

# Thomas More Studies

Volume 15

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## A Concordance of Major Terms in Thomas More's *Answer to a Poisoned Book*

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Page and line numbers refer to volume 11, *Answer to a Poisoned Book*, of *The Complete Works of St. Thomas More*, ed. Stephen M. Foley and Clarence H. Miller (Yale UP, 1985)

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# The Concordance

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

<u>Context</u>	<u>Word</u>	<u>Context</u>	<u>Volume, Page/Line</u>
written. "The rod of	<b>Aaron</b>	did devour the rods	11, 53/ 32
the serpent into which	<b>Aaron's</b>	rod was turned is	11, 53/ 29
and the turning of	<b>Aaron's</b>	rod into a serpent	11, 68/ 9
them that are gone	<b>aback</b>	, but among yourselves also	11, 92/ 26
wooer, she was somewhat	<b>abashed</b>	and troubled in her	11, 61/ 2
first begin at his	<b>ABCs</b>	(for without the knowledge	11, 37/ 18
hate and detest and	<b>abhor</b>	utterly the pestilent contagion	11, 3/ 22
books, if men would	<b>abhor</b>	their talking, gone were	11, 6/ 16
the nature of man	<b>abhor</b>	, shrink, and withdraw from	11, 44/ 22
intent we should not	<b>abhor</b>	from the eating of	11, 52/ 28
you) men should not	<b>abhor</b>	to eat it. But	11, 69/ 17
Jews" carnal opinion, yet	<b>abhor</b>	it not. What thing	11, 114/ 25
he saith that we	<b>abhor</b>	not to eat Christ's	11, 115/ 9
because we should not	<b>abhor</b>	it. And therefore, what	11, 115/ 13
for which he should	<b>abhor</b>	to receive it? But	11, 115/ 15
because they do not	<b>abhor</b>	to receive the blessed	11, 115/ 19
that no creature can	<b>abhor</b>	it but either devils	11, 115/ 20
though these fleshly Jews	<b>abhorred</b>	the bodily eating of	11, 114/ 23
was yet so sore	<b>abhorred</b>	among all honest men	11, 119/ 25
toward it as to	<b>abide</b>	the talking, but followed	11, 3/ 26
thereto beforehand, content to	<b>abide</b>	the adventure of the	11, 6/ 27
that meat that shall	<b>abide</b>	and endure with them	11, 28/ 19
not perish but should	<b>abide</b>	and endure with them	11, 31/ 19
of if ye will	<b>abide</b>	with me. "For him	11, 41/ 2
not, if himself will	<b>abide</b>	. For it is my	11, 41/ 5
well-working faith, and will	<b>abide</b>	and persevere. And likewise	11, 44/ 34
shall not perish but	<b>abide</b>	into everlasting life. For	11, 45/ 24
and will persevere and	<b>abide</b>	with him. For though	11, 71/ 4
own hands, did he	<b>abide</b>	yet in Christ and	11, 75/ 27
that is to wit,	<b>abide</b>	and persevere in true	11, 77/ 5a
that no man could	<b>abide</b>	to hear him, which	11, 83/ 11
nor yet bade them	<b>abide</b>	, as though he had	11, 87/ 30
the other or to	<b>abide</b>	still with him. Then	11, 87/ 33
marvelous mystery. But therein	<b>abide</b>	the time of thine	11, 88/ 21
would not perish, but	<b>abide</b>	into everlasting life, and	11, 98/ 5

fashion: "By love, we	<b>abide</b>	in God and he	11, 120/ 8
goodness and mercy, we	<b>abide</b>	in God and God	11, 120/ 11
that "by love we	<b>abide</b>	in God and God	11, 120/ 27
goodness and mercy, we	<b>abide</b>	in God and God	11, 123/ 23
teacheth us that we	<b>abide</b>	in him and he	11, 124/ 9
good Christian man can	<b>abide</b>	it? Namely, while the	11, 124/ 31
that they could not	<b>abide</b>	. And wherefore? But because	11, 150/ 20
that no man might	<b>abide</b>	to hear it and	11, 154/ 3
hearers, very few could	<b>abide</b>	it, but murmured and	11, 164/ 18
anything further be informed,	<b>abide</b>	a convenient time." For	11, 172/ 23
God Master Masquer would	<b>abide</b>	by this word. For	11, 181/ 34
creature, too, and yet	<b>abide</b>	God still himself. The	11, 190/ 27
praise of himself to	<b>abide</b>	his rebuke of that	11, 214/ 33
that perisheth but that	<b>abideth</b>	into everlasting life, which	11, 21/ 25
for the meat that	<b>abideth</b>	into everlasting life, which	11, 27/ 14
of the man it	<b>abideth</b>	whole and unchanged, not	11, 29/ 3
that perisheth but that	<b>abideth</b>	into everlasting life." But	11, 29/ 12
perisheth but that that	<b>abideth</b>	into everlasting life," noting	11, 32/ 35
for the meat that	<b>abideth</b>	into everlasting life. Whereby	11, 34/ 10
but the bread that	<b>abideth</b>	into everlasting life, which	11, 50/ 3
and drink my blood,	<b>abideth</b>	in me and I	11, 133/ 12
drinketh not my blood,	<b>abideth</b>	not in me nor	11, 133/ 15
body of our Savior	<b>abideth</b>	still whole in every	11, 210/ 2
form of the face	<b>abideth</b>	whole still to him	11, 210/ 5
had need of their	<b>abiding</b>	, but only asked them	11, 87/ 30
expound by perseverance and	<b>abiding</b>	still with him after	11, 104/ 23
Holy Spirit, permanent and	<b>abiding</b>	by Christ's own promise	11, 199/ 29
in earth, and also	<b>abiding</b>	yet still in heaven	11, 200/ 22
praise and commendation of	<b>abiding</b>	well by my words	11, 214/ 36
as this is be	<b>able</b>	to blind any man	11, 20/ 37
Father, and thereby well	<b>able</b>	to give it them	11, 31/ 13
weight. For God was	<b>able</b>	as well to dispense	11, 59/ 36
but that God is	<b>able</b>	to do allthing, he	11, 64/ 15
scripture teacheth us) is	<b>able</b>	to do allthing? But	11, 64/ 33
he is almighty and	<b>able</b>	to do allthing. And	11, 65/ 35
the thing that is	<b>able</b>	to give life and	11, 70/ 35
done, we neither are	<b>able</b>	with tongue to tell	11, 83/ 34
that therefore thou art	<b>able</b>	and of power to	11, 88/ 10
that Master Masquer is	<b>able</b>	to prove that all	11, 110/ 29
all shall never be	<b>able</b>	to void it. Now	11, 135/ 9

was God, and therefore	<b>able</b>	to do it and	11, 156/ 9
living God, and art	<b>able</b>	to do what thou	11, 162/ 32
all the brotherhood be	<b>able</b>	to draw you up	11, 176/ 35
that I were not	<b>able</b>	to stand in his	11, 177/ 3
than Master More were	<b>able</b>	to prove them? I	11, 179/ 10
among them all be	<b>able</b>	to confute the things	11, 186/ 4
affirmed that God was	<b>able</b>	to do it, and	11, 189/ 21
ay, that he were	<b>able</b>	to make his word	11, 195/ 33
said it, he is	<b>able</b>	to do it." Lo	11, 195/ 36
say that God is	<b>able</b>	to do so much	11, 198/ 5
that it shall be	<b>able</b>	to do, but if	11, 198/ 28
shall yet never be	<b>able</b>	, no, not this young	11, 207/ 23
that God is as	<b>able</b>	by his almighty power	11, 207/ 35
which himself hath made,	<b>able</b>	to make one face	11, 207/ 37
And as he is	<b>able</b>	, by the nature that	11, 207/ 40
against these faces be	<b>able</b>	to face out the	11, 211/ 31
riseth in the sensible	<b>ablution</b>	and faithful washing of	11, 24/ 31
and especially of this	<b>abominable</b>	heresy against the Blessed	11, 9/ 4
up together such three	<b>abominable</b>	, blasphemous heresies as the	11, 118/ 29
all their false and	<b>abominable</b>	blasphemous lies upon Christ's	11, 142/ 17
all their false and	<b>abominable</b>	, blasphemous lies upon Christ's	11, 147/ 14
of truth, Master Masquer	<b>abominably</b>	belieth the word of	11, 201/ 20
birth, nor for any	<b>abomination</b>	of God's natural ordinance	11, 59/ 23
errors much the more	<b>abroad</b>	. For it is not	11, 4/ 25
spread the books more	<b>abroad</b>	, and draw more brethren	11, 6/ 20
plaster he layeth out	<b>abroad</b>	to show, to beg	11, 99/ 13
question, and dispute it	<b>abroad</b>	, and say they will	11, 187/ 13
and dispute it out	<b>abroad</b>	, and bring the people	11, 187/ 27
to cry it out	<b>abroad</b>	, and hath caused his	11, 200/ 37
print, and secretly sent	<b>abroad</b>	into the brethren's hands	11, 221/ 28
which so many being	<b>abroad</b>	, shall I trust not	11, 222/ 1
made and secretly sent	<b>abroad</b>	among the brethren, against	11, 222/ 8
to be put out	<b>abroad</b>	into every man's hands	11, 222/ 11
I had written that	<b>Absalom</b>	was angry with Ammon	11, 154/ 9
where he saith that	<b>Absalom</b>	was angry with Ammon	11, 154/ 15
as More saith, that	<b>Absalom</b>	was angry with Ammon	11, 154/ 22
no more, but that	<b>Absalom</b>	hated Ammon and caused	11, 154/ 23
his presence and his	<b>absence</b>	, I cannot see why	11, 138/ 27
in earth and his	<b>absence</b>	hence by his Ascension	11, 138/ 35
his body no more	<b>absent</b>	from hence than from	11, 139/ 4

though it be more	<b>absent</b>	in consideration to us	11, 139/ 5
flesh were so far	<b>absent</b>	from them, than to	11, 139/ 27
his leave and be	<b>absent</b>	well enough. For how	11, 191/ 16
dispute of God's almighty	<b>absolute</b>	power, what God may	11, 188/ 22
dispute of God's almighty	<b>absolute</b>	power. But now, good	11, 189/ 16
as is the great	<b>absolute</b>	almighty power of God	11, 197/ 26
pleasure to forbear and	<b>abstain</b>	from all prayer to	11, 223/ 6
Paul saith, "Ego enim	<b>accepi</b>	a domino quod et	11, 127/ 18
as they do, but	<b>accompanied</b>	with good hope, and	11, 223/ 24
malice still, for the	<b>accomplishment</b>	of the great mystery	11, 89/ 25
after the worldly count	<b>accounted</b>	for their betters, anything	11, 3/ 20
any good man been	<b>accustomed</b>	to play the pageant	11, 18/ 7
at other times been	<b>accustomed</b>	with." These are not	11, 52/ 33
same faith, know and	<b>acknowledge</b>	me also for his	11, 49/ 3
but of God, and	<b>acknowledge</b>	me for the quick	11, 49/ 6
and will not be	<b>acknown</b>	thereof, as a man	11, 126/ 10
his disciples to be	<b>acknown</b>	thereof? So that as	11, 131/ 17
for they were well	<b>acquainted</b>	with such phrases. And	11, 162/ 5
For they were well	<b>acquainted</b>	with such phrases, and	11, 165/ 23
saints as are well	<b>acquainted</b>	with Christ's phrases and	11, 168/ 7
work well, neither in	<b>act</b>	nor in habit, therefore	11, 122/ 4
Thursday, wherein our Savior	<b>actually</b>	did institute the Blessed	11, 10/ 22
but of our forefather	<b>Adam</b>	, the first man) than	11, 30/ 4
descended of our forefather	<b>Adam</b>	by lineal descent and	11, 30/ 8
it. And therefore he	<b>added</b>	these words, "which meat	11, 29/ 17
his very flesh, he	<b>added</b>	thereto these words: "which	11, 56/ 8
of Christ's words, but	<b>added</b>	by Master Masquer in	11, 104/ 27
spirit of faith, he	<b>added</b>	saying, "The words which	11, 142/ 21
spirit of faith, he	<b>added</b>	, saying, "The words which	11, 147/ 19
everlasting life, our Savior	<b>addeth</b>	thereunto and saith, "He	11, 72/ 11
be justified," and now	<b>addeth</b>	thereunto that love followeth	11, 122/ 19
the cause that he	<b>addeth</b>	thereto, when he saith	11, 157/ 21
secret judgments of God),	<b>adding</b>	unto all his sayings	11, 133/ 11
readers, I will not	<b>adjure</b>	you by God's holy	11, 98/ 30
he would, I think,	<b>admit</b>	the case for possible	11, 162/ 13
you, or yet to	<b>admit</b>	this your argument, God	11, 196/ 6
giveth me right wholesome	<b>admonition</b>	that I meddle no	11, 197/ 25
or lost. By these	<b>admonitions</b>	, therefore, let us labor	11, 93/ 24
that go make much	<b>ado</b>	and prove that there	11, 179/ 34
whereas he maketh much	<b>ado</b>	to have it seem	11, 220/ 34

compute manual, Ergo ciphos	<b>adrifex</b>	, he hath made his	11, 169/ 5
and therefore affirmed that	<b>adultery</b>	was no deadly sin	11, 109/ 30
argument was that if	<b>adultery</b>	had been deadly sin	11, 109/ 32
thereupon they concluded that	<b>adultery</b>	was no deadly sin	11, 109/ 36
changes and amend and	<b>advance</b>	his part, underpropping it	11, 9/ 30
with which he would	<b>advance</b>	his purpose, he very	11, 125/ 21
in conclusion to the	<b>advancing</b>	of his heresy against	11, 104/ 6
yet hath he little	<b>advantage</b>	thereby. But to the	11, 150/ 3
of any fraud for	<b>advantage</b>	of mine own part	11, 153/ 13
matter to his own	<b>advantage</b>	, since my words in	11, 207/ 11
let pass all these	<b>advantages</b>	(which I might, as	11, 127/ 24
content to abide the	<b>adventure</b>	of the sale, or	11, 6/ 27
to use these English	<b>adverbs</b>	, nay and no, yea	11, 158/ 32
And therefore will these	<b>adversaries</b>	of the Sacrament say	11, 51/ 25
as I suppose) mine	<b>adversaries</b>	will not much contend	11, 96/ 8
saith Master Masquer, the	<b>adversary</b>	of the Blessed Sacrament	11, 51/ 9
mind, or upon this	<b>advertisement</b>	of some other man	11, 120/ 4
violence, but by good	<b>advice</b>	and motion. And that	11, 93/ 19
further words when she	<b>advised</b>	him and his message	11, 61/ 3
the devil may be	<b>afeard</b>	to behold us, and	11, 174/ 17
bad, her secret inward	<b>affection</b>	toward her fleshly lust	11, 60/ 21
to bear that great	<b>affection</b>	to the pope as	11, 186/ 16
to seek him was	<b>affectionate</b>	to this everlasting lively	11, 46/ 7
it seemeth that their	<b>affections</b>	were worse than they	11, 32/ 26
against him that their	<b>affections</b>	were clean fallen from	11, 46/ 32
therein, which granteth and	<b>affimeth</b>	(as true it is	11, 194/ 28
hold to say and	<b>affirm</b>	that it is very	11, 53/ 12
his will, or else	<b>affirm</b>	finally that the masters	11, 107/ 2
as these foolish folk	<b>affirm</b>	now that it is	11, 109/ 30
good readers, say and	<b>affirm</b>	thereby that it was	11, 110/ 24
Chrysostom with these words	<b>affirm</b>	you plainly the substance	11, 140/ 35
they will not utterly	<b>affirm</b>	and say the contrary	11, 187/ 14
holy saints after him	<b>affirm</b>	and say the same	11, 187/ 21
that maketh Master Masquer	<b>affirm</b>	it for impossible that	11, 193/ 4
upon myself as to	<b>affirm</b>	surely that it is	11, 213/ 36
exposition therein as to	<b>affirm</b>	that the scripture saith	11, 214/ 8
the sample for the	<b>affirmative</b>	. For as for the	11, 208/ 22
fashion then, and therefore	<b>affirmed</b>	that adultery was no	11, 109/ 29
him, and said and	<b>affirmed</b>	that God was able	11, 189/ 20
and that myself had	<b>affirmed</b>	it never so strongly	11, 215/ 10

saith Frith also and	<b>affirmeth</b>	this saying so boldly	11, 51/ 21
and by his exposition	<b>affirmeth</b>	that Christ in this	11, 57/ 32
in divers places he	<b>affirmeth</b>	that he did. And	11, 74/ 7
in those places, he	<b>affirmeth</b>	plainly that in the	11, 74/ 7
not so, and therein	<b>affirmeth</b>	that they marveled not	11, 153/ 32
disciple, whatsoever his master	<b>affirmeth</b>	, not to be curious	11, 172/ 20
Paul, reciting the psalm,	<b>affirmeth</b>	Christ as concerning his	11, 189/ 7
Masquer saith that, by	<b>affirming</b>	any necessary point to	11, 110/ 9
God's almighty power in	<b>affirming</b>	that God hath not	11, 198/ 11
and delayed, paineth and	<b>afflicteth</b>	the soul." But when	11, 103/ 26
join this to that	<b>aforesaid</b>	sentence, "Except ye eat	11, 133/ 16
betimes. Now upon his	<b>aforesaid</b>	such a proper handled	11, 197/ 23
was chastity conserved. But	<b>aftertime</b>	that in words folk	11, 3/ 31
Joye would do therein	<b>afterward</b>	when his money were	11, 7/ 27
albeit that I shall	<b>afterward</b>	send you forth my	11, 10/ 30
and incorporation with him	<b>afterward</b>	in the kingdom of	11, 28/ 25
that pleasant garden. And	<b>afterward</b>	, when he should be	11, 33/ 12
from the air. But	<b>afterward</b>	, when they heard him	11, 46/ 16
never would know man	<b>afterward</b>	, using therein such a	11, 59/ 4
all their asking, but	<b>afterward</b>	he told and taught	11, 67/ 17
fail to displease him	<b>afterward</b>	, at some one time	11, 90/ 18
Now when he was	<b>afterward</b>	through covetousness waxed naught	11, 90/ 26
place of apostleship was	<b>afterward</b>	fulfilled with Saint Matthias	11, 91/ 28
bolder in mischief." And	<b>afterward</b>	, this in effect he	11, 93/ 16
for so far. But	<b>afterward</b>	, concerning those words in	11, 96/ 9
into everlasting life, and	<b>afterward</b>	told them that the	11, 98/ 5
be once had and	<b>afterward</b>	lost again, as testify	11, 105/ 11
he wrote unto them	<b>afterward</b>	thereof, he wrote it	11, 108/ 28
at his Maundy." And	<b>afterward</b>	he saith again: "What	11, 118/ 13
liketh so specially that,	<b>afterward</b>	in another place, he	11, 130/ 31
eating, and much more	<b>afterward</b>	, too, that he gave	11, 131/ 37
should thereby not doubt	<b>afterward</b>	, but that as each	11, 138/ 1
it. But I shall	<b>afterward</b>	anon lay it before	11, 149/ 16
book and look. But	<b>afterward</b>	, it happed on a	11, 216/ 28
he come to good	<b>age</b>	and agree thereto first	11, 127/ 10
argument concerning laymen of	<b>age</b>	, it were a little	11, 135/ 10
people by succession from	<b>age</b>	to age ever since	11, 169/ 36
succession from age to	<b>age</b>	ever since the apostles	11, 169/ 36
because of their both	<b>ages</b>	, he was minded no	11, 61/ 34
bygone a great while	<b>ago</b>	and is very far	11, 4/ 7

left him whole long	<b>ago</b>	, nor, at this last	11, 177/ 9
very words of Christ	<b>agree</b>	with this exposition or	11, 55/ 28
heretics will consent and	<b>agree</b>	thereto themselves. Nor no	11, 127/ 8
to good age and	<b>agree</b>	thereto first himself, as	11, 127/ 10
that the thing should	<b>agree</b>	with the figure, the	11, 135/ 16
to the understanding, I	<b>agree</b>	that they that were	11, 161/ 18
if he will not	<b>agree</b>	that, but say that	11, 162/ 11
he and I cannot	<b>agree</b>	upon the taking, but	11, 202/ 15
Master Masquer will not	<b>agree</b>	it so, but saith	11, 203/ 37
are full and whole	<b>agreed</b>	in that point. And	11, 51/ 23
made, and Joseph well	<b>agreed</b>	therewith, as it may	11, 58/ 29
all men are not	<b>agreed</b>	that he that longeth	11, 101/ 27
at all. This once	<b>agreed</b>	between him and me	11, 127/ 31
long have been full	<b>agreed</b>	upon, so long and	11, 179/ 14
his own false faith,	<b>agreeing</b>	with Luther, Huessgen, or	11, 217/ 24
appear. For without his	<b>agreement</b>	, she could not reckon	11, 59/ 10
by his own express	<b>agreement</b>	and consent. For Luther	11, 127/ 2
in a concord and	<b>agreement</b>	together upon the true	11, 134/ 37
full and whole Catholic	<b>agreement</b>	and consent, as necessary	11, 186/ 11
mark whether mine exposition	<b>agrees</b>	with the text, and	11, 21/ 5
which thing Master Masquer	<b>agreeth</b>	) but, over that also	11, 69/ 1
written verity, and yet	<b>agreeth</b>	that it is to	11, 215/ 14
that might be ever	<b>ahungered</b>	and ever eating, ever	11, 32/ 17
dinner, for they waxed	<b>ahungered</b>	. Our Savior then, upon	11, 34/ 24
in such wise be	<b>ahungered</b>	that he should desire	11, 106/ 3
lower place of the	<b>air</b>	. But he showed them	11, 35/ 31
then out of the	<b>air</b>	, giveth them now verily	11, 35/ 33
came down from the	<b>air</b>	. But afterward, when they	11, 46/ 16
similitudes, multiplied in the	<b>air</b>	between the glass, or	11, 207/ 4
of divers holy doctors,	<b>Alcuin</b>	, Saint Thomas, Theophylactus, and	11, 50/ 6
drink a pint of	<b>ale</b>	, though he found himself	11, 101/ 29
fain of the same	<b>ale</b>	drink a quart more	11, 101/ 32
to wine garlands and	<b>ale-poles</b>	, and, finally, by these	11, 223/ 11
not avail us, but	<b>alive</b>	, and with thine Holy	11, 88/ 15
Judas, being then yet	<b>alive</b>	in body by nature	11, 90/ 2
text of Saint Augustine	<b>alleged</b>	Frith for his purpose	11, 73/ 23
Saint Augustine, which Frith	<b>alleged</b>	imperfectly, I purpose not	11, 195/ 1
and not in the	<b>allegoric</b>	or spiritual sense with	11, 177/ 17
that I would in	<b>allegorical</b>	expositions find no fault	11, 18/ 20
himself, while with his	<b>allegorical</b>	exposition of spiritual eating	11, 18/ 28

that all Master Masquer's	<b>allegorical</b>	exposition of his only	11, 20/ 16
but only of an	<b>allegorical</b>	eating of his body	11, 142/ 32
virtues, by means of	<b>allegories</b>	, opening of mysteries, and	11, 17/ 36
a spiritual exposition of	<b>allegories</b>	or parables to take	11, 18/ 9
and, because of some	<b>allegories</b>	, turn all the plain	11, 18/ 11
a secondary sense of	<b>allegories</b>	. Of this manner handling	11, 18/ 12
process of Genesis by	<b>allegories</b>	, and teach us certain	11, 18/ 35
Christ's words all in	<b>allegories</b>	here, and would teach	11, 19/ 8
Christ's words to those	<b>allegories</b>	, of a false wily	11, 20/ 5
therein by way of	<b>allegories</b>	or parables, declare you	11, 20/ 24
you, neither in tropes,	<b>allegories</b>	, nor parables, but even	11, 70/ 19
spicing it with spiritual	<b>allegories</b>	in all this chapter	11, 97/ 12
Savior, besides all such	<b>allegories</b>	and other spiritual understandings	11, 142/ 35
very blood besides all	<b>allegories</b>	. For neither when our	11, 150/ 13
perceived his words for	<b>allegories</b>	and parables. But in	11, 164/ 12
besides all parables and	<b>allegories</b>	, spoke and meant of	11, 173/ 22
expositors, besides all such	<b>allegories</b>	, do plainly declare and	11, 220/ 23
break asunder: with this	<b>allegory</b>	of those good men	11, 19/ 30
so by that spiritual	<b>allegory</b>	against these heretics that	11, 19/ 33
eating by way of	<b>allegory</b>	, that way would I	11, 20/ 3
by way of an	<b>allegory</b>	, but whether it may	11, 20/ 12
it hath a hard	<b>allegory</b>	declared by holy doctors	11, 21/ 13
be understood in an	<b>allegory</b>	and a spiritual sense	11, 149/ 10
those but in an	<b>allegory</b>	, so spoke he this	11, 150/ 12
as well for an	<b>allegory</b>	, as either his words	11, 150/ 24
a parable nor an	<b>allegory</b>	, but spoke of his	11, 150/ 31
only by way of	<b>allegory</b>	, and the third to	11, 152/ 25
by way of an	<b>allegory</b>	, as the other twain	11, 152/ 28
by way of an	<b>allegory</b>	. And therefore of calling	11, 155/ 12
understood it in an	<b>allegory</b>	sense, and perceived well	11, 165/ 28
a parable or an	<b>allegory</b>	as he spoke those	11, 166/ 12
but by manner of	<b>allegory</b>	to signify there his	11, 170/ 33
but by way of	<b>allegory</b>	. And he proveth it	11, 182/ 14
was spoken by an	<b>allegory</b>	, too. And how concludeth	11, 182/ 23
so understood by an	<b>allegory</b>	only, as those other	11, 182/ 32
be understood in an	<b>allegory</b>	only as the other	11, 182/ 35
expound them in an	<b>allegory</b>	, yet he shall never	11, 220/ 19
way would I well	<b>allow</b>	, for so doth not	11, 20/ 3
and I will well	<b>allow</b>	these words of his	11, 127/ 25
in which he will	<b>allow</b>	for no sufficient proof	11, 181/ 25

yet if he will	<b>allow</b>	my proof made of	11, 214/ 38
but if that he	<b>allow</b>	now my proof made	11, 214/ 39
himself more perfectly knew	<b>allthing</b>	than all they did	11, 43/ 11
is able to do	<b>allthing</b>	, he shall have for	11, 64/ 15
is able to do	<b>allthing</b>	? But now, thou Jew	11, 64/ 33
and able to do	<b>allthing</b>	. And to the intent	11, 65/ 35
because I will lay	<b>allthing</b>	in order plain before	11, 119/ 7
to the intent that	<b>allthing</b>	shall be the more	11, 150/ 3
be arguing, and hath	<b>allthing</b>	so ready upon his	11, 160/ 9
he therefore may do	<b>allthing</b>	. And yet (as you	11, 197/ 34
solemn reason against God's	<b>almightiness</b>	, himself showeth here, at	11, 200/ 1
do that was God	<b>Almighty</b>	? Or what would he	11, 25/ 34
might, and power, with	<b>Almighty</b>	God his Father, being	11, 31/ 1
equal God with his	<b>almighty</b>	Father, and thereby well	11, 31/ 13
torment that so contemn	<b>Almighty</b>	God, the worker of	11, 64/ 30
it, since he is	<b>almighty</b>	and able to do	11, 65/ 35
To dispute of God's	<b>almighty</b>	absolute power, what God	11, 188/ 22
essentially, presently with his	<b>almighty</b>	power, which glory is	11, 188/ 31
be one alone and	<b>almighty</b>	, which properties only are	11, 189/ 1
to dispute of God's	<b>almighty</b>	absolute power. But now	11, 189/ 16
which argued against God's	<b>almighty</b>	power, denying that Christ	11, 189/ 18
limit the power of	<b>Almighty</b>	God, but if he	11, 189/ 22
such disputing of God's	<b>almighty</b>	power, that I said	11, 189/ 38
the part against God's	<b>almighty</b>	power indeed, and argueth	11, 190/ 4
essentially, presently, with his	<b>almighty</b>	power, and is denied	11, 190/ 11
one and alone and	<b>almighty</b>	. Which properties are appropriated	11, 190/ 35
essentially, presently, with his	<b>almighty</b>	power. And therefore when	11, 191/ 8
essentially, presently, with his	<b>almighty</b>	power. I let pass	11, 191/ 11
he saith by his	<b>almighty</b>	power, what is this	11, 191/ 18
not by his own	<b>almighty</b>	power, but by the	11, 191/ 21
power, but by the	<b>almighty</b>	power of God, and	11, 191/ 21
one, and alone, and	<b>almighty</b>	, which properties are appropriated	11, 191/ 31
and without end, and	<b>almighty</b>	. In good faith, either	11, 192/ 8
Masquer's reason that God	<b>Almighty</b>	had a match already	11, 193/ 2
is the great absolute	<b>almighty</b>	power of God, and	11, 197/ 26
too busy with God's	<b>almighty</b>	power, and have taken	11, 197/ 28
had said of God's	<b>almighty</b>	power, in which word	11, 197/ 32
but that God is	<b>almighty</b>	, and that he therefore	11, 197/ 34
highly spoken of God's	<b>almighty</b>	power? May not a	11, 198/ 4
at all with God's	<b>almighty</b>	power in affirming that	11, 198/ 11

to be done is	<b>almighty</b>	of himself and can	11, 207/ 27
as able by his	<b>almighty</b>	power to make one	11, 207/ 35
grace and help of	<b>Almighty</b>	God, make you the	11, 222/ 2
the plain declaration of	<b>Almighty</b>	God himself, made in	11, 222/ 37
infinite, and thereby God	<b>almighty's</b>	mate and high fellow	11, 192/ 6
a mad man would	<b>almost</b>	wax red for shame	11, 9/ 11
readers, to no man	<b>almost</b>	unknown that the holy	11, 17/ 27
doctor of the church	<b>almost</b>	. Upon which calling of	11, 53/ 10
point, ye may void	<b>almost</b>	all the craft with	11, 54/ 16
blood, then were they	<b>almost</b>	all in such a	11, 150/ 19
that be and went	<b>almost</b>	all their way. Whereby	11, 150/ 29
hear him?" and went	<b>almost</b>	all their way. Now	11, 164/ 21
and, save the apostles,	<b>almost</b>	everyone? And verily, the	11, 164/ 30
the Blessed Sacrament, yearly	<b>almost</b>	, and I ween daily	11, 203/ 10
he bade them give	<b>alms</b>	. And when the publicans	11, 38/ 6
but only bare faith	<b>alone</b>	. Which heresy (whereof they	11, 37/ 5
had a bare faith	<b>alone</b>	(which is, as Saint	11, 38/ 35
may not be faith	<b>alone</b>	, but faith with a	11, 39/ 18
more but the Son	<b>alone</b>	, who, as he had	11, 42/ 5
be given unto himself	<b>alone</b>	than unto all the	11, 43/ 10
by his own labor	<b>alone</b>	. But all that my	11, 43/ 32
no more give life	<b>alone</b>	than will faith alone	11, 82/ 21
alone than will faith	<b>alone</b>	give life that is	11, 82/ 21
eaten, be not flesh	<b>alone</b>	, but spirit also and	11, 82/ 23
here, neither with faith	<b>alone</b>	, nor with faith and	11, 101/ 6
many times of faith	<b>alone</b>	, and that the only	11, 119/ 14
manner writing of faith	<b>alone</b>	would make all the	11, 119/ 20
same fashion that faith	<b>alone</b>	was sufficient for salvation	11, 119/ 21
of their false faith	<b>alone</b>	. And then they said	11, 119/ 29
had been of faith	<b>alone</b>	, and their gloss was	11, 119/ 35
was of faith not	<b>alone</b>	, but encompassed with two	11, 120/ 1
is not the faith	<b>alone</b>	. For faith is never	11, 121/ 29
twain, and have faith	<b>alone</b>	remain. And faith may	11, 121/ 34
cases is it faith	<b>alone</b>	. And because it neither	11, 122/ 3
better to be believed	<b>alone</b>	, or those holy doctors	11, 143/ 3
eating of his flesh	<b>alone</b>	, dead and cut out	11, 145/ 7
should eat his flesh	<b>alone</b>	without his spirit, cut	11, 146/ 22
I would let him	<b>alone</b>	, let us grant him	11, 163/ 28
as well as himself	<b>alone</b>	, yea, and though he	11, 176/ 7
Though fear of hell	<b>alone</b>	be but a servile	11, 187/ 33

it must be one	<b>alone</b>	and almighty, which properties	11, 189/ 1
to appropre unto God	<b>alone</b>	the knowledge of man's	11, 190/ 24
must be one and	<b>alone</b>	and almighty. Which properties	11, 190/ 35
must be one, and	<b>alone</b>	, and almighty, which properties	11, 191/ 31
let all the remanent	<b>alone</b>	uncreated, and have kept	11, 192/ 14
only that one man	<b>alone</b>	. The soul now that	11, 192/ 16
to prove the matter	<b>alone</b>	, is that a fleeing	11, 204/ 24
I say, not faith	<b>alone</b>	as they do, but	11, 223/ 24
Blessed Sacrament of the	<b>Altar</b>	, albeit by the way	11, 10/ 6
Blessed Sacrament of the	<b>Altar</b>	is the very Blessed	11, 10/ 14
Blessed Sacrament of the	<b>Altar</b>	. It is, I trow	11, 17/ 26
Blessed Sacrament of the	<b>Altar</b>	. Of the one he	11, 24/ 23
the Sacrament of the	<b>Altar</b>	-- he talked here	11, 24/ 27
his Father upon the	<b>altar</b>	of the cross." Here	11, 57/ 25
Christ is at the	<b>altar</b>	every day offered, his	11, 115/ 31
the Sacrament of the	<b>Altar</b>	, is all one oblation	11, 116/ 34
or sacrifice of the	<b>altar</b>	. Then cometh there also	11, 118/ 8
Blessed Sacrament of the	<b>Altar</b>	, his own blessed body	11, 217/ 21
Blessed Sacrament of the	<b>Altar</b>	. The Third Chapter. But	11, 220/ 7
Blessed Sacrament of the	<b>Altar</b>	, which letter of mine	11, 222/ 9
receiveth it, it is	<b>altered</b>	and changed and loseth	11, 27/ 31
of the man, but	<b>altering</b>	, turning, and transforming, as	11, 29/ 4
and detect it, too,	<b>although</b>	the thing touched his	11, 4/ 14
from the purpose. For	<b>although</b>	there were not one	11, 20/ 33
would not long be,	<b>although</b>	they knew that Christ	11, 26/ 16
his exposition is false	<b>although</b>	every word were true	11, 96/ 20
fruition in heaven, then	<b>although</b>	they shall never be	11, 103/ 28
not even very strong,	<b>although</b>	Saint Paul had at	11, 111/ 16
mine against Frith, which	<b>although</b>	it went before and	11, 149/ 14
text itself in English	<b>altogether</b>	, and then expound it	11, 21/ 7
and expoundeth Christ's words	<b>altogether</b>	of the one giving	11, 56/ 25
still, as it was	<b>altogether</b>	first without writing given	11, 110/ 20
thereby that it was	<b>altogether</b>	imperfect and unsufficient all	11, 110/ 24
his tale is naught	<b>altogether</b>	. And yet it is	11, 125/ 18
in to make us	<b>amazed</b>	, Master Masquer must put	11, 191/ 27
effectual words of Saint	<b>Ambrose</b>	, De consecrat., Distinctione 2	11, 117/ 14
Saint Augustine, and Saint	<b>Ambrose</b>	, Saint Irenaeus, and Saint	11, 147/ 34
of his bitter Passion.	<b>Amen</b>	. And thus end I	11, 95/ 6
therefore be praised ever,	<b>amen</b>	." The Eighteenth Chapter. As	11, 199/ 5
in his eternal glory	<b>Amen</b>	. Finis.	11, 223/ 34

make many changes and	<b>amend</b>	and advance his part	11, 9/ 29
naught, and who shall	<b>amend</b>	and who shall never	11, 84/ 25
and who shall never	<b>amend</b>	. Not that his foreknowledge	11, 84/ 25
ways to reform and	<b>amend</b>	him, never casting him	11, 89/ 6
the wretch would never	<b>amend</b>	upon his part. But	11, 90/ 32
faith and purpose of	<b>amendment</b>	, though they receive him	11, 73/ 7
letting to procure his	<b>amendment</b>	on his part, though	11, 90/ 30
toward the cure and	<b>amendment</b>	of the man's incurable	11, 91/ 1
Sacrament without purpose of	<b>amendment</b>	, or without the faith	11, 94/ 17
well, did understand him	<b>amiss</b>	. For though they understood	11, 161/ 27
that I take them	<b>amiss</b>	and untruly, while he	11, 202/ 15
Absalom was angry with	<b>Ammon</b>	his brother for violating	11, 154/ 9
Absalom was angry with	<b>Ammon</b>	, it is not so	11, 154/ 16
Absalom was angry with	<b>Ammon</b>	. For the text saith	11, 154/ 22
but that Absalom hated	<b>Ammon</b>	and caused him to	11, 154/ 23
of reason, after the	<b>analogy</b>	and proportion of the	11, 45/ 17
therefore, is the sure	<b>anchor</b>	to hold us by	11, 142/ 13
rope, and lost his	<b>anchor</b>	, and run his ship	11, 147/ 1
therefore is the sure	<b>anchor</b>	to hold us by	11, 147/ 10
saith is the very	<b>anchor-hold</b>	, Christ doth not so	11, 145/ 27
Master Masquer calleth the	<b>anchor-hold</b>	, "It is the spirit	11, 146/ 12
these words of his	<b>anchor-hold</b>	whereby Master Masquer may	11, 146/ 30
name the sacrament of	<b>aneling</b>	, and calleth the sacrament	11, 205/ 18
blessed Lady, when the	<b>angel</b>	told her that she	11, 58/ 21
the Gospel. For the	<b>angel</b>	said not, "Thou hast	11, 58/ 31
from God by the	<b>angel</b>	that she should conceive	11, 59/ 14
the likeness of an	<b>angel</b>	of light, and call	11, 60/ 17
a man but an	<b>angel</b>	, not an evil angel	11, 61/ 5
angel, not an evil	<b>angel</b>	but a good, and	11, 61/ 5
with herself, and the	<b>angel</b>	bade not her go	11, 61/ 15
which asked not the	<b>angel</b>	how, but what token	11, 61/ 32
that neither man nor	<b>angel</b>	can make the bond	11, 127/ 3
everlastingly fed among his	<b>angels</b>	in heaven, and for	11, 28/ 22
the very bread whereof	<b>angels</b>	feed, not only to	11, 36/ 26
glorious sight whereof the	<b>angels</b>	are fed in heaven	11, 49/ 31
bread. But the blessed	<b>angels</b>	see that one blessed	11, 139/ 7
with them, and the	<b>angels</b>	may have it in	11, 140/ 9
bringeth to us not	<b>angels</b>	only, but the Lord	11, 175/ 1
the Lord of all	<b>angels</b>	, too. The devils, when	11, 175/ 2
from us, and the	<b>angels</b>	run as fast toward	11, 175/ 3

God or less than	<b>angels</b>	, as some text hath	11, 189/ 8
because I will not	<b>anger</b>	him, I will let	11, 106/ 7
perishable meat made them	<b>angry</b>	to hear of the	11, 87/ 3
time or other, be	<b>angry</b>	therefore with them all	11, 90/ 18
will Master Masquer wax	<b>angry</b>	with my words, and	11, 98/ 28
written that Absalom was	<b>angry</b>	with Ammon his brother	11, 154/ 9
saith that Absalom was	<b>angry</b>	with Ammon, it is	11, 154/ 15
to say, "he was	<b>angry</b>	with him," as he	11, 154/ 18
saith, that Absalom was	<b>angry</b>	with Ammon. For the	11, 154/ 22
it in another manner,	<b>animated</b>	with my soul, and	11, 82/ 27
him into the world,	<b>anointed</b>	, signed, and marked with	11, 30/ 13
of our Savior Christ,	<b>anointed</b>	above all other creatures	11, 31/ 5
such things there appeareth	<b>anon</b>	a great arrogance in	11, 65/ 20
marveling, I shall answer	<b>anon</b>	in a more convenient	11, 136/ 10
perceived their feeble ignorance,	<b>anon</b>	he helped them and	11, 141/ 27
But I shall afterward	<b>anon</b>	lay it before him	11, 149/ 16
that one should eat	<b>another's</b>	flesh, saith Saint Chrysostom	11, 172/ 13
The	<b>answer</b>	to the first part	11, 1/ 1
exposition. The third shall	<b>answer</b>	and soil his wise	11, 11/ 31
he could and would	<b>answer</b>	. And yet, as though	11, 18/ 26
know no man?" this	<b>answer</b>	had not been to	11, 58/ 33
my book against Frith's	<b>answer</b>	to my epistle. With	11, 73/ 2
company, had made this	<b>answer</b>	not only for himself	11, 88/ 28
which would make mine	<b>answer</b>	overlong to bring them	11, 100/ 15
lay his grief? What	<b>answer</b>	shall Master Masquer make	11, 106/ 32
also? If Master Masquer	<b>answer</b>	me no, I am	11, 131/ 30
and marveling, I shall	<b>answer</b>	anon in a more	11, 136/ 10
already now in this	<b>answer</b>	of this first part	11, 136/ 30
or not? If he	<b>answer</b>	yea and say they	11, 147/ 36
papists. Now if he	<b>answer</b>	me nay and say	11, 148/ 4
think ye More must	<b>answer</b>	here? Here may you	11, 157/ 7
the Gospel if I	<b>answer</b>	no or nay, and	11, 158/ 25
learn where he should	<b>answer</b>	nay, and where no	11, 158/ 34
one side for the	<b>answer</b>	, assigneth yea and yes	11, 159/ 2
But now must I	<b>answer</b>	him to his subtle	11, 159/ 8
better heed what I	<b>answer</b>	him than I should	11, 159/ 15
if I were to	<b>answer</b>	a good, plain man	11, 159/ 15
For he asketh one	<b>answer</b>	to three things at	11, 159/ 26
make sure work and	<b>answer</b>	that I cannot tell	11, 160/ 4
this question copulative, I	<b>answer</b>	no. But then Master	11, 161/ 7

unto it. proveth mine	<b>answer</b>	true. For it appeareth	11, 161/ 11
him still at his	<b>answer</b>	) till he have better	11, 163/ 13
I could make none	<b>answer</b>	but such as should	11, 163/ 18
Master Masquer, "If More	<b>answer</b>	yea or yes, then	11, 163/ 35
think you More must	<b>answer</b>	here? Here may you	11, 164/ 1
and then upon mine	<b>answer</b>	yea or yes, his	11, 165/ 9
in Christ, as their	<b>answer</b>	here testifieth. If this	11, 166/ 29
etc." If Master Masquer	<b>answer</b>	me to this question	11, 176/ 1
make me bold to	<b>answer</b>	the same to him	11, 176/ 2
And therefore if he	<b>answer</b>	nay or no, then	11, 176/ 8
other side, if he	<b>answer</b>	me yea or yes	11, 176/ 11
them therefore, and only	<b>answer</b>	the foolish arguments that	11, 179/ 18
Whereto what will he	<b>answer</b>	, but because that those	11, 180/ 11
thing to do, but	<b>answer</b>	the things that Frith	11, 182/ 27
shall after this mine	<b>answer</b>	read it. The Twelfth	11, 185/ 12
effect, nothing else but	<b>answer</b>	him, and said and	11, 189/ 20
spirit infinite? If he	<b>answer</b>	me nay, then hath	11, 192/ 31
at once. If he	<b>answer</b>	me yea, then since	11, 192/ 34
I warrant you. I	<b>answer</b>	Master Masquer therefore, Christ	11, 196/ 18
twain I will first	<b>answer</b>	the last that concerneth	11, 212/ 33
words wherein, before mine	<b>answer</b>	, I pray you read	11, 216/ 4
some of them made	<b>answer</b>	that such a chance	11, 216/ 32
Frith's book, and therefore	<b>answer</b>	them there, and all	11, 222/ 22
maketh as though he	<b>answered</b>	the reasons which I	11, 15/ 7
after this first part	<b>answered</b>	. In which, containing these	11, 15/ 13
works of God?" Jesus	<b>answered</b>	and said unto them	11, 21/ 28
from heaven?" Jesus therefore	<b>answered</b>	and said unto them	11, 22/ 15
your ways too?" Then	<b>answered</b>	unto him Simon Peter	11, 23/ 10
Son of God." Jesus	<b>answered</b>	unto him, "Have not	11, 23/ 12
thou hither?" Our Lord	<b>answered</b>	again and said unto	11, 26/ 20
for their part, he	<b>answered</b>	that they should pick	11, 38/ 10
conceive." And therefore when	<b>answered</b>	, "How shall that be	11, 58/ 32
the kingdom of God,"	<b>answered</b>	our Savior and said	11, 62/ 6
these things be?" was	<b>answered</b>	as he well was	11, 64/ 6
flesh to eat?" he	<b>answered</b>	them with no sophisms	11, 70/ 12
or spirit, our Savior	<b>answered</b>	them to that point	11, 82/ 6
still with him. Then	<b>answered</b>	Simon Peter and said	11, 87/ 34
themselves, and his arguments	<b>answered</b>	by themselves, and his	11, 119/ 4
satisfy their question, but	<b>answered</b>	: "Verily, verily, I say	11, 129/ 20
well perceive his argument	<b>answered</b>	by the like made	11, 131/ 22

have I, good readers,	<b>answered</b>	you all Master Masquer's	11, 148/ 20
with such phrases. And	<b>answered</b>	their master Christ when	11, 162/ 5
first have I so	<b>answered</b>	that it is come	11, 163/ 12
which while I have	<b>answered</b>	no; now by the	11, 165/ 11
with such phrases, and	<b>answered</b>	their master Christ when	11, 165/ 23
too?" And Simon Peter	<b>answered</b>	, "Lord, to whom shall	11, 166/ 24
slipped away, but they	<b>answered</b>	firmly: "Thou hast the	11, 166/ 38
slipped away, but they	<b>answered</b>	firmly, "Thou hast the	11, 168/ 28
he shall have once	<b>answered</b>	me thus, every child	11, 180/ 19
yet in the end	<b>answered</b>	himself well and sufficiently	11, 195/ 5
is, I trust, sufficiently	<b>answered</b>	. But now as for	11, 197/ 2
this point of contradiction	<b>answered</b>	already that Master Masquer	11, 213/ 10
things as I have	<b>answered</b>	it with. And of	11, 213/ 12
now, good Christian readers,	<b>answered</b>	at the full in	11, 219/ 35
aside till I have	<b>answered</b>	that pestilent peevish book	11, 221/ 35
one book wherein he	<b>answereth</b>	me. Therein saith he	11, 51/ 22
itself showeth. For he	<b>answereth</b>	not here sharply to	11, 66/ 23
sin. But Saint Augustine	<b>answereth</b>	those fools, and this	11, 109/ 37
against the Blessed Sacrament,	<b>answering</b>	to my letter, wherewith	11, 6/ 31
Savior unto them in	<b>answering</b>	all this gear, "Do	11, 81/ 12
touch, God willing, in	<b>answering</b>	to Doctor Baron's treatise	11, 135/ 20
escaped already by the	<b>answering</b>	of his first question	11, 163/ 19
heard and considered his	<b>answers</b>	. For albeit that in	11, 9/ 26
cunning, and hath his	<b>answers</b>	so ready for all	11, 159/ 20
subtle replications against all	<b>answers</b>	that men may make	11, 159/ 23
could yet have other	<b>answers</b>	for him if I	11, 160/ 11
not deny. And the	<b>antecedent</b>	shall you find as	11, 178/ 8
at all. For the	<b>antecedent</b>	is very true, and	11, 208/ 31
in the revelation of	<b>Antichrist</b>	calleth it the foolish	11, 205/ 22
the spiritual father of	<b>Antichrist</b>	. So that you may	11, 205/ 24
the bread to maintain	<b>AntiChrist's</b>	kingdom therewith. And thus	11, 142/ 19
the bread to maintain	<b>AntiChrist's</b>	kingdom therewith. And thus	11, 147/ 16
the authority of his	<b>antichristian</b>	synagogue, unto which (the	11, 200/ 26
church he calleth the	<b>antichristian</b>	synagogue. And God's miracles	11, 203/ 32
the authority of his	<b>antichristian</b>	synagogue, unto which, the	11, 204/ 5
the authority of the	<b>antichristian</b>	synagogue, by which he	11, 204/ 11
the Catholic Church the	<b>antichristian</b>	synagogue, and the unwritten	11, 205/ 10
Masquer here calleth the	<b>antichristian</b>	synagogue, I neither dare	11, 213/ 35
of those Jews neither,	<b>anyone</b>	so evil as now	11, 81/ 1
that he doth him	<b>anywhere</b>	besides is odious and	11, 223/ 19

give them some meat	<b>apace</b>	for their dinner. And	11, 35/ 9
then were they better	<b>apaid</b>	and prayed him that	11, 46/ 18
sort into their places	<b>apart</b>	from his exposition, so	11, 119/ 2
were an old rivelled	<b>ape</b>	. For these are his	11, 206/ 20
have declared in mine	<b>Apology</b>	, I nevertheless caused to	11, 222/ 10
and drunken it, become	<b>apostates</b>	after, do they dwell	11, 75/ 29
decay. For as the	<b>Apostle</b>	also rehearseth, evil communication	11, 4/ 3
is, therefore, that the	<b>Apostle</b>	speaketh against, of which	11, 4/ 34
therefore of whom the	<b>Apostle</b>	saith, "Esca ventri et	11, 32/ 6
from works, as the	<b>Apostle</b>	saith, a man is	11, 39/ 9
them of whom the	<b>Apostle</b>	said, "He that eateth	11, 74/ 18
too, of whom the	<b>Apostle</b>	saith that they eat	11, 75/ 22
many grapes, as the	<b>Apostle</b>	declareth. And verily to	11, 76/ 31
to him for his	<b>apostle</b>	in the beginning, foreknowing	11, 89/ 13
took him to his	<b>apostle</b>	and so kept him	11, 89/ 23
chose him for his	<b>apostle</b>	, and was at that	11, 89/ 30
unto him for his	<b>apostle</b>	while he was good	11, 90/ 4
the office of an	<b>apostle</b>	than another man, if	11, 90/ 11
dignity of his own	<b>apostle</b>	, after that order of	11, 90/ 22
and made him his	<b>apostle</b>	, being very good, and	11, 91/ 23
was once a holy	<b>apostle</b>	, there shall no feeling	11, 94/ 5
Now of any other	<b>apostle</b>	, ye see well, he	11, 108/ 8
the place of the	<b>Apostle</b>	that he bringeth forth	11, 111/ 6
Paul and be an	<b>apostle</b>	here to teach English	11, 112/ 32
talking, but followed the	<b>Apostle's</b>	precept that saith, let	11, 3/ 27
only lechery that the	<b>Apostle's</b>	words are verified of	11, 4/ 25
biddings of these blessed	<b>apostles</b>	, if all Catholic folk	11, 5/ 24
of Christ with his	<b>apostles</b>	upon Sheer Thursday, wherein	11, 10/ 21
blood to his twelve	<b>apostles</b>	himself. I shall therefore	11, 10/ 24
and saints from the	<b>apostles</b>	" days unto our own	11, 11/ 34
Thus he gave his	<b>apostles</b>	and disciples warning of	11, 24/ 5
further. And unto his	<b>apostles</b>	at that time so	11, 25/ 26
the Sacrament among the	<b>apostles</b>	at Christ's Maundy, or	11, 74/ 5
first with the other	<b>apostles</b>	, as Saint Luke the	11, 75/ 25
went not away. His	<b>apostles</b>	tarried. And yet, among	11, 87/ 21
had sent his twelve	<b>apostles</b>	before. But then seeing	11, 87/ 26
said unto his twelve	<b>apostles</b>	, "Will you be gone	11, 87/ 28
save only his twelve	<b>apostles</b>	, and were, as Saint	11, 91/ 34
had sent his twelve	<b>apostles</b>	before. And unto Judas	11, 92/ 4
sharp words confirmeth his	<b>apostles</b>	and maketh them the	11, 92/ 18

holy company of the	<b>apostles</b>	, he that had obtained	11, 93/ 26
and promised his twelve	<b>apostles</b>	the honor of twelve	11, 104/ 13
Paul with the other	<b>apostles</b>	preached, especially Paul being	11, 107/ 16
his evangelists and holy	<b>apostles</b>	, as to say they	11, 107/ 22
his holy evangelists and	<b>apostles</b>	, too. But turn we	11, 107/ 26
my Confutation, that the	<b>apostles</b>	left no necessary thing	11, 108/ 6
his holy evangelists and	<b>apostles</b>	too, to this I	11, 110/ 14
the prophets and the	<b>apostles</b>	wrote it with the	11, 110/ 28
fully written by Christ's	<b>apostles</b>	, that they left none	11, 110/ 31
Paul and the other	<b>apostles</b>	taught either Jews or	11, 112/ 1
Savior himself and his	<b>apostles</b>	after him, which by	11, 112/ 18
the traditions of the	<b>apostles</b>	, which they delivered to	11, 127/ 15
and bishops, metropolitans and	<b>apostles</b>	of their sects. Now	11, 128/ 6
prove that though his	<b>apostles</b>	had every one eaten	11, 137/ 36
Christ's disciples and his	<b>apostles</b>	heard him not and	11, 157/ 1
whether his disciples and	<b>apostles</b>	, thus hearing and understanding	11, 157/ 4
the disciples and his	<b>apostles</b>	neither murmured nor marveled	11, 157/ 10
that Christ's disciples and	<b>apostles</b>	heard and understood their	11, 158/ 19
Christ's disciples and his	<b>apostles</b>	heard him not and	11, 159/ 10
asketh both of his	<b>apostles</b>	and the disciples, and	11, 159/ 30
whether Christ's disciples and	<b>apostles</b>	heard him not and	11, 160/ 2
that is, that his	<b>apostles</b>	and his disciples understood	11, 160/ 17
Christ's disciples and his	<b>apostles</b>	heard him not and	11, 160/ 29
by Christ's disciples and	<b>apostles</b>	some of both sorts	11, 160/ 33
were both disciples and	<b>apostles</b>	. Howbeit if I should	11, 160/ 34
said no more but	<b>apostles</b>	, which had been enough	11, 161/ 1
him not, though his	<b>apostles</b>	did. Well, I am	11, 161/ 4
whether his disciples and	<b>apostles</b>	heard not Christ and	11, 161/ 5
three that, besides the	<b>apostles</b>	, none of his other	11, 161/ 12
yet all his twelve	<b>apostles</b>	neither, for Judas was	11, 161/ 14
Christ's disciples and his	<b>apostles</b>	heard him not and	11, 161/ 21
we then for the	<b>apostles</b>	? Did not they understand	11, 161/ 36
I deny that the	<b>apostles</b>	themselves understood Christ's word	11, 162/ 3
in Christ that his	<b>apostles</b>	saw, and had believed	11, 162/ 18
selfsame words that the	<b>apostles</b>	said with others like	11, 162/ 29
of theirs that the	<b>apostles</b>	understood his words then	11, 163/ 10
hath yet that the	<b>apostles</b>	in the sixth chapter	11, 163/ 14
that the disciples and	<b>apostles</b>	understood Christ's words well	11, 163/ 29
whether Christ's disciples and	<b>apostles</b>	, thus hearing and understanding	11, 163/ 36
the disciples and his	<b>apostles</b>	neither murmured nor marveled	11, 164/ 3

part, and, save the	<b>apostles</b>	, almost everyone? And verily	11, 164/ 30
whether the disciples and	<b>apostles</b>	heard and understood our	11, 165/ 8
might not because the	<b>apostles</b>	did. Now before I	11, 165/ 14
the disciples and his	<b>apostles</b>	neither murmured nor marveled	11, 165/ 21
why the disciples and	<b>apostles</b>	marveled not, nor murmured	11, 166/ 8
wherefore the disciples and	<b>apostles</b>	marveled not, nor murmured	11, 167/ 15
taught it to his	<b>apostles</b>	, and they to the	11, 169/ 33
age ever since the	<b>apostles</b>	" days unto our own	11, 169/ 37
then the disciples and	<b>apostles</b>	(because they were yet	11, 170/ 19
needs have made the	<b>apostles</b>	wonder, stunned, and stagger	11, 171/ 1
no cause for his	<b>apostles</b>	to wonder, nor to	11, 171/ 27
Master Masquer maketh the	<b>apostles</b>	in the faith of	11, 171/ 29
Chrysostom, that though the	<b>apostles</b>	understood well that Christ	11, 173/ 14
the mind that the	<b>apostles</b>	understood their master Christ's	11, 175/ 31
words, and that the	<b>apostles</b>	, if they understood his	11, 176/ 21
with Christ and his	<b>apostles</b>	, the whole sum of	11, 177/ 18
the belief that the	<b>apostles</b>	left aught unwritten of	11, 185/ 17
Christ himself and his	<b>apostles</b>	after him, by tradition	11, 186/ 8
his heralds, his blessed	<b>apostles</b>	, to cry it out	11, 200/ 37
the tradition of the	<b>apostles</b>	continued in the Catholic	11, 213/ 25
his Maundy with his	<b>apostles</b>	, in which he instituted	11, 217/ 20
his own place of	<b>apostleship</b>	was afterward fulfilled with	11, 91/ 28
hath also some dead	<b>apothecary</b>	drugs put in it	11, 120/ 24
himself, and with nice	<b>apparel</b>	dissemble his personage, and	11, 99/ 29
say whereby it may	<b>appear</b>	that our Savior, in	11, 51/ 27
Master Masquer's false dice	<b>appear</b>	. The Fifteenth Chapter. When	11, 57/ 36
spouse, it may well	<b>appear</b>	. For without his agreement	11, 59/ 9
God, it may well	<b>appear</b>	by this, that else	11, 59/ 13
it, yet it shall	<b>appear</b>	ere we part, both	11, 81/ 7
when thy glory shall	<b>appear</b>	." And this meant here	11, 103/ 38
and saints well doth	<b>appear</b>	of old, now cometh	11, 138/ 8
hearers, it might well	<b>appear</b>	that there was great	11, 152/ 23
difference between the places	<b>appear</b>	upon the circumstances of	11, 182/ 36
all those faces that	<b>appear</b>	in the glasses be	11, 206/ 32
therefore at Gabriel's first	<b>appearance</b>	, because he was goodly	11, 60/ 38
church, there were, as	<b>appeared</b>	after, both good and	11, 21/ 18
ween that that point	<b>appeared</b>	and was proved by	11, 45/ 33
all parables. Which well	<b>appeared</b>	I say by his	11, 155/ 30
as though his purpose	<b>appeared</b>	very clear. The Eighth	11, 168/ 13
tale but if he	<b>appeared</b>	to me face to	11, 196/ 15

should ween, as it	<b>appeareth</b>	plainly by his exposition	11, 51/ 20
man say) that it	<b>appeareth</b>	not to us flesh	11, 52/ 26
infirmity, this sacramental meat	<b>appeareth</b>	unto us such as	11, 52/ 32
and prove that it	<b>appeareth</b>	not that she had	11, 59/ 31
say such things there	<b>appeareth</b>	anon a great arrogance	11, 65/ 20
proved at last, as	<b>appeareth</b>	by some of them	11, 70/ 2
folk and good, it	<b>appeareth</b>	plain by that that	11, 74/ 2
a fool. And that	<b>appeareth</b>	well in this. For	11, 99/ 9
and evident scripture, it	<b>appeareth</b>	plain that Master Masquer	11, 108/ 12
rather (as it well	<b>appeareth</b>	) upon a certain occasion	11, 108/ 29
us safe forever, it	<b>appeareth</b>	in that leaf that	11, 119/ 17
he died. Thus it	<b>appeareth</b>	that Master Masquer meant	11, 139/ 35
then had would. Which	<b>appeareth</b>	by that, that in	11, 143/ 36
manner of speaking; it	<b>appeareth</b>	as well the difference	11, 153/ 3
holy word. But it	<b>appeareth</b>	well on the other	11, 153/ 18
as I say, therein	<b>appeareth</b>	well that our Savior	11, 155/ 27
eat?"; whereby it well	<b>appeareth</b>	that they perceived that	11, 155/ 37
in the other place	<b>appeareth</b>	not that they thought	11, 156/ 1
but the contrary plain	<b>appeareth</b>	. For Christ, by his	11, 156/ 3
answer true. For it	<b>appeareth</b>	well among them three	11, 161/ 11
presumptuous presupposing, the matter	<b>appeareth</b>	plain. For as I	11, 167/ 25
said it, the truth	<b>appeareth</b>	otherwise. For unto him	11, 201/ 34
of the divers times	<b>appeareth</b>	by their books and	11, 203/ 27
writing well and plain	<b>appeareth</b>	, for no written verity	11, 215/ 13
door. And therefore, it	<b>appeareth</b>	well that the manner	11, 220/ 28
before, the difference well	<b>appeareth</b>	, since none of them	11, 221/ 8
a ship, and Christ	<b>appearing</b>	to them, walking upon	11, 26/ 10
I speak of the	<b>appearing</b>	of the face in	11, 206/ 15
person present in it	<b>appertaineth</b>	: they that so receive	11, 94/ 30
is, for the inordinate	<b>appetite</b>	and use thereof, destroyed	11, 28/ 2
means to make their	<b>appetite</b>	greedy. And some will	11, 32/ 2
our Lord touched the	<b>appetite</b>	of sloth in these	11, 32/ 32
Saint Chrysostom, the slothful	<b>appetite</b>	by which they would	11, 32/ 36
get it the more	<b>appetite</b>	to the meat and	11, 33/ 34
water, yet if his	<b>appetite</b>	be not so fully	11, 101/ 31
rather against the sensual	<b>appetite</b>	that they had to	11, 102/ 30
leave your murmuring, and	<b>apply</b>	yourself to pray him	11, 47/ 31
these words of Christ,	<b>applying</b>	them only to the	11, 16/ 28
from the purpose and	<b>approacheth</b>	not to the point	11, 20/ 10
The scripture seemeth to	<b>appropre</b>	unto God alone the	11, 190/ 24

glory which only is	<b>appropriated</b>	to the Godhead. To	11, 188/ 35
property which only is	<b>appropriated</b>	to his godhead is	11, 188/ 36
which properties only are	<b>appropriated</b>	unto the glorious majesty	11, 189/ 2
of the Godhead and	<b>appropried</b>	only thereunto to be	11, 190/ 10
this glory that is	<b>appropried</b>	to the Godhead. Here	11, 190/ 13
kind of glory so	<b>appropried</b>	unto God that God	11, 190/ 22
almighty. Which properties are	<b>appropried</b>	unto the glorious majesty	11, 190/ 35
almighty, which properties are	<b>appropried</b>	to the glorious majesty	11, 191/ 32
made them the less	<b>apt</b>	and meet for spiritual	11, 102/ 32
his own masters, the	<b>arch-heretics</b>	themselves, thirsted in the	11, 106/ 35
this man that can	<b>argue</b>	thus when he should	11, 131/ 21
God," Master Masquer may	<b>argue</b>	generally that whoso die	11, 135/ 30
will not with him	<b>argue</b>	a posse ad esse	11, 178/ 4
turn the fashion, and	<b>argue</b>	ab esse ad posse	11, 178/ 6
then again when they	<b>argue</b>	thus, "These places may	11, 182/ 31
it was Frith which	<b>argued</b>	against God's almighty power	11, 189/ 17
the same part, he	<b>argueth</b>	against all men in	11, 11/ 6
first part also, he	<b>argueth</b>	against me by name	11, 11/ 10
head, as Master Masquer	<b>argueth</b>	and speaketh always of	11, 51/ 30
the world," thus he	<b>argueth</b>	: "And even here, since	11, 129/ 4
jesteth by name, he	<b>argueth</b>	, as you see, that	11, 129/ 32
that, whereas Master Masquer	<b>argueth</b>	that Christ nothing meant	11, 132/ 23
life in you," he	<b>argueth</b>	universally of all men	11, 135/ 26
almighty power indeed, and	<b>argueth</b>	, as you see, that	11, 190/ 5
And this point he	<b>argueth</b>	in such manner fashion	11, 190/ 7
his own, where he	<b>argueth</b>	in the negative, as	11, 208/ 22
necessary. But where he	<b>argueth</b>	for himself in the	11, 208/ 28
and well overseen in	<b>arguing</b>	. The Second Chapter. In	11, 132/ 35
the selfsame form of	<b>arguing</b>	upon these general words	11, 135/ 28
that longeth to be	<b>arguing</b>	, and hath allthing so	11, 160/ 9
Lo, this form of	<b>arguing</b>	can he not deny	11, 178/ 8
the selfsame kind of	<b>arguing</b>	which Master Masquer feigneth	11, 182/ 25
the selfsame kind of	<b>arguing</b>	I say Master Masquer	11, 182/ 29
in scripture than I,	<b>arguing</b>	for the defense of	11, 213/ 30
sit, nor of that	<b>argument</b>	the consequence proposition of	11, 85/ 1
a nun. And their	<b>argument</b>	was that if adultery	11, 109/ 32
to be crucified. Which	<b>argument</b>	of Master Masquer were	11, 111/ 16
they be, against mine	<b>argument</b>	in special made unto	11, 118/ 36
of all his fond	<b>argument</b>	is that, even there	11, 130/ 21
This is Master Masquer's	<b>argument</b>	, which he liketh so	11, 130/ 30

can ween that this	<b>argument</b>	were aught. For first	11, 130/ 35
to forbear this foolish	<b>argument</b>	for shame. But now	11, 131/ 20
wit) well perceive his	<b>argument</b>	answered by the like	11, 131/ 22
Sacrament, Master Masquer's own	<b>argument</b>	(if it were aught	11, 132/ 33
leaf he hath another	<b>argument</b>	, toward which he maketh	11, 133/ 2
first, and then his	<b>argument</b>	after. These are his	11, 133/ 5
cometh with his wise	<b>argument</b>	in this wise. "For	11, 134/ 14
Now as for his	<b>argument</b>	concerning laymen of age	11, 135/ 10
by Melchizedek, Master Masquer's	<b>argument</b>	is of a feeble	11, 135/ 18
is in his wise	<b>argument</b>	, with which upon Christ's	11, 135/ 23
readers, how substantial his	<b>argument</b>	is. The Third Chapter	11, 135/ 35
bringeth in another wise	<b>argument</b>	under color of expounding	11, 136/ 5
to his wise worshipful	<b>argument</b>	and saith: "Which offense	11, 137/ 19
see that Master Masquer's	<b>argument</b>	hath no pith or	11, 139/ 9
he repeateth that fond	<b>argument</b>	again that Christ meant	11, 141/ 17
whole conclusion of his	<b>argument</b>	and his exposition Master	11, 143/ 1
him. If his own	<b>argument</b>	were aught worth that	11, 145/ 17
proof by Master Masquer's	<b>argument</b>	against Master Masquer's mind	11, 145/ 31
by Master Masquer's own	<b>argument</b>	, if he had meant	11, 146/ 34
thus, Master Masquer's own	<b>argument</b>	hath cut off his	11, 147/ 1
as by the wise	<b>argument</b>	of Master Masquer himself	11, 147/ 7
maketh M. More this	<b>argument</b>	against the young man	11, 149/ 3
good readers, before this	<b>argument</b>	that he speaketh of	11, 149/ 12
he speaketh of, another	<b>argument</b>	in that epistle of	11, 149/ 13
now as for this	<b>argument</b>	of mine, that he	11, 149/ 18
you shall see mine	<b>argument</b>	shall stand as strong	11, 152/ 34
the word, but mine	<b>argument</b>	, as strong with the	11, 153/ 12
perceive that in mine	<b>argument</b>	was and is more	11, 156/ 26
himself, which helpeth mine	<b>argument</b>	against himself, and maketh	11, 157/ 25
And therefore, first, for	<b>argument</b>	sake, I deny that	11, 162/ 2
caught me here? Mine	<b>argument</b>	was, ye wot well	11, 164/ 8
the effect of mine	<b>argument</b>	is that, in this	11, 164/ 22
a wily shrew in	<b>argument</b>	, I promise you. The	11, 164/ 40
a major of an	<b>argument</b>	, and a minor, too	11, 168/ 31
man such a mad	<b>argument</b>	as Master Masquer hath	11, 171/ 13
Masquer's against my second	<b>argument</b>	(which he calleth my	11, 175/ 22
good readers, my first	<b>argument</b>	(as he calleth it	11, 177/ 1
his strong hand; that	<b>argument</b>	have I so strongly	11, 177/ 4
he soileth my third	<b>argument</b>	, which himself calleth my	11, 177/ 11
Masquer forth: "The second	<b>argument</b>	of More. "After this	11, 177/ 15

man standeth upon this	<b>argument</b>	, a posse ad esse	11, 177/ 19
wit perceiveth. A like	<b>argument</b>	: God may show More	11, 177/ 23
he rehearsed mine other	<b>argument</b>	before (wherein what falsehood	11, 177/ 31
you find that fashioned	<b>argument</b>	there, then believe Master	11, 177/ 34
proud heretic's blasphemous foolish	<b>argument</b>	. For if Master Masquer	11, 179/ 21
that all my second	<b>argument</b>	was a posse ad	11, 182/ 17
readers yourselves, whether this	<b>argument</b>	of his be not	11, 182/ 19
solutions of mine one	<b>argument</b>	, after than twice overthrown	11, 183/ 1
himself and made mine	<b>argument</b>	more than twice so	11, 183/ 2
saw so foolish an	<b>argument</b>	so solemnly set up	11, 190/ 8
Here is a wise	<b>argument</b>	. God hath many glories	11, 190/ 14
maketh Master Masquer another	<b>argument</b>	wherewith he would, as	11, 190/ 29
of itself. His other	<b>argument</b>	therefore is (as you	11, 190/ 32
well, in the other	<b>argument</b>	before that the glory	11, 191/ 6
consider well Master Masquer's	<b>argument</b>	. What thing so ever	11, 191/ 29
this his high solemn	<b>argument</b>	, and his far-fetched reason	11, 193/ 23
major true, nor his	<b>argument</b>	toucheth not the matter	11, 193/ 24
to admit this your	<b>argument</b>	, God may make his	11, 196/ 6
I made none such	<b>argument</b>	as Master Masquer beareth	11, 207/ 30
Master Masquer mocketh mine	<b>argument</b>	, not which I made	11, 208/ 16
for me, though the	<b>argument</b>	be naught for lack	11, 208/ 23
the Blessed Sacrament; that	<b>argument</b>	hath no manner hold	11, 208/ 31
he maketh not that	<b>argument</b>	, but useth only the	11, 208/ 35
sample, he maketh that	<b>argument</b>	for me. And therefore	11, 209/ 2
the words of that	<b>argument</b>	that he maketh in	11, 209/ 9
is that kind of	<b>argument</b>	that is in the	11, 218/ 22
world to make any	<b>argument</b>	of for his excuse	11, 218/ 30
to wit, my first	<b>argument</b>	against Frith, which (as	11, 220/ 10
saw them not. That	<b>argument</b>	, good readers, was this	11, 220/ 13
good readers, the first	<b>argument</b>	of mine that Master	11, 220/ 31
well treated in his	<b>argumentation</b>	that the reasons which	11, 15/ 19
once. Which manner of	<b>argumentation</b>	how false and naught	11, 177/ 22
garnishings, his notes, his	<b>argumentations</b>	, his contentions with me	11, 16/ 36
seem to soil mine	<b>arguments</b>	, which in my letter	11, 7/ 33
pretendeth to soil such	<b>arguments</b>	as I made in	11, 11/ 11
in soiling of mine	<b>arguments</b>	made before in that	11, 12/ 2
leaf, he hath certain	<b>arguments</b>	against all men in	11, 118/ 32
by themselves, and his	<b>arguments</b>	answered by themselves, and	11, 119/ 3
I come to his	<b>arguments</b>	, which he maketh in	11, 128/ 30
that solveth all their	<b>arguments</b>	and openeth the way	11, 142/ 16

that solveth all their	<b>arguments</b>	and openeth the way	11, 147/ 14
you all Master Masquer's	<b>arguments</b>	, by which he reproveth	11, 148/ 21
to rehearse other men's	<b>arguments</b>	in such manner as	11, 149/ 34
and buildeth after his	<b>arguments</b>	upon the same, wherewith	11, 178/ 2
only answer the foolish	<b>arguments</b>	that they make against	11, 179/ 18
to confute those foolish	<b>arguments</b>	wherewith he would blind	11, 179/ 32
that by such impotent	<b>arguments</b>	, as you see yourself	11, 198/ 15
in such fond foolish	<b>arguments</b>	of his own invention	11, 202/ 6
always, lo, Master Masquer's	<b>arguments</b>	. Now touching the second	11, 205/ 8
like, which with foolish	<b>arguments</b>	of their own blind	11, 222/ 31
in the schools called	<b>argumentum</b>	ad hominem. And thus	11, 218/ 22
to a false christened	<b>Arian</b>	, to signify that our	11, 41/ 12
by which the old	<b>Arian</b>	heretics defended their heresy	11, 41/ 17
the false heretics, the	<b>Arians</b>	, used by the same	11, 18/ 16
now bring up the	<b>Arians</b>	" heresy again against the	11, 179/ 22
through sickness and sores	<b>arise</b>	and spring of such	11, 32/ 12
more, many great doubts	<b>arise</b>	, right hard and inexplicable	11, 134/ 31
ween, neither rib, nor	<b>arm</b>	, nor leg left him	11, 177/ 8
their hearts so sore	<b>arose</b>	against him that their	11, 46/ 32
of their murmur therein	<b>arose</b>	, as ye see, upon	11, 80/ 14
appeareth anon a great	<b>arrogance</b>	in your words?" Here	11, 65/ 20
I say, that of	<b>arrogance</b>	and pride will not	11, 67/ 13
this time, for their	<b>arrogant</b>	infidelity (as Saint Cyril	11, 69/ 12
they that were stubborn,	<b>arrogant</b>	, malicious, and willful, as	11, 85/ 25
have known that thou	<b>art</b>	Christ, the Son of	11, 23/ 12
to be Christ, "Thou	<b>art</b>	stone and upon the	11, 23/ 31
he well was worthy, "	<b>Art</b>	thou the master in	11, 64/ 7
and know that thou	<b>art</b>	Christ, the Son of	11, 88/ 2
we know, that thou	<b>art</b>	Christ, the very Son	11, 88/ 6
we know that thou	<b>art</b>	not only very man	11, 88/ 7
well therefore that thou	<b>art</b>	the bread that is	11, 88/ 9
and that therefore thou	<b>art</b>	able and of power	11, 88/ 10
we believe that thou	<b>art</b>	Christ, the Son of	11, 162/ 8
and know that thou	<b>art</b>	Christ, the Son of	11, 162/ 32
the living God, and	<b>art</b>	able to do what	11, 162/ 32
we believe that thou	<b>art</b>	Christ, the Son of	11, 165/ 26
are sure that thou	<b>art</b>	Christ, the Son of	11, 166/ 26
man believeth truly every	<b>article</b>	of the faith and	11, 122/ 1
that once believeth every	<b>article</b>	of the faith, and	11, 123/ 5
it is a principal	<b>article</b>	of the Christian faith	11, 143/ 31

now any such plain	<b>article</b>	of the faith, as	11, 179/ 13
it in this other	<b>article</b>	, which it as plainly	11, 180/ 25
force to have that	<b>article</b>	taken for an unwritten	11, 213/ 19
clear certainty of this	<b>article</b>	indeed depend upon the	11, 213/ 24
the defense of that	<b>article</b>	against that heretic Helvidius	11, 213/ 31
peradventure, too, where the	<b>articles</b>	were preached and written	11, 181/ 5
as I shall myself	<b>ascend</b>	into heaven again from	11, 45/ 11
members of my body	<b>ascend</b>	thither with me and	11, 45/ 12
the Son of Man	<b>ascend</b>	up where as he	11, 80/ 1
the Son of Man	<b>ascend</b>	up where he was	11, 81/ 13
they should see him	<b>ascend</b>	up. For that thing	11, 81/ 16
they should see him	<b>ascend</b>	up to heaven whole	11, 81/ 19
the Son of Man	<b>ascend</b>	up there as he	11, 81/ 24
power of himself to	<b>ascend</b>	up in body and	11, 81/ 34
and that thou shalt	<b>ascend</b>	thither again, and that	11, 88/ 10
the Son of Man	<b>ascend</b>	thither where he was	11, 137/ 21
baptism, "No man hath	<b>ascended</b>	into heaven but he	11, 43/ 6
said our Lord, "hath	<b>ascended</b>	into heaven but he	11, 43/ 13
out of your sight	<b>ascended</b>	into heaven, there sitting	11, 137/ 24
in earth, and himself	<b>ascended</b>	after whole therewith into	11, 138/ 3
out of your sight	<b>ascended</b>	into heaven, there sitting	11, 138/ 19
nature. But the flesh	<b>ascendeth</b>	unto that power of	11, 83/ 31
the Son of Man	<b>ascending</b>	up where he was	11, 23/ 3
he would by his	<b>ascending</b>	up to heaven, make	11, 137/ 29
heaven, and by his	<b>ascending</b>	up with his body	11, 137/ 32
For his whole body	<b>ascending</b>	should well prove that	11, 137/ 36
the Son of God,	<b>ascending</b>	up, hath left unto	11, 140/ 24
his Resurrection, of his	<b>Ascension</b>	, by his word, before	11, 24/ 7
Savior showeth that his	<b>Ascension</b>	should be a sufficient	11, 81/ 29
believe not his wonderful	<b>Ascension</b>	neither. For if they	11, 81/ 33
Resurrection unpreached, and his	<b>Ascension</b>	, too, which both we	11, 109/ 39
those words of his	<b>Ascension</b>	he gave them warning	11, 137/ 28
more offended after his	<b>Ascension</b>	than before. For if	11, 138/ 28
absence hence by his	<b>Ascension</b>	into heaven, Master Masquer	11, 138/ 35
a cause after the	<b>Ascension</b>	to make them more	11, 139/ 1
mean that after Christ's	<b>Ascension</b>	into heaven, it should	11, 139/ 11
eat after his glorious	<b>Ascension</b>	than it was ere	11, 139/ 35
to eat after his	<b>Ascension</b>	than before, and therefore	11, 140/ 4
eat it after his	<b>Ascension</b>	than before. For by	11, 140/ 7
and yet in his	<b>Ascension</b>	, hath taken it with	11, 140/ 27

his body by his	<b>Ascension</b>	in heaven? For though	11, 141/ 1
he declared by his	<b>Ascension</b>	with his body perfect	11, 156/ 18
have marveled of his	<b>Ascension</b>	up to heaven, and	11, 171/ 36
unlettered man might be	<b>ashamed</b>	to write so unlearnedly	11, 9/ 10
is not Master Masquer	<b>ashamed</b>	to rail upon all	11, 114/ 32
man (that wise is)	<b>ashamed</b>	of the name of	11, 147/ 37
I ween have been	<b>ashamed</b>	to have told my	11, 193/ 36
shameless, he shall be	<b>ashamed</b>	thereof. And if he	11, 204/ 34
it out, be much	<b>ashamed</b>	, if he have any	11, 210/ 8
I am so sore	<b>ashamed</b>	that, for all Master	11, 213/ 13
dancing, he waxed so	<b>ashamed</b>	suddenly that he softly	11, 219/ 29
this point so sore	<b>ashamed</b>	that he might ween	11, 219/ 33
the Gospel) withdrawn himself	<b>aside</b>	into the hill because	11, 26/ 7
and severed and set	<b>aside</b>	out of the number	11, 30/ 11
fain to withdraw himself	<b>aside</b>	and flee from them	11, 47/ 9
false persuasion. For setting	<b>aside</b>	all the whole heap	11, 112/ 4
hide nothing of his	<b>aside</b>	that may do him	11, 167/ 5
Master Masquer's second part	<b>aside</b>	till I have answered	11, 221/ 35
that our Lord would	<b>ask</b>	no more of any	11, 37/ 4
I should bid you	<b>ask</b>	it of me, and	11, 48/ 33
had no cause to	<b>ask</b>	the question how. For	11, 59/ 15
vow, but discreetly did	<b>ask</b>	the messenger, how and	11, 61/ 21
had no cause to	<b>ask</b>	the question, but might	11, 61/ 28
God's work not to	<b>ask</b>	, "How?" but leave unto	11, 64/ 9
yet cry out and	<b>ask</b>	how, then will I	11, 64/ 34
as thou dost, and	<b>ask</b>	how too. Then will	11, 64/ 34
Then will I gladly	<b>ask</b>	thee how thou camest	11, 65/ 1
in which if thou	<b>ask</b>	how, thou must needs	11, 65/ 14
put any doubt and	<b>ask</b>	how he can do	11, 65/ 34
their mind, and then	<b>ask</b>	such things as were	11, 67/ 1
for a man to	<b>ask</b>	. But they, before they	11, 67/ 2
would out of season	<b>ask</b>	their importune questions first	11, 67/ 3
thing be marvelous, nor	<b>ask</b>	as the Jews did	11, 68/ 2
you my word? And	<b>ask</b>	how I can give	11, 70/ 16
Savior saith himself also, "	<b>Ask</b>	and you shall have	11, 86/ 8
saith so often, "I	<b>ask</b>	Master More this," Master	11, 105/ 36
M. More leave to	<b>ask</b>	Master Masquer some questions	11, 105/ 37
again. Now might I	<b>ask</b>	him, ye see well	11, 106/ 1
go, and I will	<b>ask</b>	him now another manner	11, 106/ 8
Tyndale, then will I	<b>ask</b>	him whether he, being	11, 106/ 10

Joye, then would I	<b>ask</b>	him whether that, after	11, 106/ 16
to other), I shall	<b>ask</b>	him then whether both	11, 106/ 22
Now will I then	<b>ask</b>	Master Masquer what example	11, 128/ 7
them believe that. Now	<b>ask</b>	I, therefore, Master Masquer	11, 131/ 26
And then do I	<b>ask</b>	him whether Christ's disciples	11, 156/ 35
then yet do I	<b>ask</b>	him whether his disciples	11, 157/ 4
for mine own surety,	<b>ask</b>	him whether he mean	11, 160/ 32
Howbeit if I should	<b>ask</b>	him thus, he would	11, 160/ 34
yes, then do I	<b>ask</b>	him further whether Christ's	11, 163/ 35
But we may now	<b>ask</b>	him, ergo, what? For	11, 168/ 33
in the mind to	<b>ask</b>	the question how the	11, 172/ 28
thou Jew, if thou	<b>ask</b>	that, why did thou	11, 172/ 34
why did thou not	<b>ask</b>	that in like wise	11, 172/ 35
did thou not then	<b>ask</b>	how can he feed	11, 172/ 36
Why did thou not	<b>ask</b>	by what means he	11, 173/ 1
now be bold to	<b>ask</b>	of him first whether	11, 175/ 29
of holy scripture, I	<b>ask</b>	him then whether he	11, 180/ 6
suppose he will, then	<b>ask</b>	I him farther wherefore	11, 180/ 9
see what I shall	<b>ask</b>	him again. For then	11, 180/ 20
word. For now I	<b>ask</b>	him again, whether he	11, 181/ 35
world, I will here	<b>ask</b>	Master Masquer, were that	11, 192/ 30
I so much as	<b>ask</b>	him whether he would	11, 195/ 34
bodily substance. But I	<b>ask</b>	More, when he seeth	11, 206/ 31
exhortation, when the Jews	<b>asked</b>	him what they should	11, 16/ 12
came to him and	<b>asked</b>	what they should do	11, 38/ 4
And when the publicans	<b>asked</b>	him what they should	11, 38/ 6
Then might they have	<b>asked</b>	him, "Which way may	11, 40/ 5
it?" But because they	<b>asked</b>	him not, he of	11, 40/ 6
the word of God,	<b>asked</b>	how. For both our	11, 58/ 18
For both our Lady	<b>asked</b>	how, and Nicodemus also	11, 58/ 19
how, and Nicodemus also	<b>asked</b>	how. Our blessed Lady	11, 58/ 20
bring forth a child,	<b>asked</b>	this question, "How shall	11, 58/ 22
of Saint John, which	<b>asked</b>	not the angel how	11, 61/ 31
do it, and therefore	<b>asked</b>	how he could do	11, 63/ 17
words, humbly then have	<b>asked</b>	him. Thus should ye	11, 65/ 18
them his flesh, and	<b>asked</b>	how he could do	11, 65/ 26
that to them that	<b>asked</b>	without faith he opened	11, 67/ 10
expounded it, though they	<b>asked</b>	not. Therefore, let them	11, 67/ 12
their abiding, but only	<b>asked</b>	them whether they would	11, 87/ 31
to the Jews that	<b>asked</b>	him a token have	11, 131/ 4

belly? When his disciples	<b>asked</b>	him of the restitution	11, 131/ 8
so great that they	<b>asked</b>	how could that be	11, 150/ 29
to hear it and	<b>asked</b>	how he could do	11, 154/ 3
master Christ when he	<b>asked</b>	them, "Will you go	11, 162/ 6
master Christ when he	<b>asked</b>	them, "Will ye go	11, 165/ 24
was Nicodemus troubled and	<b>asked</b>	, "How may a man	11, 172/ 30
likewise as he hath	<b>asked</b>	them of me, and	11, 175/ 25
this book of his	<b>asketh</b>	me so many questions	11, 105/ 35
question is this. He	<b>asketh</b>	me whether Christ's disciples	11, 159/ 10
is captious. For he	<b>asketh</b>	one answer to three	11, 159/ 26
of the three, he	<b>asketh</b>	me two questions at	11, 159/ 27
at once. For he	<b>asketh</b>	of the door and	11, 159/ 28
at once. For he	<b>asketh</b>	both of his apostles	11, 159/ 30
soul as I am,	<b>asketh</b>	in one question at	11, 159/ 34
then. And where he	<b>asketh</b>	me whether Christ's disciples	11, 160/ 28
third place, when he	<b>asketh</b>	me whether Christ's disciples	11, 161/ 20
But now Master Masquer	<b>asketh</b>	me where I spoke	11, 196/ 12
this word, Master Masquer	<b>asketh</b>	me, "Unde versus? Where	11, 211/ 3
words of the Jews,	<b>asking</b>	our Lord what token	11, 16/ 17
And to the soldiers	<b>asking</b>	him the same question	11, 38/ 9
her question in her	<b>asking</b>	how rose of no	11, 61/ 25
here, and from their	<b>asking</b>	how, while the cause	11, 62/ 1
infidelity for all their	<b>asking</b>	, but afterward he told	11, 67/ 16
sometimes he prevented their	<b>asking</b>	with his own declaration	11, 141/ 28
man to signify an	<b>ass</b>	, and black white, to	11, 152/ 16
man to signify an	<b>ass</b>	. For the Bible saith	11, 154/ 21
a man signify an	<b>ass</b>	but proveth him rather	11, 154/ 26
man, a very stark	<b>ass</b>	indeed. The Third Chapter	11, 154/ 27
an idiot or an	<b>ass</b>	) perceive that Christ spoke	11, 167/ 33
him as to go	<b>assail</b>	and seek him for	11, 27/ 7
so readily) look and	<b>assay</b>	whether he can soil	11, 222/ 27
such as himself list	<b>assign</b>	, and that therefore I	11, 180/ 5
him, but also they	<b>assigned</b>	him, in manner, what	11, 35/ 20
side for the answer,	<b>assigneth</b>	yea and yes both	11, 159/ 2
very fool), but he	<b>assigneth</b>	me also what manner	11, 180/ 3
break strife and to	<b>assoil</b>	all their doubt, our	11, 130/ 22
he not (he saith)	<b>assure</b>	him. Now of truth	11, 7/ 28
a more lame, more	<b>astonied</b>	, and more loosely hanging	11, 76/ 35
heads never so far	<b>asunder</b>	, yet are their tails	11, 19/ 23
be severed or break	<b>asunder</b>	: with this allegory of	11, 19/ 30

of the two places	<b>asunder</b>	, but in the diversity	11, 138/ 32
that a good distance	<b>asunder</b>	. Of which two things	11, 208/ 4
far distant several places	<b>asunder</b>	, all one very body	11, 209/ 18
bread which he then	<b>ate</b>	was then changed into	11, 52/ 22
and ever eating, ever	<b>athirst</b>	and ever drinking, ever	11, 32/ 18
other thing is not	<b>athirst</b>	if he long still	11, 101/ 28
dry soul and were	<b>athirst</b>	again. But now if	11, 101/ 33
his own only power	<b>attain</b>	it. And therefore he	11, 29/ 17
that is to wit,	<b>attain</b>	the fruition of my	11, 49/ 30
body doth no man	<b>attain</b>	that receiveth the Sacrament	11, 76/ 33
shall (if they persevere)	<b>attain</b>	the fruit and fruition	11, 95/ 2
that is Christ, and	<b>attain</b>	the possession and fruition	11, 100/ 31
charity well-willing to work,	<b>attain</b>	everlasting life also, by	11, 124/ 1
dead as to the	<b>attaining</b>	of everlasting life. Now	11, 122/ 7
life he doth not	<b>attribute</b>	unto his flesh and	11, 83/ 29
to the Godhead. To	<b>attribute</b>	to his manhood that	11, 188/ 35
you hear how Christ's	<b>audience</b>	that came to seek	11, 46/ 6
I say by his	<b>audience</b>	. For the one word	11, 155/ 30
that this argument were	<b>aught</b>	. For first (as for	11, 130/ 35
argument (if it were	<b>aught</b>	, as it is naught	11, 132/ 33
his own argument were	<b>aught</b>	worth that he layeth	11, 145/ 17
that the apostles left	<b>aught</b>	unwritten of necessity to	11, 185/ 17
transforming, as holy Saint	<b>Augustine</b>	saith, the fleshly man	11, 29/ 5
therefore saith holy Saint	<b>Augustine</b>	thus: "Christ saith not	11, 39/ 1
that is, as Saint	<b>Augustine</b>	saith, not an idle	11, 39/ 21
and so saith Saint	<b>Augustine</b>	both that they had	11, 58/ 9
And therefore saith Saint	<b>Augustine</b>	, as Prosper rehearseth in	11, 73/ 17
This text of Saint	<b>Augustine</b>	alleged Frith for his	11, 73/ 23
here (said Frith) Saint	<b>Augustine</b>	saith plain that evil	11, 73/ 26
had forgotten that Saint	<b>Augustine</b>	meant of the effectual	11, 73/ 30
damnation. For that Saint	<b>Augustine</b>	meant not to deny	11, 73/ 38
to himself." Here Saint	<b>Augustine</b>	, good readers, expressly declareth	11, 74/ 20
you see that Saint	<b>Augustine</b>	here plainly reproveth Frith	11, 74/ 23
see also that Saint	<b>Augustine</b>	, in calling the Blessed	11, 74/ 25
Huessgen's book. For Saint	<b>Augustine</b>	in very many places	11, 75/ 5
innocent life, as Saint	<b>Augustine</b>	in his book De	11, 75/ 17
good readers, that Saint	<b>Augustine</b>	showeth that Judas in	11, 75/ 36
And therefore saith Saint	<b>Augustine</b>	that a man to	11, 76/ 12
glory. But, as Saint	<b>Augustine</b>	saith, if a man	11, 77/ 3
and because (as Saint	<b>Augustine</b>	saith in sundry treatises	11, 80/ 26

own invention, holy Saint	<b>Augustine</b>	showeth that in these	11, 82/ 33
I say, but Saint	<b>Augustine</b>	also and Saint Cyril	11, 84/ 1
nor search, as Saint	<b>Augustine</b>	saith, if we will	11, 85/ 33
draw him, holy Saint	<b>Augustine</b>	(whose words these heretics	11, 86/ 26
which were, as Saint	<b>Augustine</b>	saith, about three score	11, 87/ 24
and were, as Saint	<b>Augustine</b>	saith, in number above	11, 91/ 34
he receiveth, as Saint	<b>Augustine</b>	saith, notwithstanding his naughtiness	11, 94/ 19
deadly sin. But Saint	<b>Augustine</b>	answereth those fools, and	11, 109/ 37
And therefore, as Saint	<b>Augustine</b>	saith, to preach Christ	11, 110/ 2
flesh, and (as Saint	<b>Augustine</b>	saith) they thought they	11, 114/ 30
In Christo semel. Saint	<b>Augustine</b>	also, in the sixteenth	11, 117/ 16
Saint Chrysostom and Saint	<b>Augustine</b>	-- all the old	11, 117/ 26
Saint Hilary, and Saint	<b>Augustine</b>	, Saint Cyril, and Saint	11, 136/ 26
in his second part	<b>Augustine</b>	, Tertullian, and Saint Chrysostom	11, 136/ 34
cut out, as Saint	<b>Augustine</b>	declareth, in visible dead	11, 137/ 11
these words, as Saint	<b>Augustine</b>	declareth, speak not precisely	11, 145/ 3
have showed you) Saint	<b>Augustine</b>	and Saint Cyril and	11, 145/ 15
whether Saint Bede, Saint	<b>Augustine</b>	, and Saint Ambrose, Saint	11, 147/ 34
and, as holy Saint	<b>Augustine</b>	saith, that they should	11, 149/ 28
here, yea, and Saint	<b>Augustine</b>	, too, and Saint Cyril	11, 175/ 30
farther than holy Saint	<b>Augustine</b>	could, or the master	11, 180/ 16
certain place of Saint	<b>Augustine</b>	, which Frith alleged imperfectly	11, 195/ 1
Bede and Theophylactus, Saint	<b>Augustine</b>	, and Saint Hilary, Saint	11, 211/ 28
three places of Saint	<b>Augustine</b>	, Tertullian, and Saint Chrysostom	11, 221/ 20
those authorities of Saint	<b>Augustine</b>	, Saint Chrysostom, and Tertullian	11, 222/ 19
the perceiving of Saint	<b>Augustine's</b>	mind, which mishapped him	11, 75/ 1
any further in Saint	<b>Augustine's</b>	works than those places	11, 75/ 2
the chief and principal	<b>author</b>	of their heresies. I	11, 128/ 2
brought you forth such	<b>authorities</b>	of old holy doctors	11, 96/ 12
besides of holy saints"	<b>authorities</b>	, as well the same	11, 136/ 31
forasmuch also as those	<b>authorities</b>	of Saint Augustine, Saint	11, 222/ 19
very solemnly, and with	<b>authority</b>	biddeth every man mark	11, 98/ 1
than only by the	<b>authority</b>	of his own worshipful	11, 168/ 11
his courtesy, much more	<b>authority</b>	than ever I looked	11, 181/ 27
unwritten verities and the	<b>authority</b>	of his antichristian synagogue	11, 200/ 26
unwritten verities and the	<b>authority</b>	of his antichristian synagogue	11, 204/ 5
verities, and to the	<b>authority</b>	of the antichristian synagogue	11, 204/ 11
false heresies by the	<b>authority</b>	of the Catholic Church	11, 205/ 6
resteth therein to the	<b>authority</b>	of Christ's Catholic Church	11, 213/ 34
spirit, the flesh should	<b>avail</b>	you naught. But being	11, 82/ 16

gobbets that could not	<b>avail</b>	us, but alive, and	11, 88/ 15
saw that nothing did	<b>avail</b>	him, yet he went	11, 93/ 11
his flesh should else	<b>avail</b>	nothing. And that though	11, 156/ 12
of life could not	<b>avail</b>	. Now say I that	11, 171/ 25
of the purse anything	<b>availed</b>	from, but all these	11, 93/ 32
giveth life; the flesh	<b>availeth</b>	nothing. The words which	11, 23/ 4
Savior saith, his flesh	<b>availeth</b>	us nothing. And so	11, 76/ 21
that quickeneth, the flesh	<b>availeth</b>	nothing. The words that	11, 80/ 2
giveth life, the flesh	<b>availeth</b>	nothing. The words which	11, 82/ 10
that quickeneth, the flesh	<b>availeth</b>	nothing," our Savior meaneth	11, 82/ 36
and without the spirit	<b>availeth</b>	nothing, as cunning nothing	11, 83/ 1
nothing, as cunning nothing	<b>availeth</b>	without charity, without which	11, 83/ 1
of our Savior much	<b>availeth</b>	joined with his Holy	11, 83/ 6
one if you with	<b>avarice</b>	and so pulled him	11, 92/ 30
the grievous disease of	<b>avarice</b>	, neither the benefits, nor	11, 93/ 29
dissimuling his person to	<b>avoid</b>	the shame of his	11, 13/ 6
do whereby they might	<b>avoid</b>	damnation, he bade them	11, 38/ 5
they should do to	<b>avoid</b>	damnation, he bade them	11, 38/ 7
means whereby they may	<b>avoid</b>	that willful ignorance and	11, 85/ 13
them all shall well	<b>avoid</b>	it while they live	11, 111/ 1
that Master Masquer cannot	<b>avoid</b>	it, but in going	11, 182/ 39
ye see his exposition	<b>avoided</b>	clearly for naught, and	11, 96/ 30
themselves, and his solutions	<b>avoided</b>	by themselves, and the	11, 119/ 4
you see, so well	<b>avoided</b>	his gins and his	11, 175/ 26
intended it neither for	<b>avoiding</b>	of the bodily pain	11, 59/ 22
our Lord should for	<b>avoiding</b>	of their pain that	11, 91/ 18
good man be well	<b>aware</b>	, that heresy would he	11, 4/ 11
whereof eleven were not	<b>aware</b>	; our Savior therefore said	11, 88/ 32
weening that none were	<b>aware</b>	, he should be the	11, 93/ 15
that point, and is	<b>aware</b>	well enough that he	11, 111/ 25
will therefore be as	<b>aware</b>	of him as I	11, 159/ 25
prevented, moved, and set	<b>awork</b>	with occasions of his	11, 48/ 7
those holy folk were	<b>awork</b>	therewith they neither wrote	11, 184/ 24
I would believe him,	<b>ay</b>	, that he were able	11, 195/ 32
would have believed him,	<b>ay</b>	, as soon and as	11, 200/ 22
between him and me,	<b>aye</b>	, if he will rail	11, 127/ 31
laugh and let them	<b>babble</b>	, pride maketh them proceed	11, 6/ 18
is, whatsoever Master Masquer	<b>babble</b>	, a truth without question	11, 208/ 27
man for all their	<b>babbling</b>	, "If thou be not	11, 86/ 30
hath, after his long	<b>babbling</b>	against me, yet in	11, 195/ 4

therein such a feeble	<b>babe</b>	that I were not	11, 177/ 3
his pestilent book of	<b>Babylonica</b>	, putting forth this heresy	11, 117/ 34
of his disciples went	<b>back</b>	and now walked no	11, 23/ 9
for all his calling	<b>back</b>	to the contrary would	11, 91/ 19
refrain and pull him	<b>back</b>	, lest he fall to	11, 94/ 9
were inquisitive went away	<b>back</b>	, and that through their	11, 172/ 25
foul falls on the	<b>back</b>	that his bones should	11, 194/ 35
be loath to turn	<b>back</b>	and seek them, here	11, 216/ 5
disciples, and went away	<b>backward</b>	from him, and as	11, 87/ 16
after, both good and	<b>bad</b>	together. But let this	11, 21/ 18
should be good or	<b>bad</b>	, her secret inward affection	11, 60/ 20
every man, good and	<b>bad</b>	both, receiveth and eateth	11, 75/ 6
man doth good and	<b>bad</b>	, but also (which only	11, 77/ 11
Church, of good and	<b>bad</b>	both, against William Tyndale	11, 135/ 7
white, and good is	<b>bad</b>	, and the devil is	11, 185/ 26
these Jews when he	<b>bade</b>	them, "Operamini non cibum	11, 32/ 33
him in paradise, he	<b>bade</b>	him be occupied in	11, 33/ 11
sloth and idleness, he	<b>bade</b>	them work. And yet	11, 34/ 7
about worldly business, he	<b>bade</b>	them work not for	11, 34/ 9
might avoid damnation, he	<b>bade</b>	them give alms. And	11, 38/ 6
to avoid damnation, he	<b>bade</b>	them forbear bribes and	11, 38/ 7
made you believe." He	<b>bade</b>	them before that they	11, 39/ 35
own part, as I	<b>bade</b>	you before to work	11, 40/ 35
herself, and the angel	<b>bade</b>	not her go about	11, 61/ 15
but a spiritual, and	<b>bade</b>	him marvel not thereof	11, 63/ 1
them the bread and	<b>bade</b>	them eat it, and	11, 67/ 19
and the cup and	<b>bade</b>	them drink thereof, and	11, 67/ 20
gone too?" He neither	<b>bade</b>	them go as though	11, 87/ 29
their going, nor yet	<b>bade</b>	them abide, as though	11, 87/ 30
meat is which he	<b>bade</b>	them here prepare and	11, 97/ 6
he) that our Lord	<b>bade</b>	them labor and work	11, 98/ 4
food. And therefore he	<b>bade</b>	them that they should	11, 102/ 33
word, his own bare,	<b>bald</b>	reason, and saith: "If	11, 168/ 19
tails, nor from the	<b>bands</b>	of hell be severed	11, 19/ 30
sacraments: the sacrament of	<b>baptism</b>	and in this high	11, 24/ 22
and faithful washing of	<b>baptism</b>	, so found he the	11, 24/ 32
of the sacrament of	<b>baptism</b>	, "No man hath ascended	11, 43/ 6
of the sacrament of	<b>baptism</b>	and said unto him	11, 62/ 4
by the sacrament of	<b>baptism</b>	. And therefore our Lord	11, 62/ 11
of the sacrament of	<b>baptism</b>	have told no more	11, 131/ 1

think the sacrament of	<b>baptism</b>	is a principal point	11, 143/ 20
his fifth book De	<b>baptismo</b>	he clearly declareth in	11, 74/ 10
saved. Saint John the	<b>Baptist</b>	, at such time as	11, 38/ 3
nor never will be	<b>baptized</b>	, but after dieth in	11, 122/ 2
die before he be	<b>baptized</b>	by water and the	11, 135/ 31
damned for lack of	<b>baptizing</b>	in water, for all	11, 135/ 33
water, for all their	<b>baptizing</b>	in their own blood	11, 135/ 34
for a memorial only,	<b>bare</b>	bread and wine. But	11, 7/ 12
and leave his folly	<b>bare</b>	. And then shall men	11, 9/ 33
Christian man but only	<b>bare</b>	faith alone. Which heresy	11, 37/ 5
nothing else but only	<b>bare</b>	faith, so that if	11, 37/ 30
him that had a	<b>bare</b>	faith alone (which is	11, 38/ 35
may not be a	<b>bare</b>	believing of Christ, but	11, 39/ 19
him, not with the	<b>bare</b>	only faith that these	11, 39/ 24
them under tribute so	<b>bare</b>	that, with great labor	11, 47/ 6
have a child, a	<b>bare</b>	purpose of virginity and	11, 59/ 35
were overthrown with the	<b>bare</b>	noise and clamor of	11, 65/ 13
you, good readers, very	<b>bare</b>	, and left off so	11, 113/ 15
Master Masquer were now	<b>bare</b>	faced himself, he were	11, 115/ 4
glad to be by	<b>bare</b>	faith discharged of all	11, 119/ 24
that faith (if that	<b>bare</b>	faith without more were	11, 123/ 2
his flesh by a	<b>bare</b>	belief of his death	11, 124/ 26
he hath a very	<b>bare</b>	, barren wit when he	11, 130/ 34
setteth unto his own	<b>bare</b>	word, his own bare	11, 168/ 18
bare word, his own	<b>bare</b>	, bald reason, and saith	11, 168/ 19
there were nothing but	<b>bare</b>	bread and wine, and	11, 223/ 14
come to them, but	<b>barely</b>	furnish his board. But	11, 137/ 1
flesh and in the	<b>bark</b>	of his words than	11, 136/ 12
of them with five	<b>barley</b>	loaves and two fishes	11, 16/ 5
in answering to Doctor	<b>Baron's</b>	treatise specially made of	11, 135/ 20
frantically. As touching Frere	<b>Barons</b>	and George Jay, the	11, 9/ 13
was made thereof, being	<b>barren</b>	and fruitless but if	11, 19/ 3
hath a very bare,	<b>barren</b>	wit when he can	11, 130/ 34
it now at this	<b>Bartholomew-tide</b>	last passed and yet	11, 6/ 34
gathered and filled twelve	<b>baskets</b>	of the fragments. Upon	11, 25/ 15
so suddenly to twelve	<b>baskets</b>	full more than the	11, 211/ 16
Psalter, and cast the	<b>beads</b>	in the fire, and	11, 186/ 31
she should conceive and	<b>bear</b>	a child, she had	11, 59/ 15
these fond fellows stiffly	<b>bear</b>	us in hand, but	11, 84/ 7
them. The brethren cannot	<b>bear</b>	that my writing is	11, 113/ 25

the Blessed Sacrament, and	<b>bear</b>	us in hand that	11, 124/ 24
hath Master Masquer to	<b>bear</b>	that mad mind withal	11, 139/ 15
Masquer's own words to	<b>bear</b>	me record. Which will	11, 145/ 36
will, I trow, now	<b>bear</b>	me record that I	11, 167/ 3
a camel or a	<b>bear</b>	to dance, I will	11, 178/ 4
should move me to	<b>bear</b>	that great affection to	11, 186/ 16
who was by to	<b>bear</b>	the record; and yet	11, 196/ 3
and honest witness to	<b>bear</b>	me record in that	11, 196/ 27
the other, Saint Bede	<b>beareth</b>	me record that Master	11, 57/ 33
him whose name it	<b>beareth</b>	, or is the holy	11, 180/ 14
places, and he himself	<b>beareth</b>	as many faces in	11, 207/ 2
argument as Master Masquer	<b>beareth</b>	me in hand. Nor	11, 207/ 30
the rehearsing, with false	<b>bearing</b>	in hand, that I	11, 149/ 24
he playeth the blasphemous	<b>beast</b>	) to laugh yet and	11, 100/ 4
blasphemous could any brute	<b>beast</b>	say than this? For	11, 114/ 27
And therein the blasphemous	<b>beast</b>	deviseth that he would	11, 130/ 3
much like to some	<b>beastly</b>	body that would not	11, 12/ 23
ever a more blasphemous	<b>beastly</b>	word spoken than this	11, 115/ 16
the butchers cut the	<b>beasts</b>	in the shambles. And	11, 69/ 10
and chide them and	<b>beat</b>	them before. Our Savior	11, 90/ 19
as who should say,	<b>beat</b>	it into their heads	11, 144/ 22
and his stone be	<b>beaten</b>	both about his ears	11, 198/ 24
there in his own	<b>beautiful</b>	form, which we now	11, 28/ 28
will not suffer the	<b>beauty</b>	and the nobleness of	11, 174/ 30
a masque, whose dancing	<b>became</b>	them so well that	11, 12/ 35
the curing thereof, so	<b>became</b>	it our Savior to	11, 90/ 35
eaten and drunken it,	<b>become</b>	apostates after, do they	11, 75/ 29
personage as it may	<b>become</b>	him to say to	11, 99/ 35
as though it were	<b>become</b>	doubtful upon every proud	11, 179/ 20
to see where it	<b>becometh</b>	. The man hath not	11, 7/ 17
incurable sickness, it yet	<b>becometh</b>	the physician all the	11, 90/ 34
that it as properly	<b>becometh</b>	the man to taunt	11, 178/ 3
to taunt as it	<b>becometh</b>	a camel or a	11, 178/ 4
holy cunning doctor Saint	<b>Bede</b>	, whose words I trust	11, 57/ 18
Lo, thus saith Saint	<b>Bede</b>	upon these words of	11, 57/ 20
This bread" (saith Saint	<b>Bede</b>	) "did our Lord give	11, 57/ 23
good readers, that Saint	<b>Bede</b>	telleth you plain the	11, 57/ 27
of the other, Saint	<b>Bede</b>	beareth me record that	11, 57/ 33
flesh to eat?" Saint	<b>Bede</b>	saith here, and so	11, 58/ 9
as Theophylactus, and Saint	<b>Bede</b>	, Saint Irenaeus, and Saint	11, 136/ 25

Master Masquer whether Saint	<b>Bede</b>	, Saint Augustine, and Saint	11, 147/ 34
and Saint Cyril, Saint	<b>Bede</b>	, Saint Irenaeus, and Saint	11, 175/ 30
to your face, Saint	<b>Bede</b>	and Theophylactus, Saint Augustine	11, 211/ 27
more blasphemous and more	<b>bedlam-ripe</b>	than this book is	11, 7/ 3
pieces, as men buy	<b>beef</b>	or mutton out of	11, 58/ 14
life or spirit, as	<b>beef</b>	or mutton is cut	11, 149/ 30
do not desire neither	<b>beer</b>	, wine, nor water, yet	11, 101/ 30
give some money thereto	<b>beforehand</b>	, content to abide the	11, 6/ 26
abroad to show, to	<b>beg</b>	withal, among the blessed	11, 99/ 13
and filthy talking, then	<b>began</b>	cleanness greatly to decay	11, 4/ 2
Corinthians, among whom some	<b>began</b>	homely then to talk	11, 4/ 31
found them when he	<b>began</b>	. And as for the	11, 15/ 23
two miracles before he	<b>began</b>	to speak thereof. One	11, 25/ 7
as his scholars; he	<b>began</b>	, I say, with faith	11, 37/ 29
his own flesh, then	<b>began</b>	they to contend and	11, 58/ 4
also, when our Lord	<b>began</b>	to tell him of	11, 62/ 3
as though Christ there	<b>began</b>	to show them none	11, 114/ 8
either his own mind	<b>began</b>	to misgive him, or	11, 119/ 18
wit, in his eternal	<b>begetting</b>	-- give him all	11, 30/ 29
the blessed brethren, as	<b>beggars</b>	lay their sore legs	11, 99/ 14
sight that lie a	<b>begging</b>	a Fridays about Saint	11, 99/ 15
general resurrection, as some	<b>begin</b>	among us now to	11, 4/ 32
there are, that first	<b>begin</b>	but of such a	11, 6/ 7
this preface, we shall	<b>begin</b>	the matter. The First	11, 13/ 11
not been evil to	<b>begin</b>	somewhat before, at Christ's	11, 21/ 8
this once; I will	<b>begin</b>	the text but there	11, 21/ 19
read, he must first	<b>begin</b>	at his ABCs (for	11, 37/ 18
of his Christian school,	<b>begin</b>	there with the Jews	11, 37/ 28
you, ye can never	<b>begin</b>	to think thereon. But	11, 40/ 25
of them that so	<b>begin</b>	already and have in	11, 70/ 2
eat, as I shall	<b>begin</b>	to give it at	11, 78/ 36
those words, good readers,	<b>begin</b>	to take special good	11, 114/ 15
him. But faith may	<b>begin</b>	, and tarry, too, before	11, 121/ 30
fellow as they be,	<b>begin</b>	to deny now any	11, 179/ 12
if he would now	<b>begin</b>	the other foolish heresy	11, 179/ 25
he might as well	<b>begin</b>	as any of the	11, 179/ 29
would after their days	<b>begin</b>	to be taken for	11, 210/ 17
there, as Master Masquer	<b>beginneth</b>	himself. Lo, good Christian	11, 21/ 20
reader, with which he	<b>beginneth</b>	, is well and fully	11, 100/ 27
at those words specially	<b>beginneth</b>	between him and me	11, 114/ 5

For there he specially	<b>beginneth</b>	to play a mummer's	11, 114/ 17
the matter, thus he	<b>beginneth</b>	with a great gravity	11, 151/ 8
Jesus knew from the	<b>beginning</b>	who should be the	11, 23/ 6
convenient, he took his	<b>beginning</b>	to induce thereupon the	11, 25/ 18
an entry and a	<b>beginning</b>	wherewith to draw them	11, 25/ 25
good readers, in the	<b>beginning</b>	, upon occasion of his	11, 49/ 34
he was at the	<b>beginning</b>	. For they took our	11, 62/ 21
of life, before all	<b>beginning</b>	begot his coeternal Son	11, 77/ 23
Jews had in the	<b>beginning</b>	of this communication boasted	11, 78/ 15
heaven they in the	<b>beginning</b>	boasted so. And therefore	11, 78/ 23
he knew from the	<b>beginning</b>	who should believe, and	11, 84/ 23
must needs from the	<b>beginning</b>	foresee it. And yet	11, 84/ 29
his apostle in the	<b>beginning</b>	, foreknowing by his godhead	11, 89/ 13
his godhead from the	<b>beginning</b>	that he would after	11, 89/ 14
and false from the	<b>beginning</b>	. And in this matter	11, 89/ 16
before. And in the	<b>beginning</b>	of this exposition, I	11, 96/ 6
Second Chapter. In the	<b>beginning</b>	of the second leaf	11, 97/ 4
be, not in the	<b>beginning</b>	only but also ever	11, 122/ 32
his Father before any	<b>beginning</b>	of time in that	11, 123/ 29
needs be infinite, without	<b>beginning</b>	and end, it must	11, 189/ 1
no creature be without	<b>beginning</b>	, yet maketh he many	11, 190/ 19
needs be infinite without	<b>beginning</b>	and end. It must	11, 190/ 34
needs be infinite without	<b>beginning</b>	and end, it must	11, 191/ 30
see plain by his	<b>beginning</b>	, where he showeth that	11, 191/ 37
then be infinite, without	<b>beginning</b>	and without end, and	11, 192/ 8
life, before all beginning	<b>begot</b>	his coeternal Son, and	11, 77/ 23
to him whom he	<b>begot</b>	one equal God with	11, 77/ 25
eternally, before all time,	<b>begot</b>	him, and his flesh	11, 123/ 30
verily and as naturally	<b>begotten</b>	of God the Father	11, 30/ 6
and his fellows, to	<b>beguile</b>	the world withal, purpose	11, 9/ 28
may with his wiliness	<b>beguile</b>	them that will take	11, 121/ 22
not go about to	<b>beguile</b>	you, I will rehearse	11, 133/ 4
Master Masquer, wilily to	<b>beguile</b>	such a simple soul	11, 159/ 33
readers, to be so	<b>beguiled</b>	by such a fond	11, 122/ 12
he might then have	<b>begun</b>	with that, and preach	11, 111/ 18
great difference of the	<b>behavior</b>	of the hearers, it	11, 152/ 23
may be afeard to	<b>behold</b>	us, and let us	11, 174/ 17
The devils, when they	<b>behold</b>	and see the blood	11, 175/ 2
hand. As one face	<b>beholden</b>	in diverse glasses, and	11, 206/ 26
hand as one face	<b>beholden</b>	in diverse glasses and	11, 207/ 17

scripture saith, "Our Lord	<b>beholdeth</b>	the heart." And especially	11, 26/ 29
still to him that	<b>beholdeth</b>	it in every part	11, 210/ 5
pleasure of the bodily	<b>beholding</b>	of his glorious Body	11, 28/ 28
of my godhead and	<b>beholding</b>	also of my glorious	11, 45/ 16
by fruition of the	<b>beholding</b>	face to face when	11, 50/ 33
in the desert, the	<b>beholding</b>	whereof devoured and destroyed	11, 68/ 17
little eye present and	<b>beholding</b>	a whole great country	11, 207/ 21
is to wit, so	<b>behooveful</b>	thereto that without it	11, 195/ 16
must die," or "it	<b>behooveth</b>	him to die," that	11, 152/ 14
he must, or it	<b>behooveth</b>	him to die. For	11, 194/ 16
filium hominis, etc. "It	<b>behooveth</b>	, or the Son of	11, 194/ 18
him for naught nor	<b>belie</b>	him, I shall in	11, 95/ 15
own very knowledge to	<b>belie</b>	me, he hath therein	11, 158/ 6
son, and therein they	<b>belied</b>	him unaware, but far	11, 47/ 20
scriptures, neither have so	<b>belied</b>	his evangelists and holy	11, 107/ 21
that he had shamefully	<b>belied</b>	me in all that	11, 158/ 12
readers, that Master Masquer	<b>belied</b>	me right now and	11, 182/ 16
doubt to a full	<b>belief</b>	of heresy. And thus	11, 6/ 11
the faith and the	<b>belief</b>	that Christ's flesh and	11, 16/ 26
point, and that the	<b>belief</b>	of that point was	11, 16/ 31
that that faith and	<b>belief</b>	is the meat of	11, 16/ 32
of his body by	<b>belief</b>	of his Passion, he	11, 18/ 29
the better to the	<b>belief</b>	of his great kindness	11, 25/ 28
would work toward the	<b>belief</b>	, cause him to give	11, 35/ 17
them the lesson of	<b>belief</b>	and faith, which once	11, 38/ 24
an idle, dead standing	<b>belief</b>	, but a belief lively	11, 39/ 21
standing belief, but a	<b>belief</b>	lively, quick, and stirring	11, 39/ 21
with was faith and	<b>belief</b>	. And he wrought miracles	11, 40/ 1
they have not the	<b>belief</b>	yet, but yet must	11, 40/ 3
obedience of faith, by	<b>belief</b>	come to me, and	11, 44/ 3
working also with the	<b>belief</b>	, shall not only believe	11, 44/ 5
persevere in that well-working	<b>belief</b>	) the meat that I	11, 45/ 23
so far from the	<b>belief</b>	in me that ye	11, 48/ 34
death in that perfect	<b>belief</b>	is sure of eternal	11, 49/ 18
if, for lack of	<b>belief</b>	, they would leave it	11, 63/ 21
therefore, for lack of	<b>belief</b>	, they lost the profit	11, 79/ 26
but for lack of	<b>belief</b>	lost the profit, were	11, 79/ 28
of his flesh by	<b>belief</b>	and remembrance of his	11, 84/ 6
we believe, and by	<b>belief</b>	we know, that thou	11, 88/ 6
precisely bound to the	<b>belief</b>	of either other part	11, 89/ 18

without the faith and	<b>belief</b>	that the very flesh	11, 94/ 18
other meat than the	<b>belief</b>	in Christ. Wherefore he	11, 97/ 8
is nothing else but	<b>belief</b>	. And upon what color	11, 98/ 2
else but faith and	<b>belief</b>	in him. First, in	11, 98/ 7
of God but only	<b>belief</b>	. But now suppose that	11, 98/ 13
nothing else but the	<b>belief</b>	; yet ye see well	11, 98/ 16
in saying that the	<b>belief</b>	in him is the	11, 98/ 17
meat, saith that the	<b>belief</b>	is the means to	11, 98/ 18
and not that the	<b>belief</b>	is the meat. But	11, 98/ 19
Master Masquer, because the	<b>belief</b>	is the way to	11, 98/ 20
therefore he calleth the	<b>belief</b>	the meat, as wisely	11, 98/ 21
person into the only	<b>belief</b>	of Christ's bitter Passion	11, 104/ 5
hath had once that	<b>belief</b>	should never after in	11, 106/ 2
he had once that	<b>belief</b>	, he hath, being a	11, 106/ 12
whether that, after that	<b>belief</b>	once had, he desired	11, 106/ 16
exposition, that after that	<b>belief</b>	had once, his own	11, 106/ 34
the bread and the	<b>belief</b>	, his false and foolish	11, 107/ 35
a spiritual eating by	<b>belief</b>	of his death. And	11, 118/ 35
and that the only	<b>belief</b>	of far fewer things	11, 119/ 14
vain and dissemble their	<b>belief</b>	. For I am not	11, 120/ 18
nature of faith or	<b>belief</b>	, but dead as to	11, 122/ 7
first telleth us what	<b>belief</b>	is sufficient, and saith	11, 122/ 14
flesh by a bare	<b>belief</b>	of his death, and	11, 124/ 26
vain and dissemble their	<b>belief</b>	. " Though these words here	11, 125/ 8
wit, without charity, the	<b>belief</b>	is but in vain	11, 125/ 30
and yet have his	<b>belief</b>	fruitless for lack of	11, 125/ 31
else they dissemble their	<b>belief</b>	, " I will not dissemble	11, 126/ 4
else they dissemble their	<b>belief</b>	, " any other thing than	11, 126/ 19
than they feign a	<b>belief</b>	, making as though they	11, 126/ 20
doctrine have either their	<b>belief</b>	in vain, or else	11, 127/ 29
believed, and have no	<b>belief</b>	at all. This once	11, 127/ 30
which standeth in the	<b>belief</b>	in his death for	11, 141/ 31
he meant only the	<b>belief</b>	that he should die	11, 143/ 14
nothing else but the	<b>belief</b>	of his death for	11, 144/ 32
that he meant the	<b>belief</b>	of his death. For	11, 145/ 3
of his flesh the	<b>belief</b>	that he should die	11, 145/ 28
the living God. This	<b>belief</b>	gathered they of all	11, 165/ 32
but only of the	<b>belief</b>	of his Passion by	11, 166/ 11
stood all in the	<b>belief</b>	in Christ, as their	11, 166/ 29
but that the right	<b>belief</b>	in the Sacrament and	11, 181/ 1

also bound to the	<b>belief</b>	thereof without express words	11, 181/ 7
yet will he, by	<b>belief</b>	, both reach it, and	11, 181/ 33
long out of right	<b>belief</b>	already. But since he	11, 184/ 32
so feign make the	<b>belief</b>	that the apostles left	11, 185/ 17
Blessed Sacrament, calling the	<b>belief</b>	thereof devilry, if such	11, 205/ 35
they would make the	<b>belief</b>	in the bread in	11, 207/ 7
toward the perceiving and	<b>belief</b>	of that point of	11, 210/ 32
heresy to the right	<b>belief</b>	of our Lady's perpetual	11, 214/ 35
faith, standing that false	<b>belief</b>	and infidelity, all the	11, 223/ 18
is shameless, and shamefully	<b>belieth</b>	me. For I say	11, 130/ 7
with me, and falsely	<b>belieth</b>	me therein (for I	11, 182/ 26
truth, Master Masquer abominably	<b>belieth</b>	the word of God	11, 201/ 20
Masquer in that point	<b>belieth</b>	me. For I said	11, 217/ 33
that Master Masquer plainly	<b>belieth</b>	me. For I said	11, 218/ 16
for all that thus	<b>belieth</b>	me; shamefully foolish if	11, 218/ 26
if all such as	<b>believe</b>	well themselves were as	11, 3/ 16
of God was to	<b>believe</b>	and trust in him	11, 16/ 14
for which they should	<b>believe</b>	in him, since their	11, 16/ 18
Savior would have them	<b>believe</b>	that point, and that	11, 16/ 30
and that they should	<b>believe</b>	these things and so	11, 17/ 16
would that they should	<b>believe</b>	that lesson also. And	11, 17/ 20
sense to make us	<b>believe</b>	that those words were	11, 19/ 9
of God, that ye	<b>believe</b>	in him whom he	11, 21/ 29
we may see and	<b>believe</b>	thee? What work thou	11, 21/ 30
some of you that	<b>believe</b>	not." For Jesus knew	11, 23/ 5
everlasting life, and we	<b>believe</b>	and have known that	11, 23/ 11
God, that you should	<b>believe</b>	in him whom he	11, 34/ 27
will ye shall first	<b>believe</b>	in me whom he	11, 34/ 30
bidding them labor to	<b>believe</b>	. Why is it any	11, 34/ 33
it any labor to	<b>believe</b>	?Yea, verily, good readers	11, 34/ 34
verily, good readers, to	<b>believe</b>	well is no little	11, 34/ 35
meat, they must first	<b>believe</b>	in him, their minds	11, 35/ 7
see it and thereby	<b>believe</b>	thee? What thing work	11, 35/ 11
told them they must	<b>believe</b>	in him before they	11, 35/ 15
look that they should	<b>believe</b>	him, but also they	11, 35/ 20
faith unto me and	<b>believe</b>	in him whom the	11, 36/ 33
still like those that	<b>believe</b>	it, yet in their	11, 37/ 8
God, he must needs	<b>believe</b>	), so did our Savior	11, 37/ 26
that if they would	<b>believe</b>	all things that he	11, 37/ 31
to all those that	<b>believe</b>	in him, wherefore it	11, 37/ 37

may seem that whosoever	<b>believe</b>	, though he do nothing	11, 38/ 1
thus: "Christ saith not	<b>believe</b>	him, but believe in	11, 39/ 2
not believe him, but	<b>believe</b>	in him. For it	11, 39/ 2
and by that whoso	<b>believe</b>	him, believeth in him	11, 39/ 3
in him. And we	<b>believe</b>	Saint Paul, but we	11, 39/ 5
Saint Paul, but we	<b>believe</b>	not in Saint Paul	11, 39/ 5
in Saint Paul. To	<b>believe</b>	therefore in him, is	11, 39/ 6
justice unto all that	<b>believe</b>	. And therefore our Savior	11, 39/ 13
good readers, that to	<b>believe</b>	meritoriously, so as it	11, 39/ 17
then they that so	<b>believe</b>	in him, not with	11, 39/ 23
hath not made you	<b>believe</b>	." He bade them before	11, 39/ 34
saw, to make them	<b>believe</b>	. And now he showeth	11, 40/ 2
no small thing to	<b>believe</b>	in me. For but	11, 40/ 23
with him) making you	<b>believe</b>	me; and so shall	11, 44/ 1
belief, shall not only	<b>believe</b>	me, but also believe	11, 44/ 5
believe me, but also	<b>believe</b>	in me, and go	11, 44/ 5
you list not to	<b>believe</b>	me. For now I	11, 56/ 17
every wise man will	<b>believe</b>	a little better than	11, 57/ 19
still and bid him	<b>believe</b>	, and tell him why	11, 63/ 7
all that, would not	<b>believe</b>	he could give it	11, 63/ 15
things like, we thereby	<b>believe</b>	them that they can	11, 64/ 28
which they could not	<b>believe</b>	that God could give	11, 65/ 29
saith, "But if ye	<b>believe</b>	ye shall not understand	11, 66/ 32
they, before they would	<b>believe</b>	, would out of season	11, 67/ 2
and pride will not	<b>believe</b>	the faith of Christ	11, 67/ 13
be wrought, but meekly	<b>believe</b>	it, since he is	11, 68/ 4
laboreth to make them	<b>believe</b>	. For that he spoke	11, 69/ 5
would do nor could	<b>believe</b>	, because they mistook the	11, 69/ 8
them and make them	<b>believe</b>	that they shall verily	11, 69/ 22
that they would not	<b>believe</b>	him. And yet is	11, 69/ 24
foolish froward way and	<b>believe</b>	the contrary, or at	11, 69/ 32
faith, that they verily	<b>believe</b>	as they say that	11, 69/ 34
that can I not	<b>believe</b>	, except that of the	11, 69/ 34
Christian faith these folk	<b>believe</b>	nothing at all. And	11, 69/ 35
that were willing to	<b>believe</b>	him clearly perceive and	11, 70/ 8
for any man to	<b>believe</b>	it. And therefore, for	11, 79/ 25
that they would not	<b>believe</b>	, but for lack of	11, 79/ 28
was God (if they	<b>believe</b>	it), will not yet	11, 81/ 4
it), will not yet	<b>believe</b>	he can do it	11, 81/ 4
it, then himself would	<b>believe</b>	he could do it	11, 81/ 7

and he will not	<b>believe</b>	that Christ, though he	11, 81/ 8
why he will not	<b>believe</b>	that Christ meaneth it	11, 81/ 10
great token that they	<b>believe</b>	not his wonderful Ascension	11, 81/ 32
the less willing to	<b>believe</b>	, in that they thought	11, 82/ 4
when they will not	<b>believe</b>	? For (as the prophet	11, 84/ 15
saith) but if you	<b>believe</b>	you shall not understand	11, 84/ 16
some of you that	<b>believe</b>	not," as though he	11, 84/ 20
some of you that	<b>believe</b>	it not." But he	11, 84/ 22
the beginning who should	<b>believe</b>	, and who also should	11, 84/ 23
them the grace to	<b>believe</b>	him. The Twenty-Third Chapter	11, 87/ 12
everlasting life. And we	<b>believe</b>	and know that thou	11, 88/ 1
men thereto. And we	<b>believe</b>	, and by belief we	11, 88/ 6
so wilt do, we	<b>believe</b>	and wot well, because	11, 88/ 12
is at liberty to	<b>believe</b>	whether part that himself	11, 89/ 19
Saint Peter said, "We	<b>believe</b>	, " our Savior, not causeless	11, 93/ 7
Christ said that to	<b>believe</b>	in him was the	11, 98/ 10
hunger, that is, whoso	<b>believe</b>	in me is satisfied	11, 100/ 21
to say, if we	<b>believe</b>	his flesh and body	11, 100/ 24
also. But surely I	<b>believe</b>	that it will be	11, 100/ 35
to say, if we	<b>believe</b>	his flesh and his	11, 101/ 19
say, saith he, whoso	<b>believe</b>	once that Christ suffered	11, 105/ 2
to such heretics, and	<b>believe</b>	their faithless tales? The	11, 107/ 5
this short sentence, "Whoso	<b>believe</b>	in me hath life	11, 107/ 15
we were bound to	<b>believe</b>	no more but that	11, 109/ 6
to say, if we	<b>believe</b>	his flesh and body	11, 109/ 12
men be bound to	<b>believe</b>	nothing else, but that	11, 109/ 16
bound as well to	<b>believe</b>	as his Crucifixion, and	11, 110/ 1
must be bound to	<b>believe</b>	, and also everything that	11, 110/ 4
be justified if we	<b>believe</b>	no more but only	11, 110/ 7
we be bound to	<b>believe</b>	more than that Christ	11, 110/ 30
enough to salvation to	<b>believe</b>	no more but that	11, 111/ 8
not need indeed to	<b>believe</b>	that we should do	11, 111/ 10
sins ourselves, nor to	<b>believe</b>	the presence of Christ	11, 111/ 11
Savior teacheth us to	<b>believe</b>	that the thing which	11, 113/ 33
be bound indeed to	<b>believe</b>	, when it were once	11, 119/ 15
me -- that is,	<b>believe</b>	in me -- form	11, 120/ 16
life. They therefore that	<b>believe</b>	in me, shall transform	11, 120/ 20
As a man may	<b>believe</b>	well long ere he	11, 121/ 31
juggle and make us	<b>believe</b>	that he meaneth the	11, 122/ 8
to say, "if we	<b>believe</b>	his flesh and his	11, 122/ 17

and charity, though he	<b>believe</b>	nothing else. But now	11, 122/ 25
For a man may	<b>believe</b>	this, and yet leave	11, 122/ 27
we be bound to	<b>believe</b>	besides. And therefore you	11, 122/ 28
believeth least, if he	<b>believe</b>	as he writeth. And	11, 123/ 10
no man that will	<b>believe</b>	no more but that	11, 123/ 16
or though he do	<b>believe</b>	more than that, will	11, 123/ 17
eat me, that is,	<b>believe</b>	in me, form and	11, 125/ 5
eat me, that is,	<b>believe</b>	in me, etc." --	11, 125/ 17
saith, is but to	<b>believe</b>	in him. And so	11, 125/ 29
in vain. Now to	<b>believe</b>	in vain is, ye	11, 125/ 31
ye wot well, to	<b>believe</b>	, and yet have his	11, 125/ 31
life. They, therefore, that	<b>believe</b>	in me, shall transform	11, 126/ 31
and to make them	<b>believe</b>	that. Now ask I	11, 131/ 26
them twain ye shall	<b>believe</b>	and take for the	11, 141/ 11
eat it, but to	<b>believe</b>	that it shall be	11, 142/ 6
And when ye thus	<b>believe</b>	, then eat ye my	11, 142/ 7
blood, that is, ye	<b>believe</b>	in me to suffer	11, 142/ 8
not, is that ye	<b>believe</b>	not." Here is, lo	11, 142/ 25
only that they should	<b>believe</b>	that he should be	11, 142/ 33
to the faith to	<b>believe</b>	the remission of mortal	11, 143/ 23
the Christian faith to	<b>believe</b>	that Christ is one	11, 143/ 31
but that they should	<b>believe</b>	that he should die	11, 145/ 35
but that you shall	<b>believe</b>	that I shall die	11, 146/ 36
not is that ye	<b>believe</b>	me not." Here is	11, 147/ 23
that so teach or	<b>believe</b>	, under his spiteful name	11, 147/ 32
everlasting life, and we	<b>believe</b>	that thou art Christ	11, 162/ 8
bid him do, and	<b>believe</b>	what he would bid	11, 162/ 20
he would bid him	<b>believe</b>	, but had yet as	11, 162/ 21
everlasting life, and I	<b>believe</b>	and know that thou	11, 162/ 31
everlasting life, and we	<b>believe</b>	that thou art Christ	11, 165/ 26
life. So that whoso	<b>believe</b>	my flesh to be	11, 165/ 36
everlasting life, and we	<b>believe</b>	and are sure that	11, 166/ 25
everlasting life, and we	<b>believe</b>	, " etc. Now to the	11, 167/ 1
everlasting life, and we	<b>believe</b>	, " etc. Now to the	11, 168/ 29
were delivered us to	<b>believe</b>	as a necessary point	11, 169/ 9
and sure revelation to	<b>believe</b>	, that is to wit	11, 169/ 28
he calleth the papists)	<b>believe</b>	, that is to wit	11, 170/ 15
were as hard to	<b>believe</b>	as this, and that	11, 171/ 33
it was either to	<b>believe</b>	the other without any	11, 172/ 7
but to hear and	<b>believe</b>	, and if they would	11, 172/ 22

their pleasure, better to	<b>believe</b>	Master Masquer than Saint	11, 173/ 19
of all such as	<b>believe</b>	better all those holy	11, 176/ 19
fashioned argument there, then	<b>believe</b>	Master Masquer in this	11, 177/ 35
and in the meanwhile	<b>believe</b>	but as the truth	11, 177/ 36
give us leave to	<b>believe</b>	his unwritten vanities," verities	11, 178/ 20
give him leave to	<b>believe</b>	mine unwritten vanities, verities	11, 178/ 34
he be bound to	<b>believe</b>	it, I must prove	11, 179/ 7
before him, bound to	<b>believe</b>	no more than Master	11, 179/ 9
farther wherefore he will	<b>believe</b>	the writing of them	11, 180/ 10
beseech you, since you	<b>believe</b>	this common known Catholic	11, 180/ 22
you not as well	<b>believe</b>	it in this other	11, 180/ 24
I say, Master Masquer,	<b>believe</b>	the church as well	11, 180/ 26
very body, as you	<b>believe</b>	the same church when	11, 180/ 28
and as incredible to	<b>believe</b>	as that. Here you	11, 180/ 32
Christian men bound to	<b>believe</b>	them, too, without express	11, 181/ 2
God will we shall	<b>believe</b>	, there is nothing left	11, 181/ 11
of us bound to	<b>believe</b>	nothing else. Now this	11, 181/ 15
may be bound to	<b>believe</b>	some such things as	11, 181/ 19
showeth himself ready to	<b>believe</b>	them, if I would	11, 181/ 29
give him leave to	<b>believe</b>	mine unwritten vanities (verities	11, 184/ 6
Master Masquer leave to	<b>believe</b>	this unwritten vanity, which	11, 184/ 27
give him leave to	<b>believe</b>	the true faith at	11, 184/ 30
else not fail to	<b>believe</b>	the true faith at	11, 185/ 1
all other work to	<b>believe</b>	there that he would	11, 185/ 4
that he would not	<b>believe</b>	here, and lie still	11, 185/ 5
etc. If ye will	<b>believe</b>	whatsoever More can feign	11, 185/ 22
and that ye must	<b>believe</b>	it whatsoever it teach	11, 185/ 24
God, yet must ye	<b>believe</b>	it or else be	11, 185/ 27
than unblessed bread, and	<b>believe</b>	that the church erreth	11, 186/ 33
even of them that	<b>believe</b>	the truth and think	11, 187/ 34
dream? If a man	<b>believe</b>	Christ's word that in	11, 188/ 3
thence. But if he	<b>believe</b>	such words on the	11, 188/ 7
readers, wisdom will we	<b>believe</b>	Christ's own words, and	11, 188/ 14
die, that everyone that	<b>believe</b>	in him perish not	11, 194/ 19
at once, I would	<b>believe</b>	him, ay, that he	11, 195/ 32
an earnest mind to	<b>believe</b>	Christ's words if he	11, 195/ 37
as hasty to not	<b>believe</b>	it? If he told	11, 196/ 2
we be bound to	<b>believe</b>	you, or yet to	11, 196/ 6
of the devil; I	<b>believe</b>	therefore and very surely	11, 197/ 14
and were bound to	<b>believe</b>	the one, and would	11, 201/ 13

nor were bound to	<b>believe</b>	the other, as I	11, 201/ 14
the other, as I	<b>believe</b>	and am bound to	11, 201/ 14
and am bound to	<b>believe</b>	now that the Gospel	11, 201/ 15
and were bound to	<b>believe</b>	both twain, as I	11, 201/ 17
both twain, as I	<b>believe</b>	now that the Gospel	11, 201/ 18
as though he would	<b>believe</b>	it as well as	11, 201/ 31
saith that he will	<b>believe</b>	any one text truly	11, 203/ 21
thing myself ere I	<b>believe</b>	his writing, I know	11, 217/ 6
Masquer list better to	<b>believe</b>	himself than all them	11, 221/ 17
me and have not	<b>believed</b>	. All that my Father	11, 22/ 4
while not very well	<b>believed</b>	, not even of some	11, 24/ 13
For if they once	<b>believed</b>	his word, it was	11, 38/ 28
him. For the devils	<b>believed</b>	him, but they believed	11, 39/ 4
believed him, but they	<b>believed</b>	not in him. And	11, 39/ 4
and you have not	<b>believed</b>	, " as though he would	11, 39/ 32
were not to be	<b>believed</b>	that bread should be	11, 52/ 19
faith, because she surely	<b>believed</b>	that he could make	11, 61/ 26
should have if they	<b>believed</b>	him and did it	11, 63/ 20
Jews, ye should have	<b>believed</b>	Christ, and, if there	11, 65/ 17
to his disciples that	<b>believed</b>	, he gave the pieces	11, 67/ 5
But to them that	<b>believed</b>	, he expounded it, though	11, 67/ 11
have said thereon and	<b>believed</b>	ever since, yet will	11, 69/ 30
father. For had they	<b>believed</b>	that his manhood had	11, 80/ 16
less. And had they	<b>believed</b>	that his godhead had	11, 80/ 17
neither. For if they	<b>believed</b>	well that he had	11, 81/ 33
of necessity to be	<b>believed</b>	, making God's holy Testament	11, 107/ 23
nothing necessarily to be	<b>believed</b>	but if it may	11, 108/ 11
Masquer therefore will be	<b>believed</b>	, reason is that he	11, 111/ 34
will look to be	<b>believed</b>	as Saint Paul was	11, 112/ 10
the Mass is everywhere	<b>believed</b>	to be a sacrifice	11, 118/ 5
now, than he hath	<b>believed</b>	ere this, divers of	11, 123/ 9
making as though they	<b>believed</b>	and do not, let	11, 126/ 20
make as though they	<b>believed</b>	not, but yet they	11, 126/ 27
make as though they	<b>believed</b>	, and have no belief	11, 127/ 29
be better to be	<b>believed</b>	alone, or those holy	11, 143/ 3
but many of them	<b>believed</b>	them not. But not	11, 155/ 22
apostles saw, and had	<b>believed</b>	in him, and had	11, 162/ 19
of himself to be	<b>believed</b>	to be very God	11, 165/ 30
it spiritually because they	<b>believed</b>	not in him. Wherefore	11, 166/ 22
doubt or question, both	<b>believed</b>	and taught, that Christ	11, 170/ 6

away from him, they	<b>believed</b>	such other things as	11, 171/ 32
from him. Also they	<b>believed</b>	that he was God	11, 172/ 4
and which point, once	<b>believed</b>	, it was either to	11, 172/ 7
heard of), yet they	<b>believed</b>	Christ's word and followed	11, 172/ 14
would, if they had	<b>believed</b>	him that he meant	11, 172/ 17
work, they should have	<b>believed</b>	that he could do	11, 173/ 5
manner was because they	<b>believed</b>	it well at their	11, 176/ 25
were once taught and	<b>believed</b>	, and Christian men bound	11, 181/ 2
one time not only	<b>believed</b>	, but men also bound	11, 181/ 7
of necessity to be	<b>believed</b>	, even to establish the	11, 185/ 17
though I would have	<b>believed</b>	that Christ could have	11, 197/ 4
verily, I would have	<b>believed</b>	him, ay, as soon	11, 200/ 22
this while have they	<b>believed</b>	that Christ, at his	11, 202/ 20
indeed, and ever have	<b>believed</b>	and yet do that	11, 202/ 22
also the traditions unwritten,	<b>believed</b>	and taught by the	11, 204/ 30
our Lady, taken and	<b>believed</b>	for an undoubted truth	11, 213/ 21
it is to be	<b>believed</b>	, but not of necessity	11, 215/ 14
who should be the	<b>believers</b>	and who should betray	11, 23/ 6
long reckoned the contrary	<b>believers</b>	for heretics, either Master	11, 179/ 15
say, in whom thou	<b>believest</b>	." Here is Master Masquer	11, 133/ 20
say, in whom thou	<b>believest</b>	." What are these words	11, 134/ 3
as the Catholic Church	<b>believeth</b>	) in the Blessed Sacrament	11, 11/ 9
hunger, and he that	<b>believeth</b>	in me shall never	11, 22/ 2
seeth the Son and	<b>believeth</b>	in him should have	11, 22/ 10
tell you, he that	<b>believeth</b>	in me hath life	11, 22/ 20
hunger, and he that	<b>believeth</b>	in me shall never	11, 36/ 19
our Savior? "He that	<b>believeth</b>	in me shall never	11, 37/ 35
the Jews, "He that	<b>believeth</b>	in me shall never	11, 38/ 34
that whoso believe him,	<b>believeth</b>	in him. For the	11, 39/ 3
you do but also	<b>believeth</b>	in him as you	11, 45/ 22
truth, he that so	<b>believeth</b>	in me and persevereth	11, 49/ 16
whereby the Catholic Church	<b>believeth</b>	that in the Blessed	11, 52/ 38
by faith when he	<b>believeth</b>	that they that seek	11, 64/ 13
wise, say that he	<b>believeth</b>	the contrary. But in	11, 69/ 33
it is because he	<b>believeth</b>	that God cannot do	11, 81/ 10
he saith that whoso	<b>believeth</b>	this, here is all	11, 101/ 22
For he that thus	<b>believeth</b>	is justified, and eateth	11, 101/ 23
no man that once	<b>believeth</b>	that Christ suffered passion	11, 105/ 8
these words, "Whoso once	<b>believeth</b>	that Christ died for	11, 105/ 31
exposition of holy scripture,	<b>believeth</b>	better all the old	11, 112/ 28

As where a man	<b>believeth</b>	truly every article of	11, 121/ 36
that by him whosoever	<b>believeth</b>	that Christ died for	11, 122/ 24
For he that once	<b>believeth</b>	every article of the	11, 123/ 5
say that Master Masquer	<b>believeth</b>	no point that he	11, 123/ 8
no point that he	<b>believeth</b>	most surely, anything more	11, 123/ 8
points which he now	<b>believeth</b>	least, if he believe	11, 123/ 10
dare say the devil	<b>believeth</b>	at this day as	11, 123/ 13
yet think that he	<b>believeth</b>	all the remanent but	11, 123/ 17
a little he prettily	<b>believeth</b>	me. The Second Chapter	11, 153/ 21
as well as he	<b>believeth</b>	the creation of the	11, 201/ 31
that he saith he	<b>believeth</b>	. And some other wretches	11, 201/ 37
in him, is with	<b>believing</b>	to go into him	11, 39/ 6
not be a bare	<b>believing</b>	of Christ, but it	11, 39/ 19
it must be a	<b>believing</b>	in Christ, that is	11, 39/ 20
off from endeavor toward	<b>believing</b>	. For in Nicodemus, though	11, 62/ 29
receiving nothing loathsome, and	<b>believing</b>	that Christ was God	11, 81/ 3
and drinketh God by	<b>believing</b>	that he died for	11, 102/ 13
a spiritual eating by	<b>believing</b>	that he died for	11, 125/ 15
than doth now More,	<b>believing</b>	him to have spoken	11, 136/ 13
not only of the	<b>believing</b>	of his death for	11, 148/ 25
pilgrimage, worshipping of images,	<b>believing</b>	of purgatory, believing the	11, 185/ 33
images, believing of purgatory,	<b>believing</b>	the body of our	11, 185/ 33
on Palm Sunday, and	<b>believing</b>	in the Blessed Sacrament	11, 205/ 16
privy council that knoweth,	<b>belike</b>	by some secret revelation	11, 200/ 11
and that I know	<b>belike</b>	, by some secret revelation	11, 200/ 33
and my blood drink."	<b>Belike</b>	the man had there	11, 212/ 17
and my blood drink."	<b>Belike</b>	the man had there	11, 216/ 14
him and filled their	<b>bellies</b>	, and that therefore our	11, 16/ 10
yet when all their	<b>bellies</b>	were full, gathered and	11, 25/ 14
and well filled your	<b>bellies</b>	. " In these words, our	11, 26/ 24
the feeding of their	<b>bellies</b>	? But our Savior (whose	11, 27/ 8
so should fill their	<b>bellies</b>	and so satisfy them	11, 31/ 21
word to have their	<b>bellies</b>	so well filled once	11, 34/ 16
miracles but for their	<b>bellies</b>	. For when our Savior	11, 35/ 5
so set upon their	<b>bellies</b>	that they thought they	11, 35/ 8
some meat for their	<b>bellies</b>	. And as they were	11, 46/ 11
corn for their earthly	<b>bellies</b>	, such as he gave	11, 46/ 14
the feeding of their	<b>bellies</b>	he went not about	11, 47/ 13
and care of their	<b>bellies</b>	, the desire of whose	11, 87/ 1
the filling of their	<b>bellies</b>	with bodily meat, the	11, 102/ 31

hallowing of bows and	<b>bells</b>	, and creeping to the	11, 185/ 21
cross, and hallowing of	<b>bells</b>	against evil spirits in	11, 205/ 15
God, and the gluttonous	<b>belly</b>	, too. Of which manner	11, 28/ 3
The meat for the	<b>belly</b>	, and the belly for	11, 28/ 5
the belly, and the	<b>belly</b>	for the meat, and	11, 28/ 6
The meat for the	<b>belly</b>	and the belly for	11, 32/ 7
the belly and the	<b>belly</b>	for the meat, God	11, 32/ 8
them even in your	<b>belly</b>	, yet can you never	11, 40/ 12
me. For whereas your	<b>belly</b>	meat shall perish, belly	11, 47/ 36
belly meat shall perish,	<b>belly</b>	and all, he that	11, 47/ 36
again into his mother's	<b>belly</b>	and be born again	11, 62/ 8
swallowed into the whale's	<b>belly</b>	? When his disciples asked	11, 131/ 7
again into his mother's	<b>belly</b>	and be born again	11, 172/ 32
mind set upon their	<b>belly-joy</b>	, and therefore not understanding	11, 34/ 14
your wills from your	<b>belly-joy</b>	to come to the	11, 47/ 35
which is a property	<b>belonging</b>	only to God. For	11, 26/ 27
he was most heartily	<b>beloved</b>	. Which to express the	11, 174/ 6
words, through the mystical	<b>benediction</b>	and by the coming	11, 52/ 15
again between the mystical	<b>benediction</b>	, that is to wit	11, 71/ 13
the profit of that	<b>benefit</b>	. And therefore is it	11, 173/ 29
process, declaring the great	<b>benefit</b>	of this blood, both	11, 175/ 6
of avarice, neither the	<b>benefits</b>	, nor the gifts, nor	11, 93/ 30
man hath his heart	<b>bent</b>	thereto and, therefore, his	11, 7/ 16
But let us, I	<b>beseech</b>	you, take profit of	11, 64/ 1
other side (which, I	<b>beseech</b>	God, we may all	11, 94/ 25
then, Master Masquer, I	<b>beseech</b>	you, since you believe	11, 180/ 21
of which infidelity I	<b>beseech</b>	God give him the	11, 185/ 7
hell. From which I	<b>beseech</b>	our Lord turn Tyndale	11, 197/ 19
Our Lord. But I	<b>beshrew</b>	such a shower as	11, 7/ 6
he conveyeth away the	<b>best</b>	dish and bringeth it	11, 7/ 8
swaging, have in their	<b>best</b>	wealth but a displeasing	11, 32/ 15
it might do him	<b>best</b>	service, where he would	11, 166/ 7
you divers of the	<b>best</b>	sort against him. And	11, 203/ 26
have not letted the	<b>best</b>	that my wit will	11, 213/ 15
hath but little time	<b>bestowed</b>	in any fruitful business	11, 34/ 3
devotion toward him in	<b>bestowing</b>	her costly glass of	11, 104/ 12
take himself that leisure	<b>betimes</b>	, leaving the business that	11, 184/ 35
creep and get out	<b>betimes</b>	. And thus you see	11, 185/ 8
others (whosoever he be),	<b>betimes</b>	. Now upon his aforesaid	11, 197/ 21
which the disciples went	<b>betokened</b>	the church, which was	11, 21/ 15

ships that came after	<b>betokened</b>	the diverse churches of	11, 21/ 16
Blessed Sacrament signifieth and	<b>betokeneth</b>	, that is to wit	11, 72/ 35
And therefore, lest he	<b>betrap</b>	me, I shall somewhat	11, 159/ 35
how craftily he could	<b>betrap</b>	me if I would	11, 163/ 27
believers and who should	<b>betray</b>	him, and he said	11, 23/ 6
it was that should	<b>betray</b>	him, being one of	11, 23/ 14
and who also should	<b>betray</b>	him. And so knoweth	11, 84/ 23
it was that should	<b>betray</b>	him, being one of	11, 88/ 35
because that who should	<b>betray</b>	him he doth not	11, 93/ 1
disciples warning of his	<b>betraying</b>	, of his taking, of	11, 24/ 5
intent ye may the	<b>better</b>	perceive and mark whether	11, 21/ 4
to induce them the	<b>better</b>	to the belief of	11, 25/ 28
declareth after. For the	<b>better</b>	perceiving whereof, ye shall	11, 27/ 27
pleasure thereof, they love	<b>better</b>	hunger and thirst than	11, 31/ 35
and yet be far	<b>better</b>	too, they prayed him	11, 36/ 9
may, good readers, the	<b>better</b>	conceive this matter and	11, 43/ 27
tell them of far	<b>better</b>	bread that should come	11, 46/ 16
desert, then were they	<b>better</b>	apaid and prayed him	11, 46/ 18
I content that a	<b>better</b>	than we both shall	11, 57/ 16
will believe a little	<b>better</b>	than either Master Masquer's	11, 57/ 19
that it had been	<b>better</b>	for her to live	11, 61/ 11
not only nothing the	<b>better</b>	but also very far	11, 91/ 4
Savior. And he found	<b>better</b>	to succeed in their	11, 91/ 37
of holy scripture, believeth	<b>better</b>	all the old holy	11, 112/ 29
heretics, understand Christ's words	<b>better</b>	than ever did all	11, 118/ 25
the faithful for their	<b>better</b>	instruction. Now gather of	11, 133/ 14
whether Master Masquer be	<b>better</b>	to be believed alone	11, 143/ 3
but if they taught	<b>better</b>	. And thus for his	11, 144/ 11
truth both a little	<b>better</b>	tried, even upon this	11, 153/ 24
I must needs take	<b>better</b>	heed what I answer	11, 159/ 14
make me perceive them	<b>better</b>	at thy further pleasure	11, 162/ 35
plainly that I may	<b>better</b>	perceive it by and	11, 163/ 2
answer) till he have	<b>better</b>	proved me than he	11, 163/ 13
therefore till he have	<b>better</b>	handled his first question	11, 163/ 16
to set it the	<b>better</b>	forth, because he would	11, 168/ 16
disposed for their pleasure,	<b>better</b>	to believe Master Masquer	11, 173/ 19
all such as believe	<b>better</b>	all those holy doctors	11, 176/ 19
reckon their relics any	<b>better</b>	than sheep's bones, scrape	11, 186/ 29
take it for no	<b>better</b>	thing than unblessed bread	11, 186/ 32
shall also perceive a	<b>better</b>	cause of those two	11, 208/ 12

his spectacles and pore	<b>better</b>	and more wishly with	11, 212/ 19
also proved it much	<b>better</b>	than I, as I	11, 215/ 9
his spectacles and pore	<b>better</b>	and more wishly with	11, 216/ 16
this one point no	<b>better</b>	heed to mine hand	11, 216/ 30
a lie, and pore	<b>better</b>	on them with your	11, 219/ 24
if Master Masquer list	<b>better</b>	to believe himself than	11, 221/ 17
count accounted for their	<b>bettors</b>	, anything let or withstand	11, 3/ 20
us not lament and	<b>bewail</b>	, nor dread the difficulties	11, 140/ 29
that thinketh he standeth,	<b>beware</b>	lest he fall." And	11, 86/ 19
be blinded and not	<b>beware</b>	of the perilous pit	11, 125/ 11
the world warning to	<b>beware</b>	of me. "Lo, Christian	11, 151/ 9
in the fire, and	<b>beware</b>	also that we worship	11, 186/ 31
false wily folly to	<b>beware</b>	our Lord give us	11, 222/ 30
for neither would he	<b>bewray</b>	from, nor let him	11, 93/ 13
an ass. For the	<b>Bible</b>	saith not as More	11, 154/ 21
not so much as	<b>bid</b>	them good speed or	11, 5/ 21
nothing that he would	<b>bid</b>	them. But then what	11, 37/ 33
Howbeit, if I should	<b>bid</b>	you ask it of	11, 48/ 33
her vow, as to	<b>bid</b>	her leave off her	11, 59/ 37
send them word and	<b>bid</b>	them go wed and	11, 60/ 7
from God that should	<b>bid</b>	her break it. And	11, 60/ 30
same tale still and	<b>bid</b>	him believe, and tell	11, 63/ 7
then come hardly and	<b>bid</b>	Master More mock on	11, 110/ 33
More be bold to	<b>bid</b>	Master Masquer go mock	11, 111/ 2
and then shall ye	<b>bid</b>	him cast again, for	11, 114/ 19
or three texts and	<b>bid</b>	us look upon them	11, 133/ 32
not of your equity,	<b>bid</b>	Master Masquer leave his	11, 152/ 3
do what he would	<b>bid</b>	him do, and believe	11, 162/ 20
believe what he would	<b>bid</b>	him believe, but had	11, 162/ 20
in his hand, and	<b>bid</b>	him go catch a	11, 163/ 22
again, good readers, and	<b>bid</b>	Master Masquer mark well	11, 218/ 31
cancer. And therefore, he	<b>biddeth</b>	us that we should	11, 5/ 1
This meat therefore Christ	<b>biddeth</b>	them labor and work	11, 29/ 10
most lay for them)	<b>biddeth</b>	every man for all	11, 86/ 29
solemnly, and with authority	<b>biddeth</b>	every man mark it	11, 98/ 1
upon the table and	<b>biddeth</b>	men look on this	11, 133/ 22
board before us and	<b>biddeth</b>	us, lo, look on	11, 133/ 30
remember faith as he	<b>biddeth</b>	. But let us remember	11, 134/ 10
times at once, specially	<b>bidding</b>	him to feed his	11, 23/ 29
about a spiritual work,	<b>bidding</b>	them labor to believe	11, 34/ 32

miracles at every man's	<b>bidding</b>	, said yet of the	11, 112/ 23
goeth that would with	<b>bidding</b>	us look up here	11, 134/ 7
that this juggler, with	<b>bidding</b>	us remember, would fain	11, 134/ 12
frayed his own disciples,	<b>bidding</b>	them fear that fire	11, 187/ 22
we meet them. These	<b>biddings</b>	of these blessed apostles	11, 5/ 24
made this day can	<b>bind</b>	him that shall be	11, 127/ 9
than he can precisely	<b>bind</b>	me to by the	11, 160/ 14
to the intent to	<b>bind</b>	us in the more	11, 174/ 10
at large, that it	<b>bindeth</b>	not the people to	11, 169/ 25
him go catch a	<b>bird</b>	by laying a little	11, 163/ 23
tail, and when the	<b>bird</b>	is flown, comfort him	11, 163/ 23
bodily pain of the	<b>birth</b>	, nor for any abomination	11, 59/ 23
his speech till the	<b>birth</b>	of the child. And	11, 61/ 37
thought upon a bodily	<b>birth</b>	, whereas our Savior meant	11, 62/ 10
meant of a spiritual	<b>birth</b>	, by faith and by	11, 62/ 10
of the generation and	<b>birth</b>	that Christ spoke of	11, 62/ 24
should be no bodily	<b>birth</b>	but a spiritual, and	11, 62/ 36
the world and Christ's	<b>birth</b>	of a virgin (which	11, 201/ 32
warning of them, the	<b>bishop</b>	should as folk incorrigible	11, 5/ 18
And he is our	<b>bishop</b>	that offered the host	11, 116/ 19
it is none other	<b>bishop</b>	, but always we do	11, 116/ 24
Pharisees and the stiff-necked	<b>bishops</b>	, they letted themselves from	11, 85/ 26
the very prelates and	<b>bishops</b>	, metropolitans and apostles of	11, 128/ 6
your jaws with a	<b>bit</b>	and a bridle and	11, 47/ 33
a bridle and a	<b>bit</b>	to refrain and pull	11, 94/ 8
dry ground, how the	<b>bitter</b>	waters were changed sweet	11, 65/ 8
were suddenly turned from	<b>bitter</b>	into sweet, and how	11, 66/ 9
be saved by his	<b>bitter</b>	Passion. And much more	11, 91/ 12
the merits of his	<b>bitter</b>	Passion. Amen. And thus	11, 95/ 6
only belief of Christ's	<b>bitter</b>	Passion, and then bringeth	11, 104/ 5
signify an ass, and	<b>black</b>	white, to blear the	11, 152/ 16
if it tell you	<b>black</b>	is white, and good	11, 185/ 26
Capernaum, first rebuke and	<b>blame</b>	them because they sought	11, 16/ 8
not lay any manner	<b>blame</b>	at all to any	11, 18/ 33
see that I neither	<b>blame</b>	him for naught nor	11, 95/ 15
he can of reason	<b>blame</b>	no man that, in	11, 112/ 28
words of his, "Whoso	<b>blaspheme</b>	the Son of Man	11, 143/ 26
should never thus have	<b>blasphemed</b>	Christ and his sufficient	11, 107/ 20
him. But he that	<b>blasphemeth</b>	the Holy Ghost, it	11, 143/ 27
in his book De	<b>blasphemia</b>	Spiritus Sancti declareth well	11, 75/ 17

and uncontrolled to speak	<b>blasphemous</b>	words in their company	11, 4/ 22
now forbear. For more	<b>blasphemous</b>	and more bedlam-ripe than	11, 7/ 2
when he playeth the	<b>blasphemous</b>	beast) to laugh yet	11, 100/ 4
more foolish, or more	<b>blasphemous</b>	could any brute beast	11, 114/ 26
there ever a more	<b>blasphemous</b>	bestly word spoken than	11, 115/ 16
Masquer a very fond,	<b>blasphemous</b>	mocker than these? By	11, 116/ 27
occasion of this foolish,	<b>blasphemous</b>	jesting of his? With	11, 117/ 7
together such three abominable,	<b>blasphemous</b>	heresies as the devil	11, 118/ 29
foolish, jesting, and much	<b>blasphemous</b>	railing manner, against the	11, 129/ 28
meant. And therein the	<b>blasphemous</b>	beast deviseth that he	11, 130/ 3
their false and abominable	<b>blasphemous</b>	lies upon Christ's words	11, 142/ 17
their false and abominable,	<b>blasphemous</b>	lies upon Christ's words	11, 147/ 15
upon every proud heretic's	<b>blasphemous</b>	foolish argument. For if	11, 179/ 21
must he fall to	<b>blasphemy</b>	and call a frere's	11, 106/ 36
away, and then to	<b>blear</b>	our eyes and call	11, 133/ 35
and black white, to	<b>blear</b>	the simple eyes." Now	11, 152/ 16
on their breast and	<b>bless</b>	it away. For though	11, 60/ 10
to talk against the	<b>blessed</b>	sacraments. And such communication	11, 4/ 33
These biddings of these	<b>blessed</b>	apostles, if all Catholic	11, 5/ 24
made last against the	<b>Blessed</b>	Sacrament, answering to my	11, 6/ 31
another book against the	<b>Blessed</b>	Sacrament, a book of	11, 7/ 1
could convey from the	<b>Blessed</b>	Sacrament Christ's own Blessed	11, 7/ 10
Blessed Sacrament Christ's own	<b>Blessed</b>	Flesh and Blood and	11, 7/ 11
being devised against the	<b>Blessed</b>	Sacrament, the wisest or	11, 8/ 34
abominable heresy against the	<b>Blessed</b>	Sacrament, neither learning nor	11, 9/ 4
Christian faith, concerning the	<b>Blessed</b>	Sacrament of the Altar	11, 10/ 6
perceive that in the	<b>Blessed</b>	Sacrament of the Altar	11, 10/ 13
Altar is the very	<b>Blessed</b>	Body of Christ, his	11, 10/ 14
actually did institute the	<b>Blessed</b>	Sacrament and therein verily	11, 10/ 22
Church believeth) in the	<b>Blessed</b>	Sacrament. In that first	11, 11/ 9
that matter against the	<b>Blessed</b>	Sacrament. In that part	11, 11/ 13
made first against the	<b>Blessed</b>	Sacrament. And in the	11, 15/ 8
eat also his very	<b>Blessed</b>	Body, flesh and blood	11, 17/ 22
and wine in the	<b>Blessed</b>	Sacrament of the Altar	11, 17/ 26
Christ's manhood from Christ's	<b>Blessed</b>	Sacrament. In that epistle	11, 18/ 19
bodily eating of Christ's	<b>Blessed</b>	Body indeed. For if	11, 20/ 14
and in this high	<b>Blessed</b>	Sacrament of the Altar	11, 24/ 23
receiving of Christ's own	<b>Blessed</b>	Body to them that	11, 24/ 34
receive it in the	<b>Blessed</b>	Sacrament under the sensible	11, 24/ 35
loaf that is his	<b>Blessed</b>	Body in the form	11, 25/ 20

meat of his own	<b>blessed</b>	person, both the spiritual	11, 27/ 23
and eat his own	<b>Blessed</b>	Body into theirs, as	11, 28/ 24
here, hid in the	<b>Blessed</b>	Sacrament in likeness and	11, 28/ 30
participation of that holy	<b>blessed</b>	flesh and immortal, that	11, 29/ 8
giver thereof is our	<b>blessed</b>	Savior himself, as himself	11, 29/ 29
of Christ in his	<b>Blessed</b>	Sacrament. But as good	11, 41/ 21
to eat in the	<b>Blessed</b>	Sacrament. Wherein that exposition	11, 50/ 12
giving of Christ's own	<b>Blessed</b>	Body verily to us	11, 50/ 25
to eat in the	<b>Blessed</b>	Sacrament, what Christ himself	11, 50/ 26
the adversary of the	<b>Blessed</b>	Sacrament, that our Savior	11, 51/ 9
and eaten in the	<b>Blessed</b>	Sacrament; nor nothing meant	11, 51/ 17
be eaten in the	<b>Blessed</b>	Sacrament, is an imagination	11, 51/ 29
very Body in the	<b>Blessed</b>	Sacrament, rehearse you the	11, 51/ 37
believeth that in the	<b>Blessed</b>	Sacrament is the very	11, 52/ 38
Sacrament is the very	<b>Blessed</b>	Body of Christ, were	11, 52/ 38
holy doctor calleth the	<b>Blessed</b>	Sacrament bread as Saint	11, 53/ 6
Theophylactus calleth here the	<b>Blessed</b>	Sacrament by the name	11, 54/ 1
sacramental sign, the very	<b>Blessed</b>	Body of Christ, flesh	11, 54/ 6
of them call the	<b>Blessed</b>	Sacrament a figure, there	11, 54/ 20
heretics prove that the	<b>Blessed</b>	Sacrament is called bread	11, 54/ 27
we prove that the	<b>Blessed</b>	Sacrament is not only	11, 54/ 33
giving was in the	<b>Blessed</b>	Sacrament; the other was	11, 55/ 27
also asked how. Our	<b>blessed</b>	Lady, when the angel	11, 58/ 21
a prophet. But this	<b>blessed</b>	Virgin Mary was so	11, 60/ 28
the bread into Christ's	<b>Blessed</b>	Body in the Sacrament	11, 66/ 2
to eat in the	<b>Blessed</b>	Sacrament. For it followeth	11, 66/ 16
to eat in the	<b>Blessed</b>	Sacrament, doth in all	11, 67/ 25
but is the very	<b>Blessed</b>	Body of Christ, his	11, 67/ 34
here, which of this	<b>Blessed</b>	Sacrament so often rehearseth	11, 67/ 36
our Savior in the	<b>Blessed</b>	Sacrament turneth the bread	11, 68/ 12
of bread in the	<b>Blessed</b>	Sacrament because (as Theophylactus	11, 69/ 16
the institution of that	<b>Blessed</b>	Sacrament), he laboreth, as	11, 69/ 20
is to wit, the	<b>Blessed</b>	Sacrament and manna, and	11, 71/ 14
Christ. For by this	<b>Blessed</b>	Sacrament we receive the	11, 71/ 30
Holy Flesh in the	<b>Blessed</b>	Sacrament, of which Master	11, 71/ 34
words that in the	<b>Blessed</b>	Sacrament is verily eaten	11, 72/ 1
and drunk the very	<b>Blessed</b>	Body and Holy Blood	11, 72/ 5
in the Sacrament the	<b>Blessed</b>	Body of Christ, and	11, 72/ 20
that thing that the	<b>Blessed</b>	Sacrament signifieth and betokeneth	11, 72/ 34
by Theophylactus before, this	<b>Blessed</b>	Sacrament is not only	11, 72/ 37

not. For though his	<b>Blessed</b>	Body be received into	11, 73/ 9
not only receiveth Christ's	<b>Blessed</b>	Body into his own	11, 73/ 31
to deny that the	<b>Blessed</b>	Body of Christ is	11, 73/ 38
and eaten in the	<b>Blessed</b>	Sacrament, both of evil	11, 74/ 1
Sacrament he received Christ's	<b>Blessed</b>	Body, as evil and	11, 74/ 8
Augustine, in calling the	<b>Blessed</b>	Sacrament the Body of	11, 74/ 26
but his own very	<b>Blessed</b>	Body? Howbeit Frith was	11, 74/ 35
Sacrament changeth into his	<b>Blessed</b>	Body is one loaf	11, 76/ 28
of Christ in the	<b>Blessed</b>	Sacrament. And thereupon must	11, 77/ 8
he that receiveth the	<b>Blessed</b>	Sacrament well, and eateth	11, 77/ 9
eating of his very	<b>Blessed</b>	Body, the eater (but	11, 77/ 31
body was in the	<b>Blessed</b>	Virgin his mother by	11, 78/ 7
not murmuring at his	<b>Blessed</b>	Sacrament yet show a	11, 81/ 32
eating of his very	<b>Blessed</b>	Body as it is	11, 84/ 9
is eaten in the	<b>Blessed</b>	Sacrament. The Twenty-Second Chapter	11, 84/ 10
such plight receiveth the	<b>Blessed</b>	Sacrament without purpose of	11, 94/ 17
Christ's Passion receive that	<b>Blessed</b>	Sacrament with true faith	11, 94/ 28
the reverence of Christ's	<b>blessed</b>	person present in it	11, 94/ 30
that so receive the	<b>Blessed</b>	Sacrament, verily receive and	11, 94/ 31
receive and eat the	<b>blessed</b>	body of Christ, and	11, 94/ 31
also, not only his	<b>blessed</b>	flesh into their bodies	11, 94/ 34
our faith concerning the	<b>blessed</b>	body and blood of	11, 95/ 11
verily eaten in the	<b>Blessed</b>	Sacrament, and may also	11, 95/ 11
verily eaten in the	<b>Blessed</b>	Sacrament, of which eating	11, 96/ 27
beg withal, among the	<b>blessed</b>	brethren, as beggars lay	11, 99/ 13
them, and denieth the	<b>Blessed</b>	Body of Christ itself	11, 99/ 20
Christ itself in the	<b>Blessed</b>	Sacrament too. And whereas	11, 99/ 21
our Savior in the	<b>Blessed</b>	Sacrament also. But surely	11, 100/ 34
meat of his own	<b>blessed</b>	person, his godhead and	11, 102/ 22
this meat of Christ's	<b>blessed</b>	person, make them meet	11, 103/ 27
very meat of Christ's	<b>blessed</b>	person into the only	11, 104/ 5
his heresy against the	<b>blessed</b>	saints, as though Christ	11, 104/ 7
he did institute the	<b>Blessed</b>	Sacrament, and after he	11, 108/ 23
it is the very	<b>blessed</b>	body of God, than	11, 108/ 31
himself by his own	<b>blessed</b>	mouth, till Moses and	11, 110/ 27
of Christ in the	<b>Blessed</b>	Sacrament neither. Which point	11, 111/ 11
Savior himself in the	<b>Blessed</b>	Sacrament is as strange	11, 112/ 6
thing which in the	<b>Blessed</b>	Sacrament we spiritually must	11, 113/ 33
he giveth in the	<b>Blessed</b>	Sacrament, and I there	11, 114/ 11
he giveth in the	<b>Blessed</b>	Sacrament -- therefore at	11, 114/ 14

man that receiveth the	<b>Blessed</b>	Sacrament think (as the	11, 115/ 1
this fool in the	<b>Blessed</b>	Sacrament, for which he	11, 115/ 14
abhor to receive the	<b>blessed</b>	body of Christ, in	11, 115/ 19
day offered, his own	<b>Blessed</b>	Body in the Sacrament	11, 115/ 32
that this oblation, this	<b>blessed</b>	sacrifice the Sacrament of	11, 116/ 34
his goodness his very	<b>blessed</b>	body offered up daily	11, 117/ 11
jesteth on, that the	<b>Blessed</b>	Sacrament in the Mass	11, 117/ 29
toucheth here, that the	<b>Blessed</b>	Sacrament in the Mass	11, 118/ 1
very eating of his	<b>Blessed</b>	Body in the Sacrament	11, 118/ 34
Savior meant in the	<b>Blessed</b>	Sacrament, and bear us	11, 124/ 24
eating thereof in the	<b>Blessed</b>	Sacrament, but only a	11, 125/ 14
which we eat Christ's	<b>Blessed</b>	Body in the Blessed	11, 128/ 33
Blessed Body in the	<b>Blessed</b>	Sacrament. Here endeth the	11, 128/ 34
and wine into the	<b>blessed</b>	body and blood of	11, 129/ 29
of Christ in the	<b>Blessed</b>	Sacrament, in conclusion as	11, 129/ 30
the bread and his	<b>blessed</b>	body both together still	11, 130/ 12
also converteth not his	<b>blessed</b>	body into bread, for	11, 130/ 16
the giving of his	<b>Blessed</b>	Body in the Sacrament	11, 132/ 6
be eaten in the	<b>Blessed</b>	Sacrament, Master Masquer's own	11, 132/ 32
more strong if the	<b>blessed</b>	body of our Lord	11, 135/ 11
Lord were in the	<b>Blessed</b>	Sacrament under form of	11, 135/ 12
Catholic faith in the	<b>Blessed</b>	Sacrament were but my	11, 136/ 16
pieces, but his quick	<b>blessed</b>	body whole, under the	11, 137/ 15
of bread. But the	<b>blessed</b>	angels see that one	11, 139/ 7
angels see that one	<b>blessed</b>	body of his in	11, 139/ 7
and here in the	<b>Blessed</b>	Sacrament both at once	11, 139/ 8
a just and a	<b>blessed</b>	man and you would	11, 140/ 20
the being of Christ's	<b>blessed</b>	body in the Blessed	11, 140/ 39
blessed body in the	<b>Blessed</b>	Sacrament, and the being	11, 140/ 39
he saith that Christ's	<b>blessed</b>	body is both in	11, 141/ 6
in earth in the	<b>Blessed</b>	Sacrament indeed. And therefore	11, 141/ 7
the eating of his	<b>Blessed</b>	Body in the Blessed	11, 142/ 31
Blessed Body in the	<b>Blessed</b>	Sacrament, but only of	11, 142/ 31
very eating of his	<b>Blessed</b>	Body in the Blessed	11, 142/ 37
Blessed Body in the	<b>Blessed</b>	Sacrament, you have, good	11, 142/ 37
which we eat his	<b>blessed</b>	body in the Sacrament	11, 145/ 19
Catholic Church and the	<b>Blessed</b>	Sacrament, where he boasteth	11, 147/ 9
is eaten in the	<b>Blessed</b>	Sacrament, against which point	11, 147/ 30
eat it in the	<b>Blessed</b>	Sacrament. And thus have	11, 148/ 19
the manner how the	<b>blessed</b>	body of Christ is	11, 169/ 11

Christ is in the	<b>Blessed</b>	Sacrament, whether with his	11, 169/ 12
of bread, as his	<b>blessed</b>	body was as verily	11, 169/ 16
we receive the very	<b>Blessed</b>	Sacrament. Thus far have	11, 169/ 31
to wit, of the	<b>Blessed</b>	Sacrament) "and why they	11, 173/ 30
he there instituted the	<b>Blessed</b>	Sacrament. The Tenth Chapter	11, 175/ 18
at once) whether his	<b>blessed</b>	body may be in	11, 179/ 3
the being of his	<b>blessed</b>	body in many places	11, 179/ 5
and Wycliffe against the	<b>Blessed</b>	Sacrament, or if he	11, 179/ 25
expressly declared for the	<b>Blessed</b>	Sacrament that this is	11, 183/ 26
Savior present in the	<b>Blessed</b>	Sacrament, all these things	11, 185/ 34
the eating of Christ's	<b>blessed</b>	body. Thus shall they	11, 187/ 30
in earth as the	<b>Blessed</b>	Sacrament is. And therefore	11, 193/ 17
all nations should be	<b>blessed</b>	in the death of	11, 194/ 1
principle matter, concerning the	<b>Blessed</b>	Sacrament, Master Masquer had	11, 194/ 33
body is in the	<b>Blessed</b>	Sacrament, though the Sacrament	11, 196/ 34
Masquer's questions concerning Christ's	<b>blessed</b>	body, that Christ hath	11, 196/ 36
to make his own	<b>blessed</b>	body in many places	11, 198/ 12
Catholic faith concerning the	<b>Blessed</b>	Sacrament I write against	11, 199/ 14
sent his heralds, his	<b>blessed</b>	apostles, to cry it	11, 200/ 37
was warned that his	<b>blessed</b>	body, his holy flesh	11, 200/ 39
and drunken in the	<b>Blessed</b>	Sacrament. And therefore, either	11, 200/ 40
one in which the	<b>Blessed</b>	Sacrament is received at	11, 200/ 41
I bring for the	<b>Blessed</b>	Sacrament, then cometh he	11, 203/ 4
hath showed for the	<b>Blessed</b>	Sacrament, yearly almost, and	11, 203/ 9
we lay for the	<b>blessed</b>	body of Christ in	11, 203/ 35
of Christ in the	<b>Blessed</b>	Sacrament be clear and	11, 203/ 36
this matter of the	<b>Blessed</b>	Sacrament, which is one	11, 204/ 16
and believing in the	<b>Blessed</b>	Sacrament. And Tyndale, that	11, 205/ 16
and railing against the	<b>blessed</b>	body of Christ in	11, 205/ 34
of Christ in the	<b>Blessed</b>	Sacrament, calling the belief	11, 205/ 35
and wine into the	<b>blessed</b>	body and blood of	11, 206/ 6
the matter of the	<b>Blessed</b>	Sacrament used some examples	11, 206/ 13
the matter of the	<b>Blessed</b>	Sacrament, unto which we	11, 207/ 32
may be that his	<b>blessed</b>	body is both in	11, 208/ 10
is not in the	<b>Blessed</b>	Sacrament; that argument hath	11, 208/ 30
the hosts of the	<b>Blessed</b>	Sacrament, being in so	11, 209/ 17
very body of our	<b>blessed</b>	Savior himself, and all	11, 209/ 18
And so is the	<b>blessed</b>	substance of the spiritual	11, 209/ 31
the body. But the	<b>blessed</b>	body of our Savior	11, 210/ 1
every part of the	<b>Blessed</b>	Sacrament, though it be	11, 210/ 3

this matter of the	<b>Blessed</b>	Sacrament. And yet such	11, 211/ 20
Savior out of the	<b>Blessed</b>	Sacrament, I have brought	11, 211/ 26
proof made for the	<b>blessed</b>	body of Christ present	11, 214/ 39
Christ present in the	<b>Blessed</b>	Sacrament. For I am	11, 215/ 1
perpetual virginity of our	<b>blessed</b>	Lady. Howbeit, of truth	11, 215/ 6
which he instituted the	<b>Blessed</b>	Sacrament of the Altar	11, 217/ 21
the Altar, his own	<b>blessed</b>	body and blood. Is	11, 217/ 21
wrote anything of the	<b>Blessed</b>	Sacrament, specially not of	11, 217/ 36
expressly speaketh of the	<b>Blessed</b>	Sacrament in the sixth	11, 219/ 5
ribaldiously raileth against the	<b>blessed</b>	body of Christ in	11, 220/ 6
of Christ in the	<b>Blessed</b>	Sacrament of the Altar	11, 220/ 7
we speak touching the	<b>Blessed</b>	Sacrament, though he may	11, 220/ 17
made last against the	<b>Blessed</b>	Sacrament is come over	11, 221/ 27
the brethren, against the	<b>Blessed</b>	Sacrament of the Altar	11, 222/ 9
saints, jest on our	<b>blessed</b>	Lady the immaculate mother	11, 223/ 7
Savior himself in the	<b>Blessed</b>	Sacrament, and instead of	11, 223/ 13
instead of his own	<b>blessed</b>	body and his blood	11, 223/ 14
may so receive Christ's	<b>blessed</b>	sacraments here, and specially	11, 223/ 26
receive himself, his very	<b>blessed</b>	body, very flesh and	11, 223/ 27
and blood, in the	<b>Blessed</b>	Sacrament, our holy, blessed	11, 223/ 28
Blessed Sacrament, our holy,	<b>blessed</b>	Housel that we may	11, 223/ 28
rise like lions that	<b>blew</b>	out fire at the	11, 174/ 16
is be able to	<b>blind</b>	any man after that	11, 20/ 37
which he maketh a	<b>blind</b>	induction before. And because	11, 133/ 3
and made them more	<b>blind</b>	, for they so deserved	11, 133/ 10
saints, nor cannot so	<b>blind</b>	you, but that you	11, 148/ 12
not wont to make	<b>blind</b>	men see," as there	11, 155/ 8
arguments wherewith he would	<b>blind</b>	simple souls? Must I	11, 179/ 33
determine by his own	<b>blind</b>	reason the contrary, and	11, 189/ 30
arguments of their own	<b>blind</b>	reason, wresting the scripture	11, 222/ 32
make us so foolishly	<b>blind</b>	and mad as to	11, 223/ 2
we might thereby be	<b>blinded</b>	and not beware of	11, 125/ 11
with his own forwardness	<b>blinded</b>	by the devil, the	11, 201/ 35
cause of this your	<b>blindness</b>	is (I will not	11, 113/ 10
also to see the	<b>blindness</b>	that the devil hath	11, 125/ 19
can come into my	<b>bliss</b>	of heaven but by	11, 44/ 15
eternal life of everlasting	<b>bliss</b>	.The Twentieth Chapter. "This	11, 79/ 17
regard to procure the	<b>bliss</b>	of those that should	11, 91/ 15
away the reward of	<b>bliss</b>	from them that would	11, 91/ 20
fruition of him in	<b>bliss</b>	, he shall never hunger	11, 100/ 31

and endure in eternal	<b>bliss</b>	, and though no creature	11, 190/ 19
own Blessed Flesh and	<b>Blood</b>	and leave us nothing	11, 7/ 11
very flesh and his	<b>blood</b>	. In the first part	11, 10/ 15
and drinking of his	<b>blood</b>	. In his second part	11, 10/ 19
own very flesh and	<b>blood</b>	to his twelve apostles	11, 10/ 23
was broken and his	<b>blood</b>	shed for our sins	11, 16/ 27
eat and his very	<b>blood</b>	to drink, and that	11, 17/ 19
Blessed Body, flesh and	<b>blood</b>	, by the mouth, not	11, 17/ 22
own very flesh and	<b>blood</b>	. Now will I not	11, 18/ 32
verily meat and my	<b>blood</b>	verily drink." So that	11, 20/ 27
his very flesh and	<b>blood</b>	indeed. Which exposition of	11, 20/ 30
Man and drink his	<b>blood</b>	, ye shall not have	11, 22/ 29
flesh and drinketh my	<b>blood</b>	hath life everlasting, and	11, 22/ 30
verily meat and my	<b>blood</b>	is verily drink. He	11, 22/ 31
flesh and drinketh my	<b>blood</b>	, dwelleth in me and	11, 22/ 32
the precious Body and	<b>Blood</b>	of Christ in his	11, 41/ 21
Body of Christ, flesh,	<b>blood</b>	, bones and all, and	11, 54/ 7
called the Body and	<b>Blood</b>	of Christ but also	11, 54/ 34
his Body and his	<b>Blood</b>	unto his disciples and	11, 57/ 24
eat and his very	<b>blood</b>	to drink, and told	11, 63/ 19
the waters turned into	<b>blood</b>	, how thy forefathers went	11, 65/ 6
turned from water to	<b>blood</b>	, and how the dead	11, 66/ 10
flesh and drinketh my	<b>blood</b>	hath everlasting life."" Upon	11, 66/ 20
the cup of my	<b>blood</b>	, which shall be shed	11, 67/ 9
that that was his	<b>blood</b>	. And thus you see	11, 67/ 21
very flesh and his	<b>blood</b>	. As you see also	11, 67/ 35
of the water into	<b>blood</b>	, as he turneth in	11, 68/ 8
Sacrament the wine into	<b>blood</b>	, and the turning of	11, 68/ 8
Man and drink his	<b>blood</b>	, ye shall not have	11, 68/ 28
flesh and drinketh my	<b>blood</b>	hath life everlasting, and	11, 68/ 29
verily meat, and my	<b>blood</b>	is verily drink. He	11, 68/ 31
his very body and	<b>blood</b>	(which thing Master Masquer	11, 69/ 1
and drink my very	<b>blood</b>	, too. For but if	11, 70/ 23
Man and drink his	<b>blood</b>	, ye shall not have	11, 70/ 25
flesh and drinketh my	<b>blood</b>	, he hath everlasting life	11, 70/ 26
verily meat and my	<b>blood</b>	is verily drink." Upon	11, 71/ 10
Communion of the Holy	<b>Blood</b>	. And this he repeateth	11, 71/ 15
very drink is the	<b>Blood</b>	of Christ, by which	11, 71/ 26
it is not the	<b>blood</b>	of him that is	11, 71/ 27
only man, but the	<b>blood</b>	of that man which	11, 71/ 28

