 654/ 8
long work, at last	<b>Tyndale</b>	hath here in few	8, 654/ 13
heretics. But hath not	<b>Tyndale</b>	now brought us even	8, 654/ 16
churches. And now giveth	<b>Tyndale</b>	such a counsel as	8, 654/ 22
take good money... and	<b>Tyndale</b>	would advise him to	8, 654/ 25
said again, "Yea, M.	<b>Tyndale</b>	, but I pray you	8, 654/ 26
no bad"... "Marry," would	<b>Tyndale</b>	say again, "for that	8, 654/ 28
a good, sure lesson	<b>Tyndale</b>	teacheth us here. For	8, 655/ 8
other. And therefore hath	<b>Tyndale</b>	in this tale so	8, 655/ 13
doubt still. Now if	<b>Tyndale</b>	will say that he	8, 655/ 15
well-known heretics; and therefore	<b>Tyndale</b>	and Luther, and all	8, 655/ 23
follow that Luther and	<b>Tyndale</b>	, and Huessgen, and Zwingli	8, 655/ 27
question surely assoiled by	<b>Tyndale</b>	, and openly and plainly	8, 655/ 29
good reader, that if	<b>Tyndale</b>	make this answer (for	8, 655/ 32
Catholic church, from which	<b>Tyndale</b>	confeseth himself that they	8, 655/ 37
in this point though	<b>Tyndale</b>	, to blear our eyes	8, 656/ 4
cannot deny but that	<b>Tyndale</b>	so saith. But then	8, 656/ 14
very true, that when	<b>Tyndale</b>	so saith, he lieth	8, 656/ 16
ye see yourselves that	<b>Tyndale</b>	proveth this tale but	8, 656/ 17
wherewith I have troubled	<b>Tyndale</b>	once or twice herebefore	8, 657/ 8
saints. And now seemeth	<b>Tyndale</b>	to make a secret	8, 658/ 26
same faith still, and	<b>Tyndale</b>	and his fellows the	8, 660/ 13
things set thereto, prove	<b>Tyndale</b>	and all his fellows	8, 660/ 14
consider his words well...	<b>Tyndale</b>	. . . as they which depart	8, 660/ 22
they do. And therefore	<b>Tyndale</b>	speaketh false English when	8, 661/ 3
true church of Christ...	<b>Tyndale</b>	may well perceive by	8, 661/ 9
thus in Berengarius may	<b>Tyndale</b>	well perceive that a	8, 661/ 23
true church of Christ.	<b>Tyndale</b>	may also perceive this	8, 661/ 26
these examples, I say,	<b>Tyndale</b>	may well perceive that	8, 662/ 8
it be true that	<b>Tyndale</b>	here saith, that the	8, 662/ 21
known church be, as	<b>Tyndale</b>	here taketh it, "the	8, 662/ 23
true-faithful believers. Now, since	<b>Tyndale</b>	hath brought it unto	8, 662/ 33
he endeth this chapter...	<b>Tyndale</b>	Which thou shalt always	8, 663/ 4
faith of ours which	<b>Tyndale</b>	calleth false and feigned	8, 663/ 15
and clearly know, saith	<b>Tyndale</b>	, that all they be	8, 664/ 1
ye may see that	<b>Tyndale</b>	affirmeth now not only	8, 664/ 4
these horrible heresies which	<b>Tyndale</b>	in his books hath	8, 664/ 20
divers of those that	<b>Tyndale</b>	taught us before... nor	8, 664/ 22
spare not"... and as	<b>Tyndale</b>	saith, "When thou speakest	8, 664/ 29
it be true that	<b>Tyndale</b>	here teacheth us for	8, 665/ 5
well that here hath	<b>Tyndale</b>	suddenly destroyed and pulled	8, 665/ 9
set up. Now if	<b>Tyndale</b>	, when he shall perceive	8, 665/ 22

of God... but if	<b>Tyndale</b>	call (as indeed he	8, 666/ 15
feeleth nothing of (as	<b>Tyndale</b>	himself hath before confessed	8, 666/ 33
those persons have that	<b>Tyndale</b>	taketh for the very	8, 667/ 22
very church. "Yes," saith	<b>Tyndale</b>	. "Thou shalt always know	8, 667/ 23
that when ye see	<b>Tyndale</b>	here go about to	8, 667/ 30
it is impossible for	<b>Tyndale</b>	, or all the world	8, 669/ 37
you or else let	<b>Tyndale</b>	, as I have desired	8, 670/ 20
impossible, I say, for	<b>Tyndale</b>	or all the world	8, 670/ 29
plainly proved you that	<b>Tyndale</b>	and his fellows and	8, 670/ 35
save itself; but that	<b>Tyndale</b>	and all his fellows	8, 671/ 5
in Almaine... which sects	<b>Tyndale</b>	calleth the very, true	8, 672/ 26
of the true. And	<b>Tyndale</b>	argueth the contrary way	8, 672/ 33
known Catholic church, which	<b>Tyndale</b>	would impugn, disprove, and	8, 673/ 11
hundred sundry sects which	<b>Tyndale</b>	would have taken for	8, 673/ 14
of the Second Reason	<b>Tyndale</b>	Another like blind reason	8, 675/ 11
reason, good reader, which	<b>Tyndale</b>	would here so fain	8, 675/ 28
any answer thereunto... till	<b>Tyndale</b>	, now perceiving the King's	8, 676/ 2
it plain inexpugnable. But	<b>Tyndale</b>	, albeit that he rehearse	8, 676/ 9
besides all this that	<b>Tyndale</b>	rehearseth, put another piece	8, 676/ 13
Grace gave Luther and	<b>Tyndale</b>	and all their whole	8, 677/ 6
do conclude Luther and	<b>Tyndale</b>	both, in proving the	8, 678/ 16
all believed it; as	<b>Tyndale</b>	cannot deny, though these	8, 678/ 31
on again and examine.	<b>Tyndale</b>	This wise reason is	8, 679/ 4
years. More This reason	<b>Tyndale</b>	here maketh very light	8, 679/ 10
errors and heresies, as	<b>Tyndale</b>	here saith and his	8, 679/ 14
tell of... but if	<b>Tyndale</b>	will say "Yes" and	8, 679/ 18
hath in her hiss.	<b>Tyndale</b>	seeth well also, as	8, 679/ 24
heretics as Luther and	<b>Tyndale</b>	be now. Which others	8, 680/ 14
had made more (whereas	<b>Tyndale</b>	well knoweth, though he	8, 680/ 27
Martin Luther and William	<b>Tyndale</b>	, too, and against all	8, 680/ 30
since this reason that	<b>Tyndale</b>	here setteth so light	8, 680/ 35
with what substantial answer	<b>Tyndale</b>	can scoff it out	8, 681/ 2
can scoff it out.	<b>Tyndale</b>	And this reason do	8, 681/ 3
much wit as William	<b>Tyndale</b>	, that he might have	8, 681/ 8
mocked Saint Augustine as	<b>Tyndale</b>	doth now, and assoiled	8, 681/ 21
the Jews' argument, as	<b>Tyndale</b>	now doth here. And	8, 683/ 2
may we say to	<b>Tyndale</b>	that he cannot say	8, 683/ 9
such other heretics. For	<b>Tyndale</b>	cannot say that the	8, 683/ 12
far unlike; so that	<b>Tyndale</b>	must seek himself a	8, 683/ 24
rail a little first.	<b>Tyndale</b>	Our spiris first falsify	8, 683/ 27
very scripture indeed. Let	<b>Tyndale</b>	tell us any one	8, 684/ 4
when they list. Let	<b>Tyndale</b>	tell what one text	8, 684/ 8
example given us by	<b>Tyndale</b>	himself in his translation	8, 684/ 16
well show. How may	<b>Tyndale</b>	now, good Christian readers	8, 685/ 23
sentence of the Scripture...	<b>Tyndale</b>	And when the Scripture	8, 685/ 30
as the Scripture. More	<b>Tyndale</b>	here speaketh of "juggling	8, 686/ 2
away. This way should	<b>Tyndale</b>	take. But forasmuch as	8, 686/ 18
lo, do Luther and	<b>Tyndale</b>	say that the Catholic	8, 687/ 15
when we tell Luther,	<b>Tyndale</b>	, or Barnes this tale	8, 688/ 7
hands upon him that,	<b>Tyndale</b>	saith, was but as	8, 688/ 33

body." And Friar Huessgen,	<b>Tyndale</b>	, and Zwingli gloss it	8, 689/ 7
Friar Huessgen, Zwingli, and	<b>Tyndale</b>	so gloss it that	8, 689/ 12
good glosses. Now, where	<b>Tyndale</b>	saith that we say	8, 689/ 19
master, beareth us against	<b>Tyndale</b>	good and substantial witness	8, 689/ 28
thereupon followeth it, though	<b>Tyndale</b>	and Luther both say	8, 689/ 30
say yet again that	<b>Tyndale</b>	is concluded in the	8, 689/ 31
believed than Luther, or	<b>Tyndale</b>	either, in the understanding	8, 690/ 5
than to believe William	<b>Tyndale</b>	... which in defense of	8, 690/ 9
them. But now goeth	<b>Tyndale</b>	well-favoredly forth with a	8, 690/ 16
my last book before.	<b>Tyndale</b>	Notwithstanding, as I said	8, 690/ 22
us now see whether	<b>Tyndale</b>	, speaking so much of	8, 691/ 1
some strong, potent reason...	<b>Tyndale</b>	And therefore look unto	8, 691/ 8
ye may see that	<b>Tyndale</b>	doth nothing here but	8, 692/ 32
to do. And so	<b>Tyndale</b>	can in this point	8, 693/ 37
and Luther confesseth, and	<b>Tyndale</b>	cannot say nay, God	8, 694/ 3
better. And therefore if	<b>Tyndale</b>	will now make his	8, 694/ 25
idolatry to faith, as	<b>Tyndale</b>	saith that the hundred	8, 695/ 19
to Saint John... let	<b>Tyndale</b>	tell us which of	8, 695/ 23
the synagogue... then let	<b>Tyndale</b>	now tell us which	8, 695/ 27
Saint Augustine. Now if	<b>Tyndale</b>	dare say that himself	8, 696/ 11
construe the Scripture as	<b>Tyndale</b>	doth. And therefore his	8, 696/ 13
to theirs. For if	<b>Tyndale</b>	dare say that his	8, 696/ 15
and theirs agree... let	<b>Tyndale</b>	then of them all	8, 696/ 16
between Moses and Christ,	<b>Tyndale</b>	leaveth off fourscore and	8, 696/ 22
then bear witness of	<b>Tyndale</b>	, his holy Baptist, as	8, 696/ 34
saints. For else saith	<b>Tyndale</b>	nothing to the purpose	8, 697/ 8
taught the things that	<b>Tyndale</b>	and Luther now rebuke	8, 697/ 10
good readers, that where	<b>Tyndale</b>	biddeth us look upon	8, 697/ 12
and of Sir William	<b>Tyndale</b>	be not much more	8, 697/ 19
and the things which	<b>Tyndale</b>	reproveth in the doctrine	8, 697/ 22
the Catholic Church. Howbeit,	<b>Tyndale</b>	, to make them seem	8, 697/ 24
good reader, here knoweth	<b>Tyndale</b>	well enough that he	8, 698/ 1
between the thing that	<b>Tyndale</b>	saith here the Church	8, 698/ 4
these two things doth	<b>Tyndale</b>	here liken together. Might	8, 698/ 11
near together. For iwis	<b>Tyndale</b>	knoweth very well that	8, 698/ 16
surely that word of	<b>Tyndale</b>	in which he calleth	8, 702/ 31
wotteth where... and therefore	<b>Tyndale</b>	bade us pray to	8, 702/ 36
in this point wherein	<b>Tyndale</b>	resembleth them together and	8, 703/ 7
like wise of purgatory	<b>Tyndale</b>	cannot say nay. For	8, 703/ 19
see you plainly that	<b>Tyndale</b>	calleth them all "Pharisees	8, 703/ 25
Baptist this holy William	<b>Tyndale</b>	, otherwise called Hutchins, scholar	8, 705/ 3
abominable blasphemy as now	<b>Tyndale</b>	doth, if any Christian	8, 705/ 17
reason in this wise...	<b>Tyndale</b>	Now make this reason	8, 705/ 22
things neither Luther nor	<b>Tyndale</b>	, nor none of all	8, 706/ 2
ye have heard what	<b>Tyndale</b>	can here say for	8, 706/ 4
of Saint Augustine that	<b>Tyndale</b>	here speaketh of, being	8, 706/ 7
Catholic Church made against	<b>Tyndale</b>	and Luther, and Huessgen	8, 706/ 11
and that Luther and	<b>Tyndale</b>	and all they, with	8, 706/ 13
see with what evasion	<b>Tyndale</b>	will avoid this reason	8, 706/ 15
shall see somewhat after.	<b>Tyndale</b>	, lo, teacheth his disciples	8, 706/ 19

answer the reason thus...	<b>Tyndale</b>	Therefore thiswise thou mayest	8, 706/ 20
his heresies: now biddeth	<b>Tyndale</b>	his disciples that they	8, 708/ 14
the "leaven" for which	<b>Tyndale</b>	doth now damn here	8, 709/ 20
flock. All which leaven	<b>Tyndale</b>	would now take out	8, 709/ 29
unsavory bread, or as	<b>Tyndale</b>	argueth it, starch instead	8, 709/ 37
preachers. And yet shall	<b>Tyndale</b>	find none of all	8, 710/ 5
such thing besides, as	<b>Tyndale</b>	would, I wot well	8, 710/ 8
And of this, if	<b>Tyndale</b>	dare deny it... I	8, 710/ 9
parts. And therefore let	<b>Tyndale</b>	, of those that have	8, 710/ 11
that preacher be true,	<b>Tyndale</b>	shall even by that	8, 710/ 14
Dialogue, proved already that	<b>Tyndale</b>	doth in this point	8, 710/ 18
of truth, Wycliffe and	<b>Tyndale</b>	and Friar Barnes and	8, 710/ 20
malicious means of William	<b>Tyndale</b>	... for which all the	8, 710/ 26
they could." How proveth	<b>Tyndale</b>	this lie of his	8, 710/ 33
Savior. But fain would	<b>Tyndale</b>	have some such false	8, 711/ 3
allowed. But then raileth	<b>Tyndale</b>	further yet, and lieth	8, 711/ 8
But the thing that	<b>Tyndale</b>	is offended with is	8, 711/ 29
Catholic Church. Now confesseth	<b>Tyndale</b>	that all the saints'	8, 711/ 34
that this tale of	<b>Tyndale</b>	wherewith he would fain	8, 712/ 15
heresies. Or else let	<b>Tyndale</b>	find us in some	8, 712/ 18
other things like. Let	<b>Tyndale</b>	, I say, find us	8, 712/ 26
for the Catholic Church...	<b>Tyndale</b>	doth himself confess to	8, 712/ 31
and consequently thereby proveth	<b>Tyndale</b>	, that teacheth the contrary	8, 712/ 34
the meinie, to drive	<b>Tyndale</b>	as a drudge of	8, 713/ 16
times desired him, let	<b>Tyndale</b>	tell us of all	8, 713/ 18
in such things as	<b>Tyndale</b>	findeth fault with, expounding	8, 714/ 12
against the mind of	<b>Tyndale</b>	likewise as Saint Thomas	8, 714/ 13
lo, thus he saith...	<b>Tyndale</b>	And if a man	8, 714/ 16
this false pageant playeth	<b>Tyndale</b>	in more places than	8, 714/ 21
otherwise determined." Here must	<b>Tyndale</b>	understand that we never	8, 714/ 32
ask them. Now, if	<b>Tyndale</b>	could lay us for	8, 715/ 9
when we thus do...	<b>Tyndale</b>	cannot say that we	8, 715/ 16
all, we wot well	<b>Tyndale</b>	findeth not one that	8, 715/ 22
that ever I think	<b>Tyndale</b>	shall be able to	8, 715/ 25
man may see whether	<b>Tyndale</b>	speak here in earnest	8, 715/ 28
to wed a nun;	<b>Tyndale</b>	saith we say wrong	8, 715/ 35
broke their former faith.	<b>Tyndale</b>	saith we construe the	8, 716/ 5
this eight hundred years...	<b>Tyndale</b>	would call it our	8, 716/ 12
are we come together,	<b>Tyndale</b>	and we, to the	8, 716/ 17
such thing. But let	<b>Tyndale</b>	lay forth any one	8, 716/ 25
hundred years, all whom	<b>Tyndale</b>	taketh for draff; and	8, 716/ 29
at the least let	<b>Tyndale</b>	, I say, for his	8, 716/ 35
lo, ye see well,	<b>Tyndale</b>	must grant at the	8, 717/ 15
this goodly pass hath	<b>Tyndale</b>	brought this process, and	8, 717/ 23
other twain were naught...	<b>Tyndale</b>	Now, therefore, when they	8, 717/ 28
For in this answer	<b>Tyndale</b>	is yet further fallen	8, 718/ 22
church. "This reason," saith	<b>Tyndale</b>	, "is nothing worth. For	8, 718/ 33
for his purpose than	<b>Tyndale</b>	layeth it himself... save	8, 719/ 17
synagogue. This subtlety of	<b>Tyndale</b>	is as blunt as	8, 719/ 27
nor to admit, as	<b>Tyndale</b>	here maketh it, everything	8, 719/ 32

say, no more answer	<b>Tyndale</b>	(though indeed I have	8, 720/ 15
it is enough against	<b>Tyndale</b>	that his own master	8, 720/ 22
on this answer of	<b>Tyndale</b>	. "I learned not," saith	8, 720/ 36
ever I can do,	<b>Tyndale</b>	will be Saint John	8, 721/ 7
have with Luther and	<b>Tyndale</b>	and these other heretics	8, 721/ 14
them for themselves than	<b>Tyndale</b>	doth to us now	8, 721/ 33
used this answer that	<b>Tyndale</b>	here maketh both for	8, 722/ 8
some secret inspiration teach	<b>Tyndale</b>	, and Luther, and Huessgen	8, 722/ 24
Catholic Church: therefore if	<b>Tyndale</b>	or Luther or any	8, 722/ 28
so of himself as	<b>Tyndale</b>	saith of himself and	8, 722/ 35
contrary of himself: till	<b>Tyndale</b>	prove it true that	8, 722/ 36
could have chosen worse	<b>Tyndale</b>	must of reason give	8, 723/ 4
needs follow, pardie, that	<b>Tyndale</b>	and Luther in like	8, 723/ 16
of: Since God inspireth	<b>Tyndale</b>	and such other eagles	8, 723/ 32
Catholic Church but if	<b>Tyndale</b>	say that Luther therein	8, 724/ 2
when our young eagle	<b>Tyndale</b>	learned to spy this	8, 724/ 6
it is indeed, though	<b>Tyndale</b>	list to lie and	8, 724/ 14
to what purpose did	<b>Tyndale</b>	read their books? To	8, 724/ 18
what a goodly castle	<b>Tyndale</b>	buildeth in the air	8, 724/ 30
so I see well	<b>Tyndale</b>	meaneth for his mother	8, 725/ 6
should also lay to	<b>Tyndale</b>	the steps of Friar	8, 726/ 4
Sir William Tyndale's sermon...	<b>Tyndale</b>	. . . his elect know him	8, 726/ 9
of occasion of railing,	<b>Tyndale</b>	bringeth in here to	8, 726/ 16
runneth therewith, and saith...	<b>Tyndale</b>	Christ's sheep hear the	8, 726/ 28
Christian readers, here hath	<b>Tyndale</b>	made the prophet Isaiah	8, 727/ 5
evangelists against Luther and	<b>Tyndale</b>	as the Catholic Church	8, 727/ 29
doth now. Wherein if	<b>Tyndale</b>	dare say that I	8, 727/ 30
unto this flock which	<b>Tyndale</b>	saith that the Lord	8, 728/ 1
and Huessgen Heretic, and	<b>Tyndale</b>	Heretic, and Barnes Heretic	8, 728/ 9
of another... but, by	<b>Tyndale</b>	, through the "feeling faith	8, 729/ 17
the understanding, so doth	<b>Tyndale</b>	now teach them in	8, 729/ 21
wise man assoileth it...	<b>Tyndale</b>	If they allege Saint	8, 730/ 8
elects. And so is	<b>Tyndale</b>	shortly quite overthrown therein	8, 731/ 3
therein, too. Also, though	<b>Tyndale</b>	said here true of	8, 731/ 5
God. And so is	<b>Tyndale</b>	still overthrown. "Yea," saith	8, 731/ 10
still overthrown. "Yea," saith	<b>Tyndale</b>	, "that is true; but	8, 731/ 12
But if we," saith	<b>Tyndale</b>	, "should not believe till	8, 731/ 17
Well! Suppose first that	<b>Tyndale</b>	said true. Yet followeth	8, 731/ 20
now would I that	<b>Tyndale</b>	here rehearsed us what	8, 731/ 24
as for "persecution" that	<b>Tyndale</b>	speaketh of... the Catholic	8, 731/ 27
Saint Augustine did (as	<b>Tyndale</b>	saith) believe it... and	8, 731/ 35
now would God that	<b>Tyndale</b>	had rehearsed those manners	8, 732/ 1
dare I well promise	<b>Tyndale</b>	. Let him read over	8, 732/ 33
nun. And therefore, since	<b>Tyndale</b>	alloweth Saint Augustine and	8, 733/ 5
what good effect hath	<b>Tyndale</b>	thereupon, ye perceive. For	8, 733/ 23
were indeed, yet were	<b>Tyndale</b>	never the nearer... but	8, 733/ 24
good reader, forasmuch as	<b>Tyndale</b>	saith that the Church	8, 733/ 29
saith so. And as	<b>Tyndale</b>	hath here himself put	8, 733/ 33
whether the Church or	<b>Tyndale</b>	expoundeth here Saint Augustine	8, 733/ 37
thereby judge likewise, as	<b>Tyndale</b>	here would have you	8, 734/ 1

we, then, that where	<b>Tyndale</b>	saith that the cause	8, 734/ 5
were then good men...	<b>Tyndale</b>	doth but devise that	8, 734/ 7
be they still, whatever	<b>Tyndale</b>	say. But yet this	8, 734/ 33
more clearly perceive that	<b>Tyndale</b>	here, to blind us	8, 735/ 6
more clearly see how	<b>Tyndale</b>	would with his lies	8, 736/ 4
or virtuous living, as	<b>Tyndale</b>	would here make us	8, 736/ 7
see ye plainly that	<b>Tyndale</b>	is telling us that	8, 738/ 19
taketh his words, and	<b>Tyndale</b>	untruly glosseth them. For	8, 738/ 26
nations." Lo, good reader,	<b>Tyndale</b>	said herebefore that we	8, 740/ 20
Saint Augustine... whom if	<b>Tyndale</b>	will believe, all our	8, 740/ 23
here only to answer	<b>Tyndale</b>	and confute his solution	8, 740/ 31
in this point which	<b>Tyndale</b>	putteth for the example	8, 741/ 1
now shall ye see	<b>Tyndale</b>	devise you such a	8, 741/ 5
Lo, thus he saith...	<b>Tyndale</b>	And when they ask	8, 741/ 11
goeth he forth therewith...	<b>Tyndale</b>	The historical faith hangeth	8, 742/ 3
him. But now cometh	<b>Tyndale</b>	and, seeing that he	8, 745/ 18
words (wherein ye see	<b>Tyndale</b>	proved plain false) he	8, 745/ 22
late? And so playeth	<b>Tyndale</b>	now. Being fain to	8, 746/ 3
my mind false that	<b>Tyndale</b>	saith that the "historical	8, 747/ 23
return thereto. Now, if	<b>Tyndale</b>	call this a "feeling	8, 748/ 32
readers, by this tale	<b>Tyndale</b>	telleth us that all	8, 750/ 8
and the good man	<b>Tyndale</b>	in their credence given	8, 750/ 21
gospel of Christ. Now,	<b>Tyndale</b>	, as ye see, taketh	8, 750/ 29
and the good man	<b>Tyndale</b>	tell you two so	8, 750/ 33
best. But now doth	<b>Tyndale</b>	, he saith, believe the	8, 751/ 1
ye wot well, that	<b>Tyndale</b>	telleth us. But now	8, 751/ 14
pardie, good reason that	<b>Tyndale</b>	tell us also by	8, 751/ 15
therefore, as I say,	<b>Tyndale</b>	must prove us this	8, 751/ 35
fumbling fantasy. Yet would	<b>Tyndale</b>	seem to prove his	8, 752/ 3
of God with which	<b>Tyndale</b>	would make us ween	8, 752/ 16
in the words which	<b>Tyndale</b>	here allegeth the words	8, 752/ 29
in the words that	<b>Tyndale</b>	allegeth, ye see. And	8, 754/ 2
that the purpose of	<b>Tyndale</b>	is not to teach	8, 754/ 3
ye wot well that	<b>Tyndale</b>	putteth this "feeling faith	8, 754/ 14
good Christian reader, which	<b>Tyndale</b>	here allegeth for him	8, 754/ 27
follow the words that	<b>Tyndale</b>	here allegeth for his	8, 756/ 26
spoke these words that	<b>Tyndale</b>	here allegeth; that is	8, 756/ 34
much as one letter	<b>Tyndale</b>	findeth making toward a	8, 757/ 2
book in which William	<b>Tyndale</b>	with his false construction	8, 758/ 6
cannot do it (saith	<b>Tyndale</b>	) of purpose, but of	8, 758/ 10
any farther, how proveth	<b>Tyndale</b>	this piece of his	8, 759/ 1
out fruit? How proveth	<b>Tyndale</b>	this? What one word	8, 759/ 4
Gomorrah both. "Yea," saith	<b>Tyndale</b>	, "but yet was it	8, 759/ 19
the Spirit wrought," saith	<b>Tyndale</b>	, "and made them feel	8, 759/ 21
the world." What proveth	<b>Tyndale</b>	now with all this	8, 759/ 25
of the woman." But	<b>Tyndale</b>	saith nay... and saith	8, 760/ 5
such feeling faith as	<b>Tyndale</b>	described us and telleth	8, 760/ 16
finally saved? This must	<b>Tyndale</b>	show us if he	8, 760/ 23
person, "which preached," saith	<b>Tyndale</b>	, "not as the scribes	8, 760/ 29
and work, too"; if	<b>Tyndale</b>	, I say, look by	8, 760/ 32

from him then as	<b>Tyndale</b>	hath done since, for	8, 761/ 25
after to naught, as	<b>Tyndale</b>	is fallen now? "Nay	8, 761/ 29
fallen now? "Nay," saith	<b>Tyndale</b>	, "Judas never believed." How	8, 761/ 30
never believed." How proveth	<b>Tyndale</b>	that again? For of	8, 761/ 30
right belief? "Well," will	<b>Tyndale</b>	say, "but yet had	8, 762/ 10
good readers, how wisely	<b>Tyndale</b>	proveth his distinction of	8, 762/ 20
and fruitless then were	<b>Tyndale</b>	yet brought unto the	8, 762/ 28
that neither Luther nor	<b>Tyndale</b>	, nor Huessgen, nor Zwingli	8, 762/ 30
proceedeth forth and saith...	<b>Tyndale</b>	The Scripture saith, "Accursed	8, 763/ 5
assigneth. For else maketh	<b>Tyndale</b>	as though no man	8, 763/ 15
Scripture. A little before,	<b>Tyndale</b>	alleged Saint Augustine in	8, 763/ 18
them not off. But	<b>Tyndale</b>	, that disdaineth to believe	8, 763/ 29
such feeling faith as	<b>Tyndale</b>	only talketh of and	8, 764/ 12
he beginneth his chapter...	<b>Tyndale</b>	If I have none	8, 765/ 1
of good men when	<b>Tyndale</b>	hath all belied them	8, 766/ 15
to prove you that	<b>Tyndale</b>	doth in this railing	8, 766/ 17
of these apostates, William	<b>Tyndale</b>	. Which as they be	8, 766/ 36
dregs. But now doth	<b>Tyndale</b>	after this, to prove	8, 767/ 11
in this manner wise...	<b>Tyndale</b>	The Turks, being in	8, 767/ 14
readers, in these words	<b>Tyndale</b>	giveth a special goodly	8, 767/ 31
I marvel much that	<b>Tyndale</b>	addeth not unto them	8, 768/ 1
make it open that	<b>Tyndale</b>	in bringing forth for	8, 769/ 1
causes of our faith,	<b>Tyndale</b>	maketh as though we	8, 769/ 22
all the others. But	<b>Tyndale</b>	will haply say to	8, 769/ 30
have, too. But since	<b>Tyndale</b>	will in no wise	8, 770/ 5
be but holy William	<b>Tyndale</b>	himself! What reasons will	8, 770/ 28
believe me." Lo, when	<b>Tyndale</b>	would tell them this	8, 771/ 8
wise words that follow...	<b>Tyndale</b>	How This Word "Church	8, 773/ 12
the sacraments be (as	<b>Tyndale</b>	saith) but bare signs	8, 775/ 11
fully in their hearts...	<b>Tyndale</b>	needeth not, it seemeth	8, 775/ 22
the very thing that	<b>Tyndale</b>	here layeth against it	8, 777/ 22
beginning brought in by	<b>Tyndale</b>	himself, is sufficient for	8, 777/ 26
therefore in this point	<b>Tyndale</b>	belieth me once. Moreover	8, 778/ 4
the known Catholic church,	<b>Tyndale</b>	himself had not known	8, 778/ 8
said; and therefore here	<b>Tyndale</b>	belieth me twice. Now	8, 778/ 21
affirmeth the same. For	<b>Tyndale</b>	saith that his elects	8, 778/ 31
no deadly sin. That	<b>Tyndale</b>	thus plainly saith, ye	8, 778/ 37
I never said, as	<b>Tyndale</b>	rehearseth me, that men	8, 779/ 5
alone for sufficient, as	<b>Tyndale</b>	here beareth me in	8, 779/ 7
for "faith alone" that	<b>Tyndale</b>	saith himself for his	8, 779/ 11
sot's-hof. I say to	<b>Tyndale</b>	yet again that as	8, 779/ 19
to burying. "Yea," saith	<b>Tyndale</b>	, "but yet this is	8, 780/ 11
to believe. "Yet," saith	<b>Tyndale</b>	, "this faith is not	8, 780/ 14
and charity." What needeth	<b>Tyndale</b>	to tell us that	8, 780/ 16
is charity." "Yet," saith	<b>Tyndale</b>	, "those three be three	8, 780/ 20
to tell us that	<b>Tyndale</b>	lieth, and that a	8, 780/ 29
and charity. "Yea," saith	<b>Tyndale</b>	, "but that is but	8, 780/ 32
so soon gone as	<b>Tyndale</b>	saith it is. For	8, 781/ 9
ye do." "Well," will	<b>Tyndale</b>	yet say, "since it	8, 783/ 26
lieth. But yet will	<b>Tyndale</b>	say, "Since I do	8, 784/ 17

of "faith alone," because	<b>Tyndale</b>	is not a heretic	8, 784/ 24
is cause because of	<b>Tyndale</b>	specially, which would gloss	8, 784/ 27
this wily folly of	<b>Tyndale</b>	is also a cause	8, 785/ 3
his fingers' ends that	<b>Tyndale</b>	in the bottom of	8, 785/ 13
thou" (saith he to	<b>Tyndale</b>	and every such as	8, 785/ 19
and every such as	<b>Tyndale</b>	is, that for his	8, 785/ 20
dread." Besides this, since	<b>Tyndale</b>	teacheth such a "feeling	8, 785/ 24
alone. And this doth	<b>Tyndale</b>	tell us, and well	8, 786/ 29
let him in. Now,	<b>Tyndale</b>	not only teacheth us	8, 787/ 10
blaspheme him. And whereas	<b>Tyndale</b>	calleth faith alone, the	8, 787/ 25
be judge, and not	<b>Tyndale</b>	. But surely as for	8, 787/ 27
daily appeareth yet; whereas	<b>Tyndale</b>	calleth blessing and crossing	8, 788/ 5
their own damnation, whereas	<b>Tyndale</b>	, teaching us that they	8, 788/ 18
abhor. And thus hath	<b>Tyndale</b>	, in jesting upon my	8, 788/ 25
what wise conclusion will	<b>Tyndale</b>	make of this? Marry	8, 788/ 31
leave their blasphemy... then	<b>Tyndale</b>	maketh him an Ishmael	8, 789/ 17
persecuted him, then agreeth	<b>Tyndale</b>	by this reason that	8, 789/ 20
which manner of temples	<b>Tyndale</b>	setteth not a straw	8, 789/ 24
straw) what manner man	<b>Tyndale</b>	here maketh our Savior	8, 789/ 25
they do? What will	<b>Tyndale</b>	call them then? Will	8, 790/ 1
Thus would, I ween,	<b>Tyndale</b>	be loath to give	8, 790/ 16
power to persecute. But	<b>Tyndale</b>	would here find some	8, 790/ 34
will therefore never ask	<b>Tyndale</b>	the question, nor make	8, 791/ 1
pass, which patch hath	<b>Tyndale</b>	here brought in but	8, 791/ 17
that pleasant patch which	<b>Tyndale</b>	hath there put in	8, 791/ 28
forthwith after that patch,	<b>Tyndale</b>	goeth forth in great	8, 791/ 32
a marvelous sore assault...	<b>Tyndale</b>	What a multitude came	8, 791/ 34
we see proved by	<b>Tyndale</b>	, and Luther, and Huessgen	8, 793/ 28
believe worketh evermore. For	<b>Tyndale</b>	hath here no farther	8, 794/ 36
alone. But, now, if	<b>Tyndale</b>	tell us this... we	8, 795/ 5
not let to tell	<b>Tyndale</b>	further, that of those	8, 795/ 10
for none other doth	<b>Tyndale</b>	put the example, but	8, 795/ 18
indeed, as it seemeth,	<b>Tyndale</b>	meaneth that all those	8, 795/ 22
unto." But now hath	<b>Tyndale</b>	forgotten that the prophet	8, 795/ 27
but such also as	<b>Tyndale</b>	doubteth nothing to be	8, 795/ 35
man may feel that	<b>Tyndale</b>	hath brought in this	8, 796/ 3
that the faith which	<b>Tyndale</b>	reproveth in me, and	8, 796/ 5
and persuasions of men...	<b>Tyndale</b>	himself knoweth to be	8, 796/ 6
against the Manichaeans which	<b>Tyndale</b>	hath himself rehearsed testify	8, 796/ 8
after. But yet since	<b>Tyndale</b>	telleth us here that	8, 796/ 19
men let us beseech	<b>Tyndale</b>	, being so special a	8, 796/ 22
not the fault that	<b>Tyndale</b>	findeth with us that	8, 796/ 32
Holy Ghost. Howbeit, since	<b>Tyndale</b>	, I see well, taketh	8, 796/ 35
need to fear. For	<b>Tyndale</b>	useth none... but saith	8, 797/ 8
with us, but that	<b>Tyndale</b>	will needs damn us	8, 797/ 34
fellow would now beseech	<b>Tyndale</b>	to teach him the	8, 798/ 3
faith... what counsel would	<b>Tyndale</b>	now give unto him	8, 798/ 5
that point himself. And	<b>Tyndale</b>	hath also showed us	8, 798/ 12
may well think that	<b>Tyndale</b>	doth but mock him	8, 798/ 17
What counsel, then, will	<b>Tyndale</b>	give him further? Will	8, 798/ 19

give it him? If	<b>Tyndale</b>	tell him thus... then	8, 798/ 21
his will, wherefore doth	<b>Tyndale</b>	advise him to it	8, 798/ 26
somewhat toward God, which	<b>Tyndale</b>	doth expressly deny), the	8, 798/ 29
man will ween that	<b>Tyndale</b>	doth yet but mock	8, 798/ 30
but mock. Moreover, since	<b>Tyndale</b>	expressly mocketh all endeavor	8, 798/ 31
will soon see that	<b>Tyndale</b>	is himself beetle-blind if	8, 798/ 34
belief. And yet when	<b>Tyndale</b>	hath, moreover, told us	8, 799/ 1
pray for the faith,	<b>Tyndale</b>	doth plainly mock him	8, 799/ 6
faith perceive what counsel	<b>Tyndale</b>	can give any man	8, 799/ 9
and toward which glory	<b>Tyndale</b>	, standing his heresy, cannot	8, 799/ 25
as faithless as false	<b>Tyndale</b>	calleth it. But now	8, 799/ 31
it. But now concludeth	<b>Tyndale</b>	all his conclusion thus	8, 799/ 32
all his conclusion thus...	<b>Tyndale</b>	And hereby may ye	8, 799/ 33
us is not whereby	<b>Tyndale</b>	knoweth, and I also	8, 800/ 7
of God. And because	<b>Tyndale</b>	and I be not	8, 800/ 9
ye see yourselves that	<b>Tyndale</b>	hath so falsely, and	8, 800/ 21
the sun shining, that	<b>Tyndale</b>	bringeth in his bright	8, 801/ 7
all. But, now, since	<b>Tyndale</b>	hath all this while	8, 801/ 11
sir, thus he saith...	<b>Tyndale</b>	And therefore when thou	8, 801/ 20
is the argument which	<b>Tyndale</b>	would seem to assoil	8, 801/ 26
true doctrine. To this	<b>Tyndale</b>	hath, as ye have	8, 801/ 32
therefore good reason that	<b>Tyndale</b>	carry us not away	8, 802/ 6
he shall answer as	<b>Tyndale</b>	teacheth him. For I	8, 802/ 17
to talk with Master	<b>Tyndale</b>	himself. I ask his	8, 802/ 18
question ye hear how	<b>Tyndale</b>	standeth at his back	8, 802/ 25
twenty such questions more,	<b>Tyndale</b>	teacheth him thus... Answer	8, 802/ 32
here ye see that	<b>Tyndale</b>	hath instructed his disciple	8, 803/ 13
this good scholar of	<b>Tyndale</b>	whether he feel written	8, 803/ 30
to this disciple of	<b>Tyndale</b>	, because it is none	8, 803/ 36
dare I say, and	<b>Tyndale</b>	, I suppose, dare not	8, 804/ 14
of any disciple of	<b>Tyndale</b>	whom Tyndale here teacheth	8, 804/ 17
disciple of Tyndale whom	<b>Tyndale</b>	here teacheth to answer	8, 804/ 17
this good scholar of	<b>Tyndale</b>	, since it is so	8, 804/ 25
answer of this question,	<b>Tyndale</b>	saith to his scholar	8, 805/ 1
his own master William	<b>Tyndale</b>	, Luther, Lambert, Huessgen, or	8, 805/ 7
contrary. To this question	<b>Tyndale</b>	teacheth his scholar to	8, 805/ 22
Now, to this question	<b>Tyndale</b>	himself maketh an answer	8, 805/ 25
readers, this disciple of	<b>Tyndale</b>	, in these articles of	8, 806/ 1
false, till that now	<b>Tyndale</b>	, and Luther, and Lambert	8, 806/ 25
hundred years lost (as	<b>Tyndale</b>	saith). These things have	8, 806/ 28
this good scholar of	<b>Tyndale</b>	by the counsel of	8, 806/ 33
saith that Luther, and	<b>Tyndale</b>	, and Huessgen, and Zwingli	8, 807/ 25
reigned. "We allege," saith	<b>Tyndale</b>	, "for us the scripture	8, 808/ 16
hundred years." First, when	<b>Tyndale</b>	here saith "we"... I	8, 808/ 18
Church. Besides this, whereas	<b>Tyndale</b>	saith that they allege	8, 808/ 25
have clearly proved unto	<b>Tyndale</b>	in the last chapter	8, 808/ 34
have often said, let	<b>Tyndale</b>	tell us some one	8, 809/ 19
virginity of our Lady...	<b>Tyndale</b>	cannot teach his disciple	8, 809/ 25
for it. And also,	<b>Tyndale</b>	knew not that God	8, 809/ 38
upon the sentence... if	<b>Tyndale</b>	were a Turk born	8, 810/ 17

unto Tyndale's birth. If	<b>Tyndale</b>	would now refute mine	8, 810/ 25
long before: I answer	<b>Tyndale</b>	thereunto (letting pass other	8, 811/ 2
the Jews. Now let	<b>Tyndale</b>	, and Luther, and Huessgen	8, 811/ 10
Church loseth them... if	<b>Tyndale</b>	and his fond fellows	8, 811/ 15
second Psalm. Now, if	<b>Tyndale</b>	, and Luther, and Huessgen	8, 811/ 31
I will agree with	<b>Tyndale</b>	to give over all	8, 811/ 36
concerning the scripture which	<b>Tyndale</b>	here teacheth his disciple	8, 812/ 2
feeling faith"... and, as	<b>Tyndale</b>	for a sheet anchor	8, 812/ 12
let every man follow	<b>Tyndale</b>	and believe what he	8, 812/ 27
might be controlled. But	<b>Tyndale</b>	hath here, to lie	8, 812/ 33
as that invention was...	<b>Tyndale</b>	is therein beguiled... and	8, 813/ 8
in like manner hopeth	<b>Tyndale</b>	himself sure with his	8, 816/ 21
Robert Necton: so is	<b>Tyndale</b>	much more clearly bewrayed	8, 816/ 26
God himself. For whereas	<b>Tyndale</b>	would have us ween	8, 816/ 28
his own heart that	<b>Tyndale</b>	feeleth not that foul	8, 816/ 35
men will not answer	<b>Tyndale</b>	... but that he feeleth	8, 817/ 4
demand and ask of	<b>Tyndale</b>	, therefore, how it happeneth	8, 817/ 15
in their hearts, as	<b>Tyndale</b>	saith, by the hand	8, 817/ 28
it cannot be, by	<b>Tyndale</b>	, but one of these	8, 817/ 35
not be saved? If	<b>Tyndale</b>	say yes... then saith	8, 818/ 32
the feeling faith that	<b>Tyndale</b>	speaketh of must be	8, 818/ 36
man can himself, saith	<b>Tyndale</b>	, no more do than	8, 818/ 37
own father I trow	<b>Tyndale</b>	shall have no man	8, 818/ 38
that point. Now, if	<b>Tyndale</b>	say that in all	8, 819/ 3
faith which only faith	<b>Tyndale</b>	calleth the right faith	8, 819/ 9
should seem farther, by	<b>Tyndale</b>	, that the historical faith	8, 819/ 12
readers, to what point	<b>Tyndale</b>	is brought. And now	8, 820/ 5
of God, but because	<b>Tyndale</b>	so putteth it, therefore	8, 820/ 10
of Baptism, because that	<b>Tyndale</b>	here in all his	8, 820/ 14
For I trust that	<b>Tyndale</b>	doth not think but	8, 820/ 32
baptism deceased. Now, if	<b>Tyndale</b>	take the other part	8, 820/ 35
salvation, which is, by	<b>Tyndale</b>	, none but the feeling	8, 821/ 3
his horrible deeds, as	<b>Tyndale</b>	calleth them, which he	8, 821/ 24
perfection must be, by	<b>Tyndale</b>	, either the feeling faith	8, 821/ 27
commit after. Howbeit, if	<b>Tyndale</b>	will, for all this	8, 821/ 32
Now ask I, therefore,	<b>Tyndale</b>	: Which kind of faith	8, 822/ 14
in the cradle. Peradventure	<b>Tyndale</b>	, guessing now whereabouts I	8, 822/ 23
as a giant. And	<b>Tyndale</b>	saith himself, in his	8, 822/ 35
but that is," saith	<b>Tyndale</b>	, "none but the feeling	8, 823/ 3
feeling faith"; ergo, by	<b>Tyndale</b>	, the feeling faith it	8, 823/ 4
feeling faith: now will	<b>Tyndale</b>	peradventure say that the	8, 823/ 7
grace... or else must	<b>Tyndale</b>	say that Saint Paul	8, 823/ 19
the feeling faith (if	<b>Tyndale</b>	tell us true) yet	8, 824/ 4
I shall shortly strain	<b>Tyndale</b>	to grant a farther	8, 824/ 5
faith indeed. And therefore	<b>Tyndale</b>	, that is his scholar	8, 824/ 12
about to prove unto	<b>Tyndale</b>	that by his words	8, 824/ 16
horrible deeds, because, as	<b>Tyndale</b>	saith by the feeling	8, 824/ 25
wot well. Now can	<b>Tyndale</b>	never get out of	8, 824/ 30
to what good purpose	<b>Tyndale</b>	hath by his "feeling	8, 825/ 8
these heretics. But whereas	<b>Tyndale</b>	saith he "feeleth" that	8, 826/ 11

man but such as	<b>Tyndale</b>	is, that will not	8, 826/ 31
Retractions it may become	<b>Tyndale</b>	well in that point	8, 827/ 9
believe as well as	<b>Tyndale</b>	doth now: then dare	8, 827/ 13
cannot fail to feel	<b>Tyndale</b>	for a proud fumbling	8, 827/ 15
of God. Now saith	<b>Tyndale</b>	not nay but that	8, 827/ 30
Scripture is known, as	<b>Tyndale</b>	himself confesseth, by none	8, 828/ 9
the very words of	<b>Tyndale</b>	himself with which he	8, 828/ 19
very church... which argument	<b>Tyndale</b>	hath all this while	8, 828/ 21
laboring to assoil it,	<b>Tyndale</b>	hath doubly confirmed it	8, 828/ 23
ye may consider twain...	<b>Tyndale</b>	for one, whose church	8, 829/ 3
man might ween that	<b>Tyndale</b>	were in such fond	8, 831/ 12
in reasoning... wherein with	<b>Tyndale</b>	Barnes can hold no	8, 831/ 14
foot, as downright as	<b>Tyndale</b>	halteth therein. Friar Barnes	8, 831/ 15
and to contend with	<b>Tyndale</b>	in witless eloquence, that	8, 839/ 24
Friar Barnes playeth as	<b>Tyndale</b>	doth: walketh in the	8, 848/ 7
Luther and his fellow	<b>Tyndale</b>	do, that no man	8, 849/ 21
sin and venial, as	<b>Tyndale</b>	doth, and between damnable	8, 863/ 27
not from salvation, as	<b>Tyndale</b>	doth also. In which	8, 863/ 28
In which things though	<b>Tyndale</b>	hath shamefully overseen himself	8, 863/ 29
to perceive it when	<b>Tyndale</b>	had in his book	8, 863/ 33
because he saw that	<b>Tyndale</b>	, when he brought them	8, 864/ 2
in the dark than	<b>Tyndale</b>	doth, though Tyndale keep	8, 864/ 8
than Tyndale doth, though	<b>Tyndale</b>	keep himself in the	8, 864/ 8
would neither Barnes nor	<b>Tyndale</b>	, nor Luther, nor Lambert	8, 868/ 30
part, and better than	<b>Tyndale</b>	. For by these words	8, 870/ 8
But in this is	<b>Tyndale</b>	against Barnes. For Tyndale	8, 870/ 18
Tyndale against Barnes. For	<b>Tyndale</b>	saith he which is	8, 870/ 19
faith that can (as	<b>Tyndale</b>	saith) never fail nor	8, 870/ 22
so far out as	<b>Tyndale</b>	doth... but taketh it	8, 870/ 24
rovers as far beyond	<b>Tyndale</b>	. For whereas Tyndale falsely	8, 870/ 29
beyond Tyndale. For whereas	<b>Tyndale</b>	falsely telleth us that	8, 870/ 29
vary, and wherein William	<b>Tyndale</b>	and we vary, and	8, 872/ 15
sect of which both	<b>Tyndale</b>	and Barnes would were	8, 872/ 31
shall understand it as	<b>Tyndale</b>	saith that the eagle	8, 897/ 16
doctrine of our brother	<b>Tyndale</b>	, that saith, as our	8, 899/ 19
much against our brother	<b>Tyndale</b>	and our brother Frith	8, 899/ 25
point another way than	<b>Tyndale</b>	doth, or Frith, or	8, 906/ 4
angering his evangelical brother	<b>Tyndale</b>	. For that law is	8, 917/ 27
the selfsame heresies that	<b>Tyndale</b>	holdeth now: that they	8, 917/ 30
two devilish heresies which	<b>Tyndale</b>	hath now begun again	8, 917/ 34
in for fear of	<b>Tyndale</b>	, which would for hurting	8, 918/ 12
been then one William	<b>Tyndale</b>	that had been so	8, 925/ 15
elect, repentant sinners that	<b>Tyndale</b>	deviseth, and the church	8, 927/ 4
Friar Luther, and William	<b>Tyndale</b>	, would then have said	8, 927/ 11
that Luther, Barnes, and	<b>Tyndale</b>	would not have letted	8, 928/ 5
Cate his nun, twain;	<b>Tyndale</b>	, three; Friar Barnes, four	8, 936/ 26
spoken of, of Luther,	<b>Tyndale</b>	, and himself, would not	8, 940/ 1
think neither Barnes nor	<b>Tyndale</b>	, nor Luther neither, can	8, 940/ 15
he goeth about, as	<b>Tyndale</b>	doth... to disprove the	8, 942/ 27
let to confess, though	<b>Tyndale</b>	will not agree it	8, 975/ 16

showed you before, against	<b>Tyndale</b>	, that likewise as he	8, 983/ 1
church devised by William	<b>Tyndale</b>	. And in the eighth	8, 993/ 7
the contrary follies of	<b>Tyndale</b>	and Friar Barnes; which	8, 995/ 20
fashions than one, as	<b>Tyndale</b>	doth, and Barnes, both	8, 1000/ 19
good readers, that neither	<b>Tyndale</b>	nor Barnes assigneth any	8, 1002/ 21
and so unreasonable that	<b>Tyndale</b>	and Barnes be both	8, 1002/ 27
the church. And therefore	<b>Tyndale</b>	and Barnes, though they	8, 1002/ 33
ye see both by	<b>Tyndale</b>	and Barnes. Then say	8, 1003/ 36
some such riddles as	<b>Tyndale</b>	doth, and like as	8, 1004/ 10
at the last by	<b>Tyndale</b>	, and none of all	8, 1005/ 1
Friar Barnes, this saith	<b>Tyndale</b>	, this saith Friar Huessgen	8, 1014/ 35
serpents will say (as	<b>Tyndale</b>	already saith) that this	8, 1018/ 20
to deadly sin (as	<b>Tyndale</b>	saith): we lay against	8, 1018/ 25
bad together." This saith	<b>Tyndale</b>	; this saith Barnes; this	8, 1019/ 6
only sort is, saith	<b>Tyndale</b>	, the catholic church)? Or	8, 1028/ 3
already so defended against	<b>Tyndale</b>	that every child may	8, 1030/ 12
Christ. This argument hath	<b>Tyndale</b>	sore labored to assoil	8, 1030/ 24
against this solution of	<b>Tyndale</b>	standeth not only Saint	8, 1030/ 36
and they lay against	<b>Tyndale</b>	the words of Saint	8, 1031/ 1
the Church (which thing	<b>Tyndale</b>	confesseth), but also that	8, 1031/ 6
the church which thing	<b>Tyndale</b>	denieth. But, now, as	8, 1031/ 8
the Evangelist and all...	<b>Tyndale</b>	weeneth to shake off	8, 1031/ 10
very church: so, saith	<b>Tyndale</b>	, since this common known	8, 1031/ 16
invention and evasion of	<b>Tyndale</b>	, ye may see before	8, 1031/ 23
this manner of answer,	<b>Tyndale</b>	maketh God a breaker	8, 1031/ 25
many damnable errors as	<b>Tyndale</b>	layeth to our charge	8, 1031/ 33
to believe that rather	<b>Tyndale</b>	lieth than that our	8, 1031/ 35
a beginning; and that	<b>Tyndale</b>	cannot (I trow) to	8, 1032/ 2
now believeth, and, as	<b>Tyndale</b>	saith, this eight hundred	8, 1033/ 2
as it were if	<b>Tyndale</b>	told us true. For	8, 1033/ 21
Of the Confutation of	<b>Tyndale's</b>	Answer The Answer unto	8, 575/ 2
us now go to	<b>Tyndale's</b>	first point... which point	8, 576/ 16
we call him, but	<b>Tyndale's</b>	own fellow Friar Barnes	8, 576/ 33
think, I say, that	<b>Tyndale's</b>	railing here upon the	8, 580/ 9
so specially lieth in	<b>Tyndale's</b>	eye... for which he	8, 585/ 30
fallen into Luther's and	<b>Tyndale's</b>	church... there is else	8, 588/ 32
malice, because they persecute	<b>Tyndale's</b>	holy translation of the	8, 589/ 9
burneth them, neither. But	<b>Tyndale's</b>	books and their own	8, 590/ 2
two reasons are together	<b>Tyndale's</b>	, I mean, and mine	8, 606/ 33
many plain differences between	<b>Tyndale's</b>	reason and mine, which	8, 607/ 30
one difference more between	<b>Tyndale's</b>	reason and mine... which	8, 608/ 7
what helpeth this unto	<b>Tyndale's</b>	matter? For well we	8, 610/ 23
at the leastwise, by	<b>Tyndale's</b>	own confession, indeed be	8, 616/ 4
must, I say, upon	<b>Tyndale's</b>	confession needs follow that	8, 616/ 9
clergy; and so, by	<b>Tyndale's</b>	own confession, since that	8, 616/ 12
ordained them... and on	<b>Tyndale's</b>	head falleth that fearful	8, 616/ 22
yet tell them, upon	<b>Tyndale's</b>	mouth or Luther's, that	8, 618/ 34
gold great plenty in	<b>Tyndale's</b>	purse... yet could he	8, 628/ 17
receive so much, by	<b>Tyndale's</b>	will, as another man's	8, 630/ 28
days, and namely, as	<b>Tyndale's</b>	fellow Brightwell saith (whom	8, 631/ 11

dumb" Martin Luther himself,	<b>Tyndale's</b>	great master, after that	8, 638/ 28
my body," Martin Luther,	<b>Tyndale's</b>	old master, glosseth it	8, 640/ 23
Friar Huessgen and Zwingli,	<b>Tyndale's</b>	two new masters, declining	8, 640/ 24
all with other: all	<b>Tyndale's</b>	marks be so diverse	8, 647/ 9
sufficiently turned over all	<b>Tyndale's</b>	tale against his own	8, 650/ 5
so much neither, by	<b>Tyndale's</b>	tale, but only "dumb	8, 656/ 20
all the foundation of	<b>Tyndale's</b>	whole tale. And as	8, 660/ 5
his fellows the contrary:	<b>Tyndale's</b>	own tale, I say	8, 660/ 14
But in good faith,	<b>Tyndale's</b>	words well weighed have	8, 660/ 18
shall marvel much where	<b>Tyndale's</b>	wit was when he	8, 660/ 29
them. And now, by	<b>Tyndale's</b>	tale, they be the	8, 663/ 29
and clearly perceive that	<b>Tyndale's</b>	solution is not worth	8, 673/ 5
all the substance of	<b>Tyndale's</b>	solution here. Whose words	8, 679/ 2
all other writing... as	<b>Tyndale's</b>	own master Martin Luther	8, 683/ 18
ye clearly see that	<b>Tyndale's</b>	example and similitude of	8, 683/ 20
have not some of	<b>Tyndale's</b>	holy elected sort changed	8, 684/ 36
holy Luther himself also,	<b>Tyndale's</b>	own master, beareth us	8, 689/ 28
to what good effect	<b>Tyndale's</b>	solution is come... wherewith	8, 690/ 13
it forced Luther himself,	<b>Tyndale's</b>	own master, to consent	8, 690/ 30
these called us to	<b>Tyndale's</b>	faith. For none of	8, 696/ 12
not Christ's faith, nor	<b>Tyndale's</b>	doctrine agreeable and consenting	8, 696/ 14
these new sects of	<b>Tyndale's</b>	sort be far from	8, 702/ 23
clearly perceive that for	<b>Tyndale's</b>	tale the reason of	8, 706/ 6
this only church, as	<b>Tyndale's</b>	master confesseth, hath God	8, 708/ 3
he held some of	<b>Tyndale's</b>	, yet he forsook as	8, 710/ 6
false some part of	<b>Tyndale's</b>	... or held as true	8, 710/ 7
content this once, for	<b>Tyndale's</b>	sake, to believe that	8, 717/ 2
so much marvel of	<b>Tyndale's</b>	far-fetched holiness as he	8, 725/ 26
of Christ, but if	<b>Tyndale's</b>	elect church have spied	8, 726/ 1
hear forth Sir William	<b>Tyndale's</b>	sermon... Tyndale . . . his elect	8, 726/ 8
but to show that	<b>Tyndale's</b>	church of elects doth	8, 729/ 1
the goodly conclusion of	<b>Tyndale's</b>	third answer unto Saint	8, 729/ 35
readers, here have you	<b>Tyndale's</b>	answer. And now let	8, 730/ 34
authority; and so were	<b>Tyndale's</b>	church of his unknown	8, 732/ 10
Augustine's words, as though	<b>Tyndale's</b>	answer unto them were	8, 733/ 21
by Saint Augustine's words,	<b>Tyndale's</b>	words shamefully false, as	8, 740/ 34
gay, glorious process of	<b>Tyndale's</b>	holy distinction. And whereas	8, 746/ 14
that this piece of	<b>Tyndale's</b>	tale is but a	8, 748/ 4
belief whereof God worketh...	<b>Tyndale's</b>	tale is much the	8, 749/ 14
the first part of	<b>Tyndale's</b>	distinction destroyed. Now is	8, 749/ 31
was altogether but like	<b>Tyndale's</b>	mother blowing upon her	8, 750/ 11
Old? But such is	<b>Tyndale's</b>	juggling, to make everything	8, 754/ 22
utterly and destroy clearly	<b>Tyndale's</b>	whole ghostly purpose. For	8, 754/ 31
for the proof of	<b>Tyndale's</b>	purpose concerning his "feeling	8, 757/ 35
church the church of	<b>Tyndale's</b>	elects, and then were	8, 761/ 10
become the proof of	<b>Tyndale's</b>	tale that the men	8, 762/ 11
faileth and falleth away	<b>Tyndale's</b>	whole tale withal. For	8, 762/ 17
to good Christian people	<b>Tyndale's</b>	argument none other than	8, 769/ 11
point must needs, by	<b>Tyndale's</b>	doctrine, be known first	8, 770/ 14
but send some of	<b>Tyndale's</b>	elects. For the true	8, 770/ 16

the truth standeth, by	<b>Tyndale's</b>	tale, in the littleness	8, 772/ 9
this, he is, by	<b>Tyndale's</b>	own doctrine, none elect	8, 775/ 20
with all abominable deeds	<b>Tyndale's</b>	own "feeling faith" feeleth	8, 778/ 30
lewd Luther's faith and	<b>Tyndale's</b>	faith that is to	8, 779/ 25
sum and effect of	<b>Tyndale's</b>	holy tale, wherein he	8, 781/ 5
ye see that of	<b>Tyndale's</b>	royal tale there is	8, 783/ 16
enough for salvation... as	<b>Tyndale's</b>	master Martin Luther doth	8, 784/ 6
of Holy Scripture, that	<b>Tyndale's</b>	master Holy Luther lieth	8, 784/ 16
the man. This is	<b>Tyndale's</b>	teaching.. and this is	8, 786/ 26
God: I say that	<b>Tyndale's</b>	"feeling faith" is yet	8, 787/ 20
mind, this point that	<b>Tyndale's</b>	faith feeleth in his	8, 788/ 22
flesh flies? And by	<b>Tyndale's</b>	holy tale, when David	8, 789/ 4
me the turning of	<b>Tyndale's</b>	fellows to the left	8, 790/ 3
Anabaptists; so that by	<b>Tyndale's</b>	reason, there be none	8, 790/ 31
More The effect of	<b>Tyndale's</b>	tale is here, as	8, 792/ 11
to be afeard, for	<b>Tyndale's</b>	tale, to take the	8, 792/ 27
a little examine here	<b>Tyndale's</b>	high, solemn words. First	8, 792/ 34
make no matter touching	<b>Tyndale's</b>	reason whether they were	8, 794/ 27
came thither. And therefore	<b>Tyndale's</b>	tale of them that	8, 794/ 31
against the children of	<b>Tyndale's</b>	own "feeling" faith. And	8, 796/ 2
and bear witness, though	<b>Tyndale's</b>	own gloss were true	8, 796/ 9
shall. But as for	<b>Tyndale's</b>	faith believeth itself that	8, 796/ 15
man, calling to mind	<b>Tyndale's</b>	former tale that he	8, 798/ 22
will... yet since, by	<b>Tyndale's</b>	tale, it can nothing	8, 798/ 27
change his faith for	<b>Tyndale's</b>	, as faithless as false	8, 799/ 30
And therefore as for	<b>Tyndale's</b>	conclusion, we will with	8, 800/ 24
I shall purpose unto	<b>Tyndale's</b>	disciple the question that	8, 802/ 16
therefore, this: "Sir, M.	<b>Tyndale's</b>	disciple, since ye say	8, 802/ 19
is our principal matter,	<b>Tyndale's</b>	answer in the very	8, 804/ 20
death of Mahomet unto	<b>Tyndale's</b>	birth. If Tyndale would	8, 810/ 24
he, and there found	<b>Tyndale's</b>	tale false. But when	8, 813/ 4
the better perceiving of	<b>Tyndale's</b>	doctrine concerning faith, consider	8, 817/ 32
father. And so lieth	<b>Tyndale's</b>	tale in the dust	8, 819/ 11
the effect of all	<b>Tyndale's</b>	division between historical faith	8, 819/ 33
truth would work upon	<b>Tyndale's</b>	untrue position. I have	8, 820/ 12
duly to baptism, by	<b>Tyndale's</b>	tale, elects every one	8, 821/ 4
it seemeth further, by	<b>Tyndale's</b>	tale and his master	8, 821/ 5
perfecteth all. For by	<b>Tyndale's</b>	granting that God in foundeth	8, 821/ 8
before, considering that by	<b>Tyndale's</b>	tale such "horrible deeds	8, 821/ 13
and preserved, especially since	<b>Tyndale's</b>	own worshipful master Martin	8, 821/ 18
must needs be, by	<b>Tyndale's</b>	own tale, the feeling	8, 822/ 17
faith, he hath, by	<b>Tyndale's</b>	tale, the feeling faith	8, 823/ 7
faith"... and therefore, by	<b>Tyndale's</b>	tale, none other than	8, 823/ 34
children sufficient... yet cometh	<b>Tyndale's</b>	master Martin Luther, and	8, 824/ 8
must needs have, by	<b>Tyndale's</b>	tale, the feeling faith	8, 824/ 14
it clearly follow by	<b>Tyndale's</b>	tale, maugre Tyndale's teeth	8, 824/ 20
by Tyndale's tale, maugre	<b>Tyndale's</b>	teeth, that the pope	8, 824/ 20
followeth it farther upon	<b>Tyndale's</b>	tale, also, that since	8, 824/ 34
affection... it is but	<b>Tyndale's</b>	false trust instead of	8, 826/ 2
of Christian hope, and	<b>Tyndale's</b>	false-translated "love" instead of	8, 826/ 2

see to what end	<b>Tyndale's</b>	"feeling faith" is come	8, 826/ 33
only reproved you clearly	<b>Tyndale's</b>	false "feeling faith," and	8, 828/ 12
he beginneth to play	<b>Tyndale's</b>	part... first in flitting	8, 831/ 8
he had read in	<b>Tyndale's</b>	book, of "sinning and	8, 863/ 22
rid himself with only	<b>Tyndale's</b>	riddles of "sinning and	8, 864/ 6
this is plain against	<b>Tyndale's</b>	church. For he putteth	8, 869/ 8
repugnant not only to	<b>Tyndale's</b>	tale but also to	8, 871/ 9
Friar Barnes' logic, and	<b>Tyndale's</b>	, and Luther's also, and	8, 880/ 25
the New Testament of	<b>Tyndale's</b>	translation, and other books	8, 886/ 19
in Luther's heresies and	<b>Tyndale's</b>	too, and Barnes' also	8, 938/ 24
can neither agree with	<b>Tyndale's</b>	unknown church of "repentant	8, 983/ 7
promise had he, by	<b>Tyndale's</b>	tale, broken, if he	8, 1031/ 31
reigneth, as a temporal	<b>tyrant</b>	with laws of his	8, 584/ 15
but as an unlawful	<b>tyrant</b>	... because he doth not	8, 585/ 6
but also like a	<b>tyrant</b>	compelleth them to keep	8, 585/ 8
Christian people like temporal	<b>tyrants</b>	. Whereby Tyndale teacheth us	8, 585/ 3
laws calleth the makers	<b>tyrants</b>	... so far forth that	8, 587/ 16
it, nor all the	<b>tyrants</b>	upon earth that insurge	8, 807/ 7
Capernaum! For if in	<b>Tyre</b>	and Sidon had been	8, 747/ 12
Saint Augustine saith thus: "	<b>Ubi</b>	es tu, haeretice Pelagiane	8, 964/ 2
of Apelles, "Ne sutor	<b>ultra</b>	crepidam," had no very	8, 947/ 22
can pass un-perceived and	<b>unmarked</b>	. Which is enough to	8, 592/ 2
may make, can pass	<b>unperceived</b>	and un-marked. Which is	8, 592/ 2
calleth faint and feeble,	<b>unable</b>	either to last and	8, 818/ 5
feeble and so far	<b>unable</b>	to be defended in	8, 904/ 18
that whatsoever we forthwith,	<b>unadvisedly</b>	, list to believe, is	8, 889/ 31
at the Mass also "	<b>unam</b>	sanctam et apostolicam ecclesiam	8, 1013/ 6
that they remain still	<b>unanswered</b>	. And therefore as for	8, 800/ 23
shall they not pass	<b>unanswered</b>	ere we part; but	8, 857/ 6
such as come thence...	<b>unasked</b>	say they do, and	8, 629/ 27
too. And so Webbe,	<b>unaware</b>	thereof, being examined on	8, 814/ 2
burn pleasant perfumes. Albeit	<b>unawares</b>	to herself, she did	8, 699/ 19
the more he stumbleth	<b>unawares</b>	upon the truth, and	8, 959/ 10
lest he might hap	<b>unawares</b>	to meddle with any	8, 1027/ 22
bide long enough in	<b>unbelief</b>	. More Lo, good Christian	8, 730/ 32
abide long enough in	<b>unbelief</b>	." Well! Suppose first that	8, 731/ 19
those believers perished through	<b>unbelief</b>	and left their carcasses	8, 774/ 2
those believers perished through	<b>unbelief</b>	and left their carcasses	8, 792/ 3
died in desert for	<b>unbelief</b>	... and be bold to	8, 793/ 1
them... not properly for	<b>unbelief</b>	, but nevertheless for that	8, 793/ 14
divers other causes besides	<b>unbelief</b>	, as by the process	8, 793/ 22
had there perished for	<b>unbelief</b>	... what had this made	8, 793/ 25
open unbelievers professing their	<b>unbelief</b>	never were so many	8, 793/ 32
bid him repent his	<b>unbelief</b>	? If he so bid	8, 798/ 6
go and repent his	<b>unbelief</b>	before he tell him	8, 798/ 15
damn him but only	<b>unbelief</b>	; for all other sins	8, 821/ 20
Be thou not an	<b>unbeliever</b>	, but a believer." And	8, 615/ 10
And out of those	<b>unbelievers</b>	God stirred up Moses	8, 609/ 11
the number of open	<b>unbelievers</b>	professing their unbelief never	8, 793/ 31
Will not thou be	<b>unbelieving</b>	, but believing." And where	8, 747/ 19

power absolute, free, and	<b>unbound</b>	unto any manner of	8, 722/ 22
a few folk only	<b>uncertain</b>	and unknown, but extendeth	8, 667/ 8
false and much more	<b>uncertain</b>	. For he telleth not	8, 878/ 8
make it the more	<b>uncertain</b>	and the more unsure	8, 911/ 33
Catholic Church might seem	<b>uncertain</b>	, and be taken for	8, 933/ 31
and debatable and yet	<b>uncertain</b>	till it be better	8, 1032/ 32
be sure that the	<b>unchangeable</b>	truth of his own	8, 693/ 34
and with such proud,	<b>uncharitable</b>	manner and such unreverent	8, 854/ 19
her and leave me	<b>unchosen</b>	? "If he gave her	8, 898/ 9
in any nation yet	<b>unchristened</b>	, or whosoever in any	8, 924/ 21
same countries that are	<b>unchristened</b>	now shall hereafter, as	8, 962/ 23
conversation to win their	<b>unchristian</b>	husbands unto Christendom. But	8, 731/ 16
Friar Barnes' evil and	<b>unchristian</b>	process... wherewith against the	8, 992/ 15
therein both clean and	<b>unclean</b>	... and of the men	8, 777/ 6
say that they be	<b>unclean</b>	; but where they be	8, 838/ 8
say that they be	<b>unclean</b>	. Also, the holy church	8, 844/ 18
then is foul and	<b>unclean</b>	and full of errors	8, 870/ 18
wit, adultery, whore hunting,	<b>uncleanness</b>	, wantonness, idolatry, witchcraft, enmity	8, 757/ 14
she doth confess her	<b>uncleanness</b>	; for she believeth steadfastly	8, 861/ 20
are these: adultery, fornication,	<b>uncleanness</b>	, wantonness, idolatry, witchcraft, enmity	8, 1024/ 35
that heresies might pass	<b>uncontrolled</b>	, while every lewd fellow	8, 911/ 29
now lived and were	<b>unconverted</b>	, so receive and believe	8, 731/ 36
The Sacrament of Extreme	<b>Unction</b>	he calleth but "greasing	8, 704/ 29
true, by the inward	<b>unction</b>	of the Holy Ghost	8, 888/ 8
but by the inward	<b>unction</b>	and inspiration of God	8, 888/ 19
his. "And that the	<b>unction</b>	and inward inspiration of	8, 889/ 23
to believe, is the	<b>unction</b>	of the Spirit and	8, 889/ 31
as serpents," his inward	<b>unction</b>	will work with our	8, 890/ 4
grace of their baptism	<b>undefiled</b>	and not rejected by	8, 855/ 9
grown again, ye must	<b>understand</b>	... for she was before	8, 600/ 6
ago. For ye shall	<b>understand</b>	that this reason which	8, 602/ 8
perceiving whereof, ye shall	<b>understand</b>	that whereas in my	8, 602/ 33
but would we should	<b>understand</b>	thereby that we should	8, 637/ 6
believe, ye shall not	<b>understand</b>	. " And therefore, for every	8, 668/ 18
nor of you to	<b>understand</b>	them... but he made	8, 682/ 9
and so shalt thou	<b>understand</b>	. And of a hundred	8, 691/ 10
the matter... ye shall	<b>understand</b>	that it happed myself	8, 701/ 3
determined." Here must Tyndale	<b>understand</b>	that we never bind	8, 714/ 32
and a heart to	<b>understand</b>	that the generation of	8, 718/ 16
poisoned vipers can neither	<b>understand</b>	nor know. More Lo	8, 718/ 17
at that time to	<b>understand</b>	it by special inspiration	8, 724/ 16
and a heart to	<b>understand</b>	that the generation of	8, 727/ 2
poisoned vipers can neither	<b>understand</b>	nor know. More Now	8, 727/ 3
and a heart to	<b>understand</b>	that the generation of	8, 728/ 24
of vipers can neither	<b>understand</b>	nor know." I need	8, 728/ 25
can hear, see, nor	<b>understand</b>	, nor know, the voice	8, 729/ 10
Church to interpret and	<b>understand</b>	the writing that his	8, 753/ 22
that they could not	<b>understand</b>	him. And therefore, to	8, 785/ 2
master. For ye shall	<b>understand</b>	that though the Church	8, 824/ 7
not to perceive and	<b>understand</b>	the selfsame places of	8, 834/ 31

hard for her to	<b>understand</b>	... and therefore show him	8, 886/ 31
in every such truth	<b>understand</b>	all the places of	8, 887/ 6
like doubt, and not	<b>understand</b>	the Scripture. And therefore	8, 887/ 22
teach me truly to	<b>understand</b>	the same scripture. And	8, 887/ 26
Scripture and could not	<b>understand</b>	it by himself, God	8, 888/ 14
too, be taught to	<b>understand</b>	the Scripture. Which till	8, 893/ 26
the hearing... and shall	<b>understand</b>	it as Tyndale saith	8, 897/ 16
hear it shall not	<b>understand</b>	it... but whether the	8, 897/ 18
cannot be sure to	<b>understand</b>	it right... and yet	8, 900/ 10
indited as we cannot	<b>understand</b>	it without we may	8, 901/ 10
Latin... letting them that	<b>understand</b>	no Latin ween still	8, 917/ 7
we think that ye	<b>understand</b>	the Scripture wrong and	8, 928/ 13
that work except he	<b>understand</b>	him not, or else	8, 933/ 14
readers, ye shall first	<b>understand</b>	that whereas Friar Barnes	8, 961/ 30
that point... ye shall	<b>understand</b>	, good readers, that Saint	8, 963/ 27
plainly reprov'd. Ye shall	<b>understand</b>	, good readers, that he	8, 964/ 10
wit. For ye shall	<b>understand</b>	that those two sects	8, 964/ 12
no longer bud... we	<b>understand</b>	it of the budding	8, 977/ 20
head, in this wise	<b>understand</b>	we: that they are	8, 977/ 22
God. For ye shall	<b>understand</b>	, good Christian readers, that	8, 980/ 30
good readers... you shall	<b>understand</b>	that the words of	8, 981/ 30
believe in God; but	<b>understand</b>	you that we bid	8, 982/ 6
second point, ye shall	<b>understand</b>	that Barnes hath untruly	8, 986/ 25
the Scripture, he shall	<b>understand</b>	it, and they that	8, 998/ 11
shall read it and	<b>understand</b>	it not, but hearing	8, 998/ 12
faith of whom thou	<b>understandest</b>	neither nother... but the	8, 668/ 13
understood as the Church	<b>understandeth</b>	it, or as heretics	8, 645/ 9
so understood as himself	<b>understandeth</b>	it... and by "plain	8, 647/ 17
language that the child	<b>understandeth</b>	not as he should	8, 704/ 17
Christ's sheep, and therefore	<b>understandeth</b>	his voice, and can	8, 729/ 24
readers, how Saint Augustine	<b>understandeth</b>	and expoundeth both "sanctam	8, 978/ 24
show them the right	<b>understanding</b>	of Scripture, and the	8, 618/ 7
the construction and the	<b>understanding</b>	of Christ and his	8, 624/ 30
intended this sense and	<b>understanding</b>	therein... he saith, "Careth	8, 636/ 28
reason of their wrong	<b>understanding</b>	of the Scripture... which	8, 640/ 33
how knoweth he the	<b>understanding</b>	of the Scripture? he	8, 641/ 30
him upon the right	<b>understanding</b>	of the Scripture. Wherein	8, 642/ 33
John, believed after fleshly	<b>understanding</b>	in God, and thought	8, 648/ 16
true sense and right	<b>understanding</b>	. For as for which	8, 658/ 15
the right sense and	<b>understanding</b>	thereof whereby they should	8, 680/ 10
as well in the	<b>understanding</b>	of the Scripture as	8, 681/ 28
unwritten with all necessary	<b>understanding</b>	of those holy writings	8, 682/ 17
learning of the true	<b>understanding</b>	of the Scripture... and	8, 682/ 26
restored unto the true	<b>understanding</b>	, and their juggling spied	8, 685/ 32
juggling away the right	<b>understanding</b>	, and which texts himself	8, 686/ 12
their right sense and	<b>understanding</b>	that they clean destroy	8, 687/ 20
it to the "true	<b>understanding</b>	"... and "spy" out the	8, 689/ 16
Tyndale either, in the	<b>understanding</b>	of Scripture; and that	8, 690/ 5
Church, that by the	<b>understanding</b>	of Scripture hath told	8, 690/ 7
come unto the right	<b>understanding</b>	of it... as they	8, 706/ 25

come by the true	<b>understanding</b>	of it, were it	8, 706/ 33
together upon the right	<b>understanding</b>	of the Scripture... and	8, 721/ 18
the right and true	<b>understanding</b>	thereof, for as far	8, 721/ 27
would that in the	<b>understanding</b>	of Scripture, no man	8, 729/ 13
thus said concerning the	<b>understanding</b>	, so doth Tyndale now	8, 729/ 21
sense and the true	<b>understanding</b>	of the very scripture	8, 739/ 21
true sense and right	<b>understanding</b>	of the Scripture, God	8, 743/ 30
and means toward that	<b>understanding</b>	which men attain by	8, 744/ 7
as ways toward the	<b>understanding</b>	of reason... so toward	8, 778/ 11
the right sentence and	<b>understanding</b>	of the Scripture. Now	8, 809/ 12
contrary to their old	<b>understanding</b>	from Moses' days to	8, 810/ 28
man's endeavor inclining his	<b>understanding</b>	to the service of	8, 819/ 7
and shall perish... not	<b>understanding</b>	which is the true	8, 875/ 3
try which is the	<b>understanding</b>	of the Scripture. And	8, 887/ 24
sufficiently learned in the	<b>understanding</b>	of Scripture already... and	8, 894/ 13
of her the right	<b>understanding</b>	of the Scripture because	8, 894/ 16
will damn us for	<b>understanding</b>	it wrong or not	8, 900/ 11
it wrong or not	<b>understanding</b>	at all they that	8, 900/ 11
God, and the true	<b>understanding</b>	thereof, and only thereby	8, 901/ 24
and shall perish... not	<b>understanding</b>	which is the true	8, 929/ 15
to salvation, the true	<b>understanding</b>	of the same scripture	8, 935/ 31
Barnes' answer concerning the	<b>understanding</b>	of those words of	8, 948/ 36
of living and necessary	<b>understanding</b>	of the Scripture concerning	8, 951/ 15
hated; for "vexation giveth	<b>understanding</b>	," and "the beginning of	8, 955/ 28
read, sounded unto mine	<b>understanding</b>	, and so have they	8, 970/ 25
sure of the true	<b>understanding</b>	of the Scripture, concerning	8, 997/ 3
as well the necessary	<b>understanding</b>	of Scripture as all	8, 999/ 22
only by the true	<b>understanding</b>	of the Scripture or	8, 1001/ 16
other in the farther	<b>understanding</b>	of those holy folk	8, 1012/ 37
Wherefore, the Scripture truly	<b>understood</b>	, after the plain places	8, 644/ 27
said "the Scripture truly	<b>understood</b>	" have they not brought	8, 645/ 7
meaneth he now "truly"	<b>understood</b>	as the Church understandeth	8, 645/ 8
meaneth by "Scripture well	<b>understood</b>	" the Scripture so understood	8, 647/ 16
understood" the Scripture so	<b>understood</b>	as himself understandeth it	8, 647/ 16
not sufficiently perceived and	<b>understood</b>	might, I say, be	8, 677/ 26
own words and then	<b>understood</b>	falsely... must needs cast	8, 677/ 29
is also to be	<b>understood</b>	of the Scripture, which	8, 691/ 22
say it cannot be	<b>understood</b>	save by the Talmud	8, 707/ 7
that it cannot be	<b>understood</b>	without them, be it	8, 707/ 10
that is to be	<b>understood</b>	, if we suffer with	8, 756/ 30
feeling faith"; but being	<b>understood</b>	right, with the words	8, 757/ 36
in England, not one	<b>understood</b>	the Latin tongue? How	8, 774/ 31
in England, not one	<b>understood</b>	the Latin tongue? How	8, 805/ 31
truly taken and well	<b>understood</b>	; that is to say	8, 841/ 3
it to be so	<b>understood</b>	as men may be	8, 900/ 3
him were such as	<b>understood</b>	none... but stood still	8, 900/ 32
his whole words well	<b>understood</b>	, saith no more but	8, 970/ 11
sanctam ecclesiam catholicam" be	<b>understood</b>	of the known Catholic	8, 975/ 30
some have taken and	<b>understood</b>	the Scripture one way	8, 997/ 21
also, have taken and	<b>understood</b>	it another way... now	8, 997/ 23

the Scripture well-known and	<b>understood</b>	by him know what	8, 1004/ 31
than are yet peradventure	<b>understood</b>	. And also meseemeth that	8, 1005/ 37
our infirmity, dispensed and	<b>undone</b>	the bond; so that	8, 586/ 10
disobedience of God leave	<b>undone</b>	, be become noyous, superstitious	8, 632/ 37
to leave that work	<b>undone</b>	, he would they should	8, 702/ 20
shall leave them all	<b>undone</b>	. And when he teacheth	8, 785/ 36
and yet leave it	<b>undone</b>	. "And meseemeth also that	8, 899/ 23
Lord and left it	<b>undone</b>	, and yet were never	8, 899/ 28
left his lord's will	<b>undone</b>	. "But surely, Father Barnes	8, 899/ 36
be bound to leave	<b>undone</b>	some things that many	8, 953/ 4
be done or left	<b>undone</b>	, for anything that reason	8, 996/ 6
our Lady is an	<b>undoubtable</b>	truth, and to be	8, 1005/ 3
the sure truth and	<b>undoubted</b>	way to heaven, sent	8, 613/ 9
believe them, be plain,	<b>undoubted</b>	heretics. And therefore let	8, 706/ 14
so fast, firm, and	<b>undoubted</b>	credence to it that	8, 735/ 37
believeth than only an	<b>undoubted</b>	assent and adhesion thereunto	8, 825/ 19
surely take for an	<b>undoubted</b>	teacher as them it	8, 890/ 26
would he therefore give	<b>undoubted</b>	credence thereunto, and believe	8, 922/ 22
a truth a sure,	<b>undoubted</b>	authority. Now, good Christian	8, 969/ 26
this questionless and clear,	<b>undoubted</b>	church, then shall ye	8, 995/ 35
malice and amend, else	<b>undoubtedly</b>	have their part with	8, 672/ 16
he come to baptism	<b>unduly</b>	that is to wit	8, 821/ 6
in time, for such	<b>unfaithful</b>	"feeling" to feel the	8, 826/ 32
with all the secret	<b>unfaithful</b>	folk that then were	8, 926/ 29
contrition of heart, and	<b>unfeigned</b>	tears flowing out of	8, 961/ 18
contrition of heart, and	<b>unfeigned</b>	tears flowing from the	8, 965/ 10
and wrong, godly and	<b>ungodly</b>	, in all conversation, deeds	8, 775/ 16
and preserved from such	<b>ungodly</b>	coming into the faith	8, 797/ 37
only teacheth us this	<b>ungracious</b>	lesson by which he	8, 787/ 10
great meddler in such	<b>ungracious</b>	matters and uttering of	8, 813/ 22
and among others, against	<b>ungracious</b>	heretics which is all	8, 919/ 30
stand long in such	<b>ungracious</b>	state... and yet, through	8, 957/ 21
apostate, of a very	<b>ungracious</b>	living and pernicious doctrine	8, 989/ 24
every person of their	<b>ungracious</b>	sect, in so far	8, 1027/ 19
than the foulness and	<b>unholiness</b>	of all that are	8, 908/ 4
was yet a foul,	<b>unholy</b>	member of that fair	8, 907/ 9
be it never so	<b>unholy</b>	in living, it is	8, 907/ 36
that are foul and	<b>unholy</b>	therein especially for the	8, 908/ 5
one holy, the other	<b>unholy</b>	, and that of those	8, 1013/ 37
church, unknown, and the	<b>unholy</b>	catholic church is his	8, 1014/ 2
one holy, the other	<b>unholy</b>	, and the holy is	8, 1014/ 11
though there be members	<b>unholy</b>	therein, as there must	8, 1014/ 23
when there be members	<b>unholy</b>	in the particular churches	8, 1014/ 24
and yet do those	<b>unholy</b>	members no more let	8, 1014/ 25
called holy than the	<b>unholy</b>	members being in that	8, 1014/ 26
or else that, the	<b>union</b>	of faith standing among	8, 577/ 9
King of peace and	<b>unity</b>	, and very Lord of	8, 728/ 14
no surety of any	<b>unity</b>	but if the church	8, 740/ 3
is the inspirer of	<b>unity</b>	, concord, and peace but	8, 817/ 29
For the equality and	<b>unity</b>	of Godhead in the	8, 850/ 28

Christ, because of the	<b>unity</b>	of the true faith	8, 912/ 16
in that for the	<b>unity</b>	of charity between all	8, 944/ 17
of the sun the	<b>unity</b>	of the light receiveth	8, 977/ 12
are divided from the	<b>unity</b>	. "The fellowship of the	8, 977/ 23
in the stock of	<b>unity</b>	of the known Catholic	8, 992/ 9
you, for the entire	<b>unity</b>	of the whole catholic	8, 1026/ 14
risen upon the entire	<b>unity</b>	of the whole catholic	8, 1026/ 27
one town, the whole	<b>universal</b>	synagogue. This subtlety of	8, 719/ 25
that is to say, "	<b>universal</b>	, " gave toward the getting	8, 735/ 27
authority; which name of "	<b>universal</b>	" the same church alone	8, 735/ 28
they boldly conclude a	<b>universal</b>	. Now, as touching the	8, 880/ 26
is to say, the	<b>universal</b>	multitude of all true	8, 909/ 20
together make not the	<b>universal</b>	holy church that cannot	8, 921/ 22
do represent the whole	<b>universal</b>	church, nevertheless in very	8, 921/ 26
is not the very	<b>universal</b>	church but representative. For	8, 921/ 27
but representative. For the	<b>universal</b>	church standeth in the	8, 921/ 27
the world make the	<b>universal</b>	church, whose Head and	8, 921/ 29
saith that the whole	<b>universal</b>	church "standeth in the	8, 924/ 2
the world make the	<b>universal</b>	church, whose Head and	8, 924/ 4
be part of this	<b>universal</b>	church... and we will	8, 924/ 18
council of the whole	<b>universal</b>	church assembled, this matter	8, 925/ 26
complain not to the	<b>universal</b>	church, but to the	8, 943/ 10
true member of the	<b>universal</b>	church, she will judge	8, 943/ 11
err is alonely the	<b>universal</b>	church which is called	8, 943/ 19
complain not to the	<b>universal</b>	church, but to the	8, 943/ 30
true member of the	<b>universal</b>	church, then she will	8, 943/ 32
complain "not unto the	<b>universal</b>	church, but to the	8, 949/ 7
church, or to the	<b>universal</b>	? If this man be	8, 949/ 19
not wronged, were a	<b>universal</b>	man, and must therefore	8, 949/ 25
complain himself to the	<b>universal</b>	church that Barnes describeth	8, 949/ 27
true member of the	<b>universal</b>	church that Barnes assigneth	8, 949/ 32
so may the whole	<b>universal</b>	church do too, in	8, 950/ 6
here of his own	<b>universal</b>	church of all holy	8, 950/ 9
particular church and the	<b>universal</b>	church, in that the	8, 950/ 20
may err particular and	<b>universal</b>	both. Ye may plainly	8, 950/ 23
but go seek that	<b>universal</b>	church which he could	8, 950/ 35
agree with the whole	<b>universal</b>	church both the known	8, 951/ 19
not called catholic or	<b>universal</b>	churches; for they be	8, 976/ 3
is all only the	<b>universal</b>	church which is called	8, 978/ 32
that is to say,	<b>universal</b>	, since very holiness can	8, 982/ 14
as he spread the	<b>universal</b>	church in the selfsame	8, 982/ 16
be the common one,	<b>universal</b>	, known church distinct and	8, 982/ 25
companies, make one, whole,	<b>universal</b>	church of Christ through	8, 1000/ 10
is to wit, the	<b>universal</b>	church) this can be	8, 1001/ 11
shall God have his	<b>universal</b>	church a known church	8, 1009/ 29
or three catholic or	<b>universal</b>	churches of his own	8, 1013/ 30
own (for of his	<b>universal</b>	church speak we, ye	8, 1013/ 30
the very name of "	<b>universal</b>	" must needs prove him	8, 1013/ 32
For out of his	<b>universal</b>	church what church of	8, 1013/ 33
is to wit, two	<b>universal</b>	churches), the one holy	8, 1013/ 36

of the catholic or	<b>universal</b>	known church, be those	8, 1014/ 20
whole known catholic or	<b>universal</b>	church that is made	8, 1014/ 21
more let the whole	<b>universal</b>	church to be called	8, 1014/ 26
ye wot, since the	<b>universal</b>	church is one whole	8, 1024/ 13
known, and the whole	<b>universal</b>	church being made of	8, 1024/ 16
the whole catholic or	<b>universal</b>	church. For not only	8, 1025/ 25
but one catholic or	<b>universal</b>	church. And therefore, like	8, 1025/ 29
this word "catholic" signifieth	<b>universal</b>	, is yet called Catholic	8, 1026/ 20
since this common known	<b>universal</b>	church of Christ hath	8, 1031/ 17
right-faithful, Christian church was	<b>universally</b>	known from all the	8, 1027/ 2
in putting our Savior	<b>unjustly</b>	to death. And albeit	8, 755/ 20
certain secret, scattered congregation	<b>unknown</b>	to all the world	8, 575/ 10
and not a church	<b>unknown</b>	, of only good men	8, 617/ 22
a minister of that	<b>unknown</b>	church, nor people of	8, 617/ 24
nor people of an	<b>unknown</b>	church to administer them	8, 617/ 25
Tyndale stand by his	<b>unknown</b>	church nor for his	8, 617/ 29
heard, a church of	<b>unknown</b>	elects. For he hath	8, 665/ 12
to ground the "church	<b>unknown</b>	" of his only elects	8, 665/ 20
all, but some such	<b>unknown</b>	as himself wotteth not	8, 666/ 22
very elects, and all	<b>unknown</b>	both who they be	8, 666/ 30
folk only uncertain and	<b>unknown</b>	, but extendeth it unto	8, 667/ 8
member of his own	<b>unknown</b>	church; that is to	8, 667/ 19
have the very church	<b>unknown</b>	. And in this he	8, 667/ 34
the church a congregation	<b>unknown</b>	... and yet labor to	8, 667/ 36
may, whereby their "church	<b>unknown</b>	" might seem to be	8, 668/ 1
that can be none	<b>unknown</b>	church, which can neither	8, 668/ 24
be they a secret,	<b>unknown</b>	sect but they neither	8, 668/ 35
and not of an	<b>unknown</b>	church it appeareth plainly	8, 678/ 23
cannot spy out the	<b>unknown</b>	church. And the known	8, 725/ 2
scattered flock of his "	<b>unknown</b>	" church of his elects	8, 728/ 30
church, and not an	<b>unknown</b>	church of elects. And	8, 731/ 2
church. For of an	<b>unknown</b>	church could he not	8, 732/ 9
Tyndale's church of his	<b>unknown</b>	elects clear gone again	8, 732/ 11
neither any church of	<b>unknown</b>	heretics nor any known	8, 733/ 26
church, and not an	<b>unknown</b>	sort of elects only	8, 772/ 33
only... with such an	<b>unknown</b>	kind of "feeling faith	8, 772/ 34
other church or congregation	<b>unknown</b>	: ye may see yourselves	8, 801/ 6
invisible, and a company	<b>unknown</b>	though every one of	8, 847/ 22
readers, that Friar Barnes'	<b>unknown</b>	church cannot be the	8, 847/ 27
but saith it is	<b>unknown</b>	which: I shall therefore	8, 872/ 33
us to know his	<b>unknown</b>	church, if we happen	8, 873/ 4
us to know his	<b>unknown</b>	church... let us yet	8, 883/ 30
cannot say, taking an	<b>unknown</b>	church, as he doth	8, 887/ 36
ensue if it remained	<b>unknown</b>	. For else ye would	8, 891/ 32
his heresy of his	<b>unknown</b>	church what hath he	8, 895/ 6
Scripture is not any	<b>unknown</b>	church... but the known	8, 896/ 7
his holy true church	<b>unknown</b>	, whereof she is never	8, 896/ 22
Barnes, taking your secret,	<b>unknown</b>	, spiritual church... ye might	8, 902/ 3
Father Barnes, such an	<b>unknown</b>	thing which church is	8, 903/ 19
send us to an	<b>unknown</b>	church. By which sending	8, 904/ 24

the true church is	<b>unknown</b>	, and each of your	8, 904/ 28
is to say, some	<b>unknown</b>	church: yet, Father Barnes	8, 904/ 36
in proof of his	<b>unknown</b>	church against the known	8, 909/ 23
they would have it	<b>unknown</b>	, that men might have	8, 911/ 27
be also all the	<b>unknown</b>	good, virtuous people that	8, 912/ 26
and not of any	<b>unknown</b>	church, as Barnes would	8, 914/ 18
should be such an	<b>unknown</b>	thing as they that	8, 915/ 13
err is only the	<b>unknown</b>	church of folk pure	8, 916/ 7
faithful folk as were	<b>unknown</b>	among that company and	8, 927/ 16
taken for a church	<b>unknown</b>	... and hang upon every	8, 933/ 31
world a church ever	<b>unknown</b>	. And he that wrote	8, 934/ 22
some few scattered persons	<b>unknown</b>	, here one and there	8, 934/ 29
Scripture; and of an	<b>unknown</b>	church no man can	8, 935/ 34
was a secret church	<b>unknown</b>	, whereof some of themselves	8, 936/ 17
of true, good men	<b>unknown</b>	. For though a hypocrite	8, 936/ 31
a hypocrite may be	<b>unknown</b>	for naught, yet he	8, 936/ 32
of their "catholic church	<b>unknown</b>	"... I have even with	8, 938/ 27
of a secret, scattered,	<b>unknown</b>	church, and yet each	8, 939/ 33
Church should be no	<b>unknown</b>	church. First, it is	8, 945/ 24
First, it is not	<b>unknown</b>	that Friar Barnes hath	8, 945/ 25
offended complain to an	<b>unknown</b>	particular church, or to	8, 951/ 4
bade him seek an	<b>unknown</b>	church nor an unknown	8, 951/ 7
unknown church nor an	<b>unknown</b>	part of a church	8, 951/ 8
known part of an	<b>unknown</b>	church... but bade him	8, 951/ 9
complain to a church	<b>unknown</b>	nor to all the	8, 951/ 12
and with the secret,	<b>unknown</b>	church of only good	8, 951/ 20
needs be a church	<b>unknown</b>	, of only holy people	8, 956/ 16
bad both... or an	<b>unknown</b>	church of only good	8, 963/ 9
Catholic Church were an	<b>unknown</b>	church, of only good	8, 963/ 20
in earth were an	<b>unknown</b>	church of only such	8, 963/ 24
wot well, be an	<b>unknown</b>	church. And that their	8, 964/ 22
only good, holy people	<b>unknown</b>	, clean and pure, without	8, 974/ 6
must needs be an	<b>unknown</b>	church of only good	8, 974/ 7
must be a person	<b>unknown</b>	, and not be perceived	8, 974/ 24
church were a secret,	<b>unknown</b>	church scattered about the	8, 980/ 6
special proof of his	<b>unknown</b>	holy church, to prove	8, 980/ 14
it a company of	<b>unknown</b>	faithful folk being holy	8, 980/ 15
For if it were	<b>unknown</b>	, how should he bid	8, 982/ 27
For if it were	<b>unknown</b>	, how could it anything	8, 982/ 32
church should be an	<b>unknown</b>	church... Saint Augustine saith	8, 982/ 35
neither agree with Tyndale's	<b>unknown</b>	church of "repentant sinners	8, 983/ 7
church of only saints	<b>unknown</b>	. Nor he hath not	8, 983/ 9
were the church an	<b>unknown</b>	church of only good	8, 984/ 20
at the least an	<b>unknown</b>	church of only good	8, 984/ 27
Catholic church, and none	<b>unknown</b>	church. For he lamenteth	8, 987/ 22
earth, is no secret,	<b>unknown</b>	church, as Friar Barnes	8, 992/ 6
great length the secret,	<b>unknown</b>	church devised by William	8, 993/ 7
ye heard the secret,	<b>unknown</b>	church framed and set	8, 993/ 8
hath built themselves <sup>10</sup> an	<b>unknown</b>	church, in the devising	8, 993/ 18
have all their churches	<b>unknown</b>	not one of them	8, 993/ 27

have all their churches	<b>unknown</b>	. And in conclusion so	8, 993/ 30
to no man more	<b>unknown</b>	than every man's own	8, 993/ 31
to seek a church	<b>unknown</b>	which neither by those	8, 994/ 5
and always shall be,	<b>unknown</b>	. And yet do they	8, 994/ 39
her, and evermore still	<b>unknown</b>	. Wherefore, good Christian readers	8, 995/ 4
of men and women	<b>unknown</b>	, which unknown church diverse	8, 1000/ 14
and women unknown, which	<b>unknown</b>	church diverse of them	8, 1000/ 15
prove the true church	<b>unknown</b>	. For if the church	8, 1000/ 21
of ours, or some	<b>unknown</b>	church of theirs. In	8, 1001/ 23
known church and none	<b>unknown</b>	. Which one point proved	8, 1001/ 25
if it be an	<b>unknown</b>	church, yet is it	8, 1001/ 29
known church, and none	<b>unknown</b>	church of any of	8, 1001/ 30
church, and no church	<b>unknown</b>	. For the first proof	8, 1001/ 39
but then of an	<b>unknown</b>	church no man can	8, 1002/ 9
be sure of an	<b>unknown</b>	church, it must needs	8, 1003/ 7
church, but that an	<b>unknown</b>	church is the very	8, 1003/ 15
their device of an	<b>unknown</b>	church is but a	8, 1003/ 21
than he proveth his	<b>unknown</b>	church, but like unto	8, 1003/ 23
and say it is	<b>unknown</b>	, yet in their peevisch	8, 1003/ 30
they would prove it	<b>unknown</b>	, and wherein they describe	8, 1003/ 31
their own fantastical church	<b>unknown</b>	, there is not one	8, 1003/ 33
signs by which his	<b>unknown</b>	church and which he	8, 1003/ 34
that cause made it	<b>unknown</b>	, and such also, as	8, 1004/ 5
minister, of a church	<b>unknown</b>	; nor they that refer	8, 1004/ 29
know what the church	<b>unknown</b>	believeth; ergo, the credence	8, 1004/ 32
the very church is	<b>unknown</b>	. But then I ask	8, 1005/ 8
church can be none	<b>unknown</b>	church. For we cannot	8, 1005/ 21
cannot know what the	<b>unknown</b>	church believeth; ergo, the	8, 1005/ 21
they know what the	<b>unknown</b>	church believeth, for they	8, 1005/ 28
the Scripture that the	<b>unknown</b>	church believeth that article	8, 1005/ 32
the Scripture what their	<b>unknown</b>	church believeth therein: this	8, 1006/ 25
his church in earth	<b>unknown</b>	? Moreover, the head of	8, 1009/ 36
known head unto an	<b>unknown</b>	body, and made a	8, 1010/ 6
church, and that the	<b>unknown</b>	church... which is the	8, 1010/ 12
very church... hath an	<b>unknown</b>	head, which is, they	8, 1010/ 13
they say, "of the	<b>unknown</b>	church and yet his	8, 1010/ 23
and of the same	<b>unknown</b>	church he is the	8, 1010/ 26
that both known and	<b>unknown</b>	head, and the holiness	8, 1010/ 28
that both known and	<b>unknown</b>	body, the head known	8, 1010/ 29
they say) the secret,	<b>unknown</b>	church whereof only Christ	8, 1011/ 29
always said, the secret,	<b>unknown</b>	sort of only holy	8, 1012/ 35
church can be none	<b>unknown</b>	. Now, if they would	8, 1013/ 17
only his secret church	<b>unknown</b>	when they shall come	8, 1013/ 23
is his very church,	<b>unknown</b>	, and the unholy catholic	8, 1014/ 2
that is holy and	<b>unknown</b>	, and that is only	8, 1014/ 5
of this holy catholic	<b>unknown</b>	church cannot be had	8, 1014/ 9
the very church and	<b>unknown</b>	I lay them Saint	8, 1014/ 12
confutation of Friar Barnes'	<b>unknown</b>	holy church. Whereby it	8, 1014/ 18
ever in this world	<b>unknown</b>	to every other member	8, 1015/ 6
And that he was	<b>unknown</b>	what that were to	8, 1015/ 17

known and no church	<b>unknown</b>	. Consider now, good readers	8, 1015/ 26
the church to be	<b>unknown</b>	lest the authority of	8, 1015/ 28
church must needs be	<b>unknown</b>	. But now, good readers	8, 1015/ 34
it out of any	<b>unknown</b>	church? And when he	8, 1021/ 21
And was it an	<b>unknown</b>	church that he was	8, 1021/ 24
put out of an	<b>unknown</b>	church, and received into	8, 1021/ 26
and received into an	<b>unknown</b>	church again: then shall	8, 1021/ 27
orders be not in	<b>unknown</b>	churches, for these be	8, 1022/ 4
be known folk, or	<b>unknown</b>	? And he also that	8, 1022/ 11
he be known, or	<b>unknown</b>	? If both he that	8, 1022/ 12
meant not that an	<b>unknown</b>	company should appoint unknown	8, 1022/ 22
unknown company should appoint	<b>unknown</b>	judges! And therefore it	8, 1022/ 22
the church of Christ	<b>unknown</b>	. When Saint Paul also	8, 1022/ 25
he meaneth not an	<b>unknown</b>	church. If they regard	8, 1023/ 4
should complain unto an	<b>unknown</b>	church, but either he	8, 1023/ 11
them to a church	<b>unknown</b>	... such one as they	8, 1023/ 15
go seek the secret,	<b>unknown</b>	church of elects to	8, 1024/ 4
should be a church	<b>unknown</b>	? And yet, because Friar	8, 1024/ 18
church; for of an	<b>unknown</b>	company can there be	8, 1024/ 28
be minister, should be	<b>unknown</b>	? Moreover, Saint Paul saith	8, 1024/ 32
should be a church	<b>unknown</b>	. For whereas all the	8, 1028/ 26
cannot be hidden nor	<b>unknown</b>	, if our Savior say	8, 1029/ 2
shall upon reasonable warning	<b>unlaugh</b>	again it all. But	8, 723/ 8
And he hath granted	<b>unlawful</b>	whoredom unto as many	8, 584/ 17
prince, but as an	<b>unlawful</b>	tyrant... because he doth	8, 585/ 6
pope hath himself "granted	<b>unlawful</b>	whoredom to as many	8, 586/ 31
or intrusion, or other	<b>unlawful</b>	coming, thereinto. And as	8, 629/ 9
such "marriage" is very	<b>unlawful</b>	lechery and plain abominable	8, 645/ 26
that chastity was an	<b>unlawful</b>	vow, and would that	8, 696/ 18
what law it were	<b>unlawful</b>	for him, to say	8, 865/ 33
the vow of chastity	<b>unlawful</b>	, and our wedding lawful	8, 928/ 9
both the learned and	<b>unlearned</b>	laypeople too may yet	8, 618/ 33
to beguile the poor	<b>unlearned</b>	people... with turning their	8, 624/ 24
us! Only the accursed	<b>unlearned</b>	people that know not	8, 641/ 31
Thou learned, or thou	<b>unlearned</b>	? Well ye wot that	8, 668/ 6
then? Thou that art	<b>unlearned</b>	? Thou that canst scantly	8, 668/ 9
thou, pardie, that art	<b>unlearned</b>	shalt perceive it anon	8, 668/ 11
every man learned and	<b>unlearned</b>	, for so far as	8, 668/ 19
Scripture, would he mock	<b>unlearned</b>	people, and make them	8, 784/ 35
And though that some	<b>unlearned</b>	use this word "learn	8, 846/ 19
men, but even by	<b>unlearned</b>	women too, such faults	8, 902/ 16
and open to men	<b>unlearned</b>	. For as for such	8, 923/ 33
here and there some	<b>unlearned</b>	and newfangled people with	8, 933/ 33
to the deceit of	<b>unlearned</b>	folk, and damnation of	8, 959/ 5
he shall speak very	<b>unlearnedly</b>	. For be the thing	8, 938/ 34
a point so far	<b>unlikely</b>	, and therefore so far	8, 723/ 10
belief as in the	<b>unmannerly</b>	manners and lawless laws	8, 663/ 23
filthy themselves, and therefore	<b>unmeet</b>	to rebuke other men's	8, 653/ 1
will think them fully	<b>unmeet</b>	to be mocked and	8, 679/ 31
ribalds, be men full	<b>unmeet</b>	for God to send	8, 717/ 20

as well that same	<b>unperfect</b>	token whereby I should	8, 894/ 4
point of Friar Barnes'	<b>unperfect</b>	tokens by which we	8, 905/ 21
perfect, ye see so	<b>unperfectly</b>	proved that of all	8, 883/ 21
had left the second	<b>unprinted</b>	. Is not this fashion	8, 603/ 24
still so far forth	<b>unproved</b>	that he seeth well	8, 859/ 24
leave his purpose all	<b>unproved</b>	. Now hath he, then	8, 882/ 37
a secret and an	<b>unproved</b>	truth... which is the	8, 950/ 15
seeth is yet more	<b>unreasonable</b>	and much more fond	8, 587/ 19
being so shamefully shameless,	<b>unreasonable</b>	, railing ribalds, be men	8, 717/ 20
all the kinds of	<b>unreasonable</b>	, brutish beasts, and then	8, 823/ 16
so foolish and so	<b>unreasonable</b>	that Tyndale and Barnes	8, 1002/ 26
from preaching into their	<b>unreasonable</b>	railing, against all the	8, 1010/ 32
But now against that	<b>unreasonable</b>	reason of theirs of	8, 1014/ 10
the matter yet rest	<b>unreproved</b>	. But of truth, our	8, 948/ 25
the great harm and	<b>unrestfulness</b>	that had grown by	8, 955/ 3
such evil fashion of	<b>unreverent</b>	railing upon great personages	8, 591/ 23
uncharitable manner and such	<b>unreverent</b>	fashion using yourselves at	8, 854/ 20
of the Church, derogating	<b>unreverently</b>	both the holy sacraments	8, 989/ 29
wholly err, and judgeth	<b>unright</b>	and excommunicateth him that	8, 943/ 14
war, among rebellious and	<b>unruly</b>	people... by which many	8, 608/ 21
churches findeth he many	<b>unsaintly</b>	vices, as I have	8, 1014/ 17
leave us "the Scripture"	<b>unsavory</b>	. Then raileth he forth	8, 709/ 30
our souls nothing but	<b>unsavory</b>	bread, or as Tyndale	8, 709/ 37
shall leave the other	<b>unserved</b>	." And therefore though Saint	8, 986/ 12
God would, one yet	<b>unshaven</b>	as shameless as any	8, 600/ 16
his hair of his	<b>unshaven</b>	crown grown out at	8, 600/ 34
it false, it were	<b>unsitting</b>	to suffer that manner	8, 590/ 26
though these words seem	<b>unsitting</b>	in such men's mouths	8, 765/ 31
happened to hear of	<b>unsought</b>	, or else that he	8, 701/ 10
and leave the church	<b>unsought</b>	. But it appeareth, since	8, 935/ 24
and token, but an	<b>unsure</b>	guess and conjecture, for	8, 878/ 29
person should leave us	<b>unsure</b>	of him, and only	8, 879/ 28
uncertain and the more	<b>unsure</b>	... Barnes bringeth the church	8, 911/ 33
can spy his prey	<b>untaught</b>	, which he could never	8, 723/ 13
ignorant that is yet	<b>untaught</b>	: yet those that would	8, 1032/ 26
him and not in	<b>unthrifty</b>	company fall to railing	8, 591/ 19
your first tale for	<b>untold</b>	." "Nay, sir," quoth he	8, 815/ 4
proof of my reason	<b>untouched</b>	... he durst not here	8, 603/ 27
side, whensoever we wax	<b>untoward</b>	and list no longer	8, 757/ 27
new doctrine which is	<b>untrue</b>	: but even now; of	8, 621/ 8
heresies, erroneous, false, and	<b>untrue</b>	, whereof neither any one	8, 627/ 30
And therefore Tyndale saith	<b>untrue</b>	when he saith they	8, 654/ 1
here written many words	<b>untrue</b>	, and given many monitions	8, 758/ 16
all." That is plain	<b>untrue</b>	. For if that heresy	8, 780/ 21
answers any one thing	<b>untrue</b>	but that." "Well, Webbe	8, 815/ 1
would work upon Tyndale's	<b>untrue</b>	position. I have also	8, 820/ 12
that Saint Paul said	<b>untrue</b>	in that he told	8, 823/ 20
many things more, were	<b>untrue</b>	and dangerous to live	8, 884/ 2
that Friar Barnes saith	<b>untrue</b>	in this point where	8, 963/ 13
his words, and Tyndale	<b>untruly</b>	glosseth them. For neither	8, 738/ 26

Scripture truly and which	<b>untruly</b>	, passeth my capacity to	8, 903/ 32
understand that Barnes hath	<b>untruly</b>	translated you Saint Bernard's	8, 986/ 26
very simple and an	<b>unwise</b>	argument, what time, to	8, 939/ 2
not only be reckoned	<b>unworthy</b>	to receive, as Saint	8, 630/ 26
by the apostles left	<b>unwritten</b>	. If he say that	8, 633/ 7
things that were left	<b>unwritten</b>	, and only delivered by	8, 656/ 35
things well-known and yet	<b>unwritten</b>	is, for example one	8, 657/ 7
a word of his	<b>unwritten</b>	to hide his intent	8, 665/ 30
the word of God	<b>unwritten</b>	and traditions of the	8, 677/ 2
those other holy things	<b>unwritten</b>	with all necessary understanding	8, 682/ 16
I say written and	<b>unwritten</b>	, and he but written	8, 800/ 10
it in writing or	<b>unwritten</b>	. For as for such	8, 1012/ 9
scripture of God shall	<b>uphold</b>	and maintain all their	8, 663/ 31
well arise and walk	<b>upright</b>	, while they live, again	8, 677/ 8
should he bear himself	<b>upright</b>	among all his fellows	8, 790/ 26
can of itself ascend	<b>upward</b>	. And then, the earth	8, 604/ 37
from Easter last past	<b>upward</b>	, and so forth in	8, 632/ 25
not without great and	<b>urgent</b>	causes manifestly arising upon	8, 710/ 24
the laws and lawful	<b>usages</b>	of the country where	8, 947/ 11
respect to good works,	<b>use</b>	no shrift nor penance	8, 583/ 32
us, nor none that	<b>use</b>	holy living, no Franciscan	8, 583/ 34
as should and would	<b>use</b>	them well. And no	8, 596/ 14
for feigned words, they	<b>use</b>	none other, if plain	8, 628/ 8
friars, and their monks	<b>use</b>	there in their "marriages	8, 629/ 26
blear our eyes with,	<b>use</b>	divers ways to draw	8, 656/ 5
in your hands, ye	<b>use</b>	to miswrite and corrupt	8, 682/ 30
prank of heretics to	<b>use</b>	that fashion of malicious	8, 684/ 11
purpensed falsifying of books	<b>use</b>	always these heretics, and	8, 684/ 28
which he saith we	<b>use</b>	in misconstruing of the	8, 686/ 2
so doth he after	<b>use</b>	the same church for	8, 739/ 18
variance: so doth he	<b>use</b>	both the service of	8, 744/ 10
before their baptism have	<b>use</b>	of reason, the goodness	8, 768/ 14
flesh as the Lollards	<b>use</b>	now to do on	8, 793/ 7
for lack of the	<b>use</b>	of reason... for want	8, 823/ 9
though that some unlearned	<b>use</b>	this word "learn" for	8, 846/ 19
doth the holy doctors	<b>use</b>	and allege these words	8, 847/ 14
and injury, and you	<b>use</b>	fornication among you, and	8, 854/ 10
true. For why to	<b>use</b>	diligence and forbear haste	8, 894/ 37
though God Almighty would	<b>use</b>	of a strange affection	8, 901/ 7
whereof, after the common	<b>use</b>	, it might be called	8, 907/ 33
so bold as to	<b>use</b>	any of these words	8, 919/ 26
such as these heretics	<b>use</b>	now, and yet peradventure	8, 920/ 15
shall our Savior himself	<b>use</b>	an excommunicamus... from which	8, 920/ 34
do they, too, that	<b>use</b>	them. But yet would	8, 932/ 15
things that many men	<b>use</b>	to do... yet are	8, 953/ 4
glad to treat and	<b>use</b>	those heretics so tenderly	8, 955/ 9
at their death... must	<b>use</b>	such ways thereto... as	8, 970/ 5
a hundred that did	<b>use</b>	it more than you	8, 983/ 37
soever a man may	<b>use</b>	that word "church," plain	8, 1001/ 5
though the Jews did	<b>use</b>	to suffer all their	8, 1032/ 3

and all holy ceremonies	<b>used</b>	in God's Service, and	8, 583/ 37
that manner to be	<b>used</b>	whereby the governors might	8, 590/ 27
be in such wise	<b>used</b>	toward the most simple	8, 590/ 31
now were of old	<b>used</b>	, in the time of	8, 632/ 4
old but that he	<b>used</b>	allegories. Luther and Tyndale	8, 635/ 30
rebuking that Saint John	<b>used</b>	. And therefore Tyndale saith	8, 653/ 36
the Catholic Church have	<b>used</b>	ever that craft, not	8, 683/ 34
God, so have they	<b>used</b>	themselves in other writers	8, 685/ 7
if they would have	<b>used</b>	this answer that Tyndale	8, 722/ 8
and when God hath	<b>used</b>	the knowledge of the	8, 739/ 22
wherefore our Savior himself	<b>used</b>	those means to persuade	8, 792/ 22
he had sold, and	<b>used</b>	continually to sell, many	8, 813/ 14
his answers... but so	<b>used</b>	myself as though I	8, 814/ 8
almost all the sacraments,	<b>used</b>	in the known Catholic	8, 842/ 27
many of the sacraments,	<b>used</b>	in the Catholic Church	8, 842/ 34
upon the holy ointment	<b>used</b>	in the consecration of	8, 863/ 12
taken into company, then	<b>used</b>	to lead men out	8, 877/ 4
satisfied, and also have	<b>used</b>	his ghostly counsel for	8, 884/ 23
fashion that M. Henry	<b>used</b>	of folly; that is	8, 901/ 8
of commanding have been	<b>used</b>	by folk somewhat better	8, 919/ 32
that Saint Paul himself	<b>used</b>	either that same word	8, 920/ 10
would Saint Gregory have	<b>used</b>	those words that he	8, 926/ 17
by, against the things	<b>used</b>	in the known Catholic	8, 932/ 5
virtuous works which were	<b>used</b>	therein and the miracles	8, 934/ 7
their sect great princes,	<b>used</b>	their authority against the	8, 954/ 27
Catholic people suffered and	<b>used</b>	none other defense... saving	8, 954/ 29
have for attaining thereof	<b>used</b>	himself sufficiently in such	8, 966/ 8
devotion are in vain	<b>used</b>	, the pledge or earnest	8, 967/ 31
what wiliness he hath	<b>used</b>	therein, and yet what	8, 969/ 31
of heart, with diligence	<b>used</b>	in avoiding sin and	8, 970/ 14
say that the ceremonies	<b>used</b>	in the baptism were	8, 982/ 30
other ornaments as are	<b>used</b>	in the church about	8, 988/ 18
day been the continually	<b>used</b>	order, as shameless as	8, 1011/ 17
name of "church" is	<b>used</b>	in Scripture sometimes for	8, 1012/ 29
of their evil behavior	<b>used</b>	at their housel, in	8, 1017/ 26
all. About this purpose	<b>useth</b>	he now this order	8, 576/ 6
Zwingli how fitly he	<b>useth</b>	his terms, in calling	8, 578/ 8
law is good, nor	<b>useth</b>	not himself as a	8, 585/ 5
it forth, that he	<b>useth</b>	it not once or	8, 602/ 21
ceremonies which the Church	<b>useth</b>	now were of old	8, 632/ 4
saith that the clergy	<b>useth</b>	to "destroy the literal	8, 635/ 22
general manner that he	<b>useth</b>	where he saith, "They	8, 667/ 5
example how the Church	<b>useth</b>	itself in the exposition	8, 733/ 34
then, like as God	<b>useth</b>	miracles and divers other	8, 739/ 15
himself. But, ordinarily, God	<b>useth</b>	outward means and instruments	8, 744/ 1
means, like as God	<b>useth</b>	the bodily senses, which	8, 744/ 6
to fear. For Tyndale	<b>useth</b>	none... but saith it	8, 797/ 9
in one thing he	<b>useth</b>	no good, honest fashion	8, 916/ 33
excommunicamus than any man	<b>useth</b>	now... wherewith many shall	8, 921/ 1
forgiven, to him that	<b>useth</b>	these ways to get	8, 965/ 12

every man so sufficiently	<b>useth</b>	to be so soon	8, 970/ 6
there, then set divers	<b>ushers</b>	under him to teach	8, 898/ 33
cause of the reverent	<b>using</b>	of the priest's person	8, 595/ 8
people, making of constitutions,	<b>using</b>	of ceremonies, taking away	8, 638/ 7
of the Church for	<b>using</b>	of true distinctions in	8, 741/ 33
and such unreverent fashion	<b>using</b>	yourselves at your assembly	8, 854/ 20
with God in well	<b>using</b>	and applying convenient occasions	8, 889/ 25
with these only women	<b>using</b>	no reason but such	8, 905/ 19
of amendment and well	<b>using</b>	of the sacraments shall	8, 966/ 7
and a wary living,	<b>using</b>	diligence to withstand sin	8, 966/ 12
that he turned the	<b>usual</b>	English words of "church	8, 589/ 10
of the clergy, which	<b>usually</b>	declare themselves repentant by	8, 588/ 19
saith, "Orate pro invicem,	<b>ut</b>	salvemini." Saint Augustine affirmeth	8, 969/ 20
words "quae talia habebat	<b>ut</b>	dimitterentur" declareth plainly the	8, 970/ 21
that they have with	<b>utter</b>	defiance forsaken both the	8, 599/ 33
all, every one, "with	<b>utter</b>	defiance forsaken both the	8, 600/ 20
because he should not	<b>utter</b>	his brother's fault unto	8, 948/ 15
brain that he hath	<b>uttered</b>	himself such things with	8, 785/ 9
to whom he had	<b>uttered</b>	of his books before	8, 813/ 31
bewrayed, and his counsel	<b>uttered</b>	, by Almighty God himself	8, 816/ 27
such ungracious matters and	<b>uttering</b>	of such poisoned books	8, 813/ 23
of mine ale and	<b>uttering</b>	of my chaffer to	8, 903/ 12
out on every side,	<b>utterly</b>	thrown down and overwhelmed	8, 623/ 37
to say the same	<b>utterly</b>	of all the remnant	8, 625/ 19
to be mortal, and	<b>utterly</b>	die with the body	8, 626/ 1
and in some places	<b>utterly</b>	quenched, when the people	8, 635/ 20
places of Scripture as	<b>utterly</b>	condemn to the devil	8, 640/ 13
in the end, that	<b>utterly</b>	marreth all his matter	8, 648/ 1
upon all three, and	<b>utterly</b>	love no Lenten fast	8, 653/ 33
that one matter alone	<b>utterly</b>	destroyed the foundation of	8, 657/ 11
of that church, and	<b>utterly</b>	to dissolve the body	8, 672/ 3
devil, already dead and	<b>utterly</b>	destroyed in spirit... and	8, 673/ 16
lo, the King's Highness	<b>utterly</b>	confuted Luther upon Luther's	8, 677/ 38
preaching is this but	<b>utterly</b>	to forbid them? not	8, 702/ 28
that all others are	<b>utterly</b>	feigned and false, both	8, 745/ 9
effectual to turn over	<b>utterly</b>	and destroy clearly Tyndale's	8, 754/ 31
be after forgiven, but	<b>utterly</b>	damned remediless. Which false	8, 758/ 14
proof for his purpose,	<b>utterly</b>	spent about naught. And	8, 764/ 20
own bringing forth, destroyeth	<b>utterly</b>	Barnes' whole purpose, but	8, 835/ 34
that repenteth, let him	<b>utterly</b>	repent. Let him show	8, 867/ 36
every man put himself	<b>utterly</b>	in the power of	8, 868/ 7
avail Friar Barnes... but	<b>utterly</b>	they leave his purpose	8, 882/ 36
were, by your words,	<b>utterly</b>	vain! For ye say	8, 895/ 2
Friar Barnes... but it	<b>utterly</b>	destroyeth Friar Barnes' false	8, 914/ 24
Barnes that they do	<b>utterly</b>	confound Friar Barnes' heresy	8, 934/ 35
that Friar Barnes hath	<b>utterly</b>	failed of proving his	8, 942/ 25
quite against himself, and	<b>utterly</b>	destroyeth his own church	8, 972/ 19
wrinkled and not all	<b>utterly</b>	spotless, and that it	8, 974/ 9
publican." This is the	<b>uttermost</b>	pain that our Master	8, 945/ 16
hearers, if for their	<b>uttermost</b>	remedy he would send	8, 1023/ 14

thing itself, and let	<b>vain</b>	words pass. More Very	8, 608/ 4
own deeds, and in	<b>vain</b>	traditions of their own	8, 609/ 30
of which was many	<b>vain</b>	, some evil, and some	8, 612/ 10
their false glosses and	<b>vain</b>	fleshly traditions. He made	8, 691/ 20
that it was no	<b>vain</b>	doctrine... but that it	8, 730/ 20
Saint Augustine saith, "In	<b>vain</b>	soundeth at the ear	8, 747/ 35
given many monitions in	<b>vain</b>	... and had also done	8, 758/ 17
that it were in	<b>vain</b>	for any man to	8, 786/ 14
reward all wrought in	<b>vain</b>	which thing the liberal	8, 820/ 1
never be preached in	<b>vain</b>	, but some men must	8, 873/ 37
by your words, utterly	<b>vain</b>	! For ye say I	8, 895/ 3
of devotion are in	<b>vain</b>	used, the pledge or	8, 967/ 31
they received it in	<b>vain</b>	, treasuring and laying up	8, 967/ 34
and he labor in	<b>vain</b>	to pull down Christ's	8, 992/ 17
Vigilantius Dormitantius, Manichaeus,	<b>Valentinus</b>	, Arius, Jovinian, Helvidius, Eunomius	8, 694/ 34
Eutyches Heretic, Ebion Heretic,	<b>Valentinus</b>	Heretic, Eunomius Heretic, Arius	8, 728/ 3
his people from the	<b>valley</b>	looking up upon him	8, 591/ 36
was before, suffered to	<b>vanish</b>	away, as it were	8, 1033/ 20
may marvel where were	<b>vanished</b>	away all his five	8, 598/ 16
his distinction then clean	<b>vanished</b>	and gone. For then	8, 748/ 33
man that considereth the	<b>variance</b>	in the expositions of	8, 612/ 24
that in the great	<b>variance</b>	of our faiths the	8, 658/ 6
all our debate and	<b>variance</b>	hath been about the	8, 658/ 33
thereof, ariseth all the	<b>variance</b>	. Which "thou" meaneth he	8, 668/ 8
senses some debate and	<b>variance</b>	: so doth he use	8, 744/ 9
since the debate and	<b>variance</b>	is not in the	8, 812/ 3
and be fallen at	<b>variance</b>	with her, and so	8, 904/ 1
readers, that all the	<b>variance</b>	between them and us	8, 995/ 39
standeth between us in	<b>variance</b>	, which is in effect	8, 1001/ 21
these had been the	<b>variances</b>	between the Jews and	8, 721/ 28
when they were dead,	<b>varied</b>	they never so far	8, 694/ 17
that were false therein	<b>varied</b>	from the consent of	8, 713/ 8
or that they had	<b>varied</b>	together upon the right	8, 721/ 17
they all have each	<b>varied</b>	from other in the	8, 1012/ 37
we agree... and he	<b>varieth</b>	from... all the old	8, 766/ 21
wherein each of them	<b>varieth</b>	with other as well	8, 872/ 18
the whole world the	<b>variety</b>	of good parts and	8, 907/ 17
these men and we	<b>vary</b>	nowadays, those old prophets	8, 621/ 4
where he seeth them	<b>vary</b>	and doubt yet must	8, 724/ 23
and the Catholic Church	<b>vary</b>	, we agree... and he	8, 766/ 20
as they and we	<b>vary</b>	for... as appeareth well	8, 811/ 26
all that ever we	<b>vary</b>	for, to leave both	8, 812/ 9
their contrary sects so	<b>vary</b>	between themselves that Lutherans	8, 817/ 21
Friar Barnes and we	<b>vary</b>	, and wherein William Tyndale	8, 872/ 15
William Tyndale and we	<b>vary</b>	, and wherein Friar Luther	8, 872/ 16
Friar Luther and we	<b>vary</b>	, and wherein Friar Huessgen	8, 872/ 16
Friar Huessgen and we	<b>vary</b>	, and wherein we vary	8, 872/ 17
vary, and wherein we	<b>vary</b>	with all the other	8, 872/ 17
that they and we	<b>vary</b>	for be for our	8, 872/ 23
all you other churches	<b>vary</b>	with her, and tell	8, 903/ 25

their own heads to	<b>vary</b>	from all the remnant	8, 942/ 8
they and we to	<b>vary</b>	upon the means of	8, 996/ 15
then in this we	<b>vary</b>	with all our adversaries	8, 1000/ 13
one of them always	<b>varying</b>	from the doctrine of	8, 618/ 10
of another, and all	<b>varying</b>	from the doctrine of	8, 618/ 10
fall into the mashing	<b>vat</b>	and turn himself into	8, 713/ 36
out of the heart	<b>vein</b>	, that the sins without	8, 961/ 19
tears flowing from the	<b>vein</b>	of the heart, and	8, 965/ 11
es tu, haeretice Pelagiane	<b>vel</b>	Caelestiane?" ("Where art thou	8, 964/ 2
there of those a	<b>vengeable</b>	many... and be not	8, 662/ 13
beggary (by the very	<b>vengeance</b>	of God, full sore	8, 628/ 11
of death after the	<b>vengeance</b>	of God fallen upon	8, 635/ 6
great miracle took open	<b>vengeance</b>	. And some others there	8, 793/ 20
for which God taketh	<b>vengeance</b>	upon you; for many	8, 854/ 23
sin conceived till the	<b>vengeance</b>	taken, they were still	8, 1007/ 5
between deadly sin and	<b>venial</b>	, as Tyndale doth, and	8, 863/ 27
then had that were	<b>venial</b>	. For they be forgiven	8, 960/ 15
What thing soever of	<b>venial</b>	sins is not redeemed	8, 968/ 9
of purgatory till the	<b>venial</b>	sins above-named be consumed	8, 968/ 32
of any of those	<b>venomous</b>	harlots that counterfeit their	8, 894/ 22
in his book De	<b>vera</b>	et falsa paenitentia, where	8, 867/ 34
also in this point	<b>verified</b>	... to which truth Saint	8, 615/ 31
that is so clearly	<b>verified</b>	in these heretics now	8, 627/ 33
his at last be	<b>verified</b>	plain upon them, in	8, 628/ 36
the second point, is	<b>verified</b>	in every man of	8, 848/ 19
in spirit that is	<b>verified</b>	once in every man	8, 850/ 37
the very church be	<b>verified</b>	upon every man of	8, 851/ 7
being sanctified is not	<b>verified</b>	in every man. And	8, 851/ 8
full age not fully	<b>verified</b>	in any man. Now	8, 851/ 10
of Christ be always	<b>verified</b>	: "I will not leave	8, 999/ 13
all his apostles" I	<b>verily</b>	believe, in good faith	8, 600/ 21
they shut it up?	<b>Verily</b>	, with their traditions and	8, 610/ 2
other authentic writing, but	<b>verily</b>	well also by the	8, 631/ 33
help me God, I	<b>verily</b>	fear they shall fall	8, 664/ 24
point do more than	<b>verily</b>	represent the scribes and	8, 672/ 5
hath spoken them, and	<b>verily</b>	meant and intended by	8, 687/ 17
us that Christ neither	<b>verily</b>	died nor verily rose	8, 740/ 17
neither verily died nor	<b>verily</b>	rose again; even likewise	8, 740/ 17
such things as he	<b>verily</b>	knoweth, believe some such	8, 781/ 35
outrageous blasphemy that I	<b>verily</b>	suppose, in my mind	8, 788/ 22
it. For I suppose	<b>verily</b>	that until Friar Luther	8, 808/ 8
sure. For he thinketh	<b>verily</b>	there can no man	8, 813/ 6
belieth them. And I	<b>verily</b>	think that some one	8, 833/ 5
likely to say again, "	<b>Verily</b>	, Father Barnes, here ye	8, 890/ 22
the mouth. "And I	<b>verily</b>	think that the thing	8, 893/ 4
tokens of them. "And	<b>verily</b>	, good Father Barnes, it	8, 893/ 13
to say again, "Yea,	<b>verily</b>	, Father Barnes, well-favoredly, for	8, 893/ 32
further which I think	<b>verily</b>	ye would have done	8, 893/ 35
plain against him. But	<b>verily</b>	methinketh that in one	8, 916/ 33
he both... and I	<b>verily</b>	believe that against his	8, 933/ 10

in which we may	<b>verily</b>	behold the heavenly mysteries	8, 977/ 1
have said... but that	<b>verily</b>	, whosoever taste thereof shall	8, 991/ 12
God, that is the	<b>Verity</b>	." And "for this cause	8, 846/ 25
of faith and of	<b>verity</b>	," etc. O my lords	8, 858/ 1
and of his blessed	<b>verity</b>	. More In all this	8, 858/ 8
Christ and his blessed	<b>verity</b>	; and no man findeth	8, 858/ 21
instead of Christ's blessed	<b>verity</b>	. Now, in telling us	8, 858/ 23
and there is no	<b>verity</b>	in him. More Lo	8, 859/ 12
his all manner of	<b>verity</b>	, so that she cannot	8, 862/ 6
willing to know the	<b>verity</b>	of faith, but the	8, 874/ 24
bright sun of his	<b>verity</b>	written in the Holy	8, 885/ 18
confession of faith and	<b>verity</b>	." These words of Lyra	8, 910/ 9
and of his blessed	<b>verity</b>	." Barnes would here seem	8, 910/ 24
Christ and his blessed	<b>verity</b>	," what saith he other	8, 911/ 4
willing to know the	<b>verity</b>	of faith, but the	8, 928/ 33
good commentators expound these	<b>verses</b>	, saith of him himself	8, 761/ 34
the true church and	<b>very-faithful</b>	folk how happeth it	8, 662/ 35
may be made a	<b>vessel</b>	of gold or silver	8, 1021/ 9
are not only golden	<b>vessels</b>	and silver, but also	8, 734/ 26
there are not only	<b>vessels</b>	of gold and silver	8, 1021/ 6
silver, but there are	<b>vessels</b>	also of wood of	8, 1021/ 6
anointed fingers, your holy	<b>vestments</b>	, your holy chalices, and	8, 861/ 9
anointed persons, and upon	<b>vestments</b>	... and chalices, and mocking	8, 863/ 13
church bells, Books, candles,	<b>vestments</b>	, chalices, holy chrism, oil	8, 932/ 6
to God's Service... nor	<b>vestments</b>	, candles, Books, and chalices	8, 932/ 23
all hallowing of copes,	<b>vestments</b>	, and chalices, and such	8, 988/ 17
neither did the Donatists	<b>vex</b>	Saint Augustine with that	8, 961/ 35
which the Donatists did	<b>vex</b>	Saint Augustine. Now, if	8, 962/ 14
thing with which we	<b>vex</b>	Friar Barnes. Yet if	8, 962/ 31
wealth they hated; for "	<b>vexation</b>	giveth understanding," and "the	8, 955/ 28
process of those four	<b>vexations</b>	of the Church, Saint	8, 987/ 35
one of those four	<b>vexations</b>	one of those four	8, 988/ 4
words, the which was	<b>vexed</b>	of the Donatists with	8, 860/ 23
words, the which was	<b>vexed</b>	of the Donatists with	8, 959/ 16
against the Donatists, which "	<b>vexed</b>	," saith he, Saint Augustine	8, 961/ 32
as for them, they	<b>vexed</b>	Saint Augustine with this	8, 961/ 37
which Friar Barnes is	<b>vexed</b>	now is not the	8, 962/ 13
And therefore the Donatists	<b>vexed</b>	not Saint Augustine with	8, 962/ 30
that Saint Augustine was	<b>vexed</b>	by the Donatists with	8, 963/ 14
that himself is now	<b>vexed</b>	with us. But this	8, 963/ 15
in diverse times diversely	<b>vexed</b>	... first by paynims, that	8, 987/ 27
wot well, no man	<b>vexeth</b>	Friar Barnes with that	8, 962/ 3
under God, and Christ's	<b>vicar</b>	in earth and so	8, 576/ 31
nor archdeacon, parson nor	<b>vicar</b>	, to nun nor friar	8, 838/ 22
and confess for Christ's	<b>vicar</b>	in "the church." And	8, 910/ 2
pope is but the	<b>vicar</b>	of Christ, and not	8, 921/ 30
Jesus," and the pope "	<b>vicar</b>	" under Christ, and confesseth	8, 924/ 5
the pope is the	<b>vicar</b>	of Christ here upon	8, 963/ 4
preaching believed that any	<b>vice</b>	were sin! But first	8, 765/ 16
all abominable deeds and	<b>vice</b>	: I said but the	8, 779/ 10

but nevertheless for that	<b>vice</b>	which goeth next it	8, 793/ 15
as are well-known for	<b>vice</b>	, which ye find and	8, 904/ 5
them honor in their	<b>vices</b>	. And if there were	8, 596/ 36
the Baptist rebuked the	<b>vices</b>	of the Jews not	8, 653/ 11
that time the same	<b>vices</b>	in the Catholic Church	8, 734/ 10
see also that such	<b>vices</b>	as are well-known for	8, 904/ 5
findeth he many unsaintly	<b>vices</b>	, as I have partly	8, 1014/ 17
fall to the same	<b>vices</b>	still. And when Saint	8, 1017/ 23
describeth he partly the	<b>vicious</b>	living, and partly the	8, 732/ 25
it is for any	<b>vicious</b>	person to take upon	8, 765/ 20
gowns, and rochets, and	<b>vicious</b>	living, all these things	8, 831/ 28
to their charge the	<b>vicious</b>	living that he layeth	8, 833/ 2
and against all other	<b>vicious</b>	and misruled persons, and	8, 919/ 29
such works as be	<b>vicious</b>	indeed, which Barnes planteth	8, 932/ 13
they put trust of	<b>victory</b>	, some in horses and	8, 763/ 24
that now their three-days'	<b>victual</b>	that they brought from	8, 937/ 17
it. Now, as for	<b>victuals</b>	... they may provide at	8, 922/ 17
us? Nicolaus and Cerinthus,	<b>Vigilantius</b>	Dormitantius, Manichaeus, Valentinus, Arius	8, 694/ 33
great, and of such	<b>vigor</b>	and strength, that those	8, 766/ 28
that shall have such	<b>vigor</b>	and strength therein that	8, 995/ 25
should be in so	<b>vile</b>	manner handled at his	8, 986/ 4
man, but a very,	<b>vile</b>	worm. A man may	8, 986/ 5
some in dishonest and	<b>vile</b>	; let us therefore endeavor	8, 1021/ 8
ween, so poor a	<b>village</b>	in Christendom, in which	8, 705/ 13
is dwelling any one	<b>villainous</b>	knave, but he may	8, 705/ 14
in his epistle to	<b>Vincentius</b>	(which epistle is in	8, 740/ 9
broken off from this	<b>vine</b>	of Christ's Mystical Body	8, 603/ 4
is compared to the	<b>vine</b>	, and all the members	8, 861/ 26
I am the very	<b>vine</b>	, and ye be the	8, 870/ 4
it abide in the	<b>vine</b>	... no more," said our	8, 870/ 6
branches of that very	<b>vine</b>	... may by the devil's	8, 870/ 10
fall off from the	<b>vine</b>	and so bring forth	8, 870/ 11
the branches of that	<b>vine</b>	. And thus meaneth Barnes	8, 870/ 15
a branch of that	<b>vine</b>	can never sin deadly	8, 870/ 20
branch of that very	<b>vine</b>	but by God's election	8, 870/ 21
without members, nor the	<b>vine</b>	left without branches); since	8, 871/ 8
that labored within the	<b>vineyard</b>	. It is she only	8, 976/ 31
But the pope with	<b>violence</b>	compelleth us to have	8, 596/ 2
company, "the pope with	<b>violence</b>	compelleth us to have	8, 596/ 27
compelleth him not with	<b>violence</b>	to do them honor	8, 596/ 35
compelleth no man with	<b>violence</b>	to believe that priest	8, 597/ 12
the heretics began such	<b>violence</b>	themselves. For yet in	8, 954/ 23
intruded by force and	<b>violence</b>	into their places, and	8, 1027/ 10
For as the young	<b>viper</b>	serpents gnaw out their	8, 672/ 7
them the generation of	<b>vipers</b>	and serpents. Of John	8, 648/ 13
called the "generation of	<b>vipers</b>	." For as the young	8, 672/ 7
the generation of poisoned	<b>vipers</b>	can neither understand nor	8, 718/ 16
the generation of poisoned	<b>vipers</b>	can neither understand nor	8, 727/ 2
that the generation of	<b>vipers</b>	can neither understand nor	8, 728/ 25
to believe the perpetual	<b>virginity</b>	of our Lady; wherewith	8, 657/ 8