Blessed Body and Holy	<b>Blood</b>	of Christ? And yet	11, 72/ 5
flesh and drinketh his	<b>blood</b>	must needs be resuscitated	11, 72/ 9
flesh and drinketh my	<b>blood</b>	, dwelleth in me and	11, 72/ 12
the Flesh and the	<b>Blood</b>	of our Lord worthily	11, 72/ 16
Christ nor drinketh his	<b>blood</b>	, though he receive every	11, 73/ 21
our Lord and the	<b>blood</b>	of our Lord, even	11, 74/ 18
the very Body and	<b>Blood</b>	of Christ, though the	11, 74/ 22
the very Body and	<b>Blood</b>	of Christ. And also	11, 75/ 7
flesh and drinketh my	<b>blood</b>	, dwelleth in me and	11, 75/ 20
and drink the same	<b>blood</b>	? Did Judas, the traitor	11, 75/ 23
his Flesh and his	<b>Blood</b>	made with his own	11, 75/ 26
flesh and drink that	<b>blood</b>	, or else when they	11, 75/ 28
flesh and drinking that	<b>blood</b>	, in which manner he	11, 75/ 31
Christ and drink his	<b>blood</b>	dwelleth in Christ and	11, 75/ 33
flesh and drinketh my	<b>blood</b>	dwelleth in me and	11, 76/ 3
he changeth into his	<b>Blood</b>	is one cup of	11, 76/ 30
the very flesh and	<b>blood</b>	of Christ is in	11, 94/ 18
the very flesh and	<b>blood</b>	of Christ, the very	11, 94/ 20
the blessed body and	<b>blood</b>	of Christ verily eaten	11, 95/ 11
his very flesh and	<b>blood</b>	to be verily eaten	11, 96/ 10
flesh and drinketh my	<b>blood</b>	, hath everlasting life, and	11, 97/ 31
been broken and his	<b>blood</b>	shed for our sins	11, 100/ 25
been broken and his	<b>blood</b>	shed for our sins	11, 101/ 20
his very flesh and	<b>blood</b>	verily here to eat	11, 102/ 37
is to wit, the	<b>blood</b>	of our Lord, yet	11, 108/ 35
been broken, and his	<b>blood</b>	shed for our sins	11, 109/ 13
been broken, and his	<b>blood</b>	shed for our sins	11, 122/ 17
transubstantiated too into his	<b>blood</b>	, so that they should	11, 129/ 13
flesh and drink his	<b>blood</b>	after their own carnal	11, 129/ 14
Man and drink his	<b>blood</b>	, ye shall not have	11, 129/ 21
flesh and drinketh my	<b>blood</b>	hath life everlasting, and	11, 129/ 22
very meat and my	<b>blood</b>	the very drink." He	11, 129/ 24
the wine into his	<b>blood</b>	." Lo, good Christian readers	11, 129/ 26
the blessed body and	<b>blood</b>	of Christ in the	11, 129/ 29
his flesh and his	<b>blood</b>	in the Sacrament, then	11, 129/ 34
and drinking of his	<b>blood</b>	, so oft and so	11, 133/ 8
flesh and drink my	<b>blood</b>	, abideth in me and	11, 133/ 12
and drinketh not my	<b>blood</b>	, abideth not in me	11, 133/ 15
Man and drink his	<b>blood</b>	, ye have no life	11, 133/ 17
and to drink his	<b>blood</b>	under the form of	11, 134/ 17

that never drank his	<b>blood</b>	be damned." If our	11, 134/ 19
of bread without his	<b>blood</b>	, which while it is	11, 135/ 12
Man and drink his	<b>blood</b>	ye shall not have	11, 135/ 25
or never drink his	<b>blood</b>	shall be damned, by	11, 135/ 27
baptizing in their own	<b>blood</b>	. And thus you see	11, 135/ 34
refused to shed his	<b>blood</b>	for us all, and	11, 140/ 30
eat, and the same	<b>blood</b>	again to drink, he	11, 140/ 31
and drinking of his	<b>blood</b>	that should give everlasting	11, 141/ 33
flesh and drink my	<b>blood</b>	, that is, ye believe	11, 142/ 8
crucified and shed his	<b>blood</b>	and die for redemption	11, 142/ 34
eaten, and his own	<b>blood</b>	to be drunken, and	11, 144/ 20
very meat and my	<b>blood</b>	drink," and not at	11, 149/ 5
body and his very	<b>blood</b>	besides all allegories. For	11, 150/ 13
very meat, and his	<b>blood</b>	was very drink, and	11, 150/ 18
flesh and drink his	<b>blood</b>	, then were they almost	11, 150/ 19
flesh and his very	<b>blood</b>	indeed. For else the	11, 150/ 22
and drinking of his	<b>blood</b>	, they so sore marveled	11, 150/ 27
flesh and his very	<b>blood</b>	indeed." Lo, good readers	11, 150/ 32
flesh and his very	<b>blood</b>	(as the truth is	11, 150/ 34
his flesh and his	<b>blood</b>	in such wise, as	11, 151/ 1
Man and drink his	<b>blood</b>	, you shall not have	11, 164/ 15
man, having flesh and	<b>blood</b>	as they had, and	11, 165/ 31
and broken, and my	<b>blood</b>	to be shed for	11, 165/ 37
flesh and drinketh my	<b>blood</b>	, and hath life everlasting	11, 165/ 38
flesh and his very	<b>blood</b>	. And in the form	11, 169/ 29
my flesh and my	<b>blood</b>	. The things by which	11, 174/ 25
the very flesh and	<b>blood</b>	by which I was	11, 174/ 27
again unto you). "This	<b>blood</b>	causeth the King's image	11, 174/ 29
flower in us. This	<b>blood</b>	will not suffer the	11, 174/ 30
fade and fall. The	<b>blood</b>	that is made in	11, 174/ 32
not by and by	<b>blood</b>	, but before it be	11, 174/ 33
but before it be	<b>blood</b>	, it is somewhat else	11, 174/ 33
somewhat else. But this	<b>blood</b>	of Christ, out of	11, 174/ 34
This mystical or sacramental	<b>blood</b>	" (that is to say	11, 174/ 36
is to say, this	<b>blood</b>	of Christ in the	11, 174/ 36
behold and see the	<b>blood</b>	of Christ within us	11, 175/ 3
great benefit of this	<b>blood</b>	, both by the shedding	11, 175/ 7
verily meat, and my	<b>blood</b>	verily drink," and "But	11, 183/ 7
Man, and drink his	<b>blood</b>	, you shall not have	11, 183/ 9
of sins in Christ's	<b>blood</b>	is his New Testament	11, 194/ 12

holy flesh and his	<b>blood</b>	, is verily eaten and	11, 200/ 40
the blessed body and	<b>blood</b>	of Christ, because that	11, 206/ 7
Christ's very flesh and	<b>blood</b>	. And therefore to make	11, 210/ 21
the very flesh and	<b>blood</b>	of Christ, I said	11, 210/ 34
Christ's flesh and his	<b>blood</b>	, he bringeth the miracles	11, 211/ 8
of the water into	<b>blood</b>	, and the changing of	11, 211/ 9
verily meat and my	<b>blood</b>	drink." Belike the man	11, 212/ 17
verily meat and my	<b>blood</b>	drink." Belike the man	11, 216/ 14
own blessed body and	<b>blood</b>	. Is this no necessary	11, 217/ 22
body and his very	<b>blood</b>	indeed, but the old	11, 220/ 22
his very flesh and	<b>blood</b>	. And so did never	11, 220/ 26
and drinking of his	<b>blood</b>	, written in the sixth	11, 221/ 2
very flesh and his	<b>blood</b>	, this declare clearly all	11, 221/ 12
blessed body and his	<b>blood</b>	ween there were nothing	11, 223/ 14
body, very flesh and	<b>blood</b>	, in the Blessed Sacrament	11, 223/ 28
look on that, and	<b>blow</b>	in his hand, and	11, 133/ 23
doth not my visor	<b>blush</b>	red?" Now surely, good	11, 219/ 30
it not to the	<b>board</b>	, as this man would	11, 7/ 9
fellowship of his own	<b>board</b>	, nor the trust in	11, 93/ 31
them forth upon the	<b>board</b>	before us and biddeth	11, 133/ 30
never came at God's	<b>board</b>	departed and all laymen	11, 134/ 18
but barely furnish his	<b>board</b>	. But where Master Masquer	11, 137/ 2
of him. From God's	<b>board</b>	therefore let us rise	11, 174/ 15
one whom the brethren	<b>boast</b>	for so wise, there	11, 9/ 34
manna was that ye	<b>boast</b>	of so. For that	11, 78/ 27
in this his furious	<b>boast</b>	, railing upon them all	11, 147/ 31
you see him solemnly	<b>boast</b>	, so will I now	11, 175/ 28
as you triumph and	<b>boast</b>	, but are also driven	11, 176/ 33
and therein this foolish	<b>boast</b>	, also so full of	11, 193/ 34
whereof they so much	<b>boasted</b>	a while), these heretics	11, 37/ 6
beginning of this communication	<b>boasted</b>	unto him the bread	11, 78/ 16
they in the beginning	<b>boasted</b>	so. And therefore he	11, 78/ 23
the fourth leaf he	<b>boasteth</b>	his great cunning in	11, 107/ 12
Blessed Sacrament, where he	<b>boasteth</b>	thus: "This therefore is	11, 147/ 10
in the twenty-ninth leaf,	<b>boasteth</b>	himself of his cunning	11, 159/ 17
his second, whereby he	<b>boasteth</b>	that I could make	11, 163/ 17
words with which he	<b>boasteth</b>	that he hath taken	11, 165/ 17
calleth it) that he	<b>boasteth</b>	to have twice so	11, 177/ 2
Masquer here himself that	<b>boasteth</b>	his victory while he	11, 199/ 26
against, having, as he	<b>boasteth</b>	, all solutions so readily	11, 222/ 26

as themselves were both	<b>bodies</b>	and souls, so spiritually	11, 28/ 20
eternal glory, where our	<b>bodies</b>	shall also be fed	11, 28/ 26
and raise again their	<b>bodies</b>	that, like as I	11, 45/ 10
feeding for their gross	<b>bodies</b>	; then, like as some	11, 46/ 22
another feast for their	<b>bodies</b>	, they heard him turn	11, 47/ 11
the Sacrament into their	<b>bodies</b>	, but also by true	11, 72/ 31
be received into their	<b>bodies</b>	, yet his Holy Spirit	11, 73/ 10
and resuscitate again their	<b>bodies</b>	that so dwell in	11, 77/ 16
thou shalt resuscitate our	<b>bodies</b>	in the last day	11, 88/ 18
blessed flesh into their	<b>bodies</b>	, but also his Holy	11, 94/ 35
body and not many	<b>bodies</b>	, so it is also	11, 116/ 19
we might have our	<b>bodies</b>	, even, fulfilled with his	11, 174/ 8
each of both their	<b>bodies</b>	, too," (meaning the young	11, 195/ 31
word true in the	<b>bodies</b>	of both twain, and	11, 195/ 33
reason) be no very	<b>bodies</b>	, no more is it	11, 207/ 6
the very eating and	<b>bodily</b>	receiving of Christ's own	11, 18/ 31
expounded of the very	<b>bodily</b>	eating of Christ's Blessed	11, 20/ 13
but also the very	<b>bodily</b>	eating and drinking of	11, 20/ 29
that groweth of the	<b>bodily</b>	receiving of Christ's own	11, 24/ 34
in heaven and the	<b>bodily</b>	eating of his very	11, 27/ 24
meanwhile in this world	<b>bodily</b>	to receive and eat	11, 28/ 23
passing pleasure of the	<b>bodily</b>	beholding of his glorious	11, 28/ 28
perish. But whereas the	<b>bodily</b>	meat that the man	11, 28/ 33
not all men in	<b>bodily</b>	labor, but as the	11, 33/ 29
and feed upon, both	<b>bodily</b>	and spiritually, in remembrance	11, 51/ 6
for avoiding of the	<b>bodily</b>	pain of the birth	11, 59/ 22
he thought upon a	<b>bodily</b>	birth, whereas our Savior	11, 62/ 10
a man should be	<b>bodily</b>	born again of his	11, 62/ 13
it should be no	<b>bodily</b>	birth but a spiritual	11, 62/ 36
of their bellies with	<b>bodily</b>	meat, the inordinate desire	11, 102/ 31
spiritually must eat and	<b>bodily</b>	both, is his own	11, 113/ 34
fleshly Jews abhorred the	<b>bodily</b>	eating of Christ's flesh	11, 114/ 23
and not the very	<b>bodily</b>	eating at all, and	11, 124/ 26
eating and drinking here	<b>bodily</b>	as to eat the	11, 134/ 15
flesh to be eaten	<b>bodily</b>	. For so it profiteth	11, 142/ 3
meaning to eat it	<b>bodily</b>	. This is the key	11, 142/ 15
it was not the	<b>bodily</b>	eating of his material	11, 142/ 20
meaning to eat it	<b>bodily</b>	. This is the key	11, 147/ 13
it was not the	<b>bodily</b>	eating of his material	11, 147/ 18
not only eat it	<b>bodily</b>	, but also spiritually, nor	11, 171/ 21

the body were a	<b>bodily</b>	substance. But I ask	11, 206/ 31
own very face, having	<b>bodily</b>	substance, skin, flesh, and	11, 206/ 33
by that that the	<b>bodily</b>	substance of the face	11, 208/ 29
glass, that therefore the	<b>bodily</b>	substance of our Savior	11, 208/ 30
is the very Blessed	<b>Body</b>	of Christ, his very	11, 10/ 14
like to some beastly	<b>body</b>	that would not care	11, 12/ 23
that Christ's flesh and	<b>body</b>	was broken and his	11, 16/ 26
unto men his very	<b>body</b>	and his very flesh	11, 17/ 19
also his very Blessed	<b>Body</b>	, flesh and blood, by	11, 17/ 22
godhead and of his	<b>body</b>	by belief of his	11, 18/ 29
eating of Christ's Blessed	<b>Body</b>	indeed. For if it	11, 20/ 14
of Christ's own Blessed	<b>Body</b>	to them that faithfully	11, 24/ 34
that is his Blessed	<b>Body</b>	in the form of	11, 25/ 21
give them his own	<b>Body</b>	to be received and	11, 25/ 30
eating of his very	<b>Body</b>	here in earth, of	11, 27/ 25
natural operation of the	<b>body</b>	that receiveth it, it	11, 27/ 31
and substance of the	<b>body</b>	which it nourisheth. And	11, 27/ 33
voluptuous pleasure of their	<b>body</b>	. Now taught our Lord	11, 28/ 10
that only nourisheth the	<b>body</b>	-- but that they	11, 28/ 16
eat his own Blessed	<b>Body</b>	into theirs, as an	11, 28/ 24
beholding of his glorious	<b>Body</b>	there in his own	11, 28/ 28
the weary and forewatched	<b>body</b>	, to renew it unto	11, 33/ 28
bread should feed the	<b>body</b>	as manna did, and	11, 36/ 8
the life of the	<b>body</b>	(albeit that do I	11, 36/ 27
are dead, many in	<b>body</b>	and all the whole	11, 36/ 29
heresies against the precious	<b>Body</b>	and Blood of Christ	11, 41/ 21
soul do but his	<b>body</b>	only, and "I shall	11, 42/ 23
that shall not his	<b>body</b>	do by and by	11, 42/ 24
from thence, though his	<b>body</b>	did not; and he	11, 42/ 27
gift of mine own	<b>body</b>	to be eaten and	11, 44/ 8
will by mine own	<b>body</b>	, given unto them by	11, 44/ 34
lost, no more in	<b>body</b>	than in soul, but	11, 45/ 9
as members of my	<b>body</b>	ascend thither with me	11, 45/ 12
eating of his own	<b>body</b>	into ours; I have	11, 45/ 32
them of his own	<b>body</b>	to be eaten in	11, 50/ 1
of his own very	<b>body</b>	, which he giveth us	11, 50/ 11
of Christ's own Blessed	<b>Body</b>	verily to us to	11, 50/ 26
manner of giving his	<b>body</b>	to eat as he	11, 51/ 16
the giving of his	<b>body</b>	to be eaten in	11, 51/ 28
of his own very	<b>Body</b>	in the Blessed Sacrament	11, 51/ 36

then changed into his	<b>body</b>	, and was made such	11, 52/ 22
is the very Blessed	<b>Body</b>	of Christ, were a	11, 52/ 38
sign, the very Blessed	<b>Body</b>	of Christ, flesh, blood	11, 54/ 6
not bread but the	<b>body</b>	of Christ. And when	11, 54/ 30
not only called the	<b>Body</b>	and Blood of Christ	11, 54/ 34
shall give is my	<b>body</b>	, which I shall give	11, 57/ 22
the Sacrament of his	<b>Body</b>	and his Blood unto	11, 57/ 24
cut out his own	<b>body</b>	in gobbets, and make	11, 58/ 12
the giving of his	<b>body</b>	to them for meat	11, 62/ 19
bread into Christ's Blessed	<b>Body</b>	in the Sacrament, Saint	11, 66/ 2
there of his very	<b>body</b>	that he would give	11, 66/ 16
eat, this is my	<b>body</b>	." And in like wise	11, 67/ 6
the same was his	<b>body</b>	, and the cup and	11, 67/ 19
is the very Blessed	<b>Body</b>	of Christ, his very	11, 67/ 34
bread into his own	<b>body</b>	, that holy wholesome serpent	11, 68/ 13
speakeeth of his very	<b>body</b>	and blood (which thing	11, 69/ 1
for that the very	<b>Body</b>	of Christ that he	11, 70/ 32
heaven, but the Holy	<b>Body</b>	of Christ that is	11, 71/ 23
Therefore we be the	<b>body</b>	and the members of	11, 71/ 30
drunk the very Blessed	<b>Body</b>	and Holy Blood of	11, 72/ 5
and raised again in	<b>body</b>	to everlasting life, our	11, 72/ 10
the Sacrament the Blessed	<b>Body</b>	of Christ, and by	11, 72/ 20
it be that that	<b>body</b>	shall have everlasting death	11, 72/ 22
ye have heard, the	<b>body</b>	of Christ is by	11, 72/ 24
not only receive the	<b>body</b>	of our Savior by	11, 72/ 29
wit, of the mystical	<b>body</b>	of Christ, the church	11, 72/ 35
For though his Blessed	<b>Body</b>	be received into their	11, 73/ 9
Saint Paul, discern the	<b>body</b>	of our Lord. And	11, 73/ 15
thereby that the very	<b>body</b>	of Christ was not	11, 73/ 25
Sacrament, eat not the	<b>body</b>	of Christ. But here	11, 73/ 28
only receiveth Christ's Blessed	<b>Body</b>	into his own sacramentally	11, 73/ 31
member of his mystical	<b>body</b>	, that is, the congregation	11, 73/ 35
deny that the Blessed	<b>Body</b>	of Christ is verily	11, 73/ 38
he received Christ's Blessed	<b>Body</b>	, as evil and as	11, 74/ 9
it was nevertheless the	<b>body</b>	of our Lord and	11, 74/ 17
the Sacrament the very	<b>Body</b>	and Blood of Christ	11, 74/ 22
the Blessed Sacrament the	<b>Body</b>	of Christ, meaneth not	11, 74/ 26
his own very Blessed	<b>Body</b>	? Howbeit Frith was on	11, 74/ 35
the Sacrament the very	<b>Body</b>	and Blood of Christ	11, 75/ 7
member of his mystical	<b>body</b>	, the society of saints	11, 75/ 12

and did eat the	<b>body</b>	of Christ, and declareth	11, 75/ 37
his flesh into his	<b>body</b>	by the Sacrament, yet	11, 76/ 16
participation of the mystical	<b>body</b>	of Christ; that is	11, 76/ 24
many members into one	<b>body</b>	Christ, as the bread	11, 76/ 27
changeth into his Blessed	<b>Body</b>	is one loaf made	11, 76/ 28
lively member of that	<b>body</b>	doth no man attain	11, 76/ 32
a member of that	<b>body</b>	in glory. But, as	11, 77/ 3
of his very Blessed	<b>Body</b>	, the eater (but if	11, 77/ 31
opinion, but that his	<b>body</b>	was in the Blessed	11, 78/ 7
that is mine own	<b>body</b>	, conceived by the Holy	11, 78/ 29
feed, and sustain the	<b>body</b>	of the eater in	11, 79/ 13
but also to the	<b>body</b>	too, in time meet	11, 79/ 15
to ascend up in	<b>body</b>	and sit in heaven	11, 81/ 34
to make his own	<b>body</b>	to be in diverse	11, 81/ 37
therein that this earthly	<b>body</b>	of mine doth give	11, 83/ 17
of his very Blessed	<b>Body</b>	as it is eaten	11, 84/ 9
then yet alive in	<b>body</b>	by nature, but dead	11, 90/ 3
discerneth not our Lord's	<b>body</b>	. But whoso doth on	11, 94/ 24
and eat the blessed	<b>body</b>	of Christ, and that	11, 94/ 32
members of his mystical	<b>body</b>	, the congregation of all	11, 94/ 37
faith concerning the blessed	<b>body</b>	and blood of Christ	11, 95/ 11
and denieth the Blessed	<b>Body</b>	of Christ itself in	11, 99/ 20
believe his flesh and	<b>body</b>	to have been broken	11, 100/ 24
his flesh and his	<b>body</b>	to have been broken	11, 101/ 19
the pleasure of his	<b>body</b>	, nor after the goods	11, 101/ 37
and departed from my	<b>body</b>	-- and to be	11, 103/ 22
is the very blessed	<b>body</b>	of God, than in	11, 108/ 31
believe his flesh and	<b>body</b>	to have been broken	11, 109/ 13
to receive the blessed	<b>body</b>	of Christ, in such	11, 115/ 19
offered, his own Blessed	<b>Body</b>	in the Sacrament. This	11, 115/ 32
represented by the selfsame	<b>body</b>	, the only quick sacrifice	11, 116/ 2
and there whole, one	<b>body</b>	. For in like manner	11, 116/ 17
everywhere is but one	<b>body</b>	and not many bodies	11, 116/ 18
is the very selfsame	<b>body</b>	that was offered on	11, 116/ 37
offering up the selfsame	<b>body</b>	in the Mass, we	11, 117/ 1
Christ, the very selfsame	<b>body</b>	, was sacrificed on the	11, 117/ 3
goodness his very blessed	<b>body</b>	offered up daily a	11, 117/ 11
not have, but the	<b>body</b>	thou hast perfected me	11, 117/ 23
sacrifices and oblations, his	<b>body</b>	is offered and ministered	11, 117/ 24
eating of his Blessed	<b>Body</b>	in the Sacrament, and	11, 118/ 34

his flesh and his	<b>body</b>	to have been broken	11, 122/ 17
we eat Christ's Blessed	<b>Body</b>	in the Blessed Sacrament	11, 128/ 33
with all his dimensioned	<b>body</b>	under the form of	11, 129/ 11
or converted into his	<b>body</b>	, nor yet the wine	11, 129/ 25
wine into the blessed	<b>body</b>	and blood of Christ	11, 129/ 29
bread into his own	<b>body</b>	, and changeth it thereinto	11, 130/ 9
as he speaketh) his	<b>body</b>	into the bread (for	11, 130/ 11
bread and his blessed	<b>body</b>	both together still, which	11, 130/ 12
converteth not his blessed	<b>body</b>	into bread, for that	11, 130/ 16
the giving of his	<b>body</b>	to be slain, as	11, 131/ 32
giving of his Blessed	<b>Body</b>	in the Sacrament, and	11, 132/ 6
but that, of his	<b>body</b>	to be given by	11, 132/ 29
the giving of his	<b>body</b>	to be eaten in	11, 132/ 32
to eat the natural	<b>body</b>	of Christ under the	11, 134/ 16
strong if the blessed	<b>body</b>	of our Lord were	11, 135/ 11
nothing to give his	<b>body</b>	to be eaten, Master	11, 136/ 2
spoken of his natural	<b>body</b>	to be eaten with	11, 136/ 14
but his quick blessed	<b>body</b>	whole, under the visible	11, 137/ 15
ascending up with his	<b>body</b>	whole and undiminished, make	11, 137/ 32
himself. For his whole	<b>body</b>	ascending should well prove	11, 137/ 36
eat it when my	<b>body</b>	shall be gone out	11, 138/ 18
him to make his	<b>body</b>	to be in many	11, 138/ 29
in them both one	<b>body</b>	, be they never so	11, 138/ 33
the eating of his	<b>body</b>	. For if he make	11, 139/ 2
can and doth) his	<b>body</b>	to be as well	11, 139/ 3
heaven, then is his	<b>body</b>	no more absent from	11, 139/ 3
that see not his	<b>body</b>	here, but in the	11, 139/ 6
see that one blessed	<b>body</b>	of his in heaven	11, 139/ 7
eat it when my	<b>body</b>	shall be gone out	11, 139/ 22
to give them his	<b>body</b>	to eat after his	11, 140/ 4
men may have his	<b>body</b>	here in earth with	11, 140/ 8
being of Christ's blessed	<b>body</b>	in the Blessed Sacrament	11, 140/ 39
the being of his	<b>body</b>	by his Ascension in	11, 141/ 1
utterly repugnant that his	<b>body</b>	should be here in	11, 141/ 3
saith that Christ's blessed	<b>body</b>	is both in heaven	11, 141/ 6
it for his very	<b>body</b>	to be eaten with	11, 141/ 34
the eating of Christ's	<b>body</b>	as they say in	11, 142/ 14
eating of his material	<b>body</b>	, but the eating with	11, 142/ 21
eating of his Blessed	<b>Body</b>	in the Blessed Sacrament	11, 142/ 31
allegorical eating of his	<b>body</b>	, by which he meant	11, 142/ 32

eating of his Blessed	<b>Body</b>	in the Blessed Sacrament	11, 142/ 37
we eat his blessed	<b>body</b>	in the Sacrament, it	11, 145/ 19
the eating of Christ's	<b>body</b>	, as they say, in	11, 147/ 12
eating of his material	<b>body</b>	, but the eating with	11, 147/ 18
spoke if his very	<b>body</b>	and his very blood	11, 150/ 12
And that though his	<b>body</b>	should be eaten by	11, 156/ 13
his Ascension with his	<b>body</b>	perfect into heaven, notwithstanding	11, 156/ 18
not of his material	<b>body</b>	to be eaten with	11, 165/ 29
they should eat his	<b>body</b>	under form of bread	11, 166/ 32
they should eat his	<b>body</b>	being under the form	11, 168/ 22
manner how the blessed	<b>body</b>	of Christ is in	11, 169/ 12
bread, as his blessed	<b>body</b>	was as verily his	11, 169/ 16
was as verily his	<b>body</b>	in the first moment	11, 169/ 16
broad, or whether his	<b>body</b>	be there in his	11, 169/ 19
members of his holy	<b>body</b>	, or there have all	11, 169/ 21
verily eat his very	<b>body</b>	there we do when	11, 169/ 30
wit, that his very	<b>body</b>	should be eaten in	11, 170/ 15
thereof? We be one	<b>body</b>	and members of Christ's	11, 173/ 31
hath by his own	<b>body</b>	mingled himself with us	11, 174/ 2
with us that the	<b>body</b>	should be united with	11, 174/ 3
God may make his	<b>body</b>	in many or in	11, 177/ 20
unwritten dreams, that Christ's	<b>body</b>	is in many places	11, 178/ 13
places contrary that his	<b>body</b>	should be here, More	11, 178/ 19
it him that the	<b>body</b>	of Christ is in	11, 178/ 23
contrary, proving that his	<b>body</b>	is not here. The	11, 178/ 33
it him that Christ's	<b>body</b>	is in many places	11, 178/ 37
once) whether his blessed	<b>body</b>	may be in all	11, 179/ 3
being of his blessed	<b>body</b>	in many places at	11, 179/ 5
this is his very	<b>body</b>	, as you believe the	11, 180/ 28
Sacrament, "This is my	<b>body</b>	that shall be broken	11, 182/ 9
and giving of his	<b>body</b>	was spoken by an	11, 182/ 22
evangelists: "This is my	<b>body</b>	that shall be broken	11, 183/ 13
too, proving that Christ's	<b>body</b>	is not here in	11, 183/ 36
the presence of Christ's	<b>body</b>	, and making thereof in	11, 185/ 19
of purgatory, believing the	<b>body</b>	of our Savior present	11, 185/ 34
eating of Christ's blessed	<b>body</b>	. Thus shall they make	11, 187/ 30
may do with his	<b>body</b>	, it is great folly	11, 188/ 23
the Godhead. Wherefore Christ's	<b>body</b>	may not be in	11, 189/ 3
could make his own	<b>body</b>	in many places at	11, 189/ 19
places than that man's	<b>body</b>	, and therein had there	11, 192/ 19

soul in every man's	<b>body</b>	now. And yet had	11, 192/ 23
God cannot make Christ's	<b>body</b>	to be in all	11, 193/ 9
wot well, wherefore Christ's	<b>body</b>	cannot be in all	11, 193/ 11
say not that Christ's	<b>body</b>	is in all places	11, 193/ 16
meaning the young man's	<b>body</b>	and Christ's) "to be	11, 195/ 31
God may make his	<b>body</b>	in many places at	11, 196/ 7
would make his own	<b>body</b>	in two places at	11, 196/ 13
wit, that Christ's very	<b>body</b>	is in the Blessed	11, 196/ 34
questions concerning Christ's blessed	<b>body</b>	, that Christ hath told	11, 196/ 36
now as for Frith's	<b>body</b>	(which writeth that Christ's	11, 197/ 3
which writeth that Christ's	<b>body</b>	can be no more	11, 197/ 3
severed from the lively	<b>body</b>	of Christ, and made	11, 197/ 14
God that the wretched	<b>body</b>	of that fellow shall	11, 197/ 16
make his own blessed	<b>body</b>	in many places at	11, 198/ 12
and to me, one	<b>body</b>	to be in two	11, 200/ 7
how God seeth one	<b>body</b>	to be in many	11, 200/ 11
no more than one	<b>body</b>	to be in all	11, 200/ 13
of scripture that his	<b>body</b>	should have been contained	11, 200/ 20
God seeth that one	<b>body</b>	to be in many	11, 200/ 34
warned that his blessed	<b>body</b>	, his holy flesh and	11, 200/ 39
he seeth that his	<b>body</b>	to be in diverse	11, 201/ 2
of scripture for Christ's	<b>body</b>	to be in many	11, 201/ 10
the being of Christ's	<b>body</b>	in many places at	11, 201/ 22
said this is my	<b>body</b>	, meant that it was	11, 202/ 21
it was his very	<b>body</b>	indeed, and ever have	11, 202/ 22
lay for the blessed	<b>body</b>	of Christ in the	11, 203/ 35
railing against the blessed	<b>body</b>	of Christ in the	11, 205/ 35
wine into the blessed	<b>body</b>	and blood of Christ	11, 206/ 6
glasses, therefore may one	<b>body</b>	be in many places	11, 206/ 29
and similitude representing the	<b>body</b>	were a bodily substance	11, 206/ 31
deed there is one	<b>body</b>	in many places, and	11, 207/ 1
other object, and the	<b>body</b>	(as the philosopher proveth	11, 207/ 5
is it Christ's very	<b>body</b>	, as they would make	11, 207/ 7
power to make one	<b>body</b>	be in twenty places	11, 207/ 35
be that his blessed	<b>body</b>	is both in heaven	11, 208/ 10
God may make one	<b>body</b>	to be at once	11, 208/ 26
glasses; therefore may one	<b>body</b>	be in many places	11, 209/ 10
asunder, all one very	<b>body</b>	of our blessed Savior	11, 209/ 18
every part of the	<b>body</b>	, and in every part	11, 209/ 29
substance of the spiritual	<b>body</b>	of Christ's flesh and	11, 209/ 31

clean divided from the	<b>body</b>	. But the blessed body	11, 210/ 1
body. But the blessed	<b>body</b>	of our Savior abideth	11, 210/ 1
this being of the	<b>body</b>	of Christ in diverse	11, 210/ 10
made for the blessed	<b>body</b>	of Christ present in	11, 215/ 1
Altar, his own blessed	<b>body</b>	and blood. Is this	11, 217/ 21
raileth against the blessed	<b>body</b>	of Christ in the	11, 220/ 7
it was his very	<b>body</b>	and his very blood	11, 220/ 22
Supper, "This is my	<b>body</b>	, " and his words of	11, 221/ 1
is his very natural	<b>body</b>	, his very flesh and	11, 221/ 11
of his own blessed	<b>body</b>	and his blood ween	11, 223/ 14
himself, his very blessed	<b>body</b>	, very flesh and blood	11, 223/ 27
not every man be	<b>bold</b>	to talk too long	11, 5/ 4
they dare be so	<b>bold</b>	as in his works	11, 64/ 31
make him the less	<b>bold</b>	to sin; and yet	11, 92/ 8
but I will be	<b>bold</b>	by his license to	11, 97/ 15
goose, to be so	<b>bold</b>	and homely with his	11, 100/ 3
may Master More be	<b>bold</b>	to bid Master Masquer	11, 111/ 2
we may well be	<b>bold</b>	to say to Master	11, 112/ 26
Jews did, he is	<b>bold</b>	to say what him	11, 137/ 5
will I now be	<b>bold</b>	to ask of him	11, 175/ 29
shall he make me	<b>bold</b>	to answer the same	11, 176/ 2
that I was so	<b>bold</b>	in my letter against	11, 189/ 15
poor, unlearned man be	<b>bold</b>	to say that God	11, 198/ 5
I am not so	<b>bold</b>	upon mine own exposition	11, 214/ 7
he should be the	<b>bolder</b>	in mischief." And afterward	11, 93/ 15
he might be the	<b>bolder</b>	to call them mine	11, 184/ 9
while men may so	<b>boldly</b>	speak out their heresies	11, 6/ 3
seen ere this full	<b>boldly</b>	come dance in a	11, 12/ 34
affirmeth this saying so	<b>boldly</b>	that he saith it	11, 51/ 21
will not be too	<b>boldly</b>	curious or inquisitive of	11, 88/ 20
that, sin the more	<b>boldly</b>	. The Twenty-Fifth Chapter. His	11, 92/ 11
that he goeth so	<b>boldly</b>	forth on beyond them	11, 99/ 20
Master Masquer the more	<b>boldly</b>	, since you see that	11, 111/ 4
fire. And some yet	<b>boldly</b>	forthwith to say there	11, 187/ 11
the means thereof fall	<b>boldly</b>	to sin, and thereupon	11, 188/ 10
these heretics teach, upon	<b>boldness</b>	of any feeling faith	11, 94/ 2
9. Lo, what lewd	<b>boldness</b>	it giveth when a	11, 115/ 26
and woman unlearned in	<b>boldness</b>	and courage to be	11, 144/ 6
and catch thereby such	<b>boldness</b>	that he set hell	11, 188/ 8
in a mask, upon	<b>boldness</b>	that no man could	11, 219/ 27

yet some of such	<b>bond</b>	slaves had haply then	11, 46/ 30
without any promise or	<b>bond</b>	. For since she had	11, 59/ 33
angel can make the	<b>bond</b>	of any one syllable	11, 127/ 4
and wished their old	<b>bondage</b>	again, of which they	11, 46/ 26
substance, skin, flesh, and	<b>bone</b>	, as hath that face	11, 206/ 34
of Christ, flesh, blood,	<b>bones</b>	and all, and neither	11, 54/ 7
Christ's flesh and his	<b>bones</b>	. And therefore, they that	11, 173/ 32
any better than sheep's	<b>bones</b>	, scrape clean the litany	11, 186/ 29
the back that his	<b>bones</b>	should all to burst	11, 194/ 35
Christ's flesh and his	<b>bones</b>	whole in every part	11, 209/ 32
than the flesh and	<b>bones</b>	of our Savior Christ	11, 210/ 14
all that and very	<b>bones</b>	also still, they reckoned	11, 210/ 15
part of the poisoned	<b>book</b>	, which a nameless heretic	11, 1/ 2
room to hide a	<b>book</b>	therein. But when they	11, 6/ 15
to be printed the	<b>book</b>	that Frith made last	11, 6/ 30
is come over another	<b>book</b>	against the Blessed Sacrament	11, 6/ 36
the Blessed Sacrament, a	<b>book</b>	of that sort that	11, 7/ 1
that sort that Frith's	<b>book</b>	the brethren may now	11, 7/ 2
more bedlam-ripe than this	<b>book</b>	is, were that book	11, 7/ 3
book is, were that	<b>book</b>	hard to be, which	11, 7/ 4
have seen it. This	<b>book</b>	is entitled The Supper	11, 7/ 6
his name unto his	<b>book</b>	, nor whose it is	11, 7/ 18
brethren report that the	<b>book</b>	was made by George	11, 7/ 22
Jay had made a	<b>book</b>	against the Sacrament, which	11, 7/ 24
lying by him, his	<b>book</b>	against the Sacrament. And	11, 7/ 30
and have read the	<b>book</b>	reckon it verily to	11, 7/ 36
verily to be the	<b>book</b>	of George Jay, whereof	11, 7/ 36
did put forth his	<b>book</b>	, there should be found	11, 8/ 3
that mark that this	<b>book</b>	should not be that	11, 8/ 5
that. For in this	<b>book</b>	be there very few	11, 8/ 6
The maker of the	<b>book</b>	, in the end of	11, 8/ 8
the end of his	<b>book</b>	, for one cause why	11, 8/ 8
the readers of his	<b>book</b>	, save that his reason	11, 8/ 14
he writeth not his	<b>book</b>	to me, nor sendeth	11, 8/ 16
fools made which foolish	<b>book</b>	? Divers there are indeed	11, 8/ 26
and have read the	<b>book</b>	that think, for the	11, 8/ 28
find everywhere therein, the	<b>book</b>	should neither be made	11, 8/ 29
me, I think the	<b>book</b>	might be for all	11, 8/ 32
albeit that in the	<b>book</b>	that the brethren that	11, 9/ 27
this new come over	<b>book</b>	, which the maker hath	11, 9/ 36

one half of his	<b>book</b>	, he treateth the words	11, 10/ 17
be found in his	<b>book</b>	he forceth very little	11, 12/ 20
his name from his	<b>book</b>	, hath donned on a	11, 13/ 5
the matter. The First	<b>Book</b>	. The First Chapter. Master	11, 15/ 1
the remanent of his	<b>book</b>	after this first part	11, 15/ 12
twice in his one	<b>book</b>	wherein he answereth me	11, 51/ 22
declare you in my	<b>book</b>	against Frith's answer to	11, 73/ 1
my epistle. With which	<b>book</b>	(were his once come	11, 73/ 2
as in his fifth	<b>book</b>	De baptismo he clearly	11, 74/ 9
out into Frere Huessgen's	<b>book</b>	. For Saint Augustine in	11, 75/ 4
Saint Augustine in his	<b>book</b>	De blasphemia Spiritus Sancti	11, 75/ 17
good readers, my first	<b>book</b>	, containing the exposition of	11, 95/ 7
such as have his	<b>book</b>	, and they be not	11, 95/ 14
shall in my second	<b>book</b>	show you, as I	11, 95/ 16
Here endeth the First	<b>Book</b>	. The Second Book The	11, 95/ 18
First Book. The Second	<b>Book</b>	The First Chapter. I	11, 96/ 1
readers, in my first	<b>book</b>	here before perused you	11, 96/ 3
second leaf of his	<b>book</b>	, these are Master Masquer's	11, 97/ 4
or twice in his	<b>book</b>	. But now, good readers	11, 98/ 29
Master Masquer in this	<b>book</b>	of his asketh me	11, 105/ 35
looked upon his own	<b>book</b>	again, he would rather	11, 107/ 32
have eaten his own	<b>book</b>	, but if he be	11, 107/ 32
forth in this pestilent	<b>book</b>	of his against our	11, 112/ 5
is written after a	<b>book</b>	, and do represent the	11, 117/ 2
also, in the sixteenth	<b>book</b>	De civitate Dei, saith	11, 117/ 16
heresies, in his pestilent	<b>book</b>	of Babylonica, putting forth	11, 117/ 34
Here endeth the Second	<b>Book</b>	. The Third Book. The	11, 128/ 35
Second Book. The Third	<b>Book</b>	. The First Chapter. In	11, 129/ 1
Here endeth the Third	<b>Book</b>	. The Fourth Book. In	11, 148/ 29
Third Book. The Fourth	<b>Book</b>	. In the sixth leaf	11, 149/ 1
Confutation, in the third	<b>book</b>	, the 180 side, for	11, 158/ 29
when he wrote his	<b>book</b>	, neither having my book	11, 158/ 35
book, neither having my	<b>book</b>	by him, nor the	11, 158/ 36
all four, is the	<b>book</b>	of him whose name	11, 180/ 14
litany out of every	<b>book</b>	, with our Lady Matins	11, 186/ 30
he shall defend his	<b>book</b>	, dare deny me that	11, 204/ 32
chapter of the first	<b>book</b>	, the words of that	11, 211/ 5
good readers, my fourth	<b>book</b>	. Here endeth the fourth	11, 211/ 32
Here endeth the fourth	<b>book</b>	. The Fifth Book and	11, 211/ 33
fourth book. The Fifth	<b>Book</b>	and the Last of	11, 212/ 1

More in the third	<b>book</b>	of his Confutation of	11, 212/ 10
chapter of the first	<b>book</b>	of my dialogue, wherein	11, 213/ 2
before in my first	<b>book</b>	of this work, I	11, 213/ 14
More, in the third	<b>book</b>	of his Confutation of	11, 216/ 7
vouchsafed to turn my	<b>book</b>	and look. But afterward	11, 216/ 27
the place in your	<b>book</b>	and seen that he	11, 216/ 35
she sent for the	<b>book</b>	, and turned to the	11, 217/ 7
certainly know that that	<b>book</b>	which Frith made last	11, 221/ 27
Frith hath into that	<b>book</b>	of his taken many	11, 221/ 31
answered that pestilent peevish	<b>book</b>	of John Frith, about	11, 221/ 35
print, not only Frith's	<b>book</b>	, but over that this	11, 222/ 14
over that this Masquer's	<b>book</b>	also, and that either	11, 222/ 14
to put with this	<b>book</b>	my said letter also	11, 222/ 18
find also in Frith's	<b>book</b>	, and therefore answer them	11, 222/ 22
that of these heretics"	<b>books</b>	there be so many	11, 6/ 1
not meddle with such	<b>books</b>	, to buy them and	11, 6/ 5
And thus of such	<b>books</b>	, as sore as they	11, 6/ 12
when they had the	<b>books</b>	, if men would abhor	11, 6/ 16
more, and spread the	<b>books</b>	more abroad, and draw	11, 6/ 20
of such erroneous English	<b>books</b>	printed, of which if	11, 6/ 21
sale, or give the	<b>books</b>	about for naught to	11, 6/ 28
plainly tried by his	<b>books</b>	, that an unlettered man	11, 9/ 9
leisure among all my	<b>books</b>	, in either of which	11, 11/ 15
mine, give you five	<b>books</b>	and some of them	11, 11/ 20
to put out their	<b>books</b>	and set not their	11, 12/ 31
other places of his	<b>books</b>	." Lo, good readers, now	11, 151/ 13
knoweth that those four	<b>books</b>	, or any one of	11, 180/ 13
that he knoweth those	<b>books</b>	for holy scripture, because	11, 180/ 18
written in holy saints"	<b>books</b>	, and that a thousand	11, 184/ 12
in writing of pestilent	<b>books</b>	to the contrary, he	11, 184/ 36
church, whoso look my	<b>books</b>	through shall find that	11, 199/ 13
times appeareth by their	<b>books</b>	and by the councils	11, 203/ 28
full in these five	<b>books</b>	of my first part	11, 219/ 36
either of their both	<b>books</b>	maketh mention of my	11, 222/ 15
his love that he	<b>bore</b>	toward us, he hath	11, 174/ 2
vehement love that they	<b>bore</b>	toward him, said, "Who	11, 174/ 7
and desire that himself	<b>bore</b>	toward us. And therefore	11, 174/ 11
thing touched his own	<b>born</b>	brother. Such hath been	11, 4/ 15
if a man be	<b>born</b>	again he cannot see	11, 62/ 5
may a man be	<b>born</b>	again when he is	11, 62/ 7

mother's belly and be	<b>born</b>	again?" Lo, here the	11, 62/ 8
man should be bodily	<b>born</b>	again of his mother	11, 62/ 13
may a man be	<b>born</b>	again when he is	11, 62/ 28
did ere he were	<b>born</b>	into this world, of	11, 68/ 6
before Master Masquer was	<b>born</b>	, there were some such	11, 109/ 28
him that shall be	<b>born</b>	tomorrow, till he come	11, 127/ 10
if a man be	<b>born</b>	again of the water	11, 134/ 28
if a man be	<b>born</b>	of water and the	11, 135/ 29
may a man be	<b>born</b>	again when he is	11, 172/ 31
mother's belly and be	<b>born</b>	again?" And so the	11, 172/ 33
before that I was	<b>born</b>	, and yourselves seeth it	11, 184/ 13
year before I was	<b>born</b>	should now be feigned	11, 186/ 2
me, do cover the	<b>botch</b>	of his cancered heresy	11, 99/ 4
he can spy the	<b>botch</b>	. But as for the	11, 99/ 11
But as for the	<b>botch</b>	of his cancered heresies	11, 99/ 12
spirits in tempests, and	<b>boughs</b>	on Palm Sunday, and	11, 205/ 15
yet are there many	<b>bought</b>	. Nor the peril refraineth	11, 6/ 13
which if few were	<b>bought</b>	, there would not of	11, 6/ 22
was by her vow	<b>bound</b>	to virginity, whereof she	11, 61/ 13
that we be precisely	<b>bound</b>	to the belief of	11, 89/ 18
us that we were	<b>bound</b>	to believe no more	11, 109/ 6
wit, that men be	<b>bound</b>	to believe nothing else	11, 109/ 16
which both we be	<b>bound</b>	as well to believe	11, 110/ 1
that we must be	<b>bound</b>	to believe, and also	11, 110/ 4
that we must be	<b>bound</b>	to do to come	11, 110/ 6
things which we be	<b>bound</b>	to believe more than	11, 110/ 30
things than we be	<b>bound</b>	indeed to believe, when	11, 119/ 15
unbelieved which we be	<b>bound</b>	to believe besides. And	11, 122/ 28
and would have man	<b>bound</b>	but either by the	11, 127/ 1
points that we be	<b>bound</b>	by certain and sure	11, 169/ 27
that are Christian are	<b>bound</b>	to obey his precepts	11, 173/ 33
that ere he be	<b>bound</b>	to believe it, I	11, 179/ 6
Father Frith before him,	<b>bound</b>	to believe no more	11, 179/ 9
believed, and Christian men	<b>bound</b>	to believe them, too	11, 181/ 2
believed, but men also	<b>bound</b>	to the belief thereof	11, 181/ 7
no man of us	<b>bound</b>	to believe nothing else	11, 181/ 15
wise we may be	<b>bound</b>	to believe some such	11, 181/ 19
tale, ere we be	<b>bound</b>	to believe you, or	11, 196/ 6
I would and were	<b>bound</b>	to believe the one	11, 201/ 13
would not, nor were	<b>bound</b>	to believe the other	11, 201/ 14

I believe and am	<b>bound</b>	to believe now that	11, 201/ 14
I would and were	<b>bound</b>	to believe both twain	11, 201/ 17
within the limits and	<b>bounds</b>	whereof it were contained	11, 192/ 36
stocks, pilgrimages, hallowing of	<b>bows</b>	and bells, and creeping	11, 185/ 21
him for his juggling	<b>boxes</b>	and layeth them forth	11, 133/ 29
the buttering of the	<b>boys</b>	" forehead, and had as	11, 205/ 19
worshipful end, this rial	<b>brag</b>	of his is come	11, 147/ 8
exposition of his own	<b>brain</b>	, would make us ween	11, 138/ 10
things imagined of More's	<b>brain</b>	are not possible to	11, 194/ 23
stricken out his own	<b>brain</b>	, and with the sling	11, 198/ 34
darkness of his own	<b>brain</b>	. The Twentieth Chapter. But	11, 202/ 9
steel, or copper, silver,	<b>brass</b>	, or gold, but as	11, 30/ 26
therefore figured by the	<b>brazen</b>	serpent that Moses did	11, 68/ 14
a memorial only, bare	<b>bread</b>	and wine. But his	11, 7/ 12
had given them the	<b>bread</b>	of manna in desert	11, 16/ 18
written, "He gave them	<b>bread</b>	from above," our Lord	11, 16/ 20
gave them not that	<b>bread</b>	from heaven, but his	11, 16/ 21
given them the very	<b>bread</b>	that was descended from	11, 16/ 22
himself is that very	<b>bread</b>	and is to be	11, 16/ 25
himself was the very	<b>bread</b>	that was descended from	11, 17/ 14
it) in form of	<b>bread</b>	and wine in the	11, 17/ 25
written, "He gave them	<b>bread</b>	from heaven to eat	11, 21/ 32
not given you the	<b>bread</b>	from the heaven, but	11, 21/ 33
giveth you the very	<b>bread</b>	from the heaven. For	11, 21/ 34
heaven. For the very	<b>bread</b>	is that that is	11, 21/ 34
give us always this	<b>bread</b>	. " Then said Jesus to	11, 22/ 1
them, "I am the	<b>bread</b>	of life; he that	11, 22/ 1
I am the lively	<b>bread</b>	that am descended from	11, 22/ 12
everlasting. I am the	<b>bread</b>	of the life. Your	11, 22/ 21
dead. This is the	<b>bread</b>	descending from the heaven	11, 22/ 22
I am the living	<b>bread</b>	that am descended from	11, 22/ 23
man eat of this	<b>bread</b>	, he shall live forever	11, 22/ 24
live forever, and the	<b>bread</b>	which I shall give	11, 22/ 25
me. This is the	<b>bread</b>	that hath descended from	11, 22/ 34
He that eateth this	<b>bread</b>	shall live forever." These	11, 22/ 35
the sensible form of	<b>bread</b>	. Our Savior also, good	11, 24/ 36
in the form of	<b>bread</b>	. Not for that the	11, 25/ 21
filled them of that	<b>bread</b>	and that they had	11, 26/ 33
likeness and form of	<b>bread</b>	. This is the meat	11, 28/ 30
written, "He gave them	<b>bread</b>	from heaven to eat	11, 35/ 13

them again that the	<b>bread</b>	that they did eat	11, 35/ 26
guide, yet was that	<b>bread</b>	of manna given them	11, 35/ 29
that gave them that	<b>bread</b>	then out of the	11, 35/ 32
down from heaven that	<b>bread</b>	that is for spiritual	11, 35/ 34
such manner of very	<b>bread</b>	, that in comparison and	11, 35/ 35
respect thereof, the other	<b>bread</b>	of manna might seem	11, 35/ 36
manna might seem no	<b>bread</b>	at all. For "Verily	11, 35/ 36
Moses gave you that	<b>bread</b>	from heaven, but my	11, 36/ 1
giveth you the very	<b>bread</b>	from heaven. For the	11, 36/ 2
heaven. For the very	<b>bread</b>	is that that cometh	11, 36/ 3
spoke of some such	<b>bread</b>	as manna was that	11, 36/ 6
days, and that this	<b>bread</b>	should feed the body	11, 36/ 8
Lord give us this	<b>bread</b>	always," as though they	11, 36/ 10
give us this very	<b>bread</b>	that thou speak of	11, 36/ 11
labor and toil for	<b>bread</b>	in tilling of the	11, 36/ 12
said, "I am the	<b>bread</b>	of life; he that	11, 36/ 18
saith our Lord, "the	<b>bread</b>	of life that I	11, 36/ 21
the world. "The common	<b>bread</b>	doth but help to	11, 36/ 24
I say, the very	<b>bread</b>	whereof angels feed, not	11, 36/ 26
of this everlasting lively	<b>bread</b>	that I tell you	11, 45/ 14
with this everlasting lively	<b>bread</b>	of mine own person	11, 45/ 28
plainly told you what	<b>bread</b>	I mean." Whereas I	11, 45/ 29
to this everlasting lively	<b>bread</b>	when they had heard	11, 46/ 7
them some such gross	<b>bread</b>	made of earthly corn	11, 46/ 13
them of far better	<b>bread</b>	that should come from	11, 46/ 17
meant all of such	<b>bread</b>	as should feed their	11, 46/ 20
I am the quick	<b>bread</b>	that am descended from	11, 47/ 15
I told you, the	<b>bread</b>	of life that am	11, 48/ 12
me for the quick	<b>bread</b>	that is descended from	11, 49/ 6
told you) the very	<b>bread</b>	of life. "Your fathers	11, 49/ 19
now did eat the	<b>bread</b>	of manna in desert	11, 49/ 20
ye may eat this	<b>bread</b>	that is myself. For	11, 49/ 24
is myself. For this	<b>bread</b>	is bread descending from	11, 49/ 24
For this bread is	<b>bread</b>	descending from heaven, for	11, 49/ 24
I am the quick	<b>bread</b>	that am descended from	11, 49/ 27
be fed of this	<b>bread</b>	-- that is to	11, 49/ 30
the multiplication of the	<b>bread</b>	, touched both the bread	11, 49/ 36
bread, touched both the	<b>bread</b>	of his godhead and	11, 49/ 36
eaten in form of	<b>bread</b>	, and that he somewhat	11, 50/ 1
Work you not the	<b>bread</b>	that perisheth, but the	11, 50/ 3

that perisheth, but the	<b>bread</b>	that abideth into everlasting	11, 50/ 3
showed unto them the	<b>bread</b>	of his godhead. And	11, 50/ 9
declareth unto them, the	<b>bread</b>	of his own very	11, 50/ 11
his declaration of the	<b>bread</b>	of his glorious godhead	11, 50/ 28
his words: "And the	<b>bread</b>	that I shall give	11, 50/ 29
at the light spiritual	<b>bread</b>	of his godhead, he	11, 50/ 31
only give them that	<b>bread</b>	to feed upon, by	11, 50/ 33
doctrine, but that the	<b>bread</b>	that he will give	11, 51/ 1
those words, "And the	<b>bread</b>	that I shall give	11, 51/ 11
our Savior, "And the	<b>bread</b>	that I shall give	11, 52/ 6
Theophylactus: "Consider that that	<b>bread</b>	that we eat in	11, 52/ 9
he said not, "The	<b>bread</b>	that I shall give	11, 52/ 12
flesh." For the same	<b>bread</b>	by secret words, through	11, 52/ 14
to be believed that	<b>bread</b>	should be flesh, this	11, 52/ 19
his flesh and of	<b>bread</b>	received his nourishing, that	11, 52/ 21
received his nourishing, that	<b>bread</b>	which he then ate	11, 52/ 21
now also is the	<b>bread</b>	changed into the flesh	11, 52/ 24
to us flesh but	<b>bread</b>	? That hath Christ provided	11, 52/ 26
calleth the Blessed Sacrament	<b>bread</b>	as Saint Paul doth	11, 53/ 6
which calling of it	<b>bread</b>	, Frere, Luther, and Melancthon	11, 53/ 10
that it is very	<b>bread</b>	still, as well after	11, 53/ 12
that it is very	<b>bread</b>	still, but also that	11, 53/ 15
Theophylactus here calleth it	<b>bread</b>	as well as they	11, 53/ 17
as they, saying the	<b>bread</b>	that we receive in	11, 53/ 17
though he calleth it	<b>bread</b>	, he meaneth not that	11, 53/ 20
it is very material	<b>bread</b>	still as it was	11, 53/ 21
was, but that the	<b>bread</b>	is transformed, gone, and	11, 53/ 22
an example of the	<b>bread</b>	that is eaten and	11, 53/ 24
it is no longer	<b>bread</b>	then. And therefore Theophylactus	11, 53/ 27
therefore Theophylactus calleth it	<b>bread</b>	, because it was bread	11, 53/ 28
bread, because it was	<b>bread</b>	, as in the scripture	11, 53/ 29
calleth it the Sacrament	<b>bread</b>	. And as Theophylactus calleth	11, 53/ 34
by the name of	<b>bread</b>	and yet declareth that	11, 54/ 1
that it is no	<b>bread</b>	, even so do all	11, 54/ 2
by that name of	<b>bread</b>	both mean indeed, and	11, 54/ 3
though they call it	<b>bread</b>	, they know well it	11, 54/ 4
well it is no	<b>bread</b>	, but in likeness and	11, 54/ 5
likeness and form of	<b>bread</b>	under the sacramental sign	11, 54/ 5
that Theophylactus saith, "The	<b>bread</b>	which we eat in	11, 54/ 9
Blessed Sacrament is called	<b>bread</b>	, they prove nothing against	11, 54/ 27

they that call it	<b>bread</b>	declare yet that indeed	11, 54/ 29
indeed it is not	<b>bread</b>	but the body of	11, 54/ 29
manner thus: "And the	<b>bread</b>	that I shall give	11, 55/ 19
be these: "And the	<b>bread</b>	that I shall give	11, 55/ 30
had said, "And the	<b>bread</b>	which I shall give	11, 56/ 6
wit what flesh this	<b>bread</b>	is that I will	11, 56/ 10
give you in the	<b>bread</b>	of the Sacrament, except	11, 56/ 16
meaning in this word,	<b>bread</b>	, when he saith, "The	11, 57/ 5
when he saith, "The	<b>bread</b>	that I shall give	11, 57/ 6
of Christ, "And the	<b>bread</b>	which I shall give	11, 57/ 21
of the world." "This	<b>bread</b>	" (saith Saint Bede) "did	11, 57/ 23
spiritual meat of the	<b>bread</b>	of his godhead, the	11, 58/ 3
of his godhead, the	<b>bread</b>	that he would give	11, 58/ 3
in these words, "The	<b>bread</b>	that I shall give	11, 65/ 23
and conversion of the	<b>bread</b>	into Christ's Blessed Body	11, 66/ 2
the pieces of the	<b>bread</b>	, saying, "Take you and	11, 67/ 6
he took them the	<b>bread</b>	and bade them eat	11, 67/ 18
by the name of	<b>bread</b>	, that is, I trow	11, 67/ 28
that it is called	<b>bread</b>	because it was bread	11, 67/ 32
bread because it was	<b>bread</b>	, and because of the	11, 67/ 33
of the form of	<b>bread</b>	that remaineth, and yet	11, 67/ 33
and yet is no	<b>bread</b>	indeed, but is the	11, 67/ 34
Blessed Sacrament turneth the	<b>bread</b>	into his own body	11, 68/ 12
in the form of	<b>bread</b>	in the Blessed Sacrament	11, 69/ 16
which is the heavenly	<b>bread</b>	and the giver of	11, 71/ 17
be dead. But this	<b>bread</b>	is descended from heaven	11, 71/ 19
manna was not the	<b>bread</b>	from heaven, but the	11, 71/ 22
body Christ, as the	<b>bread</b>	which our Lord in	11, 76/ 27
telleth them that this	<b>bread</b>	also is come from	11, 78/ 4
saying, "This is the	<b>bread</b>	that is descended from	11, 78/ 4
flesh, "This is the	<b>bread</b>	that is descended from	11, 78/ 13
boasted unto him the	<b>bread</b>	of manna, bringing forth	11, 78/ 16
Thou hast given them	<b>bread</b>	from heaven," our Lord	11, 78/ 19
showed them that this	<b>bread</b>	that he would give	11, 78/ 19
said, "This is the	<b>bread</b>	that is descended from	11, 78/ 24
He that eateth this	<b>bread</b>	shall live forever." As	11, 78/ 25
is another manner of	<b>bread</b>	, otherwise come from heaven	11, 78/ 27
of so. For that	<b>bread</b>	was given you but	11, 78/ 28
this world, but this	<b>bread</b>	that is mine own	11, 78/ 29
another manner of heavenly	<b>bread</b>	, and shall be given	11, 78/ 32

a figure of this	<b>bread</b>	thus given you to	11, 78/ 35
itself, so was the	<b>bread</b>	of manna far from	11, 79/ 2
the property of this	<b>bread</b>	that is my flesh	11, 79/ 3
a figure of this	<b>bread</b>	that is very life	11, 79/ 4
a while. But this	<b>bread</b>	that is my flesh	11, 79/ 7
the pleasant form of	<b>bread</b>	, though they would yet	11, 80/ 33
that thou art the	<b>bread</b>	that is descended from	11, 88/ 9
I am myself the	<b>bread</b>	of life." And when	11, 97/ 25
I am the lively	<b>bread</b>	that am descended from	11, 97/ 26
that eateth of this	<b>bread</b>	shall live forever." And	11, 97/ 27
these words, "And the	<b>bread</b>	which I shall give	11, 97/ 30
words: "'I am the	<b>bread</b>	of life, and whoso	11, 100/ 19
first text touching the	<b>bread</b>	and the belief, his	11, 107/ 35
of Christ: "And this	<b>bread</b>	that I shall give	11, 114/ 3
not in form of	<b>bread</b>	? If Master Masquer were	11, 115/ 4
but in form of	<b>bread</b>	, because we should not	11, 115/ 13
these words, "and the	<b>bread</b>	which I shall give	11, 129/ 4
under the form of	<b>bread</b>	transubstantiated into it. And	11, 129/ 12
saith not here that	<b>bread</b>	shall be transubstantiated or	11, 129/ 24
the conversion of the	<b>bread</b>	and wine into the	11, 129/ 29
conveyeth but converteth the	<b>bread</b>	into his own body	11, 130/ 8
his body into the	<b>bread</b>	(for then were the	11, 130/ 11
for then were the	<b>bread</b>	and his blessed body	11, 130/ 12
his blessed body into	<b>bread</b>	, for that were yet	11, 130/ 16
there nothing else but	<b>bread</b>	still, and that is	11, 130/ 17
but in form of	<b>bread</b>	. But neither our Savior	11, 130/ 26
only saith, "And the	<b>bread</b>	that I shall give	11, 131/ 34
whole words, "And the	<b>bread</b>	that I shall give	11, 132/ 4
Christ is this living	<b>bread</b>	whom thou eatest, that	11, 133/ 19
Christ is this living	<b>bread</b>	whom thou eatest, that	11, 134/ 2
under the form of	<b>bread</b>	and to drink his	11, 134/ 16
Sacrament under form of	<b>bread</b>	without his blood, which	11, 135/ 12
I say, of the	<b>bread</b>	and wine that was	11, 135/ 16
the visible form of	<b>bread</b>	. And therefore you see	11, 137/ 16
in the form of	<b>bread</b>	. But the blessed angels	11, 139/ 6
flesh in form of	<b>bread</b>	, had this been his	11, 141/ 23
say in form of	<b>bread</b>	. Christ said, "My flesh	11, 142/ 14
sleight juggling over the	<b>bread</b>	to maintain AntiChrist's kingdom	11, 142/ 18
say, in form of	<b>bread</b>	. Christ said, "My flesh	11, 147/ 12
sleight juggling over the	<b>bread</b>	to maintain AntiChrist's kingdom	11, 147/ 16

verily meat," and "The	<b>bread</b>	that I shall give	11, 164/ 14
body under form of	<b>bread</b>	, as long, deep, thick	11, 166/ 32
words of Christ, "The	<b>bread</b>	I shall give you	11, 167/ 16
under the form of	<b>bread</b>	, as long, deep, thick	11, 168/ 22
to the form of	<b>bread</b>	, as his blessed body	11, 169/ 16
in the form of	<b>bread</b>	, verily eat his very	11, 169/ 30
eaten in form of	<b>bread</b>	, and that also (which	11, 170/ 16
it in form of	<b>bread</b>	. For though he gave	11, 170/ 24
he said, "And the	<b>bread</b>	that I shall give	11, 170/ 26
flesh in form of	<b>bread</b>	, yet at the time	11, 170/ 30
he used that word	<b>bread</b>	but by manner of	11, 170/ 33
it as men eat	<b>bread</b>	. Now see then, good	11, 170/ 34
it in form of	<b>bread</b>	. And how could it	11, 171/ 6
eaten in form of	<b>bread</b>	, and that as long	11, 171/ 9
in the form of	<b>bread</b>	? Heard ever any man	11, 171/ 13
he said, "And the	<b>bread</b>	that I shall give	11, 175/ 33
words of Christ, "The	<b>bread</b>	that I shall give	11, 183/ 5
making thereof in the	<b>bread</b>	, of purgatory, of invocation	11, 185/ 20
better thing than unblessed	<b>bread</b>	, and believe that the	11, 186/ 33
under the form of	<b>bread</b>	and so in many	11, 200/ 21
the conversion of the	<b>bread</b>	and wine into the	11, 206/ 6
the belief in the	<b>bread</b>	in so many places	11, 207/ 7
and turning of the	<b>bread</b>	and the wine into	11, 210/ 21
of conversion of the	<b>bread</b>	and the wine into	11, 210/ 33
the changing of the	<b>bread</b>	and the wine into	11, 211/ 7
were nothing but bare	<b>bread</b>	and wine, and call	11, 223/ 15
his passeth not the	<b>breadth</b>	of a penny. For	11, 123/ 12
hell be severed or	<b>break</b>	asunder: with this allegory	11, 19/ 30
than we both shall	<b>break</b>	the strife between us	11, 57/ 16
yet never intend to	<b>break</b>	their vow, but think	11, 60/ 4
for a commandment to	<b>break</b>	it, and so go	11, 60/ 25
that should bid her	<b>break</b>	it. And therefore was	11, 60/ 30
him. But when we	<b>break</b>	his commandments, and thereby	11, 120/ 30
all doubt, and to	<b>break</b>	strife, he might (his	11, 129/ 6
in that place to	<b>break</b>	strife and to assoil	11, 130/ 22
would say false, and	<b>break</b>	his promise by which	11, 134/ 22
another way; therefore, to	<b>break</b>	the strife therein between	11, 183/ 16
impossible for God to	<b>break</b>	his promise. It is	11, 194/ 20
perpetual virgin except she	<b>break</b>	her vow. And surely	11, 215/ 21
when they will, lawfully	<b>break</b>	them, and that, therefore	11, 215/ 29

them all to their	<b>breakfast</b>	, they murmured against that	11, 47/ 14
would not with the	<b>breaking</b>	of their vow fall	11, 60/ 4
though it be no	<b>breaking</b>	of their vow, yet	11, 60/ 11
his master by the	<b>breaking</b>	of her vow, but	11, 61/ 20
a cross on their	<b>breast</b>	and bless it away	11, 60/ 10
it sink into men's	<b>breasts</b>	, those old holy doctors	11, 210/ 23
that the speaker hath	<b>breathed</b>	out in the speaking	11, 208/ 2
abroad, and draw more	<b>brethren</b>	to them. There is	11, 6/ 20
print, saving that some	<b>brethren</b>	there are in this	11, 6/ 24
it before. And the	<b>brethren</b>	looked for it now	11, 6/ 33
that Frith's book the	<b>brethren</b>	may now forbear. For	11, 7/ 2
Howbeit, some of the	<b>brethren</b>	report that the book	11, 7/ 22
of them, but the	<b>brethren</b>	keep them from me	11, 8/ 17
were this to the	<b>brethren</b>	that read it? Know	11, 8/ 19
and George Jay, the	<b>brethren</b>	and sistren themselves see	11, 9/ 13
And some of the	<b>brethren</b>	that say this new	11, 9/ 17
he wist well the	<b>brethren</b>	did not regard him	11, 9/ 19
the book that the	<b>brethren</b>	that are here have	11, 9/ 27
of one whom the	<b>brethren</b>	boast for so wise	11, 9/ 34
make all his English	<b>brethren</b>	see and perceive his	11, 73/ 4
withal, among the blessed	<b>brethren</b>	, as beggars lay their	11, 99/ 14
never touched them. The	<b>brethren</b>	cannot bear that my	11, 113/ 25
sent abroad among the	<b>brethren</b>	, against the Blessed Sacrament	11, 222/ 9
sent abroad into the	<b>brethren's</b>	hands and some good	11, 221/ 29
he bade them forbear	<b>bribes</b>	and take no more	11, 38/ 8
a bit and a	<b>bridle</b>	and draw you by	11, 47/ 34
some fear, as a	<b>bridle</b>	and a bit to	11, 94/ 8
Frith under name of	<b>Brightwell</b>	, in the revelation of	11, 205/ 22
Frere Huessgens the freer	<b>Brigittine</b>	. These be, lo, the	11, 128/ 5
about for naught to	<b>bring</b>	men to the devil	11, 6/ 28
three years at last	<b>bring</b>	you forth twain. And	11, 12/ 8
man's labor should not	<b>bring</b>	him forth his living	11, 33/ 15
but if my Father	<b>bring</b>	you. Never can you	11, 40/ 13
good guide that could	<b>bring</b>	you to the place	11, 40/ 15
told you who can	<b>bring</b>	you to me by	11, 40/ 19
to draw you and	<b>bring</b>	you and give you	11, 40/ 33
me, he shall surely	<b>bring</b>	you into faith, and	11, 40/ 36
that my Father must	<b>bring</b>	you and draw you	11, 48/ 3
Father that he may	<b>bring</b>	you to me by	11, 49/ 23
she should conceive and	<b>bring</b>	forth a child, asked	11, 58/ 22

saints, whose words I	<b>bring</b>	forth, the truth of	11, 95/ 10
that one folly, to	<b>bring</b>	in the other two	11, 100/ 13
mine answer overlong to	<b>bring</b>	them in all, let	11, 100/ 15
true faith, he might	<b>bring</b>	in slyly his very	11, 102/ 24
must a God's name	<b>bring</b>	in this his one	11, 144/ 15
said all this to	<b>bring</b>	them, but yet not	11, 146/ 25
the fool as to	<b>bring</b>	forth that word himself	11, 158/ 8
as he is shameless,	<b>bring</b>	yet in question and	11, 173/ 25
Master Masquer would now	<b>bring</b>	up the Arians" heresy	11, 179/ 22
good reader, against he	<b>bring</b>	them forth. For in	11, 183/ 37
for the season they	<b>bring</b>	the matter in question	11, 187/ 13
it out abroad, and	<b>bring</b>	the people in doubt	11, 187/ 27
and yet if you	<b>bring</b>	as false a shrew	11, 196/ 3
that a virgin should	<b>bring</b>	forth a child. But	11, 200/ 15
texts that I shall	<b>bring</b>	him be by me	11, 202/ 13
or two that I	<b>bring</b>	for the Blessed Sacrament	11, 203/ 4
text truly taken, we	<b>bring</b>	him for the true	11, 203/ 22
so did, I shall	<b>bring</b>	you so many plain	11, 204/ 32
unto which we can	<b>bring</b>	nothing so like, but	11, 207/ 33
other more shall I	<b>bring</b>	you at another leisure	11, 211/ 21
the truth. And after,	<b>bringeth</b>	them out of doubt	11, 6/ 10
the best dish and	<b>bringeth</b>	it not to the	11, 7/ 8
part also, the man	<b>bringeth</b>	in two places all	11, 11/ 14
fourteen leaves also, he	<b>bringeth</b>	forth two things for	11, 15/ 9
doctor M. Lyre well	<b>bringeth</b>	in the words of	11, 89/ 33
bitter Passion, and then	<b>bringeth</b>	all in conclusion to	11, 104/ 6
of this Masquer that	<b>bringeth</b>	it forth for his	11, 108/ 4
ye see well, he	<b>bringeth</b>	not one word for	11, 108/ 8
which place, since he	<b>bringeth</b>	forth for the proof	11, 108/ 10
the Apostle that he	<b>bringeth</b>	forth himself, and Saint	11, 111/ 6
two other heresies too,	<b>bringeth</b>	here forth now, the	11, 118/ 21
who may hear him?"	<b>bringeth</b>	in another wise argument	11, 136/ 5
course. And where he	<b>bringeth</b>	forth for him in	11, 136/ 33
his first course, he	<b>bringeth</b>	forth never one), those	11, 136/ 35
forth at once, he	<b>bringeth</b>	me to mine opposition	11, 158/ 17
devils far off and	<b>bringeth</b>	to us not angels	11, 175/ 1
readers, whereto Master Masquer	<b>bringeth</b>	himself even to be	11, 176/ 12
show mine ignorance, he	<b>bringeth</b>	in his own, and	11, 195/ 9
and his blood, he	<b>bringeth</b>	the miracles that God	11, 211/ 8
against Frith, how himself	<b>bringeth</b>	in John 6th chapter	11, 212/ 15

against Frith how himself	<b>bringeth</b>	in John 6th chapter	11, 216/ 12
Saint Chrysostom, whom he	<b>bringeth</b>	in his second part	11, 221/ 21
me by my Father's	<b>bringing</b>	, I will cast none	11, 44/ 12
me by my Father's	<b>bringing</b>	, through the well-working faith	11, 44/ 33
me by my Father's	<b>bringing</b>	, so that by perfect	11, 49/ 28
the bread of manna,	<b>bringing</b>	forth for the praise	11, 78/ 16
shrew when, of my	<b>bringing</b>	in the selfsame sample	11, 209/ 2
very near the piteous	<b>brink</b>	of sin when they	11, 60/ 13
more than a handful	<b>broad</b>	, this plaster of his	11, 123/ 12
deep, thick, and as	<b>broad</b>	as it hangeth upon	11, 166/ 33
deep, thick, and as	<b>broad</b>	as it hanged upon	11, 168/ 23
as long, thick, and	<b>broad</b>	, as he hanged on	11, 169/ 14
so long, nor so	<b>broad</b>	, or whether his body	11, 169/ 19
as thick, and as	<b>broad</b>	as it was when	11, 170/ 18
as deep, and as	<b>broad</b>	as it was when	11, 171/ 10
being a priest he	<b>broke</b>	his promise to God	11, 106/ 17
not then when they	<b>broke</b>	both their solemn vows	11, 106/ 26
piece of one glass	<b>broke</b>	into twenty, etc. Lord	11, 206/ 27
flesh and body was	<b>broken</b>	and his blood shed	11, 16/ 27
body to have been	<b>broken</b>	and his blood shed	11, 100/ 25
body to have been	<b>broken</b>	and his blood shed	11, 101/ 19
hath, being a priest,	<b>broken</b>	his promise made once	11, 106/ 13
body to have been	<b>broken</b>	, and his blood shed	11, 109/ 13
body to have been	<b>broken</b>	, and his blood shed	11, 122/ 17
all this seduction, have	<b>broken</b>	their holy vows and	11, 128/ 10
to be crucified and	<b>broken</b>	, and my blood to	11, 165/ 36
that it should be	<b>broken</b>	and suffer for their	11, 166/ 21
body that shall be	<b>broken</b>	for you." What words	11, 182/ 10
body that shall be	<b>broken</b>	for you," be plain	11, 183/ 13
piece of the glass	<b>broken</b>	into twenty, Master Masquer	11, 206/ 17
piece of one glass	<b>broken</b>	into twenty and the	11, 207/ 18
twenty pieces of one	<b>broken</b>	glass, of which pieces	11, 207/ 39
Sacrament, though it be	<b>broken</b>	into never so many	11, 210/ 3
every part of the	<b>broken</b>	glass. And thus, good	11, 210/ 6
touched his own born	<b>brother</b>	. Such hath been till	11, 4/ 15
else some other wily	<b>brother</b>	gave him warning that	11, 119/ 19
for every other good	<b>brother</b>	to make some good	11, 121/ 12
angry with Ammon his	<b>brother</b>	for violating his sister	11, 154/ 10
Lord) to be your	<b>brother</b>	. And for your sakes	11, 174/ 24
so slender that the	<b>brotherhood</b>	hath little list to	11, 9/ 15

yourself, nor all the	<b>brotherhood</b>	be able to draw	11, 176/ 35
father of your lying	<b>brotherhood</b>	, lieth in the deep	11, 176/ 37
with all the whole	<b>brotherhood</b>	and Master Masquer among	11, 197/ 20
be so many now	<b>brought</b>	in as there be	11, 6/ 2
the meat of manna	<b>brought</b>	not eternal life but	11, 71/ 20
him, because his Father	<b>brought</b>	them not unto him	11, 87/ 19
exposition, I have not	<b>brought</b>	you forth the words	11, 96/ 6
drunk, there have I	<b>brought</b>	you forth such authorities	11, 96/ 11
I have here already	<b>brought</b>	you forth against Master	11, 136/ 28
the pope's church is	<b>brought</b>	even to be taken	11, 157/ 9
the pope's church is	<b>brought</b>	even to be taken	11, 164/ 2
the pope's church is	<b>brought</b>	even to be taken	11, 165/ 20
as some foolish philosophers	<b>brought</b>	in therefore of old	11, 179/ 31
what point I have	<b>brought</b>	Master Masquer. I have	11, 180/ 33
and me, I have	<b>brought</b>	you forth, for my	11, 183/ 17
Holy Spirit, wrought and	<b>brought</b>	into a full and	11, 186/ 11
which God spoke and	<b>brought</b>	it so to pass	11, 200/ 17
this first part already	<b>brought</b>	you for the true	11, 211/ 24
Blessed Sacrament, I have	<b>brought</b>	against you, to your	11, 211/ 27
more blasphemous could any	<b>brute</b>	beast say than this	11, 114/ 27
same stone shall I	<b>build</b>	my church, and the	11, 23/ 32
said after he would	<b>build</b>	his church upon. Thus	11, 24/ 3
for his foundation and	<b>buildeth</b>	after his arguments upon	11, 178/ 1
least wise make some	<b>bumbling</b>	about a color for	11, 121/ 1
even but a very	<b>bungler</b>	. For when that he	11, 122/ 13
heresy, I diminish his	<b>burden</b>	of that odious crime	11, 99/ 2
taken too great a	<b>burden</b>	upon your weak shoulders	11, 197/ 29
taken too great a	<b>burden</b>	upon my weak shoulders	11, 198/ 7
of the Philistines to	<b>burn</b>	up the corn: in	11, 19/ 17
or murderer, or to	<b>burn</b>	up a heretic, but	11, 127/ 7
lie still and ever	<b>burn</b>	there, in everlasting fire	11, 185/ 5
it or else be	<b>burned</b>	as heretics." Still ye	11, 185/ 27
any heretic should be	<b>burned</b>	, he goeth on against	11, 188/ 20
that yet it neither	<b>burneth</b>	soul in hell, nor	11, 187/ 18
themselves, had as much	<b>burning</b>	zeal and fervor in	11, 3/ 8
persecuting his word and	<b>burning</b>	his poor members, ergo	11, 177/ 27
lack of light and	<b>burning</b>	up of his paper	11, 185/ 3
bones should all to	<b>burst</b>	therewith. But for as	11, 194/ 35
be, so to be	<b>busied</b>	in one good business	11, 33/ 30
both day and night	<b>busily</b>	labor and work to	11, 3/ 13

idleness or in idle	<b>business</b>	, driving forth all their	11, 33/ 18
busied in one good	<b>business</b>	or other. For rest	11, 33/ 30
bestowed in any fruitful	<b>business</b>	, and all the substance	11, 34/ 4
their work about worldly	<b>business</b>	, he bade them work	11, 34/ 9
wot well, made much	<b>business</b>	about naught. But letting	11, 37/ 15
leisure betimes, leaving the	<b>business</b>	that he daily taketh	11, 184/ 35
by the sick man,	<b>busy</b>	about to cure him	11, 5/ 8
Sir, you be too	<b>busy</b>	with God's almighty power	11, 197/ 28
word I was too	<b>busy</b>	. Read my letter over	11, 197/ 32
that I am too	<b>busy</b>	, and have taken too	11, 198/ 7
is not himself too	<b>busy</b>	at all with God's	11, 198/ 11
mutton out of the	<b>butchers</b>	" shops. This thing they	11, 58/ 14
cut out as the	<b>butchers</b>	cut the beasts in	11, 69/ 10
is cut out in	<b>butchers</b>	" shops. And I am	11, 149/ 30
sacrament of confirmation the	<b>buttering</b>	of the boys" forehead	11, 205/ 19
with such books, to	<b>buy</b>	them and look on	11, 6/ 5
dead pieces, as men	<b>buy</b>	beef or mutton out	11, 58/ 14
much people from the	<b>buying</b>	, since there is none	11, 6/ 14
gear is but a	<b>by-matter</b>	, risen upon a certain	11, 194/ 37
and filthy talking, hath	<b>bygone</b>	a great while ago	11, 4/ 7
hath cut off his	<b>cable</b>	rope, and lost his	11, 147/ 1
of this evil Christian	<b>caitiff</b>	, cast off all such	11, 186/ 23
new sects, evil Christian	<b>caitiffs</b>	that have sowed all	11, 128/ 9
first part, which I	<b>call</b>	here his first course	11, 10/ 16
second part, which I	<b>call</b>	his second course, he	11, 10/ 20
some name must I	<b>call</b>	him) for lack of	11, 13/ 10
his other name to	<b>call</b>	him Master Masquer. And	11, 13/ 10
sense true which we	<b>call</b>	the literal sense (that	11, 17/ 32
sent me down to	<b>call</b>	you to me, and	11, 40/ 9
by sending me to	<b>call</b>	upon you. Howbeit yet	11, 40/ 26
never come at me.	<b>Call</b>	well upon him therefore	11, 40/ 32
all holy doctors that	<b>call</b>	it by that name	11, 54/ 2
declare, that though they	<b>call</b>	it bread, they know	11, 54/ 4
wheresoever any of them	<b>call</b>	the Blessed Sacrament a	11, 54/ 20
us. For they that	<b>call</b>	it bread declare yet	11, 54/ 29
angel of light, and	<b>call</b>	himself Gabriel, and tell	11, 60/ 17
Christ, meaneth not to	<b>call</b>	it only a figure	11, 74/ 27
he may be found.	<b>Call</b>	you upon him while	11, 86/ 3
and with good reason	<b>call</b>	faith a meat of	11, 97/ 17
as though he would	<b>call</b>	the Kings's Street Westminster	11, 98/ 22

with his mouth, therefore	<b>call</b>	his mouth his meat	11, 98/ 26
with my words, and	<b>call</b>	me M. Mock as	11, 98/ 29
then would Master Masquer	<b>call</b>	me Master Mock, and	11, 106/ 4
fall to blasphemy and	<b>call</b>	a frere's harlot God	11, 106/ 36
blear our eyes and	<b>call</b>	our mind from the	11, 133/ 35
him at other times	<b>call</b>	himself a vine or	11, 152/ 21
More the truth and	<b>call</b>	him to repentance, as	11, 177/ 24
be the bolder to	<b>call</b>	them mine unwritten vanities	11, 184/ 9
more than mad to	<b>call</b>	now such written verities	11, 184/ 19
not necessary. Satisfaction they	<b>call</b>	great sin, and confession	11, 187/ 5
sin, and confession they	<b>call</b>	the devil's drift. And	11, 187/ 5
there can come to	<b>call</b>	it but a problem	11, 187/ 26
first proposition, which we	<b>call</b>	the major, that is	11, 192/ 1
he be feign to	<b>call</b>	the works of the	11, 203/ 33
bread and wine, and	<b>call</b>	it idolatry there to	11, 223/ 15
too much to be	<b>called</b>	Master Mummer, which name	11, 13/ 7
him, "Thou shalt be	<b>called</b>	stone," and after said	11, 23/ 30
in high estimation, and	<b>called</b>	him the prophet that	11, 46/ 34
heaven"?" Lo, here they	<b>called</b>	him a carpenter's son	11, 47/ 19
rod was turned is	<b>called</b>	a rod still, while	11, 53/ 30
the Blessed Sacrament is	<b>called</b>	bread, they prove nothing	11, 54/ 27
prove that it is	<b>called</b>	a figure, they prove	11, 54/ 30
Sacrament is not only	<b>called</b>	the Body and Blood	11, 54/ 33
Theophylactus, that it is	<b>called</b>	bread because it was	11, 67/ 32
a devil, as Christ	<b>called</b>	him. Which name our	11, 94/ 10
And therefore is Christ	<b>called</b>	the host or sacrifice	11, 118/ 8
fellows, pardie, the one	<b>called</b>	hope and the other	11, 120/ 2
lively faith that is	<b>called</b>	fides formata, he in foundeth	11, 121/ 26
habit, therefore is it	<b>called</b>	fides informis, and a	11, 122/ 5
is the theological virtue	<b>called</b>	charity. And thus ye	11, 125/ 32
it strange when they	<b>called</b>	it so hard that	11, 154/ 2
perceived well that he	<b>called</b>	himself a door, but	11, 155/ 12
in the one place	<b>called</b>	himself a door, by	11, 155/ 28
is in the schools	<b>called</b>	argumentum ad hominem. And	11, 218/ 22
in which Christ is	<b>called</b>	a vine or a	11, 220/ 28
mocking at mine name,	<b>calleth</b>	me Master Mock, doth	11, 8/ 13
this good holy doctor	<b>calleth</b>	the Blessed Sacrament bread	11, 53/ 6
say, that Theophylactus here	<b>calleth</b>	it bread as well	11, 53/ 17
plainly that, though he	<b>calleth</b>	it bread, he meaneth	11, 53/ 20
then. And therefore Theophylactus	<b>calleth</b>	it bread, because it	11, 53/ 28

And as the scripture	<b>calleth</b>	the serpent there a	11, 53/ 33
there a rod, so	<b>calleth</b>	it the Sacrament bread	11, 53/ 34
bread. And as Theophylactus	<b>calleth</b>	here the Blessed Sacrament	11, 54/ 1
that Saint Cyril here	<b>calleth</b>	it by the name	11, 67/ 28
And therefore when Christ	<b>calleth</b>	his flesh a giver	11, 83/ 28
soul health, but rather	<b>calleth</b>	upon to be sought	11, 85/ 35
necessity, many whom he	<b>calleth</b>	do willingly, for all	11, 93/ 21
this meat, therefore he	<b>calleth</b>	the belief the meat	11, 98/ 21
with faith, therefore he	<b>calleth</b>	the faith the meat	11, 98/ 25
words which Master Masquer	<b>calleth</b>	the anchor-hold, "It is	11, 146/ 12
by them that he	<b>calleth</b>	papists, but by them	11, 148/ 10
disciples understood that Christ	<b>calleth</b>	himself the door but	11, 160/ 18
Catholic Church (which he	<b>calleth</b>	the papists) believe, that	11, 170/ 14
second argument (which he	<b>calleth</b>	my first, because my	11, 175/ 22
first argument (as he	<b>calleth</b>	it) that he boasteth	11, 177/ 1
third argument, which himself	<b>calleth</b>	my second, because he	11, 177/ 11
the things that he	<b>calleth</b>	unwritten verities were indeed	11, 184/ 8
vanities, and (as he	<b>calleth</b>	them before) mine unwritten	11, 184/ 10
all these things he	<b>calleth</b>	mine unwritten vanities, and	11, 185/ 35
of Christ's church he	<b>calleth</b>	the antichristian synagogue. And	11, 203/ 32
second point, where he	<b>calleth</b>	the Catholic Church the	11, 205/ 9
sacrament of aneling, and	<b>calleth</b>	the sacrament of confirmation	11, 205/ 18
the revelation of Antichrist	<b>calleth</b>	it the foolish fast	11, 205/ 22
our faith, as he	<b>calleth</b>	the Last Supper of	11, 212/ 13
which Master Masquer here	<b>calleth</b>	the antichristian synagogue, I	11, 213/ 35
thing that Master Masquer	<b>calleth</b>	so shameful repugnance, to	11, 214/ 2
our faith, as he	<b>calleth</b>	the Last Supper of	11, 216/ 10
Supper, which he falsely	<b>calleth</b>	The Last Supper of	11, 220/ 2
and water the earth,	<b>calling</b>	the earth mankind that	11, 19/ 3
church almost. Upon which	<b>calling</b>	of it bread, Frere	11, 53/ 10
that Saint Augustine, in	<b>calling</b>	the Blessed Sacrament the	11, 74/ 25
that, for all his	<b>calling</b>	back to the contrary	11, 91/ 18
well perceive that his	<b>calling</b>	is no constraint of	11, 93/ 20
willingly, for all his	<b>calling</b>	, perish. And therefore it	11, 93/ 21
and neither at the	<b>calling</b>	of himself a vine	11, 153/ 1
vine, nor at the	<b>calling</b>	of himself a door	11, 153/ 1
nothing marveled of his	<b>calling</b>	himself a door, for	11, 155/ 10
allegory. And therefore of	<b>calling</b>	himself a door they	11, 155/ 13
in the Blessed Sacrament,	<b>calling</b>	the belief thereof devilry	11, 205/ 35
upon the sea and	<b>calming</b>	the tempest, when they	11, 26/ 11

thought that if it	<b>came</b>	under his name, the	11, 9/ 21
wit and his learning	<b>came</b>	, every wise man much	11, 9/ 25
other diverse ships that	<b>came</b>	after betokened the diverse	11, 21/ 16
talked with Nicodemus that	<b>came</b>	to him by night	11, 24/ 24
other little ships that	<b>came</b>	thither after and followed	11, 26/ 14
them. And when they	<b>came</b>	on the other side	11, 26/ 17
unto him, "Master, when	<b>came</b>	thou hither?" Our Lord	11, 26/ 20
as empty as they	<b>came</b>	thither, so is it	11, 34/ 2
by God. And it	<b>came</b>	not also verily down	11, 35/ 30
such time as people	<b>came</b>	to him and asked	11, 38/ 3
out. For if ye	<b>came</b>	to me by my	11, 44/ 12
again from whence I	<b>came</b>	, so shall they as	11, 45/ 11
how Christ's audience that	<b>came</b>	to seek him was	11, 46/ 6
than any manna that	<b>came</b>	down from the air	11, 46/ 15
from whom the message	<b>came</b>	, could make her conceive	11, 61/ 17
wist from whence it	<b>came</b>	nor whither he would	11, 63/ 4
that so told him	<b>came</b>	from heaven, and therefore	11, 63/ 8
faith given them and	<b>came</b>	to Christ. But they	11, 85/ 24
damnation, yet since there	<b>came</b>	of his traitorous dealing	11, 91/ 6
For of his evil	<b>came</b>	there much more good	11, 91/ 27
even here, since Christ	<b>came</b>	to teach, to take	11, 129/ 5
that albeit our Savior	<b>came</b>	to be known for	11, 131/ 15
young children that never	<b>came</b>	at God's board departed	11, 134/ 18
Yes, verily. For he	<b>came</b>	to teach us and	11, 141/ 29
as it becometh a	<b>camel</b>	or a bear to	11, 178/ 4
ask thee how thou	<b>camest</b>	out of Egypt, how	11, 65/ 1
manner of a corrupt	<b>cancer</b>	. And therefore, he biddeth	11, 4/ 37
the botch of his	<b>cancered</b>	heresy, with this pretty	11, 99/ 4
the botch of his	<b>cancered</b>	heresies, without any clout	11, 99/ 12
and against the holy	<b>Canon</b>	of the Mass, all	11, 99/ 17
seems to sound the	<b>Canon</b>	of the Mass, where	11, 118/ 6
say then to the	<b>Canon</b>	of the Mass and	11, 118/ 14
De consecrat., Distinctione 2,	<b>Cap</b>	. In Christo semel. Saint	11, 117/ 15
learning passeth their low	<b>capacities</b>	. But yet in these	11, 121/ 19
pass and excel the	<b>capacity</b>	of man's wit that	11, 64/ 24
the matter to the	<b>capacity</b>	of good and unlearned	11, 209/ 23
glass hath for his	<b>capacity</b>	a more meetly similitude	11, 209/ 34
they followed him to	<b>Capernaum</b>	, first rebuke and blame	11, 16/ 7
the synagogue, teaching in	<b>Capernaum</b>	. Many therefore of his	11, 22/ 37
of the sea to	<b>Capernaum</b>	and found not only	11, 26/ 18

in the synagogue at	<b>Capernaum</b>	. And many therefore of	11, 79/ 20
as for Tyndale, the	<b>captain</b>	of our English heretics	11, 9/ 6
could, or the master	<b>captain</b>	of his own heresies	11, 180/ 16
that his question is	<b>captious</b>	. For he asketh one	11, 159/ 26
is yet double and	<b>captious</b>	, I purpose to make	11, 160/ 4
were these two wily	<b>captious</b>	questions of his, with	11, 165/ 6
Master Masquer's two sore	<b>captious</b>	questions, and likewise as	11, 175/ 24
to make me a	<b>cardinal</b>	. But now, good Christian	11, 186/ 21
body that would not	<b>care</b>	to sit down with	11, 12/ 24
have less cure and	<b>care</b>	of their bellies, the	11, 87/ 1
be saved, than to	<b>care</b>	for the pain of	11, 91/ 16
that they should less	<b>care</b>	for that perishable meat	11, 102/ 33
thirst for heaven, nor	<b>care</b>	how long they be	11, 103/ 13
cause was because they	<b>cared</b>	but for the meat	11, 173/ 2
visor unknown. Master Masquer	<b>careth</b>	not what he saith	11, 115/ 27
being of the Jews"	<b>carnal</b>	opinion, yet abhor it	11, 114/ 25
all of the Jews"	<b>carnal</b>	opinion. Doth any man	11, 114/ 34
blood after their own	<b>carnal</b>	understanding (but yet in	11, 129/ 14
ghostly. Ye be, therefore,	<b>carnal</b>	to think that I	11, 142/ 2
wit, even as the	<b>carnal</b>	Jews understood it murmuring	11, 149/ 7
Christ for their so	<b>carnal</b>	understanding thereof -- and	11, 149/ 9
literal sense that the	<b>carnal</b>	Jews took therein that	11, 149/ 26
literal sense with the	<b>carnal</b>	Jews, and not in	11, 177/ 17
as ye mean, so	<b>carnally</b>	: it is spiritual meat	11, 141/ 36
his spirit, and not	<b>carnally</b>	, that they should eat	11, 146/ 22
panis quem ego dabo	<b>caro</b>	mea est, quam ego	11, 55/ 4
panis quem ego dabo	<b>caro</b>	mea est pro mundi	11, 55/ 6
they called him a	<b>carpenter's</b>	son, and therein they	11, 47/ 19
his juggling fashion, to	<b>carry</b>	the reader with wondering	11, 151/ 7
Lambert, Dane Othe the	<b>Carthusian</b>	, Zwingli the priest, and	11, 128/ 4
not fully in the	<b>case</b>	of Nicodemus, but in	11, 62/ 19
they be in the	<b>case</b>	now that those disciples	11, 84/ 18
you be in his	<b>case</b>	. What will you say	11, 140/ 20
we would put the	<b>case</b>	that there were some	11, 162/ 12
I think, admit the	<b>case</b>	for possible. Let us	11, 162/ 13
And in all these	<b>cases</b>	is it faith alone	11, 122/ 3
to shift a false	<b>cast</b>	among, with a pair	11, 13/ 2
me, I shall not	<b>cast</b>	him out. For I	11, 22/ 5
me will I not	<b>cast</b>	out." Let him look	11, 41/ 3
him look that he	<b>cast</b>	not himself out; for	11, 41/ 4

and I will not	<b>cast</b>	you out from me	11, 44/ 9
you, but if you	<b>cast</b>	me out from you	11, 44/ 10
and so by sin	<b>cast</b>	yourself away from me	11, 44/ 10
Father's bringing, I will	<b>cast</b>	none out. For if	11, 44/ 12
salvation, then did I	<b>cast</b>	you out. For none	11, 44/ 14
that he list to	<b>cast</b>	it away upon them	11, 48/ 28
quite off, and is	<b>cast</b>	out into the dunghill	11, 77/ 1
out till he clearly	<b>cast</b>	out himself, according to	11, 89/ 7
me, I will not	<b>cast</b>	him out." The Twenty-Fourth	11, 89/ 8
himself, and so was	<b>cast</b>	out and perished. But	11, 91/ 25
we may all do)	<b>cast</b>	out the devil and	11, 94/ 26
to play a mummer's	<b>cast</b>	with his false dice	11, 114/ 17
shall ye bid him	<b>cast</b>	again, for that cast	11, 114/ 19
cast again, for that	<b>cast</b>	goeth for naught. The	11, 114/ 19
word of Christ, and	<b>cast</b>	down faith and Mass	11, 118/ 18
he goeth about to	<b>cast</b>	us -- that is	11, 125/ 12
he playeth a false	<b>cast</b>	and conveyeth with the	11, 133/ 26
in? Hath Master Masquer	<b>cast</b>	me down so deep	11, 164/ 34
therefore, I am quite	<b>cast</b>	and caught in mine	11, 164/ 39
this evil Christian caitiff,	<b>cast</b>	off all such manner	11, 186/ 23
our Lady's Psalter, and	<b>cast</b>	the beads in the	11, 186/ 31
in his own place,	<b>cast</b>	yet and multiply the	11, 207/ 38
and amend him, never	<b>casting</b>	him out till he	11, 89/ 6
it, as children make	<b>castles</b>	of tile shards and	11, 208/ 19
and bid him go	<b>catch</b>	a bird by laying	11, 163/ 22
him then to go	<b>catch</b>	another, and tell him	11, 163/ 24
some holy saint, to	<b>catch</b>	Master Masquer in his	11, 165/ 3
which he thought to	<b>catch</b>	me, that is to	11, 165/ 7
the other side, and	<b>catch</b>	thereby such boldness that	11, 188/ 7
lest as the pestilence	<b>catcheth</b>	sometimes the leech that	11, 5/ 6
subvert and destroy the	<b>Catholic</b>	Christian faith, with all	11, 3/ 14
Christian zeal toward the	<b>Catholic</b>	faith. And albeit that	11, 4/ 16
blessed apostles, if all	<b>Catholic</b>	folk would follow (which	11, 5/ 24
laboreth to kill the	<b>Catholic</b>	Christian faith, concerning the	11, 10/ 5
his flesh (as the	<b>Catholic</b>	Church believeth) in the	11, 11/ 8
his taunts against all	<b>Catholic</b>	folk, and his manifold	11, 17/ 1
cornfield of God, the	<b>Catholic</b>	Church of Christ, with	11, 19/ 19
otherwise than the whole	<b>Catholic</b>	Church commonly teacheth and	11, 37/ 12
well-working faith that the	<b>Catholic</b>	Church teacheth, they shall	11, 39/ 25
papists, as though the	<b>Catholic</b>	faith, whereby the Catholic	11, 52/ 37

Catholic faith, whereby the	<b>Catholic</b>	Church believeth that in	11, 52/ 37
all these heretics the	<b>Catholic</b>	faith of Christ's Catholic	11, 96/ 25
Catholic faith of Christ's	<b>Catholic</b>	Church very faithful and	11, 96/ 25
and saints of Christ's	<b>Catholic</b>	Church, but against our	11, 99/ 23
Masquer were a good	<b>Catholic</b>	man, I would not	11, 104/ 28
holy doctors and the	<b>Catholic</b>	faith, but the plain	11, 105/ 12
wily folly. For the	<b>Catholic</b>	Church of Christendom which	11, 105/ 16
and all the whole	<b>Catholic</b>	Church than him. And	11, 112/ 30
taught ever the common	<b>Catholic</b>	Church, which they reprov'd	11, 119/ 33
Masquer were a good	<b>Catholic</b>	man, I would for	11, 124/ 19
and prelates of the	<b>Catholic</b>	Church for doing of	11, 127/ 32
I say as the	<b>Catholic</b>	faith is, that he	11, 130/ 7
for the common known	<b>Catholic</b>	Church, of good and	11, 135/ 7
maketh as though the	<b>Catholic</b>	faith in the Blessed	11, 136/ 15
that are of the	<b>Catholic</b>	Church think that Christ	11, 137/ 7
he triumpheth over the	<b>Catholic</b>	Church and the Blessed	11, 147/ 9
Masquer not only the	<b>Catholic</b>	Church of our time	11, 147/ 27
wit and learning, the	<b>Catholic</b>	Church in such wise	11, 169/ 24
he mocketh all the	<b>Catholic</b>	Church of this fifteen	11, 170/ 3
great miracle as the	<b>Catholic</b>	Church (which he calleth	11, 170/ 14
because the common known	<b>Catholic</b>	Church hath so told	11, 180/ 18
believe this common known	<b>Catholic</b>	Church in that one	11, 180/ 22
but of his known	<b>Catholic</b>	Church, by which he	11, 181/ 22
laid forth against the	<b>Catholic</b>	faith) the selfsame kind	11, 182/ 28
express words for the	<b>Catholic</b>	faith, and Master Masquer	11, 183/ 14
councils of Christ's whole	<b>Catholic</b>	Church, and proved plain	11, 184/ 17
revealed unto Christ's known	<b>Catholic</b>	Church, both by Christ	11, 186/ 7
a full and whole	<b>Catholic</b>	agreement and consent, as	11, 186/ 11
forth to the whole	<b>Catholic</b>	Church, and the whole	11, 196/ 20
me, by his whole	<b>Catholic</b>	Church, and by writing	11, 197/ 6
the truth of whose	<b>Catholic</b>	faith concerning the Blessed	11, 199/ 14
church but the true	<b>Catholic</b>	Church of Christ, the	11, 199/ 16
the dirt. But the	<b>Catholic</b>	Church hath another manner	11, 199/ 27
the determinations of the	<b>Catholic</b>	Church. The other that	11, 204/ 13
tradition of the whole	<b>Catholic</b>	Church, besides which thing	11, 204/ 23
the authority of the	<b>Catholic</b>	Church. Such strength have	11, 205/ 7
where he calleth the	<b>Catholic</b>	Church the antichristian synagogue	11, 205/ 9
true faith of the	<b>Catholic</b>	Church, against your false	11, 211/ 25
unwritten verity with good	<b>Catholic</b>	folk for the maintenance	11, 213/ 19
apostles continued in the	<b>Catholic</b>	Church. For albeit that	11, 213/ 25

the authority of Christ's	<b>Catholic</b>	Church, which Master Masquer	11, 213/ 34
common faith of all	<b>Catholic</b>	Christian regions, the expositions	11, 220/ 14
forsake the very true	<b>Catholic</b>	faith, forsake the society	11, 223/ 3
society of the true	<b>Catholic</b>	Church, and with sundry	11, 223/ 4
they, together in one	<b>Catholic</b>	Church, knit unto God	11, 223/ 22
God together in one	<b>Catholic</b>	faith, faith, I say	11, 223/ 23
an undoubted truth, with	<b>Catholics</b>	and those heretics, too	11, 213/ 21
written verity unto good	<b>Catholics</b>	, yet rested it unproved	11, 214/ 24
tell him he had	<b>caught</b>	it and it had	11, 163/ 25
either, hath Master Masquer	<b>caught</b>	me here? Mine argument	11, 164/ 7
am quite cast and	<b>caught</b>	in mine own trap	11, 164/ 39
me driven to be	<b>caught</b>	in mine own because	11, 165/ 12
twenty, Master Masquer hath	<b>caught</b>	that glass in hand	11, 206/ 17
this is also the	<b>cause</b>	that of these heretics	11, 6/ 1
his book, for one	<b>cause</b>	why he putteth not	11, 8/ 8
Jay think that the	<b>cause</b>	why he set not	11, 9/ 18
you very truth, the	<b>cause</b>	that you seek me	11, 26/ 21
the Jews might have	<b>cause</b>	to mistrust that he	11, 29/ 33
work toward the belief,	<b>cause</b>	him to give them	11, 35/ 17
she had had no	<b>cause</b>	to ask the question	11, 59/ 15
as meseemeth, had no	<b>cause</b>	to doubt what God	11, 61/ 9
good readers, that the	<b>cause</b>	of her question in	11, 61/ 24
she had had no	<b>cause</b>	to ask the question	11, 61/ 28
asking how, while the	<b>cause</b>	of her question was	11, 62/ 1
was faith, and the	<b>cause</b>	of their question diffidence	11, 62/ 2
Nicodemus spoke in his	<b>cause</b>	after, but these disciples	11, 62/ 33
that same, and a	<b>cause</b>	of extreme punishment. And	11, 64/ 5
that the reason and	<b>cause</b>	of his works shall	11, 64/ 23
first. And for this	<b>cause</b>	, our Savior declared not	11, 67/ 3
and also that the	<b>cause</b>	why he will not	11, 81/ 9
could they have no	<b>cause</b>	to distrust that he	11, 81/ 15
should be a sufficient	<b>cause</b>	to make them know	11, 81/ 30
him not without good	<b>cause</b>	. For that devil's servant	11, 94/ 11
he saith: "And the	<b>cause</b>	of this your blindness	11, 113/ 10
come. And for that	<b>cause</b>	also we know that	11, 117/ 21
a difference, as a	<b>cause</b>	after the Ascension to	11, 139/ 1
life everlasting. Wherefore the	<b>cause</b>	why ye understood me	11, 142/ 25
life everlasting. Wherefore the	<b>cause</b>	why ye understand me	11, 147/ 22
you consider that the	<b>cause</b>	wherefore I spoke of	11, 152/ 18
not without a good	<b>cause</b>	and a great, I	11, 154/ 29

thing that was the	<b>cause</b>	of the Jews" murmur	11, 154/ 30
But verily, in the	<b>cause</b>	that he addeth thereto	11, 157/ 20
me with, that the	<b>cause</b>	why the disciples and	11, 166/ 8
himself saith that the	<b>cause</b>	wherefore the disciples and	11, 167/ 15
could no man have	<b>cause</b>	to marvel at the	11, 167/ 30
this had been no	<b>cause</b>	for his apostles to	11, 171/ 27
it so much?The	<b>cause</b>	was because they cared	11, 173/ 2
yet there was no	<b>cause</b>	why they should either	11, 173/ 15
of naught. For the	<b>cause</b>	why they marveled not	11, 176/ 24
doth not, and the	<b>cause</b>	why they were not	11, 176/ 26
But now what great	<b>cause</b>	should move me to	11, 186/ 15
let all their whole	<b>cause</b>	fall flat in the	11, 199/ 4
to say that the	<b>cause</b>	of all those things	11, 207/ 26
also perceive a better	<b>cause</b>	of those two other	11, 208/ 12
that I show the	<b>cause</b>	why Tyndale cannot say	11, 218/ 10
utterly past shame, hath	<b>cause</b>	enough to be in	11, 219/ 32
And therefore hath God	<b>caused</b>	these words to be	11, 30/ 18
Absalom hated Ammon and	<b>caused</b>	him to be killed	11, 154/ 23
of his wise solution,	<b>caused</b>	you to perceive that	11, 156/ 25
out abroad, and hath	<b>caused</b>	his evangelists also to	11, 200/ 37
because God that hath	<b>caused</b>	them so to be	11, 207/ 27
mine Apology, I nevertheless	<b>caused</b>	to be kept still	11, 222/ 10
believe," our Savior, not	<b>causeless</b>	, out of the number	11, 93/ 7
were, good readers, two	<b>causes</b>	for which those Jews	11, 138/ 21
unto you). "This blood	<b>causeth</b>	the King's image to	11, 174/ 30
wrong side the devil,	<b>causeth</b>	him so to delight	11, 202/ 5
the young man here	<b>causing</b>	him to put on	11, 212/ 18
the young man here	<b>causing</b>	him to put on	11, 216/ 15
them to rest or	<b>cease</b>	, but maketh them both	11, 3/ 12
the same place, "Neither	<b>cease</b>	they daily to crucify	11, 115/ 24
yet can I never	<b>cease</b>	to wonder, for all	11, 208/ 5
and saith that it	<b>ceaseth</b>	not daily to crucify	11, 117/ 8
And yet Saint Chrysostom	<b>ceaseth</b>	not with all this	11, 175/ 5
cross, with all other	<b>ceremonies</b>	of the church, invocation	11, 185/ 31
Christ's cross, the holy	<b>ceremonies</b>	of the church and	11, 223/ 9
unto Frith, especially by	<b>certain</b>	words that were in	11, 8/ 1
allegories, and teach us	<b>certain</b>	convenient virtues understood by	11, 18/ 35
gross fleshliness into a	<b>certain</b>	manner of the pure	11, 29/ 6
is not only a	<b>certain</b>	figure of the flesh	11, 53/ 18
his purpose in a	<b>certain</b>	communication, willing to prove	11, 73/ 24

there is undoubtedly a	<b>certain</b>	manner of eating that	11, 75/ 30
drinketh it after a	<b>certain</b>	manner, which manner Christ	11, 75/ 35
eat it in a	<b>certain</b>	manner, by which he	11, 76/ 5
well appeareth) upon a	<b>certain</b>	occasion to put them	11, 108/ 29
tenth leaf, he hath	<b>certain</b>	arguments against all men	11, 118/ 31
good readers, noted you	<b>certain</b>	pieces of Master Masquer's	11, 128/ 27
hand, and then with	<b>certain</b>	strange words to make	11, 133/ 24
I show you a	<b>certain</b>	other thing that all	11, 140/ 21
Master Masquer forth with	<b>certain</b>	words of Christ, by	11, 144/ 28
a rule and a	<b>certain</b>	samples of the rule	11, 158/ 33
we be bound by	<b>certain</b>	and sure revelation to	11, 169/ 27
far have we by	<b>certain</b>	and sure revelation, both	11, 169/ 32
soul and with a	<b>certain</b>	marvelous might and strength	11, 174/ 34
by-matter, risen upon a	<b>certain</b>	place of Saint Augustine	11, 195/ 1
I said in a	<b>certain</b>	company that I was	11, 216/ 28
readers, that I very	<b>certainly</b>	know that that book	11, 221/ 26
revealed unto men the	<b>certainty</b>	that we be precisely	11, 89/ 17
Now doth the clear	<b>certainty</b>	of this article indeed	11, 213/ 24
the wine in the	<b>chalice</b>	, which thing Christ did	11, 108/ 21
answer that such a	<b>chance</b>	happeth sometimes ere a	11, 216/ 32
as to make a	<b>change</b>	of one fault for	11, 32/ 28
vice but make a	<b>change</b>	may soon hap to	11, 33/ 6
this word (pay) which	<b>change</b>	he maketh as for	11, 55/ 17
should doubt of the	<b>change</b>	and conversion of the	11, 66/ 2
only, but also to	<b>change</b>	their life. They therefore	11, 120/ 19
only but also to	<b>change</b>	their life. They, therefore	11, 126/ 30
leave his iniquity, and	<b>change</b>	his high tragical terms	11, 152/ 4
ye shall find no	<b>change</b>	made in the matter	11, 152/ 32
the matter by that	<b>change</b>	made in the words	11, 152/ 33
since there is no	<b>change</b>	in the matter by	11, 153/ 11
the matter by the	<b>change</b>	of the word, but	11, 153/ 11
nor yet since the	<b>change</b>	is but in the	11, 153/ 14
in the word without	<b>change</b>	of the matter; I	11, 153/ 15
it is altered and	<b>changed</b>	and loseth its own	11, 27/ 31
thereunto, is transformed and	<b>changed</b>	into the flesh of	11, 52/ 16
then ate was then	<b>changed</b>	into his body, and	11, 52/ 22
also is the bread	<b>changed</b>	into the flesh of	11, 52/ 24
is transformed, gone, and	<b>changed</b>	into the very flesh	11, 53/ 22
the bitter waters were	<b>changed</b>	sweet by the tree	11, 65/ 9
effect of the matter	<b>changed</b>	, then will I require	11, 151/ 32

purpose to make many	<b>changes</b>	and amend and advance	11, 9/ 29
of divers conversions and	<b>changes</b>	out of one nature	11, 66/ 6
serpent, and divers other	<b>changes</b>	and mighty miracles more	11, 211/ 11
Lord in the Sacrament	<b>changeth</b>	into his Blessed Body	11, 76/ 28
the wine which he	<b>changeth</b>	into his Blood is	11, 76/ 30
his own body, and	<b>changeth</b>	it thereinto, and neither	11, 130/ 9
wise constant, and nothing	<b>changeth</b>	his manners. For as	11, 177/ 30
the first fashion, only	<b>changing</b>	one word in the	11, 55/ 16
mortifying their flesh and	<b>changing</b>	their living, or else	11, 120/ 17
mortifying their flesh and	<b>changing</b>	their living, or else	11, 125/ 7
outcry upon me for	<b>changing</b>	of this word "murmuring	11, 153/ 10
is to wit, the	<b>changing</b>	of the bread and	11, 211/ 7
Old Law, as the	<b>changing</b>	of the water into	11, 211/ 9
into blood, and the	<b>changing</b>	of Moses' rod into	11, 211/ 10
spoken in the sixth	<b>chapter</b>	of Saint John, which	11, 10/ 18
words in the sixth	<b>chapter</b>	of Saint John. And	11, 10/ 29
part of the sixth	<b>chapter</b>	of Saint John, and	11, 11/ 2
mentioned in the sixth	<b>chapter</b>	of Saint John, by	11, 11/ 22
First Book. The First	<b>Chapter</b>	. Master Masquer hath in	11, 15/ 2
part of the sixth	<b>chapter</b>	of Saint John. And	11, 15/ 5
his exposition. The Second	<b>Chapter</b>	. The whole sum of	11, 16/ 1
in the said sixth	<b>chapter</b>	of Saint John, declareth	11, 16/ 24
rehearsed you. The Third	<b>Chapter</b>	. But now, good Christian	11, 17/ 7
written in the sixth	<b>chapter</b>	of Saint John another	11, 20/ 22
the words. The Fourth	<b>Chapter</b>	. "Verily, verily, I say	11, 21/ 22
said text. The Fifth	<b>Chapter</b>	. Whoso read and consider	11, 23/ 17
he meant. The Sixth	<b>Chapter</b>	. When that after the	11, 26/ 4
it them. The Seventh	<b>Chapter</b>	. When that the Jews	11, 31/ 17
the other. The Eighth	<b>Chapter</b>	. But they, as I	11, 34/ 13
for it." The Ninth	<b>Chapter</b>	. Then was our Lord	11, 36/ 17
and thirst. The Tenth	<b>Chapter</b>	. But then goeth Christ	11, 39/ 28
last day." The Eleventh	<b>Chapter</b>	These words might, good	11, 41/ 10
left out. The Twelfth	<b>Chapter</b>	. But now shall you	11, 46/ 5
everlasting life." The Thirteenth	<b>Chapter</b>	. Whereas our Savior, good	11, 49/ 33
that in the same	<b>chapter</b>	follow intended to speak	11, 51/ 15
nothing meant in this	<b>chapter</b>	anything to speak of	11, 51/ 17
written in this sixth	<b>chapter</b>	of Saint John, anything	11, 51/ 27
his in this sixth	<b>chapter</b>	of Saint John, and	11, 53/ 9
they deny. The Fourteenth	<b>Chapter</b>	. Yet to the intent	11, 55/ 1
dice appear. The Fifteenth	<b>Chapter</b>	. When the Jews heard	11, 58/ 1

quick serpent. The Sixteenth	<b>Chapter</b>	. But yet shall ye	11, 66/ 13
man there. The Seventeenth	<b>Chapter</b>	. And albeit that I	11, 68/ 19
last day. The Eighteenth	<b>Chapter</b>	. And to show more	11, 71/ 7
everlasting life. The Nineteenth	<b>Chapter</b>	. For the surety and	11, 77/ 17
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and earth. The Twenty-First	<b>Chapter</b>	. But now, forasmuch as	11, 82/ 1
Blessed Sacrament. The Twenty-Second	<b>Chapter</b>	. But these heretics are	11, 84/ 11
believe him. The Twenty-Third	<b>Chapter</b>	. But whereas they should	11, 87/ 13
him out." The Twenty-Fourth	<b>Chapter</b>	. But here do many	11, 89/ 10
more boldly. The Twenty-Fifth	<b>Chapter</b>	. His word also so	11, 92/ 12
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on, too. The Sixth	<b>Chapter</b>	. In the third leaf	11, 113/ 8
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argument is. The Third	<b>Chapter</b>	. In the twelfth leaf	11, 136/ 1
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believeth me. The Second	<b>Chapter</b>	. But yet shall you	11, 153/ 22
ass indeed. The Third	<b>Chapter</b>	. But of very truth	11, 154/ 28
But in the tenth	<b>chapter</b>	, they nothing marveled of	11, 155/ 9
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apostles in the sixth	<b>chapter</b>	of Saint John did	11, 163/ 14
a little. The Sixth	<b>Chapter</b>	. But yet to see	11, 163/ 26
promise you. The Seventh	<b>Chapter</b>	. But now that I	11, 165/ 1
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very clear. The Eighth	<b>Chapter</b>	. Howbeit for to furnish	11, 168/ 14
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to eat. The Ninth	<b>Chapter</b>	. Now, good Christian readers	11, 173/ 12
mentioned in the sixth	<b>chapter</b>	of Saint John, verily	11, 175/ 14
Blessed Sacrament. The Tenth	<b>Chapter</b>	. And now, good readers	11, 175/ 20
contrary in the sixth	<b>chapter</b>	of Saint John, if	11, 176/ 4
first forgotten. The Eleventh	<b>Chapter</b>	. Lo, thus good readers	11, 177/ 13
mentioned in the sixth	<b>chapter</b>	of Saint John, and	11, 183/ 11
read it. The Twelfth	<b>Chapter</b>	. But now goeth he	11, 185/ 13
devices pass. The Thirteenth	<b>Chapter</b>	. But now after this	11, 188/ 17
still himself. The Fourteenth	<b>Chapter</b>	. Then maketh Master Masquer	11, 190/ 28
free liberty." The Fifteenth	<b>Chapter</b>	. If this piece were	11, 194/ 31
is so." The Sixteenth	<b>Chapter</b>	. Read, good readers, in	11, 196/ 8
weak shoulders." The Seventeenth	<b>Chapter</b>	. Here he should have	11, 197/ 30
ever, amen." The Eighteenth	<b>Chapter</b>	. As for wisdom, I	11, 199/ 6
very devilry." The Nineteenth	<b>Chapter</b>	. Is not this a	11, 200/ 29
that, in the sixth	<b>chapter</b>	of Saint John, be	11, 201/ 26
own brain. The Twentieth	<b>Chapter</b>	. But now, for because	11, 202/ 10
the truth. The Twenty-First	<b>Chapter</b>	. Now whereas Master Masquer	11, 204/ 3
written in the sixth	<b>chapter</b>	of Saint John. Now	11, 204/ 21
open knavery. The Twenty-Second	<b>Chapter</b>	. Master Masquer cometh at	11, 206/ 3
put in. The Twenty-Third	<b>Chapter</b>	. Over this, toward the	11, 210/ 31
readers, in the fifteenth	<b>chapter</b>	of the first book	11, 211/ 5
First Part. The First	<b>Chapter</b>	. Now come I, good	11, 212/ 4
bringeth in John 6th	<b>chapter</b>	to impugn Frith's writing	11, 212/ 16
end of the twenty-fifth	<b>chapter</b>	of the first book	11, 213/ 2
not mine. The Second	<b>Chapter</b>	. Now come I then	11, 216/ 1
bringeth in John 6th	<b>chapter</b>	to impugn Frith's writing	11, 216/ 13
thereof in the sixth	<b>chapter</b>	of his Gospel." Where	11, 217/ 28
written in the sixth	<b>chapter</b>	of Saint John. By	11, 218/ 14
thereof in the sixth	<b>chapter</b>	of his Gospel. For	11, 218/ 33
thereof) in the sixth	<b>chapter</b>	of his Gospel." Whose	11, 219/ 2
Sacrament in the sixth	<b>chapter</b>	of his Gospel, in	11, 219/ 6
the Altar. The Third	<b>Chapter</b>	. But one thing will	11, 220/ 8
written in the sixth	<b>chapter</b>	of Saint John, should	11, 221/ 3
in all these three	<b>chapters</b>	, wondered and marveled as	11, 157/ 5

in all the three	<b>chapters</b>	, wondered and marveled (as	11, 163/ 37
the image, print, and	<b>character</b>	of the Father, as	11, 30/ 21
these words to his	<b>charge</b>	as heresy, but I	11, 97/ 14
hardly to the Jews"	<b>charge</b>	the fault of their	11, 113/ 18
highly laid unto my	<b>charge</b>	, whose words I shall	11, 212/ 7
now layeth to my	<b>charge</b>	, dissimuling such things as	11, 213/ 11
if he come from	<b>Charing</b>	Cross. And because men	11, 98/ 23
and saith, "fides, spes,	<b>charitas</b>	, tria hec maior horum	11, 124/ 33
tria hec maior horum	<b>charitas</b>	. " Faith, hope, and charity	11, 124/ 34
hope and in well-working	<b>charity</b>	; so that faith once	11, 38/ 26
formed with hope and	<b>charity</b>	. And therefore saith holy	11, 38/ 37
and stirring, and by	<b>charity</b>	and good works ever	11, 39/ 22
into hope and into	<b>charity</b>	both, and so give	11, 41/ 1
with hope and well-working	<b>charity</b>	that you shall have	11, 45/ 18
cunning nothing availeth without	<b>charity</b>	, without which, as Saint	11, 83/ 1
and profiteth joined with	<b>charity</b>	, so the flesh of	11, 83/ 5
faith and hope and	<b>charity</b>	too, but yet they	11, 101/ 6
always both hope and	<b>charity</b>	with it. But then	11, 119/ 31
hope and the other	<b>charity</b>	. Now therefore, either upon	11, 120/ 2
like wise hope and	<b>charity</b>	both. But this is	11, 121/ 28
hath good hope and	<b>charity</b>	therewith. But I cannot	11, 122/ 10
that every man hath	<b>charity</b>	ever more as soon	11, 122/ 21
that a man hath	<b>charity</b>	ever as soon as	11, 122/ 23
both faith, hope, and	<b>charity</b>	, though he believe nothing	11, 122/ 25
perfect faith have always	<b>charity</b>	together infounded with it	11, 122/ 30
ever after, without any	<b>charity</b>	at all. Also, where	11, 122/ 32
may well fall from	<b>charity</b>	. And then, though he	11, 123/ 1
though he had once	<b>charity</b>	as soon as that	11, 123/ 1
were possible to have	<b>charity</b>	with it), yet might	11, 123/ 3
yet might it lack	<b>charity</b>	after. And also that	11, 123/ 3
yet hath he no	<b>charity</b>	. Nor no more hath	11, 123/ 15
and good hope, and	<b>charity</b>	well-willing to work, attain	11, 123/ 34
us not principally by	<b>charity</b>	, but principally by faith	11, 124/ 10
scripture saith, "God is	<b>charity</b>	, and he that dwelleth	11, 124/ 14
he that dwelleth in	<b>charity</b>	dwelleth in God and	11, 124/ 15
virtue the virtue of	<b>charity</b>	were but a follower	11, 124/ 29
charitas." Faith, hope, and	<b>charity</b>	, these three, but the	11, 124/ 35
principal of these is	<b>charity</b>	. The Twelfth Chapter. Now	11, 124/ 35
is to wit, without	<b>charity</b>	, the belief is but	11, 125/ 30
the theological virtue called	<b>charity</b>	. And thus ye see	11, 125/ 33

that faith never lacketh	<b>charity</b>	, forgetting himself forthwith, telleth	11, 126/ 1
that faith may lack	<b>charity</b>	, and therefore be but	11, 126/ 3
her chief sister, well-working	<b>charity</b>	, may so receive Christ's	11, 223/ 25
by shamefastness, much was	<b>chastity</b>	conserved. But aftertime that	11, 3/ 31
But this decay from	<b>chastity</b>	, by declination into foul	11, 4/ 6
having both vowed perpetual	<b>chastity</b>	to God, did after	11, 106/ 24
draw you by the	<b>cheeks</b>	, maugre your teeth, and	11, 47/ 34
with them all and	<b>chide</b>	them and beat them	11, 90/ 19
made Saint Peter his	<b>chief</b>	shepherd over his flock	11, 23/ 27
will name him, the	<b>chief</b>	and principal author of	11, 128/ 1
and ignorance, especially the	<b>chief</b>	point of our salvation	11, 141/ 30
many glories. And his	<b>chief</b>	glory standeth not in	11, 190/ 14
in conclusion for the	<b>chief</b>	, and the most evident	11, 207/ 26
hope, and with her	<b>chief</b>	sister, well-working charity, may	11, 223/ 25
man would teach a	<b>child</b>	to read, he must	11, 37/ 17
and bring forth a	<b>child</b>	, asked this question, "How	11, 58/ 22
conceive and bear a	<b>child</b>	, she had had no	11, 59/ 15
God what manner of	<b>child</b>	that was that God	11, 59/ 26
she should have a	<b>child</b>	, a bare purpose of	11, 59/ 35
she shall have a	<b>child</b>	; though he therewith went	11, 60/ 19
and go get a	<b>child</b>	, and make the devil	11, 60/ 27
the birth of the	<b>child</b>	. And her question was	11, 61/ 37
man might send a	<b>child</b>	about with salt in	11, 163/ 22
Now wotteth well every	<b>child</b>	, good reader, that Christ	11, 170/ 22
at which time every	<b>child</b>	knoweth that they, though	11, 171/ 4
answered me thus, every	<b>child</b>	may soon see what	11, 180/ 20
should bring forth a	<b>child</b>	. But yet when I	11, 200/ 16
go wed and get	<b>children</b>	. And those vowesses, lo	11, 60/ 8
his wife and his	<b>children</b>	will one time or	11, 90/ 17
then must all young	<b>children</b>	that never came at	11, 134/ 17
men and women and	<b>children</b>	that die and never	11, 135/ 26
oftentimes put out their	<b>children</b>	to other folk to	11, 174/ 19
nourish and feed my	<b>children</b>	with mine own flesh	11, 174/ 20
pleasure, soil it, as	<b>children</b>	make castles of tile	11, 208/ 19
and no, leaving the	<b>choice</b>	to myself, which he	11, 159/ 3
put it in my	<b>choice</b>	, I would have been	11, 184/ 31
the power set to	<b>choose</b>	whether we will be	11, 93/ 23
must, I may not	<b>choose</b>	. Whereof I am as	11, 184/ 33
score and ten, he	<b>chose</b>	soon after other three	11, 87/ 25
when our Lord did	<b>chose</b>	him for his apostle	11, 89/ 30

score and ten, he	<b>chose</b>	other three score and	11, 92/ 1
free creature, and may	<b>chose</b>	his way as he	11, 92/ 32
yet if they should	<b>chose</b>	, they would rather hold	11, 187/ 16
him, "Have not I	<b>chosen</b>	you twelve, and one	11, 23/ 13
said: "Have not I	<b>chosen</b>	you twelve, and of	11, 88/ 33
have, you wot well,	<b>chosen</b>	you twelve as good	11, 92/ 28
said: "Have not I	<b>chosen</b>	you twelve and one	11, 93/ 9
in his election he	<b>choseth</b>	not folks by violence	11, 93/ 18
Supper of Our Savior	<b>Christ</b>	, yet hath the man	11, 10/ 2
in the Gospel of	<b>Christ</b>	, whereby Christian people plainly	11, 10/ 12
very Blessed Body of	<b>Christ</b>	, his very flesh and	11, 10/ 14
treateth the words of	<b>Christ</b>	spoken in the sixth	11, 10/ 17
treateth the Maundy of	<b>Christ</b>	with his apostles upon	11, 10/ 21
of those words of	<b>Christ</b>	there spoken to be	11, 11/ 7
to be meant by	<b>Christ</b>	of the very eating	11, 11/ 8
the selfsame words of	<b>Christ</b>	mentioned in the sixth	11, 11/ 22
the works of God,	<b>Christ</b>	said unto them that	11, 16/ 13
all these words of	<b>Christ</b>	, applying them only to	11, 16/ 28
enough, and yet might	<b>Christ</b>	in those words teach	11, 17/ 11
the Catholic Church of	<b>Christ</b>	, with the fire of	11, 19/ 20
all those words of	<b>Christ</b>	as things spoken of	11, 20/ 2
the same words of	<b>Christ</b>	written in the sixth	11, 20/ 21
known that thou art	<b>Christ</b>	, the Son of God	11, 23/ 12
doings of our Savior	<b>Christ</b>	shall by sundry places	11, 23/ 19
confessed him to be	<b>Christ</b>	, "Thou art stone and	11, 23/ 31
into a ship, and	<b>Christ</b>	appearing to them, walking	11, 26/ 10
although they knew that	<b>Christ</b>	went not in the	11, 26/ 16
they thought he was	<b>Christ</b>	-- that is to	11, 27/ 1
is the meat that	<b>Christ</b>	in those words meant	11, 28/ 31
Godhead. This meat therefore	<b>Christ</b>	biddeth them labor and	11, 29/ 10
life." But yet though	<b>Christ</b>	commanded them that they	11, 29/ 13
the Son of Man,	<b>Christ</b>	himself, whose own flesh	11, 29/ 27
the Jews, and that	<b>Christ</b>	is the image, print	11, 30/ 21
soul of our Savior	<b>Christ</b>	, anointed above all other	11, 31/ 5
things there were that	<b>Christ</b>	would have them do	11, 34/ 20
hath sent unto you."	<b>Christ</b>	here, for the getting	11, 34/ 31
you see clearly that	<b>Christ</b>	truly told them their	11, 35/ 3
may see that whereas	<b>Christ</b>	told them they must	11, 35/ 14
this, weening yet that	<b>Christ</b>	spoke of some such	11, 36/ 5
man can come unto	<b>Christ</b>	without faith, but faith	11, 37/ 20

he knoweth not, and	<b>Christ</b>	can no man Christianly	11, 37/ 24
holy Saint Augustine thus: "	<b>Christ</b>	saith not believe him	11, 39/ 1
without the faith of	<b>Christ</b>	, but they be not	11, 39/ 11
of the law is	<b>Christ</b>	, unto justice unto all	11, 39/ 13
a bare believing of	<b>Christ</b>	, but it must be	11, 39/ 20
be a believing in	<b>Christ</b>	, that is, as Saint	11, 39/ 20
walking and going into	<b>Christ</b>	. And then they that	11, 39/ 23
Chapter. But then goeth	<b>Christ</b>	further and showeth them	11, 39/ 29
against the godhead of	<b>Christ</b>	in his person, as	11, 41/ 18
Body and Blood of	<b>Christ</b>	in his Blessed Sacrament	11, 41/ 21
scripture speaketh of in	<b>Christ</b>	is all meant of	11, 41/ 27
the one person of	<b>Christ</b>	, that whole person might	11, 42/ 19
his soul, so might	<b>Christ</b>	say of himself, "I	11, 42/ 25
it be said of	<b>Christ</b>	, "God died for us	11, 42/ 29
was God. And of	<b>Christ</b>	might it well be	11, 42/ 31
of the person of	<b>Christ</b>	saith "this man," signifieth	11, 43/ 1
both twain one person,	<b>Christ</b>	-- Christ therefore might	11, 43/ 22
one person, Christ --	<b>Christ</b>	therefore might well say	11, 43/ 22
of these words of	<b>Christ</b>	, "All that my Father	11, 43/ 28
the Blessed Sacrament, what	<b>Christ</b>	himself saith. After his	11, 50/ 27
but bread? That hath	<b>Christ</b>	provided, to the intent	11, 52/ 27
very Blessed Body of	<b>Christ</b>	, were a thing but	11, 52/ 39
the very flesh of	<b>Christ</b>	. And he setteth it	11, 53/ 23
very Blessed Body of	<b>Christ</b>	, flesh, blood, bones and	11, 54/ 6
the very flesh of	<b>Christ</b>	. This thing I specially	11, 54/ 14
but the body of	<b>Christ</b>	. And when they prove	11, 54/ 30
also the flesh of	<b>Christ</b>	. But when we prove	11, 54/ 32
Body and Blood of	<b>Christ</b>	but also that the	11, 54/ 34
the very words of	<b>Christ</b>	agree with this exposition	11, 55/ 28
it not, albeit that	<b>Christ</b>	speaketh of that giving	11, 56/ 28
he saith often, that	<b>Christ</b>	meant there but one	11, 56/ 31
and will say that	<b>Christ</b>	speaketh there no word	11, 56/ 33
own exposition utterly. For	<b>Christ</b>	when he saith, "which	11, 56/ 35
I may say that	<b>Christ</b>	speaketh of the Sacrament	11, 57/ 4
upon these words of	<b>Christ</b>	, "And the bread which	11, 57/ 21
his exposition affirmeth that	<b>Christ</b>	in this place did	11, 57/ 32
Jews here, to whom	<b>Christ</b>	preached of the giving	11, 62/ 18
generation and birth that	<b>Christ</b>	spoke of. But they	11, 62/ 24
after with him. Now	<b>Christ</b>	there unto Nicodemus, because	11, 62/ 35
of God, that question	<b>Christ</b>	left unsoiled. Now did	11, 63/ 12

devices above your devices."	<b>Christ</b>	therefore, which excelleth in	11, 64/ 21
ye should have believed	<b>Christ</b>	, and, if there seemed	11, 65/ 17
words plainly showed that	<b>Christ</b>	here in these words	11, 65/ 23
upon the words of	<b>Christ</b>	following, Saint Cyril always	11, 66/ 14
and more declareth that	<b>Christ</b>	spoke there of his	11, 66/ 15
thus saith Saint Cyril: "	<b>Christ</b>	is very merciful and	11, 66/ 22
believe the faith of	<b>Christ</b>	." Here ye see, good	11, 67/ 13
very Blessed Body of	<b>Christ</b>	, his very flesh and	11, 67/ 34
in the shambles. And	<b>Christ</b>	therefore would at this	11, 69/ 12
both having heard what	<b>Christ</b>	said to those infidels	11, 69/ 28
upon these words of	<b>Christ</b>	, nor our Savior himself	11, 70/ 5
of the promise that	<b>Christ</b>	here maketh, where he	11, 70/ 29
the very Body of	<b>Christ</b>	that he receiveth is	11, 70/ 32
the while, yet shall	<b>Christ</b>	, as he promiseth here	11, 71/ 5
saith Saint Cyril thus: "	<b>Christ</b>	here declareth the difference	11, 71/ 12
the Holy Body of	<b>Christ</b>	that is the meat	11, 71/ 23
is the Blood of	<b>Christ</b>	, by which death is	11, 71/ 26
and the members of	<b>Christ</b>	. For by this Blessed	11, 71/ 30
that these words of	<b>Christ</b>	, "My flesh is verily	11, 71/ 33
and Holy Blood of	<b>Christ</b>	? And yet doth not	11, 72/ 6
be so joined with	<b>Christ</b>	, as Christ shall be	11, 72/ 17
joined with Christ, as	<b>Christ</b>	shall be with him	11, 72/ 17
him and he with	<b>Christ</b>	." Thus may you, good	11, 72/ 18
the Blessed Body of	<b>Christ</b>	, and by that eating	11, 72/ 20
heard, the body of	<b>Christ</b>	is by the conjunction	11, 72/ 24
the mystical body of	<b>Christ</b>	, the church, and congregation	11, 72/ 35
the very flesh of	<b>Christ</b>	, but is also a	11, 72/ 38
eternity that dwelleth in	<b>Christ</b>	and in whom Christ	11, 73/ 19
Christ and in whom	<b>Christ</b>	dwelleth. For he that	11, 73/ 19
he that discordeth from	<b>Christ</b>	neither eateth the flesh	11, 73/ 20
eateth the flesh of	<b>Christ</b>	nor drinketh his blood	11, 73/ 20
the very body of	<b>Christ</b>	was not always verily	11, 73/ 25
not the body of	<b>Christ</b>	. But here Frith either	11, 73/ 28
the Blessed Body of	<b>Christ</b>	is verily received and	11, 74/ 1
receiveth the Sacrament of	<b>Christ</b>	maketh not the Sacrament	11, 74/ 14
Body and Blood of	<b>Christ</b>	, though the one to	11, 74/ 22
Sacrament the Body of	<b>Christ</b>	, meaneth not to call	11, 74/ 26
great excellent goodness that	<b>Christ</b>	showed to the false	11, 74/ 31
writeth, I say, that	<b>Christ</b>	gave unto Judas at	11, 74/ 32
Body and Blood of	<b>Christ</b>	. And also those words	11, 75/ 7

he may dwell in	<b>Christ</b>	and Christ in him	11, 75/ 13
dwell in Christ and	<b>Christ</b>	in him, but lacketh	11, 75/ 13
words. "This also that	<b>Christ</b>	saith: "He that eateth	11, 75/ 19
he abide yet in	<b>Christ</b>	and Christ in him	11, 75/ 27
yet in Christ and	<b>Christ</b>	in him? Finally, many	11, 75/ 27
do they dwell in	<b>Christ</b>	and Christ in them	11, 75/ 30
dwell in Christ and	<b>Christ</b>	in them? But there	11, 75/ 30
drinketh it dwelleth in	<b>Christ</b>	and Christ in him	11, 75/ 32
dwelleth in Christ and	<b>Christ</b>	in him. And therefore	11, 75/ 32
eat the flesh of	<b>Christ</b>	and drink his blood	11, 75/ 33
his blood dwelleth in	<b>Christ</b>	and Christ in him	11, 75/ 34
dwelleth in Christ and	<b>Christ</b>	in him, but he	11, 75/ 34
certain manner, which manner	<b>Christ</b>	saw when he spoke	11, 75/ 35
eat the body of	<b>Christ</b>	, and declareth also the	11, 75/ 37
of this word of	<b>Christ</b>	, "He that eateth my	11, 76/ 2
eat the flesh of	<b>Christ</b>	is to dwell in	11, 76/ 12
is to dwell in	<b>Christ</b>	, and to have Christ	11, 76/ 13
Christ, and to have	<b>Christ</b>	dwelling in him. For	11, 76/ 13
that dwelleth not in	<b>Christ</b>	, well declareth that though	11, 76/ 15
the mystical body of	<b>Christ</b>	; that is to wit	11, 76/ 25
members into one body	<b>Christ</b>	, as the bread which	11, 76/ 27
eaten the flesh of	<b>Christ</b>	in the Blessed Sacrament	11, 77/ 8
therein the flesh of	<b>Christ</b>	not only verily, which	11, 77/ 10
and so dwelleth in	<b>Christ</b>	and Christ in him	11, 77/ 12
dwelleth in Christ and	<b>Christ</b>	in him perseverantly: that	11, 77/ 12
never everlastingly die, but	<b>Christ</b>	dwelling in them shall	11, 77/ 14
therefore saith our Savior	<b>Christ</b>	that himself liveth for	11, 77/ 29
with the flesh of	<b>Christ</b>	(as holy Saint Cyril	11, 77/ 32
cannot but live through	<b>Christ</b>	. Upon this our Savior	11, 78/ 2
loathsome, and believing that	<b>Christ</b>	was God (if they	11, 81/ 4
Masquer say that if	<b>Christ</b>	said he would do	11, 81/ 6
we part, both that	<b>Christ</b>	saith it and he	11, 81/ 8
will not believe that	<b>Christ</b>	, though he say it	11, 81/ 9
will not believe that	<b>Christ</b>	meaneth it is because	11, 81/ 10
in the person of	<b>Christ</b>	speaking to those Jews	11, 83/ 9
there is not in	<b>Christ</b>	only flesh, but he	11, 83/ 26
Father. And therefore when	<b>Christ</b>	callesh his flesh a	11, 83/ 28
them and came to	<b>Christ</b>	. But they that were	11, 85/ 24
intent did our Savior	<b>Christ</b>	put them again in	11, 86/ 31
know that thou art	<b>Christ</b>	, the Son of God	11, 88/ 2

know, that thou art	<b>Christ</b>	, the very Son of	11, 88/ 6
Peter, as head under	<b>Christ</b>	of that company, had	11, 88/ 27
that time given unto	<b>Christ</b>	by his Father. For	11, 89/ 31
and guess. And though	<b>Christ</b>	foresaw the wretchedness that	11, 90/ 7
than another man, if	<b>Christ</b>	should have rejected him	11, 90/ 11
all that goodness of	<b>Christ</b>	used unto him, not	11, 91/ 3
none harm but unto	<b>Christ</b>	, whose goodness was for	11, 91/ 6
see the wisdom of	<b>Christ</b>	, for neither would he	11, 93/ 13
nor the company of	<b>Christ</b>	, nor the service, nor	11, 93/ 30
wax a devil, as	<b>Christ</b>	called him. Which name	11, 94/ 10
flesh and blood of	<b>Christ</b>	is in it, he	11, 94/ 18
flesh and blood of	<b>Christ</b>	, the very price of	11, 94/ 20
the blessed body of	<b>Christ</b>	, and that not only	11, 94/ 32
their flesh also shall	<b>Christ</b>	resuscitate unto the same	11, 95/ 3
body and blood of	<b>Christ</b>	verily eaten in the	11, 95/ 11
the very flesh of	<b>Christ</b>	verily eaten in the	11, 96/ 26
as to ween that	<b>Christ</b>	spoke nothing at all	11, 96/ 29
than the belief in	<b>Christ</b>	. Wherefore he concludeth that	11, 97/ 8
therefore the meat which	<b>Christ</b>	prepareth and dresseth, so	11, 97/ 11
that the meat that	<b>Christ</b>	speaketh of here is	11, 97/ 19
that the meat which	<b>Christ</b>	speaketh of here is	11, 97/ 23
here is our Savior	<b>Christ</b>	himself. Which thing he	11, 97/ 23
that the meat that	<b>Christ</b>	speaketh of here is	11, 98/ 2
very large. For though	<b>Christ</b>	said that to believe	11, 98/ 10
But now suppose that	<b>Christ</b>	had said as Master	11, 98/ 14
well, good readers, that	<b>Christ</b>	in saying that the	11, 98/ 16
the Blessed Body of	<b>Christ</b>	itself in the Blessed	11, 99/ 20
it is, therefore, in	<b>Christ</b>	that filleth our hungry	11, 100/ 22
justified." The word of	<b>Christ</b>	, good reader, with which	11, 100/ 27
the meat that is	<b>Christ</b>	, and attain the possession	11, 100/ 31
and eateth and drinketh	<b>Christ</b>	, and so his soul	11, 101/ 24
draweth the words of	<b>Christ</b>	from the very thing	11, 102/ 19
the very thing that	<b>Christ</b>	principally spoke of unto	11, 102/ 20
turning the meat that	<b>Christ</b>	spoke of, that is	11, 102/ 21
and to be with	<b>Christ</b>	, " such a man, lo	11, 103/ 22
meant here our Savior	<b>Christ</b>	, and not that a	11, 103/ 39
blessed saints, as though	<b>Christ</b>	in those words had	11, 104/ 7
say that whoso eat	<b>Christ</b>	by faith shall never	11, 104/ 21
coming to him, as	<b>Christ</b>	meaneth by his), but	11, 104/ 24
whoso come once to	<b>Christ</b>	by faith, that is	11, 105/ 1

whoso believe once that	<b>Christ</b>	suffered his Passion for	11, 105/ 2
that once believeth that	<b>Christ</b>	suffered passion for us	11, 105/ 8
Whoso once believeth that	<b>Christ</b>	died for us shall	11, 105/ 31
desire ever after only	<b>Christ</b>	, that he shall not	11, 105/ 33
himself saith) than Jesus	<b>Christ</b>	, and that he was	11, 107/ 19
never thus have blasphemed	<b>Christ</b>	and his sufficient scriptures	11, 107/ 20
selfsame short sentence of	<b>Christ</b>	that he speaketh of	11, 107/ 29
nothing but faith, where	<b>Christ</b>	saith it is himself	11, 107/ 37
nothing to them of	<b>Christ</b>	but only his Passion	11, 108/ 14
them divers things of	<b>Christ</b>	by mouth, and leave	11, 108/ 16
the chalice, which thing	<b>Christ</b>	did at his Maundy	11, 108/ 22
no more but that	<b>Christ</b>	died for us. And	11, 109/ 7
nothing else, but that	<b>Christ</b>	was crucified and died	11, 109/ 17
among them but Jesus	<b>Christ</b>	and that he was	11, 109/ 24
nothing unto them but	<b>Christ</b>	and him crucified, and	11, 109/ 35
Augustine saith, to preach	<b>Christ</b>	is to preach both	11, 110/ 3
do to come to	<b>Christ</b>	. And not, as those	11, 110/ 6
more but only that	<b>Christ</b>	was crucified and died	11, 110/ 8
believe more than that	<b>Christ</b>	died for our sins	11, 110/ 31
no more but that	<b>Christ</b>	was crucified for our	11, 111/ 8
believe the presence of	<b>Christ</b>	in the Blessed Sacrament	11, 111/ 11
to the Corinthians but	<b>Christ</b>	and him to be	11, 111/ 15
all the words of	<b>Christ</b>	in which is any	11, 113/ 21
expoundeth these words of	<b>Christ</b>	: "And this bread that	11, 114/ 2
that point as though	<b>Christ</b>	there began to show	11, 114/ 8
that the flesh of	<b>Christ</b>	that he receiveth is	11, 115/ 2
the blessed body of	<b>Christ</b>	, in such wise given	11, 115/ 19
wise given us by	<b>Christ</b>	that no creature can	11, 115/ 20
crucify and offer up	<b>Christ</b>	again, which was once	11, 115/ 24
For who saith that	<b>Christ</b>	is daily new crucified	11, 115/ 29
the church saith that	<b>Christ</b>	is at the altar	11, 115/ 31
church saith, and that	<b>Christ</b>	is our daily sacrifice	11, 115/ 33
it is but one	<b>Christ</b>	everywhere, being both here	11, 116/ 17
selfsame sacrifice by which	<b>Christ</b>	, the very selfsame body	11, 117/ 3
not daily to crucify	<b>Christ</b>	, as though the church	11, 117/ 9
this day did put	<b>Christ</b>	to new pain because	11, 117/ 10
prophecy of our mediator	<b>Christ</b>	, where he saith: "Sacrifice	11, 117/ 22
offering." And therefore is	<b>Christ</b>	called the host or	11, 118/ 8
words and example of	<b>Christ</b>	at his Maundy." And	11, 118/ 12
deny the word of	<b>Christ</b>	, and cast down faith	11, 118/ 17

expound those words of	<b>Christ</b>	in the sixth chapter	11, 118/ 33
once eat and drink	<b>Christ</b>	by faith, and then	11, 122/ 15
him whosoever believeth that	<b>Christ</b>	died for us, he	11, 122/ 24
is to wit, that	<b>Christ</b>	died for our sin	11, 123/ 15
that in these words	<b>Christ</b>	teacheth us that we	11, 124/ 9
of those words of	<b>Christ</b>	any thing soundeth to	11, 124/ 11
eat the flesh of	<b>Christ</b>	, and by faith might	11, 124/ 18
in those words of	<b>Christ</b>	not one syllable sounding	11, 124/ 30
to the church, as	<b>Christ</b>	, not by writing but	11, 127/ 16
Masquer what example of	<b>Christ</b>	or what doctrine of	11, 128/ 7
or what doctrine of	<b>Christ</b>	he can show, by	11, 128/ 8
example as well of	<b>Christ</b>	as of all holy	11, 128/ 14
since the death of	<b>Christ</b>	unto this their own	11, 128/ 16
And even here, since	<b>Christ</b>	came to teach, to	11, 129/ 5
from this doubt. But	<b>Christ</b>	would not so satisfy	11, 129/ 19
body and blood of	<b>Christ</b>	in the Blessed Sacrament	11, 129/ 29
you see, that if	<b>Christ</b>	had intended to have	11, 129/ 33
then Master Masquer deviseth	<b>Christ</b>	the words that he	11, 130/ 2
must needs be that	<b>Christ</b>	meant not so. This	11, 130/ 28
all at once? Could	<b>Christ</b>	of the sacrament of	11, 131/ 1
to be known for	<b>Christ</b>	and sometimes declared him	11, 131/ 15
therefore, Master Masquer, whether	<b>Christ</b>	could not have told	11, 131/ 27
in the first part,	<b>Christ</b>	showeth what he would	11, 132/ 8
that, as I say,	<b>Christ</b>	spoke and meant --	11, 132/ 16
Master Masquer argueth that	<b>Christ</b>	nothing meant of giving	11, 132/ 23
be given by death,	<b>Christ</b>	could have spoken much	11, 132/ 29
the righteous, and that	<b>Christ</b>	is this living bread	11, 133/ 19
the righteous, and that	<b>Christ</b>	is this living bread	11, 134/ 2
the natural body of	<b>Christ</b>	under the form of	11, 134/ 16
damned." If our Savior	<b>Christ</b>	, which is the way	11, 134/ 20
of these words of	<b>Christ</b>	and these other words	11, 134/ 27
leaf, to prove that	<b>Christ</b>	meant nothing to give	11, 136/ 2
offend them that hated	<b>Christ</b>	, but also some of	11, 136/ 7
the visible flesh of	<b>Christ</b>	, to be eaten as	11, 137/ 4
Catholic Church think that	<b>Christ</b>	giveth us his visible	11, 137/ 7
and saith: "Which offense	<b>Christ</b>	seeing, said, "Doth this	11, 137/ 20
of these words of	<b>Christ</b>	, I have, good readers	11, 137/ 26
the old doctors testify)	<b>Christ</b>	confirmed the Sacrament in	11, 138/ 12
doth Master Masquer make	<b>Christ</b>	expound his own words	11, 138/ 15
at the hearing of	<b>Christ</b>	, when he said they	11, 138/ 22

words that he maketh	<b>Christ</b>	to say: "If it	11, 139/ 20
no more impossible to	<b>Christ</b>	to give them his	11, 140/ 4
himself. But our Savior	<b>Christ</b>	hath both left it	11, 140/ 25
of these words of	<b>Christ</b>	, which he construeth so	11, 140/ 37
of those words of	<b>Christ</b>	, he repeateth that fond	11, 141/ 17
fond argument again that	<b>Christ</b>	meant not of eating	11, 141/ 18
Masquer saith: "Here might	<b>Christ</b>	have instructed his disciples	11, 141/ 22
for our sins as	<b>Christ</b>	meant. This therefore, is	11, 142/ 12
in form of bread.	<b>Christ</b>	said, "My flesh profiteth	11, 142/ 15
therewith. And thus when	<b>Christ</b>	had declared it, and	11, 142/ 19
this process is that	<b>Christ</b>	, in all his words	11, 142/ 29
The first is that	<b>Christ</b>	could and would have	11, 143/ 7
be spirit and life,"	<b>Christ</b>	doth plain and clearly	11, 143/ 12
you some samples where	<b>Christ</b>	could at some time	11, 143/ 17
our faith. And yet	<b>Christ</b>	taught not Nicodemus all	11, 143/ 21
yes. And yet could	<b>Christ</b>	, if he had would	11, 143/ 24
faith to believe that	<b>Christ</b>	is one equal God	11, 143/ 31
his Father. And yet	<b>Christ</b>	(albeit that, by all	11, 143/ 32
handleth it. For whereas	<b>Christ</b>	hath, by so many	11, 144/ 18
with certain words of	<b>Christ</b>	, by which he saith	11, 144/ 28
which he saith that	<b>Christ</b>	clearly declareth that he	11, 144/ 29
nothing the words of	<b>Christ</b>	, but himself expounding Christ's	11, 145/ 13
expound those words of	<b>Christ</b>	to be spoken of	11, 145/ 18
he saith that if	<b>Christ</b>	had meant of the	11, 145/ 22
is the very anchor-hold,	<b>Christ</b>	doth not so plainly	11, 145/ 27
no more but that	<b>Christ</b>	should tell them that	11, 146/ 16
one handful hold that	<b>Christ</b>	here showed them so	11, 146/ 31
in form of bread.	<b>Christ</b>	said, "My flesh profiteth	11, 147/ 12
therewith. And thus when	<b>Christ</b>	had declared it and	11, 147/ 17
expound these words of	<b>Christ</b>	to be spoken and	11, 147/ 29
expound these words of	<b>Christ</b>	, mentioned in the sixth	11, 148/ 17
the said words of	<b>Christ</b>	to be meant of	11, 148/ 24
going their ways from	<b>Christ</b>	for their so carnal	11, 149/ 8
that those words of	<b>Christ</b>	must be understood after	11, 149/ 25
speaking of them that	<b>Christ</b>	spoke of his very	11, 150/ 22
saith I say, that	<b>Christ</b>	meant of his flesh	11, 150/ 35
they had, which heard	<b>Christ</b>	speak of the eating	11, 152/ 20
contrary plain appeareth. For	<b>Christ</b>	, by his plain and	11, 156/ 3
whether all these heard	<b>Christ</b>	at all three times	11, 159/ 31
his disciples understood that	<b>Christ</b>	calleth himself the door	11, 160/ 18

by a parable, for	<b>Christ</b>	plainly expounded it. But	11, 160/ 26
and apostles heard not	<b>Christ</b>	and understood him not	11, 161/ 6
And answered their master	<b>Christ</b>	when he asked them	11, 162/ 6
believe that thou art	<b>Christ</b>	, the Son of the	11, 162/ 8
the same words of	<b>Christ</b>	that we be now	11, 162/ 15
all other things in	<b>Christ</b>	that his apostles saw	11, 162/ 18
and had not mistrusted	<b>Christ</b>	, but been ready to	11, 162/ 19
hard to perceive what	<b>Christ</b>	meant by them, but	11, 162/ 22
God spoke, and that	<b>Christ</b>	if he tarried his	11, 162/ 25
other went their way,	<b>Christ</b>	would have said unto	11, 162/ 27
know that thou art	<b>Christ</b>	, the Son of the	11, 162/ 32
and clearly perceived what	<b>Christ</b>	meant by those words	11, 163/ 9
that at the hearing	<b>Christ</b>	say, "I am the	11, 164/ 9
and answered their master	<b>Christ</b>	when he asked them	11, 165/ 24
believe that thou art	<b>Christ</b>	, the Son of the	11, 165/ 26
of all this sermon.	<b>Christ</b>	, very God and man	11, 166/ 19
sure that thou art	<b>Christ</b>	, the Son of the	11, 166/ 26
eating and drinking of	<b>Christ</b>	. For they were perfectly	11, 166/ 28
in the belief in	<b>Christ</b>	, as their answer here	11, 166/ 29
always the words of	<b>Christ</b>	, as Master Masquer list	11, 167/ 13
at these words of	<b>Christ</b>	, "The bread I shall	11, 167/ 16
because they perceived that	<b>Christ</b>	spoke it in a	11, 167/ 17
is to wit, that	<b>Christ</b>	spoke it but by	11, 167/ 22
an ass) perceive that	<b>Christ</b>	spoke in those two	11, 167/ 33
the blessed body of	<b>Christ</b>	is in the Blessed	11, 169/ 12
tradition also, by which	<b>Christ</b>	taught it to his	11, 169/ 33
believed and taught, that	<b>Christ</b>	meant not to speak	11, 170/ 7
child, good reader, that	<b>Christ</b>	did not in that	11, 170/ 22
at the time when	<b>Christ</b>	spoke those words in	11, 171/ 2
us here? Now if	<b>Christ</b>	had there told them	11, 171/ 15
in his major than	<b>Christ</b>	said indeed, that is	11, 171/ 19
in the faith of	<b>Christ</b>	, yet at that time	11, 171/ 30
apostles understood well that	<b>Christ</b>	spoke of the very	11, 173/ 14
Chrysostom meaneth here that	<b>Christ</b>	in those words, besides	11, 173/ 22
his flesh?" which thing	<b>Christ</b>	hath done for us	11, 174/ 9
and let us consider	<b>Christ</b>	our head and what	11, 174/ 17
But this blood of	<b>Christ</b>	, out of hand, watereth	11, 174/ 34
say, this blood of	<b>Christ</b>	in the Sacrament) "driveth	11, 174/ 36
see the blood of	<b>Christ</b>	within us, they flee	11, 175/ 3
here already heard, that	<b>Christ</b>	in those words verily	11, 176/ 16

or spiritual sense with	<b>Christ</b>	and his apostles, the	11, 177/ 18
that the body of	<b>Christ</b>	is in many places	11, 178/ 23
against the godhead of	<b>Christ</b>	, which he might as	11, 179/ 23
by express words of	<b>Christ</b>	written in all the	11, 180/ 7
other three rehearse that	<b>Christ</b>	said himself when he	11, 182/ 8
that those words of	<b>Christ</b>	, "The bread that I	11, 183/ 4
Catholic Church, both by	<b>Christ</b>	himself and his apostles	11, 186/ 8
soul in purgatory. But	<b>Christ</b>	, I wot well, in	11, 187/ 19
both the natures in	<b>Christ</b>	. What thing so ever	11, 188/ 37
many places at once.	<b>Christ</b>	himself saying, as concerning	11, 189/ 4
reciting the psalm, affirmeth	<b>Christ</b>	as concerning his manhood	11, 189/ 7
almighty power, denying that	<b>Christ</b>	could make his own	11, 189/ 18
But the manhood of	<b>Christ</b>	is a creature and	11, 191/ 33
were the manhood of	<b>Christ</b>	, though it were present	11, 192/ 33
promised seed which was	<b>Christ</b>	; God had determined and	11, 194/ 2
world was made, ergo	<b>Christ</b>	must needs have died	11, 194/ 4
impossible. Paul concludeth that	<b>Christ</b>	must needs have died	11, 194/ 7
when More saith that	<b>Christ</b>	had power to let	11, 194/ 24
such wise necessary that	<b>Christ</b>	must die, that the	11, 195/ 7
therein, he had left	<b>Christ</b>	at his liberty to	11, 195/ 11
himself, against himself, that	<b>Christ</b>	to die was not	11, 195/ 19
that is to wit,	<b>Christ</b>	to live was impossible	11, 195/ 21
so he doth, that	<b>Christ</b>	could by no constraint	11, 195/ 24
More, what and if	<b>Christ</b>	never told it you	11, 195/ 38
where I spoke with	<b>Christ</b>	when he told me	11, 196/ 12
at once, as though	<b>Christ</b>	could not speak to	11, 196/ 13
answer Master Masquer therefore,	<b>Christ</b>	told it at his	11, 196/ 18
Christ's blessed body, that	<b>Christ</b>	hath told me that	11, 197/ 1
would have believed that	<b>Christ</b>	could have made it	11, 197/ 4
places at once if	<b>Christ</b>	had so told me	11, 197/ 5
told me, yet since	<b>Christ</b>	hath now told me	11, 197/ 6
the lively body of	<b>Christ</b>	, and made a dead	11, 197/ 14
true Catholic Church of	<b>Christ</b>	, the whole congregation of	11, 199/ 17
at the cross. But	<b>Christ</b>	hath cried and proclaimed	11, 200/ 36
his reason repugnant), if	<b>Christ</b>	in any plain place	11, 201/ 33
have they believed that	<b>Christ</b>	, at his Maundy, when	11, 202/ 21
the blessed body of	<b>Christ</b>	in the Blessed Sacrament	11, 203/ 36
wit, the words of	<b>Christ</b>	written in the sixth	11, 204/ 21
the blessed body of	<b>Christ</b>	in the Blessed Sacrament	11, 205/ 35
body and blood of	<b>Christ</b>	, because that, unto his	11, 206/ 7

substance of our Savior	<b>Christ</b>	is not in the	11, 208/ 30
of the body of	<b>Christ</b>	in diverse places at	11, 210/ 10
bones of our Savior	<b>Christ</b>	be now, and yet	11, 210/ 14
flesh and blood of	<b>Christ</b>	, I said that those	11, 210/ 34
that would doubt how	<b>Christ</b>	could give them his	11, 211/ 13
the Last Supper of	<b>Christ</b>	, his Maundy, saith that	11, 212/ 13
the blessed body of	<b>Christ</b>	present in the Blessed	11, 215/ 1
the Last Supper of	<b>Christ</b>	, his Maundy, saith that	11, 216/ 10
the Last Supper of	<b>Christ</b>	, his Maundy with his	11, 217/ 20
in the words of	<b>Christ</b>	written in the sixth	11, 218/ 13
the blessed body of	<b>Christ</b>	in the Blessed Sacrament	11, 220/ 7
for the words of	<b>Christ</b>	, of which we speak	11, 220/ 17
sense, and say that	<b>Christ</b>	meant not that it	11, 220/ 21
other places in which	<b>Christ</b>	is called a vine	11, 220/ 27
the immaculate mother of	<b>Christ</b>	, make mocks at all	11, 223/ 8
holy fellowship, incorporated in	<b>Christ</b>	in his eternal glory	11, 223/ 33
from the Blessed Sacrament	<b>Christ's</b>	own Blessed Flesh and	11, 7/ 11
concerning the treating of	<b>Christ's</b>	words in the sixth	11, 10/ 28
his poisoned treatise against	<b>Christ's</b>	wholesome supper thirty-two leaves	11, 15/ 4
and the belief that	<b>Christ's</b>	flesh and body was	11, 16/ 26
take the godhead from	<b>Christ's</b>	person as Frith and	11, 18/ 16
scripture, do take away	<b>Christ's</b>	manhood from Christ's Blessed	11, 18/ 18
away Christ's manhood from	<b>Christ's</b>	Blessed Sacrament. In that	11, 18/ 19
of spiritual eating of	<b>Christ's</b>	godhead and of his	11, 18/ 29
and bodily receiving of	<b>Christ's</b>	own very flesh and	11, 18/ 31
Master Masquer expoundeth us	<b>Christ's</b>	words all in allegories	11, 19/ 8
when he draweth all	<b>Christ's</b>	words to those allegories	11, 20/ 5
very bodily eating of	<b>Christ's</b>	Blessed Body indeed. For	11, 20/ 14
begin somewhat before, at	<b>Christ's</b>	disciples going into the	11, 21/ 9
in the evening, and	<b>Christ's</b>	own walking after upon	11, 21/ 10
the bodily receiving of	<b>Christ's</b>	own Blessed Body to	11, 24/ 34
and this feeding of	<b>Christ's</b>	church is in everything	11, 25/ 22
giveth us, but as	<b>Christ's</b>	minister delivereth us. But	11, 29/ 28
shall you hear how	<b>Christ's</b>	audience that came to	11, 46/ 6
the holy doctors of	<b>Christ's</b>	church, old and new	11, 50/ 16
and new both, from	<b>Christ's</b>	death to this day	11, 50/ 16
of the giving of	<b>Christ's</b>	own Blessed Body verily	11, 50/ 25
specially this point of	<b>Christ's</b>	speaking and meaning of	11, 51/ 35
Master Masquer, and expoundeth	<b>Christ's</b>	words altogether of the	11, 56/ 25
of the bread into	<b>Christ's</b>	Blessed Body in the	11, 66/ 2

man not only receiveth	<b>Christ's</b>	Blessed Body into his	11, 73/ 31
among the apostles at	<b>Christ's</b>	Maundy, or else that	11, 74/ 5
the Sacrament he received	<b>Christ's</b>	Blessed Body, as evil	11, 74/ 8
evil and eateth not	<b>Christ's</b>	flesh in such manner	11, 75/ 15
memorial and remembrance of	<b>Christ's</b>	Passion receive that Blessed	11, 94/ 27
to the reverence of	<b>Christ's</b>	blessed person present in	11, 94/ 30
the Catholic faith of	<b>Christ's</b>	Catholic Church very faithful	11, 96/ 25
wherein by contrarying of	<b>Christ's</b>	own words, he writeth	11, 99/ 1
doctors and saints of	<b>Christ's</b>	Catholic Church, but against	11, 99/ 23
of this meat of	<b>Christ's</b>	blessed person, make them	11, 103/ 27
the very meat of	<b>Christ's</b>	blessed person into the	11, 104/ 4
the only belief of	<b>Christ's</b>	bitter Passion, and then	11, 104/ 5
in the text of	<b>Christ's</b>	words, but added by	11, 104/ 26
he preached not only	<b>Christ's</b>	Crucifixion. For then had	11, 109/ 38
so fully written by	<b>Christ's</b>	apostles, that they left	11, 110/ 31
ever hath been since	<b>Christ's</b>	days, as ever was	11, 112/ 8
was the preaching of	<b>Christ's</b>	godhead among the gentiles	11, 112/ 8
the bodily eating of	<b>Christ's</b>	flesh, albeit our fleshly	11, 114/ 24
abhor not to eat	<b>Christ's</b>	flesh in the Sacrament	11, 115/ 9
doctors and saints of	<b>Christ's</b>	church, without any exception	11, 117/ 27
evil Christian heretics, understand	<b>Christ's</b>	words better than ever	11, 118/ 24
the holy doctors of	<b>Christ's</b>	church before. And thus	11, 118/ 25
false, naughty declaration of	<b>Christ's</b>	words. For whereas the	11, 123/ 26
that flesh according to	<b>Christ's</b>	institution with due circumstances	11, 123/ 33
the literal sense of	<b>Christ's</b>	words. But now when	11, 124/ 21
and fashion them after	<b>Christ's</b>	example, do eat him	11, 125/ 27
not their life after	<b>Christ's</b>	example and doctrine have	11, 127/ 28
expound this place of	<b>Christ's</b>	words in the sixth	11, 128/ 31
by which we eat	<b>Christ's</b>	Blessed Body in the	11, 128/ 33
of the eating of	<b>Christ's</b>	flesh and drinking of	11, 133/ 8
Masquer here, that maketh	<b>Christ's</b>	holy words serve him	11, 133/ 28
take no heed of	<b>Christ's</b>	words plainly spoken here	11, 134/ 8
cannot be but true,	<b>Christ's</b>	promise shall ever stand	11, 134/ 33
argument, with which upon	<b>Christ's</b>	general words, "But if	11, 135/ 24
stuck no less in	<b>Christ's</b>	visible flesh and in	11, 136/ 12
here mean that after	<b>Christ's</b>	Ascension into heaven, it	11, 139/ 11
between the being of	<b>Christ's</b>	blessed body in the	11, 140/ 39
For he saith that	<b>Christ's</b>	blessed body is both	11, 141/ 6
for the eating of	<b>Christ's</b>	body as they say	11, 142/ 14
abominable blasphemous lies upon	<b>Christ's</b>	words, and uttereth their	11, 142/ 17

Christ, but himself expounding	<b>Christ's</b>	words in such wise	11, 145/ 14
for the eating of	<b>Christ's</b>	body, as they say	11, 147/ 11
abominable, blasphemous lies upon	<b>Christ's</b>	words and uttereth their	11, 147/ 15
of that eating of	<b>Christ's</b>	flesh, by which it	11, 147/ 29
that I say that	<b>Christ's</b>	words should be taken	11, 149/ 32
here I speak of	<b>Christ's</b>	very flesh and his	11, 150/ 33
saith they marveled at	<b>Christ's</b>	saying, "My flesh is	11, 152/ 10
at the hearing of	<b>Christ's</b>	words speaking of the	11, 152/ 37
well the difference in	<b>Christ's</b>	speaking, by the difference	11, 153/ 4
I ask him whether	<b>Christ's</b>	disciples and his apostles	11, 156/ 35
offended with their master	<b>Christ's</b>	words and manner of	11, 157/ 11
whether I say that	<b>Christ's</b>	disciples and apostles heard	11, 158/ 19
He asketh me whether	<b>Christ's</b>	disciples and his apostles	11, 159/ 10
the first question, whether	<b>Christ's</b>	disciples and apostles heard	11, 160/ 1
he asketh me whether	<b>Christ's</b>	disciples and his apostles	11, 160/ 29
whether he mean by	<b>Christ's</b>	disciples and apostles some	11, 160/ 32
against his purpose if	<b>Christ's</b>	other disciples understood him	11, 161/ 3
he asketh me whether	<b>Christ's</b>	disciples and his apostles	11, 161/ 20
the apostles themselves understood	<b>Christ's</b>	word. How will now	11, 162/ 3
those words of eating	<b>Christ's</b>	flesh thought them hard	11, 162/ 21
Saint John did understand	<b>Christ's</b>	words. And now therefore	11, 163/ 15
disciples and apostles understood	<b>Christ's</b>	words well in all	11, 163/ 29
ask him further whether	<b>Christ's</b>	disciples and apostles, thus	11, 163/ 35
with this their master	<b>Christ's</b>	words and manner of	11, 164/ 4
with this their master	<b>Christ's</b>	words and manner of	11, 165/ 22
was because they understood	<b>Christ's</b>	words to be spoken	11, 166/ 10
are well acquainted with	<b>Christ's</b>	phrases and parables, and	11, 168/ 7
of), yet they believed	<b>Christ's</b>	word and followed forth	11, 172/ 14
body and members of	<b>Christ's</b>	flesh and his bones	11, 173/ 32
apostles understood their master	<b>Christ's</b>	words when he said	11, 175/ 32
the right understanding of	<b>Christ's</b>	words, and that the	11, 176/ 20
own unwritten dreams, that	<b>Christ's</b>	body is in many	11, 178/ 13
prove it him that	<b>Christ's</b>	body is in many	11, 178/ 37
us, and not grant	<b>Christ's</b>	words for plain and	11, 183/ 31
more, too, proving that	<b>Christ's</b>	body is not here	11, 183/ 36
divers general councils of	<b>Christ's</b>	whole Catholic Church, and	11, 184/ 17
of the presence of	<b>Christ's</b>	body, and making thereof	11, 185/ 19
ye another church than	<b>Christ's</b>	, and that ye must	11, 185/ 23
truth itself, revealed unto	<b>Christ's</b>	known Catholic Church, both	11, 186/ 7
make the eating of	<b>Christ's</b>	blessed body. Thus shall	11, 187/ 30

If a man believe	<b>Christ's</b>	word that in hell	11, 188/ 3
wisdom will we believe	<b>Christ's</b>	own words, and let	11, 188/ 15
of the Godhead. Wherefore	<b>Christ's</b>	body may not be	11, 189/ 3
to any creature. But	<b>Christ's</b>	manhood is a creature	11, 190/ 12
of the Godhead. But	<b>Christ's</b>	manhood is not such	11, 191/ 1
and not God, ergo	<b>Christ's</b>	manhood cannot be in	11, 191/ 33
that God could make	<b>Christ's</b>	manhood to be in	11, 193/ 5
that God cannot make	<b>Christ's</b>	body to be in	11, 193/ 8
ye wot well, wherefore	<b>Christ's</b>	body cannot be in	11, 193/ 11
we say not that	<b>Christ's</b>	body is in all	11, 193/ 16
remission of sins in	<b>Christ's</b>	blood is his New	11, 194/ 12
young man's body and	<b>Christ's</b>	) "to be in fifteen	11, 195/ 32
earnest mind to believe	<b>Christ's</b>	words if he had	11, 195/ 37
is to wit, that	<b>Christ's</b>	very body is in	11, 196/ 34
Master Masquer's questions concerning	<b>Christ's</b>	blessed body, that Christ	11, 196/ 36
body (which writeth that	<b>Christ's</b>	body can be no	11, 197/ 3
permanent and abiding by	<b>Christ's</b>	own promise to defend	11, 199/ 29
word of scripture for	<b>Christ's</b>	body to be in	11, 201/ 9
for the being of	<b>Christ's</b>	body in many places	11, 201/ 22
many places at once,	<b>Christ's</b>	words in his Last	11, 201/ 25
of the world and	<b>Christ's</b>	birth of a virgin	11, 201/ 32
the holy councils of	<b>Christ's</b>	church he calleth the	11, 203/ 31
no more is it	<b>Christ's</b>	very body, as they	11, 207/ 6
the clear sight of	<b>Christ's</b>	godhead, see this great	11, 208/ 8
the spiritual body of	<b>Christ's</b>	flesh and his bones	11, 209/ 31
and the wine into	<b>Christ's</b>	very flesh and blood	11, 210/ 21
and the wine into	<b>Christ's</b>	flesh and his blood	11, 211/ 7
to the authority of	<b>Christ's</b>	Catholic Church, which Master	11, 213/ 34
the institution thereof at	<b>Christ's</b>	Last Supper and Maundy	11, 218/ 2
pilgrimages, and creeping of	<b>Christ's</b>	cross, the holy ceremonies	11, 223/ 9
charity, may so receive	<b>Christ's</b>	blessed sacraments here, and	11, 223/ 26
the Catholic Church of	<b>Christendom</b>	which he toucheth in	11, 105/ 16
whole general Councils of	<b>Christendom</b>	have plainly and expressly	11, 183/ 22
all the corps of	<b>Christendom</b>	of this fifteen hundred	11, 203/ 7
or to a false	<b>christened</b>	Arian, to signify that	11, 41/ 12
And all the countries	<b>christened</b>	can also testify that	11, 183/ 24
lief have at his	<b>christening</b>	sand put in his	11, 205/ 20
More, Knight, to the	<b>Christian</b>	reader. Would God, good	11, 3/ 3
reader. Would God, good	<b>Christian</b>	readers, as I have	11, 3/ 4
said, that every good	<b>Christian</b>	man, ye man and	11, 3/ 5

and destroy the Catholic	<b>Christian</b>	faith, with all the	11, 3/ 14
ere this when honest	<b>Christian</b>	people would walk so	11, 3/ 24
of late the common	<b>Christian</b>	zeal toward the Catholic	11, 4/ 15
so dainty that every	<b>Christian</b>	man hath his heart	11, 7/ 16
too), ye see, good	<b>Christian</b>	readers, plainly tried by	11, 9/ 9
to kill the Catholic	<b>Christian</b>	faith, concerning the Blessed	11, 10/ 6
Gospel of Christ, whereby	<b>Christian</b>	people plainly perceive that	11, 10/ 12
shall you see, good	<b>Christian</b>	readers, that in those	11, 12/ 9
Chapter. But now, good	<b>Christian</b>	readers, all this exposition	11, 17/ 8
beginneth himself. Lo, good	<b>Christian</b>	readers, these be the	11, 21/ 21
and consider well, good	<b>Christian</b>	readers, the doctrine and	11, 23/ 18
the faith, in all	<b>Christian</b>	nations all the world	11, 24/ 19
time unto all good	<b>Christian</b>	people so is it	11, 25/ 27
gluttons than are many	<b>Christian</b>	people nowadays. For they	11, 31/ 24
drink forever. But many	<b>Christian</b>	men there are that	11, 31/ 30
no more of any	<b>Christian</b>	man but only bare	11, 37/ 5
pass, ye shall, good	<b>Christian</b>	readers, understand that like	11, 37/ 16
first entry toward all	<b>Christian</b>	virtues, since no man	11, 37/ 21
wise master of his	<b>Christian</b>	school, begin there with	11, 37/ 27
Sacrament. But as good	<b>Christian</b>	men well know that	11, 41/ 23
my words, lo, good	<b>Christian</b>	reader, but the words	11, 52/ 34
the intent that no	<b>Christian</b>	man should doubt of	11, 66/ 1
I show you, good	<b>Christian</b>	readers, Saint Cyril's words	11, 68/ 20
the scripture and the	<b>Christian</b>	faith these folk believe	11, 69/ 35
must it needs, good	<b>Christian</b>	reader, follow that he	11, 77/ 9
enough to any good	<b>Christian</b>	man also to perceive	11, 84/ 4
and as strange to	<b>Christian</b>	men, and as far	11, 111/ 36
as far against the	<b>Christian</b>	faith as Saint Paul	11, 111/ 36
execrable in all good	<b>Christian</b>	ears, and ever hath	11, 112/ 7
seemeth to the whole	<b>Christian</b>	nations that the scripture	11, 112/ 15
and as incredible to	<b>Christian</b>	men, as his were	11, 112/ 34
rail upon all good	<b>Christian</b>	people under the name	11, 114/ 33
raileth upon all good	<b>Christian</b>	people in this fifteen	11, 115/ 18
left unto his new	<b>Christian</b>	Church, instead of all	11, 116/ 3
and Master Masquer, evil	<b>Christian</b>	heretics, understand Christ's words	11, 118/ 24
cannot suffer you, good	<b>Christian</b>	readers, to be so	11, 122/ 11
it -- what good	<b>Christian</b>	man can abide it	11, 124/ 31
one syllable upon any	<b>Christian</b>	man without his own	11, 127/ 5
these new sects, evil	<b>Christian</b>	caitiffs that have sowed	11, 128/ 9
and of all good	<b>Christian</b>	people since the death	11, 128/ 15

his blood." Lo, good	<b>Christian</b>	readers, this man here	11, 129/ 27
fall from thy mind,	<b>Christian</b>	reader, that faith is	11, 133/ 18
fall from thy mind,	<b>Christian</b>	reader, that faith is	11, 134/ 1
are these words, good	<b>Christian</b>	reader, to the purpose	11, 134/ 4
multitude of all good	<b>Christian</b>	countries this fifteen hundred	11, 136/ 22
ever after all good	<b>Christian</b>	folk receive it whole	11, 138/ 4
heaven. This being, good	<b>Christian</b>	readers, the mind of	11, 138/ 7
say you now, good	<b>Christian</b>	readers? Doth not Saint	11, 140/ 34
have I read, good	<b>Christian</b>	readers, but never read	11, 142/ 27
to come." No good	<b>Christian</b>	man thinketh other but	11, 143/ 30
principal article of the	<b>Christian</b>	faith to believe that	11, 143/ 31
beware of me. "Lo,	<b>Christian</b>	reader, here hast thou	11, 151/ 10
me. But now good	<b>Christian</b>	reader, read all these	11, 167/ 9
Ninth Chapter. Now, good	<b>Christian</b>	readers, here you see	11, 173/ 13
therefore, they that are	<b>Christian</b>	are bound to obey	11, 173/ 32
for this matter, good	<b>Christian</b>	readers, thus much doth	11, 175/ 10
faith, as all good	<b>Christian</b>	nations are and long	11, 179/ 13
taught and believed, and	<b>Christian</b>	men bound to believe	11, 181/ 2
But now consider, good	<b>Christian</b>	readers yourselves, whether this	11, 182/ 18
And therefore now, good	<b>Christian</b>	readers, if Master Masquer	11, 183/ 30
well they prove, good	<b>Christian</b>	readers, you see) that	11, 184/ 5
Here mayst thou see,	<b>Christian</b>	reader, wherefore More would	11, 185/ 16
points of the true	<b>Christian</b>	faith. This is also	11, 186/ 12
cardinal. But now, good	<b>Christian</b>	readers, they that would	11, 186/ 22
counsel of this evil	<b>Christian</b>	caitiff, cast off all	11, 186/ 23
things as all good	<b>Christian</b>	people have ever taken	11, 186/ 24
heaven. And therefore, good	<b>Christian</b>	readers, wisdom will we	11, 188/ 14
of his power. But	<b>Christian</b>	reader, be thou content	11, 188/ 26
have you, lo, good	<b>Christian</b>	readers, heard a very	11, 189/ 12
congregation of all true	<b>Christian</b>	nations, of which church	11, 199/ 17
by the congregation of	<b>Christian</b>	people, the whole Christian	11, 202/ 18
Christian people, the whole	<b>Christian</b>	nations have this fifteen	11, 202/ 19
unto others. Now, good	<b>Christian</b>	readers, here you see	11, 203/ 20
devil. And therefore, good	<b>Christian</b>	readers, while you see	11, 203/ 34
very devilry." Consider, good	<b>Christian</b>	readers, that in these	11, 204/ 8
or pray for all	<b>Christian</b>	souls, these things and	11, 205/ 28
and helping of good	<b>Christian</b>	souls, and railing against	11, 205/ 34
him list." Lo, good	<b>Christian</b>	readers, here you see	11, 207/ 29
Now come I, good	<b>Christian</b>	readers, to the last	11, 212/ 5
them: "At last, note,	<b>Christian</b>	reader, that Master More	11, 212/ 10

Now have you, good	<b>Christian</b>	readers, heard his whole	11, 212/ 31
indeed enough to good	<b>Christian</b>	folk for a full	11, 215/ 23
be: "At last, note,	<b>Christian</b>	reader, that Master More	11, 216/ 7
have you ever, good	<b>Christian</b>	readers, seen any fond	11, 217/ 29
have I now, good	<b>Christian</b>	readers, answered at the	11, 219/ 35
faith of all Catholic	<b>Christian</b>	regions, the expositions of	11, 220/ 14
consent of all true	<b>Christian</b>	nations this fifteen hundred	11, 222/ 36
himself, made in every	<b>Christian</b>	country by so many	11, 223/ 1
Christ can no man	<b>Christianly</b>	know but by faith	11, 37/ 24
Distinctione 2, Cap. In	<b>Christo</b>	semel. Saint Augustine also	11, 117/ 15
once, are there many	<b>Christs</b>	? Nay, verily. For it	11, 116/ 16
therein, as saith Saint	<b>Chrysostom</b>	, the slothful appetite by	11, 32/ 36
said, as saith Saint	<b>Chrysostom</b>	, for their own excuse	11, 83/ 12
Think not," saith Saint	<b>Chrysostom</b>	upon these words, "that	11, 85/ 16
them. God (saith St.	<b>Chrysostom</b>	) will gladly give it	11, 85/ 20
Saint Cyril, and Saint	<b>Chrysostom</b>	too, Judas was once	11, 89/ 29
which were (as Saint	<b>Chrysostom</b>	saith and as the	11, 91/ 31
twelve was (as Saint	<b>Chrysostom</b>	saith and Saint Cyril	11, 92/ 14
hear what saith Saint	<b>Chrysostom</b>	. "When Saint Peter said	11, 93/ 6
Saint Cyril and Saint	<b>Chrysostom</b>	that our Savior gave	11, 93/ 35
you not fantasies, Saint	<b>Chrysostom</b>	declareth it very plainly	11, 116/ 6
this holy doctor Saint	<b>Chrysostom</b>	, against Master Masquer mocking	11, 116/ 28
and confounded than Saint	<b>Chrysostom</b>	here confoundeth him, upon	11, 117/ 6
speak I of Saint	<b>Chrysostom</b>	and Saint Augustine --	11, 117/ 26
Saint Cyril, and Saint	<b>Chrysostom</b>	, the plain words of	11, 136/ 27
Augustine, Tertullian, and Saint	<b>Chrysostom</b>	(for in all this	11, 136/ 34
hear what holy Saint	<b>Chrysostom</b>	saith: "Helyas left unto	11, 140/ 14
readers? Doth not Saint	<b>Chrysostom</b>	with these words affirm	11, 140/ 35
heaven, yet saith Saint	<b>Chrysostom</b>	plainly that Master Masquer	11, 141/ 5
and rail against Saint	<b>Chrysostom</b>	. For he confuteth you	11, 141/ 9
Masquer or holy Saint	<b>Chrysostom</b>	, every man's own wit	11, 141/ 12
Saint Cyril, and Saint	<b>Chrysostom</b>	, were all papists or	11, 147/ 35
other disciples, as Saint	<b>Chrysostom</b>	saith, those that then	11, 164/ 31
inquisitive thereof, holy Saint	<b>Chrysostom</b>	saith that as strange	11, 172/ 10
another's flesh, saith Saint	<b>Chrysostom</b>	, that had they never	11, 172/ 13
flesh indeed. For Saint	<b>Chrysostom</b>	saith, "That is the	11, 172/ 18
folly. For saith Saint	<b>Chrysostom</b>	: "Whensoever it cometh in	11, 172/ 27
therefore (say the Saint	<b>Chrysostom</b>	) did our Savior work	11, 173/ 8
you see by Saint	<b>Chrysostom</b>	, that though the apostles	11, 173/ 13
Master Masquer than Saint	<b>Chrysostom</b>	. For every man may	11, 173/ 19

well see that Saint	<b>Chrysostom</b>	meaneth here that Christ	11, 173/ 21
lines further of Saint	<b>Chrysostom</b>	in this selfsame place	11, 173/ 26
us." And yet Saint	<b>Chrysostom</b>	ceaseth not with all	11, 175/ 5
old holy doctor Saint	<b>Chrysostom</b>	manifestly declareth and showeth	11, 175/ 12
him first whether Saint	<b>Chrysostom</b>	here, yea, and Saint	11, 175/ 29
you have heard Saint	<b>Chrysostom</b>	declare, because they were	11, 176/ 28
so be (as Saint	<b>Chrysostom</b>	declareth) all the hosts	11, 209/ 16
also before how Saint	<b>Chrysostom</b>	, against them that would	11, 211/ 12
Saint Cyril, and Saint	<b>Chrysostom</b>	, so many such good	11, 211/ 29
Augustine, Tertullian, and Saint	<b>Chrysostom</b>	, whom he bringeth in	11, 221/ 21
of Saint Augustine, Saint	<b>Chrysostom</b>	, and Tertullian, which Master	11, 222/ 20
flesh (as the Catholic	<b>Church</b>	believeth) in the Blessed	11, 11/ 9
plenteous profit of his	<b>church</b>	, devised, indited, and written	11, 17/ 30
and increased in his	<b>church</b>	. But never hath any	11, 18/ 6
of God, the Catholic	<b>Church</b>	of Christ, with the	11, 19/ 20
disciples went betokened the	<b>church</b>	, which was but one	11, 21/ 15
ship that signified the	<b>church</b>	, there were, as appeared	11, 21/ 18
shall I build my	<b>church</b>	, and the gates of	11, 23/ 33
he would build his	<b>church</b>	upon. Thus he gave	11, 24/ 3
leave perpetually with his	<b>church</b>	, by feeding of innumerable	11, 25/ 19
this feeding of Christ's	<b>church</b>	is in everything like	11, 25/ 22
than the whole Catholic	<b>Church</b>	commonly teacheth and preacheth	11, 37/ 12
faith that the Catholic	<b>Church</b>	teacheth, they shall be	11, 39/ 25
holy doctors of Christ's	<b>church</b>	, old and new both	11, 50/ 16
faith, whereby the Catholic	<b>Church</b>	believeth that in the	11, 52/ 37
every doctor of the	<b>church</b>	almost. Upon which calling	11, 53/ 10
body of Christ, the	<b>church</b>	, and congregation of saints	11, 72/ 36
the Sacrament, as the	<b>church</b>	saith. For here (said	11, 73/ 26
is to wit, the	<b>church</b>	and congregation of all	11, 76/ 25
of all saints, which	<b>church</b>	and congregation is gathered	11, 76/ 26
faith of Christ's Catholic	<b>Church</b>	very faithful and true	11, 96/ 25
the Kings's Street Westminster	<b>Church</b>	, because it is the	11, 98/ 22
saints of Christ's Catholic	<b>Church</b>	, but against our Savior	11, 99/ 23
folly. For the Catholic	<b>Church</b>	of Christendom which he	11, 105/ 16
by God unto his	<b>church</b>	and resting and remaining	11, 110/ 18
all the whole Catholic	<b>Church</b>	than him. And therefore	11, 112/ 30
it is that the	<b>church</b>	saith that Christ is	11, 115/ 30
This of truth the	<b>church</b>	saith, and that Christ	11, 115/ 33
unto his new Christian	<b>Church</b>	, instead of all the	11, 116/ 4
he railleth against the	<b>church</b>	, and saith that it	11, 117/ 8

Christ, as though the	<b>church</b>	at this day did	11, 117/ 9
and saints of Christ's	<b>church</b>	, without any exception, were	11, 117/ 27
holy doctors of Christ's	<b>church</b>	before. And thus you	11, 118/ 26
ever the common Catholic	<b>Church</b>	, which they reprov'd. And	11, 119/ 33
they delivered to the	<b>church</b>	, as Christ, not by	11, 127/ 16
prelates of the Catholic	<b>Church</b>	for doing of the	11, 127/ 32
which he promised his	<b>church</b>	to be therewith himself	11, 134/ 23
and therefore shall his	<b>church</b>	ever more by the	11, 134/ 35
the house of his	<b>church</b>	, so fall in a	11, 134/ 37
the common known Catholic	<b>Church</b>	, of good and bad	11, 135/ 7
are of the Catholic	<b>Church</b>	think that Christ giveth	11, 137/ 7
triumpheth over the Catholic	<b>Church</b>	and the Blessed Sacrament	11, 147/ 9
not only the Catholic	<b>Church</b>	of our time, but	11, 147/ 27
upholder of the pope's	<b>church</b>	is brought even to	11, 157/ 8
upholder of the pope's	<b>church</b>	is brought even to	11, 164/ 2
upholder of the pope's	<b>church</b>	is brought even to	11, 165/ 19
and learning, the Catholic	<b>Church</b>	in such wise leaveth	11, 169/ 25
and they to the	<b>church</b>	, as Saint Paul did	11, 169/ 34
the Corinthians, and the	<b>church</b>	to the people by	11, 169/ 35
mocketh all the Catholic	<b>Church</b>	of this fifteen hundred	11, 170/ 3
miracle as the Catholic	<b>Church</b>	(which he calleth the	11, 170/ 14
Paul for persecuting his	<b>church</b>	, ergo More is converted	11, 177/ 25
the common known Catholic	<b>Church</b>	hath so told him	11, 180/ 19
this common known Catholic	<b>Church</b>	in that one great	11, 180/ 22
Master Masquer, believe the	<b>church</b>	as well, when it	11, 180/ 27
God hath taught his	<b>church</b>	that this is his	11, 180/ 28
you believe the same	<b>church</b>	when it telleth you	11, 180/ 28
God hath taught his	<b>church</b>	that this is his	11, 180/ 29
of his known Catholic	<b>Church</b>	, by which he teacheth	11, 181/ 22
of Christ's whole Catholic	<b>Church</b>	, and proved plain for	11, 184/ 17
poet feign ye another	<b>church</b>	than Christ's, and that	11, 185/ 23
of, as that the	<b>church</b>	cannot err, and the	11, 185/ 30
other ceremonies of the	<b>church</b>	, invocation of saints, going	11, 185/ 32
unto Christ's known Catholic	<b>Church</b>	, both by Christ himself	11, 186/ 7
and believe that the	<b>church</b>	erreth in every thing	11, 186/ 33
to the whole Catholic	<b>Church</b>	, and the whole church	11, 196/ 20
Church, and the whole	<b>church</b>	hath told it unto	11, 196/ 21
writing as the same	<b>church</b>	telleth me. For else	11, 196/ 23
by his whole Catholic	<b>Church</b>	, and by writing of	11, 197/ 7
scripture by the same	<b>church</b>	and the same holy	11, 197/ 8

God hath sent your	<b>church</b>	a meet cover for	11, 199/ 2
my defense of the	<b>church</b>	, whoso look my books	11, 199/ 12
shall find that the	<b>church</b>	, in the truth of	11, 199/ 13
more, is none other	<b>church</b>	but the true Catholic	11, 199/ 16
but the true Catholic	<b>Church</b>	of Christ, the whole	11, 199/ 17
Christian nations, of which	<b>church</b>	I take not myself	11, 199/ 18
dirt. But the Catholic	<b>Church</b>	hath another manner defender	11, 199/ 27
the one to his	<b>church</b>	and not the other	11, 201/ 12
both twain unto the	<b>church</b>	, I would and were	11, 201/ 17
holy councils of Christ's	<b>church</b>	he calleth the antichristian	11, 203/ 31
determinations of the Catholic	<b>Church</b>	. The other that the	11, 204/ 13
and determinations of the	<b>church</b>	be already proved stark	11, 204/ 14
of the whole Catholic	<b>Church</b>	, besides which thing is	11, 204/ 23
and taught by the	<b>church</b>	. And if Master Masquer	11, 204/ 31
authority of the Catholic	<b>Church</b>	. Such strength have always	11, 205/ 7
he calleth the Catholic	<b>Church</b>	the antichristian synagogue, and	11, 205/ 10
faith of the Catholic	<b>Church</b>	, against your false heresy	11, 211/ 25
upholder of the pope's	<b>church</b>	, his words fight against	11, 212/ 27
continued in the Catholic	<b>Church</b>	. For albeit that myself	11, 213/ 26
authority of Christ's Catholic	<b>Church</b>	, which Master Masquer here	11, 213/ 34
of the true Catholic	<b>Church</b>	, and with sundry sects	11, 223/ 4
holy ceremonies of the	<b>church</b>	and the sacraments, to	11, 223/ 10
together in one Catholic	<b>Church</b>	, knit unto God together	11, 223/ 22
after betokened the diverse	<b>churches</b>	of heretics. And yet	11, 21/ 17
bade them, "Operamini non	<b>cibum</b>	qui perit, etc." "Work	11, 32/ 33
the compute manual, Ergo	<b>ciphos</b>	adrefex, he hath made	11, 169/ 4
she so discreet and	<b>circumspect</b>	that she would not	11, 60/ 31
readers, how well and	<b>circumspectly</b>	Master Masquer looketh to	11, 125/ 34
I had not so	<b>circumspectly</b>	seen unto my words	11, 216/ 24
I leave out his	<b>circumstances</b>	, his garnishings, his notes	11, 16/ 35
labor, but as the	<b>circumstances</b>	of the persons be	11, 33/ 29
Christ's institution with due	<b>circumstances</b>	of faith and good	11, 123/ 34
it with all due	<b>circumstances</b>	requisite, so that like	11, 124/ 3
over this the very	<b>circumstances</b>	of the places in	11, 150/ 9
and his manner of	<b>circumstances</b>	used in the speaking	11, 150/ 21
places appear upon the	<b>circumstances</b>	of the text. This	11, 182/ 36
fear or for sinful	<b>civility</b>	, while we follow not	11, 5/ 26
the sixteenth book De	<b>civitate</b>	Dei, saith of the	11, 117/ 16
the bare noise and	<b>clamor</b>	of the trumpets. Innumerable	11, 65/ 13
ever lousy and ever	<b>clawing</b>	, ever scurvy and ever	11, 32/ 18

for him to convey	<b>clean</b>	, especially since the dish	11, 7/ 15
that their affections were	<b>clean</b>	fallen from him suddenly	11, 46/ 32
Nicodemus, because he was	<b>clean</b>	from the matter, told	11, 62/ 35
faith and purpose of	<b>clean</b>	and innocent life, as	11, 75/ 16
the fruit and fruition	<b>clean</b>	and pure once purged	11, 95/ 2
their text, and was	<b>clean</b>	contrary to all their	11, 119/ 34
that parable, delivered them	<b>clean</b>	from all occasion of	11, 156/ 4
which since I am	<b>clean</b>	escaped already by the	11, 163/ 19
he stick and never	<b>clean</b>	wade out while he	11, 180/ 35
than sheep's bones, scrape	<b>clean</b>	the litany out of	11, 186/ 29
every member that is	<b>clean</b>	divided from the body	11, 210/ 1
was there much honest	<b>cleanness</b>	, and by shamefastness, much	11, 3/ 30
filthy talking, then began	<b>cleanness</b>	greatly to decay. For	11, 4/ 2
offered the host that	<b>cleanseth</b>	us. We offer now	11, 116/ 20
of mine, but the	<b>clear</b>	faith and sentence of	11, 50/ 15
the scripture much more	<b>clear</b>	for the first giving	11, 57/ 9
and all the matter	<b>clear</b>	upon our part, though	11, 96/ 31
exception, were ever more	<b>clear</b>	in this point that	11, 117/ 28
word he saith the	<b>clear</b>	contrary, that is to	11, 126/ 26
conclusion as for a	<b>clear</b>	confutation of me and	11, 129/ 30
in this place by	<b>clear</b>	and evident words if	11, 143/ 9
he hath declared it	<b>clear</b>	enough in conclusion to	11, 143/ 33
there could never more	<b>clear</b>	words have been of	11, 144/ 26
declareth that he meant	<b>clear</b>	the contrary, that is	11, 144/ 29
holy doctors, expound it	<b>clear</b>	against him. If his	11, 145/ 16
plainly, therefore it is	<b>clear</b>	that he meant it	11, 145/ 25
flesh he told them	<b>clear</b>	enough. But as I	11, 146/ 27
both, and made it	<b>clear</b>	, for all his high	11, 156/ 22
his purpose appeared very	<b>clear</b>	. The Eighth Chapter. Howbeit	11, 168/ 13
the conclusion follow so	<b>clear</b>	that he needed not	11, 168/ 35
be as open, as	<b>clear</b>	, and as plain as	11, 201/ 27
the Blessed Sacrament be	<b>clear</b>	and plain for the	11, 203/ 36
we shall, in the	<b>clear</b>	sight of Christ's godhead	11, 208/ 8
scripture. Now doth the	<b>clear</b>	certainty of this article	11, 213/ 24
strongly, for never so	<b>clear</b>	a written verity yet	11, 215/ 11
it. But now, as	<b>clear</b>	as ye see the	11, 218/ 28
doctors and saints be	<b>clear</b>	against Frith, as whole	11, 220/ 15
as open and as	<b>clear</b>	as I have in	11, 222/ 4
work made open and	<b>clear</b>	unto you the falsehood	11, 222/ 5
words can there be	<b>clearer</b>	, to prove Master Masquer	11, 116/ 26

well, a little more	<b>clearer</b>	than I. And then	11, 141/ 10
institution did after more	<b>clearly</b>	declare it) in form	11, 17/ 25
intent that ye may	<b>clearly</b>	see that in this	11, 20/ 18
seem) he doth but	<b>clearly</b>	mock (saving that it	11, 20/ 19
I leave you, so	<b>clearly</b>	perceive and see, that	11, 20/ 36
by those words declared	<b>clearly</b>	that they thought he	11, 27/ 1
here shall you see	<b>clearly</b>	that Christ truly told	11, 35/ 3
readers, that ye may	<b>clearly</b>	perceive Master Masquer's malicious	11, 51/ 33
indeed, and also do	<b>clearly</b>	declare, that though they	11, 54/ 3
but might have reckoned	<b>clearly</b>	that he would have	11, 61/ 28
willing to believe him	<b>clearly</b>	perceive and know that	11, 70/ 9
book De baptismo he	<b>clearly</b>	declareth in these words	11, 74/ 10
Luke the Evangelist very	<b>clearly</b>	declareth, did eat and	11, 75/ 25
man also to perceive	<b>clearly</b>	that our Savior in	11, 84/ 4
him out till he	<b>clearly</b>	cast out himself, according	11, 89/ 6
also ye see thereby	<b>clearly</b>	that Master Masquer expoundeth	11, 96/ 14
see his exposition avoided	<b>clearly</b>	for naught, and all	11, 96/ 30
by which ye may	<b>clearly</b>	see what credence may	11, 97/ 1
declareth his false folly	<b>clearly</b>	. And not only showeth	11, 116/ 29
hath faith, ye may	<b>clearly</b>	see that he saith	11, 122/ 22
Christ doth plain and	<b>clearly</b>	declare both that he	11, 143/ 13
would, have declared more	<b>clearly</b>	those words of his	11, 143/ 25
declare the matter so	<b>clearly</b>	as he could have	11, 143/ 35
he declared it more	<b>clearly</b>	after. And yet in	11, 143/ 37
he saith that Christ	<b>clearly</b>	declareth that he meant	11, 144/ 29
here declare that point	<b>clearly</b>	, that he meant nothing	11, 145/ 34
here showed them so	<b>clearly</b>	that he meant the	11, 146/ 31
his second question is	<b>clearly</b>	gone, too, wherewith he	11, 162/ 1
had not well and	<b>clearly</b>	perceived what Christ meant	11, 163/ 8
if they were so	<b>clearly</b>	spoken but by way	11, 168/ 2
might then make them	<b>clearly</b>	perceive that they should	11, 170/ 29
For since you see	<b>clearly</b>	, good readers, that all	11, 176/ 14
over, and you shall	<b>clearly</b>	see that I say	11, 197/ 33
and very plain and	<b>clearly</b>	, by the selfsame place	11, 204/ 18
have proved much more	<b>clearly</b>	, by much more open	11, 215/ 2
I prove this very	<b>clearly</b>	. And this, being proved	11, 215/ 22
his blood, this declare	<b>clearly</b>	all the old holy	11, 221/ 13
by faith, whereby we	<b>cleave</b>	to God's goodness and	11, 120/ 11
by faith, whereby we	<b>cleave</b>	to God's goodness and	11, 123/ 22
fifteen hundred year, both	<b>clergy</b>	and temporalty, men and	11, 170/ 4

that, if this great	<b>clerk</b>	had so many so	11, 177/ 6
the name of a	<b>clerk</b>	, so ribaldiously railleth against	11, 220/ 6
falls given him at	<b>Clerkenwell</b>	at a wrestling, he	11, 177/ 7
would both show his	<b>clerkliness</b>	before unlearned men, and	11, 121/ 17
therein. Now though that	<b>clerks</b>	may in schools hold	11, 187/ 24
which you can never	<b>climb</b>	up yourself, nor all	11, 176/ 35
and hid under the	<b>cloak</b>	of that mind, that	11, 60/ 22
to take away their	<b>cloaks</b>	and leave his folly	11, 9/ 32
them from me as	<b>closely</b>	as they can, what	11, 8/ 17
must pull off the	<b>clout</b>	ere he can spy	11, 99/ 11
cancered heresies, without any	<b>clout</b>	or plaster he layeth	11, 99/ 12
his sling into a	<b>cock-stele</b>	and his stone into	11, 198/ 27
all beginning begot his	<b>coeternal</b>	Son, and gave unto	11, 77/ 23
cognosco, id est, non	<b>cognoscam</b>	, which now written unwritten	11, 212/ 25
perpetual virginity expounding non	<b>cognosco</b>	, id est, non cognoscam	11, 212/ 24
upon the morrow so	<b>cold</b>	a mind toward him	11, 27/ 6
belief. And upon what	<b>color</b>	saith Master Masquer so	11, 98/ 3
falsely laboreth, by the	<b>color</b>	of his exposition of	11, 113/ 30
some bumbling about a	<b>color</b>	for the matter, with	11, 121/ 1
another wise argument under	<b>color</b>	of expounding the text	11, 136/ 6
ruffian, such a scald	<b>Colyn</b>	cook, as under the	11, 220/ 5
that they would not	<b>come</b>	so much toward it	11, 3/ 26
day, except it be	<b>come</b>	already and secretly run	11, 6/ 35
the meanwhile, there is	<b>come</b>	over another book against	11, 6/ 36
when his money were	<b>come</b>	, that could he not	11, 7/ 27
as touching this new	<b>come</b>	over book, which the	11, 9/ 36
ere this full boldly	<b>come</b>	dance in a masque	11, 12/ 34
Let us, therefore, now	<b>come</b>	to the first point	11, 15/ 30
quite and dareth not	<b>come</b>	near that point. Wherefore	11, 20/ 17
Father giveth me shall	<b>come</b>	to me, and he	11, 22/ 4
There can no man	<b>come</b>	to me but if	11, 22/ 16
that no man can	<b>come</b>	to me but if	11, 23/ 7
the ship was suddenly	<b>come</b>	to the land. The	11, 26/ 13
very prophet that shall	<b>come</b>	into the world," and	11, 26/ 35
other prophets that should	<b>come</b>	to save the world	11, 27/ 4
make him by craft	<b>come</b>	off and give them	11, 35/ 8
that is to wit,	<b>come</b>	by faith unto me	11, 36/ 32
as no man can	<b>come</b>	unto Christ without faith	11, 37/ 20
which all good things	<b>come</b>	. For the end of	11, 39/ 12
Which way may we	<b>come</b>	to it?" But because	11, 40/ 5