Saint Paul saith that	<b>virginity</b>	is better than the	8, 699/ 7
Book) that the perpetual	<b>virginity</b>	of our Lady, he	8, 809/ 2
article of the perpetual	<b>virginity</b>	of our Lady... Tyndale	8, 809/ 25
but that the perpetual	<b>virginity</b>	of our Lady is	8, 1005/ 2
objection of the perpetual	<b>virginity</b>	of our Blessed Lady	8, 1005/ 31
the perpetuity of her	<b>virginity</b>	. But yet, since no	8, 1006/ 7
parable of the ten	<b>virgins</b>	, five fools and five	8, 1016/ 27
spouse with the wise	<b>virgins</b>	shall be gone in	8, 1016/ 33
parable of the ten	<b>virgins</b>	, five wise and five	8, 1020/ 3
either of faith or	<b>virtue</b>	that the synagogue of	8, 617/ 7
themselves, and call them	<b>virtue</b>	, and avow the break	8, 653/ 16
points of faith or	<b>virtue</b>	, the false sentence for	8, 677/ 34
of such holiness and	<b>virtue</b>	(and now holy saints	8, 679/ 29
only the known, approved	<b>virtue</b>	of their living, but	8, 722/ 12
commended for any great	<b>virtue</b>	, a friar to wed	8, 733/ 4
the manners, and the	<b>virtue</b>	of those two men	8, 750/ 35
come, and were by	<b>virtue</b>	thereof made able to	8, 755/ 23
of truth and of	<b>virtue</b>	, which expresseth its own	8, 765/ 33
men of such excellent	<b>virtue</b>	that these heretics' hearts	8, 766/ 12
virtues be all one	<b>virtue</b>	, and that one virtue	8, 784/ 33
virtue, and that one	<b>virtue</b>	were three, against both	8, 784/ 34
nor of so much	<b>virtue</b>	, as were Saint Augustine	8, 805/ 16
living, and more very	<b>virtue</b>	in him... than have	8, 833/ 6
and should persevere in	<b>virtue</b>	, and if they fall	8, 852/ 14
their effect, strength, and	<b>virtue</b>	of Christ's Passion. But	8, 906/ 27
Lord Jesus Christ, in	<b>virtue</b>	of our Lord Jesus	8, 920/ 23
of God, in the	<b>virtue</b>	of Christ's Passion, by	8, 970/ 12
to be with the	<b>virtue</b>	of patience, and the	8, 978/ 12
in faith as other	<b>virtues</b>	? But so is it	8, 677/ 20
and which were the	<b>virtues</b>	, that so flowered in	8, 731/ 25
as for the other	<b>virtues</b>	and manners that then	8, 731/ 34
those manners and those	<b>virtues</b>	, that we might thereby	8, 732/ 1
Catholic Church. And what	<b>virtues</b>	be those? Surely even	8, 732/ 28
teacheth now, and which	<b>virtues</b>	in this Catholic church	8, 732/ 29
Saint Augustine rehearseth the	<b>virtues</b>	that he praiseth in	8, 732/ 34
Saint Augustine and the	<b>virtues</b>	that then were in	8, 733/ 6
all his high fleshly	<b>virtues</b>	, layeth not in that	8, 751/ 28
alone" only, without other	<b>virtues</b>	, but stand also with	8, 779/ 9
three diverse and distinct	<b>virtues</b>	. For as Saint Paul	8, 780/ 17
bald gloss, that three	<b>virtues</b>	be all one virtue	8, 784/ 33
of those other two	<b>virtues</b>	not the feeling of	8, 825/ 31
us somewhat of their	<b>virtues</b>	, to the intent they	8, 977/ 29
unto himself, for a	<b>virtuous</b>	, good, and faithful final	8, 575/ 13
great assemblies of holy,	<b>virtuous</b>	fathers have in old	8, 586/ 4
be, against so many	<b>virtuous</b>	old holy fathers as	8, 586/ 15
writing, Gratian, a good,	<b>virtuous</b>	, and well-learned man, compiled	8, 593/ 13
Scripture, by the old,	<b>virtuous</b>	doctors that had in	8, 612/ 16
example of his own	<b>virtuous</b>	living; whereas these rebukers	8, 653/ 12
and died, a holy,	<b>virtuous</b>	man. But by these	8, 662/ 7
the good living and	<b>virtuous</b>	conversation that he then	8, 730/ 37

was, by the good,	<b>virtuous</b>	living that then was	8, 731/ 13
with Christian living and	<b>virtuous</b>	conversation to win their	8, 731/ 15
Church, extolling the holy,	<b>virtuous</b>	living of their own	8, 732/ 19
fair visage of very	<b>virtuous</b>	living, and preached not	8, 732/ 20
and besides that, the	<b>virtuous</b>	living that then was	8, 732/ 26
a word that the	<b>virtuous</b>	living of the Church	8, 734/ 13
place speaketh of the	<b>virtuous</b>	living of the Church	8, 734/ 14
of either persecution or	<b>virtuous</b>	living, as Tyndale would	8, 736/ 7
believers, but also good,	<b>virtuous</b>	livers, and never did	8, 760/ 21
meanwhile how many good,	<b>virtuous</b>	priests and religious people	8, 832/ 3
that are good and	<b>virtuous</b>	can take no great	8, 832/ 18
again, therein many right	<b>virtuous</b>	folk, and such as	8, 832/ 26
whole company where many	<b>virtuous</b>	people are among them	8, 835/ 23
not always holy and	<b>virtuous</b>	in his own heart	8, 853/ 21
country good and holy,	<b>virtuous</b>	men, as hath appeared	8, 856/ 5
under a cloak of	<b>virtuous</b>	living and cleanness they	8, 879/ 20
favor to the good,	<b>virtuous</b>	people that are in	8, 911/ 24
all the unknown good,	<b>virtuous</b>	people that have true	8, 912/ 26
be, all the meinie,	<b>virtuous</b>	in all points besides	8, 912/ 29
and especially so fully	<b>virtuous</b>	and holy as holy	8, 912/ 30
Church both concerning the	<b>virtuous</b>	works which were used	8, 934/ 6
church of all holy,	<b>virtuous</b>	men, clean without spot	8, 950/ 9
points of faith or	<b>virtuous</b>	living. Now, where Christ	8, 950/ 30
of only good, holy,	<b>virtuous</b>	people, pure and clean	8, 963/ 9
sin and doing good,	<b>virtuous</b>	works in his life	8, 970/ 15
was by a very	<b>virtuous</b>	, holy man, in the	8, 989/ 21
put down the good,	<b>virtuous</b>	ceremonies of the Church	8, 1023/ 1
communication or his good,	<b>virtuous</b>	, Christian works, a good	8, 1026/ 23
their places, and many	<b>virtuous</b>	people of the right	8, 1027/ 11
that a good, holy,	<b>virtuous</b>	man of the true	8, 1027/ 20
would a very holy,	<b>virtuous</b>	man not let to	8, 1027/ 27
were a good, holy,	<b>virtuous</b>	man, so pure and	8, 1028/ 4
nuns were well and	<b>virtuously</b>	done. And thus ye	8, 690/ 12
day a right fair	<b>visage</b>	of very virtuous living	8, 732/ 20
than if he went	<b>visible</b>	before us all naked	8, 644/ 18
which every one is	<b>visible</b>	. But thereto answereth also	8, 845/ 10
which every one is	<b>visible</b>	, but the congregation of	8, 845/ 16
all her parts being	<b>visible</b>	, herself were yet invisible	8, 845/ 20
forsake; but though he	<b>visit</b>	their iniquities with the	8, 608/ 33
after the safe-conduct and	<b>visiting</b>	the congregation, without whose	8, 885/ 31
the Scripture adulterated and	<b>vitiated</b>	with false glosses and	8, 622/ 22
he should be a "	<b>voice</b>	crying in desert, "Make	8, 651/ 15
Christ's sheep hear the	<b>voice</b>	of Christ (John 10	8, 718/ 7
wolves hear not his	<b>voice</b>	, but compel the Scripture	8, 718/ 8
Christ's sheep hear the	<b>voice</b>	of Christ (John 10	8, 726/ 29
wolves hear not his	<b>voice</b>	, but compel the Scripture	8, 726/ 31
own sheep hear his	<b>voice</b>	, but the world heareth	8, 728/ 35
that they hear Christ's	<b>voice</b>	... but also for the	8, 729/ 8
understand, nor know, the	<b>voice</b>	of Christ that is	8, 729/ 10
and therefore understandeth his	<b>voice</b>	, and can discern his	8, 729/ 25

My sheep hear my	<b>voice</b>	, and another man's voice	8, 861/ 35
voice, and another man's	<b>voice</b>	do they not know	8, 861/ 36
that she knoweth the	<b>voice</b>	of Christ from other	8, 862/ 2
and must hear the	<b>voice</b>	of her shepherd. And	8, 862/ 13
not err, because the	<b>voice</b>	of her shepherd cannot	8, 862/ 14
hear none other man's	<b>voice</b>	but his. More Here	8, 862/ 22
the hearing of Christ's	<b>voice</b>	, and cleaving to his	8, 869/ 17
because she heareth the	<b>voice</b>	of her shepherd, and	8, 869/ 24
and must hear the	<b>voice</b>	of her shepherd. And	8, 869/ 34
are mine hear my	<b>voice</b>	, and hear not the	8, 888/ 11
and hear not the	<b>voice</b>	of a stranger"; and	8, 888/ 11
his do hear his	<b>voice</b>	, and not the voice	8, 889/ 19
voice, and not the	<b>voice</b>	of strangers he seemeth	8, 889/ 19
in writing nor in	<b>voice</b>	, nor yet in signification	8, 916/ 17
do hear any other	<b>voice</b>	than Christ's... then are	8, 918/ 35
You bring not his	<b>voice</b>	... but you come with	8, 918/ 38
come with your own	<b>voice</b>	, with your own statutes	8, 919/ 1
you hear not the	<b>voice</b>	of the true shepherd	8, 919/ 7
They have not the	<b>voice</b>	of God with them	8, 919/ 18
be not always the	<b>voice</b>	of murderers and thieves	8, 920/ 7
because there needed no	<b>voice</b>	in that... therefore will	8, 920/ 27
excommunicamus is not the	<b>voice</b>	of only murderers and	8, 921/ 3
adherents... would with one	<b>voice</b>	, with mandamus, mandamus, praecipimus	8, 926/ 32
My sheep hear my	<b>voice</b>	, and another man's voice	8, 980/ 26
voice, and another man's	<b>voice</b>	do they not know	8, 980/ 27
do not know the	<b>voice</b>	of any other man	8, 980/ 35
they know not the	<b>voice</b>	of strangers." And now	8, 981/ 2
do not know the	<b>voice</b>	of "any other man	8, 981/ 4
Catholic church by the	<b>voice</b>	of such strangers (that	8, 981/ 15
to wit, by the	<b>voice</b>	of such heretics) Christ's	8, 981/ 16
as Saint Paul whose	<b>voice</b>	Christ's sheep do hear	8, 981/ 18
the body by its	<b>voice</b>	, and the body known	8, 1010/ 30
of Christ from other	<b>voices</b>	, and cannot err in	8, 862/ 3
excommunicamus. These be the	<b>voices</b>	of murderers and thieves	8, 919/ 4
these words "be the	<b>voices</b>	of murderers and thieves	8, 919/ 21
baptizing of children is	<b>void</b>	, and they that say	8, 664/ 9
standing but indifferent and	<b>void</b>	of obstinate frowardness, if	8, 749/ 9
return again to me	<b>void</b>	or empty. For he	8, 881/ 20
not again to God	<b>void</b>	, if it take hold	8, 882/ 12
returneth not to him	<b>void</b>	, if it take hold	8, 882/ 14
should it not be	<b>void</b>	; for the merit should	8, 882/ 25
be well able to	<b>void</b>	... so strong a thing	8, 902/ 18
we: that they are	<b>void</b>	and empty of the	8, 977/ 22
Ergo, but if ye	<b>void</b>	well that it is	8, 1029/ 34
might so soon be	<b>voided</b>	... he trusted well, good	8, 681/ 15
is well and clearly	<b>voided</b>	and proved far unlike	8, 683/ 23
that he shall be	<b>voided</b>	"the church"... and reputed	8, 1026/ 6
timore nocturne, a sagitta	<b>volante</b>	in dia, a negotio	8, 988/ 2
Bernard saith, "Pro huiusmodi	<b>volunt</b>	esse, et sunt, ecclesiarum	8, 987/ 6
and chalice, be things	<b>voluntary</b>	, to the doing whereof	8, 700/ 22

we say that the	<b>voluntary</b>	things be not lawful	8, 700/ 32
upon such kinds of "	<b>voluntary</b>	," to help first such	8, 701/ 9
we bestowed aught upon "	<b>voluntary</b>	," to seek and search	8, 701/ 19
upon such kinds of "	<b>voluntary</b>	"; so that finally the	8, 701/ 27
these men call it, "	<b>voluntary</b>	." Howbeit, I marvel why	8, 702/ 12
should call it all "	<b>voluntary</b>	"; for some of it	8, 702/ 13
things that they call "	<b>voluntary</b>	" should be by any	8, 702/ 27
these folk call all "	<b>voluntary</b>	," the Church teacheth right	8, 703/ 3
and satisfaction... not only	<b>voluntary</b>	besides, but also such	8, 868/ 16
nor the Church did	<b>vomit</b>	and spew them out	8, 626/ 35
that he will therefore	<b>vouchsafe</b>	to do anything at	8, 582/ 25
not, he saith, "greatly"	<b>vouchsafe</b>	to speak of. And	8, 834/ 24
that he will greatly	<b>vouchsafe</b>	to speak of. O	8, 835/ 19
that no man should	<b>vouchsafe</b>	to read over once	8, 862/ 26
the intent they may	<b>vouchsafe</b>	to pray for us	8, 977/ 29
and no man after	<b>vouchsafe</b>	, but if they amended	8, 1032/ 34
passing, in that he	<b>vouchsafed</b>	himself to come into	8, 755/ 15
so much as have	<b>vouchsafed</b>	to bid him once	8, 1027/ 34
many of them did	<b>vow</b>	chastity and kept it	8, 640/ 35
chastity and break their	<b>vow</b>	, and will do no	8, 641/ 1
the break of their	<b>vow</b>	for well done, and	8, 653/ 17
friar may set his	<b>vow</b>	at naught and wed	8, 689/ 13
chastity was an unlawful	<b>vow</b>	, and would that monks	8, 696/ 19
that to break the	<b>vow</b>	of chastity is a	8, 704/ 14
the scripture for us, "	<b>Vow</b>	ye and pay it	8, 716/ 1
monks, that have by	<b>vow</b>	forsaken flesh, may lawfully	8, 804/ 26
rule... and that they	<b>vow</b>	chastity... and for that	8, 831/ 32
them, some for the	<b>vow</b>	of chastity and some	8, 887/ 17
in contempt of his	<b>vow</b>	and his oath too	8, 925/ 22
whoso maketh any such	<b>vow</b>	weening that he have	8, 926/ 1
in faith, that no	<b>vow</b>	of chastity should let	8, 927/ 17
we will prove the	<b>vow</b>	of chastity unlawful, and	8, 928/ 9
and consent that the	<b>vow</b>	of chastity may not	8, 941/ 34
she had broken her	<b>vow</b>	, whereof we find no	8, 1006/ 4
that our Lady did	<b>vow</b>	chastity. And of very	8, 1006/ 12
pleasure lawfully break his	<b>vow</b>	and wed; and so	8, 1034/ 4
defoul shamefully with their	<b>vow-breaking</b>	bitchery, that never was	8, 653/ 7
despite of Matrimony and	<b>vowed</b>	chastity both, to pollute	8, 630/ 19
holy men, that have	<b>vowed</b>	chastity and break their	8, 640/ 36
a man professing once	<b>vowed</b>	chastity was, for all	8, 659/ 19
liberty to wed a	<b>vowed</b>	, professed nun. (I speak	8, 659/ 20
speak of professed and	<b>vowed</b>	, because of such as	8, 659/ 21
chastity that they have	<b>vowed</b>	to God... till now	8, 703/ 36
which after their chastity	<b>vowed</b>	unto God would fall	8, 716/ 3
of folk that had	<b>vowed</b>	chastity... I say that	8, 734/ 11
harlots instead of their	<b>vowed</b>	chastity, keep their open	8, 832/ 7
in spiritual cleanness and	<b>vowed</b>	chastity. He knoweth well	8, 832/ 10
and Sapphira, saying, "Ananias	<b>vowed</b>	his money unto God	8, 926/ 18
unto whom thou hast	<b>vowed</b>	thyself under a religious	8, 926/ 25
that our Lady had	<b>vowed</b>	perpetual chastity; and then	8, 1006/ 1

abomination that any man	<b>vowing</b>	chastity should have wedded	8, 940/ 18
friars and nuns once	<b>vowing</b>	chastity afterward to wed	8, 1033/ 6
no person professing and	<b>vowing</b>	chastity may for his	8, 1034/ 3
of penance enjoined, in	<b>vows</b>	, in pilgrimage, in chastity	8, 579/ 24
to put trust in	<b>vows</b>	and in chastity... for	8, 581/ 36
contrary to their own	<b>vows</b>	and promises made unto	8, 586/ 19
that friars breaking their	<b>vows</b>	and "wedded" with nuns	8, 610/ 34
the other sacraments, against	<b>vows</b>	; against holy days and	8, 625/ 7
lawful marriage, have holy	<b>vows</b>	in derision... and in	8, 630/ 18
beastly to break their	<b>vows</b>	and "wed." Now, where	8, 635/ 21
to find against holy	<b>vows</b>	of chastity, to corrupt	8, 640/ 11
to keep their holy	<b>vows</b>	, and that friars therefore	8, 646/ 15
as profess without perpetual	<b>vows</b>	, as is the religious	8, 659/ 22
And as concerning holy	<b>vows</b>	, where the Scripture saith	8, 689/ 10
Scripture saith "Pay your	<b>vows</b>	"... Friar Luther, Friar Huessgen	8, 689/ 11
and contempt of their	<b>vows</b>	, and said that chastity	8, 696/ 18
and keeping of holy	<b>vows</b>	, and such other sinful	8, 704/ 12
the breach of their	<b>vows</b>	, and their lechery with	8, 767/ 2
folk to break their	<b>vows</b>	, and friars to fly	8, 771/ 35
and observe their holy	<b>vows</b>	made to God, and	8, 806/ 22
Blessed Sacrament, and for	<b>vows</b>	of chastity, if they	8, 809/ 16
bound to keep their	<b>vows</b>	, but that friars may	8, 826/ 28
for breaking of their	<b>vows</b>	with incestuous wedding... and	8, 851/ 16
marriage, and say that	<b>vows</b>	of chastity could bind	8, 925/ 33
boldly break both their	<b>vows</b>	, and wed themselves together	8, 926/ 10
broken their holy, sacred	<b>vows</b>	... and stubbornly defend that	8, 932/ 34
to apostasy, breaking of	<b>vows</b>	, and friars wedding nuns	8, 951/ 27
nuns, and break their	<b>vows</b>	, and run in apostasy	8, 953/ 8
unto our Redeemer the	<b>vows</b>	of thanks." Lo, here	8, 978/ 22
any of his other	<b>vows</b>	, "is neither monk nor	8, 985/ 27
friars that break their	<b>vows</b>	and wed nuns have	8, 1006/ 11
account we still for	<b>voyagers</b>	and pilgrims in the	8, 578/ 31
never be able to	<b>wade</b>	while he liveth, the	8, 603/ 34
for yet they may	<b>wade</b>	on well enough. But	8, 1000/ 12
that the further he	<b>wadeth</b>	on in his solution	8, 607/ 34
For lo, thus he	<b>wadeth</b>	on... Tyndale But inasmuch	8, 607/ 36
that would at length	<b>wag</b>	hemp in the wind	8, 788/ 8
I dare lay a	<b>wager</b>	with him, he shall	8, 632/ 22
giveth meat, drink, and	<b>wages</b>	, that shall yet by	8, 986/ 6
shorn" and "oiled," and "	<b>wagging</b>	" of the bishop's hand	8, 704/ 26
blessing and crossing but	<b>wagging</b>	of folks' fingers in	8, 788/ 6
theirs would never leave	<b>wagging</b>	. But then would the	8, 902/ 30
inn, that lie in	<b>wait</b>	to train men to	8, 877/ 25
went about, while he	<b>waited</b>	upon me at Bruges	8, 815/ 36
else, which when he	<b>waited</b>	once on his master	8, 900/ 15
sacraments must be his	<b>waiting-servants</b>	. For now he saith	8, 583/ 17
that but if he	<b>wake</b>	and repent himself the	8, 713/ 35
perdition "sleepeth not," but	<b>waketh</b>	and groaneth for them	8, 629/ 2
As they do in	<b>Wales</b>	, in Ireland, Scotland, France	8, 584/ 21
and wealth that we	<b>walk</b>	, till they be past	8, 578/ 33

works wherewith they should	<b>walk</b>	to hell... but live	8, 641/ 3
all that ever will,	<b>walk</b>	out thereof to seek	8, 652/ 24
never well arise and	<b>walk</b>	upright, while they live	8, 677/ 8
he loveth well to	<b>walk</b>	in the dark, and	8, 686/ 19
that no man could	<b>walk</b>	in the way of	8, 691/ 25
come down here and	<b>walk</b>	on the ground among	8, 724/ 10
his feet. . . ."These words	<b>walk</b>	, lo, very goodly by	8, 725/ 12
and go quickly and	<b>walk</b>	wondrous light. But, now	8, 725/ 23
mist, he weeneth to	<b>walk</b>	away. But I trust	8, 741/ 36
of everything whereby we	<b>walk</b>	toward our salvation; toward	8, 743/ 33
unto the flesh and	<b>walk</b>	in the works thereof	8, 757/ 28
pardie... but as they	<b>walk</b>	with their hands because	8, 763/ 28
into that journey, nor	<b>walk</b>	forth one foot therein	8, 781/ 23
grace and have it	<b>walk</b>	with him still. For	8, 781/ 24
and reason, work and	<b>walk</b>	on with God... not	8, 799/ 13
Scripture he doth but	<b>walk</b>	about in a maze	8, 809/ 9
him and bade him	<b>walk</b>	like a traitor about	8, 856/ 31
those other points... and	<b>walk</b>	so much more in	8, 864/ 8
a woman to over	<b>walk</b>	well" and at that	8, 905/ 9
in Christ Jesus, that	<b>walk</b>	not after the flesh	8, 958/ 22
us, yet if he	<b>walk</b>	after the flesh, he	8, 958/ 25
flesh may a man	<b>walk</b>	, and after the flesh	8, 958/ 27
their own frowardness will	<b>walk</b>	to damnation, whom God	8, 971/ 21
which they would fain	<b>walk</b>	, and to perceive their	8, 995/ 36
which they would fain	<b>walk</b>	. And we ask them	8, 998/ 22
they may ween they	<b>walk</b>	safe enough. Then descend	8, 999/ 35
way and make us	<b>walk</b>	about in a maze	8, 1023/ 22
as they then were	<b>walked</b>	out of the way	8, 642/ 8
frame, and far longer	<b>walked</b>	wrong, than they were	8, 650/ 26
our will had never	<b>walked</b>	toward it. And likewise	8, 747/ 32
with me sweetmeat; we	<b>walked</b>	together in the house	8, 762/ 3
one mind once, and	<b>walked</b>	in the house of	8, 762/ 7
had the same way	<b>walked</b>	as far as he	8, 813/ 3
seek out another, he	<b>walked</b>	so wildly about that	8, 828/ 37
this the farther he	<b>walketh</b>	, the deeper is this	8, 634/ 16
more see whereabout he	<b>walketh</b>	than if he went	8, 644/ 18
were blind; and each	<b>walketh</b>	a diverse way, and	8, 829/ 1
playeth as Tyndale doth:	<b>walketh</b>	in the dark because	8, 848/ 8
of half a mile's	<b>walking</b>	ere he come at	8, 686/ 8
motions of belief, and	<b>walking</b>	on with us (except	8, 744/ 14
outward motion... and then	<b>walking</b>	and working with their	8, 768/ 16
as if a man	<b>walking</b>	in a wilderness, that	8, 772/ 19
are within hell, or	<b>walking</b>	in this world and	8, 807/ 11
that is to wit,	<b>walking</b>	outward... yet in way	8, 821/ 6
Wharf, and finding him	<b>walking</b>	in a merchant's gown	8, 876/ 30
the will of man	<b>walking</b>	with God in well	8, 889/ 25
toward which we be	<b>walking</b>	, but the church in	8, 1000/ 35
in which we be	<b>walking</b>	. And this is a	8, 1000/ 35
which both the side	<b>walls</b>	, of the Jews and	8, 1009/ 20
that he can never	<b>wander</b>	so far out of	8, 634/ 17

with us and therewith	<b>wander</b>	about and adventure till	8, 878/ 10
also, if I would	<b>wander</b>	all about to look	8, 905/ 11
health be had they	<b>wander</b>	about seeking the church	8, 994/ 29
for those that are	<b>wandered</b>	out of the way	8, 976/ 21
or wrinkle while it	<b>wandereth</b>	in this wretched world	8, 855/ 17
use of reason... for	<b>want</b>	whereof he cannot think	8, 823/ 10
faith though good works	<b>want</b>	), but also of the	8, 979/ 34
goodness which in their	<b>wanton</b>	wealth they hated; for	8, 955/ 27
adultery, whore hunting, uncleanness,	<b>wantonness</b>	, idolatry, witchcraft, enmity, lawing	8, 757/ 14
the fulfilling the delicate	<b>wantonness</b>	of their taste; which	8, 793/ 5
these: adultery, fornication, uncleanness,	<b>wantonness</b>	, idolatry, witchcraft, enmity, lawing	8, 1024/ 36
sedition, strife, debate, and	<b>war</b>	, among rebellious and unruly	8, 608/ 21
occasions of battle and	<b>war</b>	perish and be lost	8, 807/ 2
heed and be well	<b>ware</b>	that we be not	8, 890/ 8
was to be read	<b>warily</b>	and with good judgment	8, 934/ 13
one spark of the	<b>warm</b>	flesh, and then speak	8, 588/ 12
arms and keep him	<b>warm</b>	a-nights. This text was	8, 637/ 21
to keep his back	<b>warm</b>	, for physic. Finally, I	8, 637/ 32
revived it with the	<b>warm</b>	breath of his Holy	8, 885/ 15
have waxed a little	<b>warm</b>	, and bid them sit	8, 902/ 21
by the fire to	<b>warm</b>	them, were suddenly fallen	8, 994/ 12
labor, with the sweet	<b>warmth</b>	of his own inspiration	8, 638/ 1
and also them that	<b>warn</b>	them to amend, and	8, 587/ 26
in this wise: "I	<b>warn</b>	thee to resuscitate and	8, 843/ 37
thee, thou shouldst first	<b>warn</b>	him secretly. And if	8, 1018/ 2
dispute with him," but "	<b>warn</b>	him, and after eschew	8, 1032/ 20
by whom they be	<b>warned</b>	to amend, and doth	8, 589/ 37
feigned words, as Peter	<b>warned</b>	us before... and to	8, 614/ 3
him that Centurio was	<b>warned</b>	by God that he	8, 888/ 4
be thus far well	<b>warned</b>	that not only our	8, 892/ 19
things they should be	<b>warned</b>	and reproved and avoided	8, 1032/ 33
the Gospel, how Christ	<b>warneth</b>	his disciples to beware	8, 609/ 34
that believe. As Peter	<b>warneth</b>	Christian wives that had	8, 730/ 24
in the same place	<b>warneth</b>	us, and saith, "Do	8, 1023/ 34
Luther, give the world	<b>warning</b>	before his coming, that	8, 650/ 29
Scripture as give us	<b>warning</b>	that God will reward	8, 686/ 33
giveth all the world	<b>warning</b>	that the belief wherein	8, 688/ 4
I shall upon reasonable	<b>warning</b>	unlaugh again it all	8, 723/ 8
Saint Paul, giving good	<b>warning</b>	of death and damnation	8, 758/ 3
parable giveth every man	<b>warning</b>	that they may fall	8, 870/ 26
if I had such	<b>warning</b>	of any that shall	8, 888/ 5
therein to give us	<b>warning</b>	to do so; that	8, 889/ 20
before so fair, courteous	<b>warning</b>	? "Now, good Father Barnes	8, 901/ 5
hath already had sufficient	<b>warning</b>	by more than one	8, 933/ 9
neither at thy secret	<b>warning</b>	nor at thy warning	8, 948/ 2
warning nor at thy	<b>warning</b>	with one or two	8, 948/ 2
first or the second	<b>warning</b>	, eschew and flee from	8, 981/ 21
neither amend by secret	<b>warning</b>	nor by warning before	8, 1023/ 9
secret warning nor by	<b>warning</b>	before two or three	8, 1023/ 9
amended not upon charitable	<b>warning</b>	, put out of the	8, 1025/ 18

after once or twice	<b>warning</b>	eschew him, knowing surely	8, 1025/ 21
after once or twice	<b>warning</b>	, eschew him" and mark	8, 1032/ 18
but they will, I	<b>warrant</b>	you, when they come	8, 589/ 5
and ye shall, I	<b>warrant</b>	you, very well perceive	8, 649/ 32
no small fool, I	<b>warrant</b>	you. For lo, thus	8, 788/ 32
I be bold to	<b>warrant</b>	them, for as long	8, 796/ 18
knoweth well enough, I	<b>warrant</b>	you, that the clergy	8, 832/ 11
but this I will	<b>warrant</b>	thee: that though there	8, 877/ 30
But Barnes will, I	<b>warrant</b>	you, give him no	8, 918/ 13
good will he hath	<b>warranted</b>	never to take from	8, 608/ 35
we never so well	<b>wary</b>	in keeping us both	8, 797/ 13
would be the more	<b>wary</b>	of anything that they	8, 894/ 32
forbear haste, and be	<b>wary</b>	and believe not till	8, 895/ 1
us, and a well	<b>wary</b>	living, and a humble	8, 961/ 16
heart, and with a	<b>wary</b>	living with all these	8, 965/ 11
good hope, and a	<b>wary</b>	living, using diligence to	8, 966/ 11
Sacrament of Baptism might	<b>wash</b>	them all and cleanse	8, 852/ 7
the whole world was	<b>washed</b>	with Noah's flood, to	8, 610/ 28
it can never be	<b>washed</b>	out, but must of	8, 818/ 11
another place: "You are	<b>washed</b>	, you are sanctified, you	8, 837/ 21
how the church is	<b>washed</b>	: by Christ and by	8, 837/ 23
if Christ have not	<b>washed</b>	you and chosen you	8, 837/ 34
believe that Christ hath	<b>washed</b>	them from their sins	8, 838/ 5
of Christ and be	<b>washed</b>	in his blessed blood	8, 838/ 27
a Scottish geste, be	<b>washed</b>	and made clean of	8, 839/ 17
prophet Isaiah, "Be ye	<b>washed</b>	, be clean, and take	8, 840/ 7
saith men be not	<b>washed</b>	by their own merits	8, 841/ 1
believe that Christ hath	<b>washed</b>	them from their sins	8, 844/ 14
God's election, and all	<b>washed</b>	and made fair by	8, 844/ 27
secondly, that they be	<b>washed</b>	of God from their	8, 847/ 37
the Spirit of God	<b>washed</b>	clean in Baptism. And	8, 848/ 21
be in effect all	<b>washed</b>	clean by God with	8, 848/ 23
like as God hath	<b>washed</b>	his church of all	8, 852/ 2
and would have them	<b>washed</b>	and smoothed out. Will	8, 852/ 35
these words: "Ye be	<b>washed</b>	, ye be sanctified, ye	8, 853/ 4
though he call them	<b>washed</b>	and sanctified and justified	8, 853/ 5
of them was once	<b>washed</b>	from his sins, and	8, 853/ 9
of Corinthians, "Ye be	<b>washed</b>	, and ye be cleansed	8, 853/ 35
acknowledging, her spots are	<b>washed</b>	away. The Church abideth	8, 860/ 28
it be by Penance	<b>washed</b>	any whiter since he	8, 863/ 16
that he hath fully	<b>washed</b>	out all her spots	8, 865/ 25
nor her spots fully	<b>washed</b>	out... but be in	8, 865/ 29
and all his spots	<b>washed</b>	clean out, and all	8, 866/ 11
acknowledging, . . . her spots are	<b>washed</b>	away. The Church abideth	8, 959/ 19
confession the spot is	<b>washed</b>	out. The Church continueth	8, 960/ 10
as a church well	<b>washed</b>	and cleansed. Now, here	8, 960/ 33
wrinkle, whom he had	<b>washed</b>	and made clean without	8, 961/ 5
that as God hath	<b>washed</b>	away our spots with	8, 965/ 14
hath in such wise	<b>washed</b>	out his spots... and	8, 966/ 28
and in such wise	<b>washed</b>	out his wrinkles at	8, 966/ 28

And after, when he	<b>washed</b>	away the whole people	8, 1008/ 5
fast as her husband	<b>washeth</b>	she spotteth, and as	8, 865/ 31
charge, but is always	<b>washing</b>	her spots, and always	8, 864/ 32
that, for all the	<b>washing</b>	and all the stretching	8, 864/ 33
out... but be in	<b>washing</b>	, nor her wrinkles fully	8, 865/ 30
spot or wrinkle by	<b>washing</b>	his spots with the	8, 966/ 25
doing of it, always	<b>washing</b>	and always stretching: yet	8, 972/ 6
but that inwardly thou	<b>wast</b>	taught by the Spirit	8, 774/ 18
at the beginning thou	<b>wast</b>	moved by reading or	8, 774/ 23
but that inwardly thou	<b>wast</b>	taught by the Spirit	8, 803/ 3
at the beginning thou	<b>wast</b>	moved by reading or	8, 803/ 8
The Scripture biddeth us	<b>watch</b>	and fast and pray	8, 581/ 4
and lay hard, and	<b>watched</b>	and prayed. These folk	8, 653/ 28
men took heed and	<b>watched</b>	them well (as he	8, 879/ 24
trow ye? Fasting, and	<b>watching</b>	in prayer, and doing	8, 633/ 33
and in decking; in	<b>watching</b>	and sleeping; in eating	8, 930/ 18
and holy water, and	<b>watching</b>	, forbearing flesh, drinking of	8, 932/ 7
the air encompassing the	<b>water</b>	and the earth round	8, 604/ 22
the whole world... earth,	<b>water</b>	, air, and all the	8, 604/ 26
she should bear home	<b>water</b>	in a sieve and	8, 654/ 33
the sieve to the	<b>water</b>	, to him, to learn	8, 654/ 34
she put in the	<b>water</b>	, stop fast all the	8, 654/ 35
the putting of the	<b>water</b>	into the wine at	8, 657/ 15
saith sometimes that the	<b>water</b>	may be left out	8, 657/ 19
was born, that the	<b>water</b>	must needs in, and	8, 657/ 30
and that Christ put	<b>water</b>	into it at his	8, 657/ 31
Scripture saith, "Like as	<b>water</b>	quencheth the fire, so	8, 686/ 30
do now cast damask	<b>water</b>	and burn pleasant perfumes	8, 699/ 19
the plain and liquid	<b>water</b>	, which will receive no	8, 718/ 2
the plain and liquid	<b>water</b>	, which will receive no	8, 725/ 10
Christ in the liquid	<b>water</b>	, which can no steps	8, 725/ 16
helped him. But the	<b>water</b>	doth, of truth, receive	8, 725/ 20
a cup of cold	<b>water</b>	. And that in like	8, 750/ 15
in the fountain of	<b>water</b>	through the word of	8, 837/ 9
by your spiritual holy	<b>water</b>	. For these things cannot	8, 837/ 25
by their "spiritual holy	<b>water</b>	" to what purpose concerning	8, 839/ 22
and all the holy	<b>water</b>	cannot cleanse a man	8, 842/ 18
and all the holy	<b>water</b>	, and holy bread, and	8, 842/ 26
by God with the	<b>water</b>	and the word. And	8, 848/ 23
in the fountain of	<b>water</b>	through the word of	8, 851/ 27
cleansed them, "by the	<b>water</b>	in the word of	8, 852/ 3
man's ears, as the	<b>water</b>	goeth over the goose's	8, 876/ 9
it quite under the	<b>water</b>	. For I ween his	8, 897/ 32
candles, chalices, oil, cream,	<b>water</b>	, horses, hounds, palaces, and	8, 930/ 22
chrism, oil, and holy	<b>water</b>	, and watching, forbearing flesh	8, 932/ 7
forbearing flesh, drinking of	<b>water</b>	, fasting, and praying (which	8, 932/ 8
our spots with the	<b>water</b>	of Baptism... so he	8, 965/ 14
in the fountain of	<b>water</b>	through the word of	8, 971/ 10
this cause, truly, the	<b>water</b>	of Noah's flood carried	8, 976/ 34
oil, chrism, and holy	<b>water</b>	, with horses, hounds, and	8, 988/ 22

that would shake the	<b>water</b>	from his feathers with	8, 1013/ 27
Scripture is mingled and	<b>watered</b>	with men's traditions... and	8, 657/ 23
Tyndale doubteth, with overmuch	<b>watering</b>	turned from bread to	8, 641/ 16
words had turned the	<b>wavering</b>	people of that country	8, 989/ 26
strengthened them that were	<b>wavering</b>	, revoking them that erred	8, 990/ 19
come out of the	<b>waves</b>	of this world unto	8, 777/ 12
may thereby happen rather	<b>wax</b>	wroth than care... especially	8, 592/ 14
and wither away, and	<b>wax</b>	worth nothing, nor meet	8, 603/ 6
his knave's coat and	<b>wax</b>	an honest man... and	8, 733/ 18
dead, stony hearts should	<b>wax</b>	tender, soft, and quick	8, 753/ 14
other side, whensoever we	<b>wax</b>	untoward and list no	8, 757/ 27
before nor never shall	<b>wax</b>	good after, nor never	8, 758/ 13
good that yet will	<b>wax</b>	after naught, and go	8, 777/ 20
heaps of gold, and	<b>wax</b>	wondrous glad in their	8, 826/ 7
ways whereby they may	<b>wax</b>	better... and in many	8, 852/ 33
his word, and so	<b>wax</b>	foul and filthy, and	8, 871/ 34
in like damnable heresy,	<b>wax</b>	their number never so	8, 942/ 12
known church behind... which,	<b>wax</b>	it never so small	8, 942/ 13
many of her members	<b>wax</b>	so rotten and fall	8, 979/ 19
his physicians, when he	<b>waxed</b>	very cold for age	8, 637/ 18
And yet when he	<b>waxed</b>	after ashamed of himself	8, 845/ 34
would Friar Barnes have	<b>waxed</b>	a little warm, and	8, 902/ 21
church. And when they	<b>waxed</b>	idolaters, heretics, and schismatics	8, 1008/ 14
known church decayed, and	<b>waxed</b>	weak in faith, and	8, 1008/ 26
his apostles, and were	<b>waxen</b>	a great deal the	8, 622/ 25
as he saith) all	<b>waxen</b>	naught... and that therefore	8, 649/ 4
men were turned and	<b>waxen</b>	faithful at the preaching	8, 760/ 28
were from a friar	<b>waxen</b>	a fiddler, and would	8, 831/ 25
that Friar Barnes is	<b>waxen</b>	so holy now that	8, 836/ 27
though it were then	<b>waxen</b>	very weak in faith	8, 1008/ 10
clergy, and therewith were	<b>waxen</b>	so fierce and so	8, 1027/ 7
was then corrupted and	<b>waxen</b>	false, and therefore by	8, 1031/ 14
it saith that faith	<b>waxeth</b>	dead without good works	8, 658/ 21
feelethe it for invincible,	<b>waxeth</b>	for anger so stark	8, 676/ 4
biddeth them beware of	<b>waxing</b>	worse, and teacheth them	8, 852/ 32
popes maketh by the	<b>way</b>	at all temporal princes	8, 585/ 10
or no. What other	<b>way</b>	would Tyndale have? It	8, 597/ 28
is in the right	<b>way</b>	, and that they have	8, 599/ 33
all "in the right	<b>way</b>	," but that they have	8, 600/ 19
out of the right	<b>way</b>	... when he wotteth well	8, 601/ 5
showeth in what wrong	<b>way</b>	himself is how far	8, 601/ 6
yet in the right	<b>way</b>	, and we in error	8, 601/ 29
home into the right	<b>way</b>	again." Be it that	8, 610/ 22
to make an easy	<b>way</b>	in which no man	8, 613/ 7
sure truth and undoubted	<b>way</b>	to heaven, sent his	8, 613/ 9
out of the right	<b>way</b>	all them that did	8, 614/ 5
out of the right	<b>way</b>	into errors and into	8, 618/ 6
Scripture, and the right	<b>way</b>	, by any such means	8, 618/ 8
yet the very, true	<b>way</b>	both of belief and	8, 620/ 6
and plainly, by this	<b>way</b>	. God hath, since the	8, 623/ 2

that by them "the	<b>way</b>	of truth" shall be	8, 627/ 36
himself saith, both the	<b>way</b>	and the truth, and	8, 628/ 6
out of the right	<b>way</b>	all them that have	8, 630/ 7
out of the right	<b>way</b>	far wrong. This "truth	8, 630/ 11
and blinded the right	<b>way</b>	, with their own constitutions	8, 630/ 36
and "blinded the right	<b>way</b>	." Howbeit, he may say	8, 631/ 7
hath "blinded the right	<b>way</b>	" with "dumb ceremonies." Yet	8, 631/ 36
far out of the	<b>way</b>	but the devil will	8, 634/ 18
leading in a wrong	<b>way</b>	, beguiling the people, making	8, 638/ 6
them a very wrong	<b>way</b>	except the straight way	8, 638/ 19
way except the straight	<b>way</b>	to hell be the	8, 638/ 20
hell be the right	<b>way</b>	to heaven. Now, as	8, 638/ 20
walked out of the	<b>way</b>	, and as evil as	8, 642/ 9
Tyndale cannot go that	<b>way</b>	, but will lead us	8, 644/ 4
little out of our	<b>way</b>	... and speak against the	8, 644/ 5
himself so wilily this	<b>way</b>	and that way, and	8, 644/ 14
this way and that	<b>way</b>	, and so shifteth in	8, 644/ 14
themselves in the right	<b>way</b>	. "And he shall turn	8, 648/ 17
desert, "Make ready the	<b>way</b>	of our Lord; make	8, 651/ 16
world to the right	<b>way</b>	and make a perfect	8, 651/ 26
I teach thee a	<b>way</b>	sure enough, that never	8, 654/ 28
heretic, Hutchins, goeth contrary	<b>way</b>	, beginning at the less	8, 662/ 3
he may by the	<b>way</b>	step into another false	8, 662/ 10
Tyndale argueth the contrary	<b>way</b>	... and thereby would make	8, 672/ 33
behind. And by that	<b>way</b>	shall not only Luther's	8, 672/ 35
were juggled away. This	<b>way</b>	should Tyndale take. But	8, 686/ 18
off that text another	<b>way</b>	, and the whole epistle	8, 688/ 12
Christ to prepare his	<b>way</b>	that is, to bring	8, 691/ 13
which is the only	<b>way</b>	unto Christ. For except	8, 691/ 15
could walk in the	<b>way</b>	of them. For when	8, 691/ 25
whom maketh he the	<b>way</b>	now as the other	8, 695/ 32
down to prepare the	<b>way</b>	for Antichrist, and make	8, 704/ 1
clean out of the	<b>way</b>	... as nigh as they	8, 706/ 35
clean out of the	<b>way</b>	as nigh as they	8, 710/ 31
somewhat touch by the	<b>way</b>	. But first consider what	8, 719/ 18
of God for the	<b>way</b>	to heavenward, we should	8, 744/ 18
good Christian readers, this	<b>way</b>	went Saint Augustine, with	8, 745/ 16
our journey the right	<b>way</b>	toward God... we can	8, 746/ 27
with us all the	<b>way</b>	... without whom we could	8, 747/ 2
one. Consider by the	<b>way</b>	, good reader, the difference	8, 750/ 20
should at the worst	<b>way</b>	have but one fault	8, 766/ 8
unto them the right	<b>way</b>	. More Lo, good Christian	8, 767/ 29
show them the right	<b>way</b>	." And so he meaneth	8, 771/ 17
Catholic Church the right	<b>way</b>	. But as I have	8, 771/ 19
the world the right	<b>way</b>	did agree in their	8, 772/ 14
to learn the right	<b>way</b>	of them, that matter	8, 772/ 18
would find the right	<b>way</b>	toward the town that	8, 772/ 19
to tell him the	<b>way</b>	, would get them into	8, 772/ 22
them tell him, "This	<b>way</b>	"... each of them pointing	8, 772/ 24
with his hand the	<b>way</b>	that his face standeth	8, 772/ 25

the world the right	<b>way</b>	they were ever yet	8, 772/ 27
thereby to seek the	<b>way</b>	to salvation the corrupt	8, 781/ 21
ordinance provided for a	<b>way</b>	toward salvation though the	8, 782/ 5
toward salvation though the	<b>way</b>	be two long lanes	8, 782/ 6
therefore, leaving Saint Peter's	<b>way</b>	... let every man follow	8, 812/ 27
sought out a shorter	<b>way</b>	, and as himself thinketh	8, 812/ 34
that had the same	<b>way</b>	walked as far as	8, 813/ 3
he were in the	<b>way</b>	toward the doing yea	8, 819/ 22
walking outward... yet in	<b>way</b>	toward adultery, sacrilege, or	8, 821/ 7
each walketh a diverse	<b>way</b>	, and assigneth a diverse	8, 829/ 1
and there by the	<b>way</b>	that all manner of	8, 839/ 13
them pass by the	<b>way</b>	, and answer them not	8, 857/ 5
to take a surer	<b>way</b>	, and rid himself with	8, 864/ 5
holy preaching by the	<b>way</b>	whether it be so	8, 866/ 17
well this by the	<b>way</b>	, good reader: that by	8, 868/ 36
there is none other	<b>way</b>	to know, unto them	8, 874/ 27
inventeth she none other	<b>way</b>	to heaven, but followeth	8, 875/ 25
no word in the	<b>way</b>	left out; nor one	8, 876/ 1
both conveyed the right	<b>way</b>	and also go the	8, 876/ 36
men out of the	<b>way</b>	and rob them, and	8, 877/ 4
in a mammering which	<b>way</b>	she might take, and	8, 884/ 5
to seek some sure	<b>way</b>	how she may surely	8, 884/ 20
setting forth in the	<b>way</b>	of the truth since	8, 884/ 25
when himself went his	<b>way</b>	did send his Holy	8, 884/ 36
and show me some	<b>way</b>	, by which I may	8, 884/ 39
your going, in some	<b>way</b>	whereby I may be	8, 885/ 10
out of the right	<b>way</b>	, we new preachers of	8, 890/ 19
to learn the right	<b>way</b>	to heaven... would ye	8, 898/ 1
in so good a	<b>way</b>	. Howbeit, since I see	8, 903/ 9
in that point another	<b>way</b>	than Tyndale doth, or	8, 906/ 4
assayed them, therefore, every	<b>way</b>	... and sought and read	8, 908/ 37
are in the painful	<b>way</b>	thitherward men do not	8, 914/ 33
they went by the	<b>way</b>	." And Saint Paul writeth	8, 919/ 37
Church but only by	<b>way</b>	of representation... and saith	8, 924/ 2
there is none other	<b>way</b>	to know, unto them	8, 929/ 1
inventeth she none other	<b>way</b>	to heaven, but followeth	8, 929/ 37
whole Church but by	<b>way</b>	of representation, I may	8, 939/ 22
Barnes, "inventeth none other	<b>way</b>	to heaven, but followeth	8, 952/ 25
leaveth out by the	<b>way</b>	the very chief point	8, 969/ 36
wandered out of the	<b>way</b>	. For which cause also	8, 976/ 21
Barnes turneth that another	<b>way</b>	, and maketh as though	8, 987/ 3
turn out of his	<b>way</b>	, and feared to go	8, 991/ 19
every man a sundry	<b>way</b>	, to seek a very	8, 994/ 15
church, each a sundry	<b>way</b>	; and, each always leaving	8, 994/ 30
understood the Scripture one	<b>way</b>	, and some turning the	8, 997/ 22
and understood it another	<b>way</b>	... now riseth the doubt	8, 997/ 23
yet in all this	<b>way</b>	they may ween they	8, 999/ 35
goeth about a contrary	<b>way</b>	to seek it yet	8, 1002/ 35
good works in the	<b>way</b>	of life, with the	8, 1012/ 8
err remember, by the	<b>way</b>	, good readers, that against	8, 1014/ 7

which is the very	<b>Way</b>	and Truth? For by	8, 1023/ 18
by that means, the	<b>way</b>	of Christ yea, that	8, 1023/ 19
of Christ yea, that	<b>way</b>	that is very Christ	8, 1023/ 19
us in the right	<b>way</b>	, but lead us out	8, 1023/ 21
us out of the	<b>way</b>	and make us walk	8, 1023/ 22
should never find the	<b>way</b>	out, if he would	8, 1023/ 23
wrong belief and wrong	<b>ways</b>	of living... making them	8, 622/ 27
eyes with, use divers	<b>ways</b>	to draw our minds	8, 656/ 5
in diverse places diverse	<b>ways</b>	. For since Luther confessed	8, 676/ 36
church, from the damnable	<b>ways</b>	of his malicious errors	8, 709/ 2
the "five wits," as	<b>ways</b>	and means toward that	8, 744/ 7
the bodily wits as	<b>ways</b>	toward the understanding of	8, 778/ 10
and reason, both, for	<b>ways</b>	toward the persuasion; but	8, 778/ 12
shall learn you my	<b>ways</b>	that be in Christ	8, 833/ 32
shall learn you my	<b>ways</b>	that be in Christ	8, 846/ 16
and teacheth them the	<b>ways</b>	whereby they may wax	8, 852/ 33
God. Before, by many	<b>ways</b>	was it showed which	8, 874/ 25
God. Before, by many	<b>ways</b>	was it showed which	8, 928/ 34
of leaving the sinful	<b>ways</b>	of the flesh, or	8, 958/ 30
living with all these	<b>ways</b>	he saith that the	8, 965/ 12
him that useth these	<b>ways</b>	to get forgiveness with	8, 965/ 13
death... must use such	<b>ways</b>	thereto... as not every	8, 970/ 5
himself... yet were his	<b>ways</b>	in such wise stopped	8, 990/ 26
false, himself might of	<b>weak</b>	wit and frail faith	8, 589/ 20
all his answers were	<b>weak</b>	, feeble, and faint, and	8, 741/ 23
another man's mouth is	<b>weak</b>	. And surely, saving that	8, 764/ 24
besides marvelous, feeble and	<b>weak</b>	. This chapter he spendeth	8, 764/ 27
Church must needs be	<b>weak</b>	and feeble... bring in	8, 767/ 12
reigning and ruling his	<b>weak</b>	, sickly members, than he	8, 819/ 16
there may be some	<b>weak</b>	part in a strong	8, 906/ 36
in that point too	<b>weak</b>	that they were fain	8, 936/ 16
were then waxen very	<b>weak</b>	in faith with the	8, 1008/ 11
church decayed, and waxed	<b>weak</b>	in faith, and new	8, 1008/ 26
to be far the	<b>weaker</b>	part. And now, being	8, 749/ 12
offended God not of	<b>weakness</b>	, frailty, and infirmity, as	8, 797/ 18
of God, for the	<b>weal</b>	of Christendom, all Christian	8, 956/ 6
place of rest and	<b>wealth</b>	that we walk, till	8, 578/ 33
twain in rest and	<b>wealth</b>	, the third in fire	8, 626/ 6
which in their wanton	<b>wealth</b>	they hated; for "vexation	8, 955/ 27
he got him, and	<b>wear</b>	out his old the	8, 714/ 25
them further, because they	<b>wear</b>	crowns and long gowns	8, 831/ 21
gowns, and that bishops	<b>wear</b>	white rochets. And when	8, 831/ 22
Saint Augustine's works... for	<b>weariness</b>	whereof he ran out	8, 908/ 17
Barnes shall be as	<b>weary</b>	of Saint Augustine's words	8, 908/ 16
as ever he was	<b>weary</b>	of Saint Augustine's works	8, 908/ 16
wily folly in Richard	<b>Webbe</b>	. This Webbe, while I	8, 813/ 11
in Richard Webbe. This	<b>Webbe</b>	, while I was Chancellor	8, 813/ 12
dossier and books of	<b>Webbe</b>	, and afterward abjured his	8, 813/ 26
Bristol to attach Richard	<b>Webbe</b>	. Whereupon, after sureties there	8, 813/ 28
examined thereof. And when	<b>Webbe</b>	thought he made the	8, 813/ 33

me, Necton, fearing that	<b>Webbe</b>	might hap to tell	8, 813/ 36
them, too. And so	<b>Webbe</b>	, unaware thereof, being examined	8, 814/ 2
untrue but that." "Well,	<b>Webbe</b>	," quoth I, "in faith	8, 815/ 1
ye would not else,	<b>Webbe</b>	, make so large an	8, 815/ 9
met then, neither." "Well,	<b>Webbe</b>	," quoth I, "let that	8, 815/ 22
or no... so thought	<b>Webbe</b>	himself surely defended from	8, 816/ 17
wife's letter, and as	<b>Webbe</b>	was bewrayed by Robert	8, 816/ 26
in great haste, of	<b>Webbe's</b>	being with him, and	8, 814/ 1
teacheth that friars may	<b>wed</b>	nuns, and that the	8, 589/ 31
that friars may lawfully	<b>wed</b>	nuns: the pope compelleth	8, 597/ 11
them both at once, "	<b>wed</b>	" friars and nuns together	8, 630/ 20
break their vows and "	<b>wed</b>	." Now, where he saith	8, 635/ 21
saith) that friars may	<b>wed</b>	nuns; and we believe	8, 645/ 24
friars therefore may not	<b>wed</b>	nuns; Tyndale will not	8, 646/ 16
a friar that should	<b>wed</b>	a nun, and from	8, 651/ 21
that friars may well	<b>wed</b>	nuns; and such other	8, 656/ 25
therefore, such friars as	<b>wed</b>	nuns. But holy Saint	8, 657/ 25
Saint Cyprian would not	<b>wed</b>	, and Luther hath wedded	8, 658/ 3
at his liberty to	<b>wed</b>	a vowed, professed nun	8, 659/ 20
either, that friars may	<b>wed</b>	nuns! These things, I	8, 670/ 22
vow at naught and	<b>wed</b>	a nun when he	8, 689/ 14
for a friar to	<b>wed</b>	a nun, than to	8, 690/ 8
affirmeth that friars to	<b>wed</b>	nuns were well and	8, 690/ 12
should run out and	<b>wed</b>	nuns. Then, since that	8, 696/ 19
saving only when friars	<b>wed</b>	nuns; for then is	8, 704/ 23
that friars should not	<b>wed</b>	nuns, and that Christian	8, 709/ 15
abominable for friars to	<b>wed</b>	nuns, and such other	8, 712/ 25
lawful a friar to	<b>wed</b>	a nun. Now the	8, 713/ 19
or a friar to	<b>wed</b>	a nun; Tyndale saith	8, 715/ 34
that a friar to	<b>wed</b>	a nun is very	8, 715/ 35
Better it is to	<b>wed</b>	than to burn." We	8, 716/ 8
abominable, a friar to	<b>wed</b>	a nun. Now, the	8, 727/ 34
lawful for friars to	<b>wed</b>	nuns... among whom yet	8, 728/ 31
virtue, a friar to	<b>wed</b>	a nun. And therefore	8, 733/ 4
as be friars and	<b>wed</b>	nuns. I would ween	8, 766/ 4
for a friar to	<b>wed</b>	a nun. And then	8, 766/ 25
to fly forth and	<b>wed</b>	nuns. Moreover, if the	8, 771/ 35
that friars may lawfully	<b>wed</b>	nuns, and that the	8, 802/ 30
and that friars may	<b>wed</b>	nuns, and in his	8, 806/ 3
forbid that friars should	<b>wed</b>	nuns; and many such	8, 806/ 23
of old wont to	<b>wed</b>	nuns, and well allowed	8, 808/ 2
for a friar to	<b>wed</b>	a nun. Therefore, in	8, 809/ 22
abominable, that friars should	<b>wed</b>	nuns: I will agree	8, 811/ 35
that thou wouldst here	<b>wed</b>	another? Didst not thou	8, 816/ 10
that friars may lawfully	<b>wed</b>	nuns, God hath himself	8, 816/ 30
when they will, lawfully	<b>wed</b>	nuns: all these "feelings	8, 826/ 29
for then may friars	<b>wed</b>	whores and call them	8, 831/ 20
both their vows, and	<b>wed</b>	themselves together. And thereby	8, 926/ 10
and nuns might lawfully	<b>wed</b>	when they list: to	8, 927/ 18
teaching that friars may	<b>wed</b>	nuns, and break their	8, 953/ 8

break their vows and	<b>wed</b>	nuns have no list	8, 1006/ 11
do these friars that	<b>wed</b>	nuns. This man, I	8, 1026/ 9
vowing chastity afterward to	<b>wed</b>	together... and many such	8, 1033/ 6
break his vow and	<b>wed</b>	; and so forth, of	8, 1034/ 4
be suffered to be	<b>wedded</b>	, contrary to their own	8, 586/ 19
breaking their vows and "	<b>wedded</b>	" with nuns be so	8, 610/ 34
he would never have	<b>wedded</b>	the nun, nor once	8, 651/ 3
wed, and Luther hath	<b>wedded</b>	a nun. But, as	8, 658/ 4
a sort of lewd	<b>wedded</b>	friars, as Luther, and	8, 694/ 36
such a rabble of	<b>wedded</b>	monks and friars. And	8, 732/ 6
and apostates, with their	<b>wedded</b>	harlots instead of their	8, 832/ 6
fond, frantic friar had	<b>wedded</b>	this naughty nun; and	8, 925/ 13
religion... and the one	<b>wedded</b>	a nun, and both	8, 932/ 33
vowing chastity should have	<b>wedded</b>	a nun when he	8, 940/ 19
that besides the abominable "	<b>wedding</b>	" of friars and nuns	8, 626/ 24
and quaffing, and worshipful	<b>wedding</b>	of nuns. And here	8, 729/ 34
are now, all save	<b>wedding</b>	of folk that had	8, 734/ 11
we know them by	<b>wedding</b>	of nuns! Well, send	8, 770/ 19
under the name of "	<b>wedding</b>	" make stewed strumpets of	8, 804/ 28
their vows with incestuous	<b>wedding</b>	... and Friar Barnes also	8, 851/ 16
only one thing, the	<b>wedding</b>	of friars and nuns	8, 872/ 19
as, for example, the	<b>wedding</b>	of friars and nuns	8, 904/ 11
chastity unlawful, and our	<b>wedding</b>	lawful" and so forth	8, 928/ 9
Barnes' also, touching the	<b>wedding</b>	of friars and nuns	8, 938/ 25
of vows, and friars	<b>wedding</b>	nuns, and perjury, were	8, 951/ 28
devil their foul, filthy "	<b>weddings</b>	" and incestuous lechery! Finally	8, 640/ 14
he hath forbidden lawful	<b>wedlock</b>	unto all his over	8, 584/ 14
pope "hath forbidden lawful	<b>wedlock</b>	." In this he meaneth	8, 585/ 32
whose holy sacrament of	<b>wedlock</b>	they defoul shamefully with	8, 653/ 6
than the work of	<b>wedlock</b>	. Yet meaneth neither the	8, 699/ 8
any. The sacrament of	<b>wedlock</b>	, he saith, is such	8, 704/ 22
God shall bear both	<b>weed</b>	and corn, till the	8, 777/ 16
the barn, and the	<b>weed</b>	cast into the fire	8, 777/ 18
up therein, and the	<b>weeds</b>	began to overgrow the	8, 1008/ 27
Masses in some one	<b>week</b>	as Tyndale himself either	8, 595/ 3
Holborn, and whether six	<b>weeks</b>	were half a year	8, 814/ 27
in Holborn within six	<b>weeks</b>	before... then he cast	8, 814/ 29
granted but for six	<b>weeks</b>	, now more than almost	8, 885/ 27
to make men to	<b>ween</b>	that there were no	8, 576/ 4
be bad. I would	<b>ween</b>	that good works were	8, 580/ 31
Tyndale, lest we might	<b>ween</b>	that he believed well	8, 582/ 33
he would make us	<b>ween</b>	that though part be	8, 589/ 20
wit and frail faith	<b>ween</b>	his heresies were the	8, 589/ 21
with, would make men	<b>ween</b>	that it were the	8, 593/ 29
the Blessed Sacrament I	<b>ween</b>	a woman were indeed	8, 594/ 28
that every man should	<b>ween</b>	himself a king. For	8, 595/ 27
so foolish as to	<b>ween</b>	that he were able	8, 604/ 2
of wit as to	<b>ween</b>	that those two arguments	8, 604/ 4
than an egg... I	<b>ween</b>	if ye stood in	8, 605/ 34
both one... that I	<b>ween</b>	he will not show	8, 607/ 31

of; or else I	<b>ween</b>	he will come short	8, 612/ 31
living... making them to	<b>ween</b>	that they did well	8, 622/ 28
upon another thing... and	<b>ween</b>	that the clergy would	8, 624/ 26
for shame show, I	<b>ween</b>	they believe indeed and	8, 625/ 33
would he make us	<b>ween</b>	that for the sacraments	8, 633/ 23
temporal living. And I	<b>ween</b>	Tyndale is even angry	8, 637/ 8
so they will, I	<b>ween</b>	, at last, and some	8, 639/ 16
Luther, to make men	<b>ween</b>	that matrimony were no	8, 639/ 18
I made mine apostles	<b>ween</b>	, and so have I	8, 640/ 28
jesting, mocking, and scoffing	<b>ween</b>	to rail out every	8, 641/ 22
ever any wise man	<b>ween</b>	that God would ever	8, 651/ 24
not and once, I	<b>ween</b>	, he will not indeed	8, 652/ 17
thereby would make us	<b>ween</b>	that the good cometh	8, 672/ 34
did to Christ? I	<b>ween</b>	, in good faith, to	8, 695/ 32
since Luther and he	<b>ween</b>	that there were not	8, 702/ 34
there is not, I	<b>ween</b>	, so poor a village	8, 705/ 13
good simple souls may	<b>ween</b>	them wise and true	8, 709/ 8
wile, and make men	<b>ween</b>	that he meant but	8, 714/ 4
determined otherwise. For I	<b>ween</b>	the thing was never	8, 716/ 21
in this world, I	<b>ween</b>	, God could have chosen	8, 723/ 4
in Almaine; and I	<b>ween</b>	as many good Christian	8, 731/ 29
would here make us	<b>ween</b>	: I shall translate and	8, 736/ 8
that they dispraise Manichaeus"	<b>ween</b>	ye me so very	8, 737/ 23
was (and is, I	<b>ween</b>	, of all good men	8, 743/ 27
texts of Scripture, I	<b>ween</b>	more than a hundred	8, 747/ 10
Tyndale would make us	<b>ween</b>	that he proveth us	8, 752/ 16
laboring to make men	<b>ween</b>	that whoso were once	8, 758/ 8
of theirs I would	<b>ween</b>	were fruitful and meritorious	8, 759/ 13
proud worldly folk that	<b>ween</b>	themselves safe enough by	8, 763/ 22
and abominable that I	<b>ween</b>	for very shame and	8, 764/ 29
and would make men	<b>ween</b>	that he were so	8, 764/ 32
wed nuns. I would	<b>ween</b>	it might do good	8, 766/ 5
little wit as to	<b>ween</b>	that the bringing in	8, 768/ 7
faith... every man, I	<b>ween</b>	, that well marketh the	8, 779/ 16
all the articles should	<b>ween</b>	that therefore he lacked	8, 780/ 25
make the world to	<b>ween</b>	that in "faith alone	8, 784/ 29
you" would the prophet,	<b>ween</b>	you, have said so	8, 786/ 34
fellow." Thus would, I	<b>ween</b>	, Tyndale be loath to	8, 790/ 16
him, the man will	<b>ween</b>	he mocketh him. For	8, 798/ 6
the poor man will	<b>ween</b>	that Tyndale doth yet	8, 798/ 30
this he will, I	<b>ween</b>	, answer me that he	8, 805/ 4
Tyndale would have us	<b>ween</b>	that he feeleth it	8, 816/ 28
hopers and such lovers,	<b>ween</b>	they themselves never so	8, 826/ 4
that a man might	<b>ween</b>	that Tyndale were in	8, 831/ 12
here in earth, I	<b>ween</b>	, at full age not	8, 851/ 10
would here make us	<b>ween</b>	, to beguile us with	8, 855/ 22
wit causeless. For I	<b>ween</b>	the man perceived those	8, 863/ 35
he would make us	<b>ween</b>	that not only the	8, 871/ 27
nearer if I may	<b>ween</b>	there be in that	8, 879/ 1
sore deceived therein, and	<b>ween</b>	that God gave him	8, 888/ 26

the woman would, I	<b>ween</b>	, never stick for an	8, 892/ 14
not who, yet I	<b>ween</b>	myself that I know	8, 894/ 33
which when he would	<b>ween</b>	to stay the ship	8, 897/ 31
the water. For I	<b>ween</b>	his hostess would soon	8, 897/ 32
myself. She would, I	<b>ween</b>	, therefore have said unto	8, 897/ 34
would ye make me	<b>ween</b>	that God were so	8, 898/ 1
still, every one, I	<b>ween</b>	, and not one of	8, 900/ 35
place, I should, I	<b>ween</b>	, see farther things therein	8, 912/ 34
man; which word I	<b>ween</b>	never man heard of	8, 913/ 28
English, he maketh them	<b>ween</b>	that the words which	8, 917/ 2
that understand no Latin	<b>ween</b>	still that it were	8, 917/ 7
he would we should	<b>ween</b>	that at the leastwise	8, 917/ 14
no good works, but	<b>ween</b>	, by Friar Barnes' doctrine	8, 920/ 30
it; for less, I	<b>ween</b>	, than the whole plain	8, 924/ 16
the man would, I	<b>ween</b>	, have been full sore	8, 952/ 21
Barnes, to make men	<b>ween</b>	that only faith were	8, 957/ 35
hangeth, to make men	<b>ween</b>	that to stick to	8, 958/ 14
but to make men	<b>ween</b>	that no such thing	8, 958/ 31
he would make us	<b>ween</b>	that Saint Augustine therefore	8, 963/ 22
Barnes would make us	<b>ween</b>	that the holy, catholic	8, 980/ 5
this way they may	<b>ween</b>	they walk safe enough	8, 999/ 35
themselves, they will, I	<b>ween</b>	, assay to steal away	8, 1004/ 9
as these men, I	<b>ween</b>	, will not speak it	8, 1005/ 39
charge. And therefore I	<b>ween</b>	that every wise man	8, 1031/ 34
party either findeth or	<b>weeneth</b>	he findeth... the other	8, 645/ 35
sight rather dazeth, and	<b>weeneth</b>	he seeth that he	8, 646/ 3
penance at all. He	<b>weeneth</b>	he were supping up	8, 687/ 33
in a mist, he	<b>weeneth</b>	to walk away. But	8, 741/ 36
liketh himself well, and	<b>weeneth</b>	he jesteth as properly	8, 779/ 14
himself. And there he	<b>weeneth</b>	himself surer than if	8, 813/ 1
his own heart... he	<b>weeneth</b>	himself very sure. For	8, 813/ 5
Friar Barnes, as he	<b>weeneth</b>	, well and substantially prove	8, 974/ 10
as well as he	<b>weeneth</b>	the other is, that	8, 997/ 28
Evangelist and all... Tyndale	<b>weeneth</b>	to shake off with	8, 1031/ 10
prophets of every age...	<b>weening</b>	that men, for the	8, 623/ 33
wonder in a man	<b>weening</b>	himself so wise, to	8, 725/ 27
glad in their sleep,	<b>weening</b>	themselves awake. And so	8, 826/ 7
sure of her doctrine,	<b>weening</b>	that she should be	8, 869/ 29
out of religion... but	<b>weening</b>	that he were an	8, 876/ 32
as Jacob did in	<b>weening</b>	that Leah had been	8, 916/ 24
father, Isaac, did in	<b>weening</b>	that Jacob had been	8, 916/ 25
maketh any such vow	<b>weening</b>	that he have the	8, 926/ 1
his own church... and,	<b>weening</b>	that pulling down were	8, 972/ 20
a frantic folly that,	<b>weening</b>	the very fire were	8, 994/ 13
world hath cause to	<b>weep</b>	that it is so	8, 627/ 34
and at his bitter	<b>weeping</b>	had his sin forgiven	8, 1018/ 34
to feed them. But	<b>weigh</b>	well yet again, good	8, 728/ 21
readers, that these words	<b>weigh</b>	to prove that of	8, 763/ 13
let us consider and	<b>weigh</b>	well this matter in	8, 821/ 36
So that, this being	<b>weighed</b>	and considered... we pass	8, 621/ 10

faith, Tyndale's words well	<b>weighed</b>	have so many merry	8, 660/ 18
thing heard and well	<b>weighed</b>	... ye shall well and	8, 706/ 5
by the peise and	<b>weight</b>	of itself, and the	8, 604/ 22
the lowest... its own	<b>weight</b>	, ye wot well, must	8, 604/ 35
things of far greater	<b>weight</b>	. "For, M. Tyndale, as	8, 620/ 31
man and lay the	<b>weight</b>	of their own sins	8, 640/ 1
things and of most	<b>weight</b>	, picketh out a few	8, 697/ 25
beast to lay the	<b>weight</b>	of his wretchedness, and	8, 787/ 16
words wherein all the	<b>weight</b>	hangeth, to make men	8, 958/ 13
for their life and	<b>welfare</b>	, and to be with	8, 978/ 12
in the good and	<b>well-appliable</b>	will of man, the	8, 768/ 23
he pursued with the	<b>well-believing</b>	people the false idolaters	8, 789/ 10
say thus, my most	<b>well-beloved</b>	brethren... for the fire	8, 968/ 35
But now goeth Tyndale	<b>well-favoredly</b>	forth with a great	8, 690/ 16
Yea, verily, Father Barnes,	<b>well-favoredly</b>	, for so far as	8, 893/ 33
so open and so	<b>well-known</b>	that no man could	8, 613/ 14
tell. But this is	<b>well-known</b>	: that when our evangelical	8, 628/ 29
that now is, for	<b>well-known</b>	heretics; and therefore Tyndale	8, 655/ 22
they be a company	<b>well-known</b>	to have gone out	8, 655/ 24
also. Of which things	<b>well-known</b>	and yet unwritten is	8, 657/ 6
frantic heretics may be	<b>well-known</b>	, lest some good simple	8, 709/ 7
and men know, many	<b>well-known</b>	knaves. Consider, now, that	8, 728/ 32
disciple that had so	<b>well-known</b>	him, and been so	8, 889/ 5
very mother to be	<b>well-known</b>	from all the false	8, 893/ 10
remaining in the common,	<b>well-known</b>	faith. And then, since	8, 896/ 9
such vices as are	<b>well-known</b>	for vice, which ye	8, 904/ 5
her, be rife and	<b>well-known</b>	in yourselves. And I	8, 904/ 6
the church, and a	<b>well-known</b>	church so built upon	8, 915/ 6
and his true faith	<b>well-known</b>	... and not that his	8, 915/ 11
church... which is also	<b>well-known</b>	, and which by your	8, 937/ 1
hath been by a	<b>well-known</b>	succession preserved and continued	8, 962/ 9
question, this one, common,	<b>well-known</b>	Catholic church of all	8, 992/ 7
can before the Scripture	<b>well-known</b>	and understood by him	8, 1004/ 13
and a notable and	<b>well-known</b>	. Also, of that same	8, 1009/ 26
this fifteen hundred years	<b>well-known</b>	. Finally, after all this	8, 1009/ 27
in earth a church	<b>well-known</b>	also: what cause have	8, 1009/ 34
for these be things	<b>well-known</b>	and these persons well-known	8, 1022/ 5
well-known and these persons	<b>well-known</b>	by them, and God	8, 1022/ 5
that would against the	<b>well-known</b>	, common-believed points of the	8, 1032/ 26
a good, virtuous, and	<b>well-learned</b>	man, compiled and gathered	8, 593/ 13
and good living, and	<b>well-learned</b>	in the Law and	8, 620/ 19
as honest, and as	<b>well-learned</b>	also, both in the	8, 620/ 26
also by that substantial,	<b>well-learned</b>	man Lyra in his	8, 811/ 29
that great, wise, and	<b>well-learned</b>	man Boethius a very	8, 939/ 1
right excellent, wise, and	<b>well-learned</b>	men... shall either esteem	8, 939/ 18
little commendable that every	<b>well-ordered</b>	region hath by plain	8, 590/ 21
this thing hath every	<b>well-ordered</b>	realm not without good	8, 590/ 24
words... Barnes This is	<b>well-proved</b>	by your own law	8, 980/ 18
likelihood the remnant be	<b>well-tried</b>	truths; ye would not	8, 815/ 8
those that shall be	<b>well-willing</b>	to learn the truth	8, 617/ 14

and grace maketh the	<b>well-willing</b>	person to perceive and	8, 739/ 16
belief, good hope, and	<b>well-working</b>	charity... graciously written in	8, 753/ 16
wit, only faith, without	<b>well-working</b>	charity... nor a good	8, 965/ 33
wise that he had	<b>went</b>	the pope had made	8, 593/ 31
this tale, she nothing	<b>went</b>	about to consider his	8, 605/ 16
Saint John the Baptist	<b>went</b>	out of the church	8, 606/ 35
Christ and his apostles	<b>went</b>	, as God had ordained	8, 607/ 4
Christ and his apostles	<b>went</b>	out of the old	8, 607/ 10
with other. Finally, Christ	<b>went</b>	with his apostles out	8, 607/ 16
there were purgatory, some	<b>went</b>	from thence to heaven	8, 625/ 23
walketh than if he	<b>went</b>	visible before us all	8, 644/ 18
down faster than he	<b>went</b>	up. Now, such a	8, 655/ 7
all this while he	<b>went</b>	about to build up	8, 665/ 10
like manner as they	<b>went</b>	out of the synagogue	8, 671/ 3
desert... for which they	<b>went</b>	quick under earth, and	8, 671/ 15
company of Christ's disciples	<b>went</b>	from him when he	8, 671/ 26
Maundy Supper, when he	<b>went</b>	to betray the Head	8, 672/ 3
John the Baptist. John	<b>went</b>	before Christ to prepare	8, 691/ 13
unto many prophets that	<b>went</b>	before him and did	8, 692/ 26
unto many prophets that	<b>went</b>	before him and did	8, 705/ 24
church, but followed and	<b>went</b>	with them in calling	8, 709/ 1
now than ever he	<b>went</b>	before. For here in	8, 729/ 6
left her pitcher and	<b>went</b>	into the city and	8, 742/ 39
ever she did and	<b>went</b>	out unto him and	8, 743/ 3
Christian readers, this way	<b>went</b>	Saint Augustine, with such	8, 745/ 16
done... and thereupon they "	<b>went</b>	out unto" Christ, and	8, 758/ 34
both meat and drink;	<b>went</b>	they not from him	8, 761/ 24
and as many as	<b>went</b>	with him. Saint Paul	8, 789/ 12
by Moses, arose and	<b>went</b>	with him, and persecuted	8, 793/ 35
against the devil that	<b>went</b>	about to sift it	8, 807/ 13
surer than if he	<b>went</b>	twice to Jerusalem, and	8, 813/ 1
appear before me, he	<b>went</b>	at large... and, coming	8, 813/ 29
forgotten this." Then down	<b>went</b>	the head again into	8, 815/ 26
prayers at her grave	<b>went</b>	about, while he waited	8, 815/ 36
actual faith when he	<b>went</b>	to bed. For no	8, 823/ 26
were a woman that	<b>went</b>	invisible, and that he	8, 845/ 18
shaved his beard and	<b>went</b>	like a merchant of	8, 845/ 36
me. For I had	<b>went</b>	she should have had	8, 865/ 1
with himself ere he	<b>went</b>	; and thereupon being by	8, 884/ 11
our Savior when himself	<b>went</b>	his way did send	8, 884/ 36
shaved his beard and	<b>went</b>	like a merchant, that	8, 885/ 30
Barnes, that when ye	<b>went</b>	about to give us	8, 891/ 28
this preached, methought it	<b>went</b>	sore against the doctrine	8, 899/ 18
wiser, and would have	<b>went</b>	he could have taught	8, 902/ 33
many false traitors that	<b>went</b>	about secretly to betray	8, 907/ 11
with them as they	<b>went</b>	by the way." And	8, 919/ 37
her. Who would have	<b>went</b>	that good men would	8, 949/ 35
church who would have	<b>went</b>	that, lo! If Barnes	8, 950/ 32
so, we would have	<b>went</b>	that Christ had bade	8, 950/ 33
were of it and	<b>went</b>	out of it; and	8, 987/ 28

Everywhere, almost, where he	<b>went</b>	, men might find the	8, 989/ 33
holy house, which they	<b>went</b>	about with their abominable	8, 994/ 20
his back as they	<b>went</b>	out at several doors	8, 994/ 32
further than ever they	<b>went</b>	before. For ever hitherto	8, 1012/ 27
tarry still till it	<b>wet</b>	well to the skin	8, 876/ 10
the Bottle at Botolph's	<b>Wharf</b>	, and finding him walking	8, 876/ 30
the Bottle of Botolph's	<b>Wharf</b>	, that, but if she	8, 896/ 32
so be they still,	<b>whatever</b>	Tyndale say. But yet	8, 734/ 33
his flour, and the	<b>wheat</b>	he shall gather into	8, 1019/ 33
the church is the	<b>wheat</b>	mingled with the straw	8, 1020/ 1
church is there no	<b>wheat</b>	, but straw only. Now	8, 1020/ 2
hath yonder a spinning	<b>wheel</b>	or else, because all	8, 605/ 22
can no more see	<b>whereabout</b>	he walketh than if	8, 644/ 17
see that the thing	<b>whereabout</b>	he hath bumped all	8, 741/ 19
Peradventure Tyndale, guessing now	<b>whereabout</b>	I go, will say	8, 822/ 23
though we know not	<b>whereabout</b>	the cellar is; or	8, 878/ 25
may see, good readers,	<b>whereabout</b>	Barnes goeth when he	8, 950/ 18
loss of the ointment	<b>whereat</b>	none of them murmured	8, 907/ 24
stone in their foundation	<b>whereon</b>	they have built all	8, 675/ 25
and bestow the remnant	<b>whereon</b>	ye will even upon	8, 700/ 29
words of God fore-remembered,	<b>whichsoever</b>	our Savior said unto	8, 616/ 10
very church is even	<b>whichsoever</b>	church myself list to	8, 647/ 30
when he made a	<b>whip</b>	once and persecuted them	8, 789/ 21
on thine head, and	<b>whistle</b>	out thy sins, and	8, 692/ 4
and absolution is but	<b>whistling</b>	. Satisfaction, great sin to	8, 704/ 21
which he now calleth	<b>whistling</b>	... and shall gladly do	8, 733/ 11
they repent not a	<b>whit</b>	; but they will, I	8, 589/ 5
will believed never a	<b>whit</b>	... as, for example, the	8, 761/ 20
his head of every	<b>whit</b>	, and let it lie	8, 921/ 12
good and good evil,	<b>white</b>	black and black white	8, 653/ 18
white black and black	<b>white</b>	... and teach men to	8, 653/ 19
as unlike as are	<b>white</b>	and black. Now shall	8, 697/ 16
and that bishops wear	<b>white</b>	rochets. And when he	8, 831/ 22
fair body, and some	<b>white</b>	part in a black	8, 907/ 3
black, for all his	<b>white</b>	teeth: yet is it	8, 907/ 34
by Penance washed any	<b>whiter</b>	since he made his	8, 863/ 16
to God's Service on	<b>Whitsunday</b>	than upon Shrove Tuesday	8, 953/ 2
himself with all his	<b>whole</b>	book to answer) have	8, 576/ 24
the name of the	<b>whole</b>	body. And whether he	8, 577/ 21
cutting off from the	<b>whole</b>	church; and then as	8, 578/ 10
a gobbet from a	<b>whole</b>	loaf, and then call	8, 578/ 12
spirituality only, but the	<b>whole</b>	corps and body of	8, 578/ 22
to wit, from the	<b>whole</b>	multitude of all Christian	8, 579/ 9
say that all the	<b>whole</b>	world must leave off	8, 580/ 3
and rail upon the	<b>whole</b>	pedigree of popes, Saint	8, 580/ 17
point of all his	<b>whole</b>	purpose and his master	8, 585/ 11
impenitent wretches to the	<b>whole</b>	company of the clergy	8, 588/ 19
days, and all the	<b>whole</b>	Catholic church of Christ	8, 589/ 28
or heareth in two	<b>whole</b>	years together... but if	8, 595/ 4
before, instead of the	<b>whole</b>	Catholic Church he descended	8, 599/ 10

though men called the	<b>whole</b>	Catholic Church no more	8, 599/ 12
is to wit, a	<b>whole</b>	great, main multitude, of	8, 599/ 14
pope alone to the	<b>whole</b>	company of the clergy	8, 599/ 19
that they call the	<b>whole</b>	Catholic Church not themselves	8, 600/ 12
saith that all the	<b>whole</b>	world seeth that of	8, 600/ 17
seeth that of the	<b>whole</b>	clergy, being "all shaven	8, 600/ 18
point bestowed already his	<b>whole</b>	chapter before, wherein he	8, 600/ 27
of shame in his	<b>whole</b>	body, it would set	8, 601/ 3
better than all his	<b>whole</b>	five were which I	8, 601/ 14
let alone all the	<b>whole</b>	matter... else did he	8, 603/ 32
this: that in the	<b>whole</b>	world, higher and lower	8, 604/ 24
so that of the	<b>whole</b>	world... earth, water, air	8, 604/ 25
that is, of the	<b>whole</b>	world, from every part	8, 604/ 28
tell you, in the	<b>whole</b>	world all is one	8, 604/ 30
inward place of the	<b>whole</b>	world... it is therefore	8, 604/ 33
lowest; for of the	<b>whole</b>	world... the innest is	8, 604/ 34
bored even through the	<b>whole</b>	earth. If there were	8, 605/ 5
told you, in the	<b>whole</b>	world, upon every side	8, 605/ 12
every side of the	<b>whole</b>	round world, the higher	8, 605/ 14
the earth, or the	<b>whole</b>	earth to fall into	8, 606/ 16
flesh for which the	<b>whole</b>	world was washed with	8, 610/ 28
govern and lead his	<b>whole</b>	flock and his whole	8, 611/ 11
whole flock and his	<b>whole</b>	people together. As he	8, 611/ 11
Moses to convey his	<b>whole</b>	people out of Egypt	8, 611/ 12
come short of his	<b>whole</b>	sum, and lack five	8, 612/ 32
only, but into his	<b>whole</b>	Catholic church; nor to	8, 614/ 37
but also with his	<b>whole</b>	Catholic church; nor to	8, 614/ 38
Savior said unto his	<b>whole</b>	church, yet ever he	8, 616/ 10
for true by the	<b>whole</b>	clergy assembled together... yea	8, 618/ 32
heresies to link a	<b>whole</b>	chain of new, such	8, 626/ 18
the literal sense standeth	<b>whole</b>	beside. And where he	8, 635/ 25
divers parts which the	<b>whole</b>	Catholic Church doth receive	8, 639/ 14
the clergy, and the	<b>whole</b>	Catholic church of Christ	8, 641/ 25
he resembleth all the	<b>whole</b>	clergy now, without any	8, 642/ 10
Tyndale and all the	<b>whole</b>	rabble of all the	8, 643/ 9
and speak against the	<b>whole</b>	Catholic Church, and then	8, 644/ 5
the beginning of his	<b>whole</b>	book: that is to	8, 654/ 6
well, then, that the	<b>whole</b>	effect and pith of	8, 655/ 35
in very deed, the	<b>whole</b>	body of the Church	8, 656/ 7
faith; and of the	<b>whole</b>	Catholic Church hath from	8, 656/ 10
have in all their	<b>whole</b>	Ragman's roll. Another example	8, 657/ 12
like flies, by the	<b>whole</b>	hundred at once... and	8, 659/ 8
church now... but one,	<b>whole</b>	church from that time	8, 660/ 3
the foundation of Tyndale's	<b>whole</b>	tale. And as for	8, 660/ 5
false as all the	<b>whole</b>	sort be, both one	8, 663/ 33
beastly living, all the	<b>whole</b>	rabble such, that obstinately	8, 665/ 16
false heretics all the	<b>whole</b>	rabble, and synagogues of	8, 673/ 15
wise agree that the	<b>whole</b>	Catholic Church gathered together	8, 676/ 24
Tyndale and all their	<b>whole</b>	sect such a sure	8, 677/ 7
know well, all our	<b>whole</b>	matter. For since Saint	8, 678/ 18

anchor and all their	<b>whole</b>	refuge, and chief stone	8, 679/ 5
hundred years, if the	<b>whole</b>	Catholic Church have been	8, 679/ 13
another way, and the	<b>whole</b>	epistle therewith, because of	8, 688/ 13
as no Scripture that	<b>whole</b>	epistle of Christ's blessed	8, 688/ 22
truly conclude that the	<b>whole</b>	Catholic Church of fifteen	8, 690/ 3
alive in all the	<b>whole</b>	world. Saint Mary Magdalene	8, 699/ 10
alms farther, to the	<b>whole</b>	town. Whereunto he answered	8, 701/ 23
nor all our own	<b>whole</b>	country, neither; but wheresoever	8, 701/ 24
came out of this	<b>whole</b>	church, and their authors	8, 707/ 26
ever up to this	<b>whole</b>	Catholic church... unto which	8, 707/ 30
here is all this	<b>whole</b>	answer to the reason	8, 708/ 16
did leaven all her	<b>whole</b>	dough and meal; that	8, 709/ 24
of truth, all the	<b>whole</b>	many, both old and	8, 713/ 29
whom therefore, by the	<b>whole</b>	thousand on a heap	8, 713/ 30
his part, all the	<b>whole</b>	meinie, and construed the	8, 714/ 27
fast faith of the	<b>whole</b>	Catholic Church grown (as	8, 714/ 35
forth, of all the	<b>whole</b>	doctors and saints, no	8, 716/ 36
further that all their	<b>whole</b>	doctrine is but plain	8, 717/ 18
point with likening the	<b>whole</b>	Catholic church of Christ	8, 719/ 21
is to wit, the	<b>whole</b>	multitude of all true	8, 719/ 22
alone had been the	<b>whole</b>	church of the Jews	8, 719/ 24
of one town, the	<b>whole</b>	universal synagogue. This subtlety	8, 719/ 25
to defend that the	<b>whole</b>	synagogue could not err	8, 719/ 29
scripture, nor that the	<b>whole</b>	synagogue was until Christ's	8, 719/ 30
go like between the	<b>whole</b>	synagogue of Moses and	8, 719/ 33
and exposition of the	<b>whole</b>	Catholic Church... but since	8, 729/ 15
authorities would fill a	<b>whole</b>	book. But my purpose	8, 740/ 30
I given you his	<b>whole</b>	tale together, to the	8, 743/ 20
the end of his	<b>whole</b>	chapter, which hoverly looked	8, 743/ 21
safe. For though the	<b>whole</b>	town saw them together	8, 745/ 36
the credence of the	<b>whole</b>	Catholic Church the mother	8, 750/ 29
and destroy clearly Tyndale's	<b>whole</b>	ghostly purpose. For lo	8, 754/ 31
and damned all that	<b>whole</b>	pestilent book in which	8, 758/ 6
then were therewith his	<b>whole</b>	purpose lost. Now, if	8, 761/ 10
and falleth away Tyndale's	<b>whole</b>	tale withal. For how	8, 762/ 17
pope and all the	<b>whole</b>	clergy be such, in	8, 765/ 13
the question from the	<b>whole</b>	Catholic Church to the	8, 765/ 18
better than all the	<b>whole</b>	... and that point must	8, 770/ 13
given you all his	<b>whole</b>	process together, upon a	8, 775/ 2
knit up all his	<b>whole</b>	sermon with... he concluded	8, 776/ 1
well perceiveth, all his	<b>whole</b>	heap of heresies; and	8, 776/ 19
faith. And that the	<b>whole</b>	Catholic Church, be it	8, 778/ 18
is, of truth, the	<b>whole</b>	sum and effect of	8, 781/ 5
be asked him... the	<b>whole</b>	effect whereof standeth altogether	8, 803/ 15
fathers and of the	<b>whole</b>	church that offereth them	8, 822/ 9
the cardinals, and the	<b>whole</b>	clergy, and all the	8, 824/ 21
the clergy, and the	<b>whole</b>	Christian people, that is	8, 825/ 1
to wit, from the	<b>whole</b>	Catholic Church unto the	8, 831/ 10
and such as the	<b>whole</b>	world beside fareth the	8, 832/ 27
taken oftentimes for the	<b>whole</b>	congregation, and the whole	8, 833/ 25

whole congregation, and the	<b>whole</b>	multitude of the people	8, 833/ 25
face and blessed the	<b>whole</b>	congregation" or "church" "of	8, 833/ 29
is taken for the	<b>whole</b>	congregation, both of good	8, 834/ 1
Church here out this	<b>whole</b>	world gathered first, and	8, 834/ 10
and part of the	<b>whole</b>	catholic church gathered in	8, 835/ 7
setteth at naught the	<b>whole</b>	company where many virtuous	8, 835/ 22
forth, destroyeth utterly Barnes'	<b>whole</b>	purpose, but if the	8, 835/ 34
lechery boldly, and have	<b>whole</b>	towns open bawds unto	8, 836/ 14
Briefly, come, all the	<b>whole</b>	rabble of you together	8, 838/ 23
have ye read his	<b>whole</b>	process together wherein he	8, 838/ 33
To say that the	<b>whole</b>	thing is invisible whereof	8, 845/ 24
therefore that all those	<b>whole</b>	Christian people, as they	8, 853/ 22
and righteous, all the	<b>whole</b>	company, in heart, and	8, 853/ 24
be naught... though the	<b>whole</b>	church and congregation be	8, 854/ 31
Mystical Body is the	<b>whole</b>	known Catholic church... in	8, 855/ 4
and manner of the	<b>whole</b>	church. For as those	8, 855/ 28
even so is the	<b>whole</b>	church a known church	8, 855/ 29
together: so is the	<b>whole</b>	Catholic church a congregation	8, 855/ 31
bad together... for which	<b>whole</b>	Catholic church God hath	8, 855/ 33
the doctrine of the	<b>whole</b>	Catholic church, and so	8, 856/ 17
soul should still remain	<b>whole</b>	in the remnant. Nor	8, 856/ 24
be in all the	<b>whole</b>	world (for "from the	8, 857/ 25
words be these: "The	<b>whole</b>	Church saith "Forgive us	8, 860/ 25
words be these: "The	<b>whole</b>	Church cannot err." Also	8, 862/ 16
prove us all his	<b>whole</b>	purpose (that there is	8, 864/ 10
sins of all the	<b>whole</b>	world, and many be	8, 867/ 8
us here that the	<b>whole</b>	church may fall from	8, 870/ 31
is to say, the	<b>whole</b>	entire church, may so	8, 871/ 11
councils, which represent the	<b>whole</b>	Church, may err, but	8, 871/ 28
but also that the	<b>whole</b>	church which he putteth	8, 871/ 29
and then whether "the	<b>whole</b>	church" may err; and	8, 872/ 14
ye have heard his	<b>whole</b>	tale, no word in	8, 875/ 38
have heard all his	<b>whole</b>	tale, garnished and made	8, 876/ 5
said this only in	<b>whole</b>	great regions, his reason	8, 879/ 32
be preached unto a	<b>whole</b>	city and take none	8, 882/ 28
the comfort of the	<b>whole</b>	fraternity-and-sorority in general. And	8, 886/ 16
man, but in his	<b>whole</b>	church. And therefore, that	8, 890/ 27
the doctrine of the	<b>whole</b>	catholic, very, true church	8, 890/ 34
that doubt moved, the	<b>whole</b>	Church hath firmly believed	8, 895/ 19
been always by the	<b>whole</b>	church taken and accepted	8, 895/ 32
Barnes agreeth, all the	<b>whole</b>	remnant dependeth, since that	8, 896/ 14
the hurlers, all the	<b>whole</b>	meinie of you... and	8, 900/ 37
sore part in a	<b>whole</b>	body, and some dead	8, 907/ 1
likewise as in the	<b>whole</b>	world the variety of	8, 907/ 17
a beauty to the	<b>whole</b>	... so in the church	8, 907/ 18
the goodliness of the	<b>whole</b>	. And though the Church	8, 907/ 20
comely temperature of the	<b>whole</b>	body. For which cause	8, 907/ 28
be in all the	<b>whole</b>	world (for "from the	8, 908/ 27
of Rome is the	<b>whole</b>	church of Rome... no	8, 910/ 35
of London is the	<b>whole</b>	church of London, or	8, 910/ 36

Archbishop of Canterbury the	<b>whole</b>	church of the province	8, 911/ 1
other than all the	<b>whole</b>	Catholic Church agreeth not	8, 911/ 5
is it in the	<b>whole</b>	Church also. And therefore	8, 911/ 14
men believe that the	<b>whole</b>	church whereof those good	8, 911/ 25
the necessary points, this	<b>whole</b>	corps agreeth without contradiction	8, 912/ 18
Christian folk making the	<b>whole</b>	Church," he meant not	8, 913/ 22
of faith with the	<b>whole</b>	corps of Christendom, but	8, 913/ 24
Christian nations... all the	<b>whole</b>	corps and body of	8, 914/ 11
the consent of the	<b>whole</b>	Church that is to	8, 914/ 22
is to wit, the	<b>whole</b>	corps of Christendom together	8, 914/ 22
Si"), that saith, "The	<b>whole</b>	Church cannot err" what	8, 915/ 18
law, that saith, "The	<b>whole</b>	Church cannot err." And	8, 915/ 28
it saith that "the	<b>whole</b>	Church" (that is to	8, 915/ 33
will not suffer the	<b>whole</b>	corps or body of	8, 915/ 35
by these words "The	<b>whole</b>	Church cannot err" this	8, 916/ 13
very words be, "The	<b>whole</b>	Church cannot fail." Then	8, 916/ 15
words be these: "The	<b>whole</b>	Church cannot err." Also	8, 916/ 35
for these words "The	<b>whole</b>	Church cannot err." And	8, 917/ 11
in it, yet the	<b>whole</b>	assembly doth but represent	8, 921/ 17
Church, and all the	<b>whole</b>	Catholic Church is not	8, 921/ 18
council do represent the	<b>whole</b>	universal church, nevertheless in	8, 921/ 26
either) of all the	<b>whole</b>	Catholic Church though the	8, 921/ 36
were now all the	<b>whole</b>	world were absent from	8, 922/ 1
the council of the	<b>whole</b>	Church, and then may	8, 922/ 15
that if all the	<b>whole</b>	Church were at the	8, 922/ 21
council but if the	<b>whole</b>	Church be there yet	8, 922/ 26
pass, till all the	<b>whole</b>	assembly were agreed so	8, 922/ 28
by as full and	<b>whole</b>	consent as any council	8, 923/ 4
they be not the	<b>whole</b>	Catholic Church but only	8, 924/ 1
and saith that the	<b>whole</b>	universal church "standeth in	8, 924/ 2
of a rain, the	<b>whole</b>	plain have a fair	8, 924/ 15
I ween, than the	<b>whole</b>	plain were too little	8, 924/ 16
full assembly of the	<b>whole</b>	Church, and rather more	8, 924/ 33
general council of the	<b>whole</b>	universal church assembled, this	8, 925/ 25
general council of the	<b>whole</b>	church have said unto	8, 926/ 15
say that all that	<b>whole</b>	general council... of all	8, 926/ 27
council... of all the	<b>whole</b>	Catholic church of all	8, 926/ 28
For there were the	<b>whole</b>	catholic church in which	8, 927/ 3
then condemned by the	<b>whole</b>	church, which ye confess	8, 927/ 36
the nun be the	<b>whole</b>	church. For we have	8, 928/ 7
the blame of the	<b>whole</b>	body... in which be	8, 932/ 17
justly condemned by the	<b>whole</b>	Catholic church... which is	8, 936/ 36
Gregory, and to that	<b>whole</b>	assembly, that they were	8, 937/ 14
thought good to the	<b>whole</b>	council, while they were	8, 937/ 21
they were all, the	<b>whole</b>	flock of all Christian	8, 937/ 21
should nevermore all the	<b>whole</b>	people be called again	8, 937/ 25
together should represent the	<b>whole</b>	people, and should have	8, 937/ 28
selfsame authority, full and	<b>whole</b>	, in all laws after	8, 937/ 28
declared, that the very	<b>whole</b>	Christian people should have	8, 937/ 30
possible that all the	<b>whole</b>	people, being so main	8, 937/ 34

of the world come	<b>whole</b>	always together to the	8, 937/ 36
after, not of the	<b>whole</b>	number of all Christian	8, 938/ 17
it were not the	<b>whole</b>	Catholic Church indeed, but	8, 938/ 19
at it all the	<b>whole</b>	Christian people. And thus	8, 938/ 22
example, of all the	<b>whole</b>	Christian people assembled at	8, 938/ 28
imagination of such a	<b>whole</b>	assembly at a general	8, 938/ 31
the difference between the	<b>whole</b>	Catholic Church indeed and	8, 939/ 20
that is not the	<b>whole</b>	Church but by way	8, 939/ 22
and suppose, that the	<b>whole</b>	people were at the	8, 939/ 23
fewer than all the	<b>whole</b>	Christian people... or if	8, 940/ 5
certain parts representing the	<b>whole</b>	body should have the	8, 940/ 34
full authority of the	<b>whole</b>	body... is a thing	8, 940/ 34
and experience of the	<b>whole</b>	world, Christian and heathen	8, 940/ 35
congregation of all the	<b>whole</b>	Christian people, yet should	8, 941/ 6
called not all the	<b>whole</b>	congregation of Christian people	8, 941/ 11
they had, all the	<b>whole</b>	company, come to a	8, 942/ 2
therefore, when all his	<b>whole</b>	tale of his exposition	8, 946/ 12
that so may the	<b>whole</b>	universal church do too	8, 950/ 6
a part of the	<b>whole</b>	known Catholic church. Let	8, 951/ 6
nor to all the	<b>whole</b>	church at once. But	8, 951/ 13
provide that all the	<b>whole</b>	church should have one	8, 951/ 14
to agree with the	<b>whole</b>	universal church both the	8, 951/ 19
it followeth that Christ's	<b>whole</b>	church, whereof all the	8, 952/ 8
say that of a	<b>whole</b>	tree growing together, all	8, 952/ 11
and known... but the	<b>whole</b>	tree standeth itself invisible	8, 952/ 12
words be these: "The	<b>whole</b>	Church saith "Forgive us	8, 959/ 17
Saint Augustine, lo... "The	<b>whole</b>	Church, lo, saith "Forgive	8, 960/ 7
I say, maketh us	<b>whole</b>	, as the apostle John	8, 961/ 21
the church is the	<b>whole</b>	number of all Christian	8, 962/ 5
faith of the same	<b>whole</b>	catholic church. And therefore	8, 962/ 12
in earth of the	<b>whole</b>	Catholic Church, as well	8, 962/ 36
For in all that	<b>whole</b>	sermon is there not	8, 963/ 33
but also all "the	<b>whole</b>	Church" (no number thereof	8, 964/ 35
lie that say the	<b>whole</b>	very church here in	8, 965/ 3
the old fathers, the	<b>whole</b>	Catholic Church observeth: that	8, 967/ 17
Saint Augustine, having his	<b>whole</b>	words well understood, saith	8, 970/ 10
and concludeth all the	<b>whole</b>	matter quite against himself	8, 972/ 18
saith not that the	<b>whole</b>	church of Christ here	8, 972/ 28
spread abroad throughout the	<b>whole</b>	world. For the churches	8, 976/ 2
the sunbeam from the	<b>whole</b>	body of the sun	8, 977/ 11
all in all the	<b>whole</b>	spirituality... then were those	8, 979/ 5
devils. By all which	<b>whole</b>	process together, whoso be	8, 988/ 5
of Christ" is the	<b>whole</b>	number of both good	8, 988/ 11
him in all his	<b>whole</b>	heresies that a man	8, 991/ 24
not, therefore, all the	<b>whole</b>	meinie, like a mad	8, 994/ 11
end of all this	<b>whole</b>	matter, now in this	8, 995/ 8
eight books of this	<b>whole</b>	work before. Of all	8, 995/ 11
particular companies, make one,	<b>whole</b>	, universal church of Christ	8, 1000/ 10
of Christ through the	<b>whole</b>	world. This will they	8, 1000/ 11
and agreement with the	<b>whole</b>	church, every one company	8, 1001/ 9

a church. But the	<b>whole</b>	very church, which is	8, 1001/ 10
and giveth that the	<b>whole</b>	church hath received of	8, 1004/ 26
give credence to the	<b>whole</b>	church. And this church	8, 1005/ 20
of God into his	<b>whole</b>	church, and, with credence	8, 1006/ 18
his church of the	<b>whole</b>	number of angels... a	8, 1007/ 1
he washed away the	<b>whole</b>	people of the earth	8, 1008/ 5
feed and govern his	<b>whole</b>	flock after his death	8, 1010/ 20
a member of the	<b>whole</b>	) the very name of	8, 1013/ 32
followeth it that the	<b>whole</b>	known catholic or universal	8, 1014/ 21
no more let the	<b>whole</b>	universal church to be	8, 1014/ 25
that concludeth all this	<b>whole</b>	matter. For this is	8, 1015/ 20
appeareth by all the	<b>whole</b>	corps of Scripture, wherein	8, 1016/ 14
he not plainly the	<b>whole</b>	company present here in	8, 1016/ 29
the feebler, and the	<b>whole</b>	the sick, according to	8, 1017/ 35
calleth "the church" the	<b>whole</b>	known company. Also, where	8, 1022/ 29
universal church is one	<b>whole</b>	church gathered and made	8, 1024/ 14
church known, and the	<b>whole</b>	universal church being made	8, 1024/ 16
spoke it of his	<b>whole</b>	church, and for his	8, 1024/ 23
chief shepherd of his	<b>whole</b>	flock; for him that	8, 1024/ 24
against anything that the	<b>whole</b>	known catholic church believed	8, 1025/ 14
out of all the	<b>whole</b>	catholic or universal church	8, 1025/ 25
accursed out of the	<b>whole</b>	catholic church, because that	8, 1025/ 30
the minister of the	<b>whole</b>	catholic church in that	8, 1025/ 32
entire unity of the	<b>whole</b>	catholic church, called Catholic	8, 1026/ 14
entire unity of the	<b>whole</b>	catholic church, and that	8, 1026/ 27
accursed out of the	<b>whole</b>	catholic church; and that	8, 1026/ 29
heretic of those whose	<b>whole</b>	sect was accursed, would	8, 1027/ 23
gone. Finally, all the	<b>whole</b>	Church from the beginning	8, 1033/ 32
take by some good,	<b>wholesome</b>	allegory that God would	8, 637/ 27
his own inspiration, such	<b>wholesome</b>	fruit should plenteously spring	8, 638/ 2
Father: These be the	<b>wholesome</b>	words issuing out of	8, 736/ 31
or else instead of	<b>wholesome</b>	food, to be fed	8, 892/ 8
to give us good,	<b>wholesome</b>	food... but that also	8, 892/ 20
bringeth and offereth us	<b>wholesome</b>	fruit, and these false	8, 892/ 28
Church, and with the	<b>wholesome</b>	Sacrifice, and with alms	8, 967/ 12
from evil, and sometimes	<b>wholesomely</b>	bridle and contain them	8, 591/ 30
every man put himself	<b>wholly</b>	in his confessor's hand	8, 581/ 32
to God, thou art	<b>wholly</b>	excused. For it is	8, 691/ 30
church doth fully and	<b>wholly</b>	err, and judgeth unright	8, 943/ 14
particular church doth sometimes	<b>wholly</b>	err. Now, as touching	8, 943/ 35
particular church may all,	<b>wholly</b>	, err. This is, lo	8, 950/ 1
him, very fully and	<b>wholly</b>	against them. And as	8, 953/ 11
Christian nations fully and	<b>wholly</b>	agreed... and have been	8, 956/ 7
Creed "sanctorum communionem," some	<b>wholly</b>	carnal fathers. Well, be	8, 979/ 7
so fully and so	<b>wholly</b>	, and so consonantly together	8, 1028/ 28
it seem that in	<b>whomsoever</b>	were faith, he could	8, 685/ 10
and quietly have his	<b>whore</b>	, and put her away	8, 584/ 19
which signifieth in English "	<b>whore</b>	hunters"... they have put	8, 685/ 4
is to wit, adultery,	<b>whore</b>	hunting, uncleanness, wantonness, idolatry	8, 757/ 14
mows... nor an abominable	<b>whore</b>	to brawl, chide, and	8, 833/ 12

murderer nor thief, nor	<b>whore</b>	, nor bawd and keep	8, 836/ 36
he hath granted unlawful	<b>whoredom</b>	unto as many as	8, 584/ 17
hath himself "granted unlawful	<b>whoredom</b>	to as many as	8, 586/ 31
their lives spent in	<b>whoredom</b>	"... as though there were	8, 831/ 17
keep their open, avowed	<b>whoredom</b>	, and maintain their incestuous	8, 832/ 7
doth himself allow their	<b>whoredom</b>	and bawdry, I see	8, 836/ 17
they be besides their	<b>whoredom</b>	and bawdry become evangelical	8, 836/ 20
Friar Huessgen, with whose	<b>whoredom</b>	and bawdry Friar Barnes	8, 836/ 24
a brother be a	<b>whorekeeper</b>	, a drunkard, covetous, and	8, 595/ 35
where he saith that "	<b>whorekeepers</b>	," and such others as	8, 596/ 25
sects, are the chief	<b>whoremasters</b>	, being priests, monks, and	8, 836/ 12
have licenses to keep	<b>whores</b>	, some of the pope	8, 584/ 23
to put away their	<b>whores</b>	... the bishop's officers mock	8, 584/ 24
the priests keep their	<b>whores</b>	still. Howbeit, in very	8, 584/ 26
twenty or thirty thousand	<b>whores</b>	, taking of every one	8, 765/ 5
then may friars wed	<b>whores</b>	and call them wives	8, 831/ 20
murderers and thieves, and	<b>whores</b>	, and bawds, though they	8, 835/ 18
murderers and thieves and	<b>whores</b>	and bawds therein, which	8, 836/ 2
now. And as for	<b>whores</b>	and bawds... all the	8, 836/ 10
so light for any	<b>whores</b>	and bawds that be	8, 836/ 19
thieves nor murderers, nor	<b>whores</b>	nor bawds therein... but	8, 844/ 24
in apostasy and make	<b>whores</b>	of nuns and run	8, 1010/ 36
he saw that, "What,	<b>whoresons</b>	!" quod he. "Ye stand	8, 900/ 34
bring me hither the	<b>whorl</b>	. Lo, sir, ye make	8, 605/ 24
But here is a	<b>whorl</b>	, and it is round	8, 605/ 26
me now that this	<b>whorl</b>	were ten miles thick	8, 605/ 29
it. Now, if the	<b>whorl</b>	stood on the one	8, 605/ 31
the world and the	<b>whorl</b>	... but would needs have	8, 606/ 6
leave his wife her	<b>whorl</b>	, and fall in talking	8, 606/ 9
of Christ as the	<b>whorl</b>	was like the world	8, 606/ 15
to go through the	<b>whorl</b>	, and the stone to	8, 606/ 16
a false sense with	<b>wicked</b>	glosses, and so rough	8, 691/ 24
you friends with the	<b>wicked</b>	mammon, that when ye	8, 849/ 33
holiness had not the	<b>wicked</b>	men; but now Christian	8, 874/ 31
great meinie of other,	<b>wicked</b>	women which go about	8, 892/ 21
holiness had not the	<b>wicked</b>	men; but now Christian	8, 929/ 5
of some from their	<b>wicked</b>	errors, and some also	8, 990/ 31
for to chastise their	<b>wickedness</b>	... stirred them up a	8, 609/ 18
penance for this thy	<b>wickedness</b>	, and pray to God	8, 796/ 29
himself back from his	<b>wickedness</b>	." Saint Paul writeth also	8, 840/ 28
cleanse us from all	<b>wickedness</b>	." But, now, though I	8, 961/ 24
apostles to teach the	<b>wide</b>	, wild, ignorant world, "so	8, 884/ 37
is a place too	<b>wide</b>	, ye wot well, for	8, 905/ 8
elsewhere in all this	<b>wide</b>	world." Lo, good readers	8, 913/ 20
praising of the poor	<b>widow</b>	that offered somewhat of	8, 702/ 7
marry there an honest	<b>widow's</b>	daughter. And so happed	8, 816/ 1
Paul, speaking of the	<b>widows</b>	which after their chastity	8, 716/ 2
and call her his	<b>wife</b>	?Then goeth he from	8, 582/ 20
sphere and leave his	<b>wife</b>	her whorl, and fall	8, 606/ 9
for age, took to	<b>wife</b>	besides all his other	8, 637/ 18

to let his old	<b>wife</b>	lie, and take cold	8, 637/ 30
to be called his	<b>wife</b>	, and get up a	8, 638/ 17
woman, and every woman	<b>wife</b>	unto every man... and	8, 664/ 15
How knowest thou, Christian	<b>wife</b>	, whether thou shalt win	8, 730/ 27
4) of the Samaritan	<b>wife</b>	which left her pitcher	8, 742/ 39
abominably misused his father's	<b>wife</b>	. Whose restitution whereof should	8, 758/ 20
man may hear his	<b>wife</b>	tell as much to	8, 775/ 29
other man for his	<b>wife</b>	. And thus ye see	8, 783/ 15
young woman to his	<b>wife</b>	, took her maid besides	8, 790/ 7
and saying that his	<b>wife</b>	was dead, and buried	8, 815/ 32
wife's letter, that Davy's	<b>wife</b>	was alive and had	8, 816/ 4
saith, methink, that my	<b>wife</b>	is alive!" "Ye beast	8, 816/ 7
as between man and	<b>wife</b>	. So that if the	8, 860/ 11
But then would the	<b>wife</b>	of the Bottle have	8, 902/ 31
the other, good, honest	<b>wife</b>	of likelihood have resorted	8, 903/ 15
abused his own father's	<b>wife</b>	. For thus he saith	8, 920/ 19
Marry, we with Luther's	<b>wife</b>	, the nun be the	8, 928/ 6
as between man and	<b>wife</b>	. So that if the	8, 956/ 27
our husband, or our	<b>wife</b>	, or our son, die	8, 968/ 17
husband "were not a	<b>wife</b>	" meaneth not that her	8, 985/ 31
and may take another	<b>wife</b>	. Nor he that saith	8, 985/ 33
that saith a drunken	<b>wife</b>	"is no woman, but	8, 985/ 33
from London, by my	<b>wife's</b>	letter, that Davy's wife	8, 816/ 4
not look into his	<b>wife's</b>	grave to see whether	8, 816/ 16
was betrayed by my	<b>wife's</b>	letter, and as Webbe	8, 816/ 25
which now this worshipful	<b>wild</b>	goose so comely scoffeth	8, 680/ 23
all whom this worthy	<b>wild</b>	goose calleth "draff," do	8, 713/ 12
new thing a mad	<b>wild</b>	bull to run out	8, 833/ 9
to teach the wide,	<b>wild</b>	, ignorant world, "so may	8, 884/ 37
somewhere abroad in the	<b>wild</b>	world, which world is	8, 905/ 8
almost than even very	<b>wild</b>	geese. For if ever	8, 952/ 19
of our God in	<b>wilderness</b>	, "" so must Tyndale now	8, 651/ 18
man walking in a	<b>wilderness</b>	, that fain would find	8, 772/ 19
their carcasses in the	<b>wilderness</b>	, and never entered into	8, 774/ 2
their carcasses in the	<b>wilderness</b>	, and never came into	8, 792/ 4
their carcasses in the	<b>wilderness</b>	, and never came to	8, 792/ 15
left their carcasses, in	<b>wilderness</b>	, for divers other causes	8, 793/ 21
their carcasses in the	<b>wilderness</b>	" shall not need to	8, 794/ 32
those that died in	<b>wilderness</b>	were reprobates, and therefore	8, 795/ 2
miracles, there died in	<b>wilderness</b>	such as we may	8, 795/ 12
their carcasses in the	<b>wilderness</b>	" perished and lost heaven	8, 795/ 23
his bones in the	<b>wilderness</b>	... and that hidden so	8, 795/ 32
church" "of God into	<b>wilderness</b>	?" Also, in another place	8, 833/ 28
another, he walked so	<b>wildly</b>	about that whoso looked	8, 828/ 37
wind out with a	<b>wile</b>	, and make men ween	8, 714/ 4
he windeth himself so	<b>wilily</b>	this way and that	8, 644/ 14
And as for their	<b>wiliness</b>	in following the wiliness	8, 629/ 10
wiliness in following the	<b>wiliness</b>	of the fox, whose	8, 629/ 11
shall ye see the	<b>wiliness</b>	. For whereas all this	8, 729/ 37
but of a great	<b>wiliness</b>	with a very little	8, 964/ 11

much to see what	<b>wiliness</b>	he hath used therein	8, 969/ 31
I say, that he	<b>will</b>	assoil all the reasons	8, 576/ 13
which in this point	<b>will</b>	in no wise perceive	8, 577/ 25
about his harness, and	<b>will</b>	no further than the	8, 579/ 12
faults enough beside... I	<b>will</b>	myself defend him well	8, 580/ 13
in this. For this	<b>will</b>	I well make good	8, 580/ 14
Holy Writ that he	<b>will</b>	forgive our sins the	8, 581/ 10
rather for them, and	<b>will</b>	reward us for them	8, 581/ 12
reason a wise man	<b>will</b>	soon see that since	8, 581/ 21
in earth, that he	<b>will</b>	therefore vouchsafe to do	8, 582/ 25
kibed heel, but it	<b>will</b>	not help him. The	8, 583/ 15
thing, to which pope	<b>will</b>	Tyndale lay? For he	8, 586/ 1
sort and the other	<b>will</b>	have little lust to	8, 586/ 13
therefor every honest man	<b>will</b>	, I wot well, take	8, 587/ 3
when he list, and	<b>will</b>	hereafter when he seeth	8, 587/ 4
their evildoing... and yet	<b>will</b>	there many, for all	8, 587/ 9
that his own elects	<b>will</b>	not ever hear their	8, 588/ 2
man must, if he	<b>will</b>	have audience, tarry till	8, 588/ 4
place, some of them	<b>will</b>	not give ear till	8, 588/ 6
And now if he	<b>will</b>	stand to this tale	8, 588/ 7
deadly sin again: we	<b>will</b>	ask him whereby knoweth	8, 588/ 23
Catholic Church but he	<b>will</b>	confess and agree that	8, 588/ 33
sin or no, they	<b>will</b>	answer, ye wot well	8, 589/ 2
a whit; but they	<b>will</b>	, I warrant you, when	8, 589/ 5
malice. But yet this	<b>will</b>	I say the while	8, 589/ 15
punish sin." The pope	<b>will</b>	not, nor let any	8, 594/ 4
but look on whoso	<b>will</b>	, in open face of	8, 594/ 37
say... and yet they	<b>will</b>	not let us see	8, 596/ 4
papacy... except that Tyndale	<b>will</b>	reprove and rebuke every	8, 597/ 2
always their duty; or	<b>will</b>	lay to the prince's	8, 597/ 5
displeased: that the pope	<b>will</b>	not (as he saith	8, 597/ 24
of heretics, but that	<b>will</b>	confess upon his conscience	8, 600/ 24
be called. Well, I	<b>will</b>	likewise dispute. First the	8, 601/ 22
reason off. But I	<b>will</b>	not do Saint Cyprian	8, 602/ 26
saith to me, "I	<b>will</b>	argue like and make	8, 605/ 21
go by imaginations... I	<b>will</b>	imagine with you. Imagine	8, 605/ 28
think that no man	<b>will</b>	desire to have it	8, 606/ 19
end. Nor no man	<b>will</b>	, I suppose, desire to	8, 606/ 27
that I ween he	<b>will</b>	not show you so	8, 607/ 31
fool... and yet he	<b>will</b>	not say that they	8, 607/ 32
his grace and good	<b>will</b>	he hath warranted never	8, 608/ 34
and his mercy always	<b>will</b>	, when his wisdom seeth	8, 610/ 19
flesh. And now God	<b>will</b>	, I fear, find out	8, 610/ 31
one. Then if he	<b>will</b>	say that every prophet	8, 611/ 17
youngers" neither, if he	<b>will</b>	have all the temporalty	8, 612/ 5
called "youngers," as he	<b>will</b>	have all the clergy	8, 612/ 5
else I ween he	<b>will</b>	come short of his	8, 612/ 31
Now cannot Tyndale (nor	<b>will</b>	not, I wot well	8, 614/ 11
And in that he	<b>will</b>	not so do, but	8, 616/ 16
confession. Now if Tyndale	<b>will</b>	peradventure say that it	8, 616/ 30

sore thereto that he	<b>will</b>	needs have them like	8, 618/ 17
can never prove it,	<b>will</b>	yet with great words	8, 618/ 18
others. Then if Tyndale	<b>will</b>	say that it can	8, 618/ 26
to this point, he	<b>will</b>	at the leastwise ever	8, 619/ 6
light. Now, if Tyndale	<b>will</b>	here deny me and	8, 621/ 35
appeareth clearly that he	<b>will</b>	never suffer it to	8, 622/ 18
should it be perceived?"	<b>will</b>	some man say. Surely	8, 623/ 1
now teach against free	<b>will</b>	, against priesthood, against Penance	8, 625/ 6
they believe indeed and	<b>will</b>	hereafter come forth with	8, 625/ 34
words of Saint Peter	<b>will</b>	declare the same. For	8, 627/ 20
these heretics only: so	<b>will</b>	these words of his	8, 628/ 35
benefice, or else I	<b>will</b>	none of it." As	8, 629/ 33
complaineth that the clergy	<b>will</b>	not preach. Which spiritual	8, 630/ 23
spiritual seed because they	<b>will</b>	not sow... he would	8, 630/ 24
so much, by Tyndale's	<b>will</b>	, as another man's old	8, 630/ 28
as he is, he	<b>will</b>	not, for very shame	8, 630/ 32
holy doctor whomsoever himself	<b>will</b>	allege. And then it	8, 632/ 27
sacraments at all. We	<b>will</b>	also demand of Tyndale	8, 632/ 30
be not necessary: therein	<b>will</b>	not only the mark	8, 633/ 9
a heretic... but so	<b>will</b>	the very Scripture, too	8, 633/ 11
way but the devil	<b>will</b>	well enough by that	8, 634/ 18
books appeareth. All which	<b>will</b>	Tyndale here have wiped	8, 637/ 12
in any wise, and	<b>will</b>	have none allegories at	8, 637/ 13
his fellows such as	<b>will</b>	be religious and continue	8, 638/ 15
that ceremony Friar Luther	<b>will</b>	none in no wise	8, 638/ 31
deny the text... and	<b>will</b>	take for Scripture but	8, 639/ 12
too, and so they	<b>will</b>	, I ween, at last	8, 639/ 16
would destroy the free	<b>will</b>	of man and lay	8, 639/ 36
break their vow, and	<b>will</b>	do no such good	8, 641/ 1
appalled them. But then	<b>will</b>	this point as sore	8, 643/ 5
them true and then	<b>will</b>	we give him good	8, 644/ 2
go that way, but	<b>will</b>	lead us a little	8, 644/ 4
pope alone. And he	<b>will</b>	speak against the faith	8, 644/ 7
that are gone before...	<b>will</b>	always testify who is	8, 644/ 29
Body of Christ; Tyndale	<b>will</b>	, if need require, not	8, 646/ 10
not wed nuns; Tyndale	<b>will</b>	not let to say	8, 646/ 16
he mean thus... this	<b>will</b>	soon set an end	8, 647/ 24
though he might say, "	<b>Will</b>	ye know which is	8, 647/ 29
And therefore... if Tyndale	<b>will</b>	have Luther taken now	8, 651/ 13
by marvelous miracle... it	<b>will</b>	be long, of likelihood	8, 651/ 23
and his apostles": whither	<b>will</b>	Tyndale go from us	8, 651/ 36
a false scripture? He	<b>will</b>	of likelihood leave the	8, 652/ 1
once, I ween, he	<b>will</b>	not indeed... but will	8, 652/ 17
will not indeed... but	<b>will</b>	for their false faith	8, 652/ 17
the "true" scripture we	<b>will</b>	then ask him whereby	8, 652/ 20
and all that ever	<b>will</b>	, walk out thereof to	8, 652/ 24
and Good Friday but	<b>will</b>	eat flesh upon all	8, 653/ 32
still. Now if Tyndale	<b>will</b>	say that he hath	8, 655/ 15
yet if this proof	<b>will</b>	not satisfy them, but	8, 659/ 16
rise... all the mischief	<b>will</b>	not fall in their	8, 665/ 1