Father giveth me shall	<b>come</b>	to me." As though	11, 40/ 8
yet can you never	<b>come</b>	to me by faith	11, 40/ 12
help ye can never	<b>come</b>	to me. It is	11, 40/ 22
by the way, and	<b>come</b>	no further forth toward	11, 40/ 28
for all this never	<b>come</b>	at me. Call well	11, 40/ 32
himself. "No man can	<b>come</b>	to me by his	11, 43/ 32
Father giveth me shall	<b>come</b>	to me. Labor therefore	11, 43/ 33
of faith, by belief	<b>come</b>	to me, and with	11, 44/ 3
out. For none can	<b>come</b>	into my bliss of	11, 44/ 14
them all that so	<b>come</b>	to me by my	11, 44/ 32
better bread that should	<b>come</b>	from heaven than manna	11, 46/ 17
the prophet that should	<b>come</b>	and redeem the world	11, 46/ 34
there can no man	<b>come</b>	to me but if	11, 47/ 27
my Father not only	<b>come</b>	to him and take	11, 47/ 27
or else you cannot	<b>come</b>	, so much have you	11, 47/ 29
from your belly-joy to	<b>come</b>	to the soul food	11, 47/ 35
he that thus shall	<b>come</b>	to my feast, he	11, 47/ 37
often that you cannot	<b>come</b>	to his gift of	11, 48/ 23
without which you cannot	<b>come</b>	at me) but if	11, 48/ 24
without him ye cannot	<b>come</b>	to me, because I	11, 48/ 37
my words, but humbly	<b>come</b>	to me as to	11, 49/ 5
And so shall he	<b>come</b>	to me through perfect	11, 49/ 14
descended from heaven." Whosoever	<b>come</b>	to me by my	11, 49/ 28
when the time shall	<b>come</b>	, as he hath also	11, 50/ 34
and that he was	<b>come</b>	from heaven, and therefore	11, 63/ 22
ever had in writing	<b>come</b>	into men's hands, yet	11, 70/ 6
when the time shall	<b>come</b>	as though he had	11, 70/ 28
book (were his once	<b>come</b>	in print which is	11, 73/ 3
this bread also is	<b>come</b>	from heaven, saying, "This	11, 78/ 4
manner of bread, otherwise	<b>come</b>	from heaven, than manna	11, 78/ 27
and into the world	<b>come</b>	and descended from heaven	11, 81/ 27
that is yet to	<b>come</b>	than my sight forceth	11, 85/ 7
that no man can	<b>come</b>	to me but if	11, 85/ 15
nor no man can	<b>come</b>	to the Son but	11, 85/ 29
that no man can	<b>come</b>	to him but if	11, 86/ 11
also, "No man can	<b>come</b>	to me but if	11, 86/ 12
that they could not	<b>come</b>	to him but if	11, 86/ 33
Father, nor could not	<b>come</b>	to him but if	11, 87/ 8
Father giveth me shall	<b>come</b>	to me," all went	11, 87/ 20
way thitherward if he	<b>come</b>	from Charing Cross. And	11, 98/ 23

of life, and whoso	<b>come</b>	to me, that is	11, 100/ 19
to wit, that whoso	<b>come</b>	once by well-working faith	11, 100/ 29
and by faith to	<b>come</b>	to him. And because	11, 102/ 35
but he saith whoso	<b>come</b>	to him by faith	11, 104/ 25
he saith that whoso	<b>come</b>	once to Christ by	11, 105/ 1
bound to do to	<b>come</b>	to Christ. And not	11, 110/ 6
this, let him then	<b>come</b>	hardly and bid Master	11, 110/ 33
Father giveth me must	<b>come</b>	to me." Master Masquer's	11, 113/ 12
of the thing to	<b>come</b>	. And for that cause	11, 117/ 21
For I am not	<b>come</b>	to redeem the world	11, 120/ 19
before his two fellows	<b>come</b>	to him. As a	11, 121/ 31
remain. And faith may	<b>come</b>	and continue still, and	11, 121/ 35
of his fellows never	<b>come</b>	at him at all	11, 121/ 36
For I am not	<b>come</b>	to redeem the world	11, 126/ 30
born tomorrow, till he	<b>come</b>	to good age and	11, 127/ 10
And now shall I	<b>come</b>	to his arguments, which	11, 128/ 30
you, shall when I	<b>come</b>	to them, but barely	11, 137/ 1
my Father, until I	<b>come</b>	again as I went	11, 137/ 25
my Father until I	<b>come</b>	again as I went	11, 138/ 20
in the world to	<b>come</b>	." No good Christian man	11, 143/ 29
enough for him to	<b>come</b>	forth with this folly	11, 144/ 14
brag of his is	<b>come</b>	to pass, in which	11, 147/ 8
And now will I	<b>come</b>	to his subtle disputations	11, 148/ 26
for a way to	<b>come</b>	thereto, he saith he	11, 157/ 16
no man might well	<b>come</b>	in but by him	11, 160/ 27
answered that it is	<b>come</b>	to nothing (if I	11, 163/ 12
the time that shall	<b>come</b>	." For he that in	11, 174/ 22
life that is to	<b>come</b>	." I longed (said our	11, 174/ 23
then can he never	<b>come</b>	to it. Now on	11, 176/ 10
furnishing of this heresy,	<b>come</b>	forth with such unreasonable	11, 179/ 30
then, though there be	<b>come</b>	writing since, yet either	11, 181/ 9
second part when we	<b>come</b>	to the tale, ye	11, 184/ 1
what profit there can	<b>come</b>	to call it but	11, 187/ 26
here say, very lately	<b>come</b>	over in print) come	11, 198/ 26
come over in print)	<b>come</b>	once into my hands	11, 198/ 26
that the time shall	<b>come</b>	when we shall, in	11, 208/ 7
The First Chapter. Now	<b>come</b>	I, good Christian readers	11, 212/ 5
The Second Chapter. Now	<b>come</b>	I then, good readers	11, 216/ 2
second course, when we	<b>come</b>	to fruit, pare him	11, 221/ 23
yet peradventure ere I	<b>come</b>	at it, too. For	11, 221/ 25

the Blessed Sacrament is	<b>come</b>	over into this realm	11, 221/ 28
see that there are	<b>come</b>	over in print, not	11, 222/ 13
so true, never so	<b>comely</b>	, nor never so cunningly	11, 17/ 9
the leech that, fasting,	<b>cometh</b>	very near and long	11, 5/ 7
he nothing toucheth nor	<b>cometh</b>	near to the thing	11, 15/ 17
process of his exposition	<b>cometh</b>	is this that I	11, 17/ 5
of life; he that	<b>cometh</b>	to me shall not	11, 22/ 2
me, and he that	<b>cometh</b>	to me, I shall	11, 22/ 5
Father and hath learned	<b>cometh</b>	to me, not because	11, 22/ 19
bread is that that	<b>cometh</b>	down from heaven and	11, 36/ 3
of life; he that	<b>cometh</b>	to me shall not	11, 36/ 19
And therefore he that	<b>cometh</b>	to me, that is	11, 36/ 31
Paul saith, he that	<b>cometh</b>	unto God, he must	11, 37/ 25
me. "For him that	<b>cometh</b>	to me will I	11, 41/ 3
else of all that	<b>cometh</b>	to me by my	11, 44/ 11
among yourselves; no man	<b>cometh</b>	to me but if	11, 47/ 23
also learned it, he	<b>cometh</b>	(as I have told	11, 49/ 8
false) yet since it	<b>cometh</b>	not near the purpose	11, 50/ 23
giving on the cross,	<b>cometh</b>	me now Master Masquer	11, 56/ 24
our Savior, "He that	<b>cometh</b>	to me, I will	11, 89/ 8
harm therein. But now	<b>cometh</b>	he after and declareth	11, 102/ 11
of the altar. Then	<b>cometh</b>	there also on this	11, 118/ 8
these words thus, now	<b>cometh</b>	Master Masquer and saith	11, 124/ 8
whereof this English word	<b>cometh</b>	), ille simulat non dissimulat	11, 126/ 17
this induction, forth he	<b>cometh</b>	with his wise argument	11, 134/ 13
goeth he forth and	<b>cometh</b>	to his wise worshipful	11, 137/ 18
appear of old, now	<b>cometh</b>	this new drunken doctor	11, 138/ 9
Masquer himself devised; now	<b>cometh</b>	Master Masquer forth with	11, 144/ 27
by his first solution,	<b>cometh</b>	now farther forth to	11, 157/ 14
Saint Chrysostom: "Whensoever it	<b>cometh</b>	in the mind to	11, 172/ 28
may be done, then	<b>cometh</b>	there into the mind	11, 172/ 29
question of Master Masquer	<b>cometh</b>	of a high wit	11, 196/ 17
the Blessed Sacrament, then	<b>cometh</b>	he (you see well	11, 203/ 5
Twenty-Second Chapter. Master Masquer	<b>cometh</b>	at last to the	11, 206/ 4
gave them no good	<b>comfort</b>	after their gross minds	11, 46/ 21
the bird is flown,	<b>comfort</b>	him then to go	11, 163/ 24
And yet some good	<b>comfort</b>	give they to the	11, 187/ 9
the morrow the people	<b>coming</b>	after to seek him	11, 21/ 11
deed. And of his	<b>coming</b>	again to the Doom	11, 24/ 8
with my Father in	<b>coming</b>	to me by faith	11, 47/ 25

benediction and by the	<b>coming</b>	also of the Holy	11, 52/ 15
him after his once	<b>coming</b>	to him, as Christ	11, 104/ 24
end that, at his	<b>coming</b>	to them again, he	11, 109/ 1
And of one word	<b>coming</b>	whole to an hundred	11, 207/ 19
for their own weal	<b>command</b>	them. There are also	11, 38/ 31
pleasure shall be to	<b>command</b>	us." When Saint Peter	11, 88/ 26
But yet though Christ	<b>commanded</b>	them that they should	11, 29/ 13
that revelation been a	<b>commandment</b>	unto her to labor	11, 59/ 17
vow, and for a	<b>commandment</b>	to break it, and	11, 60/ 25
when we break his	<b>commandments</b>	, and thereby declare that	11, 120/ 30
can lie, and so	<b>commend</b>	his wit. Lo, this	11, 178/ 7
his juggling stick, the	<b>commendation</b>	of faith, and whirleth	11, 133/ 36
mine own praise and	<b>commendation</b>	of abiding well by	11, 214/ 36
needed any of those	<b>comments</b>	that all the holy	11, 144/ 1
lack somewhat of the	<b>commodity</b>	that the man hath	11, 12/ 12
to eat, and what	<b>commodity</b>	they should have by	11, 132/ 10
that time took no	<b>commodity</b>	, but we have taken	11, 173/ 28
till of late the	<b>common</b>	Christian zeal toward the	11, 4/ 15
to the world. "The	<b>common</b>	bread doth but help	11, 36/ 24
his flesh after the	<b>common</b>	manner of men. And	11, 52/ 24
and not of the	<b>common</b>	sort of good men	11, 90/ 5
faith taught ever the	<b>common</b>	Catholic Church, which they	11, 119/ 33
surely proved for the	<b>common</b>	known Catholic Church, of	11, 135/ 6
faith, not only the	<b>common</b>	whole multitude of all	11, 136/ 22
under any of their	<b>common</b>	senses, that they should	11, 166/ 31
under any of their	<b>common</b>	senses, that they should	11, 168/ 21
it, that is, the	<b>common</b>	note of the consequence	11, 169/ 3
any more than the	<b>common</b>	verse of the compute	11, 169/ 4
have communicated and made	<b>common</b>	unto you my flesh	11, 174/ 25
us of our other	<b>common</b>	meat is not by	11, 174/ 32
holy scripture, because the	<b>common</b>	known Catholic Church hath	11, 180/ 18
since you believe this	<b>common</b>	known Catholic Church in	11, 180/ 22
also done by the	<b>common</b>	course of nature here	11, 206/ 24
be done by the	<b>common</b>	course of nature, so	11, 206/ 25
also done by the	<b>common</b>	course of nature here	11, 207/ 16
as he is, by	<b>common</b>	course of nature, which	11, 207/ 36
as natural and as	<b>common</b>	as they both be	11, 208/ 5
as nature by her	<b>common</b>	course? Those words, lo	11, 210/ 28
this heresy, besides the	<b>common</b>	faith of all Catholic	11, 220/ 14
the whole Catholic Church	<b>commonly</b>	teacheth and preacheth. Which	11, 37/ 12

him, that the things	<b>commonly</b>	used this fourteen hundred	11, 186/ 1
your sakes I have	<b>communicated</b>	and made common unto	11, 174/ 25
of all such smoky	<b>communication</b>	. The time hath been	11, 3/ 23
Apostle also rehearseth, evil	<b>communication</b>	marreth and corrupteth good	11, 4/ 4
he saith that evil	<b>communication</b>	corrupteth good manners (albeit	11, 4/ 26
heresy. And against the	<b>communication</b>	of heretics did Saint	11, 4/ 29
blessed sacraments. And such	<b>communication</b>	it is, therefore, that	11, 4/ 34
should have none other	<b>communication</b>	with heretics, but only	11, 5/ 2
warning" (Lo, hear the	<b>communication</b>	that he would we	11, 5/ 16
company nor no more	<b>communication</b>	with them; no, saith	11, 5/ 20
purpose in a certain	<b>communication</b>	, willing to prove thereby	11, 73/ 24
the beginning of this	<b>communication</b>	boasted unto him the	11, 78/ 15
The Twentieth Chapter. "This	<b>communication</b>	with the Jews had	11, 79/ 19
done at the self	<b>communication</b>	, or else, at the	11, 130/ 23
the rehearsing of a	<b>communication</b>	had between myself and	11, 213/ 4
the stone and the	<b>Communion</b>	of the Holy Blood	11, 71/ 15
less than three lines	<b>compacted</b>	up together such three	11, 118/ 28
blasphemous words in their	<b>company</b>	, the courage thereof hath	11, 4/ 22
did, keep no more	<b>company</b>	nor no more communication	11, 5/ 20
under Christ of that	<b>company</b>	, had made this answer	11, 88/ 27
number of that holy	<b>company</b>	of the apostles, he	11, 93/ 26
the gifts, nor the	<b>company</b>	of Christ, nor the	11, 93/ 30
in way of good	<b>company</b>	that you will say	11, 98/ 32
said in a certain	<b>company</b>	that I was somewhat	11, 216/ 29
wisdom, I will not	<b>compare</b>	with Master Masquer therein	11, 199/ 7
very bread, that in	<b>comparison</b>	and respect thereof, the	11, 35/ 35
his great cunning in	<b>comparison</b>	of mine and saith	11, 107/ 12
by no constraint be	<b>compelled</b>	to die, but was	11, 195/ 25
last with shame enough	<b>compelled</b>	to flee, they be	11, 200/ 27
last with shame enough	<b>compelled</b>	to flee; they be	11, 204/ 7
am, with shame enough,	<b>compelled</b>	to flee from the	11, 204/ 10
he hath not yet	<b>compelled</b>	me to flee from	11, 204/ 17
a doctrine short and	<b>compendious</b>	, that they should neither	11, 28/ 12
good readers, what a	<b>compendious</b>	writer Master Masquer is	11, 118/ 27
the Spirit of God,	<b>compendiously</b>	toucheth in very few	11, 5/ 12
word of God not	<b>comprehended</b>	under any of their	11, 166/ 31
word of God, not	<b>comprehended</b>	under any of their	11, 168/ 21
common verse of the	<b>compute</b>	manual, Ergo ciphos adrifex	11, 169/ 4
good readers, the better	<b>conceive</b>	this matter and more	11, 43/ 27
her that she should	<b>conceive</b>	and bring forth a	11, 58/ 21

conceived," but, "Thou shalt	<b>conceive</b>	. " And therefore when answered	11, 58/ 31
conceived yet, but should	<b>conceive</b>	after. Which she might	11, 58/ 35
angel that she should	<b>conceive</b>	and bear a child	11, 59/ 14
her go about to	<b>conceive</b>	, but only told her	11, 61/ 15
prophecy, that she should	<b>conceive</b>	, and well she wist	11, 61/ 16
came, could make her	<b>conceive</b>	without man if he	11, 61/ 17
what wise she should	<b>conceive</b>	. Whereupon he showed her	11, 61/ 22
he could make her	<b>conceive</b>	and her virginity saved	11, 61/ 26
reason as hard to	<b>conceive</b>	and as incredible to	11, 180/ 31
cannot every man unlearned	<b>conceive</b>	and imagine right, but	11, 209/ 33
both that they had	<b>conceived</b>	a false opinion that	11, 58/ 10
said not, "Thou hast	<b>conceived</b>	, " but, "Thou shalt conceive	11, 58/ 31
not that she was	<b>conceived</b>	yet, but should conceive	11, 58/ 35
that she should be	<b>conceived</b>	by the Holy Ghost	11, 61/ 23
he would have her	<b>conceived</b>	by her husband. And	11, 61/ 29
is mine own body,	<b>conceived</b>	by the Holy Ghost	11, 78/ 29
his manhood had been	<b>conceived</b>	by the Holy Ghost	11, 80/ 16
had at this time	<b>conceived</b>	some inclination), yet had	11, 89/ 4
in gobbets, as they	<b>conceived</b>	a false opinion that	11, 145/ 8
flesh, as they had	<b>conceived</b>	a fond opinion thereof	11, 146/ 24
to labor for the	<b>conception</b>	, while there were upon	11, 59/ 18
moment of his holy	<b>conception</b>	as it ever was	11, 169/ 17
answer the last that	<b>concerneth</b>	the perpetual virginity of	11, 212/ 33
be damned. And thereupon	<b>conclude</b>	that many martyrs be	11, 135/ 32
upon a similitude to	<b>conclude</b>	a necessary consequence in	11, 207/ 31
crucified, and thereupon they	<b>concluded</b>	that adultery was no	11, 109/ 35
Master Masquer hath here	<b>concluded</b>	that God cannot make	11, 193/ 8
in Christ. Wherefore he	<b>concludeth</b>	that this meat so	11, 97/ 9
now at last he	<b>concludeth</b>	all together thus: "For	11, 126/ 29
Masquer's own, Master Masquer	<b>concludeth</b>	for his purpose, the	11, 167/ 20
and such other, he	<b>concludeth</b>	that these other places	11, 182/ 21
allegory, too. And how	<b>concludeth</b>	he that it is	11, 182/ 23
one. Then where he	<b>concludeth</b>	in the last point	11, 184/ 4
how madly the man	<b>concludeth</b>	. His conclusion is this	11, 193/ 10
in all places, he	<b>concludeth</b>	suddenly against being in	11, 193/ 20
which is impossible. Paul	<b>concludeth</b>	that Christ must needs	11, 194/ 7
when they perceived in	<b>conclusion</b>	that he meant all	11, 46/ 20
consent of faith in	<b>conclusion</b>	, yet the Gospel speaketh	11, 62/ 30
our Savior finally for	<b>conclusion</b>	telleth them that this	11, 78/ 3
then bringeth all in	<b>conclusion</b>	to the advancing of	11, 104/ 6

this is his very	<b>conclusion</b>	. In which when I	11, 109/ 9
the Blessed Sacrament, in	<b>conclusion</b>	as for a clear	11, 129/ 30
of me. But in	<b>conclusion</b>	, the effect of all	11, 130/ 21
Here is, lo, the	<b>conclusion</b>	of all his sermon	11, 142/ 26
that in the whole	<b>conclusion</b>	of his argument and	11, 143/ 1
But now this false	<b>conclusion</b>	of his, how feebly	11, 143/ 5
it clear enough in	<b>conclusion</b>	to them that will	11, 143/ 33
Here is, lo, the	<b>conclusion</b>	of all his sermon	11, 147/ 23
Here is, lo, the	<b>conclusion</b>	of all this sermon	11, 166/ 19
shall you perceive in	<b>conclusion</b>	that he proveth his	11, 167/ 11
him, ergo, what? For	<b>conclusion</b>	he setteth none unto	11, 168/ 34
If he think the	<b>conclusion</b>	follow so clear that	11, 168/ 35
word, yet must his	<b>conclusion</b>	be indeed that God	11, 191/ 36
the man concludeth. His	<b>conclusion</b>	is this, ye wot	11, 193/ 11
many places, toward which	<b>conclusion</b>	no piece of his	11, 193/ 21
premises anything prove his	<b>conclusion</b>	. And yet after this	11, 193/ 25
shall be fain in	<b>conclusion</b>	for the chief, and	11, 207/ 25
the glass. And for	<b>conclusion</b>	, this being of the	11, 210/ 10
in the end and	<b>conclusion</b>	, forsake our Savior himself	11, 223/ 12
so fall in a	<b>concord</b>	and agreement together upon	11, 134/ 37
scripture by plain words	<b>condemneth</b>	it and saith, "fides	11, 124/ 32
the goodness of God	<b>condescending</b>	to our infirmity, this	11, 52/ 31
content to take the	<b>condition</b>	at Master Masquer's hand	11, 151/ 22
and were of good	<b>conditions</b>	, had the faith given	11, 85/ 24
John, by which, whoso	<b>confer</b>	them and consider them	11, 11/ 23
false dice. And therefore,	<b>confer</b>	his exposition upon the	11, 114/ 18
the man had liefer	<b>confess</b>	himself a heretic, then	11, 99/ 8
this? He must either	<b>confess</b>	, against his own exposition	11, 106/ 33
by them stiffly, and	<b>confess</b>	that they that transform	11, 127/ 27
is that Master Masquer	<b>confess</b>	that all the prelates	11, 128/ 17
likewise, as I do	<b>confess</b>	that his heresy is	11, 136/ 17
more, so must he	<b>confess</b>	, if he will say	11, 136/ 20
whom he cannot but	<b>confess</b>	for old holy doctors	11, 148/ 12
For I then forthwith	<b>confess</b>	, even here, that I	11, 151/ 27
if he grant and	<b>confess</b>	himself that all those	11, 176/ 5
him, and therefore must	<b>confess</b>	, and so he doth	11, 195/ 24
hear Master Masquer himself	<b>confess</b>	) I said not that	11, 197/ 35
will not perceive and	<b>confess</b>	the truth. The Twenty-First	11, 204/ 2
verity. If he will	<b>confess</b>	that I prove it	11, 214/ 31
to him, when he	<b>confessed</b>	him to be Christ	11, 23/ 31

followed forth still, and	<b>confessed</b>	that he had the	11, 172/ 15
readers, that Luther himself	<b>confesseth</b>	that in this heresy	11, 118/ 19
them also whom he	<b>confesseth</b>	for no papists, and	11, 148/ 11
in respect of me,	<b>confesseth</b>	himself, against himself, that	11, 195/ 19
call great sin, and	<b>confession</b>	they call the devil's	11, 187/ 5
us a miracle to	<b>confirm</b>	your tale, ere we	11, 196/ 5
calleth the sacrament of	<b>confirmation</b>	the buttering of the	11, 205/ 19
with herself only, but	<b>confirmed</b>	also with the consent	11, 59/ 9
old doctors testify) Christ	<b>confirmed</b>	the Sacrament in declaring	11, 138/ 12
feeble of faith not	<b>confirmed</b>	with the Holy Ghost	11, 166/ 34
feeble of faith, not	<b>confirmed</b>	with the Holy Ghost	11, 168/ 24
and by many miracles	<b>confirmed</b>	, and with the secret	11, 186/ 9
here with sharp words	<b>confirmeth</b>	his apostles and maketh	11, 92/ 18
shall also be so	<b>conformable</b>	to the will of	11, 44/ 29
his godhead is to	<b>confound</b>	both the natures in	11, 188/ 37
more plainly confuted and	<b>confounded</b>	than Saint Chrysostom here	11, 117/ 5
than Saint Chrysostom here	<b>confoundeth</b>	him, upon the occasion	11, 117/ 6
without interlacing, ruffle, and	<b>confusion</b>	, ye shall the more	11, 119/ 9
your shames and utter	<b>confusion</b>	. God therefore be praised	11, 199/ 5
themselves into his own	<b>confusion</b>	in finding us forth	11, 212/ 28
repugnance, to my great	<b>confusion</b>	. And therefore in that	11, 214/ 3
turneth to Master Masquer's	<b>confusion</b>	and not mine. The	11, 215/ 34
were proved, against my	<b>Confutation</b>	, that the apostles left	11, 108/ 6
my work of Tyndale's	<b>Confutation</b>	. Of which things one	11, 108/ 20
my work of Tyndale's	<b>Confutation</b>	hath proved my part	11, 110/ 35
so confuted in my	<b>Confutation</b>	that, though he write	11, 121/ 3
as for a clear	<b>confutation</b>	of me and of	11, 129/ 30
first part of my	<b>Confutation</b>	, in the third book	11, 158/ 29
whole sum of More's	<b>confutation</b>	of the young man	11, 177/ 18
third book of his	<b>Confutation</b>	of Tyndale, the 249th	11, 212/ 11
I wrote of Tyndale's	<b>Confutation</b>	, which places, whoso list	11, 213/ 9
third book of his	<b>Confutation</b>	of Tyndale, the 249th	11, 216/ 8
enough for me to	<b>confute</b>	those foolish arguments wherewith	11, 179/ 32
all be able to	<b>confute</b>	the things that myself	11, 186/ 5
my letter, wherewith I	<b>confuted</b>	the pestilent treatise that	11, 6/ 32
now feel so fully	<b>confuted</b>	that, though they live	11, 37/ 8
I read it and	<b>confuted</b>	it here now before	11, 109/ 9
Masquer be more plainly	<b>confuted</b>	and confounded than Saint	11, 117/ 5
therein, I have so	<b>confuted</b>	in my Confutation that	11, 121/ 3
foolish point, I have	<b>confuted</b>	it already, and showed	11, 143/ 16

their infidelity and also	<b>confuteth</b>	their infidelity, and in	11, 80/ 5
Saint Chrysostom. For he	<b>confuteth</b>	you, Master Masquer, you	11, 141/ 9
Christ, the church, and	<b>congregation</b>	of saints. For as	11, 72/ 36
body, that is, the	<b>congregation</b>	of saints, by receiving	11, 73/ 35
wit, the church and	<b>congregation</b>	of all saints, which	11, 76/ 25
saints, which church and	<b>congregation</b>	is gathered together as	11, 76/ 26
his mystical body, the	<b>congregation</b>	of all saints, of	11, 94/ 37
of Christ, the whole	<b>congregation</b>	of all true Christian	11, 199/ 17
truly? If by the	<b>congregation</b>	of Christian people, the	11, 202/ 18
he speaketh English as	<b>congrue</b>	as a man might	11, 159/ 6
present goodness of good	<b>congruence</b>	deserved. For being at	11, 90/ 10
expedient and of good	<b>congruence</b>	that he should die	11, 152/ 15
might show therein such	<b>congruity</b>	in the English tongue	11, 159/ 5
not upon any fallible	<b>conjectures</b>	) both saw the sickness	11, 27/ 10
penny of their perpetual	<b>conjunction</b>	and incorporation with him	11, 28/ 25
all graces, by the	<b>conjunction</b>	of his manhood in	11, 31/ 6
Godhead, by that immediate	<b>conjunction</b>	and unity, made both	11, 71/ 1
Christ is by the	<b>conjunction</b>	with his godhead made	11, 72/ 25
but is also (by	<b>conjunction</b>	with the Godhead) the	11, 79/ 10
by reason of the	<b>conjunction</b>	and unity that it	11, 83/ 32
nature but by the	<b>conjunction</b>	that it had with	11, 123/ 31
by reason of his	<b>conjunction</b>	and incorporation with his	11, 124/ 1
never discharge well our	<b>conscience</b>	toward God), there would	11, 5/ 26
neither of nature nor	<b>conscience</b>	. And very like it	11, 59/ 19
exclamation against his own	<b>conscience</b>	and his own very	11, 158/ 5
of Saint Ambrose, De	<b>consecrat</b>	., Distinctione 2, Cap. In	11, 117/ 14
there whereof they shall	<b>consecrate</b>	it. For he neither	11, 108/ 36
and the form of	<b>consecrating</b>	the Sacrament. For he	11, 108/ 32
as well after the	<b>consecration</b>	as afore. And Frere	11, 53/ 12
other, the consequencey or	<b>consecution</b>	be necessary. So being	11, 85/ 3
nay, but that the	<b>consecution</b>	is formal. But then	11, 178/ 10
confirmed also with the	<b>consent</b>	of her spouse, it	11, 59/ 9
though I find no	<b>consent</b>	of faith in conclusion	11, 62/ 30
own express agreement and	<b>consent</b>	. For Luther saith that	11, 127/ 2
without his own express	<b>consent</b>	, so that no law	11, 127/ 5
murderers, and heretics will	<b>consent</b>	and agree thereto themselves	11, 127/ 8
whole Catholic agreement and	<b>consent</b>	, as necessary points of	11, 186/ 11
councils, against the full	<b>consent</b>	of all true Christian	11, 222/ 35
of that argument the	<b>consequence</b>	proposition of his nature	11, 85/ 1
common note of the	<b>consequence</b>	, I see not what	11, 169/ 3

to conclude a necessary	<b>consequence</b>	in the matter of	11, 207/ 32
upon the other, the	<b>consequency</b>	or consecution be necessary	11, 85/ 3
matter in that the	<b>consequent</b>	, that is to wit	11, 208/ 25
plainly proved you the	<b>consequent</b>	is very false. Now	11, 208/ 34
eat not for the	<b>conservation</b>	of their life and	11, 28/ 8
help to keep and	<b>conserve</b>	the life that the	11, 36/ 24
feed, not only to	<b>conserve</b>	and keep the life	11, 36/ 26
dwelling in them shall	<b>conserve</b>	their souls and resuscitate	11, 77/ 15
shamefastness, much was chastity	<b>conserved</b>	. But aftertime that in	11, 3/ 31
whoso confer them and	<b>consider</b>	them together, shall, I	11, 11/ 23
Chapter. Whoso read and	<b>consider</b>	well, good Christian readers	11, 23/ 18
in this Gospel, and	<b>consider</b>	well what he meant	11, 26/ 2
it, good readers, to	<b>consider</b>	well these words, lest	11, 36/ 36
world," thus saith Theophylactus: "	<b>Consider</b>	that that bread that	11, 52/ 9
nothing else. But now	<b>consider</b>	therefore, as I say	11, 53/ 16
but plainly mock you,	<b>consider</b>	yet again these words	11, 55/ 3
life of the world."	<b>Consider</b>	now, good reader, that	11, 55/ 22
she would not only	<b>consider</b>	who spoke to her	11, 60/ 32
are Master Masquer's words. "	<b>Consider</b>	what this meat is	11, 97/ 6
mark it well and	<b>consider</b>	it, that the meat	11, 98/ 1
But let us now	<b>consider</b>	his words. First where	11, 120/ 26
wot well that you	<b>consider</b>	that the cause wherefore	11, 152/ 18
as you list, and	<b>consider</b>	them well, and then	11, 167/ 10
us, and let us	<b>consider</b>	Christ our head and	11, 174/ 17
is so. But now	<b>consider</b>	, good Christian readers yourselves	11, 182/ 18
about naught) we must	<b>consider</b>	what Master Masquer meaneth	11, 191/ 5
put out, rehearse and	<b>consider</b>	well Master Masquer's argument	11, 191/ 28
at once. And yet	<b>consider</b>	here that though he	11, 191/ 35
it. Now good readers,	<b>consider</b>	well his first proposition	11, 191/ 39
it a world to	<b>consider</b>	how madly the man	11, 193/ 10
twenty-first leaf, and then	<b>consider</b>	Master Masquer's goodly mock	11, 196/ 10
lies and very devilry."	<b>Consider</b>	, good Christian readers, that	11, 204/ 8
pray you, good readers,	<b>consider</b>	well the words of	11, 209/ 8
be more absent in	<b>consideration</b>	to us that see	11, 139/ 5
must therefore, upon such	<b>considerations</b>	, give Master Masquer leave	11, 184/ 26
upon such foolish false	<b>considerations</b>	, give him leave to	11, 184/ 29
open examination heard and	<b>considered</b>	his answers. For albeit	11, 9/ 26
a gentlewoman, "have you	<b>considered</b>	well the place in	11, 216/ 34
as it seemeth) not	<b>consonant</b>	unto right if our	11, 91/ 17
at the least wise	<b>constant</b>	, and nothing changeth his	11, 177/ 30

received, we must very	<b>constantly</b>	object the words and	11, 118/ 12
in such wise necessarily	<b>constrained</b>	, that the contrary thereof	11, 195/ 20
his calling is no	<b>constraint</b>	of necessity, many whom	11, 93/ 20
Christ could by no	<b>constraint</b>	be compelled to die	11, 195/ 24
him. First, in this	<b>construction</b>	Master Masquer lieth very	11, 98/ 9
great holy doctors, also,	<b>construe</b>	those whole words, "And	11, 132/ 3
own device when they	<b>construed</b>	the giving of his	11, 81/ 21
of Christ, which he	<b>construeth</b>	so as he would	11, 140/ 38
offered, and cannot be	<b>consumed</b>	. And this that we	11, 116/ 21
abhor utterly the pestilent	<b>contagion</b>	of all such smoky	11, 3/ 22
saith also that the	<b>contagion</b>	creepeth forth and corrupteth	11, 4/ 36
bounds whereof it were	<b>contained</b>	, it would follow thereof	11, 192/ 36
body should have been	<b>contained</b>	under the form of	11, 200/ 20
part answered. In which,	<b>containing</b>	these three things that	11, 15/ 13
readers, my first book,	<b>containing</b>	the exposition of those	11, 95/ 7
extreme torment that so	<b>contemn</b>	Almighty God, the worker	11, 64/ 30
then began they to	<b>contend</b>	and dispute among them	11, 58/ 4
adversaries will not much	<b>contend</b>	with me for so	11, 96/ 8
But now when he	<b>contendeth</b>	that this is the	11, 124/ 22
would yet be well	<b>content</b>	to fall in the	11, 4/ 1
some money thereto beforehand,	<b>content</b>	to abide the adventure	11, 6/ 26
him and me be	<b>content</b>	for this once (since	11, 13/ 9
fault, but be well	<b>content</b>	with them, so that	11, 18/ 21
they could have been	<b>content</b>	, so that they should	11, 31/ 24
not, I ween, be	<b>content</b>	to take either such	11, 31/ 31
they would have been	<b>content</b>	, as it seemeth, to	11, 32/ 23
force, but hold themselves	<b>content</b>	with their wages. Yet	11, 38/ 11
an exposition, I am	<b>content</b>	to take the text	11, 55/ 18
myself, yet am I	<b>content</b>	that a better than	11, 57/ 16
would be peradventure well	<b>content</b>	that God would send	11, 60/ 7
then will I be	<b>content</b>	to play the fool	11, 64/ 34
but if you be	<b>content</b>	to eat and with	11, 70/ 23
if they would be	<b>content</b>	verily to eat his	11, 79/ 34
visage, he must be	<b>content</b>	to be taunted of	11, 99/ 31
found himself so well	<b>content</b>	therewith that he do	11, 101/ 30
he was so well	<b>content</b>	that he promised Saint	11, 104/ 9
them he will be	<b>content</b>	to hear, and whom	11, 105/ 21
these heretics be worst	<b>content</b>	withal be the traditions	11, 127/ 14
soiled, Master Masquer was	<b>content</b>	to dissemble it. But	11, 149/ 15
that he would be	<b>content</b>	you saw not, that	11, 150/ 5

enough, yet am I	<b>content</b>	to take the condition	11, 151/ 22
pleasure, I shall be	<b>content</b>	to grant him that	11, 160/ 12
here I am well	<b>content</b>	not only to say	11, 160/ 16
did. Well, I am	<b>content</b>	then to take it	11, 161/ 4
Peter said, or be	<b>content</b>	at the least that	11, 163/ 7
whether he will be	<b>content</b>	if I prove it	11, 180/ 6
whether he will be	<b>content</b>	if I prove it	11, 181/ 35
And if he be	<b>content</b>	with express words of	11, 182/ 2
Christian reader, be thou	<b>content</b>	to know that God's	11, 188/ 26
that he will be	<b>content</b>	and satisfied in this	11, 202/ 11
well, I will be	<b>content</b>	with that praise of	11, 214/ 32
thirst forever, was well	<b>contented</b>	in her own mind	11, 31/ 29
Master Masquer have been	<b>contented</b>	to say thus, or	11, 162/ 36
nor falleth at no	<b>contention</b>	with them, but goeth	11, 66/ 24
notes, his argumentations, his	<b>contentions</b>	with me, his mocks	11, 16/ 36
not be willful and	<b>contentious</b>	) yet did he not	11, 143/ 34
his nature necessary, but	<b>contingent</b>	, though of the one	11, 85/ 2
the pleasure of the	<b>continual</b>	swaging, have in their	11, 32/ 15
and so by the	<b>continual</b>	everlasting having thereof, their	11, 103/ 33
patience with him, and	<b>continually</b>	did use the ways	11, 89/ 5
list not willingly to	<b>continue</b>	fools and wink. But	11, 73/ 5
forced them not to	<b>continue</b>	in their willfulness to	11, 85/ 11
faith may come and	<b>continue</b>	still, and neither of	11, 121/ 35
tradition of the apostles	<b>continued</b>	in the Catholic Church	11, 213/ 25
not of any final	<b>contradiction</b>	in him, nor of	11, 62/ 31
find this point of	<b>contradiction</b>	answered already that Master	11, 213/ 10
with. And of this	<b>contradiction</b>	I am so sore	11, 213/ 13
his rebuke of that	<b>contradiction</b>	. For I set more	11, 214/ 33
I may, without any	<b>contradiction</b>	or repugnance at all	11, 215/ 16
may to them, without	<b>contradiction</b>	or repugnance, lay it	11, 215/ 31
readers, to the other	<b>contradiction</b>	that he layeth against	11, 216/ 2
spoke of, the two	<b>contradictions</b>	of mine own that	11, 212/ 6
tale concerning my two	<b>contradictions</b>	. Of which twain I	11, 212/ 32
repugnant and so plain	<b>contradictory</b>	: many marveled, and some	11, 164/ 37
that I have notably	<b>contraried</b>	my own writing that	11, 11/ 17
saith I have openly	<b>contraried</b>	mine own writing. I	11, 15/ 10
Frere Huessgen both (as	<b>contrarious</b>	as they be both	11, 106/ 22
impossible and cannot be)	<b>contrarious</b>	and repugnant unto others	11, 203/ 18
expounded that place before,	<b>contrary</b>	to his heresy now	11, 11/ 33
my writing repugnant and	<b>contrary</b>	the one place to	11, 12/ 6

minds had been the	<b>contrary</b>	. For since that after	11, 26/ 32
way and believe the	<b>contrary</b>	, or at the least	11, 69/ 32
that he believeth the	<b>contrary</b>	. But in good faith	11, 69/ 33
telleth us plainly the	<b>contrary</b>	. But Saint Cyril is	11, 72/ 1
him, they took the	<b>contrary</b>	way, not only the	11, 87/ 15
calling back to the	<b>contrary</b>	would yet willingly run	11, 91/ 19
Master Masquer to the	<b>contrary</b>	, such as have his	11, 95/ 13
and Frere Huessgen both,	<b>contrary</b>	to Master Masquer's words	11, 106/ 30
his part but the	<b>contrary</b>	, and so have thought	11, 112/ 16
text, and was clean	<b>contrary</b>	to all their tale	11, 119/ 34
he saith the clear	<b>contrary</b>	, that is to wit	11, 126/ 26
for doing of the	<b>contrary</b>	, let him name who	11, 127/ 33
gather of this the	<b>contrary</b>	and say, "Whoso eateth	11, 133/ 14
he meant clear the	<b>contrary</b>	, that is, to wit	11, 144/ 29
doctors and saints, that	<b>contrary</b>	to his heresy expound	11, 148/ 23
door indeed, but the	<b>contrary</b>	plain appeareth. For Christ	11, 156/ 2
that the Gospel saith	<b>contrary</b>	in the sixth chapter	11, 176/ 4
more than twenty places	<b>contrary</b>	that his body should	11, 178/ 19
and more to the	<b>contrary</b>	, proving that his body	11, 178/ 33
so long reckoned the	<b>contrary</b>	believers for heretics, either	11, 179/ 15
pestilent books to the	<b>contrary</b>	, he shall else not	11, 184/ 36
affirm and say the	<b>contrary</b>	, but the thing is	11, 187/ 14
own blind reason the	<b>contrary</b>	, and specially since the	11, 189/ 30
so necessary that the	<b>contrary</b>	was impossible, except More	11, 194/ 6
verity to be found	<b>contrary</b>	in his deeds and	11, 194/ 21
must die, that the	<b>contrary</b>	thereof was impossible, at	11, 195/ 7
his life was the	<b>contrary</b>	of his dying, ergo	11, 195/ 14
necessarily constrained, that the	<b>contrary</b>	thereof, that is to	11, 195/ 20
do many for the	<b>contrary</b>	, we must give place	11, 200/ 25
in falling from the	<b>contrary</b>	heresy to the right	11, 214/ 34
two things repugnant and	<b>contrary</b>	. Where unto some of	11, 216/ 31
own part, say the	<b>contrary</b>	. For it is that	11, 218/ 21
I say thereof the	<b>contrary</b>	. But how now, Master	11, 219/ 10
this point wherein by	<b>contrarying</b>	of Christ's own words	11, 99/ 1
But now while men	<b>control</b>	them not, but laugh	11, 6/ 18
meetly well founded to	<b>control</b>	their falsehood, I trust	11, 9/ 31
may also perceive and	<b>control</b>	the wily, false, foolish	11, 95/ 12
yet in question and	<b>controversy</b>	, I shall rehearse you	11, 173/ 25
id est expedit et	<b>convenit</b>	, "he must die," or	11, 152/ 14
one end) may be	<b>convenient</b>	and true, and all	11, 18/ 3

and teach us certain	<b>convenient</b>	virtues understood by the	11, 18/ 36
as a thing very	<b>convenient</b>	, he took his beginning	11, 25/ 17
part like, is a	<b>convenient</b>	thing for an entry	11, 25/ 24
in time meet and	<b>convenient</b>	, raising it up again	11, 79/ 15
the season meet and	<b>convenient</b>	is open and known	11, 88/ 23
anon in a more	<b>convenient</b>	place. "Which disciples said	11, 136/ 10
be informed, abide a	<b>convenient</b>	time." For they that	11, 172/ 23
of the change and	<b>conversion</b>	of the bread into	11, 66/ 2
railing manner, against the	<b>conversion</b>	of the bread and	11, 129/ 28
men would deny the	<b>conversion</b>	of the bread and	11, 206/ 6
marvel of was the	<b>conversion</b>	and turning of the	11, 210/ 20
of that point of	<b>conversion</b>	of the bread and	11, 210/ 33
in remembrance of divers	<b>conversions</b>	and changes out of	11, 66/ 6
have been conveyed and	<b>converted</b>	(as our jugglers sleightly	11, 129/ 9
shall be transubstantiated or	<b>converted</b>	into his body, nor	11, 129/ 25
church, ergo More is	<b>converted</b>	to God. Or God	11, 177/ 25
he not conveyeth but	<b>converteth</b>	the bread into his	11, 130/ 8
to me), nor also	<b>converteth</b>	not his blessed body	11, 130/ 15
would if he could	<b>convey</b>	from the Blessed Sacrament	11, 7/ 10
great for him to	<b>convey</b>	clean, especially since the	11, 7/ 15
our jugglers sleightly can	<b>convey</b>	him with a few	11, 129/ 9
jugglers do, and slyly	<b>convey</b>	himself into a singing	11, 130/ 5
subtle wisdom, your crafty	<b>conveyance</b>	is espied. God hath	11, 199/ 1
he would have been	<b>conveyed</b>	and converted (as our	11, 129/ 9
the supper that he	<b>conveyeth</b>	away the best dish	11, 7/ 7
is, that he not	<b>conveyeth</b>	but converteth the bread	11, 130/ 8
it thereinto, and neither	<b>conveyeth</b>	(as he speaketh) his	11, 130/ 10
a false cast and	<b>conveyeth</b>	with the other hand	11, 133/ 26
such a scald Colyn	<b>cook</b>	, as under the name	11, 220/ 5
perceive this man's evil	<b>cookery</b>	in his first course	11, 10/ 27
with his own poisoned	<b>cookery</b>	made it the supper	11, 220/ 3
is iron, steel, or	<b>copper</b>	, silver, brass, or gold	11, 30/ 25
vine," to this question	<b>copulative</b>	, I answer no. But	11, 161/ 7
this sacrifice is a	<b>copy</b>	or example of that	11, 116/ 13
the example, as a	<b>copy</b>	is written after a	11, 117/ 2
oportet in some corrupt	<b>copy</b>	) unto your unsavory sense	11, 194/ 15
psalter: Dixit insipiens in	<b>corde</b>	suo non est deus	11, 179/ 27
First Epistle to the	<b>Corinthians</b>	, among whom some began	11, 4/ 31
a half among the	<b>Corinthians</b>	, determining not, neither presuming	11, 107/ 17
First Epistle to the	<b>Corinthians</b>	, I marvel me much	11, 108/ 2

it again to the	<b>Corinthians</b>	by mouth and left	11, 108/ 26
he writeth to the	<b>Corinthians</b>	that he preached nothing	11, 109/ 23
that point unto the	<b>Corinthians</b>	. But he preached, as	11, 109/ 33
preached nothing to the	<b>Corinthians</b>	but Christ and him	11, 111/ 15
Saint Paul did the	<b>Corinthians</b>	, and then teaching things	11, 112/ 33
Paul did to the	<b>Corinthians</b>	, and the church to	11, 169/ 35
of his, without any	<b>corn</b>	of salt and spiced	11, 10/ 9
to burn up the	<b>corn</b>	: in those, I say	11, 19/ 18
words to destroy the	<b>corn</b>	both of true faith	11, 19/ 21
bread made of earthly	<b>corn</b>	for their earthly bellies	11, 46/ 14
his heretics into the	<b>cornfield</b>	of God, the Catholic	11, 19/ 19
already. For all the	<b>corps</b>	of Christendom of this	11, 203/ 6
the manner of a	<b>corrupt</b>	cancer. And therefore, he	11, 4/ 37
for oportet in some	<b>corrupt</b>	copy) unto your unsavory	11, 194/ 15
evil communication marreth and	<b>corrupteth</b>	good manners. But this	11, 4/ 5
saith that evil communication	<b>corrupteth</b>	good manners (albeit thereof	11, 4/ 27
contagion creepeth forth and	<b>corrupteth</b>	further, after the manner	11, 4/ 36
him in bestowing her	<b>costly</b>	glass of ointment upon	11, 104/ 12
for the same decreed	<b>council</b>	, himself saying John 2	11, 194/ 17
is of his privy	<b>council</b>	that knoweth, belike by	11, 200/ 10
am of God's privy	<b>council</b>	, and that I know	11, 200/ 32
repugnance? It is no	<b>council</b>	, ye wot well, that	11, 200/ 35
judged by a general	<b>council</b>	, it hath been judged	11, 202/ 24
shameless, yet the general	<b>council</b>	(which himself denieth not	11, 202/ 31
mine, divers whole general	<b>Councils</b>	of Christendom have plainly	11, 183/ 22
determinations of divers general	<b>councils</b>	of Christ's whole Catholic	11, 184/ 16
being present at those	<b>councils</b>	themselves, have thereby judged	11, 202/ 34
and all the general	<b>councils</b>	, and all the marvelous	11, 203/ 8
books and by the	<b>councils</b>	. And then that the	11, 203/ 28
then that the general	<b>councils</b>	and the miracles are	11, 203/ 29
both. And the holy	<b>councils</b>	of Christ's church he	11, 203/ 31
of divers whole general	<b>councils</b>	, against the full consent	11, 222/ 35
that would, at the	<b>counsel</b>	of this evil Christian	11, 186/ 22
are after the worldly	<b>count</b>	accounted for their betters	11, 3/ 19
both by word and	<b>countenance</b>	, to show themselves plainly	11, 3/ 21
of all good Christian	<b>countries</b>	this fifteen hundred year	11, 136/ 23
say. And all the	<b>countries</b>	christened can also testify	11, 183/ 24
plain man of the	<b>country</b>	. For Master Masquer, in	11, 159/ 16
beholding a whole great	<b>country</b>	at once with a	11, 207/ 21
made in every Christian	<b>country</b>	by so many plain	11, 223/ 1

hope, he shall always	<b>couple</b>	some fear, as a	11, 94/ 8
my flesh," which words,	<b>coupled</b>	with his deed when	11, 170/ 27
in their company, the	<b>courage</b>	thereof hath out of	11, 4/ 23
to give them a	<b>courage</b>	to the cup. These	11, 32/ 3
unlearned in boldness and	<b>courage</b>	to be in the	11, 144/ 7
call here his first	<b>course</b>	, occupying the one half	11, 10/ 16
I call his second	<b>course</b>	, he treateth the Maundy	11, 10/ 20
cookery in his first	<b>course</b>	, concerning the treating of	11, 10/ 28
also, against his second	<b>course</b>	; yet shall I so	11, 10/ 31
messes at the second	<b>course</b>	. And where he bringeth	11, 136/ 33
all this his first	<b>course</b>	, he bringeth forth never	11, 136/ 35
done by the common	<b>course</b>	of nature here in	11, 206/ 24
done by the common	<b>course</b>	of nature, so be	11, 206/ 25
done by the common	<b>course</b>	of nature here in	11, 207/ 16
he is, by common	<b>course</b>	of nature, which himself	11, 207/ 36
nature by her common	<b>course</b>	? Those words, lo, were	11, 210/ 29
done with your second	<b>course</b>	, that it shall grieve	11, 211/ 22
taken up the first	<b>course</b>	of Master Masquer's Supper	11, 220/ 1
up of his second	<b>course</b>	, when we come to	11, 221/ 22
that, after the short	<b>course</b>	of this transitory life	11, 223/ 30
it were, into two	<b>courses</b>	, that is to wit	11, 10/ 10
me thank for my	<b>courtesy</b>	, especially because that (as	11, 99/ 7
and make him low	<b>courtesy</b>	again, I will not	11, 99/ 37
remanent but of his	<b>courtesy</b>	, and not one whit	11, 123/ 18
thank him of his	<b>courtesy</b>	, much more authority than	11, 181/ 26
so serveth me, do	<b>cover</b>	the botch of his	11, 99/ 3
somewhat to hide and	<b>cover</b>	, so that a man	11, 99/ 10
fond visor hide and	<b>cover</b>	his visage, he must	11, 99/ 30
a great deal to	<b>cover</b>	his scald shin, and	11, 120/ 23
himself his friend to	<b>cover</b>	his hatred with. And	11, 126/ 11
your church a meet	<b>cover</b>	for such a cup	11, 199/ 2
heart unknown unto herself,	<b>covered</b>	and hid under the	11, 60/ 22
he spoke it so	<b>covertly</b>	that he rather meant	11, 132/ 21
he was afterward through	<b>covetousness</b>	waxed naught, yet our	11, 90/ 26
would make him by	<b>craft</b>	come off and give	11, 35/ 8
thought they would by	<b>craft</b>	, before they would work	11, 35/ 16
void almost all the	<b>craft</b>	with which Master Masquer	11, 54/ 16
to see now how	<b>craftily</b>	he could betray me	11, 163/ 27
high subtle wisdom, your	<b>crafty</b>	conveyance is espied. God	11, 199/ 1
he would, he could)	<b>create</b>	a new spirit that	11, 192/ 25

God cannot make anything	<b>created</b>	to be everywhere at	11, 192/ 2
the creatures that he	<b>created</b>	therein, could, if it	11, 192/ 13
had pleased him, have	<b>created</b>	only one man, and	11, 192/ 13
that then had been	<b>created</b>	in that man, had	11, 192/ 17
much as ever is	<b>created</b>	, that in such wise	11, 192/ 27
Masquer, were that new	<b>created</b>	spirit infinite? If he	11, 192/ 31
as he believeth the	<b>creation</b>	of the world and	11, 201/ 31
man is a free	<b>creature</b>	, and may chose his	11, 92/ 31
by Christ that no	<b>creature</b>	can abhor it but	11, 115/ 20
denied to any other	<b>creature</b>	, himself saying by his	11, 188/ 32
glory to any other	<b>creature</b>	." Now, therefore, since his	11, 188/ 33
his manhood is a	<b>creature</b>	, it cannot have this	11, 188/ 34
God to make a	<b>creature</b>	equal unto himself, for	11, 189/ 10
is denied to any	<b>creature</b>	. But Christ's manhood is	11, 190/ 12
Christ's manhood is a	<b>creature</b>	. Ergo it cannot have	11, 190/ 12
bliss, and though no	<b>creature</b>	be without beginning, yet	11, 190/ 19
that gift to any	<b>creature</b>	. The scripture seemeth to	11, 190/ 23
that knowledge to some	<b>creature</b>	, too, and yet abide	11, 190/ 26
against him if any	<b>creature</b>	may be present in	11, 191/ 19
of Christ is a	<b>creature</b>	and not God, ergo	11, 191/ 33
God cannot make any	<b>creature</b>	to be in all	11, 192/ 5
God to make a	<b>creature</b>	equal to himself, for	11, 193/ 30
substance, being but a	<b>creature</b>	, might be in many	11, 209/ 26
the number of all	<b>creatures</b>	, and hath sent him	11, 30/ 12
anointed above all other	<b>creatures</b>	with fullness of all	11, 31/ 5
his godhead as other	<b>creatures</b>	were. But those words	11, 42/ 33
glory he maketh many	<b>creatures</b>	in many great parts	11, 190/ 17
that there be many	<b>creatures</b>	in those places, which	11, 191/ 24
earth, and all the	<b>creatures</b>	that he created therein	11, 192/ 12
that there was more	<b>credence</b>	to be given unto	11, 43/ 9
may clearly see what	<b>credence</b>	may be given to	11, 97/ 1
in which for the	<b>credence</b>	of that point, that	11, 211/ 6
take for the more	<b>credible</b>	man, Master Masquer or	11, 141/ 12
Maundy to other good,	<b>credible</b>	folk, and they told	11, 196/ 19
us a pretty short	<b>creed</b>	now. But that he	11, 109/ 19
him the grace to	<b>creep</b>	and get out betimes	11, 185/ 7
good, and now neither	<b>creep</b>	to the cross, nor	11, 186/ 25
our Lady Matins, and	<b>creep</b>	to the cross at	11, 205/ 27
also that the contagion	<b>creepeth</b>	forth and corrupteth further	11, 4/ 36
bows and bells, and	<b>creeping</b>	to the cross, etc	11, 185/ 21

cannot err, and the	<b>creeping</b>	to the cross, with	11, 185/ 31
by the walls in	<b>creeping</b>	out unto a dole	11, 198/ 17
honoring of images, and	<b>creeping</b>	to the cross, and	11, 205/ 14
at all pilgrimages, and	<b>creeping</b>	of Christ's cross, the	11, 223/ 9
that ever he had	<b>cried</b>	out against me, concerning	11, 158/ 12
wot well, that is	<b>cried</b>	at the cross. But	11, 200/ 35
cross. But Christ hath	<b>cried</b>	and proclaimed this himself	11, 200/ 36
wax slothful; the scripture	<b>crieth</b>	, "Let him that thinketh	11, 86/ 18
burden of that odious	<b>crime</b>	and, because the matter	11, 99/ 3
halt that never lame	<b>cripple</b>	that lay impotent by	11, 198/ 16
vile death of the	<b>cross</b>	, lift me up and	11, 45/ 5
other was on the	<b>cross</b>	. And look now whether	11, 55/ 27
for you upon the	<b>cross</b>	, then shall you not	11, 56/ 15
the giving on the	<b>cross</b>	, cometh me now Master	11, 56/ 24
by death on the	<b>cross</b>	-- and letteth the	11, 56/ 27
world neither of his	<b>cross</b>	nor of his death	11, 56/ 37
as death and the	<b>cross</b>	are understood in the	11, 57/ 2
the altar of the	<b>cross</b>	. " Here you see, good	11, 57/ 26
his disciples on the	<b>cross</b>	. And therefore, while Master	11, 57/ 31
first thought make a	<b>cross</b>	on their breast and	11, 60/ 10
the manner of a	<b>cross</b>	in the desert, the	11, 68/ 16
he come from Charing	<b>Cross</b>	. And because men must	11, 98/ 23
giving it upon the	<b>cross</b>	, and that he nothing	11, 114/ 9
and offered on the	<b>cross</b>	, so is that one	11, 116/ 1
offered up on the	<b>cross</b>	. And yet to stop	11, 116/ 32
was offered on the	<b>cross</b>	. And that in this	11, 116/ 37
was sacrificed on the	<b>cross</b>	. How can Master Masquer	11, 117/ 4
offering up upon the	<b>cross</b>	he never spoke plainly	11, 146/ 10
it hangeth upon the	<b>cross</b>	, they being yet but	11, 166/ 33
it hanged upon the	<b>cross</b>	, they being yet but	11, 168/ 23
he hanged on the	<b>cross</b>	, or with his dimensions	11, 169/ 15
it hanged on the	<b>cross</b>	, then the disciples and	11, 170/ 18
it hanged on the	<b>cross</b>	. How could this thing	11, 171/ 10
the shedding on the	<b>cross</b>	and by the receiving	11, 175/ 7
and creeping to the	<b>cross</b>	, etc. If ye will	11, 185/ 22
the creeping to the	<b>cross</b>	, with all other ceremonies	11, 185/ 31
neither creep to the	<b>cross</b>	, nor set by any	11, 186/ 25
is cried at the	<b>cross</b>	. But Christ hath cried	11, 200/ 35
and creeping to the	<b>cross</b>	, and hallowing of bells	11, 205/ 14
and creep to the	<b>cross</b>	at Easter, or pray	11, 205/ 27

and creeping of Christ's	<b>cross</b>	, the holy ceremonies of	11, 223/ 9
and that he was	<b>crucified</b>	; had M. More understood	11, 107/ 19
but that Christ was	<b>crucified</b>	and died for our	11, 109/ 17
and that he was	<b>crucified</b>	. And as Master Masquer	11, 109/ 25
but Christ and him	<b>crucified</b>	, and thereupon they concluded	11, 109/ 35
only that Christ was	<b>crucified</b>	and died for our	11, 110/ 8
but that Christ was	<b>crucified</b>	for our sins. And	11, 111/ 9
and him to be	<b>crucified</b>	. Which argument of Master	11, 111/ 15
Christ is daily new	<b>crucified</b>	? Truth it is that	11, 115/ 29
that he is daily	<b>crucified</b>	of new, and daily	11, 115/ 34
as he was once	<b>crucified</b>	and killed and offered	11, 115/ 35
his flesh to be	<b>crucified</b>	, because that if he	11, 132/ 25
that it shall be	<b>crucified</b>	and suffer for the	11, 142/ 6
that he should be	<b>crucified</b>	and shed his blood	11, 142/ 33
my flesh to be	<b>crucified</b>	and broken, and my	11, 165/ 36
preached not only Christ's	<b>Crucifixion</b>	. For then had he	11, 109/ 38
to believe as his	<b>Crucifixion</b>	, and many other things	11, 110/ 1
cease they daily to	<b>crucify</b>	and offer up Christ	11, 115/ 24
ceaseth not daily to	<b>crucify</b>	Christ, as though the	11, 117/ 9
of offering, nor of	<b>crucifying</b>	, nor of death. And	11, 146/ 33
he) "with great wickedness	<b>cry</b>	out and say against	11, 63/ 32
if thou wilt yet	<b>cry</b>	out and ask how	11, 64/ 33
like drunken folk to	<b>cry</b>	out: "How can he	11, 65/ 19
his blessed apostles, to	<b>cry</b>	it out abroad, and	11, 200/ 37
of that old holy	<b>cunning</b>	doctor Theophylactus, which was	11, 52/ 35
name you that holy	<b>cunning</b>	doctor Saint Bede, whose	11, 57/ 17
spirit availeth nothing, as	<b>cunning</b>	nothing availeth without charity	11, 83/ 1
other side, like as	<b>cunning</b>	much edifieth and profiteth	11, 83/ 4
proof whereof that godly	<b>cunning</b>	doctor M. Lyre well	11, 89/ 32
he boasteth his great	<b>cunning</b>	in comparison of mine	11, 107/ 12
mind of some holy	<b>cunning</b>	men -- but of	11, 132/ 16
his deep insight and	<b>cunning</b>	, and mine oversight too	11, 156/ 31
a show of his	<b>cunning</b>	, to make men know	11, 158/ 10
boasteth himself of his	<b>cunning</b>	royally and saith: "It	11, 159/ 17
this man is so	<b>cunning</b>	, and hath his answers	11, 159/ 20
here failed him, so	<b>cunning</b>	as he maketh himself	11, 194/ 27
comely, nor never so	<b>cunningly</b>	handled, yet were it	11, 17/ 9
a courage to the	<b>cup</b>	. These folk do not	11, 32/ 3
he gave them the	<b>cup</b>	about, saying, "Drink you	11, 67/ 7
all, this is the	<b>cup</b>	of my blood, which	11, 67/ 8

his body, and the	<b>cup</b>	and bade them drink	11, 67/ 20
his Blood is one	<b>cup</b>	of wine made of	11, 76/ 30
cover for such a	<b>cup</b>	, even such a defender	11, 199/ 3
man, busy about to	<b>cure</b>	him, so some folk	11, 5/ 9
they should have less	<b>cure</b>	and care of their	11, 87/ 1
his goodness toward the	<b>cure</b>	and amendment of the	11, 91/ 1
sent among other to	<b>cure</b>	the lepers and raise	11, 93/ 28
part still toward the	<b>curing</b>	thereof, so became it	11, 90/ 35
of such a vain	<b>curious</b>	mind, whom the devil	11, 6/ 8
not be too boldly	<b>curious</b>	or inquisitive of thy	11, 88/ 20
be, by and by	<b>curious</b>	and inquisitive as Master	11, 172/ 16
affirmeth, not to be	<b>curious</b>	and inquisitive thereof, nor	11, 172/ 21
be by and by	<b>curious</b>	and inquisitive thereof, and	11, 173/ 17
not by and by	<b>curious</b>	and inquisitive was, as	11, 176/ 27
he lie there and	<b>curse</b>	them that told him	11, 188/ 12
It is not the	<b>custom</b>	of God by force	11, 93/ 16
you may see the	<b>customable</b>	manner of Master Masquer	11, 207/ 9
more than the due	<b>customs</b>	and toll. And to	11, 38/ 8
that our Lord would	<b>cut</b>	out his own body	11, 58/ 11
it in dead pieces,	<b>cut</b>	out as the butchers	11, 69/ 10
out as the butchers	<b>cut</b>	the beasts in the	11, 69/ 10
flesh in dead gobbets,	<b>cut</b>	out piecemeal as the	11, 80/ 29
as the meat is	<b>cut</b>	out in the shambles	11, 80/ 30
to eat in gobbets,	<b>cut</b>	out dead, without life	11, 82/ 5
I mean my flesh	<b>cut</b>	out in gobbets dead	11, 82/ 14
should eat it dead	<b>cut</b>	out in gobbets as	11, 114/ 31
in form of flesh,	<b>cut</b>	out in gobbets as	11, 115/ 2
receive his flesh visible	<b>cut</b>	out, as Saint Augustine	11, 137/ 10
he would in pieces	<b>cut</b>	out, and so give	11, 137/ 34
flesh alone, dead and	<b>cut</b>	out in gobbets, as	11, 145/ 7
alone without his spirit,	<b>cut</b>	out in dead pieces	11, 146/ 23
Masquer's own argument hath	<b>cut</b>	off his cable rope	11, 147/ 1
beef or mutton is	<b>cut</b>	out in butchers' shops	11, 149/ 30
and among others, Saint	<b>Cyril</b>	and Saint Hilary) the	11, 30/ 15
Thomas, Theophylactus, and Saint	<b>Cyril</b>	; ye see that our	11, 50/ 7
the Jews what Saint	<b>Cyril</b>	saith. "The Jews" (saith	11, 63/ 30
good readers, that St.	<b>Cyril</b>	in these words plainly	11, 65/ 22
flesh to eat), St.	<b>Cyril</b>	both showeth that many	11, 65/ 30
in the Sacrament, Saint	<b>Cyril</b>	here, by way of	11, 66/ 3
of Christ following, Saint	<b>Cyril</b>	always more and more	11, 66/ 15

words thus saith Saint	<b>Cyril</b>	: "Christ is very merciful	11, 66/ 21
good readers, that Saint	<b>Cyril</b>	plainly declareth you that	11, 67/ 14
see well by Saint	<b>Cyril</b>	that Master Masquer here	11, 67/ 21
as for that Saint	<b>Cyril</b>	here calleth it by	11, 67/ 28
see also by Saint	<b>Cyril</b>	here, which of this	11, 67/ 35
of which things Saint	<b>Cyril</b>	hath here rehearsed some	11, 68/ 6
arrogant infidelity (as Saint	<b>Cyril</b>	hath told you), nothing	11, 69/ 13
Maundy supper (whereas Saint	<b>Cyril</b>	hath also showed you	11, 69/ 18
these words saith Saint	<b>Cyril</b>	thus: "Christ here declareth	11, 71/ 11
good readers, that Saint	<b>Cyril</b>	plainly declareth here that	11, 71/ 32
the contrary. But Saint	<b>Cyril</b>	is here open and	11, 72/ 1
yet doth not Saint	<b>Cyril</b>	say it more openly	11, 72/ 6
thus saith holy Saint	<b>Cyril</b>	: "Like as if a	11, 72/ 13
Christ (as holy Saint	<b>Cyril</b>	hath declared), and thereby	11, 77/ 33
his Holy Spirit." Saint	<b>Cyril</b>	also upon the same	11, 83/ 7
Augustine also and Saint	<b>Cyril</b>	both. Which is enough	11, 84/ 1
And therefore saith Saint	<b>Cyril</b>	upon the same words	11, 85/ 22
Theophylactus saith, and Saint	<b>Cyril</b>	, and Saint Chrysostom too	11, 89/ 28
Chrysostom saith and Saint	<b>Cyril</b>	both) a marvelous goodly	11, 92/ 15
the words of Saint	<b>Cyril</b>	: "Our Lord here with	11, 92/ 17
the words of Saint	<b>Cyril</b>	. Now shall ye somewhat	11, 93/ 5
heard both by Saint	<b>Cyril</b>	and Saint Chrysostom that	11, 93/ 34
devil's servant (saith Saint	<b>Cyril</b>	) is a devil, too	11, 94/ 12
and Saint Augustine, Saint	<b>Cyril</b>	, and Saint Chrysostom, the	11, 136/ 26
showed you before, Saint	<b>Cyril</b>	expoundeth these words after	11, 145/ 9
Saint Augustine and Saint	<b>Cyril</b>	and other holy doctors	11, 145/ 15
Saint Hilary, Theophylactus, Saint	<b>Cyril</b>	, and Saint Chrysostom, were	11, 147/ 35
Augustine, too, and Saint	<b>Cyril</b>	, Saint Bede, Saint Irenaeus	11, 175/ 30
that holy doctor Saint	<b>Cyril</b>	, in which for the	11, 211/ 6
Hilary, Saint Irenaeus, Saint	<b>Cyril</b>	, and Saint Chrysostom, so	11, 211/ 28
good Christian readers, Saint	<b>Cyril's</b>	words and his exposition	11, 68/ 21
Savior thus, in Saint	<b>Cyril's</b>	exposition. "Ween you when	11, 83/ 15
saith, "quem filius hominis	<b>dabit</b>	vobis," "which meat the	11, 29/ 31
Et panis quem ego	<b>dabo</b>	caro mea est, quam	11, 55/ 4
mea est, quam ego	<b>dabo</b>	pro mundi vita." Which	11, 55/ 5
Et panis quem ego	<b>dabo</b>	caro mea est pro	11, 55/ 6
these words, "quam ego	<b>dabo</b>	" in the second place	11, 55/ 7
place, "Neither cease they	<b>daily</b>	to crucify and offer	11, 115/ 24
saith that Christ is	<b>daily</b>	new crucified? Truth it	11, 115/ 29
that Christ is our	<b>daily</b>	sacrifice. But no man	11, 115/ 33

saith that he is	<b>daily</b>	crucified of new, and	11, 115/ 34
crucified of new, and	<b>daily</b>	put to new pain	11, 115/ 35
death, oblation, and sacrifice	<b>daily</b>	represented by the selfsame	11, 116/ 2
Do not we offer	<b>daily</b>	?Yes, forsooth. But we	11, 116/ 8
that it is the	<b>daily</b>	representation of the same	11, 116/ 31
that it ceaseth not	<b>daily</b>	to crucify Christ, as	11, 117/ 9
blessed body offered up	<b>daily</b>	a sweet sacrifice for	11, 117/ 11
the business that he	<b>daily</b>	taketh in writing of	11, 184/ 35
almost, and I ween	<b>daily</b>	, too, what in one	11, 203/ 10
those that see them	<b>daily</b>	done and therefore marvel	11, 207/ 22
so dear and so	<b>dainty</b>	that every Christian man	11, 7/ 16
hath damned, or to	<b>damn</b>	them whom he hath	11, 194/ 22
to fall into any	<b>damnable</b>	error. Which thing, what	11, 135/ 4
whereby they might avoid	<b>damnation</b>	, he bade them give	11, 38/ 5
should do to avoid	<b>damnation</b>	, he bade them forbear	11, 38/ 7
receive him to their	<b>damnation</b>	, for that they receive	11, 73/ 13
to the judgment and	<b>damnation</b>	of his presumption." This	11, 73/ 22
receive it to their	<b>damnation</b>	. For that Saint Augustine	11, 73/ 37
he eateth and drinketh	<b>damnation</b>	to himself." Here Saint	11, 74/ 19
salvation the other to	<b>damnation</b>	. And therefore you see	11, 74/ 23
their willfulness to their	<b>damnation</b>	, he putteth them once	11, 85/ 11
desperate, inevitable destiny of	<b>damnation</b>	, and sit still and	11, 86/ 22
deeper into death and	<b>damnation</b>	, yet since there came	11, 91/ 5
willingly run forth into	<b>damnation</b>	, have kept away the	11, 91/ 19
his own judgment and	<b>damnation</b>	(as saith Saint Paul	11, 94/ 22
those that should be	<b>damned</b>	. For it had been	11, 91/ 16
drank his blood be	<b>damned</b>	. " If our Savior Christ	11, 134/ 19
his blood shall be	<b>damned</b>	, by the selfsame form	11, 135/ 28
the Spirit shall be	<b>damned</b>	. And thereupon conclude that	11, 135/ 32
that many martyrs be	<b>damned</b>	for lack of baptizing	11, 135/ 33
heresy is not only	<b>damned</b>	by them that he	11, 148/ 10
dieth and is not	<b>damned</b>	forever. And yet some	11, 187/ 8
give they to the	<b>damned</b>	, too. For till they	11, 187/ 9
them whom he hath	<b>damned</b>	, or to damn them	11, 194/ 22
this full boldly come	<b>dance</b>	in a masque, whose	11, 12/ 34
dancing with me and	<b>dance</b>	another while with him	11, 53/ 4
or a bear to	<b>dance</b>	, I will not with	11, 178/ 4
fellow which, while he	<b>danced</b>	in a mask, upon	11, 219/ 26
in a masque, whose	<b>dancing</b>	became them so well	11, 12/ 34
away the day with	<b>dancing</b>	or some such other	11, 33/ 23

therefore let him leave	<b>dancing</b>	with me and dance	11, 53/ 4
by his evil favored	<b>dancing</b>	, he waxed so ashamed	11, 219/ 28
name him freer Lambert,	<b>Dane</b>	Othe the Carthusian, Zwingli	11, 128/ 3
not, he showeth what	<b>danger</b>	I fall in, which	11, 158/ 23
all things, that they	<b>dare</b>	be so bold as	11, 64/ 31
them everyone. For I	<b>dare</b>	well say that Master	11, 123/ 7
a penny. For I	<b>dare</b>	say the devil believeth	11, 123/ 13
shall defend his book,	<b>dare</b>	deny me that they	11, 204/ 32
antichristian synagogue, I neither	<b>dare</b>	nor will take so	11, 213/ 35
the purpose quite and	<b>dareth</b>	not come near that	11, 20/ 17
fruits," in these few	<b>dark</b>	words, he would both	11, 121/ 17
never so plain, is	<b>dark</b>	unto him, through the	11, 202/ 8
unto him, through the	<b>darkness</b>	of his own brain	11, 202/ 8
state only, the prophet	<b>David</b>	saith: "I shall be	11, 103/ 37
the praise of young	<b>David</b>	and saith: "You have	11, 198/ 18
and weapons, and young	<b>David</b>	is like to prevail	11, 198/ 20
Master Masquer's young Master	<b>David</b>	, whoso look upon his	11, 198/ 22
of his young foolish	<b>David</b>	that hath thus, with	11, 198/ 32
but maketh them both	<b>day</b>	and night busily labor	11, 3/ 13
and yet look every	<b>day</b>	, except it be come	11, 6/ 34
should ever after this	<b>day</b>	trust any word that	11, 15/ 27
again in the last	<b>day</b>	. This is verily the	11, 22/ 9
again in the last	<b>day</b>	. "The Jews murmured, therefore	11, 22/ 11
again in the last	<b>day</b>	. It is written in	11, 22/ 17
him in the last	<b>day</b>	. My flesh is verily	11, 22/ 31
seen with him by	<b>day</b>	for dread of the	11, 24/ 26
you with the other	<b>day</b>	, but that meat is	11, 27/ 17
they drove away the	<b>day</b>	with dancing or some	11, 33/ 22
again in the last	<b>day</b>	. "The Eleventh Chapter These	11, 41/ 9
wise, at the last	<b>day</b>	, leave none of them	11, 45/ 8
myself at the last	<b>day</b>	, and then shall my	11, 45/ 27
him suddenly. For a	<b>day</b>	before they had him	11, 46/ 33
again in the last	<b>day</b>	unto everlasting life. And	11, 48/ 1
Christ's death to this	<b>day</b>	. Of whom I shall	11, 50/ 17
again in the last	<b>day</b>	. For my flesh is	11, 68/ 30
up at the last	<b>day</b>	, "but also for that	11, 70/ 31
life in the last	<b>day</b>	. The Eighteenth Chapter. And	11, 71/ 6
though he receive every	<b>day</b>	indifferently the Sacrament of	11, 73/ 21
bodies in the last	<b>day</b>	. But in what marvelous	11, 88/ 18
him in the last	<b>day</b>	. "And when he said	11, 97/ 32

at the altar every	<b>day</b>	offered, his own Blessed	11, 115/ 31
the church at this	<b>day</b>	did put Christ to	11, 117/ 9
devil believeth at this	<b>day</b>	as much as Master	11, 123/ 13
no law made this	<b>day</b>	can bind him that	11, 127/ 9
up in the last	<b>day</b>	. For my flesh is	11, 129/ 23
it happed on a	<b>day</b>	I said in a	11, 216/ 28
saints from the apostles"	<b>days</b>	unto our own time	11, 11/ 34
driving forth all their	<b>days</b>	in gaming for their	11, 33/ 19
given down in Moses'	<b>days</b>	, and that this bread	11, 36/ 8
hath been since Christ's	<b>days</b>	, as ever was the	11, 112/ 8
the prophet Jonah three	<b>days</b>	swallowed into the whale's	11, 131/ 6
ever since the apostles"	<b>days</b>	unto our own time	11, 169/ 37
other heretics, before his	<b>days</b>	and mine, divers whole	11, 183/ 21
as long after my	<b>days</b>	and his, too, ere	11, 186/ 3
one already, before his	<b>days</b>	and mine both. If	11, 202/ 25
once, would after their	<b>days</b>	begin to be taken	11, 210/ 16
hundred year before their	<b>days</b>	, and against the plain	11, 222/ 37
to set both holy	<b>days</b>	and fasting days at	11, 223/ 5
holy days and fasting	<b>days</b>	at naught, and for	11, 223/ 5
the desert and be	<b>dead</b>	. This is the bread	11, 22/ 22
eaten manna and are	<b>dead</b>	. He that eateth this	11, 22/ 35
quicken them that are	<b>dead</b>	, many in body and	11, 36/ 28
James saith, but a	<b>dead</b>	faith), but him that	11, 38/ 36
saith, not an idle,	<b>dead</b>	standing belief, but a	11, 39/ 21
world to give the	<b>dead</b>	world life by my	11, 44/ 17
desert, and they be	<b>dead</b>	and perished." Leave therefore	11, 49/ 20
in such manner of	<b>dead</b>	pieces, as men buy	11, 58/ 13
blood, and how the	<b>dead</b>	rod of Moses was	11, 66/ 11
should eat it in	<b>dead</b>	pieces, cut out as	11, 69/ 10
desert, and they be	<b>dead</b>	. But this bread is	11, 71/ 19
they by that, for	<b>dead</b>	they be, and therefore	11, 71/ 25
eat manna and are	<b>dead</b>	. He that eateth this	11, 78/ 25
eaten his flesh in	<b>dead</b>	gobbets, cut out piecemeal	11, 80/ 28
in gobbets, cut out	<b>dead</b>	, without life or spirit	11, 82/ 5
cut out in gobbets	<b>dead</b>	without life or spirit	11, 82/ 15
give life that is	<b>dead</b>	without the will of	11, 82/ 21
my flesh in gobbets	<b>dead</b>	, but you must understand	11, 82/ 25
meaneth that his flesh	<b>dead</b>	and without the spirit	11, 82/ 36
give it us in	<b>dead</b>	gobbets that could not	11, 88/ 14
body by nature, but	<b>dead</b>	in soul by deadly	11, 90/ 3

lepers and raise up	<b>dead</b>	men to life), after	11, 93/ 28
and there to seek	<b>dead</b>	stocks and stones." Lo	11, 102/ 17
here to eat, not	<b>dead</b>	but quick, with soul	11, 102/ 37
they should eat it	<b>dead</b>	cut out in gobbets	11, 114/ 31
and hath also some	<b>dead</b>	apothecary drugs put in	11, 120/ 24
fides informis, and a	<b>dead</b>	faith. Not dead in	11, 122/ 5
a dead faith. Not	<b>dead</b>	in the nature of	11, 122/ 6
faith or belief, but	<b>dead</b>	as to the attaining	11, 122/ 7
not his holy flesh	<b>dead</b>	as the Jews had	11, 124/ 4
Augustine declareth, in visible	<b>dead</b>	pieces, and every man	11, 137/ 11
flesh invisible, not in	<b>dead</b>	pieces, but his quick	11, 137/ 14
of his flesh alone,	<b>dead</b>	and cut out in	11, 145/ 7
spirit, cut out in	<b>dead</b>	pieces of flesh, as	11, 146/ 23
have eaten his flesh	<b>dead</b>	, without life or spirit	11, 149/ 29
also piecemeal in loathly	<b>dead</b>	gobbets, without either life	11, 151/ 4
not eat it in	<b>dead</b>	gobbets, but should eat	11, 156/ 10
fleshly form and in	<b>dead</b>	pieces without life or	11, 161/ 31
also spiritually, nor in	<b>dead</b>	gobbets, without life or	11, 171/ 21
Christ, and made a	<b>dead</b>	member of the devil	11, 197/ 14
and in purpose of	<b>deadly</b>	sin, they follow Judas	11, 76/ 9
dead in soul by	<b>deadly</b>	sin. Him our Lord	11, 90/ 3
never fall after into	<b>deadly</b>	sin, therefore I can	11, 104/ 34
that adultery was no	<b>deadly</b>	sin, as these foolish	11, 109/ 30
that it is no	<b>deadly</b>	sin for a freer	11, 109/ 31
if adultery had been	<b>deadly</b>	sin, Saint Paul would	11, 109/ 32
that adultery was no	<b>deadly</b>	sin. But Saint Augustine	11, 109/ 36
all three, may by	<b>deadly</b>	sin fall from the	11, 121/ 33
may see that I	<b>deal</b>	with him very gently	11, 98/ 36
narrow by a great	<b>deal</b>	to cover his scald	11, 120/ 23
me record that I	<b>deal</b>	plainly with Master Masquer	11, 167/ 4
of all that sect,	<b>deal</b>	in such plain manner	11, 167/ 7
not by their own	<b>dealing</b>	make themselves unworthy to	11, 85/ 21
came of his traitorous	<b>dealing</b>	none harm but unto	11, 91/ 6
the dish is so	<b>dear</b>	and so dainty that	11, 7/ 15
that he should suffer	<b>death</b>	for the sins of	11, 17/ 16
his taking, of his	<b>death</b>	, of his Resurrection, of	11, 24/ 6
I shall after my	<b>death</b>	go forthwith to joy	11, 42/ 23
would not then suffer	<b>death</b>	for your salvation, then	11, 44/ 13
ransom paid by my	<b>death</b>	and Passion. But I	11, 44/ 15
world life by my	<b>death</b>	. For I am descended	11, 44/ 17

a memorial of that	<b>death</b>	and Passion by which	11, 45/ 1
my manhood unto the	<b>death</b>	, the vile death of	11, 45/ 4
the death, the vile	<b>death</b>	of the cross, lift	11, 45/ 5
and persevereth at his	<b>death</b>	in that perfect belief	11, 49/ 17
not perish by everlasting	<b>death</b>	. For I tell you	11, 49/ 26
new both, from Christ's	<b>death</b>	to this day. Of	11, 50/ 17
in remembrance of his	<b>death</b>	, that he would for	11, 51/ 7
redemption verily give to	<b>death</b>	, and verily for a	11, 51/ 8
up to God by	<b>death</b>	. But now saith Master	11, 51/ 8
the world by his	<b>death</b>	; and meant nothing at	11, 51/ 13
his flesh before his	<b>death</b>	or after his death	11, 51/ 14
death or after his	<b>death</b>	; nor nothing in these	11, 51/ 14
wit, the giving by	<b>death</b>	on the cross --	11, 56/ 26
to wit, by his	<b>death</b>	, and will say that	11, 56/ 32
cross nor of his	<b>death</b>	. If he say that	11, 56/ 37
my part, that as	<b>death</b>	and the cross are	11, 57/ 1
Sacrament, the other to	<b>death</b>	for his disciples on	11, 57/ 30
a signification of his	<b>death</b>	, whereby that sacrament should	11, 63/ 9
his flesh to the	<b>death</b>	and that he meant	11, 67/ 24
of Christ, by which	<b>death</b>	is utterly turned up	11, 71/ 26
body shall have everlasting	<b>death</b>	in which there is	11, 72/ 22
it up again from	<b>death</b>	, and setting it with	11, 79/ 16
and remembrance of his	<b>death</b>	and Passion, as Master	11, 84/ 6
the remembering of his	<b>death</b>	and Passion by the	11, 84/ 8
far the deeper into	<b>death</b>	and damnation, yet since	11, 91/ 5
so is that one	<b>death</b>	, oblation, and sacrifice daily	11, 116/ 1
in remembrance of his	<b>death</b>	. And this host is	11, 116/ 9
new pain because his	<b>death</b>	is represented in the	11, 117/ 10
by belief of his	<b>death</b>	. And some solutions hath	11, 118/ 35
bare belief of his	<b>death</b>	, and not the very	11, 124/ 26
Christian people since the	<b>death</b>	of Christ unto this	11, 128/ 16
no more of his	<b>death</b>	, sepulchre, and Resurrection but	11, 131/ 5
his flesh to the	<b>death</b>	for the life of	11, 131/ 25
For as for his	<b>death</b>	, not so much as	11, 131/ 33
he not once nameth	<b>death</b>	. But of the eating	11, 131/ 36
he meant of his	<b>death</b>	any word there at	11, 132/ 2
be spoken of his	<b>death</b>	. But that in the	11, 132/ 7
expressly. And of his	<b>death</b>	(if he there spoke	11, 132/ 20
to be given by	<b>death</b>	, Christ could have spoken	11, 132/ 29
the belief in his	<b>death</b>	for our sins. Wherefore	11, 141/ 31

the belief of his	<b>death</b>	for men's sins. Now	11, 144/ 32
the belief of his	<b>death</b>	. For these words, as	11, 145/ 3
offering thereof to the	<b>death</b>	for our sins. And	11, 146/ 6
of crucifying, nor of	<b>death</b>	. And by Master Masquer's	11, 146/ 33
the believing of his	<b>death</b>	for our sin. And	11, 148/ 25
had been risen from	<b>death</b>	they had heard of	11, 172/ 12
be blessed in the	<b>death</b>	of that promised seed	11, 194/ 1
testament, there must the	<b>death</b>	of the testament-maker go	11, 194/ 10
began cleanness greatly to	<b>decay</b>	. For as the Apostle	11, 4/ 3
good manners. But this	<b>decay</b>	from chastity, by declination	11, 4/ 6
After which, to what	<b>decay</b>	both his wit and	11, 9/ 24
shall see that I	<b>deceive</b>	you not as Master	11, 52/ 2
these heretics labor to	<b>deceive</b>	you in the writings	11, 54/ 18
with false dice to	<b>deceive</b>	you. Now as for	11, 67/ 27
jester and doth but	<b>deceive</b>	and mock all his	11, 148/ 7
exposition and not be	<b>deceived</b>	thereby. And for mine	11, 11/ 25
heretics are falsely now	<b>deceived</b>	in the one, so	11, 41/ 24
heretics were falsely then	<b>deceived</b>	in the other. For	11, 41/ 25
here the man was	<b>deceived</b>	in that he thought	11, 62/ 9
was on every side	<b>deceived</b>	in the perceiving of	11, 74/ 36
that he was somewhat	<b>deceived</b>	, and had said more	11, 88/ 30
readers, showed himself not	<b>deceived</b>	. For though Judas' falsehood	11, 88/ 36
Howbeit, the devil hath	<b>deceived</b>	one if you with	11, 92/ 30
proof that they were	<b>deceived</b>	when they thought it	11, 137/ 30
proof that they were	<b>deceived</b>	when they thought he	11, 137/ 33
themselves, but also sometime	<b>deceiveth</b>	them by vain delectation	11, 92/ 23
John, and by his	<b>declaration</b>	laboreth to draw men	11, 11/ 2
them only to the	<b>declaration</b>	of his Passion to	11, 16/ 29
himself saith. After his	<b>declaration</b>	of the bread of	11, 50/ 28
very plain and express	<b>declaration</b>	in many plain open	11, 56/ 3
were but for a	<b>declaration</b>	of the other giving	11, 56/ 5
that, for the further	<b>declaration</b>	of Master Masquer's handling	11, 96/ 32
a very false, naughty	<b>declaration</b>	of Christ's words. For	11, 123/ 26
show you a further	<b>declaration</b>	of his wit, forthwith	11, 141/ 15
asking with his own	<b>declaration</b>	. And think ye not	11, 141/ 28
speaking for his own	<b>declaration</b>	in prosecuting his own	11, 167/ 31
and against the plain	<b>declaration</b>	of Almighty God himself	11, 222/ 37
Frith. The fifth shall	<b>declare</b>	you the diligence that	11, 12/ 4
did after more clearly	<b>declare</b>	it) in form of	11, 17/ 25
of allegories or parables,	<b>declare</b>	you the very literal	11, 20/ 25

the old holy doctors	<b>declare</b>	, insinuate and secretly signify	11, 27/ 22
the old holy doctors	<b>declare</b>	, and among others, Saint	11, 30/ 14
they had heard him	<b>declare</b>	it. All the while	11, 46/ 8
and also do clearly	<b>declare</b>	, that though they call	11, 54/ 4
that call it bread	<b>declare</b>	yet that indeed it	11, 54/ 29
holy scripture do plainly	<b>declare</b>	that it is so	11, 54/ 35
my flesh," then to	<b>declare</b>	that he meant to	11, 56/ 7
hath told you), nothing	<b>declare</b>	them of the manner	11, 69/ 13
who can more plainly	<b>declare</b>	anything than that holy	11, 72/ 3
the holy doctors do	<b>declare</b>	the same), of them	11, 72/ 26
as I shall further	<b>declare</b>	you in my book	11, 73/ 1
he be fain to	<b>declare</b>	his repugnance himself. And	11, 100/ 8
the old holy doctors	<b>declare</b>	, given us his flesh	11, 115/ 12
God in us, as	<b>declare</b>	his words following, saying	11, 120/ 12
his commandments, and thereby	<b>declare</b>	that we love him	11, 120/ 31
God in us, as	<b>declare</b>	his words following, saying	11, 123/ 23
the holy doctors do	<b>declare</b>	those words, as I	11, 123/ 27
kingdom, did he forthwith	<b>declare</b>	them all that ever	11, 131/ 11
doth plain and clearly	<b>declare</b>	both that he meant	11, 143/ 13
where he spoke thereof	<b>declare</b>	the matter so clearly	11, 143/ 35
not, nor would not,	<b>declare</b>	it in so plain	11, 143/ 39
doth not so plainly	<b>declare</b>	that he meaneth by	11, 145/ 27
Savior doth not here	<b>declare</b>	that point clearly, that	11, 145/ 34
did so prosecute and	<b>declare</b>	in both the places	11, 167/ 29
is it necessary to	<b>declare</b>	how marvelous are these	11, 173/ 29
while he longed to	<b>declare</b>	and express his love	11, 174/ 1
him, and also to	<b>declare</b>	the fervent love and	11, 174/ 10
and saints openly do	<b>declare</b>	by their plain words	11, 176/ 15
have heard Saint Chrysostom	<b>declare</b>	, because they were meek	11, 176/ 28
with very foolish reasons,	<b>declare</b>	for so repugnant that	11, 202/ 2
All they do thereby	<b>declare</b>	against him also that	11, 203/ 12
spoke nothing thereof, I	<b>declare</b>	plainly there forthwith by	11, 218/ 9
such allegories, do plainly	<b>declare</b>	and expound that, in	11, 220/ 23
since none of them	<b>declare</b>	him to be a	11, 221/ 9
and his blood, this	<b>declare</b>	clearly all the old	11, 221/ 13
in his letter also	<b>declared</b>	him for a fool	11, 9/ 20
hath a hard allegory	<b>declared</b>	by holy doctors, which	11, 21/ 13
words, our Savior well	<b>declared</b>	his godhead in that	11, 26/ 25
and by those words	<b>declared</b>	clearly that they thought	11, 27/ 1
also plainly expressed and	<b>declared</b>	by other words of	11, 46/ 1

which I have now	<b>declared</b>	you, hath opened and	11, 50/ 8
this cause, our Savior	<b>declared</b>	not unto them how	11, 67/ 4
Sacrament because (as Theophylactus	<b>declared</b>	you) men should not	11, 69/ 16
holy Saint Cyril hath	<b>declared</b>	), and thereby with that	11, 77/ 33
as himself very plainly	<b>declared</b>	them), is of another	11, 78/ 21
hast thou not yet	<b>declared</b>	us, nor we will	11, 88/ 19
as I have before	<b>declared</b>	, that is to wit	11, 100/ 29
he had wonderful wisely	<b>declared</b>	some high heavenly mysteries	11, 107/ 10
might (his words otherwise	<b>declared</b>	than he hath declared	11, 129/ 6
declared than he hath	<b>declared</b>	and will hereafter expound	11, 129/ 7
then might he have	<b>declared</b>	it more openly, with	11, 129/ 34
for Christ and sometimes	<b>declared</b>	him so himself, yet	11, 131/ 15
oft and so plainly	<b>declared</b>	, he gave them a	11, 133/ 9
could and would have	<b>declared</b>	his meaning more plainly	11, 141/ 20
he helped them and	<b>declared</b>	it them. Yea, and	11, 141/ 27
thus when Christ had	<b>declared</b>	it, and taught them	11, 142/ 19
at some time have	<b>declared</b>	the matter much more	11, 143/ 18
he had would, have	<b>declared</b>	more clearly those words	11, 143/ 25
set together, he hath	<b>declared</b>	it clear enough in	11, 143/ 33
some other places, he	<b>declared</b>	it more clearly after	11, 143/ 37
words before, taught and	<b>declared</b>	that he would give	11, 144/ 19
the eating, which he	<b>declared</b>	by his word and	11, 144/ 24
own that our Savior	<b>declared</b>	more plainly his mind	11, 146/ 5
thus when Christ had	<b>declared</b>	it and taught them	11, 147/ 17
that word when he	<b>declared</b>	it, for they perceived	11, 155/ 14
would besides. Which he	<b>declared</b>	by his Ascension with	11, 156/ 17
thing at that time	<b>declared</b>	and showed itself. But	11, 173/ 4
miracles plain and expressly	<b>declared</b>	for the Blessed Sacrament	11, 183/ 26
know, and also see	<b>declared</b>	and expounded, and, over	11, 197/ 9
hath already showed and	<b>declared</b>	partly which things they	11, 205/ 11
mine, as I have	<b>declared</b>	in mine Apology, I	11, 222/ 10
chapter of Saint John,	<b>declareth</b>	that himself is that	11, 16/ 25
both meats he more	<b>declareth</b>	after. For the better	11, 27/ 25
that now follow, he	<b>declareth</b>	unto them, the bread	11, 50/ 11
of bread and yet	<b>declareth</b>	that it is no	11, 54/ 2
always more and more	<b>declareth</b>	that Christ spoke there	11, 66/ 15
again and again he	<b>declareth</b>	them to drive them	11, 66/ 30
that Saint Cyril plainly	<b>declareth</b>	you that our Savior	11, 67/ 14
me that our Savior	<b>declareth</b>	this matter with plain	11, 68/ 23
Cyril thus: "Christ here	<b>declareth</b>	the difference again between	11, 71/ 12

that Saint Cyril plainly	<b>declareth</b>	here that these words	11, 71/ 32
than that holy doctor	<b>declareth</b>	in these words that	11, 72/ 1
De baptismo he clearly	<b>declareth</b>	in these words. "Like	11, 74/ 10
Augustine, good readers, expressly	<b>declareth</b>	that not only good	11, 74/ 20
very many places plainly	<b>declareth</b>	that every man, good	11, 75/ 5
De blasphemia Spiritus Sancti	<b>declareth</b>	well in these words	11, 75/ 18
the Evangelist very clearly	<b>declareth</b>	, did eat and drink	11, 75/ 25
body of Christ, and	<b>declareth</b>	also the very whole	11, 76/ 1
grace, as he plainly	<b>declareth</b>	both in his exposition	11, 76/ 6
not in Christ, well	<b>declareth</b>	that though he have	11, 76/ 15
grapes, as the Apostle	<b>declareth</b>	. And verily to be	11, 76/ 31
how plainly that he	<b>declareth</b>	that the meat which	11, 97/ 35
by faith, he forthwith	<b>declareth</b>	as for the whole	11, 101/ 17
cometh he after and	<b>declareth</b>	by example what he	11, 102/ 12
meaneth indeed, he now	<b>declareth</b>	plainly, when he would	11, 109/ 20
not fantasies, Saint Chrysostom	<b>declareth</b>	it very plainly, whose	11, 116/ 6
mocking here the Mass,	<b>declareth</b>	his false folly clearly	11, 116/ 29
sins, as here he	<b>declareth</b>	again, "They that eat	11, 125/ 16
out, as Saint Augustine	<b>declareth</b>	, in visible dead pieces	11, 137/ 11
saith that Christ clearly	<b>declareth</b>	that he meant clear	11, 144/ 29
words, as Saint Augustine	<b>declareth</b>	, speak not precisely against	11, 145/ 4
for our sins, this	<b>declareth</b>	and witnesseth well for	11, 146/ 3
doctor Saint Chrysostom manifestly	<b>declareth</b>	and showeth that our	11, 175/ 13
be (as Saint Chrysostom	<b>declareth</b>	) all the hosts of	11, 209/ 16
into the treating and	<b>declaring</b>	of two special things	11, 10/ 11
Eleusius, Glorius, and Felix,	<b>declaring</b>	the great excellent goodness	11, 74/ 30
upon the same words,	<b>declaring</b>	them by a long	11, 83/ 7
confirmed the Sacrament in	<b>declaring</b>	his power by which	11, 138/ 12
with a longer process,	<b>declaring</b>	the great benefit of	11, 175/ 6
decay from chastity, by	<b>declination</b>	into foul and filthy	11, 4/ 6
their own decrees, hath	<b>decreed</b>	no man to dispute	11, 188/ 25
God had determined and	<b>decreed</b>	it before the world	11, 194/ 3
nature for the same	<b>decreed</b>	council, himself saying John	11, 194/ 17
that with the necessary	<b>decreed</b>	works of God's foresight	11, 194/ 29
hath either foreseen or	<b>decreed</b>	and determined therein, he	11, 195/ 10
also reciteth in the	<b>decrees</b>	, for our purpose in	11, 117/ 13
God by their own	<b>decrees</b>	, hath decreed no man	11, 188/ 25
Frith. And in very	<b>deed</b>	, divers that are learned	11, 7/ 35
execute them by his	<b>deed</b>	, to give them some	11, 23/ 25
things were done in	<b>deed</b>	. And of his coming	11, 24/ 8

inheritance. And in very	<b>deed</b>	, a great inheritance it	11, 140/ 16
his word and his	<b>deed</b>	at his Holy Maundy	11, 144/ 24
be eaten in very	<b>deed</b>	, therefore he more and	11, 156/ 7
words, coupled with his	<b>deed</b>	when he did institute	11, 170/ 27
but also in very	<b>deed</b>	turned into that flesh	11, 173/ 34
faces, then in very	<b>deed</b>	there is one body	11, 207/ 1
Sacrament was in very	<b>deed</b>	his very flesh and	11, 220/ 26
found contrary in his	<b>deeds</b>	and words, as to	11, 194/ 21
But our Savior (whose	<b>deep</b>	sight entered into their	11, 27/ 8
water here at this	<b>deep</b>	well." But surely, whoso	11, 33/ 5
souls down unto the	<b>deep</b>	pit of hell. For	11, 106/ 9
he specially showeth his	<b>deep</b>	insight and cunning, and	11, 156/ 30
cast me down so	<b>deep</b>	with proving me that	11, 164/ 35
had stood upon so	<b>deep</b>	a miracle as our	11, 166/ 30
of bread, as long,	<b>deep</b>	, thick, and as broad	11, 166/ 32
had stood upon so	<b>deep</b>	a miracle as our	11, 168/ 20
of bread, as long,	<b>deep</b>	, thick, and as broad	11, 168/ 23
faith) as long, as	<b>deep</b>	, as thick, and as	11, 170/ 17
long, as thick, as	<b>deep</b>	, and as broad as	11, 171/ 10
brotherhood, lieth in the	<b>deep</b>	den of hell. Thus	11, 176/ 37
and fell far the	<b>deeper</b>	into death and damnation	11, 91/ 5
For if ever he	<b>defend</b>	his folly that I	11, 100/ 7
in going about to	<b>defend</b>	Frith's folly, hath with	11, 182/ 39
special defender, howbeit to	<b>defend</b>	it is indeed every	11, 199/ 19
Christ's own promise to	<b>defend</b>	it from falsehood unto	11, 199/ 30
Masquer, when he shall	<b>defend</b>	his book, dare deny	11, 204/ 31
as though he would	<b>defend</b>	) that by the expositions	11, 221/ 6
the old Arian heretics	<b>defended</b>	their heresy against the	11, 41/ 17
his saying cannot be	<b>defended</b>	, he ruffleth up all	11, 121/ 8
they shall never be	<b>defended</b>	for me. But then	11, 127/ 34
I so strongly now	<b>defended</b>	and given him in	11, 177/ 5
cup, even such a	<b>defender</b>	as you take yourself	11, 199/ 3
to be any special	<b>defender</b>	, howbeit to defend it	11, 199/ 19
Church hath another manner	<b>defender</b>	than is any earthly	11, 199/ 28
and how foolishly he	<b>defendeth</b>	, that is even a	11, 143/ 6
for himself, that in	<b>defending</b>	his folly, he may	11, 100/ 9
fell once to the	<b>defense</b>	of heresies, and especially	11, 9/ 3
repugnance, and so for	<b>defense</b>	of a single folly	11, 100/ 10
so foolish as, in	<b>defense</b>	of that one folly	11, 100/ 12
he jesteth concerning my	<b>defense</b>	of the church, whoso	11, 199/ 12

I, arguing for the	<b>defense</b>	of that article against	11, 213/ 31
The hope that is	<b>deferred</b>	and delayed, paineth and	11, 103/ 25
that I have hitherto	<b>deferred</b>	, that is to wit	11, 220/ 10
take him in such	<b>degree</b>	for the time as	11, 90/ 9
sixteenth book De civitate	<b>Dei</b>	, saith of the Holy	11, 117/ 16
he pain in the	<b>delay</b>	of his hope. For	11, 103/ 23
that is deferred and	<b>delayed</b>	, paineth and afflicteth the	11, 103/ 25
deceiveth them by vain	<b>delectation</b>	and pleasure that are	11, 92/ 24
surely, if upon the	<b>delight</b>	in such a naughty	11, 60/ 15
causeth him so to	<b>delight</b>	in such fond foolish	11, 202/ 5
the apostles, which they	<b>delivered</b>	to the church, as	11, 127/ 15
writing but by tradition,	<b>delivered</b>	the things to them	11, 127/ 16
which I have also	<b>delivered</b>	unto you). As though	11, 127/ 20
without writing I have	<b>delivered</b>	it by tradition to	11, 127/ 22
he might now have	<b>delivered</b>	us and them from	11, 129/ 18
exposition of that parable,	<b>delivered</b>	them clean from all	11, 156/ 4
way of problem, were	<b>delivered</b>	us to believe as	11, 169/ 9
but as Christ's minister	<b>delivereth</b>	us. But the very	11, 29/ 29
it by tradition or	<b>delivery</b>	of our Lord, so	11, 127/ 22
Howbeit here will I	<b>demand</b>	of Master Masquer, touching	11, 214/ 27
world, but stand still	<b>demurely</b>	and make him low	11, 99/ 37
lieth in the deep	<b>den</b>	of hell. Thus have	11, 176/ 37
power, which glory is	<b>denied</b>	to any other creature	11, 188/ 31
almighty power, and is	<b>denied</b>	to any creature. But	11, 190/ 12
which thing Master Masquer	<b>denieth</b>	) and yet is that	11, 69/ 4
on beyond them, and	<b>denieth</b>	the Blessed Body of	11, 99/ 20
Master Masquer here now	<b>denieth</b>	and thus jesteth on	11, 117/ 29
the thing that he	<b>denieth</b>	is as plainly spoken	11, 201/ 36
general council (which himself	<b>denieth</b>	not) having read and	11, 202/ 32
of which things himself	<b>denieth</b>	very few, that is	11, 203/ 24
these two things he	<b>denieth</b>	neither another. But since	11, 203/ 30
that his sect expressly	<b>denieth</b>	that Saint John meant	11, 217/ 27
all his sect expressly	<b>denieth</b>	that anything was meant	11, 218/ 12
that his sect expressly	<b>denieth</b>	that Saint John meant	11, 218/ 36
against them. For we	<b>deny</b>	none of the other	11, 54/ 36
this point do they	<b>deny</b>	. The Fourteenth Chapter. Yet	11, 54/ 37
his heresy doth utterly	<b>deny</b>	the one, and by	11, 57/ 32
Augustine meant not to	<b>deny</b>	that the Blessed Body	11, 73/ 38
cannot Master Masquer himself	<b>deny</b>	. For his own first	11, 117/ 31
let us yet rather	<b>deny</b>	them all than grant	11, 118/ 16

sacrifice, lest we should	<b>deny</b>	the word of Christ	11, 118/ 17
the one side, I	<b>deny</b>	the Gospel if I	11, 158/ 24
for argument sake, I	<b>deny</b>	that the apostles themselves	11, 162/ 3
wonderful, then would I	<b>deny</b>	his major. And so	11, 171/ 17
arguing can he not	<b>deny</b>	. And the antecedent shall	11, 178/ 8
they be, begin to	<b>deny</b>	now any such plain	11, 179/ 12
and yet you do	<b>deny</b>	it? Why should you	11, 180/ 26
Moreover, Master Masquer cannot	<b>deny</b>	me this, but that	11, 180/ 36
they see sometime to	<b>deny</b>	hell all utterly, they	11, 187/ 10
trow he will not	<b>deny</b>	but that there be	11, 191/ 24
think he will not	<b>deny</b>	but that God which	11, 192/ 11
in folly and stubbornness	<b>deny</b>	both the other twain	11, 201/ 38
But since he can	<b>deny</b>	none of them, he	11, 203/ 30
defend his book, dare	<b>deny</b>	me that they so	11, 204/ 32
that if men would	<b>deny</b>	the conversion of the	11, 206/ 5
of truth, I cannot	<b>deny</b>	but that in a	11, 217/ 11
of faith? Tyndale cannot	<b>deny</b>	it for a necessary	11, 217/ 22
Ecolampadius, Tyndale, and Zwingli,	<b>deny</b>	the literal sense, and	11, 220/ 21
against God's almighty power,	<b>denying</b>	that Christ could make	11, 189/ 18
the other disciples that	<b>departed</b>	now, which were (as	11, 91/ 30
my soul loosed and	<b>departed</b>	from my body --	11, 103/ 22
came at God's board	<b>departed</b>	and all laymen that	11, 134/ 18
nor of any desperate	<b>departing</b>	, as these Jews and	11, 62/ 32
all the other writers	<b>depend</b>	: why should you not	11, 180/ 24
of this article indeed	<b>depend</b>	upon the tradition of	11, 213/ 24
that point that will	<b>depose</b>	for me that I	11, 196/ 28
imperfection, or that should	<b>derogate</b>	, diminish, or hurt his	11, 188/ 29
it includeth repugnance and	<b>derogateth</b>	his glory." Now have	11, 189/ 11
it includeth repugnance and	<b>derogateth</b>	his glory." Master Masquer	11, 193/ 30
very bread that was	<b>descended</b>	from heaven and that	11, 16/ 23
very bread that was	<b>descended</b>	from heaven to give	11, 17/ 15
is that that is	<b>descended</b>	from heaven and giveth	11, 21/ 35
out. For I am	<b>descended</b>	from heaven not to	11, 22/ 5
lively bread that am	<b>descended</b>	from heaven." And they	11, 22/ 12
he therefore, "I am	<b>descended</b>	from heaven?" Jesus therefore	11, 22/ 14
living bread that am	<b>descended</b>	from the heaven. If	11, 22/ 24
the bread that hath	<b>descended</b>	from heaven, not as	11, 22/ 34
was verily and naturally	<b>descended</b>	of our forefather Adam	11, 30/ 7
not, "and I am	<b>descended</b>	from heaven not to	11, 41/ 6
he saith, "I am	<b>descended</b>	from heaven not to	11, 42/ 10

of his, "I am	<b>descended</b>	from heaven not to	11, 42/ 15
of himself, "I am	<b>descended</b>	from heaven," because his	11, 42/ 25
heaven," because his godhead	<b>descended</b>	from thence, though his	11, 42/ 26
heaven but he that	<b>descended</b>	from heaven, the Son	11, 43/ 7
heaven but he that	<b>descended</b>	from heaven, the Son	11, 43/ 14
in heaven, and had	<b>descended</b>	from heaven, and was	11, 43/ 17
death. For I am	<b>descended</b>	from heaven, sent by	11, 44/ 18
quick bread that am	<b>descended</b>	from heaven." And then	11, 47/ 16
of himself, "I am	<b>descended</b>	from heaven?" Lo, here	11, 47/ 18
of life that am	<b>descended</b>	from heaven. And surely	11, 48/ 13
quick bread that is	<b>descended</b>	from heaven. "For every	11, 49/ 6
quick bread that am	<b>descended</b>	from heaven." Whosoever come	11, 49/ 27
But this bread is	<b>descended</b>	from heaven that a	11, 71/ 19
the bread that is	<b>descended</b>	from heaven." Not meaning	11, 78/ 5
The Son of Man	<b>descended</b>	from heaven," so saith	11, 78/ 12
the bread that is	<b>descended</b>	from heaven." And because	11, 78/ 14
is of another manner	<b>descended</b>	down from heaven than	11, 78/ 22
the bread that is	<b>descended</b>	from heaven, not as	11, 78/ 24
said, that he was	<b>descended</b>	from heaven. Against which	11, 80/ 10
then that he is	<b>descended</b>	from heaven?" And a	11, 80/ 13
that his godhead had	<b>descended</b>	into it from heaven	11, 80/ 18
to distrust that he	<b>descended</b>	down, when they should	11, 81/ 15
the world come and	<b>descended</b>	from heaven. In these	11, 81/ 27
the bread that is	<b>descended</b>	from heaven, and that	11, 88/ 9
lively bread that am	<b>descended</b>	from heaven; he that	11, 97/ 26
be that he was	<b>descended</b>	down from heaven, and	11, 137/ 31
This is the bread	<b>descending</b>	from the heaven that	11, 22/ 22
this bread is bread	<b>descending</b>	from heaven, for the	11, 49/ 24
than the manna whose	<b>descending</b>	from heaven they in	11, 78/ 23
forefather Adam by lineal	<b>descent</b>	and propagation. Which thing	11, 30/ 8
the faith that he	<b>describeth</b>	, once had, is sufficient	11, 122/ 34
bread of manna in	<b>desert</b>	, of which it was	11, 16/ 19
eaten manna in the	<b>desert</b>	, as it is written	11, 21/ 31
eaten manna in the	<b>desert</b>	and be dead. This	11, 22/ 22
did eat manna in	<b>desert</b>	, as it is written	11, 35/ 12
they did eat in	<b>desert</b>	was not given them	11, 35/ 27
had the other in	<b>desert</b>	, but give it us	11, 36/ 14
fathers did eat in	<b>desert</b>	, then were they better	11, 46/ 18
their forefathers murmured in	<b>desert</b>	against Moses for manna	11, 46/ 23
bread of manna in	<b>desert</b>	, and they be dead	11, 49/ 20

a cross in the	<b>desert</b>	, the beholding whereof devoured	11, 68/ 16
eat manna in the	<b>desert</b>	, and they be dead	11, 71/ 19
other as willfully would	<b>deserve</b>	it, it had been	11, 91/ 8
would with his help	<b>deserve</b>	it. And therefore our	11, 91/ 21
goodness of good congruence	<b>deserved</b>	. For being at that	11, 90/ 10
blind, for they so	<b>deserved</b>	it (such are the	11, 133/ 10
much thereby as to	<b>desire</b>	it and pray therefore	11, 48/ 29
I would have you	<b>desire</b>	it of him that	11, 48/ 31
This thing I specially	<b>desire</b>	you to note, because	11, 54/ 15
only some mind and	<b>desire</b>	of perpetual virginity, but	11, 59/ 32
to faith by the	<b>desire</b>	of eternal life, and	11, 66/ 31
of their bellies, the	<b>desire</b>	of whose fleshly filling	11, 87/ 1
justly, but even only	<b>desire</b>	you that in way	11, 98/ 31
so that we can	<b>desire</b>	no other if we	11, 100/ 23
hearts that we can	<b>desire</b>	none other thing if	11, 101/ 14
why? For he can	<b>desire</b>	none other thing. First	11, 101/ 26
that he do not	<b>desire</b>	neither beer, wine, nor	11, 101/ 30
a taking away of	<b>desire</b>	and longing. And by	11, 102/ 6
be taken away the	<b>desire</b>	and longing for other	11, 102/ 7
yet remaineth there a	<b>desire</b>	and longing for more	11, 102/ 8
he saith, "He shall	<b>desire</b>	none other; he shall	11, 102/ 15
bodily meat, the inordinate	<b>desire</b>	whereof made them the	11, 102/ 31
it, so shall ever	<b>desire</b>	it (so that of	11, 103/ 30
shall not only always	<b>desire</b>	it, but also always	11, 103/ 32
having thereof, their everlasting	<b>desire</b>	everlastingly fulfilled, their desire	11, 103/ 34
desire everlastingly fulfilled, their	<b>desire</b>	shall ever be without	11, 103/ 34
he shall never after	<b>desire</b>	none other. But now	11, 105/ 4
after, at any time,	<b>desire</b>	any other savior, besides	11, 105/ 9
us shall never after	<b>desire</b>	none other," he meaneth	11, 105/ 31
shall so mind and	<b>desire</b>	ever after only Christ	11, 105/ 32
hunger nor thirst nor	<b>desire</b>	after that any other	11, 105/ 33
ahungered that he should	<b>desire</b>	his dinner. But then	11, 106/ 3
once had, never after	<b>desire</b>	any other thing but	11, 106/ 25
to Master Masquer's words,	<b>desire</b>	another, and each of	11, 106/ 30
themselves, thirsted in the	<b>desire</b>	of some other thing	11, 106/ 35
the thing that I	<b>desire</b>	even to be written	11, 159/ 18
the fervent love and	<b>desire</b>	that himself bore toward	11, 174/ 11
upon by them that	<b>desire</b>	and long for him	11, 174/ 12
be fulfilled in the	<b>desire</b>	of him. From God's	11, 174/ 15
then shall I farther	<b>desire</b>	him to show me	11, 180/ 12

he, being a priest,	<b>desired</b>	none other thing but	11, 106/ 11
belief once had, he	<b>desired</b>	nothing but God, when	11, 106/ 16
been of any man	<b>desired</b>	, nor by Master Masquer	11, 144/ 26
would tempt God in	<b>desiring</b>	him to do that	11, 61/ 19
but after dieth in	<b>despair</b>	. And in all these	11, 122/ 2
him, nor of any	<b>desperate</b>	departing, as these Jews	11, 62/ 31
heretics also teach, of	<b>desperate</b>	, inevitable destiny of damnation	11, 86/ 22
by any hallowed thing,	<b>despise</b>	pilgrimages, and set holy	11, 186/ 26
him, and he that	<b>despiseth</b>	them, despiseth him, and	11, 105/ 27
he that despiseth them,	<b>despiseth</b>	him, and in like	11, 105/ 27
that this man now	<b>despiseth</b>	), then would there wax	11, 187/ 1
none of them, he	<b>despiseth</b>	both. And the holy	11, 203/ 31
besides is odious and	<b>despiteful</b>	and rejected of God	11, 223/ 19
teach, of desperate, inevitable	<b>destiny</b>	of damnation, and sit	11, 86/ 22
heretics for election and	<b>destiny</b>	against the devoir of	11, 86/ 27
work to subvert and	<b>destroy</b>	the Catholic Christian faith	11, 3/ 14
of false words to	<b>destroy</b>	the corn both of	11, 19/ 20
meat, and God shall	<b>destroy</b>	both the one and	11, 28/ 6
the meat, God shall	<b>destroy</b>	both the one and	11, 32/ 9
say, and as plainly	<b>destroy</b>	all that Master Masquer	11, 140/ 36
here falsely and pestilently	<b>destroy</b>	the pure sense of	11, 151/ 12
here falsely and pestilently	<b>destroy</b>	the pure sense of	11, 154/ 14
appetite and use thereof,	<b>destroyed</b>	and punished by God	11, 28/ 3
beholding whereof devoured and	<b>destroyed</b>	the venom of all	11, 68/ 17
utterly turned up and	<b>destroyed</b>	. For it is not	11, 71/ 27
at once, perverted and	<b>destroyed</b>	the pure sense of	11, 153/ 17
with that word utterly	<b>destroyed</b>	the pure sense of	11, 157/ 32
purpose, he very plainly	<b>destroyeth</b>	it. For his purpose	11, 125/ 22
it is naught) utterly	<b>destroyeth</b>	all his own exposition	11, 132/ 33
inquisitive thereof, and so	<b>destroyeth</b>	he plain Master Masquer's	11, 173/ 17
false, pestilent, perverting and	<b>destroying</b>	of the pure sense	11, 151/ 17
word is not the	<b>destroying</b>	of the pure sense	11, 152/ 1
to wit, to the	<b>destruction</b>	of all manner grace	11, 19/ 25
only perversion, but also	<b>destruction</b>	of the pure sense	11, 151/ 25
et hunc et illam	<b>destruet</b>	. "The meat for the	11, 32/ 7
both rebuke it and	<b>detect</b>	it, too, although the	11, 4/ 13
first, wherein I shall	<b>detect</b>	and make every man	11, 10/ 27
of the truth and	<b>detection</b>	of his falsehood this	11, 10/ 34
together." Now that her	<b>determination</b>	was not with herself	11, 59/ 8
it. And that her	<b>determination</b>	of perpetual virginity was	11, 59/ 12

time of thine own	<b>determination</b>	, as to whose high	11, 88/ 22
saints, and by the	<b>determinations</b>	of divers general councils	11, 184/ 16
the traditions and the	<b>determinations</b>	of the Catholic Church	11, 204/ 12
that the traditions and	<b>determinations</b>	of the church be	11, 204/ 14
holy saints, against the	<b>determinations</b>	of divers whole general	11, 222/ 34
word of God, to	<b>determine</b>	by his own blind	11, 189/ 29
forasmuch as she had	<b>determined</b>	herself upon perpetual virginity	11, 58/ 27
have plainly and expressly	<b>determined</b>	the same to be	11, 183/ 23
was Christ; God had	<b>determined</b>	and decreed it before	11, 194/ 2
foreseen or decreed and	<b>determined</b>	therein, he had left	11, 195/ 11
half among the Corinthians,	<b>determining</b>	not, neither presuming not	11, 107/ 17
plainly to hate and	<b>detest</b>	and abhor utterly the	11, 3/ 22
Hunc enim pater signavit	<b>Deus</b>	. "For him hath God	11, 30/ 10
ventri et venter escis,	<b>Deus</b>	et hunc et illam	11, 32/ 6
corde suo non est	<b>deus</b>	. "The fool said in	11, 179/ 27
ran forth in the	<b>device</b>	and imagination of their	11, 62/ 26
imagination of their own	<b>device</b>	when they construed the	11, 81/ 21
thus unto men: "My	<b>devices</b>	be not as your	11, 64/ 19
be not as your	<b>devices</b>	, be nor my ways	11, 64/ 19
above yours and my	<b>devices</b>	above your devices." Christ	11, 64/ 21
my devices above your	<b>devices</b>	. "Christ therefore, which excelleth	11, 64/ 21
unrighteous man leave his	<b>devices</b>	, and let him turn	11, 86/ 5
unwise words and devilish	<b>devices</b>	pass. The Thirteenth Chapter	11, 188/ 16
curious mind, whom the	<b>devil</b>	driveth after forward and	11, 6/ 8
bring men to the	<b>devil</b>	. And in this wise	11, 6/ 29
the supper of the	<b>devil</b>	. The special effect of	11, 10/ 3
that story by the	<b>devil</b>	sending his heretics into	11, 19/ 18
of you is a	<b>devil</b>	?" He said it by	11, 23/ 13
forth further to the	<b>devil</b>	and not only say	11, 53/ 14
God would suffer the	<b>devil</b>	to illude such a	11, 60/ 16
child, and make the	<b>devil</b>	a prophet. But this	11, 60/ 27
good thing, gave the	<b>devil</b>	a place to enter	11, 74/ 12
is there one a	<b>devil</b>	?" This he spoke by	11, 88/ 34
your hearts. Howbeit, the	<b>devil</b>	hath deceived one if	11, 92/ 30
of you is a	<b>devil</b>	. "This thing he said	11, 93/ 10
the twelve was a	<b>devil</b>	, to the intent that	11, 93/ 36
falsehood, and wax a	<b>devil</b>	, as Christ called him	11, 94/ 10
Saint Cyril) is a	<b>devil</b>	, too. For likewise as	11, 94/ 12
vices joined with the	<b>devil</b>	is one spirit with	11, 94/ 15
do) cast out the	<b>devil</b>	and his works by	11, 94/ 26

blasphemous heresies as the	<b>devil</b>	himself never devised worse	11, 118/ 30
I dare say the	<b>devil</b>	believeth at this day	11, 123/ 13
the blindness that the	<b>devil</b>	hath driven into him	11, 125/ 19
ween, is scant the	<b>devil</b>	himself. Thus have I	11, 128/ 26
more loathsome meat; what	<b>devil</b>	reason hath Master Masquer	11, 139/ 15
some saying that the	<b>devil</b>	was in him and	11, 155/ 6
nay, and that the	<b>devil</b>	was not wont to	11, 155/ 7
I go to the	<b>devil</b>	with yonder good fellows	11, 163/ 3
mouth, such as the	<b>devil</b>	may be afeard to	11, 174/ 16
as long as the	<b>devil</b>	, the very father of	11, 176/ 36
is bad, and the	<b>devil</b>	is God, yet must	11, 185/ 27
very kingdom of the	<b>devil</b>	himself. And verily it	11, 187/ 2
fall down unto the	<b>devil</b>	, if he then find	11, 188/ 11
dead member of the	<b>devil</b>	; I believe therefore and	11, 197/ 14
slung himself to the	<b>devil</b>	. Yet Master Masquer cannot	11, 198/ 35
forwardness blinded by the	<b>devil</b>	, the thing that he	11, 201/ 35
the wrong side the	<b>devil</b>	, causeth him so to	11, 202/ 5
the works of the	<b>devil</b>	. And therefore, good Christian	11, 203/ 33
the spirit of the	<b>devil</b>	himself, the spiritual father	11, 205/ 24
the supper of the	<b>devil</b>	. And yet would the	11, 220/ 4
And yet would the	<b>devil</b>	, I ween, disdain to	11, 220/ 4
good cause. For that	<b>devil's</b>	servant (saith Saint Cyril	11, 94/ 12
confession they call the	<b>devil's</b>	drift. And of purgatory	11, 187/ 5
naught, and for the	<b>devil's</b>	pleasure to forbear and	11, 223/ 6
that matter against the	<b>devilish</b>	treatise of Frith. And	11, 7/ 34
he that is with	<b>devilish</b>	vices joined with the	11, 94/ 14
this a very false	<b>devilish</b>	doctrine. For this is	11, 122/ 26
and their doctrine as	<b>devilish</b>	doctrine as themselves are	11, 128/ 24
doctrine as themselves are	<b>devilish</b>	men, and more devilish	11, 128/ 25
devilish men, and more	<b>devilish</b>	, I ween, is scant	11, 128/ 25
such unwise words and	<b>devilish</b>	devices pass. The Thirteenth	11, 188/ 15
stark lies and very	<b>devilry</b>	. " The Nineteenth Chapter. Is	11, 200/ 28
stark lies and very	<b>devilry</b>	. " Consider, good Christian readers	11, 204/ 7
stark lies and very	<b>devilry</b>	. For the first point	11, 204/ 15
verities stark lies and	<b>devilry</b>	, he hath already showed	11, 205/ 11
stark lies and very	<b>devilry</b>	. But he showeth us	11, 205/ 30
of lies nor of	<b>devilry</b>	. But every man may	11, 205/ 31
calling the belief thereof	<b>devilry</b>	, if such railing in	11, 205/ 36
very plain and open	<b>devilry</b>	that can be no	11, 206/ 1
in him. For the	<b>devils</b>	believed him, but they	11, 39/ 3

abhor it but either	<b>devils</b>	or devils" fellows heretics	11, 115/ 21
but either devils or	<b>devils</b>	" fellows heretics. The Ninth	11, 115/ 21
the Sacrament) "driveth the	<b>devils</b>	far off and bringeth	11, 175/ 1
all angels, too. The	<b>devils</b>	, when they behold and	11, 175/ 2
that ever they can	<b>devise</b>	. For surely, if all	11, 3/ 15
to perceive that I	<b>devise</b>	not mine exposition all	11, 84/ 2
For the matter being	<b>devised</b>	against the Blessed Sacrament	11, 8/ 34
profit of his church,	<b>devised</b>	, indited, and written, that	11, 17/ 30
unto them, divers ways	<b>devised</b>	of his divine wisdom	11, 25/ 4
physician against their disease,	<b>devised</b>	them a good and	11, 27/ 11
words as can be	<b>devised</b>	, to tell them and	11, 69/ 22
the devil himself never	<b>devised</b>	worse. In the sixth	11, 118/ 30
by Master Masquer himself	<b>devised</b>	; now cometh Master Masquer	11, 144/ 27
And then Master Masquer	<b>deviseth</b>	Christ the words that	11, 130/ 2
therein the blasphemous beast	<b>deviseth</b>	that he would have	11, 130/ 3
those oppositions that he	<b>deviseth</b>	against other men himself	11, 159/ 24
weening that his own	<b>devoir</b>	were in vain because	11, 86/ 24
and destiny against the	<b>devoir</b>	of man's free will	11, 86/ 28
him for none other	<b>devotion</b>	but for the feeding	11, 27/ 7
God's pleasure and of	<b>devotion</b>	, it is well likely	11, 59/ 25
with true faith and	<b>devotion</b>	, with all honor and	11, 94/ 29
in earth for her	<b>devotion</b>	toward him in bestowing	11, 104/ 11
rod of Aaron did	<b>devour</b>	the rods of the	11, 53/ 32
such a serpent as	<b>devoured</b>	up all the serpents	11, 68/ 10
desert, the beholding whereof	<b>devoured</b>	and destroyed the venom	11, 68/ 17
holy wholesome serpent that	<b>devoureth</b>	all the poisoned serpents	11, 68/ 13
have showed in my	<b>dialogue</b>	, that when she said	11, 59/ 1
thirty-seventh leaf of his	<b>dialogue</b>	of "quoth he" and	11, 212/ 23
first book of my	<b>dialogue</b>	, wherein Master Masquer mocketh	11, 213/ 2
that place of my	<b>dialogue</b>	, though I upon that	11, 214/ 4
a pair of false	<b>dice</b>	. And therefore, since this	11, 13/ 3
worthy for his false	<b>dice</b>	, I shall in this	11, 13/ 8
shall Master Masquer's false	<b>dice</b>	appear. The Fifteenth Chapter	11, 57/ 36
but play with false	<b>dice</b>	to deceive you. Now	11, 67/ 26
cast with his false	<b>dice</b>	. And therefore, confer his	11, 114/ 17
and play with false	<b>dice</b>	. The Tenth Chapter. In	11, 119/ 11
thereof, he should not	<b>die</b>	. I am the living	11, 22/ 23
other that he would	<b>die</b>	for their sakes. Of	11, 25/ 32
would not disdain to	<b>die</b>	for us? Now, good	11, 25/ 35
of himself, "I shall	<b>die</b>	and return into the	11, 42/ 22

I shall suffer and	<b>die</b>	," because his manhood so	11, 42/ 27
I will suffer and	<b>die</b>	for the world to	11, 44/ 16
words that I will	<b>die</b>	against mine own will	11, 44/ 20
that I will willingly	<b>die</b>	for them all that	11, 44/ 32
ye see every man	<b>die</b>	here for the while	11, 45/ 25
and the giving to	<b>die</b>	, the giving in the	11, 56/ 23
every man here naturally	<b>die</b>	for the while, yet	11, 71/ 5
eat thereof and not	<b>die</b>	. " For the meat of	11, 71/ 20
they can never everlastingly	<b>die</b>	, but Christ dwelling in	11, 77/ 14
pleasure) that he should	<b>die</b>	for the sin of	11, 131/ 29
women and children that	<b>die</b>	and never eat his	11, 135/ 26
argue generally that whoso	<b>die</b>	before he be baptized	11, 135/ 31
shed his blood and	<b>die</b>	for redemption of the	11, 142/ 34
belief that he should	<b>die</b>	for the sin of	11, 143/ 15
belief that he should	<b>die</b>	for our sins, as	11, 145/ 28
believe that he should	<b>die</b>	for them, I will	11, 145/ 36
believe that I shall	<b>die</b>	for your sins. And	11, 146/ 37
et conuenit, "he must	<b>die</b>	, " or "it behooveth him	11, 152/ 14
it behooveth him to	<b>die</b>	, " that is to say	11, 152/ 14
congruence that he should	<b>die</b>	, " etc. This poet may	11, 152/ 15
and that he would	<b>die</b>	for his sheep, and	11, 155/ 18
it behooveth him to	<b>die</b>	. For he took our	11, 194/ 16
Son of Man must	<b>die</b>	, that everyone that believe	11, 194/ 18
necessary that Christ must	<b>die</b>	, that the contrary thereof	11, 195/ 7
at his liberty to	<b>die</b>	or live if he	11, 195/ 11
his liberty not to	<b>die</b>	but if he had	11, 195/ 12
himself, that Christ to	<b>die</b>	was not in such	11, 195/ 19
constraint be compelled to	<b>die</b>	, but was offered because	11, 195/ 25
so wise, there never	<b>died</b>	in England before any	11, 9/ 34
said of Christ, "God	<b>died</b>	for us," because he	11, 42/ 30
for us," because he	<b>died</b>	that then was God	11, 42/ 30
by believing that he	<b>died</b>	for our sins, shall	11, 102/ 13
once believeth that Christ	<b>died</b>	for us shall never	11, 105/ 31
more but that Christ	<b>died</b>	for us. And of	11, 109/ 7
Christ was crucified and	<b>died</b>	for our sins. Master	11, 109/ 17
Christ was crucified and	<b>died</b>	for our sins. And	11, 110/ 8
more than that Christ	<b>died</b>	for our sins, are	11, 110/ 31
whosoever believeth that Christ	<b>died</b>	for us, he hath	11, 122/ 24
to wit, that Christ	<b>died</b>	for our sin, and	11, 123/ 15
by believing that he	<b>died</b>	for our sins, as	11, 125/ 15

it was ere he	<b>died</b>	. Thus it appeareth that	11, 139/ 35
Christ must needs have	<b>died</b>	, and not to expound	11, 194/ 4
Christ must needs have	<b>died</b>	, using this Latin term	11, 194/ 7
testament-maker must needs have	<b>died</b>	. Wrest not, therefore (Master	11, 194/ 13
therefore not to have	<b>died</b>	of necessity, I wonder	11, 194/ 25
and therewith very foolishly,	<b>died</b>	were very pestilent heresies	11, 197/ 12
be baptized, but after	<b>dieth</b>	in despair. And in	11, 122/ 2
heaven every soul that	<b>dieth</b>	and is not damned	11, 187/ 8
that matter maketh little	<b>difference</b>	. For I never found	11, 8/ 36
Christ here declareth the	<b>difference</b>	again between the mystical	11, 71/ 12
by reason of the	<b>difference</b>	of his presence and	11, 138/ 26
And as for the	<b>difference</b>	of his presence here	11, 138/ 34
put that for a	<b>difference</b>	, as a cause after	11, 138/ 36
well make open the	<b>difference</b>	of his speech in	11, 150/ 10
that by the great	<b>difference</b>	of the behavior of	11, 152/ 22
that there was great	<b>difference</b>	in the speaking, and	11, 152/ 24
appeareth as well the	<b>difference</b>	in Christ's speaking, by	11, 153/ 4
Christ's speaking, by the	<b>difference</b>	of divers his hearers	11, 153/ 4
the plain and open	<b>difference</b>	between the places appear	11, 182/ 36
four places before, the	<b>difference</b>	well appeareth, since none	11, 221/ 8
as I said, the	<b>difference</b>	may soon be perceived	11, 221/ 16
twain there are incomparable	<b>differences</b>	), but because the less	11, 25/ 23
with himself, in nothing	<b>different</b>	but in only person	11, 77/ 26
bewail, nor dread the	<b>difficulties</b>	of the troublous times	11, 140/ 29
Masquer maketh all the	<b>difficulty</b>	, that one substance, being	11, 209/ 25
how rose of no	<b>diffidence</b>	, but of very sure	11, 61/ 25
passed. And for that	<b>diffidence</b>	was he punished by	11, 61/ 36
cause of their question	<b>diffidence</b>	. Nicodemus also, when our	11, 62/ 2
own fantasy. But in	<b>diffidence</b>	and distrust they were	11, 62/ 26
part of these folks"	<b>diffidence</b>	and distrust rose of	11, 82/ 2
to the office and	<b>dignity</b>	of his own apostle	11, 90/ 22
shall declare you the	<b>diligence</b>	that the man hath	11, 12/ 4
shall, for all his	<b>diligence</b>	, prove him twice a	11, 12/ 10
up to more vigilant	<b>diligence</b>	." Here have you heard	11, 93/ 4
said) see him with	<b>diligent</b>	search of three years	11, 12/ 7
maketh them the more	<b>diligent</b>	, by putting before their	11, 92/ 19
seeing that he so	<b>diligently</b>	laid forth the leaf	11, 216/ 22
invisible with all his	<b>dimensioned</b>	body under the form	11, 129/ 11
Sacrament, whether with his	<b>dimensions</b>	, as long, thick, and	11, 169/ 13
cross, or with his	<b>dimensions</b>	proportionable to the form	11, 169/ 15

natural substance, without any	<b>dimensions</b>	at all, or whether	11, 169/ 20
writeth plain heresy, I	<b>diminish</b>	his burden of that	11, 99/ 2
or that should derogate,	<b>diminish</b>	, or hurt his glory	11, 188/ 29
that they were at	<b>dinner</b>	, for they waxed ahungred	11, 34/ 24
meat apace for their	<b>dinner</b>	. And therefore they said	11, 35/ 9
he should desire his	<b>dinner</b>	. But then would Master	11, 106/ 3
our faith measured and	<b>directed</b>	with the word of	11, 178/ 15
Lady Matins and the	<b>dirge</b>	, too, and away with	11, 186/ 30
he lieth in the	<b>dirt</b>	. But the Catholic Church	11, 199/ 27
our Savior would not	<b>discern</b>	and divide faith from	11, 39/ 14
spoke to her to	<b>discern</b>	whether it were man	11, 60/ 33
as saith Saint Paul,	<b>discern</b>	the body of our	11, 73/ 15
well. Yet is faith	<b>discerned</b>	and severed from works	11, 39/ 9
Saint Paul) because he	<b>discerneth</b>	not our Lord's body	11, 94/ 23
follow not, we never	<b>discharge</b>	well our conscience toward	11, 5/ 26
be by bare faith	<b>discharged</b>	of all good works	11, 119/ 24
be, he is a	<b>disciple</b>	of Luther and Frere	11, 106/ 21
Helias indeed left his	<b>disciple</b>	his mantle. But the	11, 140/ 23
his mantle to his	<b>disciple</b>	, left it off from	11, 140/ 25
the part of a	<b>disciple</b>	, whatsoever his master affirmeth	11, 172/ 19
somewhat before, at Christ's	<b>disciples</b>	going into the ship	11, 21/ 9
ship in which the	<b>disciples</b>	went betokened the church	11, 21/ 14
Many therefore of his	<b>disciples</b>	, hearing, said, "This is	11, 22/ 37
in himself that his	<b>disciples</b>	murmured at this, said	11, 23/ 2
time, many of his	<b>disciples</b>	went back and now	11, 23/ 8
gave his apostles and	<b>disciples</b>	warning of his betraying	11, 24/ 5
some of his own	<b>disciples</b>	. But yet neither were	11, 24/ 14
the Jews and his	<b>disciples</b>	among them. And as	11, 24/ 29
him their king, the	<b>disciples</b>	had entered in the	11, 26/ 9
after and followed his	<b>disciples</b>	, from whom they thought	11, 26/ 15
his Blood unto his	<b>disciples</b>	and when he offered	11, 57/ 24
the one to his	<b>disciples</b>	in the Sacrament, the	11, 57/ 29
to death for his	<b>disciples</b>	on the cross. And	11, 57/ 30
these Jews and these	<b>disciples</b>	did. And Nicodemus spoke	11, 62/ 32
cause after, but these	<b>disciples</b>	never walked after with	11, 62/ 33
other side, to his	<b>disciples</b>	that believed, he gave	11, 67/ 5
taught it his faithful	<b>disciples</b>	at his Last Supper	11, 67/ 17
taught it his faithful	<b>disciples</b>	at the institution of	11, 69/ 19
he taught his faithful	<b>disciples</b>	at his Maundy after	11, 69/ 29
many therefore of his	<b>disciples</b>	, hearing these things said	11, 79/ 20

that were his own	<b>disciples</b>	. But our Savior, knowing	11, 79/ 30
tell him) that his	<b>disciples</b>	murmured at his words	11, 79/ 32
And many of his	<b>disciples</b>	said also, "This is	11, 80/ 23
were neither of those	<b>disciples</b>	, nor of those Jews	11, 81/ 1
Jews, and to those	<b>disciples</b>	of his that said	11, 83/ 10
case now that those	<b>disciples</b>	and those Jews were	11, 84/ 18
also of his own	<b>disciples</b>	, and went away backward	11, 87/ 16
that many of his	<b>disciples</b>	went away from him	11, 87/ 18
the stead of those	<b>disciples</b>	that went away, which	11, 87/ 22
like wise, the other	<b>disciples</b>	that departed now, which	11, 91/ 30
three score and ten	<b>disciples</b>	, as I before showed	11, 92/ 2
unto them: "O my	<b>disciples</b>	, much need have you	11, 92/ 20
whale's belly? When his	<b>disciples</b>	asked him of the	11, 131/ 8
times, he forbade his	<b>disciples</b>	to be acknown thereof	11, 131/ 17
these words that the	<b>disciples</b>	which were offended with	11, 136/ 3
also some of his	<b>disciples</b>	. They were offended, saith	11, 136/ 7
more convenient place. "Which	<b>disciples</b>	said, "This is a	11, 136/ 11
may hear him?" These	<b>disciples</b>	stuck no less in	11, 136/ 12
be eaten as those	<b>disciples</b>	and those Jews did	11, 137/ 4
to eat, as those	<b>disciples</b>	and those Jews thought	11, 137/ 8
well wotteth that those	<b>disciples</b>	and those Jews thought	11, 137/ 9
those Jews and those	<b>disciples</b>	were offended at the	11, 138/ 22
Christ have instructed his	<b>disciples</b>	the truth of the	11, 141/ 22
the Jews and his	<b>disciples</b>	murmured and disputed of	11, 142/ 11
the Jews and the	<b>disciples</b>	murmured and disputed of	11, 146/ 1
ask him whether Christ's	<b>disciples</b>	and his apostles heard	11, 157/ 1
ask him whether his	<b>disciples</b>	and apostles, thus hearing	11, 157/ 4
own trap. For the	<b>disciples</b>	and his apostles neither	11, 157/ 9
I say that Christ's	<b>disciples</b>	and apostles heard and	11, 158/ 19
asketh me whether Christ's	<b>disciples</b>	and his apostles heard	11, 159/ 10
his apostles and the	<b>disciples</b>	, and not only whether	11, 159/ 31
first question, whether Christ's	<b>disciples</b>	and apostles heard him	11, 160/ 1
his apostles and his	<b>disciples</b>	understood that Christ calleth	11, 160/ 17
asketh me whether Christ's	<b>disciples</b>	and his apostles heard	11, 160/ 29
he mean by Christ's	<b>disciples</b>	and apostles some of	11, 160/ 32
sorts, or else those	<b>disciples</b>	only that were both	11, 160/ 33
only that were both	<b>disciples</b>	and apostles. Howbeit if	11, 160/ 34
purpose if Christ's other	<b>disciples</b>	understood him not, though	11, 161/ 3
the question whether his	<b>disciples</b>	and apostles heard not	11, 161/ 5
none of his other	<b>disciples</b>	understood him, for none	11, 161/ 12

none of his other	<b>disciples</b>	heard him, for none	11, 161/ 13
none of his other	<b>disciples</b>	were there, nor yet	11, 161/ 14
asketh me whether Christ's	<b>disciples</b>	and his apostles heard	11, 161/ 21
First, as for his	<b>disciples</b>	, I say no, not	11, 161/ 22
telleth, many of his	<b>disciples</b>	, though they heard him	11, 161/ 27
question as for the	<b>disciples</b>	. But what say we	11, 161/ 35
lordly pleasure, that the	<b>disciples</b>	and apostles understood Christ's	11, 163/ 29
him further whether Christ's	<b>disciples</b>	and apostles, thus hearing	11, 163/ 36
own trap. For the	<b>disciples</b>	and his apostles neither	11, 164/ 3
eat?" And his own	<b>disciples</b>	said, "This word is	11, 164/ 20
And verily, the other	<b>disciples</b>	, as Saint Chrysostom saith	11, 164/ 30
wit, first whether the	<b>disciples</b>	and apostles heard and	11, 165/ 8
own trap. For the	<b>disciples</b>	and his apostles neither	11, 165/ 20
the cause why the	<b>disciples</b>	and apostles marveled not	11, 166/ 8
Wherefore many of his	<b>disciples</b>	fell from him and	11, 166/ 22
the cause wherefore the	<b>disciples</b>	and apostles marveled not	11, 167/ 15
the cross, then the	<b>disciples</b>	and apostles (because they	11, 170/ 18
the Jews and those	<b>disciples</b>	to stun and stagger	11, 172/ 2
he frayed his own	<b>disciples</b>	, bidding them fear that	11, 187/ 22
his Resurrection to his	<b>disciples</b>	. This question of Master	11, 196/ 17
there gave to his	<b>disciples</b>	in the Sacrament was	11, 220/ 25
his office from him	<b>disclose</b>	his secret falsehood and	11, 90/ 28
sin; and yet he	<b>disclosed</b>	him not openly, because	11, 92/ 9
dwelleth. For he that	<b>discordeth</b>	from Christ neither eateth	11, 73/ 20
now after this pleasant	<b>discourse</b>	of his into the	11, 188/ 18
therefore was she so	<b>discreet</b>	and circumspect that she	11, 60/ 31
of her vow, but	<b>discreetly</b>	did ask the messenger	11, 61/ 21
Or what would he	<b>disdain</b>	to do for us	11, 25/ 35
us, that would not	<b>disdain</b>	to die for us	11, 25/ 35
the devil, I ween,	<b>disdain</b>	to have his supper	11, 220/ 4
perfect physician against their	<b>disease</b>	, devised them a good	11, 27/ 11
fallen into the grievous	<b>disease</b>	of avarice, neither the	11, 93/ 29
walk a mumming, and	<b>disguise</b>	himself, and with nice	11, 99/ 29
conveyeth away the best	<b>dish</b>	and bringeth it not	11, 7/ 8
clean, especially since the	<b>dish</b>	is so dear and	11, 7/ 15
never one), those three	<b>dishes</b>	, I warrant you, shall	11, 136/ 35
the world, for the	<b>dishonor</b>	and penury that they	11, 104/ 15
be sure, that whoso	<b>dishonor</b>	God in one place	11, 223/ 17
this message for a	<b>dispensation</b>	of her vow, and	11, 60/ 25
able as well to	<b>dispense</b>	with her vow, as	11, 59/ 37

well she might not	<b>dispense</b>	with herself, and the	11, 61/ 14
I shall in this	<b>dispicion</b>	between him and me	11, 13/ 8
here hold a long	<b>dispicion</b>	with Master Masquer upon	11, 126/ 33
any doctor saith in	<b>dispicions</b>	, or holdeth by way	11, 169/ 8
the time in vain	<b>dispicions</b>	with Master Masquer in	11, 195/ 2
so would. But the	<b>dispicions</b>	of this point is	11, 195/ 26
best wealth but a	<b>displeasant</b>	pleasure, except men be	11, 32/ 15
flesh, we should be	<b>displeasantly</b>	disposed toward the receiving	11, 52/ 30
other not fail to	<b>displease</b>	him afterward, at some	11, 90/ 17
vow fall in the	<b>displeasure</b>	of God, though they	11, 60/ 5
we should be displeasantly	<b>disposed</b>	toward the receiving of	11, 52/ 30
to such as are	<b>disposed</b>	for their pleasure, better	11, 173/ 18
an inclination and a	<b>disposition</b>	toward it, and now	11, 24/ 17
themselves neither anything in	<b>disproof</b>	of the very eating	11, 145/ 2
which he spoke before,	<b>disprove</b>	us the texts one	11, 203/ 4
come to his subtle	<b>disputations</b>	that he maketh against	11, 148/ 26
that I shall not	<b>dispute</b>	with him by name	11, 12/ 18
they to contend and	<b>dispute</b>	among them upon that	11, 58/ 5
may moderately and reverently	<b>dispute</b>	and exercise their wit	11, 169/ 24
matter in question, and	<b>dispute</b>	it abroad, and say	11, 187/ 13
among unlearned folk, and	<b>dispute</b>	it out abroad, and	11, 187/ 27
to our propose. To	<b>dispute</b>	of God's almighty absolute	11, 188/ 22
decreed no man to	<b>dispute</b>	of his power. But	11, 188/ 25
fellow Father Frith to	<b>dispute</b>	of God's almighty absolute	11, 189/ 15
his disciples murmured and	<b>disputed</b>	of his flesh, how	11, 142/ 11
the disciples murmured and	<b>disputed</b>	of his flesh how	11, 146/ 2
their dissension when they	<b>disputed</b>	upon the matter than	11, 154/ 31
a parable. But they	<b>disputed</b>	upon that word and	11, 155/ 15
Of these things they	<b>disputed</b>	and thought them strange	11, 155/ 19
marveled and murmured and	<b>disputed</b>	at the thing that	11, 155/ 33
the more murmured and	<b>disputed</b>	against the matter, in	11, 160/ 23
the thing that we	<b>disputed</b>	upon against him that	11, 189/ 39
to find. For he	<b>disputeth</b>	and taketh the part	11, 190/ 4
the man hath in	<b>disputing</b>	with me. For he	11, 12/ 12
was here dissension and	<b>disputing</b>	upon these words of	11, 155/ 8
of me for such	<b>disputing</b>	of God's almighty power	11, 189/ 37
and with nice apparel	<b>dissemble</b>	his personage, and with	11, 99/ 30
me in vain and	<b>dissemble</b>	their belief. For I	11, 120/ 18
me in vain and	<b>dissemble</b>	their belief." Though these	11, 125/ 7
saith, "or else they	<b>dissemble</b>	their belief," I will	11, 126/ 4

belief," I will not	<b>dissemble</b>	with him, but tell	11, 126/ 5
words, "or else they	<b>dissemble</b>	their belief," any other	11, 126/ 19
not, let him not	<b>dissemble</b>	with me, but tell	11, 126/ 21
then will I not	<b>dissemble</b>	with him, but tell	11, 126/ 23
Masquer was content to	<b>dissemble</b>	it. But I shall	11, 149/ 15
foolish wiliness winked and	<b>dissembled</b>	the one. But yet	11, 57/ 12
that, as great a	<b>dissembler</b>	as he is, he	11, 126/ 6
thereby. For a man	<b>dissembleth</b>	the thing that he	11, 126/ 8
thereof, as a man	<b>dissembleth</b>	his hatred when he	11, 126/ 10
say that a man	<b>dissembleth</b>	a thing when he	11, 126/ 12
not. But no man	<b>dissembleth</b>	the thing that he	11, 126/ 14
or lieth, and not	<b>dissembleth</b>	. As in the Latin	11, 126/ 16
a false faith, he	<b>dissembleth</b>	the truth that his	11, 148/ 9
yet were it in	<b>dissembling</b>	of the truth very	11, 20/ 34
seemeth what this word	<b>dissembling</b>	meaneth, or else wot	11, 126/ 7
Jews" murmur and their	<b>dissension</b>	when they disputed upon	11, 154/ 31
their murmur and their	<b>dissension</b>	. For of truth, where	11, 154/ 32
a door, there grew	<b>dissension</b>	among his hearers upon	11, 155/ 2
saith, "And there was	<b>dissension</b>	among the Jews upon	11, 155/ 5
as there was here	<b>dissension</b>	and disputing upon these	11, 155/ 8
cometh), ille simulat non	<b>dissimulat</b>	. And therefore, if Master	11, 126/ 18
on a visor of	<b>dissimulation</b>	, dissimulating his person to	11, 13/ 5
while his visor of	<b>dissimulation</b>	is on, that men	11, 115/ 28
from the point and	<b>dissimuleth</b>	all the words of	11, 52/ 3
there undoubtedly, by such	<b>dissimuling</b>	sufferance, many more than	11, 5/ 35
a visor of dissimulation,	<b>dissimuling</b>	his person to avoid	11, 13/ 5
layeth to my charge,	<b>dissimuling</b>	such things as I	11, 213/ 11
I long to be	<b>dissolved</b>	-- that is, to	11, 103/ 20
not in the far	<b>distance</b>	of the two places	11, 138/ 32
and that a good	<b>distance</b>	asunder. Of which two	11, 208/ 4
being in so far	<b>distant</b>	several places asunder, all	11, 209/ 17
both one, but two	<b>distinct</b>	natures still, yet since	11, 43/ 20
his members without any	<b>distinction</b>	of place at all	11, 169/ 22
Saint Ambrose, De consecrat.,	<b>Distinctione</b>	2, Cap. In Christo	11, 117/ 14
there in all his	<b>distinctions</b>	of the members of	11, 169/ 21
But in diffidence and	<b>distrust</b>	they were like Nicodemus	11, 62/ 27
them they should neither	<b>distrust</b>	that he could on	11, 70/ 13
have no cause to	<b>distrust</b>	that he descended down	11, 81/ 15
these folks" diffidence and	<b>distrust</b>	rose of that that	11, 82/ 3
that they should not	<b>distrust</b>	those things that he	11, 173/ 10

And in very deed,	<b>divers</b>	that are learned and	11, 7/ 35
made which foolish book?	<b>Divers</b>	there are indeed of	11, 8/ 27
way he putteth forth	<b>divers</b>	other heresies besides. This	11, 10/ 7
heresy and over that	<b>divers</b>	others. Also in the	11, 11/ 5
of the writings of	<b>divers</b>	old holy men. The	11, 11/ 27
as there are indeed)	<b>divers</b>	false heresies interlaced therein	11, 15/ 15
and learn), but also	<b>divers</b>	other senses spiritual, pertaining	11, 17/ 34
proponing thereof unto them,	<b>divers</b>	ways devised of his	11, 25/ 3
too. And therefore (as	<b>divers</b>	holy doctors say), when	11, 29/ 23
are also, good readers,	<b>divers</b>	holy doctors that say	11, 38/ 32
and Tyndaleans draw now	<b>divers</b>	other texts to the	11, 41/ 20
I am (as I	<b>divers</b>	times now have told	11, 49/ 18
of the mind of	<b>divers</b>	holy doctors, Alcuin, Saint	11, 50/ 5
therein, I shall in	<b>divers</b>	places of this exposition	11, 51/ 34
say, in remembrance of	<b>divers</b>	conversions and changes out	11, 66/ 6
that is it in	<b>divers</b>	wise, as I shall	11, 73/ 1
not it, yet in	<b>divers</b>	places he affirmeth that	11, 74/ 6
after be false. And	<b>divers</b>	holy doctors hold also	11, 89/ 15
after. And besides this,	<b>divers</b>	good holy doctors expound	11, 100/ 32
place, preach to them	<b>divers</b>	things of Christ by	11, 108/ 16
things one is, among	<b>divers</b>	other, the putting of	11, 108/ 20
hath believed ere this,	<b>divers</b>	of those points which	11, 123/ 9
spoke of it as	<b>divers</b>	holy doctors think he	11, 132/ 20
by the difference of	<b>divers</b>	his hearers at the	11, 153/ 4
in the Sacrament and	<b>divers</b>	other things more, were	11, 181/ 1
plain express words of	<b>divers</b>	old holy saints, by	11, 183/ 18
his days and mine,	<b>divers</b>	whole general Councils of	11, 183/ 21
by the determinations of	<b>divers</b>	general councils of Christ's	11, 184/ 16
as to ween that	<b>divers</b>	men's mouths were all	11, 201/ 29
should it follow that	<b>divers</b>	texts of holy scripture	11, 203/ 15
have I showed you	<b>divers</b>	of the best sort	11, 203/ 26
the people of the	<b>divers</b>	times appeareth by their	11, 203/ 27
into a serpent, and	<b>divers</b>	other changes and mighty	11, 211/ 10
mine own mind, and	<b>divers</b>	old holy doctors, too	11, 213/ 28
of those words by	<b>divers</b>	old holy doctors, other	11, 215/ 4
against the determinations of	<b>divers</b>	whole general councils, against	11, 222/ 35
all those manifold senses (	<b>diverse</b>	in the way and	11, 18/ 3
Spirit provided, and into	<b>diverse</b>	spirits by the same	11, 18/ 4
one, and the other	<b>diverse</b>	ships that came after	11, 21/ 16
came after betokened the	<b>diverse</b>	churches of heretics. And	11, 21/ 16

one, though in persons	<b>diverse</b>	? And therefore our Savior	11, 41/ 30
wind (for that word	<b>diverse</b>	doctors take diversely), whose	11, 63/ 2
body to be in	<b>diverse</b>	places at once, and	11, 81/ 37
at once in thirteen	<b>diverse</b>	places in earth, and	11, 138/ 3
to be in many	<b>diverse</b>	places at once in	11, 138/ 29
once in those two	<b>diverse</b>	places, earth and heaven	11, 138/ 31
many places in many	<b>diverse</b>	parts of the man	11, 192/ 20
body to be in	<b>diverse</b>	places at once is	11, 201/ 2
one face beholden in	<b>diverse</b>	glasses, and in every	11, 206/ 26
one face beholden in	<b>diverse</b>	glasses and in every	11, 207/ 17
body of Christ in	<b>diverse</b>	places at once, since	11, 210/ 11
the being thereof in	<b>diverse</b>	places at once, would	11, 210/ 16
word diverse doctors take	<b>diversely</b>	), whose voice though he	11, 63/ 3
though a man may	<b>diversely</b>	expound one text and	11, 96/ 15
asunder, but in the	<b>diversity</b>	of the two places	11, 138/ 32
himself. I shall therefore	<b>divide</b>	this work of mine	11, 10/ 25
would not discern and	<b>divide</b>	faith from the work	11, 39/ 14
somewhat at the leastwise	<b>divide</b>	them. And then I	11, 159/ 36
member that is clean	<b>divided</b>	from the body. But	11, 210/ 1
all with poison, he	<b>divideth</b>	, as it were, into	11, 10/ 10
ways devised of his	<b>divine</b>	wisdom. First, to make	11, 25/ 4
these holy doctors do	<b>divine</b>	and guess. And though	11, 90/ 6
speaketh in the psalter:	<b>Dixit</b>	insipiens in corde suo	11, 179/ 26
that old holy cunning	<b>doctor</b>	Theophylactus, which was also	11, 52/ 35
that this good holy	<b>doctor</b>	callesh the Blessed Sacrament	11, 53/ 6
so doth also every	<b>doctor</b>	of the church almost	11, 53/ 9
you that holy cunning	<b>doctor</b>	Saint Bede, whose words	11, 57/ 18
of that great holy	<b>doctor</b>	Theophylactus, that it is	11, 67/ 31
anything than that holy	<b>doctor</b>	declareth in these words	11, 72/ 3
whereof that godly cunning	<b>doctor</b>	M. Lyre well bringeth	11, 89/ 32
By which this holy	<b>doctor</b>	Saint Chrysostom, against Master	11, 116/ 28
both, upon which holy	<b>doctor</b>	and saint he foolishly	11, 129/ 31
willing, in answering to	<b>Doctor</b>	Baron's treatise specially made	11, 135/ 20
cometh this new drunken	<b>doctor</b>	Master Masquer, and, with	11, 138/ 9
that everything that any	<b>doctor</b>	saith in dispicions, or	11, 169/ 8
that this old holy	<b>doctor</b>	Saint Chrysostom manifestly declareth	11, 175/ 12
words of that holy	<b>doctor</b>	Saint Cyril, in which	11, 211/ 5
all the old holy	<b>doctors</b>	and saints from the	11, 11/ 34
allegory declared by holy	<b>doctors</b>	, which sheweth that the	11, 21/ 14
as the old holy	<b>doctors</b>	declare, insinuate and secretly	11, 27/ 22

therefore (as divers holy	<b>doctors</b>	say), when the priest	11, 29/ 23
as the old holy	<b>doctors</b>	declare, and among others	11, 30/ 14
good readers, divers holy	<b>doctors</b>	that say that in	11, 38/ 32
mind of divers holy	<b>doctors</b>	, Alcuin, Saint Thomas, Theophylactus	11, 50/ 6
of all the holy	<b>doctors</b>	of Christ's church, old	11, 50/ 16
so do all holy	<b>doctors</b>	that call it by	11, 54/ 2
all the old holy	<b>doctors</b>	. For wheresoever any of	11, 54/ 19
that the old holy	<b>doctors</b>	and the expositions of	11, 54/ 34
for that word diverse	<b>doctors</b>	take diversely), whose voice	11, 63/ 2
and what all holy	<b>doctors</b>	and saints have said	11, 69/ 30
and all the holy	<b>doctors</b>	do declare the same	11, 72/ 26
false. And divers holy	<b>doctors</b>	hold also that he	11, 89/ 15
good, as these holy	<b>doctors</b>	do divine and guess	11, 90/ 6
authorities of old holy	<b>doctors</b>	and saints that ye	11, 96/ 12
against the old holy	<b>doctors</b>	and saints of Christ's	11, 99/ 22
this, divers good holy	<b>doctors</b>	expound these words of	11, 100/ 33
not only all holy	<b>doctors</b>	and the Catholic faith	11, 105/ 12
all the old holy	<b>doctors</b>	and saints and all	11, 112/ 29
as the old holy	<b>doctors</b>	declare, given us his	11, 115/ 11
all the old holy	<b>doctors</b>	and saints of Christ's	11, 117/ 27
of the old holy	<b>doctors</b>	and saints? I say	11, 118/ 15
now, the old holy	<b>doctors</b>	and saints are against	11, 118/ 22
did all the holy	<b>doctors</b>	of Christ's church before	11, 118/ 25
For whereas the holy	<b>doctors</b>	do declare those words	11, 123/ 27
his; whereas the holy	<b>doctors</b>	, I say, do expound	11, 124/ 7
as of all holy	<b>doctors</b>	and saints, and of	11, 128/ 15
And some great holy	<b>doctors</b>	, also, construe those whole	11, 132/ 3
it as divers holy	<b>doctors</b>	think he did), yet	11, 132/ 20
the minds of holy	<b>doctors</b>	and saints that by	11, 137/ 27
as by the holy	<b>doctors</b>	and saints well doth	11, 138/ 8
which (as the old	<b>doctors</b>	testify) Christ confirmed the	11, 138/ 11
by so many holy	<b>doctors</b>	and saints, whose plain	11, 142/ 38
alone, or those holy	<b>doctors</b>	among them all. But	11, 143/ 3
that all the holy	<b>doctors</b>	have made upon it	11, 144/ 2
manner, and other holy	<b>doctors</b>	, too. And now if	11, 145/ 10
Cyril and other holy	<b>doctors</b>	, expound it clear against	11, 145/ 15
expositions of old holy	<b>doctors</b>	and saints, as by	11, 147/ 6
all the old holy	<b>doctors</b>	and saints, which with	11, 147/ 27
men, and such holy	<b>doctors</b>	and saints were papists	11, 148/ 2
confess for old holy	<b>doctors</b>	and saints, nor cannot	11, 148/ 12

perceive by more holy	<b>doctors</b>	and saints of the	11, 148/ 15
all the old holy	<b>doctors</b>	and saints, that contrary	11, 148/ 22
And namely, such holy	<b>doctors</b>	and saints as are	11, 168/ 6
all the old holy	<b>doctors</b>	and saints that have	11, 170/ 5
that all those holy	<b>doctors</b>	say therein against his	11, 176/ 5
that all these holy	<b>doctors</b>	and saints openly do	11, 176/ 14
better all those holy	<b>doctors</b>	than him) that this	11, 176/ 19
of all the holy	<b>doctors</b>	and saints, and by	11, 184/ 15
of many old holy	<b>doctors</b>	and saints, made afore	11, 196/ 30
of the old holy	<b>doctors</b>	and saints, I have	11, 202/ 26
and seen those holy	<b>doctors</b>	themselves, and many of	11, 202/ 33
them, they understood the	<b>doctors</b>	then as well as	11, 203/ 1
all the old holy	<b>doctors</b>	and saints, and all	11, 203/ 8
wit, the old holy	<b>doctors</b>	to hold on our	11, 203/ 25
all the old holy	<b>doctors</b>	that this new heretic	11, 204/ 26
that those old holy	<b>doctors</b>	and saints laid against	11, 204/ 28
of those old holy	<b>doctors</b>	and saints, as Master	11, 205/ 3
things other good holy	<b>doctors</b>	have in the matter	11, 206/ 13
since the old holy	<b>doctors</b>	and saints saw and	11, 210/ 11
breasts, those old holy	<b>doctors</b>	and saints (as I	11, 210/ 23
said that those holy	<b>doctors</b>	and saints used examples	11, 210/ 34
pardie, that those holy	<b>doctors</b>	and saints have used	11, 211/ 19
and divers old holy	<b>doctors</b>	, too, yet while I	11, 213/ 29
by divers old holy	<b>doctors</b>	, other manner of men	11, 215/ 4
all the old holy	<b>doctors</b>	and saints be clear	11, 220/ 15
but the old holy	<b>doctors</b>	and expositors, besides all	11, 220/ 22
all the old holy	<b>doctors</b>	and saints that have	11, 221/ 7
texts of old holy	<b>doctors</b>	, wilily handled by false	11, 221/ 31
that the old holy	<b>doctors</b>	and saints were favorers	11, 221/ 33
good Christian readers, the	<b>doctrine</b>	and the doings of	11, 23/ 18
meet to receive the	<b>doctrine</b>	of that point and	11, 25/ 5
these few words a	<b>doctrine</b>	short and compendious, that	11, 28/ 11
the meanwhile by spiritual	<b>doctrine</b>	, but that the bread	11, 51/ 1
the whole scripture, the	<b>doctrine</b>	of the prophets, and	11, 65/ 15
thy words and thy	<b>doctrine</b>	draw men thereto. And	11, 88/ 5
his exposition and his	<b>doctrine</b>	of faith not only	11, 107/ 8
because he taught strange	<b>doctrine</b>	, proved his doctrine not	11, 111/ 31
strange doctrine, proved his	<b>doctrine</b>	not by subtle philosophical	11, 111/ 31
for he proveth his	<b>doctrine</b>	by scripture, thereto first	11, 112/ 12
though he proved his	<b>doctrine</b>	by scripture indeed, yet	11, 112/ 14

do miracles for his	<b>doctrine</b>	as Saint Paul did	11, 112/ 35
after mine example and	<b>doctrine</b>	, and not after any	11, 120/ 21
a very false devilish	<b>doctrine</b>	. For this is no	11, 122/ 26
after mine example and	<b>doctrine</b>	, and not after any	11, 126/ 32
after Christ's example and	<b>doctrine</b>	have either their belief	11, 127/ 28
of Christ or what	<b>doctrine</b>	of Christ he can	11, 128/ 8
all done, against the	<b>doctrine</b>	and example as well	11, 128/ 14
it forth for a	<b>doctrine</b>	, reason it is that	11, 128/ 17
at all, and their	<b>doctrine</b>	as devilish doctrine as	11, 128/ 24
their doctrine as devilish	<b>doctrine</b>	as themselves are devilish	11, 128/ 24
unwritten, and that holy	<b>doctrine</b>	both of holy saints	11, 184/ 23
yet, by your own	<b>doctrine</b>	, must ye make us	11, 196/ 5
the doctrine and the	<b>doings</b>	of our Savior Christ	11, 23/ 19
creeping out unto a	<b>dole</b>	, halted half so sore	11, 198/ 17
Ego enim accepi a	<b>domino</b>	quod et tradidi vobis	11, 127/ 18
hath here made me	<b>don</b>	on my spectacles and	11, 219/ 20
from his book, hath	<b>donned</b>	on a visor of	11, 13/ 5
coming again to the	<b>Doom</b>	also at the general	11, 24/ 9
here in earth before	<b>Doomsday</b>	, because that until Doomsday	11, 141/ 4
Doomsday, because that until	<b>Doomsday</b>	it shall be still	11, 141/ 4
Some by sleeping till	<b>Doomsday</b>	, and some by sending	11, 187/ 7
I stand at the	<b>door</b>	knocking; if any man	11, 85/ 37
and open me the	<b>door</b>	, I will go in	11, 85/ 38
this: "I am the	<b>door</b>	and the very vine	11, 149/ 5
texts, "I am the	<b>door</b>	," etc. must be understood	11, 149/ 9
said he was the	<b>door</b>	, there was none that	11, 150/ 14
indeed, nor a material	<b>door</b>	neither. But when he	11, 150/ 17
vine or of the	<b>door</b>	. And then would they	11, 150/ 25
the vine and the	<b>door</b>	, they marveled nothing, yet	11, 150/ 26
a vine or a	<b>door</b>	marveled anything thereat, so	11, 152/ 21
calling of himself a	<b>door</b>	, none of his hearers	11, 153/ 2
that he was a	<b>door</b>	, there grew dissension among	11, 155/ 2
his calling himself a	<b>door</b>	, for he expounded the	11, 155/ 10
he called himself a	<b>door</b>	, but only by way	11, 155/ 12
of calling himself a	<b>door</b>	they marveled not of	11, 155/ 13
word, "I am a	<b>door</b>	," as that they marveled	11, 155/ 23
How can he be	<b>door</b>	?" as these Jews said	11, 155/ 25
place called himself a	<b>door</b>	, by way of a	11, 155/ 28
he was a very	<b>door</b>	indeed, but the contrary	11, 156/ 2
to be a very	<b>door</b>	indeed. But in these	11, 156/ 5

said, "I am the	<b>door</b>	and the vine," and	11, 157/ 2
said, "I am the	<b>door</b>	, " and when he said	11, 159/ 11
he asketh of the	<b>door</b>	and the vine and	11, 159/ 28
said, "I am the	<b>door</b>	, " because the question is	11, 160/ 3
Christ calleth himself the	<b>door</b>	but by a parable	11, 160/ 18
that word of the	<b>door</b>	was spoken by a	11, 160/ 25
said he was the	<b>door</b>	, and when he said	11, 163/ 31
say, "I am the	<b>door</b>	, " and "I am the	11, 164/ 9
said, "I am the	<b>door</b>	, " and when he said	11, 166/ 13
words, "I am the	<b>door</b>	, " and "I am the	11, 167/ 18
said, "I am the	<b>door</b>	, " and when he said	11, 167/ 27
the vine and the	<b>door</b>	but by way of	11, 167/ 34
can he be a	<b>door</b>	, as many said in	11, 168/ 1
himself, "I am the	<b>door</b>	, " and "I am the	11, 182/ 15
places, "I am the	<b>door</b>	, " and "I am the	11, 182/ 20
a vine or a	<b>door</b>	. And therefore, it appeareth	11, 220/ 28
words, "I am the	<b>door</b>	, " and, "I am the	11, 221/ 5
be a very material	<b>door</b>	, nor a natural very	11, 221/ 9
possible to perceive it?	<b>Dost</b>	thou not see oftentimes	11, 64/ 25
the fool as thou	<b>dost</b>	, and ask how too	11, 64/ 34
well, because thou so	<b>dost</b>	promise. And we perceive	11, 88/ 13
verity most offendeth and	<b>doth</b>	but mock it out	11, 8/ 10
calleth me Master Mock,	<b>doth</b>	in these wise words	11, 8/ 13
He, lo, that thus	<b>doth</b>	, doth in my mind	11, 19/ 6
lo, that thus doth,	<b>doth</b>	in my mind right	11, 19/ 6
well allow, for so	<b>doth</b>	not only such as	11, 20/ 4
have it seem) he	<b>doth</b>	but clearly mock (saving	11, 20/ 19
this, said unto them, "	<b>Doth</b>	this offend you: if	11, 23/ 2
world. "The common bread	<b>doth</b>	but help to keep	11, 36/ 24
therefore whatsoever the one	<b>doth</b>	, the other doth, and	11, 42/ 1
one doth, the other	<b>doth</b>	, and as the Son	11, 42/ 2
not as Master Masquer	<b>doth</b>	that through all his	11, 52/ 2
bread as Saint Paul	<b>doth</b>	, and our Savior himself	11, 53/ 7
Saint John, and so	<b>doth</b>	also every doctor of	11, 53/ 9
Masquer in his exposition	<b>doth</b>	but plainly mock you	11, 55/ 3
that Master Masquer himself	<b>doth</b>	in his exposition take	11, 55/ 14
the text as himself	<b>doth</b>	, that is to wit	11, 55/ 18
Masquer with his heresy	<b>doth</b>	utterly deny the one	11, 57/ 31
in the Blessed Sacrament,	<b>doth</b>	in all his exposition	11, 67/ 26
do it, as he	<b>doth</b>	other like things and	11, 68/ 5

of Christ? And yet	<b>doth</b>	not Saint Cyril say	11, 72/ 6
it more openly than	<b>doth</b>	our Savior in his	11, 72/ 7
member of that body	<b>doth</b>	no man attain that	11, 76/ 32
verily, which every man	<b>doth</b>	good and bad, but	11, 77/ 11
he said unto them, "	<b>Doth</b>	this offend you? Do	11, 79/ 35
Saint Paul saith, it	<b>doth</b>	but puff up a	11, 83/ 2
earthly body of mine	<b>doth</b>	give life of its	11, 83/ 17
of giving life he	<b>doth</b>	not attribute unto his	11, 83/ 29
forceth the person that	<b>doth</b>	it in the thing	11, 85/ 6
be sought upon, that	<b>doth</b>	the scripture well witness	11, 85/ 35
should betray him he	<b>doth</b>	not express by name	11, 93/ 1
Lord's body. But whoso	<b>doth</b>	on the other side	11, 94/ 25
M. Mock as he	<b>doth</b>	once or twice in	11, 98/ 29
by mouth than he	<b>doth</b>	there by that writing	11, 108/ 33
be not yet written,	<b>doth</b>	not he, good readers	11, 110/ 24
do as Master Masquer	<b>doth</b>	, leave all the hard	11, 113/ 27
the Jews" carnal opinion.	<b>Doth</b>	any man that receiveth	11, 114/ 34
more wilily than Tyndale	<b>doth</b>	, and yet much more	11, 121/ 7
that our Savior so	<b>doth</b>	, he saith is mine	11, 130/ 6
of his words than	<b>doth</b>	now More, believing him	11, 136/ 13
offense Christ seeing, said, "	<b>Doth</b>	this offend you? What	11, 137/ 20
doctors and saints well	<b>doth</b>	appear of old, now	11, 138/ 8
Sacrament. For thus, lo,	<b>doth</b>	Master Masquer make Christ	11, 138/ 15
as he can and	<b>doth</b>	) his body to be	11, 139/ 2
as indeed Master Masquer	<b>doth</b>	himself, that is to	11, 140/ 12
now, good Christian readers?	<b>Doth</b>	not Saint Chrysostom with	11, 140/ 34
spirit and life," Christ	<b>doth</b>	plain and clearly declare	11, 143/ 12
the very anchor-hold, Christ	<b>doth</b>	not so plainly declare	11, 145/ 27
Now that our Savior	<b>doth</b>	not here declare that	11, 145/ 34
and a jester and	<b>doth</b>	but deceive and mock	11, 148/ 6
of God's word, so	<b>doth</b>	he in all other	11, 151/ 13
of God's word, so	<b>doth</b>	he in all other	11, 154/ 14
In which granting, he	<b>doth</b>	me no great lordly	11, 157/ 18
the other, therein he	<b>doth</b>	me a very great	11, 157/ 22
word. For that word	<b>doth</b>	not so pestilently pervert	11, 157/ 33
of our faith, he	<b>doth</b>	but play the false	11, 169/ 10
Christian readers, thus much	<b>doth</b>	more than suffice. For	11, 175/ 10
word, which Master Masquer	<b>doth</b>	not, and the cause	11, 176/ 26
can lie, ergo he	<b>doth</b>	lie, but I will	11, 178/ 5
and say that he	<b>doth</b>	lie, ergo he can	11, 178/ 6

proveth it, as Frith	<b>doth</b>	, by that our Savior	11, 182/ 14
useth himself, and so	<b>doth</b>	young Father Frith, his	11, 182/ 29
hath said himself he	<b>doth</b>	) against him that is	11, 189/ 28
very dull, or else	<b>doth</b>	Master Masquer tell us	11, 192/ 9
confess, and so he	<b>doth</b>	, that Christ could by	11, 195/ 24
wot he saith he	<b>doth</b>	it, in all the	11, 201/ 3
as well as he	<b>doth</b>	this, which thing you	11, 202/ 1
well as Master Masquer	<b>doth</b>	now. If he say	11, 203/ 2
proveth never one, he	<b>doth</b>	but show what pretty	11, 209/ 6
in one point, also	<b>doth</b>	more resemble the matter	11, 209/ 35
written in scripture. Now	<b>doth</b>	the clear certainty of	11, 213/ 24
indeed me thinketh it	<b>doth</b>	, yet I am not	11, 214/ 7
pray you tell me	<b>doth</b>	not my visor blush	11, 219/ 30
besides the literal sense,	<b>doth</b>	expound them in an	11, 220/ 18
that did as he	<b>doth</b>	now after Wycliffe, Ecolampadius	11, 220/ 20
do (as indeed he	<b>doth</b>	), then is he much	11, 221/ 18
the honor that he	<b>doth</b>	him anywhere besides is	11, 223/ 18
and therefore is he	<b>double</b>	shameless (as you see	11, 130/ 19
And Heliseus was a	<b>double</b>	Hely, and there was	11, 140/ 18
perceive him for a	<b>double</b>	fool, when it was	11, 144/ 13
Now after this, his	<b>double</b>	folly well and wisely	11, 158/ 16
of these not a	<b>double</b>	question, as I told	11, 159/ 29
the question is yet	<b>double</b>	and captious, I purpose	11, 160/ 3
And albeit that I	<b>doubt</b>	not, but that (God	11, 4/ 17
and first maketh them	<b>doubt</b>	of the truth. And	11, 6/ 10
bringeth them out of	<b>doubt</b>	to a full belief	11, 6/ 11
you not need to	<b>doubt</b>	which flesh of mine	11, 56/ 16
had no cause to	<b>doubt</b>	what God would have	11, 61/ 9
madness to put any	<b>doubt</b>	and ask how he	11, 65/ 33
no Christian man should	<b>doubt</b>	of the change and	11, 66/ 1
he saith it, so	<b>doubt</b>	not but he can	11, 68/ 5
he putteth it in	<b>doubt</b>	and question whether Judas	11, 74/ 4
man or woman without	<b>doubt</b>	, it must needs be	11, 77/ 13
to take away all	<b>doubt</b>	, and to break strife	11, 129/ 5
and them from this	<b>doubt</b>	. But Christ would not	11, 129/ 19
to assoil all their	<b>doubt</b>	, our Lord might and	11, 130/ 22
they should thereby not	<b>doubt</b>	afterward, but that as	11, 138/ 1
in any perplexity or	<b>doubt</b>	, but sought all the	11, 141/ 24
leave us in any	<b>doubt</b>	and ignorance, especially the	11, 141/ 30
them out of all	<b>doubt</b>	as concerning this eating	11, 141/ 32

that no man can	<b>doubt</b>	but that in the	11, 142/ 39
fall, except any man	<b>doubt</b>	whether Master Masquer be	11, 143/ 2
them out of all	<b>doubt</b>	. And here you see	11, 147/ 4
such, ye will, I	<b>doubt</b>	not of your equity	11, 152/ 3
saints that have, without	<b>doubt</b>	or question, both believed	11, 170/ 6
bring the people in	<b>doubt</b>	, and make them rather	11, 187/ 27
this, good readers, I	<b>doubt</b>	not but ye will	11, 189/ 25
no wise man will	<b>doubt</b>	but that, among them	11, 202/ 35
against them that would	<b>doubt</b>	how Christ could give	11, 211/ 13
for that she anything	<b>doubted</b>	of the truth of	11, 58/ 24
he thought, yet he	<b>doubted</b>	not but that good	11, 162/ 24
were. But they neither	<b>doubted</b>	, nor marveled nor murmured	11, 166/ 36
when through faith he	<b>doubteth</b>	not but that God	11, 64/ 15
truth whereof he nothing	<b>doubteth</b>	, which yet for any	11, 206/ 10
though it were become	<b>doubtful</b>	upon every proud heretic's	11, 179/ 20
why they should either	<b>doubtfully</b>	wonder, stun, or stagger	11, 173/ 16
his more, many great	<b>doubts</b>	arise, right hard and	11, 134/ 31
some man, "but they	<b>drank</b>	water out of the	11, 71/ 24
all laymen that never	<b>drank</b>	his blood be damned	11, 134/ 18
of our Savior one	<b>draught</b>	of such water as	11, 31/ 28
life, he drinketh the	<b>draught</b>	of eternity that dwelleth	11, 73/ 19
a taste of a	<b>draught</b>	or twain, ye may	11, 128/ 28
books more abroad, and	<b>draw</b>	more brethren to them	11, 6/ 20
his declaration laboreth to	<b>draw</b>	men from the perceiving	11, 11/ 3
Father that sent me	<b>draw</b>	him, and I shall	11, 22/ 16
a beginning wherewith to	<b>draw</b>	them further. And unto	11, 25/ 25
to labor hither and	<b>draw</b>	up water here at	11, 33/ 4
their heads, and never	<b>draw</b>	to night but if	11, 33/ 22
his inward help to	<b>draw</b>	you, you can for	11, 40/ 31
and pray him to	<b>draw</b>	you and bring you	11, 40/ 33
Huessgens, Zwinglians, and Tyndaleans	<b>draw</b>	now divers other texts	11, 41/ 19
but if my Father	<b>draw</b>	him." As though he	11, 47/ 23
lead him, but also	<b>draw</b>	him, too. And therefore	11, 47/ 28
pray him (if he	<b>draw</b>	you not) to draw	11, 47/ 31
draw you not) to	<b>draw</b>	you, and, as the	11, 47/ 31
and a bridle and	<b>draw</b>	you by the cheeks	11, 47/ 34
must bring you and	<b>draw</b>	you -- that is	11, 48/ 4
but if the Father	<b>draw</b>	him. And whom he	11, 85/ 30
but if my Father	<b>draw</b>	him" -- that no	11, 86/ 12
feebleth not God anything	<b>draw</b>	him, holy Saint Augustine	11, 86/ 26

drawn, pray God to	<b>draw</b>	thee." And therefore, to	11, 86/ 30
words and thy doctrine	<b>draw</b>	men thereto. And we	11, 88/ 5
brotherhood be able to	<b>draw</b>	you up, as long	11, 176/ 36
But now when he	<b>draweth</b>	all Christ's words to	11, 20/ 5
him. And whom he	<b>draweth</b>	and whom he draweth	11, 85/ 31
draweth and whom he	<b>draweth</b>	not, and why him	11, 85/ 31
purpose, for which he	<b>draweth</b>	the words of Christ	11, 102/ 19
etc." -- while all	<b>draweth</b>	, I say, to that	11, 125/ 17
is my spirit that	<b>draweth</b>	the hearts of men	11, 142/ 1
within by leading and	<b>drawing</b>	you into the truth	11, 48/ 5
of this manner of	<b>drawing</b>	and of my Father's	11, 48/ 9
the other -- he	<b>drawing</b>	it all to that	11, 114/ 7
that he found falsely	<b>drawn</b>	out into Frere Huessgen's	11, 75/ 3
that weening he were	<b>drawn</b>	into such a feeling	11, 86/ 14
If thou be not	<b>drawn</b>	, pray God to draw	11, 86/ 30
the Father hath not	<b>drawn</b>	you into the knowledge	11, 113/ 11
him by day for	<b>dread</b>	of the Jews. And	11, 24/ 26
by that horror and	<b>dread</b>	, lifted them up to	11, 93/ 3
should stand ever in	<b>dread</b>	and fear, and not	11, 94/ 1
lament and bewail, nor	<b>dread</b>	the difficulties of the	11, 140/ 29
put men out of	<b>dread</b>	. Some by sleeping till	11, 187/ 6
none there that they	<b>dread</b>	a little, and, therefore	11, 187/ 12
be but a servile	<b>dread</b>	, yet are there already	11, 187/ 33
nor did nothing but	<b>dream</b>	. Now while Master More	11, 184/ 25
or of a troublous	<b>dream</b>	? If a man believe	11, 188/ 2
we had a written	<b>dream</b>	of his and therein	11, 193/ 33
to have told my	<b>dream</b>	to my wife when	11, 193/ 36
that if I had	<b>dreamed</b>	it in a fit	11, 193/ 35
by his own unwritten	<b>dreams</b>	, that Christ's body is	11, 178/ 13
by mine own unwritten	<b>dreams</b>	. The fourth is that	11, 178/ 28
proof mine own unwritten	<b>dreams</b>	, he giveth my dreams	11, 181/ 26
dreams, he giveth my	<b>dreams</b>	, I thank him of	11, 181/ 26
them before) mine unwritten	<b>dreams</b>	, too. But on the	11, 184/ 10
vanities, or mine unwritten	<b>dreams</b>	, either, except he prove	11, 184/ 20
much of mine unwritten	<b>dreams</b>	and vanities. But here	11, 193/ 32
to have his supper	<b>dressed</b>	of such a rude	11, 220/ 5
which Christ prepareth and	<b>dresseth</b>	, so purely powdering and	11, 97/ 11
but if his Father	<b>drew</b>	them, they might well	11, 87/ 9
they call the devil's	<b>drift</b>	. And of purgatory, by	11, 187/ 5
his very blood to	<b>drink</b>	, and that he would	11, 17/ 19

and my blood verily	<b>drink</b>	. " So that ye may	11, 20/ 27
Son of Man and	<b>drink</b>	his blood, ye shall	11, 22/ 29
my blood is verily	<b>drink</b>	. He that eateth my	11, 22/ 31
God, but eat and	<b>drink</b>	only for the voluptuous	11, 28/ 9
mind to have forborne	<b>drink</b>	forever. But many Christian	11, 31/ 30
such meat or such	<b>drink</b>	, though God would offer	11, 31/ 32
even to eat and	<b>drink</b>	. And for the pleasure	11, 31/ 34
long to eat and	<b>drink</b>	to live the longer	11, 32/ 4
live to eat and	<b>drink</b>	the longer. These be	11, 32/ 5
have forborne meat and	<b>drink</b>	. Howbeit to say the	11, 32/ 24
his very blood to	<b>drink</b>	, and told them the	11, 63/ 19
the cup about, saying, "	<b>Drink</b>	you of this all	11, 67/ 8
cup and bade them	<b>drink</b>	thereof, and showed them	11, 67/ 20
Son of Man and	<b>drink</b>	his blood, ye shall	11, 68/ 28
my blood is verily	<b>drink</b>	. He that eateth my	11, 68/ 31
verily eat it and	<b>drink</b>	it (which thing Master	11, 69/ 3
be saved, yea, and	<b>drink</b>	my very blood, too	11, 70/ 22
Son of Man and	<b>drink</b>	his blood, ye shall	11, 70/ 24
my blood is verily	<b>drink</b>	. " Upon these words saith	11, 71/ 10
was not the very	<b>drink</b>	, but the very drink	11, 71/ 26
drink, but the very	<b>drink</b>	is the Blood of	11, 71/ 26
but they eat and	<b>drink</b>	their judgment and receive	11, 73/ 12
that they eat and	<b>drink</b>	their judgment when they	11, 75/ 22
the same flesh and	<b>drink</b>	the same blood? Did	11, 75/ 23
declareth, did eat and	<b>drink</b>	the same Sacrament of	11, 75/ 26
eat that flesh and	<b>drink</b>	that blood, or else	11, 75/ 28
flesh of Christ and	<b>drink</b>	his blood dwelleth in	11, 75/ 33
once thus eat and	<b>drink</b>	him by faith, that	11, 100/ 24
in grace so to	<b>drink</b>	him in glory." But	11, 101/ 10
if we eat and	<b>drink</b>	God by faith, we	11, 101/ 12
thus eat him and	<b>drink</b>	him by faith. And	11, 101/ 15
to eat him and	<b>drink</b>	him by faith, he	11, 101/ 16
For if a man	<b>drink</b>	a pint of ale	11, 101/ 29
of the same ale	<b>drink</b>	a quart more, some	11, 101/ 32
it is when they	<b>drink</b>	it, that is to	11, 108/ 35
once eat him and	<b>drink</b>	him by faith, that	11, 109/ 12
we once eat and	<b>drink</b>	Christ by faith, and	11, 122/ 15
may see what poisoned	<b>drink</b>	is in the whole	11, 128/ 29
eat his flesh and	<b>drink</b>	his blood after their	11, 129/ 14
Son of Man and	<b>drink</b>	his blood, ye shall	11, 129/ 21

my blood the very	<b>drink</b>	." He saith not here	11, 129/ 24
eat my flesh and	<b>drink</b>	my blood, abideth in	11, 133/ 11
Son of Man and	<b>drink</b>	his blood, ye have	11, 133/ 17
of bread and to	<b>drink</b>	his blood under the	11, 134/ 16
Son of Man and	<b>drink</b>	his blood ye shall	11, 135/ 25
his flesh or never	<b>drink</b>	his blood shall be	11, 135/ 27
same blood again to	<b>drink</b>	, he will refuse nothing	11, 140/ 32
ye my flesh and	<b>drink</b>	my blood, that is	11, 142/ 8
verily eat it and	<b>drink</b>	it they should, there	11, 144/ 25
meat and my blood	<b>drink</b>	," and not at this	11, 149/ 5
his blood was very	<b>drink</b>	, and that they should	11, 150/ 18
eat his flesh and	<b>drink</b>	his blood, then were	11, 150/ 19
Son of Man and	<b>drink</b>	his blood, you shall	11, 164/ 15
and my blood verily	<b>drink</b>	," and "But if you	11, 183/ 7
Son of Man, and	<b>drink</b>	his blood, you shall	11, 183/ 8
meat and my blood	<b>drink</b>	." Belike the man had	11, 212/ 17
meat and my blood	<b>drink</b>	." Belike the man had	11, 216/ 14
eateth my flesh and	<b>drinketh</b>	my blood hath life	11, 22/ 30
eateth my flesh and	<b>drinketh</b>	my blood, dwelleth in	11, 22/ 32
eateth my flesh and	<b>drinketh</b>	my blood hath everlasting	11, 66/ 20
eateth my flesh and	<b>drinketh</b>	my blood hath life	11, 68/ 29
eateth my flesh and	<b>drinketh</b>	dwelleth in me and	11, 68/ 31
eateth my flesh and	<b>drinketh</b>	my blood, he hath	11, 70/ 26
eateth his flesh and	<b>drinketh</b>	his blood must needs	11, 72/ 9
eateth my flesh and	<b>drinketh</b>	my blood, dwelleth in	11, 72/ 12
meat of life, he	<b>drinketh</b>	the draught of eternity	11, 73/ 18
flesh of Christ nor	<b>drinketh</b>	his blood, though he	11, 73/ 20
that eateth it and	<b>drinketh</b>	it unworthily, he eateth	11, 74/ 19
unworthily, he eateth and	<b>drinketh</b>	damnation to himself." Here	11, 74/ 19
eateth my flesh and	<b>drinketh</b>	my blood, dwelleth in	11, 75/ 19
that eateth it and	<b>drinketh</b>	it dwelleth in Christ	11, 75/ 32
that eateth it and	<b>drinketh</b>	it after a certain	11, 75/ 34
eateth my flesh and	<b>drinketh</b>	my blood dwelleth in	11, 76/ 3
did, and eateth and	<b>drinketh</b>	his own judgment and	11, 94/ 22
eateth my flesh and	<b>drinketh</b>	my blood, hath everlasting	11, 97/ 31
Savior saith, "He that	<b>drinketh</b>	me shall yet thirst	11, 101/ 8
long sore as he	<b>drinketh</b>	him in grace so	11, 101/ 9
justified, and eateth and	<b>drinketh</b>	Christ, and so his	11, 101/ 24
he that eateth and	<b>drinketh</b>	God by believing that	11, 102/ 13
said also, "He that	<b>drinketh</b>	me shall yet thirst	11, 103/ 31

eateth my flesh and	<b>drinketh</b>	my blood hath life	11, 129/ 22
not my flesh and	<b>drinketh</b>	not my blood, abideth	11, 133/ 15
eateth my flesh and	<b>drinketh</b>	my blood, and hath	11, 165/ 37
of his flesh and	<b>drinking</b>	of his blood. In	11, 10/ 19
very bodily eating and	<b>drinking</b>	of his very flesh	11, 20/ 30
pleasure in eating and	<b>drinking</b>	that they would not	11, 31/ 33
ever athirst and ever	<b>drinking</b>	, ever lousy and ever	11, 32/ 18
very eating and very	<b>drinking</b>	, he saith, "My flesh	11, 71/ 9
eating that flesh and	<b>drinking</b>	that blood, in which	11, 75/ 31
be ever eating and	<b>drinking</b>	to prevent their hunger	11, 103/ 8
of Christ's flesh and	<b>drinking</b>	of his blood, so	11, 133/ 8
papists take eating and	<b>drinking</b>	here bodily as to	11, 134/ 15
of his flesh and	<b>drinking</b>	of his blood that	11, 141/ 33
of his flesh and	<b>drinking</b>	of his blood, they	11, 150/ 27
by this eating and	<b>drinking</b>	of Christ. For they	11, 166/ 28
of his flesh and	<b>drinking</b>	of his blood, written	11, 221/ 2
he declareth them to	<b>drive</b>	them to faith by	11, 66/ 30
when he should be	<b>driven</b>	thence into the earth	11, 33/ 13
that the devil hath	<b>driven</b>	into him, by which	11, 125/ 20
questions, he reckoneth me	<b>driven</b>	to be caught in	11, 165/ 12
boast, but are also	<b>driven</b>	into your own trap	11, 176/ 34
mind, whom the devil	<b>driveth</b>	after forward and first	11, 6/ 9
well toward it and	<b>driveth</b>	(if it be not	11, 60/ 12
Christ in the Sacrament) "	<b>driveth</b>	the devils far off	11, 175/ 1
or in idle business,	<b>driving</b>	forth all their days	11, 33/ 18
night but if they	<b>drove</b>	away the day with	11, 33/ 22
also some dead apothecary	<b>drugs</b>	put in it that	11, 120/ 24
is verily eaten and	<b>drunk</b>	the very Blessed Body	11, 72/ 5
be verily eaten and	<b>drunk</b>	, there have I brought	11, 96/ 11
have done, than like	<b>drunken</b>	folk to cry out	11, 65/ 19
they have eaten and	<b>drunken</b>	it, become apostates after	11, 75/ 29
now cometh this new	<b>drunken</b>	doctor Master Masquer, and	11, 138/ 9
own blood to be	<b>drunken</b>	, and so often repeated	11, 144/ 21
is verily eaten and	<b>drunken</b>	in the Blessed Sacrament	11, 200/ 40
they had walked on	<b>dry</b>	ground, how the bitter	11, 65/ 8
say he were a	<b>dry</b>	soul and were athirst	11, 101/ 33
no more than the	<b>due</b>	customs and toll. And	11, 38/ 8
him without faith and	<b>due</b>	reverence and therefore do	11, 73/ 13
their duty in doing	<b>due</b>	reverence to it, because	11, 108/ 30
to Christ's institution with	<b>due</b>	circumstances of faith and	11, 123/ 33

eat it with all	<b>due</b>	circumstances requisite, so that	11, 124/ 3
either am I very	<b>dull</b>	, or else doth Master	11, 192/ 9
cast out into the	<b>dunghill</b>	of hell, and shall	11, 77/ 1
many folk, that else	<b>durst</b>	not meddle with such	11, 6/ 4
him by night and	<b>durst</b>	not be seen with	11, 24/ 25
to myself, which he	<b>durst</b>	not well take upon	11, 159/ 4
in remembrance of their	<b>duty</b>	in doing due reverence	11, 108/ 30
one whit more of	<b>duty</b>	. The Eleventh Chapter. Now	11, 123/ 19
so that he may	<b>dwell</b>	in Christ and Christ	11, 75/ 13
apostates after, do they	<b>dwell</b>	in Christ and Christ	11, 75/ 30
of Christ is to	<b>dwell</b>	in Christ, and to	11, 76/ 13
of the Sacrament do	<b>dwell</b>	still in God, that	11, 77/ 5
their bodies that so	<b>dwell</b>	in him, into everlasting	11, 77/ 16
also that tarry and	<b>dwell</b>	still with me. For	11, 92/ 27
we love him and	<b>dwell</b>	so still in him	11, 120/ 30
and by faith might	<b>dwell</b>	in God: if Master	11, 124/ 18
meant that though we	<b>dwell</b>	in God by love	11, 124/ 27
fellows, and let them	<b>dwell</b>	with thee that will	11, 163/ 3
and drinketh my blood,	<b>dwelleth</b>	in me and I	11, 22/ 32
my flesh and drinketh	<b>dwelleth</b>	in me and I	11, 68/ 32
and drinketh my blood,	<b>dwelleth</b>	in me and I	11, 72/ 12
souls, and therefore he	<b>dwelleth</b>	not in them nor	11, 73/ 11
draught of eternity that	<b>dwelleth</b>	in Christ and in	11, 73/ 19
and in whom Christ	<b>dwelleth</b>	. For he that discordeth	11, 73/ 19
and drinketh my blood,	<b>dwelleth</b>	in me and I	11, 75/ 20
it and drinketh it	<b>dwelleth</b>	in Christ and Christ	11, 75/ 32
and drink his blood	<b>dwelleth</b>	in Christ and Christ	11, 75/ 33
and drinketh my blood	<b>dwelleth</b>	in me and I	11, 76/ 3
him. For he that	<b>dwelleth</b>	not in Christ, well	11, 76/ 14
do) effectually, and so	<b>dwelleth</b>	in Christ and Christ	11, 77/ 12
charity, and he that	<b>dwelleth</b>	in charity dwelleth in	11, 124/ 15
that dwelleth in charity	<b>dwelleth</b>	in God and God	11, 124/ 15
in which there is	<b>dwelling</b>	everlasting life? For as	11, 72/ 23
and to have Christ	<b>dwelling</b>	in him. For he	11, 76/ 14
everlastingly die, but Christ	<b>dwelling</b>	in them shall conserve	11, 77/ 14
the contrary of his	<b>dying</b>	, ergo his dying how	11, 195/ 15
his dying, ergo his	<b>dying</b>	how necessary so ever	11, 195/ 15
the truth at your	<b>ear</b>	, and work miracles before	11, 40/ 10
so mad to give	<b>ear</b>	to such heretics, and	11, 107/ 5
This sad and sage	<b>earnest</b>	man that, mocking at	11, 8/ 12

into theirs, as an	<b>earnest</b>	penny of their perpetual	11, 28/ 24
own, give them an	<b>earnest</b>	penny of our incorporation	11, 44/ 36
yet the sage, sad,	<b>earnest</b>	, holy man all made	11, 99/ 24
would quite overthrow his	<b>earnest</b>	exposition. But now because	11, 106/ 6
hath, and what an	<b>earnest</b>	mind to believe Christ's	11, 195/ 37
in all good Christian	<b>ears</b>	, and ever hath been	11, 112/ 7
Masquer's mind (in the	<b>ears</b>	and the hearts of	11, 176/ 18
beaten both about his	<b>ears</b>	. And whensoever his new	11, 198/ 24
whole to an hundred	<b>ears</b>	at once, and the	11, 207/ 20
be forthwith in the	<b>ears</b>	of a whole hundred	11, 208/ 2
flow and water the	<b>earth</b>	, calling the earth mankind	11, 19/ 2
the earth, calling the	<b>earth</b>	mankind that was made	11, 19/ 3
very Body here in	<b>earth</b>	, of which both meats	11, 27/ 25
driven thence into the	<b>earth</b>	, he gave him a	11, 33/ 13
to labor, making the	<b>earth</b>	to be such as	11, 33/ 14
in tilling of the	<b>earth</b>	, and give it us	11, 36/ 13
and return into the	<b>earth</b>	, " and yet that shall	11, 42/ 22
man made heaven and	<b>earth</b>	, " and yet his manhood	11, 42/ 32
walking among men on	<b>earth</b>	; and I, the Son	11, 43/ 25
is exalted from the	<b>earth</b>	, so be my ways	11, 64/ 20
both in heaven and	<b>earth</b>	. The Twenty-First Chapter. But	11, 81/ 38
a perpetual honor in	<b>earth</b>	for her devotion toward	11, 104/ 11
thirteen diverse places in	<b>earth</b>	, and himself ascended after	11, 138/ 3
it whole here in	<b>earth</b>	, and himself nevertheless have	11, 138/ 5
places at once in	<b>earth</b>	, then it is as	11, 138/ 30
those two diverse places,	<b>earth</b>	and heaven. For the	11, 138/ 31
his presence here in	<b>earth</b>	and his absence hence	11, 138/ 35
as well here in	<b>earth</b>	as in heaven, then	11, 139/ 3
his body here in	<b>earth</b>	with them, and the	11, 140/ 8
have it both in	<b>earth</b>	and in heaven with	11, 140/ 10
should be here in	<b>earth</b>	before Doomsday, because that	11, 141/ 3
heaven and also in	<b>earth</b>	in the Blessed Sacrament	11, 141/ 7
of many men in	<b>earth</b>	. And thus have I	11, 156/ 19
is not here in	<b>earth</b>	, remember this well, good	11, 183/ 37
this world, heaven, and	<b>earth</b>	, and all the creatures	11, 192/ 12
have made heaven nor	<b>earth</b>	nor none other thing	11, 192/ 15
whole world, heaven and	<b>earth</b>	and all, as much	11, 192/ 26
in such places in	<b>earth</b>	as the Blessed Sacrament	11, 193/ 17
at once here in	<b>earth</b>	, and also abiding yet	11, 200/ 21
of nature here in	<b>earth</b>	. (If they be done	11, 206/ 24

of nature here in	<b>earth</b>	, and some things made	11, 207/ 16
in heaven and in	<b>earth</b>	, and in so many	11, 208/ 10
gross bread made of	<b>earthly</b>	corn for their earthly	11, 46/ 13
earthly corn for their	<b>earthly</b>	bellies, such as he	11, 46/ 14
meant therein that this	<b>earthly</b>	body of mine doth	11, 83/ 17
defender than is any	<b>earthly</b>	man. For it hath	11, 199/ 28
to the wallward and	<b>ease</b>	himself in the open	11, 12/ 24
he were well at	<b>ease</b>	that might be ever	11, 32/ 17
this matter and more	<b>easily</b>	perceive the sentence of	11, 43/ 28
ye shall the more	<b>easily</b>	judge whether Master Masquer	11, 119/ 9
as themselves may most	<b>easily</b>	soil them. Which while	11, 150/ 1
to the cross at	<b>Easter</b>	, or pray for all	11, 205/ 27
be then the more	<b>easy</b>	to be taught. For	11, 66/ 32
these things and so	<b>eat</b>	him here by faith	11, 17/ 17
his very flesh to	<b>eat</b>	and his very blood	11, 17/ 19
by faith receive and	<b>eat</b>	also his very Blessed	11, 17/ 21
bread from heaven to	<b>eat</b>	."" Then said Jesus to	11, 21/ 32
that if any man	<b>eat</b>	thereof, he should not	11, 22/ 23
heaven. If a man	<b>eat</b>	of this bread, he	11, 22/ 24
us his flesh to	<b>eat</b>	?"" Then said Jesus to	11, 22/ 27
you, but if ye	<b>eat</b>	the flesh of the	11, 22/ 28
meet that you may	<b>eat</b>	the meat that shall	11, 27/ 18
material meat that men	<b>eat</b>	here hath two manner	11, 27/ 28
spoken against those that	<b>eat</b>	not for the conservation	11, 28/ 7
service of God, but	<b>eat</b>	and drink only for	11, 28/ 9
meet to receive and	<b>eat</b>	that meat that shall	11, 28/ 18
spiritually to receive and	<b>eat</b>	of his own godhead	11, 28/ 21
bodily to receive and	<b>eat</b>	his own Blessed Body	11, 28/ 24
live but even to	<b>eat</b>	and drink. And for	11, 31/ 34
greedy. And some will	<b>eat</b>	salt meat purposely to	11, 32/ 3
do not long to	<b>eat</b>	and drink to live	11, 32/ 4
long to live to	<b>eat</b>	and drink the longer	11, 32/ 5
thou? Our fathers did	<b>eat</b>	manna in desert, as	11, 35/ 12
bread from heaven to	<b>eat</b>	."" Here you may see	11, 35/ 13
bread that they did	<b>eat</b>	in desert was not	11, 35/ 27
which their fathers did	<b>eat</b>	in desert, then were	11, 46/ 18
you do now did	<b>eat</b>	the bread of manna	11, 49/ 20
faith as ye may	<b>eat</b>	this bread that is	11, 49/ 23
nonce that whoso may	<b>eat</b>	and be fed of	11, 49/ 25
well-working faith he may	<b>eat</b>	and be fed of	11, 49/ 29

giveth us verily to	<b>eat</b>	in the Blessed Sacrament	11, 50/ 12
verily to us to	<b>eat</b>	in the Blessed Sacrament	11, 50/ 26
same very flesh to	<b>eat</b>	and feed upon, both	11, 51/ 6
giving his body to	<b>eat</b>	as he is received	11, 51/ 16
that bread that we	<b>eat</b>	in the Sacrament is	11, 52/ 9
The bread which we	<b>eat</b>	in the mysteries, or	11, 54/ 10
givings: the giving to	<b>eat</b>	and the giving to	11, 56/ 23
us his flesh to	<b>eat</b>	" Saint Bede saith here	11, 58/ 8
gobbets, and make them	<b>eat</b>	it so, in such	11, 58/ 13
yet would they not	<b>eat</b>	it, as a thing	11, 58/ 16
give it them to	<b>eat</b>	, whereas Nicodemus understood no	11, 62/ 23
them his flesh to	<b>eat</b>	and his very blood	11, 63/ 19
his own flesh to	<b>eat</b>	), St. Cyril both showeth	11, 65/ 30
would give men to	<b>eat</b>	in the Blessed Sacrament	11, 66/ 16
you, but if ye	<b>eat</b>	the flesh of the	11, 66/ 19
them his flesh to	<b>eat</b>	, he teacheth them not	11, 66/ 28
the eating if they	<b>eat</b>	it with faith, that	11, 66/ 29
saying, "Take you and	<b>eat</b>	, this is my body	11, 67/ 6
bread and bade them	<b>eat</b>	it, and told them	11, 67/ 19
of his flesh to	<b>eat</b>	in the Blessed Sacrament	11, 67/ 25
us his flesh to	<b>eat</b>	" he said unto them	11, 68/ 27
you, but if you	<b>eat</b>	the flesh of the	11, 68/ 27
that they should verily	<b>eat</b>	it and drink it	11, 69/ 3
would have them verily	<b>eat</b>	it, that they thought	11, 69/ 7
weening that they should	<b>eat</b>	it in dead pieces	11, 69/ 10
should not abhor to	<b>eat</b>	it. But leaving that	11, 69/ 17
that they shall verily	<b>eat</b>	his flesh. Which thing	11, 69/ 23
us his flesh to	<b>eat</b>	" he answered them with	11, 70/ 11
them his flesh to	<b>eat</b>	, nor yet refuse upon	11, 70/ 14
upon their part to	<b>eat</b>	it, if ever they	11, 70/ 15
mine own flesh to	<b>eat</b>	? I will not tell	11, 70/ 17
or fashion ye shall	<b>eat</b>	it, but this I	11, 70/ 18
very plain truth, that	<b>eat</b>	ye shall my very	11, 70/ 20
you be content to	<b>eat</b>	and with a true	11, 70/ 23
a true faith to	<b>eat</b>	the flesh of the	11, 70/ 24
said our Savior, "did	<b>eat</b>	manna in the desert	11, 71/ 18
that a man should	<b>eat</b>	thereof and not die	11, 71/ 20
not, and though they	<b>eat</b>	him, they eat him	11, 73/ 9
they eat him, they	<b>eat</b>	him not. For though	11, 73/ 9
in him, but they	<b>eat</b>	and drink their judgment	11, 73/ 12

they receive the Sacrament,	<b>eat</b>	not the body of	11, 73/ 28
folk also, receive and	<b>eat</b>	in the Sacrament the	11, 74/ 21
saith that evil folk	<b>eat</b>	it not, he meaneth	11, 75/ 8
he meaneth that they	<b>eat</b>	it not so as	11, 75/ 9
Apostle saith that they	<b>eat</b>	and drink their judgment	11, 75/ 22
their judgment when they	<b>eat</b>	the same flesh and	11, 75/ 23
very clearly declareth, did	<b>eat</b>	and drink the same	11, 75/ 25
with a feigned heart	<b>eat</b>	that flesh and drink	11, 75/ 28
And therefore not whosoever	<b>eat</b>	the flesh of Christ	11, 75/ 33
Sacrament received and did	<b>eat</b>	the body of Christ	11, 75/ 37
to wit, they that	<b>eat</b>	it in a certain	11, 76/ 4
he meaneth they that	<b>eat</b>	it well and in	11, 76/ 5a
that a man to	<b>eat</b>	the flesh of Christ	11, 76/ 12
would give them to	<b>eat</b>	, that is to wit	11, 78/ 20
as your fathers did	<b>eat</b>	manna and are dead	11, 78/ 25
be given you to	<b>eat</b>	for another manner of	11, 78/ 32
given your fathers to	<b>eat</b>	for the only sustenance	11, 78/ 33
thus given you to	<b>eat</b>	, as I shall begin	11, 78/ 35
you as verily to	<b>eat</b>	as ever your fathers	11, 79/ 8
ever your fathers did	<b>eat</b>	manna), because it is	11, 79/ 9
give it you to	<b>eat</b>	in such a manner	11, 79/ 11
his very flesh to	<b>eat</b>	, the more and more	11, 79/ 23
be content verily to	<b>eat</b>	his own flesh, he	11, 79/ 34
us his flesh to	<b>eat</b>	?" And many of his	11, 80/ 22
his very flesh to	<b>eat</b>	should not be in	11, 80/ 32
of his flesh to	<b>eat</b>	, as though he meant	11, 81/ 22
all that they should	<b>eat</b>	. And when he said	11, 81/ 23
them his flesh to	<b>eat</b>	in gobbets, cut out	11, 82/ 5
give it them to	<b>eat</b>	, yet he told them	11, 82/ 8
before that whoso would	<b>eat</b>	my flesh should have	11, 82/ 13
to them that worthily	<b>eat</b>	it) give everlasting life	11, 82/ 19
spiritually, that you shall	<b>eat</b>	it in another manner	11, 82/ 26
I said that whoso	<b>eat</b>	my flesh shall have	11, 83/ 16
own holy flesh to	<b>eat</b>	. And that thou so	11, 88/ 12
us, if we will	<b>eat</b>	it, everlasting life, when	11, 88/ 17
give it us to	<b>eat</b>	, that hast thou not	11, 88/ 19
obediently receive it and	<b>eat</b>	it, at what time	11, 88/ 24
Sacrament, verily receive and	<b>eat</b>	the blessed body of	11, 94/ 31
because men must spiritually	<b>eat</b>	this meat with faith	11, 98/ 24
if we once thus	<b>eat</b>	and drink him by	11, 100/ 23

saith, that if we	<b>eat</b>	and drink God by	11, 101/ 12
if we once thus	<b>eat</b>	him and drink him	11, 101/ 15
what it is to	<b>eat</b>	him and drink him	11, 101/ 16
blood verily here to	<b>eat</b>	, not dead but quick	11, 102/ 37
if they would well	<b>eat</b>	here with a well-working	11, 103/ 2
make them meet to	<b>eat</b>	it, and shall eat	11, 103/ 28
eat it, and shall	<b>eat</b>	it by very fruition	11, 103/ 28
to say that whoso	<b>eat</b>	Christ by faith shall	11, 104/ 21
there, "If we once	<b>eat</b>	him and drink him	11, 109/ 12
Sacrament we spiritually must	<b>eat</b>	and bodily both, is	11, 113/ 34
of his flesh to	<b>eat</b>	that he giveth in	11, 114/ 11
he would have them	<b>eat</b>	his flesh in the	11, 114/ 28
they thought they should	<b>eat</b>	it dead cut out	11, 114/ 31
we abhor not to	<b>eat</b>	Christ's flesh in the	11, 115/ 9
verily must they that	<b>eat</b>	me -- that is	11, 120/ 16
living, or else they	<b>eat</b>	me in vain and	11, 120/ 18
that if we once	<b>eat</b>	and drink Christ by	11, 122/ 15
always if the eater	<b>eat</b>	it with all due	11, 124/ 3
faith a man might	<b>eat</b>	the flesh of Christ	11, 124/ 18
verily, must they that	<b>eat</b>	me, that is, believe	11, 125/ 5
living, or else they	<b>eat</b>	me in vain and	11, 125/ 7
saying that we should	<b>eat</b>	his flesh meant no	11, 125/ 14
declareth again, "They that	<b>eat</b>	me, that is, believe	11, 125/ 16
after Christ's example, do	<b>eat</b>	him in vain. And	11, 125/ 28
vain. And then to	<b>eat</b>	him, he saith, is	11, 125/ 28
eating by which we	<b>eat</b>	Christ's Blessed Body in	11, 128/ 33
so that they should	<b>eat</b>	his flesh and drink	11, 129/ 14
unto you, except ye	<b>eat</b>	the flesh of the	11, 129/ 20
plainly that they should	<b>eat</b>	it not in form	11, 130/ 25
would give them to	<b>eat</b>	, that is to wit	11, 132/ 8
world his flesh to	<b>eat</b>	, and what commodity they	11, 132/ 10
give it men to	<b>eat</b>	for the life that	11, 132/ 12
lack that will not	<b>eat</b>	it, and of the	11, 132/ 14
shall have that will	<b>eat</b>	it. So that, as	11, 132/ 15
only the giving to	<b>eat</b>	. So that, whereas Master	11, 132/ 22
his sayings thus: "Whoso	<b>eat</b>	my flesh and drink	11, 133/ 11
aforesaid sentence, "Except ye	<b>eat</b>	the flesh of the	11, 133/ 16
here bodily as to	<b>eat</b>	the natural body of	11, 134/ 15
words, "But if you	<b>eat</b>	the flesh of the	11, 135/ 24
that die and never	<b>eat</b>	his flesh or never	11, 135/ 27

his visible flesh to	<b>eat</b>	, as those disciples and	11, 137/ 8
we do) receive and	<b>eat</b>	his flesh invisible, not	11, 137/ 13
it offend you to	<b>eat</b>	my flesh while I	11, 137/ 22
more offend you to	<b>eat</b>	it when it shall	11, 137/ 23
had it and did	<b>eat</b>	it, and yet himself	11, 138/ 2
it offend you to	<b>eat</b>	my flesh while I	11, 138/ 17
more offend you to	<b>eat</b>	it when my body	11, 138/ 18
he said they should	<b>eat</b>	his flesh. One was	11, 138/ 23
offend the Jews to	<b>eat</b>	his flesh than at	11, 139/ 13
it offend you to	<b>eat</b>	my flesh while I	11, 139/ 21
more offend you to	<b>eat</b>	it when my body	11, 139/ 22
more offend you to	<b>eat</b>	it when it is	11, 139/ 23
that they should then	<b>eat</b>	his flesh when his	11, 139/ 27
them that they should	<b>eat</b>	it while it were	11, 139/ 28
more offend them to	<b>eat</b>	it. For they shall	11, 139/ 30
the eating if they	<b>eat</b>	it not. And therefore	11, 139/ 31
more offend you to	<b>eat</b>	it," he meaneth, I	11, 139/ 33
then more loathly to	<b>eat</b>	after his glorious Ascension	11, 139/ 34
them his body to	<b>eat</b>	after his Ascension than	11, 140/ 4
hear that they should	<b>eat</b>	it after his Ascension	11, 140/ 6
all his flesh to	<b>eat</b>	, and the same blood	11, 140/ 31
profiteth you nothing to	<b>eat</b>	it, but to believe	11, 142/ 6
ye thus believe, then	<b>eat</b>	ye my flesh and	11, 142/ 7
profiteth nothing," meaning to	<b>eat</b>	it bodily. This is	11, 142/ 15
men sure that verily	<b>eat</b>	it and drink it	11, 144/ 25
meant to make them	<b>eat</b>	it. And as I	11, 145/ 8
eating, by which we	<b>eat</b>	his blessed body in	11, 145/ 19
spiritually, that they should	<b>eat</b>	his flesh with his	11, 146/ 21
carnally, that they should	<b>eat</b>	his flesh alone without	11, 146/ 22
yet that they should	<b>eat</b>	his flesh he told	11, 146/ 27
not that you shall	<b>eat</b>	my flesh, but that	11, 146/ 36
profiteth nothing," meaning to	<b>eat</b>	it bodily. This is	11, 147/ 13
flesh, by which we	<b>eat</b>	it in the Blessed	11, 148/ 19
but if they did	<b>eat</b>	his flesh and drink	11, 150/ 19
heard, that they should	<b>eat</b>	his flesh in the	11, 151/ 2
us his flesh to	<b>eat</b>	?" and when they said	11, 153/ 35
us his flesh to	<b>eat</b>	?" And therefore, as I	11, 155/ 26
us his flesh to	<b>eat</b>	?"; whereby it well appeareth	11, 155/ 36
that they should not	<b>eat</b>	it in dead gobbets	11, 156/ 10
dead gobbets, but should	<b>eat</b>	it quick with spirit	11, 156/ 11

him that they should	<b>eat</b>	it in the self	11, 161/ 30
flesh," and, "Except you	<b>eat</b>	the flesh of the	11, 164/ 15
us his flesh to	<b>eat</b>	?" And his own disciples	11, 164/ 19
that men should verily	<b>eat</b>	his flesh, and that	11, 164/ 24
But they could not	<b>eat</b>	it spiritually because they	11, 166/ 21
senses, that they should	<b>eat</b>	his body under form	11, 166/ 32
us his flesh to	<b>eat</b>	?" Which words, if they	11, 168/ 2
senses, that they should	<b>eat</b>	his body being under	11, 168/ 22
form of bread, verily	<b>eat</b>	his very body there	11, 169/ 30
manner that they should	<b>eat</b>	it, that is to	11, 170/ 23
wit, that they should	<b>eat</b>	it in form of	11, 170/ 24
perceive that they should	<b>eat</b>	his flesh in form	11, 170/ 30
because they should verily	<b>eat</b>	it as men eat	11, 170/ 34
eat it as men	<b>eat</b>	bread. Now see then	11, 170/ 34
that they should verily	<b>eat</b>	his flesh, yet they	11, 171/ 5
not that they should	<b>eat</b>	it in form of	11, 171/ 5
that they should verily	<b>eat</b>	his flesh and have	11, 171/ 20
they should not only	<b>eat</b>	it bodily, but also	11, 171/ 20
but that one should	<b>eat</b>	another's flesh, saith Saint	11, 172/ 13
us his flesh to	<b>eat</b>	?" But thou Jew, if	11, 172/ 34
us his flesh to	<b>eat</b>	?" For therefore (say the	11, 173/ 7
of his flesh to	<b>eat</b>	. The Ninth Chapter. Now	11, 173/ 11
very truth, except you	<b>eat</b>	the flesh of the	11, 175/ 35
them his flesh to	<b>eat</b>	. And that he meant	11, 182/ 5
and "But if you	<b>eat</b>	the flesh of the	11, 183/ 8
them his flesh to	<b>eat</b>	, layeth forth the miracle	11, 211/ 14
and is to be	<b>eaten</b>	by the faith and	11, 16/ 25
but because ye have	<b>eaten</b>	of the loaves and	11, 21/ 24
thou? Our fathers have	<b>eaten</b>	manna in the desert	11, 21/ 31
life. Your fathers have	<b>eaten</b>	manna in the desert	11, 22/ 22
as your fathers have	<b>eaten</b>	manna and are dead	11, 22/ 35
to be received and	<b>eaten</b>	into theirs, he did	11, 25/ 30
you, you have well	<b>eaten</b>	and well filled your	11, 26/ 23
own body to be	<b>eaten</b>	and received of yours	11, 44/ 8
own body to be	<b>eaten</b>	in form of bread	11, 50/ 1
he is received and	<b>eaten</b>	in the Blessed Sacrament	11, 51/ 17
his body to be	<b>eaten</b>	in the Blessed Sacrament	11, 51/ 29
the bread that is	<b>eaten</b>	and turned into the	11, 53/ 24
it to be verily	<b>eaten</b>	, not in the proper	11, 69/ 14
to be received and	<b>eaten</b>	. For when the Jews	11, 70/ 10