but every wise reader	<b>will</b>	consider well what he	8, 665/ 27
consider well what he	<b>will</b>	say, and not be	8, 665/ 27
you. Howbeit, if he	<b>will</b>	, for avoiding of the	8, 665/ 36
to say thus, this	<b>will</b>	be the most foolish	8, 667/ 3
Catholic Church. And therefore	<b>will</b>	they, but if they	8, 672/ 15
the Catholic Church again,	<b>will</b>	else with Judas be	8, 673/ 18
alloweth. For though he	<b>will</b>	in no wise agree	8, 676/ 24
gift, but because he	<b>will</b>	not suffer his church	8, 677/ 18
followeth that God never	<b>will</b>	permit and suffer his	8, 677/ 31
of... but if Tyndale	<b>will</b>	say "Yes" and when	8, 679/ 18
tell which nor where,	<b>will</b>	yet say still "Yes	8, 679/ 19
man, I dare say,	<b>will</b>	think them fully unmeet	8, 679/ 31
as he promised, and	<b>will</b>	not suffer it damnably	8, 680/ 6
and for that cause	<b>will</b>	not suffer it to	8, 680/ 7
to every man that	<b>will</b>	learn thereof and give	8, 682/ 22
other thing that God	<b>will</b>	have done or believed	8, 682/ 27
us warning that God	<b>will</b>	reward our good works	8, 686/ 34
as long as he	<b>will</b>	believe. For what sins	8, 687/ 29
a nun when he	<b>will</b>	. And thus, lo, good	8, 689/ 14
rehearsed, and because he	<b>will</b>	have the Catholic Church	8, 689/ 37
be, to such as	<b>will</b>	learn, the "pillar and	8, 690/ 1
Besides this, if he	<b>will</b>	make his example like	8, 694/ 8
And therefore if Tyndale	<b>will</b>	now make his matter	8, 694/ 25
therefore if these heretics	<b>will</b>	now be resembled to	8, 695/ 22
dead. Finally, if he	<b>will</b>	say as he meaneth	8, 697/ 1
testimony of her good	<b>will</b>	and devotion, to spend	8, 699/ 36
the remnant whereon ye	<b>will</b>	even upon pilgrimages if	8, 700/ 29
old" time. And how	<b>will</b>	this holy Baptist do	8, 704/ 5
now take, if it	<b>will</b>	, by his holy coming	8, 705/ 8
with what evasion Tyndale	<b>will</b>	avoid this reason for	8, 706/ 15
do the Scripture; or	<b>will</b>	not hear; or say	8, 707/ 12
to any man that	<b>will</b>	not willfully wink, that	8, 708/ 8
church, of which God	<b>will</b>	have men learn. Now	8, 708/ 9
some one that he	<b>will</b>	call a "true" preacher	8, 710/ 12
that preacher, whom himself	<b>will</b>	name for true, be	8, 710/ 14
were loath, by his	<b>will</b>	, that any were, of	8, 712/ 8
do the Scripture; or	<b>will</b>	not hear; or say	8, 714/ 18
gloss him out," or "	<b>will</b>	not hear" him, or	8, 714/ 31
again, that when he	<b>will</b>	allege any holy doctor	8, 716/ 13
part against us, we	<b>will</b>	"gloss him out," or	8, 716/ 14
out," or else we "	<b>will</b>	not hear" him, or	8, 716/ 15
him, or else we	<b>will</b>	say that "the Church	8, 716/ 15
holy doctor, and I	<b>will</b>	hear him, and I	8, 716/ 19
him, and I neither	<b>will</b>	gloss him out nor	8, 716/ 20
have determined it... yet	<b>will</b>	I wink thereat and	8, 716/ 23
and dissemble it, and	<b>will</b>	not say, "The Church	8, 716/ 24
it." And therefore I	<b>will</b>	allege no such thing	8, 716/ 25
do for him. This	<b>will</b>	I, lo, do for	8, 716/ 27
his fellows; which I	<b>will</b>	never do for no	8, 717/ 3
when he saith we	<b>will</b>	believe no holy doctor	8, 717/ 8

deny it still, then	<b>will</b>	every man that wit	8, 717/ 16
and liquid water, which	<b>will</b>	receive no step. And	8, 718/ 2
I have done and	<b>will</b>	) than I need, in	8, 720/ 16
I can do, Tyndale	<b>will</b>	be Saint John the	8, 721/ 8
himself also. But this	<b>will</b>	I promise you: that	8, 721/ 11
tell me what he	<b>will</b>	, and I will believe	8, 722/ 32
he will, and I	<b>will</b>	believe him till Antichrist	8, 722/ 32
all Christian people, he	<b>will</b>	not know for his	8, 725/ 5
and liquid water, which	<b>will</b>	receive no step. And	8, 725/ 10
happeneth that they which	<b>will</b>	not hear the word	8, 730/ 22
at the first either	<b>will</b>	not hear or cannot	8, 730/ 29
that book, when he	<b>will</b>	, in which Saint Augustine	8, 732/ 34
and this, I say,	<b>will</b>	I gladly give him	8, 733/ 2
in the Church... I	<b>will</b>	bind him to none	8, 733/ 6
all for heretics that	<b>will</b>	hold the contrary... and	8, 733/ 15
the contrary... and then	<b>will</b>	he shave his crown	8, 733/ 16
man... and then he	<b>will</b>	advise Friar Luther to	8, 733/ 18
can be holy that	<b>will</b>	not be in it	8, 735/ 3
I know not. Ye	<b>will</b>	, peradventure, read me the	8, 737/ 4
me believe not Manichaeus?	<b>Will</b>	ye now that I	8, 737/ 12
yourselves whither part ye	<b>will</b>	. If ye bid me	8, 737/ 13
believe. Wherefore, if ye	<b>will</b>	show me any reason	8, 737/ 31
to the Gospel... then	<b>will</b>	I take me to	8, 737/ 32
Let any man, whoso	<b>will</b>	knit and put in	8, 740/ 13
he is accursed that	<b>will</b>	tell us that Christ	8, 740/ 16
shall he be that	<b>will</b>	tell us for the	8, 740/ 18
Augustine... whom if Tyndale	<b>will</b>	believe, all our question	8, 740/ 23
church. And if he	<b>will</b>	not believe him... then	8, 740/ 25
and "feeling faith," he	<b>will</b>	in the end tell	8, 741/ 27
historical faith. Howbeit, he	<b>will</b>	say that now he	8, 741/ 29
that wrought with his	<b>will</b>	and his reason in	8, 744/ 27
manner thing which he	<b>will</b>	not confess, for hope	8, 745/ 31
for fear that it	<b>will</b>	be proved... as whether	8, 745/ 32
towardness of our own	<b>will</b>	not frowardly resisting, but	8, 746/ 31
without our own conformable	<b>will</b>	, appeareth plainly by clear	8, 747/ 10
Saint Thomas of India, "	<b>Will</b>	not thou be unbelieving	8, 747/ 19
inward cause moving our	<b>will</b>	toward the consent thereof	8, 747/ 30
God, without which our	<b>will</b>	had never walked toward	8, 747/ 31
like as the good	<b>will</b>	working with God assented	8, 748/ 12
as long as the	<b>will</b>	of the man will	8, 748/ 14
will of the man	<b>will</b>	continue still with God	8, 748/ 15
because of their good	<b>will</b>	sticking still to the	8, 748/ 21
so obstinately set his	<b>will</b>	unto the worse side	8, 748/ 23
man hath coupled his	<b>will</b>	with God, by inclining	8, 748/ 26
the frowardness of his	<b>will</b>	do willingly fall therefrom	8, 748/ 28
the towardness of his	<b>will</b>	did willingly cleave thereto	8, 748/ 29
such thing as he	<b>will</b>	say that he feeleth	8, 751/ 18
the towardness of man's	<b>will</b>	in leading him into	8, 752/ 27
God may, if they	<b>will</b>	, far more easily follow	8, 755/ 31
same Spirit if we	<b>will</b>	work with him, causeth	8, 757/ 12

lost. Now, if he	<b>will</b>	not in any wise	8, 761/ 12
that through their froward	<b>will</b>	believed never a whit	8, 761/ 19
selfsame cause because he	<b>will</b>	none other believe but	8, 761/ 25
the right belief? "Well,"	<b>will</b>	Tyndale say, "but yet	8, 762/ 9
whoso," saith our Savior, "	<b>will</b>	not hear the church	8, 763/ 31
by grace and good	<b>will</b>	come to the man	8, 764/ 17
and presume that God	<b>will</b>	not let so great	8, 767/ 17
the good and well-appliable	<b>will</b>	of man, the fruit	8, 768/ 24
tell it them... they	<b>will</b>	not believe us, or	8, 768/ 32
the others. But Tyndale	<b>will</b>	haply say to me	8, 769/ 30
too. But since Tyndale	<b>will</b>	in no wise agree	8, 770/ 5
given by God. Well,	<b>will</b>	we do well, then	8, 770/ 26
Tyndale himself! What reasons	<b>will</b>	he lay to them	8, 770/ 28
lay to them? He	<b>will</b>	say, by likelihood, "O	8, 770/ 29
and for this time	<b>will</b>	I touch only those	8, 776/ 23
upon his own words	<b>will</b>	I make it open	8, 776/ 25
known church; and therewith	<b>will</b>	I finish all this	8, 776/ 27
full good that yet	<b>will</b>	wax after naught, and	8, 777/ 20
well marketh the matter	<b>will</b>	be likely to call	8, 779/ 16
month; and therefore I	<b>will</b>	not now labor much	8, 779/ 31
and articles that Christ	<b>will</b>	have us bound to	8, 780/ 13
so true that they	<b>will</b>	, notwithstanding many sufficient causes	8, 781/ 11
it for false, they	<b>will</b>	, I say, yet of	8, 781/ 13
God work with his	<b>will</b>	. For our Savior saith	8, 782/ 10
hath wrought with man's	<b>will</b>	, and called him, by	8, 782/ 20
and worketh with his	<b>will</b>	in keeping him therefrom	8, 783/ 8
his flesh brought his	<b>will</b>	to theft and adultery	8, 783/ 12
of Abraham. For I	<b>will</b>	grant him this, and	8, 783/ 19
and after his desires	<b>will</b>	ye do." "Well," will	8, 783/ 25
will ye do." "Well,"	<b>will</b>	Tyndale yet say, "since	8, 783/ 26
be damned if he	<b>will</b>	believe," nor "no sin	8, 784/ 8
Luther lieth. But yet	<b>will</b>	Tyndale say, "Since I	8, 784/ 17
these new words which	<b>will</b>	in no wise stand	8, 784/ 28
be nothing of our	<b>will</b>	, but necessarily spring out	8, 785/ 30
list. And if he	<b>will</b>	not, what can the	8, 786/ 19
do? And if he	<b>will</b>	... the man then shall	8, 786/ 20
to me and I	<b>will</b>	turn to you" would	8, 786/ 33
of his own wretched	<b>will</b>	, unto the providence and	8, 787/ 18
brethren" what wise conclusion	<b>will</b>	Tyndale make of this	8, 788/ 31
Saxony they do? What	<b>will</b>	Tyndale call them then	8, 790/ 1
Tyndale call them then?	<b>Will</b>	he call them by	8, 790/ 1
to the left side	<b>will</b>	alter and change the	8, 790/ 3
sin at all. We	<b>will</b>	therefore never ask Tyndale	8, 791/ 1
high, solemn words. First	<b>will</b>	we bid him prove	8, 792/ 36
choked therewith; and so	<b>will</b>	some of these at	8, 793/ 11
tell us this... we	<b>will</b>	pray him prove it	8, 795/ 5
than say it... we	<b>will</b>	not let to say	8, 795/ 6
come to heaven. What	<b>will</b>	he answer us? What	8, 796/ 24
answer us? What counsel	<b>will</b>	he give us? He	8, 796/ 25
he give us? He	<b>will</b>	of likelihood, because he	8, 796/ 25

God if he peradventure	<b>will</b>	forgive thee this evil	8, 796/ 30
sorry for it, what	<b>will</b>	he bid us more	8, 797/ 7
and satisfaction. What counsel	<b>will</b>	he give us, therefore	8, 797/ 14
us, but that Tyndale	<b>will</b>	needs damn us all	8, 797/ 34
now give unto him?	<b>Will</b>	he bid him repent	8, 798/ 5
bid him, the man	<b>will</b>	ween he mocketh him	8, 798/ 6
him. What counsel, then,	<b>will</b>	Tyndale give him further	8, 798/ 19
Tyndale give him further?	<b>Will</b>	he tell him that	8, 798/ 19
and taught that the	<b>will</b>	of man can nothing	8, 798/ 23
lie not in his	<b>will</b>	, wherefore doth Tyndale advise	8, 798/ 25
it lie in his	<b>will</b>	... yet since, by Tyndale's	8, 798/ 26
could, then could his	<b>will</b>	do somewhat toward God	8, 798/ 28
deny), the poor man	<b>will</b>	ween that Tyndale doth	8, 798/ 30
all endeavor of man's	<b>will</b>	in subduing of his	8, 798/ 32
beetle-blind" reason... the man	<b>will</b>	soon see that Tyndale	8, 798/ 33
endeavor of his own	<b>will</b>	toward the belief. And	8, 798/ 37
man can by his	<b>will</b>	no more do toward	8, 799/ 2
frantic heresies against free	<b>will</b>	... which, as it is	8, 799/ 11
of their own free	<b>will</b>	, do not upon so	8, 799/ 19
that but if the	<b>will</b>	afterward finally fall therefrom	8, 799/ 23
which be the scriptures	<b>will</b>	for his own part	8, 800/ 16
for Tyndale's conclusion, we	<b>will</b>	with good will grant	8, 800/ 24
we will with good	<b>will</b>	grant him that it	8, 800/ 24
not; and some men	<b>will</b>	hold, peradventure, that it	8, 802/ 12
and properly answered. Then	<b>will</b>	I ask him one	8, 802/ 27
Church saith so: I	<b>will</b>	therefore ask this good	8, 803/ 30
him. Peradventure this question	<b>will</b>	somewhat seem strange to	8, 803/ 35
conclusion that his master	<b>will</b>	not advise him to	8, 804/ 1
perfect as he: then	<b>will</b>	I ask him wherefore	8, 804/ 9
books. To this he	<b>will</b>	, I ween, answer me	8, 805/ 4
By what old story	<b>will</b>	he show us that	8, 807/ 32
there are that God	<b>will</b>	have believed, whereof his	8, 808/ 26
spoken of. If he	<b>will</b>	say that they be	8, 809/ 27
the same still... and	<b>will</b>	therefore say that so	8, 810/ 30
and his fond fellows	<b>will</b>	in the meanwhile go	8, 811/ 15
example of the Jews	<b>will</b>	not help him for	8, 811/ 21
should wed nuns: I	<b>will</b>	agree with Tyndale to	8, 811/ 35
to every man that	<b>will</b>	ask us wherefore we	8, 812/ 26
that be true, then	<b>will</b>	I wink at this	8, 815/ 2
again betimes, and I	<b>will</b>	then take your first	8, 815/ 3
of all good men	<b>will</b>	not answer Tyndale... but	8, 817/ 4
for historical faith than	<b>will</b>	stand with his words	8, 818/ 33
damned but if he	<b>will</b>	not believe. For nothing	8, 821/ 19
after. Howbeit, if Tyndale	<b>will</b>	, for all this, make	8, 821/ 32
now whereabouts I go,	<b>will</b>	say that in the	8, 822/ 23
the reprobates; and he	<b>will</b>	haply say that it	8, 822/ 27
the feeling faith: now	<b>will</b>	Tyndale peradventure say that	8, 823/ 7
feeling faith. Now ye	<b>will</b>	ask, peradventure, "What then	8, 824/ 15
God worketh with man's	<b>will</b>	into the consent, or	8, 825/ 15
and that the free	<b>will</b>	of man can do	8, 826/ 16

friars may, when they	<b>will</b>	, lawfully wed nuns: all	8, 826/ 28
as Tyndale is, that	<b>will</b>	not fail, except he	8, 826/ 31
of whose church I	<b>will</b>	somewhat show you before	8, 829/ 5
their evil, if they	<b>will</b>	be saved... and because	8, 831/ 35
clergy of Christendom that	<b>will</b>	be none heretics, and	8, 832/ 20
false and lie: I	<b>will</b>	, as I say, leave	8, 833/ 14
the church that we	<b>will</b>	greatly speak of. More	8, 834/ 2
the church that he	<b>will</b>	not, he saith, "greatly	8, 834/ 23
Christian folk. But yet	<b>will</b>	Friar Barnes say that	8, 835/ 16
the church that he	<b>will</b>	greatly vouchsafe to speak	8, 835/ 19
too... and that he	<b>will</b>	therefore find us out	8, 836/ 30
length how well he	<b>will</b>	keep his promise, whereof	8, 837/ 2
his promise, whereof he	<b>will</b>	for a while make	8, 837/ 3
a green sign! And	<b>will</b>	you with your spiritual	8, 838/ 1
nay, my lords, it	<b>will</b>	not be! But they	8, 838/ 4
of your head, it	<b>will</b>	not help you; for	8, 838/ 18
and inspireth where he	<b>will</b>	. He will neither be	8, 838/ 20
where he will. He	<b>will</b>	neither be bounden to	8, 838/ 20
as though the free	<b>will</b>	of man (which he	8, 839/ 36
also made against free	<b>will</b>	. And that the devil	8, 840/ 4
of Israel? For I	<b>will</b>	not have the death	8, 840/ 13
of hosts, and I	<b>will</b>	turn to you, saith	8, 840/ 20
to God, and he	<b>will</b>	draw near to you	8, 840/ 34
might, wit, faculty, free	<b>will</b>	, body, soul, and all	8, 841/ 27
for such. But I	<b>will</b>	not strive much with	8, 846/ 10
delivered us if we	<b>will</b>	, though many men there	8, 848/ 29
men there be that	<b>will</b>	not, take the benefit	8, 848/ 29
benefit thereof... but some	<b>will</b>	needs lie still in	8, 848/ 30
in prison, and some	<b>will</b>	needs thither again, as	8, 848/ 30
and delivered out yet	<b>will</b>	they there for good	8, 848/ 33
church of Christ that	<b>will</b>	with help of grace	8, 849/ 22
of Saint John: "I	<b>will</b>	give unto every one	8, 850/ 12
believed of them that	<b>will</b>	be saved. For the	8, 850/ 28
we must, if we	<b>will</b>	be saved, stick fast	8, 850/ 30
washed and smoothed out.	<b>Will</b>	ye see, good readers	8, 853/ 1
but the rich man	<b>will</b>	eat of his own	8, 854/ 17
sore, cankered members that	<b>will</b>	not in conclusion be	8, 855/ 12
should not, by his	<b>will</b>	, well perceive the point	8, 857/ 9
shall consider that he	<b>will</b>	now tell you where	8, 857/ 12
O my lords, what	<b>will</b>	you say to Lyra	8, 858/ 2
Barnes But now, here	<b>will</b>	be objected that I	8, 859/ 6
us see what he	<b>will</b>	now say better upon	8, 859/ 32
better advisement. For now	<b>will</b>	he not fail, of	8, 859/ 33
be the plainer, I	<b>will</b>	bring you Saint Augustine's	8, 860/ 23
may do what she	<b>will</b>	? Because allthing that she	8, 862/ 8
in Scripture, at her	<b>will</b>	? Nay, nay, my lords	8, 862/ 11
wrinkles wrinkles. But it	<b>will</b>	not be, Barnes; it	8, 866/ 6
not be, Barnes; it	<b>will</b>	not be. For though	8, 866/ 6
election and merits, we	<b>will</b>	not much meddle with	8, 866/ 34
may man by free	<b>will</b>	work, with grace and	8, 866/ 38

Friar Barnes against free	<b>will</b>	and good works babble	8, 867/ 4
Christ is our satisfaction,	<b>will</b>	that men shall do	8, 868/ 19
a great flock, that	<b>will</b>	be content to acknowledge	8, 868/ 26
their sin... but they	<b>will</b>	rather run to the	8, 868/ 32
I well may, and	<b>will</b>	, cut off all his	8, 871/ 22
fall in errors! I	<b>will</b>	therefore, peradventure, at some	8, 871/ 34
his purpose... and I	<b>will</b>	first touch the point	8, 873/ 3
point by which Barnes	<b>will</b>	make us to know	8, 873/ 3
a wise tale Barnes	<b>will</b>	in this matter tell	8, 873/ 11
do allthing that I	<b>will</b>	... and it shall prosper	8, 873/ 31
know, unto them that	<b>will</b>	know, which is the	8, 874/ 27
men. Wherefore, he that	<b>will</b>	know which is the	8, 874/ 33
men to scriptures, that	<b>will</b>	know the holy church	8, 875/ 10
all the grace and	<b>will</b>	appear so foolish that	8, 876/ 11
foolish that the reader	<b>will</b>	think that this tale	8, 876/ 11
with me... for I	<b>will</b>	send you to an	8, 877/ 7
further... but this I	<b>will</b>	warrant thee: that though	8, 877/ 30
well ye wot he	<b>will</b>	agree none other thing	8, 878/ 13
do allthing that I	<b>will</b>	, and it shall prosper	8, 880/ 29
do allthing that I	<b>will</b>	. For he shall teach	8, 881/ 21
in fulfilling of my	<b>will</b>	humble himself unto the	8, 881/ 24
God hath none other	<b>will</b>	, for anything by Barnes	8, 882/ 9
his word doth his	<b>will</b>	, and returned not again	8, 882/ 11
so doth it his	<b>will</b>	, and returneth not to	8, 882/ 14
city refuse you and	<b>will</b>	not receive your doctrine	8, 882/ 31
of the prophet Isaiah	<b>will</b>	in no wise avail	8, 882/ 36
all whom never one	<b>will</b>	be faithful, but have	8, 883/ 13
all sides unto the	<b>will</b>	of God; and as	8, 886/ 3
Christ as he doth	<b>will</b>	say that he construeth	8, 889/ 15
against him. For whoso	<b>will</b>	hear heretics and not	8, 889/ 21
inwardly worketh with the	<b>will</b>	of man walking with	8, 889/ 25
serpents," his inward unction	<b>will</b>	work with our diligence	8, 890/ 4
we be slothful, or	<b>will</b>	be willingly beguiled, and	8, 890/ 5
by false prophets that	<b>will</b>	come to us in	8, 890/ 9
well; and else it	<b>will</b>	be hard for any	8, 891/ 3
therefore, good Father Barnes,"	<b>will</b>	she say, "I like	8, 891/ 7
with hers whom God	<b>will</b>	not suffer to say	8, 891/ 26
she that can and	<b>will</b>	feed us well, and	8, 892/ 20
feed us well, and	<b>will</b>	gladly offer to give	8, 892/ 20
that only our mother	<b>will</b>	feed us well, each	8, 892/ 23
as all the remnant	<b>will</b>	give us no meat	8, 892/ 36
meat but naught... so	<b>will</b>	she give us none	8, 892/ 37
whoso love his life	<b>will</b>	take all that she	8, 892/ 38
of our very mother,	<b>will</b>	not leave us in	8, 893/ 9
case, but that he	<b>will</b>	cause our very mother	8, 893/ 9
well our very mother	<b>will</b>	give us but good	8, 894/ 20
good faith, nothing that	<b>will</b>	be worth a fly	8, 895/ 7
Barnes, another thing. Ye	<b>will</b>	that I shall know	8, 895/ 10
very, true church how	<b>will</b>	ye first make me	8, 895/ 28
words of man" this	<b>will</b>	, I wot well, Friar	8, 895/ 36

them she may and	<b>will</b>	take for the false	8, 896/ 20
the very, true church	<b>will</b>	not stand me in	8, 896/ 35
And therefore every man,"	<b>will</b>	Barnes say, "that shall	8, 897/ 22
ye wot well... he	<b>will</b>	, for all that I	8, 898/ 6
the truth, if they	<b>will</b>	themselves... and that therefore	8, 898/ 21
chooseth only those that	<b>will</b>	come and hear and	8, 898/ 22
respect of them that	<b>will</b>	not, therefore there are	8, 898/ 25
and not because God	<b>will</b>	call all, and then	8, 898/ 27
are willing to learn,	<b>will</b>	cause some to be	8, 898/ 28
cannot believe that he	<b>will</b>	so do... but rather	8, 899/ 5
be sure if they	<b>will</b>	come to it; and	8, 899/ 7
which knoweth not the	<b>will</b>	of his lord and	8, 899/ 14
negligence... but except he	<b>will</b>	not know it of	8, 899/ 15
he which knoweth the	<b>will</b>	of his lord and	8, 899/ 16
perceiveth a thing, the	<b>will</b>	cannot choose but follow	8, 899/ 21
man may know the	<b>will</b>	of his lord and	8, 899/ 22
which have known the	<b>will</b>	of the Lord and	8, 899/ 27
a purgatory. "Nor it	<b>will</b>	not help, that I	8, 899/ 31
then he doth the	<b>will</b>	of his lord... and	8, 899/ 32
he did his lord's	<b>will</b>	... he shall yet be	8, 899/ 35
he left his lord's	<b>will</b>	undone. "But surely, Father	8, 899/ 36
damnable error if they	<b>will</b>	or else they were	8, 900/ 4
yet say that God	<b>will</b>	damn us for understanding	8, 900/ 11
not one of you	<b>will</b>	remove a foot, for	8, 900/ 35
man go where he	<b>will</b>	, and hear whom he	8, 901/ 20
must do if I	<b>will</b>	be good howbeit, therein	8, 903/ 24
household, albeit that some	<b>will</b>	say there was a	8, 907/ 14
of it, or that	<b>will</b>	not be of it	8, 908/ 2
Saint Augustine's works... we	<b>will</b>	take the words only	8, 909/ 8
yet, like as reason	<b>will</b>	not agree that the	8, 909/ 34
as the king, so	<b>will</b>	it not agree with	8, 909/ 35
O my lords, what	<b>will</b>	ye say to Lyra	8, 910/ 19
sermon in this wise: "	<b>Will</b>	ye know, good Christian	8, 913/ 10
good, holy men that	<b>will</b>	say of themselves that	8, 913/ 31
perceive that can and	<b>will</b>	consider well the place	8, 914/ 20
to err, yet he	<b>will</b>	not suffer the whole	8, 915/ 35
he boast that he	<b>will</b>	prove it by the	8, 917/ 8
life after. But Barnes	<b>will</b>	, I warrant you, give	8, 918/ 13
that ye keep and	<b>will</b>	keep all things that	8, 920/ 3
voice in that... therefore	<b>will</b>	Friar Barnes say that	8, 920/ 28
say to them that	<b>will</b>	do no good works	8, 920/ 30
it err, and therefore	<b>will</b>	not Barnes believe it	8, 922/ 16
that though Friar Barnes	<b>will</b>	not believe any general	8, 922/ 25
universal church... and we	<b>will</b>	not only take in	8, 924/ 19
the very church... we	<b>will</b>	take in them too	8, 924/ 32
us... by which we	<b>will</b>	prove the vow of	8, 928/ 8
know, unto them that	<b>will</b>	know, which is the	8, 929/ 1
men. Wherefore, he that	<b>will</b>	know which is the	8, 929/ 8
men to scriptures, that	<b>will</b>	know the holy church	8, 929/ 22
Paul saith, "They that	<b>will</b>	live devoutly in Christ	8, 930/ 10

every man, and you	<b>will</b>	be oppressed of no	8, 930/ 12
you say, and you	<b>will</b>	not once say as	8, 930/ 16
words to the Ephesians	<b>will</b>	well agree with his	8, 931/ 24
in choice whether he	<b>will</b>	have those words taken	8, 936/ 1
was." Now, if he	<b>will</b>	have them Saint Chrysostom's	8, 936/ 6
now, if Friar Barnes	<b>will</b>	here say that with	8, 938/ 30
the freedom of man's	<b>will</b>	is nothing restrained nor	8, 939/ 3
nature convenient unto free	<b>will</b>	of man. Whoso consider	8, 939/ 16
in hand whatsoever they	<b>will</b>	in this world. For	8, 940/ 11
God is assistant and	<b>will</b>	not suffer it to	8, 942/ 21
whom he is offended	<b>will</b>	amend by his own	8, 942/ 32
and then if he	<b>will</b>	not obey "the church	8, 942/ 35
fashion... Barnes But now	<b>will</b>	there be objected that	8, 943/ 2
the universal church, she	<b>will</b>	judge righteously, after Christ's	8, 943/ 12
universal church, then she	<b>will</b>	judge righteously, after Christ's	8, 943/ 33
as himself rehearseth it	<b>will</b>	never be defended with	8, 945/ 7
is wronged... and so	<b>will</b>	that no man shall	8, 945/ 34
brother offend thee and	<b>will</b>	not amend neither at	8, 948/ 1
church" or not it	<b>will</b>	be hard to say	8, 949/ 17
Then to which church	<b>will</b>	Barnes bid him go	8, 949/ 18
wrinkle of sin she	<b>will</b>	judge righteously, after the	8, 949/ 33
the purpose, that I	<b>will</b>	grant it Friar Barnes	8, 950/ 4
more, too. For I	<b>will</b>	grant him also the	8, 950/ 5
these things, and yet	<b>will</b>	you be called Christ's	8, 954/ 15
be glorious; for some	<b>will</b>	frowardly refuse to be	8, 957/ 15
it be that some	<b>will</b>	never amend, but shall	8, 957/ 29
be the plainer, I	<b>will</b>	bring you Saint Augustine's	8, 959/ 15
faithful and just, and	<b>will</b>	pardon us our sins	8, 961/ 23
Augustine. Now, if Barnes	<b>will</b>	say that though it	8, 962/ 15
Yet if Friar Barnes	<b>will</b>	say that it is	8, 962/ 32
you. But now ye	<b>will</b>	peradventure marvel for what	8, 964/ 8
such one if he	<b>will</b>	. And then Caelestius added	8, 964/ 18
and a good hope,"	<b>will</b>	not commit. Whereby Saint	8, 965/ 25
truly because God so	<b>will</b>	or suffereth it, we	8, 968/ 14
stubbles. But some man	<b>will</b>	say, "I force not	8, 968/ 33
of their own frowardness	<b>will</b>	walk to damnation, whom	8, 971/ 21
to damnation, whom God	<b>will</b>	not wrestle with to	8, 971/ 21
yet, as many men	<b>will</b>	never come into her	8, 971/ 29
doctrine yet because he	<b>will</b>	but believe it, and	8, 971/ 34
working follow it, but	<b>will</b>	without due repentance die	8, 971/ 35
of the Church that	<b>will</b>	work well, and not	8, 972/ 2
here in earth. Then	<b>will</b>	we ask him whether	8, 973/ 6
suppose that Friar Barnes	<b>will</b>	grant that he speaketh	8, 973/ 8
any known church this	<b>will</b>	Friar Barnes, as he	8, 974/ 10
that he provideth, yet	<b>will</b>	he prove that it	8, 974/ 12
put in, Friar Barnes	<b>will</b>	himself, as it seemeth	8, 975/ 15
to confess, though Tyndale	<b>will</b>	not agree it. And	8, 975/ 16
known Catholic church: I	<b>will</b>	prove it by the	8, 975/ 31
received. Therefore, if we	<b>will</b>	have fellowship with the	8, 977/ 27
which thing these heretics	<b>will</b>	in no wise agree	8, 980/ 3

against his purpose I	<b>will</b>	now, for Friar Barnes'	8, 980/ 12
against him. And therefore	<b>will</b>	I (to end where	8, 983/ 15
things as these be,	<b>will</b>	they be rulers of	8, 983/ 29
special enemy; and then	<b>will</b>	I make an end	8, 985/ 12
devil? If Friar Barnes	<b>will</b>	anything prove us by	8, 985/ 21
mistranslated of ignorance, I	<b>will</b>	show you but one	8, 986/ 29
things as these be	<b>will</b>	they be rulers of	8, 987/ 7
things as these be,	<b>will</b>	they be rulers of	8, 987/ 9
and consider them well	<b>will</b>	surely think in himself	8, 993/ 20
be known for known	<b>will</b>	each of them have	8, 993/ 26
church, and yet they	<b>will</b>	all have all their	8, 993/ 26
and tokens known, so	<b>will</b>	they all have all	8, 993/ 29
sure marks themselves, but	<b>will</b>	, for all that, go	8, 994/ 4
Of all which I	<b>will</b>	in this one book	8, 995/ 11
damnable error. These proofs	<b>will</b>	I shortly gather you	8, 995/ 16
necessary truth that he	<b>will</b>	have his church farther	8, 996/ 22
revelation since, nor never	<b>will</b>	again while the world	8, 996/ 32
them. But God they	<b>will</b>	in no wise that	8, 996/ 35
them, and since they	<b>will</b>	believe but the Scripture	8, 997/ 1
a packstaff, since it	<b>will</b>	make some man's hands	8, 997/ 17
therefore to whomsoever God	<b>will</b>	open the Scripture, he	8, 998/ 10
and they that he	<b>will</b>	not open it to	8, 998/ 11
For his elects he	<b>will</b>	teach, they say, because	8, 998/ 15
and the other he	<b>will</b>	not, because he would	8, 998/ 16
themselves, and preach they	<b>will</b>	themselves, to die therefor	8, 999/ 6
be always verified: "I	<b>will</b>	not leave you fatherless	8, 999/ 13
you fatherless; but I	<b>will</b>	send you another Comforter	8, 999/ 14
this point our adversaries	<b>will</b>	agree with us, I	8, 999/ 34
long himself our adversaries	<b>will</b>	agree that he speaketh	8, 1000/ 5
congregation. And finally they	<b>will</b>	agree that the same	8, 1000/ 6
the whole world. This	<b>will</b>	they not let to	8, 1000/ 11
In which thing I	<b>will</b>	show you, first, that	8, 1001/ 24
all them. Secondly I	<b>will</b>	prove you that the	8, 1001/ 27
church of ours. Thirdly	<b>will</b>	I show you that	8, 1001/ 29
of all theirs. Fourthly	<b>will</b>	I show you by	8, 1001/ 32
of this point, I	<b>will</b>	begin even at the	8, 1002/ 1
intentio secunda, for that	<b>will</b>	be a little better	8, 1003/ 22
to save themselves, they	<b>will</b>	, I ween, assay to	8, 1004/ 9
yet none error," so	<b>will</b>	they come at last	8, 1004/ 12
known church. But they	<b>will</b>	think themselves bound to	8, 1005/ 24
known church. If they	<b>will</b>	answer and say that	8, 1005/ 27
these men, I ween,	<b>will</b>	not speak it. For	8, 1005/ 39
open, and evident, they	<b>will</b>	never prove this point	8, 1006/ 9
say, if these folk	<b>will</b>	(as I wot well	8, 1006/ 22
I wot well they	<b>will</b>	not) say hereafter, in	8, 1006/ 23
church believeth therein: this	<b>will</b>	nothing hurt mine argument	8, 1006/ 25
Now, if any man	<b>will</b>	here object and argue	8, 1007/ 16
loss of heaven I	<b>will</b>	not at this time	8, 1007/ 21
to say that he	<b>will</b>	have his church in	8, 1009/ 35
To this argument they	<b>will</b>	give two solutions. One	8, 1010/ 9

head. And another answer	<b>will</b>	be that the known	8, 1010/ 11
head, which is, they	<b>will</b>	say, none but Christ	8, 1010/ 13
after: to this they	<b>will</b>	grant that Christ was	8, 1010/ 22
that is to wit,"	<b>will</b>	they say, "of the	8, 1010/ 23
head still." And here	<b>will</b>	they fall from reasoning	8, 1010/ 26
a gay glorious process	<b>will</b>	they describe us the	8, 1010/ 27
And then, as they	<b>will</b>	first fall from proving	8, 1010/ 31
proving to preaching, so	<b>will</b>	they soon after fall	8, 1010/ 32
in all that railing	<b>will</b>	they forget the ribaldrous	8, 1010/ 34
of nuns and run	<b>will</b>	they forth all against	8, 1010/ 36
against ours. And first	<b>will</b>	they fall from Saint	8, 1010/ 37
answer thus avoided, they	<b>will</b>	come in with the	8, 1011/ 24
church. For that is (	<b>will</b>	they say) the secret	8, 1011/ 29
hair. To this answer	<b>will</b>	we ask them whether	8, 1012/ 1
flock. For if they	<b>will</b>	stick upon the denying	8, 1012/ 15
the denying thereof, and	<b>will</b>	not care for Saint	8, 1012/ 15
earth. Then if they	<b>will</b>	confess, as of truth	8, 1013/ 11
goose. For if they	<b>will</b>	say that Christ hath	8, 1013/ 29
etc. But I neither	<b>will</b>	for so plain a	8, 1016/ 21
rather, for a sample,	<b>will</b>	of some few put	8, 1016/ 24
church. And if he	<b>will</b>	not hear the church	8, 1018/ 5
if these slippery serpents	<b>will</b>	say (as Tyndale already	8, 1018/ 20
into? If these folk	<b>will</b>	say that he was	8, 1021/ 25
said, "If any man	<b>will</b>	be contentious, we have	8, 1023/ 2
places of Scripture fore-remembered	<b>will</b>	Friar Barnes and those	8, 1024/ 8
his apostles, "He that	<b>will</b>	be chief among you	8, 1024/ 21
conditions; but he that	<b>will</b>	not be reformed by	8, 1026/ 5
be but known: I	<b>will</b>	with this finish the	8, 1029/ 8
first proof of this	<b>will</b>	I first presuppose the	8, 1029/ 24
church known. And then	<b>will</b>	I join thereto the	8, 1029/ 26
that every wise man	<b>will</b>	think that it were	8, 1031/ 34
things together, every wretched,	<b>willful</b>	beast to lay the	8, 787/ 16
point... if a few	<b>willful</b>	folk, far the least	8, 923/ 7
too... and yet, by	<b>willful</b>	purpose of continuing in	8, 957/ 27
peradventure, but through our	<b>willful</b>	frailty and negligence. And	8, 965/ 20
punishment that a man	<b>willfully</b>	taketh for the sin	8, 581/ 22
man that will not	<b>willfully</b>	wink, that this church	8, 708/ 8
have with obstinate malice	<b>willfully</b>	fallen therefrom. And in	8, 992/ 13
the matter, if the	<b>willfulness</b>	of the party that	8, 948/ 10
another of new, called	<b>William</b>	Hutchins. Berengarius fell first	8, 661/ 13
the other, new heretic,	<b>William</b>	Hutchins, which first fell	8, 661/ 27
the book of M.	<b>William</b>	Barlowe, that long was	8, 663/ 25
against Martin Luther and	<b>William</b>	Tyndale, too, and against	8, 680/ 30
as much wit as	<b>William</b>	Tyndale, that he might	8, 681/ 8
nun, than to believe	<b>William</b>	Tyndale... which in defense	8, 690/ 9
Baptist and of Sir	<b>William</b>	Tyndale be not much	8, 697/ 19
the Baptist, but Sir	<b>William</b>	the Baptist this holy	8, 705/ 2
the Baptist this holy	<b>William</b>	Tyndale, otherwise called Hutchins	8, 705/ 3
false, malicious means of	<b>William</b>	Tyndale... for which all	8, 710/ 25
and hear forth Sir	<b>William</b>	Tyndale's sermon... Tyndale . . . his	8, 726/ 8

pestilent book in which	<b>William</b>	Tyndale with his false	8, 758/ 6
apostle of these apostates,	<b>William</b>	Tyndale. Which as they	8, 766/ 35
that be but holy	<b>William</b>	Tyndale himself! What reasons	8, 770/ 28
of his own master	<b>William</b>	Tyndale, Luther, Lambert, Huessgen	8, 805/ 7
we vary, and wherein	<b>William</b>	Tyndale and we vary	8, 872/ 15
had been then one	<b>William</b>	Tyndale that had been	8, 925/ 14
and Friar Luther, and	<b>William</b>	Tyndale, would then have	8, 927/ 11
unknown church devised by	<b>William</b>	Tyndale. And in the	8, 993/ 7
God... and that his	<b>willing</b>	submitting of himself to	8, 581/ 24
to any that were	<b>willing</b>	to come into Christendom	8, 635/ 9
helpeth them that are	<b>willing</b>	, first of all to	8, 739/ 13
and quick, and with	<b>willing</b>	and applicable minds should	8, 753/ 15
them, therefore, that are	<b>willing</b>	, with his supernatural grace	8, 778/ 16
refuge unto Christian men	<b>willing</b>	to know the verity	8, 874/ 24
which be in Christendom	<b>willing</b>	to reserve the steadfastness	8, 874/ 38
I being as well	<b>willing</b>	to learn to please	8, 898/ 3
that come and are	<b>willing</b>	to learn, will cause	8, 898/ 28
refuge unto Christian men	<b>willing</b>	to know the verity	8, 928/ 33
which be in Christendom	<b>willing</b>	to reserve the steadfastness	8, 929/ 12
of his goodness, not	<b>willing</b>	to suffer the people	8, 1009/ 5
such as were not	<b>willingly</b>	blind, was known for	8, 613/ 18
ready, but if we	<b>willingly</b>	withdraw... himself showeth where	8, 747/ 7
of his will do	<b>willingly</b>	fall therefrom, as the	8, 748/ 28
of his will did	<b>willingly</b>	cleave thereto... and as	8, 748/ 29
with help of grace	<b>willingly</b>	return thereto. Now, if	8, 748/ 31
frail "members"... but even	<b>willingly</b>	, and of purpose, and	8, 797/ 21
be about to sin	<b>willingly</b>	and either of purpose	8, 821/ 35
that whosoever sin once	<b>willingly</b>	shall never be after	8, 826/ 14
slothful, or will be	<b>willingly</b>	beguiled, and suffer the	8, 890/ 6
on them, turn again	<b>willingly</b>	by grace unto grace	8, 957/ 22
full sore against their	<b>wills</b>	) yet see we well	8, 628/ 11
wrought, with their toward	<b>wills</b>	, in the men's hearts	8, 759/ 10
working with their conformable	<b>wills</b>	into the consent of	8, 768/ 17
wrought himself with their	<b>wills</b>	, and that else they	8, 795/ 7
worketh with the toward	<b>wills</b>	of the people of	8, 856/ 10
him, must conform their	<b>wills</b>	on all sides unto	8, 886/ 3
new spirit"; and "Why	<b>wilt</b>	thou die, O thou	8, 840/ 12
Saint Matthew, "If thou	<b>wilt</b>	enter into the everlasting	8, 849/ 30
the nature of the	<b>wily</b>	fox is to get	8, 614/ 1
succession, do as the	<b>wily</b>	fox doth, whose nature	8, 629/ 5
he meaneth by his	<b>wily</b>	similitude of the wily	8, 629/ 7
wily similitude of the	<b>wily</b>	fox. For since he	8, 629/ 8
his following of the "	<b>wily</b>	fox," whose "nature" is	8, 629/ 21
in their "marriages" that	<b>wily</b>	manner of the wily	8, 629/ 26
wily manner of the	<b>wily</b>	fox. Howbeit, indeed such	8, 629/ 27
eyes what mists of	<b>wily</b>	falsehood that he list	8, 740/ 15
to make open this	<b>wily</b>	folly of Tyndale is	8, 785/ 2
not. But yet, as	<b>wily</b>	as that invention was	8, 813/ 8
him, and made his	<b>wily</b>	folly found out more	8, 813/ 9
to controlment the selfsame	<b>wily</b>	folly in Richard Webbe	8, 813/ 11

acquaintance with some false,	<b>wily</b>	heretic, had begun to	8, 883/ 34
the means that their	<b>wily</b>	malice can devise, to	8, 892/ 24
sleight of the most	<b>wily</b>	devil, under color of	8, 987/ 33
then is all the	<b>wily</b>	folly of these heretics	8, 1016/ 2
color to bear their	<b>wily-foolish</b>	invention in devising the	8, 1015/ 28
upon the people, and	<b>win</b>	in some against the	8, 611/ 20
godly that they might	<b>win</b>	their heathen husbands with	8, 730/ 25
wife, whether thou shalt	<b>win</b>	thine heathen husband?" With	8, 730/ 27
and virtuous conversation to	<b>win</b>	their unchristian husbands unto	8, 731/ 16
do this deed and	<b>win</b>	us in Saint Augustine	8, 732/ 14
able to conquer and	<b>win</b>	up the world with	8, 763/ 23
and wrinkled... he would	<b>win</b>	the field with a	8, 866/ 4
devil in hell than	<b>win</b>	heaven with the bare	8, 868/ 33
while he labored to	<b>wind</b>	out, hath so enmeshed	8, 657/ 9
about, and fain would	<b>wind</b>	themselves out with juggling	8, 688/ 9
all... then would he	<b>wind</b>	out with a wile	8, 714/ 4
all his purpose to	<b>wind</b>	away withal and shift	8, 763/ 1
wag hemp in the	<b>wind</b>	!) to mock at all	8, 788/ 8
he could never well	<b>wind</b>	out: Friar Barnes thought	8, 864/ 4
would be resembled: he	<b>windeth</b>	himself so wilyly this	8, 644/ 14
and like as he	<b>windeth</b>	out with "sinning and	8, 1004/ 11
a bare memorial in	<b>wine</b>	and starch or cakebread	8, 589/ 33
or anything else than	<b>wine</b>	and cakebread set up	8, 633/ 27
a cup of very	<b>wine</b>	and therewith good cakebread	8, 641/ 14
saith it is but	<b>wine</b>	and cakebread. Tyndale believeth	8, 645/ 23
very bare bread and	<b>wine</b>	, or starch instead of	8, 656/ 24
the water into the	<b>wine</b>	at the Mass... wherewith	8, 657/ 15
and consecrate with only	<b>wine</b>	alone; and so by	8, 657/ 24
is nothing else but	<b>wine</b>	and "cakebread," except it	8, 704/ 36
is only cakebread and	<b>wine</b>	? And had not Judas	8, 761/ 26
but only cakebread and	<b>wine</b>	, or starch instead of	8, 804/ 33
only bare bread and	<b>wine</b>	? And by what old	8, 807/ 36
only bare bread and	<b>wine</b>	, and starch instead of	8, 826/ 25
find good ale or	<b>wine</b>	where there hangeth out	8, 838/ 1
perceive that there is	<b>wine</b>	in the house though	8, 878/ 24
there is peradventure no	<b>wine</b>	in that house at	8, 878/ 30
at all... but the	<b>wine</b>	drunk up, and the	8, 878/ 30
and then had the	<b>wine</b>	or the ale by	8, 878/ 31
this cometh their plenteous	<b>winepresses</b>	and their full cellars	8, 983/ 26
their tuns of sweet	<b>wines</b>	. Of this be their	8, 983/ 28
I am content to	<b>wink</b>	thereat, and forget for	8, 589/ 14
that will not willfully	<b>wink</b>	, that this church is	8, 708/ 8
it... yet will I	<b>wink</b>	thereat and dissemble it	8, 716/ 23
true, then will I	<b>wink</b>	at this one and	8, 815/ 2
do no more but	<b>wink</b>	thereat and find no	8, 944/ 15
yet if we would	<b>wink</b>	at that and suffer	8, 1013/ 35
not receive your doctrine,	<b>wipe</b>	off the dust of	8, 882/ 31
will Tyndale here have	<b>wiped</b>	out in any wise	8, 637/ 13
it had been more	<b>wisdom</b>	for him to have	8, 603/ 31
always will, when his	<b>wisdom</b>	seeth it necessary. What	8, 610/ 19

diversely, as his high	<b>wisdom</b>	saw that diverse good	8, 636/ 4
which letter his high	<b>wisdom</b>	so tempered for the	8, 636/ 10
their blindness unto the	<b>wisdom</b>	of them that believed	8, 648/ 25
in words of man's	<b>wisdom</b>	, but in power and	8, 690/ 24
philosopher full of worldly	<b>wisdom</b>	unto whom the preaching	8, 730/ 14
blind reasons of worldly	<b>wisdom</b>	against the Christians. Nevertheless	8, 730/ 16
them a mouth and	<b>wisdom</b>	therein that no man	8, 749/ 18
well with yourself the	<b>wisdom</b>	, the learning, the manners	8, 750/ 34
seen unto his high	<b>wisdom</b>	) he give some one	8, 822/ 31
as his own infinite	<b>wisdom</b>	saw convenient, unto final	8, 848/ 13
a man of known	<b>wisdom</b>	in London and almost	8, 900/ 14
as it standeth by	<b>wisdom</b>	, good order, true dealing	8, 911/ 8
and "the beginning of	<b>wisdom</b>	is the fear of	8, 955/ 29
suffer him in no	<b>wise</b>	to do any deadly	8, 575/ 21
his chapter in this	<b>wise</b>	... Tyndale Whether the Pope	8, 576/ 19
point will in no	<b>wise</b>	perceive me, but maketh	8, 577/ 25
his proofs. Lo, this	<b>wise</b>	reason he bringeth in	8, 579/ 16
of natural reason a	<b>wise</b>	man will soon see	8, 581/ 21
his, I say, every	<b>wise</b>	man seeth is yet	8, 587/ 19
to be in such	<b>wise</b>	used toward the most	8, 590/ 31
estate cannot in no	<b>wise</b>	be hidden... but, as	8, 591/ 35
except he were so	<b>wise</b>	that he had went	8, 593/ 31
telleth us here a	<b>wise</b>	tale. For setting aside	8, 594/ 8
take away in any	<b>wise</b>	all the clergy clean	8, 598/ 2
shaven. For in this	<b>wise</b>	, lo, the wise man	8, 599/ 28
this wise, lo, the	<b>wise</b>	man beginneth... Tyndale Notwithstanding	8, 599/ 28
doubt not, in such	<b>wise</b>	proved there that Tyndale	8, 602/ 36
themselves gracious, godly, and	<b>wise</b>	, that they can tell	8, 624/ 34
man's salvation... in such	<b>wise</b>	, at the leastwise, as	8, 633/ 13
noyous. And in this	<b>wise</b>	would he make us	8, 633/ 23
his words, in such	<b>wise</b>	that the letter had	8, 635/ 36
order themselves in that	<b>wise</b>	toward their oxen... seeing	8, 636/ 22
we should in any	<b>wise</b>	provide that the priest	8, 637/ 7
Law which in like	<b>wise</b>	receive like exposition, by	8, 637/ 11
wiped out in any	<b>wise</b>	, and will have none	8, 637/ 13
those texts in such	<b>wise</b>	also that through good	8, 637/ 37
will none in no	<b>wise</b>	, lest it should enfeeble	8, 638/ 31
letteth not in this	<b>wise</b>	to gloss Saint Paul's	8, 639/ 24
let Tyndale in like	<b>wise</b>	, with help of all	8, 643/ 36
proved it... in this	<b>wise</b>	he suddenly concludeth, with	8, 644/ 25
Catholic church in such	<b>wise</b>	that they be the	8, 649/ 28
likelihood, ere ever any	<b>wise</b>	man ween that God	8, 651/ 24
matter with, in this	<b>wise</b>	"We depart from them	8, 651/ 28
Saint Zwingli in like	<b>wise</b>	rebuke the Catholic Church	8, 652/ 28
Marry, look in any	<b>wise</b>	that thou take none	8, 654/ 30
noble Grace in such	<b>wise</b>	handled Luther that in	8, 657/ 16
not that in like	<b>wise</b>	every man that goeth	8, 660/ 36
profession of living any	<b>wise</b>	consent or agree? For	8, 663/ 17
doubt not but every	<b>wise</b>	reader will consider well	8, 665/ 27
Catholic Church in such	<b>wise</b>	as Judas departed from	8, 672/ 1

naught at all. This	<b>wise</b>	reason is their sheet	8, 675/ 23
the reason in such	<b>wise</b>	himself that he assoileth	8, 676/ 9
he will in no	<b>wise</b>	agree that the whole	8, 676/ 24
yet again in this	<b>wise</b>	... Since God hath, as	8, 678/ 9
and examine. Tyndale This	<b>wise</b>	reason is their sheet	8, 679/ 5
when he saith "this	<b>wise</b>	reason is their sheet	8, 679/ 25
allowed of every good,	<b>wise</b>	man since: let us	8, 681/ 1
so foolish in such	<b>wise</b>	to assoil it after	8, 681/ 17
of Scripture, in such	<b>wise</b>	that they show therein	8, 684/ 34
blessed apostle... saying that	<b>wise</b>	men affirm it to	8, 688/ 23
rebuketh. And in like	<b>wise</b>	of purgatory Tyndale cannot	8, 703/ 19
the reason in this	<b>wise</b>	... Tyndale Now make this	8, 705/ 21
souls may ween them	<b>wise</b>	and true therewith, and	8, 709/ 8
God... even in like	<b>wise</b>	as the eagle without	8, 719/ 9
And now in like	<b>wise</b>	, forasmuch as I know	8, 722/ 21
and Luther in like	<b>wise</b>	, and Huessgen, and Zwingli	8, 723/ 16
man weening himself so	<b>wise</b>	, to see such a	8, 725/ 27
you, how properly the	<b>wise</b>	man assoileth it... Tyndale	8, 730/ 7
should not in any	<b>wise</b>	give any credence unto	8, 737/ 15
I can in no	<b>wise</b>	believe you. "Then, on	8, 737/ 16
and believe in no	<b>wise</b>	what ye list forbid	8, 737/ 25
I must in no	<b>wise</b>	believe you. "Now, if	8, 737/ 34
Church... but in such	<b>wise</b>	maketh his argument as	8, 738/ 29
hill, can in no	<b>wise</b>	be hidden; and therefore	8, 740/ 5
forty-eighth) saith in this	<b>wise</b>	expressly, "How can we	8, 740/ 10
even in like manner	<b>wise</b>	as they do Saint	8, 740/ 39
unto Jerusalem in this	<b>wise</b>	: "Jerusalem, Jerusalem, how often	8, 747/ 15
And that in like	<b>wise</b>	as he believed the	8, 750/ 15
and are in such	<b>wise</b>	ascribed for the sons	8, 756/ 18
will not in any	<b>wise</b>	agree that any "papists	8, 761/ 12
they can in no	<b>wise</b>	say nay thereto... they	8, 766/ 13
us, in this manner	<b>wise</b>	... Tyndale The Turks, being	8, 767/ 13
and err in like	<b>wise</b>	, since they be not	8, 769/ 16
But this is a	<b>wise</b>	answer, surely! that we	8, 769/ 32
Tyndale will in no	<b>wise</b>	agree that for the	8, 770/ 5
his dispicions with these	<b>wise</b>	words that follow... Tyndale	8, 773/ 11
policy might in any	<b>wise</b>	have come and grown	8, 776/ 6
which will in no	<b>wise</b>	stand... with which he	8, 784/ 29
his carnal brethren" what	<b>wise</b>	conclusion will Tyndale make	8, 788/ 31
me... and in this	<b>wise</b>	reason of his he	8, 789/ 26
And even in like	<b>wise</b>	now, when true men	8, 789/ 28
seemeth, that in like	<b>wise</b>	, whosoever be by men	8, 792/ 17
those believers, in like	<b>wise</b>	, that believed by the	8, 794/ 24
naught, and by his	<b>wise</b>	reason, the faith of	8, 796/ 20
while proved, in such	<b>wise</b>	as ye have heard	8, 801/ 11
his ear in this	<b>wise</b>	: "Say thou believest it	8, 802/ 26
prevail; nor, in like	<b>wise</b>	, all the devils of	8, 807/ 9
Savior hath in like	<b>wise</b>	promised, against the devil	8, 807/ 12
the Scripture in such	<b>wise</b>	that it were by	8, 809/ 21
write"? And in like	<b>wise</b>	for the books of	8, 810/ 10

with objecting in like	<b>wise</b>	against me the Jews	8, 810/ 26
of Christ in like	<b>wise</b>	to construe the scripture	8, 810/ 32
he that in like	<b>wise</b>	he believeth not now	8, 827/ 26
that, that in like	<b>wise</b>	as that by the	8, 828/ 2
church is in like	<b>wise</b>	, I say, the very	8, 828/ 7
the church" in this	<b>wise</b>	: "What Is Holy Church	8, 831/ 6
church gathered in like	<b>wise</b>	in divers other places	8, 835/ 8
the Colossians, in this	<b>wise</b>	: "Mortify and slay your	8, 840/ 29
teach, and in this	<b>wise</b>	do they interpret and	8, 841/ 32
immediately after, in this	<b>wise</b>	: "Confess ye your sins	8, 843/ 17
he saith in this	<b>wise</b>	: "I warn thee to	8, 843/ 37
the Corinthians in this	<b>wise</b>	: "Every man shall receive	8, 849/ 36
them handled in such	<b>wise</b>	that he shall think	8, 863/ 1
he saith in this	<b>wise</b>	: "Therefore, he that repenteth	8, 867/ 35
good readers, in what	<b>wise</b>	Saint Augustine would a	8, 868/ 13
asked and followed any	<b>wise</b>	man's counsel, but if	8, 872/ 5
us hear what a	<b>wise</b>	tale Barnes will in	8, 873/ 11
thou leavest me as	<b>wise</b>	as thou foundest me	8, 878/ 4
Isaiah will in no	<b>wise</b>	avail Friar Barnes... but	8, 882/ 36
they would in like	<b>wise</b>	do. And so would	8, 886/ 6
construing it in such	<b>wise</b>	many of his own	8, 889/ 14
but also "prudent and	<b>wise</b>	as serpents," his inward	8, 890/ 4
to us in such	<b>wise</b>	that outwardly they shall	8, 890/ 9
so merciful, and so	<b>wise</b>	as he is, and	8, 893/ 5
they shall in this	<b>wise</b>	contend and strive thereupon	8, 895/ 26
Lo, thus might a	<b>wise</b>	woman that could no	8, 896/ 24
a proclamation in such	<b>wise</b>	indited as we cannot	8, 901/ 9
needs be, in any	<b>wise</b>	, some such church as	8, 902/ 9
he hath in such	<b>wise</b>	handled that, while he	8, 905/ 34
his sermon in this	<b>wise</b>	: "Will ye know, good	8, 913/ 10
see that in like	<b>wise</b>	doth Barnes mistake the	8, 914/ 1
the Thessalonians in this	<b>wise</b>	: "O my brethren, I	8, 920/ 1
in a council of	<b>wise</b>	men when it were	8, 922/ 32
else made that great,	<b>wise</b>	, and well-learned man Boethius	8, 939/ 1
by many right excellent,	<b>wise</b>	, and well-learned men... shall	8, 939/ 18
biddeth him in like	<b>wise</b>	go complain not to	8, 943/ 30
himself is in such	<b>wise</b>	offended by the fault	8, 944/ 23
biddeth him, in like	<b>wise</b>	, go and complain "not	8, 949/ 6
do too, in such	<b>wise</b>	as the law meaneth	8, 950/ 7
and can in no	<b>wise</b>	be known. And thus	8, 952/ 13
church can in no	<b>wise</b>	be the very church	8, 954/ 1
pains, and in like	<b>wise</b>	commanded the books of	8, 955/ 7
known church in no	<b>wise</b>	. For he saith that	8, 956/ 13
that are in such	<b>wise</b>	in Christ Jesus, howsoever	8, 959/ 2
himself sufficiently in such	<b>wise</b>	as Saint Augustine here	8, 966/ 9
God hath in such	<b>wise</b>	washed out his spots	8, 966/ 28
spots... and in such	<b>wise</b>	washed out his wrinkles	8, 966/ 28
is not in any	<b>wise</b>	to be doubted but	8, 967/ 25
sins be in such	<b>wise</b>	purged in this world	8, 968/ 27
words again in such	<b>wise</b>	as Barnes rehearseth them	8, 969/ 28

his words in such	<b>wise</b>	as though Saint Augustine	8, 970/ 17
it can in no	<b>wise</b>	be any known church	8, 974/ 9
as was in such	<b>wise</b>	known any draper or	8, 974/ 35
can in no manner	<b>wise</b>	be divided from the	8, 977/ 18
conduit head, in this	<b>wise</b>	understand we: that they	8, 977/ 22
heretics will in no	<b>wise</b>	agree. Here see you	8, 980/ 3
them not in such	<b>wise</b>	as Barnes doth that	8, 980/ 34
so. And in like	<b>wise</b>	after, in the end	8, 987/ 5
he hath in such	<b>wise</b>	falsely translated Saint Bernard	8, 987/ 13
and repressed in such	<b>wise</b>	that they neither durst	8, 990/ 23
his ways in such	<b>wise</b>	stopped, and his paths	8, 990/ 26
therefrom. And in this	<b>wise</b>	, good Christian readers, here	8, 992/ 14
earth, that in such	<b>wise</b>	hath and evermore shall	8, 995/ 14
what means and what	<b>wise</b>	we come to this	8, 995/ 32
means, in some such	<b>wise</b>	that the same creature	8, 996/ 12
they will in no	<b>wise</b>	that any man shall	8, 996/ 35
five fools and five	<b>wise</b>	, abiding and looking for	8, 1016/ 28
the spouse with the	<b>wise</b>	virgins shall be gone	8, 1016/ 33
the ten virgins, five	<b>wise</b>	and five foolish... and	8, 1020/ 4
they which in such	<b>wise</b>	depart out of the	8, 1028/ 29
good readers, in what	<b>wise</b>	I have avoided at	8, 1031/ 22
I ween that every	<b>wise</b>	man will think that	8, 1031/ 34
but not in such	<b>wise</b>	reasoned and disputed with	8, 1032/ 30
and the other... but	<b>wisely</b>	taken and truly, prove	8, 595/ 30
else did he more	<b>wisely</b>	than to have wrestled	8, 603/ 33
see, good readers, how	<b>wisely</b>	Tyndale proveth his distinction	8, 762/ 20
ends. Hath he not	<b>wisely</b>	handled this objection of	8, 771/ 11
to this good point	<b>wisely</b>	brought his own. And	8, 788/ 26
have treated it more	<b>wisely</b>	should wisely have left	8, 872/ 6
it more wisely should	<b>wisely</b>	have left it out	8, 872/ 6
Is not that word	<b>wisely</b>	proved? Then see yet	8, 910/ 29
Then see yet how	<b>wisely</b>	he proveth that Lyra	8, 910/ 31
always taken him for	<b>wiser</b>	, and would have went	8, 902/ 33
can tell me a	<b>wiser</b>	tale of my new	8, 905/ 16
shall read it no	<b>wiser</b>	almost than even very	8, 952/ 18
a man could not	<b>wish</b>	for a place more	8, 754/ 30
And therefore I can	<b>wish</b>	no better for my	8, 777/ 21
his heart once to	<b>wish</b>	it, since he could	8, 786/ 15
her which I would	<b>wish</b>	were amended, yet, for	8, 903/ 22
Barnes, I would have	<b>wished</b>	that ye had taken	8, 891/ 20
as I said, have	<b>wished</b>	you to have gone	8, 893/ 34
at once. For I	<b>wist</b>	very well that "the	8, 577/ 3
these things well I	<b>wist</b>	would raise among many	8, 577/ 17
to mine as I	<b>wist</b>	once a gentlewoman make	8, 604/ 16
much thereby though he	<b>wist</b>	well it were his	8, 646/ 33
that she had well	<b>wist</b>	, or thought, that she	8, 699/ 26
have refreshed, and well	<b>wist</b>	there were so yet	8, 699/ 30
ye wot well, not	<b>wist</b>	which of them to	8, 772/ 15
among them... he neither	<b>wist</b>	nor rought at whom	8, 900/ 39
them that Saint Paul	<b>wist</b>	full well what he	8, 902/ 23

that he raved and	<b>wit</b>	not what he said	8, 921/ 7
so boldly yea... he	<b>wit</b>	well that by that	8, 1028/ 13
regions: that is to	<b>wit</b>	, a certain secret, scattered	8, 575/ 9
Church that is to	<b>wit</b>	, the spirituality, the temporalty	8, 578/ 29
church that is to	<b>wit</b>	, from the whole multitude	8, 579/ 9
teach: that is to	<b>wit</b>	, that we should have	8, 583/ 31
himself might of weak	<b>wit</b>	and frail faith ween	8, 589/ 21
that they may well	<b>wit</b>	, by the authority of	8, 589/ 25
brought unto examination, to	<b>wit</b>	whether he said truth	8, 597/ 27
proved that is to	<b>wit</b>	, that the known Catholic	8, 598/ 6
purpose that is to	<b>wit</b>	, that the known Catholic	8, 598/ 11
himself; that is to	<b>wit</b>	, a whole great, main	8, 599/ 13
were so blind of	<b>wit</b>	as to ween that	8, 604/ 4
lean unto his own	<b>wit</b>	.Then would he of	8, 619/ 31
they that is to	<b>wit</b>	, as well the true	8, 621/ 22
truth; that is to	<b>wit</b>	, whether theirs that thus	8, 622/ 34
had grace, learning, nor	<b>wit</b>	to perceive anything at	8, 624/ 36
good that is to	<b>wit</b>	, prove them true and	8, 644/ 2
Christs, that is to	<b>wit</b>	, holy Huessgen and holy	8, 650/ 21
Fridays that is to	<b>wit</b>	, the Friday next after	8, 653/ 30
book: that is to	<b>wit</b>	, which is the very	8, 654/ 6
thing: that is to	<b>wit</b>	, that for any haste	8, 655/ 6
church that is to	<b>wit</b>	, Christ and his apostles	8, 655/ 17
signification... that is to	<b>wit</b>	, that the pure Scripture	8, 657/ 22
marvel much where Tyndale's	<b>wit</b>	was when he wrote	8, 660/ 29
like; that is to	<b>wit</b>	, the going out of	8, 660/ 31
conditions: that is to	<b>wit</b>	, one heretic of old	8, 661/ 11
too... that is to	<b>wit</b>	, that heresy that Luther	8, 661/ 19
evil; that is to	<b>wit</b>	, the heresy that Luther	8, 661/ 28
chapter that is to	<b>wit</b>	, if it be true	8, 665/ 6
church, that is to	<b>wit</b>	, the known Catholic church	8, 666/ 23
church; that is to	<b>wit</b>	, for one of the	8, 667/ 19
God" I would fain	<b>wit</b>	which "thou" he meaneth	8, 668/ 5
ours that is to	<b>wit</b>	, in the known Catholic	8, 669/ 7
mock, that is to	<b>wit</b>	, the Catholic Church of	8, 679/ 27
not had as much	<b>wit</b>	as William Tyndale, that	8, 681/ 8
than either my poor	<b>wit</b>	or learning can devise	8, 682/ 36
sect that is to	<b>wit</b>	, all the sects, for	8, 686/ 13
deny that is to	<b>wit</b>	, five of the seven	8, 688/ 29
assoiled, and from all	<b>wit</b>	and reason assoiled, in	8, 690/ 20
church (that is to	<b>wit</b>	, such sects of heretics	8, 693/ 30
Christ that is to	<b>wit</b>	, the known, continued Catholic	8, 694/ 1
Pharisees" that is to	<b>wit</b>	, all the holy doctors	8, 703/ 28
will every man that	<b>wit</b>	hath, grant and agree	8, 717/ 17
God: that is to	<b>wit</b>	, by the secret, inward	8, 719/ 7
Christ that is to	<b>wit</b>	, the whole multitude of	8, 719/ 22
hand: that is to	<b>wit</b>	, the keeping and preserving	8, 720/ 4
Christ that is to	<b>wit</b>	, the gospel and scripture	8, 729/ 11
therefore must we then	<b>wit</b>	of him farther, which	8, 732/ 12
words (that is to	<b>wit</b>	, in his book against	8, 735/ 10

days; that is to	<b>wit</b>	, the consent of the	8, 735/ 14
also: that is to	<b>wit</b>	, that he saw "the	8, 735/ 22
cause (that is to	<b>wit</b>	, by the Church) well	8, 745/ 5
distinction that is to	<b>wit</b>	, the one half of	8, 746/ 23
of that is to	<b>wit</b>	, the known Catholic church	8, 751/ 31
thereby: that is to	<b>wit</b>	, his working with the	8, 752/ 26
neighbor; that is to	<b>wit</b>	, of man, of which	8, 753/ 1
only that is to	<b>wit</b>	, very man but also	8, 753/ 4
church; that is to	<b>wit</b>	, that he would send	8, 753/ 26
open... that is to	<b>wit</b>	, adultery, whore hunting, uncleanness	8, 757/ 14
spirit, that is to	<b>wit</b>	, giveth our spirit the	8, 757/ 25
cause that is to	<b>wit</b>	, because our Lord preached	8, 761/ 16
saith that is to	<b>wit</b>	, that the men had	8, 762/ 25
he hath so little	<b>wit</b>	as to ween that	8, 768/ 6
book that is to	<b>wit</b>	, which is the church	8, 775/ 6
wot well, only to	<b>wit</b>	which is the very	8, 776/ 17
faith that is to	<b>wit</b>	, to the bare belief	8, 779/ 20
end (that is to	<b>wit</b>	, hope and charity) yet	8, 782/ 8
lane (that is to	<b>wit</b>	, into faith), nor never	8, 782/ 9
both: that is to	<b>wit</b>	, because these heretics now	8, 784/ 3
us that is to	<b>wit</b>	, the believing for miracles	8, 796/ 33
written; that is to	<b>wit</b>	, which is the very	8, 800/ 12
answer that is to	<b>wit</b>	, how he came first	8, 804/ 35
learning nor of more	<b>wit</b>	, nor of so much	8, 805/ 15
saith "we"... I would	<b>wit</b>	of him which "we	8, 808/ 18
faith, that is to	<b>wit</b>	, the "feeling" faith, he	8, 818/ 7
work well, I would	<b>wit</b>	of him whether if	8, 818/ 18
division that is to	<b>wit</b>	, the historical faith ye	8, 820/ 4
division, that is to	<b>wit</b>	, in the considering of	8, 820/ 20
unduly that is to	<b>wit</b>	, walking outward... yet in	8, 821/ 6
point that is to	<b>wit</b>	, from the whole Catholic	8, 831/ 9
remnant that is to	<b>wit</b>	, those before whom he	8, 832/ 31
any good with might,	<b>wit</b>	, faculty, free will, body	8, 841/ 26
they" that is to	<b>wit</b>	, Saint Peter and Saint	8, 843/ 22
thing above my poor	<b>wit</b>	... and, I suppose, above	8, 845/ 25
life," that is to	<b>wit</b>	, by the Sacrament of	8, 852/ 3
wrinkle; that is to	<b>wit</b>	, that they might and	8, 852/ 13
God," that is to	<b>wit</b>	, to the Christian people	8, 853/ 34
is that is to	<b>wit</b>	, not all in any	8, 859/ 20
hath he not the	<b>wit</b>	, when he saw the	8, 863/ 24
not, I say, the	<b>wit</b>	well to perceive it	8, 863/ 25
it seemeth, so much	<b>wit</b>	as to perceive it	8, 863/ 33
peradventure I blame his	<b>wit</b>	causeless. For I ween	8, 863/ 35
would that is to	<b>wit</b>	, that both by common	8, 864/ 14
fashion; that is to	<b>wit</b>	, that she should ever	8, 865/ 9
truth: that is to	<b>wit</b>	, that she is not	8, 865/ 35
sins: that is to	<b>wit</b>	, by shrift, contrition, and	8, 868/ 15
damnation, whether he have	<b>wit</b>	and learning meet therefor	8, 871/ 3
had almost no more	<b>wit</b>	in his head than	8, 876/ 13
there." First would I	<b>wit</b>	what he meaneth by	8, 878/ 21