Blessed Sacrament is verily	<b>eaten</b>	and drunk the very	11, 72/ 5
always verily received and	<b>eaten</b>	in the Sacrament, as	11, 73/ 25
is verily received and	<b>eaten</b>	in the Blessed Sacrament	11, 74/ 1
else when they have	<b>eaten</b>	and drunken it, become	11, 75/ 29
he have received and	<b>eaten</b>	his flesh into his	11, 76/ 15
he not received and	<b>eaten</b>	his Spirit, as I	11, 76/ 17
hath not received and	<b>eaten</b>	his flesh effectually, but	11, 76/ 18
that he hath effectually	<b>eaten</b>	the flesh of Christ	11, 77/ 7
that they should have	<b>eaten</b>	his flesh in the	11, 80/ 25
thought they should have	<b>eaten</b>	his flesh in dead	11, 80/ 28
my flesh to be	<b>eaten</b>	, be not flesh alone	11, 82/ 23
Body as it is	<b>eaten</b>	in the Blessed Sacrament	11, 84/ 10
blood of Christ verily	<b>eaten</b>	in the Blessed Sacrament	11, 95/ 11
blood to be verily	<b>eaten</b>	and drunk, there have	11, 96/ 11
flesh of Christ verily	<b>eaten</b>	in the Blessed Sacrament	11, 96/ 26
he would rather have	<b>eaten</b>	his own book, but	11, 107/ 32
his flesh to be	<b>eaten</b>	which he giveth in	11, 114/ 14
giving it to be	<b>eaten</b>	. For as for his	11, 131/ 33
his flesh to be	<b>eaten</b>	in the Sacrament but	11, 132/ 24
his flesh to be	<b>eaten</b>	in the Sacrament, he	11, 132/ 26
his body to be	<b>eaten</b>	in the Blessed Sacrament	11, 132/ 32
his body to be	<b>eaten</b>	, Master Masquer upon these	11, 136/ 3
natural body to be	<b>eaten</b>	with their teeth." Here	11, 136/ 14
of Christ, to be	<b>eaten</b>	as those disciples and	11, 137/ 4
apostles had every one	<b>eaten</b>	it, yet had he	11, 137/ 37
very body to be	<b>eaten</b>	with their teeth, he	11, 141/ 34
at all to be	<b>eaten</b>	, as ye mean, so	11, 141/ 36
my flesh to be	<b>eaten</b>	bodily. For so it	11, 142/ 3
how it should be	<b>eaten</b>	, and not of the	11, 142/ 11
own flesh to be	<b>eaten</b>	, and his own blood	11, 144/ 20
flesh should not be	<b>eaten</b>	, and also that by	11, 144/ 30
how it should be	<b>eaten</b>	, and not of the	11, 146/ 2
by which it is	<b>eaten</b>	in the Blessed Sacrament	11, 147/ 30
his flesh to be	<b>eaten</b>	in the selfsame fleshly	11, 149/ 28
that they should have	<b>eaten</b>	his flesh dead, without	11, 149/ 29
very flesh to be	<b>eaten</b>	in very deed, therefore	11, 156/ 7
his body should be	<b>eaten</b>	by many sundry men	11, 156/ 14
should be before that	<b>eaten</b>	of many men in	11, 156/ 19
material body to be	<b>eaten</b>	with their teeth, but	11, 165/ 29
nothing," meaning to be	<b>eaten</b>	, "but it is the	11, 165/ 34

very body should be	<b>eaten</b>	in form of bread	11, 170/ 15
his flesh should be	<b>eaten</b>	in form of bread	11, 171/ 9
to be touched and	<b>eaten</b>	, and the very teeth	11, 174/ 13
his blood, is verily	<b>eaten</b>	and drunken in the	11, 200/ 40
spiritual eating, the fleshly	<b>eater</b>	of his flesh, though	11, 76/ 22
very Blessed Body, the	<b>eater</b>	(but if himself be	11, 77/ 31
the body of the	<b>eater</b>	in this present life	11, 79/ 13
say, always if the	<b>eater</b>	eat it with all	11, 124/ 3
living bread whom thou	<b>eatest</b>	, that is to say	11, 133/ 19
living bread whom thou	<b>eatest</b>	, that is to say	11, 134/ 2
in you. He that	<b>eateth</b>	my flesh and drinketh	11, 22/ 29
verily drink. He that	<b>eateth</b>	my flesh and drinketh	11, 22/ 32
Father. And he that	<b>eateth</b>	me, he shall also	11, 22/ 33
are dead. He that	<b>eateth</b>	this bread shall live	11, 22/ 35
meat that every man	<b>eateth</b>	, or else it nothing	11, 27/ 35
meat that the man	<b>eateth</b>	of the sheep in	11, 28/ 33
in you. He that	<b>eateth</b>	my flesh and drinketh	11, 66/ 20
in you. He that	<b>eateth</b>	my flesh and drinketh	11, 68/ 29
verily drink. He that	<b>eateth</b>	my flesh and drinketh	11, 68/ 31
true well working faith	<b>eateth</b>	my flesh and drinketh	11, 70/ 26
so that he which	<b>eateth</b>	his flesh and drinketh	11, 72/ 9
and saith, "He that	<b>eateth</b>	my flesh and drinketh	11, 72/ 11
how verily a man	<b>eateth</b>	in the Sacrament the	11, 72/ 19
discordeth from Christ neither	<b>eateth</b>	the flesh of Christ	11, 73/ 20
Apostle said, "He that	<b>eateth</b>	it and drinketh it	11, 74/ 18
drinketh it unworthily, he	<b>eateth</b>	and drinketh damnation to	11, 74/ 19
bad both, receiveth and	<b>eateth</b>	in the Sacrament the	11, 75/ 6
he is evil and	<b>eateth</b>	not Christ's flesh in	11, 75/ 15
Christ saith: "He that	<b>eateth</b>	my flesh and drinketh	11, 75/ 19
which manner he that	<b>eateth</b>	it and drinketh it	11, 75/ 32
him, but he that	<b>eateth</b>	it and drinketh it	11, 75/ 34
of Christ, "He that	<b>eateth</b>	my flesh and drinketh	11, 76/ 2
Blessed Sacrament well, and	<b>eateth</b>	therein the flesh of	11, 77/ 10
Father. And he that	<b>eateth</b>	me, shall live also	11, 77/ 21
man, saith he, that	<b>eateth</b>	me shall live through	11, 77/ 30
are dead. He that	<b>eateth</b>	this bread shall live	11, 78/ 25
as Judas did, and	<b>eateth</b>	and drinketh his own	11, 94/ 22
from heaven; he that	<b>eateth</b>	of this bread shall	11, 97/ 27
flesh. And he that	<b>eateth</b>	my flesh and drinketh	11, 97/ 31
he would, because he	<b>eateth</b>	his meat with his	11, 98/ 26

believeth is justified, and	<b>eateth</b>	and drinketh Christ, and	11, 101/ 24
because he that so	<b>eateth</b>	him once can never	11, 101/ 25
say that whoso so	<b>eateth</b>	God as he hath	11, 101/ 35
saying, that he that	<b>eateth</b>	and drinketh God by	11, 102/ 13
even so, he that	<b>eateth</b>	me shall live because	11, 120/ 14
even so, he that	<b>eateth</b>	me shall live because	11, 123/ 25
so should he that	<b>eateth</b>	that flesh according to	11, 123/ 33
in yourselves. He that	<b>eateth</b>	my flesh and drinketh	11, 129/ 22
contrary and say, "Whoso	<b>eateth</b>	not my flesh and	11, 133/ 15
for his sins, he	<b>eateth</b>	my flesh and drinketh	11, 165/ 37
Savior speaketh of the	<b>eating</b>	of his flesh and	11, 10/ 19
Christ of the very	<b>eating</b>	of his flesh (as	11, 11/ 8
was meant by the	<b>eating</b>	, and that that faith	11, 16/ 31
And with the spiritual	<b>eating</b>	thereof, by faith receive	11, 17/ 21
allegorical exposition of spiritual	<b>eating</b>	of Christ's godhead and	11, 18/ 29
truth of the very	<b>eating</b>	and bodily receiving of	11, 18/ 31
things spoken of spiritual	<b>eating</b>	by way of allegory	11, 20/ 3
and expounded of spiritual	<b>eating</b>	by way of an	11, 20/ 12
of the very bodily	<b>eating</b>	of Christ's Blessed Body	11, 20/ 13
of his only spiritual	<b>eating</b>	flitteth from the purpose	11, 20/ 16
only such a spiritual	<b>eating</b>	as Master Masquer saith	11, 20/ 28
also the very bodily	<b>eating</b>	and drinking of his	11, 20/ 30
person, both the spiritual	<b>eating</b>	of his godhead by	11, 27/ 24
heaven and the bodily	<b>eating</b>	of his very Body	11, 27/ 24
more, to have forborne	<b>eating</b>	forever. As the woman	11, 31/ 26
such a pleasure in	<b>eating</b>	and drinking that they	11, 31/ 33
ever ahungered and ever	<b>eating</b>	, ever athirst and ever	11, 32/ 17
given unto them by	<b>eating</b>	into their own, give	11, 44/ 35
by the receiving and	<b>eating</b>	of his own body	11, 45/ 32
not abhor from the	<b>eating</b>	of it. For if	11, 52/ 28
the one giving, so	<b>eating</b>	and the Sacrament is	11, 57/ 2
flesh." And of the	<b>eating</b>	thereof he speaketh expressly	11, 57/ 7
should get by the	<b>eating</b>	if they eat it	11, 66/ 29
the manner of the	<b>eating</b>	, because of their infidelity	11, 67/ 16
meaneth plainly of very	<b>eating</b>	and very drinking, he	11, 71/ 9
Christ, and by that	<b>eating</b>	how each of them	11, 72/ 20
by the receiving and	<b>eating</b>	thereof incorporated spiritually with	11, 75/ 11
spiritual effect of his	<b>eating</b>	because he is evil	11, 75/ 14
a certain manner of	<b>eating</b>	that flesh and drinking	11, 75/ 31
lack of the spiritual	<b>eating</b>	, the fleshly eater of	11, 76/ 21

that by the very	<b>eating</b>	of his very Blessed	11, 77/ 31
only of a spiritual	<b>eating</b>	of his flesh by	11, 84/ 5
Passion by the very	<b>eating</b>	of his very Blessed	11, 84/ 9
flesh, by the well	<b>eating</b>	whereof they might have	11, 87/ 5
Blessed Sacrament, of which	<b>eating</b>	Master Masquer would with	11, 96/ 27
these words of the	<b>eating</b>	of our Savior in	11, 100/ 33
or else be ever	<b>eating</b>	and drinking to prevent	11, 103/ 8
men shall, with well	<b>eating</b>	of this meat of	11, 103/ 27
exposition of a spiritual	<b>eating</b>	by faith, to hide	11, 113/ 31
Jews abhorred the bodily	<b>eating</b>	of Christ's flesh, albeit	11, 114/ 24
meant of the very	<b>eating</b>	of his Blessed Body	11, 118/ 34
only of a spiritual	<b>eating</b>	by belief of his	11, 118/ 35
shake off the very	<b>eating</b>	that our Savior meant	11, 124/ 23
but meant an only	<b>eating</b>	of his flesh by	11, 124/ 25
not the very bodily	<b>eating</b>	at all, and that	11, 124/ 26
flesh meant no very	<b>eating</b>	thereof in the Blessed	11, 125/ 14
but only a spiritual	<b>eating</b>	by believing that he	11, 125/ 15
or meant of that	<b>eating</b>	by which we eat	11, 128/ 33
death. But of the	<b>eating</b>	, he speaketh so expressly	11, 131/ 36
spoke before all of	<b>eating</b>	, and much more afterward	11, 131/ 37
all, but of the	<b>eating</b>	only. And some great	11, 132/ 2
should have by the	<b>eating</b>	of it, saying that	11, 132/ 11
should have by the	<b>eating</b>	of it. And therefore	11, 132/ 12
forth both upon the	<b>eating</b>	thereof, and upon the	11, 132/ 13
-- but of the	<b>eating</b>	only, but -- by	11, 132/ 17
men -- of the	<b>eating</b>	specially, and without any	11, 132/ 17
manner question of the	<b>eating</b>	most plainly, as of	11, 132/ 18
spiritual saying of the	<b>eating</b>	of Christ's flesh and	11, 133/ 8
here of the very	<b>eating</b>	of his holy flesh	11, 134/ 9
if our papists take	<b>eating</b>	and drinking here bodily	11, 134/ 15
to hear of the	<b>eating</b>	of his body. For	11, 139/ 2
be offended with the	<b>eating</b>	if they eat it	11, 139/ 31
before. For by their	<b>eating</b>	he should not leese	11, 140/ 7
Christ meant not of	<b>eating</b>	his flesh in the	11, 141/ 18
the truth of the	<b>eating</b>	of his flesh in	11, 141/ 23
doubt as concerning this	<b>eating</b>	of his flesh and	11, 141/ 32
the papists, for the	<b>eating</b>	of Christ's body as	11, 142/ 14
was not the bodily	<b>eating</b>	of his material body	11, 142/ 20
material body, but the	<b>eating</b>	with the spirit of	11, 142/ 21
meant nothing of the	<b>eating</b>	of his Blessed Body	11, 142/ 31

only of an allegorical	<b>eating</b>	of his body, by	11, 142/ 32
meant of the very	<b>eating</b>	of his Blessed Body	11, 142/ 36
had meant of the	<b>eating</b>	of his flesh in	11, 143/ 9
he meant not the	<b>eating</b>	of his flesh in	11, 143/ 13
and manner of the	<b>eating</b>	, which he declared by	11, 144/ 23
that by this word	<b>eating</b>	of his flesh, he	11, 144/ 31
disproof of the very	<b>eating</b>	of his flesh, nor	11, 145/ 2
not precisely against the	<b>eating</b>	of his flesh, as	11, 145/ 4
therein, but against the	<b>eating</b>	of his flesh alone	11, 145/ 7
spoken of the very	<b>eating</b>	, by which we eat	11, 145/ 19
had meant of the	<b>eating</b>	of his flesh in	11, 145/ 23
he meaneth by the	<b>eating</b>	of his flesh the	11, 145/ 28
his mind for the	<b>eating</b>	of his flesh than	11, 146/ 5
times. For of the	<b>eating</b>	of his flesh, as	11, 146/ 8
the papists, for the	<b>eating</b>	of Christ's body, as	11, 147/ 11
was not the bodily	<b>eating</b>	of his material body	11, 147/ 18
material body, but the	<b>eating</b>	with the spirit of	11, 147/ 18
and meant of that	<b>eating</b>	of Christ's flesh, by	11, 147/ 29
and meant of that	<b>eating</b>	of his flesh, by	11, 148/ 18
meant of the very	<b>eating</b>	of his flesh, and	11, 148/ 24
nothing, yet at the	<b>eating</b>	of his flesh and	11, 150/ 27
Christ speak of the	<b>eating</b>	of his flesh, was	11, 152/ 20
words speaking of the	<b>eating</b>	of his flesh, the	11, 152/ 37
upon these words of	<b>eating</b>	of his flesh. But	11, 155/ 9
other spoke of the	<b>eating</b>	of his own very	11, 155/ 29
he spoke of very	<b>eating</b>	of his flesh indeed	11, 155/ 37
in these words of	<b>eating</b>	of his flesh, because	11, 156/ 6
spoke of the very	<b>eating</b>	of his very flesh	11, 161/ 29
for those words of	<b>eating</b>	Christ's flesh thought them	11, 162/ 21
he spoke of very	<b>eating</b>	of his flesh indeed	11, 164/ 17
spoken not of very	<b>eating</b>	of his flesh, but	11, 166/ 11
fellows understood by this	<b>eating</b>	and drinking of Christ	11, 166/ 27
meant of the very	<b>eating</b>	of his flesh indeed	11, 170/ 9
thought not of the	<b>eating</b>	thereof in the form	11, 171/ 12
the thing was of	<b>eating</b>	his flesh (for that	11, 172/ 11
that he meant of	<b>eating</b>	of his flesh indeed	11, 172/ 18
spoke of the very	<b>eating</b>	of his flesh, yet	11, 173/ 15
meant of the very	<b>eating</b>	of his very flesh	11, 173/ 23
meant of the very	<b>eating</b>	of his flesh. Which	11, 175/ 15
meant of the very	<b>eating</b>	of his very flesh	11, 176/ 17

meant of the very	<b>eating</b>	of his very flesh	11, 176/ 23
these other places of	<b>eating</b>	his flesh and giving	11, 182/ 22
these men make the	<b>eating</b>	of Christ's blessed body	11, 187/ 30
and his words of	<b>eating</b>	of his flesh and	11, 221/ 2
like as cunning much	<b>edifieth</b>	and profiteth joined with	11, 83/ 4
the devil. The special	<b>effect</b>	of all his whole	11, 10/ 4
matter of very slight	<b>effect</b>	. For in his exposition	11, 15/ 16
whereof it should take	<b>effect</b>	. Now these Jews here	11, 62/ 17
as they receive the	<b>effect</b>	thereof, that is to	11, 75/ 10
but lacketh that spiritual	<b>effect</b>	of his eating because	11, 75/ 14
effectually, but without the	<b>effect</b>	of the Spirit and	11, 76/ 18
Sacrament, receiveth not the	<b>effect</b>	of the Sacrament, the	11, 76/ 23
And afterward, this in	<b>effect</b>	he saith: "It is	11, 93/ 16
But in conclusion, the	<b>effect</b>	of all his fond	11, 130/ 21
this is. For the	<b>effect</b>	and the purpose of	11, 142/ 29
for another, without the	<b>effect</b>	of the matter changed	11, 151/ 31
way. Now when the	<b>effect</b>	of mine argument is	11, 164/ 21
that I did, in	<b>effect</b>	, nothing else but answer	11, 189/ 19
Augustine meant of the	<b>effectual</b>	receiving, by which a	11, 73/ 30
in every point, as	<b>effectual</b>	words of Saint Ambrose	11, 117/ 14
it, and in such	<b>effectual</b>	wise inculcated it, and	11, 144/ 21
only sacramentally, but also	<b>effectually</b>	. That is to wit	11, 72/ 28
but also virtually and	<b>effectually</b>	so receiveth therewith the	11, 73/ 32
and eaten his flesh	<b>effectually</b>	, but without the effect	11, 76/ 18
token that he hath	<b>effectually</b>	eaten the flesh of	11, 77/ 7
the good folk do)	<b>effectually</b>	, and so dwelleth in	11, 77/ 12
only sacramentally but also	<b>effectually</b>	, not only the figure	11, 94/ 32
unto our fathers, and	<b>eft</b>	written by Moses, and	11, 110/ 12
unto our fathers, written	<b>eftsoons</b>	by Moses and then	11, 107/ 25
while they were in	<b>Egypt</b>	, yet thought they now	11, 46/ 27
thou camest out of	<b>Egypt</b>	, how Moses' rod was	11, 65/ 2
the serpents of the	<b>Egyptian</b>	witches. Like as our	11, 68/ 11
the last day. The	<b>Eighteenth</b>	Chapter. And to show	11, 71/ 7
praised ever, amen." The	<b>Eighteenth</b>	Chapter. As for wisdom	11, 199/ 6
for the other. The	<b>Eighth</b>	Chapter. But they, as	11, 34/ 13
goeth for naught. The	<b>Eighth</b>	Chapter. In the fifth	11, 114/ 21
sixth, the seventh, the	<b>eighth</b>	, the ninth, the tenth	11, 118/ 31
appeared very clear. The	<b>Eighth</b>	Chapter. Howbeit for to	11, 168/ 14
a presumptuous way of	<b>election</b>	that weening he were	11, 86/ 14
his sure and infallible	<b>election</b>	that he should stand	11, 86/ 17

words these heretics for	<b>election</b>	and destiny against the	11, 86/ 27
that, for all their	<b>election</b>	, they were in the	11, 87/ 32
no; nor in his	<b>election</b>	he choseth not folks	11, 93/ 18
feeling faith or final	<b>election</b>	, presume themselves so sure	11, 94/ 3
proud hope upon final	<b>election</b>	set any man in	11, 94/ 6
in an epistle unto	<b>Eleusius</b>	, Glorius, and Felix, declaring	11, 74/ 30
among the twelve, whereof	<b>eleven</b>	were not aware; our	11, 88/ 32
the last day. "" The	<b>Eleventh</b>	Chapter These words might	11, 41/ 10
Tenth Chapter. In the	<b>eleventh</b>	leaf, after that in	11, 119/ 13
the end of the	<b>eleventh</b>	leaf, plastered his mormal	11, 120/ 6
more of duty. The	<b>Eleventh</b>	Chapter. Now where he	11, 123/ 20
Second Chapter. In the	<b>eleventh</b>	leaf he hath another	11, 133/ 2
the first forgotten. The	<b>Eleventh</b>	Chapter. Lo, thus good	11, 177/ 13
rhetoric and goodly fresh	<b>eloquence</b>	, but by miracles and	11, 111/ 32
more to utter his	<b>eloquence</b>	withal. But Master Masquer	11, 198/ 9
sufferance, many more than	<b>else</b>	there should have been	11, 5/ 36
maketh many folk, that	<b>else</b>	durst not meddle with	11, 6/ 4
which name he were	<b>else</b>	well worthy for his	11, 13/ 7
the text signified nothing	<b>else</b>	, and that there was	11, 19/ 35
every man eateth, or	<b>else</b>	it nothing nourisheth. The	11, 27/ 35
his Son is nothing	<b>else</b>	but himself, his own	11, 30/ 17
pastime, as though that	<b>else</b>	their time could never	11, 33/ 20
they should need nothing	<b>else</b>	but only bare faith	11, 37/ 30
though he do nothing	<b>else</b>	, shall by this promise	11, 38/ 1
yourself away from me;	<b>else</b>	of all that cometh	11, 44/ 11
much for you or	<b>else</b>	you cannot come, so	11, 47/ 29
so hath no man	<b>else</b>	." And therefore the lesson	11, 49/ 11
it were no man's	<b>else</b>	but mine. But to	11, 51/ 31
that it is nothing	<b>else</b>	. But now consider therefore	11, 53/ 15
meant it were nothing	<b>else</b>	. But here you see	11, 54/ 22
appear by this, that	<b>else</b>	when she had word	11, 59/ 13
her virginity saved. For	<b>else</b>	had she not had	11, 61/ 27
he said true, for	<b>else</b>	it seemed that, for	11, 61/ 33
had not learned or	<b>else</b>	had forgotten that Saint	11, 73/ 29
at Christ's Maundy, or	<b>else</b>	that the morsel that	11, 74/ 6
drink that blood, or	<b>else</b>	when they have eaten	11, 75/ 29
that he sitteth, for	<b>else</b>	should I not see	11, 84/ 34
the right hand or	<b>else</b>	on the left, if	11, 92/ 33
of here is nothing	<b>else</b>	but belief. And upon	11, 98/ 2
that meat, was nothing	<b>else</b>	but faith and belief	11, 98/ 7

maketh it) that nothing	<b>else</b>	was the work of	11, 98/ 13
of God were nothing	<b>else</b>	but the belief; yet	11, 98/ 16
hunger and thirst, or	<b>else</b>	be ever eating and	11, 103/ 7
thing besides God, or	<b>else</b>	must he fall to	11, 106/ 36
against his will, or	<b>else</b>	affirm finally that the	11, 107/ 2
only his Passion. For	<b>else</b>	he might, notwithstanding the	11, 108/ 15
bound to believe nothing	<b>else</b>	, but that Christ was	11, 109/ 17
he understandeth not, or	<b>else</b>	willingly misconstrueth the place	11, 111/ 5
time preached them nothing	<b>else</b>	, because he might then	11, 111/ 17
to be true. For	<b>else</b>	since our Savior though	11, 112/ 21
works as no man	<b>else</b>	had done, their infidelity	11, 112/ 25
seem to mean nothing	<b>else</b>	but to mock, we	11, 113/ 5
knowledge of me, or	<b>else</b>	ye had received me	11, 113/ 12
therefore is one. For	<b>else</b>	, because it is offered	11, 116/ 15
if we have nothing	<b>else</b>	to say, let us	11, 118/ 15
an honest man, or	<b>else</b>	a false hazarder and	11, 119/ 10
to misgive him, or	<b>else</b>	some other wily brother	11, 119/ 18
changing their living, or	<b>else</b>	they eat me in	11, 120/ 18
though he believe nothing	<b>else</b>	. But now is this	11, 122/ 25
changing their living, or	<b>else</b>	they eat me in	11, 125/ 7
where he saith, "or	<b>else</b>	they dissemble their belief	11, 126/ 4
word dissembling meaneth, or	<b>else</b>	wot I ne'er what	11, 126/ 7
by these words, "or	<b>else</b>	they dissemble their belief	11, 126/ 19
word of scripture, or	<b>else</b>	by his own express	11, 127/ 1
belief in vain, or	<b>else</b>	make as though they	11, 127/ 29
a vain faith, or	<b>else</b>	make as they had	11, 128/ 19
either vain faith or	<b>else</b>	false and none at	11, 128/ 23
a singing loaf, or	<b>else</b>	(as the Thomistical papists	11, 129/ 10
then remaineth there nothing	<b>else</b>	but bread still, and	11, 130/ 17
the self communication, or	<b>else</b>	, at the least wise	11, 130/ 24
either never read or	<b>else</b>	forgotten that albeit our	11, 131/ 14
our Lord meant nothing	<b>else</b>	but to tell them	11, 131/ 25
he goeth invisible. For	<b>else</b>	how could he for	11, 137/ 6
he meaneth thus or	<b>else</b>	he lacketh the way	11, 139/ 18
at his Holy Maundy)	<b>else</b>	as for to make	11, 144/ 24
flesh, he meant nothing	<b>else</b>	but the belief of	11, 144/ 31
very blood indeed. For	<b>else</b>	the strangeness of the	11, 150/ 23
For his flesh should	<b>else</b>	avail nothing. And that	11, 156/ 12
of both sorts, or	<b>else</b>	those disciples only that	11, 160/ 33
either sort some. For	<b>else</b>	he would have said	11, 161/ 1

Masquer could prove yes,	<b>else</b>	is not only his	11, 161/ 38
to say thus, or	<b>else</b>	would he have said	11, 162/ 36
by and by, or	<b>else</b>	will I go to	11, 163/ 2
inquisitions at all. For	<b>else</b>	why should they not	11, 171/ 35
blood, it is somewhat	<b>else</b>	. But this blood of	11, 174/ 33
More or any man	<b>else</b>	might well with reason	11, 179/ 16
were a God, or	<b>else</b>	grant this goose that	11, 179/ 34
with express words, or	<b>else</b>	may he never make	11, 181/ 12
bound to believe nothing	<b>else</b>	. Now this am I	11, 181/ 15
the contrary, he shall	<b>else</b>	not fail to believe	11, 184/ 36
ye believe it or	<b>else</b>	be burned as heretics	11, 185/ 27
did, in effect, nothing	<b>else</b>	but answer him, and	11, 189/ 20
I very dull, or	<b>else</b>	doth Master Masquer tell	11, 192/ 9
testament-maker go between, or	<b>else</b>	the testament is not	11, 194/ 10
church telleth me. For	<b>else</b>	were I not sure	11, 196/ 23
that I say nothing	<b>else</b>	but that God is	11, 197/ 33
received at once, or	<b>else</b>	God may do the	11, 201/ 1
that is repugnant, or	<b>else</b>	he seeth that his	11, 201/ 2
as he saith. For	<b>else</b>	should it follow that	11, 203/ 14
showed us yet, or	<b>else</b>	I ween, for my	11, 208/ 14
God's word be untrue)	<b>else</b>	as I have already	11, 208/ 32
proved or any man	<b>else</b>	the perpetual virginity of	11, 215/ 5
Tyndale nor no man	<b>else</b>	can say that Saint	11, 218/ 3
should go thence as	<b>empty</b>	as they came thither	11, 34/ 2
faith not alone, but	<b>encompanied</b>	with two good fellows	11, 120/ 1
labor and work and	<b>endeavor</b>	themselves that they might	11, 28/ 17
if you do and	<b>endeavor</b>	yourself for your own	11, 40/ 34
the farther off from	<b>endeavor</b>	toward believing. For in	11, 62/ 29
own words therewith. Here	<b>endeth</b>	the First Book. The	11, 95/ 18
the Blessed Sacrament. Here	<b>endeth</b>	the Second Book. The	11, 128/ 35
against John Frith. Here	<b>endeth</b>	the Third Book. The	11, 148/ 29
my fourth book. Here	<b>endeth</b>	the fourth book. The	11, 211/ 33
possessors of joy without	<b>ending</b>	. How proveth Master Masquer	11, 190/ 20
ready upon his fingers"	<b>ends</b>	. But go to now	11, 160/ 10
that shall abide and	<b>endure</b>	with them in everlasting	11, 28/ 19
but should abide and	<b>endure</b>	with them into everlasting	11, 31/ 19
they that gladly would	<b>endure</b>	a grief perpetually to	11, 32/ 14
shameless if he could	<b>endure</b>	to look any man	11, 115/ 5
glory to live and	<b>endure</b>	in eternal bliss, and	11, 190/ 18
invention that he cannot	<b>endure</b>	to turn his mind	11, 202/ 7

of incredulity, which unbelief	<b>enduring</b>	, they could not enter	11, 38/ 22
Jews as were his	<b>enemies</b>	, but many of those	11, 79/ 29
that he would therewith	<b>enforce</b>	himself to take away	11, 19/ 34
there never died in	<b>England</b>	before any false heretic	11, 9/ 34
so long out of	<b>England</b>	that he could not	11, 158/ 31
number of such erroneous	<b>English</b>	books printed, of which	11, 6/ 21
the captain of our	<b>English</b>	heretics (who before he	11, 9/ 6
the text itself in	<b>English</b>	altogether, and then expound	11, 21/ 7
well make all his	<b>English</b>	brethren see and perceive	11, 73/ 4
apostle here to teach	<b>English</b>	men a new faith	11, 112/ 32
Latin tongue (whereof this	<b>English</b>	word cometh), ille simulat	11, 126/ 17
how to use these	<b>English</b>	adverbs, nay and no	11, 158/ 31
such congruity in the	<b>English</b>	tongue, as he showeth	11, 159/ 5
things, wherein he speaketh	<b>English</b>	as congrue as a	11, 159/ 6
that had learned his	<b>English</b>	in another land. But	11, 159/ 7
which is yet mad	<b>enough</b>	, as men say that	11, 7/ 4
he knoweth me well	<b>enough</b>	. This sad and sage	11, 8/ 11
exposition might be good	<b>enough</b>	, and yet might Christ	11, 17/ 11
himself sauce malapert already	<b>enough</b>	. And therefore, likewise as	11, 33/ 36
all these lessons was	<b>enough</b>	to save them without	11, 38/ 13
vow will serve well	<b>enough</b>	to soil itself, and	11, 59/ 30
flesh they perceived well	<b>enough</b>	. But that he would	11, 69/ 6
Cyril both. Which is	<b>enough</b>	to you to perceive	11, 84/ 2
head, and may be	<b>enough</b>	to any good Christian	11, 84/ 3
For it is not	<b>enough</b>	to him to say	11, 104/ 21
ween that it were	<b>enough</b>	to salvation to believe	11, 111/ 8
he keepeth himself sure	<b>enough</b>	for that point, and	11, 111/ 25
and is aware well	<b>enough</b>	that he speak no	11, 111/ 25
his galls go well	<b>enough</b>	. For true it is	11, 121/ 23
have a meaning good	<b>enough</b>	, besides the literal sense	11, 124/ 21
may peradventure mean wisely	<b>enough</b>	, but he speaketh but	11, 126/ 25
knoweth this man well	<b>enough</b>	, and therefore showeth himself	11, 130/ 14
for Master Masquer matter	<b>enough</b>	besides of holy saints	11, 136/ 31
hath declared it clear	<b>enough</b>	in conclusion to them	11, 143/ 33
is open and plain	<b>enough</b>	. And therefore they put	11, 144/ 4
when it was not	<b>enough</b>	for him to come	11, 144/ 14
he told them clear	<b>enough</b>	. But as I say	11, 146/ 28
other to write well	<b>enough</b>	, yet am I content	11, 151/ 22
little taste of wholesome	<b>enough</b>	, though somewhat small and	11, 152/ 6
he thinketh that not	<b>enough</b>	for his worship to	11, 157/ 13

that he wist well	<b>enough</b>	himself that he had	11, 158/ 11
apostles, which had been	<b>enough</b>	if he had meant	11, 161/ 2
old, were that not	<b>enough</b>	for me to confute	11, 179/ 32
where it is not	<b>enough</b>	for him to say	11, 180/ 1
this am I sure	<b>enough</b>	: that such express words	11, 181/ 16
and be absent well	<b>enough</b>	. For how can he	11, 191/ 16
matter? For it is	<b>enough</b>	against him if any	11, 191/ 19
here given me hold	<b>enough</b>	to give him four	11, 194/ 34
to set together well	<b>enough</b>	. Be these words, good	11, 198/ 3
I thank God) strong	<b>enough</b>	to stand, as it	11, 199/ 23
them stand together well	<b>enough</b>	. This man with his	11, 200/ 8
at last with shame	<b>enough</b>	compelled to flee, they	11, 200/ 27
this, ye see well	<b>enough</b>	that the texts of	11, 203/ 34
at last with shame	<b>enough</b>	compelled to flee; they	11, 204/ 7
I am, with shame	<b>enough</b>	, compelled to flee from	11, 204/ 10
made him with shame	<b>enough</b>	flee from the scripture	11, 205/ 5
then may I well	<b>enough</b>	, notwithstanding any such proof	11, 214/ 30
being proved, is indeed	<b>enough</b>	to good Christian folk	11, 215/ 23
that I was sure	<b>enough</b>	that in the things	11, 216/ 21
anything thereof. Which was	<b>enough</b>	for my purpose, while	11, 218/ 19
past shame, hath cause	<b>enough</b>	to be in this	11, 219/ 32
in his words next	<b>ensuing</b>	and said: "But there	11, 84/ 20
enduring, they could not	<b>enter</b>	into the way of	11, 38/ 23
his wisdom will not	<b>enter</b>	into an evil willed	11, 48/ 18
is old: may he	<b>enter</b>	again into his mother's	11, 62/ 7
devil a place to	<b>enter</b>	into himself, so every	11, 74/ 13
old? May a man	<b>enter</b>	again into his mother's	11, 172/ 32
king, the disciples had	<b>entered</b>	in the evening after	11, 26/ 9
Savior (whose deep sight	<b>entered</b>	into their hearts and	11, 27/ 9
it. This book is	<b>entitled</b>	The Supper of Our	11, 7/ 6
which the maker hath	<b>entitled</b>	The Supper of the	11, 10/ 1
you not pray and	<b>entreat</b>	him to go with	11, 40/ 18
convenient thing for an	<b>entry</b>	and a beginning wherewith	11, 25/ 25
needs be the first	<b>entry</b>	toward all Christian virtues	11, 37/ 21
them in his First	<b>Epistle</b>	to the Corinthians, among	11, 4/ 30
for that in an	<b>epistle</b>	of his unto Frith	11, 7/ 20
Blessed Sacrament. In that	<b>epistle</b>	, I showed also that	11, 18/ 20
readers, in the selfsame	<b>epistle</b>	that Master Masquer maketh	11, 18/ 24
Frith's answer to my	<b>epistle</b>	. With which book (were	11, 73/ 2
he writeth in an	<b>epistle</b>	unto Eleusius, Glorius, and	11, 74/ 30

Paul in his First	<b>Epistle</b>	to the Corinthians, I	11, 108/ 2
himself saith in his	<b>epistle</b>	, nothing unto them but	11, 109/ 34
further in the same	<b>epistle</b>	. For even within three	11, 111/ 21
another argument in that	<b>epistle</b>	of mine against Frith	11, 149/ 13
those words of my	<b>epistle</b>	, wherein I show that	11, 206/ 5
also verily being one	<b>equal</b>	God, in nature, substance	11, 30/ 35
their both Holy Spirit,	<b>equal</b>	God with them both	11, 31/ 2
them that himself is	<b>equal</b>	God with his almighty	11, 31/ 12
our Savior were not	<b>equal</b>	God with his Father	11, 41/ 13
for they were both	<b>equal</b>	. For how could they	11, 41/ 28
told you), being of	<b>equal</b>	power with my Father	11, 45/ 26
whom he begot one	<b>equal</b>	God with himself, in	11, 77/ 25
sit in heaven one	<b>equal</b>	God with his Father	11, 81/ 35
it which is the	<b>equal</b>	substance of life with	11, 83/ 27
that Christ is one	<b>equal</b>	God with his Father	11, 143/ 31
to make a creature	<b>equal</b>	unto himself, for it	11, 189/ 10
to make a creature	<b>equal</b>	to himself, for it	11, 193/ 30
doubt not of your	<b>equity</b>	, bid Master Masquer leave	11, 152/ 3
if we will not	<b>err</b>	. But yet that he	11, 85/ 33
too, that it cannot	<b>err</b>	, though ye see it	11, 185/ 25
though ye see it	<b>err</b>	and fight against itself	11, 185/ 25
that the church cannot	<b>err</b>	, and the creeping to	11, 185/ 30
believe that the church	<b>erreth</b>	in every thing that	11, 186/ 33
small number of such	<b>erroneous</b>	English books printed, of	11, 6/ 21
fall into any damnable	<b>error</b>	. Which thing, what prating	11, 135/ 5
heretics have spread their	<b>errors</b>	much the more abroad	11, 4/ 24
both in follies and	<b>errors</b>	, that the man hath	11, 11/ 29
whom the Apostle saith, "	<b>Esca</b>	ventri et venter escis	11, 32/ 6
hardly that I cannot	<b>escape</b>	, which way so ever	11, 158/ 18
both sides that I	<b>escape</b>	not, he showeth what	11, 158/ 22
since I am clean	<b>escaped</b>	already by the answering	11, 163/ 19
good readers, so fair	<b>escaped</b>	my trap, I trust	11, 165/ 2
with him), "void and	<b>eschew</b>	him." So here ye	11, 5/ 17
Esca ventri et venter	<b>escis</b>	, Deus et hunc et	11, 32/ 6
him to convey clean,	<b>especialy</b>	since the dish is	11, 7/ 15
Tyndale wrote unto Frith,	<b>especialy</b>	by certain words that	11, 8/ 1
defense of heresies, and	<b>especialy</b>	of this abominable heresy	11, 9/ 3
beholdeth the heart." And	<b>especialy</b>	since he told them	11, 26/ 29
thank for my courtesy,	<b>especialy</b>	because that (as far	11, 99/ 7
the other apostles preached,	<b>especialy</b>	Paul being a year	11, 107/ 16

any doubt and ignorance,	<b>especially</b>	the chief point of	11, 141/ 30
your crafty conveyance is	<b>espied</b>	. God hath sent your	11, 199/ 2
that he was well	<b>espied</b>	by his evil favored	11, 219/ 28
look narrowly, he shall	<b>espy</b>	that himself hath proved	11, 212/ 22
narrowly, then he shall	<b>espy</b>	that I have myself	11, 214/ 16
all places at once	<b>essentially</b>	, presently with his almighty	11, 188/ 30
all places at once,	<b>essentially</b>	, presently, with his almighty	11, 190/ 11
being present at once	<b>essentially</b>	in every place. And	11, 190/ 15
all places at once,	<b>essentially</b>	, presently, with his almighty	11, 191/ 8
all places at once,	<b>essentially</b>	, presently, with his almighty	11, 191/ 11
all places at once	<b>essentially</b>	, his other word presently	11, 191/ 15
he be present and	<b>essentially</b>	fill the place, and	11, 191/ 17
place at once, and	<b>essentially</b>	fill the place, not	11, 191/ 20
with his own presence,	<b>essentially</b>	fillet full. Therefore, as	11, 191/ 25
be believed, even to	<b>establish</b>	the pope's kingdom, which	11, 185/ 18
to the intent to	<b>establish</b>	the pope's kingdom. But	11, 186/ 15
all these things for	<b>establishment</b>	of his kingdom, that	11, 186/ 17
nor so very highly	<b>esteem</b>	the meat that perisheth	11, 28/ 15
under his name, the	<b>estimation</b>	thereof were but lost	11, 9/ 21
had him in high	<b>estimation</b>	, and called him the	11, 46/ 34
the kingdom of his	<b>eternal</b>	glory, where our bodies	11, 28/ 26
unseparably knit unto the	<b>eternal</b>	flowing fountain of all	11, 29/ 9
to wit, in his	<b>eternal</b>	begetting -- give him	11, 30/ 29
saith our Savior, from	<b>eternal</b>	hunger and thirst. The	11, 39/ 26
belief is sure of	<b>eternal</b>	life. For I am	11, 49/ 18
by the desire of	<b>eternal</b>	life, and faith first	11, 66/ 31
and the giver of	<b>eternal</b>	life. "Your fathers," said	11, 71/ 18
of manna brought not	<b>eternal</b>	life but a short	11, 71/ 21
nourisheth to immortality and	<b>eternal</b>	life. "Yea," saith some	11, 71/ 24
with the soul in	<b>eternal</b>	life of everlasting bliss	11, 79/ 17
the Spirit and of	<b>eternal</b>	life. But it is	11, 83/ 19
our Savior had his	<b>eternal</b>	life of his Father	11, 123/ 28
live and endure in	<b>eternal</b>	bliss, and though no	11, 190/ 19
in Christ in his	<b>eternal</b>	glory Amen. Finis.	11, 223/ 33
in that his Father	<b>eternally</b>	, before all time, begot	11, 123/ 30
drinketh the draught of	<b>eternity</b>	that dwelleth in Christ	11, 73/ 19
the language wherein the	<b>evangelist</b>	wrote, but that also	11, 55/ 10
as Saint Luke the	<b>Evangelist</b>	very clearly declareth, did	11, 75/ 25
the least wise, the	<b>evangelist</b>	, at the time of	11, 130/ 24
them so, nor the	<b>evangelist</b>	hath told us so	11, 130/ 27

after? Nay, nor the	<b>evangelist</b>	in the rehearsing neither	11, 131/ 13
of his flesh, the	<b>evangelist</b>	showeth that many of	11, 152/ 38
have so belied his	<b>evangelists</b>	and holy apostles, as	11, 107/ 21
both by his holy	<b>evangelists</b>	and apostles, too. But	11, 107/ 26
both by his holy	<b>evangelists</b>	and apostles too, to	11, 110/ 13
in all the four	<b>evangelists</b>	, Saint Matthew, Saint Mark	11, 180/ 8
one of the four	<b>evangelists</b>	. And if he be	11, 182/ 2
all the other three	<b>evangelists</b>	: "This is my body	11, 183/ 12
in all the four	<b>evangelists</b>	an express written verity	11, 184/ 28
and hath caused his	<b>evangelists</b>	also to write the	11, 200/ 38
in all the four	<b>evangelists</b>	. And well I wot	11, 201/ 4
the ship in the	<b>evening</b>	, and Christ's own walking	11, 21/ 10
had entered in the	<b>evening</b>	after into a ship	11, 26/ 10
but that abideth into	<b>everlasting</b>	life, which the Son	11, 21/ 25
in him should have	<b>everlasting</b>	life and shall raise	11, 22/ 10
in me hath life	<b>everlasting</b>	. I am the bread	11, 22/ 21
my blood hath life	<b>everlasting</b>	, and I shall raise	11, 22/ 30
hast the words of	<b>everlasting</b>	life, and we believe	11, 23/ 11
meat that abideth into	<b>everlasting</b>	life, which meat the	11, 27/ 14
with you forever in	<b>everlasting</b>	life." By these words	11, 27/ 20
words of the meat	<b>everlasting</b>	, our Savior did, as	11, 27/ 21
endure with them in	<b>everlasting</b>	life, that is to	11, 28/ 19
but that abideth into	<b>everlasting</b>	life." But yet though	11, 29/ 12
is permanent into life	<b>everlasting</b>	, too. And therefore (as	11, 29/ 22
perishing and permanent into	<b>everlasting</b>	life, he taketh away	11, 29/ 35
the great gift of	<b>everlasting</b>	lively meat, that if	11, 31/ 11
endure with them into	<b>everlasting</b>	life, glad men were	11, 31/ 20
that that abideth into	<b>everlasting</b>	life," noting therein, as	11, 32/ 35
meat that abideth into	<b>everlasting</b>	life. Whereby he meant	11, 34/ 11
never thirsting, he meaneth	<b>everlasting</b>	salvation, which he promiseth	11, 37/ 36
be fed of this	<b>everlasting</b>	lively bread that I	11, 45/ 13
perish but abide into	<b>everlasting</b>	life. For though ye	11, 45/ 24
be fed with this	<b>everlasting</b>	lively bread of mine	11, 45/ 28
was affectionate to this	<b>everlasting</b>	lively bread when they	11, 46/ 7
the last day unto	<b>everlasting</b>	life. And if ye	11, 48/ 1
shall not perish by	<b>everlasting</b>	death. For I tell	11, 49/ 26
shall be sure of	<b>everlasting</b>	life." The Thirteenth Chapter	11, 49/ 32
bread that abideth into	<b>everlasting</b>	life, which the Son	11, 50/ 4
drinketh my blood hath	<b>everlasting</b>	life."" Upon those words	11, 66/ 20
my blood hath life	<b>everlasting</b>	, and I shall raise	11, 68/ 29

my blood, he hath	<b>everlasting</b>	life." Not only because	11, 70/ 27
receiveth is very life	<b>everlasting</b>	of itself, and such	11, 70/ 33
give life and quickness	<b>everlasting</b>	. For as the Godhead	11, 70/ 35
of his own nature	<b>everlasting</b>	life, so is the	11, 70/ 36
and unity, made both	<b>everlasting</b>	and lively in itself	11, 71/ 1
in itself, and also	<b>everlasting</b>	life to the giving	11, 71/ 2
resuscitate him again to	<b>everlasting</b>	life in the last	11, 71/ 6
again in body to	<b>everlasting</b>	life, our Savior addeth	11, 72/ 10
that body shall have	<b>everlasting</b>	death in which there	11, 72/ 22
which there is dwelling	<b>everlasting</b>	life? For as ye	11, 72/ 23
with his godhead made	<b>everlasting</b>	life. But this is	11, 72/ 25
dwell in him, into	<b>everlasting</b>	life. The Nineteenth Chapter	11, 77/ 16
life, yea, and that	<b>everlasting</b>	life in glory, not	11, 79/ 14
in eternal life of	<b>everlasting</b>	bliss. The Twentieth Chapter	11, 79/ 17
my flesh should have	<b>everlasting</b>	life. And therefore why	11, 82/ 13
worthily eat it) give	<b>everlasting</b>	life. And therefore the	11, 82/ 19
my flesh shall have	<b>everlasting</b>	life, that I meant	11, 83/ 16
whereof they might have	<b>everlasting</b>	life. He taught them	11, 87/ 5
hast the words of	<b>everlasting</b>	life. And we believe	11, 88/ 1
but also of life	<b>everlasting</b>	, for all thy words	11, 88/ 4
we will eat it,	<b>everlasting</b>	life, when thou shalt	11, 88/ 17
following, to give us	<b>everlasting</b>	life through it." I	11, 97/ 13
drinketh my blood, hath	<b>everlasting</b>	life, and I shall	11, 97/ 31
perish, but abide into	<b>everlasting</b>	life, and afterward told	11, 98/ 5
so by the continual	<b>everlasting</b>	having thereof, their everlasting	11, 103/ 33
everlasting having thereof, their	<b>everlasting</b>	desire everlastingly fulfilled, their	11, 103/ 34
and ever full of	<b>everlasting</b>	pleasure; so that of	11, 103/ 35
in me hath life	<b>everlasting</b>	, " and known what Paul	11, 107/ 15
to the attaining of	<b>everlasting</b>	life. Now would Master	11, 122/ 7
well-willing to work, attain	<b>everlasting</b>	life also, by reason	11, 124/ 1
and incorporation with his	<b>everlasting</b>	flesh, so I say	11, 124/ 2
my blood hath life	<b>everlasting</b>	, and I shall stir	11, 129/ 23
blood that should give	<b>everlasting</b>	life, where they took	11, 141/ 33
give ye this life	<b>everlasting</b>	. Wherefore the cause why	11, 142/ 24
give ye this life	<b>everlasting</b>	. Wherefore the cause why	11, 147/ 22
hast the words of	<b>everlasting</b>	life, and we believe	11, 162/ 7
hast the words of	<b>everlasting</b>	life, and I believe	11, 162/ 31
hast the words of	<b>everlasting</b>	life, and we believe	11, 165/ 25
blood, and hath life	<b>everlasting</b>	. And this is the	11, 165/ 38
hast the words of	<b>everlasting</b>	life, and we believe	11, 166/ 25

hast the words of	<b>everlasting</b>	life, and we believe	11, 167/ 1
hast the words of	<b>everlasting</b>	life, and we believe	11, 168/ 29
had the words of	<b>everlasting</b>	life, and would not	11, 172/ 15
paper, but shall have	<b>everlasting</b>	leisure from all other	11, 185/ 4
ever burn there, in	<b>everlasting</b>	fire, for his former	11, 185/ 5
to wit, in the	<b>everlasting</b>	fire of hell. From	11, 197/ 19
after this life be	<b>everlastingly</b>	fed among his angels	11, 28/ 22
the giving of life	<b>everlastingly</b>	to all others that	11, 71/ 2
that they can never	<b>everlastingly</b>	die, but Christ dwelling	11, 77/ 14
thereof, their everlasting desire	<b>everlastingly</b>	fulfilled, their desire shall	11, 103/ 34
little fall from them	<b>everyone</b>	. For I dare well	11, 123/ 7
save the apostles, almost	<b>everyone</b>	? And verily, the other	11, 164/ 30
Man must die, that	<b>everyone</b>	that believe in him	11, 194/ 19
Christ's church is in	<b>everything</b>	like (between which twain	11, 25/ 22
is to preach both	<b>everything</b>	that we must be	11, 110/ 3
to believe, and also	<b>everything</b>	that we must be	11, 110/ 5
poor people ween that	<b>everything</b>	that any doctor saith	11, 169/ 8
schools hold problems upon	<b>everything</b>	, yet can I not	11, 187/ 25
also that they find	<b>everywhere</b>	therein, the book should	11, 8/ 29
is but one Christ	<b>everywhere</b>	, being both here whole	11, 116/ 17
he that is offered	<b>everywhere</b>	is but one body	11, 116/ 18
that the Mass is	<b>everywhere</b>	believed to be a	11, 118/ 4
thing so ever is	<b>everywhere</b>	after the said manner	11, 188/ 37
thing so ever is	<b>everywhere</b>	after the said manner	11, 190/ 33
now, "Whatsoever thing is	<b>everywhere</b>	at once after the	11, 191/ 9
anything created to be	<b>everywhere</b>	at once. Let us	11, 192/ 2
readers, ye see is	<b>evident</b>	, open, and plain. But	11, 56/ 19
And therefore it is	<b>evident</b>	that in our own	11, 93/ 22
their images. It is	<b>evident</b>	and plain that our	11, 102/ 28
proved by plain and	<b>evident</b>	scripture, it appeareth plain	11, 108/ 12
place by clear and	<b>evident</b>	words if he had	11, 143/ 9
is so plain and	<b>evident</b>	that he needeth not	11, 186/ 19
chief, and the most	<b>evident</b>	reason to say that	11, 207/ 26
a very precise, plain,	<b>evident</b>	, open proof of that	11, 214/ 10
only plain, open, and	<b>evident</b>	. And therefore, by Master	11, 214/ 22
the Apostle also rehearseth,	<b>evil</b>	communication marreth and corrupteth	11, 4/ 4
letted to hear the	<b>evil</b>	talk and uncontrolled to	11, 4/ 21
where he saith that	<b>evil</b>	communication corrupteth good manners	11, 4/ 26
man perceive this man's	<b>evil</b>	cookery in his first	11, 10/ 27
had it not been	<b>evil</b>	to begin somewhat before	11, 21/ 8

hap to take as	<b>evil</b>	as he leaveth, and	11, 33/ 7
living. And therefore an	<b>evil</b>	and a perilous life	11, 33/ 16
not enter into an	<b>evil</b>	willed heart. And therefore	11, 48/ 18
good spirit or an	<b>evil</b>	, but she would also	11, 60/ 35
an angel, not an	<b>evil</b>	angel but a good	11, 61/ 5
Augustine saith plain that	<b>evil</b>	men, though they receive	11, 73/ 27
receiving it worthily, which	<b>evil</b>	folk do not that	11, 73/ 36
Blessed Sacrament, both of	<b>evil</b>	folk and good, it	11, 74/ 2
Christ's Blessed Body, as	<b>evil</b>	and as false as	11, 74/ 9
not by receiving any	<b>evil</b>	thing but by evil	11, 74/ 12
evil thing but by	<b>evil</b>	receiving of a good	11, 74/ 12
maketh not the Sacrament	<b>evil</b>	because he is evil	11, 74/ 14
evil because he is	<b>evil</b>	, nor maketh not thereby	11, 74/ 14
only good folk, but	<b>evil</b>	folk also, receive and	11, 74/ 21
which he saith that	<b>evil</b>	folk eat it not	11, 75/ 8
eating because he is	<b>evil</b>	and eateth not Christ's	11, 75/ 14
Jews neither, anyone so	<b>evil</b>	as now be Master	11, 81/ 2
ignorant of his servant's	<b>evil</b>	mind and traitorous purpose	11, 89/ 2
well using thereby the	<b>evil</b>	of man, as man	11, 89/ 26
of man, as man	<b>evil</b>	useth the goodness of	11, 89/ 26
won. For of his	<b>evil</b>	came there much more	11, 91/ 26
Luther and Master Masquer,	<b>evil</b>	Christian heretics, understand Christ's	11, 118/ 24
my troth, in such	<b>evil</b>	doing, they shall never	11, 127/ 34
of these new sects,	<b>evil</b>	Christian caitiffs that have	11, 128/ 9
no man's traditions so	<b>evil</b>	as are their own	11, 128/ 20
own, being themselves so	<b>evil</b>	men as they be	11, 128/ 21
the counsel of this	<b>evil</b>	Christian caitiff, cast off	11, 186/ 23
hallowing of bells against	<b>evil</b>	spirits in tempests, and	11, 205/ 15
well espied by his	<b>evil</b>	favor'd dancing, he waxed	11, 219/ 28
that God requireth and	<b>exacteth</b>	of us, that is	11, 39/ 8
of and so sore	<b>exaggerateth</b>	to increase the wonder	11, 171/ 8
lift me up and	<b>exalt</b>	me and give me	11, 45/ 6
2 and 12. Oportet	<b>exaltari</b>	filium hominis, etc. "It	11, 194/ 18
as the heaven is	<b>exalted</b>	from the earth, so	11, 64/ 20
so be my ways	<b>exalted</b>	above yours and my	11, 64/ 21
that in his open	<b>examination</b>	heard and considered his	11, 9/ 26
holy word, never make	<b>examination</b>	of any other word	11, 151/ 26
out also with an	<b>example</b>	of the bread that	11, 53/ 24
proved, not by the	<b>example</b>	only of them that	11, 92/ 26
after and declareth by	<b>example</b>	what he meaneth by	11, 102/ 12

is a copy or	<b>example</b>	of that. We offer	11, 116/ 13
Mass, we follow the	<b>example</b>	, as a copy is	11, 117/ 1
object the words and	<b>example</b>	of Christ at his	11, 118/ 12
fashion them after my	<b>example</b>	, mortifying their flesh and	11, 120/ 17
their lives after mine	<b>example</b>	and doctrine, and not	11, 120/ 21
fashion them after my	<b>example</b>	, mortifying their flesh and	11, 125/ 6
fashion them after Christ's	<b>example</b>	, do eat him in	11, 125/ 28
their lives after mine	<b>example</b>	and doctrine, and not	11, 126/ 32
their life after Christ's	<b>example</b>	and doctrine have either	11, 127/ 28
ask Master Masquer what	<b>example</b>	of Christ or what	11, 128/ 7
against the doctrine and	<b>example</b>	as well of Christ	11, 128/ 14
and then so many	<b>examples</b>	. "Against all these things	11, 118/ 10
by similitudes and familiar	<b>examples</b>	to teach them plainly	11, 141/ 25
Blessed Sacrament used some	<b>examples</b>	before. Now, forasmuch as	11, 206/ 14
matter many good fruitful	<b>examples</b>	of God's other works	11, 206/ 22
matter many good fruitful	<b>examples</b>	of God's other works	11, 207/ 15
doctors and saints used	<b>examples</b>	of other miracles done	11, 211/ 1
so far pass and	<b>excel</b>	the capacity of man's	11, 64/ 24
Felix, declaring the great	<b>excellent</b>	goodness that Christ showed	11, 74/ 31
exposition proved you by	<b>excellent</b>	holy men, and by	11, 96/ 22
devices." Christ therefore, which	<b>excelleth</b>	in wisdom and power	11, 64/ 22
have received that far	<b>excelleth</b>	Helyas's mantle? For Helias	11, 140/ 22
the number of them	<b>excepted</b>	Judas and said: "Have	11, 93/ 8
Christ's church, without any	<b>exception</b>	, were ever more clear	11, 117/ 28
all his high tragical	<b>exclamation</b>	against his own conscience	11, 158/ 5
which, with his huge	<b>exclamations</b>	, he maketh his part	11, 153/ 25
a false purpose to	<b>exclude</b>	another truth that is	11, 96/ 18
Chrysostom, for their own	<b>excuse</b>	, because themselves were about	11, 83/ 13
argument of for his	<b>excuse</b>	therein, read my words	11, 218/ 30
as strange and as	<b>execrable</b>	in all good Christian	11, 112/ 7
things when he would	<b>execute</b>	them by his deed	11, 23/ 25
and reverently dispute and	<b>exercise</b>	their wit and learning	11, 169/ 24
be in scripture anything	<b>exercised</b>	, then hath he a	11, 130/ 33
those things have I	<b>exhibited</b>	again and given to	11, 174/ 26
I in the Sacrament	<b>exhibited</b>	and given again unto	11, 174/ 29
should perish. Upon which	<b>exhortation</b>	, when the Jews asked	11, 16/ 12
that therefore our Savior	<b>exhorted</b>	them to labor rather	11, 16/ 10
mind our Lord himself	<b>exhorteth</b>	us by the prophet	11, 64/ 17
might be done, but	<b>exhorteth</b>	them to seek the	11, 67/ 4
and inculcateth the miracle,	<b>exhorting</b>	all folk that no	11, 68/ 1

to say, "it was	<b>expedient</b>	and of good congruence	11, 152/ 15
expoundeth oportet, id est	<b>expedit</b>	et conuenit, "he must	11, 152/ 14
should as folk incorrigible	<b>expel</b>	them; and we should	11, 5/ 19
I give you the	<b>exposition</b>	of the selfsame words	11, 11/ 21
the falsehood of his	<b>exposition</b>	and not be deceived	11, 11/ 24
thereby. And for mine	<b>exposition</b>	, ye shall not give	11, 11/ 25
made us in his	<b>exposition</b>	. The third shall answer	11, 11/ 30
effect. For in his	<b>exposition</b>	, he nothing toucheth nor	11, 15/ 17
is to wit, his	<b>exposition</b>	. The Second Chapter. The	11, 15/ 31
whole sum of his	<b>exposition</b>	is that our Savior	11, 16/ 2
whole sum of his	<b>exposition</b>	is this, in all	11, 16/ 33
whole process of his	<b>exposition</b>	cometh is this that	11, 17/ 5
Christian readers, all this	<b>exposition</b>	, were it never so	11, 17/ 8
the purpose. For this	<b>exposition</b>	might be good enough	11, 17/ 11
here, with a spiritual	<b>exposition</b>	of allegories or parables	11, 18/ 9
while with his allegorical	<b>exposition</b>	of spiritual eating of	11, 18/ 28
I said, all his	<b>exposition</b>	is far off from	11, 20/ 9
all Master Masquer's allegorical	<b>exposition</b>	of his only spiritual	11, 20/ 16
see that in this	<b>exposition</b>	of his (as holy	11, 20/ 18
of Saint John another	<b>exposition</b>	myself, in which I	11, 20/ 22
and blood indeed. Which	<b>exposition</b>	of mine, if it	11, 20/ 31
see well) that his	<b>exposition</b>	is far from the	11, 20/ 32
And now, that mine	<b>exposition</b>	shall be true indeed	11, 20/ 35
and mark whether mine	<b>exposition</b>	agrees with the text	11, 21/ 5
of the twelve. The	<b>exposition</b>	of the said text	11, 23/ 16
the words of this	<b>exposition</b>	himself. "No man can	11, 43/ 31
good reader, in the	<b>exposition</b>	of these words of	11, 45/ 30
Blessed Sacrament. Wherein that	<b>exposition</b>	that I shall give	11, 50/ 13
false, and that his	<b>exposition</b>	(though it were true	11, 50/ 22
appeareth plainly by his	<b>exposition</b>	. And thus also saith	11, 51/ 20
say that, in this	<b>exposition</b>	of mine, all that	11, 51/ 26
divers places of this	<b>exposition</b>	concerning specially this point	11, 51/ 35
that through all his	<b>exposition</b>	flitteth all from the	11, 52/ 3
will say that mine	<b>exposition</b>	is in this point	11, 53/ 1
good readers, that mine	<b>exposition</b>	is not mine but	11, 53/ 2
not mine but the	<b>exposition</b>	of Theophylactus. And therefore	11, 53/ 3
Master Masquer in his	<b>exposition</b>	doth but plainly mock	11, 55/ 3
himself doth in his	<b>exposition</b>	take that text in	11, 55/ 15
maketh as for an	<b>exposition</b>	, I am content to	11, 55/ 18
Christ agree with this	<b>exposition</b>	or not; the words	11, 55/ 29

the same flesh." This	<b>exposition</b>	, good readers, ye see	11, 56/ 19
Master Masquer in his	<b>exposition</b>	upon the same words	11, 56/ 21
mar all his own	<b>exposition</b>	utterly. For Christ when	11, 56/ 35
with, hath in his	<b>exposition</b>	of a foolish wiliness	11, 57/ 11
one, and by his	<b>exposition</b>	affirmeth that Christ in	11, 57/ 32
and hath made his	<b>exposition</b>	false. And the further	11, 57/ 34
here, which by his	<b>exposition</b>	would make us ween	11, 67/ 22
doth in all his	<b>exposition</b>	but play with false	11, 67/ 26
Cyril's words and his	<b>exposition</b>	upon the place because	11, 68/ 21
Masquer in all his	<b>exposition</b>	and in all his	11, 71/ 35
declareth both in his	<b>exposition</b>	upon Saint John's Gospel	11, 76/ 6
thus, in Saint Cyril's	<b>exposition</b>	. "Ween you when I	11, 83/ 15
I devise not mine	<b>exposition</b>	all of mine own	11, 84/ 3
first book, containing the	<b>exposition</b>	of those words in	11, 95/ 7
the wily, false, foolish	<b>exposition</b>	of Master Masquer to	11, 95/ 13
before perused you the	<b>exposition</b>	of all that part	11, 96/ 4
the beginning of this	<b>exposition</b>	, I have not brought	11, 96/ 6
and immediately meant, his	<b>exposition</b>	is false although every	11, 96/ 20
since you see mine	<b>exposition</b>	proved you by excellent	11, 96/ 22
Masquer would with his	<b>exposition</b>	make men so mad	11, 96/ 28
I say, by this	<b>exposition</b>	of mine, ye see	11, 96/ 29
mine, ye see his	<b>exposition</b>	avoided clearly for naught	11, 96/ 30
some pieces of his	<b>exposition</b>	in special, by which	11, 96/ 33
piece of his fruitful	<b>exposition</b>	. The Third Chapter. In	11, 100/ 16
words of his holy	<b>exposition</b>	, the scant of some	11, 100/ 36
the whole sum and	<b>exposition</b>	of faith, and saith	11, 101/ 17
go forth with his	<b>exposition</b>	and not have interrupted	11, 102/ 3
longing. And by this	<b>exposition</b>	, though there be taken	11, 102/ 6
maketh here by his	<b>exposition</b>	in turning the saturity	11, 104/ 3
this piece of his	<b>exposition</b>	put here, by this	11, 104/ 19
quite overthrow his earnest	<b>exposition</b>	. But now because I	11, 106/ 6
confess, against his own	<b>exposition</b>	, that after that belief	11, 106/ 33
Chapter. Now handling his	<b>exposition</b>	and his doctrine of	11, 107/ 8
truth of their such	<b>exposition</b>	by miracles, so must	11, 112/ 20
man that, in the	<b>exposition</b>	of holy scripture, believeth	11, 112/ 28
to me." Master Masquer's	<b>exposition</b>	of these words (I	11, 113/ 14
is any hardness, his	<b>exposition</b>	so smoothly walketh over	11, 113/ 22
the color of his	<b>exposition</b>	of a spiritual eating	11, 113/ 30
And therefore, confer his	<b>exposition</b>	upon the same words	11, 114/ 18
places apart from his	<b>exposition</b>	, so that ye may	11, 119/ 2

the faults of his	<b>exposition</b>	by themselves, and his	11, 119/ 3
Masquer, to mend his	<b>exposition</b>	with and to make	11, 120/ 5
maintenance of Master Masquer's	<b>exposition</b>	that God is in	11, 124/ 12
no fault in his	<b>exposition</b>	. For it might have	11, 124/ 20
pieces of Master Masquer's	<b>exposition</b>	, by which as by	11, 128/ 28
fifth leaf upon his	<b>exposition</b>	of these words, "and	11, 129/ 3
destroyeth all his own	<b>exposition</b>	whole. And therefore, ye	11, 132/ 34
is, to judgment." "The	<b>exposition</b>	of these words of	11, 137/ 26
and, with a wise	<b>exposition</b>	of his own brain	11, 138/ 10
saith in his heretical	<b>exposition</b>	of these words of	11, 140/ 37
Master Masquer in his	<b>exposition</b>	lieth. For he saith	11, 141/ 6
his wise and worshipful	<b>exposition</b>	of those words of	11, 141/ 16
his argument and his	<b>exposition</b>	Master Masquer hath a	11, 143/ 1
and in this whole	<b>exposition</b>	, there are against Master	11, 147/ 26
his plain and open	<b>exposition</b>	of that parable, delivered	11, 156/ 4
end of all his	<b>exposition</b>	upon the sixth chapter	11, 166/ 17
etc. Now to the	<b>exposition</b>	of the words of	11, 167/ 2
upon his own only	<b>exposition</b>	, that is to wit	11, 168/ 17
etc. Now to the	<b>exposition</b>	of the words of	11, 168/ 30
my part in mine	<b>exposition</b>	, the plain express words	11, 183/ 17
him by the old	<b>exposition</b>	of all the holy	11, 184/ 15
but vary upon the	<b>exposition</b>	and the right understanding	11, 202/ 16
return we unto the	<b>exposition</b>	of Saint John." Now	11, 212/ 29
bold upon mine own	<b>exposition</b>	therein as to affirm	11, 214/ 8
I would in allegorical	<b>expositions</b>	find no fault, but	11, 18/ 20
besides all such spiritual	<b>expositions</b>	, as this man useth	11, 20/ 23
holy doctors and the	<b>expositions</b>	of holy scripture do	11, 54/ 35
Master Masquer prove his	<b>expositions</b>	by miracles to be	11, 112/ 21
of miracles, proveth his	<b>expositions</b>	of scripture so foolish	11, 113/ 3
as well by the	<b>expositions</b>	of old holy doctors	11, 147/ 6
Catholic Christian regions, the	<b>expositions</b>	of all the old	11, 220/ 15
defend) that by the	<b>expositions</b>	of all the old	11, 221/ 7
the text, against the	<b>expositions</b>	of all the old	11, 222/ 33
also both the Greek	<b>expositors</b>	and many of the	11, 55/ 11
many of the Latin	<b>expositors</b>	too, do so expound	11, 55/ 11
any of the old	<b>expositors</b>	because that (as I	11, 96/ 7
by the old holy	<b>expositors</b>	of the same, well	11, 208/ 33
old holy doctors and	<b>expositors</b>	, besides all such allegories	11, 220/ 22
any of the old	<b>expositors</b>	of scripture expound any	11, 220/ 27
would not the old	<b>expositors</b>	have used such so	11, 220/ 29

all the old holy	<b>expositors</b>	of the scripture, which	11, 221/ 13
men in general that	<b>expound</b>	any of those words	11, 11/ 7
any man that will	<b>expound</b>	all the whole process	11, 18/ 34
in some such manner	<b>expound</b>	us all the remanent	11, 19/ 5
also with them that	<b>expound</b>	the story of Sampson	11, 19/ 14
those, I say, that	<b>expound</b>	that story by the	11, 19/ 18
good men that thus	<b>expound</b>	that story, I find	11, 19/ 31
if any man would	<b>expound</b>	it so by that	11, 19/ 32
Masquer here did only	<b>expound</b>	all those words of	11, 20/ 2
English altogether, and then	<b>expound</b>	it you piece by	11, 21/ 7
me, etc., " I shall	<b>expound</b>	you these words of	11, 43/ 29
expositors too, do so	<b>expound</b>	it; and that though	11, 55/ 12
not the matter but	<b>expound</b>	it you right, and	11, 96/ 13
a man may diversely	<b>expound</b>	one text and both	11, 96/ 16
divers good holy doctors	<b>expound</b>	these words of the	11, 100/ 33
which words he might	<b>expound</b>	by perseverance and abiding	11, 104/ 22
men in general that	<b>expound</b>	those words of Christ	11, 118/ 32
doctors, I say, do	<b>expound</b>	these words thus, now	11, 124/ 7
against all them that	<b>expound</b>	this place of Christ's	11, 128/ 31
declared and will hereafter	<b>expound</b>	them) have soluted their	11, 129/ 7
Master Masquer make Christ	<b>expound</b>	his own words and	11, 138/ 15
and other holy doctors,	<b>expound</b>	it clear against him	11, 145/ 16
interpretation of all that	<b>expound</b>	those words of Christ	11, 145/ 18
which with one voice	<b>expound</b>	these words of Christ	11, 147/ 28
all with one voice	<b>expound</b>	these words of Christ	11, 148/ 17
contrary to his heresy	<b>expound</b>	the said words of	11, 148/ 23
text, except More will	<b>expound</b>	murmurabant id est mirabantur	11, 152/ 12
text, except More will	<b>expound</b>	oderat eum, id est	11, 154/ 17
died, and not to	<b>expound</b>	this word "oportet" as	11, 194/ 5
the literal sense, doth	<b>expound</b>	them in an allegory	11, 220/ 19
do plainly declare and	<b>expound</b>	that, in those words	11, 220/ 23
old expositors of scripture	<b>expound</b>	any of those other	11, 220/ 27
men fools that have	<b>expounded</b>	that place before, contrary	11, 11/ 32
it and part there	<b>expounded</b>	it, and by his	11, 17/ 24
be well verified and	<b>expounded</b>	of spiritual eating by	11, 20/ 11
all that, be truly	<b>expounded</b>	of the very bodily	11, 20/ 13
old holy men that	<b>expounded</b>	it in such wise	11, 52/ 4
them that believed, he	<b>expounded</b>	it, though they asked	11, 67/ 11
which Master Masquer hath	<b>expounded</b>	you before. And in	11, 96/ 5
a door, for he	<b>expounded</b>	the parable at length	11, 155/ 11

parable, for Christ plainly	<b>expounded</b>	it. But they murmured	11, 160/ 26
hath by those miracles	<b>expounded</b>	his own words himself	11, 183/ 28
also see declared and	<b>expounded</b>	, and, over that, hath	11, 197/ 10
which Master Masquer hath	<b>expounded</b>	and falsely would wrest	11, 204/ 20
and saints that have	<b>expounded</b>	all those four places	11, 221/ 8
first part, he first	<b>expoundeth</b>	the latter part of	11, 11/ 1
first fourteen, whereof he	<b>expoundeth</b>	us the latter part	11, 15/ 5
our sins. And so	<b>expoundeth</b>	he forth all these	11, 16/ 27
mind that Master Masquer	<b>expoundeth</b>	us Christ's words all	11, 19/ 8
now Master Masquer, and	<b>expoundeth</b>	Christ's words altogether of	11, 56/ 25
clearly that Master Masquer	<b>expoundeth</b>	it wrong. For though	11, 96/ 14
well, yet when one	<b>expoundeth</b>	it in one true	11, 96/ 17
the fourth leaf, he	<b>expoundeth</b>	these words of Christ	11, 114/ 2
by faith, and then	<b>expoundeth</b>	the whole sum of	11, 122/ 16
so meant as More	<b>expoundeth</b>	) that he would have	11, 129/ 8
you before, Saint Cyril	<b>expoundeth</b>	these words after the	11, 145/ 9
they marveled," as he	<b>expoundeth</b>	oportet, id est expedit	11, 152/ 13
with him," as he	<b>expoundeth</b>	murmurabant id est mirabantur	11, 154/ 18
spiritual sayings, as himself	<b>expoundeth</b>	his own words, saying	11, 165/ 33
plain and express, but	<b>expoundeth</b>	them all another way	11, 183/ 15
the selfsame manner of	<b>expounding</b>	the scripture, do take	11, 18/ 18
Sacrament, and I there	<b>expounding</b>	it that he there	11, 114/ 12
argument under color of	<b>expounding</b>	the text, in this	11, 136/ 6
of Christ, but himself	<b>expounding</b>	Christ's words in such	11, 145/ 14
by his own words,	<b>expounding</b>	always the words of	11, 167/ 13
our Lady's perpetual virginity	<b>expounding</b>	non cognosco, id est	11, 212/ 24
unlike fashion in the	<b>expounding</b>	of them." This was	11, 220/ 30
other the very whole	<b>express</b>	thing that it is	11, 30/ 24
Saint Paul by plain	<b>express</b>	words reprove) that our	11, 37/ 3
a very plain and	<b>express</b>	declaration in many plain	11, 56/ 3
him he doth not	<b>express</b>	by name. But telling	11, 93/ 1
else by his own	<b>express</b>	agreement and consent. For	11, 127/ 2
man without his own	<b>express</b>	consent, so that no	11, 127/ 5
with which he would	<b>express</b>	his mind. For these	11, 139/ 19
how to speak and	<b>express</b>	his own mind) he	11, 139/ 32
longed to declare and	<b>express</b>	his love that he	11, 174/ 2
heartily beloved. Which to	<b>express</b>	the vehement love that	11, 174/ 7
prove it us by	<b>express</b>	words of holy scripture	11, 178/ 12
must prove it by	<b>express</b>	words of scripture. The	11, 178/ 25
prove it so by	<b>express</b>	words of scripture, then	11, 178/ 29

prove it him by	<b>express</b>	words of holy scripture	11, 180/ 5
prove it him by	<b>express</b>	words of Christ written	11, 180/ 7
believe them, too, without	<b>express</b>	words of holy scripture	11, 181/ 3
the belief thereof without	<b>express</b>	words of scripture for	11, 181/ 8
either proof us by	<b>express</b>	words of scripture that	11, 181/ 10
there written in with	<b>express</b>	words, or else may	11, 181/ 12
a this fashion with	<b>express</b>	words, that saving the	11, 181/ 13
saving the very plain	<b>express</b>	words of scripture, we	11, 181/ 14
sure enough: that such	<b>express</b>	words shall he never	11, 181/ 16
if I do by	<b>express</b>	words of scripture prove	11, 181/ 31
prove it him by	<b>express</b>	words of some one	11, 182/ 1
he be content with	<b>express</b>	words of any one	11, 182/ 2
be more plain and	<b>express</b>	than these? But here	11, 182/ 11
that these be not	<b>express</b>	words. For he saith	11, 182/ 12
you," be plain and	<b>express</b>	words for the Catholic	11, 183/ 13
not words plain and	<b>express</b>	, but expoundeth them all	11, 183/ 15
mine exposition, the plain	<b>express</b>	words of divers old	11, 183/ 18
words for plain and	<b>express</b>	and, according to his	11, 183/ 32
too, proved plain and	<b>express</b>	for our part against	11, 184/ 14
the four evangelists an	<b>express</b>	written verity, while I	11, 184/ 28
this manner of speaking	<b>expressed</b>	our Savior very plain	11, 43/ 4
before, but also plainly	<b>expressed</b>	and declared by other	11, 45/ 36
Lord itself. But then	<b>expresseth</b>	he plainly that, though	11, 53/ 20
Father, and not only	<b>expressly</b>	representing but also verily	11, 30/ 35
eating thereof he speaketh	<b>expressly</b>	after. And therefore shall	11, 57/ 7
Saint Augustine, good readers,	<b>expressly</b>	declareth that not only	11, 74/ 20
in which our Savior	<b>expressly</b>	speaketh of the giving	11, 96/ 10
eating, he speaketh so	<b>expressly</b>	by and by, and	11, 131/ 36
he speaketh by name	<b>expressly</b>	. And of his death	11, 132/ 19
scripture that tell him	<b>expressly</b>	that all is written	11, 181/ 17
holy scripture is not	<b>expressly</b>	written, which things those	11, 181/ 20
you may plain and	<b>expressly</b>	see that they all	11, 183/ 19
Christendom have plainly and	<b>expressly</b>	determined the same to	11, 183/ 23
open miracles plain and	<b>expressly</b>	declared for the Blessed	11, 183/ 25
to be plain and	<b>expressly</b>	spoken for our part	11, 183/ 29
ye may plain and	<b>expressly</b>	tell him there shall	11, 183/ 33
since that his sect	<b>expressly</b>	denieth that Saint John	11, 217/ 27
words where he speaketh	<b>expressly</b>	thereof in the sixth	11, 217/ 28
that all his sect	<b>expressly</b>	denieth that anything was	11, 218/ 12
therein, where I say	<b>expressly</b>	that Saint John spoke	11, 218/ 32

that Saint John spoke	<b>expressly</b>	thereof in the sixth	11, 218/ 33
since that his sect	<b>expressly</b>	denieth that Saint John	11, 218/ 36
words (where he speaketh	<b>expressly</b>	thereof) in the sixth	11, 219/ 1
these? Where he speaketh	<b>expressly</b>	thereof? Are not these	11, 219/ 3
not in these words	<b>expressly</b>	say that Saint John	11, 219/ 5
say that Saint John	<b>expressly</b>	speaketh of the Blessed	11, 219/ 5
place Tyndale's sect saith	<b>expressly</b>	that he nothing spoke	11, 219/ 7
our Savior, as he	<b>expressly</b>	spoke, so did also	11, 220/ 24
and a cause of	<b>extreme</b>	punishment. And Nicodemus therefore	11, 64/ 5
that they be worthy	<b>extreme</b>	torment that so contemn	11, 64/ 29
thereto and, therefore, his	<b>eye</b>	set thereon to see	11, 7/ 17
more open before your	<b>eye</b>	, I shall rehearse you	11, 150/ 4
sight of one little	<b>eye</b>	present and beholding a	11, 207/ 20
wishly with his old	<b>eye</b>	upon Saint John's Gospel	11, 212/ 20
wishly with his old	<b>eye</b>	upon Saint John's Gospel	11, 216/ 17
he put out their	<b>eyes</b>	, will hold their heads	11, 21/ 2
see them at your	<b>eyes</b>	, yea, and feed you	11, 40/ 11
seemeth in men's mad	<b>eyes</b>	such as they were	11, 81/ 16
by putting before their	<b>eyes</b>	the peril of their	11, 92/ 19
order plain before your	<b>eyes</b>	, so that when ye	11, 119/ 7
so glitter in our	<b>eyes</b>	that we might thereby	11, 125/ 11
then to blear our	<b>eyes</b>	and call our mind	11, 133/ 35
to blear the simple	<b>eyes</b>	. " Now good readers, I	11, 152/ 17
put out their own	<b>eyes</b>	, to which they never	11, 198/ 29
man with his old	<b>eyes</b>	and spectacles seeth far	11, 200/ 8
that with mine old	<b>eyes</b>	and my spectacles I	11, 200/ 31
his very mouth, nose,	<b>eyes</b>	, etc. wherewith he faceth	11, 206/ 34
sit down with his	<b>face</b>	to the wallward and	11, 12/ 24
they see not his	<b>face</b>	. And verily, as we	11, 12/ 26
Mummer under his masquer's	<b>face</b>	forceth not much to	11, 13/ 1
fruition of the beholding	<b>face</b>	to face when the	11, 50/ 33
the beholding face to	<b>face</b>	when the time shall	11, 50/ 34
any man in the	<b>face</b>	for shame. Now as	11, 115/ 6
himself so sure, and	<b>face</b>	it out a this	11, 181/ 13
he appeared to me	<b>face</b>	to face, as he	11, 196/ 15
to me face to	<b>face</b>	, as he did after	11, 196/ 16
the appearing of the	<b>face</b>	in the glass, and	11, 206/ 16
the glass, and one	<b>face</b>	in every piece of	11, 206/ 16
man's hand. As one	<b>face</b>	beholden in diverse glasses	11, 206/ 26
he seeth his own	<b>face</b>	in so many glasses	11, 206/ 32

be his own very	<b>face</b>	, having bodily substance, skin	11, 206/ 33
bone, as hath that	<b>face</b>	which hath his very	11, 206/ 34
man's hand as one	<b>face</b>	beholden in diverse glasses	11, 207/ 17
able to make one	<b>face</b>	, keeping still his own	11, 207/ 37
bodily substance of the	<b>face</b>	is not in the	11, 208/ 29
but useth only the	<b>face</b>	in the glass for	11, 208/ 36
then scoffeth that I	<b>face</b>	out the truth with	11, 209/ 5
me), but of one	<b>face</b>	seen at once in	11, 209/ 12
but his own one	<b>face</b>	in all those places	11, 209/ 15
and form of the	<b>face</b>	abideth whole still to	11, 210/ 4
and similitude of the	<b>face</b>	in the glass, Master	11, 210/ 7
looketh on his own	<b>face</b>	in the glass. And	11, 210/ 9
heresy wherewith you would	<b>face</b>	our Savior out of	11, 211/ 26
against you, to your	<b>face</b>	, Saint Bede and Theophylactus	11, 211/ 27
lies that your shameless	<b>face</b>	can make shall never	11, 211/ 30
faces be able to	<b>face</b>	out the truth. And	11, 211/ 31
shift will your shameless	<b>face</b>	face us out this	11, 219/ 12
will your shameless face	<b>face</b>	us out this foolish	11, 219/ 12
Masquer were now bare	<b>faced</b>	himself, he were wonderful	11, 115/ 4
had been off their	<b>faces</b>	, shame would not have	11, 12/ 36
maketh as many strange	<b>faces</b>	and as many pretty	11, 206/ 19
saith) we see many	<b>faces</b>	in many glasses, therefore	11, 206/ 29
glasses, whether all those	<b>faces</b>	that appear in the	11, 206/ 32
be all his very	<b>faces</b>	, then in very deed	11, 207/ 1
himself beareth as many	<b>faces</b>	in one hood. But	11, 207/ 2
they be no very	<b>faces</b>	nor those so many	11, 207/ 3
now, when upon those	<b>faces</b>	in the glass, he	11, 209/ 3
name. We see many	<b>faces</b>	in many glasses; therefore	11, 209/ 9
wot well, of many	<b>faces</b>	seen in many glasses	11, 209/ 11
me with my many	<b>faces</b>	in one hood, I	11, 211/ 23
so many such good	<b>faces</b>	into this one hood	11, 211/ 29
shall never against these	<b>faces</b>	be able to face	11, 211/ 31
eyes, etc. wherewith he	<b>faceth</b>	us out the truth	11, 206/ 35
glass, he maketh and	<b>faceth</b>	himself that lie upon	11, 209/ 4
may, for his foolish	<b>facing</b>	it out, be much	11, 210/ 8
nourisheth) to wither or	<b>fade</b>	and fall. The blood	11, 174/ 32
do, he would not	<b>fail</b>	to help him forth	11, 7/ 21
faith that could never	<b>fail</b>	and so should, as	11, 86/ 15
time or other not	<b>fail</b>	to displease him afterward	11, 90/ 17
he shall else not	<b>fail</b>	to believe the true	11, 185/ 1

his school matter here	<b>failed</b>	him, so cunning as	11, 194/ 27
Jerome would not have	<b>failed</b>	to have found it	11, 214/ 12
by which they would	<b>fain</b>	have had him feed	11, 32/ 36
and writing they be	<b>fain</b>	to retreat for shame	11, 37/ 9
place whither ye would	<b>fain</b>	go, where you should	11, 40/ 16
thing that ye would	<b>fain</b>	have, what would you	11, 40/ 17
so by miracle, so	<b>fain</b>	have made him king	11, 47/ 8
king that he was	<b>fain</b>	to withdraw himself aside	11, 47/ 9
then shall he be	<b>fain</b>	to declare his repugnance	11, 100/ 8
but that he would	<b>fain</b>	of the same ale	11, 101/ 32
But now would I	<b>fain</b>	that Master Masquer had	11, 111/ 20
all his sect were	<b>fain</b>	to seek some plasters	11, 119/ 26
bidding us remember, would	<b>fain</b>	have us forget. But	11, 134/ 12
man and you would	<b>fain</b>	each of you be	11, 140/ 20
that he shall be	<b>fain</b>	in conclusion for the	11, 207/ 25
him, so some folk	<b>faint</b>	and feeble in the	11, 5/ 9
well, serve for a	<b>faint</b>	and weak stomach to	11, 33/ 33
you forward, you may	<b>faint</b>	and fall and lie	11, 40/ 28
they feel in their	<b>faint</b>	hope neither great pleasure	11, 103/ 17
us his purpose very	<b>faint</b>	and slender, for all	11, 168/ 12
and his words were	<b>fair</b>	and pleasantly set, and	11, 60/ 38
have, good readers, so	<b>fair</b>	escaped my trap, I	11, 165/ 2
world forsake the true	<b>faith</b>	themselves, had as much	11, 3/ 7
and have forsaken the	<b>faith</b>	have a hot fire	11, 3/ 10
destroy the Catholic Christian	<b>faith</b>	, with all the means	11, 3/ 14
spoken wrong against the	<b>faith</b>	as they would be	11, 3/ 17
zeal toward the Catholic	<b>faith</b>	. And albeit that I	11, 4/ 16
God be thanked) the	<b>faith</b>	is itself as fast	11, 4/ 18
and feeble in the	<b>faith</b>	matched with a fellow	11, 5/ 9
kill the Catholic Christian	<b>faith</b>	, concerning the Blessed Sacrament	11, 10/ 6
be eaten by the	<b>faith</b>	and the belief that	11, 16/ 26
eating, and that that	<b>faith</b>	and belief is the	11, 16/ 31
eat him here by	<b>faith</b>	, he might, I say	11, 17/ 17
spiritual eating thereof, by	<b>faith</b>	receive and eat also	11, 17/ 21
corn both of true	<b>faith</b>	and good works, tied	11, 19/ 21
men fall from the	<b>faith</b>	), I shall give you	11, 20/ 21
though not a full	<b>faith</b>	, yet an inclination and	11, 24/ 16
and watering of the	<b>faith</b>	, in all Christian nations	11, 24/ 19
to wit, come by	<b>faith</b>	unto me and believe	11, 36/ 33
man but only bare	<b>faith</b>	alone. Which heresy (whereof	11, 37/ 5

come unto Christ without	<b>faith</b>	, but faith must needs	11, 37/ 20
Christ without faith, but	<b>faith</b>	must needs be the	11, 37/ 20
Christianly know but by	<b>faith</b>	(for, as Saint Paul	11, 37/ 24
began, I say, with	<b>faith</b>	. But yet he meant	11, 37/ 29
else but only bare	<b>faith</b>	, so that if they	11, 37/ 30
lesson of belief and	<b>faith</b>	, which once had, they	11, 38/ 24
well-working charity; so that	<b>faith</b>	once had, he told	11, 38/ 26
that had a bare	<b>faith</b>	alone (which is, as	11, 38/ 35
saith, but a dead	<b>faith</b>	), but him that had	11, 38/ 36
but him that had	<b>faith</b>	well formed with hope	11, 38/ 37
members. This is the	<b>faith</b>	that God requireth and	11, 39/ 7
is to wit, the	<b>faith</b>	that by love will	11, 39/ 8
work well. Yet is	<b>faith</b>	discerned and severed from	11, 39/ 9
man is justified by	<b>faith</b>	without the works of	11, 39/ 10
seem good without the	<b>faith</b>	of Christ, but they	11, 39/ 11
not discern and divide	<b>faith</b>	from the work but	11, 39/ 14
but saith that the	<b>faith</b>	itself was the work	11, 39/ 14
is to wit, the	<b>faith</b>	that by love worketh	11, 39/ 15
salvation, may not be	<b>faith</b>	alone, but faith with	11, 39/ 18
be faith alone, but	<b>faith</b>	with a working love	11, 39/ 19
with the bare only	<b>faith</b>	that these heretics preach	11, 39/ 24
but with the well-working	<b>faith</b>	that the Catholic Church	11, 39/ 25
get it with was	<b>faith</b>	and belief. And he	11, 40/ 1
come to me by	<b>faith</b>	but if my Father	11, 40/ 13
you be mine by	<b>faith</b>	but if my Father	11, 40/ 14
you to me by	<b>faith</b>	, that is to wit	11, 40/ 20
surely bring you into	<b>faith</b>	, and by faith into	11, 40/ 36
into faith, and by	<b>faith</b>	into hope and into	11, 40/ 36
to the obedience of	<b>faith</b>	, by belief come to	11, 44/ 3
by my Father through	<b>faith</b>	and that I would	11, 44/ 13
bringing, through the well-working	<b>faith</b>	, and will abide and	11, 44/ 33
of the well formed	<b>faith</b>	, with hope and well-working	11, 45/ 18
coming to me by	<b>faith</b>	. Men are so weak	11, 47/ 25
into the truth of	<b>faith</b>	by his inward operation	11, 48/ 6
man be taught the	<b>faith</b>	but if God teach	11, 48/ 14
by his working to	<b>faith</b>	with you and within	11, 48/ 22
to his gift of	<b>faith</b>	(without which you cannot	11, 48/ 23
gift of learning and	<b>faith</b>	that he list to	11, 48/ 28
as ye know by	<b>faith</b>	and knowledge him already	11, 49/ 1
ye may know by	<b>faith</b>	and knowledge him for	11, 49/ 2

you, by the same	<b>faith</b>	, know and acknowledge me	11, 49/ 3
through perfect, well working	<b>faith</b>	in me. And I	11, 49/ 15
to me by such	<b>faith</b>	as ye may eat	11, 49/ 23
perfect perseverance and well-working	<b>faith</b>	he may eat and	11, 49/ 29
mine, but the clear	<b>faith</b>	and sentence of all	11, 50/ 15
of "Master More his	<b>faith</b>	, " as though it were	11, 51/ 31
as though the Catholic	<b>faith</b>	, whereby the Catholic Church	11, 52/ 37
but of very sure	<b>faith</b>	, because she surely believed	11, 61/ 25
not had firmly that	<b>faith</b>	, she had had no	11, 61/ 27
of her question was	<b>faith</b>	, and the cause of	11, 62/ 2
a spiritual birth, by	<b>faith</b>	and by the sacrament	11, 62/ 11
find no consent of	<b>faith</b>	in conclusion, yet the	11, 62/ 30
let us give firm	<b>faith</b>	unto the sacraments, and	11, 64/ 2
man is justified by	<b>faith</b>	when he believeth that	11, 64/ 13
works, yet when through	<b>faith</b>	he doubteth not but	11, 64/ 15
they eat it with	<b>faith</b>	, that thing again and	11, 66/ 29
to drive them to	<b>faith</b>	by the desire of	11, 66/ 30
of eternal life, and	<b>faith</b>	first once had, they	11, 66/ 31
fasten the roots of	<b>faith</b>	in their mind, and	11, 67/ 1
seek the thing by	<b>faith</b>	. So on the other	11, 67/ 5
them that asked without	<b>faith</b>	he opened not the	11, 67/ 10
will not believe the	<b>faith</b>	of Christ." Here ye	11, 67/ 13
contrary. But in good	<b>faith</b>	, that they verily believe	11, 69/ 33
scripture and the Christian	<b>faith</b>	these folk believe nothing	11, 69/ 35
And so, upon my	<b>faith</b>	, I fear me that	11, 70/ 1
and with a true	<b>faith</b>	to eat the flesh	11, 70/ 24
a true well working	<b>faith</b>	eateth my flesh and	11, 70/ 26
receive it in true	<b>faith</b>	and purpose of good	11, 70/ 34
but also by true	<b>faith</b>	and true repentance and	11, 72/ 31
only, and not by	<b>faith</b>	and purpose of amendment	11, 73/ 7
they receive him without	<b>faith</b>	and due reverence and	11, 73/ 13
wit, worthily in true	<b>faith</b>	and purpose of clean	11, 75/ 16
receiveth the Sacrament without	<b>faith</b>	and purpose of good	11, 76/ 33
and persevere in true	<b>faith</b>	and good works, then	11, 77/ 6
them the very fast	<b>faith</b>	. The Jews had before	11, 80/ 8
life alone than will	<b>faith</b>	alone give life that	11, 82/ 21
with silence and firm	<b>faith</b>	we receive it." Thus	11, 83/ 35
good conditions, had the	<b>faith</b>	given them and came	11, 85/ 24
from the gift of	<b>faith</b>	. " This gift of faith	11, 85/ 27
faith." This gift of	<b>faith</b>	without the help of	11, 85/ 28

into such a feeling	<b>faith</b>	that could never fail	11, 86/ 15
boldness of any feeling	<b>faith</b>	or final election, presume	11, 94/ 3
there shall no feeling	<b>faith</b>	nor proud hope upon	11, 94/ 5
amendment, or without the	<b>faith</b>	and belief that the	11, 94/ 18
Blessed Sacrament with true	<b>faith</b>	and devotion, with all	11, 94/ 28
the truth of our	<b>faith</b>	concerning the blessed body	11, 95/ 10
these heretics the Catholic	<b>faith</b>	of Christ's Catholic Church	11, 96/ 25
so often mentioned is	<b>faith</b>	. Of the which meat	11, 97/ 9
prophet, the just liveth.	<b>Faith</b>	in him is therefore	11, 97/ 10
with good reason call	<b>faith</b>	a meat of man's	11, 97/ 17
none other meat but	<b>faith</b>	. For Master Masquer may	11, 97/ 20
was nothing else but	<b>faith</b>	and belief in him	11, 98/ 7
eat this meat with	<b>faith</b>	, therefore he calleth the	11, 98/ 24
therefore he calleth the	<b>faith</b>	the meat as wisely	11, 98/ 25
joined to me by	<b>faith</b>	, shall never hunger, that	11, 100/ 20
is satisfied." It is	<b>faith</b>	, therefore, that stauncheth his	11, 100/ 21
thirst of the soul.	<b>Faith</b>	it is, therefore, in	11, 100/ 22
and drink him by	<b>faith</b>	, that is to say	11, 100/ 24
come once by well-working	<b>faith</b>	, and perseverance therein, unto	11, 100/ 30
where he saith that	<b>faith</b>	so filleth our hungry	11, 101/ 2
satisfied here, neither with	<b>faith</b>	alone, nor with faith	11, 101/ 5
faith alone, nor with	<b>faith</b>	and hope and charity	11, 101/ 6
and drink God by	<b>faith</b>	, we shall never hunger	11, 101/ 13
be satisfied, for the	<b>faith</b>	so filleth our hungry	11, 101/ 14
and drink him by	<b>faith</b>	. And then what it	11, 101/ 15
and drink him by	<b>faith</b>	, he forthwith declareth as	11, 101/ 16
sum and exposition of	<b>faith</b>	, and saith: "That is	11, 101/ 18
into the meat of	<b>faith</b>	, to the intent that	11, 102/ 23
of praising the true	<b>faith</b>	, he might bring in	11, 102/ 24
and work to win	<b>faith</b>	by prayer, and by	11, 102/ 34
by prayer, and by	<b>faith</b>	to come to him	11, 102/ 34
here with a well-working	<b>faith</b>	, he would give them	11, 103/ 2
man shall by his	<b>faith</b>	be fully satisfied in	11, 104/ 1
whoso eat Christ by	<b>faith</b>	shall never hunger (which	11, 104/ 22
come to him by	<b>faith</b>	once, he shall never	11, 104/ 25
whoso have once the	<b>faith</b>	can never after fall	11, 104/ 33
once to Christ by	<b>faith</b>	, that is to say	11, 105/ 1
word "once" (for that	<b>faith</b>	may be once had	11, 105/ 10
doctors and the Catholic	<b>faith</b>	, but the plain scripture	11, 105/ 13
God, did after that	<b>faith</b>	once had, never after	11, 106/ 25

the masters of his	<b>faith</b>	had never the faith	11, 107/ 3
faith had never the	<b>faith</b>	yet, not the selfsame	11, 107/ 3
yet, not the selfsame	<b>faith</b>	that they teach. And	11, 107/ 4
and his doctrine of	<b>faith</b>	not only thus falsely	11, 107/ 8
it is nothing but	<b>faith</b>	, where Christ saith it	11, 107/ 37
see that speaking of	<b>faith</b>	before, this is his	11, 109/ 8
and drink him by	<b>faith</b>	, that is to say	11, 109/ 12
the intent that your	<b>faith</b>	should not be in	11, 111/ 28
far against the Christian	<b>faith</b>	as Saint Paul and	11, 111/ 36
English men a new	<b>faith</b>	as Saint Paul did	11, 112/ 32
a spiritual eating by	<b>faith</b>	, to hide and withdraw	11, 113/ 31
truth and the very	<b>faith</b>	indeed, by which our	11, 113/ 32
Christ, and cast down	<b>faith</b>	and Mass and all	11, 118/ 18
spoken many times of	<b>faith</b>	alone, and that the	11, 119/ 14
this manner writing of	<b>faith</b>	alone would make all	11, 119/ 19
the same fashion that	<b>faith</b>	alone was sufficient for	11, 119/ 21
to be by bare	<b>faith</b>	discharged of all good	11, 119/ 24
text of their false	<b>faith</b>	alone. And then they	11, 119/ 28
they meant that manner	<b>faith</b>	that had always both	11, 119/ 30
them. For that manner	<b>faith</b>	taught ever the common	11, 119/ 32
preaching had been of	<b>faith</b>	alone, and their gloss	11, 119/ 35
their gloss was of	<b>faith</b>	not alone, but accompanied	11, 120/ 1
mormal of his only	<b>faith</b>	on this fashion: "By	11, 120/ 7
in us. Love followeth	<b>faith</b>	in the order of	11, 120/ 8
So that principally by	<b>faith</b>	, whereby we cleave to	11, 120/ 11
hath once a feeling	<b>faith</b>	can never fall therefrom	11, 120/ 33
Master Masquer saith that	<b>faith</b>	once had sufficeth for	11, 120/ 34
long process of historical	<b>faith</b>	and feeling faith. Whose	11, 121/ 2
historical faith and feeling	<b>faith</b>	. Whose false wily folly	11, 121/ 2
he saith, "Love followeth	<b>faith</b>	in the order of	11, 121/ 15
either the habit of	<b>faith</b>	or the full, perfect	11, 121/ 25
full, perfect, quick, lively	<b>faith</b>	that is called fides	11, 121/ 26
this is not the	<b>faith</b>	alone. For faith is	11, 121/ 28
the faith alone. For	<b>faith</b>	is never such faith	11, 121/ 29
faith is never such	<b>faith</b>	but while he hath	11, 121/ 29
fellows with him. But	<b>faith</b>	may begin, and tarry	11, 121/ 30
will do well. And	<b>faith</b>	may tarry also when	11, 121/ 32
other twain, and have	<b>faith</b>	alone remain. And faith	11, 121/ 34
faith alone remain. And	<b>faith</b>	may come and continue	11, 121/ 35
every article of the	<b>faith</b>	and yet hath never	11, 122/ 1

these cases is it	<b>faith</b>	alone. And because it	11, 122/ 3
informis, and a dead	<b>faith</b>	. Not dead in the	11, 122/ 6
in the nature of	<b>faith</b>	or belief, but dead	11, 122/ 6
the first manner of	<b>faith</b>	, that is, quick and	11, 122/ 9
and drink Christ by	<b>faith</b>	, and then expoundeth the	11, 122/ 15
sum of all that	<b>faith</b>	saying, that is to	11, 122/ 16
thereunto that love followeth	<b>faith</b>	in the order of	11, 122/ 19
soon as he hath	<b>faith</b>	, ye may clearly see	11, 122/ 22
as he hath that	<b>faith</b>	. So that by him	11, 122/ 23
us, he hath both	<b>faith</b>	, hope, and charity, though	11, 122/ 24
this is no full	<b>faith</b>	. For a man may	11, 122/ 27
of full and perfect	<b>faith</b>	have always charity together	11, 122/ 30
it, yet Master Masquer's	<b>faith</b>	, that is neither perfect	11, 122/ 31
he saith that the	<b>faith</b>	that he describeth, once	11, 122/ 34
insufficient. For both that,	<b>faith</b>	standing, a man may	11, 122/ 36
as soon as that	<b>faith</b>	(if that bare faith	11, 123/ 2
faith (if that bare	<b>faith</b>	without more were possible	11, 123/ 2
after. And also that	<b>faith</b>	might itself fall quite	11, 123/ 4
every article of the	<b>faith</b>	, and then can fall	11, 123/ 5
So that principally by	<b>faith</b>	, whereby we cleave to	11, 123/ 22
with due circumstances of	<b>faith</b>	and good hope, and	11, 123/ 34
charity, but principally by	<b>faith</b>	. Now good reader, what	11, 124/ 10
in him principally by	<b>faith</b>	?The scripture saith, "God	11, 124/ 13
have said that by	<b>faith</b>	a man might eat	11, 124/ 17
of Christ, and by	<b>faith</b>	might dwell in God	11, 124/ 18
love, but principally by	<b>faith</b>	, as to which virtue	11, 124/ 28
hec maior horum charitas."	<b>Faith</b>	, hope, and charity, these	11, 124/ 34
make us ween that	<b>faith</b>	were not only the	11, 125/ 23
principal, but also that	<b>faith</b>	hath ever love waiting	11, 125/ 24
hath told us that	<b>faith</b>	never lacketh charity, forgetting	11, 126/ 1
ten lines after that	<b>faith</b>	may lack charity, and	11, 126/ 2
have but a vain	<b>faith</b>	, or else make as	11, 128/ 18
make as they had	<b>faith</b>	and have no faith	11, 128/ 19
faith and have no	<b>faith</b>	at all. And then	11, 128/ 19
Masquer preach either their	<b>faith</b>	or traditions either, while	11, 128/ 22
traditions either, while their	<b>faith</b>	is either vain faith	11, 128/ 23
faith is either vain	<b>faith</b>	or else false and	11, 128/ 23
say as the Catholic	<b>faith</b>	is, that he not	11, 130/ 8
mind, Christian reader, that	<b>faith</b>	is the life of	11, 133/ 18
stick, the commendation of	<b>faith</b>	, and whirleth that about	11, 133/ 36

mind, Christian reader, that	<b>faith</b>	is the life of	11, 134/ 1
look up here upon	<b>faith</b>	, juggle away one great	11, 134/ 7
one great point of	<b>faith</b>	from us, and make	11, 134/ 8
therefore, let us remember	<b>faith</b>	as he biddeth. But	11, 134/ 10
as though the Catholic	<b>faith</b>	in the Blessed Sacrament	11, 136/ 15
Sacrament were but my	<b>faith</b>	. But likewise, as I	11, 136/ 16
say true, that my	<b>faith</b>	is not only my	11, 136/ 21
is not only my	<b>faith</b>	, but that I have	11, 136/ 21
fellows in the same	<b>faith</b>	, not only the common	11, 136/ 22
of mine in my	<b>faith</b>	already now in this	11, 136/ 29
men to me by	<b>faith</b>	, and so refresheth them	11, 142/ 2
with the spirit of	<b>faith</b>	, he added saying, "The	11, 142/ 21
great matters of our	<b>faith</b>	. For I think the	11, 143/ 19
principal point of our	<b>faith</b>	. And yet Christ taught	11, 143/ 21
it nothing to the	<b>faith</b>	to believe the remission	11, 143/ 23
article of the Christian	<b>faith</b>	to believe that Christ	11, 143/ 31
with the spirit of	<b>faith</b>	, he added, saying, "The	11, 147/ 19
folk of a false	<b>faith</b>	, he dissembleth the truth	11, 148/ 9
said, "Nay, by my	<b>faith</b>	, good Lord, thou shalt	11, 163/ 1
righteous liveth even by	<b>faith</b>	." Habakkuk, 2." Lo, good	11, 165/ 39
to be received with	<b>faith</b>	that it should be	11, 166/ 20
yet but feeble of	<b>faith</b>	not confirmed with the	11, 166/ 33
yet but feeble of	<b>faith</b>	, not confirmed with the	11, 168/ 24
two premises in good	<b>faith</b>	; for my part, if	11, 169/ 2
necessary point of our	<b>faith</b>	, he doth but play	11, 169/ 10
necessary part of our	<b>faith</b>	) as long, as deep	11, 170/ 17
but feeble in the	<b>faith</b>	) must needs have wondered	11, 170/ 19
the apostles in the	<b>faith</b>	of Christ, yet at	11, 171/ 30
reach it, yet our	<b>faith</b>	measured and directed with	11, 178/ 15
with the word of	<b>faith</b>	will both reach it	11, 178/ 15
written word of our	<b>faith</b>	saith it. But when	11, 178/ 18
plain article of the	<b>faith</b>	, as all good Christian	11, 179/ 13
forth against the Catholic	<b>faith</b>	) the selfsame kind of	11, 182/ 28
words for the Catholic	<b>faith</b>	, and Master Masquer saith	11, 183/ 14
this is the true	<b>faith</b>	, which Master Masquer here	11, 183/ 26
and receive the true	<b>faith</b>	and hold it fast	11, 183/ 33
to believe the true	<b>faith</b>	at leisure, if he	11, 184/ 30
to believe the true	<b>faith</b>	at a long leisure	11, 185/ 1
of the true Christian	<b>faith</b>	. This is also by	11, 186/ 12
and almighty. In good	<b>faith</b>	, either am I very	11, 192/ 9

see what a fervent	<b>faith</b>	this old man hath	11, 195/ 36
the prouder in good	<b>faith</b>	, though men would say	11, 199/ 8
truth of whose Catholic	<b>faith</b>	concerning the Blessed Sacrament	11, 199/ 14
the words of my	<b>faith</b>	, which God spoke and	11, 200/ 16
at all. For my	<b>faith</b>	reacheth it and receiveth	11, 200/ 18
against him. And the	<b>faith</b>	of the people of	11, 203/ 27
scripture, proved the true	<b>faith</b>	and reproveth their false	11, 205/ 6
you for the true	<b>faith</b>	of the Catholic Church	11, 211/ 24
a point of our	<b>faith</b>	, as he calleth the	11, 212/ 13
a point of our	<b>faith</b>	, as he calleth the	11, 216/ 10
also. And in good	<b>faith</b>	, good readers, there found	11, 217/ 9
no necessary point of	<b>faith</b>	? Tyndale cannot deny it	11, 217/ 22
a necessary point if	<b>faith</b>	and, though it were	11, 217/ 23
of his own false	<b>faith</b>	, agreeing with Luther, Huessgen	11, 217/ 23
heresy, besides the common	<b>faith</b>	of all Catholic Christian	11, 220/ 14
the very true Catholic	<b>faith</b>	, forsake the society of	11, 223/ 3
occasion of a false	<b>faith</b>	, standing that false belief	11, 223/ 17
together in one Catholic	<b>faith</b>	, faith, I say, not	11, 223/ 23
in one Catholic faith,	<b>faith</b>	, I say, not faith	11, 223/ 23
faith, I say, not	<b>faith</b>	alone as they do	11, 223/ 24
those few, the very	<b>faithful</b>	folk many more than	11, 4/ 20
is, but also good	<b>faithful</b>	folk, too. But now	11, 20/ 4
the sensible ablution and	<b>faithful</b>	washing of baptism, so	11, 24/ 31
and then shall my	<b>faithful</b>	folk be fed with	11, 45/ 27
and taught it his	<b>faithful</b>	disciples at his Last	11, 67/ 17
he taught it his	<b>faithful</b>	disciples at the institution	11, 69/ 19
what he taught his	<b>faithful</b>	disciples at his Maundy	11, 69/ 29
Christ's Catholic Church very	<b>faithful</b>	and true, concerning the	11, 96/ 25
obstination, but unto the	<b>faithful</b>	for their better instruction	11, 133/ 13
Body to them that	<b>faithfully</b>	receive it in the	11, 24/ 35
more than are the	<b>faithless</b>	, too), yet since good	11, 4/ 20
now and much more	<b>faithless</b>	, too, than all they	11, 69/ 27
heretics, and believe their	<b>faithless</b>	tales? The Fifth Chapter	11, 107/ 5
never shall save that	<b>faithless</b>	soul from the fire	11, 223/ 20
be well content to	<b>fall</b>	in the fellowship of	11, 4/ 1
mocking, to make men	<b>fall</b>	from the faith), I	11, 20/ 21
you may faint and	<b>fall</b>	and lie still by	11, 40/ 28
leave your murmuring, and	<b>fall</b>	to prayer, and work	11, 47/ 24
breaking of their vow	<b>fall</b>	in the displeasure of	11, 60/ 5
standeth, beware lest he	<b>fall</b>	." And, on the other	11, 86/ 19

that he would after	<b>fall</b>	to, yet would he	11, 90/ 8
from thinking of their	<b>fall</b>	by making them to	11, 92/ 23
him back, lest he	<b>fall</b>	to mischief, and follow	11, 94/ 9
faith can never after	<b>fall</b>	therefrom, nor never fall	11, 104/ 34
fall therefrom, nor never	<b>fall</b>	after into deadly sin	11, 104/ 34
or else must he	<b>fall</b>	to blasphemy and call	11, 106/ 36
feeling faith can never	<b>fall</b>	therefrom, and against the	11, 120/ 33
may by deadly sin	<b>fall</b>	from the other twain	11, 121/ 33
a man may well	<b>fall</b>	from charity. And then	11, 123/ 1
that faith might itself	<b>fall</b>	quite away, too. For	11, 123/ 4
faith, and then can	<b>fall</b>	from any, as Master	11, 123/ 5
may little and little	<b>fall</b>	from them everyone. For	11, 123/ 6
of the spirit, and	<b>fall</b>	to the flesh? Which	11, 128/ 13
you." Let it never	<b>fall</b>	from thy mind, Christian	11, 133/ 18
Here is Master Masquer	<b>fall</b>	to juggling, lo, and	11, 133/ 21
saith: "Let it never	<b>fall</b>	from thy mind, Christian	11, 134/ 1
of his church, so	<b>fall</b>	in a concord and	11, 134/ 37
never be suffered to	<b>fall</b>	into any damnable error	11, 135/ 4
never therefore our hearts	<b>fall</b>	for fear, nor let	11, 140/ 28
Masquer hath a shameful	<b>fall</b>	, except any man doubt	11, 143/ 2
first solution upon me,	<b>fall</b>	in his own neck	11, 157/ 27
showeth what danger I	<b>fall</b>	in, which way so	11, 158/ 23
hath given himself a	<b>fall</b>	in the subtle proponing	11, 161/ 16
hath Master Masquer another	<b>fall</b>	in this place, too	11, 161/ 34
wither or fade and	<b>fall</b>	. The blood that is	11, 174/ 32
by the means thereof	<b>fall</b>	boldly to sin, and	11, 188/ 9
sin, and thereupon finally	<b>fall</b>	down unto the devil	11, 188/ 10
all their whole cause	<b>fall</b>	flat in the mire	11, 199/ 4
And therefore it cannot	<b>fall</b>	flat in the mire	11, 199/ 31
but God maketh heretics	<b>fall</b>	flat in the fire	11, 199/ 32
as these that are	<b>fallen</b>	in false heresies and	11, 3/ 9
their affections were clean	<b>fallen</b>	from him suddenly. For	11, 46/ 32
far were they now	<b>fallen</b>	from the making him	11, 47/ 20
that he was once	<b>fallen</b>	into the grievous disease	11, 93/ 29
as Master Masquer is	<b>fallen</b>	from many, may little	11, 123/ 6
making that I am	<b>fallen</b>	in? Hath Master Masquer	11, 164/ 34
sundry sects of heretics	<b>fallen</b>	out thereof, to set	11, 223/ 4
their hot words, nor	<b>falleth</b>	at no contention with	11, 66/ 24
more that finally it	<b>falleth</b>	quite off, and is	11, 77/ 1
him that said nay,	<b>falleth</b>	himself forthwith in the	11, 190/ 1

labored not upon any	<b>fallible</b>	conjectures) both saw the	11, 27/ 9
of his soul in	<b>falling</b>	from the contrary heresy	11, 214/ 34
many great and foul	<b>falls</b>	in every part of	11, 177/ 6
so many so great	<b>falls</b>	given him at Clerkenwell	11, 177/ 7
or five such foul	<b>falls</b>	on the back that	11, 194/ 35
that are fallen in	<b>false</b>	heresies and have forsaken	11, 3/ 9
in England before any	<b>false</b>	heretic so foolish. But	11, 9/ 35
much to shift a	<b>false</b>	cast among, with a	11, 13/ 2
with a pair of	<b>false</b>	dice. And therefore, since	11, 13/ 3
well worthy for his	<b>false</b>	dice, I shall in	11, 13/ 8
there are indeed) divers	<b>false</b>	heresies interlaced therein, yet	11, 15/ 15
his wit or so	<b>false</b>	that no man should	11, 15/ 29
my letter against Frith's	<b>false</b>	handling of this same	11, 18/ 14
in what wise the	<b>false</b>	heretics, the Arians, used	11, 18/ 15
with the fire of	<b>false</b>	words to destroy the	11, 19/ 20
those allegories, of a	<b>false</b>	wily purpose to make	11, 20/ 6
there were not one	<b>false</b>	word therein, yet were	11, 20/ 33
man, or to a	<b>false</b>	christened Arian, to signify	11, 41/ 12
the maintenance of their	<b>false</b>	heresies against the precious	11, 41/ 20
Masquer is naught and	<b>false</b>	, and that his exposition	11, 50/ 22
is both foolish and	<b>false</b>	) yet since it cometh	11, 50/ 23
is in this point	<b>false</b>	, here you see, good	11, 53/ 2
hath made his exposition	<b>false</b>	. And the further ye	11, 57/ 35
more shall Master Masquer's	<b>false</b>	dice appear. The Fifteenth	11, 57/ 36
they had conceived a	<b>false</b>	opinion that our Lord	11, 58/ 10
exposition but play with	<b>false</b>	dice to deceive you	11, 67/ 26
as evil and as	<b>false</b>	as the traitor was	11, 74/ 9
Christ showed to the	<b>false</b>	traitor Judas, he writeth	11, 74/ 31
mistook him by a	<b>false</b>	imagination of their own	11, 81/ 21
those twelve, tarried one	<b>false</b>	shrew. And in the	11, 87/ 22
make good. For one	<b>false</b>	shrew was there yet	11, 88/ 31
long knowing him so	<b>false</b>	, but also that he	11, 89/ 12
he would after be	<b>false</b>	. And divers holy doctors	11, 89/ 15
good, but naught and	<b>false</b>	from the beginning. And	11, 89/ 16
and control the wily,	<b>false</b>	, foolish exposition of Master	11, 95/ 12
true manner, of a	<b>false</b>	purpose to exclude another	11, 96/ 18
meant, his exposition is	<b>false</b>	although every word were	11, 96/ 20
in slyly his very	<b>false</b>	, wretched heresies, by which	11, 102/ 25
himself, one of whose	<b>false</b>	heresies is that whoso	11, 104/ 32
that he saith one	<b>false</b>	heresy in that word	11, 105/ 9

I say, besides that	<b>false</b>	heresy, a very false	11, 105/ 15
false heresy, a very	<b>false</b>	wily folly. For the	11, 105/ 15
any man see his	<b>false</b>	folly for shame. For	11, 107/ 33
and the belief, his	<b>false</b>	and foolish handling ye	11, 107/ 36
the fashion of their	<b>false</b>	persuasion. For setting aside	11, 112/ 3
foolish himself and so	<b>false</b>	, that to such as	11, 113/ 4
mummer's cast with his	<b>false</b>	dice. And therefore, confer	11, 114/ 17
not. What thing more	<b>false</b>	, more foolish, or more	11, 114/ 26
the Mass, declareth his	<b>false</b>	folly clearly. And not	11, 116/ 29
man, or else a	<b>false</b>	hazarder and play with	11, 119/ 10
hazarder and play with	<b>false</b>	dice. The Tenth Chapter	11, 119/ 11
seek some plasters of	<b>false</b>	glosses to heal the	11, 119/ 27
that text of their	<b>false</b>	faith alone. And then	11, 119/ 28
and feeling faith. Whose	<b>false</b>	wily folly therein, I	11, 121/ 2
by such a fond,	<b>false</b>	juggler. For if ye	11, 122/ 12
is this a very	<b>false</b>	devilish doctrine. For this	11, 122/ 26
This is a very	<b>false</b>	, naughty declaration of Christ's	11, 123/ 26
vain faith or else	<b>false</b>	and none at all	11, 128/ 23
both together still, which	<b>false</b>	opinion is Luther's heresy	11, 130/ 13
while he playeth a	<b>false</b>	cast and conveyeth with	11, 133/ 26
could and would say	<b>false</b>	, and break his promise	11, 134/ 22
it cannot therefore be	<b>false</b>	. For both the Jews	11, 142/ 10
show us all their	<b>false</b>	and abominable blasphemous lies	11, 142/ 17
foolish nor a more	<b>false</b>	than this is. For	11, 142/ 28
all. But now this	<b>false</b>	conclusion of his, how	11, 143/ 5
as they conceived a	<b>false</b>	opinion that he meant	11, 145/ 8
show us all their	<b>false</b>	and abominable, blasphemous lies	11, 147/ 14
for folk of a	<b>false</b>	faith, he dissembleth the	11, 148/ 8
in the rehearsing, with	<b>false</b>	bearing in hand, that	11, 149/ 24
of my mischievous, pernicious,	<b>false</b>	, pestilent, perverting and destroying	11, 151/ 16
full of pernicious, pestilent,	<b>false</b>	, perverting poison into a	11, 152/ 5
doth but play the	<b>false</b>	fool for his pleasure	11, 169/ 10
manner of argumentation how	<b>false</b>	and naught it is	11, 177/ 22
that his intent is	<b>false</b>	, and that they may	11, 182/ 34
true man trust his	<b>false</b>	promise after. Now touching	11, 183/ 34
therefore upon such foolish	<b>false</b>	considerations, give him leave	11, 184/ 29
that told him those	<b>false</b>	tales, as long as	11, 188/ 12
infinite already, which is	<b>false</b>	. And also, if it	11, 192/ 37
if you bring as	<b>false</b>	a shrew as yourself	11, 196/ 4
Master Masquer, and such	<b>false</b>	heretics more, is none	11, 199/ 16

faith and reproved their	<b>false</b>	heresies by the authority	11, 205/ 6
the consequent is very	<b>false</b>	. Now if he will	11, 208/ 34
himself to play the	<b>false</b>	shrew when, of my	11, 209/ 1
Catholic Church, against your	<b>false</b>	heresy wherewith you would	11, 211/ 25
these fellows for so	<b>false</b>	." And therewithal she sent	11, 217/ 7
but of his own	<b>false</b>	faith, agreeing with Luther	11, 217/ 23
this thing either shamefully	<b>false</b>	or very shamefully foolish	11, 218/ 24
very shamefully foolish: shamefully	<b>false</b>	if he perceived and	11, 218/ 25
doctors, wilyly handled by	<b>false</b>	Frere Huessgen before, to	11, 221/ 32
were favorers of their	<b>false</b>	heresy, therefore will I	11, 221/ 33
very plain, a very	<b>false</b>	fool already. Of whose	11, 222/ 29
fool already. Of whose	<b>false</b>	wily folly to beware	11, 222/ 30
with occasion of a	<b>false</b>	faith, standing that false	11, 223/ 17
false faith, standing that	<b>false</b>	belief and infidelity, all	11, 223/ 18
founded to control their	<b>falsehood</b>	, I trust, and to	11, 9/ 32
and detection of his	<b>falsehood</b>	this first part might	11, 10/ 34
trust, perceive well the	<b>falsehood</b>	of his exposition and	11, 11/ 24
what folly and what	<b>falsehood</b>	be found in his	11, 12/ 20
the shame of his	<b>falsehood</b>	, and speaketh too much	11, 13/ 6
that for their foxly	<b>falsehood</b>	, finally in the end	11, 19/ 27
perceive Master Masquer's malicious	<b>falsehood</b>	therein, I shall in	11, 51/ 34
for God's sake, the	<b>falsehood</b>	of Master Masquer in	11, 56/ 20
deceived. For though Judas'	<b>falsehood</b>	was unknown to his	11, 88/ 37
him disclose his secret	<b>falsehood</b>	and put him to	11, 90/ 28
secret warning of Judas'	<b>falsehood</b>	and said that one	11, 93/ 36
and follow Judas in	<b>falsehood</b>	, and wax a devil	11, 94/ 10
his faults both in	<b>falsehood</b>	and in folly, and	11, 95/ 17
fellows in the same	<b>falsehood</b>	, not only Frith and	11, 136/ 18
whole ton full of	<b>falsehood</b>	at once, perverted and	11, 153/ 16
of his little pretty	<b>falsehood</b>	, with which a little	11, 153/ 20
plain unto you his	<b>falsehood</b>	and his folly both	11, 156/ 21
argument before (wherein what	<b>falsehood</b>	he used you have	11, 177/ 32
to defend it from	<b>falsehood</b>	unto the end of	11, 199/ 30
shameful either folly or	<b>falsehood</b>	of Master Masquer that	11, 217/ 15
the folly and the	<b>falsehood</b>	of Frith and Frere	11, 222/ 3
clear unto you the	<b>falsehood</b>	and the folly of	11, 222/ 5
Frith, Master Masquer first	<b>falsely</b>	rehearseth, and after so	11, 15/ 21
truth very lewd and	<b>falsely</b>	handled. And now, that	11, 20/ 34
these new heretics are	<b>falsely</b>	now deceived in the	11, 41/ 24
those old heretics were	<b>falsely</b>	then deceived in the	11, 41/ 25

told you before) very	<b>falsely</b>	handled. Let us hear	11, 50/ 24
places that he found	<b>falsely</b>	drawn out into Frere	11, 75/ 3
faith not only thus	<b>falsely</b>	but also thus foolishly	11, 107/ 9
places in which he	<b>falsely</b>	laboreth, by the color	11, 113/ 30
as you see) most	<b>falsely</b>	that he saith we	11, 115/ 7
thou seest him here	<b>falsely</b>	and pestilently destroy the	11, 151/ 12
thou seest him here	<b>falsely</b>	and pestilently destroy the	11, 154/ 13
his manners. For as	<b>falsely</b>	as he rehearsed mine	11, 177/ 31
have yourselves seen), as	<b>falsely</b>	now rehearseth he this	11, 177/ 32
find with me, and	<b>falsely</b>	belieth me therein (for	11, 182/ 26
Masquer hath expounded and	<b>falsely</b>	would wrest it another	11, 204/ 20
out the truth thus	<b>falsely</b>	with lies? And if	11, 206/ 35
glasses (as he both	<b>falsely</b>	and foolishly rehearseth me	11, 209/ 12
handle a thing so	<b>falsely</b>	or so foolishly, as	11, 217/ 30
Masquer's Supper, which he	<b>falsely</b>	calleth The Last Supper	11, 220/ 2
before, to make it	<b>falsely</b>	seem that the old	11, 221/ 32
ways by similitudes and	<b>familiar</b>	examples to teach them	11, 141/ 25
I feign you not	<b>fantasies</b>	, Saint Chrysostom declareth it	11, 116/ 6
imagination of their own	<b>fantasy</b>	. But in diffidence and	11, 62/ 26
people would walk so	<b>far</b>	off from all lecherous	11, 3/ 25
ago and is very	<b>far</b>	grown on. But the	11, 4/ 7
or trouble, be shortly	<b>far</b>	fewer heretics than there	11, 5/ 28
yet they were yet	<b>far</b>	fewer than they be	11, 5/ 32
there are of heretics	<b>far</b>	fewer than those that	11, 5/ 33
told you before) very	<b>far</b>	from the purpose. For	11, 17/ 10
their heads never so	<b>far</b>	asunder, yet are their	11, 19/ 23
all his exposition is	<b>far</b>	off from the purpose	11, 20/ 9
that his exposition is	<b>far</b>	from the purpose. For	11, 20/ 32
as he found Nicodemus	<b>far</b>	off from the perceiving	11, 24/ 30
of these folk very	<b>far</b>	from the perceiving of	11, 24/ 33
fed forever with the	<b>far</b>	passing pleasure of the	11, 28/ 27
perfect person, and one	<b>far</b>	passing perfect person of	11, 31/ 8
heaven, but from a	<b>far</b>	lower place of the	11, 35/ 31
did, and yet be	<b>far</b>	better too, they prayed	11, 36/ 9
meant and yet mean	<b>far</b>	other still), then had	11, 37/ 14
him tell them of	<b>far</b>	better bread that should	11, 46/ 16
belied him unaware, but	<b>far</b>	were they now fallen	11, 47/ 20
grace, you be so	<b>far</b>	from the belief in	11, 48/ 34
therefore was her question	<b>far</b>	from the question of	11, 61/ 30
question was also very	<b>far</b>	from this question of	11, 61/ 38

his works shall so	<b>far</b>	pass and excel the	11, 64/ 24
of a thing is	<b>far</b>	from the property of	11, 79/ 2
the bread of manna	<b>far</b>	from the property of	11, 79/ 3
but for a man,	<b>far</b>	the greater mastery of	11, 81/ 17
man of them all	<b>far</b>	above all his merits	11, 90/ 24
better but also very	<b>far</b>	the worse, and fell	11, 91/ 4
the worse, and fell	<b>far</b>	the deeper into death	11, 91/ 5
to remove the traitor	<b>far</b>	from his malice. And	11, 93/ 11
with me for so	<b>far</b>	. But afterward, concerning those	11, 96/ 8
especially because that (as	<b>far</b>	as I can see	11, 99/ 8
he saith so, so	<b>far</b>	out of season, while	11, 110/ 35
Christian men, and as	<b>far</b>	against the Christian faith	11, 111/ 36
hard and strange and	<b>far</b>	from the fashion of	11, 112/ 2
the only belief of	<b>far</b>	fewer things than we	11, 119/ 15
I would for so	<b>far</b>	find no fault in	11, 124/ 20
standeth not in the	<b>far</b>	distance of the two	11, 138/ 32
his flesh were so	<b>far</b>	absent from them, than	11, 139/ 27
sacraments have received that	<b>far</b>	excelleth Helyas's mantle? For	11, 140/ 22
see him play so	<b>far</b>	the fool, as without	11, 157/ 24
to see him so	<b>far</b>	play the fool as	11, 158/ 7
twain were, it were	<b>far</b>	unlikely that so many	11, 168/ 3
have taken it so	<b>far</b>	otherwise ever since that	11, 168/ 4
very Blessed Sacrament. Thus	<b>far</b>	have we by certain	11, 169/ 31
Sacrament) "driveth the devils	<b>far</b>	off and bringeth to	11, 175/ 1
within us, they flee	<b>far</b>	from us, and the	11, 175/ 3
it, he is very	<b>far</b>	out of reason and	11, 179/ 7
his more than twenty	<b>far</b>	fewer than fifteen, and	11, 184/ 2
eyes and spectacles seeth	<b>far</b>	in God's sight and	11, 200/ 10
my spectacles I see	<b>far</b>	in God's sight, and	11, 200/ 32
I to see very	<b>far</b>	for this point, nor	11, 201/ 5
indeed it must be	<b>far</b>	unlike, saving that it	11, 207/ 33
Sacrament, being in so	<b>far</b>	distant several places asunder	11, 209/ 17
Jerome himself, a man	<b>far</b>	otherwise seen in scripture	11, 213/ 30
ye shall not seek	<b>far</b>	to find, I shall	11, 217/ 16
have used such so	<b>far</b>	unlike fashion in the	11, 220/ 30
solemn argument, and his	<b>far-fetched</b>	reason, neither is his	11, 193/ 23
his name. Wherein he	<b>fareth</b>	much like to some	11, 12/ 23
out of sight, so	<b>fareth</b>	Master Masquer here, that	11, 133/ 28
perisheth of that second	<b>fashion</b>	, nor so very highly	11, 28/ 14
perisheth of the first	<b>fashion</b>	-- that is, to	11, 28/ 15

text in the first	<b>fashion</b>	, only changing one word	11, 55/ 15
in what form or	<b>fashion</b>	ye shall eat it	11, 70/ 18
Spirit both of one	<b>fashion</b>	. For the spirit giveth	11, 83/ 30
after the same fond	<b>fashion</b>	then, and therefore affirmed	11, 109/ 29
and far from the	<b>fashion</b>	of their false persuasion	11, 112/ 2
first on the same	<b>fashion</b>	that faith alone was	11, 119/ 21
only faith on this	<b>fashion</b>	: "By love, we abide	11, 120/ 7
me -- form and	<b>fashion</b>	them after my example	11, 120/ 16
in me, form and	<b>fashion</b>	them after my example	11, 125/ 6
do not form and	<b>fashion</b>	them after Christ's example	11, 125/ 27
this is no new	<b>fashion</b>	of these folk to	11, 149/ 33
first, after his juggling	<b>fashion</b>	, to carry the reader	11, 151/ 7
them after the same	<b>fashion</b>	, that is to wit	11, 176/ 22
I will turn the	<b>fashion</b>	, and argue ab esse	11, 178/ 6
it out a this	<b>fashion</b>	with express words, that	11, 181/ 13
argueth in such manner	<b>fashion</b>	that in my life	11, 190/ 7
such so far unlike	<b>fashion</b>	in the expounding of	11, 220/ 30
is to wit, this	<b>fashioned</b>	figure or that --	11, 30/ 26
when you find that	<b>fashioned</b>	argument there, then believe	11, 177/ 34
faith is itself as	<b>fast</b>	rooted in this realm	11, 4/ 18
hell shall be so	<b>fast</b>	tied in all their	11, 19/ 28
give them the very	<b>fast</b>	faith. The Jews had	11, 80/ 8
wisely, ye may be	<b>fast</b>	and sure, and so	11, 149/ 21
the angels run as	<b>fast</b>	toward us." And yet	11, 175/ 4
it, and hold it	<b>fast</b>	, too, not because it	11, 178/ 16
it, and hold it	<b>fast</b>	, too. The fifth is	11, 178/ 30
set him here so	<b>fast</b>	in the mire that	11, 180/ 34
it, and hold it	<b>fast</b>	, too. Would God Master	11, 181/ 34
faith and hold it	<b>fast</b>	, too, ye may plain	11, 183/ 33
calleth it the foolish	<b>fast</b>	, which jest was undoubtedly	11, 205/ 23
that they should first	<b>fasten</b>	the roots of faith	11, 67/ 1
they shall never be	<b>fastidious</b>	or weary thereof, but	11, 103/ 29
sometimes the leech that,	<b>fasting</b>	, cometh very near and	11, 5/ 7
and mocketh much at	<b>fasting</b>	. And as for Lent	11, 205/ 21
both holy days and	<b>fasting</b>	days at naught, and	11, 223/ 5
because they be very	<b>fastly</b>	received, we must very	11, 118/ 11
in him whom the	<b>Father</b>	had sent. Then goeth	11, 16/ 15
heaven, but his own	<b>Father</b>	had given them the	11, 16/ 22
him hath God the	<b>Father</b>	sealed." They said therefore	11, 21/ 26
the heaven, but my	<b>Father</b>	giveth you the very	11, 21/ 33

believed. All that my	<b>Father</b>	giveth me shall come	11, 22/ 4
is to wit, the	<b>Father</b>	-- that all that	11, 22/ 7
the will of my	<b>Father</b>	that hath sent me	11, 22/ 9
son of Joseph, whose	<b>father</b>	and mother we have	11, 22/ 13
me but if the	<b>Father</b>	that sent me draw	11, 22/ 16
hath heard of the	<b>Father</b>	and hath learned cometh	11, 22/ 18
man hath seen the	<b>Father</b>	, but he that is	11, 22/ 19
God hath seen the	<b>Father</b>	. Verily, verily, I tell	11, 22/ 20
him. As the living	<b>Father</b>	sent me, I also	11, 22/ 33
also live for the	<b>Father</b>	. And he that eateth	11, 22/ 33
given him of my	<b>Father</b>	." From that time, many	11, 23/ 8
him hath God the	<b>Father</b>	sealed." As though he	11, 27/ 15
begotten of God the	<b>Father</b>	by generation as he	11, 30/ 6
him hath God the	<b>Father</b>	sealed." This is to	11, 30/ 10
him hath God the	<b>Father</b>	specially sequestered and severed	11, 30/ 11
the seal of the	<b>Father</b>	with which he sealed	11, 30/ 16
scripture: that God the	<b>Father</b>	hath sealed his Son	11, 30/ 19
and character of the	<b>Father</b>	, as saith Saint Paul	11, 30/ 22
so did God the	<b>Father</b>	in the sealing of	11, 30/ 28
so sealed by his	<b>Father</b>	, and not only expressly	11, 30/ 34
with Almighty God his	<b>Father</b>	, being sent into the	11, 31/ 1
the world by his	<b>Father</b>	and himself and their	11, 31/ 2
God with his almighty	<b>Father</b>	, and thereby well able	11, 31/ 13
that God his own	<b>Father</b>	, that gave them that	11, 35/ 32
from heaven, but my	<b>Father</b>	giveth you the very	11, 36/ 2
speak of that thy	<b>Father</b>	sendeth down from heaven	11, 36/ 11
is myself, whom my	<b>Father</b>	giveth down from heaven	11, 36/ 22
hath already. But my	<b>Father</b>	hath sent me down	11, 36/ 25
in him whom the	<b>Father</b>	hath sent -- that	11, 36/ 33
said, "All that my	<b>Father</b>	giveth me shall come	11, 40/ 7
would say, "Though my	<b>Father</b>	has sent me down	11, 40/ 9
faith but if my	<b>Father</b>	bring you. Never can	11, 40/ 13
faith but if my	<b>Father</b>	give you me. Now	11, 40/ 14
to wit, God my	<b>Father</b>	; and therefore labor to	11, 40/ 20
the grace of my	<b>Father</b>	first prevent you, ye	11, 40/ 24
the will of the	<b>Father</b>	that sent me: that	11, 41/ 7
equal God with his	<b>Father</b>	, in that he speaketh	11, 41/ 13
is obedient to his	<b>Father</b>	, and that his Father	11, 41/ 15
Father, and that his	<b>Father</b>	sent him, and that	11, 41/ 15
is less than his	<b>Father</b>	, and many such other	11, 41/ 16

selfsame will that his	<b>Father</b>	hath, and none other	11, 41/ 32
was sent by the	<b>Father</b>	, so was he also	11, 42/ 2
sent both by the	<b>Father</b>	and the Son and	11, 42/ 4
very selfsame that his	<b>Father</b>	had and the Holy	11, 42/ 7
am sitting with my	<b>Father</b>	in heaven." Now that	11, 43/ 26
Christ, "All that my	<b>Father</b>	giveth me, etc.," I	11, 43/ 29
But all that my	<b>Father</b>	giveth me shall come	11, 43/ 33
Labor therefore to my	<b>Father</b>	and pray him to	11, 43/ 34
to me by my	<b>Father</b>	through faith and that	11, 44/ 13
heaven, sent by my	<b>Father</b>	not to do mine	11, 44/ 18
the will of my	<b>Father</b>	and thereby, in such	11, 44/ 25
manner, obedient unto his	<b>Father</b>	, as we say a	11, 44/ 26
the will of my	<b>Father</b>	, the will of the	11, 44/ 29
the will of my	<b>Father</b>	that sent me: that	11, 45/ 20
equal power with my	<b>Father</b>	, raise them all up	11, 45/ 26
Know not we his	<b>father</b>	and his mother both	11, 47/ 17
me but if my	<b>Father</b>	draw him." As though	11, 47/ 23
and walk with my	<b>Father</b>	in coming to me	11, 47/ 25
me but if my	<b>Father</b>	not only come to	11, 47/ 27
I say, that my	<b>Father</b>	must bring you and	11, 48/ 3
murmuring, and pray my	<b>Father</b>	to teach you not	11, 48/ 20
me) but if my	<b>Father</b>	give it you? Verily	11, 48/ 24
is not that my	<b>Father</b>	only, but myself also	11, 48/ 32
the power of the	<b>Father</b>	; that without him ye	11, 48/ 37
knowledge him for my	<b>Father</b>	, too; and then shall	11, 49/ 3
this lesson of my	<b>Father</b>	, and hath not only	11, 49/ 7
never man saw my	<b>Father</b>	yet. But he that	11, 49/ 9
he hath seen the	<b>Father</b>	, and so hath no	11, 49/ 11
and learneth of my	<b>Father</b>	, he must hear of	11, 49/ 12
inward work of my	<b>Father</b>	, with whose work I	11, 49/ 13
and labor to my	<b>Father</b>	that he may bring	11, 49/ 22
himself to God his	<b>Father</b>	upon the altar of	11, 57/ 25
question of Zachary, the	<b>father</b>	of Saint John, which	11, 61/ 31
Jews, "As the living	<b>Father</b>	sent me, so also	11, 77/ 20
I live for my	<b>Father</b>	. And he that eateth	11, 77/ 20
also for me." The	<b>Father</b>	of heaven, being the	11, 77/ 22
in only person. The	<b>Father</b>	, I say, gave all	11, 77/ 27
for or by his	<b>Father</b>	. And so that man	11, 77/ 29
son of Joseph whose	<b>father</b>	and mother we know	11, 80/ 11
Joseph had been his	<b>father</b>	. For had they believed	11, 80/ 15

equal God with his	<b>Father</b>	and the Holy Ghost	11, 81/ 35
of life with his	<b>Father</b>	. And therefore when Christ	11, 83/ 28
be given of my	<b>Father</b>	. " "Think not," saith Saint	11, 85/ 15
man to whom the	<b>Father</b>	giveth it hath it	11, 85/ 17
Son but if the	<b>Father</b>	draw him. And whom	11, 85/ 30
given him of the	<b>Father</b>	, and these words of	11, 86/ 11
me but if my	<b>Father</b>	draw him" -- that	11, 86/ 12
given them by his	<b>Father</b>	, because he would that	11, 86/ 33
own part, letted his	<b>Father</b>	to give them that	11, 86/ 35
Joseph was not his	<b>father</b>	. For when he said	11, 87/ 7
gift but of his	<b>Father</b>	, nor could not come	11, 87/ 8
him but if his	<b>Father</b>	drew them, they might	11, 87/ 9
not Joseph, but his	<b>Father</b>	of heaven. And therefore	11, 87/ 10
murmuring, and pray his	<b>Father</b>	give them the grace	11, 87/ 12
from him, because his	<b>Father</b>	brought them not unto	11, 87/ 19
before, "All that my	<b>Father</b>	giveth me shall come	11, 87/ 20
unto Christ by his	<b>Father</b>	. For proof whereof that	11, 89/ 31
himself, saying to his	<b>Father</b>	a little after his	11, 89/ 34
to you) that the	<b>Father</b>	hath not drawn you	11, 113/ 11
For all that the	<b>Father</b>	giveth me must come	11, 113/ 12
the neck of the	<b>Father</b>	of heaven, and there	11, 113/ 19
saying, "As the living	<b>Father</b>	sent me, so live	11, 120/ 13
live I by my	<b>Father</b>	. And even so, he	11, 120/ 13
for my sake. My	<b>Father</b>	sent me, whose will	11, 120/ 14
saying, "As the living	<b>Father</b>	sent me, so live	11, 123/ 24
live I by my	<b>Father</b>	. And even so, he	11, 123/ 24
eternal life of his	<b>Father</b>	before any beginning of	11, 123/ 29
time in that his	<b>Father</b>	eternally, before all time	11, 123/ 29
so lived for the	<b>Father</b>	, so should he that	11, 123/ 32
words, and saith: "My	<b>Father</b>	sent me, whose will	11, 125/ 4
right hand of my	<b>Father</b>	, until I come again	11, 137/ 24
right hand of my	<b>Father</b>	until I come again	11, 138/ 19
equal God with his	<b>Father</b>	. And yet Christ (albeit	11, 143/ 32
the devil, the very	<b>father</b>	of your lying brotherhood	11, 176/ 36
is Master Masquer, nor	<b>Father</b>	Frith before him, bound	11, 179/ 8
I say again to	<b>Father</b>	Frith and Master Masquer	11, 179/ 10
and so doth young	<b>Father</b>	Frith, his fellow in	11, 182/ 30
is less than the	<b>Father</b>	, but as touching his	11, 189/ 5
touching his godhead, "The	<b>Father</b>	and I be both	11, 189/ 6
letter against his fellow	<b>Father</b>	Frith to dispute of	11, 189/ 15

in his holy Gospel	<b>Father</b>	Frith could never do	11, 189/ 24
And as for Lent,	<b>Father</b>	Frith under name of	11, 205/ 21
jest was undoubtedly revealed	<b>Father</b>	Frith by the spirit	11, 205/ 23
devil himself, the spiritual	<b>father</b>	of Antichrist. So that	11, 205/ 24
For it is my	<b>Father's</b>	will that I should	11, 41/ 5
to me by my	<b>Father's</b>	bringing, I will cast	11, 44/ 12
to me by my	<b>Father's</b>	bringing, through the well-working	11, 44/ 33
drawing and of my	<b>Father's</b>	inward teaching, remember that	11, 48/ 9
to me by my	<b>Father's</b>	bringing, so that by	11, 49/ 28
What work thou? Our	<b>fathers</b>	have eaten manna in	11, 21/ 31
of the life. Your	<b>fathers</b>	have eaten manna in	11, 22/ 21
heaven, not as your	<b>fathers</b>	have eaten manna and	11, 22/ 35
thing work thou? Our	<b>fathers</b>	did eat manna in	11, 35/ 12
a season, as our	<b>fathers</b>	had the other in	11, 36/ 14
manna was, which their	<b>fathers</b>	did eat in desert	11, 46/ 18
bread of life. "Your	<b>fathers</b>	that murmured as you	11, 49/ 19
of eternal life. "Your	<b>fathers</b>	, " said our Savior, "did	11, 71/ 18
heaven, not as your	<b>fathers</b>	did eat manna and	11, 78/ 25
that was given your	<b>fathers</b>	to eat for the	11, 78/ 33
eat as ever your	<b>fathers</b>	did eat manna), because	11, 79/ 9
first revealed unto our	<b>fathers</b>	, written eftsoons by Moses	11, 107/ 24
first revealed unto our	<b>fathers</b>	, and eft written by	11, 110/ 12
sentences of the holy	<b>fathers</b>	and then so many	11, 118/ 9
hath showed us. The	<b>fathers</b>	and the mothers oftentimes	11, 174/ 18
allegorical expositions find no	<b>fault</b>	, but be well content	11, 18/ 21
heretic. I find no	<b>fault</b>	also with them that	11, 19/ 14
story, I find no	<b>fault</b>	at all. But on	11, 19/ 32
to put away their	<b>fault</b>	as to make a	11, 32/ 28
a change of one	<b>fault</b>	for another, not so	11, 32/ 28
our Savior found that	<b>fault</b>	then in his words	11, 84/ 19
and unmeet for the	<b>fault</b>	that himself knew he	11, 90/ 12
after do, toward which	<b>fault</b>	he was at that	11, 90/ 13
the Jews" charge the	<b>fault</b>	of their own infidelity	11, 113/ 18
so far find no	<b>fault</b>	in his exposition. For	11, 124/ 20
you to take my	<b>fault</b>	for no greater than	11, 151/ 32
if you find my	<b>fault</b>	, good readers, no further	11, 152/ 2
should find no such	<b>fault</b>	in him, and therefore	11, 159/ 1
forthwith in the same	<b>fault</b>	that he findeth, and	11, 190/ 1
not in the same	<b>fault</b>	(for the fault that	11, 190/ 2
same fault (for the	<b>fault</b>	that he found was	11, 190/ 2

none), but in the	<b>fault</b>	that he would seem	11, 190/ 3
leaf in which my	<b>fault</b>	should be found, I	11, 216/ 23
sample, some of the	<b>faults</b>	, both in follies and	11, 11/ 28
taught by other folks"	<b>faults</b>	, in God's work not	11, 64/ 9
some part of his	<b>faults</b>	both in falsehood and	11, 95/ 17
see some of the	<b>faults</b>	of his exposition by	11, 119/ 3
mine own self, so	<b>favor</b>	I them all. And	11, 174/ 21
espied by his evil	<b>favor</b>	dancing, he waxed so	11, 219/ 28
doctors and saints were	<b>favorers</b>	of their false heresy	11, 221/ 33
of their matches, nor	<b>fear</b>	of any such as	11, 3/ 19
either of negligence or	<b>fear</b>	or for sinful civility	11, 5/ 25
have much the less	<b>fear</b>	and shame, both what	11, 12/ 28
unknown, and, therefore, they	<b>fear</b>	not the shame of	11, 12/ 33
upon my faith, I	<b>fear</b>	me that you shall	11, 70/ 1
stand out of all	<b>fear</b>	and wax slothful; the	11, 86/ 18
them all stand in	<b>fear</b>	. And by that horror	11, 93/ 3
ever in dread and	<b>fear</b>	, and not do as	11, 94/ 1
shall always couple some	<b>fear</b>	, as a bridle and	11, 94/ 8
therefore, either upon this	<b>fear</b>	of his own mind	11, 120/ 3
our hearts fall for	<b>fear</b>	, nor let us not	11, 140/ 28
then shall he not	<b>fear</b>	me with his own	11, 176/ 3
own disciples, bidding them	<b>fear</b>	that fire that they	11, 187/ 23
parables at last. Though	<b>fear</b>	of hell alone be	11, 187/ 33
already too many that	<b>fear</b>	hell too little, even	11, 187/ 34
then be that will	<b>fear</b>	it less if such	11, 187/ 36
indeed, and make the	<b>fear</b>	of that fire one	11, 188/ 4
so much hated and	<b>feared</b>	hunger and thirst, he	11, 102/ 35
to induce thereupon the	<b>feast</b>	that he would in	11, 25/ 18
it were, a fond	<b>feast</b>	that had all the	11, 33/ 36
they have that merry	<b>feast</b>	of that meat that	11, 34/ 21
hope of such another	<b>feast</b>	for their bodies, they	11, 47/ 11
shall come to my	<b>feast</b>	, he shall not perish	11, 47/ 37
his stone into a	<b>feather</b>	, for any harm that	11, 198/ 27
sling, but with a	<b>feather</b>	they may do it	11, 198/ 30
because they had been	<b>fed</b>	by him and filled	11, 16/ 9
to wit, when he	<b>fed</b>	them all, being five	11, 25/ 12
that God had so	<b>fed</b>	and filled them of	11, 26/ 32
such meat as I	<b>fed</b>	you with the other	11, 27/ 16
this life be everlastingly	<b>fed</b>	among his angels in	11, 28/ 22
bodies shall also be	<b>fed</b>	forever with the far	11, 28/ 27

that himself, which had	<b>fed</b>	them before with that	11, 29/ 19
me and there be	<b>fed</b>	of this everlasting lively	11, 45/ 13
my faithful folk be	<b>fed</b>	with this everlasting lively	11, 45/ 27
that feeding that he	<b>fed</b>	them so by miracle	11, 47/ 8
may eat and be	<b>fed</b>	of that shall not	11, 49/ 25
may eat and be	<b>fed</b>	of this bread --	11, 49/ 29
whereof the angels are	<b>fed</b>	in heaven -- he	11, 49/ 31
some folk faint and	<b>feeble</b>	in the faith matched	11, 5/ 9
not only withdraweth a	<b>feeble</b>	mind from thinking of	11, 92/ 22
argument is of a	<b>feeble</b>	force. Of which thing	11, 135/ 19
where he perceived their	<b>feeble</b>	ignorance, anon he helped	11, 141/ 26
misfortuned to make so	<b>feeble</b>	that he taketh even	11, 149/ 19
they being yet but	<b>feeble</b>	of faith not confirmed	11, 166/ 33
they being yet but	<b>feeble</b>	of faith, not confirmed	11, 168/ 24
they were yet but	<b>feeble</b>	in the faith) must	11, 170/ 19
slipped away. For as	<b>feeble</b>	as Master Masquer maketh	11, 171/ 29
me therein such a	<b>feeble</b>	babe that I were	11, 177/ 3
as it is so	<b>feeble</b>	of itself. His other	11, 190/ 31
name and maketh it	<b>feeble</b>	for the nonce that	11, 208/ 18
not even so, so	<b>feeble</b>	as his own, where	11, 208/ 21
conclusion of his, how	<b>feebly</b>	and how foolishly he	11, 143/ 5
whole purpose is to	<b>feed</b>	us with the most	11, 10/ 4
specially bidding him to	<b>feed</b>	his sheep, he first	11, 23/ 29
fain have had him	<b>feed</b>	them still by miracle	11, 33/ 1
that this bread should	<b>feed</b>	the body as manna	11, 36/ 8
very bread whereof angels	<b>feed</b>	, not only to conserve	11, 36/ 26
your eyes, yea, and	<b>feed</b>	you by miracles, and	11, 40/ 11
such bread as should	<b>feed</b>	their souls, and gave	11, 46/ 21
they thought he would	<b>feed</b>	them by miracle without	11, 47/ 3
them that bread to	<b>feed</b>	upon, by fruition of	11, 50/ 33
by his Incarnation, to	<b>feed</b>	them spiritually in the	11, 50/ 35
will give them to	<b>feed</b>	upon shall, besides that	11, 51/ 2
flesh to eat and	<b>feed</b>	upon, both bodily and	11, 51/ 6
shall not only maintain,	<b>feed</b>	, and sustain the body	11, 79/ 12
ask how can he	<b>feed</b>	so many of us	11, 172/ 36
Savior say) "nourish and	<b>feed</b>	my children with mine	11, 174/ 19
wrought among them in	<b>feeding</b>	five thousand of them	11, 16/ 4
with his church, by	<b>feeding</b>	of innumerable thousands with	11, 25/ 19
the miracle of the	<b>feeding</b>	of the Jews and	11, 25/ 21
the Jews and this	<b>feeding</b>	of Christ's church is	11, 25/ 22

the miracle of the	<b>feeding</b>	so many people with	11, 26/ 5
devotion but for the	<b>feeding</b>	of their bellies? But	11, 27/ 8
minds of any gross	<b>feeding</b>	for their gross bodies	11, 46/ 22
I say, after that	<b>feeding</b>	that he fed them	11, 47/ 7
turn all to the	<b>feeding</b>	of their souls, and	11, 47/ 12
and that for the	<b>feeding</b>	of their bellies he	11, 47/ 13
more than the sufficient	<b>feeding</b>	of five thousand folk	11, 211/ 16
while), these heretics now	<b>feel</b>	so fully confuted that	11, 37/ 7
they go hence, they	<b>feel</b>	in their faint hope	11, 103/ 17
pain that they shall	<b>feel</b>	in hell were but	11, 188/ 1
in vain because he	<b>feeleth</b>	not God anything draw	11, 86/ 25
drawn into such a	<b>feeling</b>	faith that could never	11, 86/ 15
upon boldness of any	<b>feeling</b>	faith or final election	11, 94/ 3
apostle, there shall no	<b>feeling</b>	faith nor proud hope	11, 94/ 5
that hath once a	<b>feeling</b>	faith can never fall	11, 120/ 33
of historical faith and	<b>feeling</b>	faith. Whose false wily	11, 121/ 2
the washing of the	<b>feet</b>	, nor the fellowship of	11, 93/ 31
and therefore would they	<b>feign</b>	wit what work that	11, 34/ 22
that I do but	<b>feign</b>	these two givings and	11, 56/ 30
see both that I	<b>feign</b>	you not the matter	11, 96/ 13
may know that I	<b>feign</b>	you not fantasies, Saint	11, 116/ 5
other thing than they	<b>feign</b>	a belief, making as	11, 126/ 20
miracle as our papists	<b>feign</b>	, without any word of	11, 166/ 30
miracle as our papists	<b>feign</b>	, without any word of	11, 168/ 20
wherefore More would so	<b>feign</b>	make the belief that	11, 185/ 16
believe whatsoever More can	<b>feign</b>	without the scripture, then	11, 185/ 22
then can this poet	<b>feign</b>	ye another church than	11, 185/ 23
the pope as to	<b>feign</b>	all these things for	11, 186/ 16
for me that I	<b>feign</b>	not the matter of	11, 196/ 28
Frith and he be	<b>feign</b>	to call the works	11, 203/ 33
men which with a	<b>feigned</b>	heart eat that flesh	11, 75/ 28
him otherwise, with a	<b>feigned</b>	heart and in purpose	11, 76/ 8
you, for he hath	<b>feigned</b>	, too, that it cannot	11, 185/ 24
this, ween you wisely,	<b>feigned</b>	of him, that the	11, 186/ 1
born should now be	<b>feigned</b>	and imagined by me	11, 186/ 2
Master Masquer wonderful wisely	<b>feigned</b>	, that More hath feigned	11, 186/ 13
feigned, that More hath	<b>feigned</b>	all these things, even	11, 186/ 14
he hateth one and	<b>feigneth</b>	himself his friend to	11, 126/ 11
had it. For he	<b>feigneth</b>	or lieth, and not	11, 126/ 16
arguing which Master Masquer	<b>feigneth</b>	himself to find with	11, 182/ 25

that More imagineth and	<b>feigneth</b>	are not possible to	11, 189/ 9
that More imagineth and	<b>feigneth</b>	are not possible to	11, 193/ 29
were all of my	<b>feigning</b>	. Is not this, ween	11, 185/ 36
unto Eleusius, Glorius, and	<b>Felix</b>	, declaring the great excellent	11, 74/ 30
that in words folk	<b>fell</b>	unto more liberty, and	11, 3/ 32
but after that he	<b>fell</b>	once to the defense	11, 9/ 2
heretics (who before he	<b>fell</b>	to these frenzies, men	11, 9/ 7
a toward, till he	<b>fell</b>	unto these fools. After	11, 9/ 23
far the worse, and	<b>fell</b>	far the deeper into	11, 91/ 5
his immedicable malice he	<b>fell</b>	of himself, and so	11, 91/ 25
but that while Judas	<b>fell</b>	after to naught that	11, 94/ 4
many of his disciples	<b>fell</b>	from him and walked	11, 166/ 23
that fire that they	<b>fell</b>	not therein. Now though	11, 187/ 23
faith matched with a	<b>fellow</b>	stubborn and strong in	11, 5/ 10
that matter against his	<b>fellow</b>	John Frith. The fifth	11, 12/ 3
taunted of every good	<b>fellow</b>	that he meeteth, as	11, 99/ 31
any such other fond	<b>fellow</b>	as they be, begin	11, 179/ 12
young Father Frith, his	<b>fellow</b>	in folly, too. But	11, 182/ 30
my letter against his	<b>fellow</b>	Father Frith to dispute	11, 189/ 15
almighty's mate and high	<b>fellow</b>	. Let him, as I	11, 192/ 6
wretched body of that	<b>fellow</b>	shall never be in	11, 197/ 16
either himself or his	<b>fellow</b>	, mocketh under the same	11, 205/ 17
readers, seen any fond	<b>fellow</b>	before this handle a	11, 217/ 30
wist once a good	<b>fellow</b>	which, while he danced	11, 219/ 26
softly said unto his	<b>fellow</b>	, "I pray you tell	11, 219/ 30
twenty such other fond	<b>fellows</b>	of the same sect	11, 8/ 23
print, Tyndale and his	<b>fellows</b>	, to beguile the world	11, 9/ 28
as Frith and these	<b>fellows</b>	, by the selfsame manner	11, 18/ 17
and Melanchthon, and their	<b>fellows</b>	take their hold to	11, 53/ 11
figure, there would these	<b>fellows</b>	make us ween that	11, 54/ 21
and Frith and his	<b>fellows</b>	, that seeing the receiving	11, 81/ 2
Frith and these fond	<b>fellows</b>	stiffly bear us in	11, 84/ 7
was unknown to his	<b>fellows</b>	, yet was it not	11, 88/ 37
nor none of his	<b>fellows</b>	never wrote any time	11, 108/ 18
either devils or devils"	<b>fellows</b>	heretics. The Ninth Chapter	11, 115/ 21
encompanied with two good	<b>fellows</b>	, pardie, the one called	11, 120/ 1
he hath his two	<b>fellows</b>	with him. But faith	11, 121/ 30
too, before his two	<b>fellows</b>	come to him. As	11, 121/ 31
also when both his	<b>fellows</b>	be gone from him	11, 121/ 32
of both of his	<b>fellows</b>	never come at him	11, 121/ 36

but that he hath	<b>fellows</b>	in the same falsehood	11, 136/ 17
but that I have	<b>fellows</b>	in the same faith	11, 136/ 21
Master Masquer, proving themselves	<b>fellows</b>	of mine in my	11, 136/ 29
devil with yonder good	<b>fellows</b>	, and let them dwell	11, 163/ 3
what Peter and his	<b>fellows</b>	understood by this eating	11, 166/ 27
writing, I know these	<b>fellows</b>	for so false." And	11, 217/ 6
themselves, there should neither	<b>fellowship</b>	of their matches, nor	11, 3/ 18
to fall in the	<b>fellowship</b>	of foul and filthy	11, 4/ 1
the feet, nor the	<b>fellowship</b>	of his own board	11, 93/ 31
them in their holy	<b>fellowship</b>	, incorporated in Christ in	11, 223/ 33
they should never have	<b>felt</b>	hunger more, to have	11, 31/ 25
masters, being both professed	<b>ferries</b>	and having both vowed	11, 106/ 24
nun, and made them	<b>ferries</b>	" harlots both? Did not	11, 106/ 28
us in the more	<b>fervent</b>	love toward him, and	11, 174/ 10
also to declare the	<b>fervent</b>	love and desire that	11, 174/ 11
ye see what a	<b>fervent</b>	faith this old man	11, 195/ 36
much burning zeal and	<b>fervor</b>	in their hearts to	11, 3/ 8
to it with a	<b>fescue</b>	, that he shall not	11, 149/ 17
a fit of a	<b>fever</b>	, I would I ween	11, 193/ 35
before (except some very	<b>few</b>	places, and yet even	11, 4/ 19
yet even in those	<b>few</b>	, the very faithful folk	11, 4/ 19
compendiously toucheth in very	<b>few</b>	words both these two	11, 5/ 13
themselves many, how very	<b>few</b>	they be, which as	11, 5/ 31
they be, which as	<b>few</b>	as they be, would	11, 5/ 31
printed, of which if	<b>few</b>	were bought, there would	11, 6/ 22
many reasons and very	<b>few</b>	to the purpose. Howbeit	11, 8/ 4
book be there very	<b>few</b>	reasons, and of them	11, 8/ 6
many people with so	<b>few</b>	loaves, our Lord had	11, 26/ 6
the Jews in these	<b>few</b>	words a doctrine short	11, 28/ 11
see, speaketh in these	<b>few</b>	words of these two	11, 56/ 22
will he, with a	<b>few</b>	fond heretics, take a	11, 69/ 31
at that time so	<b>few</b>	left and so many	11, 87/ 27
they be not a	<b>few</b>	. And yet that all	11, 95/ 14
matter shortly in a	<b>few</b>	words, both for sparing	11, 121/ 9
their fruits," in these	<b>few</b>	dark words, he would	11, 121/ 17
convey him with a	<b>few</b>	words) into a singing	11, 129/ 10
all his hearers, very	<b>few</b>	could abide it, but	11, 164/ 18
shall rehearse you a	<b>few</b>	lines further of Saint	11, 173/ 26
things himself denieth very	<b>few</b>	, that is to wit	11, 203/ 24
trouble, be shortly far	<b>fewer</b>	heretics than there be	11, 5/ 29

they were yet far	<b>fewer</b>	than they be. For	11, 5/ 32
are of heretics far	<b>fewer</b>	than those that are	11, 5/ 33
only belief of far	<b>fewer</b>	things than we be	11, 119/ 15
more than twenty far	<b>fewer</b>	than fifteen, and of	11, 184/ 2
him ye shall find	<b>fewer</b>	than one. Then where	11, 184/ 3
faith that is called	<b>fides</b>	formata, he in foundeth in	11, 121/ 26
therefore is it called	<b>fides</b>	informis, and a dead	11, 122/ 5
condemneth it and saith, "	<b>fides</b>	, spes, charitas, tria hec	11, 124/ 33
them so into the	<b>field</b>	of the Philistines to	11, 19/ 17
Christian people in this	<b>fifteen</b>	hundred year because they	11, 115/ 18
good Christian countries this	<b>fifteen</b>	hundred year, but specially	11, 136/ 23
Catholic Church of this	<b>fifteen</b>	hundred year, both clergy	11, 170/ 3
twenty far fewer than	<b>fifteen</b>	, and of all that	11, 184/ 2
Christ's) "to be in	<b>fifteen</b>	places at once, I	11, 195/ 32
Christian nations have this	<b>fifteen</b>	hundred year judged it	11, 202/ 19
of Christendom of this	<b>fifteen</b>	hundred year before us	11, 203/ 7
true Christian nations this	<b>fifteen</b>	hundred year before their	11, 222/ 36
false dice appear. The	<b>Fifteenth</b>	Chapter. When the Jews	11, 58/ 1
his free liberty." The	<b>Fifteenth</b>	Chapter. If this piece	11, 194/ 31
good readers, in the	<b>fifteenth</b>	chapter of the first	11, 211/ 4
fellow John Frith. The	<b>fifth</b>	shall declare you the	11, 12/ 4
the said text. The	<b>Fifth</b>	Chapter. Whoso read and	11, 23/ 17
was, as in his	<b>fifth</b>	book De baptismo he	11, 74/ 9
their faithless tales? The	<b>Fifth</b>	Chapter. Now handling his	11, 107/ 7
Eighth Chapter. In the	<b>fifth</b>	leaf thus he saith	11, 114/ 22
First Chapter. In the	<b>fifth</b>	leaf upon his exposition	11, 129/ 3
one folly twice. The	<b>Fifth</b>	Chapter. Now as touching	11, 144/ 16
of holy scripture. The	<b>Fifth</b>	Chapter. Now after this	11, 158/ 15
it fast, too. The	<b>fifth</b>	is that he findeth	11, 178/ 32
after. Now touching the	<b>fifth</b>	point, where he saith	11, 183/ 35
the fourth book. The	<b>Fifth</b>	Book and the Last	11, 212/ 1
see it err and	<b>fight</b>	against itself a thousand	11, 185/ 25
pope's church, his words	<b>fight</b>	against themselves into his	11, 212/ 27
to wit, this fashioned	<b>figure</b>	or that -- and	11, 30/ 27
is not only a	<b>figure</b>	of the flesh of	11, 52/ 10
shall give is a	<b>figure</b>	of my flesh," but	11, 52/ 13
not only a certain	<b>figure</b>	of the flesh of	11, 53/ 18
is not only a	<b>figure</b>	of the flesh of	11, 54/ 10
saith it is a	<b>figure</b>	and yet, for all	11, 54/ 14
the Blessed Sacrament a	<b>figure</b>	, there would these fellows	11, 54/ 21

saith it is a	<b>figure</b>	, as it is indeed	11, 54/ 23
it is called a	<b>figure</b>	, they prove nothing against	11, 54/ 30
say it is a	<b>figure</b>	say it is not	11, 54/ 31
is not only a	<b>figure</b>	but also the flesh	11, 54/ 32
but is also a	<b>figure</b>	. And that is it	11, 72/ 38
call it only a	<b>figure</b>	or a memorial (besides	11, 74/ 27
life, was but a	<b>figure</b>	of this bread thus	11, 78/ 34
And therefore, as the	<b>figure</b>	or the shadow of	11, 79/ 1
because it was a	<b>figure</b>	of this bread that	11, 79/ 4
it was but a	<b>figure</b>	and not the very	11, 79/ 5
it is not the	<b>figure</b>	only of the thing	11, 79/ 9
effectually, not only the	<b>figure</b>	but the thing also	11, 94/ 33
and Resurrection but the	<b>figure</b>	of the prophet Jonah	11, 131/ 5
should agree with the	<b>figure</b>	, the figure, I say	11, 135/ 16
with the figure, the	<b>figure</b>	, I say, of the	11, 135/ 16
keeping still his own	<b>figure</b>	in his own place	11, 207/ 38
and multiply the same	<b>figure</b>	of itself, into twenty	11, 207/ 38
hell, and was therefore	<b>figured</b>	by the brazen serpent	11, 68/ 14
life itself that was	<b>figured</b>	, I shall give it	11, 79/ 11
the same (besides the	<b>figures</b>	of the Old Testament	11, 23/ 22
the Old Testament before	<b>figuring</b>	the same and besides	11, 23/ 22
and 12. Oportet exaltari	<b>filium</b>	hominis, etc. "It behooveth	11, 194/ 18
where he saith, "quem	<b>filius</b>	hominis dabit vobis," "which	11, 29/ 31
meat that so should	<b>fill</b>	their bellies and so	11, 31/ 21
saints as other, to	<b>fill</b>	up the messes at	11, 136/ 32
be present and to	<b>fill</b>	all places at once	11, 188/ 30
be present and to	<b>fill</b>	all places at once	11, 190/ 10
be present and to	<b>fill</b>	all places at once	11, 191/ 7
be present and essentially	<b>fill</b>	the place, and not	11, 191/ 17
at once, and essentially	<b>fill</b>	the place, not by	11, 191/ 20
and yet not so	<b>fill</b>	the place neither, but	11, 191/ 22
fed by him and	<b>filled</b>	their bellies, and that	11, 16/ 10
the loaves and are	<b>filled</b>	. Work you not the	11, 21/ 24
were full, gathered and	<b>filled</b>	twelve baskets of the	11, 25/ 14
well eaten and well	<b>filled</b>	your bellies." In these	11, 26/ 24
had so fed and	<b>filled</b>	them of that bread	11, 26/ 32
their bellies so well	<b>filled</b>	once that they should	11, 34/ 16
therefore, in Christ that	<b>fillet</b>	our hungry hearts, so	11, 100/ 22
saith that faith so	<b>fillet</b>	our hungry hearts, and	11, 101/ 2
for the faith so	<b>fillet</b>	our hungry hearts that	11, 101/ 14

his own presence, essentially	<b>filleth</b>	full. Therefore, as for	11, 191/ 25
desire of whose fleshly	<b>filling</b>	with perishable meat made	11, 87/ 2
they had to the	<b>filling</b>	of their bellies with	11, 102/ 30
see well) present and	<b>filling</b>	all places at once	11, 191/ 11
said before, present and	<b>filling</b>	all places at once	11, 191/ 15
fellowship of foul and	<b>filthy</b>	talking, then began cleanness	11, 4/ 2
declination into foul and	<b>filthy</b>	talking, hath bygone a	11, 4/ 7
speakeeth not of any	<b>final</b>	contradiction in him, nor	11, 62/ 31
any feeling faith or	<b>final</b>	election, presume themselves so	11, 94/ 3
nor proud hope upon	<b>final</b>	election set any man	11, 94/ 6
for their foxly falsehood,	<b>finally</b>	in the end, the	11, 19/ 27
might and power, and	<b>finally</b>	all his whole nature	11, 30/ 31
the same substance, and,	<b>finally</b>	, the same godhead and	11, 41/ 35
repeat and understand; and	<b>finally</b>	because I find that	11, 55/ 14
and Christ in him?	<b>Finally</b>	, many men which with	11, 75/ 27
more and more that	<b>finally</b>	it falleth quite off	11, 77/ 1
Upon this our Savior	<b>finally</b>	for conclusion telleth them	11, 78/ 3
be let in." And	<b>finally</b>	that no man should	11, 86/ 9
will, or else affirm	<b>finally</b>	that the masters of	11, 107/ 2
to sin, and thereupon	<b>finally</b>	fall down unto the	11, 188/ 10
garlands and ale-poles, and,	<b>finally</b>	, by these ways in	11, 223/ 11
wit also that they	<b>find</b>	everywhere therein, the book	11, 8/ 29
would in allegorical expositions	<b>find</b>	no fault, but be	11, 18/ 21
a very heretic. I	<b>find</b>	no fault also with	11, 19/ 14
expound that story, I	<b>find</b>	no fault at all	11, 19/ 31
the morrow, longing to	<b>find</b>	our Lord again, took	11, 26/ 13
go, where you should	<b>find</b>	the thing that ye	11, 40/ 16
labor, they could scant	<b>find</b>	themselves meat. And therefore	11, 47/ 6
and finally because I	<b>find</b>	that Master Masquer himself	11, 55/ 14
foul and loathsome. We	<b>find</b>	, good readers, of one	11, 58/ 17
in Nicodemus, though I	<b>find</b>	no consent of faith	11, 62/ 30
Seek and you shall	<b>find</b>	. Knock and you shall	11, 86/ 9
be short, that can	<b>find</b>	in his heart to	11, 113/ 26
would for so far	<b>find</b>	no fault in his	11, 124/ 20
the scripture) can he	<b>find</b>	no more places than	11, 130/ 36
nor what we shall	<b>find</b>	in them. But because	11, 133/ 33
lacketh the way to	<b>find</b>	the words with which	11, 139/ 19
words here, ye shall	<b>find</b>	that all that seemeth	11, 145/ 11
you should hap to	<b>find</b>	that, in this place	11, 151/ 30
And therefore if you	<b>find</b>	my fault, good readers	11, 152/ 2

stead thereof; ye shall	<b>find</b>	no change made in	11, 152/ 32
sure that I should	<b>find</b>	no such fault in	11, 159/ 1
be long ere you	<b>find</b>	him, or any of	11, 167/ 7
yourselves, and when you	<b>find</b>	that fashioned argument there	11, 177/ 34
the antecedent shall you	<b>find</b>	as true when you	11, 178/ 8
words shall he never	<b>find</b>	in scripture that tell	11, 181/ 17
Masquer feigneth himself to	<b>find</b>	with me, and falsely	11, 182/ 26
the tale, ye shall	<b>find</b>	his more than twenty	11, 184/ 1
serve him ye shall	<b>find</b>	fewer than one. Then	11, 184/ 3
devil, if he then	<b>find</b>	fire there as I	11, 188/ 11
he would seem to	<b>find</b>	. For he disputeth and	11, 190/ 3
word oportet (though ye	<b>find</b>	potest for oportet in	11, 194/ 14
other follies that I	<b>find</b>	in this piece pass	11, 195/ 28
here, and you shall	<b>find</b>	it very foolish. But	11, 196/ 11
my books through shall	<b>find</b>	that the church, in	11, 199/ 13
places at once, we	<b>find</b>	no word plainly written	11, 201/ 24
imply repugnance, he shall	<b>find</b>	many other things, both	11, 206/ 8
his own reason could	<b>find</b>	, other than the omnipotent	11, 206/ 11
readers, thus shall you	<b>find</b>	it there in the	11, 207/ 13
mine own. For I	<b>find</b>	not many samples so	11, 209/ 23
Saint John's Gospel to	<b>find</b>	that thing there now	11, 212/ 20
list to read, shall	<b>find</b>	this point of contradiction	11, 213/ 10
myself think that I	<b>find</b>	some words written in	11, 213/ 26
Saint John's Gospel to	<b>find</b>	that thing there now	11, 216/ 17
not seek far to	<b>find</b>	, I shall rehearse you	11, 217/ 16
on the matter to	<b>find</b>	now written therein the	11, 219/ 21
Sacrament, though he may	<b>find</b>	some old holy men	11, 220/ 18
yet he shall never	<b>find</b>	any of them that	11, 220/ 19
I shall of likelihood	<b>find</b>	also in Frith's book	11, 222/ 21
man, lo, as he	<b>findeth</b>	pleasure in his hope	11, 103/ 23
in his hope, so	<b>findeth</b>	he pain in the	11, 103/ 23
fifth is that he	<b>findeth</b>	twenty places of scripture	11, 178/ 32
he saith that he	<b>findeth</b>	twenty places in scripture	11, 183/ 35
same fault that he	<b>findeth</b>	, and yet not in	11, 190/ 2
his own confusion in	<b>finding</b>	us forth his unwritten	11, 212/ 28
heed to Master Masquer's	<b>fingers</b>	. For there he specially	11, 114/ 16
juggling stick about his	<b>fingers</b>	to make men look	11, 133/ 25
whirlleth that about his	<b>fingers</b>	and saith: "Let it	11, 133/ 37
so ready upon his	<b>fingers</b>	" ends. But go to	11, 160/ 10
his eternal glory Amen.	<b>Finis</b>	.	11, 223/ 35

now, good readers, to	<b>finish</b>	at last this matter	11, 175/ 21
little after his Maundy	<b>finished</b>	: "Them that thou hast	11, 89/ 35
as he hath scant	<b>finished</b>	his high solemn rebuking	11, 189/ 36
Master Masquer. And thus	<b>finishing</b>	this preface, we shall	11, 13/ 11
faith have a hot	<b>fire</b>	of hell in their	11, 3/ 11
tails, and setting a	<b>fire</b>	in them, and sending	11, 19/ 16
of Christ, with the	<b>fire</b>	of false words to	11, 19/ 20
the tying of the	<b>fire</b>	and their tails together	11, 19/ 26
the end, the hot	<b>fire</b>	of hell shall be	11, 19/ 28
shall they get the	<b>fire</b>	from their tails, nor	11, 19/ 29
heat ever followeth the	<b>fire</b>	. And now you see	11, 125/ 26
lions that blew out	<b>fire</b>	at the mouth, such	11, 174/ 16
burn there, in everlasting	<b>fire</b>	, for his former ungracious	11, 185/ 6
the beads in the	<b>fire</b>	, and beware also that	11, 186/ 31
to put out the	<b>fire</b>	. And some yet boldly	11, 187/ 11
or, though there be	<b>fire</b>	in either place, that	11, 187/ 17
places saith there is	<b>fire</b>	there, and his holy	11, 187/ 21
same, and with that	<b>fire</b>	he frayed his own	11, 187/ 22
bidding them fear that	<b>fire</b>	that they fell not	11, 187/ 23
and that this word	<b>fire</b>	is spoken but by	11, 187/ 29
hell there is very	<b>fire</b>	indeed. How many will	11, 187/ 35
in hell no very	<b>fire</b>	at all, but that	11, 187/ 37
that in hell is	<b>fire</b>	indeed, and make the	11, 188/ 3
the fear of that	<b>fire</b>	one means to keep	11, 188/ 4
though there were no	<b>fire</b>	there, yet hath he	11, 188/ 5
none there, though the	<b>fire</b>	were thence. But if	11, 188/ 6
if he then find	<b>fire</b>	there as I am	11, 188/ 11
wit, in the everlasting	<b>fire</b>	of hell. From which	11, 197/ 19
fall flat in the	<b>fire</b>	. Yet to the intent	11, 199/ 33
faithless soul from the	<b>fire</b>	of hell. From which	11, 223/ 20
and let us give	<b>firm</b>	faith unto the sacraments	11, 64/ 2
but with silence and	<b>firm</b>	faith we receive it	11, 83/ 35
are of mind very	<b>firm</b>	and strong. And that	11, 92/ 24
had she not had	<b>firmly</b>	that faith, she had	11, 61/ 27
away, but they answered	<b>firmly</b>	: "Thou hast the words	11, 166/ 38
away, but they answered	<b>firmly</b>	, "Thou hast the words	11, 168/ 29
as soon and as	<b>firmly</b>	as Master More. And	11, 200/ 23
barley loaves and two	<b>fishes</b>	, did in those words	11, 16/ 5
in number, of two	<b>fishes</b>	and five loaves, and	11, 25/ 13
dreamed it in a	<b>fit</b>	of a fever, I	11, 193/ 35

of mine, give you	<b>five</b>	books and some of	11, 11/ 20
among them in feeding	<b>five</b>	thousand of them with	11, 16/ 4
thousand of them with	<b>five</b>	barley loaves and two	11, 16/ 5
fed them all, being	<b>five</b>	thousand in number, of	11, 25/ 12
of two fishes and	<b>five</b>	loaves, and yet when	11, 25/ 13
good reader, of these	<b>five</b>	loaves by such a	11, 25/ 16
the miracle of the	<b>five</b>	loaves; why did thou	11, 172/ 35
other miracle of his	<b>five</b>	loaves before, because he	11, 173/ 8
last point upon these	<b>five</b>	points afore (which five	11, 184/ 4
five points afore (which	<b>five</b>	how well they prove	11, 184/ 5
give him four or	<b>five</b>	such foul falls on	11, 194/ 34
of the multiplying of	<b>five</b>	loaves so suddenly to	11, 211/ 15
the sufficient feeding of	<b>five</b>	thousand folk. Here be	11, 211/ 16
the full in these	<b>five</b>	books of my first	11, 219/ 36
heart, once set and	<b>fixed</b>	on the wrong side	11, 202/ 5
their whole cause fall	<b>flat</b>	in the mire, unto	11, 199/ 4
therefore it cannot fall	<b>flat</b>	in the mire, but	11, 199/ 31
God maketh heretics fall	<b>flat</b>	in the fire. Yet	11, 199/ 33
withdraw himself aside and	<b>flee</b>	from them till that	11, 47/ 9
Christ within us, they	<b>flee</b>	far from us, and	11, 175/ 3
shame enough compelled to	<b>flee</b>	, they be proved stark	11, 200/ 27
shame enough compelled to	<b>flee</b>	; they be proved stark	11, 204/ 7
shame enough, compelled to	<b>flee</b>	from the scripture to	11, 204/ 10
yet compelled me to	<b>flee</b>	from the scripture. For	11, 204/ 17
him with shame enough	<b>flee</b>	from the scripture because	11, 205/ 5
alone, is that a	<b>fleeing</b>	from the scripture? If	11, 204/ 24
If that be a	<b>fleeing</b>	from the scripture, then	11, 204/ 25
Sacrament Christ's own Blessed	<b>Flesh</b>	and Blood and leave	11, 7/ 11
of Christ, his very	<b>flesh</b>	and his blood. In	11, 10/ 14
the eating of his	<b>flesh</b>	and drinking of his	11, 10/ 19
gave his own very	<b>flesh</b>	and blood to his	11, 10/ 23
very eating of his	<b>flesh</b>	(as the Catholic Church	11, 11/ 8
the belief that Christ's	<b>flesh</b>	and body was broken	11, 16/ 26
body and his very	<b>flesh</b>	to eat and his	11, 17/ 19
his very Blessed Body,	<b>flesh</b>	and blood, by the	11, 17/ 22
of Christ's own very	<b>flesh</b>	and blood. Now will	11, 18/ 32
of those words, "My	<b>flesh</b>	is verily meat and	11, 20/ 26
drinking of his very	<b>flesh</b>	and blood indeed. Which	11, 20/ 30
shall give is my	<b>flesh</b>	, which I shall give	11, 22/ 25
man give us his	<b>flesh</b>	to eat?" Then said	11, 22/ 27

if ye eat the	<b>flesh</b>	of the Son of	11, 22/ 28
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 22/ 29
the last day. My	<b>flesh</b>	is verily meat and	11, 22/ 31
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 22/ 32
that giveth life; the	<b>flesh</b>	availeth nothing. The words	11, 23/ 4
nature, not turning the	<b>flesh</b>	of the man into	11, 28/ 35
the man into the	<b>flesh</b>	of the sheep, but	11, 28/ 35
proper nature of sheep's	<b>flesh</b>	into the natural flesh	11, 29/ 1
flesh into the natural	<b>flesh</b>	of the man, this	11, 29/ 1
being turned into the	<b>flesh</b>	of the man, but	11, 29/ 3
of that holy blessed	<b>flesh</b>	and immortal, that is	11, 29/ 8
Christ himself, whose own	<b>flesh</b>	not the priest there	11, 29/ 28
the manhood, the very	<b>flesh</b>	and the very soul	11, 31/ 3
that had the sodden	<b>flesh</b>	in them, of such	11, 46/ 29
in them, of such	<b>flesh</b>	yet some of such	11, 46/ 29
give you is my	<b>flesh</b>	which I shall give	11, 50/ 29
that, be his own	<b>flesh</b>	, even the very same	11, 51/ 3
men the same very	<b>flesh</b>	to eat and feed	11, 51/ 5
give you is my	<b>flesh</b>	, which I shall give	11, 51/ 11
the giving of his	<b>flesh</b>	before his death or	11, 51/ 13
give you is my	<b>flesh</b>	that I shall give	11, 52/ 7
a figure of the	<b>flesh</b>	of our Lord, but	11, 52/ 10
it is also the	<b>flesh</b>	of our Lord itself	11, 52/ 11
a figure of my	<b>flesh</b>	, " but he said, "It	11, 52/ 13
said, "It is my	<b>flesh</b>	." For the same bread	11, 52/ 14
and changed into the	<b>flesh</b>	of our Lord. And	11, 52/ 17
that bread should be	<b>flesh</b>	, this is well-known that	11, 52/ 19
Lord walked in his	<b>flesh</b>	and of bread received	11, 52/ 20
such as his holy	<b>flesh</b>	was, and did sustain	11, 52/ 23
sustain and increase his	<b>flesh</b>	after the common manner	11, 52/ 23
bread changed into the	<b>flesh</b>	of our Lord. And	11, 52/ 25
appeareth not to us	<b>flesh</b>	but bread? That hath	11, 52/ 26
us in likeness of	<b>flesh</b>	, we should be displeasantly	11, 52/ 29
certain figure of the	<b>flesh</b>	of our Lord, but	11, 53/ 19
it is also the	<b>flesh</b>	of our Lord itself	11, 53/ 19
changed into the very	<b>flesh</b>	of Christ. And he	11, 53/ 22
and turned into the	<b>flesh</b>	of the man whom	11, 53/ 25
Blessed Body of Christ,	<b>flesh</b>	, blood, bones and all	11, 54/ 6
a figure of the	<b>flesh</b>	of our Lord, but	11, 54/ 11
it is also the	<b>flesh</b>	of our Lord itself	11, 54/ 11

all that, the very	<b>flesh</b>	of Christ. This thing	11, 54/ 14
it is) the very	<b>flesh</b>	of our Lord. And	11, 54/ 24
figure but also the	<b>flesh</b>	of Christ. But when	11, 54/ 32
give you is my	<b>flesh</b>	, which I shall give	11, 55/ 20
speakech of giving his	<b>flesh</b>	twice, by which he	11, 55/ 23
give you is my	<b>flesh</b>	. " Here is, lo, the	11, 55/ 30
saith he give his	<b>flesh</b>	to them. Then saith	11, 55/ 31
his giving of his	<b>flesh</b>	for them, but of	11, 56/ 1
you shall be my	<b>flesh</b>	, " then to declare that	11, 56/ 7
give them his very	<b>flesh</b>	, he added thereto these	11, 56/ 8
Will you wit what	<b>flesh</b>	this bread is that	11, 56/ 10
ye know hereafter which	<b>flesh</b>	of mine I shall	11, 56/ 14
need to doubt which	<b>flesh</b>	of mine I shall	11, 56/ 16
shall be the same	<b>flesh</b>	. " This exposition, good readers	11, 56/ 18
give you is my	<b>flesh</b>	. " And of the eating	11, 57/ 6
two givings of his	<b>flesh</b>	or but of one	11, 57/ 14
should be his own	<b>flesh</b>	, then began they to	11, 58/ 4
man give us his	<b>flesh</b>	to eat?" Saint Bede	11, 58/ 7
of his own very	<b>flesh</b>	, and that he would	11, 62/ 22
spoke of his very	<b>flesh</b>	, and yet, for all	11, 63/ 14
would give them his	<b>flesh</b>	to eat and his	11, 63/ 19
he give us his	<b>flesh</b>	?" And they forget that	11, 63/ 33
he give us his	<b>flesh</b>	?" Do ye not perceive	11, 65/ 19
give you is my	<b>flesh</b>	which I shall give	11, 65/ 24
the giving of his	<b>flesh</b>	in the Sacrament. And	11, 65/ 25
would give them his	<b>flesh</b>	, and asked how he	11, 65/ 26
give them his own	<b>flesh</b>	to eat), St. Cyril	11, 65/ 30
if ye eat the	<b>flesh</b>	of the Son of	11, 66/ 19
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 66/ 20
shall give them his	<b>flesh</b>	to eat, he teacheth	11, 66/ 28
the giving of his	<b>flesh</b>	to the death and	11, 67/ 24
the giving of his	<b>flesh</b>	to eat in the	11, 67/ 25
of Christ, his very	<b>flesh</b>	and his blood. As	11, 67/ 35
he give us his	<b>flesh</b>	to eat?" he said	11, 68/ 26
if you eat the	<b>flesh</b>	of the Son of	11, 68/ 28
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 68/ 29
last day. For my	<b>flesh</b>	is verily meat, and	11, 68/ 30
He that eateth my	<b>flesh</b>	and drinketh dwelleth in	11, 68/ 31
spoke of his very	<b>flesh</b>	they perceived well enough	11, 69/ 6
the proper form of	<b>flesh</b>	(as they fleshly imagined	11, 69/ 15

shall verily eat his	<b>flesh</b>	. Which thing, for anything	11, 69/ 23
us his own very	<b>flesh</b>	verily to be received	11, 70/ 10
he give us his	<b>flesh</b>	to eat?" he answered	11, 70/ 11
part give them his	<b>flesh</b>	to eat, nor yet	11, 70/ 14
give you mine own	<b>flesh</b>	to eat? I will	11, 70/ 17
ye shall my very	<b>flesh</b>	indeed, if ever ye	11, 70/ 21
faith to eat the	<b>flesh</b>	of the Son of	11, 70/ 24
working faith eateth my	<b>flesh</b>	and drinketh my blood	11, 70/ 26
life, so is the	<b>flesh</b>	joined in unity of	11, 70/ 37
drinking, he saith, "My	<b>flesh</b>	is verily meat and	11, 71/ 9
words of Christ, "My	<b>flesh</b>	is verily meat, etc	11, 71/ 33
meant of his Holy	<b>Flesh</b>	in the Blessed Sacrament	11, 71/ 34
he which eateth his	<b>flesh</b>	and drinketh his blood	11, 72/ 9
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 72/ 11
a man receive the	<b>Flesh</b>	and the Blood of	11, 72/ 16
not only the very	<b>flesh</b>	of Christ, but is	11, 72/ 38
Christ neither eateth the	<b>flesh</b>	of Christ nor drinketh	11, 73/ 20
and eateth not Christ's	<b>flesh</b>	in such manner as	11, 75/ 15
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 75/ 19
they eat the same	<b>flesh</b>	and drink the same	11, 75/ 23
same Sacrament of his	<b>Flesh</b>	and his Blood made	11, 75/ 26
feigned heart eat that	<b>flesh</b>	and drink that blood	11, 75/ 28
manner of eating that	<b>flesh</b>	and drinking that blood	11, 75/ 31
not whosoever eat the	<b>flesh</b>	of Christ and drink	11, 75/ 33
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 76/ 2
man to eat the	<b>flesh</b>	of Christ is to	11, 76/ 12
received and eaten his	<b>flesh</b>	into his body by	11, 76/ 16
received and eaten his	<b>flesh</b>	effectually, but without the	11, 76/ 18
the thing whereby the	<b>flesh</b>	giveth the life, and	11, 76/ 19
our Savior saith, his	<b>flesh</b>	availeth us nothing. And	11, 76/ 20
fleshly eater of his	<b>flesh</b>	, though he receive the	11, 76/ 22
hath effectually eaten the	<b>flesh</b>	of Christ in the	11, 77/ 7
and eateth therein the	<b>flesh</b>	of Christ not only	11, 77/ 10
is joined with the	<b>flesh</b>	of Christ (as holy	11, 77/ 32
which from that holy	<b>flesh</b>	is inseparable, and so	11, 77/ 34
Not meaning that his	<b>flesh</b>	was first in heaven	11, 78/ 5
he here of his	<b>flesh</b>	, "This is the bread	11, 78/ 13
wit, his own very	<b>flesh</b>	(as himself very plainly	11, 78/ 21
bread that is my	<b>flesh</b>	. For likewise as because	11, 79/ 3
bread that is my	<b>flesh</b>	(which I shall give	11, 79/ 8

give them his very	<b>flesh</b>	to eat, the more	11, 79/ 23
to eat his own	<b>flesh</b>	, he said unto them	11, 79/ 35
that that quickeneth, the	<b>flesh</b>	availeth nothing. The words	11, 80/ 2
give them his very	<b>flesh</b>	to be their very	11, 80/ 21
he give us his	<b>flesh</b>	to eat?" And many	11, 80/ 22
should have eaten his	<b>flesh</b>	in the self fleshly	11, 80/ 25
should have eaten his	<b>flesh</b>	in dead gobbets, cut	11, 80/ 28
give them his very	<b>flesh</b>	to eat should not	11, 80/ 32
the giving of his	<b>flesh</b>	to eat, as though	11, 81/ 22
to give them his	<b>flesh</b>	to eat in gobbets	11, 82/ 5
or giveth life, the	<b>flesh</b>	availeth nothing. The words	11, 82/ 10
whoso would eat my	<b>flesh</b>	should have everlasting life	11, 82/ 13
that I mean my	<b>flesh</b>	cut out in gobbets	11, 82/ 14
without the spirit, the	<b>flesh</b>	should avail you naught	11, 82/ 16
speak be not only	<b>flesh</b>	, for that will no	11, 82/ 20
to you of my	<b>flesh</b>	to be eaten, be	11, 82/ 23
be eaten, be not	<b>flesh</b>	alone, but spirit also	11, 82/ 23
would give you my	<b>flesh</b>	in gobbets dead, but	11, 82/ 25
godhead, by which my	<b>flesh</b>	is itself made not	11, 82/ 29
is that quickeneth, the	<b>flesh</b>	availeth nothing," our Savior	11, 82/ 36
Savior meaneth that his	<b>flesh</b>	dead and without the	11, 82/ 36
with charity, so the	<b>flesh</b>	of our Savior much	11, 83/ 5
that whoso eat my	<b>flesh</b>	shall have everlasting life	11, 83/ 16
the nature of the	<b>flesh</b>	that maketh the Spirit	11, 83/ 19
the Spirit maketh the	<b>flesh</b>	give life. The words	11, 83/ 20
The nature of the	<b>flesh</b>	cannot of itself give	11, 83/ 25
not in Christ only	<b>flesh</b>	, but he hath the	11, 83/ 27
when Christ calleth his	<b>flesh</b>	a giver of life	11, 83/ 29
not attribute unto his	<b>flesh</b>	and unto his Holy	11, 83/ 30
own nature. But the	<b>flesh</b>	ascendeth unto that power	11, 83/ 31
spiritual eating of his	<b>flesh</b>	by belief and remembrance	11, 84/ 6
of his own holy	<b>flesh</b>	, by the well eating	11, 87/ 4
of thine own holy	<b>flesh</b>	to eat. And that	11, 88/ 12
of life, whereby thy	<b>flesh</b>	shall give us, if	11, 88/ 16
belief that the very	<b>flesh</b>	and blood of Christ	11, 94/ 18
his naughtiness, the very	<b>flesh</b>	and blood of Christ	11, 94/ 20
not only his blessed	<b>flesh</b>	into their bodies, but	11, 94/ 34
transitory life, and their	<b>flesh</b>	also shall Christ resuscitate	11, 95/ 3
giving of his very	<b>flesh</b>	and blood to be	11, 96/ 10
true, concerning the very	<b>flesh</b>	of Christ verily eaten	11, 96/ 26

should be his own	<b>flesh</b>	, " (which promise he performed	11, 97/ 28
give you is my	<b>flesh</b>	. And he that eateth	11, 97/ 30
he that eateth my	<b>flesh</b>	and drinketh my blood	11, 97/ 31
when he said, "My	<b>flesh</b>	is verily meat." Thus	11, 97/ 32
if we believe his	<b>flesh</b>	and body to have	11, 100/ 24
if we believe his	<b>flesh</b>	and his body to	11, 101/ 19
their meat his very	<b>flesh</b>	and blood verily here	11, 102/ 37
if we believe his	<b>flesh</b>	and body to have	11, 109/ 13
is his own very	<b>flesh</b>	indeed. The Seventh Chapter	11, 113/ 34
you is mine own	<b>flesh</b>	, which I shall give	11, 114/ 3
other thing of his	<b>flesh</b>	but the giving it	11, 114/ 9
the giving of his	<b>flesh</b>	to eat that he	11, 114/ 10
the giving of his	<b>flesh</b>	to be eaten which	11, 114/ 14
bodily eating of Christ's	<b>flesh</b>	, albeit our fleshly papists	11, 114/ 24
have them eat his	<b>flesh</b>	in the very form	11, 114/ 28
the very form of	<b>flesh</b>	, and (as Saint Augustine	11, 114/ 29
in gobbets as sheep's	<b>flesh</b>	is in the shambles	11, 114/ 31
Jews thought) that the	<b>flesh</b>	of Christ that he	11, 115/ 2
is in form of	<b>flesh</b>	, cut out in gobbets	11, 115/ 2
in gobbets as sheep's	<b>flesh</b>	is sold in the	11, 115/ 3
not to eat Christ's	<b>flesh</b>	in the Sacrament, that	11, 115/ 9
declare, given us his	<b>flesh</b>	not in form of	11, 115/ 12
not in form of	<b>flesh</b>	, but in form of	11, 115/ 12
my example, mortifying their	<b>flesh</b>	and changing their living	11, 120/ 17
if we believe his	<b>flesh</b>	and his body to	11, 122/ 17
begot him, and his	<b>flesh</b>	, not of his own	11, 123/ 30
he that eateth that	<b>flesh</b>	according to Christ's institution	11, 123/ 33
incorporation with his everlasting	<b>flesh</b>	, so I say, always	11, 124/ 2
receive not his holy	<b>flesh</b>	dead as the Jews	11, 124/ 4
his spirit as their	<b>flesh</b>	joineth with his; whereas	11, 124/ 6
man might eat the	<b>flesh</b>	of Christ, and by	11, 124/ 18
only eating of his	<b>flesh</b>	by a bare belief	11, 124/ 25
my example, mortifying their	<b>flesh</b>	and changing their living	11, 125/ 6
we should eat his	<b>flesh</b>	meant no very eating	11, 125/ 14
and fall to the	<b>flesh</b>	? Which while they have	11, 128/ 13
they should eat his	<b>flesh</b>	and drink his blood	11, 129/ 14
except ye eat the	<b>flesh</b>	of the Son of	11, 129/ 20
He that eateth my	<b>flesh</b>	and drinketh my blood	11, 129/ 22
last day. For my	<b>flesh</b>	is very meat and	11, 129/ 23
have given them his	<b>flesh</b>	and his blood in	11, 129/ 33

not in form of	<b>flesh</b>	, but in form of	11, 130/ 26
the giving of his	<b>flesh</b>	to the death for	11, 131/ 25
you is mine own	<b>flesh</b>	, which I shall give	11, 131/ 34
shall give is my	<b>flesh</b>	which I shall give	11, 132/ 4
to wit, his own	<b>flesh</b>	, and in the second	11, 132/ 9
give the world his	<b>flesh</b>	to eat, and what	11, 132/ 10
of giving of his	<b>flesh</b>	to be eaten in	11, 132/ 24
but only of his	<b>flesh</b>	to be crucified, because	11, 132/ 25
had meant of his	<b>flesh</b>	to be eaten in	11, 132/ 26
the eating of Christ's	<b>flesh</b>	and drinking of his	11, 133/ 8
thus: "Whoso eat my	<b>flesh</b>	and drink my blood	11, 133/ 11
Whoso eateth not my	<b>flesh</b>	and drinketh not my	11, 133/ 15
Except ye eat the	<b>flesh</b>	of the Son of	11, 133/ 17
eating of his holy	<b>flesh</b>	. And therefore, let us	11, 134/ 9
if you eat the	<b>flesh</b>	of the Son of	11, 135/ 24
and never eat his	<b>flesh</b>	or never drink his	11, 135/ 27
less in Christ's visible	<b>flesh</b>	and in the bark	11, 136/ 12
sticketh in the visible	<b>flesh</b>	of Christ, to be	11, 137/ 4
giveth us his visible	<b>flesh</b>	to eat, as those	11, 137/ 8
they should receive his	<b>flesh</b>	visible cut out, as	11, 137/ 10
receive and eat his	<b>flesh</b>	invisible, not in dead	11, 137/ 14
you to eat my	<b>flesh</b>	while I am here	11, 137/ 22
and so give his	<b>flesh</b>	to them as he	11, 137/ 34
you to eat my	<b>flesh</b>	while I am here	11, 138/ 17
they should eat his	<b>flesh</b>	. One was the strangeness	11, 138/ 23
Jews to eat his	<b>flesh</b>	than at the time	11, 139/ 13
think that his glorified	<b>flesh</b>	should be more loathsome	11, 139/ 16
you to eat my	<b>flesh</b>	while I am here	11, 139/ 21
should then eat his	<b>flesh</b>	when his flesh were	11, 139/ 27
his flesh when his	<b>flesh</b>	were so far absent	11, 139/ 27
of reason think his	<b>flesh</b>	then more loathly to	11, 139/ 34
left unto us his	<b>flesh</b>	. And as for Helias	11, 140/ 24
unto us all his	<b>flesh</b>	to eat, and the	11, 140/ 31
not of eating his	<b>flesh</b>	in the Sacrament, because	11, 141/ 18
the eating of his	<b>flesh</b>	in form of bread	11, 141/ 23
this eating of his	<b>flesh</b>	and drinking of his	11, 141/ 33
giveth this life. My	<b>flesh</b>	profiteth nothing at all	11, 141/ 35
I speak of my	<b>flesh</b>	to be eaten bodily	11, 142/ 3
that giveth life. My	<b>flesh</b>	profiteth you nothing to	11, 142/ 5
then eat ye my	<b>flesh</b>	and drink my blood	11, 142/ 8

spoken these words: "My	<b>flesh</b>	profiteth nothing at all	11, 142/ 9
and disputed of his	<b>flesh</b>	, how it should be	11, 142/ 11
bread. Christ said, "My	<b>flesh</b>	profiteth nothing," meaning to	11, 142/ 15
the eating of his	<b>flesh</b>	in the Sacrament. The	11, 143/ 10
that giveth life, my	<b>flesh</b>	profiteth nothing at all	11, 143/ 11
the eating of his	<b>flesh</b>	in the Sacrament, and	11, 143/ 13
would give his own	<b>flesh</b>	to be eaten, and	11, 144/ 20
to wit, that his	<b>flesh</b>	should not be eaten	11, 144/ 30
word eating of his	<b>flesh</b>	, he meant nothing else	11, 144/ 31
that giveth life, my	<b>flesh</b>	profiteth nothing at all	11, 144/ 35
very eating of his	<b>flesh</b>	, nor for the proof	11, 145/ 2
the eating of his	<b>flesh</b>	, as he meant to	11, 145/ 4
the eating of his	<b>flesh</b>	alone, dead and cut	11, 145/ 7
the eating of his	<b>flesh</b>	in the Sacrament, he	11, 145/ 23
the eating of his	<b>flesh</b>	the belief that he	11, 145/ 28
and disputed of his	<b>flesh</b>	how it should be	11, 146/ 2
the eating of his	<b>flesh</b>	than for the offering	11, 146/ 5
the eating of his	<b>flesh</b>	, as I have before	11, 146/ 8
giveth this life my	<b>flesh</b>	profiteth nothing at all	11, 146/ 13
thing that giveth his	<b>flesh</b>	the life, without which	11, 146/ 17
they should eat his	<b>flesh</b>	with his spirit, and	11, 146/ 21
they should eat his	<b>flesh</b>	alone without his spirit	11, 146/ 22
in dead pieces of	<b>flesh</b>	, as they had conceived	11, 146/ 23
they should eat his	<b>flesh</b>	he told them clear	11, 146/ 27
you shall eat my	<b>flesh</b>	, but that you shall	11, 146/ 36
bread. Christ said, "My	<b>flesh</b>	profiteth nothing," meaning to	11, 147/ 12
that eating of Christ's	<b>flesh</b>	, by which it is	11, 147/ 29
that eating of his	<b>flesh</b>	, by which we eat	11, 148/ 18
very eating of his	<b>flesh</b>	, and not only of	11, 148/ 24
at this saying: "My	<b>flesh</b>	is very meat and	11, 149/ 4
text (saith he) "my	<b>flesh</b>	," etc. must be understood	11, 149/ 6
took that of his	<b>flesh</b>	to be eaten in	11, 149/ 27
should have eaten his	<b>flesh</b>	dead, without life or	11, 149/ 29
he said that his	<b>flesh</b>	was very meat, and	11, 150/ 17
they did eat his	<b>flesh</b>	and drink his blood	11, 150/ 19
spoke of his very	<b>flesh</b>	and his very blood	11, 150/ 22
the eating of his	<b>flesh</b>	and drinking of his	11, 150/ 27
spoke of his very	<b>flesh</b>	and his very blood	11, 150/ 32
speak of Christ's very	<b>flesh</b>	and his very blood	11, 150/ 33
Christ meant of his	<b>flesh</b>	and his blood in	11, 150/ 35

they should eat his	<b>flesh</b>	in the self fleshly	11, 151/ 3
at Christ's saying, "My	<b>flesh</b>	is very meat," etc	11, 152/ 10
the eating of his	<b>flesh</b>	, was because that none	11, 152/ 20
spoken of his very	<b>flesh</b>	indeed, whereas Frith held	11, 152/ 26
the eating of his	<b>flesh</b>	, the evangelist showeth that	11, 152/ 37
he give us his	<b>flesh</b>	to eat?" and when	11, 153/ 35
of eating of his	<b>flesh</b>	. But in the tenth	11, 155/ 9
he give us his	<b>flesh</b>	to eat?" And therefore	11, 155/ 26
of his own very	<b>flesh</b>	itself, besides all parables	11, 155/ 29
he give us his	<b>flesh</b>	to eat?"; whereby it	11, 155/ 36
very eating of his	<b>flesh</b>	indeed, and in the	11, 156/ 1
of eating of his	<b>flesh</b>	, because he would give	11, 156/ 6
would give his very	<b>flesh</b>	to be eaten in	11, 156/ 7
and life. For his	<b>flesh</b>	should else avail nothing	11, 156/ 12
when he said, "My	<b>flesh</b>	, " etc. If he say	11, 157/ 2
when he said, "My	<b>flesh</b>	is verily meat," etc	11, 159/ 12
vine and of his	<b>flesh</b>	, all three at once	11, 159/ 28
when he said, "My	<b>flesh</b>	is very meat," etc	11, 161/ 22
eating of his very	<b>flesh</b>	, yet they understood him	11, 161/ 29
words of eating Christ's	<b>flesh</b>	thought them hard to	11, 162/ 22
when he said, "My	<b>flesh</b>	is verily meat." What	11, 163/ 32
where he said, "My	<b>flesh</b>	is verily meat," and	11, 164/ 14
give you is my	<b>flesh</b>	, " and, "Except you eat	11, 164/ 14
Except you eat the	<b>flesh</b>	of the Son of	11, 164/ 15
very eating of his	<b>flesh</b>	indeed that, of all	11, 164/ 18
he give us his	<b>flesh</b>	to eat?" And his	11, 164/ 19
should verily eat his	<b>flesh</b>	, and that no man	11, 164/ 24
and very man, having	<b>flesh</b>	and blood as they	11, 165/ 31
own words, saying, "My	<b>flesh</b>	profiteth nothing," meaning to	11, 165/ 33
that whoso believe my	<b>flesh</b>	to be crucified and	11, 165/ 36
sins, he eateth my	<b>flesh</b>	and drinketh my blood	11, 165/ 37
very eating of his	<b>flesh</b>	, but only of the	11, 166/ 11
man, had set his	<b>flesh</b>	before them to be	11, 166/ 20
give you is my	<b>flesh</b>	, " etc., was because they	11, 167/ 17
he give us his	<b>flesh</b>	to eat?" Which words	11, 168/ 2
it is, his very	<b>flesh</b>	and his very blood	11, 169/ 29
speak those words, "My	<b>flesh</b>	is very meat," by	11, 170/ 7
very eating of his	<b>flesh</b>	indeed. But now shall	11, 170/ 10
give you is my	<b>flesh</b>	, " which words, coupled with	11, 170/ 27
they should eat his	<b>flesh</b>	in form of bread	11, 170/ 30

to signify there his	<b>flesh</b>	because they should verily	11, 170/ 34
should verily eat his	<b>flesh</b>	, yet they knew not	11, 171/ 5
to wit, that his	<b>flesh</b>	should be eaten in	11, 171/ 9
should verily eat his	<b>flesh</b>	and have life thereby	11, 171/ 20
and without which his	<b>flesh</b>	of his own proper	11, 171/ 24
was of eating his	<b>flesh</b>	(for that men had	11, 172/ 11
one should eat another's	<b>flesh</b>	, saith Saint Chrysostom, that	11, 172/ 13
of eating of his	<b>flesh</b>	indeed. For Saint Chrysostom	11, 172/ 18
he give us his	<b>flesh</b>	to eat?" But thou	11, 172/ 34
he give us his	<b>flesh</b>	to eat?" For therefore	11, 173/ 7
the giving of his	<b>flesh</b>	to eat. The Ninth	11, 173/ 11
very eating of his	<b>flesh</b>	, yet there was no	11, 173/ 15
eating of his very	<b>flesh</b>	indeed. Which thing, lest	11, 173/ 23
and members of Christ's	<b>flesh</b>	and his bones. And	11, 173/ 32
deed turned into that	<b>flesh</b>	of his, that thing	11, 173/ 34
even, fulfilled with his	<b>flesh</b>	?" which thing Christ hath	11, 174/ 9
be infixed into his	<b>flesh</b>	, and all folk to	11, 174/ 14
children with mine own	<b>flesh</b>	. I give them here	11, 174/ 20
common unto you my	<b>flesh</b>	and my blood. The	11, 174/ 25
to say, the very	<b>flesh</b>	and blood by which	11, 174/ 27
very eating of his	<b>flesh</b>	. Which thing he promised	11, 175/ 16
give you is my	<b>flesh</b>	, etc. And my flesh	11, 175/ 34
flesh, etc. And my	<b>flesh</b>	is very meat, etc	11, 175/ 34
except you eat the	<b>flesh</b>	of the Son of	11, 175/ 35
eating of his very	<b>flesh</b>	indeed, it must needs	11, 176/ 17
eating of his very	<b>flesh</b>	indeed. And so serveth	11, 176/ 23
would give them his	<b>flesh</b>	to eat. And that	11, 182/ 5
places of eating his	<b>flesh</b>	and giving of his	11, 182/ 22
give you is my	<b>flesh</b>	, which I shall give	11, 183/ 5
the world," and "My	<b>flesh</b>	is verily meat, and	11, 183/ 7
if you eat the	<b>flesh</b>	of the Son of	11, 183/ 8
blessed body, his holy	<b>flesh</b>	and his blood, is	11, 200/ 39
having bodily substance, skin,	<b>flesh</b>	, and bone, as hath	11, 206/ 33
spiritual body of Christ's	<b>flesh</b>	and his bones whole	11, 209/ 31
spiritual power than the	<b>flesh</b>	and bones of our	11, 210/ 14
now, and yet very	<b>flesh</b>	for all that and	11, 210/ 15
wine into Christ's very	<b>flesh</b>	and blood. And therefore	11, 210/ 21
wine into the very	<b>flesh</b>	and blood of Christ	11, 210/ 33
the wine into Christ's	<b>flesh</b>	and his blood, he	11, 211/ 7
could give them his	<b>flesh</b>	to eat, layeth forth	11, 211/ 13