Word" that is to	<b>wit</b>	, the only-begotten Son of	8, 881/ 2
Word that is to	<b>wit</b>	, my Son, whom I	8, 881/ 18
so; that is to	<b>wit</b>	, that we should hear	8, 889/ 20
follow, to my poor	<b>wit</b>	that am but a	8, 893/ 20
insufficient that is to	<b>wit</b>	, good works that are	8, 893/ 38
church (that is to	<b>wit</b>	, works according to Scripture	8, 894/ 5
token that is to	<b>wit</b>	, that in what company	8, 894/ 7
preached (that is to	<b>wit</b>	, the Scripture truly declared	8, 894/ 8
go that is to	<b>wit</b>	, though that I were	8, 894/ 26
More, that when the	<b>wit</b>	perceiveth a thing, the	8, 899/ 20
a man of special	<b>wit</b>	by himself, and unlike	8, 900/ 17
folly; that is to	<b>wit</b>	, to make us a	8, 901/ 9
I should not yet	<b>wit</b>	which were she, and	8, 905/ 14
before; that is to	<b>wit</b>	, allegeth it in a	8, 910/ 15
as many as any	<b>wit</b>	have to perceive the	8, 911/ 6
Church that is to	<b>wit</b>	, the whole corps of	8, 914/ 22
mountain, that is to	<b>wit</b>	, upon Christ, that it	8, 915/ 7
Church" (that is to	<b>wit</b>	, the known Catholic church	8, 915/ 33
least both in number,	<b>wit</b>	, learning, and honest living	8, 923/ 7
of... that is to	<b>wit</b>	, all the faithful people	8, 924/ 10
had both as much	<b>wit</b>	as you and also	8, 928/ 17
on that is to	<b>wit</b>	, Christ, that is and	8, 931/ 18
laid; that is to	<b>wit</b>	, Jesus Christ himself." Whereas	8, 931/ 27
done: that is to	<b>wit</b>	, labored first to have	8, 933/ 26
may every man well	<b>wit</b>	: that they would determine	8, 940/ 12
brother (that is to	<b>wit</b>	, any other man) in	8, 944/ 10
assigneth that is to	<b>wit</b>	, of only men pure	8, 949/ 32
true: that is to	<b>wit</b>	, that so may the	8, 950/ 6
churches that is to	<b>wit</b>	, the parts of his	8, 952/ 1
that should have any	<b>wit</b>	at all in his	8, 952/ 20
cross that is to	<b>wit</b>	, upon that stretcher or	8, 960/ 26
with a very little	<b>wit</b>	. For ye shall understand	8, 964/ 11
faith, that is to	<b>wit</b>	, a full belief of	8, 965/ 29
hope, that is to	<b>wit</b>	, a great, strong trust	8, 965/ 30
faith, that is to	<b>wit</b>	, only faith, without well-working	8, 965/ 33
forgiven. That is to	<b>wit</b>	, if he have for	8, 966/ 8
observeth: that is to	<b>wit</b>	, that what time they	8, 967/ 18
yet what lack of	<b>wit</b>	therewith. For Barnes hath	8, 969/ 32
saved (which is to	<b>wit</b>	, if every man... so	8, 971/ 19
that: that is to	<b>wit</b>	, we believe that such	8, 975/ 23
doth that is to	<b>wit</b>	, that the sheep of	8, 980/ 34
strangers that is to	<b>wit</b>	, by heretics, which be	8, 981/ 10
strangers (that is to	<b>wit</b>	, by the voice of	8, 981/ 15
opinion that is to	<b>wit</b>	, that such as are	8, 984/ 19
Evangelist that is to	<b>wit</b>	, rehearse him false and	8, 985/ 8
that no man should	<b>wit</b>	when they were in	8, 986/ 20
brother... that is to	<b>wit</b>	, as well in heresy	8, 989/ 19
marvel where Friar Barnes'	<b>wit</b>	was when he brought	8, 991/ 25
heads that is to	<b>wit</b>	, that out of the	8, 994/ 28
are men that have	<b>wit</b>	and learning as he	8, 997/ 30

therein: that is to	<b>wit</b>	, whether there be beside	8, 999/ 28
church (that is to	<b>wit</b>	, the universal church) this	8, 1001/ 11
left: that is to	<b>wit</b>	, at the cause for	8, 1002/ 2
increase; that is to	<b>wit</b>	, the church or congregation	8, 1006/ 38
as he could not	<b>wit</b>	which they were. To	8, 1010/ 8
church; "that is to	<b>wit</b>	," will they say, "of	8, 1010/ 23
church, that is to	<b>wit</b>	, the church that was	8, 1010/ 24
flock, that is to	<b>wit</b>	, upon his church, his	8, 1011/ 19
flock that is to	<b>wit</b>	, the known church, which	8, 1011/ 26
church that is to	<b>wit</b>	, the very church. For	8, 1011/ 28
churches (that is to	<b>wit</b>	, two universal churches), the	8, 1013/ 36
hap, could not yet	<b>wit</b>	whether it were it	8, 1023/ 16
ecclesiae"; that is to	<b>wit</b>	, that all these be	8, 1024/ 10
faith; that is to	<b>wit</b>	, against the faith of	8, 1025/ 12
woman that is to	<b>wit</b>	, every member of the	8, 1028/ 24
second; that is to	<b>wit</b>	, that none other church	8, 1029/ 9
Point: that is to	<b>wit</b>	, that the very church	8, 1029/ 19
true: that is to	<b>wit</b>	, that I have already	8, 1029/ 25
he was at his	<b>wit's</b>	end, and saw not	8, 603/ 26
hunting, uncleanness, wantonness, idolatry,	<b>witchcraft</b>	, enmity, lawing, emulation and	8, 757/ 15
fornication, uncleanness, wantonness, idolatry,	<b>witchcraft</b>	, enmity, lawing, emulation, and	8, 1024/ 36
and of these false	<b>witches</b>	... of which every one	8, 903/ 17
away Tyndale's whole tale	<b>withal</b>	. For how proveth he	8, 762/ 18
purpose to wind away	<b>withal</b>	and shift himself aside	8, 763/ 1
but if we willingly	<b>withdraw</b>	... himself showeth where he	8, 747/ 7
many marvelous miracles, and	<b>withdraw</b>	them all from the	8, 811/ 9
sending, while ye would	<b>withdraw</b>	me from ours... yet	8, 904/ 25
the Divine Judgment, that	<b>withdrawest</b>	not money, but thyself	8, 926/ 24
the Catholic Church, and	<b>withdraweth</b>	his miracles from all	8, 809/ 35
people upon earth, and	<b>withdrawing</b>	their honor from all	8, 925/ 23
he was deathworthy that	<b>withdrew</b>	from God the money	8, 926/ 22
therefore dry up and	<b>wither</b>	away, and wax worth	8, 603/ 6
no good fruit, but	<b>wither</b>	away and serve but	8, 870/ 12
have first or last	<b>withered</b>	away. And so shall	8, 669/ 20
therefrom shall be but	<b>withered</b>	branches and churches of	8, 671/ 34
from all the manifold	<b>withered</b>	branches of so many	8, 992/ 10
be sprung, and as	<b>withered</b>	, blasted branches be fallen	8, 1030/ 19
never be able to	<b>withstand</b>	it but that if	8, 622/ 6
while Aaron durst not	<b>withstand</b>	them: yet shall God	8, 794/ 6
suffer persecution") and you	<b>withstand</b>	all things and suffer	8, 930/ 11
living, using diligence to	<b>withstand</b>	sin then he shall	8, 966/ 12
contend with Tyndale in	<b>witless</b>	eloquence, that hath a	8, 839/ 24
lighted upon him in	<b>witness</b>	thereof, and that he	8, 643/ 27
Tyndale good and substantial	<b>witness</b>	. And we say that	8, 689/ 29
did... and then bear	<b>witness</b>	of Tyndale, his holy	8, 696/ 34
as our Christ bore	<b>witness</b>	of the other. And	8, 696/ 35
men rather than, in	<b>witness</b>	and testimony of her	8, 699/ 35
in him, and the	<b>witness</b>	of Christ testified for	8, 722/ 16
all Christ's miracles bear	<b>witness</b>	with him. These things	8, 722/ 17
word of God, bear	<b>witness</b>	also, and is another	8, 745/ 6

saith, "The Spirit beareth	<b>witness</b>	to our spirit that	8, 754/ 26
the same Spirit beareth	<b>witness</b>	unto our spirit that	8, 756/ 28
testify well and bear	<b>witness</b>	, though Tyndale's own gloss	8, 796/ 9
own part bear me	<b>witness</b>	... as holy Saint Augustine	8, 800/ 17
all knowledge, as the	<b>witness</b>	of Christ is confirmed	8, 854/ 2
wonderful miracles God beareth	<b>witness</b>	for them... and with	8, 856/ 8
as Saint Augustine doth	<b>witness</b>	in these words: "The	8, 857/ 20
our Master, Christ, beareth	<b>witness</b>	: "My sheep hear my	8, 861/ 35
at your parting, in	<b>witness</b>	against them; and I	8, 882/ 32
Take unto thee one	<b>witness</b>	or twain," but "Take	8, 948/ 18
the wrong... would not	<b>witness</b>	against himself, and he	8, 948/ 21
not be taken a	<b>witness</b>	for himself. And so	8, 948/ 22
bade him take "one	<b>witness</b>	or twain," and yet	8, 948/ 28
faithful people, know what	<b>witness</b>	ye bear unto the	8, 960/ 27
our Master, Christ, beareth	<b>witness</b>	: "My sheep hear my	8, 980/ 26
advertisement given him before	<b>witnesses</b>	one or two, he	8, 942/ 33
with one or two	<b>witnesses</b>	, then finally complain unto	8, 948/ 2
him "one or two"	<b>witnesses</b>	... meaning thereby that he	8, 948/ 9
the law two competent	<b>witnesses</b>	sufficient for a proof	8, 948/ 12
amendment, nor by the	<b>witnesses</b>	at the second time	8, 949/ 14
cannot serve, then before	<b>witnesses</b>	. And if he amend	8, 1018/ 3
before two or three	<b>witnesses</b>	, we should finally complain	8, 1023/ 10
himself in the heart	<b>witnesseth</b>	the prophet Jeremiah: "I	8, 615/ 12
to be true, Christ	<b>witnesseth</b>	, where he saith, "No	8, 746/ 33
hearts, as the prophet	<b>witnesseth</b>	: "My word shall not	8, 873/ 29
Scripture. Also Saint Paul	<b>witnesseth</b>	the same, saying, "You	8, 875/ 13
Scripture. Also Saint Paul	<b>witnesseth</b>	the same, saying, "You	8, 929/ 25
few words Saint Augustine	<b>witnesseth</b>	against more of their	8, 969/ 7
therein, as our Savior	<b>witnesseth</b>	himself unto the woman	8, 1008/ 34
favor and be saved...	<b>witnessing</b>	Saint Paul that "without	8, 822/ 4
away all his five	<b>wits</b>	, for any piece of	8, 598/ 16
that the great, excellent	<b>wits</b>	and the most cunning	8, 713/ 22
we call the "five	<b>wits</b>	," as ways and means	8, 744/ 7
a little his five	<b>wits</b>	well about him, and	8, 775/ 33
hath ordered the bodily	<b>wits</b>	as ways toward the	8, 778/ 10
hath ordained the bodily	<b>wits</b>	and reason, both, for	8, 778/ 12
far beyond their own	<b>wits</b>	, and set up their	8, 993/ 19
lightly so mean a	<b>witted</b>	man read his words	8, 660/ 28
at all, and were	<b>witted</b>	but right meanly yet	8, 862/ 29
nor never one part	<b>wittingly</b>	speak with other; of	8, 667/ 14
their snares unto men's	<b>wives</b>	to cover their abominations	8, 584/ 28
besides all his other	<b>wives</b>	the fairest young maiden	8, 637/ 18
As Peter warneth Christian	<b>wives</b>	that had heathen husbands	8, 730/ 24
Peter counseled the Christian	<b>wives</b>	with Christian living and	8, 731/ 14
whores and call them	<b>wives</b>	. But yet he jesteth	8, 831/ 20
under the name of	<b>wives</b>	, and avow their lechery	8, 836/ 14
You men, love your	<b>wives</b>	as Christ hath loved	8, 837/ 7
You men, love your	<b>wives</b>	as Christ hath loved	8, 851/ 26
men to love their	<b>wives</b>	so tenderly that they	8, 851/ 32
they may bring their	<b>wives</b>	to the glorious bliss	8, 851/ 36

Friar Barnes bid those	<b>wives</b>	do with sorrow. For	8, 902/ 28
You men, love your	<b>wives</b>	as Christ loved the	8, 971/ 8
and the Pharisees, saying "	<b>woe</b>	" be to them because	8, 609/ 37
As where he saith, "	<b>Woe</b>	be thou, Capernaum! For	8, 747/ 11
other things, that Master/Doctor	<b>Wolman</b>	laid against him these	8, 945/ 10
there made unto Master	<b>Wolman</b>	concerning those words of	8, 945/ 20
answer made to Master	<b>Wolman</b>	avoiding this place of	8, 947/ 19
place; as though Master/Doctor	<b>Wolman</b>	, being doctor of the	8, 947/ 23
he writeth of Master	<b>Wolman</b>	these words, "It is	8, 947/ 26
of late told Master	<b>Wolman</b>	of those words, he	8, 947/ 29
in that same master/doctor	<b>Wolman</b>	. For it was, he	8, 947/ 33
not even so the	<b>wolves</b>	hear not his voice	8, 718/ 8
not even so the	<b>wolves</b>	hear not his voice	8, 726/ 30
Now, the "hypocrites" and "	<b>wolves</b>	" he calleth the Catholics	8, 727/ 10
hear that the hypocritish	<b>wolves</b>	cannot hear, and eyes	8, 728/ 23
mind that by the "	<b>wolves</b>	" and "hypocrites" and "blind	8, 728/ 26
and inwardly be ravenous	<b>wolves</b>	." To this would Friar	8, 890/ 11
in the Lord, those	<b>wolves</b>	be these monks, and	8, 890/ 13
semblance outwardly, right ravenous	<b>wolves</b>	are they within. "And	8, 891/ 18
his heresy reckoneth every	<b>woman</b>	a priest, and as	8, 594/ 23
Sacrament I ween a	<b>woman</b>	were indeed a more	8, 594/ 28
And albeit that neither	<b>woman</b>	may be priest nor	8, 594/ 30
about, calling every Christian	<b>woman</b>	a priest... there is	8, 594/ 34
of England, the simplest	<b>woman</b>	in the parish but	8, 594/ 35
he would have every	<b>woman</b>	to take herself for	8, 595/ 26
them neither man nor	<b>woman</b>	of the Church. Wherein	8, 599/ 20
every man and every	<b>woman</b>	both a priest. But	8, 599/ 24
that every man and	<b>woman</b>	whom they teach, and	8, 618/ 28
man husband to every	<b>woman</b>	, and every woman wife	8, 664/ 15
every woman, and every	<b>woman</b>	wife unto every man	8, 664/ 15
one man with one	<b>woman</b>	left alive in all	8, 699/ 9
that leaven wherewith the	<b>woman</b>	of whom Christ speaketh	8, 709/ 23
yea, and of every	<b>woman</b>	, too, but she get	8, 725/ 22
the saying of the	<b>woman</b>	how that he had	8, 743/ 2
they came unto the	<b>woman</b>	and said, "We believe	8, 743/ 7
to us, of the	<b>woman</b>	of Samaria whom many	8, 758/ 31
they came unto the	<b>woman</b>	and said, "We believe	8, 759/ 22
the words of the	<b>woman</b>	." But Tyndale saith nay	8, 760/ 5
the words of the	<b>woman</b>	... yet now thou believest	8, 774/ 24
having a fair young	<b>woman</b>	to his wife, took	8, 790/ 7
further, what were that	<b>woman</b>	worthy which, having a	8, 790/ 10
the words of the	<b>woman</b>	... yet now thou believest	8, 803/ 9
she is a good	<b>woman</b>	." "Yea," quod I, "but	8, 816/ 8
that every man and	<b>woman</b>	that any feeling hath	8, 827/ 14
that there were a	<b>woman</b>	that went invisible, and	8, 845/ 18
she is but a	<b>woman</b>	and must be ruled	8, 862/ 11
if there were a	<b>woman</b>	with a crooked nose	8, 864/ 29
the word of a	<b>woman</b>	he was afeard to	8, 866/ 9
she is but a	<b>woman</b>	, and must be ruled	8, 869/ 33
as well man as	<b>woman</b>	, whether he or she	8, 871/ 20

good, honest merchant's-wife, a	<b>woman</b>	honest of her conversation	8, 883/ 32
man or such a	<b>woman</b>	, she had begun to	8, 884/ 17
to say to this	<b>woman</b>	that might reasonably satisfy	8, 887/ 34
that unto this, the	<b>woman</b>	were well likely to	8, 888/ 21
But unto this the	<b>woman</b>	would, I ween, never	8, 892/ 14
some such false, malicious	<b>woman</b>	instead of our very	8, 893/ 8
that am but a	<b>woman</b>	, that wheresoever be none	8, 893/ 20
say more to this	<b>woman</b>	? In good faith, nothing	8, 895/ 6
a fly. But the	<b>woman</b>	may soon find more	8, 895/ 7
thus might a wise	<b>woman</b>	that could no more	8, 896/ 24
say to a poor	<b>woman</b>	that could not read	8, 896/ 29
wot well, for a	<b>woman</b>	to over walk well	8, 905/ 9
but such as a	<b>woman</b>	might find, and yet	8, 905/ 20
one man (yea, or	<b>woman</b>	either) of all the	8, 921/ 36
all the meinie man,	<b>woman</b>	, and child who shall	8, 922/ 11
whosoever Christian man or	<b>woman</b>	were in any nation	8, 924/ 20
all present there, man,	<b>woman</b>	, and child... since it	8, 937/ 31
would say that a	<b>woman</b>	that breaketh her obedience	8, 985/ 31
drunken wife "is no	<b>woman</b>	, but a sow," meaneth	8, 985/ 34
And when man and	<b>woman</b>	had offended both (both	8, 1007/ 34
witnesseth himself unto the	<b>woman</b>	of Samaria, saying, "You	8, 1008/ 34
every catholic man or	<b>woman</b>	that is to wit	8, 1028/ 24
say that upon the	<b>woman's</b>	words, our Savior himself	8, 759/ 7
that they upon the	<b>woman's</b>	words conceived... which was	8, 759/ 11
so, for all the	<b>woman's</b>	words, till they spoke	8, 762/ 13
Samaritans did for the	<b>woman's</b>	words, yet now he	8, 803/ 20
fall from fish to	<b>woman's</b>	flesh, and under the	8, 804/ 27
be but frivolous and	<b>womanish</b>	, nor be a let	8, 884/ 29
might say, in the	<b>womb</b>	; and that is, of	8, 604/ 28
flesh in the pure	<b>womb</b>	of our Blessed Lady	8, 1009/ 11
let Tyndale send his	<b>women</b>	priests about the world	8, 598/ 2
the clergy, as well	<b>women</b>	as men, and so	8, 615/ 36
men, laborers, pilgrims, nurses,	<b>women</b>	with child, and poor	8, 631/ 20
common, and that all	<b>women</b>	ought to be common	8, 664/ 13
which would have all	<b>women</b>	in common, against whom	8, 672/ 22
show us that Christian	<b>women</b>	be priests and were	8, 807/ 32
all of men and	<b>women</b>	, of which every one	8, 845/ 9
men and good Christian	<b>women</b>	, of which every one	8, 845/ 15
meinie of other, wicked	<b>women</b>	which go about to	8, 892/ 21
but even by unlearned	<b>women</b>	too, such faults as	8, 902/ 16
he would not suffer	<b>women</b>	to take upon them	8, 902/ 24
readers, with these only	<b>women</b>	using no reason but	8, 905/ 19
but also all the	<b>women</b>	too, for they be	8, 924/ 18
as well men and	<b>women</b>	as the particular companies	8, 1000/ 10
company of men and	<b>women</b>	unknown, which unknown church	8, 1000/ 14
should be bareheaded and	<b>women</b>	cover their heads, and	8, 1022/ 33
Christ... Tyndale hath here	<b>won</b>	little ground to build	8, 613/ 26
see what he hath	<b>won</b>	with his resembling of	8, 626/ 29
that they should have	<b>won</b>	themselves nothing but shame	8, 681/ 24
he. For many are	<b>won</b>	with godly living... which	8, 730/ 29

that the Turk had	<b>won</b>	a city, and I	8, 742/ 6
present when it was	<b>won</b>	, and there were wounded	8, 742/ 10
that a Turk had	<b>won</b>	a city"; and that	8, 746/ 18
thee, then hast thou	<b>won</b>	again thy brother." He	8, 944/ 28
the people murmur and	<b>wonder</b>	at them: surely right	8, 591/ 10
all the people to	<b>wonder</b>	at. And yet if	8, 591/ 12
holiness as he shall	<b>wonder</b>	in a man weening	8, 725/ 27
all which words I	<b>wonder</b>	what one word, or	8, 757/ 1
and the more to	<b>wonder</b>	on himself in honor	8, 766/ 2
shameful death, and the	<b>wonder</b>	of all the world	8, 808/ 13
because he would be	<b>wondered</b>	on. And yet when	8, 845/ 34
in working of many	<b>wonderful</b>	miracles for the proof	8, 608/ 14
the world by manifold	<b>wonderful</b>	miracles all which holy	8, 805/ 20
them... and with which	<b>wonderful</b>	miracles God beareth witness	8, 856/ 7
else but make some	<b>wondering</b>	upon his adversary in	8, 945/ 31
go quickly and walk	<b>wondrous</b>	light. But, now, if	8, 725/ 23
of gold, and wax	<b>wondrous</b>	glad in their sleep	8, 826/ 7
this ordinance be they	<b>wondrously</b>	wroth... as though the	8, 631/ 15
I see the world	<b>wont</b>	to do many drams	8, 580/ 34
but, as she was	<b>wont</b>	in all other things	8, 605/ 17
we were, we were	<b>wont</b>	to bow down and	8, 736/ 29
of old, he was	<b>wont</b>	always to send honest	8, 771/ 29
railing. God's messengers were	<b>wont</b>	also to teach every	8, 771/ 33
folk that God was	<b>wont</b>	to reserve or send	8, 772/ 13
be priests and were	<b>wont</b>	to sing Mass? By	8, 807/ 33
professed were of old	<b>wont</b>	to wed nuns, and	8, 808/ 2
heresy which he was	<b>wont</b>	to hold, that we	8, 809/ 6
me had been always	<b>wont</b>	to find me good	8, 814/ 11
heretic. But you were	<b>wont</b>	to call him "sweet	8, 984/ 10
he cannot see the	<b>wood</b>	for the trees. To	8, 845/ 23
be consumed up as	<b>wood</b>	, hay, and stubbles. But	8, 968/ 32
are vessels also of	<b>wood</b>	of tree, and of	8, 1021/ 6
dead, and buried at	<b>Worcester</b>	two years before, while	8, 815/ 32
quoth he; "men of	<b>Worcester</b>	told me so." "Why	8, 816/ 11
neither Christ nor God's	<b>word</b>	, neither honorable to God	8, 579/ 31
any man bring him	<b>word</b>	... while many men abhor	8, 592/ 7
hath not spoken one	<b>word</b>	. And yet finally, concerning	8, 598/ 12
and cleaving unto the	<b>word</b>	of God... and delivered	8, 609/ 14
is bound by Christ's	<b>word</b>	to receive them, hear	8, 616/ 15
head falleth that fearful	<b>word</b>	of Christ, "He that	8, 616/ 22
to prove us one	<b>word</b>	of all his bibble-babble	8, 632/ 7
well upon the next	<b>word</b>	after, where he saith	8, 632/ 18
these marks almost every	<b>word</b>	between these heretics and	8, 645/ 2
he preached with his	<b>word</b>	. Saint John therefore lived	8, 653/ 26
but by his bare	<b>word</b>	in that we believe	8, 656/ 18
him at his only	<b>word</b>	. One thing I am	8, 665/ 28
chapter left never a	<b>word</b>	of his unwritten to	8, 665/ 29
it can discern the	<b>word</b>	of God from the	8, 676/ 37
of God from the	<b>word</b>	of man it followeth	8, 677/ 1
Church saith is the	<b>word</b>	of God unwritten and	8, 677/ 2

written) be the very	<b>word</b>	of God as well	8, 677/ 4
of Saint James the	<b>word</b>	of man, which the	8, 678/ 13
and judged for the	<b>word</b>	of God. Finally, the	8, 678/ 14
experience, upon his bare	<b>word</b>	, believe him, because he	8, 679/ 21
one text, what one	<b>word</b>	, the Catholic Church hath	8, 684/ 8
old translation hath this	<b>word</b>	fornicarii, and the new	8, 685/ 3
have put in this	<b>word</b>	sacerdotes, that is to	8, 685/ 5
heareth not a good	<b>word</b>	that ever there was	8, 695/ 12
scorn. And surely that	<b>word</b>	of Tyndale in which	8, 702/ 31
almost" all. In which	<b>word</b>	he saith enough for	8, 711/ 35
his purpose peradventure a	<b>word</b>	of some one holy	8, 715/ 10
and can discern his	<b>word</b>	, and knoweth himself which	8, 729/ 25
will not hear the	<b>word</b>	at the beginning.. are	8, 730/ 22
to be the very	<b>word</b>	of God. And so	8, 731/ 10
he speaketh never a	<b>word</b>	that the virtuous living	8, 734/ 13
that it is God's	<b>word</b>	by the reason that	8, 741/ 15
and known for the	<b>word</b>	of God, bear witness	8, 745/ 6
at the ear the	<b>word</b>	but if God work	8, 747/ 35
matter believe his bare	<b>word</b>	. For surely though that	8, 751/ 18
we believe his own	<b>word</b>	... considering that we may	8, 751/ 21
Catholic Church, although never	<b>word</b>	of the New Testament	8, 753/ 19
here is never one	<b>word</b>	of any such manner	8, 754/ 11
I wonder what one	<b>word</b>	, or what one syllable	8, 757/ 1
Tyndale this? What one	<b>word</b>	hath he toward the	8, 759/ 4
yet findeth he no	<b>word</b>	that none of them	8, 760/ 10
follow... Tyndale How This	<b>Word</b>	"Church" Hath a Double	8, 773/ 13
the truth of God's	<b>word</b>	dependeth not of the	8, 774/ 9
special proof that this	<b>word</b>	"church" hath a double	8, 776/ 33
there is not one	<b>word</b>	yet proved true, saving	8, 783/ 16
the truth of God's	<b>word</b>	dependeth not of the	8, 799/ 35
the truth of God's	<b>word</b>	depended upon the mouths	8, 800/ 3
I also, that God's	<b>word</b>	is true; but whereby	8, 800/ 7
too, which is the	<b>word</b>	of God. And because	8, 800/ 8
knoweth which is the	<b>word</b>	of God written; that	8, 800/ 11
was not whether God's	<b>word</b>	were true because "the	8, 800/ 29
church" saith that God's	<b>word</b>	were true (for so	8, 800/ 30
what thing maketh God's	<b>word</b>	to be true, nor	8, 801/ 1
means men know God's	<b>word</b>	to be true... but	8, 801/ 2
which is the true	<b>word</b>	of God, and whether	8, 801/ 3
have believed, whereof his	<b>word</b>	was delivered unto his	8, 808/ 27
him, and sent me	<b>word</b>	, in great haste, of	8, 813/ 37
the interpretation of Christ's	<b>word</b>	... and that they meddle	8, 831/ 31
own words... Barnes This	<b>word</b>	ecclesia, both in the	8, 833/ 24
open that this Greek	<b>word</b>	ecclesia is taken for	8, 833/ 35
is false: that this	<b>word</b>	ecclesia (that is to	8, 835/ 11
of water through the	<b>word</b>	of life to make	8, 837/ 9
his own one true	<b>word</b>	. And the others are	8, 839/ 1
they that hear the	<b>word</b>	of God and keep	8, 842/ 14
ye doers of the	<b>word</b>	, and not hearers only	8, 842/ 17
is sanctified by the	<b>word</b>	of God and prayer	8, 843/ 7

Friar Barnes for a	<b>word</b>	. The man is so	8, 846/ 10
first declaration of this	<b>word</b>	ecclesia, rehearsing the words	8, 846/ 14
some unlearned use this	<b>word</b>	"learn" for this word	8, 846/ 20
word "learn" for this	<b>word</b>	"teach" with its accusative	8, 846/ 20
so fast to the	<b>word</b>	of God, that is	8, 846/ 24
and to his blessed	<b>word</b>	." Now, good reader, consider	8, 846/ 28
to ponder that this	<b>word</b>	"the pillar" and this	8, 846/ 37
the pillar" and this	<b>word</b>	"the ground" (or "the	8, 846/ 37
the water and the	<b>word</b>	. And as touching the	8, 848/ 24
the belief of his	<b>word</b>	wherewith he told us	8, 850/ 32
of water through the	<b>word</b>	of life, to make	8, 851/ 27
the water in the	<b>word</b>	of life," that is	8, 852/ 3
all things, in every	<b>word</b>	and in all knowledge	8, 854/ 2
is there never one	<b>word</b>	brought out. For yet	8, 858/ 28
believeth nor heareth no	<b>word</b>	but his... as our	8, 861/ 34
abide fast by Christ's	<b>word</b>	, and hear none other	8, 862/ 21
and by the plain	<b>word</b>	of God, the contrary	8, 864/ 15
he meant by that	<b>word</b>	"it shall not be	8, 865/ 3
reproof that at the	<b>word</b>	of a woman he	8, 866/ 9
thunder of your great	<b>word</b>	cannot let him to	8, 866/ 13
and cleaving to his	<b>word</b>	... and because he hath	8, 869/ 18
her doctrine, by the	<b>word</b>	of God. And this	8, 871/ 1
God and heareth his	<b>word</b>	, and therefore thereby is	8, 871/ 32
the leaning unto his	<b>word</b>	, and so wax foul	8, 871/ 33
So, likewise, where the	<b>word</b>	of God is truly	8, 873/ 23
the prophet witnesseth: "My	<b>word</b>	shall not return again	8, 873/ 30
hearing cometh by the	<b>word</b>	of God"; and therefore	8, 873/ 34
is open that God's	<b>word</b>	can never be preached	8, 873/ 36
their faces... for this	<b>word</b>	is received into their	8, 874/ 2
the receivers of this	<b>word</b>	do work well thereafter	8, 874/ 4
received of us the	<b>word</b>	wherewith God was preached	8, 874/ 5
it not as the	<b>word</b>	of men, but even	8, 874/ 6
it was indeed) the	<b>word</b>	of God, which worketh	8, 874/ 7
do work after the	<b>word</b>	of God... it is	8, 874/ 8
not openly against the	<b>word</b>	of God. But it	8, 874/ 13
purpose, that where the	<b>word</b>	of God is preached	8, 874/ 15
therefore wheresoever that the	<b>word</b>	of God is preached	8, 875/ 16
out of the holy	<b>word</b>	of God... and she	8, 875/ 20
his whole tale, no	<b>word</b>	in the way left	8, 875/ 38
left out; nor one	<b>word</b>	hath he not after	8, 876/ 1
doth preach us the	<b>word</b>	of God that is	8, 878/ 12
thing to be the	<b>word</b>	of God saving the	8, 878/ 14
that we hear the	<b>word</b>	of God well and	8, 879/ 6
the prophet Isaiah, "My	<b>word</b>	shall not return again	8, 880/ 28
us first that the	<b>word</b>	of God whereof the	8, 880/ 32
speaketh is none other	<b>word</b>	but only the preaching	8, 880/ 33
For that is the	<b>word</b>	which Friar Barnes here	8, 880/ 34
the prophet Isaiah the "	<b>word</b>	" may signify that word	8, 880/ 36
word" may signify that	<b>word</b>	of God of which	8, 880/ 36
of God of which	<b>word</b>	Saint John saith, "In	8, 880/ 36

the beginning was the	<b>Word</b>	" that is to wit	8, 881/ 2
indeed, and not the	<b>word</b>	written in Scripture, though	8, 881/ 3
though that of that	<b>Word</b>	be much written in	8, 881/ 4
there signify also the	<b>word</b>	written in Scripture. For	8, 881/ 7
the preaching of the	<b>word</b>	of God written in	8, 881/ 8
words properly of the	<b>word</b>	of God that is	8, 881/ 14
he would say, "My	<b>Word</b>	that is to wit	8, 881/ 18
in heaven." Of this	<b>word</b>	, therefore, spoke the prophet	8, 881/ 31
the preaching of the	<b>word</b>	written in Scripture. And	8, 882/ 2
spoke there of the	<b>word</b>	written in Scripture, and	8, 882/ 4
proved yet, that his	<b>word</b>	should take such hold	8, 882/ 10
but, like as his	<b>word</b>	doth his will, and	8, 882/ 11
hearing cometh by the	<b>word</b>	of God." But surely	8, 883/ 3
hearing cometh by the	<b>word</b>	of God; ergo, in	8, 883/ 7
every place where the	<b>word</b>	of God is heard	8, 883/ 8
without hearing of the	<b>word</b>	of God as indeed	8, 883/ 11
whosoever preach truly the	<b>word</b>	of God, according to	8, 887/ 11
do now by the	<b>word</b>	of God written in	8, 890/ 20
soever I hear the	<b>word</b>	of God truly preached	8, 894/ 8
perceive yet the true	<b>word</b>	of God upon the	8, 897/ 15
of true preaching the	<b>word</b>	of God... and making	8, 900/ 3
again!" And with the	<b>word</b>	he hurled a great	8, 900/ 38
knowledge of the very	<b>word</b>	of God, and the	8, 901/ 23
well" and at that	<b>word</b>	would Himp-Halt, his hostess	8, 905/ 9
all that sermon any	<b>word</b>	wherein Saint Augustine saith	8, 906/ 28
gloss. Is not that	<b>word</b>	wisely proved? Then see	8, 910/ 29
maketh that in this	<b>word</b>	"faithful Christian folk making	8, 913/ 22
perfect holy man; which	<b>word</b>	I ween never man	8, 913/ 28
appeareth well that this	<b>word</b>	"faithful Christian folk" is	8, 913/ 33
Augustine meant in this	<b>word</b>	"all faithful men." For	8, 914/ 27
nother gloss speaketh one	<b>word</b>	! And yet whereas Barnes	8, 916/ 9
plain change of one	<b>word</b>	in the one of	8, 916/ 11
Church cannot err" this	<b>word</b>	"err" is not there	8, 916/ 14
statutes, with your own	<b>word</b>	, and with your own	8, 919/ 2
you have not the	<b>word</b>	of God for you	8, 919/ 6
in excommunicamus. For that	<b>word</b>	would Friar Barnes have	8, 920/ 9
used either that same	<b>word</b>	or some other in	8, 920/ 10
therefore wheresoever that the	<b>word</b>	of God is preached	8, 929/ 28
out of the holy	<b>word</b>	of God... and she	8, 929/ 32
man may speak a	<b>word</b>	against you no, though	8, 930/ 13
hath not such a	<b>word</b>	. But he whom Friar	8, 933/ 21
judge righteously, after Christ's	<b>word</b>	and after the probations	8, 943/ 12
judge righteously, after Christ's	<b>word</b>	and after the probations	8, 943/ 33
judge righteously, after the	<b>word</b>	of God and after	8, 949/ 34
the sword of the	<b>word</b>	of God, and the	8, 954/ 30
them together with a	<b>word</b>	or twain of his	8, 969/ 34
of water through the	<b>word</b>	of life, to make	8, 971/ 10
and apostolic church." Which	<b>word</b>	"apostolic," wherefore it was	8, 975/ 14
believeth nor heareth no	<b>word</b>	but his as our	8, 980/ 25
showeth us no such	<b>word</b>	. And yet might Saint	8, 985/ 24

man, say such a	<b>word</b>	... and yet mean no	8, 985/ 25
he hath, with one	<b>word</b>	or twain, so changed	8, 986/ 30
bold upon their bare	<b>word</b>	to believe them. But	8, 996/ 34
man may use that	<b>word</b>	"church," plain it is	8, 1001/ 5
never happed to hear	<b>word</b>	of this. This do	8, 1005/ 7
it by any one	<b>word</b>	of Scripture, but only	8, 1005/ 13
for any one man's	<b>word</b>	, I suppose, especially since	8, 1005/ 17
the food of God's	<b>word</b>	such as the Spirit	8, 1012/ 8
have said that this	<b>word</b>	"church" is diversely taken	8, 1012/ 28
that speaketh, of whose	<b>word</b>	they shall judge shall	8, 1022/ 12
catholic church, though this	<b>word</b>	"catholic" signifieth universal, is	8, 1026/ 19
but that evermore this	<b>word</b>	"Catholic" was the common	8, 1027/ 16
was the common known	<b>word</b>	running in every man's	8, 1027/ 17
well that by that	<b>word</b>	was no more meant	8, 1028/ 13
dead, against Christ's own	<b>words</b>	declaring the contrary... both	8, 583/ 8
turned the usual English	<b>words</b>	of "church," "priest," and	8, 589/ 11
with any slanderous railing	<b>words</b>	misuse himself toward his	8, 592/ 23
law, but that the	<b>words</b>	which Tyndale rehearseth be	8, 592/ 35
pope hath made those	<b>words</b>	for a plain law	8, 593/ 3
a plain law? Those	<b>words</b>	which Tyndale saith are	8, 593/ 4
the decrees. Now, the	<b>words</b>	which Tyndale bringeth forth	8, 593/ 22
law, be not the	<b>words</b>	of any pope... but	8, 593/ 23
but they be the	<b>words</b>	of the blessed, holy	8, 593/ 24
the decrees, by those	<b>words</b>	in the rubric, "Ex	8, 593/ 27
it were the pope's	<b>words</b>	, made for a plain	8, 593/ 29
king. For surely the	<b>words</b>	of Saint Peter with	8, 595/ 27
when in the next	<b>words</b>	following, he declareth that	8, 599/ 26
about to consider his	<b>words</b>	... but, as she was	8, 605/ 17
all their dispicions. For	<b>words</b>	would she none have	8, 606/ 2
God standeth not in	<b>words</b>	, " as Paul saith (1	8, 608/ 2
itself, and let vain	<b>words</b>	pass. More Very well	8, 608/ 4
God is not in	<b>words</b>	but in power. Now	8, 608/ 10
Jews, not by bare	<b>words</b>	only, but also by	8, 608/ 13
be lawful by bare	<b>words</b>	and babbling only, without	8, 608/ 17
the people with feigned	<b>words</b>	, as Peter warned us	8, 614/ 3
ever shall speak these	<b>words</b>	: "Go ye and preach	8, 614/ 22
creatures." And also these	<b>words</b>	: "Whoso heareth you heareth	8, 614/ 23
despiseth me." And these	<b>words</b>	also: "Whoso receive you	8, 614/ 26
to which part these	<b>words</b>	were also specially spoken	8, 614/ 31
though God in these	<b>words</b>	promised to send his	8, 614/ 36
well, contrary to the	<b>words</b>	of Saint Paul but	8, 615/ 18
And albeit that these	<b>words</b>	of the prophet be	8, 615/ 25
writing: yet may those	<b>words</b>	well serve for this	8, 615/ 29
ministers of God's holy	<b>words</b>	and sacraments unto the	8, 616/ 8
that of all the	<b>words</b>	of God fore-remembered, whichsoever	8, 616/ 9
will yet with great	<b>words</b>	(and oaths, haply, too	8, 618/ 19
we know that the	<b>words</b>	of Saint Peter with	8, 627/ 15
And also, the very	<b>words</b>	of Saint Peter will	8, 627/ 20
of avarice and feigned	<b>words</b>	as for feigned words	8, 628/ 7
words as for feigned	<b>words</b>	, they use none other	8, 628/ 8

surely as all the	<b>words</b>	of Saint Peter with	8, 628/ 33
only: so will these	<b>words</b>	of his at last	8, 628/ 35
mean to mock the	<b>words</b>	of our Savior himself	8, 629/ 13
himself sometimes spoke his	<b>words</b>	, in such wise that	8, 635/ 36
allegory. For be the	<b>words</b>	of the text never	8, 637/ 24
to gloss Saint Paul's	<b>words</b>	and say that Saint	8, 639/ 24
to that glorious apostle's	<b>words</b>	? Wherein whoso list to	8, 639/ 28
to the plain, open	<b>words</b>	of our Savior Christ	8, 640/ 19
And yet by the	<b>words</b>	of his conclusion he	8, 644/ 23
as many doubts as	<b>words</b>	... Tyndale Wherefore, the Scripture	8, 644/ 25
yet are also these	<b>words</b>	in themselves so blind	8, 645/ 1
meaneth all his doubtful	<b>words</b>	to be expounded by	8, 647/ 15
a little examine his	<b>words</b>	and consider them well	8, 649/ 32
perceive that when his	<b>words</b>	be well sifted, men	8, 649/ 33
it seemeth by his	<b>words</b>	, none of Christ's scripture	8, 652/ 13
the Jews not with	<b>words</b>	only, but especially with	8, 653/ 11
even in a few	<b>words</b>	, the thing that he	8, 654/ 4
hath here in few	<b>words</b>	showed you which is	8, 654/ 14
tale and his railing	<b>words</b>	against the clergy yet	8, 656/ 7
say, not whether the	<b>words</b>	were Holy Scripture or	8, 658/ 13
that himself proveth... his	<b>words</b>	that he would were	8, 660/ 6
in good faith, Tyndale's	<b>words</b>	well weighed have so	8, 660/ 18
once again consider his	<b>words</b>	well... Tyndale . . . as they	8, 660/ 21
witted man read his	<b>words</b>	here but that he	8, 660/ 28
when he wrote those	<b>words</b>	. For every child may	8, 660/ 29
how can his final	<b>words</b>	also stand with this	8, 663/ 1
this conclusion, with which	<b>words</b>	he would seem to	8, 663/ 2
that I mistake his	<b>words</b>	, and that himself meant	8, 665/ 26
deduced upon his own	<b>words</b>	which I have rehearsed	8, 665/ 34
judge and discern the	<b>words</b>	of God from the	8, 676/ 33
of God from the	<b>words</b>	of men." Then laid	8, 676/ 33
sovereign lord Luther's own	<b>words</b>	against Luther's own heresies	8, 676/ 34
Luther further his own	<b>words</b>	against himself, thiswise... Luther	8, 677/ 14
it can discern the	<b>words</b>	of God from the	8, 677/ 16
of God from the	<b>words</b>	of men. And wherefore	8, 677/ 16
as to take the	<b>words</b>	of men for the	8, 677/ 19
of men for the	<b>words</b>	of God whereby men	8, 677/ 19
the sense of God's	<b>words</b>	, men may fall into	8, 677/ 21
is for his own	<b>words</b>	and then understood falsely	8, 677/ 28
Luther upon Luther's own	<b>words</b>	... and proved him that	8, 677/ 39
unto Luther his own	<b>words</b>	aforsaid, yet again in	8, 678/ 8
that it discerneth the	<b>words</b>	of God from the	8, 678/ 11
of God from the	<b>words</b>	of man... Luther well	8, 678/ 11
God. Finally, the selfsame	<b>words</b>	of Luther, as the	8, 678/ 15
man" and in those	<b>words</b>	, both Saint Augustine and	8, 678/ 21
Luther upon his own	<b>words</b>	... and I doubt not	8, 678/ 36
Tyndale's solution here. Whose	<b>words</b>	let us now look	8, 679/ 2
turning them into other	<b>words</b>	, for the setting forth	8, 684/ 19
the Lutherans put certain	<b>words</b>	of their own into	8, 685/ 8
called Catena aurea the	<b>words</b>	which Huessgen would have	8, 685/ 19

both to the plain	<b>words</b>	and meaning... and would	8, 687/ 21
because of other plain	<b>words</b>	that Saint James hath	8, 688/ 13
and of many sore	<b>words</b>	also wherewith Saint James	8, 688/ 16
sacrament of priesthood, the	<b>words</b>	of Saint Paul unto	8, 688/ 31
a "great sacrament"... those	<b>words</b>	glosseth Luther, and saith	8, 689/ 1
there glosseth Luther his	<b>words</b>	, and saith it is	8, 689/ 5
and saith that these	<b>words</b>	"This is my body	8, 689/ 7
heaven standeth not in	<b>words</b>	of man's wisdom, but	8, 690/ 24
the false, and the	<b>words</b>	of God from the	8, 694/ 6
of God from the	<b>words</b>	of men, and to	8, 694/ 6
them? not with plain	<b>words</b>	, but with worse than	8, 702/ 29
with worse than plain	<b>words</b>	: with blasphemous mockery, knavish	8, 702/ 29
confutation laid him plain	<b>words</b>	of divers of the	8, 703/ 21
doctrine which either in	<b>words</b>	or writing they taught	8, 709/ 28
for his part: the	<b>words</b>	of Saint Paul, "Better	8, 716/ 7
out his feet. . . ."These	<b>words</b>	walk, lo, very goodly	8, 725/ 12
him not. More Those	<b>words</b>	of our Savior, saving	8, 726/ 15
instruments... abusing their holy	<b>words</b>	against the Catholic church	8, 727/ 7
church of Christ... which	<b>words</b>	they spoke against paynims	8, 727/ 8
bringeth in all these	<b>words</b>	, and toward the proof	8, 728/ 34
he brought in the	<b>words</b>	of Christ that Christ's	8, 728/ 35
point, of Saint Augustine's	<b>words</b>	, as though Tyndale's answer	8, 733/ 21
here himself put these	<b>words</b>	of Saint Augustine for	8, 733/ 33
Saint Augustine writeth those	<b>words</b>	, he speaketh never a	8, 734/ 12
Cyprian, and rehearseth his	<b>words</b>	written in his epistle	8, 734/ 19
treen and earthen."These	<b>words</b>	of holy Saint Cyprian	8, 734/ 28
where he writeth those	<b>words</b>	(that is to wit	8, 735/ 10
here Saint Augustine's own	<b>words</b>	written in the fifth	8, 736/ 9
These be the wholesome	<b>words</b>	issuing out of the	8, 736/ 31
of Manichaeus by the	<b>words</b>	of the Gospel. But	8, 737/ 5
by Saint Augustine's own	<b>words</b>	, that the Church truly	8, 738/ 25
Church truly taketh his	<b>words</b>	, and Tyndale untruly glosseth	8, 738/ 26
Parmenian, saith in plain	<b>words</b>	that there is "no	8, 740/ 2
he falsely glosseth the	<b>words</b>	of Saint Augustine, that	8, 740/ 32
you, by Saint Augustine's	<b>words</b>	, Tyndale's words shamefully false	8, 740/ 34
Saint Augustine's words, Tyndale's	<b>words</b>	shamefully false, as well	8, 740/ 35
I touched in few	<b>words</b>	, scant spending four lines	8, 743/ 26
glossing of Saint Augustine's	<b>words</b>	(wherein ye see Tyndale	8, 745/ 22
confirm it. In which	<b>words</b>	our Lord meant not	8, 749/ 20
shall perfectly discern the	<b>words</b>	of God from the	8, 751/ 32
of God from the	<b>words</b>	of man... and therefore	8, 751/ 33
ye first heard the	<b>words</b>	of God with which	8, 752/ 15
have ye heard the	<b>words</b>	of himself declaring the	8, 752/ 18
Christ speaketh in the	<b>words</b>	which Tyndale here allegeth	8, 752/ 29
Tyndale here allegeth the	<b>words</b>	of our Savior rehearsing	8, 752/ 29
taught of God" which	<b>words</b>	by the prophet were	8, 752/ 31
our Savior in the	<b>words</b>	that Tyndale allegeth, ye	8, 754/ 2
clearly, that in those	<b>words</b>	of Christ rehearsing the	8, 754/ 10
go, then, to the	<b>words</b>	of Saint Paul in	8, 754/ 24
sons of God."These	<b>words</b>	, good Christian reader, which	8, 754/ 27

them well with some	<b>words</b>	before and after, they	8, 754/ 29
Abba! Father!"" Upon which	<b>words</b>	, even by and by	8, 756/ 25
and by, follow the	<b>words</b>	that Tyndale here allegeth	8, 756/ 26
Saint Paul spoke these	<b>words</b>	that Tyndale here allegeth	8, 756/ 34
God." In all which	<b>words</b>	I wonder what one	8, 757/ 1
clearly see that these	<b>words</b>	make nothing in this	8, 757/ 35
understood right, with the	<b>words</b>	going before them, they	8, 757/ 37
Paul here written many	<b>words</b>	untrue, and given many	8, 758/ 16
he followeth in those	<b>words</b>	... and yet much more	8, 758/ 26
from to frame the	<b>words</b>	the more toward his	8, 758/ 29
that upon the woman's	<b>words</b>	, our Savior himself, standing	8, 759/ 7
they upon the woman's	<b>words</b>	conceived... which was so	8, 759/ 11
in him for the	<b>words</b>	of the woman." But	8, 760/ 4
the Gospel by plain	<b>words</b>	saith they believed and	8, 760/ 7
after. And therefore these	<b>words</b>	of the Gospel reprove	8, 760/ 12
an opinion; and no	<b>words</b>	prove the other part	8, 760/ 13
me had spoken high	<b>words</b>	to me, I would	8, 762/ 1
for all the woman's	<b>words</b>	, till they spoke with	8, 762/ 13
that preach them Christ's	<b>words</b>	, but, as the men	8, 762/ 33
good readers, that these	<b>words</b>	weigh to prove that	8, 763/ 13
other like: though these	<b>words</b>	seem unsitting in such	8, 765/ 31
Christian readers, in these	<b>words</b>	Tyndale giveth a special	8, 767/ 31
dispicions with these wise	<b>words</b>	that follow... Tyndale How	8, 773/ 11
Samaritans were by the	<b>words</b>	of the woman... yet	8, 774/ 24
yet, for all his	<b>words</b>	, that God had not	8, 775/ 23
and expoundeth there the	<b>words</b>	of the poor Kentishman	8, 775/ 34
I touch only those	<b>words</b>	that I have rehearsed	8, 776/ 23
and upon his own	<b>words</b>	will I make it	8, 776/ 25
open and on the	<b>words</b>	of his fellows and	8, 776/ 26
heresy with these new	<b>words</b>	which will in no	8, 784/ 28
he would by other	<b>words</b>	bid men to do	8, 785/ 34
hath either upon the	<b>words</b>	that go before or	8, 791/ 21
go before or the	<b>words</b>	following after upon it	8, 791/ 22
saving that in the	<b>words</b>	next ensuing, he putteth	8, 791/ 22
persuaded to believe his	<b>words</b>	... and also did rebuke	8, 792/ 25
here Tyndale's high, solemn	<b>words</b>	. First will we bid	8, 792/ 35
Saint Augustine... as his	<b>words</b>	against the Manichaeans which	8, 796/ 7
his part, in the	<b>words</b>	of his before-remembered, written	8, 800/ 18
the truth of God's	<b>words</b>	dependeth not upon the	8, 800/ 26
false glosses make his	<b>words</b>	false, even such as	8, 800/ 33
Samaritans were by the	<b>words</b>	of the woman... yet	8, 803/ 9
did for the woman's	<b>words</b>	, yet now he believeth	8, 803/ 20
more part, in the	<b>words</b>	of the Scripture, but	8, 809/ 11
books of the written	<b>words</b>	of Scripture, of which	8, 810/ 10
standeth not upon the	<b>words</b>	, but upon the sentence	8, 810/ 17
is not in the	<b>words</b>	, wherein they and we	8, 812/ 4
will stand with his	<b>words</b>	before. Now, if he	8, 818/ 33
Tyndale that by his	<b>words</b>	, the children in their	8, 824/ 16
that thing in few	<b>words</b>	, lo. I have proved	8, 824/ 18
charity, as by the	<b>words</b>	of Saint Paul plainly	8, 825/ 34

yet hath his own	<b>words</b>	doubly proved that the	8, 827/ 17
have upon his own	<b>words</b>	proved you: that if	8, 827/ 19
Christ... by the very	<b>words</b>	of Tyndale himself with	8, 828/ 18
readers, his own very	<b>words</b>	by which ye shall	8, 833/ 19
these are his own	<b>words</b>	... Barnes This word ecclesia	8, 833/ 22
they believe in Christ's	<b>words</b>	, and stick fast to	8, 838/ 11
and by the plain	<b>words</b>	of Holy Scripture also	8, 843/ 1
very well by the	<b>words</b>	of Saint Paul where	8, 843/ 4
the plain and open	<b>words</b>	of Saint Paul to	8, 843/ 26
word ecclesia, rehearsing the	<b>words</b>	of Saint Paul to	8, 846/ 14
resteth. And therefore these	<b>words</b>	of Saint Paul signify	8, 847/ 6
use and allege these	<b>words</b>	to prove thereby not	8, 847/ 14
that day." By which	<b>words</b>	it appeareth that he	8, 849/ 17
first text is the	<b>words</b>	of Saint Paul in	8, 851/ 24
his purpose in these	<b>words</b>	? Saint Paul here exhorteth	8, 851/ 31
Barnes allegeth here these	<b>words</b>	: "Ye be washed, ye	8, 853/ 3
doth witness in these	<b>words</b>	: "The Holy Church are	8, 857/ 20
doth declare in these	<b>words</b>	: "The Church doth not	8, 857/ 33
see, by his own	<b>words</b>	following, that as gay	8, 858/ 35
and for all the	<b>words</b>	of Saint Augustine by	8, 859/ 17
clean. Mark Saint Paul's	<b>words</b>	: "Christ hath given himself	8, 860/ 5
bring you Saint Augustine's	<b>words</b>	, the which was vexed	8, 860/ 23
laid against me. His	<b>words</b>	be these: "The whole	8, 860/ 25
your own law whose	<b>words</b>	be these: "Therefore is	8, 861/ 30
of God heareth the	<b>words</b>	of God." How cometh	8, 862/ 1
your own law whose	<b>words</b>	be these: "The whole	8, 862/ 15
cannot err," etc. These	<b>words</b>	be plain what church	8, 862/ 18
is our satisfaction... the	<b>words</b>	are good and true	8, 867/ 6
he speak the same	<b>words</b>	that Saint Augustine spoke	8, 867/ 29
Tyndale. For by these	<b>words</b>	it well appeareth that	8, 870/ 8
the time of these	<b>words</b>	spoken one of the	8, 870/ 14
when Peter spoke the	<b>words</b>	of God, the Holy	8, 873/ 35
be proved by Chrysostom's	<b>words</b>	, ""They that be in	8, 874/ 17
true church," etc. These	<b>words</b>	need no exposition, they	8, 875/ 4
in the margin these	<b>words</b>	, "How a man may	8, 876/ 15
Now, as touching the	<b>words</b>	spoken of God by	8, 880/ 27
it." What do the	<b>words</b>	prove for Barnes' purpose	8, 880/ 31
his purpose by these	<b>words</b>	, he must prove us	8, 880/ 32
learned man that those	<b>words</b>	of Isaiah nothing prove	8, 881/ 5
declare that though the	<b>words</b>	may be expounded of	8, 881/ 13
the prophet speaketh these	<b>words</b>	properly of the word	8, 881/ 14
shall teach, both by	<b>words</b>	, example, and miracles, both	8, 881/ 22
hold... appeareth by the	<b>words</b>	of our Savior where	8, 882/ 18
ye see that these	<b>words</b>	of the prophet Isaiah	8, 882/ 35
and that is the	<b>words</b>	of Saint Paul where	8, 883/ 2
it appeareth upon your	<b>words</b>	that there is no	8, 893/ 14
That were, by your	<b>words</b>	, utterly vain! For ye	8, 895/ 2
that epistle false by	<b>words</b>	of Saint Paul... and	8, 895/ 14
say anything which the	<b>words</b>	of some other part	8, 895/ 25
can truly discern the	<b>words</b>	of God from the	8, 895/ 35

of God from the	<b>words</b>	of man" this will	8, 895/ 36
shortly perceive that the	<b>words</b>	of those holy doctors	8, 906/ 8
first authority be these	<b>words</b>	of Saint Augustine in	8, 906/ 12
sermon made upon the	<b>words</b>	of our Lord, saying	8, 906/ 13
made fair." Upon these	<b>words</b>	Saint Augustine none other	8, 906/ 15
say of itself the	<b>words</b>	that she speaketh in	8, 907/ 29
as I say, these	<b>words</b>	of Saint Augustine, meaning	8, 908/ 8
weariness of Saint Augustine's	<b>words</b>	as ever he was	8, 908/ 16
to go seek these	<b>words</b>	throughout all Saint Augustine's	8, 909/ 2
we will take the	<b>words</b>	only which himself rehearseth	8, 909/ 8
Augustine doth in those	<b>words</b>	nothing else but show	8, 909/ 10
now bring forth certain	<b>words</b>	of Scripture construed after	8, 909/ 17
say, showeth in those	<b>words</b>	that the church is	8, 909/ 19
purpose and allegeth these	<b>words</b>	of Lyra: "The Church	8, 910/ 5
faith and verity." These	<b>words</b>	of Lyra hath Barnes	8, 910/ 10
considered. But upon these	<b>words</b>	of Lyra he maketh	8, 910/ 18
great thing in Lyra's	<b>words</b>	. But in good faith	8, 910/ 26
here in Barnes' own	<b>words</b>	but his own double	8, 910/ 27
anon by his plain	<b>words</b>	prove you. But first	8, 912/ 2
world beside. In which	<b>words</b>	he saith so little	8, 912/ 9
beginning of Saint Augustine's	<b>words</b>	as Barnes bringeth them	8, 912/ 36
men. And so those	<b>words</b>	of Saint Augustine nothing	8, 913/ 35
all faithful folk. Which	<b>words</b>	Friar Barnes taketh as	8, 914/ 4
writer there, by these	<b>words</b>	"all faithful men," had	8, 914/ 5
Augustine meant in his	<b>words</b>	before-rehearsed, calling all "faithful	8, 914/ 9
glossing of Saint Augustine's	<b>words</b>	, and openeth well unto	8, 914/ 25
gloss meant by these	<b>words</b>	"omnium fidelium" men clean	8, 914/ 28
boldly say thereupon, "These	<b>words</b>	be plain what church	8, 916/ 5
whereas Barnes saith, "These	<b>words</b>	of these glosses be	8, 916/ 10
the gloss by these	<b>words</b>	"The whole Church cannot	8, 916/ 13
there... but the very	<b>words</b>	be, "The whole Church	8, 916/ 14
ye wot well, those	<b>words</b>	"err" and "fail" precisely	8, 916/ 15
than the two Latin	<b>words</b>	"errat" and "deficit." For	8, 916/ 18
the plainness of the	<b>words</b>	, when he hath himself	8, 916/ 29
him... and when the	<b>words</b>	, for all his plain	8, 916/ 31
your own law whose	<b>words</b>	be these: "The whole	8, 916/ 35
they that read these	<b>words</b>	of Barnes in English	8, 917/ 1
them ween that the	<b>words</b>	which he rehearseth for	8, 917/ 2
his purpose were the	<b>words</b>	of the very law	8, 917/ 3
are they indeed no	<b>words</b>	of the law, but	8, 917/ 4
in glossa" for these	<b>words</b>	"The whole Church cannot	8, 917/ 11
then for the other	<b>words</b>	that is, "The congregation	8, 917/ 12
at the leastwise those	<b>words</b>	were both in the	8, 917/ 15
that law is the	<b>words</b>	of holy Saint Jerome	8, 917/ 28
openly confute in the	<b>words</b>	which are there, by	8, 917/ 37
in the decrees. Which	<b>words</b>	if myself had remembered	8, 918/ 1
could, in translating his	<b>words</b>	into our English tongue	8, 918/ 8
he saith that these	<b>words</b>	"be the voices of	8, 919/ 21
use any of these	<b>words</b>	mandamus, praecipimus, or excommunicamus	8, 919/ 26
praecipimus, or excommunicamus. These	<b>words</b>	I see not sent	8, 919/ 27



consider well Saint Hilary's	<b>words</b>	shall find therein the	8, 954/ 19
Barnes. For in these	<b>words</b>	appeareth that the Catholic	8, 954/ 21
here by Saint Hilary's	<b>words</b>	... when they had corrupted	8, 954/ 26
Barnes Mark Saint Paul's	<b>words</b>	: "Christ hath given himself	8, 956/ 21
readers, somewhat touched the	<b>words</b>	before. But now ye	8, 957/ 2
holily bringeth in the	<b>words</b>	of the blessed Apostle	8, 958/ 11
pulleth away the very	<b>words</b>	wherein all the weight	8, 958/ 13
here saith in these	<b>words</b>	that "the church" doth	8, 958/ 28
in all these holy	<b>words</b>	of his, nothing of	8, 958/ 29
man falsifieth Saint Paul's	<b>words</b>	, to the deceit of	8, 959/ 5
lo, these are his	<b>words</b>	forthwith upon the others	8, 959/ 13
bring you Saint Augustine's	<b>words</b>	, the which was vexed	8, 959/ 16
laid against me. His	<b>words</b>	be these: "The whole	8, 959/ 17
rehearse you Saint Augustine's	<b>words</b>	to the intent that	8, 959/ 29
rehearsing of Saint Paul's	<b>words</b>	that is, as ye	8, 959/ 32
rehearse you Saint Augustine's	<b>words</b>	a little more fully	8, 960/ 1
as though his own	<b>words</b>	were Saint Augustine's. But	8, 960/ 5
Augustine had spoken those	<b>words</b>	against the Donatists, which	8, 961/ 32
Augustine therefore wrote those	<b>words</b>	against the Donatists to	8, 963/ 22
Saint Augustine spoke those	<b>words</b>	not against the Donatists	8, 963/ 28
point by the very	<b>words</b>	of Saint Augustine himself	8, 963/ 32
there not only no	<b>words</b>	spoken of Donatists... but	8, 963/ 34
by plain and open	<b>words</b>	, to speak those words	8, 963/ 35
words, to speak those	<b>words</b>	against the Pelagians and	8, 963/ 35
lo, in the very	<b>words</b>	next before those with	8, 963/ 36
Augustine wrote not those	<b>words</b>	against the Donatists, as	8, 964/ 5
as his own express	<b>words</b>	do declare you. But	8, 964/ 6
Saint Augustine write those	<b>words</b>	which Barnes himself here	8, 964/ 27
Augustine, with the selfsame	<b>words</b>	by which Saint Augustine	8, 964/ 29
of Saint Augustine's own	<b>words</b>	rehearsed you, well and	8, 966/ 23
misrehearsing of Saint Augustine's	<b>words</b>	... but he shall first	8, 966/ 35
ye well advise his	<b>words</b>	, which I have truly	8, 967/ 5
his own very plain	<b>words</b>	in another place. For	8, 967/ 8
thirty-second sermon of the	<b>words</b>	of the Apostle, lo	8, 967/ 9
see, by Saint Augustine's	<b>words</b>	here, that he meant	8, 969/ 2
relieved. In which few	<b>words</b>	Saint Augustine witnesseth against	8, 969/ 7
to read Saint Augustine's	<b>words</b>	again in such wise	8, 969/ 28
them with his very	<b>words</b>	indeed, as I have	8, 969/ 30
between, as though the	<b>words</b>	lay so together in	8, 969/ 35
Augustine, having his whole	<b>words</b>	well understood, saith no	8, 970/ 10
Friar Barnes rehearseth his	<b>words</b>	in such wise as	8, 970/ 17
Saint Augustine in these	<b>words</b>	"quae talia habebat ut	8, 970/ 21
spot or wrinkle." Which	<b>words</b>	, when I read, sounded	8, 970/ 24
leaveth out also these	<b>words</b>	of Saint Augustine: that	8, 970/ 35
hence by death. These	<b>words</b>	of Saint Augustine which	8, 971/ 3
Barnes, of Saint Paul's	<b>words</b>	that Barnes brought in	8, 971/ 6
without blame." Upon which	<b>words</b>	Barnes there saith, "Here	8, 971/ 12
spot nor wrinkle." Which	<b>words</b>	of Saint Paul, as	8, 971/ 14
as against Saint Augustine's	<b>words</b>	here Barnes boasteth himself	8, 972/ 12
to prove by those	<b>words</b>	of the Apostle, and	8, 972/ 12

endeth now Saint Augustine's	<b>words</b>	with the clean contrary	8, 972/ 17
sin," etc." Lo, these	<b>words</b>	are Barnes' own, so	8, 972/ 24
his own "etc.," these	<b>words</b>	following: "Here have you	8, 972/ 26
take Friar Barnes' own	<b>words</b>	as though they were	8, 972/ 31
them seem the very	<b>words</b>	of Saint Augustine himself	8, 972/ 32
him Saint Augustine... whose	<b>words</b>	altered and framed by	8, 973/ 28
Augustine in... with plain	<b>words</b>	to prove Friar Barnes	8, 973/ 35
I prove that these	<b>words</b>	of the Creed "sanctam	8, 975/ 29
prove it by the	<b>words</b>	of Saint Augustine himself	8, 975/ 31
these be, therefore, the	<b>words</b>	of Saint Augustine... "Ye	8, 975/ 34
drieth up." "By these	<b>words</b>	of Cyprian we perceive	8, 977/ 16
his divinity that these	<b>words</b>	"sanctorum communionem" do sharply	8, 978/ 29
is failed. By these	<b>words</b>	of Saint Augustine, ye	8, 979/ 13
here, in the afore-rehearsed	<b>words</b>	, the thing that I	8, 979/ 23
Saint Augustine in these	<b>words</b>	doth plainly show that	8, 979/ 37
you also that these	<b>words</b>	"sanctam ecclesiam catholicam," by	8, 980/ 4
we consider well his	<b>words</b>	, that it must needs	8, 980/ 8
Barnes professed, and whose	<b>words</b>	he so often allegeth	8, 980/ 11
these are Friar Barnes'	<b>words</b>	... Barnes This is well-proved	8, 980/ 16
c., "Prima igitur" whose	<b>words</b>	be these: "Therefore is	8, 980/ 19
own gloss upon these	<b>words</b>	and saith... Hear you	8, 980/ 21
Barnes hath taken the	<b>words</b>	of our Savior Christ	8, 980/ 33
should refuse all other	<b>words</b>	than only those that	8, 981/ 5
flock heareth his own	<b>words</b>	. And therefore he saith	8, 981/ 8
and wrong interpreteth the	<b>words</b>	of Christ in the	8, 981/ 24
return to consider the	<b>words</b>	of that law that	8, 981/ 26
shall understand that the	<b>words</b>	of that law be	8, 981/ 31
declareth that by these	<b>words</b>	"I believe in the	8, 982/ 17
realm should preach these	<b>words</b>	of Saint Bernard... you	8, 984/ 9
Saint Bernard. By whose	<b>words</b>	Barnes would it should	8, 984/ 18
Catholic church, though his	<b>words</b>	were but as Friar	8, 985/ 3
false and change some	<b>words</b>	, and keep some words	8, 985/ 8
words, and keep some	<b>words</b>	away, to make his	8, 985/ 9
church? Do all those	<b>words</b>	amount to any more	8, 985/ 15
translated you Saint Bernard's	<b>words</b>	. For letting pass some	8, 986/ 26
archdeacons," etc.; and these	<b>words</b>	"so they be" he	8, 987/ 10
Bernard saith by plain	<b>words</b>	the contrary... which plain	8, 987/ 17
the contrary... which plain	<b>words</b>	of Saint Bernard Friar	8, 987/ 17
whom he saith those	<b>words</b>	that Barnes hath falsely	8, 987/ 30
bringeth in upon these	<b>words</b>	of the Prophet, "A	8, 988/ 1
worldly shame. By which	<b>words</b>	of Saint Bernard ye	8, 988/ 36
doctrine by his persuasive	<b>words</b>	had turned the wavering	8, 989/ 25
them by false, feigned	<b>words</b>	. For he was a	8, 989/ 28
Saint Bernard with whose	<b>words</b>	Friar Barnes, as though	8, 991/ 21
seen that the very	<b>words</b>	of Saint Bernard which	8, 991/ 26
and falsifieth those few	<b>words</b>	that he bringeth... doth	8, 992/ 3
of that company these	<b>words</b>	of Christ be always	8, 999/ 13
and belief of God's	<b>words</b>	; for Adam was not	8, 1007/ 36
for their part the	<b>words</b>	of the Creed, "sanctam	8, 1013/ 5
known, and that the	<b>words</b>	of the Creed "one	8, 1014/ 4

answereth before to those	<b>words</b>	of Christ "dic ecclesiae	8, 1024/ 10
maketh as though such	<b>words</b>	were meant but of	8, 1024/ 19
lay against Tyndale the	<b>words</b>	of Saint John, that	8, 1031/ 1
with us." By which	<b>words</b>	Saint John showeth not	8, 1031/ 5
the beginning of his	<b>work</b>	he professeth himself with	8, 576/ 24
it: that no good	<b>work</b>	can be done without	8, 580/ 25
grace, nor no good	<b>work</b>	of man worthy the	8, 580/ 26
authorities compiled a like	<b>work</b>	. Now is everything that	8, 593/ 16
he had, with much	<b>work</b>	and oft interrupting, brought	8, 605/ 19
scourge, be suffered to	<b>work</b>	for the while, his	8, 608/ 30
to believe in the	<b>work</b>	. More Tyndale hath here	8, 610/ 5
therein a very hard	<b>work</b>	... and were very likely	8, 619/ 26
make us believe the	<b>work</b>	of the sacraments, first	8, 631/ 1
Christian readers, after long	<b>work</b>	, at last Tyndale hath	8, 654/ 13
be found in the	<b>work</b>	. But for what good	8, 685/ 20
in him that may	<b>work</b>	a thing), as touching	8, 688/ 6
be justified by the	<b>work</b>	... as ours have served	8, 692/ 20
is better than the	<b>work</b>	of wedlock. Yet meaneth	8, 699/ 7
herself, she did indeed	<b>work</b>	a mystery therein, that	8, 699/ 20
than to leave that	<b>work</b>	undone, he would they	8, 702/ 20
chastity is a good	<b>work</b>	and well done... and	8, 704/ 15
book as in the	<b>work</b>	of his Confessions, in	8, 739/ 30
feel and know and	<b>work</b>	, too... and not as	8, 743/ 10
word but if God	<b>work</b>	in the heart"), even	8, 747/ 36
Spirit if we will	<b>work</b>	with him, causeth us	8, 757/ 12
feel and know and	<b>work</b>	, too"; if Tyndale, I	8, 760/ 32
finish all this present	<b>work</b>	. Let us therefore now	8, 776/ 28
and is not the	<b>work</b>	of God in his	8, 780/ 33
to hope well and	<b>work</b>	well." This is, of	8, 781/ 4
no matter of the	<b>work</b>	of grace: yet in	8, 782/ 4
it, but if God	<b>work</b>	with his will. For	8, 782/ 10
charity too, and thereby	<b>work</b>	his works. For our	8, 783/ 22
the children of Abraham,	<b>work</b>	ye the works of	8, 783/ 23
the feeling cannot but	<b>work</b>	well what should Master	8, 784/ 19
still and let God	<b>work</b>	alone... and if he	8, 786/ 18
with the man's hand	<b>work</b>	upon the tree, yet	8, 786/ 23
them that with the	<b>work</b>	of his miracles would	8, 792/ 23
which he saw Philip	<b>work</b>	, bid us therefore do	8, 796/ 27
of man can nothing	<b>work</b>	with God toward God	8, 798/ 23
God, though it may	<b>work</b>	with God toward outward	8, 798/ 24
every good and meritorious	<b>work</b>	prevented by the goodness	8, 799/ 12
have age and reason,	<b>work</b>	and walk on with	8, 799/ 13
you that no good	<b>work</b>	shall be rewarded in	8, 802/ 29
and endure or to	<b>work</b>	well, and, for conclusion	8, 818/ 6
God ever, and ever	<b>work</b>	well and never do	8, 818/ 14
can neither endure nor	<b>work</b>	well, I would wit	8, 818/ 18
be baptized, and to	<b>work</b>	well, if he lived	8, 818/ 20
man may with it	<b>work</b>	in prayer, fasting, and	8, 818/ 26
thing the truth would	<b>work</b>	upon Tyndale's untrue position	8, 820/ 11
for sufficient, and God's	<b>work</b>	is so perfect that	8, 823/ 36

believe that any good	<b>work</b>	shall have reward in	8, 826/ 21
before I finish this	<b>work</b>	. Thus endeth the Seventh	8, 829/ 6
might") did never nothing	<b>work</b>	at all toward the	8, 840/ 1
With fear and trembling	<b>work</b>	your own salvation." And	8, 840/ 32
the things that we	<b>work</b>	any good with might	8, 841/ 26
man by free will	<b>work</b>	, with grace and help	8, 866/ 38
of this word do	<b>work</b>	well thereafter, as Saint	8, 874/ 4
that if men do	<b>work</b>	after the word of	8, 874/ 8
his inward unction will	<b>work</b>	with our diligence; but	8, 890/ 5
other shall or can	<b>work</b>	shall neither help toward	8, 897/ 28
but that God would	<b>work</b>	all well enough by	8, 924/ 36
and stubbornly defend that	<b>work</b>	which they find so	8, 932/ 35
and known that the	<b>work</b>	which is called Opus	8, 933/ 3
Opus imperfectum, the "Imperfect	<b>Work</b>	upon the Gospel of	8, 933/ 4
stand... was never his	<b>work</b>	indeed, nor never translated	8, 933/ 7
conscience he ascribeth that	<b>work</b>	to Saint Chrysostom. For	8, 933/ 11
Barnes have read that	<b>work</b>	except he understand him	8, 933/ 14
Barnes here bringeth (whose	<b>work</b>	was, as I have	8, 933/ 22
show himself in that	<b>work</b>	in his nineteenth sermon	8, 934/ 3
as stiffly for that	<b>work</b>	as he doth against	8, 934/ 17
bringeth out of that	<b>work</b>	be plain against Friar	8, 934/ 19
those words and that	<b>work</b>	were his) saith that	8, 935/ 4
last book of this	<b>work</b>	by which every man	8, 935/ 16
one, both of this	<b>work</b>	and mine other, and	8, 942/ 23
end of Saint Augustine's	<b>work</b>	written to Quodvultdeus. And	8, 964/ 24
Wherefore, when any good	<b>work</b>	is done for them	8, 967/ 35
Apostle saith that "the	<b>work</b>	shall appear by the	8, 968/ 11
and if any man's	<b>work</b>	burn, he shall suffer	8, 968/ 12
the Church that will	<b>work</b>	well, and not remain	8, 972/ 2
only is a good	<b>work</b>	fruitfully done... and therefore	8, 976/ 29
the sparing from bodily	<b>work</b>	on the holy days	8, 990/ 3
books of this whole	<b>work</b>	before. Of all which	8, 995/ 11
former books of this	<b>work</b>	, wherein I have confuted	8, 995/ 19
other parts of this	<b>work</b>	and especially in the	8, 996/ 37
devotion that cometh and	<b>worketh</b>	with grace, must be	8, 700/ 17
us the occasion, and	<b>worketh</b>	with us (and we	8, 743/ 31
the belief whereof God	<b>worketh</b>	... Tyndale's tale is much	8, 749/ 14
man by grace, and	<b>worketh</b>	with his will in	8, 783/ 8
that is feeling, and	<b>worketh</b>	well, and by reason	8, 784/ 18
for lack of feeling	<b>worketh</b>	not? Considering also that	8, 784/ 20
faith that feeleth and	<b>worketh</b>	well, add repentance, also	8, 784/ 21
the miracles that God	<b>worketh</b>	daily in his Catholic	8, 792/ 28
all those that believe	<b>worketh</b>	evermore. For Tyndale hath	8, 794/ 34
every good Christian country,	<b>worketh</b>	miracles in it for	8, 809/ 34
the faith whereof God	<b>worketh</b>	with man's will into	8, 825/ 15
God hath wrought and	<b>worketh</b>	by them... and with	8, 856/ 7
promised should ever abide,	<b>worketh</b>	with the toward wills	8, 856/ 9
word of God, which	<b>worketh</b>	in you that belief	8, 874/ 7
true. For God inwardly	<b>worketh</b>	with the will of	8, 889/ 25
gone from ours, he	<b>worketh</b>	never one. And I	8, 904/ 14

might and power in	<b>working</b>	of many wonderful miracles	8, 608/ 13
God, without whose grace	<b>working</b>	with him, he could	8, 708/ 25
the inward, secret cause	<b>working</b>	with us is himself	8, 743/ 37
our ear without God	<b>working</b>	within, bringeth us into	8, 747/ 34
that is, the inward	<b>working</b>	of God's own Holy	8, 748/ 3
motions the principal, God	<b>working</b>	within... and the secondary	8, 748/ 10
as the good will	<b>working</b>	with God assented unto	8, 748/ 12
God with his inward	<b>working</b>	write in man's heart	8, 752/ 24
is to wit, his	<b>working</b>	with the towardness of	8, 752/ 26
and then walking and	<b>working</b>	with their conformable wills	8, 768/ 16
the help of God	<b>working</b>	with him and yet	8, 781/ 18
historical faith, and such	<b>working</b>	without any farther feeling	8, 818/ 31
attained, without the inward	<b>working</b>	of God, but because	8, 820/ 9
fear of their imperfect	<b>working</b>	, mingled always, for the	8, 841/ 16
believed that, God inwardly	<b>working</b>	with those good outward	8, 889/ 3
the body without faith	<b>working</b>	with charity, and without	8, 967/ 30
and not in well	<b>working</b>	follow it, but will	8, 971/ 35
the Father and the	<b>working</b>	of the Holy Ghost	8, 1009/ 9
the sending as the	<b>working</b>	, the deed of all	8, 1009/ 10
and is the cunningest	<b>workman</b>	that can be. He	8, 961/ 3
is the most cunning	<b>workman</b>	, and goeth about the	8, 970/ 36
to trust in holy	<b>works</b>	for the remission of	8, 579/ 22
salvation... as in the	<b>works</b>	of penance enjoined, in	8, 579/ 23
to trust in holy	<b>works</b>	for remission of sins	8, 580/ 22
would ween that good	<b>works</b>	were not so deadly	8, 580/ 31
one spoonful of good	<b>works</b>	should no more kill	8, 581/ 1
these things for good	<b>works</b>	. And God saith in	8, 581/ 9
God's hand for the	<b>works</b>	of penance enjoined. For	8, 581/ 18
no respect to good	<b>works</b>	, use no shrift nor	8, 583/ 32
Out of whose holy	<b>works</b>	, as well as out	8, 593/ 12
to believe in the	<b>works</b>	themselves... and had corrupted	8, 609/ 33
honor of God's great	<b>works</b>	unto the devil, as	8, 626/ 16
the better believe in	<b>works</b>	of their own setting	8, 631/ 2
the Church calleth good	<b>works</b>	were anything fruitful or	8, 633/ 31
or meritorious. And which	<b>works</b>	be those, trow ye	8, 633/ 32
and trust in good	<b>works</b>	, so perilous that, rather	8, 634/ 8
rather drawn into good	<b>works</b>	therewith, Tyndale should make	8, 634/ 9
as for trust in	<b>works</b>	... the Catholic Church scantly	8, 639/ 7
to find against good	<b>works</b>	, to corrupt a hundred	8, 640/ 4
forbear from all good	<b>works</b>	, but were very busy	8, 640/ 32
do no such good	<b>works</b>	as might make them	8, 641/ 1
nor forbear any evil	<b>works</b>	wherewith they should walk	8, 641/ 3
abhorring from all fleshly	<b>works</b>	, that he would never	8, 651/ 3
he doth that good	<b>works</b>	are naught worth, and	8, 656/ 18
waxeth dead without good	<b>works</b>	, and hath a plain	8, 658/ 22
be possibly without good	<b>works</b>	. And Huessgen also, in	8, 685/ 11
that speak of good	<b>works</b>	, and by which texts	8, 686/ 24
God promiseth that good	<b>works</b>	cleanse our souls. As	8, 686/ 24
will reward our good	<b>works</b>	in heaven, and that	8, 686/ 34
for lack of good	<b>works</b>	men shall be damned	8, 686/ 35

man may receive the	<b>works</b>	of his own body	8, 687/ 6
man according as his	<b>works</b>	shall be." And in	8, 687/ 13
that all the good	<b>works</b>	were right naught worth	8, 687/ 23
tell them that good	<b>works</b>	, by which they set	8, 688/ 1
life is, without good	<b>works</b>	(in him that may	8, 688/ 5
to believe in holy	<b>works</b>	to be saved by	8, 691/ 37
God and were not	<b>works</b>	to justify. Now make	8, 692/ 23
bestowed about those good	<b>works</b>	that these folk call	8, 703/ 2
false glosses... teaching good	<b>works</b>	and sacraments, and keeping	8, 704/ 11
that all other good	<b>works</b>	be naught worth... and	8, 704/ 15
only faith, without good	<b>works</b>	of charity and of	8, 709/ 14
the old holy doctors'	<b>works</b>	... because he were loath	8, 712/ 7
against himself that good	<b>works</b>	are meritorious, and that	8, 712/ 22
mortify the deeds and	<b>works</b>	of the flesh; which	8, 756/ 11
should in mortifying the	<b>works</b>	of the flesh, and	8, 756/ 15
also in good spiritual	<b>works</b>	, which are, as Saint	8, 757/ 8
kill and mortify the	<b>works</b>	of the flesh, which	8, 757/ 12
leadeth us into godly	<b>works</b>	and into the mortification	8, 757/ 21
mortification of the fleshly	<b>works</b>	, by which manner of	8, 757/ 21
and walk in the	<b>works</b>	thereof, and thereby put	8, 757/ 28
may be without good	<b>works</b>	... but then affirming that	8, 780/ 4
and thereby work his	<b>works</b>	. For our Savior saith	8, 783/ 22
Abraham, work ye the	<b>works</b>	of Abraham. But ye	8, 783/ 23
need of man's good	<b>works</b>	, but that he "hath	8, 784/ 12
when he saith good	<b>works</b>	be nothing of our	8, 785/ 30
or pilgrimage, or other	<b>works</b>	of penance, we shall	8, 797/ 8
feeling faith, that good	<b>works</b>	are naught worth nor	8, 804/ 29
good Christian men's good	<b>works</b>	shall have no reward	8, 806/ 2
the teaching that good	<b>works</b>	shall be rewarded in	8, 806/ 19
the reward of good	<b>works</b>	and for fasting, and	8, 809/ 15
without which his good	<b>works</b>	were toward the reward	8, 820/ 1
my Dialogue, that our	<b>works</b>	must be as perfect	8, 822/ 36
as perfect as the	<b>works</b>	of Christ himself... but	8, 822/ 37
respect to any good	<b>works</b>	of men, but only	8, 826/ 15
to do any good	<b>works</b>	of penance, or to	8, 826/ 21
bound to do good	<b>works</b>	, and penance for their	8, 831/ 34
little esteem their own	<b>works</b>	that they have done	8, 849/ 6
own merits and his	<b>works</b>	wrought with help of	8, 849/ 10
the doing of good	<b>works</b>	; and that lesson hath	8, 849/ 26
every man to good	<b>works</b>	with promise of reward	8, 849/ 28
fall from all good	<b>works</b>	, for which many promises	8, 850/ 25
charity, and in good	<b>works</b>	, like as God hath	8, 852/ 1
and thus, in good	<b>works</b>	of charity and worthy	8, 852/ 15
and of her own	<b>works</b>	... she is full of	8, 860/ 12
in heaven by good	<b>works</b>	wrought in faith and	8, 867/ 1
free will and good	<b>works</b>	babble to the contrary	8, 867/ 4
sins by the fruitful	<b>works</b>	of penance make no	8, 867/ 15
where we see good	<b>works</b>	that do openly agree	8, 873/ 25
deceived by these outward	<b>works</b>	. But nevertheless, charity judgeth	8, 874/ 11
only by scriptures. By	<b>works</b>	first was the church	8, 874/ 28

to the fruits and	<b>works</b>	of this church... she	8, 875/ 18
and all her good	<b>works</b>	out of the holy	8, 875/ 19
holiness, or new, invented	<b>works</b>	, that be not in	8, 875/ 21
all manner of good	<b>works</b>	that be to the	8, 875/ 23
where we see good	<b>works</b>	that do openly agree	8, 878/ 18
hearers, and good Gospel	<b>works</b>	wrought among people... we	8, 879/ 8
the fruit of evil	<b>works</b>	, with which he would	8, 879/ 23
token of the good	<b>works</b>	and the token of	8, 880/ 9
For as for the	<b>works</b>	, though they be very	8, 880/ 10
be very true Gospel	<b>works</b>	, they be, he saith	8, 880/ 10
it, some for good	<b>works</b>	, and some for faith	8, 887/ 18
and ceremonies, and good	<b>works</b>	, should do good to	8, 890/ 17
is to wit, good	<b>works</b>	that are commended in	8, 893/ 38
that is to wit,	<b>works</b>	according to Scripture) as	8, 894/ 5
wearry of Saint Augustine's	<b>works</b>	... for weariness whereof he	8, 908/ 17
throughout all Saint Augustine's	<b>works</b>	were a great, long	8, 909/ 2
reading of Saint Augustine's	<b>works</b>	... we will take the	8, 909/ 8
will do no good	<b>works</b>	, but ween, by Friar	8, 920/ 30
only by scriptures. By	<b>works</b>	first was the church	8, 929/ 3
to the fruits and	<b>works</b>	of this church, she	8, 929/ 30
and all her good	<b>works</b>	out of the holy	8, 929/ 32
holiness, or new, invented	<b>works</b>	, that be not in	8, 929/ 33
all manner of good	<b>works</b>	that be to the	8, 929/ 36
for these kinds of	<b>works</b>	, plenteously and full. And	8, 932/ 12
And as for such	<b>works</b>	as be vicious indeed	8, 932/ 13
would dispraise the evil	<b>works</b>	, he should not yet	8, 932/ 19
they would have no	<b>works</b>	wrought but only such	8, 932/ 31
both concerning the virtuous	<b>works</b>	which were used therein	8, 934/ 6
merits of her own	<b>works</b>	, she is full of	8, 956/ 28
them, too. Now, when	<b>works</b>	of mercy are done	8, 967/ 22
our sins with good	<b>works</b>	... we shall so long	8, 968/ 31
new sects, that good	<b>works</b>	be meritorious, not only	8, 969/ 12
and doing good, virtuous	<b>works</b>	in his life before	8, 970/ 15
the fruits of good	<b>works</b>	, garnished and made gay	8, 978/ 13
have, such good, charitable	<b>works</b>	with the Catholic faith	8, 979/ 31
of faith though good	<b>works</b>	want), but also of	8, 979/ 34
with faith and good	<b>works</b>	in the way of	8, 1012/ 8
the oil of good	<b>works</b>	, for which their "faith	8, 1016/ 31
the lack of good	<b>works</b>	of mercy, is it	8, 1017/ 2
such discussing of their	<b>works</b>	be damned, for their	8, 1017/ 5
we may of our	<b>works</b>	and labor receive the	8, 1021/ 3
Saint Paul saith, "The	<b>works</b>	of the flesh be	8, 1024/ 33
his good, virtuous, Christian	<b>works</b>	, a good zeal to	8, 1026/ 24
hath believed that good	<b>works</b>	wrought in faith, hope	8, 1033/ 33
unknown to all the	<b>world</b>	beside, and to their	8, 575/ 10
it is even a	<b>world</b>	to see. For first	8, 576/ 18
that all the whole	<b>world</b>	must leave off all	8, 580/ 3
than I see the	<b>world</b>	wont to do many	8, 580/ 34
master that all the	<b>world</b>	saith well. And finally	8, 592/ 12
open face of the	<b>world</b>	in her own parish	8, 594/ 37

women priests about the	<b>world</b>	to preach. And now	8, 598/ 3
err though all the	<b>world</b>	seeth that not one	8, 599/ 32
that all the whole	<b>world</b>	seeth that of the	8, 600/ 17
as long as the	<b>world</b>	shall last which thing	8, 602/ 36
the midst of the	<b>world</b>	by the peise and	8, 604/ 21
that in the whole	<b>world</b>	, higher and lower is	8, 604/ 24
that of the whole	<b>world</b>	... earth, water, air, and	8, 604/ 25
is, of the whole	<b>world</b>	, from every part, the	8, 604/ 28
you, in the whole	<b>world</b>	all is one higher	8, 604/ 31
place of the whole	<b>world</b>	... it is therefore in	8, 604/ 33
for of the whole	<b>world</b>	... the innest is, as	8, 604/ 34
you, in the whole	<b>world</b>	, upon every side, to	8, 605/ 12
of the whole round	<b>world</b>	, the higher, and the	8, 605/ 15
the roundness of the	<b>world</b>	come hither, thou, girl	8, 605/ 23
is round as the	<b>world</b>	is; and we shall	8, 605/ 26
the difference between the	<b>world</b>	and the whorl... but	8, 606/ 6
whorl was like the	<b>world</b>	, concerning the stone to	8, 606/ 15
as long as the	<b>world</b>	should last, should never	8, 606/ 26
Christ, which while the	<b>world</b>	endureth, is ordained of	8, 607/ 3
for which the whole	<b>world</b>	was washed with Noah's	8, 610/ 28
divided from all the	<b>world</b>	beside by God's law	8, 613/ 19
in earth as the	<b>world</b>	should endure), and none	8, 614/ 17
allthing from before the	<b>world</b>	was wrought, and their	8, 624/ 35
they would have the	<b>world</b>	believe there were none	8, 625/ 30
now, that all the	<b>world</b>	hath cause to weep	8, 627/ 34
last to call the	<b>world</b>	to the right belief	8, 650/ 20
him. And now, the	<b>world</b>	being farther out of	8, 650/ 25
Saint Luther, give the	<b>world</b>	warning before his coming	8, 650/ 28
dissolute living as the	<b>world</b>	had through false doctrine	8, 650/ 33
likely to find the	<b>world</b>	so full of fleshly	8, 651/ 9
beast to turn the	<b>world</b>	to the right way	8, 651/ 25
the heretics in this	<b>world</b>	, nor yet all the	8, 656/ 27
but only upon this	<b>world</b>	, and therefore recking for	8, 664/ 31
God's promise, till the	<b>world</b>	take an end; and	8, 669/ 24
Tyndale, or all the	<b>world</b>	beside, to assoil that	8, 669/ 37
of Christ in this	<b>world</b>	, as it was promised	8, 670/ 10
as long as the	<b>world</b>	lasteth, and can in	8, 670/ 25
and can in this	<b>world</b>	have no new church	8, 670/ 26
Tyndale or all the	<b>world</b>	beside to assoil the	8, 670/ 29
new that while the	<b>world</b>	lasted should never have	8, 671/ 4
he giveth all the	<b>world</b>	warning that the belief	8, 688/ 3
very end of the	<b>world</b>	. By this it appeareth	8, 693/ 28
that are dead, the	<b>world</b>	heareth not a good	8, 695/ 11
been sent unto the	<b>world</b>	by God and into	8, 695/ 35
in all the whole	<b>world</b>	. Saint Mary Magdalene was	8, 699/ 10
children, with making the	<b>world</b>	now to be of	8, 704/ 3
and profit that the	<b>world</b>	may now take, if	8, 705/ 7
as to turn the	<b>world</b>	with ribaldry from sin	8, 717/ 22
know him, but the	<b>world</b>	knoweth him not (John	8, 718/ 3
John 1). If the	<b>world</b>	know him not, and	8, 718/ 4

and thou call the	<b>world</b>	pride, wrath, envy, covetousness	8, 718/ 5
John 10), whereas the	<b>world</b>	of hypocrites, as they	8, 718/ 7
as nowhere in this	<b>world</b>	, I ween, God could	8, 723/ 4
yet is it a	<b>world</b>	to hear what a	8, 724/ 30
know him, but the	<b>world</b>	knoweth him not (John	8, 726/ 10
John 1). If the	<b>world</b>	know him not, and	8, 726/ 11
and thou call the	<b>world</b>	pride, wrath, envy, covetousness	8, 726/ 11
John 10), whereas the	<b>world</b>	of hypocrites, as they	8, 726/ 29
his voice, but the	<b>world</b>	heareth it not... is	8, 729/ 1
holiness as all the	<b>world</b>	may perceive for elect	8, 729/ 32
as long as the	<b>world</b>	shall stand. For Saint	8, 738/ 36
church is through the	<b>world</b>	known." And none is	8, 740/ 6
never was through the	<b>world</b>	known for the church	8, 740/ 7
is come into the	<b>world</b>	and known, if we	8, 740/ 11
believe that all the	<b>world</b>	could not turn him	8, 742/ 13
the stories of the	<b>world</b>	, because I thought she	8, 742/ 16
the preachers of the	<b>world</b>	would go about to	8, 742/ 35
the Savior of the	<b>world</b>	." For Christ's preaching was	8, 743/ 9
the men in the	<b>world</b>	. More Lo, good Christian	8, 743/ 18
preach to all the	<b>world</b>	, that he would give	8, 749/ 17
the preachers of the	<b>world</b>	would go about to	8, 752/ 12
the preachers in the	<b>world</b>	cannot now scrape it	8, 752/ 20
the New Law, the	<b>world</b>	received and learned of	8, 753/ 2
the baptism all the	<b>world</b>	that would be good	8, 754/ 35
to come into the	<b>world</b>	in his own person	8, 755/ 15
make nothing in this	<b>world</b>	for the proof of	8, 757/ 35
the Savior of the	<b>world</b>	." What proveth Tyndale now	8, 759/ 24
the men in the	<b>world</b>	. More Ye see, good	8, 763/ 11
and win up the	<b>world</b>	with multitude of men	8, 763/ 23
so that all the	<b>world</b>	thereby may well perceive	8, 767/ 7
send to teach the	<b>world</b>	the right way did	8, 772/ 14
For else had the	<b>world</b>	, ye wot well, not	8, 772/ 15
so that if the	<b>world</b>	were to learn the	8, 772/ 17
and to show the	<b>world</b>	the right way they	8, 772/ 27
them embrace this present	<b>world</b>	as they do whose	8, 774/ 6
to make a merry	<b>world</b>	the good, godly man	8, 776/ 12
the waves of this	<b>world</b>	unto the bank of	8, 777/ 12
he would make the	<b>world</b>	to ween that in	8, 784/ 29
we follow him) the	<b>world</b>	swarm full of all	8, 791/ 2
them embrace this present	<b>world</b>	as they do whose	8, 792/ 8
have good in the	<b>world</b>	to come, embrace, therefore	8, 797/ 28
hold fast, this present	<b>world</b>	and the pleasures thereof	8, 797/ 29
and testified to the	<b>world</b>	by manifold wonderful miracles	8, 805/ 19
or walking in this	<b>world</b>	and busy about the	8, 807/ 11
the books in the	<b>world</b>	should fail therefore his	8, 807/ 20
wonder of all the	<b>world</b>	upon him while the	8, 808/ 13
upon him while the	<b>world</b>	standeth. Now come we	8, 808/ 14
of it in this	<b>world</b>	... but ever hang still	8, 825/ 6
such as the whole	<b>world</b>	beside fareth the better	8, 832/ 27
here out this whole	<b>world</b>	gathered first, and yet	8, 834/ 10

other places of the	<b>world</b>	. For them only doth	8, 835/ 8
and bawds... all the	<b>world</b>	knoweth, I suppose, that	8, 836/ 10
and not before the	<b>world</b>	; for the world hath	8, 845/ 6
the world; for the	<b>world</b>	hath no judgment nor	8, 845/ 7
more invisible in this	<b>world</b>	than is a carnal	8, 846/ 6
of everything before the	<b>world</b>	was wrought, elected them	8, 848/ 12
church here in this	<b>world</b>	, into which he chose	8, 848/ 15
he might after this	<b>world</b>	bring them to his	8, 852/ 17
shall here in this	<b>world</b>	endure and continue without	8, 852/ 24
wandereth in this wretched	<b>world</b>	. And the church in	8, 855/ 17
Christ, and in this	<b>world</b>	none holy church beside	8, 857/ 1
scattered through all the	<b>world</b>	... and is neither bound	8, 857/ 17
thing through all the	<b>world</b>	, as Saint Augustine doth	8, 857/ 20
in all the whole	<b>world</b>	(for "from the rising	8, 857/ 25
they be in the	<b>world</b>	. And neither the pope	8, 857/ 28
nor honors of the	<b>world</b>	... as Lyra doth declare	8, 857/ 32
but have all the	<b>world</b>	to roil in. Then	8, 858/ 14
it is in the	<b>world</b>	; and truth it is	8, 858/ 24
church is in the	<b>world</b>	but he proveth us	8, 858/ 25
church is in the	<b>world</b>	, for he proveth no	8, 858/ 26
all places of the	<b>world</b>	where faithful people are	8, 859/ 21
it is in this	<b>world</b>	... is, he saith, because	8, 866/ 20
of all the whole	<b>world</b>	, and many be without	8, 867/ 8
church throughout all the	<b>world</b>	scattered far and long	8, 875/ 29
have sent into the	<b>world</b>	for the redemption of	8, 881/ 19
the wide, wild, ignorant	<b>world</b>	, "so may it please	8, 884/ 38
and by them the	<b>world</b>	that would learn... and	8, 885/ 5
come to save the	<b>world</b>	and teach the truth	8, 889/ 2
abroad in the wild	<b>world</b>	, which world is a	8, 905/ 8
the wild world, which	<b>world</b>	is a place too	8, 905/ 8
as in the whole	<b>world</b>	the variety of good	8, 907/ 17
there is in this	<b>world</b>	none holy that goeth	8, 908/ 1
make nothing in this	<b>world</b>	for Friar Barnes' church	8, 908/ 10
in all the whole	<b>world</b>	(for "from the rising	8, 908/ 27
they be, through the	<b>world</b>	. Now, good reader, what	8, 909/ 21
that were in the	<b>world</b>	beside. In which words	8, 912/ 8
in all this wide	<b>world</b>	." Lo, good readers... if	8, 913/ 20
it is now a	<b>world</b>	to see with what	8, 918/ 26
as though all the	<b>world</b>	were his, he falleth	8, 919/ 16
face upon all the	<b>world</b>	, when he would, by	8, 919/ 23
faithful men of the	<b>world</b>	make the universal church	8, 921/ 28
now all the whole	<b>world</b>	were absent from the	8, 922/ 1
faithful men of the	<b>world</b>	make the universal church	8, 924/ 4
all parts of the	<b>world</b>	and because we would	8, 924/ 11
by God before the	<b>world</b>	was wrought to go	8, 926/ 12
go together in this	<b>world</b>	and bring forth holy	8, 926/ 13
no man in this	<b>world</b>	. Howbeit, if there were	8, 927/ 7
church throughout all the	<b>world</b>	scattered far and long	8, 930/ 3
your holiness, all the	<b>world</b>	knoweth what it is	8, 930/ 17
and glorious in the	<b>world</b>	. Thereon hang you, therein	8, 930/ 23

Church is in this	<b>world</b>	a church ever unknown	8, 934/ 21
all parts of the	<b>world</b>	with their marvelous labor	8, 937/ 16
all parts of the	<b>world</b>	come whole always together	8, 937/ 36
the end of the	<b>world</b>	, so far forth that	8, 938/ 6
they will in this	<b>world</b>	. For this may every	8, 940/ 12
past last, all the	<b>world</b>	good and bad, Christian	8, 940/ 17
every year since the	<b>world</b>	was first replenished well	8, 940/ 30
experience of the whole	<b>world</b>	, Christian and heathen, so	8, 940/ 35
other part of the	<b>world</b>	that is christened, or	8, 942/ 18
also scattered throughout the	<b>world</b>	; wherefore, how can a	8, 943/ 6
living together in this	<b>world</b>	, and all assembled together	8, 950/ 12
church throughout all the	<b>world</b>	scattered far and long	8, 952/ 29
is loved of the	<b>world</b>	the which could never	8, 954/ 11
be Christ's except the	<b>world</b>	did hate her," etc	8, 954/ 12
glorious here in this	<b>world</b>	... but shall be here	8, 957/ 17
be here in this	<b>world</b>	gracious, that they may	8, 957/ 18
they may in another	<b>world</b>	be glorious. And yet	8, 957/ 18
time gracious in this	<b>world</b>	, neither... but sometimes fall	8, 957/ 19
now is it a	<b>world</b>	to see how he	8, 959/ 7
what places of the	<b>world</b>	soever those people be	8, 962/ 6
the church" in this	<b>world</b>	is a company of	8, 964/ 14
we live in this	<b>world</b>	we labor ourselves with	8, 968/ 13
wise purged in this	<b>world</b>	that in the world	8, 968/ 28
world that in the	<b>world</b>	to come the fire	8, 968/ 28
pain that in this	<b>world</b>	can be seen or	8, 968/ 37
but yet, in this	<b>world</b>	, in the course of	8, 971/ 1
now is it a	<b>world</b>	to see how Barnes	8, 972/ 16
they be in the	<b>world</b>	, agreeing together in the	8, 975/ 19
abroad throughout the whole	<b>world</b>	. For the churches of	8, 976/ 2
greater substance of this	<b>world</b>	, than is the Catholic	8, 976/ 9
church scattered about the	<b>world</b>	Saint Augustine well and	8, 980/ 6
spread over all the	<b>world</b>	so as he spread	8, 982/ 15
but secret in this	<b>world</b>	where they seek her	8, 995/ 3
will again while the	<b>world</b>	shall stand. And this	8, 996/ 32
the end of the	<b>world</b>	." To this in conclusion	8, 999/ 17
Christ through the whole	<b>world</b>	. This will they not	8, 1000/ 11
and end all this	<b>world</b>	. And it is plain	8, 1000/ 32
Finally, after all this	<b>world</b>	ended, when Christ shall	8, 1009/ 28
hath not all the	<b>world</b>	any power to make	8, 1011/ 35
it is in this	<b>world</b>	be known to any	8, 1014/ 34
be ever in this	<b>world</b>	unknown to every other	8, 1015/ 6
present here in this	<b>world</b>	, of which though all	8, 1016/ 30
the fornicators of the	<b>world</b>	... or covetous men, or	8, 1017/ 10
gone out of the	<b>world</b>	! But now have I	8, 1017/ 12
be abroad in the	<b>world</b>	, among Jews and paynims	8, 1017/ 22
ever be in this	<b>world</b>	both corn and chaff	8, 1020/ 23
the sea of this	<b>world</b>	there shall never lack	8, 1020/ 24
never shall, while this	<b>world</b>	endureth. And therefore, as	8, 1020/ 33
the end of the	<b>world</b>	, assistant himself, and with	8, 1031/ 29
you myself unto the	<b>world's</b>	end." For though God	8, 614/ 35

ever continue till the	<b>world's</b>	end, and God therein	8, 670/ 7
all days to the	<b>world's</b>	end. For by all	8, 679/ 16
also, even unto the	<b>world's</b>	end. Now, what church	8, 753/ 28
shall do till the	<b>world's</b>	end. What a multitude	8, 773/ 31
shall do till the	<b>world's</b>	end." By this he	8, 788/ 34
church besides, unto the	<b>world's</b>	end: we shall a	8, 792/ 34
in earth unto the	<b>world's</b>	end, and with his	8, 999/ 39
man perpetually till the	<b>world's</b>	end, because no man	8, 1000/ 4
a philosopher full of	<b>worldly</b>	wisdom unto whom the	8, 730/ 14
with blind reasons of	<b>worldly</b>	wisdom against the Christians	8, 730/ 16
For albeit that in	<b>worldly</b>	things this tale be	8, 746/ 25
speaketh of these proud	<b>worldly</b>	folk that ween themselves	8, 763/ 21
themselves safe enough by	<b>worldly</b>	strength, and able to	8, 763/ 22
if the matter were	<b>worldly</b>	, move man's reason to	8, 768/ 12
him that without any	<b>worldly</b>	wrong done to himself	8, 944/ 22
any greedy covetousness of	<b>worldly</b>	goods, though it be	8, 946/ 33
habit, for fear of	<b>worldly</b>	shame. By which words	8, 988/ 36
faith hath yet honest	<b>worldly</b>	conditions; but he that	8, 1026/ 5
there is no more	<b>worlds</b>	but one whereby he	8, 606/ 4
himself, "I am a	<b>worm</b>	and not a man	8, 986/ 2
but a very, vile	<b>worm</b>	. A man may have	8, 986/ 5
for fear of breeding	<b>worms</b>	in the babes' bellies	8, 641/ 10
chapter itself is much	<b>worse</b>	and further wrested wrong	8, 577/ 31
himself seemeth yet much	<b>worse</b>	indeed, that taketh God's	8, 583/ 6
brought them into a	<b>worse</b>	inward idolatry of a	8, 609/ 29
as falsely deceived and	<b>worse</b>	too, and further to	8, 618/ 5
declining from ill to	<b>worse</b>	... gloss it in this	8, 640/ 25
he might find any	<b>worse</b>	than other, or else	8, 661/ 31
from that unto the	<b>worse</b>	. And therefore is much	8, 662/ 4
very worst is not	<b>worse</b>	yet than divers of	8, 664/ 22
can there none be	<b>worse</b>	, except only one, that	8, 664/ 23
plain words, but with	<b>worse</b>	than plain words: with	8, 702/ 29
God could have chosen	<b>worse</b>	Tyndale must of reason	8, 723/ 4
his will unto the	<b>worse</b>	side that no persuasion	8, 748/ 24
yet is his faith	<b>worse</b>	than faith alone, which	8, 785/ 16
any deadly sin) "art	<b>worse</b>	than the devil, because	8, 785/ 22
faith" is yet far	<b>worse</b>	, not only than bare	8, 787/ 21
of God... and therein	<b>worse</b>	than the devil, which	8, 787/ 33
is his "feeling" faith	<b>worse</b>	than the devil's is	8, 787/ 35
faithless "feeling" faith far	<b>worse</b>	than is the devil's	8, 788/ 13
them beware of waxing	<b>worse</b>	, and teacheth them the	8, 852/ 32
be as evil or	<b>worse</b>	than heretics or Gentiles	8, 874/ 31
make her appear much	<b>worse</b>	. And I see also	8, 904/ 4
the people be much	<b>worse</b>	if they were all	8, 911/ 12
be as evil or	<b>worse</b>	than heretics or Gentiles	8, 929/ 6
Christian man, but much	<b>worse</b>	than a Jew," meaneth	8, 985/ 28
What were he the	<b>worse</b>	else for the putting	8, 1021/ 20
pilgrimage, or do any	<b>worship</b>	to them, or to	8, 582/ 23
men do wrong to	<b>worship</b>	the Body and Blood	8, 656/ 22
and kiss it, and	<b>worship</b>	Christ's Holy Body in	8, 703/ 35

for Friar Barnes' further	<b>worship</b>	, confute him by the	8, 980/ 12
of Samaria, saying, "You	<b>worship</b>	ye wot ne'er what	8, 1008/ 35
ne'er what, but we	<b>worship</b>	that we know, for	8, 1008/ 36
reason which now this	<b>worshipful</b>	wild goose so comely	8, 680/ 23
Bayfield the Apostate a	<b>worshipful</b>	sort of preachers. And	8, 710/ 4
sopping and quaffing, and	<b>worshipful</b>	wedding of nuns. And	8, 729/ 34
answering him concerning his	<b>worshipful</b>	evasion of his own	8, 785/ 4
commission to certain good,	<b>worshipful</b>	folk at Bristol to	8, 813/ 27
especially since Tyndale's own	<b>worshipful</b>	master Martin Luther saith	8, 821/ 18
from outward idolatry of	<b>worshipping</b>	of images with the	8, 609/ 28
from outward idolatry of	<b>worshipping</b>	of idols with the	8, 612/ 1
fashion what is very	<b>worshipping</b>	, and then a long	8, 775/ 26
devil, as the very	<b>worst</b>	sort of the Jews	8, 626/ 17
new, such as the	<b>worst</b>	and the most shameless	8, 626/ 19
they make themselves the	<b>worst</b>	that ever were wrought	8, 639/ 17
to fall into the	<b>worst</b>	, as long as he	8, 661/ 31
Berengarius, began at the	<b>worst</b>	, and from that fell	8, 662/ 2
of which the very	<b>worst</b>	is not worse yet	8, 664/ 22
yet brought unto the	<b>worst</b>	point of all. For	8, 762/ 29
himself should at the	<b>worst</b>	way have but one	8, 766/ 8
his heart, the very	<b>worst</b>	damned devil in the	8, 788/ 23
ready to deem the	<b>worst</b>	, I was with some	8, 903/ 6
one of the very	<b>worst</b>	sort, and whereupon all	8, 911/ 22
as one of the	<b>worst</b>	kind of paynims. For	8, 1026/ 4
convicted of the very	<b>worst</b>	error, and the most	8, 1030/ 4
just man is much	<b>worth</b>	... should we then trust	8, 582/ 14
it were right naught	<b>worth</b>	at all? Or because	8, 582/ 15
wither away, and wax	<b>worth</b>	nothing, nor meet for	8, 603/ 7
his purpose were well	<b>worth</b>	a fly. Though it	8, 618/ 22
things not only naught	<b>worth</b>	and superfluous, but also	8, 633/ 21
good works are naught	<b>worth</b>	, and that the sacraments	8, 656/ 19
Tyndale's solution is not	<b>worth</b>	one rush; but the	8, 673/ 5
works were right naught	<b>worth</b>	at all, and that	8, 687/ 23
all that ointment was	<b>worth</b>	. Christ blamed not those	8, 702/ 3
good works be naught	<b>worth</b>	... and Baptism as little	8, 704/ 16
and Baptism as little	<b>worth</b>	, because the priest speaketh	8, 704/ 16
it is not all	<b>worth</b>	an aglet of a	8, 705/ 32
saith Tyndale, "is nothing	<b>worth</b>	. For we that are	8, 718/ 33
his disciple is not	<b>worth</b>	a rush. But now	8, 804/ 23
good works are naught	<b>worth</b>	nor shall be rewarded	8, 804/ 30
and charity, be naught	<b>worth</b>	, nor never shall have	8, 807/ 28
the Scripture is not	<b>worth</b>	a leek. And therefore	8, 812/ 8
is the fervent prayer	<b>worth</b>	of a righteous man	8, 843/ 20
nothing that will be	<b>worth</b>	a fly. But the	8, 895/ 7
sure of one farthing's	<b>worth</b>	of true doctrine for	8, 897/ 2
and avoided, is not	<b>worth</b>	a rush. Now, that	8, 1026/ 18
things naught indeed and	<b>worthy</b>	to be rebuked... then	8, 580/ 16
good work of man	<b>worthy</b>	the reward of heaven	8, 580/ 26
as they be well	<b>worthy</b>	, the temporalty doth burn	8, 590/ 5
great that it were	<b>worthy</b>	for all the people	8, 591/ 12

meet for nothing, but	<b>worthy</b>	for the fire. And	8, 603/ 7
doing their duty, is	<b>worthy</b>	the double that another	8, 630/ 4
very musty bran not	<b>worthy</b>	so much as to	8, 649/ 35
were all as well	<b>worthy</b>	to be rebuked as	8, 652/ 31
past... all whom this	<b>worthy</b>	wild goose calleth "draff	8, 713/ 12
endeavor, they may be	<b>worthy</b>	to lose it; but	8, 787/ 12
tell what they be	<b>worthy</b>	? I fear me the	8, 790/ 2
what that man were	<b>worthy</b>	which, having a fair	8, 790/ 6
and said, "He were	<b>worthy</b>	, by the Mary Mass	8, 790/ 8
what were that woman	<b>worthy</b>	which, having a goodly	8, 790/ 10
blame too; yea, and	<b>worthy</b>	, by our Blessed Lady	8, 790/ 13
deadly sin, and therefore	<b>worthy</b>	, ye wot well, but	8, 790/ 22
the very church, nor	<b>worthy</b>	that he should speak	8, 836/ 33
this life "be not	<b>worthy</b>	the glory that is	8, 841/ 12
works of charity and	<b>worthy</b>	fruits of penance, so	8, 852/ 15
jeopardy thou shalt be	<b>worthy</b>	at the Divine Judgment	8, 926/ 23
this matter his words	<b>worthy</b>	no credence. And yet	8, 934/ 14
then shall we be	<b>worthy</b>	also to enter into	8, 978/ 19
knoweth whether he be	<b>worthy</b>	love or hatred." Saint	8, 1023/ 28
a porringer of good	<b>worts</b>	should kill and destroy	8, 581/ 2
No More Well ye	<b>wot</b>	, good Christian readers, that	8, 576/ 23
somewhat. For well ye	<b>wot</b>	, even of natural reason	8, 581/ 20
honest man will, I	<b>wot</b>	well, take his tale	8, 587/ 3
minds: he destroyeth, ye	<b>wot</b>	well, all his own	8, 588/ 26
they will answer, ye	<b>wot</b>	well, that it is	8, 589/ 2
shameless as Luther, ye	<b>wot</b>	well. But, now, why	8, 600/ 7
its own weight, ye	<b>wot</b>	well, must needs hold	8, 604/ 36
higher. And that, ye	<b>wot</b>	well, it cannot, because	8, 605/ 4
matter? For well we	<b>wot</b>	that all the faults	8, 610/ 24
nor will not, I	<b>wot</b>	well) say nay but	8, 614/ 11
for that were, ye	<b>wot</b>	well, contrary to the	8, 615/ 18
were circumcised, yet this	<b>wot</b>	ye well yourself or	8, 620/ 32
sure, tried "truths," ye	<b>wot</b>	well, that Tyndale would	8, 630/ 21
for this mark? I	<b>wot</b>	ne'er also what he	8, 646/ 20
And this were, ye	<b>wot</b>	well, soon and shortly	8, 647/ 31
and such others. I	<b>wot</b>	well when Saint John	8, 650/ 23
one; of which, I	<b>wot</b>	well, they cannot find	8, 659/ 26
all these conditions, ye	<b>wot</b>	well, must those persons	8, 667/ 21
thou unlearned? Well ye	<b>wot</b>	that among the learned	8, 668/ 6
none other penance, ye	<b>wot</b>	well, thereto, but even	8, 687/ 35
reason he said, ye	<b>wot</b>	well, the same. And	8, 690/ 27
errand. But thus ye	<b>wot</b>	well that of all	8, 695/ 11
like. For well ye	<b>wot</b>	, there is no little	8, 698/ 3
iwis, good Christians, ye	<b>wot</b>	well yourselves that is	8, 700/ 35
should full well, ye	<b>wot</b>	well, if the tale	8, 704/ 18
Now all this, ye	<b>wot</b>	well, he meaneth in	8, 709/ 12
as Tyndale would, I	<b>wot</b>	well, if himself were	8, 710/ 8
of them all, we	<b>wot</b>	well Tyndale findeth not	8, 715/ 22
as one, as I	<b>wot</b>	very well he cannot	8, 717/ 6
was the Scripture... this	<b>wot</b>	I well: he reckoned	8, 724/ 15

must it be, ye	<b>wot</b>	well, a known church	8, 732/ 8
is the tale, ye	<b>wot</b>	well, that Tyndale telleth	8, 751/ 14
piece. For well ye	<b>wot</b>	, your question is not	8, 752/ 23
faith." Besides this, ye	<b>wot</b>	well that Tyndale putteth	8, 754/ 14
himself a fool ye	<b>wot</b>	well that our matter	8, 766/ 18
purpose. For well ye	<b>wot</b>	, good Christian readers, that	8, 768/ 8
effectual have only, ye	<b>wot</b>	well, they. But first	8, 770/ 17
they could not, ye	<b>wot</b>	well, laugh thereat, for	8, 771/ 8
had the world, ye	<b>wot</b>	well, not wist which	8, 772/ 15
which is, as ye	<b>wot</b>	well, only to wit	8, 776/ 16
own sons, one, ye	<b>wot</b>	well, was so bad	8, 777/ 7
and therefore worthy, ye	<b>wot</b>	well, but little, pretty	8, 790/ 22
Magus so sore, ye	<b>wot</b>	well. But what? Since	8, 797/ 33
therefor. For well ye	<b>wot</b>	, the selfsame mind and	8, 798/ 36
be true. MoreYe	<b>wot</b>	well, good readers, that	8, 801/ 25
maze. For well ye	<b>wot</b>	, good readers, and so	8, 809/ 9
now shamefully forsworn? I	<b>wot</b>	well ye had not	8, 815/ 25
not look in, ye	<b>wot</b>	well." And as Davy	8, 816/ 14
just upon them, ye	<b>wot</b>	well. Now can Tyndale	8, 824/ 29
earth. For this I	<b>wot</b>	well: that Saint Paul	8, 852/ 27
done. But well I	<b>wot</b>	Saint Paul did find	8, 853/ 29
Barnes speak of, ye	<b>wot</b>	well. And therefore, good	8, 855/ 18
His purpose was, ye	<b>wot</b>	well, to prove us	8, 863/ 5
He promised us, you	<b>wot</b>	well, to prove us	8, 864/ 24
And his promise, ye	<b>wot</b>	well, was to prove	8, 864/ 35
yet, good readers, ye	<b>wot</b>	well, for all this	8, 865/ 16
truly; for well ye	<b>wot</b>	he will agree none	8, 878/ 13
For it proveth, ye	<b>wot</b>	well, not for the	8, 881/ 7
we can never, ye	<b>wot</b>	well, learn the true	8, 893/ 25
her hand, because we	<b>wot</b>	well our very mother	8, 894/ 19
man" this will, I	<b>wot</b>	well, Friar Barnes say	8, 895/ 36
somewhat thereto. For I	<b>wot</b>	well she is not	8, 897/ 33
for I halt, ye	<b>wot</b>	well... he will, for	8, 898/ 5
true church, were, ye	<b>wot</b>	well yourselves, a thing	8, 904/ 23
place too wide, ye	<b>wot</b>	well, for a woman	8, 905/ 8
then is he, ye	<b>wot</b>	well, much further off	8, 905/ 25
her parts be. Now	<b>wot</b>	ye well that the	8, 905/ 28
be not yet, ye	<b>wot</b>	well, very meet to	8, 911/ 36
would learn... could neither	<b>wot</b>	where to find it	8, 915/ 14
Then be not, ye	<b>wot</b>	well, those words "err	8, 916/ 15
Now, this point, ye	<b>wot</b>	well, would soon be	8, 922/ 3
himself. For well ye	<b>wot</b>	that Friar Barnes teacheth	8, 934/ 20
Saint Gregory could, I	<b>wot</b>	well, have given him	8, 935/ 13
writeth thus, but I	<b>wot</b>	ne'er who, saving that	8, 936/ 5
that be? For ye	<b>wot</b>	well that of known	8, 936/ 14
green. And well ye	<b>wot</b>	that in the first	8, 941/ 9
not thereby, is, ye	<b>wot</b>	well, in conclusion to	8, 946/ 23
second point is, ye	<b>wot</b>	well, that because he	8, 949/ 4
For he endeth I	<b>wot</b>	ne'er where... but maketh	8, 960/ 4
Donatists. And now, ye	<b>wot</b>	well, no man vexeth	8, 962/ 3