Sacrament, even thus: "My	<b>flesh</b>	is verily meat and	11, 212/ 17
Sacrament, even thus: "My	<b>flesh</b>	is verily meat and	11, 216/ 14
very deed his very	<b>flesh</b>	and blood. And so	11, 220/ 26
of eating of his	<b>flesh</b>	and drinking of his	11, 221/ 2
natural body, his very	<b>flesh</b>	and his blood, this	11, 221/ 12
very blessed body, very	<b>flesh</b>	and blood, in the	11, 223/ 27
man from his gross	<b>fleshliness</b>	into a certain manner	11, 29/ 6
late that, albeit of	<b>fleshly</b>	wantonness, men have not	11, 4/ 9
not in his own	<b>fleshly</b>	form, as the fleshly	11, 17/ 23
fleshly form, as the	<b>fleshly</b>	Jews mistook it, but	11, 17/ 23
Saint Augustine saith, the	<b>fleshly</b>	man from his gross	11, 29/ 5
inward affection toward her	<b>fleshly</b>	lust lurking in her	11, 60/ 21
For while they were	<b>fleshly</b>	, they could not (as	11, 63/ 34
of flesh (as they	<b>fleshly</b>	imagined), but in the	11, 69/ 15
the spiritual eating, the	<b>fleshly</b>	eater of his flesh	11, 76/ 22
flesh in the self	<b>fleshly</b>	form, and because (as	11, 80/ 25
be in the selfsame	<b>fleshly</b>	form, but in the	11, 80/ 33
understand them not so	<b>fleshly</b>	as you do, that	11, 82/ 24
the desire of whose	<b>fleshly</b>	filling with perishable meat	11, 87/ 2
was it though these	<b>fleshly</b>	Jews abhorred the bodily	11, 114/ 23
Christ's flesh, albeit our	<b>fleshly</b>	papists, being of the	11, 114/ 24
eaten in the selfsame	<b>fleshly</b>	form and, as holy	11, 149/ 28
flesh in the self	<b>fleshly</b>	form, and also piecemeal	11, 151/ 3
it in the self	<b>fleshly</b>	form and in dead	11, 161/ 31
his only spiritual eating	<b>flitteth</b>	from the purpose quite	11, 20/ 16
through all his exposition	<b>flitteth</b>	all from the point	11, 52/ 3
chief shepherd over his	<b>flock</b>	, three times at once	11, 23/ 28
been then of that	<b>flock</b>	, and had seen all	11, 162/ 17
wellspring of all this	<b>flood</b>	of heresies, in his	11, 117/ 33
understood by the four	<b>floods</b>	of paradise, and tell	11, 19/ 1
of which all the	<b>floods</b>	of all virtues flow	11, 19/ 2
be watered with the	<b>floods</b>	of virtue, and so	11, 19/ 4
there were no such	<b>floods</b>	flowing forth of paradise	11, 19/ 11
intent, that this gay	<b>flourish</b>	should so glitter in	11, 125/ 10
and how freshly he	<b>flourisheth</b>	them forth. The first	11, 178/ 22
floods of all virtues	<b>flow</b>	and water the earth	11, 19/ 2
the fountain of water	<b>flowed</b>	out of the stone	11, 65/ 10
the King's image to	<b>flower</b>	in us. This blood	11, 174/ 30
were no such floods	<b>flowing</b>	forth of paradise, nor	11, 19/ 11
knit unto the eternal	<b>flowing</b>	fountain of all life	11, 29/ 9

and between the water	<b>flowing</b>	out of the stone	11, 71/ 14
when the bird is	<b>flown</b>	, comfort him then to	11, 163/ 24
aftertime that in words	<b>folk</b>	fell unto more liberty	11, 3/ 32
few, the very faithful	<b>folk</b>	many more than are	11, 4/ 20
cure him, so some	<b>folk</b>	faint and feeble in	11, 5/ 9
the bishop should as	<b>folk</b>	incurrigible expel them; and	11, 5/ 19
apostles, if all Catholic	<b>folk</b>	would follow (which, either	11, 5/ 24
heretics, this maketh many	<b>folk</b>	, that else durst not	11, 6/ 4
none take thereby, while	<b>folk</b>	know not his name	11, 12/ 22
unknown, so do these	<b>folk</b>	oftentimes little force what	11, 12/ 30
taunts against all Catholic	<b>folk</b>	, and his manifold heresies	11, 17/ 1
but also good faithful	<b>folk</b>	, too. But now when	11, 20/ 4
some hold in some	<b>folk</b>	and wrought in some	11, 24/ 15
the substance of these	<b>folk</b>	very far from the	11, 24/ 32
he should to such	<b>folk</b>	as would be well-willing	11, 31/ 15
to the cup. These	<b>folk</b>	do not long to	11, 32/ 4
then shall my faithful	<b>folk</b>	be fed with this	11, 45/ 27
prophets say that all	<b>folk</b>	shall be taught of	11, 48/ 11
done, than like drunken	<b>folk</b>	to cry out: "How	11, 65/ 19
them hear this, those	<b>folk</b>	, I say, that of	11, 67/ 12
the miracle, exhorting all	<b>folk</b>	that no man be	11, 68/ 1
the Christian faith these	<b>folk</b>	believe nothing at all	11, 69/ 35
it worthily, which evil	<b>folk</b>	do not that receive	11, 73/ 36
Sacrament, both of evil	<b>folk</b>	and good, it appeareth	11, 74/ 2
that not only good	<b>folk</b>	, but evil folk also	11, 74/ 21
good folk, but evil	<b>folk</b>	also, receive and eat	11, 74/ 21
he saith that evil	<b>folk</b>	eat it not, he	11, 75/ 8
May we understand those	<b>folk</b>	therein too, of whom	11, 75/ 21
which only the good	<b>folk</b>	do) effectually, and so	11, 77/ 11
the intent that all	<b>folk</b>	, of what holiness so	11, 93/ 37
sin, as these foolish	<b>folk</b>	affirm now that it	11, 109/ 30
after all good Christian	<b>folk</b>	receive it whole here	11, 138/ 4
would have taken for	<b>folk</b>	of a false faith	11, 148/ 8
new fashion of these	<b>folk</b>	to rehearse other men's	11, 149/ 34
his flesh, and all	<b>folk</b>	to be fulfilled in	11, 174/ 15
their children to other	<b>folk</b>	to nurse. "But I	11, 174/ 19
that all those holy	<b>folk</b>	were awork therewith they	11, 184/ 24
a problem among unlearned	<b>folk</b>	, and dispute it out	11, 187/ 26
God with his good	<b>folk</b>	sitteth in the joy	11, 188/ 13
to other good, credible	<b>folk</b>	, and they told it	11, 196/ 19

well that many good	<b>folk</b>	have used in this	11, 206/ 21
well that many good	<b>folk</b>	have used in this	11, 207/ 14
of good and unlearned	<b>folk</b>	, as it is. For	11, 209/ 24
feeding of five thousand	<b>folk</b>	. Here be, lo, some	11, 211/ 17
verity with good Catholic	<b>folk</b>	for the maintenance of	11, 213/ 19
enough to good Christian	<b>folk</b>	for a full proof	11, 215/ 23
heal of your sick	<b>folks</b>	full many), but also	11, 36/ 28
be taught by other	<b>folks</b>	" faults, in God's work	11, 64/ 9
great part of these	<b>folks</b>	" diffidence and distrust rose	11, 82/ 2
election he choseth not	<b>folks</b>	by violence, but by	11, 93/ 19
the faults, both in	<b>follies</b>	and errors, that the	11, 11/ 29
longer tale of his	<b>follies</b>	, which would make mine	11, 100/ 14
will let his other	<b>follies</b>	that I find in	11, 195/ 28
all Catholic folk would	<b>follow</b>	(which, either of negligence	11, 5/ 25
sinful civility, while we	<b>follow</b>	not, we never discharge	11, 5/ 26
then must it needs	<b>follow</b>	(ye see well) that	11, 20/ 32
those words that now	<b>follow</b>	, he declareth unto them	11, 50/ 11
in the same chapter	<b>follow</b>	intended to speak of	11, 51/ 15
of those whom I	<b>follow</b>	therein, and some of	11, 52/ 1
so go forth and	<b>follow</b>	it without any further	11, 60/ 26
of deadly sin, they	<b>follow</b>	Judas and shortly show	11, 76/ 9
needs, good Christian reader,	<b>follow</b>	that he that receiveth	11, 77/ 9
fall to mischief, and	<b>follow</b>	Judas in falsehood, and	11, 94/ 10
in the Mass, we	<b>follow</b>	the example, as a	11, 117/ 1
perchance the one may	<b>follow</b>	at the other. And	11, 156/ 35
perchance the one may	<b>follow</b>	at the other, therein	11, 157/ 22
peradventure the one may	<b>follow</b>	upon the other, that	11, 157/ 35
he think the conclusion	<b>follow</b>	so clear that he	11, 168/ 35
see not what would	<b>follow</b>	any more than the	11, 169/ 3
indeed, it must needs	<b>follow</b>	against Master Masquer's mind	11, 176/ 18
were contained, it would	<b>follow</b>	thereof that the world	11, 192/ 36
true, then would it	<b>follow</b>	by Master Masquer's reason	11, 193/ 1
by his wise reason,	<b>follow</b>	that it should be	11, 193/ 14
For else should it	<b>follow</b>	that divers texts of	11, 203/ 15
abide the talking, but	<b>followed</b>	the Apostle's precept that	11, 3/ 27
unto him when they	<b>followed</b>	him to Capernaum, first	11, 16/ 7
came thither after and	<b>followed</b>	his disciples, from whom	11, 26/ 15
For if their murmuring	<b>followed</b>	upon their marveling, as	11, 157/ 27
mean that the marveling	<b>followed</b>	upon the murmuring. For	11, 158/ 1
believed Christ's word and	<b>followed</b>	forth still, and confessed	11, 172/ 15

charity were but a	<b>follower</b>	and a perpetual handmaid	11, 124/ 29
Lord had (as it	<b>followeth</b>	in the Gospel) withdrawn	11, 26/ 6
in him. For it	<b>followeth</b>	not by and by	11, 39/ 2
Blessed Sacrament. For it	<b>followeth</b>	in the text of	11, 66/ 17
that therefore it well	<b>followeth</b>	, I see him sit	11, 84/ 35
three lines after it	<b>followeth</b>	, "My preaching was not	11, 111/ 22
he in us. Love	<b>followeth</b>	faith in the order	11, 120/ 8
where he saith, "Love	<b>followeth</b>	faith in the order	11, 121/ 14
addeth thereunto that love	<b>followeth</b>	faith in the order	11, 122/ 19
servant, as heat ever	<b>followeth</b>	the fire. And now	11, 125/ 26
must needs see what	<b>followeth</b>	upon his two premises	11, 169/ 1
the words of Christ	<b>following</b>	, Saint Cyril always more	11, 66/ 14
in his words after	<b>following</b>	, putteth them yet again	11, 80/ 6
in all this chapter	<b>following</b>	, to give us everlasting	11, 97/ 12
as declare his words	<b>following</b>	, saying, "As the living	11, 120/ 12
in his next words	<b>following</b>	where he saith, "Love	11, 121/ 14
as declare his words	<b>following</b>	, saying, "As the living	11, 123/ 23
waiting upon her, and	<b>following</b>	her as her inseparable	11, 125/ 25
Masquer, in his words	<b>following</b>	, maketh as though he	11, 201/ 30
cloaks and leave his	<b>folly</b>	bare. And then shall	11, 9/ 32
away. And therefore what	<b>folly</b>	and what falsehood be	11, 12/ 20
the shame of their	<b>folly</b>	. As some have I	11, 12/ 33
seemed unto them but	<b>folly</b>	. But let us, I	11, 64/ 1
see and perceive his	<b>folly</b>	that list not willingly	11, 73/ 5
in falsehood and in	<b>folly</b>	, and his own words	11, 95/ 17
some good store of	<b>folly</b>	. For though a man	11, 97/ 16
yet is it great	<b>folly</b>	to say that the	11, 97/ 18
little scab of his	<b>folly</b>	he laboreth somewhat to	11, 99/ 10
pass his repugnance, another	<b>folly</b>	of his. For if	11, 100/ 6
ever he defend his	<b>folly</b>	that I have showed	11, 100/ 7
that in defending his	<b>folly</b>	, he may show his	11, 100/ 9
defense of a single	<b>folly</b>	, prove himself thrice a	11, 100/ 10
fool, first in writing	<b>folly</b>	, secondly in writing repugnance	11, 100/ 11
defense of that one	<b>folly</b>	, to bring in the	11, 100/ 13
a very false wily	<b>folly</b>	. For the Catholic Church	11, 105/ 15
man see his false	<b>folly</b>	for shame. For first	11, 107/ 33
Mass, declareth his false	<b>folly</b>	clearly. And not only	11, 116/ 29
faith. Whose false wily	<b>folly</b>	therein, I have so	11, 121/ 2
But I let this	<b>folly</b>	of Master Masquer pass	11, 127/ 13
come forth with this	<b>folly</b>	once, but he must	11, 144/ 14

in this his one	<b>folly</b>	twice. The Fifth Chapter	11, 144/ 15
his falsehood and his	<b>folly</b>	both, and made it	11, 156/ 21
after this, his double	<b>folly</b>	well and wisely put	11, 158/ 16
and that through their	<b>folly</b>	. For saith Saint Chrysostom	11, 172/ 26
Frith, his fellow in	<b>folly</b>	, too. But then again	11, 182/ 30
about to defend Frith's	<b>folly</b>	, hath with his two	11, 182/ 39
body, it is great	<b>folly</b>	and no less presumption	11, 188/ 23
solemnly first rebuketh the	<b>folly</b>	and the presumption of	11, 189/ 14
that it is neither	<b>folly</b>	nor presumption for the	11, 189/ 25
as himself is, in	<b>folly</b>	and stubbornness deny both	11, 201/ 38
the most shameful either	<b>folly</b>	or falsehood of Master	11, 217/ 14
God, make you the	<b>folly</b>	and the falsehood of	11, 222/ 3
the falsehood and the	<b>folly</b>	of Master Masquer here	11, 222/ 5
Of whose false wily	<b>folly</b>	to beware our Lord	11, 222/ 30
and twenty such other	<b>fond</b>	fellows of the same	11, 8/ 23
as it were, a	<b>fond</b>	feast that had all	11, 33/ 36
he, with a few	<b>fond</b>	heretics, take a foolish	11, 69/ 31
and Frith and these	<b>fond</b>	fellows stiffly bear us	11, 84/ 7
personage, and with a	<b>fond</b>	visor hide and cover	11, 99/ 30
words, after the same	<b>fond</b>	fashion then, and therefore	11, 109/ 29
Master Masquer a very	<b>fond</b>	, blasphemous mocker than these	11, 116/ 27
beguiled by such a	<b>fond</b>	, false juggler. For if	11, 122/ 12
effect of all his	<b>fond</b>	argument is that, even	11, 130/ 21
Christ, he repeateth that	<b>fond</b>	argument again that Christ	11, 141/ 17
his sermon." Many a	<b>fond</b>	process have I read	11, 142/ 27
they had conceived a	<b>fond</b>	opinion thereof, out of	11, 146/ 24
or any such other	<b>fond</b>	fellow as they be	11, 179/ 12
so still when his	<b>fond</b>	reasons were soiled? Now	11, 179/ 36
to delight in such	<b>fond</b>	foolish arguments of his	11, 202/ 6
Christian readers, seen any	<b>fond</b>	fellow before this handle	11, 217/ 30
all of such spiritual	<b>food</b>	, their hearts so sore	11, 46/ 31
come to the soul	<b>food</b>	with me. For whereas	11, 47/ 35
hear of the spiritual	<b>food</b>	of his own holy	11, 87/ 4
and meet for spiritual	<b>food</b>	. And therefore he bade	11, 102/ 32
by some young unlearned	<b>fool</b>	. Howbeit, as for me	11, 8/ 31
wisest or the most	<b>fool</b>	, the most learned or	11, 8/ 35
declared him for a	<b>fool</b>	, by reason whereof he	11, 9/ 20
prove him twice a	<b>fool</b>	. But in the treating	11, 12/ 10
content to play the	<b>fool</b>	as thou dost, and	11, 64/ 34
Master Masquer, when every	<b>fool</b>	may perceive him in	11, 98/ 34

then be proved a	<b>fool</b>	. And that appeareth well	11, 99/ 9
see him play the	<b>fool</b>	. Yet will I now	11, 100/ 5
prove himself thrice a	<b>fool</b>	, first in writing folly	11, 100/ 11
those fools, and this	<b>fool</b>	too, that he preached	11, 109/ 37
those fools and this	<b>fool</b>	teacheth, that we be	11, 110/ 7
horrible sight seeth this	<b>fool</b>	in the Blessed Sacrament	11, 115/ 14
spoken than this frantic	<b>fool</b>	speaketh here, that mocketh	11, 115/ 17
speaketh but like a	<b>fool</b>	. For by that word	11, 126/ 25
is Master Masquer a	<b>fool</b>	to say that it	11, 140/ 5
him for a double	<b>fool</b>	, when it was not	11, 144/ 13
show himself once a	<b>fool</b>	by his first solution	11, 157/ 13
show himself twice a	<b>fool</b>	, yea, thrice a fool	11, 157/ 15
fool, yea, thrice a	<b>fool</b>	, by the second. And	11, 157/ 15
play so far the	<b>fool</b>	, as without necessity, to	11, 157/ 24
he first peradventure the	<b>fool</b>	to make such an	11, 157/ 29
so far play the	<b>fool</b>	as to bring forth	11, 158/ 8
but play the false	<b>fool</b>	for his pleasure. For	11, 169/ 10
non est deus. "The	<b>fool</b>	said in his heart	11, 179/ 27
proved him a very	<b>fool</b>	), but he assigneth me	11, 180/ 3
Frith was but a	<b>fool</b>	so to straight and	11, 189/ 21
as a very natural	<b>fool</b>	. But that in the	11, 221/ 11
is he much more	<b>fool</b>	than a natural fool	11, 221/ 19
fool than a natural	<b>fool</b>	indeed. For as for	11, 221/ 19
plain, a very false	<b>fool</b>	already. Of whose false	11, 222/ 29
is so rude and	<b>foolish</b>	that the mock returneth	11, 8/ 15
would make ten such	<b>foolish</b>	treatises and set their	11, 8/ 24
mad fools made which	<b>foolish</b>	book? Divers there are	11, 8/ 26
any false heretic so	<b>foolish</b>	. But now as touching	11, 9/ 35
proved therein either so	<b>foolish</b>	as no man should	11, 15/ 29
as it is both	<b>foolish</b>	and false) yet since	11, 50/ 23
his exposition of a	<b>foolish</b>	wiliness winked and dissembled	11, 57/ 11
their incredulity and that	<b>foolish</b>	mind of theirs (by	11, 65/ 28
fond heretics, take a	<b>foolish</b>	froward way and believe	11, 69/ 31
control the wily, false,	<b>foolish</b>	exposition of Master Masquer	11, 95/ 13
thirdly to be so	<b>foolish</b>	as, in defense of	11, 100/ 12
belief, his false and	<b>foolish</b>	handling ye perceive more	11, 107/ 36
deadly sin, as these	<b>foolish</b>	folk affirm now that	11, 109/ 30
expositions of scripture so	<b>foolish</b>	himself and so false	11, 113/ 3
thing more false, more	<b>foolish</b>	, or more blasphemous could	11, 114/ 26
the occasion of this	<b>foolish</b>	, blasphemous jesting of his	11, 117/ 7

man here in a	<b>foolish</b>	, jesting, and much blasphemous	11, 129/ 27
Masquer to forbear this	<b>foolish</b>	argument for shame. But	11, 131/ 20
I neither a more	<b>foolish</b>	nor a more false	11, 142/ 28
Now touching his first	<b>foolish</b>	point, I have confuted	11, 143/ 16
the part of a	<b>foolish</b>	railer and a jester	11, 148/ 6
and only answer the	<b>foolish</b>	arguments that they make	11, 179/ 18
every proud heretic's blasphemous	<b>foolish</b>	argument. For if Master	11, 179/ 21
now begin the other	<b>foolish</b>	heresy, whereof the Prophet	11, 179/ 25
unreasonable reasons, as some	<b>foolish</b>	philosophers brought in therefore	11, 179/ 31
me to confute those	<b>foolish</b>	arguments wherewith he would	11, 179/ 32
say, therefore upon such	<b>foolish</b>	false considerations, give him	11, 184/ 29
him that is so	<b>foolish</b>	as to presume, against	11, 189/ 29
I never saw so	<b>foolish</b>	an argument so solemnly	11, 190/ 8
his and therein this	<b>foolish</b>	boast, also so full	11, 193/ 34
shall find it very	<b>foolish</b>	. But now Master Masquer	11, 196/ 11
hear of his young	<b>foolish</b>	David that hath thus	11, 198/ 32
him already, with very	<b>foolish</b>	reasons, declare for so	11, 202/ 2
delight in such fond	<b>foolish</b>	arguments of his own	11, 202/ 6
Antichrist calleth it the	<b>foolish</b>	fast, which jest was	11, 205/ 23
Masquer may, for his	<b>foolish</b>	facing it out, be	11, 210/ 8
false or very shamefully	<b>foolish</b>	: shamefully false if he	11, 218/ 24
thus belieth me; shamefully	<b>foolish</b>	if the thing being	11, 218/ 26
face us out this	<b>foolish</b>	lie of yours that	11, 219/ 13
other like, which with	<b>foolish</b>	arguments of their own	11, 222/ 31
rehearseth, and after so	<b>foolishly</b>	soileth, that he leaveth	11, 15/ 21
falsely but also thus	<b>foolishly</b>	, too, as ye do	11, 107/ 9
ye see well, as	<b>foolishly</b>	. For the wise goodness	11, 115/ 10
and yet much more	<b>foolishly</b>	, too. For seeing that	11, 121/ 7
doctor and saint he	<b>foolishly</b>	jesteth by name, he	11, 129/ 32
how feebly and how	<b>foolishly</b>	he defendeth, that is	11, 143/ 6
them in himself so	<b>foolishly</b>	against himself. For where	11, 145/ 38
made his major so	<b>foolishly</b>	. In which, that first	11, 169/ 5
his major is so	<b>foolishly</b>	made that all the	11, 170/ 11
here put in so	<b>foolishly</b>	to make the matter	11, 171/ 16
obstinately, and therewith very	<b>foolishly</b>	, died were very pestilent	11, 197/ 12
he both falsely and	<b>foolishly</b>	rehearseth me), but of	11, 209/ 12
so falsely or so	<b>foolishly</b>	, as Master Masquer here	11, 217/ 30
to make us so	<b>foolishly</b>	blind and mad as	11, 223/ 2
which of those mad	<b>fools</b>	made which foolish book	11, 8/ 25
he fell unto these	<b>fools</b>	. After which, to what	11, 9/ 24

would make all men	<b>fools</b>	that have expounded that	11, 11/ 32
not willingly to continue	<b>fools</b>	and wink. But as	11, 73/ 5
were some such other	<b>fools</b>	that mistook those words	11, 109/ 28
Saint Augustine answereth those	<b>fools</b>	, and this fool too	11, 109/ 37
And not, as those	<b>fools</b>	and this fool teacheth	11, 110/ 6
to set forth a	<b>foot</b>	. And Master Mummer under	11, 12/ 36
some other times, he	<b>forbade</b>	his disciples to be	11, 131/ 17
and such as would	<b>forbear</b>	the doing would yet	11, 3/ 32
substance that they may	<b>forbear</b>	it, give some money	11, 6/ 25
the brethren may now	<b>forbear</b>	. For more blasphemous and	11, 7/ 2
damnation, he bade them	<b>forbear</b>	bribes and take no	11, 38/ 7
yet would he not	<b>forbear</b>	the right order of	11, 90/ 8
made Master Masquer to	<b>forbear</b>	this foolish argument for	11, 131/ 20
the devil's pleasure to	<b>forbear</b>	and abstain from all	11, 223/ 6
he meant not to	<b>forbid</b>	them to labor for	11, 34/ 11
sore as they be	<b>forbidden</b>	, yet are there many	11, 6/ 12
hunger more, to have	<b>forborne</b>	eating forever. As the	11, 31/ 25
own mind to have	<b>forborne</b>	drink forever. But many	11, 31/ 30
it seemeth, to have	<b>forborne</b>	meat and drink. Howbeit	11, 32/ 23
these folk oftentimes little	<b>force</b>	what they write that	11, 12/ 30
nor take nothing by	<b>force</b>	, but hold themselves content	11, 38/ 11
custom of God by	<b>force</b>	to make men good	11, 93/ 17
is of a feeble	<b>force</b>	. Of which thing because	11, 135/ 19
wherein they would not	<b>force</b>	whether part they should	11, 187/ 16
do not so much	<b>force</b>	to have that article	11, 213/ 18
prescience and his providence	<b>forced</b>	them not to continue	11, 85/ 10
in his book he	<b>forceth</b>	very little. For shame	11, 12/ 21
under his masquer's face	<b>forceth</b>	not much to shift	11, 13/ 1
Not that his foreknowledge	<b>forceth</b>	them to be naught	11, 84/ 26
And yet my sight	<b>forceth</b>	him not to sit	11, 84/ 36
his foresight no more	<b>forceth</b>	the person that doth	11, 85/ 6
come than my sight	<b>forceth</b>	him to sit whom	11, 85/ 7
forthwith upon his words	<b>fore-remembered</b>	further unto the Jews	11, 77/ 19
Joseph but of our	<b>forefather</b>	Adam, the first man	11, 30/ 4
naturally descended of our	<b>forefather</b>	Adam by lineal descent	11, 30/ 7
in him, since their	<b>forefathers</b>	had given them the	11, 16/ 18
of manna that their	<b>forefathers</b>	had from heaven while	11, 35/ 24
as some of their	<b>forefathers</b>	murmured in desert against	11, 46/ 23
wrong way of your	<b>forefathers</b>	, leave your grudge and	11, 49/ 21
into blood, how thy	<b>forefathers</b>	went through the mid-seas	11, 65/ 6

buttering of the boys"	<b>forehead</b>	, and had as lief	11, 205/ 19
apostle in the beginning,	<b>foreknowing</b>	by his godhead from	11, 89/ 13
amend. Not that his	<b>foreknowledge</b>	forceth them to be	11, 84/ 26
guess. And though Christ	<b>foresaw</b>	the wretchedness that he	11, 90/ 7
needs from the beginning	<b>foresee</b>	it. And yet when	11, 84/ 29
so be if he	<b>foresee</b>	that it shall so	11, 84/ 31
For he should not	<b>foresee</b>	that it shall so	11, 84/ 32
which he should not	<b>foresee</b>	but if the thing	11, 85/ 5
that God hath either	<b>foreseen</b>	or decreed and determined	11, 195/ 10
And yet when he	<b>foreseeth</b>	that it so shall	11, 84/ 30
being presupposed that God	<b>foreseeth</b>	such a thing which	11, 85/ 4
but that his infinite	<b>foresight</b>	must needs from the	11, 84/ 28
should be, yet his	<b>foresight</b>	no more forceth the	11, 85/ 5
decreed works of God's	<b>foresight</b>	and providence, standeth right	11, 194/ 29
bread, he shall live	<b>forever</b>	, and the bread which	11, 22/ 25
this bread shall live	<b>forever</b>	." These things said he	11, 22/ 36
shall last with you	<b>forever</b>	in everlasting life." By	11, 27/ 19
shall also be fed	<b>forever</b>	with the far passing	11, 28/ 27
to have forborne eating	<b>forever</b>	. As the woman of	11, 31/ 26
have quenched her thirst	<b>forever</b>	, was well contented in	11, 31/ 29
to have forborne drink	<b>forever</b>	. But many Christian men	11, 31/ 30
but give it us	<b>forever</b>	, and let us never	11, 36/ 14
shall I take away	<b>forever</b>	." Good is it, good	11, 36/ 34
of my glorious manhood	<b>forever</b>	, each of you that	11, 45/ 16
both God and man,	<b>forever</b>	. And lo, now have	11, 45/ 29
this bread shall live	<b>forever</b>	." As though he would	11, 78/ 26
to sustain life, not	<b>forever</b>	but for a while	11, 79/ 7
this bread shall live	<b>forever</b>	." And when he saith	11, 97/ 27
again, which was once	<b>forever</b>	and all offered up	11, 115/ 25
also make us safe	<b>forever</b>	, it appeareth in that	11, 119/ 17
and is not damned	<b>forever</b>	. And yet some good	11, 187/ 8
of the weary and	<b>forewatched</b>	body, to renew it	11, 33/ 27
his flesh?" And they	<b>forget</b>	that there is nothing	11, 63/ 33
by making them to	<b>forget</b>	themselves, but also sometime	11, 92/ 23
would fain have us	<b>forget</b>	. But now after this	11, 134/ 12
thus teach them, they	<b>forget</b>	that by their own	11, 144/ 9
faith never lacketh charity,	<b>forgetting</b>	himself forthwith, telleth us	11, 126/ 1
Man, it shall be	<b>forgiven</b>	him. But he that	11, 143/ 27
it shall neither be	<b>forgiven</b>	him in this world	11, 143/ 28
he is great in	<b>forgiveness</b>	." Our Savior saith himself	11, 86/ 6

learned or else had	<b>forgotten</b>	that Saint Augustine meant	11, 73/ 29
never read or else	<b>forgotten</b>	that albeit our Savior	11, 131/ 14
would have the first	<b>forgotten</b>	. The Eleventh Chapter. Lo	11, 177/ 12
in his own fleshly	<b>form</b>	, as the fleshly Jews	11, 17/ 23
clearly declare it) in	<b>form</b>	of bread and wine	11, 17/ 25
but not the very	<b>form</b>	thereof, unto the Jews	11, 24/ 28
Sacrament under the sensible	<b>form</b>	of bread. Our Savior	11, 24/ 36
Blessed Body in the	<b>form</b>	of bread. Not for	11, 25/ 21
and loseth its own	<b>form</b>	, shape, nature, and substance	11, 27/ 32
in his own beautiful	<b>form</b>	, which we now verily	11, 28/ 29
Sacrament in likeness and	<b>form</b>	of bread. This is	11, 28/ 30
to be eaten in	<b>form</b>	of bread, and that	11, 50/ 1
but in likeness and	<b>form</b>	of bread under the	11, 54/ 5
all that all the	<b>form</b>	and manner of that	11, 62/ 15
and because of the	<b>form</b>	of bread that remaineth	11, 67/ 33
not in the proper	<b>form</b>	of flesh (as they	11, 69/ 15
imagined), but in the	<b>form</b>	of bread in the	11, 69/ 15
it, nor in what	<b>form</b>	or fashion ye shall	11, 70/ 18
in the self fleshly	<b>form</b>	, and because (as Saint	11, 80/ 26
in the selfsame fleshly	<b>form</b>	, but in the pleasant	11, 80/ 33
but in the pleasant	<b>form</b>	of bread, though they	11, 80/ 33
the matter and the	<b>form</b>	of consecrating the Sacrament	11, 108/ 32
flesh in the very	<b>form</b>	of flesh, and (as	11, 114/ 29
he receiveth is in	<b>form</b>	of flesh, cut out	11, 115/ 2
shambles, and not in	<b>form</b>	of bread? If Master	11, 115/ 4
his flesh not in	<b>form</b>	of flesh, but in	11, 115/ 12
of flesh, but in	<b>form</b>	of bread, because we	11, 115/ 12
believe in me --	<b>form</b>	and fashion them after	11, 120/ 16
is, believe in me,	<b>form</b>	and fashion them after	11, 125/ 5
that whoso do not	<b>form</b>	and fashion them after	11, 125/ 27
dimensioned body under the	<b>form</b>	of bread transubstantiated into	11, 129/ 12
but yet in another	<b>form</b>	) to put away all	11, 129/ 15
eat it not in	<b>form</b>	of flesh, but in	11, 130/ 25
of flesh, but in	<b>form</b>	of bread. But neither	11, 130/ 26
of Christ under the	<b>form</b>	of bread and to	11, 134/ 16
his blood under the	<b>form</b>	of wine, then must	11, 134/ 17
the Blessed Sacrament under	<b>form</b>	of bread without his	11, 135/ 12
damned, by the selfsame	<b>form</b>	of arguing upon these	11, 135/ 28
whole, under the visible	<b>form</b>	of bread. And therefore	11, 137/ 16
here, but in the	<b>form</b>	of bread. But the	11, 139/ 6

of his flesh in	<b>form</b>	of bread, had this	11, 141/ 23
as they say in	<b>form</b>	of bread. Christ said	11, 142/ 14
that (saving for the	<b>form</b>	and manner of the	11, 144/ 23
as they say, in	<b>form</b>	of bread. Christ said	11, 147/ 12
in the selfsame fleshly	<b>form</b>	and, as holy Saint	11, 149/ 28
in the self fleshly	<b>form</b>	, and also piecemeal in	11, 151/ 3
in the self fleshly	<b>form</b>	and in dead pieces	11, 161/ 31
eat his body under	<b>form</b>	of bread, as long	11, 166/ 32
body being under the	<b>form</b>	of bread, as long	11, 168/ 22
dimensions proportionable to the	<b>form</b>	of bread, as his	11, 169/ 16
blood. And in the	<b>form</b>	of bread, verily eat	11, 169/ 30
should be eaten in	<b>form</b>	of bread, and that	11, 170/ 16
should eat it in	<b>form</b>	of bread. For though	11, 170/ 24
eat his flesh in	<b>form</b>	of bread, yet at	11, 170/ 30
should eat it in	<b>form</b>	of bread. And how	11, 171/ 6
should be eaten in	<b>form</b>	of bread, and that	11, 171/ 9
eating thereof in the	<b>form</b>	of bread? Heard ever	11, 171/ 13
his wit. Lo, this	<b>form</b>	of arguing can he	11, 178/ 7
been contained under the	<b>form</b>	of bread and so	11, 200/ 21
naught for lack of	<b>form</b>	, yet holdeth it somewhat	11, 208/ 24
as the image and	<b>form</b>	of the face abideth	11, 210/ 4
that the consecution is	<b>formal</b>	. But then goeth Master	11, 178/ 10
that is called fides	<b>formata</b>	, he in foundeth in like	11, 121/ 26
that had faith well	<b>formed</b>	with hope and charity	11, 38/ 37
proportion of the well	<b>formed</b>	faith, with hope and	11, 45/ 18
with occasions of his	<b>former</b>	grace -- if ye	11, 48/ 8
moment restored to his	<b>former</b>	state again, how the	11, 65/ 4
everlasting fire, for his	<b>former</b>	ungracious, obstinate infidelity, out	11, 185/ 6
thereof requireth both the	<b>forms</b>	, that the thing should	11, 135/ 15
that saith, let not	<b>fornication</b>	or any uncleanness be	11, 3/ 28
for all this world	<b>forsake</b>	the true faith themselves	11, 3/ 7
and mad as to	<b>forsake</b>	the very true Catholic	11, 223/ 3
very true Catholic faith,	<b>forsake</b>	the society of the	11, 223/ 3
the end and conclusion,	<b>forsake</b>	our Savior himself in	11, 223/ 12
false heresies and have	<b>forsaken</b>	the faith have a	11, 3/ 10
unto which (the scripture	<b>forsaken</b>	) he is now at	11, 200/ 27
unto which, the scripture	<b>forsaken</b>	, he is now at	11, 204/ 6
matter. For the soul	<b>forsaketh</b>	every member that is	11, 209/ 36
the Jews thought that	<b>forsook</b>	him therefore, which thought	11, 151/ 1
we offer daily? Yes,	<b>forsooth</b>	. But we do it	11, 116/ 8

after my death go	<b>forthwith</b>	to joy or to	11, 42/ 23
our Lord told him	<b>forthwith</b>	that he meant not	11, 62/ 12
whereof, our Savior said	<b>forthwith</b>	upon his words fore-remembered	11, 77/ 18
him by faith, he	<b>forthwith</b>	declareth as for the	11, 101/ 17
lacketh charity, forgetting himself	<b>forthwith</b>	, telleth us himself within	11, 126/ 1
worldly kingdom, did he	<b>forthwith</b>	declare them all that	11, 131/ 11
declaration of his wit,	<b>forthwith</b>	upon his wise and	11, 141/ 16
farther. For I then	<b>forthwith</b>	confess, even here, that	11, 151/ 27
And some yet boldly	<b>forthwith</b>	to say there is	11, 187/ 11
said nay, falleth himself	<b>forthwith</b>	in the same fault	11, 190/ 1
the speaking to be	<b>forthwith</b>	in the ears of	11, 208/ 2
I declare plainly there	<b>forthwith</b>	by that I show	11, 218/ 10
the devil driveth after	<b>forward</b>	and first maketh them	11, 6/ 9
he can never go	<b>forward</b>	) so, for as much	11, 37/ 19
help to lead you	<b>forward</b>	, you may faint and	11, 40/ 27
now he helpeth you	<b>forward</b>	by mine outward miracles	11, 40/ 29
this way and walked	<b>forward</b>	with him, they took	11, 87/ 14
not with his own	<b>forwardness</b>	blinded by the devil	11, 201/ 35
in the fellowship of	<b>foul</b>	and filthy talking, then	11, 4/ 1
chastity, by declination into	<b>foul</b>	and filthy talking, hath	11, 4/ 6
it, as a thing	<b>foul</b>	and loathsome. We find	11, 58/ 16
glosses to heal the	<b>foul</b>	mormal of their scabbed	11, 119/ 27
so many great and	<b>foul</b>	falls in every part	11, 177/ 5
four or five such	<b>foul</b>	falls on the back	11, 194/ 35
had there overshot himself	<b>foul</b>	, the young man here	11, 212/ 18
had there overshot himself	<b>foul</b>	, the young man here	11, 216/ 15
layeth it for a	<b>foul</b>	repugnance in me that	11, 219/ 9
book, there should be	<b>found</b>	in it many reasons	11, 8/ 3
difference. For I never	<b>found</b>	yet any man so	11, 8/ 36
and what falsehood be	<b>found</b>	in his book he	11, 12/ 20
hath done than he	<b>found</b>	them when he began	11, 15/ 23
them. And as he	<b>found</b>	Nicodemus far off from	11, 24/ 30
washing of baptism, so	<b>found</b>	he the substance of	11, 24/ 32
sea to Capernaum and	<b>found</b>	not only them there	11, 26/ 18
those places that he	<b>found</b>	falsely drawn out into	11, 75/ 3
with whom our Savior	<b>found</b>	that fault then in	11, 84/ 19
while he may be	<b>found</b>	. Call you upon him	11, 86/ 3
their Savior. And he	<b>found</b>	better to succeed in	11, 91/ 36
of ale, though he	<b>found</b>	himself so well content	11, 101/ 29
the fault that he	<b>found</b>	was none), but in	11, 190/ 3

that verity to be	<b>found</b>	contrary in his deeds	11, 194/ 21
have failed to have	<b>found</b>	it before me. I	11, 214/ 12
my fault should be	<b>found</b>	, I very plainly thought	11, 216/ 23
faith, good readers, there	<b>found</b>	we no such manner	11, 217/ 9
of 259, there we	<b>found</b>	the matter in that	11, 217/ 13
that place. But therein	<b>found</b>	we the most shameful	11, 217/ 14
loud lie for his	<b>foundation</b>	and buildeth after his	11, 178/ 1
means be meetly well	<b>founded</b>	to control their falsehood	11, 9/ 31
unto the eternal flowing	<b>fountain</b>	of all life, the	11, 29/ 9
the tree, how the	<b>fountain</b>	of water flowed out	11, 65/ 9
the substance and very	<b>fountain</b>	of life, so it	11, 82/ 18
thine Holy Spirit, the	<b>fountain</b>	of life, whereby thy	11, 88/ 16
virtues understood by the	<b>four</b>	floods of paradise, and	11, 19/ 1
written in all the	<b>four</b>	evangelists, Saint Matthew, Saint	11, 180/ 7
the writing of them	<b>four</b>	? Whereto what will he	11, 180/ 10
he knoweth that those	<b>four</b>	books, or any one	11, 180/ 13
any one of all	<b>four</b>	, is the book of	11, 180/ 13
some one of the	<b>four</b>	evangelists. And if he	11, 182/ 1
prove it by all	<b>four</b>	. For Saint John rehearseth	11, 182/ 3
is in all the	<b>four</b>	evangelists an express written	11, 184/ 28
enough to give him	<b>four</b>	or five such foul	11, 194/ 34
it, in all the	<b>four</b>	evangelists. And well I	11, 201/ 4
have expounded all those	<b>four</b>	places before, the difference	11, 221/ 8
leaves. In the first	<b>fourteen</b>	, whereof he expoundeth us	11, 15/ 4
And in the same	<b>fourteen</b>	leaves also, he bringeth	11, 15/ 9
in all his said	<b>fourteen</b>	leaves. I mean not	11, 16/ 33
things commonly used this	<b>fourteen</b>	hundred year before I	11, 186/ 1
have taught therein this	<b>fourteen</b>	hundred year (for all	11, 186/ 35
do they deny. The	<b>Fourteenth</b>	Chapter. Yet to the	11, 55/ 1
God still himself. The	<b>Fourteenth</b>	Chapter. Then maketh Master	11, 190/ 28
own time. In the	<b>fourth</b>	shall ye see what	11, 12/ 1
be the words. The	<b>Fourth</b>	Chapter. "Verily, verily, I	11, 21/ 22
in the world. The	<b>Fourth</b>	Chapter. And see now	11, 104/ 17
of before, in the	<b>fourth</b>	leaf he boasteth his	11, 107/ 11
the end of the	<b>fourth</b>	leaf, he expoundeth these	11, 114/ 2
him to see. The	<b>Fourth</b>	Chapter. But Master Masquer	11, 141/ 14
the Third Book. The	<b>Fourth</b>	Book. In the sixth	11, 149/ 1
first solemn solution. The	<b>Fourth</b>	Chapter. But in his	11, 156/ 29
own unwritten dreams. The	<b>fourth</b>	is that if I	11, 178/ 29
write them. In the	<b>fourth</b>	point, he promiseth that	11, 181/ 31

I, good readers, my	<b>fourth</b>	book. Here endeth the	11, 211/ 32
book. Here endeth the	<b>fourth</b>	book. The Fifth Book	11, 211/ 33
of Sampson tying the	<b>foxes</b>	together by the tails	11, 19/ 15
also that for their	<b>foxly</b>	falsehood, finally in the	11, 19/ 27
twelve baskets of the	<b>fragments</b>	. Upon the occasion of	11, 25/ 15
word spoken than this	<b>frantic</b>	fool speaketh here, that	11, 115/ 17
as well as this	<b>frantic</b>	heresy of Frere Huessgen	11, 179/ 24
in some things so	<b>frantically</b>	. As touching Frere Barons	11, 9/ 12
mock all his own	<b>fraternity</b>	when, by railing against	11, 148/ 7
done it of any	<b>fraud</b>	for advantage of mine	11, 153/ 13
with that fire he	<b>frayed</b>	his own disciples, bidding	11, 187/ 22
that meat that were	<b>free</b>	from all perishing and	11, 29/ 35
the devoir of man's	<b>free</b>	will most lay for	11, 86/ 28
liberty of their own	<b>free</b>	will either to go	11, 87/ 33
a man is a	<b>free</b>	creature, and may chose	11, 92/ 31
standeth right well his	<b>free</b>	liberty." The Fifteenth Chapter	11, 194/ 30
deadly sin for a	<b>freer</b>	to wed a nun	11, 109/ 31
I will name him	<b>freer</b>	Lambert, Dane Othe the	11, 128/ 3
and Frere Huessgens the	<b>freer</b>	Brigittine. These be, lo	11, 128/ 5
he fell to these	<b>frenzies</b>	, men had weened had	11, 9/ 7
plaster of his pleasant	<b>frenzy</b>	. And yet I ween	11, 99/ 5
so frantically. As touching	<b>Frere</b>	Barons and George Jay	11, 9/ 13
calling of it bread,	<b>Frere</b>	, Luther, and Melanchthon, and	11, 53/ 10
consecration as afore. And	<b>Frere</b>	Huessgen, with Zwingli, George	11, 53/ 13
falsely drawn out into	<b>Frere</b>	Huessgen's book. For Saint	11, 75/ 3
disciple of Luther and	<b>Frere</b>	Huessgen both (as contrarious	11, 106/ 21
both? Did not then	<b>Frere</b>	Luther and Frere Huessgen	11, 106/ 29
then Frere Luther and	<b>Frere</b>	Huessgen both, contrary to	11, 106/ 29
none but by name.	<b>Frere</b>	Luther, I will name	11, 127/ 37
the priest Pomeran, and	<b>Frere</b>	Huessgens the freer Brigittine	11, 128/ 5
also and Zwingli and	<b>Frere</b>	Huessgen too, besides a	11, 136/ 19
he take Frith and	<b>Frere</b>	Huessgen to him, too	11, 176/ 8
this frantic heresy of	<b>Frere</b>	Huessgen and Wycliffe against	11, 179/ 24
wilily handled by false	<b>Frere</b>	Huessgen before, to make	11, 221/ 32
falsehood of Frith and	<b>Frere</b>	Huessgen both as open	11, 222/ 3
blasphemy and call a	<b>frere's</b>	harlot God, or say	11, 106/ 36
them, and that, therefore,	<b>freres</b>	may run out of	11, 215/ 29
by rhetoric and goodly	<b>fresh</b>	eloquence, but by miracles	11, 111/ 32
us here and how	<b>freshly</b>	he flourisheth them forth	11, 178/ 22
little trifles his heart	<b>fretteth</b>	sore, that any heretic	11, 188/ 20

lie a begging a	<b>Fridays</b>	about Saint Savior and	11, 99/ 15
and feigneth himself his	<b>friend</b>	to cover his hatred	11, 126/ 11
slenderly, that his own	<b>friends</b>	could here scant think	11, 113/ 17
printed the book that	<b>Frith</b>	made last against the	11, 6/ 31
epistle of his unto	<b>Frith</b>	, he writeth that in	11, 7/ 20
truth, Tyndale wrote unto	<b>Frith</b>	that George Jay had	11, 7/ 23
the devilish treatise of	<b>Frith</b>	. And in very deed	11, 7/ 34
whereof Tyndale wrote unto	<b>Frith</b>	, especially by certain words	11, 8/ 1
thereof were but lost.	<b>Frith</b>	was, lo, a proper	11, 9/ 23
poisoned treatise that John	<b>Frith</b>	had before made in	11, 11/ 12
against his fellow John	<b>Frith</b>	. The fifth shall declare	11, 12/ 3
the pestilent treatise that	<b>Frith</b>	made first against the	11, 15/ 8
which I lay against	<b>Frith</b>	, Master Masquer first falsely	11, 15/ 20
from Christ's person as	<b>Frith</b>	and these fellows, by	11, 18/ 17
Luther, and thus saith	<b>Frith</b>	also and affirmeth this	11, 51/ 21
Zwingli, George Joye, John	<b>Frith</b>	, and Tyndale, turn forth	11, 53/ 14
with which Master Masquer,	<b>Frith</b>	, and Tyndale, and all	11, 54/ 17
of Saint Augustine alleged	<b>Frith</b>	for his purpose in	11, 73/ 23
saith. For here (said	<b>Frith</b>	) Saint Augustine saith plain	11, 73/ 26
of Christ. But here	<b>Frith</b>	either had not learned	11, 73/ 29
Augustine here plainly reproveth	<b>Frith</b>	. And that ye may	11, 74/ 24
very Blessed Body? Howbeit	<b>Frith</b>	was on every side	11, 74/ 36
be Master Masquer and	<b>Frith</b>	and his fellows, that	11, 81/ 2
as Master Masquer and	<b>Frith</b>	and these fond fellows	11, 84/ 7
in special made unto	<b>Frith</b>	-- all which things	11, 119/ 1
same falsehood, not only	<b>Frith</b>	and Tyndale, but Wycliffe	11, 136/ 18
letter wrote against John	<b>Frith</b>	. Here endeth the Third	11, 148/ 28
epistle of mine against	<b>Frith</b>	, which although it went	11, 149/ 13
very flesh indeed, whereas	<b>Frith</b>	held opinion that this	11, 152/ 26
and though he take	<b>Frith</b>	and Frere Huessgen to	11, 176/ 7
Master Masquer, nor Father	<b>Frith</b>	before him, bound to	11, 179/ 8
say again to Father	<b>Frith</b>	and Master Masquer both	11, 179/ 10
he proveth it, as	<b>Frith</b>	doth, by that our	11, 182/ 14
answer the things that	<b>Frith</b>	laid forth against the	11, 182/ 27
so doth young Father	<b>Frith</b>	, his fellow in folly	11, 182/ 30
have I proved against	<b>Frith</b>	already, and that in	11, 182/ 37
against his fellow Father	<b>Frith</b>	to dispute of God's	11, 189/ 15
matter that it was	<b>Frith</b>	which argued against God's	11, 189/ 17
do it, and that	<b>Frith</b>	was but a fool	11, 189/ 21
his holy Gospel Father	<b>Frith</b>	could never do), when	11, 189/ 24

of Saint Augustine, which	<b>Frith</b>	alleged imperfectly, I purpose	11, 195/ 1
the opinions in which	<b>Frith</b>	obstinately, and therewith very	11, 197/ 11
Sacrament I write against	<b>Frith</b>	and Tyndale and Master	11, 199/ 15
And God's miracles both	<b>Frith</b>	and he be feign	11, 203/ 33
as for Lent, Father	<b>Frith</b>	under name of Brightwell	11, 205/ 21
was undoubtedly revealed Father	<b>Frith</b>	by the spirit of	11, 205/ 23
these his letters against	<b>Frith</b>	, how himself bringeth in	11, 212/ 15
these his letters against	<b>Frith</b>	how himself bringeth in	11, 216/ 12
in my letter against	<b>Frith</b>	, I say thereof the	11, 219/ 10
my first argument against	<b>Frith</b>	, which (as I showed	11, 220/ 10
saints be clear against	<b>Frith</b>	, as whole as against	11, 220/ 15
I showed there unto	<b>Frith</b>	(whom Master Masquer maketh	11, 221/ 5
that that book which	<b>Frith</b>	made last against the	11, 221/ 27
informed for truth that	<b>Frith</b>	hath into that book	11, 221/ 30
peevish book of John	<b>Frith</b>	, about which I purpose	11, 221/ 36
and the falsehood of	<b>Frith</b>	and Frere Huessgen both	11, 222/ 3
pestilent treatise of John	<b>Frith</b>	, which he then had	11, 222/ 7
of that sort that	<b>Frith's</b>	book the brethren may	11, 7/ 2
in my letter against	<b>Frith's</b>	false handling of this	11, 18/ 14
in my book against	<b>Frith's</b>	answer to my epistle	11, 73/ 2
going about to defend	<b>Frith's</b>	folly, hath with his	11, 182/ 39
But now as for	<b>Frith's</b>	body (which writeth that	11, 197/ 2
6th chapter to impugn	<b>Frith's</b>	writing, and to make	11, 212/ 16
6th chapter to impugn	<b>Frith's</b>	writing, and to make	11, 216/ 13
every man's hands, because	<b>Frith's</b>	treatise was not yet	11, 222/ 12
in print, not only	<b>Frith's</b>	book, but over that	11, 222/ 14
likelihood find also in	<b>Frith's</b>	book, and therefore answer	11, 222/ 21
heretics, take a foolish	<b>froward</b>	way and believe the	11, 69/ 32
perceiving of the spiritual	<b>fruit</b>	that riseth in the	11, 24/ 31
perceiving of the spiritual	<b>fruit</b>	that groweth of the	11, 24/ 33
they persevere) attain the	<b>fruit</b>	and fruition clean and	11, 95/ 2
when we come to	<b>fruit</b>	, pare him, I warrant	11, 221/ 23
time bestowed in any	<b>fruitful</b>	business, and all the	11, 34/ 4
some piece of his	<b>fruitful</b>	exposition. The Third Chapter	11, 100/ 16
this matter many good	<b>fruitful</b>	examples of God's other	11, 206/ 22
this matter many good	<b>fruitful</b>	examples of God's other	11, 207/ 14
of his godhead by	<b>fruition</b>	in heaven and the	11, 27/ 24
own godhead, with the	<b>fruition</b>	whereof they should after	11, 28/ 21
to wit, of the	<b>fruition</b>	of my godhead and	11, 45/ 15
to wit, attain the	<b>fruition</b>	of my glorious godhead	11, 49/ 30

to feed upon, by	<b>fruition</b>	of the beholding face	11, 50/ 33
attain the fruit and	<b>fruition</b>	clean and pure once	11, 95/ 2
attain the possession and	<b>fruition</b>	of him in bliss	11, 100/ 31
eat it by very	<b>fruition</b>	in heaven, then although	11, 103/ 28
thereof, being barren and	<b>fruitless</b>	but if it be	11, 19/ 4
were his words fully	<b>fruitless</b>	at the time, but	11, 24/ 14
yet have his belief	<b>fruitless</b>	for lack of that	11, 125/ 32
and not of their	<b>fruits</b>	. So that principally by	11, 120/ 10
and not upon their	<b>fruits</b>	, " in these few dark	11, 121/ 16
new spirit that should	<b>fulfill</b>	all the whole world	11, 192/ 26
of apostleship was afterward	<b>fulfilled</b>	with Saint Matthias. And	11, 91/ 29
is well and fully	<b>fulfilled</b>	, if it be understood	11, 100/ 28
their everlasting desire everlastingly	<b>fulfilled</b>	, their desire shall ever	11, 103/ 34
have our bodies, even,	<b>fulfilled</b>	with his flesh?" which	11, 174/ 8
all folk to be	<b>fulfilled</b>	in the desire of	11, 174/ 15
of doubt to a	<b>full</b>	belief of heresy. And	11, 6/ 11
and was taken for	<b>full</b>	prettily learned, too), ye	11, 9/ 8
I seen ere this	<b>full</b>	boldly come dance in	11, 12/ 34
souls, though not a	<b>full</b>	faith, yet an inclination	11, 24/ 16
all their bellies were	<b>full</b>	, gathered and filled twelve	11, 25/ 14
had all the table	<b>full</b>	of sauce and so	11, 34/ 1
of your sick folks	<b>full</b>	many), but also to	11, 36/ 28
because the Jews were	<b>full</b>	of infidelity and full	11, 38/ 21
full of infidelity and	<b>full</b>	of incredulity, which unbelief	11, 38/ 22
every man is not	<b>full</b>	taught that heareth it	11, 48/ 15
all learned men are	<b>full</b>	and whole agreed in	11, 51/ 23
so plain and so	<b>full</b>	that they must needs	11, 70/ 7
and pain and ever	<b>full</b>	of everlasting pleasure; so	11, 103/ 35
of faith or the	<b>full</b>	, perfect, quick, lively faith	11, 121/ 25
For this is no	<b>full</b>	faith. For a man	11, 122/ 27
the theological virtue of	<b>full</b>	and perfect faith have	11, 122/ 29
is neither perfect nor	<b>full</b>	, may be, not in	11, 122/ 31
it again, and that,	<b>full</b>	wisely, ye may be	11, 149/ 21
but a great ton	<b>full</b>	of More's mischief and	11, 151/ 10
but a great ton	<b>full</b>	at once, of my	11, 151/ 15
turn his great ton	<b>full</b>	of pernicious, pestilent, false	11, 152/ 5
by the whole ton	<b>full</b>	of falsehood at once	11, 153/ 16
to say a ton	<b>full</b>	, but at the least	11, 153/ 19
taste but a ton	<b>full</b>	of More's pernicious perverting	11, 154/ 12
and long have been	<b>full</b>	agreed upon, so long	11, 179/ 14

so long and so	<b>full</b>	as they have been	11, 179/ 14
the proof of the	<b>full</b>	received and undoubted truth	11, 179/ 19
and brought into a	<b>full</b>	and whole Catholic agreement	11, 186/ 11
own presence, essentially filleth	<b>full</b>	. Therefore, as for these	11, 191/ 25
foolish boast, also so	<b>full</b>	of vainglorious vanity that	11, 193/ 34
suddenly to twelve baskets	<b>full</b>	more than the sufficient	11, 211/ 16
Christian folk for a	<b>full</b>	proof that she was	11, 215/ 23
readers, answered at the	<b>full</b>	in these five books	11, 219/ 35
general councils, against the	<b>full</b>	consent of all true	11, 222/ 35
all other creatures with	<b>fullness</b>	of all graces, by	11, 31/ 6
neither were his words	<b>fully</b>	fruitless at the time	11, 24/ 14
heretics now feel so	<b>fully</b>	confuted that, though they	11, 37/ 7
for meat, were not	<b>fully</b>	in the case of	11, 62/ 19
God hath not so	<b>fully</b>	revealed unto men the	11, 89/ 17
beginneth, is well and	<b>fully</b>	fulfilled, if it be	11, 100/ 28
appetite be not so	<b>fully</b>	satisfied, but that he	11, 101/ 31
well) have well and	<b>fully</b>	served for the text	11, 102/ 4
by his faith be	<b>fully</b>	satisfied in this wretched	11, 104/ 1
them that much more	<b>fully</b>	before by mouth than	11, 108/ 33
our sins, are so	<b>fully</b>	written by Christ's apostles	11, 110/ 31
them, but though he	<b>fully</b>	understood them not as	11, 162/ 23
rageth in this his	<b>furious</b>	boast, railing upon them	11, 147/ 31
to them, but barely	<b>furnish</b>	his board. But where	11, 137/ 1
Chapter. Howbeit for to	<b>furnish</b>	his matter with, and	11, 168/ 15
here and there he	<b>furnisheth</b>	all the progress of	11, 17/ 2
would now, for the	<b>furnishing</b>	of this heresy, come	11, 179/ 30
creepeth forth and corrupteth	<b>further</b>	, after the manner of	11, 4/ 37
sent. Then goeth he	<b>further</b>	and showeth that upon	11, 16/ 16
wherewith to draw them	<b>further</b>	. And unto his apostles	11, 25/ 26
But then goeth Christ	<b>further</b>	and showeth them that	11, 39/ 29
way, and come no	<b>further</b>	forth toward me. But	11, 40/ 28
and Tyndale, turn forth	<b>further</b>	to the devil and	11, 53/ 14
them. Then saith he	<b>further</b>	, "which I shall give	11, 55/ 32
exposition false. And the	<b>further</b>	ye go in the	11, 57/ 35
follow it without any	<b>further</b>	question, and go get	11, 60/ 26
But after, upon his	<b>further</b>	words when she advised	11, 61/ 3
words himself. And now	<b>further</b>	to show that it	11, 72/ 8
wise, as I shall	<b>further</b>	declare you in my	11, 73/ 1
lack of reading any	<b>further</b>	in Saint Augustine's works	11, 75/ 2
upon his words fore-remembered	<b>further</b>	unto the Jews, "As	11, 77/ 19

But then, had they	<b>further</b>	known that he had	11, 80/ 36
all that, for the	<b>further</b>	declaration of Master Masquer's	11, 96/ 32
had gone a little	<b>further</b>	in the same epistle	11, 111/ 21
then saith Saint Paul	<b>further</b>	, "But my preaching was	11, 111/ 27
Then saith Master Masquer	<b>further</b>	in the same place	11, 115/ 23
Now where he saith	<b>further</b>	: "So that principally by	11, 123/ 21
he goeth, good reader,	<b>further</b>	forth yet upon these	11, 125/ 2
to show you a	<b>further</b>	declaration of his wit	11, 141/ 15
fault, good readers, no	<b>further</b>	than such, ye will	11, 152/ 2
time, would tell him	<b>further</b>	of the matter at	11, 162/ 25
them better at thy	<b>further</b>	pleasure." Would Master Masquer	11, 162/ 35
do I ask him	<b>further</b>	whether Christ's disciples and	11, 163/ 35
yes, his other question	<b>further</b>	, whether they marveled or	11, 165/ 10
I shall rehearse you	<b>further</b>	his other words written	11, 166/ 4
if they would anything	<b>further</b>	be informed, abide a	11, 172/ 23
you a few lines	<b>further</b>	of Saint Chrysostom in	11, 173/ 26
thus there saith he	<b>further</b>	: "Those Jews at that	11, 173/ 27
But now goeth he	<b>further</b>	against me with a	11, 185/ 14
God. But now see	<b>further</b>	, good readers, the wisdom	11, 189/ 35
But then goeth he	<b>further</b>	for the praise of	11, 198/ 18
but on he goeth	<b>further</b>	in his railing rhetoric	11, 198/ 36
Masquer saith of me	<b>further</b>	thus: "As for his	11, 204/ 4
light, and call himself	<b>Gabriel</b>	, and tell her that	11, 60/ 17
revelation. And therefore at	<b>Gabriel's</b>	first appearance, because he	11, 60/ 37
shall perceive where his	<b>galls</b>	go well enough. For	11, 121/ 23
all their days in	<b>gaming</b>	for their pastime, as	11, 33/ 19
some such other goodly	<b>gaming</b>	. God sent men hither	11, 33/ 23
as for sleep and	<b>gaming</b>	(if any gaming be	11, 33/ 25
and gaming (if any	<b>gaming</b>	be good in this	11, 33/ 25
keeping of that pleasant	<b>garden</b>	. And afterward, when he	11, 33/ 12
likening them to wine	<b>garlands</b>	and ale-poles, and, finally	11, 223/ 11
but even for a	<b>garnish</b>	of his induction, with	11, 158/ 9
oversight, them he so	<b>garnisheth</b>	and setteth out so	11, 15/ 25
and many such goodly	<b>garnishings</b>	more. But he will	11, 12/ 17
out his circumstances, his	<b>garnishings</b>	, his notes, his argumentations	11, 16/ 35
my church, and the	<b>gates</b>	of hell shall not	11, 23/ 33
therefore we may well	<b>gather</b>	of his words and	11, 58/ 37
their better instruction. Now	<b>gather</b>	of this the contrary	11, 133/ 14
their bellies were full,	<b>gathered</b>	and filled twelve baskets	11, 25/ 14
it may well be	<b>gathered</b>	upon the Gospel. For	11, 58/ 30

church and congregation is	<b>gathered</b>	together as many members	11, 76/ 26
living God. This belief	<b>gathered</b>	they of all his	11, 165/ 32
Sacrament and therein verily	<b>gave</b>	his own very flesh	11, 10/ 23
it was written, "He	<b>gave</b>	them bread from above	11, 16/ 20
showed them that Moses	<b>gave</b>	them not that bread	11, 16/ 21
it is written, "He	<b>gave</b>	them bread from heaven	11, 21/ 31
his general vicar, he	<b>gave</b>	him the name of	11, 24/ 1
church upon. Thus he	<b>gave</b>	his apostles and disciples	11, 24/ 5
the loaves that I	<b>gave</b>	you, you have well	11, 26/ 23
into the earth, he	<b>gave</b>	him a necessity to	11, 33/ 13
it is written, "He	<b>gave</b>	them bread from heaven	11, 35/ 13
his own Father, that	<b>gave</b>	them that bread then	11, 35/ 32
unto them, "not Moses	<b>gave</b>	you that bread from	11, 36/ 1
bellies, such as he	<b>gave</b>	them and multiplied for	11, 46/ 14
feed their souls, and	<b>gave</b>	them no good comfort	11, 46/ 21
Lord give when he	<b>gave</b>	the Sacrament of his	11, 57/ 23
could tell it, and	<b>gave</b>	him a signification of	11, 63/ 9
disciples that believed, he	<b>gave</b>	the pieces of the	11, 67/ 6
in like wise he	<b>gave</b>	them the cup about	11, 67/ 7
to whom our Lord	<b>gave</b>	the morsel, not by	11, 74/ 11
of a good thing,	<b>gave</b>	the devil a place	11, 74/ 12
I say, that Christ	<b>gave</b>	unto Judas at his	11, 74/ 32
his coeternal Son, and	<b>gave</b>	unto him his own	11, 77/ 23
The Father, I say,	<b>gave</b>	all his own whole	11, 77/ 27
he was before, he	<b>gave</b>	them again a signification	11, 81/ 25
this present time he	<b>gave</b>	a secret warning that	11, 92/ 5
Chrysostom that our Savior	<b>gave</b>	that secret warning of	11, 93/ 35
Which name our Savior	<b>gave</b>	him not without good	11, 94/ 11
some other wily brother	<b>gave</b>	him warning that this	11, 119/ 19
afterward, too, that he	<b>gave</b>	them little occasion to	11, 132/ 1
so plainly declared, he	<b>gave</b>	them a strong trip	11, 133/ 9
of his Ascension he	<b>gave</b>	them warning before that	11, 137/ 28
selfsame name that he	<b>gave</b>	thereto, saying, "How can	11, 155/ 35
it and, over that,	<b>gave</b>	them warning that they	11, 156/ 10
yea and yes, I	<b>gave</b>	him a rule and	11, 158/ 32
bread. For though he	<b>gave</b>	them an insinuation and	11, 170/ 24
said himself when he	<b>gave</b>	them the Sacrament, "This	11, 182/ 9
thing which he there	<b>gave</b>	to his disciples in	11, 220/ 25
one intent, that this	<b>gay</b>	flourish should so glitter	11, 125/ 10
and weapons, and many	<b>gay</b>	words more to utter	11, 198/ 9

in answering all this	<b>gear</b>	, "Do you stumble at	11, 81/ 13
letter that all this	<b>gear</b>	is but a by-matter	11, 194/ 37
to talk against the	<b>general</b>	resurrection, as some begin	11, 4/ 32
against all men in	<b>general</b>	that expound any of	11, 11/ 6
he made him his	<b>general</b>	vicar, he gave him	11, 24/ 1
Doom also at the	<b>general</b>	resurrection, which things surely	11, 24/ 9
against all men in	<b>general</b>	that expound those words	11, 118/ 32
which he maketh in	<b>general</b>	against all them that	11, 128/ 31
with which upon Christ's	<b>general</b>	words, "But if you	11, 135/ 24
of arguing upon these	<b>general</b>	words, "But if a	11, 135/ 28
which he reproveth in	<b>general</b>	, under the name of	11, 148/ 21
and mine, divers whole	<b>general</b>	Councils of Christendom have	11, 183/ 22
the determinations of divers	<b>general</b>	councils of Christ's whole	11, 184/ 16
it judged by a	<b>general</b>	council, it hath been	11, 202/ 23
and shameless, yet the	<b>general</b>	council (which himself denieth	11, 202/ 31
saints, and all the	<b>general</b>	councils, and all the	11, 203/ 8
And then that the	<b>general</b>	councils and the miracles	11, 203/ 28
determinations of divers whole	<b>general</b>	councils, against the full	11, 222/ 35
Master Masquer may argue	<b>generally</b>	that whoso die before	11, 135/ 31
them all in a	<b>generalty</b>	that one of them	11, 93/ 2
God the Father by	<b>generation</b>	as he was verily	11, 30/ 6
to go about that	<b>generation</b>	whereof God had sent	11, 61/ 12
he thought possibility of	<b>generation</b>	passed. And for that	11, 61/ 35
no part of the	<b>generation</b>	and birth that Christ	11, 62/ 24
the whole process of	<b>Genesis</b>	by allegories, and teach	11, 18/ 35
Christ's godhead among the	<b>gentiles</b>	or the Jews either	11, 112/ 9
one of them, a	<b>gentlewoman</b>	, "have you considered well	11, 216/ 34
deal with him very	<b>gently</b>	. For in this point	11, 98/ 36
book was made by	<b>George</b>	Jay. And of truth	11, 7/ 23
wrote unto Frith that	<b>George</b>	Jay had made a	11, 7/ 24
the print. Howbeit, what	<b>George</b>	Joye would do therein	11, 7/ 26
him. Now of truth,	<b>George</b>	Joye hath long had	11, 7/ 29
be the book of	<b>George</b>	Jay, whereof Tyndale wrote	11, 7/ 36
writeth Tyndale that if	<b>George</b>	Joye did put forth	11, 8/ 2
Tyndale by name, and	<b>George</b>	Jay or George Joy	11, 8/ 22
and George Jay or	<b>George</b>	Joy by name also	11, 8/ 22
by Tyndale nor by	<b>George</b>	Jay neither, but rather	11, 8/ 30
by Tyndale or by	<b>George</b>	Jay either. For the	11, 8/ 33
touching Frere Barons and	<b>George</b>	Jay, the brethren and	11, 9/ 13
work was made by	<b>George</b>	Jay think that the	11, 9/ 18

Frere Huessgen, with Zwingli,	<b>George</b>	Joye, John Frith, and	11, 53/ 13
Master Masquer be Master	<b>George</b>	Joye, then would I	11, 106/ 15
Lord turn Tyndale and	<b>George</b>	Jay, with all the	11, 197/ 20
to labor rather to	<b>get</b>	that meat that never	11, 16/ 11
that never shall they	<b>get</b>	the fire from their	11, 19/ 29
their own part to	<b>get</b>	this meat and make	11, 29/ 15
of gluttony as to	<b>get</b>	them to rest and	11, 32/ 30
and weak stomach to	<b>get</b>	it the more appetite	11, 33/ 33
what means they may	<b>get</b>	it. Lo, thus he	11, 39/ 31
they should work to	<b>get</b>	the lively meat, and	11, 39/ 35
they should work to	<b>get</b>	it with was faith	11, 40/ 1
them go wed and	<b>get</b>	children. And those vowesses	11, 60/ 8
further question, and go	<b>get</b>	a child, and make	11, 60/ 27
great good they should	<b>get</b>	by the eating if	11, 66/ 29
they shall work to	<b>get</b>	the meat, saith that	11, 98/ 18
is the means to	<b>get</b>	the meat, and not	11, 98/ 18
grace to creep and	<b>get</b>	out betimes. And thus	11, 185/ 8
since good he can	<b>get</b>	none there, though the	11, 188/ 6
soon as I can	<b>get</b>	one of them, which	11, 222/ 1
so near that he	<b>getteth</b>	not a good morsel	11, 221/ 24
Christ here, for the	<b>getting</b>	of that spiritual meat	11, 34/ 31
you occasions toward the	<b>getting</b>	of that gift, yet	11, 48/ 26
gladly gone about the	<b>getting</b>	. But here may some	11, 59/ 28
and by the Holy	<b>Ghost</b>	, too. And when the	11, 42/ 3
And when the Holy	<b>Ghost</b>	was sent, he was	11, 42/ 4
had and the Holy	<b>Ghost</b>	, so had he by	11, 42/ 7
will of the Holy	<b>Ghost</b>	, and the will of	11, 44/ 29
conceived by the Holy	<b>Ghost</b>	. Here you see, good	11, 61/ 23
water and the Holy	<b>Ghost</b>	. Howbeit he told him	11, 62/ 14
obumbration of the Holy	<b>Ghost</b>	. And also since his	11, 78/ 8
conceived by the Holy	<b>Ghost</b>	, and in unity of	11, 78/ 30
conceived by the Holy	<b>Ghost</b>	, they would have murmured	11, 80/ 16
Father and the Holy	<b>Ghost</b>	, then would they never	11, 81/ 35
water and the Holy	<b>Ghost</b>	, he cannot see the	11, 134/ 29
that blasphemeth the Holy	<b>Ghost</b>	, it shall neither be	11, 143/ 28
confirmed with the Holy	<b>Ghost</b>	, must here needs have	11, 166/ 34
confirmed with the Holy	<b>Ghost</b>	, must here needs have	11, 168/ 24
and so refresheth them	<b>ghostly</b>	. Ye be, therefore, carnal	11, 142/ 2
showed them the great	<b>gift</b>	of everlasting lively meat	11, 31/ 10
I shall, by the	<b>gift</b>	of mine own body	11, 44/ 7

cannot come to his	<b>gift</b>	of faith (without which	11, 48/ 23
the getting of that	<b>gift</b>	, yet setteth he not	11, 48/ 27
little by this great	<b>gift</b>	of learning and faith	11, 48/ 27
letted themselves from the	<b>gift</b>	of faith." This gift	11, 85/ 27
gift of faith." This	<b>gift</b>	of faith without the	11, 85/ 28
to give them that	<b>gift</b>	. And that is that	11, 86/ 35
not have that great	<b>gift</b>	but of his Father	11, 87/ 8
obtained so great a	<b>gift</b>	, he that had done	11, 93/ 27
could give us the	<b>gift</b>	that we might have	11, 174/ 8
God cannot give that	<b>gift</b>	to any creature. The	11, 190/ 23
the benefits, nor the	<b>gifts</b>	, nor the company of	11, 93/ 30
it is said, "these	<b>gifts</b>	, these holy sacrifices, this	11, 118/ 7
lookest upon the self	<b>gifts</b>	and not of their	11, 120/ 10
lookest upon the self	<b>gifts</b>	and not upon their	11, 121/ 16
so well avoided his	<b>gins</b>	and his grins, and	11, 175/ 26
they may forbear it,	<b>give</b>	some money thereto beforehand	11, 6/ 25
of the sale, or	<b>give</b>	the books about for	11, 6/ 27
first part of mine,	<b>give</b>	you five books and	11, 11/ 19
the first will I	<b>give</b>	you the exposition of	11, 11/ 21
exposition, ye shall not	<b>give</b>	me the thanks. For	11, 11/ 26
descended from heaven to	<b>give</b>	life to the world	11, 17/ 15
also that he would	<b>give</b>	unto men his very	11, 17/ 18
the faith), I shall	<b>give</b>	you of the same	11, 20/ 21
untouched, I shall first	<b>give</b>	you the words of	11, 21/ 6
Son of Man shall	<b>give</b>	you, for him hath	11, 21/ 26
they to him, "Lord,	<b>give</b>	us always this bread	11, 22/ 1
bread which I shall	<b>give</b>	is my flesh, which	11, 22/ 25
flesh, which I shall	<b>give</b>	for the life of	11, 22/ 26
How can this man	<b>give</b>	us his flesh to	11, 22/ 27
by his deed, to	<b>give</b>	them some warning and	11, 23/ 25
he would vouchsafe to	<b>give</b>	them his own Body	11, 25/ 29
Son of Man shall	<b>give</b>	you, for him hath	11, 27/ 14
Son of Man shall	<b>give</b>	you," telling them thereby	11, 29/ 18
and labor for it)	<b>give</b>	them the other meat	11, 29/ 21
Son of Man shall	<b>give</b>	you." Now lest the	11, 29/ 32
of Man could not	<b>give</b>	them that meat that	11, 29/ 34
his eternal begetting --	<b>give</b>	him all that ever	11, 30/ 29
for it he would	<b>give</b>	them, but hath also	11, 31/ 12
thereby well able to	<b>give</b>	it them, and also	11, 31/ 13
good will and willingly	<b>give</b>	it them. The Seventh	11, 31/ 16

both, though God would	<b>give</b>	it them. For we	11, 32/ 1
salt meat purposely to	<b>give</b>	them a courage to	11, 32/ 3
said unto him: "Lord,	<b>give</b>	me of that water	11, 33/ 3
he will I shall	<b>give</b>	you this lively meat	11, 34/ 29
craft come off and	<b>give</b>	them some meat apace	11, 35/ 9
belief, cause him to	<b>give</b>	them some other meat	11, 35/ 17
that is to wit,	<b>give</b>	them some meat by	11, 35/ 21
would at his request	<b>give</b>	them down from heaven	11, 36/ 6
him and said, "Lord	<b>give</b>	us this bread always	11, 36/ 9
would say, "Good Lord,	<b>give</b>	us this very bread	11, 36/ 10
of the earth, and	<b>give</b>	it us, good Lord	11, 36/ 13
other in desert, but	<b>give</b>	it us forever, and	11, 36/ 14
down from heaven to	<b>give</b>	not only nourishing but	11, 36/ 22
damnation, he bade them	<b>give</b>	alms. And when the	11, 38/ 6
but if my Father	<b>give</b>	you me. Now if	11, 40/ 14
me, pray him to	<b>give</b>	you to me, without	11, 40/ 21
and bring you and	<b>give</b>	you to me. Which	11, 40/ 33
charity both, and so	<b>give</b>	you graciously to me	11, 41/ 1
And then shall I	<b>give</b>	you the lively meat	11, 41/ 2
and pray him to	<b>give</b>	you to me, giving	11, 43/ 34
for the world to	<b>give</b>	the dead world life	11, 44/ 17
eating into their own,	<b>give</b>	them an earnest penny	11, 44/ 35
which I will willingly	<b>give</b>	myself for them by	11, 45/ 1
and exalt me and	<b>give</b>	me the name that	11, 45/ 6
Resurrection again to life	<b>give</b>	them a sample and	11, 45/ 7
meant besides, he would	<b>give</b>	them some meat for	11, 46/ 11
went not about to	<b>give</b>	them so much as	11, 47/ 13
but if my Father	<b>give</b>	it you? Verily, because	11, 48/ 24
he prevent you and	<b>give</b>	you occasions toward the	11, 48/ 26
of him that may	<b>give</b>	it you. And yet	11, 48/ 31
me, and pray me	<b>give</b>	you this grace, you	11, 48/ 33
him that he would	<b>give</b>	you the grace, that	11, 48/ 38
Son of Man shall	<b>give</b>	you," as I somewhat	11, 50/ 4
exposition that I shall	<b>give</b>	you shall be none	11, 50/ 13
shall for a sample	<b>give</b>	you, ere I make	11, 50/ 17
bread that I shall	<b>give</b>	you is my flesh	11, 50/ 29
flesh which I shall	<b>give</b>	for the life of	11, 50/ 30
he will not only	<b>give</b>	them that bread to	11, 50/ 32
bread that he will	<b>give</b>	them to feed upon	11, 51/ 2
same that he will	<b>give</b>	for the life of	11, 51/ 3

that he would verily	<b>give</b>	men the same very	11, 51/ 5
for man's redemption verily	<b>give</b>	to death, and verily	11, 51/ 8
bread that I shall	<b>give</b>	you is my flesh	11, 51/ 11
flesh, which I shall	<b>give</b>	for the life of	11, 51/ 11
but that he would	<b>give</b>	it for the life	11, 51/ 12
bread that I shall	<b>give</b>	you is my flesh	11, 52/ 7
flesh that I shall	<b>give</b>	for the life of	11, 52/ 7
bread that I shall	<b>give</b>	is a figure of	11, 52/ 13
to wit, this word (	<b>give</b>	) into this word (pay	11, 55/ 17
bread that I shall	<b>give</b>	you is my flesh	11, 55/ 20
flesh, which I shall	<b>give</b>	for the life of	11, 55/ 20
one giving he would	<b>give</b>	it to them, and	11, 55/ 25
other giving, he would	<b>give</b>	it for them. The	11, 55/ 26
bread that I shall	<b>give</b>	you is my flesh	11, 55/ 30
he shall saith he	<b>give</b>	his flesh to them	11, 55/ 31
further, "which I shall	<b>give</b>	for the life of	11, 55/ 32
by which he should	<b>give</b>	it for them. And	11, 55/ 34
bread which I shall	<b>give</b>	you shall be my	11, 56/ 6
that he meant to	<b>give</b>	them his very flesh	11, 56/ 7
words: "which I shall	<b>give</b>	for the life of	11, 56/ 8
is that I will	<b>give</b>	to you? verily the	11, 56/ 10
selfsame that I will	<b>give</b>	for you, and not	11, 56/ 11
of mine I shall	<b>give</b>	you in the bread	11, 56/ 16
saith, "which I shall	<b>give</b>	for the life of	11, 56/ 35
understood, then must he	<b>give</b>	me leave to say	11, 57/ 1
bread that I shall	<b>give</b>	you is my flesh	11, 57/ 6
bread which I shall	<b>give</b>	is my body, which	11, 57/ 22
body, which I shall	<b>give</b>	for the life of	11, 57/ 22
Bede) "did our Lord	<b>give</b>	when he gave the	11, 57/ 23
bread that he would	<b>give</b>	them should be his	11, 58/ 3
How can this man	<b>give</b>	us his flesh to	11, 58/ 7
and that he would	<b>give</b>	it them to eat	11, 62/ 23
manner how he would	<b>give</b>	it them, and ran	11, 62/ 25
not believe he could	<b>give</b>	it them, but thought	11, 63/ 15
that he verily would	<b>give</b>	them his flesh to	11, 63/ 18
God: "How may he	<b>give</b>	us his flesh?" And	11, 63/ 33
sins, and let us	<b>give</b>	firm faith unto the	11, 64/ 2
out: "How can he	<b>give</b>	us his flesh?" Do	11, 65/ 19
bread that I shall	<b>give</b>	you is my flesh	11, 65/ 23
flesh which I shall	<b>give</b>	for the life of	11, 65/ 24

he said he would	<b>give</b>	them his flesh, and	11, 65/ 26
believe that God could	<b>give</b>	them his own flesh	11, 65/ 29
body that he would	<b>give</b>	men to eat in	11, 66/ 16
what manner) he shall	<b>give</b>	them his flesh to	11, 66/ 27
question, "How can he	<b>give</b>	us his flesh to	11, 68/ 26
or other he would	<b>give</b>	us his own very	11, 70/ 10
said, "How can he	<b>give</b>	us his flesh to	11, 70/ 11
could on his part	<b>give</b>	them his flesh to	11, 70/ 14
ask how I can	<b>give</b>	you mine own flesh	11, 70/ 17
you how I can	<b>give</b>	it, nor in what	11, 70/ 18
that is able to	<b>give</b>	life and quickness everlasting	11, 70/ 35
bread that he would	<b>give</b>	them to eat, that	11, 78/ 20
I shall begin to	<b>give</b>	it at my Maundy	11, 78/ 36
served therefore not to	<b>give</b>	life, but to sustain	11, 79/ 6
flesh (which I shall	<b>give</b>	you as verily to	11, 79/ 8
was figured, I shall	<b>give</b>	it you to eat	11, 79/ 11
but it shall also	<b>give</b>	life, yea, and that	11, 79/ 14
them that he would	<b>give</b>	them his very flesh	11, 79/ 23
remove their unfaithfulness and	<b>give</b>	them the very fast	11, 80/ 7
plainly that he would	<b>give</b>	them his very flesh	11, 80/ 21
said, "How can he	<b>give</b>	us his flesh to	11, 80/ 22
in which he would	<b>give</b>	them his very flesh	11, 80/ 31
though he meant to	<b>give</b>	it them in such	11, 81/ 22
that he meant to	<b>give</b>	them his flesh to	11, 82/ 5
manner how he would	<b>give</b>	it them to eat	11, 82/ 8
that he would not	<b>give</b>	it them so. And	11, 82/ 9
that worthily eat it)	<b>give</b>	everlasting life. And therefore	11, 82/ 19
that will no more	<b>give</b>	life alone than will	11, 82/ 20
than will faith alone	<b>give</b>	life that is dead	11, 82/ 21
do, that I would	<b>give</b>	you my flesh in	11, 82/ 25
body of mine doth	<b>give</b>	life of its own	11, 83/ 17
that maketh the Spirit	<b>give</b>	life, but the power	11, 83/ 19
Spirit maketh the flesh	<b>give</b>	life. The words therefore	11, 83/ 20
flesh cannot of itself	<b>give</b>	life. For what had	11, 83/ 25
because God will not	<b>give</b>	it them. God (saith	11, 85/ 20
St. Chrysostom) will gladly	<b>give</b>	it them, if they	11, 85/ 21
letted his Father to	<b>give</b>	them that gift. And	11, 86/ 35
he by those words	<b>give</b>	them warning that they	11, 87/ 11
and pray his Father	<b>give</b>	them the grace to	11, 87/ 12
and of power to	<b>give</b>	us that marvelous meat	11, 88/ 11

that thou wilt not	<b>give</b>	it us in dead	11, 88/ 14
whereby thy flesh shall	<b>give</b>	us, if we will	11, 88/ 17
marvelous manner thou wilt	<b>give</b>	it us to eat	11, 88/ 19
this chapter following, to	<b>give</b>	us everlasting life through	11, 97/ 13
bread which I shall	<b>give</b>	you is my flesh	11, 97/ 30
and thirst, he would	<b>give</b>	them himself for their	11, 102/ 36
well-working faith, he would	<b>give</b>	them the same so	11, 103/ 2
Masquer must of reason	<b>give</b>	M. More leave to	11, 105/ 36
be so mad to	<b>give</b>	ear to such heretics	11, 107/ 5
bread that I shall	<b>give</b>	you is mine own	11, 114/ 3
flesh, which I shall	<b>give</b>	for the life of	11, 114/ 4
reason must Master Masquer	<b>give</b>	me leave again to	11, 127/ 35
bread which I shall	<b>give</b>	for the life of	11, 129/ 4
bread that I shall	<b>give</b>	you is mine own	11, 131/ 34
flesh, which I shall	<b>give</b>	for the life of	11, 131/ 35
bread that I shall	<b>give</b>	is my flesh which	11, 132/ 4
flesh which I shall	<b>give</b>	for the life of	11, 132/ 4
showeth what he would	<b>give</b>	them to eat, that	11, 132/ 8
them why he would	<b>give</b>	the world his flesh	11, 132/ 10
saying that he would	<b>give</b>	it men to eat	11, 132/ 11
Christ meant nothing to	<b>give</b>	his body to be	11, 136/ 2
cut out, and so	<b>give</b>	his flesh to them	11, 137/ 34
them as he should	<b>give</b>	it from himself, and	11, 137/ 35
impossible to Christ to	<b>give</b>	them his body to	11, 140/ 4
his blood that should	<b>give</b>	everlasting life, where they	11, 141/ 33
be spiritually understood to	<b>give</b>	ye this life everlasting	11, 142/ 24
declared that he would	<b>give</b>	his own flesh to	11, 144/ 20
as he meant to	<b>give</b>	it them with the	11, 145/ 5
be spiritually understood to	<b>give</b>	ye this life everlasting	11, 147/ 22
said, "How can he	<b>give</b>	us his flesh to	11, 153/ 35
here, "How can he	<b>give</b>	us his flesh to	11, 155/ 26
saying, "How can he	<b>give</b>	us his flesh to	11, 155/ 36
flesh, because he would	<b>give</b>	his very flesh to	11, 156/ 7
bread that I shall	<b>give</b>	you is my flesh	11, 164/ 14
said, "How can he	<b>give</b>	us his flesh to	11, 164/ 19
The bread I shall	<b>give</b>	you is my flesh	11, 167/ 16
place, "How can he	<b>give</b>	us his flesh to	11, 168/ 1
bread that I shall	<b>give</b>	you is my flesh	11, 170/ 26
by which it should	<b>give</b>	life, and without which	11, 171/ 23
too, "How can he	<b>give</b>	us his flesh to	11, 172/ 34

said, "How can he	<b>give</b>	us his flesh to	11, 173/ 7
him, said, "Who could	<b>give</b>	us the gift that	11, 174/ 8
mine own flesh. I	<b>give</b>	them here mine own	11, 174/ 20
such great hope I	<b>give</b>	them all against the	11, 174/ 21
much more will he	<b>give</b>	us himself in the	11, 174/ 23
bread that I shall	<b>give</b>	you is my flesh	11, 175/ 33
be here, More must	<b>give</b>	us leave to believe	11, 178/ 19
that therefore I must	<b>give</b>	him leave to believe	11, 178/ 34
said himself he would	<b>give</b>	them his flesh to	11, 182/ 5
bread that I shall	<b>give</b>	you is my flesh	11, 183/ 5
flesh, which I shall	<b>give</b>	for the life of	11, 183/ 6
see) that I must	<b>give</b>	him leave to believe	11, 184/ 6
therefore, upon such considerations,	<b>give</b>	Master Masquer leave to	11, 184/ 27
such foolish false considerations,	<b>give</b>	him leave to believe	11, 184/ 30
have been loath to	<b>give</b>	him any longer leisure	11, 184/ 31
infidelity I beseech God	<b>give</b>	him the grace to	11, 185/ 7
yet some good comfort	<b>give</b>	they to the damned	11, 187/ 9
prophet: "I will not	<b>give</b>	my glory to any	11, 188/ 33
though he will not	<b>give</b>	his glory from him	11, 190/ 16
God that God cannot	<b>give</b>	that gift to any	11, 190/ 23
but that God might	<b>give</b>	that knowledge to some	11, 190/ 26
to prove it, and	<b>give</b>	him one year's leisure	11, 192/ 3
me hold enough to	<b>give</b>	him four or five	11, 194/ 34
nay, but must needs	<b>give</b>	place to the scriptures	11, 195/ 23
the contrary, we must	<b>give</b>	place. For as for	11, 200/ 25
young man himself, to	<b>give</b>	such reason by what	11, 207/ 23
doubt how Christ could	<b>give</b>	them his flesh to	11, 211/ 13
to beware our Lord	<b>give</b>	us grace and, of	11, 222/ 30
From which our Lord	<b>give</b>	them grace truly to	11, 223/ 21
of all question much	<b>given</b>	occasion that heretics have	11, 4/ 23
since their forefathers had	<b>given</b>	them the bread of	11, 16/ 18
his own Father had	<b>given</b>	them the very bread	11, 16/ 22
you, Moses hath not	<b>given</b>	you the bread from	11, 21/ 33
all that he hath	<b>given</b>	me I should not	11, 22/ 8
but if it be	<b>given</b>	him of my Father	11, 23/ 8
in desert was not	<b>given</b>	them by Moses, nor	11, 35/ 27
them by Moses, nor	<b>given</b>	them verily from heaven	11, 35/ 28
that bread of manna	<b>given</b>	them by God. And	11, 35/ 30
heaven, as manna was	<b>given</b>	down in Moses' days	11, 36/ 7
all that he hath	<b>given</b>	me I should lose	11, 41/ 8

more credence to be	<b>given</b>	unto himself alone than	11, 43/ 10
by mine own body,	<b>given</b>	unto them by eating	11, 44/ 35
that he would have	<b>given</b>	them some such gross	11, 46/ 13
as he hath also	<b>given</b>	it them in one	11, 50/ 34
For if it were	<b>given</b>	us in likeness of	11, 52/ 29
mine I shall have	<b>given</b>	for you upon the	11, 56/ 15
the Prophet, "Thou hast	<b>given</b>	them bread from heaven	11, 78/ 18
For that bread was	<b>given</b>	you but for the	11, 78/ 28
bread, and shall be	<b>given</b>	you to eat for	11, 78/ 32
For manna that was	<b>given</b>	your fathers to eat	11, 78/ 33
of this bread thus	<b>given</b>	you to eat, as	11, 78/ 35
but if it be	<b>given</b>	of my Father." "Think	11, 85/ 15
they that have not	<b>given</b>	them lack it only	11, 85/ 19
conditions, had the faith	<b>given</b>	them and came to	11, 85/ 24
but if it be	<b>given</b>	him of the Father	11, 86/ 11
but if it were	<b>given</b>	them by his Father	11, 86/ 33
was at that time	<b>given</b>	unto Christ by his	11, 89/ 31
Them that thou hast	<b>given</b>	unto me I have	11, 90/ 1
what credence may be	<b>given</b>	to the man, either	11, 97/ 1
altogether first without writing	<b>given</b>	. And see now, good	11, 110/ 20
old holy doctors declare,	<b>given</b>	us his flesh not	11, 115/ 12
Christ, in such wise	<b>given</b>	us by Christ that	11, 115/ 20
had intended to have	<b>given</b>	them his flesh and	11, 129/ 33
his body to be	<b>given</b>	by death, Christ could	11, 132/ 29
hath also, besides that,	<b>given</b>	unto us all his	11, 140/ 31
that Master Masquer hath	<b>given</b>	us here, I will	11, 153/ 19
question, Master Masquer hath	<b>given</b>	himself a fall in	11, 161/ 16
Here hath Master Masquer	<b>given</b>	us a major of	11, 168/ 31
and why they be	<b>given</b>	us, and what is	11, 173/ 31
that his liberality hath	<b>given</b>	us. For while he	11, 174/ 1
I exhibited again and	<b>given</b>	to you,"" (that is	11, 174/ 27
the Sacrament exhibited and	<b>given</b>	again unto you). "This	11, 174/ 29
strongly now defended and	<b>given</b>	him in his own	11, 177/ 5
many so great falls	<b>given</b>	him at Clerkenwell at	11, 177/ 7
Master Masquer had here	<b>given</b>	me hold enough to	11, 194/ 34
us. But the very	<b>giver</b>	thereof is our blessed	11, 29/ 29
know to be the	<b>giver</b>	of all wisdom, and	11, 64/ 32
heavenly bread and the	<b>giver</b>	of eternal life. "Your	11, 71/ 18
calleth his flesh a	<b>giver</b>	of life, that power	11, 83/ 29
heaven, but my Father	<b>giveth</b>	you the very bread	11, 21/ 34

descended from heaven and	<b>giveth</b>	life to the world	11, 21/ 35
All that my Father	<b>giveth</b>	me shall come to	11, 22/ 4
spirit it is that	<b>giveth</b>	life; the flesh availeth	11, 23/ 4
it is he that	<b>giveth</b>	it us, not the	11, 29/ 25
not the priest there	<b>giveth</b>	us, but as Christ's	11, 29/ 28
out of the air,	<b>giveth</b>	them now verily down	11, 35/ 33
heaven, but my Father	<b>giveth</b>	you the very bread	11, 36/ 2
down from heaven and	<b>giveth</b>	life to the world	11, 36/ 3
myself, whom my Father	<b>giveth</b>	down from heaven to	11, 36/ 22
All that my Father	<b>giveth</b>	me shall come to	11, 40/ 8
All that my Father	<b>giveth</b>	me, etc., " I shall	11, 43/ 29
all that my Father	<b>giveth</b>	me shall come to	11, 43/ 33
very body, which he	<b>giveth</b>	us verily to eat	11, 50/ 12
thing whereby the flesh	<b>giveth</b>	the life, and without	11, 76/ 20
that is life and	<b>giveth</b>	life, too, he cannot	11, 78/ 1
it that quickeneth or	<b>giveth</b>	life, the flesh availeth	11, 82/ 10
is the spirit that	<b>giveth</b>	life. And therefore without	11, 82/ 15
the natural life that	<b>giveth</b>	life. But yet the	11, 83/ 23
fashion. For the spirit	<b>giveth</b>	life by itself and	11, 83/ 31
to whom the Father	<b>giveth</b>	it hath it as	11, 85/ 17
All that my Father	<b>giveth</b>	me shall come to	11, 87/ 20
all that the Father	<b>giveth</b>	me must come to	11, 113/ 12
over them that he	<b>giveth</b>	no light unto the	11, 113/ 23
to eat that he	<b>giveth</b>	in the Blessed Sacrament	11, 114/ 11
be eaten which he	<b>giveth</b>	in the Blessed Sacrament	11, 114/ 14
what lewd boldness it	<b>giveth</b>	when a man may	11, 115/ 26
Church think that Christ	<b>giveth</b>	us his visible flesh	11, 137/ 7
is the spirit that	<b>giveth</b>	this life. My flesh	11, 141/ 35
I tell you, that	<b>giveth</b>	life. My flesh profiteth	11, 142/ 5
is the spirit that	<b>giveth</b>	life, my flesh profiteth	11, 143/ 11
is the spirit that	<b>giveth</b>	life, my flesh profiteth	11, 144/ 34
is the spirit that	<b>giveth</b>	this life my flesh	11, 146/ 13
is the thing that	<b>giveth</b>	his flesh the life	11, 146/ 17
granting for this place	<b>giveth</b>	him no ground yet	11, 160/ 15
is the spirit that	<b>giveth</b>	this life. And the	11, 165/ 35
that in such wise	<b>giveth</b>	us himself in this	11, 174/ 22
own unwritten dreams, he	<b>giveth</b>	my dreams, I thank	11, 181/ 26
Masquer goeth on, and	<b>giveth</b>	me right wholesome admonition	11, 197/ 24
matter, mine own mind	<b>giveth</b>	me that Saint Jerome	11, 214/ 11
reproving their heresy and	<b>giving</b>	them warning to leave	11, 5/ 3

give you to me,	<b>giving</b>	you occasion and helping	11, 43/ 34
and also of the	<b>giving</b>	them of his own	11, 50/ 1
now, therefore, of the	<b>giving</b>	of Christ's own Blessed	11, 50/ 25
at all of the	<b>giving</b>	of his flesh before	11, 51/ 13
any such manner of	<b>giving</b>	his body to eat	11, 51/ 16
or meant of the	<b>giving</b>	of his body to	11, 51/ 28
and meaning of the	<b>giving</b>	of his own very	11, 51/ 36
Savior here speaketh of	<b>giving</b>	his flesh twice, by	11, 55/ 23
that in the one	<b>giving</b>	he would give it	11, 55/ 25
and in the other	<b>giving</b>	, he would give it	11, 55/ 26
for them. The one	<b>giving</b>	was in the Blessed	11, 55/ 26
is, lo, the one	<b>giving</b>	, by which he shall	11, 55/ 31
them of the other	<b>giving</b>	, by which he should	11, 55/ 33
them. And because his	<b>giving</b>	to them should be	11, 55/ 34
a memorial of his	<b>giving</b>	for them, therefore he	11, 55/ 35
place not of his	<b>giving</b>	of his flesh for	11, 56/ 1
them, but of his	<b>giving</b>	it unto them, therefore	11, 56/ 2
them, therefore of his	<b>giving</b>	it to them he	11, 56/ 2
words, but of his	<b>giving</b>	it for them, he	11, 56/ 4
declaration of the other	<b>giving</b>	. For when he had	11, 56/ 5
these two givings: the	<b>giving</b>	to eat and the	11, 56/ 23
to eat and the	<b>giving</b>	to die, the giving	11, 56/ 23
giving to die, the	<b>giving</b>	in the Sacrament and	11, 56/ 23
the Sacrament and the	<b>giving</b>	on the cross, cometh	11, 56/ 24
altogether of the one	<b>giving</b>	-- that is to	11, 56/ 26
is to wit, the	<b>giving</b>	by death on the	11, 56/ 26
and letteth the other	<b>giving</b>	go by, as though	11, 56/ 27
Christ speaketh of that	<b>giving</b>	both first and most	11, 56/ 28
meant there but one	<b>giving</b>	, that is to wit	11, 56/ 32
understood in the one	<b>giving</b>	, so eating and the	11, 57/ 2
understood in the other	<b>giving</b>	. Howbeit for my part	11, 57/ 3
yet, touching the first	<b>giving</b>	, I may say that	11, 57/ 4
clear for the first	<b>giving</b>	than he for the	11, 57/ 9
Christ preached of the	<b>giving</b>	of his body to	11, 62/ 18
world," meant of the	<b>giving</b>	of his flesh in	11, 65/ 25
tell them of the	<b>giving</b>	of his flesh to	11, 67/ 24
meant nothing of the	<b>giving</b>	of his flesh to	11, 67/ 25
the manner of his	<b>giving</b>	it to be verily	11, 69/ 14
everlasting life to the	<b>giving</b>	of life everlastingly to	11, 71/ 2
when they construed the	<b>giving</b>	of his flesh to	11, 81/ 22

only lively but also	<b>giving</b>	life." Thus meant our	11, 82/ 30
life, that power of	<b>giving</b>	life he doth not	11, 83/ 29
unto that power of	<b>giving</b>	life by reason of	11, 83/ 32
expressly speaketh of the	<b>giving</b>	of his very flesh	11, 96/ 10
his flesh but the	<b>giving</b>	it upon the cross	11, 114/ 9
tell them of the	<b>giving</b>	of his flesh to	11, 114/ 10
but specially of the	<b>giving</b>	of his flesh to	11, 114/ 13
tell them of the	<b>giving</b>	of his flesh to	11, 131/ 25
so plainly of the	<b>giving</b>	of his body to	11, 131/ 32
as he did of	<b>giving</b>	it to be eaten	11, 131/ 32
spoken only of the	<b>giving</b>	of his Blessed Body	11, 132/ 5
named, but only the	<b>giving</b>	to eat. So that	11, 132/ 22
Christ nothing meant of	<b>giving</b>	of his flesh to	11, 132/ 24
more plainly of the	<b>giving</b>	of his body to	11, 132/ 31
with a great gravity,	<b>giving</b>	all the world warning	11, 151/ 9
proper nature to the	<b>giving</b>	of life could not	11, 171/ 25
godhead, and of the	<b>giving</b>	of his flesh to	11, 173/ 11
eating his flesh and	<b>giving</b>	of his body was	11, 182/ 22
as he saith, a	<b>giving</b>	away of his glory	11, 202/ 4
words of these two	<b>givings</b>	: the giving to eat	11, 56/ 23
but feign these two	<b>givings</b>	and say, as he	11, 56/ 31
that of the two	<b>givings</b>	Master Masquer, to mock	11, 57/ 10
Savior speak of two	<b>givings</b>	of his flesh or	11, 57/ 14
words speaketh of two	<b>givings</b>	of himself: the one	11, 57/ 29
them into everlasting life,	<b>glad</b>	men were they. For	11, 31/ 20
they were not so	<b>glad</b>	to put away their	11, 32/ 27
for another, not so	<b>glad</b>	to lose the pleasure	11, 32/ 28
when they would be	<b>glad</b>	that God would send	11, 60/ 13
though he would be	<b>glad</b>	of their going, nor	11, 87/ 29
for our weal very	<b>glad</b>	to suffer it, and	11, 91/ 7
very well, that were	<b>glad</b>	to be by bare	11, 119/ 24
with hope, which greatly	<b>gladdeth</b>	the heart, surely they	11, 103/ 12
that they would not	<b>gladly</b>	live but even to	11, 31/ 33
such gluttony, they that	<b>gladly</b>	would endure a grief	11, 32/ 14
of the matter, but	<b>gladly</b>	gone about the getting	11, 59/ 28
too. Then will I	<b>gladly</b>	ask thee how thou	11, 65/ 1
saith St. Chrysostom) will	<b>gladly</b>	give it them, if	11, 85/ 21
in bestowing her costly	<b>glass</b>	of ointment upon him	11, 104/ 12
the face in the	<b>glass</b>	, and one face in	11, 206/ 16
every piece of the	<b>glass</b>	broken into twenty, Master	11, 206/ 16

Masquer hath caught that	<b>glass</b>	in hand and mocketh	11, 206/ 18
and moweth in that	<b>glass</b>	, and maketh as many	11, 206/ 18
every piece of one	<b>glass</b>	broke into twenty, etc	11, 206/ 27
the air between the	<b>glass</b>	, or other object, and	11, 207/ 5
every piece of one	<b>glass</b>	broken into twenty and	11, 207/ 18
the making of the	<b>glass</b>	itself such matter as	11, 207/ 19
pieces of one broken	<b>glass</b>	, of which pieces each	11, 207/ 39
is not in the	<b>glass</b>	, that therefore the bodily	11, 208/ 29
the face in the	<b>glass</b>	for a sample and	11, 208/ 36
those faces in the	<b>glass</b>	, he maketh and faceth	11, 209/ 3
and similitude of the	<b>glass</b>	, I would not have	11, 209/ 21
right, but of the	<b>glass</b>	hath for his capacity	11, 209/ 34
part of the broken	<b>glass</b>	. And thus, good readers	11, 210/ 6
the face in the	<b>glass</b>	, Master Masquer may, for	11, 210/ 7
own face in the	<b>glass</b>	. And for conclusion, this	11, 210/ 9
face beholden in diverse	<b>glasses</b>	, and in every piece	11, 206/ 27
many faces in many	<b>glasses</b>	, therefore may one body	11, 206/ 29
face in so many	<b>glasses</b>	, whether all those faces	11, 206/ 32
that appear in the	<b>glasses</b>	be his own very	11, 206/ 33
face beholden in diverse	<b>glasses</b>	and in every piece	11, 207/ 17
many faces in many	<b>glasses</b>	; therefore may one body	11, 209/ 10
faces seen in many	<b>glasses</b>	(as he both falsely	11, 209/ 11
at once in many	<b>glasses</b>	. For that is like	11, 209/ 13
like as all those	<b>glasses</b>	, while only one man	11, 209/ 14
gay flourish should so	<b>glitter</b>	in our eyes that	11, 125/ 10
argument. God hath many	<b>glories</b>	. And his chief glory	11, 190/ 14
to think that his	<b>glorified</b>	flesh should be more	11, 139/ 16
but I am sure,	<b>glorified</b>	or unglorified, if he	11, 195/ 35
him whether he would	<b>glorify</b>	them both first or	11, 195/ 34
bodily beholding of his	<b>glorious</b>	Body there in his	11, 28/ 28
beholding also of my	<b>glorious</b>	manhood forever, each of	11, 45/ 16
the fruition of my	<b>glorious</b>	godhead, with the glorious	11, 49/ 30
glorious godhead, with the	<b>glorious</b>	sight whereof the angels	11, 49/ 31
the bread of his	<b>glorious</b>	godhead, these are his	11, 50/ 28
to eat after his	<b>glorious</b>	Ascension than it was	11, 139/ 35
shall hear his own	<b>glorious</b>	words with which he	11, 165/ 16
are appropriated unto the	<b>glorious</b>	majesty of the Godhead	11, 189/ 2
are appropriated unto the	<b>glorious</b>	majesty of the Godhead	11, 191/ 1
are appropriated to the	<b>glorious</b>	majesty of the Godhead	11, 191/ 32
an epistle unto Eleusius,	<b>Glorius</b>	, and Felix, declaring the	11, 74/ 30

kingdom of his eternal	<b>glory</b>	, where our bodies shall	11, 28/ 26
of that body in	<b>glory</b>	. But, as Saint Augustine	11, 77/ 3
that everlasting life in	<b>glory</b>	, not only to the	11, 79/ 14
resuscitate unto the same	<b>glory</b>	, as himself hath promised	11, 95/ 4
to drink him in	<b>glory</b>	." But then tempereth Master	11, 101/ 10
or satisfied, when thy	<b>glory</b>	shall appear." And this	11, 103/ 38
diminish, or hurt his	<b>glory</b>	and his name. The	11, 188/ 29
and his name. The	<b>glory</b>	of his godhead is	11, 188/ 29
his almighty power, which	<b>glory</b>	is denied to any	11, 188/ 31
will not give my	<b>glory</b>	to any other creature	11, 188/ 33
it cannot have this	<b>glory</b>	which only is appropriated	11, 188/ 35
repugnance and derogateth his	<b>glory</b>	." Now have you, lo	11, 189/ 11
thus: it is the	<b>glory</b>	of the Godhead and	11, 190/ 9
it cannot have this	<b>glory</b>	that is appropriated to	11, 190/ 13
glories. And his chief	<b>glory</b>	standeth not in being	11, 190/ 15
will not give his	<b>glory</b>	from him, yet of	11, 190/ 16
him, yet of his	<b>glory</b>	he maketh many creatures	11, 190/ 17
one part of his	<b>glory</b>	to live and endure	11, 190/ 18
such a kind of	<b>glory</b>	so appropriated unto God	11, 190/ 22
argument before that the	<b>glory</b>	of God is to	11, 191/ 7
repugnance and derogateth his	<b>glory</b>	." Master Masquer speaketh much	11, 193/ 31
giving away of his	<b>glory</b>	. And therefore his heart	11, 202/ 4
Christ in his eternal	<b>glory</b>	Amen. Finis.	11, 223/ 33
Master Masquer in his	<b>gloss</b>	. And yet if Master	11, 104/ 27
then could not that	<b>gloss</b>	serve them. For that	11, 119/ 32
reproved. And also that	<b>gloss</b>	marred their text, and	11, 119/ 33
faith alone, and their	<b>gloss</b>	was of faith not	11, 119/ 35
to make some good	<b>gloss</b>	thereto to maintain it	11, 121/ 12
and to seek such	<b>glosses</b>	to save their old	11, 37/ 10
some plasters of false	<b>glosses</b>	to heal the foul	11, 119/ 27
he might ween the	<b>glowing</b>	of his visage should	11, 219/ 33
pleasure in every greedy	<b>glutton</b>	that hath in himself	11, 33/ 35
by God, and the	<b>gluttonous</b>	belly, too. Of which	11, 28/ 3
they should neither be	<b>gluttons</b>	in laboring for the	11, 28/ 13
Jews yet somewhat less	<b>gluttons</b>	than are many Christian	11, 31/ 23
that is taken through	<b>gluttony</b>	is, for the inordinate	11, 28/ 2
and spring of such	<b>gluttony</b>	, they that gladly would	11, 32/ 13
is the maintenance of	<b>gluttony</b>	as to get them	11, 32/ 30
the twelve, "Will you	<b>go</b>	your ways too?" Then	11, 23/ 10
to whom shall we	<b>go</b>	?Thou hast the words	11, 23/ 11

toward him as to	go	assail and seek him	11, 27/ 7
that the guests should	go	thence as empty as	11, 34/ 2
letters, he can never	go	forward) so, for as	11, 37/ 19
is with believing to	go	into him and to	11, 39/ 6
whither ye would fain	go	, where you should find	11, 40/ 16
and entreat him to	go	with you and guide	11, 40/ 18
that, but if he	go	forth with you and	11, 40/ 27
shall after my death	go	forthwith to joy or	11, 42/ 23
believe in me, and	go	into me by being	11, 44/ 6
letteth the other giving	go	by, as though he	11, 56/ 27
And the further ye	go	in the words of	11, 57/ 35
word and bid them	go	wed and get children	11, 60/ 8
break it, and so	go	forth and follow it	11, 60/ 26
any further question, and	go	get a child, and	11, 60/ 26
in virginity than to	go	about that generation whereof	11, 61/ 12
angel bade not her	go	about to conceive, but	11, 61/ 15
nor whither he would	go	. But now when that	11, 63/ 4
the door, I will	go	in to him and	11, 85/ 38
He neither bade them	go	as though he would	11, 87/ 29
them whether they would	go	or not, signifying that	11, 87/ 31
free will either to	go	after the other or	11, 87/ 33
to whom shall we	go	?Thou hast the words	11, 88/ 1
to whom should we	go	from thee? For only	11, 88/ 3
would have suffered him	go	forth with his exposition	11, 102/ 2
heaven, too, when they	go	hence, they feel in	11, 103/ 17
let that scoffing question	go	, and I will ask	11, 106/ 7
and each of them	go	seek by night to	11, 106/ 31
to bid Master Masquer	go	mock on and lie	11, 111/ 2
to mock, we may	go	forth in the matter	11, 113/ 5
twain, and he to	go	the one and I	11, 114/ 6
perceive where his galls	go	well enough. For true	11, 121/ 23
that I will not	go	about to beguile you	11, 133/ 4
jesting with me, and	go	jest and rail against	11, 141/ 8
his fingers" ends. But	go	to now, though I	11, 160/ 11
asked them, "Will you	go	hence from me, too	11, 162/ 6
to whom shall we	go	?Thou hast the words	11, 162/ 7
Wilt thou, Master Masquer,	go	thy way from me	11, 162/ 27
like, "Whither should I	go	from the good Lord	11, 162/ 30
or else will I	go	to the devil with	11, 163/ 2
hand, and bid him	go	catch a bird by	11, 163/ 22

comfort him then to	<b>go</b>	catch another, and tell	11, 163/ 24
asked them, "Will ye	<b>go</b>	hence from me, too	11, 165/ 24
to whom shall we	<b>go</b>	?Thou hast the words	11, 165/ 25
the twelve, "Will ye	<b>go</b>	away, too?" And Simon	11, 166/ 24
to whom shall we	<b>go</b>	?Thou hast the words	11, 166/ 25
not once need to	<b>go</b>	about the proof of	11, 179/ 19
I needs besides that	<b>go</b>	make much ado and	11, 179/ 34
but if he can	<b>go</b>	farther than holy Saint	11, 180/ 15
hell all utterly, they	<b>go</b>	about in the mean	11, 187/ 10
death of the testament-maker	<b>go</b>	between, or else the	11, 194/ 10
before) Master Masquer let	<b>go</b>	by, as he hath	11, 220/ 11
which I purpose to	<b>go</b>	as soon as I	11, 221/ 36
not leave nor let	<b>go</b>	so; in the meanwhile	11, 222/ 24
his own body in	<b>gobbets</b>	, and make them eat	11, 58/ 12
his flesh in dead	<b>gobbets</b>	, cut out piecemeal as	11, 80/ 29
flesh to eat in	<b>gobbets</b>	, cut out dead, without	11, 82/ 5
flesh cut out in	<b>gobbets</b>	dead without life or	11, 82/ 15
you my flesh in	<b>gobbets</b>	dead, but you must	11, 82/ 25
it us in dead	<b>gobbets</b>	that could not avail	11, 88/ 14
dead cut out in	<b>gobbets</b>	as sheep's flesh is	11, 114/ 31
flesh, cut out in	<b>gobbets</b>	as sheep's flesh is	11, 115/ 3
and cut out in	<b>gobbets</b>	, as they conceived a	11, 145/ 7
piecemeal in loathly dead	<b>gobbets</b>	, without either life or	11, 151/ 4
eat it in dead	<b>gobbets</b>	, but should eat it	11, 156/ 11
spiritually, nor in dead	<b>gobbets</b>	, without life or spirit	11, 171/ 21
the Christian reader. Would	<b>God</b>	, good Christian readers, as	11, 3/ 4
doubt not, but that (	<b>God</b>	be thanked) the faith	11, 4/ 17
with the Spirit of	<b>God</b>	, compendiously toucheth in very	11, 5/ 12
well our conscience toward	<b>God</b>	), there would, without any	11, 5/ 27
as they be, would	<b>God</b>	yet they were yet	11, 5/ 31
work the works of	<b>God</b>	, Christ said unto them	11, 16/ 13
that the work of	<b>God</b>	was to believe and	11, 16/ 14
the holy scripture of	<b>God</b>	is in such marvelous	11, 17/ 28
the first lesson thereof,	<b>God</b>	would we should perceive	11, 17/ 33
inward high sight of	<b>God</b>	. And all those manifold	11, 18/ 2
very first sense that	<b>God</b>	would we should learn	11, 18/ 10
into the cornfield of	<b>God</b>	, the Catholic Church of	11, 19/ 19
you, for him hath	<b>God</b>	the Father sealed." They	11, 21/ 26
work the works of	<b>God</b>	?" Jesus answered and said	11, 21/ 28
is the work of	<b>God</b>	, that ye believe in	11, 21/ 28

be all taught of	<b>God</b>	. " Every man that hath	11, 22/ 18
he that is of	<b>God</b>	hath seen the Father	11, 22/ 20
Christ, the Son of	<b>God</b>	. " Jesus answered unto him	11, 23/ 12
that he was very	<b>God</b>	, the other that he	11, 25/ 31
not do that was	<b>God</b>	Almighty? Or what would	11, 25/ 34
property belonging only to	<b>God</b>	. For as the scripture	11, 26/ 28
since that after that	<b>God</b>	had so fed and	11, 26/ 32
you, for him hath	<b>God</b>	the Father sealed. " As	11, 27/ 15
destroyed and punished by	<b>God</b>	, and the gluttonous belly	11, 28/ 3
for the meat, and	<b>God</b>	shall destroy both the	11, 28/ 6
to the service of	<b>God</b>	, but eat and drink	11, 28/ 9
also the Son of	<b>God</b>	, and no more verily	11, 30/ 2
than he is verily	<b>God</b>	, in that he is	11, 30/ 4
is the Son of	<b>God</b>	, as verily and as	11, 30/ 5
as naturally begotten of	<b>God</b>	the Father by generation	11, 30/ 6
Deus. " "For him hath	<b>God</b>	the Father sealed. " This	11, 30/ 10
say, that him hath	<b>God</b>	the Father specially sequestered	11, 30/ 11
substance. And therefore hath	<b>God</b>	caused these words to	11, 30/ 18
in holy scripture: that	<b>God</b>	the Father hath sealed	11, 30/ 19
nevertheless itself, so did	<b>God</b>	the Father in the	11, 30/ 28
in the sealing of	<b>God</b>	the Son -- that	11, 30/ 28
thus the Son of	<b>God</b>	, so sealed by his	11, 30/ 34
verily being one equal	<b>God</b>	, in nature, substance, wisdom	11, 30/ 35
and power, with Almighty	<b>God</b>	his Father, being sent	11, 31/ 1
both Holy Spirit, equal	<b>God</b>	with them both, took	11, 31/ 2
passing perfect person of	<b>God</b>	and man together. Thus	11, 31/ 9
that himself is equal	<b>God</b>	with his almighty Father	11, 31/ 12
or such drink, though	<b>God</b>	would offer it them	11, 31/ 32
of them both, though	<b>God</b>	would give it them	11, 32/ 1
belly for the meat,	<b>God</b>	shall destroy both the	11, 32/ 8
besides the punishment of	<b>God</b>	in another world, and	11, 32/ 10
than sloth. Which vice	<b>God</b>	saw so noxious unto	11, 33/ 8
such other goodly gaming,	<b>God</b>	sent men hither to	11, 33/ 24
work the works of	<b>God</b>	? " For they thought (as	11, 34/ 19
is the work of	<b>God</b>	, that you should believe	11, 34/ 27
is the work that	<b>God</b>	will ye shall work	11, 34/ 28
the special help of	<b>God</b>	. But here shall you	11, 35/ 2
manna given them by	<b>God</b>	. And it came not	11, 35/ 30
he showed them that	<b>God</b>	his own Father, that	11, 35/ 32
as manna was that	<b>God</b>	would at his request	11, 36/ 6

work the work of	<b>God</b>	that I told you	11, 36/ 32
he that cometh unto	<b>God</b>	, he must needs believe	11, 37/ 26
is the faith that	<b>God</b>	requireth and exacteth of	11, 39/ 7
was the work of	<b>God</b>	, that is to wit	11, 39/ 15
that is to wit,	<b>God</b>	my Father; and therefore	11, 40/ 20
Savior were not equal	<b>God</b>	with his Father, in	11, 41/ 13
be said of Christ, "	<b>God</b>	died for us, " because	11, 42/ 30
died that then was	<b>God</b>	. And of Christ might	11, 42/ 31
only man but very	<b>God</b>	also. This thing and	11, 43/ 3
but the Son of	<b>God</b>	, nor his manhood the	11, 43/ 18
manhood the Son of	<b>God</b>	but the Son of	11, 43/ 19
since the Son of	<b>God</b>	and the Son of	11, 43/ 21
I, the Son of	<b>God</b>	, am the Son of	11, 43/ 23
am the Son of	<b>God</b>	; and I, the Son	11, 43/ 24
I, the Son of	<b>God</b>	, am walking among men	11, 43/ 24
are in godhead one	<b>God</b>	) that I will willingly	11, 44/ 31
of their redemption when	<b>God</b>	shall for this obedience	11, 45/ 3
mine own person, both	<b>God</b>	and man, forever. And	11, 45/ 28
shall be taught of	<b>God</b>	. And now God teacheth	11, 48/ 11
of God. And now	<b>God</b>	teacheth you, for I	11, 48/ 12
the faith but if	<b>God</b>	teach him. Nor every	11, 48/ 14
any outward voice without	<b>God</b>	working within. And he	11, 48/ 16
knowledge him already for	<b>God</b>	, so ye may know	11, 49/ 2
of Joseph but of	<b>God</b>	, and acknowledge me for	11, 49/ 6
he that is of	<b>God</b>	(that is to wit	11, 49/ 10
sacrifice offer up to	<b>God</b>	by death. But now	11, 51/ 8
by the goodness of	<b>God</b>	condescending to our infirmity	11, 52/ 31
offered up himself to	<b>God</b>	his Father upon the	11, 57/ 25
at the word of	<b>God</b>	, asked how. For both	11, 58/ 18
and a vow to	<b>God</b>	, it may well appear	11, 59/ 13
she had word from	<b>God</b>	by the angel that	11, 59/ 14
by the messenger of	<b>God</b>	what manner of child	11, 59/ 26
child that was that	<b>God</b>	would she should have	11, 59/ 27
now by revelation from	<b>God</b>	that his pleasure was	11, 59/ 34
of one weight. For	<b>God</b>	was able as well	11, 59/ 36
in the displeasure of	<b>God</b>	, though they wist to	11, 60/ 5
peradventure well content that	<b>God</b>	would send them word	11, 60/ 7
would be glad that	<b>God</b>	would send them their	11, 60/ 13
such a naughty mind	<b>God</b>	would suffer the devil	11, 60/ 15
and tell her that	<b>God</b>	greeteth her well and	11, 60/ 18

for any messenger from	<b>God</b>	that should bid her	11, 60/ 30
and specially sent from	<b>God</b>	, and his matter no	11, 61/ 6
cause to doubt what	<b>God</b>	would have her do	11, 61/ 9
about that generation whereof	<b>God</b>	had sent her word	11, 61/ 12
and well she wist	<b>God</b>	, from whom the message	11, 61/ 17
she neither would tempt	<b>God</b>	in desiring him to	11, 61/ 18
see the kingdom of	<b>God</b>	, " answered our Savior and	11, 62/ 6
by the power of	<b>God</b>	, that question Christ left	11, 63/ 12
out and say against	<b>God</b>	: "How may he give	11, 63/ 33
is nothing impossible to	<b>God</b>	. For while they were	11, 63/ 34
man knoweth what thing	<b>God</b>	is in his own	11, 64/ 12
doubteth not but that	<b>God</b>	is able to do	11, 64/ 15
that so condemn Almighty	<b>God</b>	, the worker of all	11, 64/ 30
could not believe that	<b>God</b>	could give them his	11, 65/ 29
in any work of	<b>God</b>	, it is a madness	11, 65/ 33
nature into another that	<b>God</b>	wrought in the Old	11, 66/ 7
it, since he is	<b>God</b>	that saith it, and	11, 68/ 4
the very Son of	<b>God</b>	himself." Here you see	11, 71/ 31
be printed) I shall,	<b>God</b>	willing, well make all	11, 73/ 4
therewith the Spirit of	<b>God</b>	into his soul that	11, 73/ 33
do dwell still in	<b>God</b>	, that is to wit	11, 77/ 5
he begot one equal	<b>God</b>	with himself, in nothing	11, 77/ 25
as he that was	<b>God</b>	and needed no man	11, 79/ 31
him not to be	<b>God</b>	. For had they known	11, 80/ 31
that he had been	<b>God</b>	, then would they not	11, 80/ 37
believing that Christ was	<b>God</b>	(if they believe it	11, 81/ 4
because he believeth that	<b>God</b>	cannot do it. But	11, 81/ 11
was the Son of	<b>God</b>	also, and thereby himself	11, 81/ 26
also, and thereby himself	<b>God</b>	also, and into the	11, 81/ 27
in heaven one equal	<b>God</b>	with his Father and	11, 81/ 35
as they do, that	<b>God</b>	lacked power to make	11, 81/ 36
hath the Son of	<b>God</b>	joined with it which	11, 83/ 27
So being presupposed that	<b>God</b>	foreseeth such a thing	11, 85/ 4
it only, therefore, because	<b>God</b>	will not give it	11, 85/ 20
not give it them.	<b>God</b>	(saith St. Chrysostom) will	11, 85/ 20
without the help of	<b>God</b>	cannot be had, nor	11, 85/ 28
scripture well witness, where	<b>God</b>	said himself, "Lo, I	11, 85/ 36
because he feeleth not	<b>God</b>	anything draw him, holy	11, 86/ 25
be not drawn, pray	<b>God</b>	to draw thee." And	11, 86/ 30
Christ, the Son of	<b>God</b>	." As though he would	11, 88/ 2

the very Son of	<b>God</b>	. And thereby we know	11, 88/ 7
man, but also very	<b>God</b>	. And we perceive well	11, 88/ 8
in this matter whereof	<b>God</b>	hath not so fully	11, 89/ 17
useth the goodness of	<b>God</b>	, yet thinketh me that	11, 89/ 27
not ignorant, but being	<b>God</b>	(as I am) very	11, 92/ 29
not the custom of	<b>God</b>	by force to make	11, 93/ 17
godly virtues joined unto	<b>God</b>	is one spirit with	11, 94/ 13
is one spirit with	<b>God</b>	, so he that is	11, 94/ 14
side (which, I beseech	<b>God</b>	, we may all do	11, 94/ 25
by the Spirit of	<b>God</b>	first and immediately meant	11, 96/ 19
that the work of	<b>God</b>	, by which they should	11, 98/ 6
was the work of	<b>God</b>	, he said not (as	11, 98/ 11
was the work of	<b>God</b>	but only belief. But	11, 98/ 13
that the work of	<b>God</b>	were nothing else but	11, 98/ 15
we eat and drink	<b>God</b>	by faith, we shall	11, 101/ 12
that whoso so eateth	<b>God</b>	as he hath him	11, 101/ 35
that eateth and drinketh	<b>God</b>	by believing that he	11, 102/ 13
and thirst still after	<b>God</b>	, if they be good	11, 103/ 9
any other thing but	<b>God</b>	. Then since Master Masquer	11, 105/ 34
other thing but only	<b>God</b>	, when since that he	11, 106/ 12
promise made once to	<b>God</b>	and gone after then	11, 106/ 13
he desired nothing but	<b>God</b>	, when being a priest	11, 106/ 17
broke his promise to	<b>God</b>	and wedded a widow	11, 106/ 18
vowed perpetual chastity to	<b>God</b>	, did after that faith	11, 106/ 24
other thing but only	<b>God</b>	, not then when they	11, 106/ 26
solemn vows made unto	<b>God</b>	, and ran out of	11, 106/ 27
some other thing besides	<b>God</b>	, or else must he	11, 106/ 36
call a frere's harlot	<b>God</b>	, or say that for	11, 107/ 1
very blessed body of	<b>God</b>	, than in that place	11, 108/ 31
whole thing revealed by	<b>God</b>	unto his church and	11, 110/ 18
make the Testament of	<b>God</b>	imperfect and insufficient because	11, 110/ 22
all the while that	<b>God</b>	taught it himself by	11, 110/ 25
in the power of	<b>God</b>	. " Here may Master Masquer	11, 111/ 29
the mighty hand of	<b>God</b>	. Now if Master Masquer	11, 111/ 33
the wise goodness of	<b>God</b>	hath, as the old	11, 115/ 11
sacrifice and oblation that	<b>God</b>	hath left unto his	11, 116/ 3
that is offered unto	<b>God</b>	. And for that opinion	11, 118/ 6
love, we abide in	<b>God</b>	and he in us	11, 120/ 8
mercy, we abide in	<b>God</b>	and God in us	11, 120/ 11
abide in God and	<b>God</b>	in us, as declare	11, 120/ 12

love we abide in	<b>God</b>	and God in us	11, 120/ 27
abide in God and	<b>God</b>	in us," he saith	11, 120/ 27
it is that, whensoever	<b>God</b>	infoundeth either the habit	11, 121/ 24
mercy, we abide in	<b>God</b>	and God in us	11, 123/ 23
abide in God and	<b>God</b>	in us, as declare	11, 123/ 23
Master Masquer's exposition that	<b>God</b>	is in us and	11, 124/ 13
faith? The scripture saith, "	<b>God</b>	is charity, and he	11, 124/ 14
in charity dwelleth in	<b>God</b>	and God in him	11, 124/ 16
dwelleth in God and	<b>God</b>	in him." Now if	11, 124/ 16
faith might dwell in	<b>God</b>	: if Master Masquer were	11, 124/ 19
though we dwell in	<b>God</b>	by love, yet not	11, 124/ 27
and promises made unto	<b>God</b>	, and run out of	11, 128/ 11
the secret judgments of	<b>God</b>	), adding unto all his	11, 133/ 10
see the kingdom of	<b>God</b>	," and of many other	11, 134/ 30
purpose once to touch,	<b>God</b>	willing, in answering to	11, 135/ 20
see the kingdom of	<b>God</b>	," Master Masquer may argue	11, 135/ 30
But the Son of	<b>God</b>	, ascending up, hath left	11, 140/ 24
Christ is one equal	<b>God</b>	with his Father. And	11, 143/ 32
told them himself was	<b>God</b>	, and therefore able to	11, 156/ 9
Son of the living	<b>God</b>	." Now good reader, I	11, 162/ 8
good they were that	<b>God</b>	spoke, and that Christ	11, 162/ 24
Son of the living	<b>God</b>	, and art able to	11, 162/ 32
Son of the living	<b>God</b>	." Lo, Master More, they	11, 165/ 26
believed to be very	<b>God</b>	and very man, having	11, 165/ 30
Son of the living	<b>God</b>	. This belief gathered they	11, 165/ 32
this sermon. Christ, very	<b>God</b>	and man, had set	11, 166/ 19
Son of the living	<b>God</b>	." Here it is manifest	11, 166/ 26
without any word of	<b>God</b>	not comprehended under any	11, 166/ 31
without any word of	<b>God</b>	, not comprehended under any	11, 168/ 21
believed that he was	<b>God</b>	, and had no such	11, 172/ 4
that is to wit,	<b>God</b>	may do it, ergo	11, 177/ 20
ergo it is done.	<b>God</b>	may make his body	11, 177/ 20
perceiveth. A like argument:	<b>God</b>	may show More the	11, 177/ 23
More is converted to	<b>God</b>	. Or God may let	11, 177/ 25
converted to God. Or	<b>God</b>	may let him run	11, 177/ 25
it is possible to	<b>God</b>	and impossible to reason	11, 178/ 17
heart, "There is no	<b>God</b>	," which he might as	11, 179/ 28
that there were a	<b>God</b>	, or else grant this	11, 179/ 34
that there were no	<b>God</b>	at all, because himself	11, 179/ 35
the holy scripture of	<b>God</b>	at all? To this	11, 180/ 14

when it telleth you	<b>God</b>	hath taught his church	11, 180/ 27
when it telleth you	<b>God</b>	hath taught his church	11, 180/ 29
that of all that	<b>God</b>	will we shall believe	11, 181/ 10
not, of whom will	<b>God</b>	we shall learn, but	11, 181/ 21
it fast, too. Would	<b>God</b>	Master Masquer would abide	11, 181/ 34
can also testify that	<b>God</b>	hath himself by manifold	11, 183/ 24
here oppugneth, and that	<b>God</b>	hath by those miracles	11, 183/ 27
am as, help me	<b>God</b>	, very sorry. For except	11, 184/ 34
which infidelity I beseech	<b>God</b>	give him the grace	11, 185/ 7
and the devil is	<b>God</b>	, yet must ye believe	11, 185/ 27
paradise and heaven and	<b>God</b>	, and all together, but	11, 187/ 31
tales, as long as	<b>God</b>	with his good folk	11, 188/ 13
almighty absolute power, what	<b>God</b>	may do with his	11, 188/ 23
which is no whole	<b>God</b>	, but half a God	11, 188/ 24
God, but half a	<b>God</b>	by their own decrees	11, 188/ 25
to be less than	<b>God</b>	or less than angels	11, 189/ 8
are not possible to	<b>God</b>	, for it is not	11, 189/ 10
is not possible for	<b>God</b>	to make a creature	11, 189/ 10
said and affirmed that	<b>God</b>	was able to do	11, 189/ 20
the power of Almighty	<b>God</b>	, but if he could	11, 189/ 22
town to maintain that	<b>God</b>	may do this thing	11, 189/ 27
namely the thing that	<b>God</b>	hath said himself he	11, 189/ 28
the plain word of	<b>God</b>	, to determine by his	11, 189/ 29
such indeed, as though	<b>God</b>	had not spoken thereof	11, 189/ 31
hold to say that	<b>God</b>	could not do it	11, 189/ 32
the thing impossible unto	<b>God</b>	. But now see further	11, 189/ 34
as you see, that	<b>God</b>	indeed cannot do it	11, 190/ 5
is a wise argument.	<b>God</b>	hath many glories. And	11, 190/ 14
glory so appropriated unto	<b>God</b>	that God cannot give	11, 190/ 22
appropried unto God that	<b>God</b>	cannot give that gift	11, 190/ 22
seemeth to appropre unto	<b>God</b>	alone the knowledge of	11, 190/ 24
not see but that	<b>God</b>	might give that knowledge	11, 190/ 26
too, and yet abide	<b>God</b>	still himself. The Fourteenth	11, 190/ 27
that the glory of	<b>God</b>	is to be present	11, 191/ 7
the almighty power of	<b>God</b>	, and yet not so	11, 191/ 22
in those places, which	<b>God</b>	, with his own presence	11, 191/ 25
a creature and not	<b>God</b>	, ergo Christ's manhood cannot	11, 191/ 33
conclusion be indeed that	<b>God</b>	cannot make it so	11, 191/ 36
repugnance, and that therefore	<b>God</b>	cannot do it. Now	11, 191/ 38
is to wit, that	<b>God</b>	cannot make anything created	11, 192/ 1

for the reason that	<b>God</b>	cannot make any creature	11, 192/ 4
be infinite, and thereby	<b>God</b>	almighty's mate and high	11, 192/ 6
not deny but that	<b>God</b>	which could make all	11, 192/ 11
soul is now. If	<b>God</b>	would now (as if	11, 192/ 25
Master Masquer's reason that	<b>God</b>	Almighty had a match	11, 193/ 2
it for impossible that	<b>God</b>	could make Christ's manhood	11, 193/ 5
hath here concluded that	<b>God</b>	cannot make Christ's body	11, 193/ 8
are not possible to	<b>God</b>	. For it is not	11, 193/ 29
is not possible to	<b>God</b>	to make a creature	11, 193/ 29
another piece as proper. "	<b>God</b>	promised and swore that	11, 194/ 1
seed which was Christ;	<b>God</b>	had determined and decreed	11, 194/ 2
except More would make	<b>God</b>	a liar, which is	11, 194/ 6
it is impossible for	<b>God</b>	to break his promise	11, 194/ 20
It is impossible to	<b>God</b>	, which is that verity	11, 194/ 20
are not possible to	<b>God</b>	. And when More saith	11, 194/ 24
that, for anything that	<b>God</b>	hath either foreseen or	11, 195/ 10
saith at last, "If	<b>God</b>	would tell me that	11, 195/ 30
admit this your argument,	<b>God</b>	may make his body	11, 196/ 6
notary, the good man	<b>God</b>	himself, which hath with	11, 196/ 30
thing taught me by	<b>God</b>	that the wretched body	11, 197/ 15
absolute almighty power of	<b>God</b>	, and therein thus he	11, 197/ 26
nothing else but that	<b>God</b>	is almighty, and that	11, 197/ 34
I said not that	<b>God</b>	could do things that	11, 198/ 1
unto us, which things	<b>God</b>	seeth how to set	11, 198/ 3
bold to say that	<b>God</b>	is able to do	11, 198/ 5
power in affirming that	<b>God</b>	hath not the power	11, 198/ 12
of omnipotent, he proveth	<b>God</b>	impotent, and that by	11, 198/ 14
and thus he saith: "	<b>God</b>	hath infatuated your high	11, 199/ 1
crafty conveyance is espied.	<b>God</b>	hath sent your church	11, 199/ 2
shames and utter confusion.	<b>God</b>	therefore be praised ever	11, 199/ 5
than he. I pray	<b>God</b>	send us both a	11, 199/ 9
written are (I thank	<b>God</b>	) strong enough to stand	11, 199/ 22
man. For it hath	<b>God</b>	himself therein, and his	11, 199/ 28
in the mire, but	<b>God</b>	maketh heretics fall flat	11, 199/ 32
places at once, yet	<b>God</b>	seeth how to make	11, 200/ 7
some secret revelation, how	<b>God</b>	seeth one body to	11, 200/ 11
of my faith, which	<b>God</b>	spoke and brought it	11, 200/ 17
some secret revelation, how	<b>God</b>	seeth that one body	11, 200/ 33
at once, or else	<b>God</b>	may do the thing	11, 201/ 1
to the whole world,	<b>God</b>	hath both by word	11, 201/ 7

had not, yet if	<b>God</b>	had otherwise than by	11, 201/ 11
of Nicodemus. And if	<b>God</b>	had revealed both twain	11, 201/ 16
belieth the word of	<b>God</b>	when he saith that	11, 201/ 21
not the word of	<b>God</b>	, no more for the	11, 201/ 21
that he saith that	<b>God</b>	cannot do it because	11, 202/ 3
the marvelous miracles that	<b>God</b>	hath showed for the	11, 203/ 9
thus to rail against	<b>God</b>	and all good men	11, 205/ 33
the omnipotent power of	<b>God</b>	, would seem repugnant, too	11, 206/ 12
those things is because	<b>God</b>	that hath caused them	11, 207/ 27
like in this, that	<b>God</b>	is as able by	11, 207/ 35
is to wit, that	<b>God</b>	may make one body	11, 208/ 25
serve to prove that	<b>God</b>	might do as much	11, 210/ 28
other miracles done by	<b>God</b>	and written in holy	11, 211/ 1
bringeth the miracles that	<b>God</b>	wrought in the Old	11, 211/ 8
Lo, these they be,	<b>God</b>	save them: "At last	11, 212/ 8
the holy scripture of	<b>God</b>	when it will not	11, 219/ 18
and help of Almighty	<b>God</b>	, make you the folly	11, 222/ 3
will, after all this (	<b>God</b>	willing), not leave nor	11, 222/ 24
plain declaration of Almighty	<b>God</b>	himself, made in every	11, 222/ 37
sure, that whoso dishonor	<b>God</b>	in one place with	11, 223/ 17
despiteful and rejected of	<b>God</b>	, and never shall save	11, 223/ 20
Catholic Church, knit unto	<b>God</b>	together in one Catholic	11, 223/ 23
see, good readers, for	<b>God's</b>	sake, the falsehood of	11, 56/ 20
of the truth of	<b>God's</b>	word sent her by	11, 58/ 25
word sent her by	<b>God's</b>	messenger, but because she	11, 58/ 25
for any abomination of	<b>God's</b>	natural ordinance for procreation	11, 59/ 23
sinful), but only for	<b>God's</b>	pleasure and of devotion	11, 59/ 25
her own pleasure without	<b>God's</b>	will, would make her	11, 60/ 24
other folks" faults, in	<b>God's</b>	work not to ask	11, 64/ 9
not the reason of	<b>God's</b>	works, yet when through	11, 64/ 14
not adjure you by	<b>God's</b>	holy names to judge	11, 98/ 30
or say that for	<b>God's</b>	sake they wedded, and	11, 107/ 1
to be believed, making	<b>God's</b>	holy Testament insufficient and	11, 107/ 23
the scripture, I make	<b>God's</b>	holy Testament insufficient and	11, 110/ 10
this I say that	<b>God's</b>	Testament is not insufficient	11, 110/ 14
whereby we cleave to	<b>God's</b>	goodness and mercy, we	11, 120/ 11
whereby we cleave to	<b>God's</b>	goodness and mercy, we	11, 123/ 22
that never came at	<b>God's</b>	board departed and all	11, 134/ 18
but he must a	<b>God's</b>	name bring in this	11, 144/ 15
and pernicious perverting of	<b>God's</b>	holy word. And as	11, 151/ 11

the pure sense of	<b>God's</b>	word, so doth he	11, 151/ 13
the pure sense of	<b>God's</b>	holy words in this	11, 151/ 17
the pure sense of	<b>God's</b>	holy word, never make	11, 151/ 26
the pure sense of	<b>God's</b>	holy word. And therefore	11, 152/ 1
the pure sense of	<b>God's</b>	holy word. But it	11, 153/ 17
More's pernicious perverting of	<b>God's</b>	holy word, and as	11, 154/ 12
the pure sense of	<b>God's</b>	word, so doth he	11, 154/ 14
the pure sense of	<b>God's</b>	holy word. For that	11, 157/ 32
desire of him. From	<b>God's</b>	board therefore let us	11, 174/ 15
But when we read	<b>God's</b>	words in more than	11, 178/ 18
propose. To dispute of	<b>God's</b>	almighty absolute power, what	11, 188/ 22
content to know that	<b>God's</b>	will, his word, and	11, 188/ 26
Frith to dispute of	<b>God's</b>	almighty absolute power. But	11, 189/ 16
Frith which argued against	<b>God's</b>	almighty power, denying that	11, 189/ 18
prove repugnance (which against	<b>God's</b>	own word plain spoken	11, 189/ 23
for such disputing of	<b>God's</b>	almighty power, that I	11, 189/ 37
taketh the part against	<b>God's</b>	almighty power indeed, and	11, 190/ 4
necessary decreed works of	<b>God's</b>	foresight and providence, standeth	11, 194/ 29
be too busy with	<b>God's</b>	almighty power, and have	11, 197/ 28
I had said of	<b>God's</b>	almighty power, in which	11, 197/ 32
over highly spoken of	<b>God's</b>	almighty power? May not	11, 198/ 4
busy at all with	<b>God's</b>	almighty power in affirming	11, 198/ 11
high solemn reason against	<b>God's</b>	almightiness, himself showeth here	11, 200/ 1
spectacles seeth far in	<b>God's</b>	sight and is of	11, 200/ 10
I see far in	<b>God's</b>	sight, and am of	11, 200/ 32
sight, and am of	<b>God's</b>	privy council, and that	11, 200/ 32
the antichristian synagogue. And	<b>God's</b>	miracles both Frith and	11, 203/ 32
good fruitful examples of	<b>God's</b>	other works, not only	11, 206/ 22
good fruitful examples of	<b>God's</b>	other works, not only	11, 207/ 15
very true, and (except	<b>God's</b>	word be untrue) else	11, 208/ 32
the pope is my	<b>godfather</b>	and goeth about to	11, 186/ 20
means to take the	<b>godhead</b>	from Christ's person as	11, 18/ 16
spiritual eating of Christ's	<b>godhead</b>	and of his body	11, 18/ 29
Savior well declared his	<b>godhead</b>	in that he told	11, 26/ 25
spiritual eating of his	<b>godhead</b>	by fruition in heaven	11, 27/ 24
eat of his own	<b>godhead</b>	, with the fruition whereof	11, 28/ 21
of all life, the	<b>Godhead</b>	. This meat therefore Christ	11, 29/ 10
whole nature, substance, and	<b>godhead</b>	, and yet keep, nevertheless	11, 30/ 32
unity with his omnipotent	<b>godhead</b>	, marvelously making one perfect	11, 31/ 7
their heresy against the	<b>godhead</b>	of Christ in his	11, 41/ 18

and not of his	<b>godhead</b>	, for they were both	11, 41/ 28
could they be in	<b>godhead</b>	unequal when that in	11, 41/ 29
unequal when that in	<b>godhead</b>	they were both one	11, 41/ 30
our Savior by his	<b>godhead</b>	hath the selfsame will	11, 41/ 31
and, finally, the same	<b>godhead</b>	and none other. And	11, 41/ 35
he had by his	<b>godhead</b>	none other will but	11, 42/ 6
manhood he obeyed the	<b>Godhead</b>	. But now if this	11, 42/ 13
For since both the	<b>godhead</b>	and manhood were joined	11, 42/ 18
from heaven," because his	<b>godhead</b>	descended from thence, though	11, 42/ 26
and yet was his	<b>godhead</b>	neither mortal nor passible	11, 42/ 28
was made by his	<b>godhead</b>	as other creatures were	11, 42/ 33
Now was not his	<b>godhead</b>	the Son of Man	11, 43/ 18
But now, though, the	<b>godhead</b>	and the manhood were	11, 43/ 19
will both of my	<b>godhead</b>	be all one with	11, 44/ 25
will of mine own	<b>godhead</b>	(all which three wills	11, 44/ 30
three persons are in	<b>godhead</b>	one God) that I	11, 44/ 31
the fruition of my	<b>godhead</b>	and beholding also of	11, 45/ 15
fruition of my glorious	<b>godhead</b>	, with the glorious sight	11, 49/ 31
the bread of his	<b>godhead</b>	and also of the	11, 49/ 36
the bread of his	<b>godhead</b>	. And now, good readers	11, 50/ 9
bread of his glorious	<b>godhead</b>	, these are his words	11, 50/ 28
spiritual bread of his	<b>godhead</b>	, he telleth them now	11, 50/ 32
the soul nor the	<b>godhead</b>	neither. Mark also, good	11, 54/ 8
the bread of his	<b>godhead</b>	, the bread that he	11, 58/ 3
and power by his	<b>godhead</b>	, how can it be	11, 64/ 22
everlasting. For as the	<b>Godhead</b>	is of his own	11, 70/ 36
of person to the	<b>Godhead</b>	, by that immediate conjunction	11, 70/ 37
is to wit, the	<b>Godhead</b>	), is made also life	11, 71/ 29
the conjunction with his	<b>godhead</b>	made everlasting life. But	11, 72/ 25
And also since his	<b>godhead</b>	and his manhood were	11, 78/ 9
person joined with my	<b>godhead</b>	as verily as it	11, 78/ 30
by conjunction with the	<b>Godhead</b>	) the very life itself	11, 79/ 10
they believed that his	<b>godhead</b>	had descended into it	11, 80/ 18
the spirit of my	<b>godhead</b>	, which is the substance	11, 82/ 17
the spirit of my	<b>godhead</b>	, by which my flesh	11, 82/ 29
the nature of the	<b>godhead</b>	more? But then, on	11, 83/ 26
beginning, foreknowing by his	<b>godhead</b>	from the beginning that	11, 89/ 14
own blessed person, his	<b>godhead</b>	and his manhood both	11, 102/ 22
quick, with soul and	<b>godhead</b>	therewith, in this world	11, 103/ 1
the preaching of Christ's	<b>godhead</b>	among the gentiles or	11, 112/ 8

it had with the	<b>Godhead</b>	, had now the same	11, 123/ 31
good readers, of his	<b>godhead</b>	, and of the giving	11, 173/ 11
heresy again against the	<b>godhead</b>	of Christ, which he	11, 179/ 23
The glory of his	<b>godhead</b>	is to be present	11, 188/ 30
is appropriated to the	<b>Godhead</b>	. To attribute to his	11, 188/ 35
is appropriated to his	<b>godhead</b>	is to confound both	11, 188/ 36
glorious majesty of the	<b>Godhead</b>	. Wherefore Christ's body may	11, 189/ 3
but as touching his	<b>godhead</b>	, "The Father and I	11, 189/ 6
the glory of the	<b>Godhead</b>	and appropriated only thereunto	11, 190/ 9
is appropriated to the	<b>Godhead</b>	. Here is a wise	11, 190/ 13
glorious majesty of the	<b>Godhead</b>	. But Christ's manhood is	11, 191/ 1
glorious majesty of the	<b>Godhead</b>	. But the manhood of	11, 191/ 32
clear sight of Christ's	<b>godhead</b>	, see this great miracle	11, 208/ 8
the sight of his	<b>godhead</b>	then we shall also	11, 208/ 11
For proof whereof that	<b>godly</b>	cunning doctor M. Lyre	11, 89/ 32
he that is by	<b>godly</b>	virtues joined unto God	11, 94/ 13
us that such good	<b>godly</b>	men, and such holy	11, 148/ 2
words be holy and	<b>godly</b>	, whether I understand them	11, 162/ 33
Father had sent. Then	<b>goeth</b>	he further and showeth	11, 16/ 16
of his Passion, he	<b>goeth</b>	about to take away	11, 18/ 30
Tenth Chapter. But then	<b>goeth</b>	Christ further and showeth	11, 39/ 29
contention with them, but	<b>goeth</b>	about to imprint in	11, 66/ 25
by that that he	<b>goeth</b>	so boldly forth on	11, 99/ 19
again, for that cast	<b>goeth</b>	for naught. The Eighth	11, 114/ 19
Chapter. Now where he	<b>goeth</b>	, good reader, further forth	11, 125/ 2
pit into which he	<b>goeth</b>	about to cast us	11, 125/ 12
therewithal, whereabout this juggler	<b>goeth</b>	that would with bidding	11, 134/ 6
him list because he	<b>goeth</b>	invisible. For else how	11, 137/ 6
this man. But now	<b>goeth</b>	he forth and cometh	11, 137/ 18
see that Master Masquer	<b>goeth</b>	as wilily to work	11, 163/ 21
with all this, but	<b>goeth</b>	forth with a longer	11, 175/ 5
Lo, thus good readers,	<b>goeth</b>	Master Masquer forth: "The	11, 177/ 14
is formal. But then	<b>goeth</b>	Master Masquer forth on	11, 178/ 11
Twelfth Chapter. But now	<b>goeth</b>	he further against me	11, 185/ 14
is my godfather and	<b>goeth</b>	about to make me	11, 186/ 20
should be burned, he	<b>goeth</b>	on against me and	11, 188/ 21
reason, ye wot well,	<b>goeth</b>	upon being in all	11, 193/ 13
therefore, whereas his reason	<b>goeth</b>	nothing against being in	11, 193/ 18
piece pass by. Then	<b>goeth</b>	Master Masquer forth and	11, 195/ 29
have heard, Master Masquer	<b>goeth</b>	on, and giveth me	11, 197/ 24

so sore. But then	<b>goeth</b>	he further for the	11, 198/ 18
thus, but on he	<b>goeth</b>	further in his railing	11, 198/ 36
copper, silver, brass, or	<b>gold</b>	, but as it is	11, 30/ 26
more precious than any	<b>gold</b>	. And Heliseus was a	11, 140/ 18
would abhor their talking,	<b>gone</b>	were all the pleasure	11, 6/ 17
that meat is soon	<b>gone</b>	and perisheth. Labor and	11, 27/ 17
that shall never be	<b>gone</b>	nor never perish, but	11, 27/ 19
mind of theirs were	<b>gone</b>	. And that was not	11, 47/ 10
the bread is transformed,	<b>gone</b>	, and changed into the	11, 53/ 22
the matter, but gladly	<b>gone</b>	about the getting. But	11, 59/ 28
left and so many	<b>gone</b>	, he said unto his	11, 87/ 28
apostles, "Will you be	<b>gone</b>	too?" He neither bade	11, 87/ 28
of them that are	<b>gone</b>	aback, but among yourselves	11, 92/ 26
once to God and	<b>gone</b>	after then once a	11, 106/ 13
that Master Masquer had	<b>gone</b>	a little further in	11, 111/ 20
both his fellows be	<b>gone</b>	from him, as he	11, 121/ 32
when it shall be	<b>gone</b>	out of your sight	11, 137/ 23
my body shall be	<b>gone</b>	out of your sight	11, 138/ 18
my body shall be	<b>gone</b>	out of your sight	11, 139/ 22
it when it is	<b>gone</b>	out of your sight	11, 139/ 23
all Master Masquer's matter	<b>gone</b>	. Now that our Savior	11, 145/ 33
neither, for Judas was	<b>gone</b>	before. So that in	11, 161/ 15
only his first question	<b>gone</b>	, which he maketh for	11, 161/ 38
second question is clearly	<b>gone</b>	, too, wherewith he would	11, 162/ 1
his second question quite	<b>gone</b>	, too, for then can	11, 176/ 10
too," and many such	<b>goodly</b>	garnishings more. But he	11, 12/ 17
or some such other	<b>goodly</b>	gaming. God sent men	11, 33/ 23
appearance, because he was	<b>goodly</b>	and his words were	11, 60/ 38
Cyril both) a marvelous	<b>goodly</b>	warning for them all	11, 92/ 16
nor by rhetoric and	<b>goodly</b>	fresh eloquence, but by	11, 111/ 32
good readers, what a	<b>goodly</b>	piece Master Masquer hath	11, 185/ 9
me with a special	<b>goodly</b>	piece wherein thus he	11, 185/ 14
And yet after this	<b>goodly</b>	reasoning of his, he	11, 193/ 25
then consider Master Masquer's	<b>goodly</b>	mock that he maketh	11, 196/ 10
all manner grace and	<b>goodness</b>	-- and that the	11, 19/ 26
he of his high	<b>goodness</b>	told them the means	11, 40/ 6
But now, by the	<b>goodness</b>	of God condescending to	11, 52/ 31
declaring the great excellent	<b>goodness</b>	that Christ showed to	11, 74/ 31
man evil useth the	<b>goodness</b>	of God, yet thinketh	11, 89/ 26
time as his present	<b>goodness</b>	of good congruence deserved	11, 90/ 9

after such rate of	<b>goodness</b>	as is in mortal	11, 90/ 20
off or slake his	<b>goodness</b>	toward the cure and	11, 90/ 36
was, with all that	<b>goodness</b>	of Christ used unto	11, 91/ 3
but unto Christ, whose	<b>goodness</b>	was for our weal	11, 91/ 7
left any of his	<b>goodness</b>	and sufferance undone, whereby	11, 91/ 11
his high grace and	<b>goodness</b>	vouchsafe to make us	11, 95/ 5
foolishly. For the wise	<b>goodness</b>	of God hath, as	11, 115/ 11
Mass, and of his	<b>goodness</b>	his very blessed body	11, 117/ 11
we cleave to God's	<b>goodness</b>	and mercy, we abide	11, 120/ 11
we cleave to God's	<b>goodness</b>	and mercy, we abide	11, 123/ 22
body, nor after the	<b>goods</b>	and riches nor after	11, 102/ 1
he were a wild	<b>goose</b>	, to be so bold	11, 100/ 3
or else grant this	<b>goose</b>	that there were no	11, 179/ 35
things specified in the	<b>Gospel</b>	of Christ, whereby Christian	11, 10/ 12
perceived well as the	<b>Gospel</b>	showeth) in going over	11, 25/ 9
hath said in this	<b>Gospel</b>	, and consider well what	11, 26/ 2
it followeth in the	<b>Gospel</b>	) withdrawn himself aside into	11, 26/ 6
the words of this	<b>Gospel</b>	, the more shall Master	11, 57/ 35
be gathered upon the	<b>Gospel</b>	. For the angel said	11, 58/ 30
in conclusion, yet the	<b>Gospel</b>	speaketh not of any	11, 62/ 30
the text of the	<b>Gospel</b>	: "Then said Jesus unto	11, 66/ 17
exposition upon Saint John's	<b>Gospel</b>	, and many sundry places	11, 76/ 6
him, and as the	<b>Gospel</b>	saith, walked no more	11, 87/ 17
saith and as the	<b>Gospel</b>	seemeth also to say	11, 91/ 32
himself, and Saint John's	<b>Gospel</b>	, too, and would make	11, 111/ 7
the places in the	<b>Gospel</b>	, in which our Savior	11, 150/ 9
good readers, that the	<b>Gospel</b>	saith the selfsame thing	11, 154/ 5
time, so that the	<b>Gospel</b>	saith, "And there was	11, 155/ 4
side, I deny the	<b>Gospel</b>	if I answer no	11, 158/ 24
me. For as the	<b>Gospel</b>	there plainly telleth, many	11, 161/ 26
own, saying that the	<b>Gospel</b>	saith contrary in the	11, 176/ 3
them all understood that	<b>Gospel</b>	as well as himself	11, 176/ 7
spoken in his holy	<b>Gospel</b>	Father Frith could never	11, 189/ 24
not sure whether that	<b>Gospel</b>	were his or not	11, 196/ 24
believe now that the	<b>Gospel</b>	of Saint John is	11, 201/ 15
scripture, and not the	<b>gospel</b>	of Nicodemus. And if	11, 201/ 16
believe now that the	<b>Gospel</b>	of Saint John is	11, 201/ 18
holy scripture, and the	<b>Gospel</b>	of Saint Matthew, too	11, 201/ 19
the texts of the	<b>Gospel</b>	which we lay for	11, 203/ 35
to prove Saint John's	<b>Gospel</b>	unperfect and insufficient for	11, 212/ 11

eye upon Saint John's	<b>Gospel</b>	to find that thing	11, 212/ 20
to prove Saint John's	<b>Gospel</b>	unperfect and insufficient for	11, 216/ 8
eye upon Saint John's	<b>Gospel</b>	to find that thing	11, 216/ 17
sixth chapter of his	<b>Gospel</b>	. " Where have you ever	11, 217/ 28
wrote thereof in his	<b>Gospel</b>	. Then said I farther	11, 218/ 4
sixth chapter of his	<b>Gospel</b>	. For these words are	11, 218/ 33
sixth chapter of his	<b>Gospel</b>	. " Whose words are these	11, 219/ 2
sixth chapter of his	<b>Gospel</b>	, in which place Tyndale's	11, 219/ 6
but because that those	<b>Gospels</b>	of theirs are holy	11, 180/ 11
were preached and written	<b>Gospels</b>	not there. Now if	11, 181/ 6
shins that they had	<b>gotten</b>	by that text of	11, 119/ 28
us that paradise is	<b>grace</b>	, out of which all	11, 19/ 1
destruction of all manner	<b>grace</b>	and goodness -- and	11, 19/ 25
For but if the	<b>grace</b>	of my Father first	11, 40/ 23
occasions of his former	<b>grace</b>	-- if ye marvel	11, 48/ 8
me give you this	<b>grace</b>	, you be so far	11, 48/ 34
would give you the	<b>grace</b>	, that as ye know	11, 49/ 1
in the state of	<b>grace</b>	, as he plainly declareth	11, 76/ 5a
Father give them the	<b>grace</b>	to believe him. The	11, 87/ 12
gracious promise, his high	<b>grace</b>	and goodness vouchsafe to	11, 95/ 5
he drinketh him in	<b>grace</b>	so to drink him	11, 101/ 9
sovereign lord the King's	<b>Grace</b>	most prudently laid against	11, 127/ 11
God give him the	<b>grace</b>	to creep and get	11, 185/ 7
little more of his	<b>grace</b>	, and make us both	11, 199/ 10
shall I, by the	<b>grace</b>	and help of Almighty	11, 222/ 2
our Lord give us	<b>grace</b>	and, of all such	11, 222/ 30
our Lord give them	<b>grace</b>	truly to turn in	11, 223/ 21
him incorporated so by	<b>grace</b>	that, after the short	11, 223/ 29
with fullness of all	<b>graces</b>	, by the conjunction of	11, 31/ 6
sacrifice for our sins.	<b>Gracian</b>	also reciteth in the	11, 117/ 13
that inward good and	<b>gracious</b>	mind that they would	11, 3/ 6
what wise that thy	<b>gracious</b>	pleasure shall be to	11, 88/ 25
promised. Of which his	<b>gracious</b>	promise, his high grace	11, 95/ 4
were good men and	<b>gracious</b>	, wise, and well-learned both	11, 221/ 15
and so give you	<b>graciously</b>	to me. And then	11, 41/ 1
to say, whoso is	<b>grafted</b>	and joined to me	11, 100/ 20
loaf made of many	<b>grains</b>	of wheat, and the	11, 76/ 29
deny them all than	<b>grant</b>	that the Mass should	11, 118/ 16
make it) if he	<b>grant</b>	us that such good	11, 148/ 2
lordly pleasure, let us	<b>grant</b>	him that "they murmured	11, 156/ 33

he saith he will	<b>grant</b>	me, for my lordly	11, 157/ 16
shall be content to	<b>grant</b>	him that they both	11, 160/ 12
understood him, wherein I	<b>grant</b>	him more yet, I	11, 160/ 14
him alone, let us	<b>grant</b>	him, for his lordly	11, 163/ 28
Saint John, if he	<b>grant</b>	and confess himself that	11, 176/ 4
a God, or else	<b>grant</b>	this goose that there	11, 179/ 35
with us, and not	<b>grant</b>	Christ's words for plain	11, 183/ 31
maketh himself therein, which	<b>granteth</b>	and affirmeth (as true	11, 194/ 28
they marveled." In which	<b>granting</b>	, he doth me no	11, 157/ 18
I need not his	<b>granting</b>	therein. But verily, in	11, 157/ 20
the text. All this	<b>granting</b>	for this place giveth	11, 160/ 15
wine made of many	<b>grapes</b>	, as the Apostle declareth	11, 76/ 31
man all made of	<b>gravity</b>	, sadness, and severity, must	11, 99/ 25
of that weight and	<b>gravity</b>	, that it weigheth some	11, 106/ 9
beginneth with a great	<b>gravity</b>	, giving all the world	11, 151/ 8
a man, far the	<b>greater</b>	mastery of the both	11, 81/ 18
my fault for no	<b>greater</b>	than it is indeed	11, 151/ 33
For that is the	<b>greatest</b>	thing that lovers long	11, 174/ 4
talking, then began cleanness	<b>greatly</b>	to decay. For as	11, 4/ 3
away with hope, which	<b>greatly</b>	gladdeth the heart, surely	11, 103/ 12
reader, I will not	<b>greatly</b>	strive with him. But	11, 153/ 31
to make their appetite	<b>greedy</b>	. And some will eat	11, 32/ 2
voluptuous pleasure in every	<b>greedy</b>	glutton that hath in	11, 33/ 35
Latin man but a	<b>Greek</b>	, because Master Masquer speaketh	11, 52/ 36
since not only the	<b>Greek</b>	text is as I	11, 55/ 9
that also both the	<b>Greek</b>	expositors and many of	11, 55/ 11
tell her that God	<b>greeteth</b>	her well and sendeth	11, 60/ 18
was a door, there	<b>grew</b>	dissension among his hearers	11, 155/ 2
gladly would endure a	<b>grief</b>	perpetually to have the	11, 32/ 14
might have lacked the	<b>grief</b>	of hunger and thirst	11, 32/ 22
he would lay his	<b>grief</b>	; he shall not run	11, 102/ 16
ever be without any	<b>grief</b>	and pain and ever	11, 103/ 35
he would lay his	<b>grief</b>	? What answer shall Master	11, 106/ 32
course, that it shall	<b>grieve</b>	you to see them	11, 211/ 22
and withdraw from the	<b>grievous</b>	pain of such an	11, 44/ 23
once fallen into the	<b>grievous</b>	disease of avarice, neither	11, 93/ 29
his gins and his	<b>grins</b>	, and all his trim-trams	11, 175/ 26
fleshly man from his	<b>gross</b>	fleshliness into a certain	11, 29/ 6
And as they were	<b>gross</b>	, so had they at	11, 46/ 11
given them some such	<b>gross</b>	bread made of earthly	11, 46/ 13

good comfort after their	<b>gross</b>	minds of any gross	11, 46/ 21
gross minds of any	<b>gross</b>	feeding for their gross	11, 46/ 22
gross feeding for their	<b>gross</b>	bodies; then, like as	11, 46/ 22
had walked on dry	<b>ground</b>	, how the bitter waters	11, 65/ 8
place giveth him no	<b>ground</b>	yet. For here I	11, 160/ 16
readers, upon what wise	<b>ground</b>	Master Masquer hath here	11, 193/ 7
the spiritual fruit that	<b>groweth</b>	of the bodily receiving	11, 24/ 33
toucheth all their objections	<b>growing</b>	upon their infidelity and	11, 80/ 5
and is very far	<b>grown</b>	on. But the time	11, 4/ 8
your forefathers, leave your	<b>grudge</b>	and your murmur, and	11, 49/ 22
it, but murmur and	<b>grudge</b>	against it still. For	11, 81/ 5
to put away all	<b>grudge</b>	of stomach. Or since	11, 129/ 15
nor to murmur and	<b>grudge</b>	as they did that	11, 171/ 28
doctors do divine and	<b>guess</b>	. And though Christ foresaw	11, 90/ 6
meat therewith that the	<b>guests</b>	should go thence as	11, 34/ 2
their prophet and their	<b>guide</b>	, yet was that bread	11, 35/ 29
know of any good	<b>guide</b>	that could bring you	11, 40/ 15
go with you and	<b>guide</b>	you thither? Now have	11, 40/ 18
labor to him to	<b>guide</b>	you to me, pray	11, 40/ 21
liveth even by faith."	<b>Habakkuk</b>	, 2." Lo, good reader	11, 165/ 39
God in foundeth either the	<b>habit</b>	of faith or the	11, 121/ 24
in act nor in	<b>habit</b>	, therefore is it called	11, 122/ 4
course, occupying the one	<b>half</b>	of his book, he	11, 10/ 17
a year and a	<b>half</b>	among the Corinthians, determining	11, 107/ 16
he spoke there not	<b>half</b>	so plainly of the	11, 131/ 31
no whole God, but	<b>half</b>	a God by their	11, 188/ 24
unto a dole, halted	<b>half</b>	so sore. But then	11, 198/ 17
nor set by any	<b>hallowed</b>	thing, despise pilgrimages, and	11, 186/ 26
stones and stocks, pilgrimages,	<b>hallowing</b>	of bows and bells	11, 185/ 21
to the cross, and	<b>hallowing</b>	of bells against evil	11, 205/ 15
see yourself, so shamefully	<b>halt</b>	that never lame cripple	11, 198/ 16
out unto a dole,	<b>halted</b>	half so sore. But	11, 198/ 17
hath long had in	<b>hand</b>	, and ready lying by	11, 7/ 29
rid it out of	<b>hand</b>	that they were at	11, 34/ 23
take him by the	<b>hand</b>	and lead him, but	11, 47/ 28
the serpent, how the	<b>hand</b>	stricken with leprosy was	11, 65/ 3
Law. As how the	<b>hand</b>	was turned from whole	11, 66/ 8
stiffly bear us in	<b>hand</b>	, but spoke also and	11, 84/ 8
either on the right	<b>hand</b>	or else on the	11, 92/ 33
miracles and the mighty	<b>hand</b>	of God. Now if	11, 111/ 33

and bear us in	<b>hand</b>	that our Savior meant	11, 124/ 24
and blow in his	<b>hand</b>	, and then with certain	11, 133/ 23
conveyeth with the other	<b>hand</b>	something slyly into his	11, 133/ 26
sitting on the right	<b>hand</b>	of my Father, until	11, 137/ 24
sitting on the right	<b>hand</b>	of my Father until	11, 138/ 19
with false bearing in	<b>hand</b>	, that I say that	11, 149/ 24
condition at Master Masquer's	<b>hand</b>	that if mine handling	11, 151/ 23
we be now in	<b>hand</b>	withal. For no man	11, 162/ 15
with salt in his	<b>hand</b>	, and bid him go	11, 163/ 22
of Christ, out of	<b>hand</b>	, watereth the soul and	11, 174/ 34
stand in his strong	<b>hand</b>	; that argument have I	11, 177/ 4
caught that glass in	<b>hand</b>	and mocketh and moweth	11, 206/ 18
made also by man's	<b>hand</b>	. As one face beholden	11, 206/ 26
made also by man's	<b>hand</b>	as one face beholden	11, 207/ 17
Masquer beareth me in	<b>hand</b>	. Nor no man useth	11, 207/ 30
better heed to mine	<b>hand</b>	, but to write therein	11, 216/ 30
what things men of	<b>handcraft</b>	do? They tell us	11, 64/ 26
both showeth that many	<b>handcrafted</b>	men do things, such	11, 65/ 30
in nature and in	<b>handcrafts</b>	, too, of the truth	11, 206/ 9
is more than a	<b>handful</b>	broad, this plaster of	11, 123/ 12
Masquer may take one	<b>handful</b>	hold that Christ here	11, 146/ 30
yet shall I so	<b>handle</b>	this man's mischievous heresy	11, 10/ 31
fond fellow before this	<b>handle</b>	a thing so falsely	11, 217/ 30
first hath he so	<b>handled</b>	that all were there	11, 15/ 14
nor never so cunningly	<b>handled</b>	, yet were it (as	11, 17/ 9
very lewd and falsely	<b>handled</b>	. And now, that mine	11, 20/ 34
you before) very falsely	<b>handled</b>	. Let us hear now	11, 50/ 24
off so shortly and	<b>handled</b>	so slenderly, that his	11, 113/ 16
both that I have	<b>handled</b>	this place of the	11, 156/ 23
till he have better	<b>handled</b>	his first question, he	11, 163/ 16
how jollily he hath	<b>handled</b>	it, and saith: "Here	11, 193/ 26
aforesaid such a proper	<b>handled</b>	mock as you have	11, 197/ 23
old holy doctors, wilily	<b>handled</b>	by false Frere Huessgen	11, 221/ 32
shame. But Master Masquer	<b>handleth</b>	the matter both more	11, 121/ 6
how strongly the man	<b>handleth</b>	it. For whereas Christ	11, 144/ 18
opposition. And therein he	<b>handleth</b>	me so hardly that	11, 158/ 17
as Master Masquer here	<b>handleth</b>	this? He telleth you	11, 217/ 31
allegories. Of this manner	<b>handling</b>	of scripture, I make	11, 18/ 13
letter against Frith's false	<b>handling</b>	of this same place	11, 18/ 14
declaration of Master Masquer's	<b>handling</b>	, show you some pieces	11, 96/ 33

The Fifth Chapter. Now	<b>handling</b>	his exposition and his	11, 107/ 8
his false and foolish	<b>handling</b>	ye perceive more than	11, 107/ 36
hand that if mine	<b>handling</b>	of this one place	11, 151/ 23
be such a heinous	<b>handling</b>	as maketh it such	11, 151/ 24
follower and a perpetual	<b>handmaid</b>	, where there is in	11, 124/ 30
and wine. But his	<b>hands</b>	are too lumpish and	11, 7/ 14
writing come into men's	<b>hands</b>	, yet are these words	11, 70/ 7
made with his own	<b>hands</b>	, did he abide yet	11, 75/ 27
look well to his	<b>hands</b>	shall perceive where his	11, 121/ 23
come once into my	<b>hands</b>	, I shall turn his	11, 198/ 26
abroad into the brethren's	<b>hands</b>	and some good sisters	11, 221/ 29
abroad into every man's	<b>hands</b>	, because Frith's treatise was	11, 222/ 12
and the people, to	<b>hang</b>	up either thief or	11, 127/ 7
matters written. And yet	<b>hang</b>	not the matters upon	11, 186/ 6
as broad as it	<b>hanged</b>	upon the cross, they	11, 168/ 23
and broad, as he	<b>hanged</b>	on the cross, or	11, 169/ 15
it was when it	<b>hanged</b>	on the cross, then	11, 170/ 18
it was when it	<b>hanged</b>	on the cross. How	11, 171/ 10
as broad as it	<b>hangeth</b>	upon the cross, they	11, 166/ 33
astonied, and more loosely	<b>hanging</b>	thereon than he did	11, 76/ 35
a change may soon	<b>hap</b>	to take as evil	11, 33/ 7
side, though you should	<b>hap</b>	to find that, in	11, 151/ 29
such bond slaves had	<b>haply</b>	then but the savor	11, 46/ 30
here may some man	<b>haply</b>	say that this reason	11, 59/ 29
vow as light as	<b>haply</b>	some light vowess would	11, 60/ 1
and thereby make him	<b>haply</b>	shameless, as many such	11, 92/ 10
look. But afterward, it	<b>happed</b>	on a day I	11, 216/ 28
those vowesses, lo, that	<b>happen</b>	to have any such	11, 60/ 9
that such a chance	<b>happeth</b>	sometimes ere a man	11, 216/ 32
is, were that book	<b>hard</b>	to be, which is	11, 7/ 4
because it hath a	<b>hard</b>	allegory declared by holy	11, 21/ 13
said, "This is a	<b>hard</b>	saying, and who may	11, 22/ 37
seemed you then any	<b>hard</b>	thing in his words	11, 65/ 17
said, "This word is	<b>hard</b>	, and who can hear	11, 79/ 21
more and more marvelous	<b>hard</b>	they thought his saying	11, 79/ 24
this matter so marvelous	<b>hard</b>	and strange that they	11, 79/ 27
also, "This is a	<b>hard</b>	word, and who may	11, 80/ 23
his words were so	<b>hard</b>	that no man could	11, 83/ 11
it will be very	<b>hard</b>	for Master Masquer to	11, 100/ 35
since he teacheth as	<b>hard</b>	things and as strange	11, 111/ 35

Jews or paynims things	<b>hard</b>	and strange and far	11, 112/ 2
doth, leave all the	<b>hard</b>	places undeclared. For he	11, 113/ 27
great doubts arise, right	<b>hard</b>	and inexplicable. But now	11, 134/ 31
said, "This is a	<b>hard</b>	word; who may hear	11, 136/ 4
said, "This is a	<b>hard</b>	saying; who may hear	11, 136/ 11
never spoke them so	<b>hard</b>	a parable but where	11, 141/ 26
thought the matter so	<b>hard</b>	, and the wonder so	11, 150/ 28
said, "This word is	<b>hard</b>	and who can hear	11, 154/ 1
they called it so	<b>hard</b>	that no man might	11, 154/ 2
Christ's flesh thought them	<b>hard</b>	to perceive what Christ	11, 162/ 22
said, "This word is	<b>hard</b>	; who may hear him	11, 164/ 20
things as were as	<b>hard</b>	to believe as this	11, 171/ 33
to man's reason as	<b>hard</b>	to conceive and as	11, 180/ 31
for so strange and	<b>hard</b>	a thing as these	11, 210/ 17
into the perceiving of	<b>hard</b>	words in the holy	11, 219/ 17
them, they were so	<b>hard-hearted</b>	that they would not	11, 69/ 24
let him then come	<b>hardly</b>	and bid Master More	11, 110/ 33
will not say over	<b>hardly</b>	to you) that the	11, 113/ 10
will not say over	<b>hardly</b>	to him) is, I	11, 113/ 15
then he would lay	<b>hardly</b>	to the Jews" charge	11, 113/ 18
he handleth me so	<b>hardly</b>	that I cannot escape	11, 158/ 18
us then put him	<b>hardly</b>	none other, but even	11, 162/ 14
in which is any	<b>hardness</b>	, his exposition so smoothly	11, 113/ 22
made her a priest's	<b>harlot</b>	. If Master Masquer be	11, 106/ 19
and call a frere's	<b>harlot</b>	God, or say that	11, 107/ 1
and made them ferries"	<b>harlots</b>	both? Did not then	11, 106/ 29
it shall do no	<b>harm</b>	though we repeat it	11, 83/ 24
his traitorous dealing none	<b>harm</b>	but unto Christ, whose	11, 91/ 6
receiveth them to his	<b>harm</b>	, as Judas did, and	11, 94/ 21
if he meant none	<b>harm</b>	therein. But now cometh	11, 102/ 11
a feather, for any	<b>harm</b>	that it shall be	11, 198/ 28
and thirst than the	<b>harmless</b>	lack of them both	11, 31/ 36
myself with mine own	<b>harnesses</b>	and weapons, and many	11, 198/ 9
yourself with your own	<b>harnesses</b>	and weapons, and young	11, 198/ 19
in another place, he	<b>harpeth</b>	upon the same string	11, 130/ 31
of his message for	<b>haste</b>	and oversight, offend his	11, 61/ 20
ye not be as	<b>hasty</b>	to not believe it	11, 196/ 2
show themselves plainly to	<b>hate</b>	and detest and abhor	11, 3/ 22
because they so much	<b>hated</b>	and feared hunger and	11, 102/ 35
only offend them that	<b>hated</b>	Christ, but also some	11, 136/ 7

est irascebatur ei, "he	<b>hated</b>	him," that is to	11, 154/ 18
more, but that Absalom	<b>hated</b>	Ammon and caused him	11, 154/ 23
his hatred when he	<b>hateth</b>	one and feigneth himself	11, 126/ 11
a man dissembleth his	<b>hatred</b>	when he hateth one	11, 126/ 10
friend to cover his	<b>hatred</b>	with. And so we	11, 126/ 11
have her do, namely	<b>having</b>	a husband already. Nor	11, 61/ 10
then. For he, both	<b>having</b>	heard what Christ said	11, 69/ 28
by the continual everlasting	<b>having</b>	thereof, their everlasting desire	11, 103/ 33
both professed ferries and	<b>having</b>	both vowed perpetual chastity	11, 106/ 24
of the two places	<b>having</b>	in them both one	11, 138/ 33
wrote his book, neither	<b>having</b>	my book by him	11, 158/ 36
God and very man,	<b>having</b>	flesh and blood as	11, 165/ 31
which himself denieth not)	<b>having</b>	read and seen those	11, 202/ 32
his own very face,	<b>having</b>	bodily substance, skin, flesh	11, 206/ 33
to be written against,	<b>having</b>	, as he boasteth, all	11, 222/ 26
or else a false	<b>hazarder</b>	and play with false	11, 119/ 10
imagination of mine own	<b>head</b>	, as Master Masquer argueth	11, 51/ 30
matter of mine own	<b>head</b>	, ye shall hear, good	11, 63/ 28
matter of mine own	<b>head</b>	, yet seemeth me that	11, 68/ 23
all of mine own	<b>head</b>	, and may be enough	11, 84/ 3
When Saint Peter, as	<b>head</b>	under Christ of that	11, 88/ 27
be united with the	<b>head</b>	. For that is the	11, 174/ 4
us consider Christ our	<b>head</b>	and what a love	11, 174/ 17
matter of mine own	<b>head</b>	. And I have a	11, 196/ 29
their heresies, be their	<b>heads</b>	never so far asunder	11, 19/ 23
eyes, will hold their	<b>heads</b>	to him themselves. Now	11, 21/ 2
even still over their	<b>heads</b>	, and never draw to	11, 33/ 22
beat it into their	<b>heads</b>	that (saving for the	11, 144/ 22
do I too, and	<b>heal</b>	of your sick folks	11, 36/ 27
of false glosses to	<b>heal</b>	the foul mormal of	11, 119/ 27
their life and their	<b>health</b>	to preserve themselves to	11, 28/ 8
seek for his soul	<b>health</b>	, but rather calleth upon	11, 85/ 35
aside all the whole	<b>heap</b>	of his other heresies	11, 112/ 4
layeth this great high	<b>heap</b>	of mischievous perverting. Lo	11, 152/ 8
the rehearsal of this	<b>heap</b>	of heresies that you	11, 188/ 19
were as loath to	<b>hear</b>	any word spoken wrong	11, 3/ 17
late not letted to	<b>hear</b>	the evil talk and	11, 4/ 21
or twice warning" (Lo,	<b>hear</b>	the communication that he	11, 5/ 15
saying, and who may	<b>hear</b>	him?" Jesus therefore, knowing	11, 23/ 1
But now shall you	<b>hear</b>	how Christ's audience that	11, 46/ 6

my Father, he must	<b>hear</b>	of him by me	11, 49/ 12
falsely handled. Let us	<b>hear</b>	now, therefore, of the	11, 50/ 25
world as when they	<b>hear</b>	it preached, will not	11, 56/ 13
own head, ye shall	<b>hear</b>	, good readers, upon this	11, 63/ 29
not. Therefore, let them	<b>hear</b>	this, those folk, I	11, 67/ 12
hard, and who can	<b>hear</b>	him?" "The more and	11, 79/ 21
word, and who may	<b>hear</b>	him?" And a great	11, 80/ 24
man could abide to	<b>hear</b>	him, which they said	11, 83/ 11
knocking; if any man	<b>hear</b>	my voice and open	11, 85/ 38
made them angry to	<b>hear</b>	of the spiritual food	11, 87/ 3
Now shall ye somewhat	<b>hear</b>	what saith Saint Chrysostom	11, 93/ 6
will be content to	<b>hear</b>	, and whom, for his	11, 105/ 21
why should we then	<b>hear</b>	Master Masquer preach either	11, 128/ 22
hard word; who may	<b>hear</b>	him?" bringeth in another	11, 136/ 5
hard saying; who may	<b>hear</b>	him?" These disciples stuck	11, 136/ 11
them more offended to	<b>hear</b>	of the eating of	11, 139/ 1
more offend them to	<b>hear</b>	it told them that	11, 139/ 26
from them, than to	<b>hear</b>	it told them that	11, 139/ 28
more offend them to	<b>hear</b>	that they should eat	11, 140/ 6
ye shall, good readers,	<b>hear</b>	what holy Saint Chrysostom	11, 140/ 14
of their unworthiness to	<b>hear</b>	it, and yet that	11, 146/ 26
hard and who can	<b>hear</b>	it," do not these	11, 154/ 1
man might abide to	<b>hear</b>	it and asked how	11, 154/ 3
is hard; who may	<b>hear</b>	him?" and went almost	11, 164/ 20
own trap, ye shall	<b>hear</b>	his own glorious words	11, 165/ 16
search therein, but to	<b>hear</b>	and believe, and if	11, 172/ 22
yet (as you shall	<b>hear</b>	Master Masquer himself confess	11, 197/ 35
thing it is to	<b>hear</b>	of his young foolish	11, 198/ 32
in his open examination	<b>heard</b>	and considered his answers	11, 9/ 26
though he had never	<b>heard</b>	my words but slept	11, 18/ 26
Every man that hath	<b>heard</b>	of the Father and	11, 22/ 18
that the Jews had	<b>heard</b>	our Savior speak of	11, 31/ 18
world." Now, when they	<b>heard</b>	this, weening yet that	11, 36/ 5
bread when they had	<b>heard</b>	him declare it. All	11, 46/ 8
But afterward, when they	<b>heard</b>	him tell them of	11, 46/ 16
savor. When these had	<b>heard</b>	him now speak all	11, 46/ 31
for their bodies, they	<b>heard</b>	him turn all to	11, 47/ 12
every man that hath	<b>heard</b>	this lesson of my	11, 49/ 7
and hath not only	<b>heard</b>	it but also learned	11, 49/ 8
Chapter. When the Jews	<b>heard</b>	our Lord say that	11, 58/ 2

that ever they had	<b>heard</b>	before. And therefore they	11, 58/ 6
whose voice though he	<b>heard</b>	, he neither wist from	11, 63/ 3
For he, both having	<b>heard</b>	what Christ said to	11, 69/ 28
For as ye have	<b>heard</b>	, the body of Christ	11, 72/ 24
For as you have	<b>heard</b>	by Theophylactus before, this	11, 72/ 37
it." Thus have you	<b>heard</b>	, good readers, that the	11, 83/ 36
diligence." Here have you	<b>heard</b>	, good readers, the words	11, 93/ 5
readers, here have ye	<b>heard</b>	both by Saint Cyril	11, 93/ 34
that never man had	<b>heard</b>	of before, in the	11, 107/ 11
there was none that	<b>heard</b>	him that anything marveled	11, 150/ 15
thought, as you have	<b>heard</b>	, that they should eat	11, 151/ 2
that they had, which	<b>heard</b>	Christ speak of the	11, 152/ 19
none of those that	<b>heard</b>	him at other times	11, 152/ 21
disciples and his apostles	<b>heard</b>	him not and understood	11, 157/ 1
have, as you have	<b>heard</b>	well, proved him already	11, 157/ 19
Christ's disciples and apostles	<b>heard</b>	and understood their master's	11, 158/ 19
disciples and his apostles	<b>heard</b>	him not and understood	11, 159/ 10
only whether all these	<b>heard</b>	Christ at all three	11, 159/ 31
Christ's disciples and apostles	<b>heard</b>	him not and understood	11, 160/ 2
him that they both	<b>heard</b>	him and understood him	11, 160/ 13
disciples and his apostles	<b>heard</b>	him not and understood	11, 160/ 29
his disciples and apostles	<b>heard</b>	not Christ and understood	11, 161/ 6
of his other disciples	<b>heard</b>	him, for none of	11, 161/ 13
disciples and his apostles	<b>heard</b>	him not and understood	11, 161/ 21
his disciples, though they	<b>heard</b>	him well, did understand	11, 161/ 27
the disciples and apostles	<b>heard</b>	and understood our Savior	11, 165/ 8
the form of bread?	<b>Heard</b>	ever any man such	11, 171/ 13
from death they had	<b>heard</b>	of in the scripture	11, 172/ 12
that had they never	<b>heard</b>	of), yet they believed	11, 172/ 14
yourselves have here already	<b>heard</b>	, that Christ in those	11, 176/ 16
was, as you have	<b>heard</b>	Saint Chrysostom declare, because	11, 176/ 28
heresies that you have	<b>heard</b>	, for which as for	11, 188/ 19
lo, good Christian readers,	<b>heard</b>	a very special piece	11, 189/ 12
is (as you have	<b>heard</b>	) this: "What thing so	11, 190/ 32
mock as you have	<b>heard</b>	, Master Masquer goeth on	11, 197/ 24
which thing you have	<b>heard</b>	him already, with very	11, 202/ 2
pray you?" You have	<b>heard</b>	already, good readers, in	11, 211/ 4
miracles more. You have	<b>heard</b>	also before how Saint	11, 211/ 12
you, good Christian readers,	<b>heard</b>	his whole tale concerning	11, 212/ 31
that ever was hitherto	<b>heard</b>	of. For as for	11, 220/ 16

spiritual sense, because his	<b>hearers</b>	marveled nothing at the	11, 149/ 11
such wise as the	<b>hearers</b>	perceived that he meant	11, 150/ 31
the behavior of the	<b>hearers</b>	, it might well appear	11, 152/ 23
that many of the	<b>hearers</b>	murmured, and neither at	11, 152/ 39
door, none of his	<b>hearers</b>	murmured for that manner	11, 153/ 2
difference of divers his	<b>hearers</b>	at the one word	11, 153/ 5
grew dissension among his	<b>hearers</b>	upon that word of	11, 155/ 3
that, of all his	<b>hearers</b>	, very few could abide	11, 164/ 18
not full taught that	<b>heareth</b>	it, but he that	11, 48/ 15
it, but he that	<b>heareth</b>	it and learneth it	11, 48/ 15
lesson that any man	<b>heareth</b>	and learneth of my	11, 49/ 12
himself saith he that	<b>heareth</b>	them, heareth him, and	11, 105/ 26
he that heareth them,	<b>heareth</b>	him, and he that	11, 105/ 26
therefore of his disciples,	<b>hearing</b>	, said, "This is a	11, 22/ 37
is well likely that,	<b>hearing</b>	by the messenger of	11, 59/ 26
therefore of his disciples,	<b>hearing</b>	these things said, "This	11, 79/ 20
were offended at the	<b>hearing</b>	of Christ, when he	11, 138/ 22
For when, at the	<b>hearing</b>	of Christ's words speaking	11, 152/ 36
disciples and apostles, thus	<b>hearing</b>	and understanding his words	11, 157/ 5
disciples and apostles, thus	<b>hearing</b>	and understanding his words	11, 163/ 36
well, that at the	<b>hearing</b>	Christ say, "I am	11, 164/ 9
Christian man hath his	<b>heart</b>	bent thereto and, therefore	11, 7/ 16
Our Lord beholdeth the	<b>heart</b>	. " And especially since he	11, 26/ 29
into an evil willed	<b>heart</b>	. And therefore, leave your	11, 48/ 18
lust lurking in her	<b>heart</b>	unknown unto herself, covered	11, 60/ 21
little joyful in her	<b>heart</b>	. And as I said	11, 61/ 7
which with a feigned	<b>heart</b>	eat that flesh and	11, 75/ 28
otherwise, with a feigned	<b>heart</b>	and in purpose of	11, 76/ 8
as it seemeth, Judas'	<b>heart</b>	had at this time	11, 89/ 4
man in his own	<b>heart</b>	so sure but that	11, 94/ 6
which greatly gladdeth the	<b>heart</b>	, surely they that neither	11, 103/ 12
can find in his	<b>heart</b>	to do as Master	11, 113/ 27
nor the rule by	<b>heart</b>	, thought he would be	11, 158/ 36
run of an indurate	<b>heart</b>	with Pharoah, and at	11, 177/ 26
fool said in his	<b>heart</b>	, "There is no God	11, 179/ 28
for little trifles his	<b>heart</b>	fretteth sore, that any	11, 188/ 20
he rejoiceth in his	<b>heart</b>	highly to see how	11, 193/ 26
glory. And therefore his	<b>heart</b>	, once set and fixed	11, 202/ 4
whom he was most	<b>heartily</b>	beloved. Which to express	11, 174/ 6
and fervor in their	<b>hearts</b>	to see it outwardly	11, 3/ 8

of hell in their	<b>hearts</b>	that never can suffer	11, 3/ 11
sight entered into their	<b>hearts</b>	and labored not upon	11, 27/ 9
such spiritual food, their	<b>hearts</b>	so sore arose against	11, 46/ 31
very well knew your	<b>hearts</b>	. Howbeit, the devil hath	11, 92/ 30
that filleth our hungry	<b>hearts</b>	, so that we can	11, 100/ 23
so filleth our hungry	<b>hearts</b>	, and so stauncheth the	11, 101/ 2
so filleth our hungry	<b>hearts</b>	that we can desire	11, 101/ 14
Let never therefore our	<b>hearts</b>	fall for fear, nor	11, 140/ 28
spirit that draweth the	<b>hearts</b>	of men to me	11, 142/ 1
the ears and the	<b>hearts</b>	of all such as	11, 176/ 19
her inseparable servant, as	<b>heat</b>	ever followeth the fire	11, 125/ 26
not that bread from	<b>heaven</b>	, but his own Father	11, 16/ 22
that was descended from	<b>heaven</b>	and that our Lord	11, 16/ 23
that was descended from	<b>heaven</b>	to give life to	11, 17/ 15
gave them bread from	<b>heaven</b>	to eat. "" Then said	11, 21/ 32
the bread from the	<b>heaven</b>	, but my Father giveth	11, 21/ 33
very bread from the	<b>heaven</b>	. For the very bread	11, 21/ 34
that is descended from	<b>heaven</b>	and giveth life to	11, 21/ 35
I am descended from	<b>heaven</b>	not to do mine	11, 22/ 5
that am descended from	<b>heaven</b>	. " And they said, "Is	11, 22/ 13
I am descended from	<b>heaven</b>	"?" Jesus therefore answered and	11, 22/ 15
bread descending from the	<b>heaven</b>	that if any man	11, 22/ 23
am descended from the	<b>heaven</b>	. If a man eat	11, 22/ 24
that hath descended from	<b>heaven</b>	, not as your fathers	11, 22/ 34
godhead by fruition in	<b>heaven</b>	and the bodily eating	11, 27/ 24
among his angels in	<b>heaven</b>	, and for the meanwhile	11, 28/ 23
gave them bread from	<b>heaven</b>	to eat. "" Here you	11, 35/ 13
their forefathers had from	<b>heaven</b>	while they were in	11, 35/ 24
given them verily from	<b>heaven</b>	neither. For though that	11, 35/ 28
also verily down from	<b>heaven</b>	, but from a far	11, 35/ 31
now verily down from	<b>heaven</b>	that bread that is	11, 35/ 33
you that bread from	<b>heaven</b>	, but my Father giveth	11, 36/ 2
the very bread from	<b>heaven</b>	. For the very bread	11, 36/ 2
that cometh down from	<b>heaven</b>	and giveth life to	11, 36/ 3
give them down from	<b>heaven</b>	, as manna was given	11, 36/ 7
Father sendeth down from	<b>heaven</b>	, that we need not	11, 36/ 12
Father giveth down from	<b>heaven</b>	to give not only	11, 36/ 22
I am descended from	<b>heaven</b>	not to do my	11, 41/ 6
I am descended from	<b>heaven</b>	not to do my	11, 42/ 11
I am descended from	<b>heaven</b>	not to do my	11, 42/ 16

I am descended from	heaven	, " because his godhead descended	11, 42/ 26
said, "This man made	heaven	and earth," and yet	11, 42/ 32
man hath ascended into	heaven	but he that descended	11, 43/ 7
he that descended from	heaven	, the Son of Man	11, 43/ 7
Man that is in	heaven	. " In these words he	11, 43/ 8
had there been in	heaven	but he. "For never	11, 43/ 12
Lord, "hath ascended into	heaven	but he that descended	11, 43/ 13
he that descended from	heaven	, the Son of Man	11, 43/ 14
myself that am in	heaven	. " Here he said that	11, 43/ 15
Man had been in	heaven	, and had descended from	11, 43/ 16
and had descended from	heaven	, and was yet in	11, 43/ 17
and was yet in	heaven	still. Now was not	11, 43/ 17
with my Father in	heaven	. " Now that ye may	11, 43/ 26
into my bliss of	heaven	but by his ransom	11, 44/ 15
I am descended from	heaven	, sent by my Father	11, 44/ 18
shall myself ascend into	heaven	again from whence I	11, 45/ 11
that should come from	heaven	than manna was, which	11, 46/ 17
that am descended from	heaven	. " And then they said	11, 47/ 16
I am descended from	heaven	"?" Lo, here they called	11, 47/ 18
that am descended from	heaven	. And surely there shall	11, 48/ 13
that is descended from	heaven	. "For every man that	11, 49/ 7
is bread descending from	heaven	, for the nonce that	11, 49/ 25
that am descended from	heaven	. " Whosoever come to me	11, 49/ 27
angels are fed in	heaven	-- he shall be	11, 49/ 32
told him came from	heaven	, and therefore could tell	11, 63/ 8
he was come from	heaven	, and therefore they ought	11, 63/ 22
Lord, but as the	heaven	is exalted from the	11, 64/ 20
bread is descended from	heaven	that a man should	11, 71/ 19
not the bread from	heaven	, but the Holy Body	11, 71/ 22
me. "The Father of	heaven	, being the original substance	11, 77/ 22
also is come from	heaven	, saying, "This is the	11, 78/ 4
that is descended from	heaven	. " Not meaning that his	11, 78/ 5
flesh was first in	heaven	and so sent down	11, 78/ 6
of Man descended from	heaven	, " so saith he here	11, 78/ 13
that is descended from	heaven	. " And because that the	11, 78/ 14
given them bread from	heaven	, " our Lord here showed	11, 78/ 19
manner descended down from	heaven	than the manna whose	11, 78/ 22
manna whose descending from	heaven	they in the beginning	11, 78/ 23
that is descended from	heaven	, not as your fathers	11, 78/ 24
bread, otherwise come from	heaven	, than manna was that	11, 78/ 27

he was descended from	<b>heaven</b>	. Against which they said	11, 80/ 10
he is descended from	<b>heaven</b>	?" And a great piece	11, 80/ 13
descended into it from	<b>heaven</b>	, they would not have	11, 80/ 18
him ascend up to	<b>heaven</b>	whole, then should they	11, 81/ 19
come and descended from	<b>heaven</b>	. In these words, our	11, 81/ 28
body and sit in	<b>heaven</b>	one equal God with	11, 81/ 34
and be both in	<b>heaven</b>	and earth. The Twenty-First	11, 81/ 37
but his Father of	<b>heaven</b>	. And therefore would he	11, 87/ 10
that is descended from	<b>heaven</b>	, and that thou shalt	11, 88/ 9
that am descended from	<b>heaven</b>	; he that eateth of	11, 97/ 26
hunger nor thirst for	<b>heaven</b>	, nor care how long	11, 103/ 13
that they shall have	<b>heaven</b>	, too, when they go	11, 103/ 16
that hopeth well of	<b>heaven</b>	, and not only hopeth	11, 103/ 18
by very fruition in	<b>heaven</b>	, then although they shall	11, 103/ 28
turning the saturity of	<b>heaven</b>	into a saturity in	11, 104/ 3
of the Father of	<b>heaven</b>	, and there leave it	11, 113/ 19
your sight ascended into	<b>heaven</b>	, there sitting on the	11, 137/ 24
his ascending up to	<b>heaven</b>	, make them a plain	11, 137/ 29
was descended down from	<b>heaven</b>	, and by his ascending	11, 137/ 31
after whole therewith into	<b>heaven</b>	, so should ever after	11, 138/ 4
still with him in	<b>heaven</b>	. This being, good Christian	11, 138/ 6
your sight ascended into	<b>heaven</b>	, there sitting on the	11, 138/ 19
diverse places, earth and	<b>heaven</b>	. For the marvel standeth	11, 138/ 31
by his Ascension into	<b>heaven</b>	, Master Masquer is more	11, 138/ 35
in earth as in	<b>heaven</b>	, then is his body	11, 139/ 3
body of his in	<b>heaven</b>	and here in the	11, 139/ 7
after Christ's Ascension into	<b>heaven</b>	, it should be a	11, 139/ 12
of your sight into	<b>heaven</b>	. Now if he had	11, 139/ 24
may have it in	<b>heaven</b>	with them, and himself	11, 140/ 9
in earth and in	<b>heaven</b>	with him, and all	11, 140/ 10
by his Ascension in	<b>heaven</b>	? For though Master Masquer	11, 141/ 1
shall be still in	<b>heaven</b>	, yet saith Saint Chrysostom	11, 141/ 5
body is both in	<b>heaven</b>	and also in earth	11, 141/ 7
his body perfect into	<b>heaven</b>	, notwithstanding that it should	11, 156/ 18
his Ascension up to	<b>heaven</b>	, and been more inquisitive	11, 171/ 36
sending all straight to	<b>heaven</b>	every soul that dieth	11, 187/ 8
take both paradise and	<b>heaven</b>	and God, and all	11, 187/ 31
in the joy of	<b>heaven</b>	. And therefore, good Christian	11, 188/ 13
make all this world,	<b>heaven</b>	, and earth, and all	11, 192/ 12
and never have made	<b>heaven</b>	nor earth nor none	11, 192/ 15

all the whole world,	<b>heaven</b>	and earth and all	11, 192/ 26
at once, but in	<b>heaven</b>	, and in such places	11, 193/ 17
abiding yet still in	<b>heaven</b>	, too, verily, I would	11, 200/ 22
body is both in	<b>heaven</b>	and in earth, and	11, 208/ 10
perceive that of his	<b>heavenly</b>	wisdom his wholesome usage	11, 23/ 20
worldly wooing but a	<b>heavenly</b>	message, she was not	11, 61/ 7
him which is the	<b>heavenly</b>	bread and the giver	11, 71/ 17
his mother by the	<b>heavenly</b>	obumbration of the Holy	11, 78/ 8
is another manner of	<b>heavenly</b>	bread, and shall be	11, 78/ 32
as to whose high	<b>heavenly</b>	wisdom the season meet	11, 88/ 22
wisely declared some high	<b>heavenly</b>	mysteries that never man	11, 107/ 11
the manner of some	<b>heavy</b>	mind or of a	11, 188/ 2
so mad. But a	<b>heavy</b>	thing it is to	11, 198/ 32
as Paul testifieth in	<b>Hebrews</b>	9. Lo, what lewd	11, 115/ 25
fides, spes, charitas, tria	<b>hec</b>	maior horum charitas." Faith	11, 124/ 34
now, good readers, take	<b>heed</b>	how in those words	11, 50/ 10
to take special good	<b>heed</b>	to Master Masquer's fingers	11, 114/ 16
that will take none	<b>heed</b>	. But whoso look well	11, 121/ 22
For if ye take	<b>heed</b>	unto him, ye shall	11, 122/ 12
make us take no	<b>heed</b>	of Christ's words plainly	11, 134/ 8
must needs take better	<b>heed</b>	what I answer him	11, 159/ 14
one point no better	<b>heed</b>	to mine hand, but	11, 216/ 30
place be such a	<b>heinous</b>	handling as maketh it	11, 151/ 24
heretics have ere this	<b>held</b>	an opinion, but that	11, 78/ 7
flesh indeed, whereas Frith	<b>held</b>	opinion that this was	11, 152/ 27
excelleth Helyas's mantle? For	<b>Helias</b>	indeed left his disciple	11, 140/ 23
flesh. And as for	<b>Helias</b>	leaving his mantle to	11, 140/ 24
saith: "Helyas left unto	<b>Heliseus</b>	his mantle as a	11, 140/ 15
than any gold. And	<b>Heliseus</b>	was a double Hely	11, 140/ 18
a hot fire of	<b>hell</b>	in their hearts that	11, 3/ 11
the hot fire of	<b>hell</b>	shall be so fast	11, 19/ 28
from the bands of	<b>hell</b>	be severed or break	11, 19/ 30
and the gates of	<b>hell</b>	shall not prevail against	11, 23/ 33
the poisoned serpents of	<b>hell</b>	, and was therefore figured	11, 68/ 14
into the dunghill of	<b>hell</b>	, and shall never be	11, 77/ 2
to save them from	<b>hell</b>	that needs would walk	11, 91/ 10
the deep pit of	<b>hell</b>	. For if Master Masquer	11, 106/ 9
the deep den of	<b>hell</b>	. Thus have I, good	11, 176/ 37
he lieth wretchedly in	<b>hell</b>	, where he shall not	11, 185/ 2
see sometime to deny	<b>hell</b>	all utterly, they go	11, 187/ 10

neither burneth soul in	<b>hell</b>	, nor paineth soul in	11, 187/ 18
last. Though fear of	<b>hell</b>	alone be but a	11, 187/ 33
too many that fear	<b>hell</b>	too little, even of	11, 187/ 34
and think that in	<b>hell</b>	there is very fire	11, 187/ 35
that there were in	<b>hell</b>	no very fire at	11, 187/ 37
they shall feel in	<b>hell</b>	were but after the	11, 188/ 1
Christ's word that in	<b>hell</b>	is fire indeed, and	11, 188/ 3
boldness that he set	<b>hell</b>	at light, and by	11, 188/ 8
the everlasting fire of	<b>hell</b>	. From which I beseech	11, 197/ 19
from the fire of	<b>hell</b>	. From which our Lord	11, 223/ 21
would not fail to	<b>help</b>	him forth. Howbeit, some	11, 7/ 21
strength without the special	<b>help</b>	of God. But here	11, 35/ 2
common bread doth but	<b>help</b>	to keep and conserve	11, 36/ 24
to me, without whose	<b>help</b>	ye can never come	11, 40/ 22
forth with you and	<b>help</b>	to lead you forward	11, 40/ 27
inwardly, with his inward	<b>help</b>	to draw you, you	11, 40/ 31
of faith without the	<b>help</b>	of God cannot be	11, 85/ 28
that would with his	<b>help</b>	deserve it. And therefore	11, 91/ 21
I trust, with the	<b>help</b>	of some holy saint	11, 165/ 3
Whereof I am as,	<b>help</b>	me God, very sorry	11, 184/ 34
by the grace and	<b>help</b>	of Almighty God, make	11, 222/ 2
feeble ignorance, anon he	<b>helped</b>	them and declared it	11, 141/ 27
me. But now he	<b>helpeth</b>	you forward by mine	11, 40/ 29
that word himself, which	<b>helpeth</b>	mine argument against himself	11, 157/ 25
giving you occasion and	<b>helping</b>	you and (with your	11, 43/ 35
and holy saints, and	<b>helping</b>	of good Christian souls	11, 205/ 34
article against that heretic	<b>Helvidius</b>	did only soil the	11, 213/ 31
soil the scriptures that	<b>Helvidius</b>	laid against it, and	11, 213/ 32
Heliseus was a double	<b>Hely</b>	, and there was then	11, 140/ 18
holy Saint Chrysostom saith: "	<b>Helyas</b>	left unto Heliseus his	11, 140/ 15
and there was then	<b>Helyas</b>	above and Helyas beneath	11, 140/ 19
then Helyas above and	<b>Helyas</b>	beneath. I know well	11, 140/ 19
received that far excelleth	<b>Helyas's</b>	mantle? For Helias indeed	11, 140/ 23
too, when they go	<b>hence</b>	, they feel in their	11, 103/ 17
earth and his absence	<b>hence</b>	by his Ascension into	11, 138/ 35
no more absent from	<b>hence</b>	than from thence, as	11, 139/ 4
them, "Will you go	<b>hence</b>	from me, too?" "Lord	11, 162/ 6
them, "Will ye go	<b>hence</b>	from me, too?" "Lord	11, 165/ 24
himself, and sent his	<b>heralds</b>	, his blessed apostles, to	11, 200/ 37
the voice of my	<b>herdman</b>	, which, if he said	11, 200/ 19