us... for himself, ye	<b>wot</b>	well, confesseth that the	8, 963/ 3
which must needs, ye	<b>wot</b>	well, be an unknown	8, 964/ 21
Barnes. He saith, ye	<b>wot</b>	well, that "the church	8, 973/ 20
his church is, ye	<b>wot</b>	well, a church of	8, 984/ 22
they had (which I	<b>wot</b>	well they never shall	8, 995/ 26
the truth aside. Ye	<b>wot</b>	well first, good readers	8, 995/ 39
thereof. For well ye	<b>wot</b>	, albeit that they that	8, 1002/ 28
to this answer ye	<b>wot</b>	well that this objection	8, 1005/ 30
folk will (as I	<b>wot</b>	well they will not	8, 1006/ 22
saying, "You worship ye	<b>wot</b>	ne'er what, but we	8, 1008/ 36
church speak we, ye	<b>wot</b>	well, and not of	8, 1013/ 31
bad together. But here	<b>wot</b>	I well that these	8, 1019/ 3
answer. For, well ye	<b>wot</b>	, since the universal church	8, 1024/ 13
he saith, as ye	<b>wot</b>	well, of his own	8, 1029/ 4
but also confirmeth, ye	<b>wot</b>	well, the first, since	8, 1029/ 12
known, do thereby, ye	<b>wot</b>	well, affirm that none	8, 1029/ 28
others, they deny, ye	<b>wot</b>	well, all others. Then	8, 1029/ 31
heresies began, would, ye	<b>wot</b>	well, have condemned and	8, 1033/ 12
And so could, ye	<b>wot</b>	well, the heretics never	8, 1033/ 17
our faith... answer, thou	<b>wottest</b>	and feelest that it	8, 774/ 12
our faith... answer, thou	<b>wottest</b>	and feelest it to	8, 801/ 23
him thus... Answer, thou	<b>wottest</b>	and feelest it to	8, 802/ 33
And Tyndale very well	<b>wotteth</b>	that the spirituality so	8, 578/ 23
right way... when he	<b>wotteth</b>	well that his writing	8, 601/ 5
be those? For he	<b>wotteth</b>	well that they and	8, 645/ 18
this, now that, and	<b>wotteth</b>	not where he may	8, 657/ 18
such unknown as himself	<b>wotteth</b>	not whom, that is	8, 666/ 22
sleep still, no man	<b>wotteth</b>	where... and therefore Tyndale	8, 702/ 36
But every man well	<b>wotteth</b>	, and himself too, though	8, 709/ 21
all. For well he	<b>wotteth</b>	that Christ promised and	8, 760/ 36
and every man well	<b>wotteth</b>	that the child cannot	8, 799/ 4
Catholic church? Well he	<b>wotteth</b>	himself that the known	8, 909/ 24
that doth adultery and	<b>wotteth</b>	well he doth naught	8, 916/ 19
her chickens... and thou	<b>wouldst</b>	not." And where he	8, 747/ 18
wretched man, that thou	<b>wouldst</b>	here wed another? Didst	8, 816/ 9
won, and there were	<b>wounded</b>	, and had there lost	8, 742/ 11
thereat and also been	<b>wounded</b>	therein. Nor no man	8, 750/ 4
hath declared by being	<b>wounded</b>	in the battle, and	8, 754/ 7
false feeling faith hath	<b>wrapped</b>	him... but if he	8, 824/ 31
call the world pride,	<b>wrath</b>	, envy, covetousness, sloth, gluttony	8, 718/ 5
call the world pride,	<b>wrath</b>	, envy, covetousness, sloth, gluttony	8, 726/ 11
envy, nor manslaughter no	<b>wrath</b>	, nor robbery no covetousness	8, 726/ 24
lawing, emulation and strife,	<b>wrath</b>	, contentions, seditions, heresies, envy	8, 757/ 16
themselves not mercy but	<b>wrath</b>	. Wherefore, when any good	8, 967/ 35
lawing, emulation, and strife;	<b>wrath</b>	, contentions, seditions, heresies, envy	8, 1025/ 1
and writhe it and	<b>wrest</b>	it about, and fain	8, 688/ 9
much worse and further	<b>wrested</b>	wrong. For lo, thus	8, 577/ 31
Pharisees had made crooked,	<b>wresting</b>	them unto a false	8, 691/ 23
Scripture "crooked" and "rough," "	<b>wresting</b>	" it with false glosses	8, 703/ 33
Barnes this tale, then	<b>wrestle</b>	they with that text	8, 688/ 8

whom God will not	<b>wrestle</b>	with to save them	8, 971/ 21
wisely than to have	<b>wrestled</b>	with that chapter, out	8, 603/ 33
toward the most simple	<b>wretch</b>	in all a town	8, 590/ 31
never was there beastly	<b>wretch</b>	before their miserable days	8, 653/ 8
a nun. Now the	<b>wretch</b>	raileth by name upon	8, 713/ 20
humility... or the covetous	<b>wretch</b>	rebuke avarice and laud	8, 765/ 29
late... there never was	<b>wretch</b>	so beastly that ever	8, 808/ 9
taken as a naughty	<b>wretch</b>	and a very paynim	8, 946/ 25
other places as that	<b>wretch</b>	most had haunted and	8, 990/ 17
it or no. What	<b>wretch</b>	could thus think of	8, 1023/ 18
become preachers, and find	<b>wretched</b>	, beastly people to bear	8, 610/ 35
his place a stark,	<b>wretched</b>	heretic lately burned at	8, 684/ 24
two things together, every	<b>wretched</b>	, willful beast to lay	8, 787/ 16
malice of his own	<b>wretched</b>	will, unto the providence	8, 787/ 18
to break those earthly,	<b>wretched</b>	heretics like a sort	8, 794/ 16
thou such a naughty,	<b>wretched</b>	man, that thou wouldst	8, 816/ 9
it wandereth in this	<b>wretched</b>	world. And the church	8, 855/ 17
shameful contumelies of these	<b>wretched</b>	heretics... nor is not	8, 953/ 28
as is in our	<b>wretched</b>	days with much people	8, 989/ 2
the beginning unto these	<b>wretched</b>	days have with obstinate	8, 992/ 12
the weight of his	<b>wretchedness</b>	, and the malice of	8, 787/ 17
condition of some impenitent	<b>wretches</b>	to the whole company	8, 588/ 19
receive them... where the	<b>wretches</b>	burn forever. But then	8, 590/ 6
heads ere these rebellious	<b>wretches</b>	be well repressed again	8, 665/ 3
us at that time,	<b>wretches</b>	that we were, we	8, 736/ 28
be of all abominable	<b>wretches</b>	the most shameful... so	8, 766/ 36
we lack no feeling-faithful	<b>wretches</b>	, but ye shall find	8, 819/ 25
say, "Go, ye accursed	<b>wretches</b>	, into everlasting fire which	8, 920/ 32
the contrary, of which	<b>wretches</b>	there be some in	8, 924/ 26
cross... though these blasphemous	<b>wretches</b>	rail against the cross	8, 953/ 30
so sinisterly written and	<b>wried</b>	away from the point	8, 577/ 29
church without spot or	<b>wrinkle</b>	or any such thing	8, 837/ 10
clean, without spot or	<b>wrinkle</b>	. Also, the very church	8, 844/ 12
pure, without spot or	<b>wrinkle</b>	, that Saint Peter may	8, 844/ 32
pure, without spot or	<b>wrinkle</b>	, so far forth that	8, 848/ 5
pure, without spot or	<b>wrinkle</b>	, as appeareth by the	8, 851/ 4
purity "without spot or	<b>wrinkle</b>	" is here in earth	8, 851/ 9
pure, without spot and	<b>wrinkle</b>	, that Saint Peter can	8, 851/ 14
hath neither spot nor	<b>wrinkle</b>	. The first text is	8, 851/ 23
church without spot or	<b>wrinkle</b>	or any such thing	8, 851/ 28
church without spot or	<b>wrinkle</b>	; that is to wit	8, 852/ 13
neither have spot nor	<b>wrinkle</b>	neither of sin great	8, 852/ 19
in the body, nor	<b>wrinkle</b>	of displeasure in the	8, 852/ 20
continue without spot or	<b>wrinkle</b>	of sin, so clean	8, 852/ 24
had either spot or	<b>wrinkle</b>	, he were by and	8, 852/ 26
clean, without spot or	<b>wrinkle</b>	, that Saint Peter might	8, 853/ 26
without any spot or	<b>wrinkle</b>	, to live and endure	8, 855/ 15
clearly without spot or	<b>wrinkle</b>	while it wandereth in	8, 855/ 17
none without spot or	<b>wrinkle</b>	, meant none other church	8, 855/ 25
persons, without spot or	<b>wrinkle</b>	, that Saint Peter may	8, 857/ 14

clean, without spot or	<b>wrinkle</b>	, that Saint Peter may	8, 858/ 31
hath neither spot nor	<b>wrinkle</b>	in her, and that	8, 859/ 9
clean, without spot or	<b>wrinkle</b>	of sin, that Saint	8, 859/ 34
without any spot or	<b>wrinkle</b>	of sin, that Saint	8, 863/ 8
clean, without spot or	<b>wrinkle</b>	of sin, that Saint	8, 863/ 20
without any spot or	<b>wrinkle</b>	of sin, and that	8, 864/ 11
clean . . . without spot or	<b>wrinkle</b>	" and now he bringeth	8, 864/ 25
spot a spot, and	<b>wrinkle</b>	a wrinkle, in her	8, 865/ 6
spot, and wrinkle a	<b>wrinkle</b>	, in her, all the	8, 865/ 6
clean without spot or	<b>wrinkle</b>	. And thus, good readers	8, 865/ 36
clean without spot or	<b>wrinkle</b>	, he bringeth one not	8, 866/ 3
clean, without spot or	<b>wrinkle</b>	... and yet hath, he	8, 866/ 19
pure, without spot or	<b>wrinkle</b>	, that Saint Peter may	8, 871/ 30
church without spot or	<b>wrinkle</b>	are among them the	8, 879/ 36
clean, without spot or	<b>wrinkle</b>	. For God hath none	8, 882/ 9
pure, without spot or	<b>wrinkle</b>	, that Saint Peter may	8, 905/ 30
neither spot therein nor	<b>wrinkle</b>	; for that saith not	8, 908/ 11
clean, without spot or	<b>wrinkle</b>	. For, letting other places	8, 912/ 31
as either spot or	<b>wrinkle</b>	in them? As though	8, 913/ 9
without either spot or	<b>wrinkle</b>	. "But yet, when I	8, 913/ 14
clean, without spot or	<b>wrinkle</b>	, as you and I	8, 913/ 18
neither have spot nor	<b>wrinkle</b>	then were this tale	8, 913/ 26
especially without spot or	<b>wrinkle</b>	. And therefore it appeareth	8, 913/ 33
neither had spot nor	<b>wrinkle</b>	. But the writer of	8, 914/ 8
neither have spot nor	<b>wrinkle</b>	of sin. Now, where	8, 914/ 34
clean without spot or	<b>wrinkle</b>	but it saith that	8, 915/ 32
without any spot or	<b>wrinkle</b>	; of which things neither	8, 916/ 8
clean, without spot or	<b>wrinkle</b>	of sin she will	8, 949/ 33
clean without spot or	<b>wrinkle</b>	, if they were all	8, 950/ 10
clean without spot or	<b>wrinkle</b>	. And that the very	8, 956/ 17
clean, without spot or	<b>wrinkle</b>	he proveth thus... Barnes	8, 956/ 19
hath neither spot nor	<b>wrinkle</b>	left in her. And	8, 957/ 8
confession of them the	<b>wrinkle</b>	is stretched out, and	8, 960/ 10
Lord without spot and	<b>wrinkle</b>	. And then if the	8, 960/ 19
is without spot or	<b>wrinkle</b>	be there... what thing	8, 960/ 20
forgiveth stretcheth out the	<b>wrinkle</b>	. And where is our	8, 960/ 23
And where is our	<b>wrinkle</b>	stretched out, as it	8, 960/ 24
made without spot or	<b>wrinkle</b>	. She is stretched out	8, 960/ 31
church, without spot or	<b>wrinkle</b>	, there. He goeth about	8, 960/ 35
have neither spot nor	<b>wrinkle</b>	. Great is he that	8, 961/ 1
us smooth, without any	<b>wrinkle</b>	, whom he had washed	8, 961/ 4
came without spot and	<b>wrinkle</b>	was stretched out upon	8, 961/ 6
without any spot or	<b>wrinkle</b>	. Let us therefore pray	8, 961/ 8
thou without spot or	<b>wrinkle</b>	? What dost thou, then	8, 961/ 11
without either spot or	<b>wrinkle</b>	. And in this point	8, 963/ 10
without either spot or	<b>wrinkle</b>	of any manner sin	8, 963/ 21
have either spot or	<b>wrinkle</b>	of sin. First, Pelagians	8, 964/ 16
neither had spot nor	<b>wrinkle</b>	... Saint Augustine saith, as	8, 964/ 34
have neither spot nor	<b>wrinkle</b>	of sin. And then	8, 965/ 5
pure, without spot or	<b>wrinkle</b>	, that he shall be	8, 966/ 20

him without spot or	<b>wrinkle</b>	by washing his spots	8, 966/ 25
neither gather spot nor	<b>wrinkle</b>	more... that then it	8, 966/ 30
God without spot or	<b>wrinkle</b>	." Which words, when I	8, 970/ 24
himself without spot or	<b>wrinkle</b>	or any such thing	8, 971/ 11
neither hath spot nor	<b>wrinkle</b>	." Which words of Saint	8, 971/ 14
glorious, without spot or	<b>wrinkle</b>	, and would have every	8, 971/ 25
glorious, without spot or	<b>wrinkle</b>	. But, as Saint Augustine	8, 972/ 4
without either spot or	<b>wrinkle</b>	... as against Saint Augustine's	8, 972/ 11
neither hath spot nor	<b>wrinkle</b>	." But now is it	8, 972/ 15
pure, without spot or	<b>wrinkle</b>	... you see that he	8, 973/ 16
God without spot or	<b>wrinkle</b>	... but he saith that	8, 973/ 22
clean, without spot or	<b>wrinkle</b>	of sin, bringeth in	8, 973/ 27
clean, without spot or	<b>wrinkle</b>	, that Saint Peter could	8, 974/ 3
pure, without spot or	<b>wrinkle</b>	: yet that the very	8, 974/ 7
as either spot or	<b>wrinkle</b>	. Howbeit, though Saint Bernard	8, 984/ 24
clean, without spot or	<b>wrinkle</b>	, that Saint Peter might	8, 1028/ 5
she is spotted and	<b>wrinkled</b>	... he would win the	8, 866/ 4
earth... and therefore yet	<b>wrinkled</b>	and spotted, and so	8, 866/ 8
the least, though somewhat	<b>wrinkled</b>	and not all utterly	8, 974/ 8
and findeth spots and	<b>wrinkles</b>	, and would have them	8, 852/ 35
and great spots and	<b>wrinkles</b>	, as himself writeth at	8, 853/ 30
she hath spots and	<b>wrinkles</b>	. But by acknowledging of	8, 860/ 26
acknowledging of them, her	<b>wrinkles</b>	be extended and stretched	8, 860/ 27
God without spot and	<b>wrinkles</b>	. And therefore here do	8, 860/ 33
ever hath spots and	<b>wrinkles</b>	of sin, and that	8, 864/ 18
of her spots and	<b>wrinkles</b>	of her sins, and	8, 864/ 20
saith, with spots and	<b>wrinkles</b>	both. Is there any	8, 864/ 26
her spots nor her	<b>wrinkles</b>	to her charge, but	8, 864/ 31
always stretching out her	<b>wrinkles</b>	yet he confesseth that	8, 864/ 33
ever have spots and	<b>wrinkles</b>	while she liveth in	8, 865/ 9
her spots and her	<b>wrinkles</b>	to her charge, then	8, 865/ 11
stretched out all her	<b>wrinkles</b>	, and made her glorious	8, 865/ 25
in washing, nor her	<b>wrinkles</b>	fully stretched out... but	8, 865/ 30
spots spots, or her	<b>wrinkles</b>	wrinkles. But it will	8, 866/ 6
spots, or her wrinkles	<b>wrinkles</b>	. But it will not	8, 866/ 6
out, and all his	<b>wrinkles</b>	clean stretched out... he	8, 866/ 11
saith, ever spots and	<b>wrinkles</b>	, while it is in	8, 866/ 20
never lack spots nor	<b>wrinkles</b>	, yet their spots be	8, 866/ 30
no spots, nor their	<b>wrinkles</b>	be no wrinkles, or	8, 866/ 31
their wrinkles be no	<b>wrinkles</b>	, or, at the leastwise	8, 866/ 31
blots, and many writen	<b>wrinkles</b>	against the rules which	8, 914/ 15
without any spot or	<b>wrinkles</b>	, no more than doth	8, 914/ 29
of all spots and	<b>wrinkles</b>	, for that lacketh no	8, 927/ 6
so always spots and	<b>wrinkles</b>	. But yet because she	8, 957/ 4
she hath spots and	<b>wrinkles</b>	. But by acknowledging, . . . her	8, 959/ 19
God without spot and	<b>wrinkles</b>	... and therefore here do	8, 959/ 24
she hath spots and	<b>wrinkles</b>	; but by confession of	8, 960/ 9
he stretcheth out our	<b>wrinkles</b>	upon his own cross	8, 965/ 15
so catcheth ever some	<b>wrinkles</b>	, that he liveth never	8, 965/ 18
and stretching out his	<b>wrinkles</b>	with the stretching them	8, 966/ 26

wise washed out his	<b>wrinkles</b>	at the very last	8, 966/ 29
all the spots and	<b>wrinkles</b>	that then remain shall	8, 966/ 36
stretching out of our	<b>wrinkles</b>	, diligently... but yet, in	8, 970/ 37
clean, without spots or	<b>wrinkles</b>	of sin. And thus	8, 973/ 32
as he stretcheth she	<b>wrinkleth</b>	I cannot in good	8, 865/ 32
continual new bespotting and	<b>wrinkling</b>	, he never endeth it	8, 972/ 8
saith in his Holy	<b>Writ</b>	that he will forgive	8, 581/ 10
endeavor, God would himself	<b>write</b>	it in the hearers'	8, 615/ 4
prophet Jeremiah: "I shall	<b>write</b>	my law in their	8, 615/ 13
God, and I shall	<b>write</b>	my law in their	8, 615/ 16
but if God therewith	<b>write</b>	upon the heart; which	8, 615/ 22
being thus though God	<b>write</b>	in the hearts of	8, 615/ 34
caused his apostles to	<b>write</b>	, " wherefore must he not	8, 677/ 11
and holy doctors that	<b>write</b>	expositions upon it. And	8, 724/ 18
That is, "God shall	<b>write</b>	it in their hearts	8, 742/ 29
That is, "God shall	<b>write</b>	it in their hearts	8, 752/ 6
with his inward working	<b>write</b>	in man's heart the	8, 752/ 24
so beastly as to	<b>write</b>	such filthy railing lies	8, 764/ 33
to the faith and	<b>write</b>	against the Manichaeans, from	8, 803/ 33
that God liked to	<b>write</b>	with his own finger	8, 810/ 4
by Saint Paul did	<b>write</b>	"? And in like wise	8, 810/ 9
by him that cannot	<b>write</b>	false: the Spirit of	8, 812/ 37
other, doth Saint Paul	<b>write</b>	unto "the church" in	8, 854/ 26
true church. And ye	<b>write</b>	that this token is	8, 893/ 17
and long deliberation plainly	<b>write</b>	in this point against	8, 953/ 22
truth... doth Saint Augustine	<b>write</b>	those words which Barnes	8, 964/ 26
evangelists and apostles did	<b>write</b>	all those things, as	8, 996/ 29
whom did Saint Paul	<b>write</b>	this? Was not this	8, 1017/ 29
saints of every age	<b>write</b>	so fully and so	8, 1028/ 27
him know that the	<b>writer</b>	had almost no more	8, 876/ 13
taketh as though the	<b>writer</b>	there, by these words	8, 914/ 5
nor wrinkle. But the	<b>writer</b>	of that gloss meaneth	8, 914/ 8
but those that were	<b>writers</b>	and doctors of the	8, 625/ 18
been, but by the	<b>writers</b>	that were in every	8, 659/ 34
all, and by the	<b>writers</b>	thereof himself indited them	8, 682/ 10
used themselves in other	<b>writers</b>	that expound and declare	8, 685/ 7
and oversight of some	<b>writers</b>	entitled unto Saint Chrysostom	8, 933/ 5
all the old holy	<b>writers</b>	in every age do	8, 1026/ 34
also by old authentic	<b>writers</b>	that at such time	8, 1027/ 4
And that he then	<b>writeth</b>	himself in the heart	8, 615/ 11
and sleep... as Luther	<b>writeth</b>	plainly in a sermon	8, 626/ 3
in Christ's Catholic Church,	<b>writeth</b>	plainly, thirteen hundred years	8, 657/ 28
beside their writings. Thus	<b>writeth</b>	Saint Cyprian contrary to	8, 657/ 36
book which Saint Augustine	<b>writeth</b>	against heretics of his	8, 732/ 16
place where Saint Augustine	<b>writeth</b>	those words, he speaketh	8, 734/ 12
the place where he	<b>writeth</b>	those words (that is	8, 735/ 9
that faith that God	<b>writeth</b>	himself in man's heart	8, 818/ 8
in their hearts he	<b>writeth</b>	... and that into some	8, 822/ 25
his wickedness." Saint Paul	<b>writeth</b>	also, to the Colossians	8, 840/ 29
holy apostle Paul, which	<b>writeth</b>	unto the Romans, "Not	8, 842/ 11

sacraments... of Aneling thus	<b>writeth</b>	the blessed apostle Saint	8, 843/ 9
And of confession he	<b>writeth</b>	in the same epistle	8, 843/ 16
tabernacles." Moreover, Saint Paul	<b>writeth</b>	unto the Corinthians in	8, 849/ 35
and wrinkles, as himself	<b>writeth</b>	at length through almost	8, 853/ 30
And then, when he	<b>writeth</b>	unto one self church	8, 854/ 28
again to the Father,	<b>writeth</b>	the prophet David, "His	8, 881/ 34
therefor. (For that he	<b>writeth</b>	plainly already; but as	8, 886/ 25
way." And Saint Paul	<b>writeth</b>	unto the Thessalonians in	8, 919/ 37
those words that he	<b>writeth</b>	of Ananias and Sapphira	8, 926/ 18
in those words he	<b>writeth</b>	that they were edified	8, 931/ 6
and in many things	<b>writeth</b>	very well... yet if	8, 933/ 13
nineteenth sermon, that he	<b>writeth</b>	upon these words, "Attendite	8, 934/ 4
but that "one man	<b>writeth</b>	thus, but I wot	8, 936/ 4
resembled? And where he	<b>writeth</b>	of Master Wolman these	8, 947/ 26
apostates commonly do fall,	<b>writeth</b>	unto Hildefontus, the Earl	8, 989/ 10
them Saint Paul, which	<b>writeth</b>	to known churches and	8, 1014/ 13
with that text, and	<b>writhe</b>	it and wrest it	8, 688/ 8
many blots, and many	<b>writen</b>	wrinkles against the rules	8, 914/ 15
and councils' and popes'	<b>writing</b>	, Gratian, a good, virtuous	8, 593/ 13
out of a pope's	<b>writing</b>	taken into the decrees	8, 593/ 21
some part of his	<b>writing</b>	already, which we shall	8, 596/ 23
wotteth well that his	<b>writing</b>	showeth in what wrong	8, 601/ 6
delivered the Law by	<b>writing</b>	... and the New Law	8, 615/ 28
delivered any part by	<b>writing</b>	: yet may those words	8, 615/ 29
beginning professed in his	<b>writing</b>	that he would stand	8, 623/ 30
devilish doctrine, by the	<b>writing</b>	of the old holy	8, 623/ 36
at all what the	<b>writing</b>	of their grandfathers meant	8, 624/ 37
plainly by other authentic	<b>writing</b>	, but verily well also	8, 631/ 33
by mouth besides the	<b>writing</b>	... by which we should	8, 656/ 33
of the traditions without	<b>writing</b>	may be the putting	8, 657/ 14
deal greater. For the	<b>writing</b>	of man taken for	8, 677/ 23
taking of man's false	<b>writing</b>	for the true scripture	8, 677/ 36
of God from the	<b>writing</b>	of man" and in	8, 678/ 21
Scripture from all other	<b>writing</b>	... as Tyndale's own master	8, 683/ 18
with erasing and false	<b>writing</b>	, the true text of	8, 684/ 2
and given men in	<b>writing</b>	, under any such certain	8, 699/ 1
among others, Saint Chrysostom	<b>writing</b>	that the apostles themselves	8, 703/ 22
ordinarily) be sure which	<b>writing</b>	is Holy Scripture, and	8, 707/ 23
either in words or	<b>writing</b>	they taught unto the	8, 709/ 28
mouth to mouth without	<b>writing</b>	; or that they had	8, 721/ 17
interpret and understand the	<b>writing</b>	that his holy apostles	8, 753/ 22
written before. And this	<b>writing</b>	from time to time	8, 753/ 24
his church is the	<b>writing</b>	that Christ so often	8, 753/ 25
thereof from all other	<b>writing</b>	, specially given by God	8, 770/ 24
which is all the	<b>writing</b>	in the heart that	8, 782/ 24
first unto them by	<b>writing</b>	or preaching, and first	8, 803/ 18
believed them for that	<b>writing</b>	that he read or	8, 803/ 19
Spirit of God, with	<b>writing</b>	them in his heart	8, 804/ 37
unto his church without	<b>writing</b>	, and in his church	8, 808/ 28
in his church without	<b>writing</b>	preserved, by the selfsame	8, 808/ 28

Spirit that indited the	<b>writing</b>	. And this do we	8, 808/ 29
felt it by the	<b>writing</b>	of God's own finger	8, 810/ 2
heart of God's own	<b>writing</b>	... he hath it so	8, 818/ 10
into man's heart: this	<b>writing</b>	of God in man's	8, 825/ 17
perceived it for holy	<b>writing</b>	and for the very	8, 828/ 6
in which the Apostle,	<b>writing</b>	to the Corinthians, calleth	8, 834/ 13
godly living and holy	<b>writing</b>	and manifold miracles which	8, 856/ 6
a messenger, nor by	<b>writing</b>	." And after, in the	8, 868/ 5
both one, neither in	<b>writing</b>	nor in voice, nor	8, 916/ 16
the apostles delivered without	<b>writing</b>	as is plain by	8, 930/ 35
he gave them any	<b>writing</b>	at all. And the	8, 931/ 5
built upon is the	<b>writing</b>	that the prophets and	8, 931/ 30
beside... except only the	<b>writing</b>	of the apostles and	8, 932/ 1
he letted not in	<b>writing</b>	to confess his own	8, 955/ 15
required, by his own	<b>writing</b>	, the secular powers thereto	8, 955/ 21
reverend father Saint Bernard,	<b>writing</b>	of him to the	8, 989/ 32
his church partly by	<b>writing</b>	, partly without, and that	8, 996/ 17
all his revelations without	<b>writing</b>	, and not one by	8, 996/ 26
and not one by	<b>writing</b>	(for the true expositions	8, 996/ 26
in the beginning without	<b>writing</b>	) yet they say that	8, 996/ 28
man shall believe without	<b>writing</b>	. But this folly of	8, 996/ 35
them, were it in	<b>writing</b>	or unwritten. For as	8, 1012/ 9
And when Saint Paul,	<b>writing</b>	to the Corinthians, showeth	8, 1017/ 24
the old holy saints'	<b>writings</b>	... and they scoff at	8, 624/ 15
the apostles beside their	<b>writings</b>	. Thus writeth Saint Cyprian	8, 657/ 35
heaven), whose faithful, holy	<b>writings</b>	condemn his faithless heresies	8, 679/ 29
as well those holy	<b>writings</b>	as those other holy	8, 682/ 16
understanding of those holy	<b>writings</b>	, too. And all this	8, 682/ 17
specially chosen heretics, which	<b>writings</b>	be the very scriptures	8, 722/ 26
all old holy saints'	<b>writings</b>	and by the catholic	8, 872/ 28
appeareth well by the	<b>writings</b>	of holy doctors and	8, 928/ 19
built only upon the	<b>writings</b>	that the prophets and	8, 930/ 32
and prophets," what prophets'	<b>writings</b>	that they had then	8, 931/ 7
tell, but as for	<b>writings</b>	of apostles, or evangelists	8, 931/ 8
find written in the	<b>writings</b>	of the prophets and	8, 931/ 33
and also by his	<b>writings</b>	wherein he plainly declareth	8, 956/ 1
his chapter so sinisterly	<b>written</b>	and wried away from	8, 577/ 29
all, nor spoken nor	<b>written</b>	by any pope, but	8, 593/ 1
by any pope... but	<b>written</b>	by divers good, holy	8, 593/ 11
was called the law	<b>written</b>	, because that Moses received	8, 615/ 27
whose books we find	<b>written</b>	expositions and commentaries upon	8, 620/ 37
such significations as be	<b>written</b>	in the Scripture do	8, 633/ 1
be known... were never	<b>written</b>	in Scripture. And then	8, 633/ 5
have their special significations	<b>written</b>	in Scripture be not	8, 633/ 9
thing. For it is	<b>written</b>	in the psalm that	8, 636/ 31
that story to be	<b>written</b>	in the Scripture rather	8, 637/ 26
say that the allegories	<b>written</b>	upon the text of	8, 637/ 33
they never had been	<b>written</b>	... as we be by	8, 656/ 34
because they were not	<b>written</b>	) be the very word	8, 677/ 4
as those that be	<b>written</b>	. And in that reason	8, 677/ 5

devised upon the truth	<b>written</b>	in men's hearts... or	8, 677/ 24
other men as have	<b>written</b>	in the Church this	8, 679/ 34
no part to be	<b>written</b>	. And then he taught	8, 682/ 14
straight, " as it is	<b>written</b>	, and "rough smooth." Which	8, 691/ 22
of saints' lives were	<b>written</b>	in diverse times, as	8, 711/ 13
but as they find	<b>written</b>	or heard by good	8, 711/ 15
this Spirit, whatsoever be	<b>written</b>	in the legend of	8, 711/ 22
the belief of everything	<b>written</b>	in a legend, as	8, 711/ 27
like, that ever was	<b>written</b>	for any "saint" that	8, 711/ 32
that in this book	<b>written</b>	against Cresconius, he allegeth	8, 734/ 18
and rehearseth his words	<b>written</b>	in his epistle that	8, 734/ 19
Saint Augustine's own words	<b>written</b>	in the fifth chapter	8, 736/ 9
there were no Scripture	<b>written</b>	: so, on the other	8, 736/ 14
feeling faith it is	<b>written</b>	(John 6), "They shall	8, 742/ 28
feeling faith it is	<b>written</b>	(John 6), "They shall	8, 752/ 5
deep and so surely	<b>written</b>	in his heart that	8, 752/ 19
by Moses a law	<b>written</b>	in books either of	8, 753/ 8
and well-working charity... graciously	<b>written</b>	in them. And thus	8, 753/ 17
New Testament had been	<b>written</b>	. And yet in the	8, 753/ 20
the same manner remaineth	<b>written</b>	in the same church	8, 753/ 20
his holy apostles have	<b>written</b>	after, and his holy	8, 753/ 23
holy prophets have also	<b>written</b>	before. And this writing	8, 753/ 23
had Saint Paul here	<b>written</b>	many words untrue, and	8, 758/ 16
God hath himself so	<b>written</b>	it in mine heart	8, 771/ 5
the Law of God	<b>written</b>	in their hearts, and	8, 773/ 24
answer, because it is	<b>written</b>	in thine heart. And	8, 774/ 14
not because it is	<b>written</b>	in books, or because	8, 774/ 19
only because it is	<b>written</b>	in thine heart, and	8, 774/ 20
God and read it	<b>written</b>	in thine heart. And	8, 774/ 26
God hath, he saith,	<b>written</b>	in the hearts of	8, 775/ 8
since God hath himself	<b>written</b>	these conclusions so fully	8, 775/ 21
had not so fair	<b>written</b>	it but that some	8, 775/ 24
the Law of God	<b>written</b>	in their hearts, and	8, 778/ 27
faith is wrought and	<b>written</b>	always by God himself	8, 780/ 36
and charity, wrought and	<b>written</b>	within the heart together	8, 781/ 2
tale that he hath	<b>written</b>	and taught that the	8, 798/ 22
thereupon, but I say	<b>written</b>	and unwritten, and he	8, 800/ 9
unwritten, and he but	<b>written</b>	only: I come nearer	8, 800/ 10
the word of God	<b>written</b>	; that is to wit	8, 800/ 12
words of his before-remembered,	<b>written</b>	against the Manichaeans, where	8, 800/ 18
answer, because it is	<b>written</b>	in thine heart. And	8, 802/ 34
not because it is	<b>written</b>	in books, or because	8, 803/ 5
only because it is	<b>written</b>	in thine heart, and	8, 803/ 6
God and read it	<b>written</b>	in thine heart. Lo	8, 803/ 11
because he feeleth them	<b>written</b>	in his heart by	8, 803/ 17
because he readeth it	<b>written</b>	by the Spirit of	8, 803/ 22
by which he readeth	<b>written</b>	by the Spirit of	8, 803/ 27
Tyndale whether he feel	<b>written</b>	in his heart by	8, 803/ 31
God had as well	<b>written</b>	that conclusion in his	8, 804/ 16
findeth in his heart	<b>written</b>	by the Spirit of	8, 804/ 25

not the feeling faith	<b>written</b>	by the Spirit in	8, 805/ 10
but if it be	<b>written</b>	and, as Luther saith	8, 809/ 7
as Luther saith, evidently	<b>written</b>	in Scripture. Howbeit, in	8, 809/ 7
the apostles' time have	<b>written</b>	upon the Scripture before	8, 809/ 20
the books of the	<b>written</b>	words of Scripture, of	8, 810/ 10
since the same scripture	<b>written</b>	, agreeth with the Catholic	8, 812/ 7
because he feeleth it	<b>written</b>	in his heart, without	8, 812/ 13
say he feeleth it	<b>written</b>	in his own heart	8, 812/ 28
true, and findeth it	<b>written</b>	within his own heart	8, 812/ 36
that he feeleth it	<b>written</b>	within his own heart	8, 813/ 5
find what he feeleth	<b>written</b>	there. But, now, as	8, 816/ 24
that he feeleth it	<b>written</b>	in his own heart	8, 816/ 29
he feeleth and findeth	<b>written</b>	by God's hand in	8, 816/ 34
that foul, filthy heresy	<b>written</b>	in his heart by	8, 816/ 35
if he feel it	<b>written</b>	there indeed, as he	8, 817/ 1
he feeleth always still	<b>written</b>	with God's own hand	8, 817/ 5
the very, feeling faith	<b>written</b>	in their hearts by	8, 817/ 13
and repugnant, be not	<b>written</b>	in their hearts, as	8, 817/ 28
preached or reading it	<b>written</b>	... and this faith he	8, 818/ 4
mean by the "faith	<b>written</b>	in men's hearts" the	8, 825/ 14
because he feeleth it	<b>written</b>	in his heart by	8, 826/ 36
because he feeleth it	<b>written</b>	in his heart by	8, 827/ 25
because he feeleth it	<b>written</b>	in his own heart	8, 827/ 28
of hosts." It is	<b>written</b>	also, in another place	8, 840/ 22
of Confirmation it is	<b>written</b>	in the Acts of	8, 843/ 21
and not the word	<b>written</b>	in Scripture, though that	8, 881/ 3
that Word be much	<b>written</b>	in Scripture. Then seeth	8, 881/ 4
signify also the word	<b>written</b>	in Scripture. For it	8, 881/ 7
the word of God	<b>written</b>	in Scripture, if it	8, 881/ 8
preaching of the word	<b>written</b>	in Scripture. And therefore	8, 882/ 2
there of the word	<b>written</b>	in Scripture, and of	8, 882/ 5
sun of his verity	<b>written</b>	in the Holy Scripture	8, 885/ 18
the word of God	<b>written</b>	in Holy Scripture convict	8, 890/ 21
whether that epistle were	<b>written</b>	of Saint James or	8, 895/ 18
but if it be	<b>written</b>	in Scripture: she may	8, 896/ 15
Barnes alleged to be	<b>written</b>	in his exposition upon	8, 910/ 10
prophets and apostles had	<b>written</b>	. For many things have	8, 930/ 33
with his other words,	<b>written</b>	unto the Corinthians, where	8, 931/ 25
and the apostles have	<b>written</b>	for your edification... and	8, 931/ 31
such as you find	<b>written</b>	in the writings of	8, 931/ 33
had never a book	<b>written</b>	of the apostles that	8, 931/ 34
open, plain, and evident,	<b>written</b>	in the plain Scripture	8, 935/ 14
many of his epistles,	<b>written</b>	both unto the secular	8, 953/ 23
words of Saint Hilary	<b>written</b>	against the Arians, which	8, 954/ 3
of Saint Augustine's work	<b>written</b>	to Quodvultdeus. And therefore	8, 964/ 24
are Barnes' own, so	<b>written</b>	as though they were	8, 972/ 24
the thing was done,	<b>written</b>	in the life of	8, 989/ 22
that ever they have	<b>written</b>	in the matter for	8, 995/ 29
such things in it	<b>written</b>	by Saint Paul as	8, 997/ 34
the Corinthians, "I have	<b>written</b>	unto you, in an	8, 1017/ 8

But now have I	<b>written</b>	unto you that ye	8, 1017/ 13
this? Was not this	<b>written</b>	unto them that were	8, 1017/ 30
of this Ninth Book	<b>written</b>	by Sir Thomas More	8, 1034/ 7
worse and further wrested	<b>wrong</b>	. For lo, thus he	8, 577/ 31
writing showeth in what	<b>wrong</b>	way himself is how	8, 601/ 6
into Christ's... had gone	<b>wrong</b>	. And thus it appeareth	8, 613/ 24
he construeth the Scripture	<b>wrong</b>	and teacheth the people	8, 618/ 30
with false glosses and	<b>wrong</b>	expositions... and that they	8, 622/ 23
the people both into	<b>wrong</b>	belief and wrong ways	8, 622/ 27
into wrong belief and	<b>wrong</b>	ways of living... making	8, 622/ 27
expositions construe the Scripture	<b>wrong</b>	the devil hath driven	8, 626/ 13
the right way far	<b>wrong</b>	. This "truth" is, good	8, 630/ 11
lucre, leading in a	<b>wrong</b>	way, beguiling the people	8, 638/ 6
lead them a very	<b>wrong</b>	way except the straight	8, 638/ 19
by reason of their	<b>wrong</b>	understanding of the Scripture	8, 640/ 33
and far longer walked	<b>wrong</b>	, than they were at	8, 650/ 26
and that men do	<b>wrong</b>	to worship the Body	8, 656/ 22
error through misunderstanding and	<b>wrong</b>	declaration of the Scripture	8, 677/ 33
though the Pharisees taught	<b>wrong</b>	, whom Saint John reproveth	8, 700/ 5
Tyndale saith we say	<b>wrong</b>	, and that a friar	8, 715/ 35
we construe the Scripture	<b>wrong</b>	... and layeth Scripture for	8, 716/ 6
We say he construeth	<b>wrong</b>	. If we would allege	8, 716/ 8
saith the other expoundeth	<b>wrong</b>	. Now say we, then	8, 734/ 4
then goeth he far	<b>wrong</b>	, and overturneth his principal	8, 760/ 35
and evil, right and	<b>wrong</b>	, godly and ungodly, in	8, 775/ 16
us look upon a	<b>wrong</b>	mark, or lead us	8, 801/ 9
ye do one another	<b>wrong</b>	, fraud, and injury, and	8, 854/ 10
company, then lead them	<b>wrong</b>	and rob them, and	8, 877/ 22
far fallen to the	<b>wrong</b>	side but that she	8, 884/ 4
causeless, to be taught	<b>wrong</b>	... and after come and	8, 898/ 35
those that have been	<b>wrong</b>	taught, allto chide them	8, 899/ 3
them because they say	<b>wrong</b>	. In good faith, Father	8, 899/ 4
us for understanding it	<b>wrong</b>	or not understanding at	8, 900/ 11
me she teacheth me	<b>wrong</b>	. But then so do	8, 903/ 26
me that other teacheth	<b>wrong</b>	. And she telleth me	8, 903/ 27
his text in a	<b>wrong</b>	place of purpose because	8, 909/ 4
allegeeth it in a	<b>wrong</b>	place because he would	8, 910/ 15
and judge who construed	<b>wrong</b>	, and by which church	8, 911/ 31
be all in the	<b>wrong</b>	. For we have the	8, 928/ 8
ye understand the Scripture	<b>wrong</b>	and not only we	8, 928/ 14
they do well or	<b>wrong</b>	: I say that the	8, 941/ 21
a man that hath	<b>wrong</b>	, the which must needs	8, 943/ 8
a man that hath	<b>wrong</b>	. The second, that because	8, 943/ 27
because he that hath	<b>wrong</b>	must needs be a	8, 943/ 28
of him that hath	<b>wrong</b>	done to himself; as	8, 944/ 1
send him that had	<b>wrong</b>	to complain to "the	8, 944/ 3
thus, he taketh it	<b>wrong</b>	. For I say that	8, 944/ 4
him to bear that	<b>wrong</b>	and patiently suffer it	8, 944/ 7
that without any worldly	<b>wrong</b>	done to himself is	8, 944/ 22
that have done the	<b>wrong</b>	, when he is reproveth	8, 946/ 22

his recompense for his	<b>wrong</b>	and harm, so that	8, 947/ 14
expound the place plain	<b>wrong</b>	, both for the causes	8, 948/ 6
he that did the	<b>wrong</b>	... would not witness against	8, 948/ 21
he that took the	<b>wrong</b>	could not be taken	8, 948/ 22
very point, if the	<b>wrong</b>	were done properly to	8, 948/ 30
because he that "hath	<b>wrong</b>	. . . must needs be a	8, 949/ 5
reprove, and redress that	<b>wrong</b>	and that offense with	8, 951/ 23
us and do us	<b>wrong</b>	, and to do them	8, 978/ 11
Barnes here falsifieth and	<b>wrong</b>	interpreteth the words of	8, 981/ 24
the man that is	<b>wronged</b>	to complain... that it	8, 944/ 5
sueth when he is	<b>wronged</b>	... but, over that, in	8, 944/ 34
here that the party	<b>wronged</b>	should nothing else but	8, 945/ 31
of him that is	<b>wronged</b>	... and so will that	8, 945/ 34
a man may be	<b>wronged</b>	, that the church of	8, 946/ 7
of him that is	<b>wronged</b>	, and specially biddeth him	8, 946/ 9
but that whosoever is	<b>wronged</b>	by another, he may	8, 946/ 14
the party that hath	<b>wronged</b>	his neighbor shall have	8, 946/ 20
either hath offended and	<b>wronged</b>	himself or another, or	8, 947/ 6
only him that were	<b>wronged</b>	himself, he would never	8, 948/ 17
he that is not	<b>wronged</b>	is not sent to	8, 949/ 8
though himself be not	<b>wronged</b>	, complain to "the church	8, 949/ 16
as he that were	<b>wronged</b>	, and therefore must complain	8, 949/ 20
as he that were	<b>wronged</b>	whereto doth Barnes say	8, 949/ 21
of him that is	<b>wronged</b>	... as though he spoke	8, 949/ 23
but he that is	<b>wronged</b>	... but that every other	8, 949/ 24
every other man, not	<b>wronged</b>	, were a universal man	8, 949/ 25
which the complainant was	<b>wronged</b>	or offended. And if	8, 951/ 24
upon him that had	<b>wronged</b>	us and would not	8, 1024/ 5
we call "heretics" as	<b>wrongfully</b>	as if we called	8, 611/ 18
by the error of	<b>wrongly</b>	taking the sense of	8, 677/ 21
only of his own	<b>wrongs</b>	done unto himself... whereas	8, 946/ 2
shall neglect his own	<b>wrongs</b>	, in the complaint whereof	8, 946/ 3
church" upon other men's	<b>wrongs</b>	, whereunto he were likely	8, 946/ 5
and recompense of his	<b>wrongs</b>	. And therefore, when all	8, 946/ 11
folk only as have	<b>wrongs</b>	done unto themselves he	8, 948/ 5
clear at naught, and	<b>wrote</b>	that he cared not	8, 624/ 2
best learned that ever	<b>wrote</b>	in Christ's Catholic Church	8, 657/ 27
wit was when he	<b>wrote</b>	those words. For every	8, 660/ 29
Saint John the Evangelist	<b>wrote</b>	his holy gospel... and	8, 672/ 21
any of Christ's apostles	<b>wrote</b>	; nor some books, neither	8, 681/ 34
we tell you "Moses	<b>wrote</b>	us this," why should	8, 721/ 21
his epistle that he	<b>wrote</b>	unto Maximus... by which	8, 734/ 20
if he ask who	<b>wrote</b>	it... answer, the Spirit	8, 774/ 15
if he ask who	<b>wrote</b>	it... answer, the Spirit	8, 802/ 35
did still when he	<b>wrote</b>	of himself against the	8, 804/ 11
church which Saint Paul	<b>wrote</b>	unto, among the Corinthians	8, 835/ 3
congregations to which he	<b>wrote</b>	the churches of Christ	8, 852/ 28
to whom Saint Paul	<b>wrote</b>	were very true parts	8, 855/ 27
unknown. And he that	<b>wrote</b>	the words which Barnes	8, 934/ 22
so were as Barnes	<b>wrote</b>	, yet had there been	8, 947/ 30

that Saint Augustine therefore	<b>wrote</b>	those words against the	8, 963/ 22
clearly that Saint Augustine	<b>wrote</b>	not those words against	8, 964/ 4
of Saint Bernard, that	<b>wrote</b>	it. For even in	8, 986/ 32
wherefore. Luther himself, that	<b>wrote</b>	of this matter before	8, 1002/ 22
Moreover, when the Apostle	<b>wrote</b>	to put that incestuous	8, 1021/ 15
thereby happen rather wax	<b>wroth</b>	than care... especially since	8, 592/ 14
ordinance be they wondrously	<b>wroth</b>	... as though the Church	8, 631/ 15
truth... God should have	<b>wrought</b>	with him into the	8, 622/ 10
before the world was	<b>wrought</b>	, and their fathers so	8, 624/ 35
the miracles of God	<b>wrought</b>	and showed by them	8, 628/ 3
worst that ever were	<b>wrought</b>	. As Luther, to make	8, 639/ 18
mischief that they have	<b>wrought</b>	this eight hundred years	8, 675/ 26
mischief that they have	<b>wrought</b>	these eight hundred years	8, 679/ 7
unto his church, and	<b>wrought</b>	with him to believe	8, 708/ 34
heard Christ, the Spirit	<b>wrought</b>	and made them feel	8, 743/ 6
help of God that	<b>wrought</b>	with his will and	8, 744/ 26
and Sidon had been	<b>wrought</b>	the miracles that have	8, 747/ 12
miracles that have been	<b>wrought</b>	in thee, they would	8, 747/ 13
in his Godhood, and	<b>wrought</b>	, with their toward wills	8, 759/ 9
For then the Spirit	<b>wrought</b>	," saith Tyndale, "and made	8, 759/ 21
the right faith is	<b>wrought</b>	and written always by	8, 780/ 36
without hope and charity,	<b>wrought</b>	and written within the	8, 781/ 2
after that God hath	<b>wrought</b>	with man's will, and	8, 782/ 20
many as believed, God	<b>wrought</b>	himself with their wills	8, 795/ 7
other men's mouths or	<b>wrought</b>	in his sight by	8, 795/ 29
of other men, but	<b>wrought</b>	by God by the	8, 795/ 30
miracles that are daily	<b>wrought</b>	in it, or any	8, 797/ 4
any miracle that Philip	<b>wrought</b>	, or James either, or	8, 797/ 5
Saint Paul, because God	<b>wrought</b>	miracles for him... by	8, 809/ 32
toward the reward all	<b>wrought</b>	in vain which thing	8, 820/ 1
before the world was	<b>wrought</b>	, elected them, for such	8, 848/ 12
merits and his works	<b>wrought</b>	with help of God's	8, 849/ 10
miracles which God hath	<b>wrought</b>	and worketh by them	8, 856/ 6
heaven by good works	<b>wrought</b>	in faith and charity	8, 867/ 1
and good Gospel works	<b>wrought</b>	among people... we may	8, 879/ 8
before the world was	<b>wrought</b>	to go together in	8, 926/ 12
would have no works	<b>wrought</b>	but only such as	8, 932/ 31
the miracles that God	<b>wrought</b>	for them, and the	8, 1016/ 15
believed that good works	<b>wrought</b>	in faith, hope, and	8, 1033/ 33
lately fallen to Luther,	<b>Wycliffe</b>	, Friar Huessgen, and Zwingli	8, 578/ 7
by the preaching of	<b>Wycliffe</b>	... our English spirituality have	8, 584/ 27
with which Luther and	<b>Wycliffe</b>	were evil-content before. One	8, 585/ 33
Scripture. For which cause	<b>Wycliffe</b>	saith that such marriages	8, 585/ 36
the fault that Tyndale,	<b>Wycliffe</b>	, and Luther lay unto	8, 586/ 11
can please him but	<b>Wycliffe</b>	, the first founder here	8, 587/ 17
Helvidius, Eunomius, Marcion, Montanus,	<b>Wycliffe</b>	, and Hus... and a	8, 694/ 35
and that of truth,	<b>Wycliffe</b>	and Tyndale and Friar	8, 710/ 20
shrewd sort, down unto	<b>Wycliffe</b>	Heretic, and Hus Heretic	8, 728/ 8
the priest this half	<b>year</b>	... and the last time	8, 814/ 23
weeks were half a	<b>year</b>	. And when he perceived	8, 814/ 27

him not this half	<b>year</b>	, to my remembrance." "Well	8, 815/ 13
not together this half	<b>year</b>	... and by my troth	8, 815/ 20
Was yesterday half a	<b>year</b>	ago? And were ye	8, 815/ 23
gathered in some one	<b>year</b>	of Saint Gregory's papacy	8, 940/ 25
like gathered in every	<b>year</b>	of his time, and	8, 940/ 27
time, and in every	<b>year</b>	since his time till	8, 940/ 27
past, and in every	<b>year</b>	before unto the very	8, 940/ 28
apostles' time, and every	<b>year</b>	in their time, too	8, 940/ 29
too, and in every	<b>year</b>	since Christ was born	8, 940/ 29
was born, and every	<b>year</b>	since the world was	8, 940/ 30
of malefactors are amerced	<b>yearly</b>	, and fines set on	8, 587/ 7
of every one tribute	<b>yearly</b>	... and his bishops, with	8, 765/ 6
heareth in two whole	<b>years</b>	together... but if it	8, 595/ 4
Spirit in fifteen hundred	<b>years</b>	taught his Catholic church	8, 597/ 33
was shaven this seven	<b>years</b>	! But yet when he	8, 600/ 16
calleth yet eight hundred	<b>years</b>	and more. But he	8, 602/ 5
martyred) above a thousand	<b>years</b>	ago. For ye shall	8, 602/ 7
the space of seven	<b>years</b>	. But in conclusion, because	8, 606/ 4
than this eight hundred	<b>years</b>	together, without any man	8, 618/ 6
circumcised in Jerusalem, four	<b>years</b>	before the birth of	8, 619/ 11
reason that, being at	<b>years</b>	of discretion, and hearing	8, 619/ 12
of this eight hundred	<b>years</b>	past... but hath been	8, 631/ 29
from above a thousand	<b>years</b>	... yea, fourteen hundred years	8, 631/ 30
years... yea, fourteen hundred	<b>years</b>	yea, from the days	8, 631/ 31
two or three hundred	<b>years</b>	from Easter last past	8, 632/ 25
hath made in many	<b>years</b>	to keep up the	8, 638/ 25
believe this fifteen hundred	<b>years</b>	... but all this while	8, 640/ 29
been this fifteen hundred	<b>years</b>	before. Let us now	8, 650/ 17
continued so many hundred	<b>years</b>	together... were not now	8, 650/ 34
writeth plainly, thirteen hundred	<b>years</b>	before Luther was born	8, 657/ 29
wrought this eight hundred	<b>years</b>	. More This reason, good	8, 675/ 26
wrought these eight hundred	<b>years</b>	. More This reason Tyndale	8, 679/ 8
that "these eight hundred	<b>years</b>	" the Catholic Church hath	8, 679/ 11
time of eight hundred	<b>years</b>	, if the whole Catholic	8, 679/ 13
all this eight hundred	<b>years</b>	hath Christ had none	8, 679/ 17
of this eight hundred	<b>years</b>	... in which time have	8, 679/ 28
Church this eight hundred	<b>years</b>	he seeth yet well	8, 679/ 35
four or five hundred	<b>years</b>	before that... and that	8, 680/ 1
not only eight hundred	<b>years</b>	ago (which were yet	8, 680/ 19
longer before eight hundred	<b>years</b>	than almost half eight	8, 680/ 22
himself so many hundred	<b>years</b>	ago, and hath been	8, 680/ 37
Church of fifteen hundred	<b>years</b>	is better to be	8, 690/ 4
us this fifteen hundred	<b>years</b>	that it is abominable	8, 690/ 7
miracle this fifteen hundred	<b>years</b>	among them every one	8, 691/ 4
for every sin seven	<b>years</b>	in purgatory (which is	8, 692/ 7
in this fifteen hundred	<b>years</b>	, sent hither to call	8, 694/ 28
age this fifteen hundred	<b>years</b>	. For all they have	8, 703/ 17
name this eight hundred	<b>years</b>	, but by his declaration	8, 703/ 27
declaration this fifteen hundred	<b>years</b>	, the "Pharisees" that is	8, 703/ 28
fathers this fifteen hundred	<b>years</b>	have taught them... and	8, 704/ 9

of these eight hundred	<b>years</b>	last past... all whom	8, 713/ 11
of the seven hundred	<b>years</b>	before. And as well	8, 713/ 13
these last eight hundred	<b>years</b>	... which were yet enough	8, 714/ 5
of these eight hundred	<b>years</b>	past last... but he	8, 714/ 10
as the seven hundred	<b>years</b>	before as many as	8, 714/ 11
doctors of eight hundred	<b>years</b>	old; and such a	8, 714/ 24
the other seven hundred	<b>years</b>	before, were upon his	8, 714/ 27
doctors, of eight hundred	<b>years</b>	old and under, have	8, 714/ 29
people believed a thousand	<b>years</b>	ago... but if we	8, 715/ 7
time this eight hundred	<b>years</b>	... Tyndale would call it	8, 716/ 11
of these eight hundred	<b>years</b>	, all whom Tyndale taketh	8, 716/ 29
some of a thousand	<b>years</b>	, some of twelve hundred	8, 716/ 33
had now these late	<b>years</b>	in Almaine; and I	8, 731/ 29
space of four hundred	<b>years</b>	. How much is that	8, 739/ 3
space of fifteen hundred	<b>years</b>	! And as for miracles	8, 739/ 5
faithless this eight hundred	<b>years</b>	. And the Jews believe	8, 767/ 19
faithless this fifteen hundred	<b>years</b>	. And we of like	8, 767/ 24
was this fourteen hundred	<b>years</b>	, and old authentic stories	8, 774/ 28
days, and months, and	<b>years</b>	, abide and dwell together	8, 779/ 3
of grace, at the	<b>years</b>	of discretion, either from	8, 782/ 21
was this fourteen hundred	<b>years</b>	, and old authentic stories	8, 805/ 27
been this eight hundred	<b>years</b>	lost (as Tyndale saith	8, 806/ 27
was these fourteen hundred	<b>years</b>	." First, when Tyndale here	8, 808/ 17
church this fourteen hundred	<b>years</b>	": since the debate and	8, 812/ 3
of mine, done seven	<b>years</b>	before... one Davy, a	8, 815/ 30
buried at Worcester two	<b>years</b>	before, while he was	8, 815/ 32
saints this fifteen hundred	<b>years</b>	before, and by all	8, 816/ 32
people this fifteen hundred	<b>years</b>	and by the plain	8, 843/ 1
till within this twenty	<b>years</b>	never one of the	8, 872/ 21
space of fifteen hundred	<b>years</b>	, and sendeth not lightly	8, 889/ 7
been, this eight hundred	<b>years</b>	, out of the right	8, 890/ 19
man in a thousand	<b>years</b>	together, till within this	8, 895/ 20
till within this twenty	<b>years</b>	. "And then as ye	8, 895/ 21
of this eight hundred	<b>years</b>	last past, let us	8, 925/ 5
more than nine hundred	<b>years</b>	ago. And Saint Gregory	8, 925/ 7
until within this twenty	<b>years</b>	past last, all the	8, 940/ 16
till within this twenty	<b>years</b>	last past, and in	8, 940/ 28
not yet a hundred	<b>years</b>	ago since that same	8, 947/ 27
within the same hundred	<b>years</b>	as great changes as	8, 947/ 31
Christ's church here many	<b>years</b>	in earth, and haply	8, 957/ 24
church this fifteen hundred	<b>years</b>	well-known. Finally, after all	8, 1009/ 27
been this eight hundred	<b>years</b>	corrupted, and the doctrine	8, 1031/ 17
suffered, this eight hundred	<b>years</b>	, that doctrine of his	8, 1031/ 32
not this eight hundred	<b>years</b>	together be fallen into	8, 1032/ 38
saith, this eight hundred	<b>years</b>	hath believed, concerning purgatory	8, 1033/ 2
all this eight hundred	<b>years</b>	... then not only they	8, 1033/ 8
for heretics, eight hundred	<b>years</b>	ago, those persons that	8, 1033/ 13
church," and eight hundred	<b>years</b>	together, continually, to succeed	8, 1033/ 19
church of nine hundred	<b>years</b>	ago, and of a	8, 1033/ 27
and of a thousand	<b>years</b>	ago, condemned. And therefore	8, 1033/ 28

of this eight hundred	<b>years</b>	last past, out of	8, 1033/ 30
beginning, this fifteen hundred	<b>years</b>	, hath believed that good	8, 1033/ 32
for the very church. "	<b>Yes</b>	, " saith Tyndale. "Thou shalt	8, 667/ 23
if Tyndale will say "	<b>Yes</b>	" and when he can	8, 679/ 19
will yet say still "	<b>Yes</b>	, " and nothing but "Yes	8, 679/ 20
Yes," and nothing but "	<b>Yes</b>	, " and look that we	8, 679/ 20
because he saith still "	<b>Yes</b>	"... with as much proof	8, 679/ 22
much proof in his "	<b>Yes</b>	" as a goose hath	8, 679/ 22
shall we know them?	<b>Yes</b>	, well enough, pardie. For	8, 770/ 18
of Christ." I say	<b>yes</b>	... for as far as	8, 780/ 12
so. If he say	<b>yes</b>	, he felt it by	8, 810/ 2
say she was dead?" "	<b>Yes</b>	, marry," quoth he; "men	8, 816/ 10
at her grave thysel?" "	<b>Yes</b>	, marry, master," quoth he	8, 816/ 13
saved? If Tyndale say	<b>yes</b>	... then saith he somewhat	8, 818/ 32
us here, and said, "	<b>Yes</b>	, marry, sir," that there	8, 877/ 24
and other men say	<b>yes</b>	. And ye say that	8, 895/ 13
false heresies, of his. "	<b>Yes</b>	, " saith Barnes, "for here	8, 909/ 29
me another thing. Was	<b>yesterday</b>	half a year ago	8, 815/ 23
And were ye not	<b>yesterday</b>	with him at St	8, 815/ 24
such a point since	<b>yesterday</b>	. But he made me	8, 815/ 29
a righteous judge, shall	<b>yield</b>	me in that day	8, 849/ 17
example. My maid hath	<b>yonder</b>	a spinning wheel or	8, 605/ 22
too... or else these	<b>young</b>	, new, naughty nephews that	8, 624/ 33
beasts and to the	<b>young</b>	birds of the crows	8, 636/ 33
other wives the fairest	<b>young</b>	maiden that could be	8, 637/ 19
and himself take a	<b>young</b>	, pretty prim to bed	8, 637/ 31
And therefore if this	<b>young</b>	Saint John the Baptist	8, 651/ 7
vipers." For as the	<b>young</b>	viper serpents gnaw out	8, 672/ 7
be he old or	<b>young</b>	... but either by the	8, 714/ 34
goodly golden nest this	<b>young</b>	eagle bird was hatched	8, 723/ 35
Howbeit, iwis when our	<b>young</b>	eagle Tyndale learned to	8, 724/ 6
such as are baptized	<b>young</b>	, the inward motion is	8, 768/ 20
which, having a fair	<b>young</b>	woman to his wife	8, 790/ 7
which, having a goodly	<b>young</b>	gentleman to her husband	8, 790/ 11
long process, that the	<b>young</b>	children have infounded the	8, 824/ 10
man were as a	<b>young</b>	babe that lieth swaddled	8, 892/ 15
newly christened or very	<b>young</b>	and yet scant they	8, 911/ 35
only affirmeth purgatory against	<b>young</b>	Father Frith, and affirmeth	8, 969/ 9
calleth them no, nor "	<b>youngers</b>	" neither, if he will	8, 612/ 4
all the temporalty called "	<b>youngers</b>	, " as he will have	8, 612/ 5
far above, and the	<b>youngest</b>	above nine hundred at	8, 716/ 35
of a right godly	<b>zeal</b>	given us knowledge of	8, 663/ 27
the courage of godly	<b>zeal</b>	rear up the faithful	8, 794/ 8
one were of good	<b>zeal</b>	offended with him that	8, 951/ 24
Christian works, a good	<b>zeal</b>	to the catholic faith	8, 1026/ 24
speak no guile." And	<b>Zechariah</b>	the prophet saith thus	8, 840/ 18
Wycliffe, Friar Huessgen, and	<b>Zwingli</b>	how fitly he useth	8, 578/ 7
Denck, Balthasar, Lambert, and	<b>Zwingli</b>	... of all which never	8, 597/ 15
Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	be gone out of	8, 607/ 2
Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	be gone out of	8, 607/ 7

Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	be gone out of	8, 607/ 12
Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	be gone out of	8, 607/ 20
Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	prove their departing from	8, 608/ 15
their own heads. And	<b>Zwingli</b>	, their chief captain, unto	8, 608/ 23
any such as Luther,	<b>Zwingli</b>	, Huessgen, and himself, that	8, 611/ 3
Luther, Tyndale, Huessgen, and	<b>Zwingli</b>	show no miracles at	8, 611/ 27
Tyndale, Friar Huessgen, or	<b>Zwingli</b>	, and laugheth the folly	8, 619/ 4
Tyndale, and Huessgen, and	<b>Zwingli</b>	, and all the rabble	8, 627/ 6
and Tyndale, Huessgen, and	<b>Zwingli</b>	... which not only blaspheme	8, 628/ 1
Then Friar Huessgen and	<b>Zwingli</b>	, Tyndale's two new masters	8, 640/ 24
to Friar Huessgen and	<b>Zwingli</b>	, and bade them tell	8, 641/ 11
holy Huessgen and holy	<b>Zwingli</b>	, and such others. I	8, 650/ 22
Saint Huessgen, and Saint	<b>Zwingli</b>	in like wise rebuke	8, 652/ 28
Tyndale, and Huessgen, and	<b>Zwingli</b>	, and their company, be	8, 655/ 27
which Hutchins, Huessgen, and	<b>Zwingli</b>	be now gone away	8, 671/ 29
Friar Huessgen, Tyndale, and	<b>Zwingli</b>	gloss it and saith	8, 689/ 7
Friar Luther, Friar Huessgen,	<b>Zwingli</b>	, and Tyndale so gloss	8, 689/ 12
Huessgen, Friar Lambert, and	<b>Zwingli</b>	, and such other holy	8, 692/ 38
Christian faith, as Pomerane,	<b>Zwingli</b>	, and Hutchins here himself	8, 695/ 2
Luther, and Huessgen, and	<b>Zwingli</b>	... must needs prove the	8, 706/ 11
Luther, and Huessgen, and	<b>Zwingli</b>	, and all the rabble	8, 722/ 25
wise, and Huessgen, and	<b>Zwingli</b>	, and such other excellent	8, 723/ 16
Luther, Lambert, Huessgen, and	<b>Zwingli</b>	with all the rabble	8, 726/ 20
Tyndale, nor Huessgen, nor	<b>Zwingli</b>	, can bind us to	8, 762/ 30
Huessgen, Friar Lambert, and	<b>Zwingli</b>	, and of this blessed	8, 766/ 35
Luther, Lambert, Huessgen, or	<b>Zwingli</b>	, or some such other	8, 805/ 8
Lambert, and Huessgen, and	<b>Zwingli</b>	, have restored again the	8, 806/ 26
Tyndale, and Huessgen, and	<b>Zwingli</b>	, "confound" our "lies": I	8, 807/ 25
Martin, and Huessgen, and	<b>Zwingli</b>	, teach the church of	8, 810/ 31
Luther, and Huessgen, and	<b>Zwingli</b>	, do the like against	8, 811/ 11
Luther, and Huessgen, and	<b>Zwingli</b>	, can say that the	8, 811/ 31
have Luther, Huessgen, and	<b>Zwingli</b>	, Lambert, Hutchins, and Barnes	8, 971/ 31
nor Huessgen's church, nor	<b>Zwingli's</b>	church, but that they	8, 836/ 4
and the Huessgenites, and	<b>Zwinglians</b>	, as there did in	8, 731/ 32
For the Huessgenites and	<b>Zwinglians</b>	pursue the Lutherans, as	8, 790/ 29
we Anabaptists," or "we	<b>Zwinglians</b>	," or of which rabble	8, 808/ 20
Lutherans, Anabaptists, Huessgenites, or	<b>Zwinglians</b>	, with many sects more	8, 817/ 22