Master Masquer tell us	<b>herein</b>	a very mad tale	11, 192/ 10
are fallen in false	<b>heresies</b>	and have forsaken the	11, 3/ 10
boldly speak out their	<b>heresies</b>	even among them whom	11, 6/ 3
to the defense of	<b>heresies</b>	, and especially of this	11, 9/ 3
putteth forth divers other	<b>heresies</b>	besides. This unsavory supper	11, 10/ 7
are indeed) divers false	<b>heresies</b>	interlaced therein, yet it	11, 15/ 15
folk, and his manifold	<b>heresies</b>	also, withal which here	11, 17/ 1
token that all their	<b>heresies</b>	, be their heads never	11, 19/ 23
maintenance of their false	<b>heresies</b>	against the precious Body	11, 41/ 20
botch of his cancered	<b>heresies</b>	, without any clout or	11, 99/ 12
should reckon all these	<b>heresies</b>	of his for points	11, 99/ 18
his very false, wretched	<b>heresies</b>	, by which he would	11, 102/ 25
one of whose false	<b>heresies</b>	is that whoso have	11, 104/ 32
heap of his other	<b>heresies</b>	, this one that he	11, 112/ 4
all this flood of	<b>heresies</b>	, in his pestilent book	11, 117/ 33
Masquer, with two other	<b>heresies</b>	too, bringeth here forth	11, 118/ 21
such three abominable, blasphemous	<b>heresies</b>	as the devil himself	11, 118/ 29
principal author of their	<b>heresies</b>	. I will name him	11, 128/ 2
captain of his own	<b>heresies</b>	, Martin Luther, either), he	11, 180/ 16
of this heap of	<b>heresies</b>	that you have heard	11, 188/ 19
died were very pestilent	<b>heresies</b>	, whereby he is perpetually	11, 197/ 13
the sling of his	<b>heresies</b>	slung himself to the	11, 198/ 34
and reproved their false	<b>heresies</b>	by the authority of	11, 205/ 6
be well aware, that	<b>heresy</b>	would he no man	11, 4/ 11
be they verified of	<b>heresy</b>	. And against the communication	11, 4/ 29
only of reproving their	<b>heresy</b>	and giving them warning	11, 5/ 3
stubborn and strong in	<b>heresy</b>	may sooner themselves take	11, 5/ 10
a full belief of	<b>heresy</b>	. And thus of such	11, 6/ 11
especially of this abominable	<b>heresy</b>	against the Blessed Sacrament	11, 9/ 4
with the most poisoned	<b>heresy</b>	that laboreth to kill	11, 10/ 5
handle this man's mischievous	<b>heresy</b>	in this first part	11, 10/ 32
also both his principle	<b>heresy</b>	and over that divers	11, 11/ 4
before, contrary to his	<b>heresy</b>	now -- that is	11, 11/ 33
nowadays renew that old	<b>heresy</b>	that both Saint James	11, 37/ 1
bare faith alone. Which	<b>heresy</b>	(whereof they so much	11, 37/ 6
Arian heretics defended their	<b>heresy</b>	against the godhead of	11, 41/ 17
Master Masquer with his	<b>heresy</b>	doth utterly deny the	11, 57/ 31
to his charge as	<b>heresy</b>	, but I will be	11, 97/ 14
words, he writeth plain	<b>heresy</b>	, I diminish his burden	11, 99/ 2
botch of his cancered	<b>heresy</b>	, with this pretty plaster	11, 99/ 4

the advancing of his	<b>heresy</b>	against the blessed saints	11, 104/ 6
he saith one false	<b>heresy</b>	in that word "once	11, 105/ 10
say, besides that false	<b>heresy</b>	, a very false wily	11, 105/ 15
the proof of their	<b>heresy</b>	that there is nothing	11, 108/ 10
Babylonica, putting forth this	<b>heresy</b>	that Master Masquer toucheth	11, 117/ 35
confesseth that in this	<b>heresy</b>	against the sacrifice and	11, 118/ 20
false opinion is Luther's	<b>heresy</b>	and that knoweth this	11, 130/ 13
well, Master Masquer's own	<b>heresy</b>	for which he writeth	11, 130/ 18
do confess that his	<b>heresy</b>	is not only his	11, 136/ 17
the truth that his	<b>heresy</b>	is not only damned	11, 148/ 9
that contrary to his	<b>heresy</b>	expound the said words	11, 148/ 23
bring up the Arians"	<b>heresy</b>	again against the godhead	11, 179/ 23
well as this frantic	<b>heresy</b>	of Frere Huessgen and	11, 179/ 24
begin the other foolish	<b>heresy</b>	, whereof the Prophet speaketh	11, 179/ 26
the furnishing of this	<b>heresy</b>	, come forth with such	11, 179/ 30
Church, against your false	<b>heresy</b>	wherewith you would face	11, 211/ 25
falling from the contrary	<b>heresy</b>	to the right belief	11, 214/ 35
was this: "In this	<b>heresy</b>	, besides the common faith	11, 220/ 14
favorers of their false	<b>heresy</b>	, therefore will I, for	11, 221/ 34
part overthrown his whole	<b>heresy</b>	, and proved him very	11, 222/ 29
book, which a nameless	<b>heretic</b>	hath named The Supper	11, 1/ 4
man that is a	<b>heretic</b>	, after once or twice	11, 5/ 14
England before any false	<b>heretic</b>	so foolish. But now	11, 9/ 35
he were a very	<b>heretic</b>	. I find no fault	11, 19/ 13
I reckon for a	<b>heretic</b>	too. And in like	11, 19/ 36
proveth Master Masquer a	<b>heretic</b>	. And, therefore, as I	11, 20/ 8
shall never any such	<b>heretic</b>	as this is be	11, 20/ 37
liefer confess himself a	<b>heretic</b>	, then be proved a	11, 99/ 8
to burn up a	<b>heretic</b>	, but if the thieves	11, 127/ 7
fretteth sore, that any	<b>heretic</b>	should be burned, he	11, 188/ 20
doctors that this new	<b>heretic</b>	saith now to me	11, 204/ 27
that article against that	<b>heretic</b>	Helvidius did only soil	11, 213/ 31
whole as against any	<b>heretic</b>	that ever was hitherto	11, 220/ 16
doubtful upon every proud	<b>heretic's</b>	blasphemous foolish argument. For	11, 179/ 21
Masquer saith in his	<b>heretical</b>	exposition of these words	11, 140/ 37
much given occasion that	<b>heretics</b>	have spread their errors	11, 4/ 24
against the communication of	<b>heretics</b>	did Saint Paul specially	11, 4/ 29
none other communication with	<b>heretics</b>	, but only of reproving	11, 5/ 2
be shortly far fewer	<b>heretics</b>	than there be. And	11, 5/ 29
albeit there are of	<b>heretics</b>	far fewer than those	11, 5/ 32

cause that of these	<b>heretics</b>	" books there be so	11, 6/ 1
whom they know none	<b>heretics</b>	, this maketh many folk	11, 6/ 4
captain of our English	<b>heretics</b>	(who before he fell	11, 9/ 6
what wise the false	<b>heretics</b>	, the Arians, used by	11, 18/ 15
the devil sending his	<b>heretics</b>	into the cornfield of	11, 19/ 19
spiritual allegory against these	<b>heretics</b>	that he would therewith	11, 19/ 33
the diverse churches of	<b>heretics</b>	. And yet in that	11, 21/ 17
might ween (as these	<b>heretics</b>	teach that nowadays renew	11, 37/ 1
boasted a while), these	<b>heretics</b>	now feel so fully	11, 37/ 7
naught. But letting these	<b>heretics</b>	pass, ye shall, good	11, 37/ 16
only faith that these	<b>heretics</b>	preach, but with the	11, 39/ 24
which the old Arian	<b>heretics</b>	defended their heresy against	11, 41/ 17
person, as these Lutheran	<b>heretics</b>	and these Huessgens, Zwinglians	11, 41/ 18
know that these new	<b>heretics</b>	are falsely now deceived	11, 41/ 23
too that those old	<b>heretics</b>	were falsely then deceived	11, 41/ 25
Tyndale, and all these	<b>heretics</b>	labor to deceive you	11, 54/ 18
place, that when these	<b>heretics</b>	prove that the Blessed	11, 54/ 26
with a few fond	<b>heretics</b>	, take a foolish froward	11, 69/ 31
from thence, as some	<b>heretics</b>	have ere this held	11, 78/ 6
Twenty-Second Chapter. But these	<b>heretics</b>	are so set upon	11, 84/ 12
understand. And therefore these	<b>heretics</b>	cannot understand. For they	11, 84/ 17
that imagination that these	<b>heretics</b>	also teach, of desperate	11, 86/ 21
Augustine (whose words these	<b>heretics</b>	for election and destiny	11, 86/ 27
not do as these	<b>heretics</b>	teach, upon boldness of	11, 94/ 2
prove against all these	<b>heretics</b>	the Catholic faith of	11, 96/ 24
give ear to such	<b>heretics</b>	, and believe their faithless	11, 107/ 5
himself nor all the	<b>heretics</b>	of them all shall	11, 111/ 1
devils or devils" fellows	<b>heretics</b>	. The Ninth Chapter. Then	11, 115/ 21
Master Masquer, evil Christian	<b>heretics</b>	, understand Christ's words better	11, 118/ 24
the thieves, murderers, and	<b>heretics</b>	will consent and agree	11, 127/ 8
the traditions which these	<b>heretics</b>	be worst content withal	11, 127/ 14
and prelates of their	<b>heretics</b>	" sects, and I will	11, 127/ 37
he nor all these	<b>heretics</b>	among them all shall	11, 135/ 8
lewd sort of wretched	<b>heretics</b>	more, so must he	11, 136/ 20
Luther and these other	<b>heretics</b>	that there needed none	11, 144/ 3
the contrary believers for	<b>heretics</b>	, either Master More or	11, 179/ 15
but that against other	<b>heretics</b>	, before his days and	11, 183/ 21
else be burned as	<b>heretics</b>	." Still ye see the	11, 185/ 27
Masquer, and such false	<b>heretics</b>	more, is none other	11, 199/ 16
proved against all these	<b>heretics</b>	that have wrestled therewith	11, 199/ 23

mire, but God maketh	<b>heretics</b>	fall flat in the	11, 199/ 32
then might the old	<b>heretics</b>	very well have said	11, 204/ 25
laid against those old	<b>heretics</b>	not the scripture only	11, 204/ 29
wise reason those old	<b>heretics</b>	might have said against	11, 205/ 2
a thing as these	<b>heretics</b>	make it now. And	11, 210/ 18
with Catholics and those	<b>heretics</b>	, too, that will take	11, 213/ 22
written verity unto such	<b>heretics</b>	, and against them, ye	11, 214/ 25
But yet unto these	<b>heretics</b>	against whom I wrote	11, 215/ 25
with sundry sects of	<b>heretics</b>	fallen out thereof, to	11, 223/ 4
now verily receive here,	<b>hid</b>	in the Blessed Sacrament	11, 28/ 29
unto herself, covered and	<b>hid</b>	under the cloak of	11, 60/ 22
lacketh the room to	<b>hide</b>	a book therein. But	11, 6/ 15
he laboreth somewhat to	<b>hide</b>	and cover, so that	11, 99/ 10
with a fond visor	<b>hide</b>	and cover his visage	11, 99/ 30
eating by faith, to	<b>hide</b>	and withdraw the very	11, 113/ 31
that I will not	<b>hide</b>	from you any piece	11, 166/ 2
Master Masquer here, and	<b>hide</b>	nothing of his aside	11, 167/ 4
lively light and inward	<b>high</b>	sight of God. And	11, 18/ 2
baptism and in this	<b>high</b>	Blessed Sacrament of the	11, 24/ 23
them was a marvelous	<b>high</b>	thing and a strange	11, 25/ 2
not, he of his	<b>high</b>	goodness told them the	11, 40/ 6
they had him in	<b>high</b>	estimation, and called him	11, 46/ 33
us never in such	<b>high</b>	things either speak or	11, 64/ 2
determination, as to whose	<b>high</b>	heavenly wisdom the season	11, 88/ 22
his gracious promise, his	<b>high</b>	grace and goodness vouchsafe	11, 95/ 5
wonderful wisely declared some	<b>high</b>	heavenly mysteries that never	11, 107/ 10
them ween that his	<b>high</b>	learning passeth their low	11, 121/ 19
have you a great	<b>high</b>	tragical warning, with not	11, 151/ 14
iniquity, and change his	<b>high</b>	tragical terms, and turn	11, 152/ 4
he layeth this great	<b>high</b>	heap of mischievous perverting	11, 152/ 8
clear, for all his	<b>high</b>	pernicious pestilent words, both	11, 156/ 22
wittingly in all his	<b>high</b>	tragical exclamation against his	11, 158/ 5
hath scant finished his	<b>high</b>	solemn rebuking of me	11, 189/ 37
solemnly set up a	<b>high</b>	. First he maketh his	11, 190/ 9
God almighty's mate and	<b>high</b>	fellow. Let him, as	11, 192/ 6
in all this his	<b>high</b>	solemn argument, and his	11, 193/ 22
Masquer cometh of a	<b>high</b>	wit, I warrant you	11, 196/ 18
no more with such	<b>high</b>	matters, as is the	11, 197/ 25
God hath infatuated your	<b>high</b>	subtle wisdom, your crafty	11, 199/ 1
while set out his	<b>high</b>	solemn reason against God's	11, 199/ 36

fashion, nor so very	<b>highly</b>	esteem the meat that	11, 28/ 15
rejoiceth in his heart	<b>highly</b>	to see how jollily	11, 193/ 26
words, good reader, over	<b>highly</b>	spoken of God's almighty	11, 198/ 4
that Master Masquer hath	<b>highly</b>	laid unto my charge	11, 212/ 7
Saint Cyril and Saint	<b>Hilary</b>	) the seal of the	11, 30/ 15
Saint Irenaeus, and Saint	<b>Hilary</b>	, and Saint Augustine, Saint	11, 136/ 26
Saint Irenaeus, and Saint	<b>Hilary</b>	, Theophylactus, Saint Cyril, and	11, 147/ 35
Saint Irenaeus, and Saint	<b>Hilary</b>	, were of the mind	11, 175/ 31
Saint Augustine, and Saint	<b>Hilary</b>	, Saint Irenaeus, Saint Cyril	11, 211/ 28
himself aside into the	<b>hill</b>	because he saw the	11, 26/ 8
a long process of	<b>historical</b>	faith and feeling faith	11, 121/ 2
Master, when came thou	<b>hither</b>	?" Our Lord answered again	11, 26/ 20
would say, "Ye labor	<b>hither</b>	and seek me for	11, 27/ 16
no more to labor	<b>hither</b>	and draw up water	11, 33/ 4
gaming. God sent men	<b>hither</b>	to wake and work	11, 33/ 24
part. And as for	<b>hitherto</b>	, the things that I	11, 199/ 21
ever any philosopher hath	<b>hitherto</b>	showed us yet, or	11, 208/ 13
you that I have	<b>hitherto</b>	deferred, that is to	11, 220/ 9
heretic that ever was	<b>hitherto</b>	heard of. For as	11, 220/ 16
out their eyes, will	<b>hold</b>	their heads to him	11, 21/ 2
that they took some	<b>hold</b>	in some folk and	11, 24/ 15
nothing by force, but	<b>hold</b>	themselves content with their	11, 38/ 11
their fellows take their	<b>hold</b>	to say and affirm	11, 53/ 11
And divers holy doctors	<b>hold</b>	also that he was	11, 89/ 15
I will not here	<b>hold</b>	a long dispicion with	11, 126/ 33
that matter, I will	<b>hold</b>	here Master Masquer for	11, 135/ 21
the sure anchor to	<b>hold</b>	us by, against all	11, 142/ 13
own teaching they should	<b>hold</b>	their peace themselves. And	11, 144/ 10
may take one handful	<b>hold</b>	that Christ here showed	11, 146/ 31
the sure anchor to	<b>hold</b>	us by, against all	11, 147/ 10
whereof he may take	<b>hold</b>	to say that I	11, 149/ 32
to be sure, to	<b>hold</b>	me in on both	11, 158/ 22
it, receive it, and	<b>hold</b>	it fast, too, not	11, 178/ 16
and receive it, and	<b>hold</b>	it fast, too. The	11, 178/ 30
and receive it, and	<b>hold</b>	it fast, too. Would	11, 181/ 34
the true faith and	<b>hold</b>	it fast, too, ye	11, 183/ 33
chose, they would rather	<b>hold</b>	nay than yea, or	11, 187/ 17
clerks may in schools	<b>hold</b>	problems upon everything, yet	11, 187/ 24
yet had he none	<b>hold</b>	to say that God	11, 189/ 32
had here given me	<b>hold</b>	enough to give him	11, 194/ 34

old holy doctors to	<b>hold</b>	on our part, and	11, 203/ 25
argument hath no manner	<b>hold</b>	at all. For the	11, 208/ 31
saith in dispicions, or	<b>holdeth</b>	by way of problem	11, 169/ 8
lack of form, yet	<b>holdeth</b>	it somewhat so-so by	11, 208/ 24
was offered into the	<b>holiest</b>	tabernacle, and this sacrifice	11, 116/ 12
all folk, of what	<b>holiness</b>	so ever they were	11, 93/ 37
writings of divers old	<b>holy</b>	men. The second shall	11, 11/ 27
wit, all the old	<b>holy</b>	doctors and saints from	11, 11/ 34
almost unknown that the	<b>holy</b>	scripture of God is	11, 17/ 28
profound wisdom of his	<b>Holy</b>	Spirit, for the more	11, 17/ 29
exposition of his (as	<b>holy</b>	as he would have	11, 20/ 19
hard allegory declared by	<b>holy</b>	doctors, which showeth that	11, 21/ 14
by sundry places of	<b>holy</b>	scripture perceive that of	11, 23/ 19
did, as the old	<b>holy</b>	doctors declare, insinuate and	11, 27/ 22
turning, and transforming, as	<b>holy</b>	Saint Augustine saith, the	11, 29/ 4
by participation of that	<b>holy</b>	blessed flesh and immortal	11, 29/ 7
And therefore (as divers	<b>holy</b>	doctors say), when the	11, 29/ 23
For (as the old	<b>holy</b>	doctors declare, and among	11, 30/ 14
to be written in	<b>holy</b>	scripture: that God the	11, 30/ 19
himself and their both	<b>Holy</b>	Spirit, equal God with	11, 31/ 2
also, good readers, divers	<b>holy</b>	doctors that say that	11, 38/ 32
charity. And therefore saith	<b>holy</b>	Saint Augustine thus: "Christ	11, 39/ 1
himself and by the	<b>Holy</b>	Ghost, too. And when	11, 42/ 3
too. And when the	<b>Holy</b>	Ghost was sent, he	11, 42/ 3
Father had and the	<b>Holy</b>	Ghost, so had he	11, 42/ 7
the will of the	<b>Holy</b>	Ghost, and the will	11, 44/ 29
the mind of divers	<b>holy</b>	doctors, Alcuin, Saint Thomas	11, 50/ 6
sentence of all the	<b>holy</b>	doctors of Christ's church	11, 50/ 16
words of those old	<b>holy</b>	men that expounded it	11, 52/ 4
coming also of the	<b>Holy</b>	Spirit thereunto, is transformed	11, 52/ 16
made such as his	<b>holy</b>	flesh was, and did	11, 52/ 23
words of that old	<b>holy</b>	cunning doctor Theophylactus, which	11, 52/ 34
one, that this good	<b>holy</b>	doctor calleth the Blessed	11, 53/ 6
even so do all	<b>holy</b>	doctors that call it	11, 54/ 2
of all the old	<b>holy</b>	doctors. For wheresoever any	11, 54/ 19
also that the old	<b>holy</b>	doctors and the expositions	11, 54/ 34
and the expositions of	<b>holy</b>	scripture do plainly declare	11, 54/ 35
therefore name you that	<b>holy</b>	cunning doctor Saint Bede	11, 57/ 17
be conceived by the	<b>Holy</b>	Ghost. Here you see	11, 61/ 23
the water and the	<b>Holy</b>	Ghost. Howbeit he told	11, 62/ 14

words of that great	<b>holy</b>	doctor Theophylactus, that it	11, 67/ 31
his own body, that	<b>holy</b>	wholesome serpent that devoureth	11, 68/ 13
after, and what all	<b>holy</b>	doctors and saints have	11, 69/ 30
the Communion of the	<b>Holy</b>	Blood. And this he	11, 71/ 15
from heaven, but the	<b>Holy</b>	Body of Christ that	11, 71/ 23
and meant of his	<b>Holy</b>	Flesh in the Blessed	11, 71/ 34
declare anything than that	<b>holy</b>	doctor declareth in these	11, 72/ 3
very Blessed Body and	<b>Holy</b>	Blood of Christ? And	11, 72/ 5
words also, thus saith	<b>holy</b>	Saint Cyril: "Like as	11, 72/ 13
say (and all the	<b>holy</b>	doctors do declare the	11, 72/ 26
good living, receive his	<b>Holy</b>	Spirit therewith into their	11, 72/ 33
their bodies, yet his	<b>Holy</b>	Spirit is not received	11, 73/ 10
flesh of Christ (as	<b>holy</b>	Saint Cyril hath declared	11, 77/ 32
and thereby with that	<b>Holy</b>	Spirit of his also	11, 77/ 33
also which from that	<b>holy</b>	flesh is inseparable, and	11, 77/ 34
heavenly obumbration of the	<b>Holy</b>	Ghost. And also since	11, 78/ 8
body, conceived by the	<b>Holy</b>	Ghost, and in unity	11, 78/ 30
been conceived by the	<b>Holy</b>	Ghost, they would have	11, 80/ 16
his Father and the	<b>Holy</b>	Ghost, then would they	11, 81/ 35
upon mine own invention,	<b>holy</b>	Saint Augustine showeth that	11, 82/ 33
availeth joined with his	<b>Holy</b>	Spirit." Saint Cyril also	11, 83/ 6
flesh and unto his	<b>Holy</b>	Spirit both of one	11, 83/ 30
it hath with that	<b>Holy</b>	Spirit. Howbeit how and	11, 83/ 33
God anything draw him,	<b>holy</b>	Saint Augustine (whose words	11, 86/ 26
food of his own	<b>holy</b>	flesh, by the well	11, 87/ 4
meat of thine own	<b>holy</b>	flesh to eat. And	11, 88/ 11
alive, and with thine	<b>Holy</b>	Spirit, the fountain of	11, 88/ 16
be false. And divers	<b>holy</b>	doctors hold also that	11, 89/ 15
therefore, though some good	<b>holy</b>	men and saints have	11, 89/ 21
special good, as these	<b>holy</b>	doctors do divine and	11, 90/ 6
the number of that	<b>holy</b>	company of the apostles	11, 93/ 26
that was once a	<b>holy</b>	apostle, there shall no	11, 94/ 5
bodies, but also his	<b>Holy</b>	Spirit into their souls	11, 94/ 35
by the minds of	<b>holy</b>	saints, whose words I	11, 95/ 9
such authorities of old	<b>holy</b>	doctors and saints that	11, 96/ 12
proved you by excellent	<b>holy</b>	men, and by their	11, 96/ 23
adjure you by God's	<b>holy</b>	names to judge justly	11, 98/ 30
saints, and against the	<b>holy</b>	Canon of the Mass	11, 99/ 17
jesteth against the old	<b>holy</b>	doctors and saints of	11, 99/ 22
Savior himself in his	<b>Holy</b>	Sacrament too; yet the	11, 99/ 24

the sage, sad, earnest,	<b>holy</b>	man all made of	11, 99/ 24
besides this, divers good	<b>holy</b>	doctors expound these words	11, 100/ 33
the words of his	<b>holy</b>	exposition, the scant of	11, 100/ 36
end of all this	<b>holy</b>	man's purpose, for which	11, 102/ 18
testify not only all	<b>holy</b>	doctors and the Catholic	11, 105/ 12
belied his evangelists and	<b>holy</b>	apostles, as to say	11, 107/ 21
be believed, making God's	<b>holy</b>	Testament insufficient and imperfect	11, 107/ 24
written both by his	<b>holy</b>	evangelists and apostles, too	11, 107/ 26
himself by his own	<b>holy</b>	mouth, and Saint Paul	11, 108/ 25
scripture, I make God's	<b>holy</b>	Testament insufficient and imperfect	11, 110/ 10
written both by his	<b>holy</b>	evangelists and apostles too	11, 110/ 13
in the exposition of	<b>holy</b>	scripture, believeth better all	11, 112/ 28
better all the old	<b>holy</b>	doctors and saints and	11, 112/ 29
hath, as the old	<b>holy</b>	doctors declare, given us	11, 115/ 11
these? By which this	<b>holy</b>	doctor Saint Chrysostom, against	11, 116/ 28
Dei, saith of the	<b>Holy</b>	Mass in this wise	11, 117/ 17
-- all the old	<b>holy</b>	doctors and saints of	11, 117/ 27
said, "these gifts, these	<b>holy</b>	sacrifices, this oblation and	11, 118/ 7
or sentences of the	<b>holy</b>	fathers and then so	11, 118/ 9
sayings of the old	<b>holy</b>	doctors and saints? I	11, 118/ 15
forth now, the old	<b>holy</b>	doctors and saints are	11, 118/ 22
ever did all the	<b>holy</b>	doctors of Christ's church	11, 118/ 25
words. For whereas the	<b>holy</b>	doctors do declare those	11, 123/ 27
they receive not his	<b>holy</b>	flesh dead as the	11, 124/ 4
weened, but quick with	<b>Holy</b>	Spirit joined thereto, so	11, 124/ 5
with his; whereas the	<b>holy</b>	doctors, I say, do	11, 124/ 7
show, by which those	<b>holy</b>	prelates of these new	11, 128/ 8
seduction, have broken their	<b>holy</b>	vows and promises made	11, 128/ 10
shame of matrimony and	<b>holy</b>	orders both, speak of	11, 128/ 12
Christ as of all	<b>holy</b>	doctors and saints, and	11, 128/ 15
Thomas both, upon which	<b>holy</b>	doctor and saint he	11, 129/ 31
only. And some great	<b>holy</b>	doctors, also, construe those	11, 132/ 3
the mind of some	<b>holy</b>	cunning men -- but	11, 132/ 16
of it as divers	<b>holy</b>	doctors think he did	11, 132/ 20
here, that maketh Christ's	<b>holy</b>	words serve him for	11, 133/ 28
very eating of his	<b>holy</b>	flesh. And therefore, let	11, 134/ 9
the water and the	<b>Holy</b>	Ghost, he cannot see	11, 134/ 29
the means of his	<b>Holy</b>	Spirit, which maketh men	11, 134/ 36
specially by name those	<b>holy</b>	saints whose words I	11, 136/ 24
matter enough besides of	<b>holy</b>	saints" authorities, as well	11, 136/ 31

to the minds of	<b>holy</b>	doctors and saints that	11, 137/ 27
words, as by the	<b>holy</b>	doctors and saints well	11, 138/ 8
good readers, hear what	<b>holy</b>	Saint Chrysostom saith: "Helyas	11, 140/ 14
are seasoned with the	<b>holy</b>	sacraments have received that	11, 140/ 22
man, Master Masquer or	<b>holy</b>	Saint Chrysostom, every man's	11, 141/ 12
seen, by so many	<b>holy</b>	doctors and saints, whose	11, 142/ 38
believed alone, or those	<b>holy</b>	doctors among them all	11, 143/ 3
he that blasphemeth the	<b>Holy</b>	Ghost, it shall neither	11, 143/ 27
comments that all the	<b>holy</b>	doctors have made upon	11, 144/ 2
his deed at his	<b>Holy</b>	Maundy) else as for	11, 144/ 24
same manner, and other	<b>holy</b>	doctors, too. And now	11, 145/ 10
Saint Cyril and other	<b>holy</b>	doctors, expound it clear	11, 145/ 15
the expositions of old	<b>holy</b>	doctors and saints, as	11, 147/ 6
also all the old	<b>holy</b>	doctors and saints, which	11, 147/ 27
godly men, and such	<b>holy</b>	doctors and saints were	11, 148/ 2
but confess for old	<b>holy</b>	doctors and saints, nor	11, 148/ 12
plainly perceive by more	<b>holy</b>	doctors and saints of	11, 148/ 15
wit, all the old	<b>holy</b>	doctors and saints, that	11, 148/ 22
fleshly form and, as	<b>holy</b>	Saint Augustine saith, that	11, 149/ 28
pernicious perverting of God's	<b>holy</b>	word. And as thou	11, 151/ 11
pure sense of God's	<b>holy</b>	words in this one	11, 151/ 17
pure sense of God's	<b>holy</b>	word, never make examination	11, 151/ 26
pure sense of God's	<b>holy</b>	word. And therefore if	11, 152/ 1
pure sense of God's	<b>holy</b>	word. But it appeareth	11, 153/ 17
pernicious perverting of God's	<b>holy</b>	word, and as thou	11, 154/ 13
see whether this old	<b>holy</b>	upholder of the pope's	11, 157/ 8
pure sense of God's	<b>holy</b>	word. For that word	11, 157/ 32
of that place of	<b>holy</b>	scripture. The Fifth Chapter	11, 158/ 13
and thy words be	<b>holy</b>	and godly, whether I	11, 162/ 33
see whether this old	<b>holy</b>	upholder of the pope's	11, 164/ 1
the help of some	<b>holy</b>	saint, to catch Master	11, 165/ 3
see whether this old	<b>holy</b>	upholder of the pope's	11, 165/ 19
not confirmed with the	<b>Holy</b>	Ghost, must here needs	11, 166/ 34
other. And namely, such	<b>holy</b>	doctors and saints as	11, 168/ 6
not confirmed with the	<b>Holy</b>	Ghost, must here needs	11, 168/ 24
first moment of his	<b>holy</b>	conception as it ever	11, 169/ 17
the members of his	<b>holy</b>	body, or there have	11, 169/ 21
sure revelation, both by	<b>holy</b>	scripture and by the	11, 169/ 32
remanent, all the old	<b>holy</b>	doctors and saints that	11, 170/ 5
for being inquisitive thereof,	<b>holy</b>	Saint Chrysostom saith that	11, 172/ 10

perceive that this old	<b>holy</b>	doctor Saint Chrysostom manifestly	11, 175/ 12
himself that all those	<b>holy</b>	doctors say therein against	11, 176/ 5
readers, that all these	<b>holy</b>	doctors and saints openly	11, 176/ 14
believe better all those	<b>holy</b>	doctors than him) that	11, 176/ 19
by express words of	<b>holy</b>	scripture, and not by	11, 178/ 12
by express words of	<b>holy</b>	scripture, I ask him	11, 180/ 6
Gospels of theirs are	<b>holy</b>	scripture. But then shall	11, 180/ 11
beareth, or is the	<b>holy</b>	scripture of God at	11, 180/ 14
can go farther than	<b>holy</b>	Saint Augustine could, or	11, 180/ 15
knoweth those books for	<b>holy</b>	scripture, because the common	11, 180/ 18
without express words of	<b>holy</b>	scripture laid forth for	11, 181/ 3
such things as in	<b>holy</b>	scripture is not expressly	11, 181/ 20
words of divers old	<b>holy</b>	saints, by which you	11, 183/ 18
you them written in	<b>holy</b>	saints" books, and that	11, 184/ 12
exposition of all the	<b>holy</b>	doctors and saints, and	11, 184/ 15
yet unwritten, and that	<b>holy</b>	doctrine both of holy	11, 184/ 22
holy doctrine both of	<b>holy</b>	saints and of holy	11, 184/ 23
holy saints and of	<b>holy</b>	scripture vanities, and also	11, 184/ 23
while that all those	<b>holy</b>	folk were awork therewith	11, 184/ 24
and inspiration of his	<b>Holy</b>	Spirit, wrought and brought	11, 186/ 10
despise pilgrimages, and set	<b>holy</b>	saints at naught, no	11, 186/ 27
teacheth, and all that	<b>holy</b>	saints have taught therein	11, 186/ 34
fire there, and his	<b>holy</b>	saints after him affirm	11, 187/ 21
plain spoken in his	<b>holy</b>	Gospel Father Frith could	11, 189/ 24
as himself witnesseth in	<b>holy</b>	scripture); ergo his manhood	11, 191/ 2
were any part of	<b>holy</b>	scripture or not. And	11, 196/ 26
also of many old	<b>holy</b>	doctors and saints, made	11, 196/ 29
writing of the old	<b>holy</b>	saints of the same	11, 197/ 7
and by his own	<b>holy</b>	scripture, too, which scripture	11, 197/ 8
church and the same	<b>holy</b>	saints I know, and	11, 197/ 9
himself therein, and his	<b>Holy</b>	Spirit, permanent and abiding	11, 199/ 29
his blessed body, his	<b>holy</b>	flesh and his blood	11, 200/ 39
of Saint John is	<b>holy</b>	scripture, and not the	11, 201/ 15
of Saint John is	<b>holy</b>	scripture, and the Gospel	11, 201/ 19
writings of the old	<b>holy</b>	doctors and saints, I	11, 202/ 26
read and seen those	<b>holy</b>	doctors themselves, and many	11, 202/ 33
and many of those	<b>holy</b>	saints being present at	11, 202/ 33
and all the old	<b>holy</b>	doctors and saints, and	11, 203/ 8
that divers texts of	<b>holy</b>	scripture not only seemed	11, 203/ 15
to wit, the old	<b>holy</b>	doctors to hold on	11, 203/ 25

despiseth both. And the	<b>holy</b>	councils of Christ's church	11, 203/ 31
unto all the old	<b>holy</b>	doctors that this new	11, 204/ 26
hath), that those old	<b>holy</b>	doctors and saints laid	11, 204/ 28
each of those old	<b>holy</b>	doctors and saints, as	11, 205/ 3
all good men and	<b>holy</b>	saints, and helping of	11, 205/ 33
manner things other good	<b>holy</b>	doctors have in the	11, 206/ 13
already, by the old	<b>holy</b>	expositors of the same	11, 208/ 33
once, since the old	<b>holy</b>	doctors and saints saw	11, 210/ 11
men's breasts, those old	<b>holy</b>	doctors and saints (as	11, 210/ 23
I said that those	<b>holy</b>	doctors and saints used	11, 210/ 34
God and written in	<b>holy</b>	scripture. Now at this	11, 211/ 1
the words of that	<b>holy</b>	doctor Saint Cyril, in	11, 211/ 5
miracle, pardie, that those	<b>holy</b>	doctors and saints have	11, 211/ 19
see how this old	<b>holy</b>	upholder of the pope's	11, 212/ 27
place of Saint Luke's	<b>holy</b>	writing. For why, to	11, 213/ 17
mind, and divers old	<b>holy</b>	doctors, too, yet while	11, 213/ 29
while I see that	<b>holy</b>	Saint Jerome himself, a	11, 213/ 29
be plainly written in	<b>holy</b>	scripture, whether I prove	11, 214/ 28
words by divers old	<b>holy</b>	doctors, other manner of	11, 215/ 4
hard words in the	<b>holy</b>	scripture of God when	11, 219/ 18
of all the old	<b>holy</b>	doctors and saints be	11, 220/ 15
may find some old	<b>holy</b>	men that, besides the	11, 220/ 18
indeed, but the old	<b>holy</b>	doctors and expositors, besides	11, 220/ 22
of all the old	<b>holy</b>	doctors and saints that	11, 221/ 7
clearly all the old	<b>holy</b>	expositors of the scripture	11, 221/ 13
many texts of old	<b>holy</b>	doctors, wilily handled by	11, 221/ 31
seem that the old	<b>holy</b>	doctors and saints were	11, 221/ 33
of all the old	<b>holy</b>	saints, against the determinations	11, 222/ 34
thereof, to set both	<b>holy</b>	days and fasting days	11, 223/ 5
of Christ's cross, the	<b>holy</b>	ceremonies of the church	11, 223/ 9
the Blessed Sacrament, our	<b>holy</b>	, blessed Housel that we	11, 223/ 28
people and intercession of	<b>holy</b>	saints, we may be	11, 223/ 32
with them in their	<b>holy</b>	fellowship, incorporated in Christ	11, 223/ 33
among whom some began	<b>homely</b>	then to talk against	11, 4/ 31
be so bold and	<b>homely</b>	with his mastership (as	11, 100/ 3
schools called argumentum ad	<b>hominem</b>	. And thus you see	11, 218/ 23
he saith, "quem filius	<b>hominis</b>	dabit vobis, " "which meat	11, 29/ 31
12. Oportet exaltari filium	<b>hominis</b>	, etc. "It behooveth, or	11, 194/ 18
been ere this when	<b>honest</b>	Christian people would walk	11, 3/ 24
while was there much	<b>honest</b>	cleanness, and by shamefastness	11, 3/ 30

his mummerly be an	<b>honest</b>	man, or else a	11, 119/ 10
sore abhorred among all	<b>honest</b>	men that both himself	11, 119/ 25
lack no good and	<b>honest</b>	witness to bear me	11, 196/ 27
and keep therewith the	<b>honesty</b>	of his name, not	11, 90/ 30
the man, either for	<b>honesty</b>	or learning, virtue, wit	11, 97/ 2
man hath so little	<b>honesty</b>	that he will never	11, 99/ 6
and devotion, with all	<b>honor</b>	and worship, as to	11, 94/ 29
their pilgrimages sought, nor	<b>honor</b>	done them at their	11, 102/ 27
Mary Magdalene a perpetual	<b>honor</b>	in earth for her	11, 104/ 11
his twelve apostles the	<b>honor</b>	of twelve seats, to	11, 104/ 13
he would they should	<b>honor</b>	, and whom while for	11, 105/ 22
his sake they do	<b>honor</b>	, the honor that is	11, 105/ 23
they do honor, the	<b>honor</b>	that is done them	11, 105/ 23
have it for the	<b>honor</b>	of our Lady, taken	11, 213/ 20
there to do him	<b>honor</b>	. But woe may such	11, 223/ 15
and infidelity, all the	<b>honor</b>	that he doth him	11, 223/ 18
see him such an	<b>honorable</b>	personage as it may	11, 99/ 34
to speak against the	<b>honoring</b>	of his saints, wherewith	11, 104/ 8
and praying to saints,	<b>honoring</b>	of images, and creeping	11, 205/ 14
many faces in one	<b>hood</b>	. But according to his	11, 207/ 2
many faces in one	<b>hood</b>	, I have here in	11, 211/ 23
faces into this one	<b>hood</b>	that all the shameful	11, 211/ 30
no man can either	<b>hope</b>	in him or love	11, 37/ 22
and increase both in	<b>hope</b>	and in well-working charity	11, 38/ 26
means to make them	<b>hope</b>	in him and love	11, 38/ 28
faith well formed with	<b>hope</b>	and charity. And therefore	11, 38/ 37
and by faith into	<b>hope</b>	and into charity both	11, 40/ 36
well formed faith, with	<b>hope</b>	and well-working charity that	11, 45/ 18
were yet in good	<b>hope</b>	that whatsoever he meant	11, 46/ 10
that after their great	<b>hope</b>	of such another feast	11, 47/ 11
feeling faith nor proud	<b>hope</b>	upon final election set	11, 94/ 5
that, with his good	<b>hope</b>	, he shall always couple	11, 94/ 7
nor with faith and	<b>hope</b>	and charity too, but	11, 101/ 6
is taken away with	<b>hope</b>	, which greatly gladdeth the	11, 103/ 12
and yet have a	<b>hope</b>	that they shall have	11, 103/ 16
feel in their faint	<b>hope</b>	neither great pleasure nor	11, 103/ 17
findeth pleasure in his	<b>hope</b>	, so findeth he pain	11, 103/ 23
the delay of his	<b>hope</b>	. For as Solomon saith	11, 103/ 24
as Solomon saith, "The	<b>hope</b>	that is deferred and	11, 103/ 25
that had always both	<b>hope</b>	and charity with it	11, 119/ 31

pardie, the one called	<b>hope</b>	and the other charity	11, 120/ 2
infoundeth in like wise	<b>hope</b>	and charity both. But	11, 121/ 27
that it hath good	<b>hope</b>	and charity therewith. But	11, 122/ 10
he hath both faith,	<b>hope</b>	, and charity, though he	11, 122/ 25
of faith and good	<b>hope</b>	, and charity well-willing to	11, 123/ 34
maior horum charitas." Faith,	<b>hope</b>	, and charity, these three	11, 124/ 34
all. And such great	<b>hope</b>	I give them all	11, 174/ 21
but accompanied with good	<b>hope</b>	, and with her chief	11, 223/ 24
they. For yet they	<b>hoped</b>	to have some meat	11, 31/ 21
not understanding his words),	<b>hoped</b>	by that word to	11, 34/ 15
pain. But he that	<b>hopeth</b>	well of heaven, and	11, 103/ 18
heaven, and not only	<b>hopeth</b>	after it, but also	11, 103/ 19
it. And therefore, what	<b>horrible</b>	sight seeth this fool	11, 115/ 14
fear. And by that	<b>horror</b>	and dread, lifted them	11, 93/ 3
their images than a	<b>horse</b>	of wax, nor reckon	11, 186/ 28
charitas, tria hec maior	<b>horum</b>	charitas." Faith, hope, and	11, 124/ 34
his death. And this	<b>host</b>	is one host and	11, 116/ 10
this host is one	<b>host</b>	and not many. How	11, 116/ 10
How is it one	<b>host</b>	and not many? For	11, 116/ 11
many? For because that	<b>host</b>	was once offered, and	11, 116/ 12
bishop that offered the	<b>host</b>	that cleanseth us. We	11, 116/ 20
now also the same	<b>host</b>	which was then offered	11, 116/ 20
one oblation, all one	<b>host</b>	, though it be offered	11, 116/ 35
is Christ called the	<b>host</b>	or sacrifice of the	11, 118/ 8
himself, and all one	<b>host</b>	, one sacrifice, and one	11, 209/ 19
Chrysostom declareth) all the	<b>hosts</b>	of the Blessed Sacrament	11, 209/ 17
the faith have a	<b>hot</b>	fire of hell in	11, 3/ 11
in the end, the	<b>hot</b>	fire of hell shall	11, 19/ 28
here sharply to their	<b>hot</b>	words, nor falleth at	11, 66/ 23
since there is none	<b>house</b>	lightly that hath so	11, 6/ 14
and mind in the	<b>house</b>	of his church, so	11, 134/ 37
the receiving of our	<b>Housel</b>	. But now, by the	11, 52/ 31
Sacrament, our holy, blessed	<b>Housel</b>	that we may here	11, 223/ 28
as afore. And Frere	<b>Huessgen</b>	, with Zwingli, George Joye	11, 53/ 13
of Luther and Frere	<b>Huessgen</b>	both (as contrarious as	11, 106/ 21
Frere Luther and Frere	<b>Huessgen</b>	both, contrary to Master	11, 106/ 29
and Zwingli and Frere	<b>Huessgen</b>	too, besides a lewd	11, 136/ 19
take Frith and Frere	<b>Huessgen</b>	to him, too. And	11, 176/ 8
frantic heresy of Frere	<b>Huessgen</b>	and Wycliffe against the	11, 179/ 24
faith, agreeing with Luther,	<b>Huessgen</b>	, or Zwingli. And he	11, 217/ 24

handled by false Frere	<b>Huessgen</b>	before, to make it	11, 221/ 32
of Frith and Frere	<b>Huessgen</b>	both as open and	11, 222/ 3
drawn out into Frere	<b>Huessgen's</b>	book. For Saint Augustine	11, 75/ 4
Lutheran heretics and these	<b>Huessgens</b>	, Zwinglians, and Tyndaleans draw	11, 41/ 19
priest Pomeran, and Frere	<b>Huessgens</b>	the freer Brigittine. These	11, 128/ 5
in which, with his	<b>huge</b>	exclamations, he maketh his	11, 153/ 24
at my words, but	<b>humbly</b>	come to me as	11, 49/ 5
thing in his words,	<b>humbly</b>	then have asked him	11, 65/ 18
them in these words: "	<b>Hunc</b>	enim pater signavit Deus	11, 30/ 9
venter escis, Deus et	<b>hunc</b>	et illam destruet." "The	11, 32/ 6
people in this fifteen	<b>hundred</b>	year because they do	11, 115/ 18
Christian countries this fifteen	<b>hundred</b>	year, but specially by	11, 136/ 23
Masquer say nay a	<b>hundred</b>	times. For of the	11, 146/ 8
Church of this fifteen	<b>hundred</b>	year, both clergy and	11, 170/ 4
commonly used this fourteen	<b>hundred</b>	year before I was	11, 186/ 1
taught therein this fourteen	<b>hundred</b>	year (for all they	11, 186/ 35
seal of many a	<b>hundred</b>	miracles, both testified for	11, 196/ 31
nations have this fifteen	<b>hundred</b>	year judged it against	11, 202/ 19
Christendom of this fifteen	<b>hundred</b>	year before us, and	11, 203/ 7
coming whole to an	<b>hundred</b>	ears at once, and	11, 207/ 20
ears of a whole	<b>hundred</b>	persons, each of them	11, 208/ 3
Christian nations this fifteen	<b>hundred</b>	year before their days	11, 222/ 36
to me shall not	<b>hunger</b>	, and he that believeth	11, 22/ 2
should never have felt	<b>hunger</b>	more, to have forborne	11, 31/ 25
thereof, they love better	<b>hunger</b>	and thirst than the	11, 31/ 36
lacked the grief of	<b>hunger</b>	and thirst, they would	11, 32/ 22
to me shall not	<b>hunger</b>	, and he that believeth	11, 36/ 19
in myself -- his	<b>hunger</b>	and thirst shall I	11, 36/ 34
our Savior, from eternal	<b>hunger</b>	and thirst. The Tenth	11, 39/ 26
a short remedy against	<b>hunger</b>	. And therefore manna was	11, 71/ 21
by faith, shall never	<b>hunger</b>	, that is, whoso believe	11, 100/ 20
therefore, that stauncheth his	<b>hunger</b>	and thirst of the	11, 100/ 21
bliss, he shall never	<b>hunger</b>	nor thirst after. And	11, 100/ 32
and so stauncheth the	<b>hunger</b>	and thirst of our	11, 101/ 3
too, but yet they	<b>hunger</b>	and thirst still. For	11, 101/ 7
faith, we shall never	<b>hunger</b>	nor thirst, but we	11, 101/ 13
once can never after	<b>hunger</b>	nor thirst. And why	11, 101/ 25
shall so have his	<b>hunger</b>	and his thirst slaked	11, 101/ 36
that he shall not	<b>hunger</b>	and thirst after the	11, 101/ 37
is, "He shall never	<b>hunger</b>	nor thirst," which signifieth	11, 102/ 5

sins, shall thirst and	<b>hunger</b>	for none other. For	11, 102/ 14
much hated and feared	<b>hunger</b>	and thirst, he would	11, 102/ 35
never have thirst nor	<b>hunger</b>	after. And he meant	11, 103/ 4
received him, thirst nor	<b>hunger</b>	after in this present	11, 103/ 6
that they must both	<b>hunger</b>	and thirst, or else	11, 103/ 7
drinking to prevent their	<b>hunger</b>	and thirst, besides this	11, 103/ 8
I say, they shall	<b>hunger</b>	and thirst still after	11, 103/ 9
the pain of that	<b>hunger</b>	and thirst is taken	11, 103/ 11
surely they that neither	<b>hunger</b>	nor thirst for heaven	11, 103/ 13
wretched world, and never	<b>hunger</b>	nor thirst after here	11, 104/ 2
by faith shall never	<b>hunger</b>	(which words he might	11, 104/ 22
once, he shall never	<b>hunger</b>	nor thirst. And yet	11, 104/ 25
sins, he shall never	<b>hunger</b>	nor thirst, but that	11, 105/ 3
that he shall not	<b>hunger</b>	nor thirst nor desire	11, 105/ 33
Christ that filleth our	<b>hungry</b>	hearts, so that we	11, 100/ 23
faith so filleth our	<b>hungry</b>	hearts, and so stauncheth	11, 101/ 2
faith so filleth our	<b>hungry</b>	hearts that we can	11, 101/ 14
may sooner themselves take	<b>hurt</b>	than do the other	11, 5/ 11
should derogate, diminish, or	<b>hurt</b>	his glory and his	11, 188/ 29
the knowledge of her	<b>husband</b>	after, though she knew	11, 58/ 36
do, namely having a	<b>husband</b>	already. Nor never would	11, 61/ 10
her conceived by her	<b>husband</b>	. And therefore was her	11, 61/ 29
if he were an	<b>idiot</b>	or an ass) perceive	11, 167/ 33
they should not be	<b>idle</b>	sluggards and slothful of	11, 29/ 14
in idleness or in	<b>idle</b>	business, driving forth all	11, 33/ 18
Augustine saith, not an	<b>idle</b>	, dead standing belief, but	11, 39/ 21
salvation, though it pleased	<b>idle</b>	unthrifths very well, that	11, 119/ 23
them to rest and	<b>idleness</b>	that is the maintenance	11, 32/ 30
but live either in	<b>idleness</b>	or in idle business	11, 33/ 17
in their sloth and	<b>idleness</b>	, he bade them work	11, 34/ 7
and all the substance	<b>idly</b>	spent in play. And	11, 34/ 4
wine, and call it	<b>idolatry</b>	there to do him	11, 223/ 15
may avoid that willful	<b>ignorance</b>	and infidelity, and thus	11, 85/ 13
he perceived their feeble	<b>ignorance</b>	, anon he helped them	11, 141/ 27
in any doubt and	<b>ignorance</b>	, especially the chief point	11, 141/ 30
therewith and show mine	<b>ignorance</b>	, he bringeth in his	11, 195/ 9
he showed himself not	<b>ignorant</b>	of his servant's evil	11, 89/ 2
For I was not	<b>ignorant</b>	, but being God (as	11, 92/ 29
suffer the devil to	<b>illude</b>	such a vowess, and	11, 60/ 16
that Christ is the	<b>image</b>	, print, and character of	11, 30/ 21

blood causeth the King's	<b>image</b>	to flower in us	11, 174/ 30
many parts as the	<b>image</b>	and form of the	11, 210/ 4
as for railing against	<b>images</b>	, purgatory, and praying to	11, 99/ 16
done them at their	<b>images</b>	. It is evident and	11, 102/ 27
the Jews neither against	<b>images</b>	nor saints, but rather	11, 102/ 29
on pilgrimage, worshipping of	<b>images</b>	, believing of purgatory, believing	11, 185/ 33
no more reverence their	<b>images</b>	than a horse of	11, 186/ 28
to saints, honoring of	<b>images</b>	, and creeping to the	11, 205/ 14
Blessed Sacrament, is an	<b>imagination</b>	of mine own head	11, 51/ 29
in the device and	<b>imagination</b>	of their own fantasy	11, 62/ 26
him by a false	<b>imagination</b>	of their own device	11, 81/ 21
these words take that	<b>imagination</b>	that these heretics also	11, 86/ 21
nor with mind to	<b>imagine</b>	, but with silence and	11, 83/ 34
man unlearned conceive and	<b>imagine</b>	right, but of the	11, 209/ 34
thing but made and	<b>imagined</b>	by some pope of	11, 52/ 39
flesh (as they fleshly	<b>imagined</b>	), but in the form	11, 69/ 15
now be feigned and	<b>imagined</b>	by me? But yet	11, 186/ 2
saved. Wherefore all things	<b>imagined</b>	of More's brain are	11, 194/ 23
all things that More	<b>imagineth</b>	and feigneth are not	11, 189/ 9
all things that More	<b>imagineth</b>	and feigneth are not	11, 193/ 28
our blessed Lady the	<b>immaculate</b>	mother of Christ, make	11, 223/ 8
the Godhead, by that	<b>immediate</b>	conjunction and unity, made	11, 70/ 37
with his lively spirit	<b>immediately</b>	joined and unseparably knit	11, 29/ 8
of God first and	<b>immediately</b>	meant, his exposition is	11, 96/ 19
till that through his	<b>immedicable</b>	malice he fell of	11, 91/ 24
holy blessed flesh and	<b>immortal</b>	, that is with his	11, 29/ 8
meat that nourisheth to	<b>immortality</b>	and eternal life. "Yea	11, 71/ 23
place mistaken, without the	<b>impairing</b>	of the matter. For	11, 151/ 34
part no let or	<b>impediment</b>	, neither of nature nor	11, 59/ 18
holy Testament insufficient and	<b>imperfect</b>	, first revealed unto our	11, 107/ 24
holy Testament insufficient and	<b>imperfect</b>	, for all that it	11, 110/ 11
is not insufficient nor	<b>imperfect</b>	, though some necessary things	11, 110/ 15
the Testament of God	<b>imperfect</b>	and insufficient because I	11, 110/ 22
that it was altogether	<b>imperfect</b>	and unsufficient all the	11, 110/ 25
do anything including repugnance,	<b>imperfection</b>	, or that should derogate	11, 188/ 28
Augustine, which Frith alleged	<b>imperfectly</b>	, I purpose not to	11, 195/ 1
as much as it	<b>implieth</b>	no such repugnance as	11, 189/ 33
places at once. It	<b>implieth</b>	first repugnance to my	11, 200/ 14
so to pass, then	<b>implieth</b>	it no repugnance to	11, 200/ 17
could do things that	<b>imply</b>	repugnance. But I said	11, 198/ 1

the thing seemeth to	<b>imply</b>	repugnance, he shall find	11, 206/ 8
he showeth that it	<b>implyeth</b>	repugnance, and that therefore	11, 191/ 37
of season ask their	<b>importune</b>	questions first. And for	11, 67/ 3
the strangeness and the	<b>impossibility</b>	that they thought was	11, 138/ 24
mean here for the	<b>impossibility</b>	by reason of the	11, 138/ 26
if he mean for	<b>impossibility</b>	. Now if Master Masquer	11, 139/ 10
other manner for the	<b>impossibility</b>	, he would have said	11, 139/ 25
that there is nothing	<b>impossible</b>	to God. For while	11, 63/ 34
because they thought it	<b>impossible</b>	. And in reproof of	11, 65/ 27
the like would ween	<b>impossible</b>	, and also that in	11, 65/ 32
reckoned that it was	<b>impossible</b>	for any man to	11, 79/ 25
but for it is	<b>impossible</b>	for them to be	11, 84/ 27
thing is no more	<b>impossible</b>	to Christ to give	11, 140/ 3
because they thought it	<b>impossible</b>	? Now you see, good	11, 154/ 4
possible to God and	<b>impossible</b>	to reason, but because	11, 178/ 17
should make the thing	<b>impossible</b>	unto God. But now	11, 189/ 34
Masquer affirm it for	<b>impossible</b>	that God could make	11, 193/ 5
that the contrary was	<b>impossible</b>	, except More would make	11, 194/ 6
a liar, which is	<b>impossible</b>	. Paul concludeth that Christ	11, 194/ 7
also that it is	<b>impossible</b>	for God to break	11, 194/ 20
his promise. It is	<b>impossible</b>	to God, which is	11, 194/ 20
the contrary thereof was	<b>impossible</b>	, at last, as though	11, 195/ 8
then was it not	<b>impossible</b>	for him to have	11, 195/ 13
Christ to live was	<b>impossible</b>	to him, if he	11, 195/ 21
which is a thing	<b>impossible</b>	and cannot be) contrarious	11, 203/ 17
omnipotent, he proveth God	<b>impotent</b>	, and that by such	11, 198/ 15
and that by such	<b>impotent</b>	arguments, as you see	11, 198/ 15
lame cripple that lay	<b>impotent</b>	by the walls in	11, 198/ 16
but goeth about to	<b>imprint</b>	in their minds the	11, 66/ 25
John 6th chapter to	<b>impugn</b>	Frith's writing, and to	11, 212/ 16
John 6th chapter to	<b>impugn</b>	Frith's writing, and to	11, 216/ 13
should not have been	<b>imputed</b>	unto them; we may	11, 112/ 26
by himself also. But	<b>incarnate</b>	was there no more	11, 42/ 5
manner already by his	<b>Incarnation</b>	, to feed them spiritually	11, 50/ 35
of Saint John. And	<b>incidentally</b>	, by the way, the	11, 15/ 6
full faith, yet an	<b>inclination</b>	and a disposition toward	11, 24/ 16
this time conceived some	<b>inclination</b>	), yet had he patience	11, 89/ 4
unto himself, for it	<b>includeth</b>	repugnance and derogateth his	11, 189/ 11
to himself, for it	<b>includeth</b>	repugnance and derogateth his	11, 193/ 30
many places at once,	<b>includeth</b>	no repugnance. For word	11, 200/ 12

many places at once	<b>includeth</b>	no repugnance? It is	11, 200/ 34
may not do anything	<b>including</b>	repugnance, imperfection, or that	11, 188/ 28
which twain there are	<b>incomparable</b>	differences), but because the	11, 25/ 23
himself, which is the	<b>inconvenience</b>	that maketh Master Masquer	11, 193/ 4
him and to be	<b>incorporate</b>	in his members. This	11, 39/ 7
and received of yours,	<b>incorporate</b>	myself in you, and	11, 44/ 8
participation whereof he is	<b>incorporate</b>	in them and they	11, 94/ 36
me but be still	<b>incorporated</b>	with you, but if	11, 44/ 9
soul that he is	<b>incorporated</b>	thereby with our Savior	11, 73/ 33
receiving and eating thereof	<b>incorporated</b>	spiritually with him as	11, 75/ 11
he hath him well	<b>incorporated</b>	in him, shall so	11, 101/ 35
here be with him	<b>incorporated</b>	so by grace that	11, 223/ 29
in their holy fellowship,	<b>incorporated</b>	in Christ in his	11, 223/ 33
member of mine and	<b>incorporating</b>	yourself in me; and	11, 44/ 6
their perpetual conjunction and	<b>incorporation</b>	with him afterward in	11, 28/ 25
earnest penny of our	<b>incorporation</b>	together and a memorial	11, 44/ 36
our Savior, inserted the	<b>incorporation</b>	of him and us	11, 45/ 31
of his conjunction and	<b>incorporation</b>	with his everlasting flesh	11, 124/ 2
bishop should as folk	<b>incorrigible</b>	expel them; and we	11, 5/ 19
meat and not for	<b>increase</b>	of voluptuous pleasure in	11, 33/ 34
on the remanent, and	<b>increase</b>	both in hope and	11, 38/ 26
and did sustain and	<b>increase</b>	his flesh after the	11, 52/ 23
so sore exaggerateth to	<b>increase</b>	the wonder), that is	11, 171/ 8
he would and did	<b>increase</b>	it so much? The	11, 173/ 1
many means multiplied and	<b>increased</b>	in his church. But	11, 18/ 6
words seem of themselves	<b>incredible</b>	. But yet because we	11, 64/ 27
as strange and as	<b>incredible</b>	to Christian men, as	11, 112/ 34
to conceive and as	<b>incredible</b>	to believe as that	11, 180/ 31
infidelity and full of	<b>incredulity</b>	, which unbelief enduring, they	11, 38/ 22
in reproof of their	<b>incredulity</b>	and that foolish mind	11, 65/ 28
there into the mind	<b>incredulity</b>	therewith. So was Nicodemus	11, 172/ 29
in such effectual wise	<b>inculcated</b>	it, and, as who	11, 144/ 22
so often rehearseth and	<b>inculcateth</b>	the miracle, exhorting all	11, 67/ 36
a man have an	<b>incurable</b>	sickness, it yet becometh	11, 90/ 33
amendment of the man's	<b>incurable</b>	malice. For though Judas	11, 91/ 1
have now taken for	<b>indifferent</b>	, and many necessary points	11, 111/ 12
he receive every day	<b>indifferently</b>	the Sacrament of that	11, 73/ 21
will say but even	<b>indifferently</b>	. Were it not, ween	11, 98/ 32
of his church, devised,	<b>indited</b>	, and written, that it	11, 17/ 30
that the soul is	<b>indivisible</b>	and is in every	11, 209/ 29

took his beginning to	<b>induce</b>	thereupon the feast that	11, 25/ 18
Our Savior also to	<b>induce</b>	them the better to	11, 25/ 28
because he would therewith	<b>induce</b>	them that they should	11, 173/ 9
he maketh a blind	<b>induction</b>	before. And because ye	11, 133/ 3
will rehearse you his	<b>induction</b>	first, and then his	11, 133/ 5
But now after this	<b>induction</b>	, forth he cometh with	11, 134/ 13
a garnish of his	<b>induction</b>	, with a show of	11, 158/ 9
him run of an	<b>indurate</b>	heart with Pharoah, and	11, 177/ 26
also teach, of desperate,	<b>inevitable</b>	destiny of damnation, and	11, 86/ 22
arise, right hard and	<b>inexplicable</b>	. But now am I	11, 134/ 31
stood still, how the	<b>inexpugnable</b>	walls of Jericho were	11, 65/ 12
For the surety and	<b>infallible</b>	proof whereof, our Savior	11, 77/ 18
by his sure and	<b>infallible</b>	election that he should	11, 86/ 17
he saith: "God hath	<b>infatuated</b>	your high subtle wisdom	11, 199/ 1
of the one proposition	<b>inferred</b>	upon the other, the	11, 85/ 3
Jews were full of	<b>infidelity</b>	and full of incredulity	11, 38/ 22
eating, because of their	<b>infidelity</b>	for all their asking	11, 67/ 16
time, for their arrogant	<b>infidelity</b>	(as Saint Cyril hath	11, 69/ 12
objections growing upon their	<b>infidelity</b>	and also confuteth their	11, 80/ 5
and also confuteth their	<b>infidelity</b>	, and in his words	11, 80/ 5
that willful ignorance and	<b>infidelity</b>	, and thus he saith	11, 85/ 13
else had done, their	<b>infidelity</b>	should not have been	11, 112/ 25
fault of their own	<b>infidelity</b>	, he had liefer lay	11, 113/ 18
his former ungracious, obstinate	<b>infidelity</b>	, out of which infidelity	11, 185/ 6
infidelity, out of which	<b>infidelity</b>	I beseech God give	11, 185/ 7
that false belief and	<b>infidelity</b>	, all the honor that	11, 223/ 18
Christ said to those	<b>infidels</b>	then, and also what	11, 69/ 28
naught but that his	<b>infinite</b>	foresight must needs from	11, 84/ 28
that must needs be	<b>infinite</b>	, without beginning and end	11, 188/ 38
that must needs be	<b>infinite</b>	without beginning and end	11, 190/ 34
thing must needs be	<b>infinite</b>	without beginning and end	11, 191/ 30
it should then be	<b>infinite</b>	, and thereby God almighty's	11, 192/ 6
it should then be	<b>infinite</b>	, without beginning and without	11, 192/ 8
that soul not been	<b>infinite</b>	, no more than every	11, 192/ 23
that new created spirit	<b>infinite</b>	? If he answer me	11, 192/ 31
spirit were no more	<b>infinite</b>	than the world is	11, 192/ 35
that the world were	<b>infinite</b>	already, which is false	11, 192/ 37
to wit, another thing	<b>infinite</b>	besides himself, which is	11, 193/ 3
that it should be	<b>infinite</b>	. And now is that	11, 193/ 15
God condescending to our	<b>infirmity</b>	, this sacramental meat appeareth	11, 52/ 32

very teeth to be	<b>infix</b>	into his flesh, and	11, 174/ 14
them some warning and	<b>information</b>	thereof before by his	11, 23/ 26
would anything further be	<b>informed</b>	, abide a convenient time	11, 172/ 23
as I am surely	<b>informed</b>	for truth that Frith	11, 221/ 30
is it called fides	<b>informis</b>	, and a dead faith	11, 122/ 5
have always charity together	<b>infounded</b>	with it, yet Master	11, 122/ 30
is that, whensoever God	<b>infoundeth</b>	either the habit of	11, 121/ 24
called fides formata, he	<b>infoundeth</b>	in like wise hope	11, 121/ 27
readers, hath some good	<b>ingredients</b>	. But it is both	11, 120/ 22
as a very great	<b>inheritance</b>	. And in very deed	11, 140/ 16
very deed, a great	<b>inheritance</b>	it was, and more	11, 140/ 17
Master Masquer leave his	<b>iniquity</b>	, and change his high	11, 152/ 4
purpose of clean and	<b>innocent</b>	life, as Saint Augustine	11, 75/ 17
church, by feeding of	<b>innumerable</b>	thousands with that one	11, 25/ 20
clamor of the trumpets.	<b>Innumerable</b>	things there are in	11, 65/ 14
gluttony is, for the	<b>inordinate</b>	appetite and use thereof	11, 28/ 2
with bodily meat, the	<b>inordinate</b>	desire whereof made them	11, 102/ 31
that without any farther	<b>inquisitions</b>	at all. For else	11, 171/ 33
too boldly curious or	<b>inquisitive</b>	of thy marvelous mystery	11, 88/ 20
and have been more	<b>inquisitive</b>	in and of so	11, 166/ 35
and have been more	<b>inquisitive</b>	in and of so	11, 168/ 26
and have been more	<b>inquisitive</b>	therein than they were	11, 170/ 21
heaven, and been more	<b>inquisitive</b>	thereof. For that was	11, 171/ 36
stagger or be more	<b>inquisitive</b>	thereof, which was as	11, 172/ 5
Now as for being	<b>inquisitive</b>	thereof, holy Saint Chrysostom	11, 172/ 10
and by curious and	<b>inquisitive</b>	as Master Masquer saith	11, 172/ 16
to be curious and	<b>inquisitive</b>	thereof, nor to make	11, 172/ 21
did otherwise and were	<b>inquisitive</b>	went away back, and	11, 172/ 25
and by curious and	<b>inquisitive</b>	thereof, and so destroyeth	11, 173/ 17
and by curious and	<b>inquisitive</b>	was, as you have	11, 176/ 27
that holy flesh is	<b>inseparable</b>	, and so joined unto	11, 77/ 34
following her as her	<b>inseparable</b>	servant, as heat ever	11, 125/ 25
words of our Savior,	<b>inserted</b>	the incorporation of him	11, 45/ 31
specially showeth his deep	<b>insight</b>	and cunning, and mine	11, 156/ 31
old holy doctors declare,	<b>insinuate</b>	and secretly signify to	11, 27/ 22
that he somewhat did	<b>insinuate</b>	and set forth the	11, 50/ 2
he gave them an	<b>insinuation</b>	and signification thereof, in	11, 170/ 25
in the psalter: Dixit	<b>insipiens</b>	in corde suo non	11, 179/ 26
the secret instinct and	<b>inspiration</b>	of his Holy Spirit	11, 186/ 10
good. Saint Paul, therefore,	<b>inspired</b>	with the Spirit of	11, 5/ 12

the same one Spirit	<b>inspired</b>	, for spiritual profit to	11, 18/ 5
and when Master Masquer,	<b>instead</b>	of miracles, proveth his	11, 113/ 2
his new Christian Church,	<b>instead</b>	of all the manifold	11, 116/ 4
but proveth him rather	<b>instead</b>	of a poet, and	11, 154/ 26
of a poet, and	<b>instead</b>	of a man, a	11, 154/ 27
weight upon them when,	<b>instead</b>	of omnipotent, he proveth	11, 198/ 14
the Blessed Sacrament, and	<b>instead</b>	of his own blessed	11, 223/ 13
and with the secret	<b>instinct</b>	and inspiration of his	11, 186/ 10
our Savior actually did	<b>institute</b>	the Blessed Sacrament and	11, 10/ 22
Maundy when he did	<b>institute</b>	the Blessed Sacrament, and	11, 108/ 23
deed when he did	<b>institute</b>	it indeed at his	11, 170/ 28
Maundy when he there	<b>instituted</b>	the Blessed Sacrament. The	11, 175/ 18
apostles, in which he	<b>instituted</b>	the Blessed Sacrament of	11, 217/ 21
it, and by his	<b>institution</b>	did after more clearly	11, 17/ 25
faithful disciples at the	<b>institution</b>	of that Blessed Sacrament	11, 69/ 19
flesh according to Christ's	<b>institution</b>	with due circumstances of	11, 123/ 33
specially not of the	<b>institution</b>	. Nor he cannot say	11, 217/ 25
specially not of the	<b>institution</b>	thereof. And this is	11, 218/ 1
For as touching the	<b>institution</b>	thereof at Christ's Last	11, 218/ 2
Here might Christ have	<b>instructed</b>	his disciples the truth	11, 141/ 22
faithful for their better	<b>instruction</b>	. Now gather of this	11, 133/ 14
of our manners and	<b>instructions</b>	in sundry virtues, by	11, 17/ 35
making God's holy Testament	<b>insufficient</b>	and imperfect, first revealed	11, 107/ 24
make God's holy Testament	<b>insufficient</b>	and imperfect, for all	11, 110/ 11
God's Testament is not	<b>insufficient</b>	nor imperfect, though some	11, 110/ 15
of God imperfect and	<b>insufficient</b>	because I say that	11, 110/ 22
that his saying is	<b>insufficient</b>	. For both that, faith	11, 122/ 36
John's Gospel unperfect and	<b>insufficient</b>	for leaving out of	11, 212/ 12
John's Gospel unperfect and	<b>insufficient</b>	for leaving out of	11, 216/ 9
oblation, which to the	<b>integrity</b>	thereof requireth both the	11, 135/ 15
which as yet never	<b>intend</b>	to break their vow	11, 60/ 3
the same chapter follow	<b>intended</b>	to speak of any	11, 51/ 15
yet since she had	<b>intended</b>	it neither for avoiding	11, 59/ 22
that if Christ had	<b>intended</b>	to have given them	11, 129/ 33
point. Wherefore, to the	<b>intent</b>	that ye may clearly	11, 20/ 18
themselves. Now, to the	<b>intent</b>	ye may the better	11, 21/ 4
mine. But to the	<b>intent</b>	, good readers, that ye	11, 51/ 33
Christ provided, to the	<b>intent</b>	we should not abhor	11, 52/ 27
Chapter. Yet to the	<b>intent</b>	that ye may see	11, 55/ 2
allthing. And to the	<b>intent</b>	that no Christian man	11, 66/ 1

repeateth again to the	<b>intent</b>	they should no more	11, 71/ 16
And therefore, to that	<b>intent</b>	did our Savior Christ	11, 86/ 31
a devil, to the	<b>intent</b>	that all folk, of	11, 93/ 37
of faith, to the	<b>intent</b>	that under the pretext	11, 102/ 23
of power, to the	<b>intent</b>	that your faith should	11, 111/ 28
written unto this one	<b>intent</b>	, that this gay flourish	11, 125/ 10
thereof. But to the	<b>intent</b>	ye may shortly see	11, 135/ 22
thereby. But to the	<b>intent</b>	that allthing shall be	11, 150/ 3
indeed, both to the	<b>intent</b>	to bind us in	11, 174/ 9
proved already that his	<b>intent</b>	is false, and that	11, 182/ 34
things, even to the	<b>intent</b>	to establish the pope's	11, 186/ 14
fire. Yet to the	<b>intent</b>	, good readers, that you	11, 199/ 34
by this, to the	<b>intent</b>	yet that Master Masquer	11, 218/ 28
Savior loveth and whose	<b>intercession</b>	and prayer for them	11, 105/ 20
of good people and	<b>intercession</b>	of holy saints, we	11, 223/ 32
indeed) divers false heresies	<b>interlaced</b>	therein, yet it were	11, 15/ 16
wise before you without	<b>interlacing</b>	, ruffle, and confusion, ye	11, 119/ 8
he layeth against the	<b>interpretation</b>	of all that expound	11, 145/ 18
exposition and not have	<b>interrupted</b>	it. And yet it	11, 102/ 3
pain of such an	<b>intolerable</b>	Passion, yet shall my	11, 44/ 23
were indeed unwritten and	<b>invented</b>	also by me, then	11, 184/ 8
not this a wise	<b>invented</b>	scoff that Master Masquer	11, 200/ 30
you shall be none	<b>invention</b>	of mine, but the	11, 50/ 14
riot upon mine own	<b>invention</b>	, holy Saint Augustine showeth	11, 82/ 33
to be but an	<b>invention</b>	of mine, and over	11, 184/ 21
arguments of his own	<b>invention</b>	that he cannot endure	11, 202/ 6
wit therein if the	<b>invention</b>	thereof had been mine	11, 209/ 22
Thomistical papists say) been	<b>invisible</b>	with all his dimensioned	11, 129/ 11
list because he goeth	<b>invisible</b>	. For else how could	11, 137/ 6
and eat his flesh	<b>invisible</b>	, not in dead pieces	11, 137/ 14
bread, of purgatory, of	<b>invocation</b>	of saints, worshipping of	11, 185/ 20
ceremonies of the church,	<b>invocation</b>	of saints, going on	11, 185/ 32
which are of that	<b>inward</b>	good and gracious mind	11, 3/ 6
the lively light and	<b>inward</b>	high sight of God	11, 18/ 2
you inwardly, with his	<b>inward</b>	help to draw you	11, 40/ 31
of faith by his	<b>inward</b>	operation joined with the	11, 48/ 6
and of my Father's	<b>inward</b>	teaching, remember that your	11, 48/ 9
learn it by the	<b>inward</b>	work of my Father	11, 49/ 13
or bad, her secret	<b>inward</b>	affection toward her fleshly	11, 60/ 20
he work with you	<b>inwardly</b>	, with his inward help	11, 40/ 31

now by me, but	<b>inwardly</b>	also, that you may	11, 48/ 21
oderat eum, id est	<b>irascebatur</b>	ei, "he hated him	11, 154/ 17
and Saint Bede, Saint	<b>Irenaeus</b>	, and Saint Hilary, and	11, 136/ 25
and Saint Ambrose, Saint	<b>Irenaeus</b>	, and Saint Hilary, Theophylactus	11, 147/ 34
Cyril, Saint Bede, Saint	<b>Irenaeus</b>	, and Saint Hilary, were	11, 175/ 31
and Saint Hilary, Saint	<b>Irenaeus</b>	, Saint Cyril, and Saint	11, 211/ 28
I not. For it	<b>irketh</b>	me to look upon	11, 217/ 1
not as it is	<b>iron</b>	, steel, or copper, silver	11, 30/ 25
us by the prophet	<b>Isaiah</b>	, where he saith thus	11, 64/ 18
taught. For the prophet	<b>Isaiah</b>	saith, "But if ye	11, 66/ 32
For (as the prophet	<b>Isaiah</b>	saith) but if you	11, 84/ 15
me." And the prophet	<b>Isaiah</b>	saith, "Seek you our	11, 86/ 2
said it by Judas	<b>Iscaiot</b>	, the son of Simon	11, 23/ 14
he spoke by Judas	<b>Iscaiot</b>	, the son of Simon	11, 88/ 34
thou the master in	<b>Israel</b>	and know not these	11, 64/ 7
of the kingdom of	<b>Israel</b>	and mistook his kingdom	11, 131/ 9
and changed and loseth	<b>its</b>	own form, shape, nature	11, 27/ 32
man perisheth and loseth	<b>its</b>	own nature, not turning	11, 28/ 34
doth give life of	<b>its</b>	own proper nature? Nay	11, 83/ 17
heresy that both Saint	<b>James</b>	and Saint Paul by	11, 37/ 2
which is, as Saint	<b>James</b>	saith, but a dead	11, 38/ 36
pray him strain your	<b>jaws</b>	with a bit and	11, 47/ 33
was made by George	<b>Jay</b>	. And of truth, Tyndale	11, 7/ 23
unto Frith that George	<b>Jay</b>	had made a book	11, 7/ 24
the book of George	<b>Jay</b>	, whereof Tyndale wrote unto	11, 7/ 36
by name, and George	<b>Jay</b>	or George Joy by	11, 8/ 22
Tyndale nor by George	<b>Jay</b>	neither, but rather by	11, 8/ 30
Tyndale or by George	<b>Jay</b>	either. For the matter	11, 8/ 33
Frere Barons and George	<b>Jay</b>	, the brethren and sistren	11, 9/ 13
was made by George	<b>Jay</b>	think that the cause	11, 9/ 18
turn Tyndale and George	<b>Jay</b>	, with all the whole	11, 197/ 20
the inexpugnable walls of	<b>Jericho</b>	were overthrown with the	11, 65/ 12
see that holy Saint	<b>Jerome</b>	himself, a man far	11, 213/ 29
giveth me that Saint	<b>Jerome</b>	would not have failed	11, 214/ 11
as himself list to	<b>jest</b>	with them; so till	11, 99/ 32
with me, and go	<b>jest</b>	and rail against Saint	11, 141/ 9
the foolish fast, which	<b>jest</b>	was undoubtedly revealed Father	11, 205/ 23
souls or to saints,	<b>jest</b>	on our blessed Lady	11, 223/ 7
foolish railer and a	<b>jester</b>	and doth but deceive	11, 148/ 6
not only mocketh and	<b>jesteth</b>	against the old holy	11, 99/ 22

now denieth and thus	<b>jesteth</b>	on, that the Blessed	11, 117/ 29
and saint he foolishly	<b>jesteth</b>	by name, he argueth	11, 129/ 32
good. But whereas he	<b>jesteth</b>	concerning my defense of	11, 199/ 12
of this foolish, blasphemous	<b>jesting</b>	of his? With which	11, 117/ 7
here in a foolish,	<b>jesting</b>	, and much blasphemous railing	11, 129/ 27
Master Masquer leave his	<b>jesting</b>	with me, and go	11, 141/ 8
with those mocks and	<b>jests</b>	, Master Masquer mocketh no	11, 170/ 1
the works of God?"	<b>Jesus</b>	answered and said unto	11, 21/ 28
to eat." Then said	<b>Jesus</b>	to them, "Verily, verily	11, 21/ 32
this bread." Then said	<b>Jesus</b>	to them, "I am	11, 22/ 1
am descended from heaven?"	<b>Jesus</b>	therefore answered and said	11, 22/ 15
to eat?" Then said	<b>Jesus</b>	to them, "Verily, verily	11, 22/ 27
who may hear him?"	<b>Jesus</b>	therefore, knowing in himself	11, 23/ 1
that believe not." For	<b>Jesus</b>	knew from the beginning	11, 23/ 6
with him. Then said	<b>Jesus</b>	to the twelve, "Will	11, 23/ 9
the Son of God."	<b>Jesus</b>	answered unto him, "Have	11, 23/ 12
the Gospel: "Then said	<b>Jesus</b>	unto the Jews, "Verily	11, 66/ 18
as himself saith) than	<b>Jesus</b>	Christ, and that he	11, 107/ 19
nothing among them but	<b>Jesus</b>	Christ and that he	11, 109/ 24
allthing? But now, thou	<b>Jew</b>	, if thou wilt yet	11, 64/ 33
to eat?" But thou	<b>Jew</b>	, if thou ask that	11, 172/ 34
For it is a	<b>Jew's</b>	word that same, and	11, 64/ 4
which exhortation, when the	<b>Jews</b>	asked him what they	11, 16/ 12
the words of the	<b>Jews</b>	, asking our Lord what	11, 16/ 17
form, as the fleshly	<b>Jews</b>	mistook it, but (as	11, 17/ 23
the last day." The	<b>Jews</b>	murmured, therefore, of that	11, 22/ 11
of the world." The	<b>Jews</b>	therefore strove among themselves	11, 22/ 26
for dread of the	<b>Jews</b>	. And of the other	11, 24/ 26
form thereof, unto the	<b>Jews</b>	and his disciples among	11, 24/ 29
the feeding of the	<b>Jews</b>	and this feeding of	11, 25/ 22
taught our Lord the	<b>Jews</b>	in these few words	11, 28/ 11
you." Now lest the	<b>Jews</b>	might have cause to	11, 29/ 33
said here to the	<b>Jews</b>	, and that Christ is	11, 30/ 20
Chapter. When that the	<b>Jews</b>	had heard our Savior	11, 31/ 18
more. Now were those	<b>Jews</b>	yet somewhat less gluttons	11, 31/ 23
and ever scratching. These	<b>Jews</b>	, I say therefore, and	11, 32/ 20
of sloth in these	<b>Jews</b>	when he bade them	11, 32/ 33
the end that the	<b>Jews</b>	should know that he	11, 34/ 6
begin there with the	<b>Jews</b>	that there offered themselves	11, 37/ 28
Savior also, because the	<b>Jews</b>	were full of infidelity	11, 38/ 21

Savior said unto the	<b>Jews</b>	, "He that believeth in	11, 38/ 33
Fifteenth Chapter. When the	<b>Jews</b>	heard our Lord say	11, 58/ 2
two more besides these	<b>Jews</b>	here, at the word	11, 58/ 17
this question of the	<b>Jews</b>	here, and from their	11, 62/ 1
take effect. Now these	<b>Jews</b>	here, to whom Christ	11, 62/ 18
desperate departing, as these	<b>Jews</b>	and these disciples did	11, 62/ 32
he likewise with these	<b>Jews</b>	here. Since it was	11, 63/ 13
this question of the	<b>Jews</b>	what Saint Cyril saith	11, 63/ 30
Saint Cyril saith. "The	<b>Jews</b>	" (saith he) "with great	11, 63/ 32
writing too; whereupon you	<b>Jews</b>	, ye should have believed	11, 65/ 16
Sacrament. And that the	<b>Jews</b>	wondered that he said	11, 65/ 25
of objection against the	<b>Jews</b>	, putteth us in remembrance	11, 66/ 4
said Jesus unto the	<b>Jews</b>	, "Verily, verily, I say	11, 66/ 18
words here to the	<b>Jews</b>	meant only to tell	11, 67/ 23
nor ask as the	<b>Jews</b>	did how such a	11, 68/ 2
eaten. For when the	<b>Jews</b>	said, "How can he	11, 70/ 11
fore-remembered further unto the	<b>Jews</b>	, "As the living Father	11, 77/ 19
And because that the	<b>Jews</b>	had in the beginning	11, 78/ 15
This communication with the	<b>Jews</b>	had our Lord, teaching	11, 79/ 19
were not only such	<b>Jews</b>	as were his enemies	11, 79/ 29
very fast faith. The	<b>Jews</b>	had before murmured against	11, 80/ 9
disciples, nor of those	<b>Jews</b>	neither, anyone so evil	11, 81/ 1
Christ speaking to those	<b>Jews</b>	, and to those disciples	11, 83/ 10
those disciples and those	<b>Jews</b>	were, with whom our	11, 84/ 18
those that among the	<b>Jews</b>	lived well and were	11, 85/ 23
not only the other	<b>Jews</b>	but many also of	11, 87/ 15
to speak unto the	<b>Jews</b>	neither against images nor	11, 102/ 29
other apostles taught either	<b>Jews</b>	or paynims things hard	11, 112/ 1
the gentiles or the	<b>Jews</b>	either. And therefore, if	11, 112/ 9
very truly to the	<b>Jews</b>	, did yet for all	11, 112/ 19
said yet of the	<b>Jews</b>	that if himself had	11, 112/ 23
lay hardly to the	<b>Jews</b>	" charge the fault of	11, 113/ 18
it though these fleshly	<b>Jews</b>	abhorred the bodily eating	11, 114/ 23
papists, being of the	<b>Jews</b>	" carnal opinion, yet abhor	11, 114/ 25
than this? For the	<b>Jews</b>	had an opinion that	11, 114/ 27
be all of the	<b>Jews</b>	" carnal opinion. Doth any	11, 114/ 34
Sacrament think (as the	<b>Jews</b>	thought) that the flesh	11, 115/ 1
we be of the	<b>Jews</b>	" opinion, so where he	11, 115/ 8
his old synagogue the	<b>Jews</b>	. And that ye may	11, 116/ 5
flesh dead as the	<b>Jews</b>	had weened, but quick	11, 124/ 4

Could he to the	<b>Jews</b>	that asked him a	11, 131/ 3
his words: "When the	<b>Jews</b>	would not understand this	11, 133/ 7
those disciples and those	<b>Jews</b>	did, he is bold	11, 137/ 5
those disciples and those	<b>Jews</b>	thought, when every man	11, 137/ 8
those disciples and those	<b>Jews</b>	thought that they should	11, 137/ 9
causes for which those	<b>Jews</b>	and those disciples were	11, 138/ 21
reason more offend the	<b>Jews</b>	to eat his flesh	11, 139/ 13
false. For both the	<b>Jews</b>	and his disciples murmured	11, 142/ 10
saith that both the	<b>Jews</b>	and the disciples murmured	11, 146/ 1
young man. Because the	<b>Jews</b>	marveled at this saying	11, 149/ 4
even as the carnal	<b>Jews</b>	understood it murmuring at	11, 149/ 7
sense that the carnal	<b>Jews</b>	took therein that murmured	11, 149/ 26
such wise, as the	<b>Jews</b>	thought that forsook him	11, 151/ 1
the cause of the	<b>Jews</b>	" murmur and their dissension	11, 154/ 30
was dissension among the	<b>Jews</b>	upon these words, some	11, 155/ 5
be door?" as these	<b>Jews</b>	said here, "How can	11, 155/ 26
so did also the	<b>Jews</b>	that reprov'd him and	11, 160/ 20
things that made the	<b>Jews</b>	and those disciples to	11, 172/ 2
again?" And so the	<b>Jews</b>	said here, too, "How	11, 172/ 33
saith he further: "Those	<b>Jews</b>	at that time took	11, 173/ 28
he spoke to the	<b>Jews</b>	mentioned in the sixth	11, 175/ 14
sense with the carnal	<b>Jews</b>	, and not in the	11, 177/ 17
And that thing signified	<b>Job</b>	of his servants, of	11, 174/ 6
them; no, saith Saint	<b>John</b>	, not so much as	11, 5/ 21
sixth chapter of Saint	<b>John</b>	, which words our Savior	11, 10/ 18
sixth chapter of Saint	<b>John</b>	. And albeit that I	11, 10/ 29
sixth chapter of Saint	<b>John</b>	, and by his declaration	11, 11/ 2
the poisoned treatise that	<b>John</b>	Frith had before made	11, 11/ 12
sixth chapter of Saint	<b>John</b>	, by which, whoso confer	11, 11/ 22
matter against his fellow	<b>John</b>	Frith. The fifth shall	11, 12/ 3
sixth chapter of Saint	<b>John</b>	. And incidentally, by the	11, 15/ 5
sixth chapter of Saint	<b>John</b>	, declareth that himself is	11, 16/ 25
same place of Saint	<b>John</b>	. And there I showed	11, 18/ 15
sixth chapter of Saint	<b>John</b>	another exposition myself, in	11, 20/ 22
Savior be saved. Saint	<b>John</b>	the Baptist, at such	11, 38/ 3
sixth chapter of Saint	<b>John</b>	, anything spoke or meant	11, 51/ 28
sixth chapter of Saint	<b>John</b>	, and so doth also	11, 53/ 9
with Zwingli, George Joye,	<b>John</b>	Frith, and Tyndale, turn	11, 53/ 14
the father of Saint	<b>John</b>	, which asked not the	11, 61/ 31
sixth chapter of Saint	<b>John</b>	, whereby you may both	11, 95/ 8

sixth chapter of Saint	<b>John</b>	, which Master Masquer hath	11, 96/ 4
But turn we to	<b>John</b>	again, and let More	11, 107/ 27
the sixth chapter of	<b>John</b>	to be spoken and	11, 118/ 33
sixth chapter of Saint	<b>John</b>	, to be spoken or	11, 128/ 32
stomach. Or since Saint	<b>John</b>	(if he had thus	11, 129/ 16
sixth chapter of Saint	<b>John</b>	, meant nothing of the	11, 142/ 30
sixth chapter of Saint	<b>John</b>	, to be spoken and	11, 148/ 18
my letter wrote against	<b>John</b>	Frith. Here endeth the	11, 148/ 28
is plain against him,	<b>John</b>	6, 10, and 15	11, 157/ 3
is plain against me,	<b>John</b>	6. But to that	11, 161/ 24
sixth chapter of Saint	<b>John</b>	did understand Christ's words	11, 163/ 15
sixth chapter of Saint	<b>John</b>	. "Here is, lo, the	11, 166/ 18
sixth chapter of Saint	<b>John</b>	, at which time every	11, 171/ 3
sixth chapter of Saint	<b>John</b>	, verily spoke and meant	11, 175/ 15
sixth chapter of Saint	<b>John</b>	, if he grant and	11, 176/ 4
Saint Luke, and Saint	<b>John</b>	? If he say yea	11, 180/ 9
all four. For Saint	<b>John</b>	rehearseth that our Savior	11, 182/ 4
sixth chapter of Saint	<b>John</b>	, and those words of	11, 183/ 11
decreed council, himself saying	<b>John</b>	2 and 12. Oportet	11, 194/ 17
the Gospel of Saint	<b>John</b>	is holy scripture, and	11, 201/ 15
the Gospel of Saint	<b>John</b>	is holy scripture, and	11, 201/ 18
sixth chapter of Saint	<b>John</b>	, be as open, as	11, 201/ 27
sixth chapter of Saint	<b>John</b>	. Now if I do	11, 204/ 21
his Maundy, saith that	<b>John</b>	spoke nothing at all	11, 212/ 14
how himself bringeth in	<b>John</b>	6th chapter to impugn	11, 212/ 15
the exposition of Saint	<b>John</b>	. " Now have you, good	11, 212/ 30
his Maundy, saith that	<b>John</b>	spoke nothing at all	11, 216/ 11
how himself bringeth in	<b>John</b>	6th chapter to impugn	11, 216/ 12
cannot say that Saint	<b>John</b>	speaketh anything thereof, specially	11, 217/ 25
cannot say that Saint	<b>John</b>	speaketh anything of the	11, 217/ 26
expressly denieth that Saint	<b>John</b>	meant the Sacrament in	11, 217/ 27
said here that Saint	<b>John</b>	spoke nothing of the	11, 217/ 32
not here that Saint	<b>John</b>	spoke nothing thereof, but	11, 217/ 34
not say that Saint	<b>John</b>	wrote anything of the	11, 217/ 36
can say that Saint	<b>John</b>	anything wrote thereof in	11, 218/ 4
see) not that Saint	<b>John</b>	speaketh nothing of the	11, 218/ 6
cannot say that Saint	<b>John</b>	speaketh of the Sacrament	11, 218/ 7
own self that Saint	<b>John</b>	spoke nothing thereof, I	11, 218/ 9
cannot say that Saint	<b>John</b>	spoke anything of the	11, 218/ 11
sixth chapter of Saint	<b>John</b>	. By this, ye may	11, 218/ 14

not myself that Saint	<b>John</b>	spoke nothing of the	11, 218/ 16
not say that Saint	<b>John</b>	spoke anything thereof. Which	11, 218/ 19
say expressly that Saint	<b>John</b>	spoke expressly thereof in	11, 218/ 32
cannot say that Saint	<b>John</b>	speakech anything of the	11, 218/ 35
expressly denieth that Saint	<b>John</b>	meant the Sacrament in	11, 218/ 36
expressly say that Saint	<b>John</b>	expressly speakech of the	11, 219/ 5
said there that Saint	<b>John</b>	spoke nothing thereof at	11, 219/ 8
sixth chapter of Saint	<b>John</b>	, should be spoken in	11, 221/ 3
pestilent peevish book of	<b>John</b>	Frith, about which I	11, 221/ 36
the pestilent treatise of	<b>John</b>	Frith, which he then	11, 222/ 7
his exposition upon Saint	<b>John's</b>	Gospel, and many sundry	11, 76/ 6
forth himself, and Saint	<b>John's</b>	Gospel, too, and would	11, 111/ 7
side, to prove Saint	<b>John's</b>	Gospel unperfect and insufficient	11, 212/ 11
old eye upon Saint	<b>John's</b>	Gospel to find that	11, 212/ 20
side, to prove Saint	<b>John's</b>	Gospel unperfect and insufficient	11, 216/ 8
old eye upon Saint	<b>John's</b>	Gospel to find that	11, 216/ 17
so their souls may	<b>join</b>	with his spirit as	11, 124/ 6
I in him," and	<b>join</b>	this to that aforesaid	11, 133/ 16
his lively spirit immediately	<b>joined</b>	and unseparably knit unto	11, 29/ 9
godhead and manhood were	<b>joined</b>	and united together, both	11, 42/ 18
by his inward operation	<b>joined</b>	with the towardness of	11, 48/ 6
so is the flesh	<b>joined</b>	in unity of person	11, 70/ 37
that man which, being	<b>joined</b>	to the natural life	11, 71/ 28
he shall be so	<b>joined</b>	with Christ, as Christ	11, 72/ 17
be the let) is	<b>joined</b>	with the flesh of	11, 77/ 32
is inseparable, and so	<b>joined</b>	unto the very substance	11, 77/ 34
and his manhood were	<b>joined</b>	and knit together in	11, 78/ 9
in unity of person	<b>joined</b>	with my godhead as	11, 78/ 30
verily as it is	<b>joined</b>	with mine own soul	11, 78/ 31
with my soul, and	<b>joined</b>	with the spirit of	11, 82/ 28
much edifieth and profiteth	<b>joined</b>	with charity, so the	11, 83/ 5
our Savior much availeth	<b>joined</b>	with his Holy Spirit	11, 83/ 6
the Son of God	<b>joined</b>	with it which is	11, 83/ 27
is by godly virtues	<b>joined</b>	unto God is one	11, 94/ 13
is with devilish vices	<b>joined</b>	with the devil is	11, 94/ 14
whoso is grafted and	<b>joined</b>	to me by faith	11, 100/ 20
quick with Holy Spirit	<b>joined</b>	thereto, so their souls	11, 124/ 5
spirit, but quick and	<b>joined</b>	with the lively spirit	11, 171/ 22
by which I was	<b>joined</b>	with you, those things	11, 174/ 26
spirit as their flesh	<b>joineth</b>	with his; whereas the	11, 124/ 6

highly to see how	<b>jollily</b>	he hath handled it	11, 193/ 26
figure of the prophet	<b>Jonah</b>	three days swallowed into	11, 131/ 6
the running river of	<b>Jordan</b>	stood still, how the	11, 65/ 11
man the son of	<b>Joseph</b>	, whose father and mother	11, 22/ 13
to wit, not of	<b>Joseph</b>	but of our forefather	11, 30/ 3
the Son, not of	<b>Joseph</b>	but of God, and	11, 49/ 5
vow was made, and	<b>Joseph</b>	well agreed therewith, as	11, 58/ 29
he the son of	<b>Joseph</b>	whose father and mother	11, 80/ 11
had misconceived, weening that	<b>Joseph</b>	had been his father	11, 80/ 15
if they would) that	<b>Joseph</b>	was not his father	11, 87/ 7
wit he meant not	<b>Joseph</b>	, but his Father of	11, 87/ 10
said: "Is not this	<b>Joseph's</b>	son? Know not we	11, 47/ 16
George Jay or George	<b>Joy</b>	by name also, and	11, 8/ 22
death go forthwith to	<b>joy</b>	or to pain," and	11, 42/ 23
folk sitteth in the	<b>joy</b>	of heaven. And therefore	11, 188/ 13
a thousand possessors of	<b>joy</b>	without ending. How proveth	11, 190/ 20
print. Howbeit, what George	<b>Joye</b>	would do therein afterward	11, 7/ 26
Now of truth, George	<b>Joye</b>	hath long had in	11, 7/ 29
Tyndale that if George	<b>Joye</b>	did put forth his	11, 8/ 2
Huessgen, with Zwingli, George	<b>Joye</b>	, John Frith, and Tyndale	11, 53/ 13
Masquer be Master George	<b>Joye</b>	, then would I ask	11, 106/ 15
was not a little	<b>joyful</b>	in her heart. And	11, 61/ 7
He said it by	<b>Judas</b>	Iscariot, the son of	11, 23/ 13
speaketh of the traitor	<b>Judas</b>	. For albeit that in	11, 74/ 3
doubt and question whether	<b>Judas</b>	received the Sacrament among	11, 74/ 4
these words. "Like as	<b>Judas</b>	, to whom our Lord	11, 74/ 11
to the false traitor	<b>Judas</b>	, he writeth, I say	11, 74/ 32
that Christ gave unto	<b>Judas</b>	at his Last Supper	11, 74/ 32
the same blood? Did	<b>Judas</b>	, the traitor and wicked	11, 75/ 24
Saint Augustine sheweth that	<b>Judas</b>	in the Sacrament received	11, 75/ 36
deadly sin, they follow	<b>Judas</b>	and shortly show themselves	11, 76/ 9
This he spoke by	<b>Judas</b>	Iscariot, the son of	11, 88/ 34
saints have thought that	<b>Judas</b>	was never good, but	11, 89/ 22
and Saint Chrysostom too,	<b>Judas</b>	was once very good	11, 89/ 29
Which he meant by	<b>Judas</b>	, being then yet alive	11, 90/ 2
Our Savior, therefore, when	<b>Judas</b>	was very good, after	11, 90/ 20
incurable malice. For though	<b>Judas</b>	was, with all that	11, 91/ 3
as I say, took	<b>Judas</b>	and made him his	11, 91/ 22
apostles before. And unto	<b>Judas</b>	yet at this present	11, 92/ 5
number of them excepted	<b>Judas</b>	and said: "Have not	11, 93/ 8

and vigilant. For if	<b>Judas</b>	, which was one if	11, 93/ 26
had done miracles (for	<b>Judas</b>	himself was sent among	11, 93/ 27
salvation; but that while	<b>Judas</b>	fell after to naught	11, 94/ 4
to mischief, and follow	<b>Judas</b>	in falsehood, and wax	11, 94/ 10
to his harm, as	<b>Judas</b>	did, and eateth and	11, 94/ 21
twelve apostles neither, for	<b>Judas</b>	was gone before. So	11, 161/ 15
not deceived. For though	<b>Judas'</b>	falsehood was unknown to	11, 88/ 37
purpose, as it seemeth,	<b>Judas'</b>	heart had at this	11, 89/ 4
that secret warning of	<b>Judas'</b>	falsehood and said that	11, 93/ 36
God's holy names to	<b>judge</b>	justly, but even only	11, 98/ 31
shall the more easily	<b>judge</b>	whether Master Masquer in	11, 119/ 9
whom will he be	<b>judged</b>	, whether he or I	11, 202/ 17
this fifteen hundred year	<b>judged</b>	it against him. For	11, 202/ 20
he will have it	<b>judged</b>	by a general council	11, 202/ 23
council, it hath been	<b>judged</b>	for me against him	11, 202/ 24
If he will be	<b>judged</b>	by the writings of	11, 202/ 26
that they have already	<b>judged</b>	this point against him	11, 202/ 28
councils themselves, have thereby	<b>judged</b>	that point against him	11, 202/ 34
eat and drink their	<b>judgment</b>	and receive him to	11, 73/ 12
great thing to the	<b>judgment</b>	and damnation of his	11, 73/ 22
eat and drink their	<b>judgment</b>	when they eat the	11, 75/ 22
and drinketh his own	<b>judgment</b>	and damnation (as saith	11, 94/ 22
sit with him in	<b>judgment</b>	upon the world, for	11, 104/ 14
went, that is, to	<b>judgment</b>	. "" The exposition of these	11, 137/ 25
such are the secret	<b>judgments</b>	of God), adding unto	11, 133/ 10
Now would Master Masquer	<b>juggle</b>	and make us believe	11, 122/ 8
up here upon faith,	<b>juggle</b>	away one great point	11, 134/ 7
such a fond, false	<b>juggler</b>	. For if ye take	11, 122/ 12
lo, and as a	<b>juggler</b>	layeth forth his trinkets	11, 133/ 21
remember therewithal, whereabout this	<b>juggler</b>	goeth that would with	11, 134/ 6
piece thereof that this	<b>juggler</b>	, with bidding us remember	11, 134/ 11
and converted (as our	<b>jugglers</b>	sleightly can convey him	11, 129/ 9
he would play as	<b>jugglers</b>	do, and slyly convey	11, 130/ 4
in these words he	<b>juggleth</b>	with us, and may	11, 121/ 21
Master Masquer fall to	<b>juggling</b>	, lo, and as a	11, 133/ 21
men muse, whirleth his	<b>juggling</b>	stick about his fingers	11, 133/ 25
serve him for his	<b>juggling</b>	boxes and layeth them	11, 133/ 29
up he taketh his	<b>juggling</b>	stick, the commendation of	11, 133/ 36
and uttereth their sleight	<b>juggling</b>	over the bread to	11, 142/ 18
and uttereth their sleight	<b>juggling</b>	over the bread to	11, 147/ 16

Wherein first, after his	<b>juggling</b>	fashion, to carry the	11, 151/ 7
saith the prophet, the	<b>just</b>	liveth. Faith in him	11, 97/ 10
think he was a	<b>just</b>	and a blessed man	11, 140/ 20
law is Christ, unto	<b>justice</b>	unto all that believe	11, 39/ 13
the right order of	<b>justice</b>	, but take him in	11, 90/ 8
after that order of	<b>justice</b>	by which he rewardeth	11, 90/ 22
saith, a man is	<b>justified</b>	by faith without the	11, 39/ 10
yet a man is	<b>justified</b>	by faith when he	11, 64/ 12
satisfied and we be	<b>justified</b>	. " The word of Christ	11, 100/ 26
satisfied and we be	<b>justified</b>	. " Lo, here you see	11, 101/ 21
that thus believeth is	<b>justified</b>	, and eateth and drinketh	11, 101/ 24
satisfied and we be	<b>justified</b>	, " I marked not, as	11, 109/ 14
teacheth, that we be	<b>justified</b>	if we believe no	11, 110/ 7
satisfied and we be	<b>justified</b>	, " and now addeth thereunto	11, 122/ 18
holy names to judge	<b>justly</b>	, but even only desire	11, 98/ 31
if we well did,	<b>keep</b>	no more company nor	11, 5/ 19
them, but the brethren	<b>keep</b>	them from me as	11, 8/ 17
and godhead, and yet	<b>keep</b>	, nevertheless, all the same	11, 30/ 32
doth but help to	<b>keep</b>	and conserve the life	11, 36/ 24
only to conserve and	<b>keep</b>	the life of the	11, 36/ 27
and poll them and	<b>keep</b>	them under tribute so	11, 47/ 5
to be sure to	<b>keep</b>	it. And that her	11, 59/ 11
that our Savior would	<b>keep</b>	him, so long knowing	11, 89/ 12
to mend him and	<b>keep</b>	therewith the honesty of	11, 90/ 29
of his. And yet	<b>keep</b>	I for Master Masquer	11, 136/ 30
fire one means to	<b>keep</b>	him thence, then though	11, 188/ 4
name, and therefore he	<b>keepeth</b>	it away. And therefore	11, 12/ 19
that -- and yet	<b>keepeth</b>	it whole still nevertheless	11, 30/ 27
Master Masquer, for he	<b>keepeth</b>	himself sure enough for	11, 111/ 24
be occupied in the	<b>keeping</b>	of that pleasant garden	11, 33/ 11
surely set upon the	<b>keeping</b>	of her vowed virginity	11, 60/ 29
nor the trust in	<b>keeping</b>	of the purse anything	11, 93/ 32
had would. But the	<b>keeping</b>	of his life was	11, 195/ 14
to make one face,	<b>keeping</b>	still his own figure	11, 207/ 37
to see it outwardly	<b>kept</b>	and preserved among all	11, 3/ 8
of money, retained and	<b>kept</b>	from the print. Howbeit	11, 7/ 26
his apostle and so	<b>kept</b>	him in all his	11, 89/ 24
unto me I have	<b>kept</b>	, and none of them	11, 90/ 1
naught, yet our Lord	<b>kept</b>	him still, and would	11, 90/ 27
forth into damnation, have	<b>kept</b>	away the reward of	11, 91/ 20

ever stand and be	<b>kept</b>	, and therefore shall his	11, 134/ 34
alone uncreated, and have	<b>kept</b>	him still, and never	11, 192/ 15
nevertheless caused to be	<b>kept</b>	still and would not	11, 222/ 11
bodily. This is the	<b>key</b>	that solveth all their	11, 142/ 16
bodily. This is the	<b>key</b>	that solveth all their	11, 147/ 13
heresy that laboreth to	<b>kill</b>	the Catholic Christian faith	11, 10/ 5
that no man could	<b>kill</b>	him against his will	11, 155/ 16
was once crucified and	<b>killed</b>	and offered on the	11, 115/ 35
caused him to be	<b>killed</b>	. " How like you now	11, 154/ 23
readers, that the selfsame	<b>kind</b>	of arguing which Master	11, 182/ 25
Catholic faith) the selfsame	<b>kind</b>	of arguing I say	11, 182/ 28
places is such a	<b>kind</b>	of glory so appropriated	11, 190/ 22
For it is that	<b>kind</b>	of argument that is	11, 218/ 22
belief of his great	<b>kindness</b>	, in that he would	11, 25/ 29
to make him their	<b>king</b>	, the disciples had entered	11, 26/ 9
would have made him	<b>king</b>	; who could have weened	11, 27/ 5
would have made him	<b>king</b>	because they thought he	11, 47/ 2
fain have made him	<b>king</b>	that he was fain	11, 47/ 8
the making him a	<b>king</b>	. Then said our Savior	11, 47/ 21
lord and for a	<b>king</b>	, too, to see him	11, 157/ 23
our sovereign lord the	<b>King's</b>	Grace most prudently laid	11, 127/ 11
This blood causeth the	<b>King's</b>	image to flower in	11, 174/ 30
him afterward in the	<b>kingdom</b>	of his eternal glory	11, 28/ 26
he cannot see the	<b>kingdom</b>	of God," answered our	11, 62/ 6
the restitution of the	<b>kingdom</b>	of Israel and mistook	11, 131/ 8
Israel and mistook his	<b>kingdom</b>	for a worldly kingdom	11, 131/ 10
kingdom for a worldly	<b>kingdom</b>	, did he forthwith declare	11, 131/ 10
he cannot see the	<b>kingdom</b>	of God," and of	11, 134/ 30
shall never see the	<b>kingdom</b>	of God," Master Masquer	11, 135/ 30
bread to maintain AntiChrist's	<b>kingdom</b>	therewith. And thus when	11, 142/ 19
bread to maintain AntiChrist's	<b>kingdom</b>	therewith. And thus when	11, 147/ 16
to establish the pope's	<b>kingdom</b>	, which standeth of More's	11, 185/ 18
to establish the pope's	<b>kingdom</b>	. But now what great	11, 186/ 15
for establishment of his	<b>kingdom</b>	, that thing Master Masquer	11, 186/ 17
merry world, the very	<b>kingdom</b>	of the devil himself	11, 187/ 2
labor, where their other	<b>kings</b>	used to pill them	11, 47/ 4
he would call the	<b>Kings's</b>	Street Westminster Church, because	11, 98/ 22
very plain and open	<b>knavery</b>	. The Twenty-Second Chapter. Master	11, 206/ 2
believe not." For Jesus	<b>knew</b>	from the beginning who	11, 23/ 6
long be, although they	<b>knew</b>	that Christ went not	11, 26/ 16

For himself more perfectly	<b>knew</b>	allthing than all they	11, 43/ 11
more but that she	<b>knew</b>	none yet, for he	11, 58/ 34
husband after, though she	<b>knew</b>	no man yet. And	11, 58/ 36
not only that she	<b>knew</b>	none already, but also	11, 59/ 2
and also because they	<b>knew</b>	him not to be	11, 80/ 30
it not." But he	<b>knew</b>	from the beginning who	11, 84/ 22
the fault that himself	<b>knew</b>	he would after do	11, 90/ 12
part, though he well	<b>knew</b>	the wretch would never	11, 90/ 31
I am) very well	<b>knew</b>	your hearts. Howbeit, the	11, 92/ 29
his flesh, yet they	<b>knew</b>	not that they should	11, 171/ 5
By Sir Thomas More,	<b>Knight</b>	. The preface. Sir Thomas	11, 1/ 7
preface. Sir Thomas More,	<b>Knight</b>	, to the Christian reader	11, 3/ 2
immediately joined and unseparably	<b>knit</b>	unto the eternal flowing	11, 29/ 9
manhood were joined and	<b>knit</b>	together in very unity	11, 78/ 9
you naught. But being	<b>knit</b>	with the spirit of	11, 82/ 17
in one Catholic Church,	<b>knit</b>	unto God together in	11, 223/ 23
and you shall find.	<b>Knock</b>	and you shall be	11, 86/ 9
stand at the door	<b>knocking</b>	; if any man hear	11, 85/ 37
among them whom they	<b>know</b>	none heretics, this maketh	11, 6/ 4
brethren that read it?	<b>Know</b>	they thereby who it	11, 8/ 19
myself also, though I	<b>know</b>	Tyndale by name, and	11, 8/ 21
to none, could I	<b>know</b>	thereby which of those	11, 8/ 25
take thereby, while folk	<b>know</b>	not his name. Wherein	11, 12/ 22
yet he let them	<b>know</b>	that no man could	11, 29/ 16
that the Jews should	<b>know</b>	that he would not	11, 34/ 6
can no man Christianly	<b>know</b>	but by faith (for	11, 37/ 24
me. Now if ye	<b>know</b>	of any good guide	11, 40/ 14
good Christian men well	<b>know</b>	that these new heretics	11, 41/ 23
in the one, so	<b>know</b>	they too that those	11, 41/ 24
not this Joseph's son?	<b>Know</b>	not we his father	11, 47/ 17
grace, that as ye	<b>know</b>	by faith and knowledge	11, 49/ 1
God, so ye may	<b>know</b>	by faith and knowledge	11, 49/ 2
by the same faith,	<b>know</b>	and acknowledge me also	11, 49/ 3
call it bread, they	<b>know</b>	well it is no	11, 54/ 4
And therefore when ye	<b>know</b>	hereafter which flesh of	11, 56/ 14
be? For man I	<b>know</b>	none" -- not for	11, 58/ 24
but because she would	<b>know</b>	the means, forasmuch as	11, 58/ 26
that be, since I	<b>know</b>	no man?" this answer	11, 58/ 33
this be, for I	<b>know</b>	no man?" she meant	11, 59/ 2
that she never would	<b>know</b>	man afterward, using therein	11, 59/ 4

master in Israel and	<b>know</b>	not these things?" Let	11, 64/ 7
so though a man	<b>know</b>	not the reason of	11, 64/ 14
is he, whom they	<b>know</b>	to be the giver	11, 64/ 32
him clearly perceive and	<b>know</b>	that in one manner	11, 70/ 9
father and mother we	<b>know</b>	? And how saith he	11, 80/ 12
cause to make them	<b>know</b>	his power and leave	11, 81/ 30
And we believe and	<b>know</b>	that thou art Christ	11, 88/ 2
and by belief we	<b>know</b>	, that thou art Christ	11, 88/ 6
God. And thereby we	<b>know</b>	that thou art not	11, 88/ 7
is on, that men	<b>know</b>	him not. For who	11, 115/ 28
And that ye may	<b>know</b>	that I feign you	11, 116/ 5
that cause also we	<b>know</b>	that voice in the	11, 117/ 21
and Helyas beneath. I	<b>know</b>	well that you think	11, 140/ 19
cunning, to make men	<b>know</b>	that he had not	11, 158/ 10
and I believe and	<b>know</b>	that thou art Christ	11, 162/ 31
be thou content to	<b>know</b>	that God's will, his	11, 188/ 26
same holy saints I	<b>know</b>	, and also see declared	11, 197/ 9
therefore and very surely	<b>know</b>	as a thing taught	11, 197/ 15
it steadfastly. For I	<b>know</b>	the voice of my	11, 200/ 19
council, and that I	<b>know</b>	belike, by some secret	11, 200/ 33
be done, for I	<b>know</b>	not a man?" do	11, 214/ 6
believe his writing, I	<b>know</b>	these fellows for so	11, 217/ 6
that I very certainly	<b>know</b>	that that book which	11, 221/ 26
cannot soil it, he	<b>knoweth</b>	me well enough. This	11, 8/ 11
love him whom he	<b>knoweth</b>	not, and Christ can	11, 37/ 23
as, though no man	<b>knoweth</b>	what thing God is	11, 64/ 11
betray him. And so	<b>knoweth</b>	he likewise now too	11, 84/ 24
Luther's heresy and that	<b>knoweth</b>	this man well enough	11, 130/ 14
every man as well	<b>knoweth</b>	, and Master Masquer, too	11, 137/ 12
which time every child	<b>knoweth</b>	that they, though they	11, 171/ 4
show me how he	<b>knoweth</b>	that those four books	11, 180/ 13
must say that he	<b>knoweth</b>	those books for holy	11, 180/ 17
thinketh that every man	<b>knoweth</b>	already that the pope	11, 186/ 20
his privy council that	<b>knoweth</b>	, belike by some secret	11, 200/ 11
hear him?" Jesus therefore,	<b>knowing</b>	in himself that his	11, 23/ 1
disciples. But our Savior,	<b>knowing</b>	in himself (as he	11, 79/ 31
keep him, so long	<b>knowing</b>	him so false, but	11, 89/ 12
twelve as good, well	<b>knowing</b>	that indeed you were	11, 92/ 28
ABCs (for without the	<b>knowledge</b>	of his letters, he	11, 37/ 18
know by faith and	<b>knowledge</b>	him already for God	11, 49/ 1

know by faith and	<b>knowledge</b>	him for my Father	11, 49/ 2
after do by the	<b>knowledge</b>	of her husband after	11, 58/ 36
their minds the lively	<b>knowledge</b>	of this Sacrament or	11, 66/ 26
drawn you into the	<b>knowledge</b>	of me, or else	11, 113/ 11
and his own very	<b>knowledge</b>	to belie me, he	11, 158/ 6
unto God alone the	<b>knowledge</b>	of man's secret thought	11, 190/ 24
God might give that	<b>knowledge</b>	to some creature, too	11, 190/ 26
and mother we have	<b>known</b>	? How saith he therefore	11, 22/ 14
we believe and have	<b>known</b>	that thou art Christ	11, 23/ 12
God. For had they	<b>known</b>	that the manner in	11, 80/ 31
then, had they further	<b>known</b>	that he had been	11, 80/ 37
convenient is open and	<b>known</b>	, and unknown to mortal	11, 88/ 23
that his naughtiness was	<b>known</b>	, which thing might make	11, 92/ 7
hath life everlasting," and	<b>known</b>	what Paul with the	11, 107/ 15
presuming not, to have	<b>known</b>	any other thing to	11, 107/ 18
Savior came to be	<b>known</b>	for Christ and sometimes	11, 131/ 15
proved for the common	<b>known</b>	Catholic Church, of good	11, 135/ 7
scripture, because the common	<b>known</b>	Catholic Church hath so	11, 180/ 18
you believe this common	<b>known</b>	Catholic Church in that	11, 180/ 22
learn, but of his	<b>known</b>	Catholic Church, by which	11, 181/ 22
itself, revealed unto Christ's	<b>known</b>	Catholic Church, both by	11, 186/ 7
no man could have	<b>known</b>	him, when he perceived	11, 219/ 27
day and night busily	<b>labor</b>	and work to subvert	11, 3/ 13
Savior exhorted them to	<b>labor</b>	rather to get that	11, 16/ 11
thus, "Work, Sirs, and	<b>labor</b>	for the meat, not	11, 27/ 13
he would say, "Ye	<b>labor</b>	hither and seek me	11, 27/ 16
soon gone and perisheth.	<b>Labor</b>	and work, and make	11, 27/ 17
but that they should	<b>labor</b>	and work and endeavor	11, 28/ 17
and would they should	<b>labor</b>	to make themselves meet	11, 28/ 32
therefore Christ biddeth them	<b>labor</b>	and work for in	11, 29/ 11
they should work and	<b>labor</b>	for their own part	11, 29/ 15
themselves would work and	<b>labor</b>	for it) give them	11, 29/ 21
would be well-willing to	<b>labor</b>	and work therefore, work	11, 31/ 15
should never need to	<b>labor</b>	for any more. Now	11, 31/ 22
by miracle, without any	<b>labor</b>	of their own. And	11, 33/ 2
need no more to	<b>labor</b>	hither and draw up	11, 33/ 4
him a necessity to	<b>labor</b>	, making the earth to	11, 33/ 14
such as without man's	<b>labor</b>	should not bring him	11, 33/ 15
in this world not	<b>labor</b>	and work but live	11, 33/ 17
it unto watch and	<b>labor</b>	again, not all men	11, 33/ 29

all men in bodily	<b>labor</b>	, but as the circumstances	11, 33/ 29
to forbid them to	<b>labor</b>	for the one, but	11, 34/ 11
to teach them to	<b>labor</b>	much more for the	11, 34/ 12
never need more to	<b>labor</b>	for their living after	11, 34/ 17
spiritual work, bidding them	<b>labor</b>	to believe. Why is	11, 34/ 33
Why is it any	<b>labor</b>	to believe? Yea, verily	11, 34/ 34
without any work or	<b>labor</b>	of theirs. And therefore	11, 35/ 23
we need not to	<b>labor</b>	and toil for bread	11, 36/ 12
more to work and	<b>labor</b>	for it." The Ninth	11, 36/ 16
yet must work and	<b>labor</b>	to have it. Then	11, 40/ 4
do: would you not	<b>labor</b>	to him, would you	11, 40/ 17
my Father; and therefore	<b>labor</b>	to him to guide	11, 40/ 20
me by his own	<b>labor</b>	alone. But all that	11, 43/ 32
shall come to me.	<b>Labor</b>	therefore to my Father	11, 43/ 33
by miracle without their	<b>labor</b>	, where their other kings	11, 47/ 3
bare that, with great	<b>labor</b>	, they could scant find	11, 47/ 6
and your murmur, and	<b>labor</b>	to my Father that	11, 49/ 22
and all these heretics	<b>labor</b>	to deceive you in	11, 54/ 18
commandment unto her to	<b>labor</b>	for the conception, while	11, 59/ 17
should for their part	<b>labor</b>	to remove the lets	11, 86/ 34
admonitions, therefore, let us	<b>labor</b>	to be sober and	11, 93/ 25
our Lord bade them	<b>labor</b>	and work for the	11, 98/ 4
they should work and	<b>labor</b>	for that meat, was	11, 98/ 7
that perishable meat, and	<b>labor</b>	and work to win	11, 102/ 34
both for sparing of	<b>labor</b>	and also because he	11, 121/ 9
once." First, (that we	<b>labor</b>	not about naught) we	11, 191/ 4
many plain, open miracles,	<b>labor</b>	now to make us	11, 223/ 2
into their hearts and	<b>labored</b>	not upon any fallible	11, 27/ 9
most poisoned heresy that	<b>laboreth</b>	to kill the Catholic	11, 10/ 5
and by his declaration	<b>laboreth</b>	to draw men from	11, 11/ 3
these words most specially	<b>laboreth</b>	to make them believe	11, 69/ 5
that Blessed Sacrament), he	<b>laboreth</b>	, as I say, in	11, 69/ 20
of his folly he	<b>laboreth</b>	somewhat to hide and	11, 99/ 10
in which he falsely	<b>laboreth</b>	, by the color of	11, 113/ 30
to soil it, and	<b>laboreth</b>	sore there about, I	11, 222/ 16
neither be gluttons in	<b>laboring</b>	for the meat that	11, 28/ 13
his means, partly for	<b>lack</b>	of money, retained and	11, 7/ 25
that think, for the	<b>lack</b>	of learning and of	11, 8/ 28
with him, I shall	<b>lack</b>	somewhat of the commodity	11, 12/ 11
I call him) for	<b>lack</b>	of his other name	11, 13/ 10

thirst than the harmless	<b>lack</b>	of them both, though	11, 32/ 1
and let us never	<b>lack</b>	it nor need no	11, 36/ 15
showeth them that they	<b>lack</b>	this meat, though it	11, 39/ 29
should have if, for	<b>lack</b>	of belief, they would	11, 63/ 21
as I suppose, for	<b>lack</b>	of reading any further	11, 75/ 2
nothing. And so for	<b>lack</b>	of the spiritual eating	11, 76/ 21
it. And therefore, for	<b>lack</b>	of belief, they lost	11, 79/ 25
not believe, but for	<b>lack</b>	of belief lost the	11, 79/ 28
have not given them	<b>lack</b>	it only, therefore, because	11, 85/ 19
in them a little	<b>lack</b>	of wit, and some	11, 97/ 15
it), yet might it	<b>lack</b>	charity after. And also	11, 123/ 3
his belief fruitless for	<b>lack</b>	of that love that	11, 125/ 32
after that faith may	<b>lack</b>	charity, and therefore be	11, 126/ 2
life that they shall	<b>lack</b>	that will not eat	11, 132/ 14
martyrs be damned for	<b>lack</b>	of baptizing in water	11, 135/ 33
shall not write for	<b>lack</b>	of light and burning	11, 185/ 3
And therefore I can	<b>lack</b>	no good and honest	11, 196/ 27
argument be naught for	<b>lack</b>	of form, yet holdeth	11, 208/ 24
written verity. And this	<b>lack</b>	of taking, lo, so	11, 214/ 1
your word? If for	<b>lack</b>	of understanding, how can	11, 219/ 15
that they might have	<b>lacked</b>	the grief of hunger	11, 32/ 22
they do, that God	<b>lacked</b>	power to make his	11, 81/ 36
so little room that	<b>lacketh</b>	the room to hide	11, 6/ 15
Christ in him, but	<b>lacketh</b>	that spiritual effect of	11, 75/ 14
us that faith never	<b>lacketh</b>	charity, forgetting himself forthwith	11, 126/ 1
thus or else he	<b>lacketh</b>	the way to find	11, 139/ 18
how. For both our	<b>Lady</b>	asked how, and Nicodemus	11, 58/ 19
asked how. Our blessed	<b>Lady</b>	, when the angel told	11, 58/ 21
Of truth, if our	<b>Lady</b>	had weighed her vow	11, 60/ 1
every book, with our	<b>Lady</b>	Matins and the dirge	11, 186/ 30
the litany, or our	<b>Lady</b>	Matins, and creep to	11, 205/ 27
perpetual virginity of our	<b>Lady</b>	. Which point I have	11, 212/ 33
the honor of our	<b>Lady</b>	, taken and believed for	11, 213/ 21
that word of our	<b>Lady</b>	, "In what wise shall	11, 214/ 5
perpetual virginity of our	<b>Lady</b>	to be plainly written	11, 214/ 28
virginity of our blessed	<b>Lady</b>	. Howbeit, of truth, though	11, 215/ 6
perpetual virginity of our	<b>Lady</b>	to be a verity	11, 215/ 8
said true." "By our	<b>Lady</b>	, "quothe she, "but since	11, 217/ 4
jest on our blessed	<b>Lady</b>	the immaculate mother of	11, 223/ 7
and away with our	<b>Lady's</b>	Psalter, and cast the	11, 186/ 31

and "quoth I," our	<b>Lady's</b>	perpetual virginity expounding non	11, 212/ 24
have myself proved our	<b>Lady's</b>	perpetual virginity. Now since	11, 214/ 17
right belief of our	<b>Lady's</b>	perpetual virginity than I	11, 214/ 35
I make of our	<b>Lady's</b>	perpetual virginity is no	11, 215/ 19
repugnances, last of all,	<b>laid</b>	open to you by	11, 119/ 6
King's Grace most prudently	<b>laid</b>	against Luther. But I	11, 127/ 12
words of holy scripture	<b>laid</b>	forth for the proof	11, 181/ 3
the things that Frith	<b>laid</b>	forth against the Catholic	11, 182/ 27
the scriptures that I	<b>laid</b>	him, and therefore must	11, 195/ 23
holy doctors and saints	<b>laid</b>	against those old heretics	11, 204/ 29
may have such repugnance	<b>laid</b>	against it that he	11, 207/ 25
Master Masquer hath highly	<b>laid</b>	unto my charge, whose	11, 212/ 7
the scriptures that Helvidius	<b>laid</b>	against it, and layeth	11, 213/ 32
that he so diligently	<b>laid</b>	forth the leaf in	11, 216/ 23
for all the leaf	<b>laid</b>	out by him, see	11, 217/ 5
offer not now one	<b>lamb</b>	and tomorrow another, but	11, 116/ 14
will name him freer	<b>Lambert</b>	, Dane Othe the Carthusian	11, 128/ 3
member and a more	<b>lame</b>	, more astonied, and more	11, 76/ 35
shamefully halt that never	<b>lame</b>	cripple that lay impotent	11, 198/ 16
nor let us not	<b>lament</b>	and bewail, nor dread	11, 140/ 29
suddenly come to the	<b>land</b>	. The people, on the	11, 26/ 13
his English in another	<b>land</b>	. But now must I	11, 159/ 7
first, which was the	<b>language</b>	wherein the evangelist wrote	11, 55/ 10
both lewd and very	<b>large</b>	; yet of one thing	11, 4/ 10
Master Masquer lieth very	<b>large</b>	. For though Christ said	11, 98/ 9
such wise leaveth at	<b>large</b>	, that it bindeth not	11, 169/ 25
book that Frith made	<b>last</b>	against the Blessed Sacrament	11, 6/ 31
now at this Bartholomew-tide	<b>last</b>	passed and yet look	11, 6/ 34
of three years at	<b>last</b>	bring you forth twain	11, 12/ 8
it again in the	<b>last</b>	day. This is verily	11, 22/ 9
him again in the	<b>last</b>	day. "The Jews murmured	11, 22/ 11
him again in the	<b>last</b>	day. It is written	11, 22/ 17
raise him in the	<b>last</b>	day. My flesh is	11, 22/ 30
never perish, but shall	<b>last</b>	with you forever in	11, 27/ 19
length so that at	<b>last</b>	they should each of	11, 38/ 18
that again in the	<b>last</b>	day. "" The Eleventh Chapter	11, 41/ 9
like wise, at the	<b>last</b>	day, leave none of	11, 45/ 8
again myself at the	<b>last</b>	day, and then shall	11, 45/ 27
up again in the	<b>last</b>	day unto everlasting life	11, 48/ 1
faithful disciples at his	<b>Last</b>	Supper and Maundy when	11, 67/ 18

up again in the	<b>last</b>	day. For my flesh	11, 68/ 30
see it proved at	<b>last</b>	, as appeareth by some	11, 70/ 1
him up at the	<b>last</b>	day," but also for	11, 70/ 31
everlasting life in the	<b>last</b>	day. The Eighteenth Chapter	11, 71/ 6
unto Judas at his	<b>Last</b>	Supper the price of	11, 74/ 32
our bodies in the	<b>last</b>	day. But in what	11, 88/ 18
resuscitate him in the	<b>last</b>	day." And when he	11, 97/ 32
prophets, and at the	<b>last</b>	written both by his	11, 107/ 25
his prophets, and at	<b>last</b>	written both by his	11, 110/ 13
of my notable repugnances,	<b>last</b>	of all, laid open	11, 119/ 6
safe, hath at the	<b>last</b>	, in the end of	11, 120/ 6
Chapter. But now at	<b>last</b>	he concludeth all together	11, 126/ 29
him up in the	<b>last</b>	day. For my flesh	11, 129/ 23
readers, to finish at	<b>last</b>	this matter of Master	11, 175/ 21
ago, nor, at this	<b>last</b>	, lift his neck unbroken	11, 177/ 9
with Pharoah, and at	<b>last</b>	take an open and	11, 177/ 26
he concludeth in the	<b>last</b>	point upon these five	11, 184/ 4
but for parables at	<b>last</b>	. Though fear of hell	11, 187/ 32
thereof was impossible, at	<b>last</b>	, as though he would	11, 195/ 8
Master More saith at	<b>last</b>	, "If God would tell	11, 195/ 30
himself showeth here, at	<b>last</b>	, that of repugnance, I	11, 200/ 1
he is now at	<b>last</b>	with shame enough compelled	11, 200/ 27
Christ's words in his	<b>Last</b>	Supper and, before that	11, 201/ 26
he is now at	<b>last</b>	with shame enough compelled	11, 204/ 6
Master Masquer cometh at	<b>last</b>	to the mocking of	11, 206/ 4
Fifth Book and the	<b>Last</b>	of the First Part	11, 212/ 2
Christian readers, to the	<b>last</b>	point that I spoke	11, 212/ 5
God save them: "At	<b>last</b>	, note, Christian reader, that	11, 212/ 10
as he calleth the	<b>Last</b>	Supper of Christ, his	11, 212/ 13
will first answer the	<b>last</b>	that concerneth the perpetual	11, 212/ 33
these they be: "At	<b>last</b>	, note, Christian reader, that	11, 216/ 7
as he calleth the	<b>Last</b>	Supper of Christ, his	11, 216/ 10
thing rather than the	<b>Last</b>	Supper of Christ, his	11, 217/ 20
institution thereof at Christ's	<b>Last</b>	Supper and Maundy, neither	11, 218/ 2
see, there the very	<b>last</b>	words of all: "Nor	11, 218/ 34
he falsely calleth The	<b>Last</b>	Supper of the Lord	11, 220/ 2
our Savior at his	<b>Last</b>	Supper, "This is my	11, 221/ 1
book which Frith made	<b>last</b>	against the Blessed Sacrament	11, 221/ 27
ever while the world	<b>lasteth</b>	shall serve to the	11, 24/ 18
even until now very	<b>late</b>	that, albeit of fleshly	11, 4/ 9

hath been till of	<b>late</b>	the common Christian zeal	11, 4/ 15
good men have of	<b>late</b>	not letted to hear	11, 4/ 21
somewhat lengthened it of	<b>late</b>	by a piece that	11, 7/ 31
miracle that he so	<b>late</b>	before had wrought among	11, 16/ 3
master, Martin Luther, the	<b>late</b>	wellspring of all this	11, 117/ 32
a long leisure over	<b>late</b>	, that is to wit	11, 185/ 1
when it is too	<b>late</b>	to mend it. For	11, 217/ 2
now here say, very	<b>lately</b>	come over in print	11, 198/ 26
which was also no	<b>Latin</b>	man but a Greek	11, 52/ 35
albeit that in the	<b>Latin</b>	it be somewhat otherwise	11, 55/ 5
the second place, which	<b>Latin</b>	text were yet more	11, 55/ 8
and many of the	<b>Latin</b>	expositors too, do so	11, 55/ 11
dissembleth. As in the	<b>Latin</b>	tongue (whereof this English	11, 126/ 17
have died, using this	<b>Latin</b>	term, "Necesse." Saying wheresoever	11, 194/ 8
he first expoundeth the	<b>latter</b>	part of the sixth	11, 11/ 1
he expoundeth us the	<b>latter</b>	part of the sixth	11, 15/ 5
control them not, but	<b>laugh</b>	and let them babble	11, 6/ 18
the blasphemous beast) to	<b>laugh</b>	yet and make merry	11, 100/ 4
the works of the	<b>law</b>	. And there are works	11, 39/ 10
the end of the	<b>law</b>	is Christ, unto justice	11, 39/ 13
wrought in the Old	<b>Law</b>	. As how the hand	11, 66/ 7
sacrifices of the Old	<b>Law</b>	, which sacrifices were offered	11, 117/ 19
consent, so that no	<b>law</b>	can be made by	11, 127/ 5
thereto themselves. Nor no	<b>law</b>	made this day can	11, 127/ 9
wrought in the Old	<b>Law</b>	, as the changing of	11, 211/ 9
may, when they will,	<b>lawfully</b>	break them, and that	11, 215/ 28
would have all the	<b>laws</b>	made by men utterly	11, 126/ 35
the reasons which I	<b>lay</b>	against Frith, Master Masquer	11, 15/ 20
Now will I not	<b>lay</b>	any manner blame at	11, 18/ 33
man's free will most	<b>lay</b>	for them) biddeth every	11, 86/ 29
it." I will not	<b>lay</b>	these words to his	11, 97/ 14
blessed brethren, as beggars	<b>lay</b>	their sore legs out	11, 99/ 14
before whom he would	<b>lay</b>	his grief; he shall	11, 102/ 16
before whom he would	<b>lay</b>	his grief? What answer	11, 106/ 32
wisdom." These words I	<b>lay</b>	not against Master Masquer	11, 111/ 24
liefer then he would	<b>lay</b>	hardly to the Jews	11, 113/ 18
infidelity, he had liefer	<b>lay</b>	it in the neck	11, 113/ 19
themselves, because I will	<b>lay</b>	allthing in order plain	11, 119/ 7
I shall afterward anon	<b>lay</b>	it before him again	11, 149/ 16
objections that men may	<b>lay</b>	to him, he cannot	11, 159/ 21

never lame cripple that	<b>lay</b>	impotent by the walls	11, 198/ 16
the texts that I	<b>lay</b>	to be meant and	11, 203/ 11
the Gospel which we	<b>lay</b>	for the blessed body	11, 203/ 35
proof of this point,	<b>lay</b>	the tradition of the	11, 204/ 22
the negative, as I	<b>lay</b>	the sample for the	11, 208/ 22
or repugnance at all,	<b>lay</b>	it against him for	11, 215/ 16
without contradiction or repugnance,	<b>lay</b>	it for an unwritten	11, 215/ 32
such things as he	<b>layeth</b>	to mine oversight, them	11, 15/ 25
clout or plaster he	<b>layeth</b>	out abroad to show	11, 99/ 13
and as a juggler	<b>layeth</b>	forth his trinkets upon	11, 133/ 22
his juggling boxes and	<b>layeth</b>	them forth upon the	11, 133/ 29
aught worth that he	<b>layeth</b>	against the interpretation of	11, 145/ 17
now see wherein he	<b>layeth</b>	this great high heap	11, 152/ 7
to prove it, and	<b>layeth</b>	for the reason that	11, 192/ 4
his flesh to eat,	<b>layeth</b>	forth the miracle of	11, 211/ 14
that Master Masquer now	<b>layeth</b>	to my charge, dissimuling	11, 213/ 11
laid against it, and	<b>layeth</b>	no scripture himself for	11, 213/ 32
other contradiction that he	<b>layeth</b>	against me, his words	11, 216/ 3
thereof at all. And	<b>layeth</b>	it for a foul	11, 219/ 9
Tertullian, which Master Masquer	<b>layeth</b>	in his second part	11, 222/ 20
showeth himself shameless in	<b>laying</b>	that opinion to me	11, 130/ 15
catch a bird by	<b>laying</b>	a little salt on	11, 163/ 23
board departed and all	<b>laymen</b>	that never drank his	11, 134/ 18
for his argument concerning	<b>laymen</b>	of age, it were	11, 135/ 10
you and help to	<b>lead</b>	you forward, you may	11, 40/ 27
by the hand and	<b>lead</b>	him, but also draw	11, 47/ 28
should teach it and	<b>lead</b>	it into all truth	11, 134/ 26
teach you within by	<b>leading</b>	and drawing you into	11, 48/ 5
beginning of the second	<b>leaf</b>	of his book, these	11, 97/ 4
Chapter. In the second	<b>leaf</b>	these are his words	11, 100/ 18
before, in the fourth	<b>leaf</b>	he boasteth his great	11, 107/ 12
Chapter. In the third	<b>leaf</b>	thus he saith: "And	11, 113/ 9
end of the fourth	<b>leaf</b>	, he expoundeth these words	11, 114/ 2
Chapter. In the fifth	<b>leaf</b>	thus he saith: No	11, 114/ 22
the ninth, the tenth	<b>leaf</b>	, he hath certain arguments	11, 118/ 31
Chapter. In the eleventh	<b>leaf</b>	, after that in the	11, 119/ 13
it appeareth in that	<b>leaf</b>	that either his own	11, 119/ 17
end of the eleventh	<b>leaf</b>	, plastered his mormal of	11, 120/ 6
Chapter. In the fifth	<b>leaf</b>	upon his exposition of	11, 129/ 3
Chapter. In the eleventh	<b>leaf</b>	he hath another argument	11, 133/ 2

Chapter. In the twelfth	<b>leaf</b>	, to prove that Christ	11, 136/ 2
Book. In the sixth	<b>leaf</b>	, thus he saith: "Here	11, 149/ 2
Masquer, in the twenty-ninth	<b>leaf</b>	, boasteth himself of his	11, 159/ 16
written in his thirteenth	<b>leaf</b>	, which I would have	11, 166/ 5
point in his thirteenth	<b>leaf</b>	be these, in the	11, 166/ 16
my letter, the twenty-first	<b>leaf</b>	, and then consider Master	11, 196/ 9
there in the twenty-sixth	<b>leaf</b>	. "I wot well that	11, 207/ 13
scripture, in the thirty-seventh	<b>leaf</b>	of his dialogue of	11, 212/ 23
diligently laid forth the	<b>leaf</b>	in which my fault	11, 216/ 23
to name the very	<b>leaf</b>	but if he were	11, 217/ 3
will, for all the	<b>leaf</b>	laid out by him	11, 217/ 5
one side of the	<b>leaf</b>	nor on the other	11, 217/ 10
we should perceive and	<b>learn</b>	), but also divers other	11, 17/ 34
God would we should	<b>learn</b>	of the letter and	11, 18/ 10
because we thereby should	<b>learn</b>	and understand that as	11, 30/ 23
meetly for them to	<b>learn</b>	first, and the remanent	11, 38/ 16
each of them after	<b>learn</b>	little and little at	11, 38/ 17
should be meet to	<b>learn</b>	on the remanent, and	11, 38/ 25
him by me and	<b>learn</b>	it by the inward	11, 49/ 13
rule, whereby he might	<b>learn</b>	where he should answer	11, 158/ 33
will God we shall	<b>learn</b>	, but of his known	11, 181/ 22
deed, divers that are	<b>learned</b>	and have read the	11, 7/ 35
of those that are	<b>learned</b>	and have read the	11, 8/ 27
most fool, the most	<b>learned</b>	or the least, is	11, 8/ 35
taken for full prettily	<b>learned</b>	, too), ye see, good	11, 9/ 8
the Father and hath	<b>learned</b>	cometh to me, not	11, 22/ 19
that you may be	<b>learned</b>	by his working to	11, 48/ 21
heard it but also	<b>learned</b>	it, he cometh (as	11, 49/ 8
he twice that all	<b>learned</b>	men are full and	11, 51/ 23
Frith either had not	<b>learned</b>	or else had forgotten	11, 73/ 29
man might that had	<b>learned</b>	his English in another	11, 159/ 7
such other in which	<b>learned</b>	men may moderately and	11, 169/ 23
every man that is	<b>learned</b>	seeth a sample that	11, 209/ 27
that heareth it and	<b>learneth</b>	it, which no man	11, 48/ 15
any man heareth and	<b>learneth</b>	of my Father, he	11, 49/ 12
for the lack of	<b>learning</b>	and of wit also	11, 8/ 28
the Blessed Sacrament, neither	<b>learning</b>	nor wit never well	11, 9/ 5
so wasted and their	<b>learning</b>	waxed so slender that	11, 9/ 14
his wit and his	<b>learning</b>	came, every wise man	11, 9/ 25
what wit and what	<b>learning</b>	he showeth in soiling	11, 12/ 1

this great gift of	<b>learning</b>	and faith that he	11, 48/ 28
either for honesty or	<b>learning</b>	, virtue, wit, or truth	11, 97/ 2
ween that his high	<b>learning</b>	passeth their low capacities	11, 121/ 19
had not so little	<b>learning</b>	, but that he wist	11, 158/ 11
exercise their wit and	<b>learning</b>	, the Catholic Church in	11, 169/ 24
every man (that any	<b>learning</b>	hath), that those old	11, 204/ 28
most learned or the	<b>least</b>	, is all in manner	11, 8/ 35
contrary, or at the	<b>least</b>	wise, say that he	11, 69/ 32
did yet at the	<b>least</b>	wise make some bumbling	11, 120/ 37
which he now believeth	<b>least</b>	, if he believe as	11, 123/ 10
or else, at the	<b>least</b>	wise, the evangelist, at	11, 130/ 24
full, but at the	<b>least</b>	wise, a little pretty	11, 153/ 20
be content at the	<b>least</b>	that Saint Peter should	11, 163/ 7
is yet at the	<b>least</b>	wise constant, and nothing	11, 177/ 30
but that at the	<b>least</b>	wise we may be	11, 181/ 19
less yet, at the	<b>least</b>	wise, than very plain	11, 206/ 2
giving them warning to	<b>leave</b>	. And yet not every	11, 5/ 3
Flesh and Blood and	<b>leave</b>	us nothing therein but	11, 7/ 12
away their cloaks and	<b>leave</b>	his folly bare. And	11, 9/ 32
saith therein, for I	<b>leave</b>	out his circumstances, his	11, 16/ 35
shall you, ere I	<b>leave</b>	you, so clearly perceive	11, 20/ 36
text, and whether I	<b>leave</b>	anything untouched, I shall	11, 21/ 5
would in this world	<b>leave</b>	perpetually with his church	11, 25/ 19
at the last day,	<b>leave</b>	none of them to	11, 45/ 8
though he would say, "	<b>leave</b>	your murmuring, and fall	11, 47/ 24
the more need to	<b>leave</b>	your murmuring, and apply	11, 47/ 30
willed heart. And therefore,	<b>leave</b>	your murmuring, and pray	11, 48/ 19
be dead and perished."	<b>Leave</b>	therefore that wrong way	11, 49/ 21
way of your forefathers,	<b>leave</b>	your grudge and your	11, 49/ 22
And therefore let him	<b>leave</b>	dancing with me and	11, 53/ 4
must he give me	<b>leave</b>	to say the like	11, 57/ 1
as to bid her	<b>leave</b>	off her un vowed purpose	11, 59/ 37
did no more but	<b>leave</b>	him with the same	11, 63/ 7
of belief, they would	<b>leave</b>	it undone, and that	11, 63/ 21
to ask, "How?" but	<b>leave</b>	unto himself the science	11, 64/ 10
know his power and	<b>leave</b>	their murmuring. And therefore	11, 81/ 30
And therefore they that	<b>leave</b>	not murmuring at his	11, 81/ 31
Let the wicked man	<b>leave</b>	his way, and the	11, 86/ 4
and the unrighteous man	<b>leave</b>	his devices, and let	11, 86/ 5
warning that they should	<b>leave</b>	their murmuring, and pray	11, 87/ 11

did, and not to	<b>leave</b>	off or slake his	11, 90/ 36
himself. And therefore I	<b>leave</b>	that point for himself	11, 100/ 8
reason give M. More	<b>leave</b>	to ask Master Masquer	11, 105/ 37
Christ by mouth, and	<b>leave</b>	it with them by	11, 108/ 16
of heaven, and there	<b>leave</b>	it. Those words, and	11, 113/ 20
as Master Masquer doth,	<b>leave</b>	all the hard places	11, 113/ 27
text, which he would	<b>leave</b>	for every other good	11, 121/ 11
before unlearned men, and	<b>leave</b>	them also undeclared, because	11, 121/ 18
believe this, and yet	<b>leave</b>	many a thing unbelieved	11, 122/ 27
Master Masquer give me	<b>leave</b>	again to put him	11, 127/ 35
his master's words) would	<b>leave</b>	this sermon unto the	11, 129/ 17
therefore let Master Masquer	<b>leave</b>	his jesting with me	11, 141/ 8
us and not to	<b>leave</b>	us in any doubt	11, 141/ 30
equity, bid Master Masquer	<b>leave</b>	his iniquity, and change	11, 152/ 3
that out again, and	<b>leave</b>	no more in his	11, 171/ 18
More must give us	<b>leave</b>	to believe his unwritten	11, 178/ 19
I must give him	<b>leave</b>	to believe mine unwritten	11, 178/ 34
I must give him	<b>leave</b>	to believe mine unwritten	11, 184/ 6
considerations, give Master Masquer	<b>leave</b>	to believe this unwritten	11, 184/ 27
false considerations, give him	<b>leave</b>	to believe the true	11, 184/ 30
presently may take his	<b>leave</b>	and be absent well	11, 191/ 16
here that though he	<b>leave</b>	out that odious word	11, 191/ 35
Yet Master Masquer cannot	<b>leave</b>	me thus, but on	11, 198/ 36
this (God willing), not	<b>leave</b>	nor let go so	11, 222/ 24
Christ's wholesome supper thirty-two	<b>leaves</b>	. In the first fourteen	11, 15/ 4
in the same fourteen	<b>leaves</b>	also, he bringeth forth	11, 15/ 9
all his said fourteen	<b>leaves</b>	. I mean not that	11, 16/ 34
foolishly soileth, that he	<b>leaveth</b>	them more stronger against	11, 15/ 21
true seal truly printed	<b>leaveth</b>	in the other the	11, 30/ 24
as evil as he	<b>leaveth</b>	, and not a worse	11, 33/ 7
Church in such wise	<b>leaveth</b>	at large, that it	11, 169/ 25
seeking out my negligence,	<b>leaving</b>	some places in my	11, 12/ 5
to eat it. But	<b>leaving</b>	that untaught till the	11, 69/ 17
And as for Helias	<b>leaving</b>	his mantle to his	11, 140/ 24
both nay and no,	<b>leaving</b>	the choice to myself	11, 159/ 3
himself that leisure betimes,	<b>leaving</b>	the business that he	11, 184/ 35
unperfect and insufficient for	<b>leaving</b>	out of so necessary	11, 212/ 12
unperfect and insufficient for	<b>leaving</b>	out of so necessary	11, 216/ 9
far off from all	<b>lecherous</b>	living that they would	11, 3/ 25
it is not only	<b>lechery</b>	that the Apostle's words	11, 4/ 25

sense and so be	<b>led</b>	into every necessary truth	11, 135/ 1
pestilence catcheth sometimes the	<b>leech</b>	that, fasting, cometh very	11, 5/ 7
me I should not	<b>leese</b>	anything thereof, but should	11, 22/ 8
from himself, and thereby	<b>leese</b>	it himself. For his	11, 137/ 35
eating he should not	<b>leese</b>	it, but both men	11, 140/ 7
no great wisdom to	<b>leese</b>	his worship in the	11, 149/ 23
which piece Master Masquer	<b>left</b>	out and would not	11, 21/ 12
had seen so much	<b>left</b>	yet besides, they did	11, 26/ 33
meetly for to be	<b>left</b>	out. The Twelfth Chapter	11, 46/ 4
God, that question Christ	<b>left</b>	unsoiled. Now did he	11, 63/ 12
would do it, he	<b>left</b>	their question and their	11, 63/ 25
that time so few	<b>left</b>	and so many gone	11, 87/ 27
it, he should have	<b>left</b>	any of his goodness	11, 91/ 10
or else on the	<b>left</b>	, if he will. "Our	11, 92/ 33
for our salvation, but	<b>left</b>	out things of necessity	11, 107/ 23
Confutation, that the apostles	<b>left</b>	no necessary thing unwritten	11, 108/ 6
Corinthians by mouth and	<b>left</b>	it them first by	11, 108/ 26
no necessary thing was	<b>left</b>	unwritten, by those words	11, 109/ 22
For then had he	<b>left</b>	his Resurrection unpreached, and	11, 109/ 38
necessary point to be	<b>left</b>	unwritten in the scripture	11, 110/ 10
some necessary things be	<b>left</b>	out of the writing	11, 110/ 16
Christ's apostles, that they	<b>left</b>	none of them all	11, 110/ 32
readers, very bare, and	<b>left</b>	off so shortly and	11, 113/ 16
oblation that God hath	<b>left</b>	unto his new Christian	11, 116/ 3
Saint Chrysostom saith: "Helyas	<b>left</b>	unto Heliseus his mantle	11, 140/ 15
mantle? For Helias indeed	<b>left</b>	his disciple his mantle	11, 140/ 23
God, ascending up, hath	<b>left</b>	unto us his flesh	11, 140/ 24
mantle to his disciple,	<b>left</b>	it off from himself	11, 140/ 25
Savior Christ hath both	<b>left</b>	it still with us	11, 140/ 26
his meaning. For he	<b>left</b>	them never in any	11, 141/ 24
way from him and	<b>left</b>	him, and walked no	11, 161/ 32
nor arm, nor leg	<b>left</b>	him whole long ago	11, 177/ 8
believe, there is nothing	<b>left</b>	out, but every such	11, 181/ 11
belief that the apostles	<b>left</b>	aught unwritten of necessity	11, 185/ 17
determined therein, he had	<b>left</b>	Christ at his liberty	11, 195/ 11
well see that I	<b>left</b>	not untouched the point	11, 199/ 34
shall have no matter	<b>left</b>	him in all this	11, 218/ 29
rib, nor arm, nor	<b>leg</b>	left him whole long	11, 177/ 8
beggars lay their sore	<b>legs</b>	out in sight that	11, 99/ 14
picked out by long	<b>leisure</b>	among all my books	11, 11/ 15

the matter at more	<b>leisure</b>	; if now when other	11, 162/ 26
I would say, "at	<b>leisure</b>	." Here ye see, good	11, 178/ 20
he would say, at	<b>leisure</b>	. Now for the first	11, 178/ 35
he would say) at	<b>leisure</b>	, if the things that	11, 184/ 7
the true faith at	<b>leisure</b>	, if he had put	11, 184/ 30
give him any longer	<b>leisure</b>	therein, for he hath	11, 184/ 32
he take himself that	<b>leisure</b>	betimes, leaving the business	11, 184/ 35
faith at a long	<b>leisure</b>	over late, that is	11, 185/ 1
but shall have everlasting	<b>leisure</b>	from all other work	11, 185/ 4
give him one year's	<b>leisure</b>	to it. But here	11, 192/ 3
bring you at another	<b>leisure</b>	, ere I have done	11, 211/ 21
little and little at	<b>length</b>	so that at last	11, 38/ 17
I have proved at	<b>length</b>	in my work of	11, 108/ 19
expounded the parable at	<b>length</b>	so that they perceived	11, 155/ 11
it, he hath somewhat	<b>lengthened</b>	it of late by	11, 7/ 31
fasting. And as for	<b>Lent</b>	, Father Frith under name	11, 205/ 21
other to cure the	<b>lepers</b>	and raise up dead	11, 93/ 28
the hand stricken with	<b>leprosy</b>	was in a moment	11, 65/ 4
visors have much the	<b>less</b>	fear and shame, both	11, 12/ 28
differences), but because the	<b>less</b>	miracle and in some	11, 25/ 24
those Jews yet somewhat	<b>less</b>	gluttons than are many	11, 31/ 23
and that he is	<b>less</b>	than his Father, and	11, 41/ 16
his manhood (which was	<b>less</b>	indeed) and not of	11, 41/ 27
would have murmured the	<b>less</b>	. And had they believed	11, 80/ 17
they have murmured the	<b>less</b>	, because they would not	11, 80/ 35
loathsomeness made them the	<b>less</b>	willing to believe, in	11, 82/ 4
that they should have	<b>less</b>	cure and care of	11, 87/ 1
might make him the	<b>less</b>	bold to sin; and	11, 92/ 8
whereof made them the	<b>less</b>	apt and meet for	11, 102/ 32
them that they should	<b>less</b>	care for that perishable	11, 102/ 33
is that hath in	<b>less</b>	than three lines compacted	11, 118/ 28
These disciples stuck no	<b>less</b>	in Christ's visible flesh	11, 136/ 12
than suffice. For, by	<b>less</b>	than this, ye may	11, 175/ 11
that will fear it	<b>less</b>	if such words once	11, 187/ 36
great folly and no	<b>less</b>	presumption to More, since	11, 188/ 23
his manhood, He is	<b>less</b>	than the Father, but	11, 189/ 4
his manhood to be	<b>less</b>	than God or less	11, 189/ 8
less than God or	<b>less</b>	than angels, as some	11, 189/ 8
that can be no	<b>less</b>	yet, at the least	11, 206/ 1
and peradventure yet of	<b>less</b>	spiritual power than the	11, 210/ 13

they should believe that	<b>lesson</b>	also. And with the	11, 17/ 20
which for the first	<b>lesson</b>	thereof, God would we	11, 17/ 33
first taught them the	<b>lesson</b>	of belief and faith	11, 38/ 24
that hath heard this	<b>lesson</b>	of my Father, and	11, 49/ 7
else." And therefore the	<b>lesson</b>	that any man heareth	11, 49/ 11
any of all these	<b>lessons</b>	was enough to save	11, 38/ 13
labor to remove the	<b>lets</b>	that, on their own	11, 86/ 34
Sacrament, answering to my	<b>letter</b>	, wherewith I confuted the	11, 6/ 32
arguments, which in my	<b>letter</b>	I made in that	11, 7/ 33
that were in that	<b>letter</b>	. For therein writeth Tyndale	11, 8/ 2
Tyndale had in his	<b>letter</b>	also declared him for	11, 9/ 20
I made in my	<b>letter</b>	against the poisoned treatise	11, 11/ 12
I made in my	<b>letter</b>	against the pestilent treatise	11, 15/ 7
should learn of the	<b>letter</b>	and, because of some	11, 18/ 10
make mention in my	<b>letter</b>	against Frith's false handling	11, 18/ 14
as I in my	<b>letter</b>	wrote against John Frith	11, 148/ 27
such word in my	<b>letter</b>	, whereof he may take	11, 149/ 32
good readers, all my	<b>letter</b>	through yourselves, and when	11, 177/ 33
you read over my	<b>letter</b>	as himself cannot say	11, 178/ 9
so bold in my	<b>letter</b>	against his fellow Father	11, 189/ 15
the reading of my	<b>letter</b>	that all this gear	11, 194/ 37
good readers, in my	<b>letter</b>	, the twenty-first leaf, and	11, 196/ 9
too busy. Read my	<b>letter</b>	over, and you shall	11, 197/ 33
first treatise and my	<b>letter</b>	together shall soon see	11, 198/ 23
the words of my	<b>letter</b>	, but also by the	11, 200/ 4
my words in my	<b>letter</b>	that touch this point	11, 207/ 11
me that, in my	<b>letter</b>	against Frith, I say	11, 219/ 10
put in print a	<b>letter</b>	against the pestilent treatise	11, 222/ 7
of the Altar, which	<b>letter</b>	of mine, as I	11, 222/ 9
mention of my said	<b>letter</b>	, and would seem to	11, 222/ 16
this book my said	<b>letter</b>	also to sale. And	11, 222/ 18
the knowledge of his	<b>letters</b>	, he can never go	11, 37/ 19
again, in these his	<b>letters</b>	against Frith, how himself	11, 212/ 15
again in these his	<b>letters</b>	against Frith how himself	11, 216/ 12
the cross -- and	<b>letteth</b>	the other giving go	11, 56/ 27
plain against him, he	<b>letteth</b>	them slink away, and	11, 133/ 34
business about naught. But	<b>letting</b>	these heretics pass, ye	11, 37/ 16
of his name, not	<b>letting</b>	to procure his amendment	11, 90/ 30
themselves in words both	<b>lewd</b>	and very large; yet	11, 4/ 10
of the truth very	<b>lewd</b>	and falsely handled. And	11, 20/ 34

Hebrews 9. Lo, what	<b>lewd</b>	boldness it giveth when	11, 115/ 26
Huessgen too, besides a	<b>lewd</b>	sort of wretched heretics	11, 136/ 19
would make God a	<b>liar</b>	, which is impossible. Paul	11, 194/ 6
as Prosper rehearseth in	<b>Lib</b>	. sententiarum Prosperi, "He receiveth	11, 73/ 17
the meat that his	<b>liberality</b>	hath given us. For	11, 174/ 1
folk fell unto more	<b>liberty</b>	, and such as would	11, 3/ 32
if she were at	<b>liberty</b>	to lie with a	11, 59/ 16
that point at her	<b>liberty</b>	, then though she had	11, 59/ 21
yet still at her	<b>liberty</b>	, without any promise or	11, 59/ 33
had been at her	<b>liberty</b>	, she had, as meseemeth	11, 61/ 8
they were in the	<b>liberty</b>	of their own free	11, 87/ 32
every man is at	<b>liberty</b>	to believe whether part	11, 89/ 19
right well his free	<b>liberty</b>	." The Fifteenth Chapter. If	11, 194/ 30
left Christ at his	<b>liberty</b>	to die or live	11, 195/ 11
he was at his	<b>liberty</b>	not to die but	11, 195/ 12
be bold by his	<b>license</b>	to note in them	11, 97/ 15
More mock on and	<b>lie</b>	, too," and many such	11, 12/ 16
faint and fall and	<b>lie</b>	still by the way	11, 40/ 28
were at liberty to	<b>lie</b>	with a man, then	11, 59/ 16
out in sight that	<b>lie</b>	a begging a Fridays	11, 99/ 15
More mock still and	<b>lie</b>	, too. Had Master Masquer	11, 107/ 27
More mock on and	<b>lie</b>	on, too. But now	11, 110/ 34
go mock on and	<b>lie</b>	on, too. And this	11, 111/ 3
mock on still and	<b>lie</b>	on, too. The Sixth	11, 113/ 6
in this matter and	<b>lie</b>	, ye shall, good readers	11, 140/ 13
us first a loud	<b>lie</b>	for his foundation and	11, 178/ 1
and say he can	<b>lie</b>	, ergo he doth lie	11, 178/ 5
lie, ergo he doth	<b>lie</b>	, but I will turn	11, 178/ 5
say that he doth	<b>lie</b>	, ergo he can lie	11, 178/ 6
lie, ergo he can	<b>lie</b>	, and so commend his	11, 178/ 7
not believe here, and	<b>lie</b>	still and ever burn	11, 185/ 5
shall, then shall he	<b>lie</b>	there and curse them	11, 188/ 12
obstinate soul, shall therewith	<b>lie</b>	still ever more in	11, 197/ 18
maketh many a stark	<b>lie</b>	, and that thus to	11, 205/ 32
and faceth himself that	<b>lie</b>	upon me, and then	11, 209/ 4
us out this foolish	<b>lie</b>	of yours that you	11, 219/ 13
here so loud a	<b>lie</b>	, and pore better on	11, 219/ 24
me here? If you	<b>lied</b>	so loud wittingly, how	11, 219/ 13
forehead, and had as	<b>lief</b>	have at his christening	11, 205/ 20
And so had they	<b>liefer</b>	that he would have	11, 46/ 12

see) the man had	<b>liefer</b>	confess himself a heretic	11, 99/ 8
any other than that,	<b>liefer</b>	then he would lay	11, 113/ 17
own infidelity, he had	<b>liefer</b>	lay it in the	11, 113/ 19
with their own proper	<b>lies</b>	; yet shall the means	11, 9/ 31
false and abominable blasphemous	<b>lies</b>	upon Christ's words, and	11, 142/ 17
false and abominable, blasphemous	<b>lies</b>	upon Christ's words and	11, 147/ 15
is, that with his	<b>lies</b>	he mocketh you. And	11, 177/ 36
they be proved stark	<b>lies</b>	and very devilry." The	11, 200/ 28
they be proved stark	<b>lies</b>	and very devilry." Consider	11, 204/ 7
be already proved stark	<b>lies</b>	and very devilry. For	11, 204/ 14
the unwritten verities stark	<b>lies</b>	and devilry, he hath	11, 205/ 11
are already proved stark	<b>lies</b>	and very devilry. But	11, 205/ 29
proof yet, neither of	<b>lies</b>	nor of devilry. But	11, 205/ 30
truth thus falsely with	<b>lies</b>	? And if they be	11, 206/ 35
out the truth with	<b>lies</b>	, and then proveth never	11, 209/ 5
that all the shameful	<b>lies</b>	that your shameless face	11, 211/ 30
record that Master Masquer	<b>lieth</b>	, and hath made his	11, 57/ 34
this construction Master Masquer	<b>lieth</b>	very large. For though	11, 98/ 9
his so saying, he	<b>lieth</b>	. And besides that, we	11, 112/ 14
For he feigneth or	<b>lieth</b>	, and not dissembleth. As	11, 126/ 16
Masquer in his exposition	<b>lieth</b>	. For he saith that	11, 141/ 6
selfsame word, and therefore	<b>lieth</b>	Master Masquer in saying	11, 154/ 7
of your lying brotherhood,	<b>lieth</b>	in the deep den	11, 176/ 37
to wit, when he	<b>lieth</b>	wretchedly in hell, where	11, 185/ 2
his victory while he	<b>lieth</b>	in the dirt. But	11, 199/ 27
from heaven to give	<b>life</b>	to the world, and	11, 17/ 15
that abideth into everlasting	<b>life</b>	, which the Son of	11, 21/ 25
from heaven and giveth	<b>life</b>	to the world." Then	11, 21/ 35
am the bread of	<b>life</b>	; he that cometh to	11, 22/ 2
him should have everlasting	<b>life</b>	and shall raise him	11, 22/ 11
believeth in me hath	<b>life</b>	everlasting. I am the	11, 22/ 21
the bread of the	<b>life</b>	. Your fathers have eaten	11, 22/ 21
shall give for the	<b>life</b>	of the world." The	11, 22/ 26
ye shall not have	<b>life</b>	in you. He that	11, 22/ 29
drinketh my blood hath	<b>life</b>	everlasting, and I shall	11, 22/ 30
it is that giveth	<b>life</b>	; the flesh availeth nothing	11, 23/ 4
you be spirit and	<b>life</b>	. But there be some	11, 23/ 5
the words of everlasting	<b>life</b>	, and we believe and	11, 23/ 11
that abideth into everlasting	<b>life</b>	, which meat the Son	11, 27/ 14
you forever in everlasting	<b>life</b>	." By these words of	11, 27/ 20

the conservation of their	<b>life</b>	and their health to	11, 28/ 8
with them in everlasting	<b>life</b>	, that is to say	11, 28/ 19
they should after this	<b>life</b>	be everlastingly fed among	11, 28/ 22
flowing fountain of all	<b>life</b>	, the Godhead. This meat	11, 29/ 10
that abideth into everlasting	<b>life</b>	. " But yet though Christ	11, 29/ 12
that is permanent into	<b>life</b>	everlasting, too. And therefore	11, 29/ 22
and permanent into everlasting	<b>life</b>	, he taketh away that	11, 29/ 35
with them into everlasting	<b>life</b>	, glad men were they	11, 31/ 20
that abideth into everlasting	<b>life</b>	, " noting therein, as saith	11, 32/ 35
evil and a perilous	<b>life</b>	live they that will	11, 33/ 16
surely a very mad-ordered	<b>life</b>	that hath but little	11, 34/ 3
that abideth into everlasting	<b>life</b>	. Whereby he meant not	11, 34/ 11
from heaven and giveth	<b>life</b>	to the world." Now	11, 36/ 3
am the bread of	<b>life</b>	; he that cometh to	11, 36/ 19
Lord, "the bread of	<b>life</b>	that I speak of	11, 36/ 21
only nourishing but also	<b>life</b>	to the world. "The	11, 36/ 23
keep and conserve the	<b>life</b>	that the man hath	11, 36/ 24
conserve and keep the	<b>life</b>	of the body (albeit	11, 36/ 27
whereof none can have	<b>life</b>	but by me. "And	11, 36/ 30
give the dead world	<b>life</b>	by my death. For	11, 44/ 17
my Resurrection again to	<b>life</b>	give them a sample	11, 45/ 7
have had in this	<b>life</b>	here before. For this	11, 45/ 19
but abide into everlasting	<b>life</b>	. For though ye see	11, 45/ 24
last day unto everlasting	<b>life</b>	. And if ye marvel	11, 48/ 1
you, the bread of	<b>life</b>	that am descended from	11, 48/ 13
is sure of eternal	<b>life</b>	. For I am (as	11, 49/ 18
the very bread of	<b>life</b>	. "Your fathers that murmured	11, 49/ 19
be sure of everlasting	<b>life</b>	. " The Thirteenth Chapter. Whereas	11, 49/ 32
that abideth into everlasting	<b>life</b>	, which the Son of	11, 50/ 4
shall give for the	<b>life</b>	of the world." Whereas	11, 50/ 30
will give for the	<b>life</b>	of the world, meaning	11, 51/ 3
shall give for the	<b>life</b>	of the world," but	11, 51/ 11
give it for the	<b>life</b>	of the world by	11, 51/ 12
shall give for the	<b>life</b>	of the world," thus	11, 52/ 7
shall give for the	<b>life</b>	of the world." Consider	11, 55/ 20
shall give for the	<b>life</b>	of the world." Lo	11, 55/ 32
shall give for the	<b>life</b>	of the world." As	11, 56/ 9
you but for the	<b>life</b>	of the whole world	11, 56/ 12
shall give for the	<b>life</b>	of the world," speaketh	11, 56/ 36
shall give for the	<b>life</b>	of the world." "This	11, 57/ 22

shall give for the	<b>life</b>	of the world," meant	11, 65/ 24
ye shall not have	<b>life</b>	in you. He that	11, 66/ 19
my blood hath everlasting	<b>life</b>	. " Upon those words thus	11, 66/ 20
the desire of eternal	<b>life</b>	, and faith first once	11, 66/ 31
ye shall not have	<b>life</b>	in you. He that	11, 68/ 28
drinketh my blood hath	<b>life</b>	everlasting, and I shall	11, 68/ 29
ye shall not have	<b>life</b>	in you. But whoso	11, 70/ 25
blood, he hath everlasting	<b>life</b>	. " Not only because he	11, 70/ 27
he receiveth is very	<b>life</b>	everlasting of itself, and	11, 70/ 33
itself, and such a	<b>life</b>	as to them that	11, 70/ 33
is able to give	<b>life</b>	and quickness everlasting. For	11, 70/ 35
his own nature everlasting	<b>life</b>	, so is the flesh	11, 70/ 36
itself, and also everlasting	<b>life</b>	to the giving of	11, 71/ 2
to the giving of	<b>life</b>	everlastingly to all others	11, 71/ 2
him again to everlasting	<b>life</b>	in the last day	11, 71/ 6
the giver of eternal	<b>life</b>	. "Your fathers," said our	11, 71/ 18
manna brought not eternal	<b>life</b>	but a short remedy	11, 71/ 21
to immortality and eternal	<b>life</b>	. "Yea," saith some man	11, 71/ 24
joined to the natural	<b>life</b>	(that is to wit	11, 71/ 29
Godhead), is made also	<b>life</b>	himself. Therefore we be	11, 71/ 29
in body to everlasting	<b>life</b>	, our Savior addeth thereunto	11, 72/ 10
there is dwelling everlasting	<b>life</b>	? For as ye have	11, 72/ 23
his godhead made everlasting	<b>life</b>	. But this is meant	11, 72/ 25
receiveth the meat of	<b>life</b>	, he drinketh the draught	11, 73/ 18
of clean and innocent	<b>life</b>	, as Saint Augustine in	11, 75/ 17
of the Spirit and	<b>life</b>	, which is the thing	11, 76/ 19
the flesh giveth the	<b>life</b>	, and without which, as	11, 76/ 20
and purpose of good	<b>life</b>	, but waxeth a more	11, 76/ 34
in him, into everlasting	<b>life</b>	. The Nineteenth Chapter. For	11, 77/ 16
the original substance of	<b>life</b>	, before all beginning begot	11, 77/ 22
therefore his own whole	<b>life</b>	, as to him whom	11, 77/ 24
all his own whole	<b>life</b>	to his Son, and	11, 77/ 27
the very substance of	<b>life</b>	that is life and	11, 78/ 1
of life that is	<b>life</b>	and giveth life, too	11, 78/ 1
is life and giveth	<b>life</b>	, too, he cannot but	11, 78/ 1
the sustenance of the	<b>life</b>	in this world, but	11, 78/ 29
sustenance of their temporal	<b>life</b>	, was but a figure	11, 78/ 34
bread that is very	<b>life</b>	, it served for the	11, 79/ 4
for the sustenance of	<b>life</b>	; so because it was	11, 79/ 5
and not the very	<b>life</b>	itself, it served therefore	11, 79/ 6

therefore not to give	<b>life</b>	, but to sustain life	11, 79/ 6
life, but to sustain	<b>life</b>	, not forever but for	11, 79/ 7
the thing that is	<b>life</b>	, but is also (by	11, 79/ 10
the Godhead) the very	<b>life</b>	itself that was figured	11, 79/ 11
eater in this present	<b>life</b>	, but it shall also	11, 79/ 13
it shall also give	<b>life</b>	, yea, and that everlasting	11, 79/ 14
yea, and that everlasting	<b>life</b>	in glory, not only	11, 79/ 14
the soul in eternal	<b>life</b>	of everlasting bliss. The	11, 79/ 17
men should have no	<b>life</b>	but if they would	11, 79/ 34
you be spirit and	<b>life</b>	. " In these words our	11, 80/ 3
cut out dead, without	<b>life</b>	or spirit, our Savior	11, 82/ 6
that quickeneth or giveth	<b>life</b>	, the flesh availeth nothing	11, 82/ 10
you be spirit and	<b>life</b>	. " As though he would	11, 82/ 11
flesh should have everlasting	<b>life</b>	. And therefore why be	11, 82/ 13
in gobbets dead without	<b>life</b>	or spirit? It is	11, 82/ 15
the spirit that giveth	<b>life</b>	. And therefore without the	11, 82/ 16
and very fountain of	<b>life</b>	, so it shall (to	11, 82/ 18
eat it) give everlasting	<b>life</b>	. And therefore the words	11, 82/ 19
will no more give	<b>life</b>	alone than will faith	11, 82/ 20
will faith alone give	<b>life</b>	that is dead without	11, 82/ 21
but spirit also and	<b>life</b>	. Therefore, you must understand	11, 82/ 24
lively but also giving	<b>life</b>	. " Thus meant our Lord	11, 82/ 30
flesh shall have everlasting	<b>life</b>	, that I meant therein	11, 83/ 16
of mine doth give	<b>life</b>	of its own proper	11, 83/ 17
Spirit and of eternal	<b>life</b>	. But it is not	11, 83/ 19
maketh the Spirit give	<b>life</b>	, but the power of	11, 83/ 20
maketh the flesh give	<b>life</b>	. The words therefore I	11, 83/ 20
you be spirit and	<b>life</b>	; that is to wit	11, 83/ 21
of the spirit and	<b>life</b>	; that is to wit	11, 83/ 22
that is the natural	<b>life</b>	that giveth life. But	11, 83/ 23
natural life that giveth	<b>life</b>	. But yet the thing	11, 83/ 23
cannot of itself give	<b>life</b>	. For what had then	11, 83/ 25
the equal substance of	<b>life</b>	with his Father. And	11, 83/ 28
flesh a giver of	<b>life</b>	, that power of giving	11, 83/ 29
that power of giving	<b>life</b>	he doth not attribute	11, 83/ 29
For the spirit giveth	<b>life</b>	by itself and of	11, 83/ 31
that power of giving	<b>life</b>	by reason of the	11, 83/ 32
they might have everlasting	<b>life</b>	. He taught them also	11, 87/ 5
the words of everlasting	<b>life</b>	. And we believe and	11, 88/ 1
say, "If we love	<b>life</b>	, to whom should we	11, 88/ 3

the words not of	<b>life</b>	only but also of	11, 88/ 4
only but also of	<b>life</b>	everlasting, for all thy	11, 88/ 4
Spirit, the fountain of	<b>life</b>	, whereby thy flesh shall	11, 88/ 16
will eat it, everlasting	<b>life</b>	, when thou shalt resuscitate	11, 88/ 17
up dead men to	<b>life</b>	), after that he was	11, 93/ 28
purged after this transitory	<b>life</b>	, and their flesh also	11, 95/ 3
to give us everlasting	<b>life</b>	through it." I will	11, 97/ 13
myself the bread of	<b>life</b>	. " And when he saith	11, 97/ 25
my blood, hath everlasting	<b>life</b>	, and I shall resuscitate	11, 97/ 31
but abide into everlasting	<b>life</b>	, and afterward told them	11, 98/ 5
am the bread of	<b>life</b>	, and whoso come to	11, 100/ 19
a saturity in this	<b>life</b>	, and turning the very	11, 104/ 4
believe in me hath	<b>life</b>	everlasting," and known what	11, 107/ 15
shall give for the	<b>life</b>	of the world." And	11, 114/ 4
also to change their	<b>life</b>	. They therefore that believe	11, 120/ 20
the attaining of everlasting	<b>life</b>	. Now would Master Masquer	11, 122/ 7
Savior had his eternal	<b>life</b>	of his Father before	11, 123/ 29
had now the same	<b>life</b>	and so lived for	11, 123/ 32
to work, attain everlasting	<b>life</b>	also, by reason of	11, 124/ 1
also to change their	<b>life</b>	. They, therefore, that believe	11, 126/ 31
that transform not their	<b>life</b>	after Christ's example and	11, 127/ 28
shall give for the	<b>life</b>	of the world," thus	11, 129/ 4
shall not have that	<b>life</b>	in yourselves. He that	11, 129/ 21
drinketh my blood hath	<b>life</b>	everlasting, and I shall	11, 129/ 22
the death for the	<b>life</b>	of the world, and	11, 131/ 25
shall give for the	<b>life</b>	of the world." In	11, 131/ 35
shall give for the	<b>life</b>	of the world," to	11, 132/ 5
to eat for the	<b>life</b>	that men should have	11, 132/ 12
thereof, and upon the	<b>life</b>	that they shall lack	11, 132/ 14
it, and of the	<b>life</b>	that they shall have	11, 132/ 15
blood, ye have no	<b>life</b>	in you." Let it	11, 133/ 17
that faith is the	<b>life</b>	of the righteous, and	11, 133/ 18
that faith is the	<b>life</b>	of the righteous, and	11, 134/ 1
and the very true	<b>life</b>	also, could and would	11, 134/ 21
ye shall not have	<b>life</b>	in you," he argueth	11, 135/ 25
that should give everlasting	<b>life</b>	, where they took it	11, 141/ 33
spirit that giveth this	<b>life</b>	. My flesh profiteth nothing	11, 141/ 35
tell you, that giveth	<b>life</b>	. My flesh profiteth you	11, 142/ 5
you are spirit and	<b>life</b>	," that is to say	11, 142/ 22
to give ye this	<b>life</b>	everlasting. Wherefore the cause	11, 142/ 24

the spirit that giveth	<b>life</b>	, my flesh profiteth nothing	11, 143/ 11
you be spirit and	<b>life</b>	, " Christ doth plain and	11, 143/ 12
the spirit that giveth	<b>life</b>	, my flesh profiteth nothing	11, 144/ 34
you be spirit and	<b>life</b>	. " These words have, good	11, 144/ 36
the spirit and the	<b>life</b>	therein, but against the	11, 145/ 6
spirit that giveth this	<b>life</b>	my flesh profiteth nothing	11, 146/ 13
giveth his flesh the	<b>life</b>	, without which of itself	11, 146/ 17
spoke were spirit and	<b>life</b>	and to be understood	11, 146/ 20
you are spirit and	<b>life</b>	, " that is to say	11, 147/ 20
to give ye this	<b>life</b>	everlasting. Wherefore the cause	11, 147/ 22
his flesh dead, without	<b>life</b>	or spirit, as beef	11, 149/ 29
they should not have	<b>life</b>	in them but if	11, 150/ 18
dead gobbets, without either	<b>life</b>	or spirit. And now	11, 151/ 4
quick with spirit and	<b>life</b>	. For his words were	11, 156/ 11
words were spirit and	<b>life</b>	. For his flesh should	11, 156/ 12
in dead pieces without	<b>life</b>	or spirit, and therefore	11, 161/ 31
the words of everlasting	<b>life</b>	, and we believe that	11, 162/ 7
the words of everlasting	<b>life</b>	, and I believe and	11, 162/ 31
you shall not have	<b>life</b>	in you, " so many	11, 164/ 16
the words of everlasting	<b>life</b>	, and we believe that	11, 165/ 26
spirit that giveth this	<b>life</b>	. And the words that	11, 165/ 35
you are spirit and	<b>life</b>	. So that whoso believe	11, 165/ 36
my blood, and hath	<b>life</b>	everlasting. And this is	11, 165/ 38
And this is the	<b>life</b>	wherewith the righteous liveth	11, 165/ 38
the words of everlasting	<b>life</b>	, and we believe and	11, 166/ 25
the words of everlasting	<b>life</b>	, and we believe, " etc	11, 167/ 1
the words of everlasting	<b>life</b>	, and we believe, " etc	11, 168/ 29
his flesh and have	<b>life</b>	thereby, and that they	11, 171/ 20
in dead gobbets, without	<b>life</b>	or spirit, but quick	11, 171/ 21
which it should give	<b>life</b>	, and without which his	11, 171/ 24
to the giving of	<b>life</b>	could not avail. Now	11, 171/ 25
the words of everlasting	<b>life</b>	, and would not be	11, 172/ 16
us himself in this	<b>life</b>	here, much more will	11, 174/ 22
us himself in the	<b>life</b>	that is to come	11, 174/ 23
shall give for the	<b>life</b>	of the world, " and	11, 183/ 6
you shall not have	<b>life</b>	in you, " and so	11, 183/ 9
fashion that in my	<b>life</b>	I never saw so	11, 190/ 8
power to let his	<b>life</b>	and to take it	11, 194/ 25
the keeping of his	<b>life</b>	was the contrary of	11, 195/ 14
any man in my	<b>life</b>	. Which because ye shall	11, 217/ 16

course of this transitory	<b>life</b>	, with his tender pity	11, 223/ 30
death of the cross,	<b>lift</b>	me up and exalt	11, 45/ 5
nor, at this last,	<b>lift</b>	his neck unbroken neither	11, 177/ 9
that horror and dread,	<b>lifted</b>	them up to more	11, 93/ 3
opening of mysteries, and	<b>lifting</b>	up of the soul	11, 18/ 1
soul into the lively	<b>light</b>	and inward high sight	11, 18/ 1
stomach wambled against that	<b>light</b>	meat, and wished their	11, 46/ 25
they murmured at the	<b>light</b>	spiritual bread of his	11, 50/ 31
weighed her vow as	<b>light</b>	as haply some light	11, 60/ 1
light as haply some	<b>light</b>	vowess would, this mind	11, 60/ 2
of an angel of	<b>light</b>	, and call himself Gabriel	11, 60/ 17
that he giveth no	<b>light</b>	unto the understanding of	11, 113/ 23
write for lack of	<b>light</b>	and burning up of	11, 185/ 3
he set hell at	<b>light</b>	, and by the means	11, 188/ 9
there is none house	<b>lightly</b>	that hath so little	11, 6/ 14
and not a worse	<b>lightly</b>	than sloth. Which vice	11, 33/ 8
that ever I saw	<b>lightly</b>	in any man in	11, 217/ 15
there would not of	<b>likelihood</b>	so many be put	11, 6/ 23
he cannot be by	<b>likelihood</b>	but wonderful sure and	11, 159/ 22
part, I shall of	<b>likelihood</b>	find also in Frith's	11, 222/ 21
devotion, it is well	<b>likely</b>	that, hearing by the	11, 59/ 26
that himself thinketh most	<b>likely</b>	by natural reason and	11, 89/ 20
the Blessed Sacrament in	<b>likeness</b>	and form of bread	11, 28/ 30
were given us in	<b>likeness</b>	of flesh, we should	11, 52/ 29
no bread, but in	<b>likeness</b>	and form of bread	11, 54/ 5
transfigure himself into the	<b>likeness</b>	of an angel of	11, 60/ 17
them into trifling with	<b>likening</b>	them to wine garlands	11, 223/ 11
Masquer's argument, which he	<b>liketh</b>	so specially that, afterward	11, 130/ 30
already enough. And therefore,	<b>likewise</b>	as it were, a	11, 33/ 36
abide and persevere. And	<b>likewise</b>	, as I will by	11, 44/ 34
unsoiled. Now did he	<b>likewise</b>	with these Jews here	11, 63/ 13
his own work. For	<b>likewise</b>	as, though no man	11, 64/ 11
is my flesh. For	<b>likewise</b>	as because it was	11, 79/ 4
And so knoweth he	<b>likewise</b>	now too, who be	11, 84/ 24
should otherwise be. But	<b>likewise</b>	as if I see	11, 84/ 33
upon his part. But	<b>likewise</b>	as though a man	11, 90/ 33
a devil, too. For	<b>likewise</b>	as he that is	11, 94/ 13
but my faith. But	<b>likewise</b>	, as I do confess	11, 136/ 16
sore captious questions, and	<b>likewise</b>	as he hath asked	11, 175/ 25
of the philosopher. And	<b>likewise</b>	, as I verily trust	11, 208/ 7

to straight and to	<b>limit</b>	the power of Almighty	11, 189/ 22
world is, within the	<b>limits</b>	and bounds whereof it	11, 192/ 36
never yet overthrow one	<b>line</b>	, and no man more	11, 199/ 25
our forefather Adam by	<b>lineal</b>	descent and propagation. Which	11, 30/ 8
For even within three	<b>lines</b>	after it followeth, "My	11, 111/ 21
in less than three	<b>lines</b>	compacted up together such	11, 118/ 28
us himself within ten	<b>lines</b>	after that faith may	11, 126/ 2
rehearse you a few	<b>lines</b>	further of Saint Chrysostom	11, 173/ 26
let us rise like	<b>lions</b>	that blew out fire	11, 174/ 16
the brotherhood hath little	<b>list</b>	to read them. And	11, 9/ 15
some such as willingly	<b>list</b>	to wink or, while	11, 21/ 1
and faith that he	<b>list</b>	to cast it away	11, 48/ 28
the Sacrament, except you	<b>list</b>	not to believe me	11, 56/ 17
perceive his folly that	<b>list</b>	not willingly to continue	11, 73/ 5
as merrily as himself	<b>list</b>	to jest with them	11, 99/ 32
to me what he	<b>list</b>	, and me to requite	11, 99/ 35
to say what him	<b>list</b>	because he goeth invisible	11, 137/ 5
such manner as themselves	<b>list</b>	to make them, and	11, 149/ 36
as often as you	<b>list</b>	, and consider them well	11, 167/ 10
Christ, as Master Masquer	<b>list</b>	himself. And upon that	11, 167/ 14
man soon see that	<b>list</b>	to look on the	11, 167/ 35
but such as himself	<b>list</b>	assign, and that therefore	11, 180/ 4
can do what him	<b>list</b>	". Lo, good Christian readers	11, 207/ 28
Confutation, which places, whoso	<b>list</b>	to read, shall find	11, 213/ 10
but if Master Masquer	<b>list</b>	better to believe himself	11, 221/ 17
is such as he	<b>listed</b>	little to look upon	11, 220/ 33
bones, scrape clean the	<b>litany</b>	out of every book	11, 186/ 29
that to say the	<b>litany</b>	, or our Lady Matins	11, 205/ 26
which we call the	<b>literal</b>	sense (that is to	11, 17/ 32
away of the true	<b>literal</b>	sense besides. This thing	11, 18/ 22
from us the very	<b>literal</b>	truth of the very	11, 18/ 30
to take away the	<b>literal</b>	sense, and say the	11, 19/ 34
declare you the very	<b>literal</b>	sense of those words	11, 20/ 25
and withdraw the very	<b>literal</b>	truth and the very	11, 113/ 31
good enough, besides the	<b>literal</b>	sense of Christ's words	11, 124/ 21
that this is the	<b>literal</b>	sense, and therewith would	11, 124/ 22
be understood after the	<b>literal</b>	sense -- that is	11, 149/ 6
be understood after that	<b>literal</b>	sense that the carnal	11, 149/ 26
be understood in the	<b>literal</b>	sense with the carnal	11, 177/ 16
men that, besides the	<b>literal</b>	sense, doth expound them	11, 220/ 18

and Zwingli, deny the	<b>literal</b>	sense, and say that	11, 220/ 21
lightly that hath so	<b>little</b>	room that lacketh the	11, 6/ 15
in that matter maketh	<b>little</b>	difference. For I never	11, 8/ 36
that the brotherhood hath	<b>little</b>	list to read them	11, 9/ 15
book he forceth very	<b>little</b>	. For shame he thinketh	11, 12/ 21
do these folk oftentimes	<b>little</b>	force what they write	11, 12/ 30
Lord again, took other	<b>little</b>	ships that came thither	11, 26/ 14
of sauce and so	<b>little</b>	meat therewith that the	11, 34/ 1
life that hath but	<b>little</b>	time bestowed in any	11, 34/ 3
believe well is no	<b>little</b>	work, and so great	11, 34/ 35
of them after learn	<b>little</b>	and little at length	11, 38/ 17
after learn little and	<b>little</b>	at length so that	11, 38/ 17
setteth he not so	<b>little</b>	by this great gift	11, 48/ 27
he spoke but a	<b>little</b>	, and as it were	11, 56/ 5
man will believe a	<b>little</b>	better than either Master	11, 57/ 19
she was not a	<b>little</b>	joyful in her heart	11, 61/ 7
to his Father a	<b>little</b>	after his Maundy finished	11, 89/ 34
note in them a	<b>little</b>	lack of wit, and	11, 97/ 15
the man hath so	<b>little</b>	honesty that he will	11, 99/ 6
in this. For this	<b>little</b>	scab of his folly	11, 99/ 10
Masquer had gone a	<b>little</b>	further in the same	11, 111/ 20
fallen from many, may	<b>little</b>	and little fall from	11, 123/ 6
many, may little and	<b>little</b>	fall from them everyone	11, 123/ 6
except he have either	<b>little</b>	read or little remembered	11, 131/ 19
either little read or	<b>little</b>	remembered of them) would	11, 131/ 19
that he gave them	<b>little</b>	occasion to think that	11, 132/ 1
age, it were a	<b>little</b>	more strong if the	11, 135/ 11
may shortly see how	<b>little</b>	wit is in his	11, 135/ 23
you see well, a	<b>little</b>	more clearer than I	11, 141/ 10
mine, yet hath he	<b>little</b>	advantage thereby. But to	11, 150/ 2
warning, with not a	<b>little</b>	taste but a great	11, 151/ 15
pervverting poison into a	<b>little</b>	taste of wholesome enough	11, 152/ 6
the least wise, a	<b>little</b>	pretty taste of his	11, 153/ 20
pretty taste of his	<b>little</b>	pretty falsehood, with which	11, 153/ 20
falsehood, with which a	<b>little</b>	he prettily believeth me	11, 153/ 21
his truth both a	<b>little</b>	better tried, even upon	11, 153/ 23
he had not so	<b>little</b>	learning, but that he	11, 158/ 11
me this tale a	<b>little</b>	more plainly that I	11, 163/ 1
bird by laying a	<b>little</b>	salt on her tail	11, 163/ 23
it had tarried a	<b>little</b>	. The Sixth Chapter. But	11, 163/ 25

For that was no	<b>little</b>	marvel neither, and was	11, 172/ 1
of us with so	<b>little</b>	meat? Why did thou	11, 172/ 36
that they dread a	<b>little</b>	, and, therefore, for the	11, 187/ 12
that fear hell too	<b>little</b>	, even of them that	11, 187/ 34
for which as for	<b>little</b>	trifles his heart fretteth	11, 188/ 19
hath of truth no	<b>little</b>	need, being as it	11, 190/ 31
send us both a	<b>little</b>	more of his grace	11, 199/ 10
the sight of one	<b>little</b>	eye present and beholding	11, 207/ 20
verity he numbereth a	<b>little</b>	before among his unwritten	11, 212/ 25
such as he listed	<b>little</b>	to look upon. For	11, 220/ 33
this bread, he shall	<b>live</b>	forever, and the bread	11, 22/ 24
sent me, I also	<b>live</b>	for the Father. And	11, 22/ 33
me, he shall also	<b>live</b>	for me. This is	11, 22/ 34
eateth this bread shall	<b>live</b>	forever." These things said	11, 22/ 36
they would not gladly	<b>live</b>	but even to eat	11, 31/ 34
eat and drink to	<b>live</b>	the longer but long	11, 32/ 4
longer but long to	<b>live</b>	to eat and drink	11, 32/ 5
and a perilous life	<b>live</b>	they that will in	11, 33/ 16
labor and work but	<b>live</b>	either in idleness or	11, 33/ 17
confuted that, though they	<b>live</b>	still like those that	11, 37/ 8
better for her to	<b>live</b>	still in virginity than	11, 61/ 11
so also do I	<b>live</b>	for my Father. And	11, 77/ 20
that eateth me, shall	<b>live</b>	also for me." The	11, 77/ 21
that eateth me shall	<b>live</b>	through me. For since	11, 77/ 30
too, he cannot but	<b>live</b>	through Christ. Upon this	11, 78/ 2
eateth this bread shall	<b>live</b>	forever." As though he	11, 78/ 26
of this bread shall	<b>live</b>	forever." And when he	11, 97/ 27
avoid it while they	<b>live</b>	; now may Master More	11, 111/ 1
Father sent me, so	<b>live</b>	I by my Father	11, 120/ 13
that eateth me shall	<b>live</b>	because of me, or	11, 120/ 14
Father sent me, so	<b>live</b>	I by my Father	11, 123/ 24
that eateth me shall	<b>live</b>	because of me, or	11, 123/ 25
of his glory to	<b>live</b>	and endure in eternal	11, 190/ 18
liberty to die or	<b>live</b>	if he would. And	11, 195/ 12
to wit, Christ to	<b>live</b>	was impossible to him	11, 195/ 21
that among the Jews	<b>lived</b>	well and were of	11, 85/ 23
same life and so	<b>lived</b>	for the Father, so	11, 123/ 32
for him to have	<b>lived</b>	if he had would	11, 195/ 13
the soul into the	<b>lively</b>	light and inward high	11, 18/ 1
said, "I am the	<b>lively</b>	bread that am descended	11, 22/ 12

that is with his	<b>lively</b>	spirit immediately joined and	11, 29/ 8
great gift of everlasting	<b>lively</b>	meat, that if they	11, 31/ 11
shall give you this	<b>lively</b>	meat that I told	11, 34/ 29
they would have that	<b>lively</b>	meat, they must first	11, 35/ 6
they should have that	<b>lively</b>	meat that he told	11, 35/ 15
for spiritual sustenance and	<b>lively</b>	nourishing, such manner of	11, 35/ 34
belief, but a belief	<b>lively</b>	, quick, and stirring, and	11, 39/ 22
work to get the	<b>lively</b>	meat, and he told	11, 39/ 35
I give you the	<b>lively</b>	meat that I spoke	11, 41/ 2
fed of this everlasting	<b>lively</b>	bread that I tell	11, 45/ 13
fed with this everlasting	<b>lively</b>	bread of mine own	11, 45/ 28
affectionate to this everlasting	<b>lively</b>	bread when they had	11, 46/ 7
in their minds the	<b>lively</b>	knowledge of this Sacrament	11, 66/ 26
made both everlasting and	<b>lively</b>	in itself, and also	11, 71/ 1
be made thereby very	<b>lively</b>	members of that thing	11, 72/ 34
he is made a	<b>lively</b>	member of his mystical	11, 73/ 34
with him as a	<b>lively</b>	member of his mystical	11, 75/ 12
to be a quick	<b>lively</b>	member of that body	11, 76/ 32
itself made not only	<b>lively</b>	but also giving life	11, 82/ 30
him and be made	<b>lively</b>	members of his mystical	11, 94/ 37
saith, "I am the	<b>lively</b>	bread that am descended	11, 97/ 26
the full, perfect, quick,	<b>lively</b>	faith that is called	11, 121/ 25
that is, quick and	<b>lively</b>	, by the reason that	11, 122/ 9
and joined with the	<b>lively</b>	spirit, by which it	11, 171/ 23
perpetually severed from the	<b>lively</b>	body of Christ, and	11, 197/ 13
me, shall transform their	<b>lives</b>	after mine example and	11, 120/ 20
me, shall transform their	<b>lives</b>	after mine example and	11, 126/ 31
part of all their	<b>lives</b>	. And therefore, Master Masquer	11, 168/ 8
Savior Christ that himself	<b>liveth</b>	for or by his	11, 77/ 29
the time that he	<b>liveth</b>	therewith to do his	11, 90/ 34
the prophet, the just	<b>liveth</b>	. Faith in him is	11, 97/ 10
long as ever he	<b>liveth</b>	he shall never shake	11, 121/ 4
life wherewith the righteous	<b>liveth</b>	even by faith." Habakkuk	11, 165/ 39
wade out while he	<b>liveth</b>	. Moreover, Master Masquer cannot	11, 180/ 35
off from all lecherous	<b>living</b>	that they would not	11, 3/ 25
die. I am the	<b>living</b>	bread that am descended	11, 22/ 23
in him. As the	<b>living</b>	Father sent me, I	11, 22/ 33
bring him forth his	<b>living</b>	. And therefore an evil	11, 33/ 15
to labor for their	<b>living</b>	after. And therefore they	11, 34/ 17
and purpose of good	<b>living</b>	, it is the thing	11, 70/ 34

and purpose of good	<b>living</b>	, receive his Holy Spirit	11, 72/ 32
the Jews, "As the	<b>living</b>	Father sent me, so	11, 77/ 20
following, saying, "As the	<b>living</b>	Father sent me, so	11, 120/ 13
flesh and changing their	<b>living</b>	, or else they eat	11, 120/ 18
following, saying, "As the	<b>living</b>	Father sent me, so	11, 123/ 24
flesh and changing their	<b>living</b>	, or else they eat	11, 125/ 7
he saith without good	<b>living</b>	, that is to wit	11, 125/ 29
that Christ is this	<b>living</b>	bread whom thou eatest	11, 133/ 19
that Christ is this	<b>living</b>	bread whom thou eatest	11, 134/ 2
the Son of the	<b>living</b>	God." Now good reader	11, 162/ 8
the Son of the	<b>living</b>	God, and art able	11, 162/ 32
the Son of the	<b>living</b>	God." Lo, Master More	11, 165/ 26
the Son of the	<b>living</b>	God. This belief gathered	11, 165/ 32
the Son of the	<b>living</b>	God." Here it is	11, 166/ 26
once or twice warning" (	<b>Lo</b>	, hear the communication that	11, 5/ 15
So here ye see,	<b>lo</b>	, that after once or	11, 5/ 18
but lost. Frith was,	<b>lo</b>	, a proper young man	11, 9/ 23
thus saith More," and, "	<b>lo</b>	, Master More," and sometime	11, 12/ 15
all the remanent. He,	<b>lo</b>	, that thus doth, doth	11, 19/ 5
Master Masquer beginneth himself.	<b>Lo</b>	, good Christian readers, these	11, 21/ 20
me shall never thirst." "	<b>Lo</b>	, " saith our Lord, "the	11, 36/ 21
they may get it.	<b>Lo</b>	, thus he said unto	11, 39/ 31
and man, forever. And	<b>lo</b>	, now have I plainly	11, 45/ 29
am descended from heaven"?"	<b>Lo</b>	, here they called him	11, 47/ 19
are not my words,	<b>lo</b>	, good Christian reader, but	11, 52/ 34
my flesh." Here is,	<b>lo</b>	, the one giving, by	11, 55/ 30
life of the world."	<b>Lo</b>	, here he telleth them	11, 55/ 32
Master Masquer's or mine.	<b>Lo</b>	, thus saith Saint Bede	11, 57/ 20
children. And those vowesses,	<b>lo</b>	, that happen to have	11, 60/ 9
and be born again?"	<b>Lo</b>	, here the man was	11, 62/ 9
where God said himself, "	<b>Lo</b>	, I stand at the	11, 85/ 37
them all. These are,	<b>lo</b>	, the words of Saint	11, 92/ 17
way to his punishment."	<b>Lo</b>	, good readers, here have	11, 93/ 34
and we be justified."	<b>Lo</b>	, here you see, good	11, 101/ 22
dead stocks and stones."	<b>Lo</b>	, good readers, here is	11, 102/ 18
Christ," such a man,	<b>lo</b>	, as he findeth pleasure	11, 103/ 22
testifieth in Hebrews 9.	<b>Lo</b>	, what lewd boldness it	11, 115/ 26
freer Brigittine. These be,	<b>lo</b>	, the very prelates and	11, 128/ 5
wine into his blood."	<b>Lo</b>	, good Christian readers, this	11, 129/ 27
Masquer fall to juggling,	<b>lo</b>	, and as a juggler	11, 133/ 21

us and biddeth us,	lo	, look on this text	11, 133/ 30
text, and then look,	lo	, upon this, and when	11, 133/ 31
the Sacrament. For thus,	lo	, doth Master Masquer make	11, 138/ 15
believe not." Here is,	lo	, the conclusion of all	11, 142/ 25
me not." Here is,	lo	, the conclusion of all	11, 147/ 23
his very blood indeed."	Lo	, good readers, here I	11, 150/ 33
to beware of me."	Lo	, Christian reader, here hast	11, 151/ 10
places of his books."	Lo	, good readers, now have	11, 151/ 14
heap of mischievous perverting,	Lo	, thus good readers, he	11, 152/ 8
other two not marveling,	Lo	, thus you see, good	11, 153/ 8
Master Masquer would say, "	Lo	, good reader, here thou	11, 154/ 11
too shamefully. For therein,	lo	, thus he saith: "But	11, 156/ 32
and manner of speech."	Lo	, good readers, here Master	11, 157/ 12
ween it were so.	Lo	, these are his words	11, 165/ 18
of the living God."	Lo	, Master More, they neither	11, 165/ 26
by faith." Habakkuk, 2."	Lo	, good reader, here have	11, 166/ 1
the vine." The words,	lo	, of Master Masquer with	11, 166/ 14
Saint John. "Here is,	lo	, the conclusion of all	11, 166/ 19
of our Lord's supper."	Lo	, good readers, ye will	11, 167/ 3
slender, for all his, "	lo	, Master More," as though	11, 168/ 13
in this selfsame place.	Lo	, thus there saith he	11, 173/ 27
Masquer would have been.	Lo	, Master Masquer, here may	11, 176/ 31
here may you see,	lo	, what worship you have	11, 176/ 31
forgotten. The Eleventh Chapter.	Lo	, thus good readers, goeth	11, 177/ 14
so commend his wit.	Lo	, this form of arguing	11, 178/ 7
all? To this question,	lo	(but if he can	11, 180/ 15
glory." Now have you,	lo	, good Christian readers, heard	11, 189/ 12
able to do it."	Lo	, here may ye see	11, 195/ 36
Such strength have always,	lo	, Master Masquer's arguments. Now	11, 205/ 7
these are his words,	lo	: "Then saith he that	11, 206/ 20
here unto you myself;	lo	, good readers, thus shall	11, 207/ 12
do what him list."	Lo	, good Christian readers, here	11, 207/ 29
common course? Those words,	lo	, were by Master Masquer	11, 210/ 29
thousand folk. Here be,	lo	, some verses yet, Master	11, 211/ 18
first rehearse you whole.	Lo	, these they be, God	11, 212/ 8
this lack of taking,	lo	, so much upon myself	11, 214/ 1
you have them again,	lo	, these they be: "At	11, 216/ 6
words of that place.	Lo	, good readers, these they	11, 217/ 17
of them." This was,	lo	, good readers, the first	11, 220/ 31
thousands with that one	loaf	that is his Blessed	11, 25/ 20

so much as one	<b>loaf</b>	among them all to	11, 47/ 14
Blessed Body is one	<b>loaf</b>	made of many grains	11, 76/ 28
words) into a singing	<b>loaf</b>	, or else (as the	11, 129/ 10
himself into a singing	<b>loaf</b>	, and that our Savior	11, 130/ 5
well themselves were as	<b>loath</b>	to hear any word	11, 3/ 16
such as he is	<b>loath</b>	to look upon), I	11, 175/ 23
I would have been	<b>loath</b>	to give him any	11, 184/ 31
lest ye should be	<b>loath</b>	to turn back and	11, 216/ 4
not have thought it	<b>loathly</b>	. But then, had they	11, 80/ 36
his flesh then more	<b>loathly</b>	to eat after his	11, 139/ 34
and also piecemeal in	<b>loathly</b>	dead gobbets, without either	11, 151/ 3
a thing foul and	<b>loathsome</b>	. We find, good readers	11, 58/ 16
seeing the receiving nothing	<b>loathsome</b>	, and believing that Christ	11, 81/ 3
then a much more	<b>loathsome</b>	meat; what devil reason	11, 139/ 14
flesh should be more	<b>loathsome</b>	to receive than if	11, 139/ 17
the respect of the	<b>loathsomeness</b>	made them the less	11, 82/ 3
the other was the	<b>loathsomeness</b>	that they had thereto	11, 138/ 25
them with five barley	<b>loaves</b>	and two fishes, did	11, 16/ 5
have eaten of the	<b>loaves</b>	and are filled. Work	11, 21/ 24
two fishes and five	<b>loaves</b>	, and yet when all	11, 25/ 14
reader, of these five	<b>loaves</b>	by such a miracle	11, 25/ 17
people with so few	<b>loaves</b>	, our Lord had (as	11, 26/ 6
because that of the	<b>loaves</b>	that I gave you	11, 26/ 23
miracle of the five	<b>loaves</b>	; why did thou not	11, 172/ 35
miracle of his five	<b>loaves</b>	before, because he would	11, 173/ 9
the multiplying of five	<b>loaves</b>	so suddenly to twelve	11, 211/ 15
bold to talk too	<b>long</b>	with them, not even	11, 5/ 4
cometh very near and	<b>long</b>	sitteth by the sick	11, 5/ 8
look on them and	<b>long</b>	to see what they	11, 6/ 6
truth, George Joye hath	<b>long</b>	had in hand, and	11, 7/ 29
hath picked out by	<b>long</b>	leisure among all my	11, 11/ 15
thought he would not	<b>long</b>	be, although they knew	11, 26/ 16
These folk do not	<b>long</b>	to eat and drink	11, 32/ 4
live the longer but	<b>long</b>	to live to eat	11, 32/ 5
And that was not	<b>long</b>	, as ye see. For	11, 47/ 10
declaring them by a	<b>long</b>	process to the purpose	11, 83/ 8
would keep him, so	<b>long</b>	knowing him so false	11, 89/ 12
good, and after had	<b>long</b>	patience with him while	11, 91/ 23
yet thirst still, and	<b>long</b>	sore as he drinketh	11, 101/ 9
not athirst if he	<b>long</b>	still for more of	11, 101/ 28

heaven, nor care how	<b>long</b>	they be thence so	11, 103/ 14
when he said, "I	<b>long</b>	to be dissolved --	11, 103/ 20
so I perceive that	<b>long</b>	before Master Masquer was	11, 109/ 27
so have thought so	<b>long</b>	, therefore, as our Savior	11, 112/ 17
my writing is so	<b>long</b>	. But surely it is	11, 113/ 25
to be understood as	<b>long</b>	as we love him	11, 120/ 29
the matter, with a	<b>long</b>	process of historical faith	11, 121/ 1
write again therein, as	<b>long</b>	as ever he liveth	11, 121/ 4
man may believe well	<b>long</b>	ere he will do	11, 121/ 31
not here hold a	<b>long</b>	dispicion with Master Masquer	11, 126/ 33
this time with no	<b>long</b>	tale thereof. But to	11, 135/ 22
nothing at all. How	<b>long</b>	will you be without	11, 142/ 4
Tyndale hath been so	<b>long</b>	out of England that	11, 158/ 30
form of bread, as	<b>long</b>	, deep, thick, and as	11, 166/ 32
you it shall be	<b>long</b>	ere you find him	11, 167/ 6
form of bread, as	<b>long</b>	, deep, thick, and as	11, 168/ 23
with his dimensions, as	<b>long</b>	, thick, and broad, as	11, 169/ 14
neither so thick, so	<b>long</b>	, nor so broad, or	11, 169/ 18
of our faith) as	<b>long</b>	, as deep, as thick	11, 170/ 17
bread, and that as	<b>long</b>	, as thick, as deep	11, 171/ 9
greatest thing that lovers	<b>long</b>	for (that is to	11, 174/ 4
them that desire and	<b>long</b>	for him, but also	11, 174/ 13
draw you up, as	<b>long</b>	as the devil, the	11, 176/ 36
leg left him whole	<b>long</b>	ago, nor, at this	11, 177/ 9
Christian nations are and	<b>long</b>	have been full agreed	11, 179/ 13
full agreed upon, so	<b>long</b>	and so full as	11, 179/ 14
upon this, and so	<b>long</b>	reckoned the contrary believers	11, 179/ 15
he hath been too	<b>long</b>	out of right belief	11, 184/ 32
true faith at a	<b>long</b>	leisure over late, that	11, 185/ 1
shall it be as	<b>long</b>	after my days and	11, 186/ 3
those false tales, as	<b>long</b>	as God with his	11, 188/ 13
man hath, after his	<b>long</b>	babbling against me, yet	11, 195/ 4
point be not very	<b>long</b>	, I shall rehearse them	11, 207/ 12
be ware in a	<b>long</b>	work. "But yet," quoth	11, 216/ 33
I trust not be	<b>long</b>	to. And then shall	11, 222/ 2
that she never neither	<b>longed</b>	nor looked for any	11, 60/ 29
us. For while he	<b>longed</b>	to declare and express	11, 174/ 1
is to come. "I	<b>longed</b>	(said our Lord) to	11, 174/ 24
drink to live the	<b>longer</b>	but long to live	11, 32/ 4
eat and drink the	<b>longer</b>	. These be those therefore	11, 32/ 5

that it is no	<b>longer</b>	bread then. And therefore	11, 53/ 26
for this time no	<b>longer</b>	tale of his follies	11, 100/ 14
goeth forth with a	<b>longer</b>	process, declaring the great	11, 175/ 6
to give him any	<b>longer</b>	leisure therein, for he	11, 184/ 32
agreed that he that	<b>longeth</b>	for none other thing	11, 101/ 27
I said before. And	<b>longeth</b>	it nothing to the	11, 143/ 23
a subtle sophistry that	<b>longeth</b>	to be arguing, and	11, 160/ 9
people, on the morrow,	<b>longing</b>	to find our Lord	11, 26/ 13
away of desire and	<b>longing</b>	. And by this exposition	11, 102/ 6
away the desire and	<b>longing</b>	for other things, yet	11, 102/ 7
there a desire and	<b>longing</b>	for more and more	11, 102/ 8
to buy them and	<b>look</b>	on them and long	11, 6/ 5
last passed and yet	<b>look</b>	every day, except it	11, 6/ 34
them ere he should	<b>look</b>	that they should believe	11, 35/ 19
cast out." Let him	<b>look</b>	that he cast not	11, 41/ 4
on the cross. And	<b>look</b>	now whether the very	11, 55/ 28
therefore, if he will	<b>look</b>	to be believed as	11, 112/ 9
he could endure to	<b>look</b>	any man in the	11, 115/ 5
none heed. But whoso	<b>look</b>	well to his hands	11, 121/ 22
table and biddeth men	<b>look</b>	on this, and look	11, 133/ 22
look on this, and	<b>look</b>	on that, and blow	11, 133/ 23
fingers to make men	<b>look</b>	upon that, while he	11, 133/ 25
and biddeth us, lo,	<b>look</b>	on this text, and	11, 133/ 30
this text, and then	<b>look</b>	, lo, upon this, and	11, 133/ 31
texts and bid us	<b>look</b>	upon them, he telleth	11, 133/ 32
would with bidding us	<b>look</b>	up here upon faith	11, 134/ 7
see that list to	<b>look</b>	on the places. And	11, 167/ 35
he is loath to	<b>look</b>	upon), I return once	11, 175/ 23
now therefore let us	<b>look</b>	how he soileth my	11, 177/ 10
young Master David, whoso	<b>look</b>	upon his first treatise	11, 198/ 22
of the church, whoso	<b>look</b>	my books through shall	11, 199/ 13
As yet, if he	<b>look</b>	narrowly, he shall espy	11, 212/ 22
that if a man	<b>look</b>	narrowly, then he shall	11, 214/ 16
that but if he	<b>look</b>	narrowly, he saith, you	11, 214/ 18
turn my book and	<b>look</b>	. But afterward, it happed	11, 216/ 27
it irketh me to	<b>look</b>	upon the place again	11, 217/ 1
wittingly, how can you	<b>look</b>	that any man should	11, 219/ 14
understanding, how can you	<b>look</b>	then for shame that	11, 219/ 15
on my spectacles and	<b>look</b>	more wishly on the	11, 219/ 21
But now must you	<b>look</b>	more wishly upon my	11, 219/ 23

he listed little to	<b>look</b>	upon. For whereas he	11, 220/ 33
all solutions so readily)	<b>look</b>	and assay whether he	11, 222/ 27
before. And the brethren	<b>looked</b>	for it now at	11, 6/ 33
Messiah -- whom they	<b>looked</b>	for by the prophecy	11, 27/ 2
never neither longed nor	<b>looked</b>	for any messenger from	11, 60/ 30
texts well understood, had	<b>looked</b>	upon his own book	11, 107/ 31
to be seen or	<b>looked</b>	upon by them that	11, 174/ 12
authority than ever I	<b>looked</b>	for. For while he	11, 181/ 27
since you have not	<b>looked</b>	it yourself, I will	11, 217/ 4
of time, if thou	<b>lookest</b>	upon the self gifts	11, 120/ 10
of time, if thou	<b>lookest</b>	upon the self gifts	11, 121/ 16
and circumspectly Master Masquer	<b>looketh</b>	to his matter, that	11, 125/ 35
while only one man	<b>looketh</b>	in them, he seeth	11, 209/ 15
any shame, whensoever he	<b>looketh</b>	on his own face	11, 210/ 9
to have my soul	<b>loosed</b>	and departed from my	11, 103/ 21
more astoned, and more	<b>loosely</b>	hanging thereon than he	11, 76/ 35
The Supper of the	<b>Lord</b>	. By Sir Thomas More	11, 1/ 6
The Supper of Our	<b>Lord</b>	. But I beshrew such	11, 7/ 6
The Supper of the	<b>Lord</b>	, though the man hath	11, 10/ 1
the Jews, asking our	<b>Lord</b>	what token he showed	11, 16/ 17
bread from above," our	<b>Lord</b>	showed them that Moses	11, 16/ 21
heaven and that our	<b>Lord</b>	there, by all the	11, 16/ 23
said they to him, "	<b>Lord</b>	, give us always this	11, 22/ 1
unto him Simon Peter, "	<b>Lord</b>	, to whom shall we	11, 23/ 10
about. Now, as our	<b>Lord</b>	did in many things	11, 24/ 21
so few loaves, our	<b>Lord</b>	had (as it followeth	11, 26/ 6
longing to find our	<b>Lord</b>	again, took other little	11, 26/ 14
came thou hither?" Our	<b>Lord</b>	answered again and said	11, 26/ 20
the scripture saith, "Our	<b>Lord</b>	beholdeth the heart." And	11, 26/ 29
body. Now taught our	<b>Lord</b>	the Jews in these	11, 28/ 11
of sloth. And our	<b>Lord</b>	touched the appetite of	11, 32/ 32
Samaria said unto him: "	<b>Lord</b>	, give me of that	11, 33/ 3
But against this our	<b>Lord</b>	told them again that	11, 35/ 26
Verily, verily," said our	<b>Lord</b>	unto them, "not Moses	11, 36/ 1
prayed him and said, "	<b>Lord</b>	give us this bread	11, 36/ 9
they would say, "Good	<b>Lord</b>	, give us this very	11, 36/ 10
give it us, good	<b>Lord</b>	, always, not for a	11, 36/ 13
Chapter. Then was our	<b>Lord</b>	plain with them and	11, 36/ 18
thirst." "Lo," saith our	<b>Lord</b>	, "the bread of life	11, 36/ 21
words reprove) that our	<b>Lord</b>	would ask no more	11, 37/ 4

never man," said our	<b>Lord</b>	, "hath ascended into heaven	11, 43/ 13
the flesh of our	<b>Lord</b>	, but it is also	11, 52/ 10
the flesh of our	<b>Lord</b>	itself. For he said	11, 52/ 11
the flesh of our	<b>Lord</b>	. And lest that any	11, 52/ 17
well-known that while our	<b>Lord</b>	walked in his flesh	11, 52/ 20
the flesh of our	<b>Lord</b>	. And how is it	11, 52/ 25
the flesh of our	<b>Lord</b>	, but it is also	11, 53/ 19
the flesh of our	<b>Lord</b>	itself. But then expresseth	11, 53/ 19
the flesh of our	<b>Lord</b>	, but it is also	11, 54/ 11
the flesh of our	<b>Lord</b>	itself." In these words	11, 54/ 11
very flesh of our	<b>Lord</b>	. And therefore mark well	11, 54/ 24
Saint Bede) "did our	<b>Lord</b>	give when he gave	11, 57/ 23
the Jews heard our	<b>Lord</b>	say that, besides the	11, 58/ 2
false opinion that our	<b>Lord</b>	would cut out his	11, 58/ 11
Nicodemus also, when our	<b>Lord</b>	began to tell him	11, 62/ 3
baptism. And therefore our	<b>Lord</b>	told him forthwith that	11, 62/ 11
things be?" Then our	<b>Lord</b>	did no more but	11, 63/ 6
of this mind our	<b>Lord</b>	himself exhorteth us by	11, 64/ 17
ways be, saith our	<b>Lord</b>	, but as the heaven	11, 64/ 20
how plainly that our	<b>Lord</b>	showeth them both the	11, 68/ 33
the Blood of our	<b>Lord</b>	worthily and as he	11, 72/ 16
they that receive our	<b>Lord</b>	by the Sacrament only	11, 73/ 6
the body of our	<b>Lord</b>	. And therefore saith Saint	11, 73/ 16
Judas, to whom our	<b>Lord</b>	gave the morsel, not	11, 74/ 11
the body of our	<b>Lord</b>	and the blood of	11, 74/ 17
the blood of our	<b>Lord</b>	, even unto them of	11, 74/ 18
the bread which our	<b>Lord</b>	in the Sacrament changeth	11, 76/ 28
bread from heaven," our	<b>Lord</b>	here showed them that	11, 78/ 19
the Jews had our	<b>Lord</b>	, teaching in the synagogue	11, 79/ 19
In these words our	<b>Lord</b>	shortly toucheth all their	11, 80/ 4
life." Thus meant our	<b>Lord</b>	in those words. Wherein	11, 82/ 31
saith, "Seek you our	<b>Lord</b>	while he may be	11, 86/ 2
him turn to our	<b>Lord</b>	and he will have	11, 86/ 6
Simon Peter and said: "	<b>Lord</b>	, to whom shall we	11, 87/ 34
I" but "we," our	<b>Lord</b>	to let him see	11, 88/ 29
of the twelve. Our	<b>Lord</b>	here, good readers, showed	11, 88/ 36
very good when our	<b>Lord</b>	did chose him for	11, 89/ 30
deadly sin. Him our	<b>Lord</b>	took unto him for	11, 90/ 3
waxed naught, yet our	<b>Lord</b>	kept him still, and	11, 90/ 27
unto right if our	<b>Lord</b>	should for avoiding of	11, 91/ 18

it. And therefore our	<b>Lord</b>	, as I say, took	11, 91/ 22
of Saint Cyril: "Our	<b>Lord</b>	here with sharp words	11, 92/ 18
if he will." "Our	<b>Lord</b>	therefore maketh them all	11, 92/ 34
saith he) that our	<b>Lord</b>	bade them labor and	11, 98/ 4
the blood of our	<b>Lord</b>	, yet he telleth them	11, 108/ 36
himself, as our sovereign	<b>lord</b>	the King's Grace most	11, 127/ 11
the thing of our	<b>Lord</b>	by tradition, without writing	11, 127/ 19
or delivery of our	<b>Lord</b>	, so without writing I	11, 127/ 22
all their doubt, our	<b>Lord</b>	might and would have	11, 130/ 23
saith here that our	<b>Lord</b>	meant nothing else but	11, 131/ 24
blessed body of our	<b>Lord</b>	were in the Blessed	11, 135/ 11
For neither when our	<b>Lord</b>	said he was a	11, 150/ 13
a pleasure for a	<b>lord</b>	and for a king	11, 157/ 23
hence from me, too?" "	<b>Lord</b>	, " said they, "to whom	11, 162/ 6
go from the good	<b>Lord</b>	?Thou hast the words	11, 162/ 30
by my faith, good	<b>Lord</b>	, thou shalt tell me	11, 163/ 1
hence from me, too?" "	<b>Lord</b>	, " said they, "to whom	11, 165/ 24
And Simon Peter answered, "	<b>Lord</b>	, to whom shall we	11, 166/ 24
I longed (said our	<b>Lord</b>	) to be your brother	11, 174/ 24
angels only, but the	<b>Lord</b>	of all angels, too	11, 175/ 2
which I beseech our	<b>Lord</b>	turn Tyndale and George	11, 197/ 20
broke into twenty, etc.	<b>Lord</b>	, how this pontifical poet	11, 206/ 27
Last Supper of the	<b>Lord</b>	, while he hath with	11, 220/ 2
folly to beware our	<b>Lord</b>	give us grace and	11, 222/ 30
hell. From which our	<b>Lord</b>	give them grace truly	11, 223/ 21
he discerneth not our	<b>Lord's</b>	body. But whoso doth	11, 94/ 24
the words of our	<b>Lord's</b>	supper." Lo, good readers	11, 167/ 2
the words of our	<b>Lord's</b>	supper." Here hath Master	11, 168/ 30
But yet for his	<b>lordly</b>	pleasure, let us grant	11, 156/ 33
grant me, for my	<b>lordly</b>	pleasure, that "they murmured	11, 157/ 17
doth me no great	<b>lordly</b>	pleasure. For I have	11, 157/ 19
me a very great	<b>lordly</b>	pleasure. For it is	11, 157/ 22
would, yet for his	<b>lordly</b>	pleasure, I shall be	11, 160/ 12
grant him, for his	<b>lordly</b>	pleasure, that the disciples	11, 163/ 28
not so glad to	<b>lose</b>	the pleasure of the	11, 32/ 29
given me I should	<b>lose</b>	nothing thereof, but that	11, 41/ 8
wise as himself should	<b>lose</b>	all that they should	11, 81/ 23
altered and changed and	<b>loseth</b>	its own form, shape	11, 27/ 31
the man perisheth and	<b>loseth</b>	its own nature, not	11, 28/ 34
was he punished by	<b>loss</b>	of his speech till	11, 61/ 36

did it, and what	<b>loss</b>	they should have if	11, 63/ 21
estimation thereof were but	<b>lost</b>	. Frith was, lo, a	11, 9/ 22
of them to be	<b>lost</b>	, no more in body	11, 45/ 9
lack of belief, they	<b>lost</b>	the profit. And these	11, 79/ 26
for lack of belief	<b>lost</b>	the profit, were not	11, 79/ 28
his perishing, our Savior	<b>lost</b>	not, but won. For	11, 91/ 26
and ten: all they	<b>lost</b>	themselves when they willingly	11, 91/ 35
themselves when they willingly	<b>lost</b>	their Savior. And he	11, 91/ 35
will be saved or	<b>lost</b>	. By these admonitions, therefore	11, 93/ 24
once had and afterward	<b>lost</b>	again, as testify not	11, 105/ 11
his cable rope, and	<b>lost</b>	his anchor, and run	11, 147/ 1
yet hath he nothing	<b>lost</b>	, since good he can	11, 188/ 5
maketh us first a	<b>loud</b>	lie for his foundation	11, 178/ 1
If you lied so	<b>loud</b>	wittingly, how can you	11, 219/ 14
you make here so	<b>loud</b>	a lie, and pore	11, 219/ 24
and ever drinking, ever	<b>lousy</b>	and ever clawing, ever	11, 32/ 18
the pleasure thereof, they	<b>love</b>	better hunger and thirst	11, 31/ 35
hope in him or	<b>love</b>	him whom he knoweth	11, 37/ 23
hope in him and	<b>love</b>	him both, and those	11, 38/ 29
the faith that by	<b>love</b>	will work well. Yet	11, 39/ 8
the faith that by	<b>love</b>	worketh." Here ye perceive	11, 39/ 15
faith with a working	<b>love</b>	. Nor it may not	11, 39/ 19
would say, "If we	<b>love</b>	life, to whom should	11, 88/ 3
seek by night to	<b>love</b>	another before whom he	11, 102/ 15
seek by night to	<b>love</b>	another, before whom he	11, 106/ 31
on this fashion: "By	<b>love</b>	, we abide in God	11, 120/ 8
and he in us.	<b>Love</b>	followeth faith in the	11, 120/ 8
he saith that "by	<b>love</b>	we abide in God	11, 120/ 27
as long as we	<b>love</b>	him and dwell so	11, 120/ 29
thereby declare that we	<b>love</b>	him not, as the	11, 120/ 31
following where he saith, "	<b>Love</b>	followeth faith in the	11, 121/ 14
now addeth thereunto that	<b>love</b>	followeth faith in the	11, 122/ 19
dwell in God by	<b>love</b>	, yet not principally by	11, 124/ 27
yet not principally by	<b>love</b>	, but principally by faith	11, 124/ 28
that faith hath ever	<b>love</b>	waiting upon her, and	11, 125/ 24
for lack of that	<b>love</b>	that is the theological	11, 125/ 32
be not only by	<b>love</b>	, but also in very	11, 173/ 33
declare and express his	<b>love</b>	that he bore toward	11, 174/ 2
to express the vehement	<b>love</b>	that they bore toward	11, 174/ 7
in the more fervent	<b>love</b>	toward him, and also	11, 174/ 10

to declare the fervent	<b>love</b>	and desire that himself	11, 174/ 11
head and what a	<b>love</b>	he hath showed us	11, 174/ 18
the greatest thing that	<b>lovers</b>	long for (that is	11, 174/ 4
them whom their Savior	<b>loveth</b>	and whose intercession and	11, 105/ 20
demurely and make him	<b>low</b>	courtesy again, I will	11, 99/ 37
high learning passeth their	<b>low</b>	capacities. But yet in	11, 121/ 19
but from a far	<b>lower</b>	place of the air	11, 35/ 31
other apostles, as Saint	<b>Luke</b>	the Evangelist very clearly	11, 75/ 25
Saint Mark and Saint	<b>Luke</b>	set unto it. proveth	11, 161/ 10
Matthew, Saint Mark, Saint	<b>Luke</b>	, and Saint John? If	11, 180/ 8
selfsame place of Saint	<b>Luke's</b>	holy writing. For why	11, 213/ 17
his hands are too	<b>lumpish</b>	and this mess also	11, 7/ 14
from, nor let him	<b>lurk</b>	untouched. The one, lest	11, 93/ 13
toward her fleshly lust	<b>lurking</b>	in her heart unknown	11, 60/ 21
affection toward her fleshly	<b>lust</b>	lurking in her heart	11, 60/ 21
And thus also saith	<b>Luther</b>	, and thus saith Frith	11, 51/ 20
of it bread, Frere,	<b>Luther</b>	, and Melanchthon, and their	11, 53/ 11
is a disciple of	<b>Luther</b>	and Frere Huessgen both	11, 106/ 21
Did not then Frere	<b>Luther</b>	and Frere Huessgen both	11, 106/ 29
own first master, Martin	<b>Luther</b>	, the late wellspring of	11, 117/ 32
see, good readers, that	<b>Luther</b>	himself confesseth that in	11, 118/ 19
would ween that Martin	<b>Luther</b>	and Master Masquer, evil	11, 118/ 23
wonder on him. For	<b>Luther</b>	himself, writing first on	11, 119/ 20
agreement and consent. For	<b>Luther</b>	saith that neither man	11, 127/ 2
most prudently laid against	<b>Luther</b>	. But I let this	11, 127/ 12
but by name. Frere	<b>Luther</b>	, I will name him	11, 128/ 1
And surely so saith	<b>Luther</b>	and these other heretics	11, 144/ 3
his own heresies, Martin	<b>Luther</b>	, either), he must say	11, 180/ 17
false faith, agreeing with	<b>Luther</b>	, Huessgen, or Zwingli. And	11, 217/ 24
which false opinion is	<b>Luther's</b>	heresy and that knoweth	11, 130/ 13
his person, as these	<b>Lutheran</b>	heretics and these Huessgens	11, 41/ 18
in hand, and ready	<b>lying</b>	by him, his book	11, 7/ 30
very father of your	<b>lying</b>	brotherhood, lieth in the	11, 176/ 36
godly cunning doctor M.	<b>Lyre</b>	well bringeth in the	11, 89/ 32
be, which is yet	<b>mad</b>	enough, as men say	11, 7/ 4
thereby which of those	<b>mad</b>	fools made which foolish	11, 8/ 25
so unlearnedly, and a	<b>mad</b>	man would almost wax	11, 9/ 10
except men be so	<b>mad</b>	as to think that	11, 32/ 16
thing seemeth in men's	<b>mad</b>	eyes such as they	11, 81/ 16
why be you so	<b>mad</b>	as to ween that	11, 82/ 14

exposition make men so	<b>mad</b>	as to ween that	11, 96/ 28
man then be so	<b>mad</b>	to give ear to	11, 107/ 5
Masquer is more than	<b>mad</b>	to put that for	11, 138/ 36
Masquer to bear that	<b>mad</b>	mind withal, and to	11, 139/ 15
mean, he hath a	<b>mad</b>	meaning. And if he	11, 139/ 37
then hath he a	<b>mad</b>	manner of speaking. And	11, 139/ 37
his meaning is as	<b>mad</b>	that way as the	11, 140/ 1
meaneth thereby. For as	<b>mad</b>	as he is, he	11, 157/ 37
not, I think, so	<b>mad</b>	yet as to mean	11, 157/ 37
if he were stark	<b>mad</b>	) have said the same	11, 163/ 6
any man such a	<b>mad</b>	argument as Master Masquer	11, 171/ 13
needs be more than	<b>mad</b>	to call now such	11, 184/ 19
us herein a very	<b>mad</b>	tale. I think he	11, 192/ 10
and they be so	<b>mad</b>	. But a heavy thing	11, 198/ 31
would not be so	<b>mad</b>	to name the very	11, 217/ 3
so foolishly blind and	<b>mad</b>	as to forsake the	11, 223/ 2
it surely a very	<b>mad-ordered</b>	life that hath but	11, 34/ 3
the book that Frith	<b>made</b>	last against the Blessed	11, 6/ 31
treatise that he had	<b>made</b>	against it before. And	11, 6/ 33
reckon it to be	<b>made</b>	by William Tyndale, for	11, 7/ 19
that the book was	<b>made</b>	by George Jay. And	11, 7/ 23
that George Jay had	<b>made</b>	a book against the	11, 7/ 24
in my letter I	<b>made</b>	in that matter against	11, 7/ 33
of those mad fools	<b>made</b>	which foolish book? Divers	11, 8/ 25
book should neither be	<b>made</b>	by Tyndale nor by	11, 8/ 30
be for all that	<b>made</b>	by Tyndale or by	11, 8/ 33
this new work was	<b>made</b>	by George Jay think	11, 9/ 17
yet hath the man	<b>made</b>	it the supper of	11, 10/ 3
such arguments as I	<b>made</b>	in my letter against	11, 11/ 11
John Frith had before	<b>made</b>	in that matter against	11, 11/ 13
that the man hath	<b>made</b>	us in his exposition	11, 11/ 29
soiling of mine arguments	<b>made</b>	before in that matter	11, 12/ 2
the reasons which I	<b>made</b>	in my letter against	11, 15/ 7
pestilent treatise that Frith	<b>made</b>	first against the Blessed	11, 15/ 8
earth mankind that was	<b>made</b>	thereof, being barren and	11, 19/ 3
words. Thus, before he	<b>made</b>	Saint Peter his chief	11, 23/ 27
it." Thus, before he	<b>made</b>	him his general vicar	11, 24/ 1
their presence, but also	<b>made</b>	them all partners of	11, 25/ 11
thereupon they would have	<b>made</b>	him king; who could	11, 27/ 5
they, ye wot well,	<b>made</b>	much business about naught	11, 37/ 14

yet it hath not	<b>made</b>	you believe." He bade	11, 39/ 34
be said, "This man	<b>made</b>	heaven and earth," and	11, 42/ 32
and yet his manhood	<b>made</b>	it not, but was	11, 42/ 33
it not, but was	<b>made</b>	by his godhead as	11, 42/ 33
for their sin and	<b>made</b>	the ransom of their	11, 45/ 3
some such gross bread	<b>made</b>	of earthly corn for	11, 46/ 13
world, and would have	<b>made</b>	him king because they	11, 47/ 1
miracle, so fain have	<b>made</b>	him king that he	11, 47/ 8
his body, and was	<b>made</b>	such as his holy	11, 52/ 22
were a thing but	<b>made</b>	and imagined by some	11, 52/ 39
Masquer lieth, and hath	<b>made</b>	his exposition false. And	11, 57/ 34
and a vow was	<b>made</b>	, and Joseph well agreed	11, 58/ 29
have, she would have	<b>made</b>	no question of the	11, 59/ 27
not that she had	<b>made</b>	any vow at all	11, 59/ 31
immediate conjunction and unity,	<b>made</b>	both everlasting and lively	11, 71/ 1
wit, the Godhead), is	<b>made</b>	also life himself. Therefore	11, 71/ 29
conjunction with his godhead	<b>made</b>	everlasting life. But this	11, 72/ 25
their souls, and be	<b>made</b>	thereby very lively members	11, 72/ 33
wise that he is	<b>made</b>	a lively member of	11, 73/ 34
Flesh and his Blood	<b>made</b>	with his own hands	11, 75/ 26
Body is one loaf	<b>made</b>	of many grains of	11, 76/ 29
one cup of wine	<b>made</b>	of many grapes, as	11, 76/ 30
raised again to be	<b>made</b>	a member of that	11, 77/ 3
respect of the loathsomeness	<b>made</b>	them the less willing	11, 82/ 3
my flesh is itself	<b>made</b>	not only lively but	11, 82/ 30
filling with perishable meat	<b>made</b>	them angry to hear	11, 87/ 3
of that company, had	<b>made</b>	this answer not only	11, 88/ 28
say, took Judas and	<b>made</b>	him his apostle, being	11, 91/ 22
work such wickedness, he	<b>made</b>	them all stand in	11, 93/ 2
in him and be	<b>made</b>	lively members of his	11, 94/ 37
earnest, holy man all	<b>made</b>	of gravity, sadness, and	11, 99/ 25
would have no prayer	<b>made</b>	unto saints, nor their	11, 102/ 26
the inordinate desire whereof	<b>made</b>	them the less apt	11, 102/ 32
priest, broken his promise	<b>made</b>	once to God and	11, 106/ 13
by such wedding, never	<b>made</b>	her wife, but made	11, 106/ 18
made her wife, but	<b>made</b>	her a priest's harlot	11, 106/ 19
both their solemn vows	<b>made</b>	unto God, and ran	11, 106/ 27
other a nun, and	<b>made</b>	them ferries" harlots both	11, 106/ 28
mine argument in special	<b>made</b>	unto Frith -- all	11, 119/ 1
have all the laws	<b>made</b>	by men utterly set	11, 126/ 35

no law can be	<b>made</b>	by that wise reason	11, 127/ 6
themselves. Nor no law	<b>made</b>	this day can bind	11, 127/ 9
holy vows and promises	<b>made</b>	unto God, and run	11, 128/ 11
of them) would have	<b>made</b>	Master Masquer to forbear	11, 131/ 19
answered by the like	<b>made</b>	against himself upon the	11, 131/ 23
a strong trip, and	<b>made</b>	them more blind, for	11, 133/ 9
Doctor Baron's treatise specially	<b>made</b>	of that matter, I	11, 135/ 21
could and would have	<b>made</b>	it open and plain	11, 143/ 8
the holy doctors have	<b>made</b>	upon it since. And	11, 144/ 2
the words would have	<b>made</b>	them to have taken	11, 150/ 23
shall find no change	<b>made</b>	in the matter by	11, 152/ 32
matter by that change	<b>made</b>	in the words. But	11, 152/ 33
solution of Master Masquer,	<b>made</b>	open and plain unto	11, 156/ 21
his folly both, and	<b>made</b>	it clear, for all	11, 156/ 22
wondering that he hath	<b>made</b>	on me, and proveth	11, 158/ 4
that his mastership hath	<b>made</b>	for me. Ye wot	11, 165/ 4
the trap which he	<b>made</b>	for me were these	11, 165/ 5
ciphos adrifex, he hath	<b>made</b>	his major so foolishly	11, 169/ 5
major is so foolishly	<b>made</b>	that all the world	11, 170/ 12
wit was when he	<b>made</b>	it. For he saith	11, 170/ 13
thing must needs have	<b>made</b>	the apostles wonder, stunned	11, 171/ 1
could it then have	<b>made</b>	them wonder (that thing	11, 171/ 6
thing I say have	<b>made</b>	them wonder at that	11, 171/ 11
as Master Masquer hath	<b>made</b>	us here? Now if	11, 171/ 14
if Master Masquer had	<b>made</b>	his major of this	11, 171/ 26
of the things that	<b>made</b>	the Jews and those	11, 172/ 2
such wonder thereof as	<b>made</b>	them stun and stagger	11, 172/ 5
with us, and hath	<b>made</b>	himself one with us	11, 174/ 3
if it were possible,	<b>made</b>	both one). And that	11, 174/ 5
I have communicated and	<b>made</b>	common unto you my	11, 174/ 25
by which I was	<b>made</b>	natural man with you	11, 174/ 28
The blood that is	<b>made</b>	in us of our	11, 174/ 32
twice overthrown himself and	<b>made</b>	mine argument more than	11, 183/ 2
piece Master Masquer hath	<b>made</b>	you, which pleased him	11, 185/ 10
still, and never have	<b>made</b>	heaven nor earth nor	11, 192/ 15
before the world was	<b>made</b>	, ergo Christ must needs	11, 194/ 3
holy doctors and saints,	<b>made</b>	afore a good notary	11, 196/ 30
that Christ could have	<b>made</b>	it in two places	11, 197/ 5
body of Christ, and	<b>made</b>	a dead member of	11, 197/ 14
this world should be	<b>made</b>	of nothing, and that	11, 200/ 15

now, that they had	<b>made</b>	him with shame enough	11, 205/ 4
miracles.) And some things	<b>made</b>	also by man's hand	11, 206/ 26
earth, and some things	<b>made</b>	also by man's hand	11, 207/ 16
matter as it is	<b>made</b>	of. And of one	11, 207/ 19
see yourself that I	<b>made</b>	none such argument as	11, 207/ 29
nature, which himself hath	<b>made</b>	, able to make one	11, 207/ 37
the nature that himself	<b>made</b>	, to make one self	11, 208/ 1
argument, not which I	<b>made</b>	, but which himself maketh	11, 208/ 17
may, when he hath	<b>made</b>	it at his own	11, 208/ 19
now. And therefore they	<b>made</b>	nothing so great a	11, 210/ 18
before he would have	<b>made</b>	one of his unwritten	11, 212/ 21
will allow my proof	<b>made</b>	of that point, I	11, 214/ 38
allow now my proof	<b>made</b>	for the blessed body	11, 214/ 39
before he would have	<b>made</b>	one of his unwritten	11, 216/ 18
unto some of them	<b>made</b>	answer that such a	11, 216/ 32
young man hath here	<b>made</b>	me don on my	11, 219/ 20
his own poisoned cookery	<b>made</b>	it the supper of	11, 220/ 3
many things more, and	<b>made</b>	as though he saw	11, 220/ 12
that book which Frith	<b>made</b>	last against the Blessed	11, 221/ 27
have in this work	<b>made</b>	open and clear unto	11, 222/ 4
which he then had	<b>made</b>	and secretly sent abroad	11, 222/ 8
of Almighty God himself,	<b>made</b>	in every Christian country	11, 223/ 1
all prayer to be	<b>made</b>	either for souls or	11, 223/ 7
here you see how	<b>madly</b>	Master Masquer understandeth that	11, 109/ 4
that he meant so	<b>madly</b>	as all men may	11, 109/ 15
world to consider how	<b>madly</b>	the man concludeth. His	11, 193/ 10
God, it is a	<b>madness</b>	to put any doubt	11, 65/ 33
much to see the	<b>madness</b>	of this Masquer that	11, 108/ 3
then, good reader, the	<b>madness</b>	of Master Masquer that	11, 170/ 35
he promised Saint Mary	<b>Magdalene</b>	a perpetual honor in	11, 104/ 10
the rods of the	<b>magicians</b>	." And as the scripture	11, 53/ 33
of speaking, as a	<b>maid</b>	might say by one	11, 59/ 5
it shall not only	<b>maintain</b>	, feed, and sustain the	11, 79/ 12
good gloss thereto to	<b>maintain</b>	it with. For in	11, 121/ 13
over the bread to	<b>maintain</b>	AntiChrist's kingdom therewith. And	11, 142/ 18
over the bread to	<b>maintain</b>	AntiChrist's kingdom therewith. And	11, 147/ 16
the text will well	<b>maintain</b>	my saying. For, good	11, 153/ 34
in a town to	<b>maintain</b>	that God may do	11, 189/ 27
meat that is the	<b>maintenance</b>	of gluttony as to	11, 32/ 29
idleness that is the	<b>maintenance</b>	of sloth. And our	11, 32/ 31

other texts to the	<b>maintenance</b>	of their false heresies	11, 41/ 20
thing soundeth to the	<b>maintenance</b>	of Master Masquer's exposition	11, 124/ 12
Catholic folk for the	<b>maintenance</b>	of my word as	11, 213/ 20
spes, charitas, tria hec	<b>maior</b>	horum charitas." Faith, hope	11, 124/ 34
appropriated unto the glorious	<b>majesty</b>	of the Godhead. Wherefore	11, 189/ 2
appropried unto the glorious	<b>majesty</b>	of the Godhead. But	11, 191/ 1
appropried to the glorious	<b>majesty</b>	of the Godhead. But	11, 191/ 32
Masquer given us a	<b>major</b>	of an argument, and	11, 168/ 31
a minor, too. His	<b>major</b>	is his first part	11, 168/ 32
he hath made his	<b>major</b>	so foolishly. In which	11, 169/ 5
as I said, his	<b>major</b>	is so foolishly made	11, 170/ 11
would I deny his	<b>major</b>	. And so will I	11, 171/ 17
no more in his	<b>major</b>	than Christ said indeed	11, 171/ 18
Masquer had made his	<b>major</b>	of this, all this	11, 171/ 26
which we call the	<b>major</b>	, that is to wit	11, 192/ 1
reason, neither is his	<b>major</b>	true, nor his argument	11, 193/ 23
ten of those would	<b>make</b>	ten such foolish treatises	11, 8/ 24
world withal, purpose to	<b>make</b>	many changes and amend	11, 9/ 29
I shall detect and	<b>make</b>	every man perceive this	11, 10/ 27
with which he would	<b>make</b>	all men fools that	11, 11/ 32
handling of scripture, I	<b>make</b>	mention in my letter	11, 18/ 13
a spiritual sense to	<b>make</b>	us believe that those	11, 19/ 9
false wily purpose to	<b>make</b>	men ween (and so	11, 20/ 6
worse than mocking, to	<b>make</b>	men fall from the	11, 20/ 20
divine wisdom. First, to	<b>make</b>	them the more meet	11, 25/ 5
points, the one might	<b>make</b>	them sure that he	11, 25/ 32
people were minded to	<b>make</b>	him their king, the	11, 26/ 9
Labor and work, and	<b>make</b>	you meet that you	11, 27/ 18
they should labor to	<b>make</b>	themselves meet for. For	11, 28/ 32
get this meat and	<b>make</b>	themselves meet therefore: yet	11, 29/ 15
they seek means to	<b>make</b>	their appetite greedy. And	11, 32/ 2
their fault as to	<b>make</b>	a change of one	11, 32/ 28
away his vice but	<b>make</b>	a change may soon	11, 33/ 6
they thought they would	<b>make</b>	him by craft come	11, 35/ 8
old writing as might	<b>make</b>	unwise men ween that	11, 37/ 11
was a means to	<b>make</b>	them hope in him	11, 38/ 28
those three things would	<b>make</b>	them obey him and	11, 38/ 29
which they saw, to	<b>make</b>	them believe. And now	11, 40/ 2
them a sample and	<b>make</b>	them sure that I	11, 45/ 8
not done it to	<b>make</b>	any man ween that	11, 45/ 33

maugre your teeth, and	<b>make</b>	you turn your wills	11, 47/ 34
give you, ere I	<b>make</b>	an end, the names	11, 50/ 18
there would these fellows	<b>make</b>	us ween that he	11, 54/ 21
body in gobbets, and	<b>make</b>	them eat it so	11, 58/ 12
at the first thought	<b>make</b>	a cross on their	11, 60/ 10
without God's will, would	<b>make</b>	her understand this message	11, 60/ 24
get a child, and	<b>make</b>	the devil a prophet	11, 60/ 27
the message came, could	<b>make</b>	her conceive without man	11, 61/ 17
believed that he could	<b>make</b>	her conceive and her	11, 61/ 26
lest Master Masquer might	<b>make</b>	men ween that I	11, 63/ 27
men ween that I	<b>make</b>	all this matter of	11, 63/ 28
by his exposition would	<b>make</b>	us ween that our	11, 67/ 22
Master Masquer shall not	<b>make</b>	men ween that I	11, 68/ 22
men ween that I	<b>make</b>	all the matter of	11, 68/ 22
most specially laboreth to	<b>make</b>	them believe. For that	11, 69/ 5
to tell them and	<b>make</b>	them believe that they	11, 69/ 22
that they must needs	<b>make</b>	any man that were	11, 70/ 8
shall, God willing, well	<b>make</b>	all his English brethren	11, 73/ 4
a sufficient cause to	<b>make</b>	them know his power	11, 81/ 30
God lacked power to	<b>make</b>	his own body to	11, 81/ 36
lest Master Masquer might	<b>make</b>	men ween that I	11, 82/ 32
by their own dealing	<b>make</b>	themselves unworthy to receive	11, 85/ 21
should, as Tyndale teacheth,	<b>make</b>	himself so sure of	11, 86/ 16
more than he could	<b>make</b>	good. For one false	11, 88/ 30
known, which thing might	<b>make</b>	him the less bold	11, 92/ 8
shame him, and thereby	<b>make</b>	him haply shameless, as	11, 92/ 10
God by force to	<b>make</b>	men good whether they	11, 93/ 17
and goodness vouchsafe to	<b>make</b>	us all partners through	11, 95/ 5
would with his exposition	<b>make</b>	men so mad as	11, 96/ 28
as Master Masquer would	<b>make</b>	it seem, that is	11, 98/ 15
stand still demurely and	<b>make</b>	him low courtesy again	11, 99/ 37
to laugh yet and	<b>make</b>	merry with him where	11, 100/ 5
his follies, which would	<b>make</b>	mine answer overlong to	11, 100/ 15
so that they may	<b>make</b>	merry here the while	11, 103/ 15
of Christ's blessed person,	<b>make</b>	them meet to eat	11, 103/ 27
answer shall Master Masquer	<b>make</b>	M. More to this	11, 106/ 32
see, he meaneth to	<b>make</b>	men ween that by	11, 108/ 5
in the scripture, I	<b>make</b>	God's holy Testament insufficient	11, 110/ 10
his. For if I	<b>make</b>	the Testament of God	11, 110/ 22
Gospel, too, and would	<b>make</b>	us ween that it	11, 111/ 7

same, or rather we	<b>make</b>	a remembrance of that	11, 116/ 25
the soul and also	<b>make</b>	us safe forever, it	11, 119/ 16
of faith alone would	<b>make</b>	all the world to	11, 119/ 20
exposition with and to	<b>make</b>	all the matter safe	11, 120/ 5
at the least wise	<b>make</b>	some bumbling about a	11, 120/ 37
other good brother to	<b>make</b>	some good gloss thereto	11, 121/ 12
Master Masquer juggle and	<b>make</b>	us believe that he	11, 122/ 8
-- that is, to	<b>make</b>	us ween that our	11, 125/ 13
ye wot well, to	<b>make</b>	us ween that faith	11, 125/ 23
to wit, that they	<b>make</b>	as though they believed	11, 126/ 26
man nor angel can	<b>make</b>	the bond of any	11, 127/ 3
in vain, or else	<b>make</b>	as though they believed	11, 127/ 29
vain faith, or else	<b>make</b>	as they had faith	11, 128/ 19
the world, and to	<b>make</b>	them believe that. Now	11, 131/ 26
certain strange words to	<b>make</b>	men muse, whirleth his	11, 133/ 24
about his fingers to	<b>make</b>	men look upon that	11, 133/ 25
faith from us, and	<b>make</b>	us take no heed	11, 134/ 8
prating soever Master Masquer	<b>make</b>	, I have so often	11, 135/ 6
ascending up to heaven,	<b>make</b>	them a plain proof	11, 137/ 29
body whole and undiminished,	<b>make</b>	them a plain proof	11, 137/ 32
his own brain, would	<b>make</b>	us ween that those	11, 138/ 10
lo, doth Master Masquer	<b>make</b>	Christ expound his own	11, 138/ 15
possible for him to	<b>make</b>	his body to be	11, 138/ 29
possible for him to	<b>make</b>	it at once in	11, 138/ 30
after the Ascension to	<b>make</b>	them more offended to	11, 139/ 1
body. For if he	<b>make</b>	(as he can and	11, 139/ 2
lest Master Masquer might	<b>make</b>	some ween that I	11, 140/ 11
as he would thereby	<b>make</b>	a repugnance between the	11, 140/ 38
else as for to	<b>make</b>	men sure that verily	11, 144/ 25
that he meant to	<b>make</b>	them eat it. And	11, 145/ 8
the Sacrament, it would	<b>make</b>	against no man so	11, 145/ 20
Which will I ween	<b>make</b>	Master Masquer somewhat wroth	11, 145/ 37
were, then shall he	<b>make</b>	no man (that wise	11, 147/ 37
odious as he would	<b>make</b>	it) if he grant	11, 148/ 1
first, I misfortuned to	<b>make</b>	so feeble that he	11, 149/ 19
as themselves list to	<b>make</b>	them, and then they	11, 149/ 36
them, and then they	<b>make</b>	them such as themselves	11, 149/ 36
that Sacrament, may well	<b>make</b>	open the difference of	11, 150/ 10
God's holy word, never	<b>make</b>	examination of any other	11, 151/ 26
etc. This poet may	<b>make</b>	a man to signify	11, 152/ 16

thus may this poet	<b>make</b>	a man to signify	11, 154/ 20
a poet that can	<b>make</b>	a man signify an	11, 154/ 25
was not wont to	<b>make</b>	blind men see," as	11, 155/ 8
peradventure the fool to	<b>make</b>	such an outcry upon	11, 157/ 29
of his cunning, to	<b>make</b>	men know that he	11, 158/ 10
answers that men may	<b>make</b>	to those oppositions that	11, 159/ 23
captious, I purpose to	<b>make</b>	sure work and answer	11, 160/ 4
too, wherewith he would	<b>make</b>	me be taken in	11, 162/ 1
no, and thou mayst	<b>make</b>	me perceive them better	11, 162/ 34
boasteth that I could	<b>make</b>	none answer but such	11, 163/ 17
taken me, and would	<b>make</b>	men ween it were	11, 165/ 17
of his that may	<b>make</b>	for any strength of	11, 166/ 3
that it must needs	<b>make</b>	any man (but if	11, 167/ 32
this great matter, and	<b>make</b>	us poor people ween	11, 169/ 7
his Maundy, might then	<b>make</b>	them clearly perceive that	11, 170/ 29
in so foolishly to	<b>make</b>	the matter the more	11, 171/ 16
of marvel as might	<b>make</b>	them stun and stagger	11, 171/ 31
of marveling as should	<b>make</b>	them either stun or	11, 172/ 8
inquisitive thereof, nor to	<b>make</b>	search therein, but to	11, 172/ 22
no, then shall he	<b>make</b>	me bold to answer	11, 176/ 2
is done. God may	<b>make</b>	his body in many	11, 177/ 20
foolish arguments that they	<b>make</b>	against the truth, and	11, 179/ 18
needs besides that go	<b>make</b>	much ado and prove	11, 179/ 34
of proof I must	<b>make</b>	, and none may serve	11, 180/ 4
else may he never	<b>make</b>	himself so sure, and	11, 181/ 12
if Master Masquer will	<b>make</b>	any more sticking with	11, 183/ 31
More would so feign	<b>make</b>	the belief that the	11, 185/ 16
and goeth about to	<b>make</b>	me a cardinal. But	11, 186/ 21
people in doubt, and	<b>make</b>	them rather think that	11, 187/ 27
parable, as these men	<b>make</b>	the eating of Christ's	11, 187/ 29
body. Thus shall they	<b>make</b>	men take both paradise	11, 187/ 30
such words once may	<b>make</b>	them ween that there	11, 187/ 37
is fire indeed, and	<b>make</b>	the fear of that	11, 188/ 4
possible for God to	<b>make</b>	a creature equal unto	11, 189/ 10
denying that Christ could	<b>make</b>	his own body in	11, 189/ 18
such repugnance as should	<b>make</b>	the thing impossible unto	11, 189/ 33
he putteth in to	<b>make</b>	us amazed, Master Masquer	11, 191/ 27
indeed that God cannot	<b>make</b>	it so, as you	11, 191/ 36
wit, that God cannot	<b>make</b>	anything created to be	11, 192/ 1
reason that God cannot	<b>make</b>	any creature to be	11, 192/ 4

that God which could	<b>make</b>	all this world, heaven	11, 192/ 11
impossible that God could	<b>make</b>	Christ's manhood to be	11, 193/ 5
concluded that God cannot	<b>make</b>	Christ's body to be	11, 193/ 8
possible to God to	<b>make</b>	a creature equal to	11, 193/ 29
impossible, except More would	<b>make</b>	God a liar, which	11, 194/ 6
me that he would	<b>make</b>	each of both their	11, 195/ 30
he were able to	<b>make</b>	his word true in	11, 195/ 33
own doctrine, must ye	<b>make</b>	us a miracle to	11, 196/ 5
your argument, God may	<b>make</b>	his body in many	11, 196/ 7
me that he would	<b>make</b>	his own body in	11, 196/ 13
me that he would	<b>make</b>	it be in two	11, 197/ 1
not the power to	<b>make</b>	his own blessed body	11, 198/ 12
of his grace, and	<b>make</b>	us both good. But	11, 199/ 10
God seeth how to	<b>make</b>	them stand together well	11, 200/ 8
body, as they would	<b>make</b>	the belief in the	11, 207/ 7
his almighty power to	<b>make</b>	one body be in	11, 207/ 35
hath made, able to	<b>make</b>	one face, keeping still	11, 207/ 37
that himself made, to	<b>make</b>	one self word that	11, 208/ 1
soil it, as children	<b>make</b>	castles of tile shards	11, 208/ 19
tile shards and then	<b>make</b>	them their pastime in	11, 208/ 20
wit, that God may	<b>make</b>	one body to be	11, 208/ 26
thing as these heretics	<b>make</b>	it now. And therefore	11, 210/ 18
blood. And therefore to	<b>make</b>	that point well open	11, 210/ 22
well open and to	<b>make</b>	it sink into men's	11, 210/ 22
your shameless face can	<b>make</b>	shall never against these	11, 211/ 30
Frith's writing, and to	<b>make</b>	all for the Sacrament	11, 212/ 16
the proof that I	<b>make</b>	of our Lady's perpetual	11, 215/ 19
say that they that	<b>make</b>	them do both unlawfully	11, 215/ 27
them do both unlawfully	<b>make</b>	them and may, when	11, 215/ 28
Frith's writing, and to	<b>make</b>	all for the Sacrament	11, 216/ 13
all this world to	<b>make</b>	any argument of for	11, 218/ 30
of yours that you	<b>make</b>	upon me here? If	11, 219/ 13
words, on which you	<b>make</b>	here so loud a	11, 219/ 24
through his visor, and	<b>make</b>	it red for shame	11, 219/ 34
Frere Huessgen before, to	<b>make</b>	it falsely seem that	11, 221/ 32
help of Almighty God,	<b>make</b>	you the folly and	11, 222/ 3
miracles, labor now to	<b>make</b>	us so foolishly blind	11, 223/ 2
immaculate mother of Christ,	<b>make</b>	mocks at all pilgrimages	11, 223/ 8
to the purpose. The	<b>maker</b>	of the book, in	11, 8/ 8
over book, which the	<b>maker</b>	hath entitled The Supper	11, 10/ 1

rest or cease, but	<b>maketh</b>	them both day and	11, 3/ 12
know none heretics, this	<b>maketh</b>	many folk, that else	11, 6/ 4
after forward and first	<b>maketh</b>	them doubt of the	11, 6/ 9
let them babble, pride	<b>maketh</b>	them proceed, and they	11, 6/ 19
and in that matter	<b>maketh</b>	little difference. For I	11, 8/ 36
the way, the man	<b>maketh</b>	as though he answered	11, 15/ 6
epistle that Master Masquer	<b>maketh</b>	here as though he	11, 18/ 25
pay) which change he	<b>maketh</b>	as for an exposition	11, 55/ 17
it to them he	<b>maketh</b>	after a very plain	11, 56/ 3
promise that Christ here	<b>maketh</b>	, where he saith, "And	11, 70/ 29
the Sacrament of Christ	<b>maketh</b>	not the Sacrament evil	11, 74/ 14
he is evil, nor	<b>maketh</b>	not thereby that he	11, 74/ 14
of the flesh that	<b>maketh</b>	the Spirit give life	11, 83/ 19
power of the Spirit	<b>maketh</b>	the flesh give life	11, 83/ 20
a man, because he	<b>maketh</b>	himself very sure that	11, 90/ 16
confirmeth his apostles and	<b>maketh</b>	them the more diligent	11, 92/ 18
will." "Our Lord therefore	<b>maketh</b>	them all the more	11, 92/ 34
not (as Master Masquer	<b>maketh</b>	it) that nothing else	11, 98/ 12
while his witless writing	<b>maketh</b>	men ween he were	11, 100/ 2
here, as Master Masquer	<b>maketh</b>	here by his exposition	11, 104/ 2
our sins. Master Masquer	<b>maketh</b>	us a pretty short	11, 109/ 18
notable notes that he	<b>maketh</b>	of my notable repugnances	11, 119/ 5
salvation. And Master Masquer	<b>maketh</b>	yet his matter much	11, 120/ 36
not see it, but	<b>maketh</b>	as though he saw	11, 126/ 13
hath not indeed, but	<b>maketh</b>	as though he saw	11, 126/ 15
his arguments, which he	<b>maketh</b>	in general against all	11, 128/ 30
argument, toward which he	<b>maketh</b>	a blind induction before	11, 133/ 3
Master Masquer here, that	<b>maketh</b>	Christ's holy words serve	11, 133/ 28
his Holy Spirit, which	<b>maketh</b>	men of one manner	11, 134/ 36
teeth." Here Master Masquer	<b>maketh</b>	as though the Catholic	11, 136/ 15
the words that he	<b>maketh</b>	Christ to say: "If	11, 139/ 20
readers, that Master Masquer	<b>maketh</b>	men perceive him for	11, 144/ 13
no papists, then he	<b>maketh</b>	it plain and open	11, 148/ 5
subtle disputations that he	<b>maketh</b>	against me, by name	11, 148/ 26
thus he saith: "Here	<b>maketh</b>	M. More this argument	11, 149/ 3
of mine, that he	<b>maketh</b>	the first, I misfortuned	11, 149/ 18
he rehearseth as himself	<b>maketh</b>	them new. These were	11, 150/ 6
a heinous handling as	<b>maketh</b>	it such a pernicious	11, 151/ 24
in which Master Masquer	<b>maketh</b>	his great outcry upon	11, 153/ 9
his huge exclamations, he	<b>maketh</b>	his part so plain	11, 153/ 25

argument against himself, and	<b>maketh</b>	all his wondering that	11, 157/ 26
there understood him, which	<b>maketh</b>	nothing against me. Now	11, 161/ 18
question gone, which he	<b>maketh</b>	for a way to	11, 161/ 39
them for parables, what	<b>maketh</b>	it against me that	11, 164/ 26
feeble as Master Masquer	<b>maketh</b>	the apostles in the	11, 171/ 29
substantially soiled that he	<b>maketh</b>	me therein such a	11, 177/ 3
you. And since he	<b>maketh</b>	us first a loud	11, 178/ 1
mine unwritten vanities, and	<b>maketh</b>	as though these things	11, 185/ 35
a high. First he	<b>maketh</b>	his reason thus: it	11, 190/ 9
of his glory he	<b>maketh</b>	many creatures in many	11, 190/ 17
be without beginning, yet	<b>maketh</b>	he many a thousand	11, 190/ 20
The Fourteenth Chapter. Then	<b>maketh</b>	Master Masquer another argument	11, 190/ 29
is the inconvenience that	<b>maketh</b>	Master Masquer affirm it	11, 193/ 4
so cunning as he	<b>maketh</b>	himself therein, which granteth	11, 194/ 27
goodly mock that he	<b>maketh</b>	here, and you shall	11, 196/ 10
the mire, but God	<b>maketh</b>	heretics fall flat in	11, 199/ 32
in his words following,	<b>maketh</b>	as though he would	11, 201/ 30
much and nothing proveth	<b>maketh</b>	many a stark lie	11, 205/ 32
in that glass, and	<b>maketh</b>	as many strange faces	11, 206/ 19
made, but which himself	<b>maketh</b>	in my name and	11, 208/ 17
in my name and	<b>maketh</b>	it feeble for the	11, 208/ 18
the one that he	<b>maketh</b>	for me, though the	11, 208/ 23
will say that he	<b>maketh</b>	not that argument, but	11, 208/ 35
the selfsame sample, he	<b>maketh</b>	that argument for me	11, 209/ 2
in the glass, he	<b>maketh</b>	and faceth himself that	11, 209/ 4
that argument that he	<b>maketh</b>	in mine name. We	11, 209/ 9
of which Master Masquer	<b>maketh</b>	all the difficulty, that	11, 209/ 25
upon. For whereas he	<b>maketh</b>	much ado to have	11, 220/ 34
Frith (whom Master Masquer	<b>maketh</b>	as though he would	11, 221/ 6
of their both books	<b>maketh</b>	mention of my said	11, 222/ 15
his omnipotent godhead, marvelously	<b>making</b>	one perfect person, and	11, 31/ 8
a necessity to labor,	<b>making</b>	the earth to be	11, 33/ 14
will working with him)	<b>making</b>	you believe me; and	11, 43/ 35
now fallen from the	<b>making</b>	him a king. Then	11, 47/ 21
of their fall by	<b>making</b>	them to forget themselves	11, 92/ 23
in the other two.	<b>Making</b>	therefore for this time	11, 100/ 14
necessity to be believed,	<b>making</b>	God's holy Testament insufficient	11, 107/ 23
they feign a belief,	<b>making</b>	as though they believed	11, 126/ 20
trap of mine own	<b>making</b>	that I am fallen	11, 164/ 33
of Christ's body, and	<b>making</b>	thereof in the bread	11, 185/ 19

the marvel of the	<b>making</b>	of the glass itself	11, 207/ 18
hath in himself sauce	<b>malapert</b>	already enough. And therefore	11, 33/ 35
not so presumptuous and	<b>malapert</b>	, as Master Masquer would	11, 176/ 29
him in all his	<b>malice</b>	still, for the accomplishment	11, 89/ 24
of the man's incurable	<b>malice</b>	. For though Judas was	11, 91/ 2
that through his immedicable	<b>malice</b>	he fell of himself	11, 91/ 25
traitor far from his	<b>malice</b>	. And where he saw	11, 93/ 11
clearly perceive Master Masquer's	<b>malicious</b>	falsehood therein, I shall	11, 51/ 34
that were stubborn, arrogant,	<b>malicious</b>	, and willful, as were	11, 85/ 25
that every good Christian	<b>man</b>	, ye man and woman	11, 3/ 5
good Christian man, ye	<b>man</b>	and woman both, which	11, 3/ 5
ever would every good	<b>man</b>	be well aware, that	11, 4/ 11
heresy would he no	<b>man</b>	suffer to talk at	11, 4/ 12
And yet not every	<b>man</b>	be bold to talk	11, 5/ 4
sitteth by the sick	<b>man</b>	, busy about to cure	11, 5/ 8
writeth unto Titus: "That	<b>man</b>	that is a heretic	11, 5/ 14
the board, as this	<b>man</b>	would if he could	11, 7/ 9
dainty that every Christian	<b>man</b>	hath his heart bent	11, 7/ 16
where it becometh. The	<b>man</b>	hath not set his	11, 7/ 18
sad and sage earnest	<b>man</b>	that, mocking at mine	11, 8/ 12
never found yet any	<b>man</b>	so well-learned and so	11, 8/ 36
books, that an unlettered	<b>man</b>	might be ashamed to	11, 9/ 10
unlearnedly, and a mad	<b>man</b>	would almost wax red	11, 9/ 11
lo, a proper young	<b>man</b>	and a toward, till	11, 9/ 23
learning came, every wise	<b>man</b>	much marveled that in	11, 9/ 25
the Lord, though the	<b>man</b>	hath named it The	11, 10/ 1
Christ, yet hath the	<b>man</b>	made it the supper	11, 10/ 2
detect and make every	<b>man</b>	perceive this man's evil	11, 10/ 27
that part also, the	<b>man</b>	bringeth in two places	11, 11/ 14
and errors, that the	<b>man</b>	hath made us in	11, 11/ 29
the diligence that the	<b>man</b>	hath done in seeking	11, 12/ 4
the commodity that the	<b>man</b>	hath in disputing with	11, 12/ 12
And therefore, since this	<b>man</b>	, by withdrawing his name	11, 13/ 4
by the way, the	<b>man</b>	maketh as though he	11, 15/ 6
that I would no	<b>man</b>	should ever after this	11, 15/ 27
so foolish as no	<b>man</b>	should trust his wit	11, 15/ 29
so false that no	<b>man</b>	should trust his troth	11, 15/ 29
good readers, to no	<b>man</b>	almost unknown that the	11, 17/ 27
never hath any good	<b>man</b>	been accustomed to play	11, 18/ 7
at all to any	<b>man</b>	that will expound all	11, 18/ 33

other side, if any	<b>man</b>	would expound it so	11, 19/ 32
then is there no	<b>man</b>	of so slender wit	11, 20/ 15
spiritual expositions, as this	<b>man</b>	useth therein by way	11, 20/ 24
able to blind any	<b>man</b>	after that readeth it	11, 21/ 1
which the Son of	<b>Man</b>	shall give you, for	11, 21/ 26
sent me, that every	<b>man</b>	that seeth the Son	11, 22/ 10
said, "Is not this	<b>man</b>	the son of Joseph	11, 22/ 13
yourselves. There can no	<b>man</b>	come to me but	11, 22/ 16
taught of God." Every	<b>man</b>	that hath heard of	11, 22/ 18
me, not because any	<b>man</b>	hath seen the Father	11, 22/ 19
heaven that if any	<b>man</b>	eat thereof, he should	11, 22/ 23
the heaven. If a	<b>man</b>	eat of this bread	11, 22/ 24
saying, "How can this	<b>man</b>	give us his flesh	11, 22/ 27
of the Son of	<b>Man</b>	and drink his blood	11, 22/ 28
see the Son of	<b>Man</b>	ascending up where he	11, 23/ 3
unto you that no	<b>man</b>	can come to me	11, 23/ 7
meat the Son of	<b>Man</b>	shall give you, for	11, 27/ 14
the meat that every	<b>man</b>	eateth, or else it	11, 27/ 34
bodily meat that the	<b>man</b>	eateth of the sheep	11, 28/ 33
the nourishing of the	<b>man</b>	perisheth and loseth its	11, 28/ 34
the flesh of the	<b>man</b>	into the flesh of	11, 28/ 35
natural flesh of the	<b>man</b>	, this meat is of	11, 29/ 1
the nourishing of the	<b>man</b>	it abideth whole and	11, 29/ 2
the flesh of the	<b>man</b>	, but altering, turning, and	11, 29/ 4
Augustine saith, the fleshly	<b>man</b>	from his gross fleshliness	11, 29/ 5
them know that no	<b>man</b>	could by his own	11, 29/ 16
meat the Son of	<b>Man</b>	shall give you," telling	11, 29/ 18
but the Son of	<b>Man</b>	, Christ himself, whose own	11, 29/ 27
meat the Son of	<b>Man</b>	shall give you." Now	11, 29/ 31
were the Son of	<b>Man</b>	could not give them	11, 29/ 34
only the Son of	<b>Man</b>	but also the Son	11, 30/ 1
and no more verily	<b>man</b>	by that that he	11, 30/ 2
is the Son of	<b>Man</b>	(that is to wit	11, 30/ 3
forefather Adam, the first	<b>man</b>	) than he is verily	11, 30/ 4
person of God and	<b>man</b>	together. Thus hath our	11, 31/ 9
a work that no	<b>man</b>	can do it of	11, 35/ 1
the life that the	<b>man</b>	hath already. But my	11, 36/ 25
more of any Christian	<b>man</b>	but only bare faith	11, 37/ 5
like as if a	<b>man</b>	would teach a child	11, 37/ 17
as much as no	<b>man</b>	can come unto Christ	11, 37/ 20

Christian virtues, since no	<b>man</b>	can either hope in	11, 37/ 22
and Christ can no	<b>man</b>	Christianly know but by	11, 37/ 24
quarrels, nor do no	<b>man</b>	no violence, nor take	11, 38/ 10
the Apostle saith, a	<b>man</b>	is justified by faith	11, 39/ 9
seem to an unchristian	<b>man</b>	, or to a false	11, 41/ 11
manhood itself, as every	<b>man</b>	hath his own. And	11, 42/ 9
good reader, shall no	<b>man</b>	need to be moved	11, 42/ 17
For like as a	<b>man</b>	may say of himself	11, 42/ 21
well be said, "This	<b>man</b>	made heaven and earth	11, 42/ 32
of Christ saith "this	<b>man</b>	, " signifieth and meaneth not	11, 43/ 1
which is not only	<b>man</b>	but very God also	11, 43/ 3
sacrament of baptism, "No	<b>man</b>	hath ascended into heaven	11, 43/ 6
heaven, the Son of	<b>Man</b>	that is in heaven	11, 43/ 8
they did. For never	<b>man</b>	had there been in	11, 43/ 12
but he. "For never	<b>man</b>	, " said our Lord, "hath	11, 43/ 13
heaven, the Son of	<b>Man</b>	, that is to wit	11, 43/ 14
that the Son of	<b>Man</b>	had been in heaven	11, 43/ 16
godhead the Son of	<b>Man</b>	, but the Son of	11, 43/ 18
but the Son of	<b>Man</b>	. But now, though, the	11, 43/ 19
and the Son of	<b>Man</b>	were both one --	11, 43/ 21
am the Son of	<b>Man</b>	; and I, the Son	11, 43/ 23
I, the Son of	<b>Man</b>	, am the Son of	11, 43/ 24
I, the Son of	<b>Man</b>	, am sitting with my	11, 43/ 25
this exposition himself. "No	<b>man</b>	can come to me	11, 43/ 32
of the nature of	<b>man</b>	abhor, shrink, and withdraw	11, 44/ 21
as we say a	<b>man</b>	is obedient unto his	11, 44/ 26
sent me: that every	<b>man</b>	that seeth his Son	11, 45/ 20
though ye see every	<b>man</b>	die here for the	11, 45/ 25
person, both God and	<b>man</b>	, forever. And lo, now	11, 45/ 28
it to make any	<b>man</b>	ween that that point	11, 45/ 33
not among yourselves; no	<b>man</b>	cometh to me but	11, 47/ 23
that there can no	<b>man</b>	come to me but	11, 47/ 26
surely there shall no	<b>man</b>	be taught the faith	11, 48/ 14
teach him. Nor every	<b>man</b>	is not full taught	11, 48/ 14
learneth it, which no	<b>man</b>	can do by any	11, 48/ 16
from heaven. "For every	<b>man</b>	that hath heard this	11, 49/ 7
tell you, that never	<b>man</b>	saw my Father yet	11, 49/ 9
and so hath no	<b>man</b>	else." And therefore the	11, 49/ 11
the lesson that any	<b>man</b>	heareth and learneth of	11, 49/ 12
which the Son of	<b>Man</b>	shall give you," as	11, 50/ 4

ween that no good	<b>man</b>	ever did. Upon these	11, 52/ 5
And lest that any	<b>man</b>	should be troubled in	11, 52/ 18
it then (will some	<b>man</b>	say) that it appeareth	11, 52/ 26
was also no Latin	<b>man</b>	but a Greek, because	11, 52/ 35
the flesh of the	<b>man</b>	whom it nourisheth, which	11, 53/ 25
it nourisheth, which every	<b>man</b>	well wotteth that any	11, 53/ 26
I trust every wise	<b>man</b>	will believe a little	11, 57/ 18
said, "How can this	<b>man</b>	give us his flesh	11, 58/ 7
shall that be? For	<b>man</b>	I know none" --	11, 58/ 23
since I know no	<b>man</b>	?" this answer had not	11, 58/ 33
though she knew no	<b>man</b>	yet. And therefore we	11, 58/ 36
for I know no	<b>man</b>	?" she meant therein not	11, 59/ 2
she never would know	<b>man</b>	afterward, using therein such	11, 59/ 4
to lie with a	<b>man</b>	, then had that revelation	11, 59/ 16
But here may some	<b>man</b>	haply say that this	11, 59/ 29
discern whether it were	<b>man</b>	or spirit, and also	11, 60/ 33
to be not a	<b>man</b>	but an angel, not	11, 61/ 5
make her conceive without	<b>man</b>	if he would, therefore	11, 61/ 18
thee, but if a	<b>man</b>	be born again he	11, 62/ 5
said, "How may a	<b>man</b>	be born again when	11, 62/ 7
again?" Lo, here the	<b>man</b>	was deceived in that	11, 62/ 9
meant not that a	<b>man</b>	should be bodily born	11, 62/ 12
said, "How may a	<b>man</b>	be born again when	11, 62/ 28
likewise as, though no	<b>man</b>	knoweth what thing God	11, 64/ 11
and substance, yet a	<b>man</b>	is justified by faith	11, 64/ 12
him; so though a	<b>man</b>	know not the reason	11, 64/ 14
intent that no Christian	<b>man</b>	should doubt of the	11, 66/ 1
of the Son of	<b>Man</b>	, ye shall not have	11, 66/ 19
were meetly for a	<b>man</b>	to ask. But they	11, 67/ 2
all folk that no	<b>man</b>	be moved to mistrust	11, 68/ 1
that had stung any	<b>man</b>	there. The Seventeenth Chapter	11, 68/ 18
of the Son of	<b>Man</b>	and drink his blood	11, 68/ 28
surely, though neither any	<b>man</b>	had ever written upon	11, 70/ 4
must needs make any	<b>man</b>	that were willing to	11, 70/ 8
of the Son of	<b>Man</b>	and drink his blood	11, 70/ 24
him. For though every	<b>man</b>	here naturally die for	11, 71/ 4
from heaven that a	<b>man</b>	should eat thereof and	11, 71/ 20
life. "Yea," saith some	<b>man</b>	, "but they drank water	11, 71/ 24
him that is only	<b>man</b>	, but the blood of	11, 71/ 28
the blood of that	<b>man</b>	which, being joined to	11, 71/ 28

Like as if a	<b>man</b>	unto molten wax put	11, 72/ 14
other, so if a	<b>man</b>	receive the Flesh and	11, 72/ 15
see how verily a	<b>man</b>	eateth in the Sacrament	11, 72/ 19
receiving, by which a	<b>man</b>	not only receiveth Christ's	11, 73/ 30
into himself, so every	<b>man</b>	that unworthily receiveth the	11, 74/ 13
plainly declareth that every	<b>man</b>	, good and bad both	11, 75/ 6
Saint Augustine that a	<b>man</b>	to eat the flesh	11, 76/ 12
that body doth no	<b>man</b>	attain that receiveth the	11, 76/ 33
Augustine saith, if a	<b>man</b>	after the receiving of	11, 77/ 3
only verily, which every	<b>man</b>	doth good and bad	11, 77/ 11
in him perseverantly: that	<b>man</b>	or woman without doubt	11, 77/ 13
Father. And so that	<b>man</b>	, saith he, that eateth	11, 77/ 29
Nicodemus, "The Son of	<b>Man</b>	descended from heaven," so	11, 78/ 12
was impossible for any	<b>man</b>	to believe it. And	11, 79/ 25
God and needed no	<b>man</b>	to tell him) that	11, 79/ 32
see the Son of	<b>Man</b>	ascend up where as	11, 80/ 1
see the Son of	<b>Man</b>	ascend up where he	11, 81/ 13
him but for a	<b>man</b>	, far the greater mastery	11, 81/ 17
see the Son of	<b>Man</b>	ascend up there as	11, 81/ 24
himself, the Son of	<b>Man</b>	, was the Son of	11, 81/ 26
but puff up a	<b>man</b>	in pride. But on	11, 83/ 3
so hard that no	<b>man</b>	could abide to hear	11, 83/ 11
to any good Christian	<b>man</b>	also to perceive clearly	11, 84/ 4
sit, of whom no	<b>man</b>	can say but that	11, 85/ 8
you already that no	<b>man</b>	can come to me	11, 85/ 14
these words, "that every	<b>man</b>	to whom the Father	11, 85/ 17
be had, nor no	<b>man</b>	can come to the	11, 85/ 29
that he rejecteth no	<b>man</b>	that will seek for	11, 85/ 34
door knocking; if any	<b>man</b>	hear my voice and	11, 85/ 38
near. Let the wicked	<b>man</b>	leave his way, and	11, 86/ 4
way, and the unrighteous	<b>man</b>	leave his devices, and	11, 86/ 5
And finally that no	<b>man</b>	should take these words	11, 86/ 10
our Savior, that no	<b>man</b>	can come to him	11, 86/ 10
of his also, "No	<b>man</b>	can come to me	11, 86/ 12
him" -- that no	<b>man</b>	, I say, should so	11, 86/ 13
other side, that no	<b>man</b>	should upon these words	11, 86/ 20
for them) biddeth every	<b>man</b>	for all their babbling	11, 86/ 29
art not only very	<b>man</b>	, but also very God	11, 88/ 8
either other part, every	<b>man</b>	is at liberty to	11, 89/ 19
thereby the evil of	<b>man</b>	, as man evil useth	11, 89/ 26

evil of man, as	<b>man</b>	evil useth the goodness	11, 89/ 26
an apostle than another	<b>man</b>	, if Christ should have	11, 90/ 11
like as if a	<b>man</b>	, because he maketh himself	11, 90/ 16
which he rewardeth one	<b>man</b>	above another after the	11, 90/ 23
merits, and yet every	<b>man</b>	of them all far	11, 90/ 24
likewise as though a	<b>man</b>	have an incurable sickness	11, 90/ 33
him away. For a	<b>man</b>	is a free creature	11, 92/ 31
final election set any	<b>man</b>	in his own heart	11, 94/ 6
wrong. For though a	<b>man</b>	may diversely expound one	11, 96/ 15
our part, though no	<b>man</b>	wrote one word more	11, 96/ 31
be given to the	<b>man</b>	, either for honesty or	11, 97/ 2
folly. For though a	<b>man</b>	may well and with	11, 97/ 16
plainly speaketh that no	<b>man</b>	can miss to perceive	11, 97/ 24
with authority biddeth every	<b>man</b>	mark it well and	11, 98/ 1
What wit hath this	<b>man</b>	? But now will Master	11, 98/ 27
great pity that a	<b>man</b>	should mock Master Masquer	11, 98/ 33
yet I ween the	<b>man</b>	hath so little honesty	11, 99/ 6
I can see) the	<b>man</b>	had liefer confess himself	11, 99/ 8
cover, so that a	<b>man</b>	must pull off the	11, 99/ 11
sage, sad, earnest, holy	<b>man</b>	all made of gravity	11, 99/ 24
if a right great	<b>man</b>	would wantonly walk a	11, 99/ 28
same. For if a	<b>man</b>	drink a pint of	11, 101/ 29
a quart more, some	<b>man</b>	would say he were	11, 101/ 33
But now if this	<b>man</b>	meant any good in	11, 101/ 34
with Christ," such a	<b>man</b>	, lo, as he findeth	11, 103/ 22
and not that a	<b>man</b>	shall by his faith	11, 103/ 39
were a good Catholic	<b>man</b>	, I would not much	11, 104/ 28
he mean that no	<b>man</b>	that once believeth that	11, 105/ 7
And why should any	<b>man</b>	then be so mad	11, 107/ 4
heavenly mysteries that never	<b>man</b>	had heard of before	11, 107/ 11
ever have let any	<b>man</b>	see his false folly	11, 107/ 33
such works as no	<b>man</b>	else had done, their	11, 112/ 25
of reason blame no	<b>man</b>	that, in the exposition	11, 112/ 28
no mastery for a	<b>man</b>	to be short, that	11, 113/ 26
carnal opinion. Doth any	<b>man</b>	that receiveth the Blessed	11, 114/ 34
endure to look any	<b>man</b>	in the face for	11, 115/ 6
it giveth when a	<b>man</b>	may walk about in	11, 115/ 26
daily sacrifice. But no	<b>man</b>	saith that he is	11, 115/ 34
mummery be an honest	<b>man</b>	, or else a false	11, 119/ 10
advertisement of some other	<b>man</b>	, Master Masquer, to mend	11, 120/ 4

to him. As a	<b>man</b>	may believe well long	11, 121/ 31
all. As where a	<b>man</b>	believeth truly every article	11, 121/ 36
he meaneth that every	<b>man</b>	hath charity ever more	11, 122/ 21
he saith that a	<b>man</b>	hath charity ever as	11, 122/ 22
full faith. For a	<b>man</b>	may believe this, and	11, 122/ 27
of no perseverance, a	<b>man</b>	may well see that	11, 122/ 35
that, faith standing, a	<b>man</b>	may well fall from	11, 122/ 36
no more hath no	<b>man</b>	that will believe no	11, 123/ 16
that by faith a	<b>man</b>	might eat the flesh	11, 124/ 17
were a good Catholic	<b>man</b>	, I would for so	11, 124/ 19
-- what good Christian	<b>man</b>	can abide it? Namely	11, 124/ 31
meaneth thereby. For a	<b>man</b>	dissembleth the thing that	11, 126/ 8
acknown thereof, as a	<b>man</b>	dissembleth his hatred when	11, 126/ 10
we say that a	<b>man</b>	dissembleth a thing when	11, 126/ 12
it not. But no	<b>man</b>	dissembleth the thing that	11, 126/ 14
naught, and would have	<b>man</b>	bound but either by	11, 127/ 1
Luther saith that neither	<b>man</b>	nor angel can make	11, 127/ 3
syllable upon any Christian	<b>man</b>	without his own express	11, 127/ 5
of the Son of	<b>Man</b>	and drink his blood	11, 129/ 21
good Christian readers, this	<b>man</b>	here in a foolish	11, 129/ 27
mine opinion. Wherein the	<b>man</b>	is shameless, and shamefully	11, 130/ 6
and that knoweth this	<b>man</b>	well enough, and therefore	11, 130/ 14
But surely if the	<b>man</b>	be in scripture anything	11, 130/ 32
rehearsing neither. Hath this	<b>man</b>	either never read or	11, 131/ 14
what wit hath this	<b>man</b>	that can argue thus	11, 131/ 21
am sure every wise	<b>man</b>	will tell him yes	11, 131/ 31
may see that the	<b>man</b>	is a wise man	11, 132/ 34
man is a wise	<b>man</b>	and well overseen in	11, 132/ 35
of the Son of	<b>Man</b>	and drink his blood	11, 133/ 17
also, "But if a	<b>man</b>	be born again of	11, 134/ 28
of the Son of	<b>Man</b>	and drink his blood	11, 135/ 25
words, "But if a	<b>man</b>	be born of water	11, 135/ 29
Jews thought, when every	<b>man</b>	well wotteth that those	11, 137/ 9
dead pieces, and every	<b>man</b>	as well knoweth, and	11, 137/ 11
truth is in this	<b>man</b>	. But now goeth he	11, 137/ 17
see the Son of	<b>Man</b>	ascend thither where he	11, 137/ 21
just and a blessed	<b>man</b>	and you would fain	11, 140/ 20
for the more credible	<b>man</b>	, Master Masquer or holy	11, 141/ 12
rehearsed you, that no	<b>man</b>	can doubt but that	11, 142/ 39
shameful fall, except any	<b>man</b>	doubt whether Master Masquer	11, 143/ 2

blaspheme the Son of	<b>Man</b>	, it shall be forgiven	11, 143/ 27
come." No good Christian	<b>man</b>	thinketh other but that	11, 143/ 30
therefore they put every	<b>man</b>	and woman unlearned in	11, 144/ 5
see how strongly the	<b>man</b>	handleth it. For whereas	11, 144/ 18
have been of any	<b>man</b>	desired, nor by Master	11, 144/ 26
would make against no	<b>man</b>	so sore as against	11, 145/ 20
shall he make no	<b>man</b>	(that wise is) ashamed	11, 147/ 37
argument against the young	<b>man</b>	. Because the Jews marveled	11, 149/ 3
poet may make a	<b>man</b>	to signify an ass	11, 152/ 16
so hard that no	<b>man</b>	might abide to hear	11, 154/ 3
this poet make a	<b>man</b>	to signify an ass	11, 154/ 20
that can make a	<b>man</b>	signify an ass but	11, 154/ 26
and instead of a	<b>man</b>	, a very stark ass	11, 154/ 27
he said that no	<b>man</b>	could kill him against	11, 155/ 16
strength than peradventure every	<b>man</b>	perceived before. And therefore	11, 156/ 27
as congrue as a	<b>man</b>	might that had learned	11, 159/ 6
answer a good, plain	<b>man</b>	of the country. For	11, 159/ 16
Now, since therefore this	<b>man</b>	is so cunning, and	11, 159/ 20
at that that no	<b>man</b>	might well come in	11, 160/ 27
trifle and that every	<b>man</b>	may well wit, by	11, 160/ 35
hand withal. For no	<b>man</b>	understandeth any word worse	11, 162/ 15
take me as a	<b>man</b>	might send a child	11, 163/ 21
the very vine," no	<b>man</b>	marveled at the manner	11, 164/ 10
speaking because that every	<b>man</b>	perceived his words for	11, 164/ 11
of the Son of	<b>Man</b>	and drink his blood	11, 164/ 15
flesh, and that no	<b>man</b>	marveled at the other	11, 164/ 24
mine own trap? This	<b>man</b>	is a wily shrew	11, 164/ 39
very God and very	<b>man</b>	, having flesh and blood	11, 165/ 31
Christ, very God and	<b>man</b>	, had set his flesh	11, 166/ 19
that there could no	<b>man</b>	have cause to marvel	11, 167/ 30
must needs make any	<b>man</b>	(but if he were	11, 167/ 32
And this may every	<b>man</b>	soon see that list	11, 167/ 35
places. And therefore no	<b>man</b>	said how can he	11, 167/ 36
needed not, but every	<b>man</b>	must needs see what	11, 169/ 1
Master Masquer mocketh no	<b>man</b>	but himself, save that	11, 170/ 2
bread? Heard ever any	<b>man</b>	such a mad argument	11, 171/ 13
asked, "How may a	<b>man</b>	be born again when	11, 172/ 31
is old? May a	<b>man</b>	enter again into his	11, 172/ 32
Saint Chrysostom. For every	<b>man</b>	may here well see	11, 173/ 21
I was made natural	<b>man</b>	with you, that same	11, 174/ 28

of the Son of	<b>Man</b>	, etc." If Master Masquer	11, 175/ 35
confutation of the young	<b>man</b>	standeth upon this argument	11, 177/ 19
every sophister and every	<b>man</b>	that hath wit perceiveth	11, 177/ 23
as properly becometh the	<b>man</b>	to taunt as it	11, 178/ 3
Master More or any	<b>man</b>	else might well with	11, 179/ 16
scripture, we be no	<b>man</b>	of us bound to	11, 181/ 14
of the Son of	<b>Man</b>	, and drink his blood	11, 183/ 8
there shall never true	<b>man</b>	trust his false promise	11, 183/ 34
he thinketh that every	<b>man</b>	knoweth already that the	11, 186/ 19
these things that this	<b>man</b>	now despiseth), then would	11, 187/ 1
troublous dream? If a	<b>man</b>	believe Christ's word that	11, 188/ 3
decrees, hath decreed no	<b>man</b>	to dispute of his	11, 188/ 25
presumption for the simplest	<b>man</b>	or woman in a	11, 189/ 26
have created only one	<b>man</b>	, and let all the	11, 192/ 14
but only that one	<b>man</b>	alone. The soul now	11, 192/ 16
been created in that	<b>man</b>	, had it not then	11, 192/ 17
diverse parts of the	<b>man</b>	, in all which that	11, 192/ 20
every part of a	<b>man</b>	, and yet should not	11, 192/ 29
consider how madly the	<b>man</b>	concludeth. His conclusion is	11, 193/ 10
or the Son of	<b>Man</b>	must die, that everyone	11, 194/ 18
And namely, since the	<b>man</b>	hath, after his long	11, 195/ 4
himself a great schools	<b>man</b>	in respect of me	11, 195/ 18
fervent faith this old	<b>man</b>	hath, and what an	11, 195/ 37
good notary, the good	<b>man</b>	God himself, which hath	11, 196/ 30
not a poor, unlearned	<b>man</b>	be bold to say	11, 198/ 5
one line, and no	<b>man</b>	more shamefully soused in	11, 199/ 25
than is any earthly	<b>man</b>	. For it hath God	11, 199/ 28
together well enough. This	<b>man</b>	with his old eyes	11, 200/ 8
as plain as any	<b>man</b>	well could with any	11, 201/ 27
reason require, except any	<b>man</b>	were so wise as	11, 201/ 28
too. For no wise	<b>man</b>	will doubt but that	11, 202/ 35
this wotteth well every	<b>man</b>	(that any learning hath	11, 204/ 28
of devilry. But every	<b>man</b>	may soon see that	11, 205/ 31
no, not this young	<b>man</b>	himself, to give such	11, 207/ 23
in hand. Nor no	<b>man</b>	useth upon a similitude	11, 207/ 31
glasses, while only one	<b>man</b>	looketh in them, he	11, 209/ 15
places at once, every	<b>man</b>	that is learned seeth	11, 209/ 27
the soul cannot every	<b>man</b>	unlearned conceive and imagine	11, 209/ 33
the soul of every	<b>man</b>	, which is a very	11, 210/ 12
blood drink." Belike the	<b>man</b>	had there overshot himself	11, 212/ 18

himself foul, the young	<b>man</b>	here causing him to	11, 212/ 18
between myself and another	<b>man</b>	, I should not for	11, 213/ 5
Saint Jerome himself, a	<b>man</b>	far otherwise seen in	11, 213/ 30
I know not a	<b>man</b>	?" do reason and show	11, 214/ 6
himself that if a	<b>man</b>	look narrowly, then he	11, 214/ 16
Masquer saith that a	<b>man</b>	cannot spy that but	11, 214/ 18
have proved or any	<b>man</b>	else the perpetual virginity	11, 215/ 5
blood drink." Belike the	<b>man</b>	had there overshot himself	11, 216/ 15
himself foul, the young	<b>man</b>	here causing him to	11, 216/ 15
happeth sometimes ere a	<b>man</b>	be ware in a	11, 216/ 33
I am sure the	<b>man</b>	would not be so	11, 217/ 2
saw lightly in any	<b>man</b>	in my life. Which	11, 217/ 15
neither Tyndale nor no	<b>man</b>	else can say that	11, 218/ 3
while Tyndale was the	<b>man</b>	against whom I wrote	11, 218/ 20
you look that any	<b>man</b>	should trust your word	11, 219/ 14
for shame that any	<b>man</b>	should trust your wit	11, 219/ 16
write that the young	<b>man</b>	hath here made me	11, 219/ 20
upon boldness that no	<b>man</b>	could have known him	11, 219/ 27
vine. This saith no	<b>man</b>	not so much as	11, 221/ 10
every man perceive this	<b>man's</b>	evil cookery in his	11, 10/ 27
I so handle this	<b>man's</b>	mischievous heresy in this	11, 10/ 32
be such as without	<b>man's</b>	labor should not bring	11, 33/ 15
that he would for	<b>man's</b>	redemption verily give to	11, 51/ 7
though it were no	<b>man's</b>	else but mine. But	11, 51/ 31
excel the capacity of	<b>man's</b>	wit that our mind	11, 64/ 24
against the devoir of	<b>man's</b>	free will most lay	11, 86/ 28
and amendment of the	<b>man's</b>	incurable malice. For though	11, 91/ 1
faith a meat of	<b>man's</b>	soul, yet is it	11, 97/ 18
of all this holy	<b>man's</b>	purpose, for which he	11, 102/ 18
in persuasible words of	<b>man's</b>	wisdom." These words I	11, 111/ 23
no persuasible words of	<b>man's</b>	wisdom. But then saith	11, 111/ 26
work miracles at every	<b>man's</b>	bidding, said yet of	11, 112/ 22
and not after any	<b>man's</b>	traditions."" This plaster, good	11, 120/ 21
and not after any	<b>man's</b>	traditions." I will not	11, 126/ 32
with Master Masquer upon	<b>man's</b>	traditions, by which word	11, 126/ 34
then are there no	<b>man's</b>	traditions so evil as	11, 128/ 20
holy Saint Chrysostom, every	<b>man's</b>	own wit that any	11, 141/ 13
scripture other things to	<b>man's</b>	reason as hard to	11, 180/ 31
alone the knowledge of	<b>man's</b>	secret thought. And yet	11, 190/ 25
more places than that	<b>man's</b>	body, and therein had	11, 192/ 19

every soul in every	<b>man's</b>	body now. And yet	11, 192/ 23
ever it was for	<b>man's</b>	redemption, that is to	11, 195/ 16
too," (meaning the young	<b>man's</b>	body and Christ's) "to	11, 195/ 31
is indeed every good	<b>man's</b>	part. And as for	11, 199/ 20
things made also by	<b>man's</b>	hand. As one face	11, 206/ 26
things made also by	<b>man's</b>	hand as one face	11, 207/ 17
out abroad into every	<b>man's</b>	hands, because Frith's treatise	11, 222/ 12
do take away Christ's	<b>manhood</b>	from Christ's Blessed Sacrament	11, 18/ 18
took upon him the	<b>manhood</b>	, the very flesh and	11, 31/ 3
the conjunction of his	<b>manhood</b>	in wonderful unity with	11, 31/ 6
all meant of his	<b>manhood</b>	(which was less indeed	11, 41/ 27
had he by his	<b>manhood</b>	another several will and	11, 42/ 8
the person of his	<b>manhood</b>	itself, as every man	11, 42/ 9
the will of his	<b>manhood</b>	he obeyed the Godhead	11, 42/ 12
be understood of his	<b>manhood</b>	, how can it stand	11, 42/ 14
both the godhead and	<b>manhood</b>	were joined and united	11, 42/ 18
and die," because his	<b>manhood</b>	so should, and yet	11, 42/ 28
earth," and yet his	<b>manhood</b>	made it not, but	11, 42/ 33
meaneth not his only	<b>manhood</b>	but his whole person	11, 43/ 2
of God, nor his	<b>manhood</b>	the Son of God	11, 43/ 18
the godhead and the	<b>manhood</b>	were not both one	11, 43/ 20
sensual part of my	<b>manhood</b>	would of the nature	11, 44/ 21
my will of my	<b>manhood</b>	shall also be so	11, 44/ 28
this obedience of my	<b>manhood</b>	unto the death, the	11, 45/ 4
also of my glorious	<b>manhood</b>	forever, each of you	11, 45/ 16
his godhead and his	<b>manhood</b>	were joined and knit	11, 78/ 9
they believed that his	<b>manhood</b>	had been conceived by	11, 80/ 16
his godhead and his	<b>manhood</b>	both, into the meat	11, 102/ 23
Now, therefore, since his	<b>manhood</b>	is a creature, it	11, 188/ 34
To attribute to his	<b>manhood</b>	that property which only	11, 188/ 36
saying, as concerning his	<b>manhood</b>	, He is less than	11, 189/ 4
Christ as concerning his	<b>manhood</b>	to be less than	11, 189/ 8
any creature. But Christ's	<b>manhood</b>	is a creature. Ergo	11, 190/ 12
the Godhead. But Christ's	<b>manhood</b>	is not such (as	11, 191/ 1
holy scripture); ergo his	<b>manhood</b>	cannot be in all	11, 191/ 3
the Godhead. But the	<b>manhood</b>	of Christ is a	11, 191/ 33
not God, ergo Christ's	<b>manhood</b>	cannot be in all	11, 191/ 34
no more were the	<b>manhood</b>	of Christ, though it	11, 192/ 33
God could make Christ's	<b>manhood</b>	to be in all	11, 193/ 5
God." Here it is	<b>manifest</b>	what Peter and his	11, 166/ 27

again, that of that	<b>manifest</b>	open miracle that they	11, 173/ 4
holy doctor Saint Chrysostom	<b>manifestly</b>	declareth and showeth that	11, 175/ 12
by many wonderful miracles	<b>manifestly</b>	proved and testified that	11, 197/ 11
Catholic folk, and his	<b>manifold</b>	heresies also, withal which	11, 17/ 1
God. And all those	<b>manifold</b>	senses (diverse in the	11, 18/ 2
instead of all the	<b>manifold</b>	sacrifices and oblations of	11, 116/ 4
God hath himself by	<b>manifold</b>	open miracles plain and	11, 183/ 25
earth, calling the earth	<b>mankind</b>	that was made thereof	11, 19/ 3
saw so noyous unto	<b>mankind</b>	that, even when he	11, 33/ 9
them the bread of	<b>manna</b>	in desert, of which	11, 16/ 19
Our fathers have eaten	<b>manna</b>	in the desert, as	11, 21/ 31
Your fathers have eaten	<b>manna</b>	in the desert and	11, 22/ 22
your fathers have eaten	<b>manna</b>	and are dead. He	11, 22/ 35
Our fathers did eat	<b>manna</b>	in desert, as it	11, 35/ 12
of the meat of	<b>manna</b>	that their forefathers had	11, 35/ 24
was that bread of	<b>manna</b>	given them by God	11, 35/ 30
the other bread of	<b>manna</b>	might seem no bread	11, 35/ 36
some such bread as	<b>manna</b>	was that God would	11, 36/ 6
down from heaven, as	<b>manna</b>	was given down in	11, 36/ 7
feed the body as	<b>manna</b>	did, and yet be	11, 36/ 8
them before, than any	<b>manna</b>	that came down from	11, 46/ 15
come from heaven than	<b>manna</b>	was, which their fathers	11, 46/ 17
desert against Moses for	<b>manna</b>	, and said that their	11, 46/ 24
eat the bread of	<b>manna</b>	in desert, and they	11, 49/ 20
the Blessed Sacrament and	<b>manna</b>	, and between the water	11, 71/ 14
of the miracle of	<b>manna</b>	, but that they should	11, 71/ 16
our Savior, "did eat	<b>manna</b>	in the desert, and	11, 71/ 18
For the meat of	<b>manna</b>	brought not eternal life	11, 71/ 20
against hunger. And therefore	<b>manna</b>	was not the very	11, 71/ 21
that is to wit,	<b>manna</b>	was not the bread	11, 71/ 22
him the bread of	<b>manna</b>	, bringing forth for the	11, 78/ 16
from heaven than the	<b>manna</b>	whose descending from heaven	11, 78/ 22
your fathers did eat	<b>manna</b>	and are dead. He	11, 78/ 25
come from heaven, than	<b>manna</b>	was that ye boast	11, 78/ 27
manner of purpose. For	<b>manna</b>	that was given your	11, 78/ 33
was the bread of	<b>manna</b>	far from the property	11, 79/ 3
your fathers did eat	<b>manna</b>	), because it is not	11, 79/ 9
corrupteth further, after the	<b>manner</b>	of a corrupt cancer	11, 4/ 37
least, is all in	<b>manner</b>	one, and in that	11, 8/ 35
oftentimes, now in one	<b>manner</b>	, now in another, now	11, 12/ 13

is in such marvelous	<b>manner</b>	, by the profound wisdom	11, 17/ 28
of allegories. Of this	<b>manner</b>	handling of scripture, I	11, 18/ 13
fellows, by the selfsame	<b>manner</b>	of expounding the scripture	11, 18/ 17
I not lay any	<b>manner</b>	blame at all to	11, 18/ 33
forth in some such	<b>manner</b>	expound us all the	11, 19/ 5
do it in the	<b>manner</b>	and with the mind	11, 19/ 7
the destruction of all	<b>manner</b>	grace and goodness --	11, 19/ 25
eat here hath two	<b>manner</b>	of perishing. One by	11, 27/ 29
nourisheth. And in this	<b>manner</b>	of perishing, perisheth all	11, 27/ 34
nothing nourisheth. The other	<b>manner</b>	of perishing by which	11, 27/ 36
belly, too. Of which	<b>manner</b>	of perishing Saint Paul	11, 28/ 4
is, to wit, any	<b>manner</b>	of meat that only	11, 28/ 16
fleshliness into a certain	<b>manner</b>	of the pure nature	11, 29/ 6
they assigned him, in	<b>manner</b>	, what manner a miracle	11, 35/ 20
him, in manner, what	<b>manner</b>	a miracle they would	11, 35/ 21
and lively nourishing, such	<b>manner</b>	of very bread, that	11, 35/ 35
This thing and this	<b>manner</b>	of speaking expressed our	11, 43/ 4
and thereby, in such	<b>manner</b>	, obedient unto his Father	11, 44/ 26
ye marvel of this	<b>manner</b>	of drawing and of	11, 48/ 8
and perceive for other	<b>manner</b>	men than I am	11, 50/ 19
it them in one	<b>manner</b>	already by his Incarnation	11, 50/ 35
speak of any such	<b>manner</b>	of giving his body	11, 51/ 16
flesh after the common	<b>manner</b>	of men. And therefore	11, 52/ 24
wit, after the first	<b>manner</b>	thus: "And the bread	11, 55/ 19
it so, in such	<b>manner</b>	of dead pieces, as	11, 58/ 13
using therein such a	<b>manner</b>	of speaking, as a	11, 59/ 5
messenger of God what	<b>manner</b>	of child that was	11, 59/ 26
her mind at the	<b>manner</b>	of his salutation. But	11, 61/ 2
all the form and	<b>manner</b>	of that sacrament, but	11, 62/ 15
But they mistook the	<b>manner</b>	how he would give	11, 62/ 25
how and in what	<b>manner</b>	he could or would	11, 63/ 24
to wit, in what	<b>manner</b>	) he shall give them	11, 66/ 27
he opened not the	<b>manner</b>	of this mystery or	11, 67/ 10
at that time the	<b>manner</b>	of the eating, because	11, 67/ 15
set up in the	<b>manner</b>	of a cross in	11, 68/ 16
they thought such a	<b>manner</b>	thing that they neither	11, 69/ 8
because they mistook the	<b>manner</b>	thereof, weening that they	11, 69/ 9
declare them of the	<b>manner</b>	of his giving it	11, 69/ 14
know that in one	<b>manner</b>	or other he would	11, 70/ 9
Christ's flesh in such	<b>manner</b>	as he should do	11, 75/ 15

is undoubtedly a certain	<b>manner</b>	of eating that flesh	11, 75/ 30
that blood, in which	<b>manner</b>	he that eateth it	11, 75/ 31
it after a certain	<b>manner</b>	, which manner Christ saw	11, 75/ 35
a certain manner, which	<b>manner</b>	Christ saw when he	11, 75/ 35
it in a certain	<b>manner</b>	, by which he meaneth	11, 76/ 5
our Savior used that	<b>manner</b>	of speaking by the	11, 78/ 10
them), is of another	<b>manner</b>	descended down from heaven	11, 78/ 22
say, "This is another	<b>manner</b>	of bread, otherwise come	11, 78/ 26
own soul, is another	<b>manner</b>	of heavenly bread, and	11, 78/ 31
to eat for another	<b>manner</b>	of purpose. For manna	11, 78/ 32
my Maundy supper, the	<b>manner</b>	whereof I will not	11, 78/ 37
eat in such a	<b>manner</b>	that it shall not	11, 79/ 12
they known that the	<b>manner</b>	in which he would	11, 80/ 31
time tell them the	<b>manner</b>	how he would give	11, 82/ 7
eat it in another	<b>manner</b>	, animated with my soul	11, 82/ 27
other things in this	<b>manner</b>	, as it were in	11, 83/ 9
But in what marvelous	<b>manner</b>	thou wilt give it	11, 88/ 19
it in one true	<b>manner</b>	, of a false purpose	11, 96/ 18
of mine in no	<b>manner</b>	wise. But yet like	11, 99/ 27
ask him now another	<b>manner</b>	thing, a thing of	11, 106/ 8
body. For in like	<b>manner</b>	as he that is	11, 116/ 18
him warning that this	<b>manner</b>	writing of faith alone	11, 119/ 19
that they meant that	<b>manner</b>	faith that had always	11, 119/ 30
serve them. For that	<b>manner</b>	faith taught ever the	11, 119/ 32
he meaneth the first	<b>manner</b>	of faith, that is	11, 122/ 9
and much blasphemous railing	<b>manner</b>	, against the conversion of	11, 129/ 28
specially, and without any	<b>manner</b>	question of the eating	11, 132/ 18
maketh men of one	<b>manner</b>	and mind in the	11, 134/ 36
meant in the other	<b>manner</b>	for the impossibility, he	11, 139/ 24
hath he a mad	<b>manner</b>	of speaking. And yet	11, 140/ 1
for the form and	<b>manner</b>	of the eating, which	11, 144/ 23
words after the same	<b>manner</b>	, and other holy doctors	11, 145/ 10
marveled nothing at the	<b>manner</b>	of speech." I have	11, 149/ 11
men's arguments in such	<b>manner</b>	as themselves list to	11, 149/ 35
his words and his	<b>manner</b>	of circumstances used in	11, 150/ 21
matter. For such a	<b>manner</b>	, mistaking of a word	11, 151/ 35
hearers murmured for that	<b>manner</b>	of speaking; it appeareth	11, 153/ 3
the words or the	<b>manner</b>	of speaking, but for	11, 155/ 21
them marveled of the	<b>manner</b>	of the speaking of	11, 155/ 32
master Christ's words and	<b>manner</b>	of speech." Lo, good	11, 157/ 11

marveled not at that	<b>manner</b>	of speaking. But I	11, 160/ 19
they more understood the	<b>manner</b>	of the speaking, and	11, 160/ 24
master Christ's words and	<b>manner</b>	of speaking." In what	11, 164/ 4
man marveled at the	<b>manner</b>	of speaking because that	11, 164/ 11
at the other two	<b>manner</b>	of speakings because they	11, 164/ 25
master Christ's words and	<b>manner</b>	of speech. For they	11, 165/ 22
nothing offended with this	<b>manner</b>	of speech, as were	11, 166/ 37
deal in such plain	<b>manner</b>	with me. But now	11, 167/ 7
to marvel at the	<b>manner</b>	of speaking for his	11, 167/ 30
nothing offended with this	<b>manner</b>	of speech, as were	11, 168/ 28
For as for the	<b>manner</b>	how the blessed body	11, 169/ 11
wit, that under what	<b>manner</b>	so ever it be	11, 169/ 28
tell them in what	<b>manner</b>	that they should eat	11, 170/ 23
word bread but by	<b>manner</b>	of allegory to signify	11, 170/ 33
time, without any such	<b>manner</b>	of marvel as might	11, 171/ 30
other without any such	<b>manner</b>	of marveling as should	11, 172/ 8
not in any murmuring	<b>manner</b>	was because they believed	11, 176/ 25
places at once. Which	<b>manner</b>	of argumentation how false	11, 177/ 22
assigneth me also what	<b>manner</b>	of proof I must	11, 180/ 3
cast off all such	<b>manner</b>	things as all good	11, 186/ 23
were but after the	<b>manner</b>	of some heavy mind	11, 188/ 2
everywhere after the said	<b>manner</b>	that must needs be	11, 188/ 38
he argueth in such	<b>manner</b>	fashion that in my	11, 190/ 7
everywhere after the said	<b>manner</b>	, that must needs be	11, 190/ 33
words, "after the said	<b>manner</b>	." He said, you wot	11, 191/ 6
once after the said	<b>manner</b>	, " he meaneth (you see	11, 191/ 10
words after the said	<b>manner</b>	, which he putteth in	11, 191/ 26
his premises had any	<b>manner</b>	of motion. And so	11, 193/ 22
Catholic Church hath another	<b>manner</b>	defender than is any	11, 199/ 28
repugnant, too, of which	<b>manner</b>	things other good holy	11, 206/ 12
may see the customable	<b>manner</b>	of Master Masquer in	11, 207/ 10
that argument hath no	<b>manner</b>	hold at all. For	11, 208/ 31
old holy doctors, other	<b>manner</b>	of men than myself	11, 215/ 4
is to them no	<b>manner</b>	proof at all. And	11, 215/ 30
found we no such	<b>manner</b>	matter, neither on the	11, 217/ 9
appeareth well that the	<b>manner</b>	of speaking was not	11, 220/ 28
a like phrase and	<b>manner</b>	of speaking, as were	11, 221/ 4
marreth and corrupteth good	<b>manners</b>	. But this decay from	11, 4/ 5
evil communication corrupteth good	<b>manners</b>	(albeit thereof be they	11, 4/ 27
the profit of our	<b>manners</b>	and instructions in sundry	11, 17/ 35

and nothing changeth his	<b>manners</b>	. For as falsely as	11, 177/ 30
left unto Heliseus his	<b>mantle</b>	as a very great	11, 140/ 15
that far excelleth Helyas's	<b>mantle</b>	? For Helias indeed left	11, 140/ 23
left his disciple his	<b>mantle</b>	. But the Son of	11, 140/ 23
for Helias leaving his	<b>mantle</b>	to his disciple, left	11, 140/ 25
verse of the compute	<b>manual</b>	, Ergo ciphos adrifex, he	11, 169/ 4
so might Master Masquer	<b>mar</b>	all his own exposition	11, 56/ 34
mistaking by negligence might	<b>mar</b>	the revelation. And therefore	11, 60/ 37
me thinketh by that	<b>mark</b>	that this book should	11, 8/ 5
the better perceive and	<b>mark</b>	whether mine exposition agrees	11, 21/ 4
remembering well these things,	<b>mark</b>	what our Savior hath	11, 26/ 1
while with him. But	<b>mark</b>	well two things now	11, 53/ 5
nor the godhead neither.	<b>Mark</b>	also, good reader, that	11, 54/ 9
these words, good readers,	<b>mark</b>	well that he saith	11, 54/ 13
our Lord. And therefore	<b>mark</b>	well these two points	11, 54/ 25
authority biddeth every man	<b>mark</b>	it well and consider	11, 98/ 1
I would not much	<b>mark</b>	his word, "once." But	11, 104/ 29
that to such as	<b>mark</b>	him well, he may	11, 113/ 4
scripture there, with Saint	<b>Mark</b>	and Saint Luke set	11, 161/ 10
evangelists, Saint Matthew, Saint	<b>Mark</b>	, Saint Luke, and Saint	11, 180/ 8
and bid Master Masquer	<b>mark</b>	well my words therein	11, 218/ 31
world, anointed, signed, and	<b>marked</b>	with the very print	11, 30/ 13
here now before, yet	<b>marked</b>	I not therein so	11, 109/ 10
we be justified," I	<b>marked</b>	not, as I say	11, 109/ 15
and with that number	<b>marked</b>	also. And in good	11, 217/ 8
which should have been	<b>marked</b>	with the number of	11, 217/ 13
because that by the	<b>marking</b>	of this one point	11, 54/ 16
reader with wondering from	<b>marking</b>	well the matter, thus	11, 151/ 8
And also that gloss	<b>marred</b>	their text, and was	11, 119/ 34
also rehearseth, evil communication	<b>marreth</b>	and corrupteth good manners	11, 4/ 4
trap. For then he	<b>marreth</b>	all his matter. For	11, 176/ 13
mind right well. But,	<b>marry</b>	, if he would do	11, 19/ 6
me that they did?	<b>Marry</b>	, saith he, "for they	11, 162/ 4
verily meat." What now?	<b>Marry</b>	then, saith Master Masquer	11, 163/ 33
his own first master,	<b>Martin</b>	Luther, the late wellspring	11, 117/ 32
we would ween that	<b>Martin</b>	Luther and Master Masquer	11, 118/ 23
of his own heresies,	<b>Martin</b>	Luther, either), he must	11, 180/ 17
thereupon conclude that many	<b>martyrs</b>	be damned for lack	11, 135/ 32
life. And if ye	<b>marvel</b>	at this that I	11, 48/ 2
grace -- if ye	<b>marvel</b>	of this manner of	11, 48/ 8

spiritual, and bade him	<b>marvel</b>	not thereof, no more	11, 63/ 1
though he would say, "	<b>Marvel</b>	you and mistrust you	11, 70/ 16
they should no more	<b>marvel</b>	of the miracle of	11, 71/ 16
here do many men	<b>marvel</b>	, not only that our	11, 89/ 11
to the Corinthians, I	<b>marvel</b>	me much to see	11, 108/ 2
thus he saith: No	<b>marvel</b>	was it though these	11, 114/ 23
and heaven. For the	<b>marvel</b>	standeth not in the	11, 138/ 31
them for any such	<b>marvel</b>	said there, "How can	11, 155/ 25
man have cause to	<b>marvel</b>	at the manner of	11, 167/ 30
any such manner of	<b>marvel</b>	as might make them	11, 171/ 31
that was no little	<b>marvel</b>	neither, and was one	11, 172/ 1
into twenty and the	<b>marvel</b>	of the making of	11, 207/ 18
daily done and therefore	<b>marvel</b>	not at them, shall	11, 207/ 22
thought men would most	<b>marvel</b>	of was the conversion	11, 210/ 20
of that point, I	<b>marvel</b>	me much but if	11, 214/ 38
every wise man much	<b>marveled</b>	that in his open	11, 9/ 25
they would yet have	<b>marveled</b>	because they would have	11, 80/ 34
the text, and not	<b>marveled</b>	, as More triflenth out	11, 136/ 8
man. Because the Jews	<b>marveled</b>	at this saying: "My	11, 149/ 4
sense, because his hearers	<b>marveled</b>	nothing at the manner	11, 149/ 11
heard him that anything	<b>marveled</b>	thereof. And why? For	11, 150/ 15
they have no more	<b>marveled</b>	at the one than	11, 150/ 25
and the door, they	<b>marveled</b>	nothing, yet at the	11, 150/ 26
blood, they so sore	<b>marveled</b>	, and were so sore	11, 150/ 28
where More saith they	<b>marveled</b>	at Christ's saying, "My	11, 152/ 10
is to say, "they	<b>marveled</b>	, " as he expoundeth oportet	11, 152/ 13
vine or a door	<b>marveled</b>	anything thereat, so that	11, 152/ 22
where I write "they	<b>marveled</b>	, " it would like you	11, 152/ 30
out that word "they	<b>marveled</b>	, " and set in this	11, 152/ 31
with this word, "they	<b>marveled</b>	." For when, at the	11, 152/ 36
touching this word "they	<b>marveled</b>	, " Master Masquer saith thus	11, 153/ 27
therein affirmeth that they	<b>marveled</b>	not, I think the	11, 153/ 33
words prove that they	<b>marveled</b>	and thought it strange	11, 154/ 2
is to say, "they	<b>marveled</b>	." And thus may this	11, 154/ 20
tenth chapter, they nothing	<b>marveled</b>	of his calling himself	11, 155/ 10
himself a door they	<b>marveled</b>	not of that word	11, 155/ 13
door," as that they	<b>marveled</b>	how that could be	11, 155/ 24
therefore none of them	<b>marveled</b>	of the manner of	11, 155/ 32
that word, though they	<b>marveled</b>	and murmured and disputed	11, 155/ 33
the other place, many	<b>marveled</b>	at the thing by	11, 155/ 35

to say as "they	<b>marveled</b>	," because perchance the one	11, 156/ 34
three chapters, wondered and	<b>marveled</b>	as Master More saith	11, 157/ 6
apostles neither murmured nor	<b>marveled</b>	, nor yet were not	11, 157/ 10
to say as "they	<b>marveled</b>	." In which granting, he	11, 157/ 18
for saying that they	<b>marveled</b>	, where the text saith	11, 157/ 30
the murmuring. For they	<b>marveled</b>	first and murmured after	11, 158/ 2
a parable, and therefore	<b>marveled</b>	not at that manner	11, 160/ 19
three chapters, wondered and	<b>marveled</b>	(as More saith) or	11, 163/ 37
apostles neither murmured nor	<b>marveled</b>	, nor yet were not	11, 164/ 3
very vine," no man	<b>marveled</b>	at the manner of	11, 164/ 10
in you," so many	<b>marveled</b>	because they perceived well	11, 164/ 16
in this point, many	<b>marveled</b>	at the thing as	11, 164/ 22
and that no man	<b>marveled</b>	at the other two	11, 164/ 24
there were some that	<b>marveled</b>	not nor murmured not	11, 164/ 27
many did, and both	<b>marveled</b>	and murmured and went	11, 164/ 28
proving me that some	<b>marveled</b>	not where I said	11, 164/ 35
so plain contradictory: many	<b>marveled</b>	, and some marveled not	11, 164/ 37
many marveled, and some	<b>marveled</b>	not, that because I	11, 164/ 37
question further, whether they	<b>marveled</b>	or murmured. Unto which	11, 165/ 10
I said that many	<b>marveled</b>	, as though many other	11, 165/ 13
apostles neither murmured nor	<b>marveled</b>	, nor yet were not	11, 165/ 21
Master More, they neither	<b>marveled</b>	nor murmured. And why	11, 165/ 27
the disciples and apostles	<b>marveled</b>	not, nor murmured not	11, 166/ 9
they neither doubted, nor	<b>marveled</b>	nor murmured, nor nothing	11, 166/ 36
the disciples and apostles	<b>marveled</b>	not, nor murmured not	11, 167/ 15
were. But they neither	<b>marveled</b>	nor murmured, nor nothing	11, 168/ 27
the same time have	<b>marveled</b>	of his Ascension up	11, 171/ 35
the cause why they	<b>marveled</b>	not in any murmuring	11, 176/ 24
but him too, then,	<b>marveling</b>	much thereof, they said	11, 26/ 19
reader, of offending and	<b>marveling</b>	, I shall answer anon	11, 136/ 10
I spoke of the	<b>marveling</b>	that they had, which	11, 152/ 19
as at the one	<b>marveling</b>	, and at the other	11, 153/ 6
the other two not	<b>marveling</b>	. Lo, thus you see	11, 153/ 7
murmuring," into this word "	<b>marveling</b>	," since there is no	11, 153/ 10
murmuring followed upon their	<b>marveling</b>	, as himself here saith	11, 157/ 28
the murmuring upon the	<b>marveling</b>	, for so he meaneth	11, 157/ 36
to mean that the	<b>marveling</b>	followed upon the murmuring	11, 158/ 1
any such manner of	<b>marveling</b>	as should make them	11, 172/ 8
God is in such	<b>marvelous</b>	manner, by the profound	11, 17/ 28
tell them was a	<b>marvelous</b>	high thing and a	11, 25/ 2

one of the most	<b>marvelous</b>	and strange words that	11, 58/ 6
though the thing be	<b>marvelous</b>	, nor ask as the	11, 68/ 2
the more and more	<b>marvelous</b>	hard they thought his	11, 79/ 24
thought this matter so	<b>marvelous</b>	hard and strange that	11, 79/ 27
to give us that	<b>marvelous</b>	meat of thine own	11, 88/ 11
day. But in what	<b>marvelous</b>	manner thou wilt give	11, 88/ 18
or inquisitive of thy	<b>marvelous</b>	mystery. But therein abide	11, 88/ 21
Saint Cyril both) a	<b>marvelous</b>	goodly warning for them	11, 92/ 15
thought them strange and	<b>marvelous</b>	, too. But not for	11, 155/ 20
necessary to declare how	<b>marvelous</b>	are these mysteries" (that	11, 173/ 29
and with a certain	<b>marvelous</b>	might and strength seasoneth	11, 174/ 35
councils, and all the	<b>marvelous</b>	miracles that God hath	11, 203/ 9
with his omnipotent godhead,	<b>marvelously</b>	making one perfect person	11, 31/ 7
a thousand such other	<b>marvels</b>	more, such as those	11, 207/ 22
But this blessed Virgin	<b>Mary</b>	was so surely set	11, 60/ 28
that he promised Saint	<b>Mary</b>	Magdalene a perpetual honor	11, 104/ 10
he danced in a	<b>mask</b>	, upon boldness that no	11, 219/ 26
come dance in a	<b>masque</b>	, whose dancing became them	11, 12/ 34
to call him Master	<b>Masquer</b>	. And thus finishing this	11, 13/ 10
The First Chapter. Master	<b>Masquer</b>	hath in this his	11, 15/ 3
lay against Frith, Master	<b>Masquer</b>	first falsely rehearseth, and	11, 15/ 20
if ye see Master	<b>Masquer</b>	plainly proved therein either	11, 15/ 28
the pageant that Master	<b>Masquer</b>	playeth us here, with	11, 18/ 8
selfsame epistle that Master	<b>Masquer</b>	maketh here as though	11, 18/ 25
the mind that Master	<b>Masquer</b>	expoundeth us Christ's words	11, 19/ 7
good readers, if Master	<b>Masquer</b>	here did only expound	11, 20/ 1
point that proveth Master	<b>Masquer</b>	a heretic. And, therefore	11, 20/ 8
spiritual eating as Master	<b>Masquer</b>	saith he only meant	11, 20/ 29
ships, which piece Master	<b>Masquer</b>	left out and would	11, 21/ 12
but there, as Master	<b>Masquer</b>	beginneth himself. Lo, good	11, 21/ 20
I am or Master	<b>Masquer</b>	either, and that if	11, 50/ 20
yourself say that Master	<b>Masquer</b>	is naught and false	11, 50/ 21
But now saith Master	<b>Masquer</b>	, the adversary of the	11, 51/ 9
matter. Thus would Master	<b>Masquer</b>	that all men should	11, 51/ 19
own head, as Master	<b>Masquer</b>	argueth and speaketh always	11, 51/ 30
you not as Master	<b>Masquer</b>	doth that through all	11, 52/ 2
a Greek, because Master	<b>Masquer</b>	speaketh so much of	11, 52/ 36
Rome. Now, if Master	<b>Masquer</b>	will say that mine	11, 53/ 1
craft with which Master	<b>Masquer</b>	, Frith, and Tyndale, and	11, 54/ 17
may see that Master	<b>Masquer</b>	in his exposition doth	11, 55/ 2

I find that Master	<b>Masquer</b>	himself doth in his	11, 55/ 14
the falsehood of Master	<b>Masquer</b>	in his exposition upon	11, 56/ 21
cometh me now Master	<b>Masquer</b>	, and expoundeth Christ's words	11, 56/ 25
most. Now if Master	<b>Masquer</b>	will say that I	11, 56/ 30
that so might Master	<b>Masquer</b>	mar all his own	11, 56/ 34
And therefore shall Master	<b>Masquer</b>	never wade out thereof	11, 57/ 8
the two givings Master	<b>Masquer</b>	, to mock us with	11, 57/ 11
But yet if Master	<b>Masquer</b>	strive with me still	11, 57/ 13
And therefore, while Master	<b>Masquer</b>	with his heresy doth	11, 57/ 31
me record that Master	<b>Masquer</b>	lieth, and hath made	11, 57/ 34
But now, lest Master	<b>Masquer</b>	might make men ween	11, 63/ 27
Saint Cyril that Master	<b>Masquer</b>	here, which by his	11, 67/ 22
the place because Master	<b>Masquer</b>	shall not make men	11, 68/ 22
blood (which thing Master	<b>Masquer</b>	agreeth) but, over that	11, 69/ 1
it (which thing Master	<b>Masquer</b>	denieth) and yet is	11, 69/ 4
And yet is Master	<b>Masquer</b>	here much more obdurate	11, 69/ 26
Sacrament, of which Master	<b>Masquer</b>	in all his exposition	11, 71/ 35
as now be Master	<b>Masquer</b>	and Frith and his	11, 81/ 2
still. For though Master	<b>Masquer</b>	say that if Christ	11, 81/ 6
words. Wherein lest Master	<b>Masquer</b>	might make men ween	11, 82/ 32
and Passion, as Master	<b>Masquer</b>	and Frith and these	11, 84/ 7
foolish exposition of Master	<b>Masquer</b>	to the contrary, such	11, 95/ 13
Saint John, which Master	<b>Masquer</b>	hath expounded you before	11, 96/ 5
thereby clearly that Master	<b>Masquer</b>	expoundeth it wrong. For	11, 96/ 14
of which eating Master	<b>Masquer</b>	would with his exposition	11, 96/ 28
here is (as Master	<b>Masquer</b>	saith it is) none	11, 97/ 20
but faith. For Master	<b>Masquer</b>	may plainly see, and	11, 97/ 21
And now saith Master	<b>Masquer</b>	very solemnly, and with	11, 97/ 36
what color saith Master	<b>Masquer</b>	so? Because (saith he	11, 98/ 3
in this construction Master	<b>Masquer</b>	lieth very large. For	11, 98/ 9
said not (as Master	<b>Masquer</b>	maketh it) that nothing	11, 98/ 12
had said as Master	<b>Masquer</b>	would make it seem	11, 98/ 14
the meat. But Master	<b>Masquer</b>	, because the belief is	11, 98/ 20
But now will Master	<b>Masquer</b>	wax angry with my	11, 98/ 28
man should mock Master	<b>Masquer</b>	, when every fool may	11, 98/ 34
them; so till Master	<b>Masquer</b>	here put off his	11, 99/ 33
very hard for Master	<b>Masquer</b>	to verify the words	11, 100/ 36
But then tempereth Master	<b>Masquer</b>	his words of never	11, 101/ 11
after here, as Master	<b>Masquer</b>	maketh here by his	11, 104/ 2
much pestilent poison Master	<b>Masquer</b>	hath in this piece	11, 104/ 19

but added by Master	<b>Masquer</b>	in his gloss. And	11, 104/ 27
And yet if Master	<b>Masquer</b>	were a good Catholic	11, 104/ 28
I wit of Master	<b>Masquer</b>	once again, what he	11, 105/ 6
him. Now if Master	<b>Masquer</b>	will say that by	11, 105/ 30
God. Then since Master	<b>Masquer</b>	in this book of	11, 105/ 34
Master More this," Master	<b>Masquer</b>	must of reason give	11, 105/ 36
leave to ask Master	<b>Masquer</b>	some questions again. Now	11, 105/ 37
But then would Master	<b>Masquer</b>	call me Master Mock	11, 106/ 4
hell. For if Master	<b>Masquer</b>	be Master Tyndale, then	11, 106/ 10
wooing. And if Master	<b>Masquer</b>	be Master George Joye	11, 106/ 15
priest's harlot. If Master	<b>Masquer</b>	be neither of these	11, 106/ 20
What answer shall Master	<b>Masquer</b>	make M. More to	11, 106/ 32
lie, too. Had Master	<b>Masquer</b>	understood the selfsame short	11, 107/ 28
of, and had Master	<b>Masquer</b>	well understood also the	11, 107/ 29
the madness of this	<b>Masquer</b>	that bringeth it forth	11, 108/ 4
appeareth plain that Master	<b>Masquer</b>	there mistaketh Saint Paul	11, 108/ 13
And where will Master	<b>Masquer</b>	show me all those	11, 109/ 2
see how madly Master	<b>Masquer</b>	understandeth that place of	11, 109/ 4
for our sins. Master	<b>Masquer</b>	maketh us a pretty	11, 109/ 18
crucified. And as Master	<b>Masquer</b>	misunderstandeth those words of	11, 109/ 26
that long before Master	<b>Masquer</b>	was born, there were	11, 109/ 27
sins. And when Master	<b>Masquer</b>	saith that, by affirming	11, 110/ 9
the wit of Master	<b>Masquer</b>	in this word of	11, 110/ 21
And whensoever that Master	<b>Masquer</b>	is able to prove	11, 110/ 29
bold to bid Master	<b>Masquer</b>	go mock on and	11, 111/ 2
now say to Master	<b>Masquer</b>	the more boldly, since	11, 111/ 4
points more. Whereof Master	<b>Masquer</b>	would take away the	11, 111/ 13
Which argument of Master	<b>Masquer</b>	were not even very	11, 111/ 16
I fain that Master	<b>Masquer</b>	had gone a little	11, 111/ 20
lay not against Master	<b>Masquer</b>	, for he keepeth himself	11, 111/ 24
God." Here may Master	<b>Masquer</b>	see that Saint Paul	11, 111/ 30
God. Now if Master	<b>Masquer</b>	therefore will be believed	11, 111/ 34
miracles, so must Master	<b>Masquer</b>	prove his expositions by	11, 112/ 20
to say to Master	<b>Masquer</b>	that, except he work	11, 112/ 27
And therefore while Master	<b>Masquer</b>	would seem to play	11, 112/ 31
many, and when Master	<b>Masquer</b>	, instead of miracles, proveth	11, 113/ 2
matter, and let Master	<b>Masquer</b>	yet again mock on	11, 113/ 6
to do as Master	<b>Masquer</b>	doth, leave all the	11, 113/ 27
now is not Master	<b>Masquer</b>	ashamed to rail upon	11, 114/ 32
of bread? If Master	<b>Masquer</b>	were now bare faced	11, 115/ 4

Chapter. Then saith Master	<b>Masquer</b>	further in the same	11, 115/ 23
a visor unknown. Master	<b>Masquer</b>	careth not what he	11, 115/ 27
clearer, to prove Master	<b>Masquer</b>	a very fond, blasphemous	11, 116/ 26
Saint Chrysostom, against Master	<b>Masquer</b>	mocking here the Mass	11, 116/ 28
cross. How can Master	<b>Masquer</b>	be more plainly confuted	11, 117/ 5
this point that Master	<b>Masquer</b>	here now denieth and	11, 117/ 28
And this cannot Master	<b>Masquer</b>	himself deny. For his	11, 117/ 31
this heresy that Master	<b>Masquer</b>	toucheth here, that the	11, 117/ 35
the Mass, which Master	<b>Masquer</b>	, with two other heresies	11, 118/ 21
Martin Luther and Master	<b>Masquer</b>	, evil Christian heretics, understand	11, 118/ 24
a compendious writer Master	<b>Masquer</b>	is that hath in	11, 118/ 28
easily judge whether Master	<b>Masquer</b>	in his mummary be	11, 119/ 10
some other man, Master	<b>Masquer</b>	, to mend his exposition	11, 120/ 4
the same scripture Master	<b>Masquer</b>	saith that faith once	11, 120/ 34
for salvation. And Master	<b>Masquer</b>	maketh yet his matter	11, 120/ 36
the shame. But Master	<b>Masquer</b>	handleth the matter both	11, 121/ 6
life. Now would Master	<b>Masquer</b>	juggle and make us	11, 122/ 8
from any, as Master	<b>Masquer</b>	is fallen from many	11, 123/ 6
well say that Master	<b>Masquer</b>	believeth no point that	11, 123/ 7
as much as Master	<b>Masquer</b>	saith that is sufficient	11, 123/ 14
thus, now cometh Master	<b>Masquer</b>	and saith that in	11, 124/ 8
him." Now if Master	<b>Masquer</b>	would have said that	11, 124/ 17
in God: if Master	<b>Masquer</b>	were a good Catholic	11, 124/ 19
well and circumspectly Master	<b>Masquer</b>	looketh to his matter	11, 125/ 35
And therefore, if Master	<b>Masquer</b>	mean here by these	11, 126/ 18
long dispicion with Master	<b>Masquer</b>	upon man's traditions, by	11, 126/ 33
this folly of Master	<b>Masquer</b>	pass, and this also	11, 127/ 13
see, take against Master	<b>Masquer</b>	here), and I will	11, 127/ 25
of reason must Master	<b>Masquer</b>	give me leave again	11, 127/ 35
I then ask Master	<b>Masquer</b>	what example of Christ	11, 128/ 7
it is that Master	<b>Masquer</b>	confess that all the	11, 128/ 17
we then hear Master	<b>Masquer</b>	preach either their faith	11, 128/ 22
plainly. And then Master	<b>Masquer</b>	deviseth Christ the words	11, 130/ 2
would have made Master	<b>Masquer</b>	to forbear this foolish	11, 131/ 20
selfsame place? For Master	<b>Masquer</b>	saith here that our	11, 131/ 24
ask I, therefore, Master	<b>Masquer</b>	, whether Christ could not	11, 131/ 27
wise also? If Master	<b>Masquer</b>	answer me no, I	11, 131/ 30
So that, whereas Master	<b>Masquer</b>	argueth that Christ nothing	11, 132/ 23
place, that since Master	<b>Masquer</b>	cannot say nay but	11, 132/ 28
believest." Here is Master	<b>Masquer</b>	fall to juggling, lo	11, 133/ 21

sight, so fareth Master	<b>Masquer</b>	here, that maketh Christ's	11, 133/ 28
what prating soever Master	<b>Masquer</b>	make, I have so	11, 135/ 6
will hold here Master	<b>Masquer</b>	for this time with	11, 135/ 21
kingdom of God," Master	<b>Masquer</b>	may argue generally that	11, 135/ 30
to be eaten, Master	<b>Masquer</b>	upon these words that	11, 136/ 3
their teeth." Here Master	<b>Masquer</b>	maketh as though the	11, 136/ 15
you forth against Master	<b>Masquer</b>	, proving themselves fellows of	11, 136/ 28
keep I for Master	<b>Masquer</b>	matter enough besides of	11, 136/ 31
board. But where Master	<b>Masquer</b>	saith that More sticketh	11, 137/ 3
well knoweth, and Master	<b>Masquer</b>	, too, that we think	11, 137/ 12
new drunken doctor Master	<b>Masquer</b>	, and, with a wise	11, 138/ 9
thus, lo, doth Master	<b>Masquer</b>	make Christ expound his	11, 138/ 15
thereto. Now if Master	<b>Masquer</b>	mean here for the	11, 138/ 25
Ascension into heaven, Master	<b>Masquer</b>	is more than mad	11, 138/ 36
impossibility. Now if Master	<b>Masquer</b>	here mean that after	11, 139/ 11
devil reason hath Master	<b>Masquer</b>	to bear that mad	11, 139/ 15
it appeareth that Master	<b>Masquer</b>	meant. And verily if	11, 139/ 36
and therefore is Master	<b>Masquer</b>	a fool to say	11, 140/ 5
once. Wherein, lest Master	<b>Masquer</b>	might make some ween	11, 140/ 11
and as indeed Master	<b>Masquer</b>	doth himself, that is	11, 140/ 12
destroy all that Master	<b>Masquer</b>	saith in his heretical	11, 140/ 37
heaven? For though Master	<b>Masquer</b>	say they cannot stand	11, 141/ 2
Chrysostom plainly that Master	<b>Masquer</b>	in his exposition lieth	11, 141/ 5
And therefore let Master	<b>Masquer</b>	leave his jesting with	11, 141/ 8
he confuteth you, Master	<b>Masquer</b>	, you see well, a	11, 141/ 10
more credible man, Master	<b>Masquer</b>	or holy Saint Chrysostom	11, 141/ 12
Fourth Chapter. But Master	<b>Masquer</b>	, to show you a	11, 141/ 15
that matter thus Master	<b>Masquer</b>	saith: "Here might Christ	11, 141/ 21
and his exposition Master	<b>Masquer</b>	hath a shameful fall	11, 143/ 2
man doubt whether Master	<b>Masquer</b>	be better to be	11, 143/ 3
good readers, that Master	<b>Masquer</b>	maketh men perceive him	11, 144/ 13
desired, nor by Master	<b>Masquer</b>	himself devised; now cometh	11, 144/ 27
devised; now cometh Master	<b>Masquer</b>	forth with certain words	11, 144/ 28
Savior that (as Master	<b>Masquer</b>	saith) prove these two	11, 144/ 33
these words, which Master	<b>Masquer</b>	saith is the very	11, 145/ 26
and would, as Master	<b>Masquer</b>	saith, if he had	11, 145/ 30
I ween make Master	<b>Masquer</b>	somewhat wroth with himself	11, 145/ 37
did indeed, though Master	<b>Masquer</b>	say nay a hundred	11, 146/ 7
these words which Master	<b>Masquer</b>	calleth the anchor-hold, "It	11, 146/ 12
his anchor-hold whereby Master	<b>Masquer</b>	may take one handful	11, 146/ 30

wise argument of Master	<b>Masquer</b>	himself, to what wise	11, 147/ 7
there are against Master	<b>Masquer</b>	not only the Catholic	11, 147/ 26
against which point Master	<b>Masquer</b>	here rageth in this	11, 147/ 31
would wit of Master	<b>Masquer</b>	whether Saint Bede, Saint	11, 147/ 33
well be soiled, Master	<b>Masquer</b>	was content to dissemble	11, 149/ 15
very sure that Master	<b>Masquer</b>	hath no such word	11, 149/ 31
them. Which while Master	<b>Masquer</b>	hath done with mine	11, 150/ 2
say not, as Master	<b>Masquer</b>	saith I say, that	11, 150/ 35
your equity, bid Master	<b>Masquer</b>	leave his iniquity, and	11, 152/ 3
matter in which Master	<b>Masquer</b>	maketh his great outcry	11, 153/ 9
other side that Master	<b>Masquer</b>	hath given us here	11, 153/ 18
word "they marveled," Master	<b>Masquer</b>	saith thus: "That is	11, 153/ 28
and therefore lieth Master	<b>Masquer</b>	in saying it is	11, 154/ 7
wise way of Master	<b>Masquer</b>	, if I had written	11, 154/ 8
his sister Tamar, Master	<b>Masquer</b>	would say, "Lo, good	11, 154/ 11
wise solution of Master	<b>Masquer</b>	? This proveth not him	11, 154/ 25
this solution of Master	<b>Masquer</b>	, made open and plain	11, 156/ 21
good readers, here Master	<b>Masquer</b>	, because he thinketh that	11, 157/ 12
may indeed, if Master	<b>Masquer</b>	say true that peradventure	11, 157/ 34
where yes. Now Master	<b>Masquer</b>	, when he wrote his	11, 158/ 35
verily meat," etc. Master	<b>Masquer</b>	is so wily that	11, 159/ 14
the country. For Master	<b>Masquer</b>	, in the twenty-ninth leaf	11, 159/ 16
all twelve questions Master	<b>Masquer</b>	, wilily to beguile such	11, 159/ 33
no. But then Master	<b>Masquer</b>	replieth that the scripture	11, 161/ 8
his first question, Master	<b>Masquer</b>	hath given himself a	11, 161/ 16
all. Then saith Master	<b>Masquer</b>	that if I say	11, 161/ 23
him. Here hath Master	<b>Masquer</b>	another fall in this	11, 161/ 33
nay? Then except Master	<b>Masquer</b>	could prove yes, else	11, 161/ 38
How will now Master	<b>Masquer</b>	prove me that they	11, 162/ 4
in scripture that Master	<b>Masquer</b>	understandeth not no more	11, 162/ 10
him, "Wilt thou, Master	<b>Masquer</b>	, go thy way from	11, 162/ 27
Whether would then Master	<b>Masquer</b>	have letted to say	11, 162/ 28
further pleasure." Would Master	<b>Masquer</b>	have been contented to	11, 162/ 35
will"? Now if Master	<b>Masquer</b>	would (as I ween	11, 163/ 5
readers, see that Master	<b>Masquer</b>	goeth as wilily to	11, 163/ 21
Marry then, saith Master	<b>Masquer</b>	, "If More answer yea	11, 163/ 34
his either, hath Master	<b>Masquer</b>	caught me here? Mine	11, 164/ 7
fallen in? Hath Master	<b>Masquer</b>	cast me down so	11, 164/ 34
saint, to catch Master	<b>Masquer</b>	in his own trap	11, 165/ 3
words, lo, of Master	<b>Masquer</b>	with which he setteth	11, 166/ 15

deal plainly with Master	<b>Masquer</b>	here, and hide nothing	11, 167/ 4
of Christ, as Master	<b>Masquer</b>	list himself. And upon	11, 167/ 14
Master Masquer's own, Master	<b>Masquer</b>	concludeth for his purpose	11, 167/ 20
parable. But against Master	<b>Masquer</b>	and his presumptuous presupposing	11, 167/ 24
lives. And therefore, Master	<b>Masquer</b>	, against so many wise	11, 168/ 9
supper." Here hath Master	<b>Masquer</b>	given us a major	11, 168/ 31
mocks and jests, Master	<b>Masquer</b>	mocketh no man but	11, 170/ 1
a parable, as Master	<b>Masquer</b>	saith he only meant	11, 170/ 8
the madness of Master	<b>Masquer</b>	that saith here that	11, 170/ 35
mad argument as Master	<b>Masquer</b>	hath made us here	11, 171/ 14
indeed, all that Master	<b>Masquer</b>	hath here put in	11, 171/ 16
I that if Master	<b>Masquer</b>	had made his major	11, 171/ 26
as feeble as Master	<b>Masquer</b>	maketh the apostles in	11, 171/ 29
and inquisitive as Master	<b>Masquer</b>	saith they would, if	11, 172/ 17
better to believe Master	<b>Masquer</b>	than Saint Chrysostom. For	11, 173/ 19
Which thing, lest Master	<b>Masquer</b>	might, as he is	11, 173/ 24
Man, etc." If Master	<b>Masquer</b>	answer me to this	11, 176/ 1
good readers, whereto Master	<b>Masquer</b>	bringeth himself even to	11, 176/ 12
master's word, which Master	<b>Masquer</b>	doth not, and the	11, 176/ 26
and malapert, as Master	<b>Masquer</b>	would have been. Lo	11, 176/ 30
have been. Lo, Master	<b>Masquer</b>	, here may you see	11, 176/ 31
good readers, goeth Master	<b>Masquer</b>	forth: "The second argument	11, 177/ 14
you see that Master	<b>Masquer</b>	is yet at the	11, 177/ 29
there, then believe Master	<b>Masquer</b>	in this matter, and	11, 177/ 35
But then goeth Master	<b>Masquer</b>	forth on and saith	11, 178/ 11
how many things Master	<b>Masquer</b>	hath told us here	11, 178/ 21
good readers, where Master	<b>Masquer</b>	saith that Master More	11, 178/ 36
at once, where Master	<b>Masquer</b>	saith that ere he	11, 179/ 6
way. For is Master	<b>Masquer</b>	, nor Father Frith before	11, 179/ 8
Father Frith and Master	<b>Masquer</b>	both that if either	11, 179/ 11
argument. For if Master	<b>Masquer</b>	would now bring up	11, 179/ 22
tell me then, Master	<b>Masquer</b>	, I beseech you, since	11, 180/ 21
not, I say, Master	<b>Masquer</b>	, believe the church as	11, 180/ 26
I have brought Master	<b>Masquer</b>	. I have set him	11, 180/ 34
he liveth. Moreover, Master	<b>Masquer</b>	cannot deny me this	11, 180/ 36
for the proof, Master	<b>Masquer</b>	must then, though there	11, 181/ 8
third point that Master	<b>Masquer</b>	toucheth, in which he	11, 181/ 24
too. Would God Master	<b>Masquer</b>	would abide by this	11, 181/ 34
But here saith Master	<b>Masquer</b>	that these be not	11, 182/ 12
good readers, that Master	<b>Masquer</b>	belied me right now	11, 182/ 16

of arguing which Master	<b>Masquer</b>	feigneth himself to find	11, 182/ 25
arguing I say Master	<b>Masquer</b>	useth himself, and so	11, 182/ 29
seen here, that Master	<b>Masquer</b>	cannot avoid it, but	11, 182/ 38
Catholic faith, and Master	<b>Masquer</b>	saith that they be	11, 183/ 14
I say. And Master	<b>Masquer</b>	also cannot himself say	11, 183/ 20
true faith, which Master	<b>Masquer</b>	here oppugneth, and that	11, 183/ 27
Christian readers, if Master	<b>Masquer</b>	will make any more	11, 183/ 30
plain open miracles, Master	<b>Masquer</b>	must needs be more	11, 184/ 18
such considerations, give Master	<b>Masquer</b>	leave to believe this	11, 184/ 27
a goodly piece Master	<b>Masquer</b>	hath made you, which	11, 185/ 10
the truth of Master	<b>Masquer</b>	, in every piece of	11, 185/ 29
his, too, ere Master	<b>Masquer</b>	and all the many	11, 186/ 4
is also by Master	<b>Masquer</b>	wonderful wisely feigned, that	11, 186/ 13
kingdom, that thing Master	<b>Masquer</b>	telleth you not, as	11, 186/ 18
special piece, wherein Master	<b>Masquer</b>	(as you see) solemnly	11, 189/ 13
the meekness of Master	<b>Masquer</b>	here. Which, as soon	11, 189/ 36
ending. How proveth Master	<b>Masquer</b>	that to be present	11, 190/ 21
Chapter. Then maketh Master	<b>Masquer</b>	another argument wherewith he	11, 190/ 29
must consider what Master	<b>Masquer</b>	meaneth by these words	11, 191/ 5
make us amazed, Master	<b>Masquer</b>	must put out again	11, 191/ 27
or else doth Master	<b>Masquer</b>	tell us herein a	11, 192/ 9
will here ask Master	<b>Masquer</b>	, were that new created	11, 192/ 30
inconvenience that maketh Master	<b>Masquer</b>	affirm it for impossible	11, 193/ 4
what wise ground Master	<b>Masquer</b>	hath here concluded that	11, 193/ 8
derogateth his glory." Master	<b>Masquer</b>	speaketh much of mine	11, 193/ 32
the Blessed Sacrament, Master	<b>Masquer</b>	had here given me	11, 194/ 34
vain dispicions with Master	<b>Masquer</b>	in a thing out	11, 195/ 3
been saved; yet Master	<b>Masquer</b>	here, to show himself	11, 195/ 17
had would, while Master	<b>Masquer</b>	cannot say nay, but	11, 195/ 22
by. Then goeth Master	<b>Masquer</b>	forth and saith: "But	11, 195/ 29
foolish. But now Master	<b>Masquer</b>	asketh me where I	11, 196/ 11
This question of Master	<b>Masquer</b>	cometh of a high	11, 196/ 17
you. I answer Master	<b>Masquer</b>	therefore, Christ told it	11, 196/ 18
whole brotherhood and Master	<b>Masquer</b>	among others (whosoever he	11, 197/ 21
you have heard, Master	<b>Masquer</b>	goeth on, and giveth	11, 197/ 24
you shall hear Master	<b>Masquer</b>	himself confess) I said	11, 197/ 35
thus much, saith Master	<b>Masquer</b>	that I am too	11, 198/ 7
eloquence withal. But Master	<b>Masquer</b>	, on the other side	11, 198/ 10
the devil. Yet Master	<b>Masquer</b>	cannot leave me thus	11, 198/ 36
not compare with Master	<b>Masquer</b>	therein, nor would wax	11, 199/ 7

and Tyndale and Master	<b>Masquer</b>	, and such false heretics	11, 199/ 15
the mire than Master	<b>Masquer</b>	here himself that boasteth	11, 199/ 26
repugnance with which Master	<b>Masquer</b>	hath all this while	11, 199/ 36
the words of Master	<b>Masquer</b>	himself which be these	11, 200/ 4
invented scoff that Master	<b>Masquer</b>	mocketh me withal and	11, 200/ 30
openly. Where is Master	<b>Masquer</b>	now? For where he	11, 201/ 8
now of truth, Master	<b>Masquer</b>	abominably beliieth the word	11, 201/ 20
And therefore, when Master	<b>Masquer</b>	, in his words following	11, 201/ 30
as well as Master	<b>Masquer</b>	doth now. If he	11, 203/ 2
the purpose, and Master	<b>Masquer</b>	will not agree it	11, 203/ 37
Chapter. Now whereas Master	<b>Masquer</b>	saith of me further	11, 204/ 4
in these words, Master	<b>Masquer</b>	telleth you two things	11, 204/ 9
of scripture which Master	<b>Masquer</b>	hath expounded and falsely	11, 204/ 19
church. And if Master	<b>Masquer</b>	, when he shall defend	11, 204/ 31
and saints, as Master	<b>Masquer</b>	saith against me now	11, 205/ 3
have rehearsed you, Master	<b>Masquer</b>	saith are already proved	11, 205/ 29
such railing in Master	<b>Masquer</b>	be not (as I	11, 205/ 36
The Twenty-Second Chapter. Master	<b>Masquer</b>	cometh at last to	11, 206/ 4
broken into twenty, Master	<b>Masquer</b>	hath caught that glass	11, 206/ 17
customable manner of Master	<b>Masquer</b>	in rehearsing my matter	11, 207/ 10
such argument as Master	<b>Masquer</b>	beareth me in hand	11, 207/ 30
But now, whereas Master	<b>Masquer</b>	mocketh mine argument, not	11, 208/ 16
places is, whatsoever Master	<b>Masquer</b>	babble, a truth without	11, 208/ 27
as properly as Master	<b>Masquer</b>	scoffeth at that sample	11, 209/ 20
point of which Master	<b>Masquer</b>	maketh all the difficulty	11, 209/ 25
in the glass, Master	<b>Masquer</b>	may, for his foolish	11, 210/ 7
these words which Master	<b>Masquer</b>	mocketh) used many more	11, 210/ 24
no miracles, saith Master	<b>Masquer</b>	. And what then, good	11, 210/ 26
what then, good Master	<b>Masquer</b>	? Might they not serve	11, 210/ 27
lo, were by Master	<b>Masquer</b>	(you see well) very	11, 210/ 29
at this word, Master	<b>Masquer</b>	asketh me, "Unde versus	11, 211/ 3
some verses yet, Master	<b>Masquer</b>	, and more than one	11, 211/ 18
mine own that Master	<b>Masquer</b>	hath highly laid unto	11, 212/ 7
my dialogue, wherein Master	<b>Masquer</b>	mocketh me for "quoth	11, 213/ 2
answered already that Master	<b>Masquer</b>	now layeth to my	11, 213/ 11
Catholic Church, which Master	<b>Masquer</b>	here calleth the antichristian	11, 213/ 35
the thing that Master	<b>Masquer</b>	calleth so shameful repugnance	11, 214/ 2
this point have Master	<b>Masquer</b>	himself to say somewhat	11, 214/ 13
Now since that Master	<b>Masquer</b>	saith that a man	11, 214/ 18
I demand of Master	<b>Masquer</b>	, touching the perpetual virginity	11, 214/ 27

or falsehood of Master	<b>Masquer</b>	that ever I saw	11, 217/ 15
so foolishly, as Master	<b>Masquer</b>	here handleth this? He	11, 217/ 31
you see that Master	<b>Masquer</b>	in that point belieth	11, 217/ 33
good readers, that Master	<b>Masquer</b>	plainly belieth me. For	11, 218/ 15
see, good readers, Master	<b>Masquer</b>	in this thing either	11, 218/ 23
intent yet that Master	<b>Masquer</b>	shall have no matter	11, 218/ 29
readers, and bid Master	<b>Masquer</b>	mark well my words	11, 218/ 31
And now saith M.	<b>Masquer</b>	that I said there	11, 219/ 8
But how now, Master	<b>Masquer</b>	? What have you now	11, 219/ 11
surely, good readers, M.	<b>Masquer</b>	here, if he were	11, 219/ 31
showed you before) Master	<b>Masquer</b>	let go by, as	11, 220/ 11
of mine that Master	<b>Masquer</b>	met with, and which	11, 220/ 32
unto Frith (whom Master	<b>Masquer</b>	maketh as though he	11, 221/ 6
perceived, but if Master	<b>Masquer</b>	list better to believe	11, 221/ 17
the folly of Master	<b>Masquer</b>	here. And whereas I	11, 222/ 5
and Tertullian, which Master	<b>Masquer</b>	layeth in his second	11, 222/ 20
the meanwhile, may Master	<b>Masquer</b>	(since it is, as	11, 222/ 25
Master Mummer under his	<b>masquer's</b>	face forceth not much	11, 13/ 1
see that all Master	<b>Masquer's</b>	allegorical exposition of his	11, 20/ 15
may clearly perceive Master	<b>Masquer's</b>	malicious falsehood therein, I	11, 51/ 34
better than either Master	<b>Masquer's</b>	or mine. Lo, thus	11, 57/ 19
the more shall Master	<b>Masquer's</b>	false dice appear. The	11, 57/ 36
were true, as Master	<b>Masquer's</b>	is not. And therefore	11, 96/ 21
further declaration of Master	<b>Masquer's</b>	handling, show you some	11, 96/ 33
book, these are Master	<b>Masquer's</b>	words. "Consider what this	11, 97/ 5
here put off his	<b>Masquer's</b>	visor and show forth	11, 99/ 33
can not let Master	<b>Masquer's</b>	"once" this once pass	11, 104/ 35
both, contrary to Master	<b>Masquer's</b>	words, desire another, and	11, 106/ 30
come to me." Master	<b>Masquer's</b>	exposition of these words	11, 113/ 14
good heed to Master	<b>Masquer's</b>	fingers. For there he	11, 114/ 16
yet to stop Master	<b>Masquer's</b>	mouth in the whole	11, 116/ 33
with it, yet Master	<b>Masquer's</b>	faith, that is neither	11, 122/ 31
the maintenance of Master	<b>Masquer's</b>	exposition that God is	11, 124/ 12
certain pieces of Master	<b>Masquer's</b>	exposition, by which as	11, 128/ 28
ye wot well, Master	<b>Masquer's</b>	own heresy for which	11, 130/ 18
so. This is Master	<b>Masquer's</b>	argument, which he liketh	11, 130/ 30
the Blessed Sacrament, Master	<b>Masquer's</b>	own argument (if it	11, 132/ 32
offered by Melchizedek, Master	<b>Masquer's</b>	argument is of a	11, 135/ 18
you see that Master	<b>Masquer's</b>	argument hath no pith	11, 139/ 9
ye read again Master	<b>Masquer's</b>	words here, ye shall	11, 145/ 11

plain proof by Master	<b>Masquer's</b>	argument against Master Masquer's	11, 145/ 31
Masquer's argument against Master	<b>Masquer's</b>	mind that our Savior	11, 145/ 31
then is all Master	<b>Masquer's</b>	matter gone. Now that	11, 145/ 32
I will have Master	<b>Masquer's</b>	own words to bear	11, 145/ 36
death. And by Master	<b>Masquer's</b>	own argument, if he	11, 146/ 34
said not thus, Master	<b>Masquer's</b>	own argument hath cut	11, 146/ 37
answered you all Master	<b>Masquer's</b>	arguments, by which he	11, 148/ 20
the condition at Master	<b>Masquer's</b>	hand that if mine	11, 151/ 23
were present (against Master	<b>Masquer's</b>	saying) went their ways	11, 164/ 32
these words of Master	<b>Masquer's</b>	own, Master Masquer concludeth	11, 167/ 19
destroyeth he plain Master	<b>Masquer's</b>	reason, but if it	11, 173/ 18
this matter of Master	<b>Masquer's</b>	against my second argument	11, 175/ 22
once again to Master	<b>Masquer's</b>	two sore captious questions	11, 175/ 24
needs follow against Master	<b>Masquer's</b>	mind (in the ears	11, 176/ 18
and consider well Master	<b>Masquer's</b>	argument. What thing so	11, 191/ 29
it follow by Master	<b>Masquer's</b>	reason that God Almighty	11, 193/ 2
and then consider Master	<b>Masquer's</b>	goodly mock that he	11, 196/ 10
once. And thus Master	<b>Masquer's</b>	questions concerning Christ's blessed	11, 196/ 36
stone." As for Master	<b>Masquer's</b>	young Master David, whoso	11, 198/ 22
readers, that by Master	<b>Masquer's</b>	wise reason those old	11, 205/ 2
have always, lo, Master	<b>Masquer's</b>	arguments. Now touching the	11, 205/ 8
that, for all Master	<b>Masquer's</b>	words even here before	11, 213/ 14
And therefore, by Master	<b>Masquer's</b>	own tale, though I	11, 214/ 23
repugnance, turneth to Master	<b>Masquer's</b>	confusion and not mine	11, 215/ 34
your spectacles upon your	<b>Masquer's</b>	nose. I wist once	11, 219/ 25
first part of Master	<b>Masquer's</b>	work, and taken up	11, 219/ 36
first course of Master	<b>Masquer's</b>	Supper, which he falsely	11, 220/ 1
the while, set Master	<b>Masquer's</b>	second part aside till	11, 221/ 34
but over that this	<b>Masquer's</b>	book also, and that	11, 222/ 14
there, and all Master	<b>Masquer's</b>	whole matter, too, before	11, 222/ 22
holy Canon of the	<b>Mass</b>	, all this he taketh	11, 99/ 17
Masquer mocking here the	<b>Mass</b>	, declareth his false folly	11, 116/ 29
selfsame body in the	<b>Mass</b>	, we follow the example	11, 117/ 1
is represented in the	<b>Mass</b>	, and of his goodness	11, 117/ 11
saith of the Holy	<b>Mass</b>	in this wise: "That	11, 117/ 17
Blessed Sacrament in the	<b>Mass</b>	is a sacrifice and	11, 117/ 30
Blessed Sacrament in the	<b>Mass</b>	is no sacrifice, nor	11, 118/ 1
that is, that the	<b>Mass</b>	is everywhere believed to	11, 118/ 4
the Canon of the	<b>Mass</b>	, where it is said	11, 118/ 6
the Canon of the	<b>Mass</b>	and to the sayings	11, 118/ 14

than grant that the	<b>Mass</b>	should be any good	11, 118/ 16
cast down faith and	<b>Mass</b>	and all." Thus you	11, 118/ 18
and oblation of the	<b>Mass</b>	, which Master Masquer, with	11, 118/ 20
writeth in this wise:	<b>Master</b>	Mock, whom the verity	11, 8/ 9
mine name, calleth me	<b>Master</b>	Mock, doth in these	11, 8/ 13
saith More," and, "lo,	<b>Master</b>	More," and sometime, "Master	11, 12/ 15
Master More," and sometime, "	<b>Master</b>	Mock," and, "let More	11, 12/ 16
forth a foot. And	<b>Master</b>	Mummer under his masquer's	11, 13/ 1
much to be called	<b>Master</b>	Mummer, which name he	11, 13/ 7
name to call him	<b>Master</b>	Masquer. And thus finishing	11, 13/ 10
Book. The First Chapter.	<b>Master</b>	Masquer hath in this	11, 15/ 3
I lay against Frith,	<b>Master</b>	Masquer first falsely rehearseth	11, 15/ 20
but if ye see	<b>Master</b>	Masquer plainly proved therein	11, 15/ 28
play the pageant that	<b>Master</b>	Masquer playeth us here	11, 18/ 8
the selfsame epistle that	<b>Master</b>	Masquer maketh here as	11, 18/ 25
with the mind that	<b>Master</b>	Masquer expoundeth us Christ's	11, 19/ 7
wise, good readers, if	<b>Master</b>	Masquer here did only	11, 20/ 1
the point that proveth	<b>Master</b>	Masquer a heretic. And	11, 20/ 8
well see that all	<b>Master</b>	Masquer's allegorical exposition of	11, 20/ 15
a spiritual eating as	<b>Master</b>	Masquer saith he only	11, 20/ 29
other ships, which piece	<b>Master</b>	Masquer left out and	11, 21/ 12
text but there, as	<b>Master</b>	Masquer beginneth himself. Lo	11, 21/ 20
they said unto him, "	<b>Master</b>	, when came thou hither	11, 26/ 20
good and a wise	<b>master</b>	of his Christian school	11, 37/ 27
than I am or	<b>Master</b>	Masquer either, and that	11, 50/ 20
then yourself say that	<b>Master</b>	Masquer is naught and	11, 50/ 21
death. But now saith	<b>Master</b>	Masquer, the adversary of	11, 51/ 9
that matter. Thus would	<b>Master</b>	Masquer that all men	11, 51/ 19
mine own head, as	<b>Master</b>	Masquer argueth and speaketh	11, 51/ 30
and speaketh always of "	<b>Master</b>	More his faith," as	11, 51/ 31
ye may clearly perceive	<b>Master</b>	Masquer's malicious falsehood therein	11, 51/ 34
deceive you not as	<b>Master</b>	Masquer doth that through	11, 52/ 2
but a Greek, because	<b>Master</b>	Masquer speaketh so much	11, 52/ 36
of Rome. Now, if	<b>Master</b>	Masquer will say that	11, 53/ 1
the craft with which	<b>Master</b>	Masquer, Frith, and Tyndale	11, 54/ 17
ye may see that	<b>Master</b>	Masquer in his exposition	11, 55/ 2
because I find that	<b>Master</b>	Masquer himself doth in	11, 55/ 14
sake, the falsehood of	<b>Master</b>	Masquer in his exposition	11, 56/ 20
cross, cometh me now	<b>Master</b>	Masquer, and expoundeth Christ's	11, 56/ 25
and most. Now if	<b>Master</b>	Masquer will say that	11, 56/ 30

again that so might	<b>Master</b>	Masquer mar all his	11, 56/ 34
after. And therefore shall	<b>Master</b>	Masquer never wade out	11, 57/ 8
of the two givings	<b>Master</b>	Masquer, to mock us	11, 57/ 10
one. But yet if	<b>Master</b>	Masquer strive with me	11, 57/ 13
little better than either	<b>Master</b>	Masquer's or mine. Lo	11, 57/ 19
cross. And therefore, while	<b>Master</b>	Masquer with his heresy	11, 57/ 31
beareth me record that	<b>Master</b>	Masquer lieth, and hath	11, 57/ 34
Gospel, the more shall	<b>Master</b>	Masquer's false dice appear	11, 57/ 36
and oversight, offend his	<b>master</b>	by the breaking of	11, 61/ 20
unsoiled. But now, lest	<b>Master</b>	Masquer might make men	11, 63/ 27
worthy, "Art thou the	<b>master</b>	in Israel and know	11, 64/ 7
by Saint Cyril that	<b>Master</b>	Masquer here, which by	11, 67/ 22
upon the place because	<b>Master</b>	Masquer shall not make	11, 68/ 22
and blood (which thing	<b>Master</b>	Masquer agreeth) but, over	11, 69/ 1
drink it (which thing	<b>Master</b>	Masquer denieth) and yet	11, 69/ 3
him. And yet is	<b>Master</b>	Masquer here much more	11, 69/ 26
Blessed Sacrament, of which	<b>Master</b>	Masquer in all his	11, 71/ 35
wicked seller of his	<b>master</b>	, though he first with	11, 75/ 24
evil as now be	<b>Master</b>	Masquer and Frith and	11, 81/ 2
it still. For though	<b>Master</b>	Masquer say that if	11, 81/ 6
those words. Wherein lest	<b>Master</b>	Masquer might make men	11, 82/ 31
death and Passion, as	<b>Master</b>	Masquer and Frith and	11, 84/ 7
not unknown to his	<b>master</b>	, which though he showed	11, 89/ 1
false, foolish exposition of	<b>Master</b>	Masquer to the contrary	11, 95/ 13
of Saint John, which	<b>Master</b>	Masquer hath expounded you	11, 96/ 5
see thereby clearly that	<b>Master</b>	Masquer expoundeth it wrong	11, 96/ 14
word were true, as	<b>Master</b>	Masquer's is not. And	11, 96/ 20
Sacrament, of which eating	<b>Master</b>	Masquer would with his	11, 96/ 27
the further declaration of	<b>Master</b>	Masquer's handling, show you	11, 96/ 32
his book, these are	<b>Master</b>	Masquer's words. "Consider what	11, 97/ 5
of here is (as	<b>Master</b>	Masquer saith it is	11, 97/ 20
meat but faith. For	<b>Master</b>	Masquer may plainly see	11, 97/ 21
himself. And now saith	<b>Master</b>	Masquer very solemnly, and	11, 97/ 36
upon what color saith	<b>Master</b>	Masquer so? Because (saith	11, 98/ 3
First, in this construction	<b>Master</b>	Masquer lieth very large	11, 98/ 9
he said not (as	<b>Master</b>	Masquer maketh it) that	11, 98/ 12
Christ had said as	<b>Master</b>	Masquer would make it	11, 98/ 14
is the meat. But	<b>Master</b>	Masquer, because the belief	11, 98/ 20
man? But now will	<b>Master</b>	Masquer wax angry with	11, 98/ 28
a man should mock	<b>Master</b>	Masquer, when every fool	11, 98/ 33

with them; so till	<b>Master</b>	Masquer here put off	11, 99/ 33
be very hard for	<b>Master</b>	Masquer to verify the	11, 100/ 35
glory." But then tempereth	<b>Master</b>	Masquer his words of	11, 101/ 11
thirst after here, as	<b>Master</b>	Masquer maketh here by	11, 104/ 2
how much pestilent poison	<b>Master</b>	Masquer hath in this	11, 104/ 19
words, but added by	<b>Master</b>	Masquer in his gloss	11, 104/ 27
gloss. And yet if	<b>Master</b>	Masquer were a good	11, 104/ 28
that he is of	<b>Master</b>	Tyndale's sect, or is	11, 104/ 30
sect, or is peradventure	<b>Master</b>	Tyndale himself, one of	11, 104/ 31
I can not let	<b>Master</b>	Masquer's "once" this once	11, 104/ 35
would I wit of	<b>Master</b>	Masquer once again, what	11, 105/ 6
worshippeth him. Now if	<b>Master</b>	Masquer will say that	11, 105/ 30
but God. Then since	<b>Master</b>	Masquer in this book	11, 105/ 34
so often, "I ask	<b>Master</b>	More this," Master Masquer	11, 105/ 36
ask Master More this,"	<b>Master</b>	Masquer must of reason	11, 105/ 36
More leave to ask	<b>Master</b>	Masquer some questions again	11, 105/ 37
dinner. But then would	<b>Master</b>	Masquer call me Master	11, 106/ 3
Master Masquer call me	<b>Master</b>	Mock, and say that	11, 106/ 4
of hell. For if	<b>Master</b>	Masquer be Master Tyndale	11, 106/ 10
if Master Masquer be	<b>Master</b>	Tyndale, then will I	11, 106/ 10
a wooing. And if	<b>Master</b>	Masquer be Master George	11, 106/ 15
if Master Masquer be	<b>Master</b>	George Joye, then would	11, 106/ 15
a priest's harlot. If	<b>Master</b>	Masquer be neither of	11, 106/ 20
Huessgen both, contrary to	<b>Master</b>	Masquer's words, desire another	11, 106/ 30
grief? What answer shall	<b>Master</b>	Masquer make M. More	11, 106/ 32
mine and saith: "Had	<b>Master</b>	More have understood this	11, 107/ 14
and lie, too. Had	<b>Master</b>	Masquer understood the selfsame	11, 107/ 28
speakeeth of, and had	<b>Master</b>	Masquer well understood also	11, 107/ 29
it appeareth plain that	<b>Master</b>	Masquer there mistaketh Saint	11, 108/ 13
things. And where will	<b>Master</b>	Masquer show me all	11, 109/ 2
you see how madly	<b>Master</b>	Masquer understandeth that place	11, 109/ 4
died for our sins.	<b>Master</b>	Masquer maketh us a	11, 109/ 18
was crucified. And as	<b>Master</b>	Masquer misunderstandeth those words	11, 109/ 26
perceive that long before	<b>Master</b>	Masquer was born, there	11, 109/ 27
our sins. And when	<b>Master</b>	Masquer saith that, by	11, 110/ 9
readers, the wit of	<b>Master</b>	Masquer in this word	11, 110/ 21
pen? And whensoever that	<b>Master</b>	Masquer is able to	11, 110/ 29
come hardly and bid	<b>Master</b>	More mock on and	11, 110/ 33
they live; now may	<b>Master</b>	More be bold to	11, 111/ 2
be bold to bid	<b>Master</b>	Masquer go mock on	11, 111/ 2

I now say to	<b>Master</b>	Masquer the more boldly	11, 111/ 4
necessary points more. Whereof	<b>Master</b>	Masquer would take away	11, 111/ 13
crucified. Which argument of	<b>Master</b>	Masquer were not even	11, 111/ 16
would I fain that	<b>Master</b>	Masquer had gone a	11, 111/ 20
I lay not against	<b>Master</b>	Masquer, for he keepeth	11, 111/ 24
of God." Here may	<b>Master</b>	Masquer see that Saint	11, 111/ 30
of God. Now if	<b>Master</b>	Masquer therefore will be	11, 111/ 34
by miracles, so must	<b>Master</b>	Masquer prove his expositions	11, 112/ 20
bold to say to	<b>Master</b>	Masquer that, except he	11, 112/ 27
him. And therefore while	<b>Master</b>	Masquer would seem to	11, 112/ 31
so many, and when	<b>Master</b>	Masquer, instead of miracles	11, 113/ 2
the matter, and let	<b>Master</b>	Masquer yet again mock	11, 113/ 6
must come to me."	<b>Master</b>	Masquer's exposition of these	11, 113/ 14
heart to do as	<b>Master</b>	Masquer doth, leave all	11, 113/ 27
special good heed to	<b>Master</b>	Masquer's fingers. For there	11, 114/ 16
And now is not	<b>Master</b>	Masquer ashamed to rail	11, 114/ 32
form of bread? If	<b>Master</b>	Masquer were now bare	11, 115/ 4
Ninth Chapter. Then saith	<b>Master</b>	Masquer further in the	11, 115/ 23
in a visor unknown.	<b>Master</b>	Masquer careth not what	11, 115/ 27
be clearer, to prove	<b>Master</b>	Masquer a very fond	11, 116/ 26
doctor Saint Chrysostom, against	<b>Master</b>	Masquer mocking here the	11, 116/ 28
And yet to stop	<b>Master</b>	Masquer's mouth in the	11, 116/ 33
the cross. How can	<b>Master</b>	Masquer be more plainly	11, 117/ 5
in this point that	<b>Master</b>	Masquer here now denieth	11, 117/ 28
oblation. And this cannot	<b>Master</b>	Masquer himself deny. For	11, 117/ 31
For his own first	<b>master</b>	, Martin Luther, the late	11, 117/ 32
forth this heresy that	<b>Master</b>	Masquer toucheth here, that	11, 117/ 35
of the Mass, which	<b>Master</b>	Masquer, with two other	11, 118/ 21
that Martin Luther and	<b>Master</b>	Masquer, evil Christian heretics	11, 118/ 24
what a compendious writer	<b>Master</b>	Masquer is that hath	11, 118/ 28
more easily judge whether	<b>Master</b>	Masquer in his mummary	11, 119/ 9
of some other man,	<b>Master</b>	Masquer, to mend his	11, 120/ 4
saith; against which scripture	<b>Master</b>	Tyndale saith that he	11, 120/ 32
against the same scripture	<b>Master</b>	Masquer saith that faith	11, 120/ 34
sufficeth for salvation. And	<b>Master</b>	Masquer maketh yet his	11, 120/ 36
off the shame. But	<b>Master</b>	Masquer handleth the matter	11, 121/ 6
everlasting life. Now would	<b>Master</b>	Masquer juggle and make	11, 122/ 8
infounded with it, yet	<b>Master</b>	Masquer's faith, that is	11, 122/ 31
fall from any, as	<b>Master</b>	Masquer is fallen from	11, 123/ 6
dare well say that	<b>Master</b>	Masquer believeth no point	11, 123/ 7

day as much as	<b>Master</b>	Masquer saith that is	11, 123/ 14
words thus, now cometh	<b>Master</b>	Masquer and saith that	11, 124/ 8
to the maintenance of	<b>Master</b>	Masquer's exposition that God	11, 124/ 12
in him." Now if	<b>Master</b>	Masquer would have said	11, 124/ 17
dwell in God: if	<b>Master</b>	Masquer were a good	11, 124/ 19
how well and circumspectly	<b>Master</b>	Masquer looketh to his	11, 125/ 35
dissimulat. And therefore, if	<b>Master</b>	Masquer mean here by	11, 126/ 18
a long dispicion with	<b>Master</b>	Masquer upon man's traditions	11, 126/ 33
let this folly of	<b>Master</b>	Masquer pass, and this	11, 127/ 13
ye see, take against	<b>Master</b>	Masquer here), and I	11, 127/ 25
then of reason must	<b>Master</b>	Masquer give me leave	11, 127/ 35
will I then ask	<b>Master</b>	Masquer what example of	11, 128/ 7
reason it is that	<b>Master</b>	Masquer confess that all	11, 128/ 17
should we then hear	<b>Master</b>	Masquer preach either their	11, 128/ 22
you certain pieces of	<b>Master</b>	Masquer's exposition, by which	11, 128/ 27
more plainly. And then	<b>Master</b>	Masquer deviseth Christ the	11, 130/ 1
is, ye wot well,	<b>Master</b>	Masquer's own heresy for	11, 130/ 18
not so. This is	<b>Master</b>	Masquer's argument, which he	11, 130/ 30
them) would have made	<b>Master</b>	Masquer to forbear this	11, 131/ 20
very selfsame place? For	<b>Master</b>	Masquer saith here that	11, 131/ 24
Now ask I, therefore,	<b>Master</b>	Masquer, whether Christ could	11, 131/ 27
what wise also? If	<b>Master</b>	Masquer answer me no	11, 131/ 30
eat. So that, whereas	<b>Master</b>	Masquer argueth that Christ	11, 132/ 23
selfsame place, that since	<b>Master</b>	Masquer cannot say nay	11, 132/ 28
in the Blessed Sacrament,	<b>Master</b>	Masquer's own argument (if	11, 132/ 32
thou believest." Here is	<b>Master</b>	Masquer fall to juggling	11, 133/ 21
of sight, so fareth	<b>Master</b>	Masquer here, that maketh	11, 133/ 28
thing, what prating soever	<b>Master</b>	Masquer make, I have	11, 135/ 5
was offered by Melchizedek,	<b>Master</b>	Masquer's argument is of	11, 135/ 18
I will hold here	<b>Master</b>	Masquer for this time	11, 135/ 21
the kingdom of God,"	<b>Master</b>	Masquer may argue generally	11, 135/ 30
body to be eaten,	<b>Master</b>	Masquer upon these words	11, 136/ 3
with their teeth." Here	<b>Master</b>	Masquer maketh as though	11, 136/ 15
brought you forth against	<b>Master</b>	Masquer, proving themselves fellows	11, 136/ 28
yet keep I for	<b>Master</b>	Masquer matter enough besides	11, 136/ 30
his board. But where	<b>Master</b>	Masquer saith that More	11, 137/ 3
as well knoweth, and	<b>Master</b>	Masquer, too, that we	11, 137/ 12
this new drunken doctor	<b>Master</b>	Masquer, and, with a	11, 138/ 9
For thus, lo, doth	<b>Master</b>	Masquer make Christ expound	11, 138/ 15
had thereto. Now if	<b>Master</b>	Masquer mean here for	11, 138/ 25

his Ascension into heaven,	<b>Master</b>	Masquer is more than	11, 138/ 35
thus you see that	<b>Master</b>	Masquer's argument hath no	11, 139/ 9
for impossibility. Now if	<b>Master</b>	Masquer here mean that	11, 139/ 11
what devil reason hath	<b>Master</b>	Masquer to bear that	11, 139/ 15
Thus it appeareth that	<b>Master</b>	Masquer meant. And verily	11, 139/ 36
before, and therefore is	<b>Master</b>	Masquer a fool to	11, 140/ 5
at once. Wherein, lest	<b>Master</b>	Masquer might make some	11, 140/ 11
do, and as indeed	<b>Master</b>	Masquer doth himself, that	11, 140/ 12
plainly destroy all that	<b>Master</b>	Masquer saith in his	11, 140/ 36
in heaven? For though	<b>Master</b>	Masquer say they cannot	11, 141/ 2
Saint Chrysostom plainly that	<b>Master</b>	Masquer in his exposition	11, 141/ 5
indeed. And therefore let	<b>Master</b>	Masquer leave his jesting	11, 141/ 8
For he confuteth you,	<b>Master</b>	Masquer, you see well	11, 141/ 10
the more credible man,	<b>Master</b>	Masquer or holy Saint	11, 141/ 12
The Fourth Chapter. But	<b>Master</b>	Masquer, to show you	11, 141/ 15
in that matter thus	<b>Master</b>	Masquer saith: "Here might	11, 141/ 21
argument and his exposition	<b>Master</b>	Masquer hath a shameful	11, 143/ 1
any man doubt whether	<b>Master</b>	Masquer be better to	11, 143/ 3
see, good readers, that	<b>Master</b>	Masquer maketh men perceive	11, 144/ 12
man desired, nor by	<b>Master</b>	Masquer himself devised; now	11, 144/ 27
himself devised; now cometh	<b>Master</b>	Masquer forth with certain	11, 144/ 27
our Savior that (as	<b>Master</b>	Masquer saith) prove these	11, 144/ 33
if ye read again	<b>Master</b>	Masquer's words here, ye	11, 145/ 11
in these words, which	<b>Master</b>	Masquer saith is the	11, 145/ 26
would, and would, as	<b>Master</b>	Masquer saith, if he	11, 145/ 29
a plain proof by	<b>Master</b>	Masquer's argument against Master	11, 145/ 31
Master Masquer's argument against	<b>Master</b>	Masquer's mind that our	11, 145/ 31
and then is all	<b>Master</b>	Masquer's matter gone. Now	11, 145/ 32
them, I will have	<b>Master</b>	Masquer's own words to	11, 145/ 36
will I ween make	<b>Master</b>	Masquer somewhat wroth with	11, 145/ 37
he did indeed, though	<b>Master</b>	Masquer say nay a	11, 146/ 7
for these words which	<b>Master</b>	Masquer calleth the anchor-hold	11, 146/ 12
of his anchor-hold whereby	<b>Master</b>	Masquer may take one	11, 146/ 30
of death. And by	<b>Master</b>	Masquer's own argument, if	11, 146/ 34
he said not thus,	<b>Master</b>	Masquer's own argument hath	11, 146/ 37
the wise argument of	<b>Master</b>	Masquer himself, to what	11, 147/ 7
exposition, there are against	<b>Master</b>	Masquer not only the	11, 147/ 26
Sacrament, against which point	<b>Master</b>	Masquer here rageth in	11, 147/ 31
I would wit of	<b>Master</b>	Masquer whether Saint Bede	11, 147/ 33
readers, answered you all	<b>Master</b>	Masquer's arguments, by which	11, 148/ 20

not well be soiled,	<b>Master</b>	Masquer was content to	11, 149/ 15
am very sure that	<b>Master</b>	Masquer hath no such	11, 149/ 31
soil them. Which while	<b>Master</b>	Masquer hath done with	11, 150/ 2
I say not, as	<b>Master</b>	Masquer saith I say	11, 150/ 35
take the condition at	<b>Master</b>	Masquer's hand that if	11, 151/ 23
of your equity, bid	<b>Master</b>	Masquer leave his iniquity	11, 152/ 3
this matter in which	<b>Master</b>	Masquer maketh his great	11, 153/ 9
the other side that	<b>Master</b>	Masquer hath given us	11, 153/ 18
this word "they marveled,"	<b>Master</b>	Masquer saith thus: "That	11, 153/ 28
word, and therefore lieth	<b>Master</b>	Masquer in saying it	11, 154/ 7
this wise way of	<b>Master</b>	Masquer, if I had	11, 154/ 8
violating his sister Tamar,	<b>Master</b>	Masquer would say, "Lo	11, 154/ 11
this wise solution of	<b>Master</b>	Masquer? This proveth not	11, 154/ 24
for this solution of	<b>Master</b>	Masquer, made open and	11, 156/ 20
wondered and marveled as	<b>Master</b>	More saith, or murmured	11, 157/ 6
not offended with their	<b>master</b>	Christ's words and manner	11, 157/ 11
Lo, good readers, here	<b>Master</b>	Masquer, because he thinketh	11, 157/ 12
it may indeed, if	<b>Master</b>	Masquer say true that	11, 157/ 34
and where yes. Now	<b>Master</b>	Masquer, when he wrote	11, 158/ 35
is verily meat," etc.	<b>Master</b>	Masquer is so wily	11, 159/ 14
of the country. For	<b>Master</b>	Masquer, in the twenty-ninth	11, 159/ 16
And all twelve questions	<b>Master</b>	Masquer, wilily to beguile	11, 159/ 33
answer no. But then	<b>Master</b>	Masquer replieth that the	11, 161/ 8
of his first question,	<b>Master</b>	Masquer hath given himself	11, 161/ 16
not all. Then saith	<b>Master</b>	Masquer that if I	11, 161/ 23
with him. Here hath	<b>Master</b>	Masquer another fall in	11, 161/ 33
say nay? Then except	<b>Master</b>	Masquer could prove yes	11, 161/ 37
word. How will now	<b>Master</b>	Masquer prove me that	11, 162/ 4
phrases. And answered their	<b>master</b>	Christ when he asked	11, 162/ 6
texts in scripture that	<b>Master</b>	Masquer understandeth not no	11, 162/ 10
unto him, "Wilt thou,	<b>Master</b>	Masquer, go thy way	11, 162/ 27
too?" Whether would then	<b>Master</b>	Masquer have letted to	11, 162/ 28
thy further pleasure." Would	<b>Master</b>	Masquer have been contented	11, 162/ 35
that will"? Now if	<b>Master</b>	Masquer would (as I	11, 163/ 5
good readers, see that	<b>Master</b>	Masquer goeth as wilily	11, 163/ 20
now? Marry then, saith	<b>Master</b>	Masquer, "If More answer	11, 163/ 34
offended with this their	<b>master</b>	Christ's words and manner	11, 164/ 4
or his either, hath	<b>Master</b>	Masquer caught me here	11, 164/ 6
then were present (against	<b>Master</b>	Masquer's saying) went their	11, 164/ 32
am fallen in? Hath	<b>Master</b>	Masquer cast me down	11, 164/ 34

holy saint, to catch	<b>Master</b>	Masquer in his own	11, 165/ 3
offended with this their	<b>master</b>	Christ's words and manner	11, 165/ 22
phrases, and answered their	<b>master</b>	Christ when he asked	11, 165/ 24
the living God." Lo,	<b>Master</b>	More, they neither marveled	11, 165/ 27
The words, lo, of	<b>Master</b>	Masquer with which he	11, 166/ 14
I deal plainly with	<b>Master</b>	Masquer here, and hide	11, 167/ 4
words of Christ, as	<b>Master</b>	Masquer list himself. And	11, 167/ 13
upon these words of	<b>Master</b>	Masquer's own, Master Masquer	11, 167/ 19
of Master Masquer's own,	<b>Master</b>	Masquer concludeth for his	11, 167/ 20
a parable. But against	<b>Master</b>	Masquer and his presumptuous	11, 167/ 24
their lives. And therefore,	<b>Master</b>	Masquer, against so many	11, 168/ 9
for all his, "lo,	<b>Master</b>	More," as though his	11, 168/ 13
Lord's supper." Here hath	<b>Master</b>	Masquer given us a	11, 168/ 31
those mocks and jests,	<b>Master</b>	Masquer mocketh no man	11, 170/ 1
of a parable, as	<b>Master</b>	Masquer saith he only	11, 170/ 8
reader, the madness of	<b>Master</b>	Masquer that saith here	11, 170/ 35
a mad argument as	<b>Master</b>	Masquer hath made us	11, 171/ 14
them, indeed, all that	<b>Master</b>	Masquer hath here put	11, 171/ 15
say I that if	<b>Master</b>	Masquer had made his	11, 171/ 26
For as feeble as	<b>Master</b>	Masquer maketh the apostles	11, 171/ 29
curious and inquisitive as	<b>Master</b>	Masquer saith they would	11, 172/ 17
a disciple, whatsoever his	<b>master</b>	affirmeth, not to be	11, 172/ 20
so destroyeth he plain	<b>Master</b>	Masquer's reason, but if	11, 173/ 18
pleasure, better to believe	<b>Master</b>	Masquer than Saint Chrysostom	11, 173/ 19
indeed. Which thing, lest	<b>Master</b>	Masquer might, as he	11, 173/ 24
last this matter of	<b>Master</b>	Masquer's against my second	11, 175/ 21
return once again to	<b>Master</b>	Masquer's two sore captious	11, 175/ 24
the apostles understood their	<b>master</b>	Christ's words when he	11, 175/ 32
of Man, etc." If	<b>Master</b>	Masquer answer me to	11, 176/ 1
see, good readers, whereto	<b>Master</b>	Masquer bringeth himself even	11, 176/ 12
must needs follow against	<b>Master</b>	Masquer's mind (in the	11, 176/ 18
their master's word, which	<b>Master</b>	Masquer doth not, and	11, 176/ 26
presumptuous and malapert, as	<b>Master</b>	Masquer would have been	11, 176/ 29
would have been. Lo,	<b>Master</b>	Masquer, here may you	11, 176/ 31
thus good readers, goeth	<b>Master</b>	Masquer forth: "The second	11, 177/ 14
readers, you see that	<b>Master</b>	Masquer is yet at	11, 177/ 29
argument there, then believe	<b>Master</b>	Masquer in this matter	11, 177/ 35
formal. But then goeth	<b>Master</b>	Masquer forth on and	11, 178/ 11
forth on and saith: "	<b>Master</b>	More must first prove	11, 178/ 12
readers, how many things	<b>Master</b>	Masquer hath told us	11, 178/ 21

first, good readers, where	<b>Master</b>	Masquer saith that Master	11, 178/ 36
Master Masquer saith that	<b>Master</b>	More must first prove	11, 178/ 37
all places at once,	<b>Master</b>	More must not prove	11, 179/ 2
places at once, where	<b>Master</b>	Masquer saith that ere	11, 179/ 6
right way. For is	<b>Master</b>	Masquer, nor Father Frith	11, 179/ 8
believe no more than	<b>Master</b>	More were able to	11, 179/ 9
to Father Frith and	<b>Master</b>	Masquer both that if	11, 179/ 10
believers for heretics, either	<b>Master</b>	More or any man	11, 179/ 16
foolish argument. For if	<b>Master</b>	Masquer would now bring	11, 179/ 22
Augustine could, or the	<b>master</b>	captain of his own	11, 180/ 16
say, tell me then,	<b>Master</b>	Masquer, I beseech you	11, 180/ 21
you not, I say,	<b>Master</b>	Masquer, believe the church	11, 180/ 26
point I have brought	<b>Master</b>	Masquer. I have set	11, 180/ 33
while he liveth. Moreover,	<b>Master</b>	Masquer cannot deny me	11, 180/ 36
scripture for the proof,	<b>Master</b>	Masquer must then, though	11, 181/ 8
the third point that	<b>Master</b>	Masquer toucheth, in which	11, 181/ 24
fast, too. Would God	<b>Master</b>	Masquer would abide by	11, 181/ 34
these? But here saith	<b>Master</b>	Masquer that these be	11, 182/ 12
remember, good readers, that	<b>Master</b>	Masquer belied me right	11, 182/ 16
kind of arguing which	<b>Master</b>	Masquer feigneth himself to	11, 182/ 25
of arguing I say	<b>Master</b>	Masquer useth himself, and	11, 182/ 29
hath seen here, that	<b>Master</b>	Masquer cannot avoid it	11, 182/ 38
the Catholic faith, and	<b>Master</b>	Masquer saith that they	11, 183/ 14
as I say. And	<b>Master</b>	Masquer also cannot himself	11, 183/ 20
the true faith, which	<b>Master</b>	Masquer here oppugneth, and	11, 183/ 27
good Christian readers, if	<b>Master</b>	Masquer will make any	11, 183/ 30
many plain open miracles,	<b>Master</b>	Masquer must needs be	11, 184/ 18
but dream. Now while	<b>Master</b>	More must therefore, upon	11, 184/ 26
upon such considerations, give	<b>Master</b>	Masquer leave to believe	11, 184/ 27
what a goodly piece	<b>Master</b>	Masquer hath made you	11, 185/ 9
and the truth of	<b>Master</b>	Masquer, in every piece	11, 185/ 28
and his, too, ere	<b>Master</b>	Masquer and all the	11, 186/ 3
This is also by	<b>Master</b>	Masquer wonderful wisely feigned	11, 186/ 13
his kingdom, that thing	<b>Master</b>	Masquer telleth you not	11, 186/ 18
very special piece, wherein	<b>Master</b>	Masquer (as you see	11, 189/ 13
and the meekness of	<b>Master</b>	Masquer here. Which, as	11, 189/ 36
without ending. How proveth	<b>Master</b>	Masquer that to be	11, 190/ 21
Fourteenth Chapter. Then maketh	<b>Master</b>	Masquer another argument wherewith	11, 190/ 29
we must consider what	<b>Master</b>	Masquer meaneth by these	11, 191/ 5
to make us amazed,	<b>Master</b>	Masquer must put out	11, 191/ 27

rehearse and consider well	<b>Master</b>	Masquer's argument. What thing	11, 191/ 28
dull, or else doth	<b>Master</b>	Masquer tell us herein	11, 192/ 9
I will here ask	<b>Master</b>	Masquer, were that new	11, 192/ 30
would it follow by	<b>Master</b>	Masquer's reason that God	11, 193/ 1
the inconvenience that maketh	<b>Master</b>	Masquer affirm it for	11, 193/ 4
upon what wise ground	<b>Master</b>	Masquer hath here concluded	11, 193/ 7
and derogateth his glory."	<b>Master</b>	Masquer speaketh much of	11, 193/ 32
died. Wrest not, therefore (	<b>Master</b>	More), this word oportet	11, 194/ 13
concerning the Blessed Sacrament,	<b>Master</b>	Masquer had here given	11, 194/ 33
in vain dispicions with	<b>Master</b>	Masquer in a thing	11, 195/ 3
have been saved; yet	<b>Master</b>	Masquer here, to show	11, 195/ 17
he had would, while	<b>Master</b>	Masquer cannot say nay	11, 195/ 22
pass by. Then goeth	<b>Master</b>	Masquer forth and saith	11, 195/ 29
forth and saith: "But	<b>Master</b>	More saith at last	11, 195/ 30
but I pray ye,	<b>Master</b>	More, what and if	11, 195/ 38
leaf, and then consider	<b>Master</b>	Masquer's goodly mock that	11, 196/ 10
very foolish. But now	<b>Master</b>	Masquer asketh me where	11, 196/ 11
disciples. This question of	<b>Master</b>	Masquer cometh of a	11, 196/ 17
warrant you. I answer	<b>Master</b>	Masquer therefore, Christ told	11, 196/ 18
at once. And thus	<b>Master</b>	Masquer's questions concerning Christ's	11, 196/ 36
the whole brotherhood and	<b>Master</b>	Masquer among others (whosoever	11, 197/ 21
as you have heard,	<b>Master</b>	Masquer goeth on, and	11, 197/ 24
as you shall hear	<b>Master</b>	Masquer himself confess) I	11, 197/ 35
saying thus much, saith	<b>Master</b>	Masquer that I am	11, 198/ 6
his eloquence withal. But	<b>Master</b>	Masquer, on the other	11, 198/ 10
his stone." As for	<b>Master</b>	Masquer's young Master David	11, 198/ 22
for Master Masquer's young	<b>Master</b>	David, whoso look upon	11, 198/ 22
to the devil. Yet	<b>Master</b>	Masquer cannot leave me	11, 198/ 36
will not compare with	<b>Master</b>	Masquer therein, nor would	11, 199/ 7
Frith and Tyndale and	<b>Master</b>	Masquer, and such false	11, 199/ 15
in the mire than	<b>Master</b>	Masquer here himself that	11, 199/ 26
of repugnance with which	<b>Master</b>	Masquer hath all this	11, 199/ 35
by the words of	<b>Master</b>	Masquer himself which be	11, 200/ 4
be these. "Then saith	<b>Master</b>	More, though it seemeth	11, 200/ 6
and as firmly as	<b>Master</b>	More. And therefore even	11, 200/ 23
wise invented scoff that	<b>Master</b>	Masquer mocketh me withal	11, 200/ 30
so openly. Where is	<b>Master</b>	Masquer now? For where	11, 201/ 8
But now of truth,	<b>Master</b>	Masquer abominably belieth the	11, 201/ 20
place. And therefore, when	<b>Master</b>	Masquer, in his words	11, 201/ 30
then as well as	<b>Master</b>	Masquer doth now. If	11, 203/ 2

for the purpose, and	<b>Master</b>	Masquer will not agree	11, 203/ 37
Twenty-First Chapter. Now whereas	<b>Master</b>	Masquer saith of me	11, 204/ 4
that in these words,	<b>Master</b>	Masquer telleth you two	11, 204/ 8
place of scripture which	<b>Master</b>	Masquer hath expounded and	11, 204/ 19
the church. And if	<b>Master</b>	Masquer, when he shall	11, 204/ 31
good readers, that by	<b>Master</b>	Masquer's wise reason those	11, 205/ 1
doctors and saints, as	<b>Master</b>	Masquer saith against me	11, 205/ 3
strength have always, lo,	<b>Master</b>	Masquer's arguments. Now touching	11, 205/ 8
I have rehearsed you,	<b>Master</b>	Masquer saith are already	11, 205/ 29
if such railing in	<b>Master</b>	Masquer be not (as	11, 205/ 36
knavery. The Twenty-Second Chapter.	<b>Master</b>	Masquer cometh at last	11, 206/ 4
glass broken into twenty,	<b>Master</b>	Masquer hath caught that	11, 206/ 17
the customable manner of	<b>Master</b>	Masquer in rehearsing my	11, 207/ 10
none such argument as	<b>Master</b>	Masquer beareth me in	11, 207/ 30
well. But now, whereas	<b>Master</b>	Masquer mocketh mine argument	11, 208/ 16
many places is, whatsoever	<b>Master</b>	Masquer babble, a truth	11, 208/ 27
And as properly as	<b>Master</b>	Masquer scoffeth at that	11, 209/ 20
the point of which	<b>Master</b>	Masquer maketh all the	11, 209/ 25
face in the glass,	<b>Master</b>	Masquer may, for his	11, 210/ 7
in these words which	<b>Master</b>	Masquer mocketh) used many	11, 210/ 24
they no miracles, saith	<b>Master</b>	Masquer. And what then	11, 210/ 26
And what then, good	<b>Master</b>	Masquer? Might they not	11, 210/ 27
words, lo, were by	<b>Master</b>	Masquer (you see well	11, 210/ 29
Now at this word,	<b>Master</b>	Masquer asketh me, "Unde	11, 211/ 3
lo, some verses yet,	<b>Master</b>	Masquer, and more than	11, 211/ 18
of mine own that	<b>Master</b>	Masquer hath highly laid	11, 212/ 6
note, Christian reader, that	<b>Master</b>	More in the third	11, 212/ 10
of my dialogue, wherein	<b>Master</b>	Masquer mocketh me for	11, 213/ 2
contradiction answered already that	<b>Master</b>	Masquer now layeth to	11, 213/ 11
ashamed that, for all	<b>Master</b>	Masquer's words even here	11, 213/ 14
Christ's Catholic Church, which	<b>Master</b>	Masquer here calleth the	11, 213/ 34
is the thing that	<b>Master</b>	Masquer calleth so shameful	11, 214/ 2
for this point have	<b>Master</b>	Masquer himself to say	11, 214/ 13
virginity. Now since that	<b>Master</b>	Masquer saith that a	11, 214/ 17
evident. And therefore, by	<b>Master</b>	Masquer's own tale, though	11, 214/ 23
will I demand of	<b>Master</b>	Masquer, touching the perpetual	11, 214/ 27
this repugnance, turneth to	<b>Master</b>	Masquer's confusion and not	11, 215/ 34
note, Christian reader, that	<b>Master</b>	More, in the third	11, 216/ 7
folly or falsehood of	<b>Master</b>	Masquer that ever I	11, 217/ 15
or so foolishly, as	<b>Master</b>	Masquer here handleth this	11, 217/ 31

Now you see that	<b>Master</b>	Masquer in that point	11, 217/ 33
plainly, good readers, that	<b>Master</b>	Masquer plainly belieth me	11, 218/ 15
you see, good readers,	<b>Master</b>	Masquer in this thing	11, 218/ 23
the intent yet that	<b>Master</b>	Masquer shall have no	11, 218/ 29
good readers, and bid	<b>Master</b>	Masquer mark well my	11, 218/ 31
contrary. But how now,	<b>Master</b>	Masquer? What have you	11, 219/ 11
the first part of	<b>Master</b>	Masquer's work, and taken	11, 219/ 36
the first course of	<b>Master</b>	Masquer's Supper, which he	11, 220/ 1
I showed you before)	<b>Master</b>	Masquer let go by	11, 220/ 11
argument of mine that	<b>Master</b>	Masquer met with, and	11, 220/ 32
there unto Frith (whom	<b>Master</b>	Masquer maketh as though	11, 221/ 6
be perceived, but if	<b>Master</b>	Masquer list better to	11, 221/ 17
for the while, set	<b>Master</b>	Masquer's second part aside	11, 221/ 34
and the folly of	<b>Master</b>	Masquer here. And whereas	11, 222/ 5
Chrysostom, and Tertullian, which	<b>Master</b>	Masquer layeth in his	11, 222/ 20
them there, and all	<b>Master</b>	Masquer's whole matter, too	11, 222/ 22
in the meanwhile, may	<b>Master</b>	Masquer (since it is	11, 222/ 25
had thus understood his	<b>master's</b>	mind, and took upon	11, 129/ 16
him to write his	<b>master's</b>	words) would leave this	11, 129/ 17
the text, at their	<b>master's</b>	speech. What think ye	11, 157/ 7
heard and understood their	<b>master's</b>	words in all the	11, 158/ 20
the text) at their	<b>master's</b>	speech. What think you	11, 163/ 38
it well at their	<b>master's</b>	word, which Master Masquer	11, 176/ 26
then whether both his	<b>masters</b>	, being both professed ferries	11, 106/ 23
had once, his own	<b>masters</b>	, the arch-heretics themselves, thirsted	11, 106/ 34
affirm finally that the	<b>masters</b>	of his faith had	11, 107/ 3
scripture sufficiently their own	<b>masters</b>	themselves. But while they	11, 144/ 8
and homely with his	<b>mastership</b>	(as sorry as I	11, 100/ 3
own trap that his	<b>mastership</b>	hath made for me	11, 165/ 4
first it pleaseth his	<b>mastership</b>	to trifle and mock	11, 169/ 6
man, far the greater	<b>mastery</b>	of the both. Also	11, 81/ 18
surely it is no	<b>mastery</b>	for a man to	11, 113/ 26
God Almighty had a	<b>match</b>	already, that is to	11, 193/ 2
feeble in the faith	<b>matched</b>	with a fellow stubborn	11, 5/ 9
no mock of his	<b>matched</b>	with no merry word	11, 99/ 26
neither fellowship of their	<b>matches</b>	, nor fear of any	11, 3/ 19
and thereby God almighty's	<b>mate</b>	and high fellow. Let	11, 192/ 6
shall understand that the	<b>material</b>	meat that men eat	11, 27/ 28
that it is very	<b>material</b>	bread still as it	11, 53/ 21
bodily eating of his	<b>material</b>	body, but the eating	11, 142/ 20

bodily eating of his	<b>material</b>	body, but the eating	11, 147/ 18
that he was a	<b>material</b>	vine indeed, nor a	11, 150/ 16
vine indeed, nor a	<b>material</b>	door neither. But when	11, 150/ 17
meant not of his	<b>material</b>	body to be eaten	11, 165/ 29
to be a very	<b>material</b>	door, nor a natural	11, 221/ 9
book, with our Lady	<b>Matins</b>	and the dirge, too	11, 186/ 30
litany, or our Lady	<b>Matins</b>	, and creep to the	11, 205/ 27
to the shame of	<b>matrimony</b>	and holy orders both	11, 128/ 12
I made in that	<b>matter</b>	against the devilish treatise	11, 7/ 33
Jay either. For the	<b>matter</b>	being devised against the	11, 8/ 33
one, and in that	<b>matter</b>	maketh little difference. For	11, 8/ 36
more hereafter of the	<b>matter</b>	, yet to the perceiving	11, 10/ 33
for all the whole	<b>matter</b>	. In his first part	11, 10/ 35
before made in that	<b>matter</b>	against the Blessed Sacrament	11, 11/ 13
made before in that	<b>matter</b>	against his fellow John	11, 12/ 2
the treating of this	<b>matter</b>	with him, I shall	11, 12/ 11
we shall begin the	<b>matter</b>	. The First Book. The	11, 13/ 11
it were for the	<b>matter</b>	of very slight effect	11, 15/ 16
point of all the	<b>matter</b>	standeth. The second point	11, 15/ 18
the better conceive this	<b>matter</b>	and more easily perceive	11, 43/ 27
that place of the	<b>matter</b>	, me thought it not	11, 46/ 3
to speak of that	<b>matter</b>	. Thus would Master Masquer	11, 51/ 18
no question of the	<b>matter</b>	, but gladly gone about	11, 59/ 28
from God, and his	<b>matter</b>	no worldly wooing but	11, 61/ 6
was clean from the	<b>matter</b>	, told him that it	11, 62/ 36
I make all this	<b>matter</b>	of mine own head	11, 63/ 28
I make all the	<b>matter</b>	of mine own head	11, 68/ 23
our Savior declareth this	<b>matter</b>	with plain words himself	11, 68/ 24
and for the whole	<b>matter</b>	. For who can more	11, 72/ 2
that thus thought this	<b>matter</b>	so marvelous hard and	11, 79/ 27
have murmured at the	<b>matter</b>	at all. For I	11, 80/ 38
beginning. And in this	<b>matter</b>	whereof God hath not	11, 89/ 17
feign you not the	<b>matter</b>	but expound it you	11, 96/ 13
naught, and all the	<b>matter</b>	clear upon our part	11, 96/ 31
in so great a	<b>matter</b>	write so wisely? And	11, 98/ 34
crime and, because the	<b>matter</b>	in this place so	11, 99/ 3
any good in this	<b>matter</b>	, and would say that	11, 101/ 34
to teach them the	<b>matter</b>	and the form of	11, 108/ 32
go forth in the	<b>matter</b>	, and let Master Masquer	11, 113/ 6
mouth in the whole	<b>matter</b>	, he showeth that this	11, 116/ 33

to make all the	<b>matter</b>	safe, hath at the	11, 120/ 5
Masquer maketh yet his	<b>matter</b>	much worse than William	11, 120/ 36
a color for the	<b>matter</b>	, with a long process	11, 121/ 1
Master Masquer handleth the	<b>matter</b>	both more wilily than	11, 121/ 6
ruffleth up all the	<b>matter</b>	shortly in a few	11, 121/ 9
Masquer looketh to his	<b>matter</b>	, that when he hath	11, 125/ 35
our mind from the	<b>matter</b>	, up he taketh his	11, 133/ 35
specially made of that	<b>matter</b>	, I will hold here	11, 135/ 21
before upon this same	<b>matter</b>	, as Theophylactus, and Saint	11, 136/ 25
I for Master Masquer	<b>matter</b>	enough besides of holy	11, 136/ 31
wit, mock in this	<b>matter</b>	and lie, ye shall	11, 140/ 13
plainly. And in that	<b>matter</b>	thus Master Masquer saith	11, 141/ 20
is to say, "This	<b>matter</b>	that I here have	11, 142/ 23
time have declared the	<b>matter</b>	much more openly than	11, 143/ 18
spoke thereof declare the	<b>matter</b>	so clearly as he	11, 143/ 35
is all Master Masquer's	<b>matter</b>	gone. Now that our	11, 145/ 32
is to say, "This	<b>matter</b>	that I here have	11, 147/ 20
readers, that in this	<b>matter</b>	and in this whole	11, 147/ 25
his speech in this	<b>matter</b>	and of all those	11, 150/ 11
moved, and thought the	<b>matter</b>	so hard, and the	11, 150/ 28
from marking well the	<b>matter</b>	, thus he beginneth with	11, 151/ 8
the effect of the	<b>matter</b>	changed, then will I	11, 151/ 32
the impairing of the	<b>matter</b>	. For such a manner	11, 151/ 35
change made in the	<b>matter</b>	by that change made	11, 152/ 33
readers, that in this	<b>matter</b>	in which Master Masquer	11, 153/ 8
no change in the	<b>matter</b>	by the change of	11, 153/ 11
own part in the	<b>matter</b>	, nor yet since the	11, 153/ 14
without change of the	<b>matter</b>	; I have not thereby	11, 153/ 15
they disputed upon the	<b>matter</b>	than I did their	11, 154/ 32
but for the very	<b>matter</b>	. For all they understood	11, 155/ 21
written against in this	<b>matter</b>	. For I have the	11, 159/ 18
and disputed against the	<b>matter</b>	, in how much they	11, 160/ 23
him further of the	<b>matter</b>	at more leisure; if	11, 162/ 26
any strength of his	<b>matter</b>	, I shall rehearse you	11, 166/ 4
here testifieth. If this	<b>matter</b>	had stood upon so	11, 166/ 29
of so strange a	<b>matter</b>	than they were. But	11, 166/ 36
his presumptuous presupposing, the	<b>matter</b>	appeareth plain. For as	11, 167/ 25
for to furnish his	<b>matter</b>	with, and to set	11, 168/ 15
and saith: "If this	<b>matter</b>	had stood upon so	11, 168/ 20
of so strange a	<b>matter</b>	than they were. But	11, 168/ 26

mock in this great	<b>matter</b>	, and make us poor	11, 169/ 7
such straights in the	<b>matter</b>	, but only to the	11, 169/ 26
saith that if the	<b>matter</b>	stood indeed upon such	11, 170/ 13
so plain for that	<b>matter</b>	, but it might seem	11, 170/ 32
foolishly to make the	<b>matter</b>	the more wonderful, then	11, 171/ 16
was as strange a	<b>matter</b>	as was all the	11, 172/ 6
rehearse. But for this	<b>matter</b>	, good Christian readers, thus	11, 175/ 10
finish at last this	<b>matter</b>	of Master Masquer's against	11, 175/ 21
he marreth all his	<b>matter</b>	. For since you see	11, 176/ 13
Master Masquer in this	<b>matter</b>	, and in the meanwhile	11, 177/ 35
no point of our	<b>matter</b>	. Now as touching the	11, 179/ 4
every piece of his	<b>matter</b>	. For here you see	11, 185/ 29
season they bring the	<b>matter</b>	in question, and dispute	11, 187/ 13
shall see by the	<b>matter</b>	that it was Frith	11, 189/ 17
is this to the	<b>matter</b>	? For it is enough	11, 191/ 19
no part of our	<b>matter</b>	. For we say not	11, 193/ 16
argument toucheth not the	<b>matter</b>	, nor his premises anything	11, 193/ 24
me that his school	<b>matter</b>	here failed him, so	11, 194/ 26
purpose of our principle	<b>matter</b>	, concerning the Blessed Sacrament	11, 194/ 33
thing out of our	<b>matter</b>	. And namely, since the	11, 195/ 3
all beside our principle	<b>matter</b>	, and therefore I will	11, 195/ 27
I feign not the	<b>matter</b>	of mine own head	11, 196/ 28
truth of the principle	<b>matter</b>	itself, that is to	11, 196/ 33
and satisfied in this	<b>matter</b>	with any one text	11, 202/ 12
see that in this	<b>matter</b>	of the Blessed Sacrament	11, 204/ 15
sufficient to prove the	<b>matter</b>	alone, is that a	11, 204/ 24
doctors have in the	<b>matter</b>	of the Blessed Sacrament	11, 206/ 13
have used in this	<b>matter</b>	many good fruitful examples	11, 206/ 22
Masquer in rehearsing my	<b>matter</b>	to his own advantage	11, 207/ 10
have used in this	<b>matter</b>	many good fruitful examples	11, 207/ 14
the glass itself such	<b>matter</b>	as it is made	11, 207/ 19
necessary consequence in the	<b>matter</b>	of the Blessed Sacrament	11, 207/ 32
somewhat so-so by the	<b>matter</b>	in that the consequent	11, 208/ 25
could scoff, if the	<b>matter</b>	would serve him. And	11, 209/ 7
is like to the	<b>matter</b>	. For like as all	11, 209/ 14
so meet for the	<b>matter</b>	to the capacity of	11, 209/ 23
doth more resemble the	<b>matter</b>	. For the soul forsaketh	11, 209/ 36
nothing so great a	<b>matter</b>	of that point, but	11, 210/ 19
have used in this	<b>matter</b>	of the Blessed Sacrament	11, 211/ 20
open proof of that	<b>matter</b>	, mine own mind giveth	11, 214/ 11

we no such manner	<b>matter</b>	, neither on the one	11, 217/ 9
there we found the	<b>matter</b>	in that place. But	11, 217/ 13
as ye see the	<b>matter</b>	already by this, to	11, 218/ 28
Masquer shall have no	<b>matter</b>	left him in all	11, 218/ 29
more wishly on the	<b>matter</b>	to find now written	11, 219/ 21
all Master Masquer's whole	<b>matter</b>	, too, before I return	11, 222/ 23
and that in great	<b>matters</b>	of our faith. For	11, 143/ 19
myself have in these	<b>matters</b>	written. And yet hang	11, 186/ 5
yet hang not the	<b>matters</b>	upon my writing, but	11, 186/ 6
more with such high	<b>matters</b>	, as is the great	11, 197/ 25
the four evangelists, Saint	<b>Matthew</b>	, Saint Mark, Saint Luke	11, 180/ 8
is to wit, Saint	<b>Matthew</b>	, hath put it in	11, 196/ 22
the Gospel of Saint	<b>Matthew</b>	, too. But now of	11, 201/ 19
afterward fulfilled with Saint	<b>Matthias</b>	. And in like wise	11, 91/ 29
you by the cheeks,	<b>maugre</b>	your teeth, and make	11, 47/ 34
course, he treateth the	<b>Maundy</b>	of Christ with his	11, 10/ 21
his Last Supper and	<b>Maundy</b>	when he took them	11, 67/ 18
the time of his	<b>Maundy</b>	supper (whereas Saint Cyril	11, 69/ 18
faithful disciples at his	<b>Maundy</b>	after, and what all	11, 69/ 29
the apostles at Christ's	<b>Maundy</b>	, or else that the	11, 74/ 5
give it at my	<b>Maundy</b>	supper, the manner whereof	11, 78/ 36
a little after his	<b>Maundy</b>	finished: "Them that thou	11, 89/ 35
performed after at his	<b>Maundy</b>	) which thing he told	11, 97/ 29
Christ did at his	<b>Maundy</b>	when he did institute	11, 108/ 22
of Christ at his	<b>Maundy</b>	." And afterward he saith	11, 118/ 12
deed at his Holy	<b>Maundy</b>	) else as for to	11, 144/ 24
it indeed at his	<b>Maundy</b>	, might then make them	11, 170/ 28
performed after at his	<b>Maundy</b>	when he there instituted	11, 175/ 17
our Savior at his	<b>Maundy</b>	written with all the	11, 183/ 12
told it at his	<b>Maundy</b>	to other good, credible	11, 196/ 19
that Christ, at his	<b>Maundy</b>	, when he said this	11, 202/ 21
Supper of Christ, his	<b>Maundy</b>	, saith that John spoke	11, 212/ 13
Supper of Christ, his	<b>Maundy</b>	, saith that John spoke	11, 216/ 10
Supper of Christ, his	<b>Maundy</b>	with his apostles, in	11, 217/ 20
Christ's Last Supper and	<b>Maundy</b>	, neither Tyndale nor no	11, 218/ 3
or no, and thou	<b>mayst</b>	make me perceive them	11, 162/ 34
thus he saith: "Here	<b>mayst</b>	thou see, Christian reader	11, 185/ 16
said fourteen leaves. I	<b>mean</b>	not that this is	11, 16/ 34
they meant and yet	<b>mean</b>	far other still), then	11, 37/ 14
Yet did he not	<b>mean</b>	that any of all	11, 38/ 12

sent me. But I	<b>mean</b>	not by these words	11, 44/ 19
you what bread I	<b>mean</b>	. " Whereas I have, good	11, 45/ 29
name of bread both	<b>mean</b>	indeed, and also do	11, 54/ 3
to ween that I	<b>mean</b>	my flesh cut out	11, 82/ 14
none other." If he	<b>mean</b>	that no man that	11, 105/ 7
may surely seem to	<b>mean</b>	nothing else but to	11, 113/ 5
therefore, if Master Masquer	<b>mean</b>	here by these words	11, 126/ 18
meaneth. And if he	<b>mean</b>	by those words none	11, 126/ 22
that he may peradventure	<b>mean</b>	wisely enough, but he	11, 126/ 24
Now if Master Masquer	<b>mean</b>	here for the impossibility	11, 138/ 25
or strength if he	<b>mean</b>	for impossibility. Now if	11, 139/ 10
if Master Masquer here	<b>mean</b>	that after Christ's Ascension	11, 139/ 11
verily if he so	<b>mean</b>	, he hath a mad	11, 139/ 36
meaning. And if he	<b>mean</b>	not so, then hath	11, 139/ 37
be eaten, as ye	<b>mean</b>	, so carnally: it is	11, 141/ 36
plainly thus: Sirs, I	<b>mean</b>	not that you shall	11, 146/ 35
mad yet as to	<b>mean</b>	that the marveling followed	11, 158/ 1
ask him whether he	<b>mean</b>	by Christ's disciples and	11, 160/ 32
go about in the	<b>mean</b>	season to put out	11, 187/ 10
also well and plainly	<b>mean</b>	that the thing which	11, 220/ 25
of never thirsting, he	<b>meaneth</b>	everlasting salvation, which he	11, 37/ 36
this man," signifieth and	<b>meaneth</b>	not his only manhood	11, 43/ 2
calleth it bread, he	<b>meaneth</b>	not that it is	11, 53/ 21
twice, by which he	<b>meaneth</b>	that in the one	11, 55/ 24
and more that he	<b>meaneth</b>	plainly of very eating	11, 71/ 8
the Body of Christ,	<b>meaneth</b>	not to call it	11, 74/ 27
eat it not, he	<b>meaneth</b>	that they eat it	11, 75/ 8
whole thing that he	<b>meaneth</b>	concerning the understanding of	11, 76/ 1
manner, by which he	<b>meaneth</b>	they that eat it	11, 76/ 5a
though he say it,	<b>meaneth</b>	it, and also that	11, 81/ 9
not believe that Christ	<b>meaneth</b>	it is because he	11, 81/ 10
availeth nothing," our Savior	<b>meaneth</b>	that his flesh dead	11, 82/ 36
by example what he	<b>meaneth</b>	by this his saying	11, 102/ 12
to him, as Christ	<b>meaneth</b>	by his), but he	11, 104/ 24
once again, what he	<b>meaneth</b>	by this word "none	11, 105/ 7
desire none other," he	<b>meaneth</b>	that he shall so	11, 105/ 32
as you see, he	<b>meaneth</b>	to make men ween	11, 108/ 5
may now see he	<b>meaneth</b>	, that is to wit	11, 109/ 16
But that he thus	<b>meaneth</b>	indeed, he now declareth	11, 109/ 20
us believe that he	<b>meaneth</b>	the first manner of	11, 122/ 9

time, by which he	<b>meaneth</b>	that every man hath	11, 122/ 21
what this word dissembling	<b>meaneth</b>	, or else wot I	11, 126/ 7
I ne'er what he	<b>meaneth</b>	thereby. For a man	11, 126/ 8
what other thing he	<b>meaneth</b>	. And if he mean	11, 126/ 22
And yet either he	<b>meaneth</b>	thus or else he	11, 139/ 18
his own mind) he	<b>meaneth</b>	here while he saith	11, 139/ 32
to eat it," he	<b>meaneth</b>	, I say, that they	11, 139/ 33
plainly declare that he	<b>meaneth</b>	by the eating of	11, 145/ 28
marveling, for so he	<b>meaneth</b>	thereby. For as mad	11, 157/ 36
he say that he	<b>meaneth</b>	only them that were	11, 160/ 7
his question, that he	<b>meaneth</b>	of either sort some	11, 160/ 36
see that Saint Chrysostom	<b>meaneth</b>	here that Christ in	11, 173/ 21
consider what Master Masquer	<b>meaneth</b>	by these words, "after	11, 191/ 5
the said manner," he	<b>meaneth</b>	(you see well) present	11, 191/ 10
synagogue, by which he	<b>meaneth</b>	the traditions and the	11, 204/ 12
the things that he	<b>meaneth</b>	, he hath not yet	11, 204/ 16
they be that himself	<b>meaneth</b>	by that name. For	11, 205/ 12
life of the world,	<b>meaning</b>	that he would verily	11, 51/ 4
of Christ's speaking and	<b>meaning</b>	of the giving of	11, 51/ 36
Sacrament, and signifieth his	<b>meaning</b>	in this word, bread	11, 57/ 5
descended from heaven." Not	<b>meaning</b>	that his flesh was	11, 78/ 5
it might have a	<b>meaning</b>	good enough, besides the	11, 124/ 21
he hath a mad	<b>meaning</b>	. And if he mean	11, 139/ 37
yet besides that, his	<b>meaning</b>	is as mad that	11, 140/ 1
would have declared his	<b>meaning</b>	more plainly. And in	11, 141/ 20
had this been his	<b>meaning</b>	. For he left them	11, 141/ 23
My flesh profiteth nothing,"	<b>meaning</b>	to eat it bodily	11, 142/ 15
My flesh profiteth nothing,"	<b>meaning</b>	to eat it bodily	11, 147/ 13
spoke he this plainly,	<b>meaning</b>	that he spoke if	11, 150/ 12
My flesh profiteth nothing,"	<b>meaning</b>	to be eaten, "but	11, 165/ 34
both their bodies, too," (	<b>meaning</b>	the young man's body	11, 195/ 31
faith, with all the	<b>means</b>	that ever they can	11, 3/ 14
yet, partly by his	<b>means</b>	, partly for lack of	11, 7/ 25
lies; yet shall the	<b>means</b>	be meetly well founded	11, 9/ 31
in sundry virtues, by	<b>means</b>	of allegories, opening of	11, 17/ 36
to be by many	<b>means</b>	multiplied and increased in	11, 18/ 6
used by the same	<b>means</b>	to take the godhead	11, 18/ 16
see that they seek	<b>means</b>	to make their appetite	11, 32/ 2
word, it was a	<b>means</b>	to make them hope	11, 38/ 28
them also by what	<b>means</b>	they may get it	11, 39/ 31

goodness told them the	<b>means</b>	unasked, and said, "All	11, 40/ 7
she would know the	<b>means</b>	, forasmuch as she had	11, 58/ 26
how and by what	<b>means</b>	that thing is done	11, 83/ 33
in remembrance of the	<b>means</b>	whereby they may avoid	11, 85/ 12
but used many other	<b>means</b>	to mend him and	11, 90/ 29
the belief is the	<b>means</b>	to get the meat	11, 98/ 18
ever more by the	<b>means</b>	of his Holy Spirit	11, 134/ 35
good readers, by more	<b>means</b>	than one, as well	11, 147/ 5
by none other substantial	<b>means</b>	than only by the	11, 168/ 11
not ask by what	<b>means</b>	he would and did	11, 173/ 1
of purgatory, by two	<b>means</b>	, they put men out	11, 187/ 6
of that fire one	<b>means</b>	to keep him thence	11, 188/ 4
light, and by the	<b>means</b>	thereof fall boldly to	11, 188/ 9
such reason by what	<b>means</b>	they may be done	11, 207/ 24
there spoken to be	<b>meant</b>	by Christ of the	11, 11/ 7
of that point was	<b>meant</b>	by the eating, and	11, 16/ 31
but (as himself then	<b>meant</b>	it and part there	11, 17/ 24
Savior verily spoke and	<b>meant</b>	not only such a	11, 20/ 28
Masquer saith he only	<b>meant</b>	, but also the very	11, 20/ 29
consider well what he	<b>meant</b>	. The Sixth Chapter. When	11, 26/ 3
Christ in those words	<b>meant</b>	, and would they should	11, 28/ 31
everlasting life. Whereby he	<b>meant</b>	not to forbid them	11, 34/ 11
ween that they never	<b>meant</b>	otherwise than the whole	11, 37/ 11
Which, if they had	<b>meant</b>	none other indeed (as	11, 37/ 13
indeed (as indeed they	<b>meant</b>	and yet mean far	11, 37/ 13
faith. But yet he	<b>meant</b>	not that to salvation	11, 37/ 29
shall never thirst," he	<b>meant</b>	not him that had	11, 38/ 34
in Christ is all	<b>meant</b>	of his manhood (which	11, 41/ 27
hope that whatsoever he	<b>meant</b>	besides, he would give	11, 46/ 10
in conclusion that he	<b>meant</b>	all of such bread	11, 46/ 20
Sacrament, that our Savior	<b>meant</b>	no more in those	11, 51/ 10
by his death; and	<b>meant</b>	nothing at all of	11, 51/ 13
Blessed Sacrament; nor nothing	<b>meant</b>	in this chapter anything	11, 51/ 17
John, anything spoke or	<b>meant</b>	of the giving of	11, 51/ 28
us ween that he	<b>meant</b>	it were nothing else	11, 54/ 21
to declare that he	<b>meant</b>	to give them his	11, 56/ 7
saith often, that Christ	<b>meant</b>	there but one giving	11, 56/ 31
purpose if she had	<b>meant</b>	no more but that	11, 58/ 34
know no man?" she	<b>meant</b>	therein not only that	11, 59/ 2
birth, whereas our Savior	<b>meant</b>	of a spiritual birth	11, 62/ 10

him forthwith that he	<b>meant</b>	not that a man	11, 62/ 12
of his mother, but	<b>meant</b>	of a spiritual regeneration	11, 62/ 13
life of the world,"	<b>meant</b>	of the giving of	11, 65/ 24
here to the Jews	<b>meant</b>	only to tell them	11, 67/ 23
death and that he	<b>meant</b>	nothing of the giving	11, 67/ 25
etc." are spoken and	<b>meant</b>	of his Holy Flesh	11, 71/ 34
life. But this is	<b>meant</b>	, as I say (and	11, 72/ 26
forgotten that Saint Augustine	<b>meant</b>	of the effectual receiving	11, 73/ 30
For that Saint Augustine	<b>meant</b>	not to deny that	11, 73/ 38
eat, as though he	<b>meant</b>	to give it them	11, 81/ 22
they thought that he	<b>meant</b>	to give them his	11, 82/ 5
also giving life." Thus	<b>meant</b>	our Lord in those	11, 82/ 31
everlasting life, that I	<b>meant</b>	therein that this earthly	11, 83/ 17
but spoke also and	<b>meant</b>	it of the remembering	11, 84/ 8
might well wit he	<b>meant</b>	not Joseph, but his	11, 87/ 9
of perdition." Which he	<b>meant</b>	by Judas, being then	11, 90/ 2
God first and immediately	<b>meant</b>	, his exposition is false	11, 96/ 19
now if this man	<b>meant</b>	any good in this	11, 101/ 34
wink thereat, if he	<b>meant</b>	none harm therein. But	11, 102/ 11
plain that our Savior	<b>meant</b>	in this place to	11, 102/ 28
hunger after. And he	<b>meant</b>	not that they should	11, 103/ 5
shall appear." And this	<b>meant</b>	here our Savior Christ	11, 103/ 39
in those words had	<b>meant</b>	to speak against the	11, 104/ 8
I say, that he	<b>meant</b>	so madly as all	11, 109/ 15
in all those words	<b>meant</b>	to tell them of	11, 114/ 10
to be spoken and	<b>meant</b>	of the very eating	11, 118/ 34
they said that they	<b>meant</b>	that manner faith that	11, 119/ 30
eating that our Savior	<b>meant</b>	in the Blessed Sacrament	11, 124/ 24
hand that our Savior	<b>meant</b>	not so, but meant	11, 124/ 25
meant not so, but	<b>meant</b>	an only eating of	11, 124/ 25
in those words he	<b>meant</b>	that though we dwell	11, 124/ 27
should eat his flesh	<b>meant</b>	no very eating thereof	11, 125/ 14
to be spoken or	<b>meant</b>	of that eating by	11, 128/ 32
if he had so	<b>meant</b>	as More expoundeth) that	11, 129/ 8
if he had so	<b>meant</b>	. And therein the blasphemous	11, 130/ 3
needs be that Christ	<b>meant</b>	not so. This is	11, 130/ 29
here that our Lord	<b>meant</b>	nothing else but to	11, 131/ 24
to think that he	<b>meant</b>	of his death any	11, 132/ 1
say, Christ spoke and	<b>meant</b>	-- after the mind	11, 132/ 16
covertly that he rather	<b>meant</b>	it than said it	11, 132/ 21

argueth that Christ nothing	<b>meant</b>	of giving of his	11, 132/ 24
that if he had	<b>meant</b>	of his flesh to	11, 132/ 25
to prove that Christ	<b>meant</b>	nothing to give his	11, 136/ 2
Now if he had	<b>meant</b>	in the other manner	11, 139/ 24
appeareth that Master Masquer	<b>meant</b>	. And verily if he	11, 139/ 36
argument again that Christ	<b>meant</b>	not of eating his	11, 141/ 18
that, if he had	<b>meant</b>	it, he could and	11, 141/ 19
our sins as Christ	<b>meant</b>	. This therefore, is the	11, 142/ 12
chapter of Saint John,	<b>meant</b>	nothing of the eating	11, 142/ 30
body, by which he	<b>meant</b>	only that they should	11, 142/ 33
other spiritual understandings, plainly	<b>meant</b>	of the very eating	11, 142/ 36
words if he had	<b>meant</b>	of the eating of	11, 143/ 9
declare both that he	<b>meant</b>	not the eating of	11, 143/ 13
and also that he	<b>meant</b>	only the belief that	11, 143/ 14
clearly declareth that he	<b>meant</b>	clear the contrary, that	11, 144/ 29
of his flesh, he	<b>meant</b>	nothing else but the	11, 144/ 31
the proof that he	<b>meant</b>	the belief of his	11, 145/ 3
his flesh, as he	<b>meant</b>	to give it them	11, 145/ 5
false opinion that he	<b>meant</b>	to make them eat	11, 145/ 8
that if Christ had	<b>meant</b>	of the eating of	11, 145/ 22
is clear that he	<b>meant</b>	it not; then say	11, 145/ 25
if he had so	<b>meant</b>	. This is therefore a	11, 145/ 30
mind that our Savior	<b>meant</b>	not so, and then	11, 145/ 32
point clearly, that he	<b>meant</b>	nothing but that they	11, 145/ 35
so clearly that he	<b>meant</b>	the offering of himself	11, 146/ 31
argument, if he had	<b>meant</b>	that way, as he	11, 146/ 34
that if he had	<b>meant</b>	it, he would have	11, 147/ 3
to be spoken and	<b>meant</b>	of that eating of	11, 147/ 29
to be spoken and	<b>meant</b>	of that eating of	11, 148/ 18
of Christ to be	<b>meant</b>	of the very eating	11, 148/ 24
perceived well that he	<b>meant</b>	not that he was	11, 150/ 16
hearers perceived that he	<b>meant</b>	it not in a	11, 150/ 31
I say, that Christ	<b>meant</b>	of his flesh and	11, 150/ 35
thing that the parable	<b>meant</b>	. But in the other	11, 155/ 34
that they thought he	<b>meant</b>	that he was a	11, 156/ 2
of thinking that he	<b>meant</b>	himself to be a	11, 156/ 5
enough if he had	<b>meant</b>	but them. And also	11, 161/ 2
to perceive what Christ	<b>meant</b>	by them, but though	11, 162/ 22
clearly perceived what Christ	<b>meant</b>	by those words, how	11, 163/ 9
perceived well that he	<b>meant</b>	not of his material	11, 165/ 29

their teeth, but he	<b>meant</b>	it of himself to	11, 165/ 30
and taught, that Christ	<b>meant</b>	not to speak those	11, 170/ 7
Masquer saith he only	<b>meant</b>	, but that he verily	11, 170/ 9
he verily spoke and	<b>meant</b>	of the very eating	11, 170/ 9
believed him that he	<b>meant</b>	of eating of his	11, 172/ 18
and allegories, spoke and	<b>meant</b>	of the very eating	11, 173/ 23
John, verily spoke and	<b>meant</b>	of the very eating	11, 175/ 15
words verily spoke and	<b>meant</b>	of the very eating	11, 176/ 17
that he spoke and	<b>meant</b>	of the very eating	11, 176/ 22
eat. And that he	<b>meant</b>	of the Sacrament you	11, 182/ 6
this is my body,	<b>meant</b>	that it was his	11, 202/ 21
I lay to be	<b>meant</b>	and understood as I	11, 203/ 12
denieth that Saint John	<b>meant</b>	the Sacrament in his	11, 217/ 27
all. And that I	<b>meant</b>	not in those words	11, 218/ 8
denieth that anything was	<b>meant</b>	of the Sacrament in	11, 218/ 13
denieth that Saint John	<b>meant</b>	the Sacrament in his	11, 218/ 36
and say that Christ	<b>meant</b>	not that it was	11, 220/ 21
not let in the	<b>meantime</b>	, while I wot ne'er	11, 100/ 1
them. But in the	<b>meanwhile</b>	, there is come over	11, 6/ 36
heaven, and for the	<b>meanwhile</b>	in this world bodily	11, 28/ 23
other meat in the	<b>meanwhile</b>	; and therefore they not	11, 35/ 18
them spiritually in the	<b>meanwhile</b>	by spiritual doctrine, but	11, 51/ 1
matter, and in the	<b>meanwhile</b>	believe but as the	11, 177/ 35
go so; in the	<b>meanwhile</b>	, may Master Masquer (since	11, 222/ 25
it, yet our faith	<b>measured</b>	and directed with the	11, 178/ 15
rather to get that	<b>meat</b>	that never should perish	11, 16/ 11
and belief is the	<b>meat</b>	of our souls. The	11, 16/ 32
My flesh is verily	<b>meat</b>	and my blood verily	11, 20/ 26
Work you not the	<b>meat</b>	that perisheth but that	11, 21/ 25
My flesh is verily	<b>meat</b>	and my blood is	11, 22/ 31
and labor for the	<b>meat</b>	, not the meat that	11, 27/ 13
the meat, not the	<b>meat</b>	that perisheth, but for	11, 27/ 13
perisheth, but for the	<b>meat</b>	that abideth into everlasting	11, 27/ 13
into everlasting life, which	<b>meat</b>	the Son of Man	11, 27/ 14
seek me for such	<b>meat</b>	as I fed you	11, 27/ 16
other day, but that	<b>meat</b>	is soon gone and	11, 27/ 17
you may eat the	<b>meat</b>	that shall never be	11, 27/ 18
these words of the	<b>meat</b>	everlasting, our Savior did	11, 27/ 21
signify to them the	<b>meat</b>	of his own blessed	11, 27/ 23
understand that the material	<b>meat</b>	that men eat here	11, 27/ 28

perishing, perisheth all the	<b>meat</b>	that every man eateth	11, 27/ 34
perishing by which the	<b>meat</b>	perisheth is that perishing	11, 27/ 36
perishing by which the	<b>meat</b>	that is taken through	11, 28/ 1
Saint Paul saith, "The	<b>meat</b>	for the belly, and	11, 28/ 5
the belly for the	<b>meat</b>	, and God shall destroy	11, 28/ 6
in laboring for the	<b>meat</b>	that perisheth of that	11, 28/ 14
very highly esteem the	<b>meat</b>	that perisheth of the	11, 28/ 15
wit, any manner of	<b>meat</b>	that only nourisheth the	11, 28/ 16
receive and eat that	<b>meat</b>	that shall abide and	11, 28/ 18
bread. This is the	<b>meat</b>	that Christ in those	11, 28/ 31
meet for. For this	<b>meat</b>	will in no wise	11, 28/ 32
But whereas the bodily	<b>meat</b>	that the man eateth	11, 28/ 33
of the man, this	<b>meat</b>	is of such vigor	11, 29/ 1
life, the Godhead. This	<b>meat</b>	therefore Christ biddeth them	11, 29/ 10
Work you not the	<b>meat</b>	that perisheth but that	11, 29/ 11
part to get this	<b>meat</b>	and make themselves meet	11, 29/ 15
added these words, "which	<b>meat</b>	the Son of Man	11, 29/ 18
before with that other	<b>meat</b>	which was perishable, would	11, 29/ 20
give them the other	<b>meat</b>	that is permanent into	11, 29/ 21
priest ministereth us this	<b>meat</b>	, let us not think	11, 29/ 24
hominis dabit vobis," "which	<b>meat</b>	the Son of Man	11, 29/ 31
not give them that	<b>meat</b>	that were free from	11, 29/ 34
gift of everlasting lively	<b>meat</b>	, that if they would	11, 31/ 11
speak of such a	<b>meat</b>	that would not perish	11, 31/ 19
hoped to have some	<b>meat</b>	that so should fill	11, 31/ 21
to take either such	<b>meat</b>	or such drink, though	11, 31/ 31
some will eat salt	<b>meat</b>	purposely to give them	11, 32/ 3
et illam destruet." "The	<b>meat</b>	for the belly and	11, 32/ 7
the belly for the	<b>meat</b>	, God shall destroy both	11, 32/ 8
seemeth, to have forborne	<b>meat</b>	and drink. Howbeit to	11, 32/ 23
the pleasure of the	<b>meat</b>	that is the maintenance	11, 32/ 29
Work you for the	<b>meat</b>	, not that that perisheth	11, 32/ 34
more appetite to the	<b>meat</b>	and not for increase	11, 33/ 34
sauce and so little	<b>meat</b>	therewith that the guests	11, 34/ 1
work not for the	<b>meat</b>	that perisheth, but for	11, 34/ 10
perisheth, but for the	<b>meat</b>	that abideth into everlasting	11, 34/ 10
merry feast of that	<b>meat</b>	that he spoke of	11, 34/ 21
them do for that	<b>meat</b>	, and said unto them	11, 34/ 26
give you this lively	<b>meat</b>	that I told you	11, 34/ 29
getting of that spiritual	<b>meat</b>	, setteth them about a	11, 34/ 31

would have that lively	<b>meat</b>	, they must first believe	11, 35/ 6
and give them some	<b>meat</b>	apace for their dinner	11, 35/ 9
should have that lively	<b>meat</b>	that he told them	11, 35/ 15
give them some other	<b>meat</b>	in the meanwhile; and	11, 35/ 17
wit, give them some	<b>meat</b>	by miracle by and	11, 35/ 22
in mind of the	<b>meat</b>	of manna that their	11, 35/ 23
that they lack this	<b>meat</b>	, though it stand before	11, 39/ 30
to get the lively	<b>meat</b>	, and he told them	11, 39/ 36
give you the lively	<b>meat</b>	that I spoke of	11, 41/ 2
that well-working belief) the	<b>meat</b>	that I speak of	11, 45/ 23
would give them some	<b>meat</b>	for their bellies. And	11, 46/ 11
wambled against that light	<b>meat</b>	, and wished their old	11, 46/ 25
could scant find themselves	<b>meat</b>	. And therefore would they	11, 47/ 7
For whereas your belly	<b>meat</b>	shall perish, belly and	11, 47/ 36
our infirmity, this sacramental	<b>meat</b>	appeareth unto us such	11, 52/ 32
that, besides the spiritual	<b>meat</b>	of the bread of	11, 58/ 3
body to them for	<b>meat</b>	, were not fully in	11, 62/ 19
my flesh is verily	<b>meat</b>	, and my blood is	11, 68/ 30
My flesh is verily	<b>meat</b>	and my blood is	11, 71/ 9
not die." For the	<b>meat</b>	of manna brought not	11, 71/ 20
was not the very	<b>meat</b>	, that is to wit	11, 71/ 22
Christ that is the	<b>meat</b>	that nourisheth to immortality	11, 71/ 23
My flesh is verily	<b>meat</b>	, etc." are spoken and	11, 71/ 33
Prosperi, "He receiveth the	<b>meat</b>	of life, he drinketh	11, 73/ 18
to be their very	<b>meat</b>	, and said, "How can	11, 80/ 22
out piecemeal as the	<b>meat</b>	is cut out in	11, 80/ 29
fleshly filling with perishable	<b>meat</b>	made them angry to	11, 87/ 3
give us that marvelous	<b>meat</b>	of thine own holy	11, 88/ 11
words. "Consider what this	<b>meat</b>	is which he bade	11, 97/ 6
and seek for that	<b>meat</b>	, etc.," and thou shalt	11, 97/ 7
see it no other	<b>meat</b>	than the belief in	11, 97/ 8
he concludeth that this	<b>meat</b>	so often mentioned is	11, 97/ 9
faith. Of the which	<b>meat</b>	, saith the prophet, the	11, 97/ 10
him is therefore the	<b>meat</b>	which Christ prepareth and	11, 97/ 11
reason call faith a	<b>meat</b>	of man's soul, yet	11, 97/ 17
to say that the	<b>meat</b>	that Christ speaketh of	11, 97/ 19
it is) none other	<b>meat</b>	but faith. For Master	11, 97/ 20
well indeed, that the	<b>meat</b>	which Christ speaketh of	11, 97/ 22
saith also, "That the	<b>meat</b>	should be his own	11, 97/ 28
My flesh is verily	<b>meat</b>	." Thus you see, good	11, 97/ 33

he declareth that the	<b>meat</b>	which he speaketh of	11, 97/ 35
consider it, that the	<b>meat</b>	that Christ speaketh of	11, 98/ 2
and work for the	<b>meat</b>	that would not perish	11, 98/ 4
and labor for that	<b>meat</b>	, was nothing else but	11, 98/ 7
work to get the	<b>meat</b>	, saith that the belief	11, 98/ 18
means to get the	<b>meat</b>	, and not that the	11, 98/ 19
the belief is the	<b>meat</b>	. But Master Masquer, because	11, 98/ 19
the way to this	<b>meat</b>	, therefore he calleth the	11, 98/ 20
calleth the belief the	<b>meat</b>	, as wisely as though	11, 98/ 21
must spiritually eat this	<b>meat</b>	with faith, therefore he	11, 98/ 24
calleth the faith the	<b>meat</b>	as wisely as if	11, 98/ 25
because he eateth his	<b>meat</b>	with his mouth, therefore	11, 98/ 26
call his mouth his	<b>meat</b>	. What wit hath this	11, 98/ 27
perseverance therein, unto the	<b>meat</b>	that is Christ, and	11, 100/ 30
understanding, in turning the	<b>meat</b>	that Christ spoke of	11, 102/ 21
is to wit, the	<b>meat</b>	of his own blessed	11, 102/ 22
manhood both, into the	<b>meat</b>	of faith, to the	11, 102/ 23
their bellies with bodily	<b>meat</b>	, the inordinate desire whereof	11, 102/ 31
care for that perishable	<b>meat</b>	, and labor and work	11, 102/ 33
them himself for their	<b>meat</b>	his very flesh and	11, 102/ 36
well eating of this	<b>meat</b>	of Christ's blessed person	11, 103/ 27
and turning the very	<b>meat</b>	of Christ's blessed person	11, 104/ 4
my flesh is very	<b>meat</b>	and my blood the	11, 129/ 24
a much more loathsome	<b>meat</b>	; what devil reason hath	11, 139/ 14
carnally: it is spiritual	<b>meat</b>	that I here speak	11, 141/ 36
My flesh is very	<b>meat</b>	and my blood drink	11, 149/ 4
his flesh was very	<b>meat</b>	, and his blood was	11, 150/ 17
My flesh is very	<b>meat</b>	, " etc. that is not	11, 152/ 11
My flesh is verily	<b>meat</b>	, " etc. Master Masquer is	11, 159/ 13
My flesh is very	<b>meat</b>	, " etc. First, as for	11, 161/ 22
My flesh is verily	<b>meat</b>	. " What now? Marry then	11, 163/ 33
My flesh is verily	<b>meat</b>	, " and "The bread that	11, 164/ 14
My flesh is very	<b>meat</b>	, " by way of a	11, 170/ 8
us with so little	<b>meat</b>	? Why did thou not	11, 172/ 36
cared but for the	<b>meat</b>	and not for the	11, 173/ 2
is done by the	<b>meat</b>	that his liberality hath	11, 174/ 1
of our other common	<b>meat</b>	is not by and	11, 174/ 33
my flesh is very	<b>meat</b>	, etc. And I tell	11, 175/ 34
My flesh is verily	<b>meat</b>	, and my blood verily	11, 183/ 7
My flesh is verily	<b>meat</b>	and my blood drink	11, 212/ 17

My flesh is verily	<b>meat</b>	and my blood drink	11, 216/ 14
earth, of which both	<b>meats</b>	he more declareth after	11, 27/ 25
nor over often to	<b>meddle</b>	with them, lest as	11, 5/ 5
that else durst not	<b>meddle</b>	with such books, to	11, 6/ 5
out and would not	<b>meddle</b>	with, because it hath	11, 21/ 13
minded no more to	<b>meddle</b>	with his wife, since	11, 61/ 35
wholesome admonition that I	<b>meddle</b>	no more with such	11, 197/ 25
the prophecy of our	<b>mediator</b>	Christ, where he saith	11, 117/ 22
Testament, whereof he is	<b>mediator</b>	, ergo the testament-maker must	11, 194/ 12
a good and perfect	<b>medicine</b>	, saying unto them thus	11, 27/ 12
in mind of the	<b>medicine</b>	that might remove their	11, 80/ 7
declare, because they were	<b>meek</b>	and obedient, and not	11, 176/ 28
can be wrought, but	<b>meekly</b>	believe it, since he	11, 68/ 3
the wisdom and the	<b>meekness</b>	of Master Masquer here	11, 189/ 35
good morrow when we	<b>meet</b>	them. These biddings of	11, 5/ 23
make them the more	<b>meet</b>	to receive the doctrine	11, 25/ 5
work, and make you	<b>meet</b>	that you may eat	11, 27/ 18
that they might be	<b>meet</b>	to receive and eat	11, 28/ 18
labor to make themselves	<b>meet</b>	for. For this meat	11, 28/ 32
meat and make themselves	<b>meet</b>	therefore: yet he let	11, 29/ 16
had, they should be	<b>meet</b>	to learn on the	11, 38/ 25
body too, in time	<b>meet</b>	and convenient, raising it	11, 79/ 15
heavenly wisdom the season	<b>meet</b>	and convenient is open	11, 88/ 23
at that time more	<b>meet</b>	for the office of	11, 90/ 10
the less apt and	<b>meet</b>	for spiritual food. And	11, 102/ 32
blessed person, make them	<b>meet</b>	to eat it, and	11, 103/ 27
sent your church a	<b>meet</b>	cover for such a	11, 199/ 2
not many samples so	<b>meet</b>	for the matter to	11, 209/ 23
good fellow that he	<b>meeteth</b>	, as merrily as himself	11, 99/ 32
shall the means be	<b>meetly</b>	well founded to control	11, 9/ 31
that should be most	<b>meetly</b>	for them and most	11, 38/ 15
persons, and therefore, most	<b>meetly</b>	for them to learn	11, 38/ 16
me thought it not	<b>meetly</b>	for to be left	11, 46/ 4
proved my part therein	<b>meetly</b>	plain myself, yet am	11, 57/ 15
such things as were	<b>meetly</b>	for a man to	11, 67/ 2
they understood the words	<b>meetly</b>	well, but many of	11, 155/ 22
his capacity a more	<b>meetly</b>	similitude, and that it	11, 209/ 35
bread, Frere, Luther, and	<b>Melanchthon</b>	, and their fellows take	11, 53/ 11
that was offered by	<b>Melchizedek</b>	, Master Masquer's argument is	11, 135/ 17
me by being a	<b>member</b>	of mine and incorporating	11, 44/ 6

is made a lively	<b>member</b>	of his mystical body	11, 73/ 34
him as a lively	<b>member</b>	of his mystical body	11, 75/ 12
be a quick lively	<b>member</b>	of that body doth	11, 76/ 32
waxeth a more weak	<b>member</b>	and a more lame	11, 76/ 34
to be made a	<b>member</b>	of that body in	11, 77/ 3
and made a dead	<b>member</b>	of the devil; I	11, 197/ 14
And yet is every	<b>member</b>	a several place. And	11, 209/ 30
the soul forsaketh every	<b>member</b>	that is clean divided	11, 209/ 36
be incorporate in his	<b>members</b>	. This is the faith	11, 39/ 7
so shall they as	<b>members</b>	of my body ascend	11, 45/ 12
the body and the	<b>members</b>	of Christ. For by	11, 71/ 30
made thereby very lively	<b>members</b>	of that thing that	11, 72/ 34
gathered together as many	<b>members</b>	into one body Christ	11, 76/ 27
and be made lively	<b>members</b>	of his mystical body	11, 94/ 37
his distinctions of the	<b>members</b>	of his holy body	11, 169/ 21
there have all his	<b>members</b>	without any distinction of	11, 169/ 22
be one body and	<b>members</b>	of Christ's flesh and	11, 173/ 31
and burning his poor	<b>members</b>	, ergo it is done	11, 177/ 28
therein but, for a	<b>memorial</b>	only, bare bread and	11, 7/ 12
incorporation together and a	<b>memorial</b>	of that death and	11, 44/ 36
them should be a	<b>memorial</b>	of his giving for	11, 55/ 35
a figure or a	<b>memorial</b>	(besides his other plain	11, 74/ 28
and then in the	<b>memorial</b>	and remembrance of Christ's	11, 94/ 27
albeit of fleshly wantonness,	<b>men</b>	have not letted to	11, 4/ 9
too), yet since good	<b>men</b>	have of late not	11, 4/ 21
there be. For while	<b>men</b>	may so boldly speak	11, 6/ 2
had the books, if	<b>men</b>	would abhor their talking	11, 6/ 16
therein. But now while	<b>men</b>	control them not, but	11, 6/ 18
for naught to bring	<b>men</b>	to the devil. And	11, 6/ 29
yet mad enough, as	<b>men</b>	say that have seen	11, 7/ 4
fell to these frenzies,	<b>men</b>	had weened had had	11, 9/ 7
bare. And then shall	<b>men</b>	plainly see that of	11, 9/ 33
declaration laboreth to draw	<b>men</b>	from the perceiving of	11, 11/ 3
he argueth against all	<b>men</b>	in general that expound	11, 11/ 6
of divers old holy	<b>men</b>	. The second shall show	11, 11/ 27
he would make all	<b>men</b>	fools that have expounded	11, 11/ 32
he would give unto	<b>men</b>	his very body and	11, 17/ 18
with them, so that	<b>men</b>	misuse them not to	11, 18/ 21
allegory of those good	<b>men</b>	that thus expound that	11, 19/ 31
wily purpose to make	<b>men</b>	ween (and so saith	11, 20/ 6

than mocking, to make	<b>men</b>	fall from the faith	11, 20/ 20
the material meat that	<b>men</b>	eat here hath two	11, 27/ 28
into everlasting life, glad	<b>men</b>	were they. For yet	11, 31/ 20
forever. But many Christian	<b>men</b>	there are that would	11, 31/ 30
it them. For many	<b>men</b>	have such a pleasure	11, 31/ 32
a displeasing pleasure, except	<b>men</b>	be so mad as	11, 32/ 16
goodly gaming. God sent	<b>men</b>	hither to wake and	11, 33/ 24
labor again, not all	<b>men</b>	in bodily labor, but	11, 33/ 29
words wrong understood some	<b>men</b>	might ween (as these	11, 36/ 37
as might make unwise	<b>men</b>	ween that they never	11, 37/ 11
But as good Christian	<b>men</b>	well know that these	11, 41/ 23
God, am walking among	<b>men</b>	on earth; and I	11, 43/ 25
to me by faith.	<b>Men</b>	are so weak of	11, 47/ 25
perceive for other manner	<b>men</b>	than I am or	11, 50/ 19
if they were good	<b>men</b>	and true, ye shall	11, 50/ 20
he would verily give	<b>men</b>	the same very flesh	11, 51/ 5
Master Masquer that all	<b>men</b>	should ween, as it	11, 51/ 19
twice that all learned	<b>men</b>	are full and whole	11, 51/ 23
of those old holy	<b>men</b>	that expounded it in	11, 52/ 4
the common manner of	<b>men</b>	. And therefore now also	11, 52/ 24
of dead pieces, as	<b>men</b>	buy beef or mutton	11, 58/ 14
Master Masquer might make	<b>men</b>	ween that I make	11, 63/ 27
he saith thus unto	<b>men</b>	: "My devices be not	11, 64/ 18
see oftentimes what things	<b>men</b>	of handcraft do? They	11, 64/ 25
showeth that many handcrafted	<b>men</b>	do things, such as	11, 65/ 30
that he would give	<b>men</b>	to eat in the	11, 66/ 16
Masquer shall not make	<b>men</b>	ween that I make	11, 68/ 22
as Theophylactus declared you)	<b>men</b>	should not abhor to	11, 69/ 17
saith plain that evil	<b>men</b>	, though they receive the	11, 73/ 27
in him? Finally, many	<b>men</b>	which with a feigned	11, 75/ 27
and so plainly that	<b>men</b>	should have no life	11, 79/ 33
Master Masquer might make	<b>men</b>	ween that I run	11, 82/ 32
and thy doctrine draw	<b>men</b>	thereto. And we believe	11, 88/ 5
and unknown to mortal	<b>men</b>	. And we will therefore	11, 88/ 24
But here do many	<b>men</b>	marvel, not only that	11, 89/ 11
so fully revealed unto	<b>men</b>	the certainty that we	11, 89/ 17
though some good holy	<b>men</b>	and saints have thought	11, 89/ 21
common sort of good	<b>men</b>	but also very special	11, 90/ 5
as is in mortal	<b>men</b>	, took him and promoted	11, 90/ 21
by force to make	<b>men</b>	good whether they will	11, 93/ 17

and raise up dead	<b>men</b>	to life), after that	11, 93/ 28
And yet that all	<b>men</b>	may see that I	11, 95/ 14
you by excellent holy	<b>men</b>	, and by their plain	11, 96/ 23
with his exposition make	<b>men</b>	so mad as to	11, 96/ 28
Charing Cross. And because	<b>men</b>	must spiritually eat this	11, 98/ 24
his witless writing maketh	<b>men</b>	ween he were a	11, 100/ 2
For I suppose that	<b>men</b>	are not satisfied here	11, 101/ 5
I ween that all	<b>men</b>	are not agreed that	11, 101/ 27
be good. Now if	<b>men</b>	will say that the	11, 103/ 11
the soul." But when	<b>men</b>	shall, with well eating	11, 103/ 26
he meaneth to make	<b>men</b>	ween that by that	11, 108/ 5
so madly as all	<b>men</b>	may now see he	11, 109/ 15
is to wit, that	<b>men</b>	be bound to believe	11, 109/ 16
in the wisdom of	<b>men</b>	, but in the power	11, 111/ 29
as strange to Christian	<b>men</b>	, and as far against	11, 111/ 36
here to teach English	<b>men</b>	a new faith as	11, 112/ 32
as incredible to Christian	<b>men</b>	, as his were to	11, 112/ 34
dissimulation is on, that	<b>men</b>	know him not. For	11, 115/ 28
certain arguments against all	<b>men</b>	in general that expound	11, 118/ 32
abhorred among all honest	<b>men</b>	that both himself and	11, 119/ 26
his clerkliness before unlearned	<b>men</b>	, and leave them also	11, 121/ 18
the laws made by	<b>men</b>	utterly set at naught	11, 126/ 35
being themselves so evil	<b>men</b>	as they be. And	11, 128/ 21
as themselves are devilish	<b>men</b>	, and more devilish, I	11, 128/ 25
he would give it	<b>men</b>	to eat for the	11, 132/ 12
for the life that	<b>men</b>	should have by the	11, 132/ 12
of some holy cunning	<b>men</b>	-- but of the	11, 132/ 17
-- by all good	<b>men</b>	-- of the eating	11, 132/ 17
the table and biddeth	<b>men</b>	look on this, and	11, 133/ 22
strange words to make	<b>men</b>	muse, whirleth his juggling	11, 133/ 24
his fingers to make	<b>men</b>	look upon that, while	11, 133/ 25
Holy Spirit, which maketh	<b>men</b>	of one manner and	11, 134/ 36
argueth universally of all	<b>men</b>	and women and children	11, 135/ 26
leese it, but both	<b>men</b>	may have his body	11, 140/ 8
draweth the hearts of	<b>men</b>	to me by faith	11, 142/ 1
that Master Masquer maketh	<b>men</b>	perceive him for a	11, 144/ 13
as for to make	<b>men</b>	sure that verily eat	11, 144/ 25
that such good godly	<b>men</b>	, and such holy doctors	11, 148/ 2
wont to make blind	<b>men</b>	see," as there was	11, 155/ 8
eaten by many sundry	<b>men</b>	in many sundry places	11, 156/ 14

that eaten of many	<b>men</b>	in earth. And thus	11, 156/ 19
his cunning, to make	<b>men</b>	know that he had	11, 158/ 10
for all objections that	<b>men</b>	may lay to him	11, 159/ 21
against all answers that	<b>men</b>	may make to those	11, 159/ 23
he deviseth against other	<b>men</b>	himself. I will therefore	11, 159/ 24
more than other poor	<b>men</b>	. But yet if he	11, 162/ 10
a plain tale that	<b>men</b>	should verily eat his	11, 164/ 24
me, and would make	<b>men</b>	ween it were so	11, 165/ 17
that so many wise	<b>men</b>	would have taken it	11, 168/ 4
against so many wise	<b>men</b>	and so good, going	11, 168/ 9
other in which learned	<b>men</b>	may moderately and reverently	11, 169/ 23
both clergy and temporalty,	<b>men</b>	and women and all	11, 170/ 4
verily eat it as	<b>men</b>	eat bread. Now see	11, 170/ 34
his flesh (for that	<b>men</b>	had been risen from	11, 172/ 12
and believed, and Christian	<b>men</b>	bound to believe them	11, 181/ 2
not only believed, but	<b>men</b>	also bound to the	11, 181/ 7
two means, they put	<b>men</b>	out of dread. Some	11, 187/ 6
by parable, as these	<b>men</b>	make the eating of	11, 187/ 29
Thus shall they make	<b>men</b>	take both paradise and	11, 187/ 30
the truth of those	<b>men</b>	, and also for the	11, 196/ 32
in good faith, though	<b>men</b>	would say that I	11, 199/ 9
God and all good	<b>men</b>	and holy saints, and	11, 205/ 33
I show that if	<b>men</b>	would deny the conversion	11, 206/ 5
thing that they thought	<b>men</b>	would most marvel of	11, 210/ 19
doctors, other manner of	<b>men</b>	than myself, than I	11, 215/ 4
find some old holy	<b>men</b>	that, besides the literal	11, 220/ 18
scripture, which were good	<b>men</b>	and gracious, wise, and	11, 221/ 15
prophesying the same) for	<b>men's</b>	more readiness toward the	11, 23/ 24
in writing come into	<b>men's</b>	hands, yet are these	11, 70/ 6
that thing seemeth in	<b>men's</b>	mad eyes such as	11, 81/ 16
of his death for	<b>men's</b>	sins. Now the words	11, 144/ 32
folk to rehearse other	<b>men's</b>	arguments in such manner	11, 149/ 34
to ween that divers	<b>men's</b>	mouths were all one	11, 201/ 29
make it sink into	<b>men's</b>	breasts, those old holy	11, 210/ 23
many other means to	<b>mend</b>	him and keep therewith	11, 90/ 29
man, Master Masquer, to	<b>mend</b>	his exposition with and	11, 120/ 4
is too late to	<b>mend</b>	it. For I am	11, 217/ 2
of scripture, I make	<b>mention</b>	in my letter against	11, 18/ 13
their both books maketh	<b>mention</b>	of my said letter	11, 222/ 15
selfsame words of Christ	<b>mentioned</b>	in the sixth chapter	11, 11/ 22

this meat so often	<b>mentioned</b>	is faith. Of the	11, 97/ 9
these words of Christ,	<b>mentioned</b>	in the sixth chapter	11, 148/ 17
spoke to the Jews	<b>mentioned</b>	in the sixth chapter	11, 175/ 14
our Savior spoke himself	<b>mentioned</b>	in the sixth chapter	11, 183/ 10
Cyril: "Christ is very	<b>merciful</b>	and mild, as the	11, 66/ 22
to God's goodness and	<b>mercy</b>	, we abide in God	11, 120/ 11
to God's goodness and	<b>mercy</b>	, we abide in God	11, 123/ 23
readers, that to believe	<b>meritoriously</b>	, so as it shall	11, 39/ 17
the rate of their	<b>merits</b>	, and yet every man	11, 90/ 24
far above all his	<b>merits</b>	. Now when he was	11, 90/ 25
all partners through the	<b>merits</b>	of his bitter Passion	11, 95/ 6
that he meeteth, as	<b>merrily</b>	as himself list to	11, 99/ 32
should they have that	<b>merry</b>	feast of that meat	11, 34/ 21
his matched with no	<b>merry</b>	word of mine in	11, 99/ 27
his mocks with no	<b>merry</b>	word in this world	11, 99/ 36
laugh yet and make	<b>merry</b>	with him where I	11, 100/ 5
that they may make	<b>merry</b>	here the while, and	11, 103/ 15
would there wax a	<b>merry</b>	world, the very kingdom	11, 187/ 1
liberty, she had, as	<b>meseemeth</b>	, had no cause to	11, 61/ 9
too lumpish and this	<b>mess</b>	also too great for	11, 7/ 14
make her understand this	<b>message</b>	for a dispensation of	11, 60/ 24
advised him and his	<b>message</b>	well, then perceiving him	11, 61/ 4
wooing but a heavenly	<b>message</b>	, she was not a	11, 61/ 7
God, from whom the	<b>message</b>	came, could make her	11, 61/ 17
by mistaking of his	<b>message</b>	for haste and oversight	11, 61/ 20
sent her by God's	<b>messenger</b>	, but because she would	11, 58/ 25
that, hearing by the	<b>messenger</b>	of God what manner	11, 59/ 26
nor looked for any	<b>messenger</b>	from God that should	11, 60/ 30
discreetly did ask the	<b>messenger</b>	, how and in what	11, 61/ 21
to fill up the	<b>messes</b>	at the second course	11, 136/ 32
that is to wit,	<b>Messiah</b>	-- whom they looked	11, 27/ 2
mine that Master Masquer	<b>met</b>	with, and which he	11, 220/ 32
first sight. For as	<b>methinketh</b>	, they were not so	11, 32/ 27
very prelates and bishops,	<b>metropolitans</b>	and apostles of their	11, 128/ 6
forefathers went through the	<b>mid-seas</b>	as though they had	11, 65/ 7
by miracles and the	<b>mighty</b>	hand of God. Now	11, 111/ 33
he was indeed so	<b>mighty</b>	that he could do	11, 189/ 38
places at once. His	<b>mighty</b>	strong shoulders take not	11, 198/ 13
divers other changes and	<b>mighty</b>	miracles more. You have	11, 211/ 11
is very merciful and	<b>mild</b>	, as the thing itself	11, 66/ 22

word "oportet" as More	<b>minceth</b>	it. For it was	11, 194/ 5
inward good and gracious	<b>mind</b>	that they would not	11, 3/ 6
such a vain curious	<b>mind</b>	, whom the devil driveth	11, 6/ 8
doth, doth in my	<b>mind</b>	right well. But, marry	11, 19/ 6
manner and with the	<b>mind</b>	that Master Masquer expoundeth	11, 19/ 7
morrow so cold a	<b>mind</b>	toward him as to	11, 27/ 6
contented in her own	<b>mind</b>	to have forborne drink	11, 31/ 29
were not of this	<b>mind</b>	, but so that they	11, 32/ 21
I told you (their	<b>mind</b>	set upon their belly-joy	11, 34/ 14
they put him in	<b>mind</b>	of the meat of	11, 35/ 23
from them till that	<b>mind</b>	of theirs were gone	11, 47/ 10
not of mine own	<b>mind</b>	, but of the mind	11, 50/ 5
mind, but of the	<b>mind</b>	of divers holy doctors	11, 50/ 5
be troubled in his	<b>mind</b>	, weening that it were	11, 52/ 18
but had only some	<b>mind</b>	and desire of perpetual	11, 59/ 32
light vowess would, this	<b>mind</b>	she might have had	11, 60/ 2
to have any such	<b>mind</b>	, let them at the	11, 60/ 9
in such a naughty	<b>mind</b>	God would suffer the	11, 60/ 15
the cloak of that	<b>mind</b>	, that she would not	11, 60/ 23
and troubled in her	<b>mind</b>	at the manner of	11, 61/ 2
have for this good	<b>mind</b>	great reward. And that	11, 64/ 16
should be of this	<b>mind</b>	our Lord himself exhorteth	11, 64/ 16
man's wit that our	<b>mind</b>	shall never be possible	11, 64/ 24
incredulity and that foolish	<b>mind</b>	of theirs (by which	11, 65/ 28
of faith in their	<b>mind</b>	, and then ask such	11, 67/ 1
perceiving of Saint Augustine's	<b>mind</b>	, which mishapped him, as	11, 75/ 1
them yet again in	<b>mind</b>	of the medicine that	11, 80/ 7
to tell, nor with	<b>mind</b>	to imagine, but with	11, 83/ 34
put them again in	<b>mind</b>	of that he had	11, 86/ 32
of his servant's evil	<b>mind</b>	and traitorous purpose toward	11, 89/ 2
only withdraweth a feeble	<b>mind</b>	from thinking of their	11, 92/ 22
pleasure that are of	<b>mind</b>	very firm and strong	11, 92/ 24
that he shall so	<b>mind</b>	and desire ever after	11, 105/ 32
that either his own	<b>mind</b>	began to misgive him	11, 119/ 18
fear of his own	<b>mind</b>	, or upon this advertisement	11, 120/ 3
thus understood his master's	<b>mind</b>	, and took upon him	11, 129/ 17
meant -- after the	<b>mind</b>	of some holy cunning	11, 132/ 16
never fall from thy	<b>mind</b>	, Christian reader, that faith	11, 133/ 18
eyes and call our	<b>mind</b>	from the matter, up	11, 133/ 35
never fall from thy	<b>mind</b>	, Christian reader, that faith	11, 134/ 1

of one manner and	<b>mind</b>	in the house of	11, 134/ 36
good Christian readers, the	<b>mind</b>	of our Savior in	11, 138/ 7
to bear that mad	<b>mind</b>	withal, and to think	11, 139/ 16
he would express his	<b>mind</b>	. For these are the	11, 139/ 19
and express his own	<b>mind</b>	) he meaneth here while	11, 139/ 32
argument against Master Masquer's	<b>mind</b>	that our Savior meant	11, 145/ 31
declared more plainly his	<b>mind</b>	for the eating of	11, 146/ 5
it cometh in the	<b>mind</b>	to ask the question	11, 172/ 28
cometh there into the	<b>mind</b>	incredulity therewith. So was	11, 172/ 29
Hilary, were of the	<b>mind</b>	that the apostles understood	11, 175/ 31
follow against Master Masquer's	<b>mind</b>	(in the ears and	11, 176/ 18
manner of some heavy	<b>mind</b>	or of a troublous	11, 188/ 2
and what an earnest	<b>mind</b>	to believe Christ's words	11, 195/ 37
endure to turn his	<b>mind</b>	to the truth, but	11, 202/ 7
to write mine own	<b>mind</b>	, and divers old holy	11, 213/ 28
reason and show my	<b>mind</b>	that it proveth for	11, 214/ 6
that matter, mine own	<b>mind</b>	giveth me that Saint	11, 214/ 11
saw the people were	<b>minded</b>	to make him their	11, 26/ 9
then though she had	<b>minded</b>	perpetual virginity, yet since	11, 59/ 21
both ages, he was	<b>minded</b>	no more to meddle	11, 61/ 34
at that time nothing	<b>minded</b>	, then should he have	11, 90/ 14
he told them their	<b>minds</b>	and thoughts, which is	11, 26/ 26
he told them, their	<b>minds</b>	being such as reason	11, 26/ 30
would have weened their	<b>minds</b>	had been the contrary	11, 26/ 31
sickness of their unperfect	<b>minds</b>	and, as a perfect	11, 27/ 11
believe in him, their	<b>minds</b>	were so set upon	11, 35/ 7
comfort after their gross	<b>minds</b>	of any gross feeding	11, 46/ 22
to imprint in their	<b>minds</b>	the lively knowledge of	11, 66/ 25
both perceive by the	<b>minds</b>	of holy saints, whose	11, 95/ 9
before, according to the	<b>minds</b>	of holy doctors and	11, 137/ 27
that he shall throughout	<b>mingle</b>	the one with the	11, 72/ 15
by his own body	<b>mingled</b>	himself with us, and	11, 174/ 2
us, but as Christ's	<b>minister</b>	delivereth us. But the	11, 29/ 28
body is offered and	<b>ministered</b>	unto them that will	11, 117/ 25
say), when the priest	<b>ministereth</b>	us this meat, let	11, 29/ 24
an argument, and a	<b>minor</b>	, too. His major is	11, 168/ 32
they," etc., and his	<b>minor</b>	is all the remanent	11, 168/ 33
other. For all the	<b>minority</b>	and the obedience that	11, 41/ 26
expound murmurabant id est	<b>mirabantur</b>	. "They murmured," that is	11, 152/ 12
expoundeth murmurabant id est	<b>mirabantur</b>	, "they murmured," that is	11, 154/ 19

taking occasion of the	<b>miracle</b>	that he so late	11, 16/ 3
the occasion of this	<b>miracle</b>	, good reader, of these	11, 25/ 16
loaves by such a	<b>miracle</b>	so multiplied, as a	11, 25/ 17
Not for that the	<b>miracle</b>	of the feeding of	11, 25/ 21
but because the less	<b>miracle</b>	and in some part	11, 25/ 24
When that after the	<b>miracle</b>	of the feeding so	11, 26/ 5
the sight of that	<b>miracle</b>	say, "This is the	11, 26/ 34
feed them still by	<b>miracle</b>	, without any labor of	11, 33/ 2
said unto him, "What	<b>miracle</b>	then showeth thou that	11, 35/ 10
he should work some	<b>miracle</b>	before them ere he	11, 35/ 19
manner, what manner a	<b>miracle</b>	they would have him	11, 35/ 21
them some meat by	<b>miracle</b>	by and by, one	11, 35/ 22
would feed them by	<b>miracle</b>	without their labor, where	11, 47/ 3
fed them so by	<b>miracle</b>	, so fain have made	11, 47/ 8
upon occasion of his	<b>miracle</b>	wrought upon the multiplication	11, 49/ 35
him to do that	<b>miracle</b>	, nor by mistaking of	11, 61/ 19
rehearseth and inculcateth the	<b>miracle</b>	, exhorting all folk that	11, 68/ 1
more marvel of the	<b>miracle</b>	of manna, but that	11, 71/ 16
he worketh that wonderful	<b>miracle</b>	in the Sacrament, our	11, 138/ 13
upon so deep a	<b>miracle</b>	as our papists feign	11, 166/ 30
upon so deep a	<b>miracle</b>	as our papists feign	11, 168/ 20
upon such a great	<b>miracle</b>	as the Catholic Church	11, 170/ 14
like wise in the	<b>miracle</b>	of the five loaves	11, 172/ 35
and not for the	<b>miracle</b>	. But thou wilt peradventure	11, 173/ 3
of that manifest open	<b>miracle</b>	that they saw him	11, 173/ 5
Savior work the other	<b>miracle</b>	of his five loaves	11, 173/ 8
ye make us a	<b>miracle</b>	to confirm your tale	11, 196/ 5
godhead, see this great	<b>miracle</b>	soiled, and well perceive	11, 208/ 8
do as much by	<b>miracle</b>	as nature by her	11, 210/ 28
eat, layeth forth the	<b>miracle</b>	of the multiplying of	11, 211/ 14
and more than one	<b>miracle</b>	, pardie, that those holy	11, 211/ 19
him not for the	<b>miracles</b>	that they had seen	11, 16/ 8
because ye have seen	<b>miracles</b>	, but because ye have	11, 21/ 24
it, he did two	<b>miracles</b>	before he began to	11, 25/ 6
now is not the	<b>miracles</b>	that you have seen	11, 26/ 22
him not for his	<b>miracles</b>	but for their bellies	11, 35/ 5
have seen me do	<b>miracles</b>	, and yet it hath	11, 39/ 33
belief. And he wrought	<b>miracles</b>	, which they saw, to	11, 40/ 1
your ear, and work	<b>miracles</b>	before you that you	11, 40/ 10
and feed you by	<b>miracles</b>	, and put them even	11, 40/ 12

forward by mine outward	<b>miracles</b>	which himself worketh with	11, 40/ 30
to them), among other	<b>miracles</b>	, he putteth us, I	11, 66/ 5
he that had done	<b>miracles</b>	(for Judas himself was	11, 93/ 27
fresh eloquence, but by	<b>miracles</b>	and the mighty hand	11, 111/ 33
is that he do	<b>miracles</b>	as Saint Paul did	11, 112/ 10
their such exposition by	<b>miracles</b>	, so must Master Masquer	11, 112/ 20
prove his expositions by	<b>miracles</b>	to be true. For	11, 112/ 21
he would not work	<b>miracles</b>	at every man's bidding	11, 112/ 22
that, except he work	<b>miracles</b>	, too, he can of	11, 112/ 27
paynims, and cannot do	<b>miracles</b>	for his doctrine as	11, 112/ 35
such a multitude of	<b>miracles</b>	that for the proof	11, 113/ 1
Master Masquer, instead of	<b>miracles</b>	, proveth his expositions of	11, 113/ 3
himself spoken against his	<b>miracles</b>	in the Sacrament. For	11, 138/ 14
himself by manifold open	<b>miracles</b>	plain and expressly declared	11, 183/ 25
God hath by those	<b>miracles</b>	expounded his own words	11, 183/ 28
so many plain open	<b>miracles</b>	, Master Masquer must needs	11, 184/ 18
both, and by many	<b>miracles</b>	confirmed, and with the	11, 186/ 9
of many a hundred	<b>miracles</b>	, both testified for the	11, 196/ 31
hath by many wonderful	<b>miracles</b>	manifestly proved and testified	11, 197/ 10
by word, writing, and	<b>miracles</b>	, revealed and showed so	11, 201/ 7
and all the marvelous	<b>miracles</b>	that God hath showed	11, 203/ 9
general councils and the	<b>miracles</b>	are, on our part	11, 203/ 29
antichristian synagogue. And God's	<b>miracles</b>	both Frith and he	11, 203/ 32
other works, not only	<b>miracles</b>	, written in scripture --	11, 206/ 23
so be they no	<b>miracles</b>	.) And some things made	11, 206/ 25
other works, not only	<b>miracles</b>	written in scripture but	11, 207/ 15
then were they no	<b>miracles</b>	, saith Master Masquer. And	11, 210/ 26
used examples of other	<b>miracles</b>	done by God and	11, 211/ 1
blood, he bringeth the	<b>miracles</b>	that God wrought in	11, 211/ 8
other changes and mighty	<b>miracles</b>	more. You have heard	11, 211/ 11
so many plain, open	<b>miracles</b>	, labor now to make	11, 223/ 2
so fast in the	<b>mire</b>	that therein shall he	11, 180/ 34
fall flat in the	<b>mire</b>	, unto both your shames	11, 199/ 4
shamefully soused in the	<b>mire</b>	than Master Masquer here	11, 199/ 25
fall flat in the	<b>mire</b>	, but God maketh heretics	11, 199/ 32
set the people upon	<b>mirth</b>	. For penance, they shake	11, 187/ 3
are so set upon	<b>mischief</b>	and willfulness that they	11, 84/ 12
be the bolder in	<b>mischief</b>	." And afterward, this in	11, 93/ 15
lest he fall to	<b>mischief</b>	, and follow Judas in	11, 94/ 9
ton full of More's	<b>mischief</b>	and pernicious perverting of	11, 151/ 11

so handle this man's	<b>mischievous</b>	heresy in this first	11, 10/ 32
at once, of my	<b>mischievous</b>	, pernicious, false, pestilent, perverting	11, 151/ 16
great high heap of	<b>mischievous</b>	perverting. Lo, thus good	11, 152/ 8
point that they had	<b>misconceived</b>	, weening that Joseph had	11, 80/ 15
not, or else willingly	<b>misconstrueth</b>	the place of the	11, 111/ 5
against me, concerning any	<b>misconstruing</b>	of that place of	11, 158/ 13
in this vale of	<b>misery</b>	, in this time of	11, 33/ 25
maketh the first, I	<b>misfortuned</b>	to make so feeble	11, 149/ 19
own mind began to	<b>misgive</b>	him, or else some	11, 119/ 18
me by oversight to	<b>mishandle</b>	this one place and	11, 151/ 21
albeit that it might	<b>mishap</b>	me by oversight to	11, 151/ 20
Saint Augustine's mind, which	<b>mishapped</b>	him, as I suppose	11, 75/ 1
sorry that it had	<b>mishapped</b>	me to take in	11, 216/ 29
I would not have	<b>misliked</b>	mine own wit therein	11, 209/ 21
in a side after	<b>mismarked</b>	with the number of	11, 217/ 12
that no man can	<b>miss</b>	to perceive it when	11, 97/ 24
you have not only	<b>missed</b>	of training me into	11, 176/ 32
in this one place	<b>mistaken</b>	, without the impairing of	11, 151/ 34
that Master Masquer there	<b>mistaketh</b>	Saint Paul and weeneth	11, 108/ 13
good, lest her own	<b>mistaking</b>	by negligence might mar	11, 60/ 36
that miracle, nor by	<b>mistaking</b>	of his message for	11, 61/ 19
necessary truth that, by	<b>mistaking</b>	of any part of	11, 135/ 2
somewhat overseen myself in	<b>mistaking</b>	of some one word	11, 151/ 31
For such a manner,	<b>mistaking</b>	of a word is	11, 151/ 35
as the fleshly Jews	<b>mistook</b>	it, but (as himself	11, 17/ 23
spoke of. But they	<b>mistook</b>	the manner how he	11, 62/ 25
could believe, because they	<b>mistook</b>	the manner thereof, weening	11, 69/ 9
well perceive that they	<b>mistook</b>	him by a false	11, 81/ 20
such other fools that	<b>mistook</b>	those words, after the	11, 109/ 28
kingdom of Israel and	<b>mistook</b>	his kingdom for a	11, 131/ 9
might have cause to	<b>mistrust</b>	that he that were	11, 29/ 33
they ought neither to	<b>mistrust</b>	his word nor his	11, 63/ 23
man be moved to	<b>mistrust</b>	it, though the thing	11, 68/ 1
say, "Marvel you and	<b>mistrust</b>	you my word? And	11, 70/ 16
it is indeed, nor	<b>mistrust</b>	all my writing for	11, 151/ 33
him, and had not	<b>mistrusted</b>	Christ, but been ready	11, 162/ 19
And as Master Masquer	<b>misunderstandeth</b>	those words of Saint	11, 109/ 26
them, so that men	<b>misuse</b>	them not to the	11, 18/ 22
in this wise: Master	<b>Mock</b>	, whom the verity most	11, 8/ 10
offendeth and doth but	<b>mock</b>	it out when he	11, 8/ 10

name, calleth me Master	<b>Mock</b>	, doth in these wise	11, 8/ 13
wise words nothing but	<b>mock</b>	the readers of his	11, 8/ 14
and foolish that the	<b>mock</b>	returneth to himself. For	11, 8/ 15
More," and sometime, "Master	<b>Mock</b>	, " and, "let More mock	11, 12/ 16
Mock," and, "let More	<b>mock</b>	on and lie, too	11, 12/ 16
he doth but clearly	<b>mock</b>	(saving that it is	11, 20/ 19
exposition doth but plainly	<b>mock</b>	you, consider yet again	11, 55/ 3
givings Master Masquer, to	<b>mock</b>	us with, hath in	11, 57/ 11
and call me M.	<b>Mock</b>	as he doth once	11, 98/ 29
that a man should	<b>mock</b>	Master Masquer, when every	11, 98/ 33
and may have no	<b>mock</b>	of his matched with	11, 99/ 26
Masquer call me Master	<b>Mock</b>	, and say that it	11, 106/ 4
again, and let More	<b>mock</b>	still and lie, too	11, 107/ 27
and bid Master More	<b>mock</b>	on and lie on	11, 110/ 34
bid Master Masquer go	<b>mock</b>	on and lie on	11, 111/ 2
nothing else but to	<b>mock</b>	, we may go forth	11, 113/ 5
Master Masquer yet again	<b>mock</b>	on still and lie	11, 113/ 6
that is to wit,	<b>mock</b>	in this matter and	11, 140/ 13
doth but deceive and	<b>mock</b>	all his own fraternity	11, 148/ 7
mastership to trifle and	<b>mock</b>	in this great matter	11, 169/ 7
as though he would	<b>mock</b>	me therewith and show	11, 195/ 8
consider Master Masquer's goodly	<b>mock</b>	that he maketh here	11, 196/ 10
such a proper handled	<b>mock</b>	as you have heard	11, 197/ 23
a very fond, blasphemous	<b>mock</b>	than these? By which	11, 116/ 27
whereas he not only	<b>mocketh</b>	and jesteth against the	11, 99/ 22
fool speaketh here, that	<b>mocketh</b>	and railleth upon all	11, 115/ 17
and jests, Master Masquer	<b>mocketh</b>	no man but himself	11, 170/ 2
name of papists he	<b>mocketh</b>	all the Catholic Church	11, 170/ 3
with his lies he	<b>mocketh</b>	you. And since he	11, 177/ 36
scoff that Master Masquer	<b>mocketh</b>	me withal and saith	11, 200/ 30
himself or his fellow,	<b>mocketh</b>	under the same name	11, 205/ 17
mouth as salt, and	<b>mocketh</b>	much at fasting. And	11, 205/ 21
glass in hand and	<b>mocketh</b>	and moweth in that	11, 206/ 18
now, whereas Master Masquer	<b>mocketh</b>	mine argument, not which	11, 208/ 16
words which Master Masquer	<b>mocketh</b>	) used many more good	11, 210/ 24
dialogue, wherein Master Masquer	<b>mocketh</b>	me for "quoeth I	11, 213/ 3
sage earnest man that,	<b>mocking</b>	at mine name, calleth	11, 8/ 12
is much worse than	<b>mocking</b>	, to make men fall	11, 20/ 20
Chrysostom, against Master Masquer	<b>mocking</b>	here the Mass, declareth	11, 116/ 28
at last to the	<b>mocking</b>	of those words of	11, 206/ 4

contentions with me, his	<b>mocks</b>	, his taunts against all	11, 16/ 36
me to requite his	<b>mocks</b>	with no merry word	11, 99/ 36
And therefore, with those	<b>mocks</b>	and jests, Master Masquer	11, 170/ 1
mother of Christ, make	<b>mocks</b>	at all pilgrimages, and	11, 223/ 8
which learned men may	<b>moderately</b>	and reverently dispute and	11, 169/ 23
Howbeit indeed somewhat more	<b>moderately</b>	than he, as ye	11, 200/ 3
if a man unto	<b>molten</b>	wax put other wax	11, 72/ 14
leprosy was in a	<b>moment</b>	restored to his former	11, 65/ 4
body in the first	<b>moment</b>	of his holy conception	11, 169/ 17
forbear it, give some	<b>money</b>	thereto beforehand, content to	11, 6/ 26
partly for lack of	<b>money</b>	, retained and kept from	11, 7/ 25
therein afterward when his	<b>money</b>	were come, that could	11, 7/ 27
great ton full of	<b>More's</b>	mischief and pernicious perverting	11, 151/ 11
a ton full of	<b>More's</b>	pernicious perverting of God's	11, 154/ 12
the whole sum of	<b>More's</b>	confutation of the young	11, 177/ 18
kingdom, which standeth of	<b>More's</b>	unwritten vanities, as of	11, 185/ 18
all things imagined of	<b>More's</b>	brain are not possible	11, 194/ 23
to heal the foul	<b>mormal</b>	of their scabbed shins	11, 119/ 27
eleventh leaf, plastered his	<b>mormal</b>	of his only faith	11, 120/ 6
see that whereas his	<b>mormal</b>	is more than a	11, 123/ 11
good speed or good	<b>morrow</b>	when we meet them	11, 5/ 22
after that on the	<b>morrow</b>	the people coming after	11, 21/ 11
The people, on the	<b>morrow</b>	, longing to find our	11, 26/ 13
so soon upon the	<b>morrow</b>	so cold a mind	11, 27/ 6
or else that the	<b>morsel</b>	that he received were	11, 74/ 6
our Lord gave the	<b>morsel</b>	, not by receiving any	11, 74/ 11
getteth not a good	<b>morsel</b>	among them. And yet	11, 221/ 24
was his godhead neither	<b>mortal</b>	nor passible. And for	11, 42/ 29
known, and unknown to	<b>mortal</b>	men. And we will	11, 88/ 24
goodness as is in	<b>mortal</b>	men, took him and	11, 90/ 21
believe the remission of	<b>mortal</b>	sins? I suppose yes	11, 143/ 24
he took our very	<b>mortal</b>	nature for the same	11, 194/ 16
them after my example,	<b>mortifying</b>	their flesh and changing	11, 120/ 17
them after my example,	<b>mortifying</b>	their flesh and changing	11, 125/ 6
Lord showed them that	<b>Moses</b>	gave them not that	11, 16/ 21
I say to you,	<b>Moses</b>	hath not given you	11, 21/ 33
by the prophecy of	<b>Moses</b>	and other prophets that	11, 27/ 3
not given them by	<b>Moses</b>	, nor given them verily	11, 35/ 27
neither. For though that	<b>Moses</b>	was their prophet and	11, 35/ 29
Lord unto them, "not	<b>Moses</b>	gave you that bread	11, 36/ 1

murmured in desert against	<b>Moses</b>	for manna, and said	11, 46/ 23
the dead rod of	<b>Moses</b>	was turned into a	11, 66/ 11
the brazen serpent that	<b>Moses</b>	did set up in	11, 68/ 15
fathers, written eftsoons by	<b>Moses</b>	and then by his	11, 107/ 25
and eft written by	<b>Moses</b>	, and then by his	11, 110/ 12
own blessed mouth, till	<b>Moses</b>	and the prophets and	11, 110/ 27
was given down in	<b>Moses'</b>	days, and that this	11, 36/ 7
out of Egypt, how	<b>Moses'</b>	rod was turned into	11, 65/ 2
of the prophets, and	<b>Moses'</b>	own writing too; whereupon	11, 65/ 16
and the changing of	<b>Moses'</b>	rod into a serpent	11, 211/ 10
Joseph, whose father and	<b>mother</b>	we have known? How	11, 22/ 14
his father and his	<b>mother</b>	both? How saith he	11, 47/ 17
born again of his	<b>mother</b>	, but meant of a	11, 62/ 13
the Blessed Virgin his	<b>mother</b>	by the heavenly obumbration	11, 78/ 8
Joseph whose father and	<b>mother</b>	we know? And how	11, 80/ 12
blessed Lady the immaculate	<b>mother</b>	of Christ, make mocks	11, 223/ 8
enter again into his	<b>mother's</b>	belly and be born	11, 62/ 8
enter again into his	<b>mother's</b>	belly and be born	11, 172/ 32
The fathers and the	<b>mothers</b>	oftentimes put out their	11, 174/ 18
by good advice and	<b>motion</b>	. And that ye may	11, 93/ 20
had any manner of	<b>motion</b>	. And so in all	11, 193/ 22
and blood, by the	<b>mouth</b>	, not in his own	11, 17/ 22
his meat with his	<b>mouth</b>	, therefore call his mouth	11, 98/ 26
mouth, therefore call his	<b>mouth</b>	his meat. What wit	11, 98/ 26
things of Christ by	<b>mouth</b>	, and leave it with	11, 108/ 16
by his own holy	<b>mouth</b>	, and Saint Paul so	11, 108/ 25
to the Corinthians by	<b>mouth</b>	and left it them	11, 108/ 26
more fully before by	<b>mouth</b>	than he doth there	11, 108/ 33
by his own blessed	<b>mouth</b>	, till Moses and the	11, 110/ 27
to stop Master Masquer's	<b>mouth</b>	in the whole matter	11, 116/ 33
out fire at the	<b>mouth</b>	, such as the devil	11, 174/ 16
sand put in his	<b>mouth</b>	as salt, and mocketh	11, 205/ 20
which hath his very	<b>mouth</b>	, nose, eyes, etc. wherewith	11, 206/ 34
ween that divers men's	<b>mouths</b>	were all one place	11, 201/ 29
what great cause should	<b>move</b>	me to bear that	11, 186/ 16
man need to be	<b>moved</b>	. For since both the	11, 42/ 17
of your wills, prevented,	<b>moved</b>	, and set awork with	11, 48/ 7
that no man be	<b>moved</b>	to mistrust it, though	11, 68/ 1
and were so sore	<b>moved</b>	, and thought the matter	11, 150/ 28
of the spiring or	<b>moving</b>	of the Spirit, or	11, 63/ 2

hand and mocketh and	<b>moweth</b>	in that glass, and	11, 206/ 18
miracle wrought upon the	<b>multiplication</b>	of the bread, touched	11, 49/ 35
be by many means	<b>multiplied</b>	and increased in his	11, 18/ 6
such a miracle so	<b>multiplied</b>	, as a thing very	11, 25/ 17
he gave them and	<b>multiplied</b>	for them before, than	11, 46/ 14
voices, sounds, and similitudes,	<b>multiplied</b>	in the air between	11, 207/ 4
place, cast yet and	<b>multiply</b>	the same figure of	11, 207/ 38
the miracle of the	<b>multiplying</b>	of five loaves so	11, 211/ 15
our part such a	<b>multitude</b>	of miracles that for	11, 113/ 1
only the common whole	<b>multitude</b>	of all good Christian	11, 136/ 22
a foot. And Master	<b>Mummer</b>	under his masquer's face	11, 13/ 1
to be called Master	<b>Mummer</b>	, which name he were	11, 13/ 7
beginneth to play a	<b>mummer's</b>	cast with his false	11, 114/ 17
Master Masquer in his	<b>mummery</b>	be an honest man	11, 119/ 10
would wantonly walk a	<b>mumming</b>	, and disguise himself, and	11, 99/ 29
quam ego dabo pro	<b>mundi</b>	vita." Which text, albeit	11, 55/ 5
caro mea est pro	<b>mundi</b>	uita," without these words	11, 55/ 7
up either thief or	<b>murderer</b>	, or to burn up	11, 127/ 7
but if the thieves,	<b>murderers</b>	, and heretics will consent	11, 127/ 8
and said unto them, "	<b>Murmur</b>	not among yourselves. There	11, 22/ 15
our Savior to them, "	<b>Murmur</b>	not among yourselves; no	11, 47/ 22
then shall you not	<b>murmur</b>	at my words, but	11, 49/ 4
your grudge and your	<b>murmur</b>	, and labor to my	11, 49/ 22
great piece of their	<b>murmur</b>	therein arose, as ye	11, 80/ 14
great part of their	<b>murmur</b>	was because they thought	11, 80/ 24
can do it, but	<b>murmur</b>	and grudge against it	11, 81/ 5
cause of the Jews"	<b>murmur</b>	and their dissension when	11, 154/ 31
than I did their	<b>murmur</b>	and their dissension. For	11, 154/ 32
and stagger, nor to	<b>murmur</b>	and grudge as they	11, 171/ 28
except More will expound	<b>murmurabant</b>	id est mirabantur. "They	11, 152/ 12
him," as he expoundeth	<b>murmurabant</b>	id est mirabantur, "they	11, 154/ 19
last day." The Jews	<b>murmured</b>	, therefore, of that that	11, 22/ 11
himself that his disciples	<b>murmured</b>	at this, said unto	11, 23/ 2
some of their forefathers	<b>murmured</b>	in desert against Moses	11, 46/ 23
to their breakfast, they	<b>murmured</b>	against that that he	11, 47/ 14
life. "Your fathers that	<b>murmured</b>	as you do now	11, 49/ 19
world." Whereas before they	<b>murmured</b>	at the light spiritual	11, 50/ 31
him) that his disciples	<b>murmured</b>	at his words, because	11, 79/ 32
The Jews had before	<b>murmured</b>	against that that he	11, 80/ 9
Ghost, they would have	<b>murmured</b>	the less. And had	11, 80/ 17

they would not have	<b>murmured</b>	at all. In like	11, 80/ 19
In like wise they	<b>murmured</b>	at the second point	11, 80/ 20
yet would they have	<b>murmured</b>	the less, because they	11, 80/ 35
not, I suppose, have	<b>murmured</b>	at the matter at	11, 80/ 38
Jews and his disciples	<b>murmured</b>	and disputed of his	11, 142/ 11
Jews and the disciples	<b>murmured</b>	and disputed of his	11, 146/ 2
Jews took therein that	<b>murmured</b>	and went their way	11, 149/ 26
id est mirabantur. "They	<b>murmured</b>	, " that is to say	11, 152/ 13
in this word, "they	<b>murmured</b>	, " in the stead thereof	11, 152/ 32
with that word, "they	<b>murmured</b>	, " as with this word	11, 152/ 34
many of the hearers	<b>murmured</b>	, and neither at the	11, 152/ 39
none of his hearers	<b>murmured</b>	for that manner of	11, 153/ 2
id est mirabantur, "they	<b>murmured</b>	, " that is to say	11, 154/ 19
though they marveled and	<b>murmured</b>	and disputed at the	11, 155/ 33
grant him that "they	<b>murmured</b>	" is as much to	11, 156/ 33
Master More saith, or	<b>murmured</b>	, as hath the text	11, 157/ 6
and his apostles neither	<b>murmured</b>	nor marveled, nor yet	11, 157/ 10
lordly pleasure, that "they	<b>murmured</b>	" is as much to	11, 157/ 17
the text saith they	<b>murmured</b>	, as though I with	11, 157/ 31
they marveled first and	<b>murmured</b>	after. And now since	11, 158/ 2
so much the more	<b>murmured</b>	and disputed against the	11, 160/ 22
expounded it. But they	<b>murmured</b>	much at that that	11, 160/ 26
as More saith) or	<b>murmured</b>	(as hath the text	11, 163/ 37
and his apostles neither	<b>murmured</b>	nor marveled, nor yet	11, 164/ 3
could abide it, but	<b>murmured</b>	and said, "How can	11, 164/ 19
that marveled not nor	<b>murmured</b>	not, since that though	11, 164/ 27
and both marveled and	<b>murmured</b>	and went their way	11, 164/ 28
whether they marveled or	<b>murmured</b>	. Unto which while I	11, 165/ 10
and his apostles neither	<b>murmured</b>	nor marveled, nor yet	11, 165/ 21
they neither marveled nor	<b>murmured</b>	. And why? For because	11, 165/ 27
apostles marveled not, nor	<b>murmured</b>	not, nor were not	11, 166/ 9
doubted, nor marveled nor	<b>murmured</b>	, nor nothing offended with	11, 166/ 37
apostles marveled not, nor	<b>murmured</b>	not at these words	11, 167/ 16
they neither marveled nor	<b>murmured</b>	, nor nothing offended with	11, 168/ 27
things that they now	<b>murmured</b>	at when they said	11, 173/ 6
would say, "leave your	<b>murmuring</b>	, and fall to prayer	11, 47/ 24
need to leave your	<b>murmuring</b>	, and apply yourself to	11, 47/ 30
And therefore, leave your	<b>murmuring</b>	, and pray my Father	11, 48/ 19
their wondering and their	<b>murmuring</b>	question, "How can he	11, 68/ 26
power and leave their	<b>murmuring</b>	. And therefore they that	11, 81/ 31

they that leave not	<b>murmuring</b>	at his Blessed Sacrament	11, 81/ 31
they should leave their	<b>murmuring</b>	, and pray his Father	11, 87/ 11
carnal Jews understood it	<b>murmuring</b>	at it, being offended	11, 149/ 7
at the one word	<b>murmuring</b>	, and at the other	11, 153/ 5
the other two not	<b>murmuring</b>	, as at the one	11, 153/ 6
changing of this word "	<b>murmuring</b>	, " into this word "marveling	11, 153/ 10
neck. For if their	<b>murmuring</b>	followed upon their marveling	11, 157/ 27
is to wit, the	<b>murmuring</b>	upon the marveling, for	11, 157/ 36
marveling followed upon the	<b>murmuring</b>	. For they marveled first	11, 158/ 1
marveled not in any	<b>murmuring</b>	manner was because they	11, 176/ 25
words to make men	<b>muse</b>	, whirleth his juggling stick	11, 133/ 24
men buy beef or	<b>mutton</b>	out of the butchers	11, 58/ 14
spirit, as beef or	<b>mutton</b>	is cut out in	11, 149/ 30
of allegories, opening of	<b>mysteries</b>	, and lifting up of	11, 17/ 36
we receive in the	<b>mysteries</b>	, or Sacrament, is not	11, 53/ 18
we eat in the	<b>mysteries</b>	, or Sacrament, is not	11, 54/ 10
declared some high heavenly	<b>mysteries</b>	that never man had	11, 107/ 11
how marvelous are these	<b>mysteries</b>	" (that is to wit	11, 173/ 30
this great Sacrament and	<b>mystery</b>	seemed unto them but	11, 63/ 36
of this Sacrament or	<b>mystery</b>	. And as for how	11, 66/ 27
the manner of this	<b>mystery</b>	or Sacrament. But to	11, 67/ 11
inquisitive of thy marvelous	<b>mystery</b>	. But therein abide the	11, 88/ 21
accomplishment of the great	<b>mystery</b>	of his Passion, well	11, 89/ 25
after a like Thomistical	<b>mystery</b>	, the wine transubstantiated too	11, 129/ 13
secret words, through the	<b>mystical</b>	benediction and by the	11, 52/ 15
difference again between the	<b>mystical</b>	benediction, that is to	11, 71/ 13
to wit, of the	<b>mystical</b>	body of Christ, the	11, 72/ 35
lively member of his	<b>mystical</b>	body, that is, the	11, 73/ 35
lively member of his	<b>mystical</b>	body, the society of	11, 75/ 12
the participation of the	<b>mystical</b>	body of Christ; that	11, 76/ 24
lively members of his	<b>mystical</b>	body, the congregation of	11, 94/ 37
by and by. This	<b>mystical</b>	or sacramental blood" (that	11, 174/ 35
hath not set his	<b>name</b>	unto his book, nor	11, 7/ 18
he putteth not his	<b>name</b>	thereto, writeth in this	11, 8/ 9
that, mocking at mine	<b>name</b>	, calleth me Master Mock	11, 8/ 12
I know Tyndale by	<b>name</b>	, and George Jay or	11, 8/ 21
or George Joy by	<b>name</b>	also, and twenty such	11, 8/ 22
he set not his	<b>name</b>	thereto was because he	11, 9/ 18
it came under his	<b>name</b>	, the estimation thereof were	11, 9/ 21
argueth against me by	<b>name</b>	in special and pretendeth	11, 11/ 10

speak to me by	<b>name</b>	, with, "thus saith More	11, 12/ 15
dispute with him by	<b>name</b>	, and therefore he keepeth	11, 12/ 18
folk know not his	<b>name</b>	. Wherein he fareth much	11, 12/ 22
themselves unseen while their	<b>name</b>	is unknown, and, therefore	11, 12/ 32
man, by withdrawing his	<b>name</b>	from his book, hath	11, 13/ 4
called Master Mummer, which	<b>name</b>	he were else well	11, 13/ 7
once (since by some	<b>name</b>	must I call him	11, 13/ 9
lack of his other	<b>name</b>	to call him Master	11, 13/ 10
he gave him the	<b>name</b>	of stone, which stone	11, 24/ 2
and give me the	<b>name</b>	that is above all	11, 45/ 6
Blessed Sacrament by the	<b>name</b>	of bread and yet	11, 54/ 1
call it by that	<b>name</b>	of bread both mean	11, 54/ 3
us. I shall therefore	<b>name</b>	you that holy cunning	11, 57/ 17
calleth it by the	<b>name</b>	of bread, that is	11, 67/ 28
the honesty of his	<b>name</b>	, not letting to procure	11, 90/ 30
doth not express by	<b>name</b>	. But telling them all	11, 93/ 1
Christ called him. Which	<b>name</b>	our Savior gave him	11, 94/ 11
Christian people under the	<b>name</b>	of papists, and say	11, 114/ 33
the contrary, let him	<b>name</b>	who they be and	11, 127/ 33
of none but by	<b>name</b>	. Frere Luther, I will	11, 127/ 37
Frere Luther, I will	<b>name</b>	him, the chief and	11, 128/ 1
their heresies. I will	<b>name</b>	him freer Lambert, Dane	11, 128/ 3
he foolishly jesteth by	<b>name</b>	, he argueth, as you	11, 129/ 32
which he speaketh by	<b>name</b>	expressly. And of his	11, 132/ 19
year, but specially by	<b>name</b>	those holy saints whose	11, 136/ 23
he must a God's	<b>name</b>	bring in this his	11, 144/ 15
believe, under his spiteful	<b>name</b>	of papists; I would	11, 147/ 33
is) ashamed of the	<b>name</b>	of papists (as odious	11, 148/ 1
in general, under the	<b>name</b>	of papists, all those	11, 148/ 21
maketh against me, by	<b>name</b>	in special, to soil	11, 148/ 27
thing by the selfsame	<b>name</b>	that he gave thereto	11, 155/ 35
save that under the	<b>name</b>	of papists he mocketh	11, 170/ 2
book of him whose	<b>name</b>	it beareth, or is	11, 180/ 14
his glory and his	<b>name</b>	. The glory of his	11, 188/ 29
himself meaneth by that	<b>name</b>	. For he hath before	11, 205/ 12
mocketh under the same	<b>name</b>	the sacrament of aneling	11, 205/ 18
Lent, Father Frith under	<b>name</b>	of Brightwell, in the	11, 205/ 22
himself maketh in my	<b>name</b>	and maketh it feeble	11, 208/ 17
he maketh in mine	<b>name</b>	. We see many faces	11, 209/ 9
be so mad to	<b>name</b>	the very leaf but	11, 217/ 3

cook, as under the	<b>name</b>	of a clerk, so	11, 220/ 6
a nameless heretic hath	<b>named</b>	The Supper of the	11, 1/ 5
be so much as	<b>named</b>	among you. In that	11, 3/ 29
though the man hath	<b>named</b>	it The Supper of	11, 10/ 2
so much as once	<b>named</b>	it, but only saith	11, 131/ 33
thing whereof he nothing	<b>named</b>	, but only the giving	11, 132/ 22
poisoned book, which a	<b>nameless</b>	heretic hath named The	11, 1/ 3
would have her do,	<b>namely</b>	having a husband already	11, 61/ 10
man can abide it?	<b>Namely</b>	, while the scripture by	11, 124/ 32
for none other. And	<b>namely</b>	, such holy doctors and	11, 168/ 6
is his very scripture,	<b>namely</b>	since there are written	11, 180/ 30
this thing or that (	<b>namely</b>	the thing that God	11, 189/ 27
of our matter. And	<b>namely</b>	, since the man hath	11, 195/ 3
treatises and set their	<b>names</b>	to none, could I	11, 8/ 24
and set not their	<b>names</b>	unto them. They think	11, 12/ 31
that is above all	<b>names</b>	, then shall I by	11, 45/ 6
make an end, the	<b>names</b>	and the sentences of	11, 50/ 18
Sacrament, rehearse you the	<b>names</b>	of some of those	11, 51/ 37
you by God's holy	<b>names</b>	to judge justly, but	11, 98/ 31
it. For he neither	<b>nameth</b>	wine nor water. And	11, 108/ 37
words he not once	<b>nameth</b>	death. But of the	11, 131/ 36
it is both too	<b>narrow</b>	by a great deal	11, 120/ 23
yet, if he look	<b>narrowly</b>	, he shall espy that	11, 212/ 22
if a man look	<b>narrowly</b>	, then he shall espy	11, 214/ 16
but if he look	<b>narrowly</b>	, he saith, you see	11, 214/ 18
faith, in all Christian	<b>nations</b>	all the world about	11, 24/ 19
to the whole Christian	<b>nations</b>	that the scripture proveth	11, 112/ 16
as all good Christian	<b>nations</b>	are and long have	11, 179/ 13
and swore that all	<b>nations</b>	should be blessed in	11, 194/ 1
of all true Christian	<b>nations</b>	, of which church I	11, 199/ 18
people, the whole Christian	<b>nations</b>	have this fifteen hundred	11, 202/ 19
of all true Christian	<b>nations</b>	this fifteen hundred year	11, 222/ 36
by which through the	<b>natural</b>	operation of the body	11, 27/ 30
sheep's flesh into the	<b>natural</b>	flesh of the man	11, 29/ 1
any abomination of God's	<b>natural</b>	ordinance for procreation (for	11, 59/ 23
being joined to the	<b>natural</b>	life (that is to	11, 71/ 28
spirit that is the	<b>natural</b>	life that giveth life	11, 83/ 23
thinketh most likely by	<b>natural</b>	reason and scripture. And	11, 89/ 20
as to eat the	<b>natural</b>	body of Christ under	11, 134/ 16
have spoken of his	<b>natural</b>	body to be eaten	11, 136/ 14

be there in his	<b>natural</b>	substance, without any dimensions	11, 169/ 19
which I was made	<b>natural</b>	man with you, that	11, 174/ 28
the philosopher proveth by	<b>natural</b>	reason) be no very	11, 207/ 6
which two things (as	<b>natural</b>	and as common as	11, 208/ 5
material door, nor a	<b>natural</b>	very vine. This saith	11, 221/ 10
much as a very	<b>natural</b>	fool. But that in	11, 221/ 11
Sacrament is his very	<b>natural</b>	body, his very flesh	11, 221/ 11
more fool than a	<b>natural</b>	fool indeed. For as	11, 221/ 19
so well-learned and so	<b>naturally</b>	well witted withal, but	11, 9/ 1
as verily and as	<b>naturally</b>	begotten of God the	11, 30/ 5
he was verily and	<b>naturally</b>	descended of our forefather	11, 30/ 7
though every man here	<b>naturally</b>	die for the while	11, 71/ 4
its own form, shape,	<b>nature</b>	, and substance, and is	11, 27/ 32
is turned into the	<b>nature</b>	and substance of the	11, 27/ 33
and loseth its own	<b>nature</b>	, not turning the flesh	11, 28/ 35
from the own proper	<b>nature</b>	of sheep's flesh into	11, 28/ 36
manner of the pure	<b>nature</b>	of itself, by participation	11, 29/ 7
himself, his own very	<b>nature</b>	and substance. And therefore	11, 30/ 18
finally all his whole	<b>nature</b>	, substance, and godhead, and	11, 30/ 31
one equal God, in	<b>nature</b>	, substance, wisdom, will, might	11, 30/ 36
same might, the same	<b>nature</b>	, the same substance, and	11, 41/ 35
manhood would of the	<b>nature</b>	of man abhor, shrink	11, 44/ 21
or impediment, neither of	<b>nature</b>	nor conscience. And very	11, 59/ 19
is in his own	<b>nature</b>	and substance, yet a	11, 64/ 12
changes out of one	<b>nature</b>	into another that God	11, 66/ 7
is of his own	<b>nature</b>	everlasting life, so is	11, 70/ 36
of its own proper	<b>nature</b>	? Nay, verily. But I	11, 83/ 18
it is not the	<b>nature</b>	of the flesh that	11, 83/ 19
said is this. The	<b>nature</b>	of the flesh cannot	11, 83/ 25
what had then the	<b>nature</b>	of the godhead more	11, 83/ 26
and of his own	<b>nature</b>	. But the flesh ascendeth	11, 83/ 31
consequence proposition of his	<b>nature</b>	necessary, but contingent, though	11, 85/ 2
alive in body by	<b>nature</b>	, but dead in soul	11, 90/ 3
Not dead in the	<b>nature</b>	of faith or belief	11, 122/ 6
not of his own	<b>nature</b>	but by the conjunction	11, 123/ 31
of his own proper	<b>nature</b>	to the giving of	11, 171/ 25
took our very mortal	<b>nature</b>	for the same decreed	11, 194/ 16
in scripture and in	<b>nature</b>	and in handcrafts, too	11, 206/ 9
the common course of	<b>nature</b>	here in earth. (If	11, 206/ 24
the common course of	<b>nature</b>	, so be they no	11, 206/ 25

the common course of	<b>nature</b>	here in earth, and	11, 207/ 16
by common course of	<b>nature</b>	, which himself hath made	11, 207/ 36
is able, by the	<b>nature</b>	that himself made, to	11, 207/ 40
of things done by	<b>nature</b>	. But then were they	11, 210/ 25
much by miracle as	<b>nature</b>	by her common course	11, 210/ 28
any of the both	<b>natures</b>	. For like as a	11, 42/ 21
one, but two distinct	<b>natures</b>	still, yet since the	11, 43/ 20
to confound both the	<b>natures</b>	in Christ. What thing	11, 188/ 37
well wit that his	<b>naughtiness</b>	was known, which thing	11, 92/ 7
Augustine saith, notwithstanding his	<b>naughtiness</b>	, the very flesh and	11, 94/ 20
delight in such a	<b>naughty</b>	mind God would suffer	11, 60/ 15
is a very false,	<b>naughty</b>	declaration of Christ's words	11, 123/ 26
meantime, while I wot	<b>ne'er</b>	what he is and	11, 100/ 1
or else wot I	<b>ne'er</b>	what he meaneth thereby	11, 126/ 7
some point they were	<b>nearer</b>	the truth than he	11, 62/ 20
so necessary, and so	<b>necessarily</b>	pertaining to that place	11, 46/ 2
that there is nothing	<b>necessarily</b>	to be believed but	11, 108/ 11
not in such wise	<b>necessarily</b>	constrained, that the contrary	11, 195/ 20
with all other things	<b>necessary</b>	also, and without which	11, 38/ 19
a truth, and so	<b>necessary</b>	, and so necessarily pertaining	11, 46/ 2
proposition of his nature	<b>necessary</b>	, but contingent, though of	11, 85/ 2
consequency or consecution be	<b>necessary</b>	. So being presupposed that	11, 85/ 4
wrote not all things	<b>necessary</b>	for our salvation, but	11, 107/ 22
the apostles left no	<b>necessary</b>	thing unwritten. Now of	11, 108/ 6
against me that no	<b>necessary</b>	thing was left unwritten	11, 109/ 21
that, by affirming any	<b>necessary</b>	point to be left	11, 110/ 9
nor imperfect, though some	<b>necessary</b>	things be left out	11, 110/ 16
I say that some	<b>necessary</b>	points thereof be not	11, 110/ 23
for indifferent, and many	<b>necessary</b>	points more. Whereof Master	11, 111/ 13
be led into every	<b>necessary</b>	truth that, by mistaking	11, 135/ 2
to believe as a	<b>necessary</b>	point of our faith	11, 169/ 9
he putteth for a	<b>necessary</b>	part of our faith	11, 170/ 17
And therefore is it	<b>necessary</b>	to declare how marvelous	11, 173/ 29
agreement and consent, as	<b>necessary</b>	points of the true	11, 186/ 12
as a thing not	<b>necessary</b>	. Satisfaction they call great	11, 187/ 4
For it was so	<b>necessary</b>	that the contrary was	11, 194/ 5
is) that with the	<b>necessary</b>	decreed works of God's	11, 194/ 29
was in such wise	<b>necessary</b>	that Christ must die	11, 195/ 7
ergo his dying how	<b>necessary</b>	so ever it was	11, 195/ 15
similitude to conclude a	<b>necessary</b>	consequence in the matter	11, 207/ 31

a truth without question	<b>necessary</b>	. But where he argueth	11, 208/ 27
leaving out of so	<b>necessary</b>	a point of our	11, 212/ 12
leaving out of so	<b>necessary</b>	a point of our	11, 216/ 9
blood. Is this no	<b>necessary</b>	point of faith? Tyndale	11, 217/ 22
deny it for a	<b>necessary</b>	point if faith and	11, 217/ 23
using this Latin term, "	<b>Necesse</b>	." Saying wheresoever is a	11, 194/ 8
he gave him a	<b>necessity</b>	to labor, making the	11, 33/ 14
Therefore it was of	<b>necessity</b>	requisite that they should	11, 66/ 34
is no constraint of	<b>necessity</b>	, many whom he calleth	11, 93/ 21
left out things of	<b>necessity</b>	to be believed, making	11, 107/ 23
would take away the	<b>necessity</b>	, because Saint Paul saith	11, 111/ 14
the fool, as without	<b>necessity</b>	, to write in that	11, 157/ 24
left aught unwritten of	<b>necessity</b>	to be believed, even	11, 185/ 17
to have died of	<b>necessity</b>	, I wonder me that	11, 194/ 26
believed, but not of	<b>necessity</b>	, and yet after upon	11, 215/ 14
prove him that of	<b>necessity</b>	, too, I may, without	11, 215/ 15
lay it in the	<b>neck</b>	of the Father of	11, 113/ 19
fall in his own	<b>neck</b>	. For if their murmuring	11, 157/ 27
this last, lift his	<b>neck</b>	unbroken neither. And now	11, 177/ 9
that they should never	<b>need</b>	to labor for any	11, 31/ 22
that water that I	<b>need</b>	no more to labor	11, 33/ 4
that they should never	<b>need</b>	more to labor for	11, 34/ 16
from heaven, that we	<b>need</b>	not to labor and	11, 36/ 12
never lack it nor	<b>need</b>	no more to work	11, 36/ 15
to salvation they should	<b>need</b>	nothing else but only	11, 37/ 30
reader, shall no man	<b>need</b>	to be moved. For	11, 42/ 17
have you the more	<b>need</b>	to leave your murmuring	11, 47/ 30
then shall you not	<b>need</b>	to doubt which flesh	11, 56/ 15
as though he had	<b>need</b>	of their abiding, but	11, 87/ 30
O my disciples, much	<b>need</b>	have you to use	11, 92/ 20
then should we not	<b>need</b>	indeed to believe that	11, 111/ 9
him already that I	<b>need</b>	not his granting therein	11, 157/ 20
where there was no	<b>need</b>	at all, but even	11, 158/ 9
him than I should	<b>need</b>	if I were to	11, 159/ 15
and should not once	<b>need</b>	to go about the	11, 179/ 19
of truth no little	<b>need</b>	, being as it is	11, 190/ 31
to which they never	<b>need</b>	neither stone nor sling	11, 198/ 29
sooth. And therefore neither	<b>need</b>	I to see very	11, 201/ 5
for this point, nor	<b>need</b>	no secret revelation neither	11, 201/ 6
that was God and	<b>needed</b>	no man to tell	11, 79/ 32

should there never have	<b>needed</b>	any of those comments	11, 144/ 1
other heretics that there	<b>needed</b>	none. For all the	11, 144/ 3
so clear that he	<b>needed</b>	not, but every man	11, 168/ 35
me therein (for I	<b>needed</b>	there none other thing	11, 182/ 26
here is all that	<b>needeth</b>	. For he that thus	11, 101/ 23
he say that he	<b>needeth</b>	not, for he proveth	11, 112/ 12
and evident that he	<b>needeth</b>	not. For he thinketh	11, 186/ 19
word "presently," whose presence	<b>needeth</b>	not in that place	11, 191/ 13
true, then must it	<b>needs</b>	follow (ye see well	11, 20/ 32
faith, but faith must	<b>needs</b>	be the first entry	11, 37/ 20
unto God, he must	<b>needs</b>	believe), so did our	11, 37/ 26
ask how, thou must	<b>needs</b>	subvert and set at	11, 65/ 15
full that they must	<b>needs</b>	make any man that	11, 70/ 8
show that it must	<b>needs</b>	be so that he	11, 72/ 8
drinketh his blood must	<b>needs</b>	be resuscitated and raised	11, 72/ 9
And thereupon must it	<b>needs</b>	, good Christian reader, follow	11, 77/ 8
without doubt, it must	<b>needs</b>	be that they can	11, 77/ 13
his infinite foresight must	<b>needs</b>	from the beginning foresee	11, 84/ 29
one sit, it must	<b>needs</b>	be that he sitteth	11, 84/ 34
sit, ergo it must	<b>needs</b>	be that he sitteth	11, 84/ 36
but that he must	<b>needs</b>	sit in the while	11, 85/ 8
them from hell that	<b>needs</b>	would walk into it	11, 91/ 10
them; ergo, it must	<b>needs</b>	be that Christ meant	11, 130/ 28
wily that I must	<b>needs</b>	take better heed what	11, 159/ 14
Holy Ghost, must here	<b>needs</b>	have wondered, stonied, and	11, 166/ 34
such that it must	<b>needs</b>	make any man (but	11, 167/ 32
Holy Ghost, must here	<b>needs</b>	have wondered, stunned, and	11, 168/ 25
but every man must	<b>needs</b>	see what followeth upon	11, 169/ 1
in the faith) must	<b>needs</b>	have wondered, stunned, and	11, 170/ 20
that that thing must	<b>needs</b>	have made the apostles	11, 171/ 1
flesh indeed, it must	<b>needs</b>	follow against Master Masquer's	11, 176/ 18
simple souls? Must I	<b>needs</b>	besides that go make	11, 179/ 33
miracles, Master Masquer must	<b>needs</b>	be more than mad	11, 184/ 19
said manner that must	<b>needs</b>	be infinite, without beginning	11, 188/ 38
said manner, that must	<b>needs</b>	be infinite without beginning	11, 190/ 34
once, that thing must	<b>needs</b>	be infinite without beginning	11, 191/ 30
made, ergo Christ must	<b>needs</b>	have died, and not	11, 194/ 4
concludeth that Christ must	<b>needs</b>	have died, using this	11, 194/ 7
ergo the testament-maker must	<b>needs</b>	have died. Wrest not	11, 194/ 13
say nay, but must	<b>needs</b>	give place to the	11, 195/ 22

he argueth in the	<b>negative</b>	, as I lay the	11, 208/ 22
for himself in the	<b>negative</b>	, by that that the	11, 208/ 28
follow (which, either of	<b>negligence</b>	or fear or for	11, 5/ 25
in seeking out my	<b>negligence</b>	, leaving some places in	11, 12/ 5
in those twain my	<b>negligence</b>	shall, for all his	11, 12/ 9
her own mistaking by	<b>negligence</b>	might mar the revelation	11, 60/ 36
say, but as problema	<b>neutrum</b>	, wherein they would not	11, 187/ 15
keepeth it whole still	<b>nevertheless</b>	itself, so did God	11, 30/ 27
godhead, and yet keep,	<b>nevertheless</b>	, all the same still	11, 30/ 32
salvation. For it was	<b>nevertheless</b>	the body of our	11, 74/ 17
in earth, and himself	<b>nevertheless</b>	have it whole still	11, 138/ 5
places, yet should it	<b>nevertheless</b>	be also still whole	11, 156/ 15
in mine Apology, I	<b>nevertheless</b>	caused to be kept	11, 222/ 10
brethren that say this	<b>new</b>	work was made by	11, 9/ 17
now as touching this	<b>new</b>	come over book, which	11, 9/ 36
those words, upon their	<b>new</b>	resort unto him when	11, 16/ 6
well know that these	<b>new</b>	heretics are falsely now	11, 41/ 23
Christ's church, old and	<b>new</b>	both, from Christ's death	11, 50/ 16
teach English men a	<b>new</b>	faith as Saint Paul	11, 112/ 32
that Christ is daily	<b>new</b>	crucified? Truth it is	11, 115/ 29
is daily crucified of	<b>new</b>	, and daily put to	11, 115/ 34
and daily put to	<b>new</b>	pain. But as he	11, 115/ 35
hath left unto his	<b>new</b>	Christian Church, instead of	11, 116/ 3
did put Christ to	<b>new</b>	pain because his death	11, 117/ 10
holy prelates of these	<b>new</b>	sects, evil Christian caitiffs	11, 128/ 9
old, now cometh this	<b>new</b>	drunken doctor Master Masquer	11, 138/ 9
But this is no	<b>new</b>	fashion of these folk	11, 149/ 33
as himself maketh them	<b>new</b>	. These were, good reader	11, 150/ 7
any word of the	<b>New</b>	Testament was written and	11, 181/ 4
he could) create a	<b>new</b>	spirit that should fulfill	11, 192/ 25
Master Masquer, were that	<b>new</b>	created spirit infinite? If	11, 192/ 30
Christ's blood is his	<b>New</b>	Testament, whereof he is	11, 194/ 12
ears. And whensoever his	<b>new</b>	sling and his new	11, 198/ 25
new sling and his	<b>new</b>	stone (which is, as	11, 198/ 25
holy doctors that this	<b>new</b>	heretic saith now to	11, 204/ 27
then in his words	<b>next</b>	ensuing and said: "But	11, 84/ 19
with. For in his	<b>next</b>	words following where he	11, 121/ 14
disguise himself, and with	<b>nice</b>	apparel dissemble his personage	11, 99/ 29
one he talked with	<b>Nicodemus</b>	that came to him	11, 24/ 24
And as he found	<b>Nicodemus</b>	far off from the	11, 24/ 30

when he said unto	<b>Nicodemus</b>	in talking with him	11, 43/ 5
words he showeth unto	<b>Nicodemus</b>	that there was more	11, 43/ 9
Lady asked how, and	<b>Nicodemus</b>	also asked how. Our	11, 58/ 20
of their question diffidence.	<b>Nicodemus</b>	also, when our Lord	11, 62/ 3
in the case of	<b>Nicodemus</b>	, but in some point	11, 62/ 19
them to eat, whereas	<b>Nicodemus</b>	understood no part of	11, 62/ 23
distrust they were like	<b>Nicodemus</b>	, which said, "How may	11, 62/ 27
toward believing. For in	<b>Nicodemus</b>	, though I find no	11, 62/ 29
these disciples did. And	<b>Nicodemus</b>	spoke in his cause	11, 62/ 32
Now Christ there unto	<b>Nicodemus</b>	, because he was clean	11, 62/ 35
But now when that	<b>Nicodemus</b>	, perceiving what the thing	11, 63/ 4
of extreme punishment. And	<b>Nicodemus</b>	therefore, when he said	11, 64/ 5
as he said unto	<b>Nicodemus</b>	, "The Son of Man	11, 78/ 12
told no more to	<b>Nicodemus</b>	if he had would	11, 131/ 2
yet Christ taught not	<b>Nicodemus</b>	all that he could	11, 143/ 21
incredulity therewith. So was	<b>Nicodemus</b>	troubled and asked, "How	11, 172/ 30
not the gospel of	<b>Nicodemus</b>	. And if God had	11, 201/ 16
them both day and	<b>night</b>	busily labor and work	11, 3/ 13
came to him by	<b>night</b>	and durst not be	11, 24/ 25
and never draw to	<b>night</b>	but if they drove	11, 33/ 22
shall not seek by	<b>night</b>	to love another before	11, 102/ 15
them go seek by	<b>night</b>	to love another, before	11, 106/ 31
into everlasting life. The	<b>Nineteenth</b>	Chapter. For the surety	11, 77/ 17
and very devilry. "The	<b>Nineteenth</b>	Chapter. Is not this	11, 200/ 29
labor for it. "The	<b>Ninth</b>	Chapter. Then was our	11, 36/ 17
devils" fellows heretics. The	<b>Ninth</b>	Chapter. Then saith Master	11, 115/ 22
seventh, the eighth, the	<b>ninth</b>	, the tenth leaf, he	11, 118/ 31
flesh to eat. The	<b>Ninth</b>	Chapter. Now, good Christian	11, 173/ 12
the beauty and the	<b>nobleness</b>	of the soul (which	11, 174/ 31
overthrown with the bare	<b>noise</b>	and clamor of the	11, 65/ 13
the world for the	<b>nonce</b>	because he should to	11, 31/ 14
from heaven, for the	<b>nonce</b>	that whoso may eat	11, 49/ 25
it feeble for the	<b>nonce</b>	that he may, when	11, 208/ 18
hath his very mouth,	<b>nose</b>	, eyes, etc. wherewith he	11, 206/ 34
spectacles upon your Masquer's	<b>nose</b>	. I wist once a	11, 219/ 25
two things for special	<b>notable</b>	, wherein he saith I	11, 15/ 10
third point, concerning his	<b>notable</b>	notice of such things	11, 15/ 24
by themselves, and the	<b>notable</b>	notes that he maketh	11, 119/ 5
he maketh of my	<b>notable</b>	repugnances, last of all	11, 119/ 5
showeth that I have	<b>notably</b>	contraried my own writing	11, 11/ 16

made afore a good	<b>notary</b>	, the good man God	11, 196/ 30
specially desire you to	<b>note</b>	, because that by the	11, 54/ 15
by his license to	<b>note</b>	in them a little	11, 97/ 15
that is, the common	<b>note</b>	of the consequence, I	11, 169/ 3
save them: "At last,	<b>note</b>	, Christian reader, that Master	11, 212/ 10
they be: "At last,	<b>note</b>	, Christian reader, that Master	11, 216/ 7
have I, good readers,	<b>noted</b>	you certain pieces of	11, 128/ 27
circumstances, his garnishings, his	<b>notes</b>	, his argumentations, his contentions	11, 16/ 35
themselves, and the notable	<b>notes</b>	that he maketh of	11, 119/ 5
point, concerning his notable	<b>notice</b>	of such things as	11, 15/ 24
abideth into everlasting life,"	<b>noting</b>	therein, as saith Saint	11, 32/ 35
that he would not	<b>nourish</b>	them in their sloth	11, 34/ 7
may our Savior say) "	<b>nourish</b>	and feed my children	11, 174/ 19
the body which it	<b>nourisheth</b>	. And in this manner	11, 27/ 33
or else it nothing	<b>nourisheth</b>	. The other manner of	11, 27/ 35
of meat that only	<b>nourisheth</b>	the body -- but	11, 28/ 16
the man whom it	<b>nourisheth</b>	, which every man well	11, 53/ 25
is the meat that	<b>nourisheth</b>	to immortality and eternal	11, 71/ 23
it ever watereth and	<b>nourisheth</b>	) to wither or fade	11, 174/ 31
the sheep in the	<b>nourishing</b>	of the man perisheth	11, 28/ 34
strength that in the	<b>nourishing</b>	of the man it	11, 29/ 2
spiritual sustenance and lively	<b>nourishing</b>	, such manner of very	11, 35/ 34
to give not only	<b>nourishing</b>	but also life to	11, 36/ 23
of bread received his	<b>nourishing</b>	, that bread which he	11, 52/ 21
are many Christian people	<b>nowadays</b>	. For they could have	11, 31/ 24
these heretics teach that	<b>nowadays</b>	renew that old heresy	11, 37/ 1
places undeclared. For he	<b>nowhere</b>	sticketh but upon the	11, 113/ 29
vice God saw so	<b>noyous</b>	unto mankind that, even	11, 33/ 9
There is no small	<b>number</b>	of such erroneous English	11, 6/ 21
being five thousand in	<b>number</b>	, of two fishes and	11, 25/ 13
aside out of the	<b>number</b>	of all creatures, and	11, 30/ 12
Saint Augustine saith, in	<b>number</b>	above three score and	11, 91/ 34
causeless, out of the	<b>number</b>	of them excepted Judas	11, 93/ 8
was one if the	<b>number</b>	of that holy company	11, 93/ 26
side, and with that	<b>number</b>	marked also. And in	11, 217/ 8
after mismarked with the	<b>number</b>	of 249, which should	11, 217/ 12
been marked with the	<b>number</b>	of 259, there we	11, 217/ 13
written unwritten verity he	<b>numbereth</b>	a little before among	11, 212/ 25
woman, the other a	<b>nun</b>	, and made them ferries	11, 106/ 28
freer to wed a	<b>nun</b>	. And their argument was	11, 109/ 31

of religion and wed	<b>nuns</b>	; this proof of mine	11, 215/ 30
to other folk to	<b>nurse</b>	. "But I" (may our	11, 174/ 19
to say unto them: "	<b>O</b>	my disciples, much need	11, 92/ 20
Masquer here much more	<b>obdurate</b>	now and much more	11, 69/ 26
the minority and the	<b>obedience</b>	that the scripture speaketh	11, 41/ 26
But now if this	<b>obedience</b>	be understood of his	11, 42/ 14
your reason to the	<b>obedience</b>	of faith, by belief	11, 44/ 3
God shall for this	<b>obedience</b>	of my manhood unto	11, 45/ 4
often) that he is	<b>obedient</b>	to his Father, and	11, 41/ 15
thereby, in such manner,	<b>obedient</b>	unto his Father, as	11, 44/ 26
say a man is	<b>obedient</b>	unto his own reason	11, 44/ 26
they were meek and	<b>obedient</b>	, and not so presumptuous	11, 176/ 29
And we will therefore	<b>obediently</b>	receive it and eat	11, 88/ 24
things would make them	<b>obey</b>	him and work in	11, 38/ 29
in all things I	<b>obey</b>	, for I am his	11, 120/ 15
in all things I	<b>obey</b>	, for I am his	11, 125/ 4
Christian are bound to	<b>obey</b>	his precepts. But yet	11, 173/ 33
of his manhood he	<b>obeyed</b>	the Godhead. But now	11, 42/ 12
we must very constantly	<b>object</b>	the words and example	11, 118/ 12
the glass, or other	<b>object</b>	, and the body (as	11, 207/ 5
sacrifice, nor none oblation,	<b>objecteth</b>	against himself and saith	11, 118/ 2
he taketh away that	<b>objection</b>	and showeth them that	11, 29/ 36
here, by way of	<b>objection</b>	against the Jews, putteth	11, 66/ 3
shortly toucheth all their	<b>objections</b>	growing upon their infidelity	11, 80/ 4
by, against all the	<b>objections</b>	of the papists, for	11, 142/ 13
by, against all the	<b>objections</b>	of the papists, for	11, 147/ 11
solutions of all their	<b>objections</b>	ready." Now, since therefore	11, 159/ 19
so ready for all	<b>objections</b>	that men may lay	11, 159/ 21
is that one death,	<b>oblation</b>	, and sacrifice daily represented	11, 116/ 1
only quick sacrifice and	<b>oblation</b>	that God hath left	11, 116/ 3
a sacrifice and an	<b>oblation</b>	, but also showeth that	11, 116/ 30
he showeth that this	<b>oblation</b>	, this blessed sacrifice the	11, 116/ 34
Altar, is all one	<b>oblation</b>	, all one host, though	11, 116/ 35
he saith: "Sacrifice and	<b>oblation</b>	thou wouldst not have	11, 117/ 23
a sacrifice and an	<b>oblation</b>	. And this cannot Master	11, 117/ 30
no sacrifice, nor none	<b>oblation</b>	, objecteth against himself and	11, 118/ 1
these holy sacrifices, this	<b>oblation</b>	and offering." And therefore	11, 118/ 7
against the sacrifice and	<b>oblation</b>	of the Mass, which	11, 118/ 20
not the sacrifice nor	<b>oblation</b>	, which to the integrity	11, 135/ 14
one sacrifice, and one	<b>oblation</b>	. And as properly as	11, 209/ 19

the manifold sacrifices and	<b>oblations</b>	of his old synagogue	11, 116/ 4
all those sacrifices and	<b>oblations</b>	, his body is offered	11, 117/ 24
for his former ungracious,	<b>obstinate</b>	infidelity, out of which	11, 185/ 6
restored to that wretched	<b>obstinate</b>	soul, shall therewith lie	11, 197/ 18
opinions in which Frith	<b>obstinately</b>	, and therewith very foolishly	11, 197/ 12
unbelievers into their farther	<b>obstination</b>	, but unto the faithful	11, 133/ 13
apostles, he that had	<b>obtained</b>	so great a gift	11, 93/ 27
mother by the heavenly	<b>obumbration</b>	of the Holy Ghost	11, 78/ 8
all question much given	<b>occasion</b>	that heretics have spread	11, 4/ 24
all those words, taking	<b>occasion</b>	of the miracle that	11, 16/ 3
the fragments. Upon the	<b>occasion</b>	of this miracle, good	11, 25/ 16
to me, giving you	<b>occasion</b>	and helping you and	11, 43/ 34
in the beginning, upon	<b>occasion</b>	of his miracle wrought	11, 49/ 35
appeareth) upon a certain	<b>occasion</b>	to put them in	11, 108/ 29
confoundeth him, upon the	<b>occasion</b>	of this foolish, blasphemous	11, 117/ 7
we take away another	<b>occasion</b>	of ruin, that is	11, 118/ 3
he gave them little	<b>occasion</b>	to think that he	11, 132/ 1
them clean from all	<b>occasion</b>	of thinking that he	11, 156/ 5
I have also, by	<b>occasion</b>	of his wise solution	11, 156/ 25
in one place with	<b>occasion</b>	of a false faith	11, 223/ 17
and set awork with	<b>occasions</b>	of his former grace	11, 48/ 8
you and give you	<b>occasions</b>	toward the getting of	11, 48/ 26
he bade him be	<b>occupied</b>	in the keeping of	11, 33/ 11
here his first course,	<b>occupying</b>	the one half of	11, 10/ 16
persons, each of them	<b>occupying</b>	a several place, and	11, 208/ 3
except More will expound	<b>oderat</b>	eum, id est irascebatur	11, 154/ 17
his burden of that	<b>odious</b>	crime and, because the	11, 99/ 2
name of papists (as	<b>odious</b>	as he would make	11, 148/ 1
he leave out that	<b>odious</b>	word, yet must his	11, 191/ 35
him anywhere besides is	<b>odious</b>	and despiteful and rejected	11, 223/ 19
doth now after Wycliffe,	<b>Oecolampadius</b>	, Tyndale, and Zwingli, deny	11, 220/ 20
unto them, "Doth this	<b>offend</b>	you: if ye shall	11, 23/ 2
for haste and oversight,	<b>offend</b>	his master by the	11, 61/ 20
unto them, "Doth this	<b>offend</b>	you? Do you stumble	11, 79/ 35
words did not only	<b>offend</b>	them that hated Christ	11, 136/ 7
seeing, said, "Doth this	<b>offend</b>	you? What then will	11, 137/ 20
was before? If it	<b>offend</b>	you to eat my	11, 137/ 22
it shall much more	<b>offend</b>	you to eat it	11, 137/ 23
and say: "If it	<b>offend</b>	you to eat my	11, 138/ 17
it shall much more	<b>offend</b>	you to eat it	11, 138/ 18

should of reason more	<b>offend</b>	the Jews to eat	11, 139/ 13
to say: "If it	<b>offend</b>	you to eat my	11, 139/ 20
it shall much more	<b>offend</b>	you to eat it	11, 139/ 21
saith it shall more	<b>offend</b>	you to eat it	11, 139/ 23
that it should more	<b>offend</b>	them to hear it	11, 139/ 26
it should then more	<b>offend</b>	them to eat it	11, 139/ 30
saith, "It shall more	<b>offend</b>	you to eat it	11, 139/ 33
that it should more	<b>offend</b>	them to hear that	11, 140/ 6
the disciples which were	<b>offended</b>	with his words said	11, 136/ 4
his disciples. They were	<b>offended</b>	, saith the text, and	11, 136/ 8
and those disciples were	<b>offended</b>	at the hearing of	11, 138/ 22
they should be more	<b>offended</b>	after his Ascension than	11, 138/ 28
to make them more	<b>offended</b>	to hear of the	11, 139/ 1
they shall not be	<b>offended</b>	with the eating if	11, 139/ 30
murmuring at it, being	<b>offended</b>	, going their ways from	11, 149/ 8
nor yet were not	<b>offended</b>	with their master Christ's	11, 157/ 10
nor yet were not	<b>offended</b>	with this their master	11, 164/ 4
nor yet were not	<b>offended</b>	with this their master	11, 165/ 22
not, nor were not	<b>offended</b>	, was because they understood	11, 166/ 9
nor murmured, nor nothing	<b>offended</b>	with this manner of	11, 166/ 37
nor murmured, nor nothing	<b>offended</b>	with this manner of	11, 168/ 27
whom the verity most	<b>offendeth</b>	and doth but mock	11, 8/ 10
words, good reader, of	<b>offending</b>	and marveling, I shall	11, 136/ 9
argument and saith: "Which	<b>offense</b>	Christ seeing, said, "Doth	11, 137/ 20
drink, though God would	<b>offer</b>	it them. For many	11, 31/ 32
verily for a sacrifice	<b>offer</b>	up to God by	11, 51/ 8
daily to crucify and	<b>offer</b>	up Christ again, which	11, 115/ 24
do? Do not we	<b>offer</b>	daily? Yes, forsooth. But	11, 116/ 8
example of that. We	<b>offer</b>	always the selfsame. Nor	11, 116/ 13
the selfsame. Nor we	<b>offer</b>	not now one lamb	11, 116/ 14
that cleanseth us. We	<b>offer</b>	now also the same	11, 116/ 20
the Jews that there	<b>offered</b>	themselves as his scholars	11, 37/ 28
disciples and when he	<b>offered</b>	up himself to God	11, 57/ 25
once forever and all	<b>offered</b>	up, as Paul testifieth	11, 115/ 25
the altar every day	<b>offered</b>	, his own Blessed Body	11, 115/ 31
crucified and killed and	<b>offered</b>	on the cross, so	11, 116/ 1
that host was once	<b>offered</b>	, and was offered into	11, 116/ 12
once offered, and was	<b>offered</b>	into the holiest tabernacle	11, 116/ 12
else, because it is	<b>offered</b>	in many places at	11, 116/ 15
as he that is	<b>offered</b>	everywhere is but one	11, 116/ 18

is our bishop that	<b>offered</b>	the host that cleanseth	11, 116/ 19
host which was then	<b>offered</b>	, and cannot be consumed	11, 116/ 21
he was sacrificed and	<b>offered</b>	up on the cross	11, 116/ 32
host, though it be	<b>offered</b>	at once in never	11, 116/ 35
selfsame body that was	<b>offered</b>	on the cross. And	11, 116/ 37
his very blessed body	<b>offered</b>	up daily a sweet	11, 117/ 11
Law, which sacrifices were	<b>offered</b>	for a shadow of	11, 117/ 20
oblations, his body is	<b>offered</b>	and ministered unto them	11, 117/ 24
a sacrifice that is	<b>offered</b>	unto God. And for	11, 118/ 5
and wine that was	<b>offered</b>	by Melchizedek, Master Masquer's	11, 135/ 17
to die, but was	<b>offered</b>	because himself so would	11, 195/ 25
representation of the same	<b>offering</b>	and sacrificing by which	11, 116/ 31
in this sacrifice of	<b>offering</b>	up the selfsame body	11, 117/ 1
sacrifices, this oblation and	<b>offering</b>	." And therefore is Christ	11, 118/ 7
and not of the	<b>offering</b>	thereof for our sins	11, 142/ 12
and not of the	<b>offering</b>	thereof for our sins	11, 146/ 3
flesh than for the	<b>offering</b>	thereof to the death	11, 146/ 6
often, and of his	<b>offering</b>	up upon the cross	11, 146/ 10
that he meant the	<b>offering</b>	of himself for our	11, 146/ 32
not one word of	<b>offering</b>	, nor of crucifying, nor	11, 146/ 33
more meet for the	<b>office</b>	of an apostle than	11, 90/ 11
promoted him to the	<b>office</b>	and dignity of his	11, 90/ 21
not by taking his	<b>office</b>	from him disclose his	11, 90/ 27
of mine one argument,	<b>ofter</b>	than twice overthrown himself	11, 183/ 1
her costly glass of	<b>ointment</b>	upon him, and promised	11, 104/ 12
the writings of divers	<b>old</b>	holy men. The second	11, 11/ 27
to wit, all the	<b>old</b>	holy doctors and saints	11, 11/ 33
the figures of the	<b>Old</b>	Testament before figuring the	11, 23/ 22
the prophecies of the	<b>old</b>	prophets before prophesying the	11, 23/ 23
Savior did, as the	<b>old</b>	holy doctors declare, insinuate	11, 27/ 22
seal. For (as the	<b>old</b>	holy doctors declare, and	11, 30/ 14
that nowadays renew that	<b>old</b>	heresy that both Saint	11, 37/ 1
glosses to save their	<b>old</b>	writing as might make	11, 37/ 10
places by which the	<b>old</b>	Arian heretics defended their	11, 41/ 17
they too that those	<b>old</b>	heretics were falsely then	11, 41/ 25
meat, and wished their	<b>old</b>	bondage again, of which	11, 46/ 26
doctors of Christ's church,	<b>old</b>	and new both, from	11, 50/ 16
the words of those	<b>old</b>	holy men that expounded	11, 52/ 4
the words of that	<b>old</b>	holy cunning doctor Theophylactus	11, 52/ 34
writings of all the	<b>old</b>	holy doctors. For wheresoever	11, 54/ 18

but also that the	<b>old</b>	holy doctors and the	11, 54/ 34
again when he is	<b>old</b>	: may he enter again	11, 62/ 7
again when he is	<b>old</b>	?" And peradventure the farther	11, 62/ 28
God wrought in the	<b>Old</b>	Law. As how the	11, 66/ 7
of any of the	<b>old</b>	expositors because that (as	11, 96/ 7
forth such authorities of	<b>old</b>	holy doctors and saints	11, 96/ 12
and jesteth against the	<b>old</b>	holy doctors and saints	11, 99/ 22
believeth better all the	<b>old</b>	holy doctors and saints	11, 112/ 29
God hath, as the	<b>old</b>	holy doctors declare, given	11, 115/ 11
and oblations of his	<b>old</b>	synagogue the Jews. And	11, 116/ 5
those sacrifices of the	<b>Old</b>	Law, which sacrifices were	11, 117/ 19
Augustine -- all the	<b>old</b>	holy doctors and saints	11, 117/ 27
the sayings of the	<b>old</b>	holy doctors and saints	11, 118/ 15
here forth now, the	<b>old</b>	holy doctors and saints	11, 118/ 22
well doth appear of	<b>old</b>	, now cometh this new	11, 138/ 9
with which (as the	<b>old</b>	doctors testify) Christ confirmed	11, 138/ 11
by the expositions of	<b>old</b>	holy doctors and saints	11, 147/ 6
but also all the	<b>old</b>	holy doctors and saints	11, 147/ 27
cannot but confess for	<b>old</b>	holy doctors and saints	11, 148/ 12
to wit, all the	<b>old</b>	holy doctors and saints	11, 148/ 22
you see whether this	<b>old</b>	holy upholder of the	11, 157/ 8
you see whether this	<b>old</b>	holy upholder of the	11, 164/ 1
you see whether this	<b>old</b>	holy upholder of the	11, 165/ 19
the remanent, all the	<b>old</b>	holy doctors and saints	11, 170/ 5
again when he is	<b>old</b>	? May a man enter	11, 172/ 31
plainly perceive that this	<b>old</b>	holy doctor Saint Chrysostom	11, 175/ 12
brought in therefore of	<b>old</b>	, were that not enough	11, 179/ 32
express words of divers	<b>old</b>	holy saints, by which	11, 183/ 18
against him by the	<b>old</b>	exposition of all the	11, 184/ 15
a fervent faith this	<b>old</b>	man hath, and what	11, 195/ 36
testimonial also of many	<b>old</b>	holy doctors and saints	11, 196/ 29
by writing of the	<b>old</b>	holy saints of the	11, 197/ 7
This man with his	<b>old</b>	eyes and spectacles seeth	11, 200/ 8
saith that with mine	<b>old</b>	eyes and my spectacles	11, 200/ 31
the writings of the	<b>old</b>	holy doctors and saints	11, 202/ 26
the understanding of the	<b>old</b>	saints" words, besides that	11, 202/ 29
us, and all the	<b>old</b>	holy doctors and saints	11, 203/ 7
is to wit, the	<b>old</b>	holy doctors to hold	11, 203/ 24
scripture, then might the	<b>old</b>	heretics very well have	11, 204/ 25
same unto all the	<b>old</b>	holy doctors that this	11, 204/ 26

learning hath), that those	<b>old</b>	holy doctors and saints	11, 204/ 28
saints laid against those	<b>old</b>	heretics not the scripture	11, 204/ 29
Masquer's wise reason those	<b>old</b>	heretics might have said	11, 205/ 2
against each of those	<b>old</b>	holy doctors and saints	11, 205/ 3
as it were an	<b>old</b>	rivelled ape. For these	11, 206/ 20
have already, by the	<b>old</b>	holy expositors of the	11, 208/ 33
at once, since the	<b>old</b>	holy doctors and saints	11, 210/ 11
into men's breasts, those	<b>old</b>	holy doctors and saints	11, 210/ 23
God wrought in the	<b>Old</b>	Law, as the changing	11, 211/ 9
more wishly with his	<b>old</b>	eye upon Saint John's	11, 212/ 20
ye see how this	<b>old</b>	holy upholder of the	11, 212/ 26
own mind, and divers	<b>old</b>	holy doctors, too, yet	11, 213/ 28
those words by divers	<b>old</b>	holy doctors, other manner	11, 215/ 4
more wishly with his	<b>old</b>	eye upon Saint John's	11, 216/ 17
expositions of all the	<b>old</b>	holy doctors and saints	11, 220/ 15
he may find some	<b>old</b>	holy men that, besides	11, 220/ 18
blood indeed, but the	<b>old</b>	holy doctors and expositors	11, 220/ 22
never any of the	<b>old</b>	expositors of scripture expound	11, 220/ 26
then would not the	<b>old</b>	expositors have used such	11, 220/ 29
expositions of all the	<b>old</b>	holy doctors and saints	11, 221/ 7
declare clearly all the	<b>old</b>	holy expositors of the	11, 221/ 13
taken many texts of	<b>old</b>	holy doctors, wilily handled	11, 221/ 31
falsely seem that the	<b>old</b>	holy doctors and saints	11, 221/ 33
expositions of all the	<b>old</b>	holy saints, against the	11, 222/ 34
wonderful unity with his	<b>omnipotent</b>	godhead, marvelously making one	11, 31/ 7
them when, instead of	<b>omnipotent</b>	, he proveth God impotent	11, 198/ 14
find, other than the	<b>omnipotent</b>	power of God, would	11, 206/ 11
marveled that in his	<b>open</b>	examination heard and considered	11, 9/ 25
ease himself in the	<b>open</b>	street, and though all	11, 12/ 25
declaration in many plain	<b>open</b>	words, but of his	11, 56/ 4
ye see is evident,	<b>open</b>	, and plain. But now	11, 56/ 19
with a very plain	<b>open</b>	tale, told them they	11, 70/ 12
Saint Cyril is here	<b>open</b>	and plain, both for	11, 72/ 2
hear my voice and	<b>open</b>	me the door, I	11, 85/ 38
meet and convenient is	<b>open</b>	and known, and unknown	11, 88/ 23
last of all, laid	<b>open</b>	to you by themselves	11, 119/ 6
would have made it	<b>open</b>	and plain in this	11, 143/ 8
scripture (they say) is	<b>open</b>	and plain enough. And	11, 144/ 4
hath, by so many	<b>open</b>	plain words before, taught	11, 144/ 19
maketh it plain and	<b>open</b>	unto you, good readers	11, 148/ 5

shall be the more	<b>open</b>	before your eye, I	11, 150/ 4
Sacrament, may well make	<b>open</b>	the difference of his	11, 150/ 10
by his plain and	<b>open</b>	exposition of that parable	11, 156/ 3
of Master Masquer, made	<b>open</b>	and plain unto you	11, 156/ 21
that of that manifest	<b>open</b>	miracle that they saw	11, 173/ 4
at last take an	<b>open</b>	and sudden vengeance upon	11, 177/ 26
but the plain and	<b>open</b>	difference between the places	11, 182/ 35
hath himself by manifold	<b>open</b>	miracles plain and expressly	11, 183/ 25
by so many plain	<b>open</b>	miracles, Master Masquer must	11, 184/ 18
Saint John, be as	<b>open</b>	, as clear, and as	11, 201/ 27
is) very plain and	<b>open</b>	devilry that can be	11, 206/ 1
than very plain and	<b>open</b>	knavery. The Twenty-Second Chapter	11, 206/ 2
make that point well	<b>open</b>	and to make it	11, 210/ 22
very precise, plain, evident,	<b>open</b>	proof of that matter	11, 214/ 10
it is no plain	<b>open</b>	proof. And then is	11, 214/ 19
purpose, but only plain,	<b>open</b>	, and evident. And therefore	11, 214/ 21
clearly, by much more	<b>open</b>	and plain words of	11, 215/ 2
Frere Huessgen both as	<b>open</b>	and as clear as	11, 222/ 4
in this work made	<b>open</b>	and clear unto you	11, 222/ 4
by so many plain,	<b>open</b>	miracles, labor now to	11, 223/ 1
were, the more he	<b>opened</b>	them with words. And	11, 24/ 11
now declared you, hath	<b>opened</b>	and showed unto them	11, 50/ 8
asked without faith he	<b>opened</b>	not the manner of	11, 67/ 10
all their arguments and	<b>openeth</b>	the way to show	11, 142/ 16
all their arguments and	<b>openeth</b>	the way to show	11, 147/ 14
by means of allegories,	<b>opening</b>	of mysteries, and lifting	11, 17/ 36
he saith I have	<b>openly</b>	contraried mine own writing	11, 15/ 10
Cyril say it more	<b>openly</b>	than doth our Savior	11, 72/ 6
he disclosed him not	<b>openly</b>	, because he would not	11, 92/ 9
have declared it more	<b>openly</b>	, with more words and	11, 130/ 1
the matter much more	<b>openly</b>	than he did, and	11, 143/ 18
holy doctors and saints	<b>openly</b>	do declare by their	11, 176/ 15
revealed and showed so	<b>openly</b>	. Where is Master Masquer	11, 201/ 8
the scripture saith there	<b>openly</b>	and plainly that she	11, 214/ 9
when he bade them, "	<b>Operamini</b>	non cibum qui perit	11, 32/ 33
which through the natural	<b>operation</b>	of the body that	11, 27/ 30
faith by his inward	<b>operation</b>	joined with the towardness	11, 48/ 6
had conceived a false	<b>opinion</b>	that our Lord would	11, 58/ 11
ere this held an	<b>opinion</b>	, but that his body	11, 78/ 7
of the Jews" carnal	<b>opinion</b>	, yet abhor it not	11, 114/ 25

the Jews had an	<b>opinion</b>	that he would have	11, 114/ 27
of the Jews" carnal	<b>opinion</b>	. Doth any man that	11, 114/ 34
be of the Jews"	<b>opinion</b>	, so where he saith	11, 115/ 8
God. And for that	<b>opinion</b>	seems to sound the	11, 118/ 6
he saith is mine	<b>opinion</b>	. Wherein the man is	11, 130/ 6
together still, which false	<b>opinion</b>	is Luther's heresy and	11, 130/ 13
shameless in laying that	<b>opinion</b>	to me), nor also	11, 130/ 15
they conceived a false	<b>opinion</b>	that he meant to	11, 145/ 8
had conceived a fond	<b>opinion</b>	thereof, out of which	11, 146/ 24
indeed, whereas Frith held	<b>opinion</b>	that this was none	11, 152/ 27
Tyndale, because of the	<b>opinion</b>	of all his sect	11, 218/ 18
and testified that the	<b>opinions</b>	in which Frith obstinately	11, 197/ 11
marveled," as he expoundeth	<b>oportet</b>	, id est expedit et	11, 152/ 13
so plain. As for	<b>oportet</b>	of which he speaketh	11, 153/ 26
to expound this word "	<b>oportet</b>	" as More minceth it	11, 194/ 5
Master More), this word	<b>oportet</b>	(though ye find potest	11, 194/ 14
ye find potest for	<b>oportet</b>	in some corrupt copy	11, 194/ 14
unsavory sense. But let	<b>oportet</b>	signify he must, or	11, 194/ 15
John 2 and 12.	<b>Oportet</b>	exaltari filium hominis, etc	11, 194/ 17
bringeth me to mine	<b>opposition</b>	. And therein he handleth	11, 158/ 17
may make to those	<b>oppositions</b>	that he deviseth against	11, 159/ 24
which Master Masquer here	<b>oppugneth</b>	, and that God hath	11, 183/ 27
words of his in	<b>order</b>	, as it were in	11, 43/ 30
not forbear the right	<b>order</b>	of justice, but take	11, 90/ 8
own apostle, after that	<b>order</b>	of justice by which	11, 90/ 22
after he taught the	<b>order</b>	thereof to Saint Paul	11, 108/ 24
he will set an	<b>order</b>	in all other things	11, 109/ 2
will lay allthing in	<b>order</b>	plain before your eyes	11, 119/ 7
followeth faith in the	<b>order</b>	of our understanding, and	11, 120/ 8
understanding, and not in	<b>order</b>	of succession of time	11, 120/ 9
followeth faith in the	<b>order</b>	of our understanding, and	11, 121/ 15
and not in the	<b>order</b>	of succession of time	11, 121/ 15
followeth faith in the	<b>order</b>	of our understanding and	11, 122/ 19
and not in the	<b>order</b>	of succession of time	11, 122/ 20
run out of their	<b>orders</b>	, and to the shame	11, 128/ 11
of matrimony and holy	<b>orders</b>	both, speak of the	11, 128/ 12
abomination of God's natural	<b>ordinance</b>	for procreation (for such	11, 59/ 23
of heaven, being the	<b>original</b>	substance of life, before	11, 77/ 22
him freer Lambert, Dane	<b>Othe</b>	the Carthusian, Zwingli the	11, 128/ 4
heaven, and therefore they	<b>ought</b>	neither to mistrust his	11, 63/ 23

in that place for	<b>ought</b>	that I can see	11, 191/ 14
his own body into	<b>ours</b>	; I have not done	11, 45/ 32
Masquer maketh his great	<b>outcry</b>	upon me for changing	11, 153/ 9
to make such an	<b>outcry</b>	upon me for saying	11, 157/ 30
you forward by mine	<b>outward</b>	miracles which himself worketh	11, 40/ 29
he must, besides all	<b>outward</b>	teaching, teach you within	11, 48/ 5
can do by any	<b>outward</b>	voice without God working	11, 48/ 16
hearts to see it	<b>outwardly</b>	kept and preserved among	11, 3/ 8
teach you not only	<b>outwardly</b>	as he teacheth you	11, 48/ 20
weak shoulders, and have	<b>overladen</b>	myself with mine own	11, 198/ 8
and saith: "You have	<b>overladen</b>	yourself with your own	11, 198/ 19
would make mine answer	<b>overlong</b>	to bring them in	11, 100/ 15
wise man and well	<b>overseen</b>	in arguing. The Second	11, 132/ 35
place, I have somewhat	<b>overseen</b>	myself in mistaking of	11, 151/ 30
the man had there	<b>overshot</b>	himself foul, the young	11, 212/ 18
the man had there	<b>overshot</b>	himself foul, the young	11, 216/ 15
he layeth to mine	<b>oversight</b>	, them he so garnisheth	11, 15/ 25
message for haste and	<b>oversight</b>	, offend his master by	11, 61/ 20
might mishap me by	<b>oversight</b>	to mishandle this one	11, 151/ 21
and cunning, and mine	<b>oversight</b>	too shamefully. For therein	11, 156/ 31
And taking, therefore, mine	<b>oversight</b>	for a very truth	11, 216/ 26
scoffing question would quite	<b>overthrow</b>	his earnest exposition. But	11, 106/ 6
they could never yet	<b>overthrow</b>	one line, and no	11, 199/ 24
word of his, therefore,	<b>overthroweth</b>	all his wondering that	11, 158/ 3
walls of Jericho were	<b>overthrown</b>	with the bare noise	11, 65/ 12
then is he quite	<b>overthrown</b>	, as you see, and	11, 176/ 9
argument, after than twice	<b>overthrown</b>	himself and made mine	11, 183/ 2
again, wherein he is	<b>overthrown</b>	already. For all the	11, 203/ 6
in this first part	<b>overthrown</b>	his whole heresy, and	11, 222/ 28
accustomed to play the	<b>pageant</b>	that Master Masquer playeth	11, 18/ 8
playeth here the selfsame	<b>pageant</b>	himself, while with his	11, 18/ 28
but by his ransom	<b>paid</b>	by my death and	11, 44/ 15
to joy or to	<b>pain</b>	, " and yet that shall	11, 42/ 24
withdraw from the grievous	<b>pain</b>	of such an intolerable	11, 44/ 23
avoiding of the bodily	<b>pain</b>	of the birth, nor	11, 59/ 22
to care for the	<b>pain</b>	of those that should	11, 91/ 16
for avoiding of their	<b>pain</b>	that, for all his	11, 91/ 18
will say that the	<b>pain</b>	of that hunger and	11, 103/ 11
neither great pleasure nor	<b>pain</b>	. But he that hopeth	11, 103/ 18
hope, so findeth he	<b>pain</b>	in the delay of	11, 103/ 23

without any grief and	<b>pain</b>	and ever full of	11, 103/ 35
daily put to new	<b>pain</b>	. But as he was	11, 115/ 35
put Christ to new	<b>pain</b>	because his death is	11, 117/ 10
all, but that the	<b>pain</b>	that they shall feel	11, 188/ 1
is deferred and delayed,	<b>paineth</b>	and afflicteth the soul	11, 103/ 26
soul in hell, nor	<b>paineth</b>	soul in purgatory. But	11, 187/ 19
and besides all the	<b>pains</b>	that even in this	11, 32/ 11
for, saying, "Work, take	<b>pains</b>	, and seek for that	11, 97/ 7
the progress of his	<b>painted</b>	process, all which things	11, 17/ 3
cast among, with a	<b>pair</b>	of false dice. And	11, 13/ 3
tempests, and boughs on	<b>Palm</b>	Sunday, and believing in	11, 205/ 16
these words well, "Et	<b>panis</b>	quem ego dabo caro	11, 55/ 4
is to wit, "Et	<b>panis</b>	quem ego dabo caro	11, 55/ 6
burning up of his	<b>paper</b>	, but shall have everlasting	11, 185/ 3
speakech so much of	<b>papists</b>	, as though the Catholic	11, 52/ 36
flesh, albeit our fleshly	<b>papists</b>	, being of the Jews	11, 114/ 24
under the name of	<b>papists</b>	, and say that they	11, 114/ 33
else (as the Thomistical	<b>papists</b>	say) been invisible with	11, 129/ 11
wise. "For if our	<b>papists</b>	take eating and drinking	11, 134/ 15
the objections of the	<b>papists</b>	, for the eating of	11, 142/ 14
the objections of the	<b>papists</b>	, for the eating of	11, 147/ 11
his spiteful name of	<b>papists</b>	; I would wit of	11, 147/ 33
Saint Chrysostom, were all	<b>papists</b>	or not? If he	11, 147/ 36
of the name of	<b>papists</b>	(as odious as he	11, 148/ 1
doctors and saints were	<b>papists</b>	. Now if he answer	11, 148/ 3
that they were no	<b>papists</b>	, then he maketh it	11, 148/ 4
when, by railing against	<b>papists</b>	, whom he would have	11, 148/ 8
them that he calleth	<b>papists</b>	, but by them also	11, 148/ 10
he confessech for no	<b>papists</b>	, and whom he cannot	11, 148/ 11
under the name of	<b>papists</b>	, all those, that is	11, 148/ 22
a miracle as our	<b>papists</b>	feign, without any word	11, 166/ 30
a miracle as our	<b>papists</b>	feign, without any word	11, 168/ 20
under the name of	<b>papists</b>	he mocketh all the	11, 170/ 3
which he calleth the	<b>papists</b>	) believe, that is to	11, 170/ 15
them so hard a	<b>parable</b>	but where he perceived	11, 141/ 26
it not in a	<b>parable</b>	nor an allegory, but	11, 150/ 31
for he expounded the	<b>parable</b>	at length so that	11, 155/ 11
perceived it for a	<b>parable</b>	. But they disputed upon	11, 155/ 14
by way of a	<b>parable</b>	, and in the other	11, 155/ 28
they perceived for a	<b>parable</b>	, and therefore none of	11, 155/ 31

the thing that the	<b>parable</b>	meant. But in the	11, 155/ 34
open exposition of that	<b>parable</b>	, delivered them clean from	11, 156/ 4
door but by a	<b>parable</b>	, and therefore marveled not	11, 160/ 18
it was but a	<b>parable</b>	. For they wist well	11, 160/ 24
was spoken by a	<b>parable</b>	, for Christ plainly expounded	11, 160/ 25
it was not a	<b>parable</b>	, but that he spoke	11, 164/ 17
spoken and not a	<b>parable</b>	, but a plain tale	11, 164/ 23
by way of a	<b>parable</b>	or an allegory as	11, 166/ 12
spoke it in a	<b>parable</b>	(as I say of	11, 167/ 18
by way of a	<b>parable</b>	. But against Master Masquer	11, 167/ 23
by way of a	<b>parable</b>	. And this may every	11, 167/ 34
but by way of	<b>parable</b>	, as the other twain	11, 168/ 3
this point but a	<b>parable</b>	by none other substantial	11, 168/ 10
by way of a	<b>parable</b>	, as Master Masquer saith	11, 170/ 8
is spoken but by	<b>parable</b>	, as these men make	11, 187/ 29
exposition of allegories or	<b>parables</b>	to take away the	11, 18/ 9
way of allegories or	<b>parables</b>	, declare you the very	11, 20/ 24
in tropes, allegories, nor	<b>parables</b>	, but even for a	11, 70/ 19
flesh itself, besides all	<b>parables</b>	. Which well appeared I	11, 155/ 30
words for allegories and	<b>parables</b>	. But in the third	11, 164/ 12
they perceived them for	<b>parables</b>	, what maketh it against	11, 164/ 26
with Christ's phrases and	<b>parables</b>	, and in the study	11, 168/ 7
those words, besides all	<b>parables</b>	and allegories, spoke and	11, 173/ 22
all together, but for	<b>parables</b>	at last. Though fear	11, 187/ 32
the four floods of	<b>paradise</b>	, and tell us that	11, 19/ 1
and tell us that	<b>paradise</b>	is grace, out of	11, 19/ 1
floods flowing forth of	<b>paradise</b>	, nor no such paradise	11, 19/ 11
paradise, nor no such	<b>paradise</b>	at all, I would	11, 19/ 12
he set him in	<b>paradise</b>	, he bade him be	11, 33/ 10
make men take both	<b>paradise</b>	and heaven and God	11, 187/ 31
with two good fellows,	<b>pardie</b>	, the one called hope	11, 120/ 2
more than one miracle,	<b>pardie</b>	, that those holy doctors	11, 211/ 19
we come to fruit,	<b>pare</b>	him, I warrant you	11, 221/ 23
answer to the first	<b>part</b>	of the poisoned book	11, 1/ 1
amend and advance his	<b>part</b>	, underpropping it with their	11, 9/ 30
blood. In the first	<b>part</b>	, which I call here	11, 10/ 16
blood. In his second	<b>part</b>	, which I call his	11, 10/ 20
you forth my second	<b>part</b>	also, against his second	11, 10/ 31
heresy in this first	<b>part</b>	that though I never	11, 10/ 32
his falsehood this first	<b>part</b>	might suffice for all	11, 10/ 34

matter. In his first	<b>part</b>	, he first expoundeth the	11, 11/ 1
first expoundeth the latter	<b>part</b>	of the sixth chapter	11, 11/ 1
Also in the same	<b>part</b>	, he argueth against all	11, 11/ 6
Sacrament. In that first	<b>part</b>	also, he argueth against	11, 11/ 10
Blessed Sacrament. In that	<b>part</b>	also, the man bringeth	11, 11/ 14
readers, in this first	<b>part</b>	of mine, give you	11, 11/ 19
be, for his own	<b>part</b>	, sure that I shall	11, 12/ 17
expoundeth us the latter	<b>part</b>	of the sixth chapter	11, 15/ 5
book after this first	<b>part</b>	answered. In which, containing	11, 15/ 13
then meant it and	<b>part</b>	there expounded it, and	11, 17/ 24
saith himself, for his	<b>part</b>	) that they signify none	11, 20/ 7
miracle and in some	<b>part</b>	like, is a convenient	11, 25/ 24
labor for their own	<b>part</b>	to get this meat	11, 29/ 15
same question for their	<b>part</b>	, he answered that they	11, 38/ 9
yourself for your own	<b>part</b>	, as I bade you	11, 40/ 34
that albeit the sensual	<b>part</b>	of my manhood would	11, 44/ 21
was proved by any	<b>part</b>	of those words, but	11, 45/ 34
the like for my	<b>part</b>	, that as death and	11, 57/ 1
giving. Howbeit for my	<b>part</b>	yet, touching the first	11, 57/ 4
I have proved my	<b>part</b>	therein meetly plain myself	11, 57/ 15
there were upon her	<b>part</b>	no let or impediment	11, 59/ 18
whereas Nicodemus understood no	<b>part</b>	of the generation and	11, 62/ 24
he could on his	<b>part</b>	give them his flesh	11, 70/ 14
yet refuse upon their	<b>part</b>	to eat it, if	11, 70/ 15
him?" And a great	<b>part</b>	of their murmur was	11, 80/ 24
shall appear ere we	<b>part</b>	, both that Christ saith	11, 81/ 8
forasmuch as a great	<b>part</b>	of these folks" diffidence	11, 82/ 2
they should for their	<b>part</b>	labor to remove the	11, 86/ 34
that, on their own	<b>part</b>	, letted his Father to	11, 86/ 35
belief of either other	<b>part</b>	, every man is at	11, 89/ 18
liberty to believe whether	<b>part</b>	that himself thinketh most	11, 89/ 19
his amendment on his	<b>part</b>	, though he well knew	11, 90/ 31
never amend upon his	<b>part</b>	. But likewise as though	11, 90/ 32
therewith to do his	<b>part</b>	still toward the curing	11, 90/ 35
as I promised, some	<b>part</b>	of his faults both	11, 95/ 16
exposition of all that	<b>part</b>	of the sixth chapter	11, 96/ 4
matter clear upon our	<b>part</b>	, though no man wrote	11, 96/ 31
resting and remaining therein,	<b>part</b>	in writing and part	11, 110/ 19
part in writing and	<b>part</b>	without writing still, as	11, 110/ 19
Confutation hath proved my	<b>part</b>	so plainly that neither	11, 110/ 36

scripture proveth not his	<b>part</b>	but the contrary, and	11, 112/ 16
the scripture proved their	<b>part</b>	very truly to the	11, 112/ 19
against him for our	<b>part</b>	such a multitude of	11, 112/ 36
me the way to	<b>part</b>	in twain, and he	11, 114/ 6
there also on this	<b>part</b>	the sayings or sentences	11, 118/ 9
and neither the first	<b>part</b>	nor the second to	11, 132/ 6
that in the first	<b>part</b>	, Christ showeth what he	11, 132/ 7
and in the second	<b>part</b>	, he showed them why	11, 132/ 9
by mistaking of any	<b>part</b>	of scripture, it shall	11, 135/ 3
answer of this first	<b>part</b>	of his. And yet	11, 136/ 30
him in his second	<b>part</b>	Augustine, Tertullian, and Saint	11, 136/ 33
witnesseth well for our	<b>part</b>	against his own that	11, 146/ 4
he playeth but the	<b>part</b>	of a foolish railer	11, 148/ 6
advantage of mine own	<b>part</b>	in the matter, nor	11, 153/ 14
exclamations, he maketh his	<b>part</b>	so plain. As for	11, 153/ 25
that in the first	<b>part</b>	of my Confutation, in	11, 158/ 29
So that in this	<b>part</b>	of his first question	11, 161/ 15
that for the most	<b>part</b>	, and, save the apostles	11, 164/ 29
have spent the great	<b>part</b>	of all their lives	11, 168/ 8
major is his first	<b>part</b>	unto these words, "But	11, 168/ 32
good faith; for my	<b>part</b>	, if I should set	11, 169/ 2
putteth for a necessary	<b>part</b>	of our faith) as	11, 170/ 17
saith, "That is the	<b>part</b>	of a disciple, whatsoever	11, 172/ 19
foul falls in every	<b>part</b>	of his process that	11, 177/ 6
you forth, for my	<b>part</b>	in mine exposition, the	11, 183/ 17
expressly spoken for our	<b>part</b>	. And therefore now, good	11, 183/ 29
For in his second	<b>part</b>	when we come to	11, 184/ 1
and express for our	<b>part</b>	against him by the	11, 184/ 14
proved plain for our	<b>part</b>	also, by so many	11, 184/ 18
would not force whether	<b>part</b>	they should take, and	11, 187/ 16
disputeth and taketh the	<b>part</b>	against God's almighty power	11, 190/ 4
him. It is one	<b>part</b>	of his glory to	11, 190/ 18
whole soul in every	<b>part</b>	of all those places	11, 192/ 22
at once in every	<b>part</b>	of the world, as	11, 192/ 28
soul is in every	<b>part</b>	of a man, and	11, 192/ 29
point of truth no	<b>part</b>	of our matter. For	11, 193/ 15
whether it were any	<b>part</b>	of holy scripture or	11, 196/ 25
indeed every good man's	<b>part</b>	. And as for hitherto	11, 199/ 20
truly taken for his	<b>part</b>	, as we can do	11, 200/ 24
true taking, upon our	<b>part</b>	, all these things that	11, 203/ 22

to hold on our	<b>part</b>	, and the people of	11, 203/ 25
miracles are, on our	<b>part</b>	, of these two things	11, 203/ 29
pontifical poet playeth his	<b>part</b>	. Because (as he saith	11, 206/ 28
I ween, for my	<b>part</b>	, I shall never perceive	11, 208/ 14
and is in every	<b>part</b>	of the body, and	11, 209/ 29
body, and in every	<b>part</b>	it is whole. And	11, 209/ 29
bones whole in every	<b>part</b>	of the Sacrament. But	11, 209/ 32
still whole in every	<b>part</b>	of the Blessed Sacrament	11, 210/ 2
beholdeth it in every	<b>part</b>	of the broken glass	11, 210/ 5
here in this first	<b>part</b>	already brought you for	11, 211/ 24
Last of the First	<b>Part</b>	. The First Chapter. Now	11, 212/ 3
the proof of his	<b>part</b>	, but resteth therein to	11, 213/ 33
it proveth for this	<b>part</b>	, as indeed me thinketh	11, 214/ 7
would, for mine own	<b>part</b>	, say the contrary. For	11, 218/ 21
books of my first	<b>part</b>	the first part of	11, 219/ 36
first part the first	<b>part</b>	of Master Masquer's work	11, 219/ 36
bringeth in his second	<b>part</b>	, I shall in my	11, 221/ 21
shall in my second	<b>part</b>	, in taking up of	11, 221/ 22
set Master Masquer's second	<b>part</b>	aside till I have	11, 221/ 35
layeth in his second	<b>part</b>	, I shall of likelihood	11, 222/ 21
return to his second	<b>part</b>	, which yet I will	11, 222/ 23
have in this first	<b>part</b>	overthrown his whole heresy	11, 222/ 28
them that will be	<b>partakers</b>	of it." What speak	11, 117/ 25
nature of itself, by	<b>participation</b>	of that holy blessed	11, 29/ 7
signifieth, that is the	<b>participation</b>	of the mystical body	11, 76/ 24
into their souls, by	<b>participation</b>	whereof he is incorporate	11, 94/ 36
which was as yet,	<b>partly</b>	by his means, partly	11, 7/ 25
partly by his means,	<b>partly</b>	for lack of money	11, 7/ 25
already showed and declared	<b>partly</b>	which things they be	11, 205/ 11
also made them all	<b>partners</b>	of the profit --	11, 25/ 11
to make us all	<b>partners</b>	through the merits of	11, 95/ 6
of it to be	<b>partners</b>	with him. It is	11, 190/ 18
of mine into two	<b>parts</b>	in like wise, of	11, 10/ 25
creatures in many great	<b>parts</b>	of it to be	11, 190/ 17
places in many diverse	<b>parts</b>	of the man, in	11, 192/ 20
into never so many	<b>parts</b>	as the image and	11, 210/ 4
But let this piece	<b>pass</b>	for this once; I	11, 21/ 19
their time could never	<b>pass</b>	but the sun would	11, 33/ 21
But letting these heretics	<b>pass</b>	, ye shall, good Christian	11, 37/ 16
works shall so far	<b>pass</b>	and excel the capacity	11, 64/ 24

will I now let	<b>pass</b>	his repugnance, another folly	11, 100/ 6
say, have let it	<b>pass</b>	by and wink thereat	11, 102/ 10
Masquer's "once" this once	<b>pass</b>	unmarked by me, by	11, 104/ 35
folly of Master Masquer	<b>pass</b>	, and this also, that	11, 127/ 13
you. I will let	<b>pass</b>	all these advantages (which	11, 127/ 24
his is come to	<b>pass</b>	, in which he triumpheth	11, 147/ 8
words and devilish devices	<b>pass</b>	. The Thirteenth Chapter. But	11, 188/ 16
almighty power. I let	<b>pass</b>	here his word "presently	11, 191/ 13
find in this piece	<b>pass</b>	by. Then goeth Master	11, 195/ 28
brought it so to	<b>pass</b>	, then implieth it no	11, 200/ 17
were with from a	<b>passage</b>	and a way to	11, 93/ 33
at this Bartholomew-tide last	<b>passed</b>	and yet look every	11, 6/ 34
thereof a promise had	<b>passed</b>	and a vow was	11, 58/ 29
thought possibility of generation	<b>passed</b>	. And for that diffidence	11, 61/ 36
I, a year now	<b>passed</b>	and more, wrote and	11, 222/ 6
that his high learning	<b>passeth</b>	their low capacities. But	11, 121/ 19
this plaster of his	<b>passeth</b>	not the breadth of	11, 123/ 12
godhead neither mortal nor	<b>passible</b>	. And for all that	11, 42/ 29
forever with the far	<b>passing</b>	pleasure of the bodily	11, 28/ 27
person, and one far	<b>passing</b>	perfect person of God	11, 31/ 8
the declaration of his	<b>Passion</b>	to be suffered for	11, 16/ 29
by belief of his	<b>Passion</b>	, he goeth about to	11, 18/ 30
by my death and	<b>Passion</b>	. But I will not	11, 44/ 16
of such an intolerable	<b>Passion</b>	, yet shall my will	11, 44/ 24
of that death and	<b>Passion</b>	by which I will	11, 45/ 1
of his death and	<b>Passion</b>	, as Master Masquer and	11, 84/ 6
of his death and	<b>Passion</b>	by the very eating	11, 84/ 9
great mystery of his	<b>Passion</b>	, well using thereby the	11, 89/ 25
saved by his bitter	<b>Passion</b>	. And much more reason	11, 91/ 13
and remembrance of Christ's	<b>Passion</b>	receive that Blessed Sacrament	11, 94/ 28
merits of his bitter	<b>Passion</b>	. Amen. And thus end	11, 95/ 6
belief of Christ's bitter	<b>Passion</b>	, and then bringeth all	11, 104/ 5
that Christ suffered his	<b>Passion</b>	for our sins, he	11, 105/ 2
believeth that Christ suffered	<b>passion</b>	for us shall after	11, 105/ 8
Christ but only his	<b>Passion</b>	. For else he might	11, 108/ 14
the belief of his	<b>Passion</b>	by way of a	11, 166/ 11
ever was at his	<b>Passion</b>	, and yet was it	11, 169/ 18
he were not utterly	<b>past</b>	shame, hath cause enough	11, 219/ 31
in gaming for their	<b>pastime</b>	, as though that else	11, 33/ 19
then make them their	<b>pastime</b>	in the throwing down	11, 208/ 20

piece that he hath	<b>patched</b>	in against me, wherein	11, 7/ 32
these words: "Hunc enim	<b>pater</b>	signavit Deus." "For him	11, 30/ 9
inclination), yet had he	<b>patience</b>	with him, and continually	11, 89/ 5
and after had long	<b>patience</b>	with him while he	11, 91/ 23
of heretics did Saint	<b>Paul</b>	specially speak them in	11, 4/ 30
the other good. Saint	<b>Paul</b>	, therefore, inspired with the	11, 5/ 12
manner of perishing Saint	<b>Paul</b>	saith, "The meat for	11, 28/ 5
Father, as saith Saint	<b>Paul</b>	; because we thereby should	11, 30/ 22
Saint James and Saint	<b>Paul</b>	by plain express words	11, 37/ 3
faith (for, as Saint	<b>Paul</b>	saith, he that cometh	11, 37/ 25
And we believe Saint	<b>Paul</b>	, but we believe not	11, 39/ 5
believe not in Saint	<b>Paul</b>	. To believe therefore in	11, 39/ 6
Sacrament bread as Saint	<b>Paul</b>	doth, and our Savior	11, 53/ 7
could not (as Saint	<b>Paul</b>	saith) understand spiritual things	11, 63/ 35
not, as saith Saint	<b>Paul</b>	, discern the body of	11, 73/ 15
without which, as Saint	<b>Paul</b>	saith, it doth but	11, 83/ 2
damnation (as saith Saint	<b>Paul</b>	) because he discerneth not	11, 94/ 23
it, as did Saint	<b>Paul</b>	when he said, "I	11, 103/ 19
everlasting," and known what	<b>Paul</b>	with the other apostles	11, 107/ 15
other apostles preached, especially	<b>Paul</b>	being a year and	11, 107/ 16
short sentence of Saint	<b>Paul</b>	that he now toucheth	11, 107/ 30
he toucheth of Saint	<b>Paul</b>	in his First Epistle	11, 108/ 1
his, nor of Saint	<b>Paul</b>	neither, but this one	11, 108/ 9
Masquer there mistaketh Saint	<b>Paul</b>	and weeneth that he	11, 108/ 13
order thereof to Saint	<b>Paul</b>	himself by his own	11, 108/ 25
holy mouth, and Saint	<b>Paul</b>	so taught it again	11, 108/ 25
that place of Saint	<b>Paul</b>	, when he taketh it	11, 109/ 5
those words of Saint	<b>Paul</b>	by which he writeth	11, 109/ 23
those words of Saint	<b>Paul</b>	, so I perceive that	11, 109/ 27
been deadly sin, Saint	<b>Paul</b>	would have preached that	11, 109/ 32
the necessity, because Saint	<b>Paul</b>	saith he preached nothing	11, 111/ 14
very strong, although Saint	<b>Paul</b>	had at that time	11, 111/ 17
But then saith Saint	<b>Paul</b>	further, "But my preaching	11, 111/ 27
Masquer see that Saint	<b>Paul</b>	, because he taught strange	11, 111/ 30
he do as Saint	<b>Paul</b>	did, since he teacheth	11, 111/ 35
Christian faith as Saint	<b>Paul</b>	and the other apostles	11, 112/ 1
be believed as Saint	<b>Paul</b>	was, reason is that	11, 112/ 10
do miracles as Saint	<b>Paul</b>	did. If he say	11, 112/ 11
seem to play Saint	<b>Paul</b>	and be an apostle	11, 112/ 32
new faith as Saint	<b>Paul</b>	did the Corinthians, and	11, 112/ 33

his doctrine as Saint	<b>Paul</b>	did for his, but	11, 112/ 35
all offered up, as	<b>Paul</b>	testifieth in Hebrews 9	11, 115/ 25
them. For which Saint	<b>Paul</b>	saith, "Ego enim accepi	11, 127/ 18
the church, as Saint	<b>Paul</b>	did to the Corinthians	11, 169/ 34
repentance, as he did	<b>Paul</b>	for persecuting his church	11, 177/ 24
both one thing." And	<b>Paul</b>	, reciting the psalm, affirmeth	11, 189/ 7
liar, which is impossible.	<b>Paul</b>	concludeth that Christ must	11, 194/ 7
give) into this word (	<b>pay</b>	) which change he maketh	11, 55/ 17
taught either Jews or	<b>paynims</b>	things hard and strange	11, 112/ 1
his were to the	<b>paynims</b>	, and cannot do miracles	11, 112/ 35
they should hold their	<b>peace</b>	themselves. And indeed, so	11, 144/ 10
warrant you, those three	<b>pears</b>	so near that he	11, 221/ 23
have answered that pestilent	<b>peevish</b>	book of John Frith	11, 221/ 35
wrote it with the	<b>pen</b>	? And whensoever that Master	11, 110/ 28
by the sacrament of	<b>penance</b>	, and then in the	11, 94/ 26
that we should do	<b>penance</b>	for our sins ourselves	11, 111/ 10
people upon mirth. For	<b>penance</b>	, they shake off as	11, 187/ 4
theirs, as an earnest	<b>penny</b>	of their perpetual conjunction	11, 28/ 24
give them an earnest	<b>penny</b>	of our incorporation together	11, 44/ 36
the breadth of a	<b>penny</b>	. For I dare say	11, 123/ 13
for the dishonor and	<b>penury</b>	that they should sustain	11, 104/ 15
this when honest Christian	<b>people</b>	would walk so far	11, 3/ 24
peril refraineth not much	<b>people</b>	from the buying, since	11, 6/ 13
of Christ, whereby Christian	<b>people</b>	plainly perceive that in	11, 10/ 13
on the morrow the	<b>people</b>	coming after to seek	11, 21/ 11
unto all good Christian	<b>people</b>	so is it. Our	11, 25/ 27
the feeding so many	<b>people</b>	with so few loaves	11, 26/ 5
because he saw the	<b>people</b>	were minded to make	11, 26/ 8
to the land. The	<b>people</b>	, on the morrow, longing	11, 26/ 13
than are many Christian	<b>people</b>	nowadays. For they could	11, 31/ 24
at such time as	<b>people</b>	came to him and	11, 38/ 3
upon all good Christian	<b>people</b>	under the name of	11, 114/ 33
upon all good Christian	<b>people</b>	in this fifteen hundred	11, 115/ 18
the prince and the	<b>people</b>	, to hang up either	11, 127/ 6
of all good Christian	<b>people</b>	since the death of	11, 128/ 15
and make us poor	<b>people</b>	ween that everything that	11, 169/ 7
it bindeth not the	<b>people</b>	to any such straights	11, 169/ 26
the church to the	<b>people</b>	by succession from age	11, 169/ 35
as all good Christian	<b>people</b>	have ever taken for	11, 186/ 24
they would set the	<b>people</b>	upon mirth. For penance	11, 187/ 3

abroad, and bring the	<b>people</b>	in doubt, and make	11, 187/ 27
the congregation of Christian	<b>people</b>	, the whole Christian nations	11, 202/ 19
our part, and the	<b>people</b>	of their time. But	11, 203/ 25
the faith of the	<b>people</b>	of the divers times	11, 203/ 27
the prayer of good	<b>people</b>	and intercession of holy	11, 223/ 31
Yea, and some vowesses	<b>peradventure</b>	there are, which as	11, 60/ 3
which yet would be	<b>peradventure</b>	well content that God	11, 60/ 7
he is old?" And	<b>peradventure</b>	the farther off from	11, 62/ 28
Tyndale's sect, or is	<b>peradventure</b>	Master Tyndale himself, one	11, 104/ 31
truth, that he may	<b>peradventure</b>	mean wisely enough, but	11, 126/ 24
and more strength than	<b>peradventure</b>	every man perceived before	11, 156/ 27
himself here saith that	<b>peradventure</b>	it did, then playeth	11, 157/ 28
then playeth he first	<b>peradventure</b>	the fool to make	11, 157/ 29
Masquer say true that	<b>peradventure</b>	the one may follow	11, 157/ 35
miracle. But thou wilt	<b>peradventure</b>	say the thing at	11, 173/ 3
whole process I shall	<b>peradventure</b>	hereafter in some other	11, 175/ 8
was written and after	<b>peradventure</b>	, too, where the articles	11, 181/ 5
a very substance, and	<b>peradventure</b>	yet of less spiritual	11, 210/ 13
among them. And yet	<b>peradventure</b>	ere I come at	11, 221/ 25
that are should shortly	<b>perceive</b>	in every place where	11, 5/ 30
whereby Christian people plainly	<b>perceive</b>	that in the Blessed	11, 10/ 13
and make every man	<b>perceive</b>	this man's evil cookery	11, 10/ 27
together, shall, I trust,	<b>perceive</b>	well the falsehood of	11, 11/ 24
God would we should	<b>perceive</b>	and learn), but also	11, 17/ 34
leave you, so clearly	<b>perceive</b>	and see, that I	11, 20/ 36
ye may the better	<b>perceive</b>	and mark whether mine	11, 21/ 4
places of holy scripture	<b>perceive</b>	that of his heavenly	11, 23/ 20
that point and to	<b>perceive</b>	it, he did two	11, 25/ 6
love worketh." Here ye	<b>perceive</b>	, good readers, that to	11, 39/ 17
matter and more easily	<b>perceive</b>	the sentence of these	11, 43/ 28
shall well see and	<b>perceive</b>	for other manner men	11, 50/ 19
that ye may clearly	<b>perceive</b>	Master Masquer's malicious falsehood	11, 51/ 33
never be possible to	<b>perceive</b>	it? Dost thou not	11, 64/ 25
flesh?" Do ye not	<b>perceive</b>	that when ye say	11, 65/ 19
to believe him clearly	<b>perceive</b>	and know that in	11, 70/ 9
English brethren see and	<b>perceive</b>	his folly that list	11, 73/ 4
then should they well	<b>perceive</b>	that they mistook him	11, 81/ 20
enough to you to	<b>perceive</b>	that I devise not	11, 84/ 2
Christian man also to	<b>perceive</b>	clearly that our Savior	11, 84/ 4
by those words to	<b>perceive</b>	(if they would) that	11, 87/ 6

very God. And we	<b>perceive</b>	well therefore that thou	11, 88/ 8
dost promise. And we	<b>perceive</b>	well that thou wilt	11, 88/ 13
that ye may well	<b>perceive</b>	that his calling is	11, 93/ 20
whereby you may both	<b>perceive</b>	by the minds of	11, 95/ 9
Sacrament, and may also	<b>perceive</b>	and control the wily	11, 95/ 12
their plain words ye	<b>perceive</b>	that the words of	11, 96/ 23
man can miss to	<b>perceive</b>	it when he saith	11, 97/ 25
when every fool may	<b>perceive</b>	him in so great	11, 98/ 34
as ye do now	<b>perceive</b>	, yet as though he	11, 107/ 9
and foolish handling ye	<b>perceive</b>	more than plain, in	11, 107/ 36
Saint Paul, so I	<b>perceive</b>	that long before Master	11, 109/ 27
to his hands shall	<b>perceive</b>	where his galls go	11, 121/ 23
him, ye shall soon	<b>perceive</b>	that he is even	11, 122/ 13
he had wit) well	<b>perceive</b>	his argument answered by	11, 131/ 22
Master Masquer maketh men	<b>perceive</b>	him for a double	11, 144/ 13
but that you plainly	<b>perceive</b>	by their own words	11, 148/ 13
shall hereafter more plainly	<b>perceive</b>	by more holy doctors	11, 148/ 14
solution, caused you to	<b>perceive</b>	that in mine argument	11, 156/ 25
thought them hard to	<b>perceive</b>	what Christ meant by	11, 162/ 22
thou mayst make me	<b>perceive</b>	them better at thy	11, 162/ 34
that I may better	<b>perceive</b>	it by and by	11, 163/ 2
and then shall you	<b>perceive</b>	in conclusion that he	11, 167/ 11
idiot or an ass)	<b>perceive</b>	that Christ spoke in	11, 167/ 33
then make them clearly	<b>perceive</b>	that they should eat	11, 170/ 29
may more than plainly	<b>perceive</b>	that this old holy	11, 175/ 12
yet can I not	<b>perceive</b>	what profit there can	11, 187/ 25
much as you shall	<b>perceive</b>	by the reading of	11, 194/ 36
ye shall not only	<b>perceive</b>	by the words of	11, 200/ 3
because he will not	<b>perceive</b>	and confess the truth	11, 204/ 1
miracle soiled, and well	<b>perceive</b>	how it is, and	11, 208/ 9
then we shall also	<b>perceive</b>	a better cause of	11, 208/ 12
part, I shall never	<b>perceive</b>	them well. But now	11, 208/ 14
not serve him to	<b>perceive</b>	it. But now, as	11, 218/ 27
not serve you to	<b>perceive</b>	such poor, plain words	11, 219/ 19
at it, yet they	<b>perceived</b>	well as the Gospel	11, 25/ 8
But then when they	<b>perceived</b>	in conclusion that he	11, 46/ 20
was so that they	<b>perceived</b>	already that he spoke	11, 63/ 14
his very flesh they	<b>perceived</b>	well enough. But that	11, 69/ 6
parable but where he	<b>perceived</b>	their feeble ignorance, anon	11, 141/ 26
why? For because they	<b>perceived</b>	well that he meant	11, 150/ 16

wherefore? But because they	<b>perceived</b>	well by his words	11, 150/ 21
wise as the hearers	<b>perceived</b>	that he meant it	11, 150/ 31
other two were well	<b>perceived</b>	to be spoken only	11, 152/ 25
length so that they	<b>perceived</b>	well that he called	11, 155/ 11
declared it, for they	<b>perceived</b>	it for a parable	11, 155/ 14
the one word they	<b>perceived</b>	for a parable, and	11, 155/ 31
well appeareth that they	<b>perceived</b>	that he spoke of	11, 155/ 37
than peradventure every man	<b>perceived</b>	before. And therefore thus	11, 156/ 27
right, in that they	<b>perceived</b>	that he spoke of	11, 161/ 28
not well and clearly	<b>perceived</b>	what Christ meant by	11, 163/ 8
because that every man	<b>perceived</b>	his words for allegories	11, 164/ 11
many marveled because they	<b>perceived</b>	well it was not	11, 164/ 16
of speakings because they	<b>perceived</b>	them for parables, what	11, 164/ 25
an allegory sense, and	<b>perceived</b>	well that he meant	11, 165/ 28
etc., was because they	<b>perceived</b>	that Christ spoke it	11, 167/ 17
they, though they well	<b>perceived</b>	that they should verily	11, 171/ 4
and saints saw and	<b>perceived</b>	that the soul of	11, 210/ 12
shamefully false if he	<b>perceived</b>	and understood my words	11, 218/ 25
known him, when he	<b>perceived</b>	that he was well	11, 219/ 28
difference may soon be	<b>perceived</b>	, but if Master Masquer	11, 221/ 16
man that hath wit	<b>perceiveth</b>	. A like argument: God	11, 177/ 23
For he seeth and	<b>perceiveth</b>	, by good reason, that	11, 209/ 28
matter, yet to the	<b>perceiving</b>	of the truth and	11, 10/ 33
draw men from the	<b>perceiving</b>	of the truth, and	11, 11/ 3
far off from the	<b>perceiving</b>	of the spiritual fruit	11, 24/ 30
very far from the	<b>perceiving</b>	of the spiritual fruit	11, 24/ 33
after. For the better	<b>perceiving</b>	whereof, ye shall understand	11, 27/ 27
his message well, then	<b>perceiving</b>	him to be not	11, 61/ 4
now when that Nicodemus,	<b>perceiving</b>	what the thing was	11, 63/ 5
side deceived in the	<b>perceiving</b>	of Saint Augustine's mind	11, 74/ 36
Over this, toward the	<b>perceiving</b>	and belief of that	11, 210/ 32
will pierce into the	<b>perceiving</b>	of hard words in	11, 219/ 17
as "they marveled," because	<b>perchance</b>	the one may follow	11, 156/ 34
when he saith because	<b>perchance</b>	the one may follow	11, 157/ 21
but the son of	<b>perdition</b>	. "Which he meant by	11, 90/ 2
salvation. The way of	<b>perdition</b>	is very slippery, and	11, 92/ 21
minds and, as a	<b>perfect</b>	physician against their disease	11, 27/ 11
them a good and	<b>perfect</b>	medicine, saying unto them	11, 27/ 12
godhead, marvelously making one	<b>perfect</b>	person, and one far	11, 31/ 8
and one far passing	<b>perfect</b>	person of God and	11, 31/ 8

come to me through	<b>perfect</b>	, well working faith in	11, 49/ 14
his death in that	<b>perfect</b>	belief is sure of	11, 49/ 18
bringing, so that by	<b>perfect</b>	perseverance and well-working faith	11, 49/ 28
faith or the full,	<b>perfect</b>	, quick, lively faith that	11, 121/ 25
virtue of full and	<b>perfect</b>	faith have always charity	11, 122/ 30
faith, that is neither	<b>perfect</b>	nor full, may be	11, 122/ 31
Ascension with his body	<b>perfect</b>	into heaven, notwithstanding that	11, 156/ 18
the body thou hast	<b>perfected</b>	me." For in the	11, 117/ 23
before. For himself more	<b>perfectly</b>	knew allthing than all	11, 43/ 11
Christ. For they were	<b>perfectly</b>	taught that it stood	11, 166/ 28
nor his power to	<b>perform</b>	his word. And as	11, 63/ 23
flesh," (which promise he	<b>performed</b>	after at his Maundy	11, 97/ 28
and which promise he	<b>performed</b>	after at his Maundy	11, 175/ 17
many bought. Nor the	<b>peril</b>	refraineth not much people	11, 6/ 13
the receiving and the	<b>peril</b>	of the refusing, and	11, 68/ 35
before their eyes the	<b>peril</b>	of their ruin. For	11, 92/ 19
an evil and a	<b>perilous</b>	life live they that	11, 33/ 16
not beware of the	<b>perilous</b>	pit into which he	11, 125/ 12
meat that never should	<b>perish</b>	. Upon which exhortation, when	11, 16/ 11
be gone nor never	<b>perish</b>	, but shall last with	11, 27/ 19
will in no wise	<b>perish</b>	. But whereas the bodily	11, 28/ 33
meat that would not	<b>perish</b>	but should abide and	11, 31/ 19
them they should not	<b>perish</b>	. For if they once	11, 38/ 27
of that shall not	<b>perish</b>	but abide into everlasting	11, 45/ 24
your belly meat shall	<b>perish</b>	, belly and all, he	11, 47/ 36
feast, he shall not	<b>perish</b>	. For I shall raise	11, 47/ 37
of that shall not	<b>perish</b>	by everlasting death. For	11, 49/ 26
for all his calling,	<b>perish</b>	. And therefore it is	11, 93/ 22
meat that would not	<b>perish</b>	, but abide into everlasting	11, 98/ 5
that believe in him	<b>perish</b>	not," etc. Here may	11, 194/ 19
other meat which was	<b>perishable</b>	, would also (if themselves	11, 29/ 20
whose fleshly filling with	<b>perishable</b>	meat made them angry	11, 87/ 2
less care for that	<b>perishable</b>	meat, and labor and	11, 102/ 33
they be dead and	<b>perished</b>	." Leave therefore that wrong	11, 49/ 21
none of them hath	<b>perished</b>	but the son of	11, 90/ 1
was cast out and	<b>perished</b>	. But by his perishing	11, 91/ 25
not the meat that	<b>perisheth</b>	but that abideth into	11, 21/ 25
not the meat that	<b>perisheth</b>	, but for the meat	11, 27/ 13
is soon gone and	<b>perisheth</b>	. Labor and work, and	11, 27/ 17
this manner of perishing,	<b>perisheth</b>	all the meat that	11, 27/ 34

by which the meat	<b>perisheth</b>	is that perishing by	11, 27/ 36
for the meat that	<b>perisheth</b>	of that second fashion	11, 28/ 14
esteem the meat that	<b>perisheth</b>	of the first fashion	11, 28/ 15
nourishing of the man	<b>perisheth</b>	and loseth its own	11, 28/ 34
not the meat that	<b>perisheth</b>	but that abideth into	11, 29/ 12
meat, not that that	<b>perisheth</b>	but that that abideth	11, 32/ 34
for the meat that	<b>perisheth</b>	, but for the meat	11, 34/ 10
not the bread that	<b>perisheth</b>	, but the bread that	11, 50/ 3
hath two manner of	<b>perishing</b>	. One by which through	11, 27/ 29
in this manner of	<b>perishing</b>	, perisheth all the meat	11, 27/ 34
The other manner of	<b>perishing</b>	by which the meat	11, 27/ 36
meat perisheth is that	<b>perishing</b>	by which the meat	11, 28/ 1
Of which manner of	<b>perishing</b>	Saint Paul saith, "The	11, 28/ 4
were free from all	<b>perishing</b>	and permanent into everlasting	11, 29/ 35
perished. But by his	<b>perishing</b>	, our Savior lost not	11, 91/ 26
Operamini non cibum qui	<b>perit</b>	, etc." "Work you for	11, 32/ 34
other meat that is	<b>permanent</b>	into life everlasting, too	11, 29/ 22
from all perishing and	<b>permanent</b>	into everlasting life, he	11, 29/ 35
and his Holy Spirit,	<b>permanent</b>	and abiding by Christ's	11, 199/ 29
of More's mischief and	<b>pernicious</b>	perverting of God's holy	11, 151/ 11
once, of my mischievous,	<b>pernicious</b>	, false, pestilent, perverting and	11, 151/ 16
maketh it such a	<b>pernicious</b>	, pestilent, not only perversion	11, 151/ 24
great ton full of	<b>pernicious</b>	, pestilent, false, perverting poison	11, 152/ 5
ton full of More's	<b>pernicious</b>	perverting of God's holy	11, 154/ 12
for all his high	<b>pernicious</b>	pestilent words, both that	11, 156/ 22
I have not thereby	<b>perniciously</b>	and pestilently, by the	11, 153/ 15
earnest penny of their	<b>perpetual</b>	conjunction and incorporation with	11, 28/ 25
had determined herself upon	<b>perpetual</b>	virginity, and thereof a	11, 58/ 28
that her determination of	<b>perpetual</b>	virginity was a promise	11, 59/ 12
though she had minded	<b>perpetual</b>	virginity, yet since she	11, 59/ 21
mind and desire of	<b>perpetual</b>	virginity, but yet still	11, 59/ 32
Saint Mary Magdalene a	<b>perpetual</b>	honor in earth for	11, 104/ 10
and having both vowed	<b>perpetual</b>	chastity to God, did	11, 106/ 24
a follower and a	<b>perpetual</b>	handmaid, where there is	11, 124/ 29
quoth I," our Lady's	<b>perpetual</b>	virginity expounding non cognosco	11, 212/ 24
last that concerneth the	<b>perpetual</b>	virginity of our Lady	11, 212/ 33
that she was a	<b>perpetual</b>	virgin. For if it	11, 214/ 9
myself proved our Lady's	<b>perpetual</b>	virginity. Now since that	11, 214/ 17
Master Masquer, touching the	<b>perpetual</b>	virginity of our Lady	11, 214/ 28
belief of our Lady's	<b>perpetual</b>	virginity than I set	11, 214/ 35

any man else the	<b>perpetual</b>	virginity of our blessed	11, 215/ 5
that point of the	<b>perpetual</b>	virginity of our Lady	11, 215/ 8
make of our Lady's	<b>perpetual</b>	virginity is no more	11, 215/ 19
that she was a	<b>perpetual</b>	virgin except she break	11, 215/ 20
that she was a	<b>perpetual</b>	virgin. But yet unto	11, 215/ 24
in this world leave	<b>perpetually</b>	with his church, by	11, 25/ 19
would endure a grief	<b>perpetually</b>	to have the pleasure	11, 32/ 14
heresies, whereby he is	<b>perpetually</b>	severed from the lively	11, 197/ 13
them never in any	<b>perplexity</b>	or doubt, but sought	11, 141/ 24
he did Paul for	<b>persecuting</b>	his church, ergo More	11, 177/ 24
vengeance upon him for	<b>persecuting</b>	his word and burning	11, 177/ 27
so that by perfect	<b>perseverance</b>	and well-working faith he	11, 49/ 28
by well-working faith, and	<b>perseverance</b>	therein, unto the meat	11, 100/ 30
he might expound by	<b>perseverance</b>	and abiding still with	11, 104/ 23
and speaketh of no	<b>perseverance</b>	, a man may well	11, 122/ 35
and Christ in him	<b>perseverantly</b>	: that man or woman	11, 77/ 12
and will abide and	<b>persevere</b>	. And likewise, as I	11, 44/ 34
shall have (if he	<b>persevere</b>	in that well-working belief	11, 45/ 22
receive him, and will	<b>persevere</b>	and abide with him	11, 71/ 3
then if he so	<b>persevere</b>	, how can it be	11, 72/ 21
to wit, abide and	<b>persevere</b>	in true faith and	11, 77/ 5a
souls shall (if they	<b>persevere</b>	) attain the fruit and	11, 95/ 1
believeth in me and	<b>persevereth</b>	at his death in	11, 49/ 17
of dissimulation, dissimulating his	<b>person</b>	to avoid the shame	11, 13/ 6
the godhead from Christ's	<b>person</b>	as Frith and these	11, 18/ 17
of his own blessed	<b>person</b>	, both the spiritual eating	11, 27/ 23
marvelously making one perfect	<b>person</b>	, and one far passing	11, 31/ 8
one far passing perfect	<b>person</b>	of God and man	11, 31/ 8
of Christ in his	<b>person</b>	, as these Lutheran heretics	11, 41/ 18
and proper unto the	<b>person</b>	of his manhood itself	11, 42/ 8
both in the one	<b>person</b>	of Christ, that whole	11, 42/ 19
of Christ, that whole	<b>person</b>	might say of itself	11, 42/ 19
he which of the	<b>person</b>	of Christ saith "this	11, 43/ 1
manhood but his whole	<b>person</b>	, which is not only	11, 43/ 2
wit, both twain one	<b>person</b>	, Christ -- Christ therefore	11, 43/ 22
were in his own	<b>person</b>	, speaking the words of	11, 43/ 30
bread of mine own	<b>person</b>	, both God and man	11, 45/ 28
joined in unity of	<b>person</b>	to the Godhead, by	11, 70/ 37
different but in only	<b>person</b>	. The Father, I say	11, 77/ 26
in very unity of	<b>person</b>	, our Savior used that	11, 78/ 10

and in unity of	<b>person</b>	joined with my godhead	11, 78/ 30
it were in the	<b>person</b>	of Christ speaking to	11, 83/ 9
no more forceth the	<b>person</b>	that doth it in	11, 85/ 6
purpose toward his own	<b>person</b>	(toward which purpose, as	11, 89/ 3
reverence of Christ's blessed	<b>person</b>	present in it appertaineth	11, 94/ 30
of his own blessed	<b>person</b>	, his godhead and his	11, 102/ 22
meat of Christ's blessed	<b>person</b>	, make them meet to	11, 103/ 27
meat of Christ's blessed	<b>person</b>	into the only belief	11, 104/ 5
nice apparel dissemble his	<b>personage</b>	, and with a fond	11, 99/ 30
him such an honorable	<b>personage</b>	as it may become	11, 99/ 35
the circumstances of the	<b>persons</b>	be, so to be	11, 33/ 30
properly pertain to their	<b>persons</b>	, and therefore, most meetly	11, 38/ 15
both one, though in	<b>persons</b>	diverse? And therefore our	11, 41/ 30
as all our three	<b>persons</b>	are in godhead one	11, 44/ 31
of a whole hundred	<b>persons</b>	, each of them occupying	11, 208/ 3
not among you in	<b>persuasive</b>	words of man's wisdom	11, 111/ 22
that he speak no	<b>persuasive</b>	words of man's wisdom	11, 111/ 26
fashion of their false	<b>persuasion</b>	. For setting aside all	11, 112/ 3
them and most properly	<b>pertain</b>	to their persons, and	11, 38/ 15
divers other senses spiritual,	<b>pertaining</b>	to the profit of	11, 17/ 35
necessary, and so necessarily	<b>pertaining</b>	to that place of	11, 46/ 3
I will, good reader,	<b>peruse</b>	the remanent of his	11, 15/ 12
first book here before	<b>perused</b>	you the exposition of	11, 96/ 3
pernicious, pestilent, not only	<b>perversion</b>	, but also destruction of	11, 151/ 25
doth not so pestilently	<b>pervert</b>	the sense, if it	11, 157/ 33
of falsehood at once,	<b>perverted</b>	and destroyed the pure	11, 153/ 17
More's mischief and pernicious	<b>perverting</b>	of God's holy word	11, 151/ 11
mischievous, pernicious, false, pestilent,	<b>perverting</b>	and destroying of the	11, 151/ 16
of pernicious, pestilent, false,	<b>perverting</b>	poison into a little	11, 152/ 5
high heap of mischievous	<b>perverting</b>	. Lo, thus good readers	11, 152/ 8
full of More's pernicious	<b>perverting</b>	of God's holy word	11, 154/ 12
them, lest as the	<b>pestilence</b>	catcheth sometimes the leech	11, 5/ 6
and abhor utterly the	<b>pestilent</b>	contagion of all such	11, 3/ 22
wherewith I confuted the	<b>pestilent</b>	treatise that he had	11, 6/ 32
my letter against the	<b>pestilent</b>	treatise that Frith made	11, 15/ 8
reader, also how much	<b>pestilent</b>	poison Master Masquer hath	11, 104/ 18
setteth forth in this	<b>pestilent</b>	book of his against	11, 112/ 5
of heresies, in his	<b>pestilent</b>	book of Babylonica, putting	11, 117/ 34
my mischievous, pernicious, false,	<b>pestilent</b>	, perverting and destroying of	11, 151/ 16
it such a pernicious,	<b>pestilent</b>	, not only perversion, but	11, 151/ 25

ton full of pernicious,	<b>pestilent</b>	, false, perverting poison into	11, 152/ 5
all his high pernicious	<b>pestilent</b>	words, both that I	11, 156/ 22
taketh in writing of	<b>pestilent</b>	books to the contrary	11, 184/ 36
foolishly, died were very	<b>pestilent</b>	heresies, whereby he is	11, 197/ 12
I have answered that	<b>pestilent</b>	peevish book of John	11, 221/ 35
a letter against the	<b>pestilent</b>	treatise of John Frith	11, 222/ 7
him here falsely and	<b>pestilently</b>	destroy the pure sense	11, 151/ 12
not thereby perniciously and	<b>pestilently</b>	, by the whole ton	11, 153/ 16
him here falsely and	<b>pestilently</b>	destroy the pure sense	11, 154/ 13
word doth not so	<b>pestilently</b>	pervert the sense, if	11, 157/ 33
answered unto him Simon	<b>Peter</b>	, "Lord, to whom shall	11, 23/ 10
before he made Saint	<b>Peter</b>	his chief shepherd over	11, 23/ 27
him. Then answered Simon	<b>Peter</b>	and said: "Lord, to	11, 87/ 34
command us." When Saint	<b>Peter</b>	, as head under Christ	11, 88/ 27
Saint Chrysostom. "When Saint	<b>Peter</b>	said, "We believe," our	11, 93/ 7
same himself that Saint	<b>Peter</b>	said, or be content	11, 163/ 6
the least that Saint	<b>Peter</b>	should say it for	11, 163/ 7
away, too?" And Simon	<b>Peter</b>	answered, "Lord, to whom	11, 166/ 24
it is manifest what	<b>Peter</b>	and his fellows understood	11, 166/ 27
the scribes and the	<b>Pharisees</b>	and the stiff-necked bishops	11, 85/ 26
an indurate heart with	<b>Pharoah</b>	, and at last take	11, 177/ 26
the field of the	<b>Philistines</b>	to burn up the	11, 19/ 17
the body (as the	<b>philosopher</b>	proveth by natural reason	11, 207/ 5
I read of the	<b>philosopher</b>	. And likewise, as I	11, 208/ 6
things than ever any	<b>philosopher</b>	hath hitherto showed us	11, 208/ 13
reasons, as some foolish	<b>philosophers</b>	brought in therefore of	11, 179/ 31
doctrine not by subtle	<b>philosophical</b>	reasoning, nor by rhetoric	11, 111/ 31
spoken in a like	<b>phrase</b>	and manner of speaking	11, 221/ 4
well acquainted with such	<b>phrases</b>	. And answered their master	11, 162/ 5
well acquainted with such	<b>phrases</b>	, and answered their master	11, 165/ 23
well acquainted with Christ's	<b>phrases</b>	and parables, and in	11, 168/ 7
and, as a perfect	<b>physician</b>	against their disease, devised	11, 27/ 11
it yet becometh the	<b>physician</b>	all the time that	11, 90/ 34
answered that they should	<b>pick</b>	no quarrels, nor do	11, 38/ 10
great, which he hath	<b>picked</b>	out by long leisure	11, 11/ 15
For I have but	<b>picked</b>	it out here and	11, 11/ 26
of late by a	<b>piece</b>	that he hath patched	11, 7/ 31
then expound it you	<b>piece</b>	by piece after. And	11, 21/ 8
it you piece by	<b>piece</b>	after. And yet had	11, 21/ 8
in other ships, which	<b>piece</b>	Master Masquer left out	11, 21/ 12

together. But let this	<b>piece</b>	pass for this once	11, 21/ 19
heaven?" And a great	<b>piece</b>	of their murmur therein	11, 80/ 13
let us see some	<b>piece</b>	of his fruitful exposition	11, 100/ 16
scant of some such	<b>piece</b>	thereof as seemeth at	11, 101/ 1
Masquer hath in this	<b>piece</b>	of his exposition put	11, 104/ 19
well therewith specially this	<b>piece</b>	thereof that this juggler	11, 134/ 11
hide from you any	<b>piece</b>	of his that may	11, 166/ 3
readers, what a goodly	<b>piece</b>	Master Masquer hath made	11, 185/ 9
with a special goodly	<b>piece</b>	wherein thus he saith	11, 185/ 14
Master Masquer, in every	<b>piece</b>	of his matter. For	11, 185/ 29
heard a very special	<b>piece</b>	, wherein Master Masquer (as	11, 189/ 13
toward which conclusion no	<b>piece</b>	of his premises had	11, 193/ 21
readers, have here another	<b>piece</b>	as proper. "God promised	11, 193/ 37
Fifteenth Chapter. If this	<b>piece</b>	were, good readers, anything	11, 194/ 32
I find in this	<b>piece</b>	pass by. Then goeth	11, 195/ 28
one face in every	<b>piece</b>	of the glass broken	11, 206/ 16
glasses, and in every	<b>piece</b>	of one glass broke	11, 206/ 27
glasses and in every	<b>piece</b>	of one glass broken	11, 207/ 17
dead gobbets, cut out	<b>piecemeal</b>	as the meat is	11, 80/ 29
fleshly form, and also	<b>piecemeal</b>	in loathly dead gobbets	11, 151/ 3
such manner of dead	<b>pieces</b>	, as men buy beef	11, 58/ 13
believed, he gave the	<b>pieces</b>	of the bread, saying	11, 67/ 6
eat it in dead	<b>pieces</b>	, cut out as the	11, 69/ 10
handling, show you some	<b>pieces</b>	of his exposition in	11, 96/ 33
readers, noted you certain	<b>pieces</b>	of Master Masquer's exposition	11, 128/ 27
declareth, in visible dead	<b>pieces</b>	, and every man as	11, 137/ 11
invisible, not in dead	<b>pieces</b>	, but his quick blessed	11, 137/ 14
thought he would in	<b>pieces</b>	cut out, and so	11, 137/ 34
cut out in dead	<b>pieces</b>	of flesh, as they	11, 146/ 23
form and in dead	<b>pieces</b>	without life or spirit	11, 161/ 31
of itself, into twenty	<b>pieces</b>	of one broken glass	11, 207/ 39
broken glass, of which	<b>pieces</b>	each hath a several	11, 207/ 39
that your wit will	<b>pierce</b>	into the perceiving of	11, 219/ 17
his visage should even	<b>pierce</b>	through his visor, and	11, 219/ 34
of saints, going on	<b>pilgrimage</b>	, worshipping of images, believing	11, 185/ 32
unto saints, nor their	<b>pilgrimages</b>	sought, nor honor done	11, 102/ 26
saints and going in	<b>pilgrimages</b>	, do seek no saint	11, 105/ 18
of stones and stocks,	<b>pilgrimages</b>	, hallowing of bows and	11, 185/ 21
any hallowed thing, despise	<b>pilgrimages</b>	, and set holy saints	11, 186/ 26
hath before specified purgatory,	<b>pilgrimages</b>	, and praying to saints	11, 205/ 13

make mocks at all	<b>pilgrimages</b>	, and creeping of Christ's	11, 223/ 8
other kings used to	<b>pill</b>	them and poll them	11, 47/ 4
a man drink a	<b>pint</b>	of ale, though he	11, 101/ 29
down unto the deep	<b>pit</b>	of hell. For if	11, 106/ 9
beware of the perilous	<b>pit</b>	into which he goeth	11, 125/ 12
sin) very near the	<b>piteous</b>	brink of sin when	11, 60/ 13
Masquer's argument hath no	<b>pith</b>	or strength if he	11, 139/ 9
was and is more	<b>pith</b>	and more strength than	11, 156/ 26
and he will have	<b>pity</b>	upon him. For he	11, 86/ 6
not, ween you, great	<b>pity</b>	that a man should	11, 98/ 33
life, with his tender	<b>pity</b>	poured upon us in	11, 223/ 30
shortly perceive in every	<b>place</b>	where they ween themselves	11, 5/ 30
that have expounded that	<b>place</b>	before, contrary to his	11, 11/ 32
and contrary the one	<b>place</b>	to the other. And	11, 12/ 6
handling of this same	<b>place</b>	of Saint John. And	11, 18/ 14
from a far lower	<b>place</b>	of the air. But	11, 35/ 31
bring you to the	<b>place</b>	whither ye would fain	11, 40/ 15
necessarily pertaining to that	<b>place</b>	of the matter, me	11, 46/ 3
points in this one	<b>place</b>	, that when these heretics	11, 54/ 25
dabo" in the second	<b>place</b>	, which Latin text were	11, 55/ 8
word in the second	<b>place</b>	, that is to wit	11, 55/ 16
to speak in that	<b>place</b>	not of his giving	11, 56/ 1
that Christ in this	<b>place</b>	did speak but of	11, 57/ 33
his exposition upon the	<b>place</b>	because Master Masquer shall	11, 68/ 21
gave the devil a	<b>place</b>	to enter into himself	11, 74/ 12
good, and his own	<b>place</b>	of apostleship was afterward	11, 91/ 28
the matter in this	<b>place</b>	so serveth me, do	11, 99/ 3
Savior meant in this	<b>place</b>	to speak unto the	11, 102/ 28
is himself. Now the	<b>place</b>	that he toucheth of	11, 108/ 1
ween that by that	<b>place</b>	it were proved, against	11, 108/ 5
neither, but this one	<b>place</b>	; which place, since he	11, 108/ 9
this one place; which	<b>place</b>	, since he bringeth forth	11, 108/ 10
the words of that	<b>place</b>	, preach to them divers	11, 108/ 15
God, than in that	<b>place</b>	to teach them the	11, 108/ 31
Master Masquer understandeth that	<b>place</b>	of Saint Paul, when	11, 109/ 5
else willingly misconstrueth the	<b>place</b>	of the Apostle that	11, 111/ 6
further in the same	<b>place</b>	, "Neither cease they daily	11, 115/ 23
is succeeded into the	<b>place</b>	of all those sacrifices	11, 117/ 18
them that expound this	<b>place</b>	of Christ's words in	11, 128/ 31
even there in that	<b>place</b>	to break strife and	11, 130/ 22

that, afterward in another	<b>place</b>	, he harpeth upon the	11, 130/ 31
upon the very selfsame	<b>place</b>	? For Master Masquer saith	11, 131/ 23
proved by the selfsame	<b>place</b>	, that since Master Masquer	11, 132/ 28
he did in that	<b>place</b>	as well as he	11, 132/ 30
in a more convenient	<b>place</b>	. "Which disciples said, "This	11, 136/ 10
his presence in the	<b>place</b>	, though it be more	11, 139/ 5
and plain in this	<b>place</b>	by clear and evident	11, 143/ 8
he not in every	<b>place</b>	where he spoke thereof	11, 143/ 35
even here in this	<b>place</b>	. For if it be	11, 145/ 21
would have in this	<b>place</b>	told it them plainly	11, 145/ 24
words in this one	<b>place</b>	, which he will shall	11, 151/ 17
to mishandle this one	<b>place</b>	and yet in some	11, 151/ 21
handling of this one	<b>place</b>	be such a heinous	11, 151/ 23
find that, in this	<b>place</b>	, I have somewhat overseen	11, 151/ 30
word in this one	<b>place</b>	mistaken, without the impairing	11, 151/ 34
again, and in every	<b>place</b>	of them where I	11, 152/ 30
even upon this same	<b>place</b>	, in which, with his	11, 153/ 24
of after in another	<b>place</b>	. But now, touching this	11, 153/ 27
Savior in the one	<b>place</b>	called himself a door	11, 155/ 28
But in the other	<b>place</b>	, many marveled at the	11, 155/ 34
and in the other	<b>place</b>	appeareth not that they	11, 156/ 1
I have handled this	<b>place</b>	of the scripture right	11, 156/ 23
any misconstruing of that	<b>place</b>	of holy scripture. The	11, 158/ 13
this granting for this	<b>place</b>	giveth him no ground	11, 160/ 15
Now to the third	<b>place</b>	, when he asketh me	11, 161/ 20
another fall in this	<b>place</b>	, too, touching his first	11, 161/ 34
But in the third	<b>place</b>	, where he said, "My	11, 164/ 13
that in the third	<b>place</b>	there were some that	11, 164/ 26
to strength withal this	<b>place</b>	of his where it	11, 166/ 6
said in the third	<b>place</b>	, "How can he give	11, 168/ 1
without any distinction of	<b>place</b>	at all; these things	11, 169/ 22
did not in that	<b>place</b>	plainly tell them in	11, 170/ 22
Chrysostom in this selfsame	<b>place</b>	. Lo, thus there saith	11, 173/ 26
hereafter in some other	<b>place</b>	rehearse. But for this	11, 175/ 9
be fire in either	<b>place</b>	, that yet it neither	11, 187/ 18
once essentially in every	<b>place</b>	. And though he will	11, 190/ 16
needeth not in that	<b>place</b>	for ought that I	11, 191/ 14
and essentially fill the	<b>place</b>	, and not presently? But	11, 191/ 17
be present in every	<b>place</b>	at once, and essentially	11, 191/ 20
and essentially fill the	<b>place</b>	, not by his own	11, 191/ 21

not so fill the	<b>place</b>	neither, but that it	11, 191/ 22
it in the same	<b>place</b>	. For I trow he	11, 191/ 23
ever is in every	<b>place</b>	at once, that thing	11, 191/ 29
risen upon a certain	<b>place</b>	of Saint Augustine, which	11, 195/ 1
but must needs give	<b>place</b>	to the scriptures that	11, 195/ 23
ever more in one	<b>place</b>	, that is to wit	11, 197/ 18
he said in any	<b>place</b>	of scripture that his	11, 200/ 20
contrary, we must give	<b>place</b>	. For as for his	11, 200/ 25
mouths were all one	<b>place</b>	. And therefore, when Master	11, 201/ 29
Christ in any plain	<b>place</b>	of scripture said it	11, 201/ 33
too, what in one	<b>place</b>	and other, all which	11, 203/ 10
clearly, by the selfsame	<b>place</b>	of scripture which Master	11, 204/ 19
figure in his own	<b>place</b>	, cast yet and multiply	11, 207/ 38
each hath a several	<b>place</b>	. And as he is	11, 207/ 40
them occupying a several	<b>place</b>	, and that a good	11, 208/ 4
every member a several	<b>place</b>	. And so is the	11, 209/ 30
again by the selfsame	<b>place</b>	of Saint Luke's holy	11, 213/ 17
And therefore in that	<b>place</b>	of my dialogue, though	11, 214/ 4
you considered well the	<b>place</b>	in your book and	11, 216/ 34
to look upon the	<b>place</b>	again now when it	11, 217/ 1
the matter in that	<b>place</b>	. But therein found we	11, 217/ 14
very words of that	<b>place</b>	. Lo, good readers, these	11, 217/ 17
his Gospel, in which	<b>place</b>	Tyndale's sect saith expressly	11, 219/ 6
dishonor God in one	<b>place</b>	with occasion of a	11, 223/ 17
except some very few	<b>places</b>	, and yet even in	11, 4/ 19
man bringeth in two	<b>places</b>	all in great, which	11, 11/ 14
either of which two	<b>places</b>	, he showeth that I	11, 11/ 16
written myself in other	<b>places</b>	before, and showeth also	11, 11/ 18
and showeth also the	<b>places</b>	where. I shall, therefore	11, 11/ 18
my negligence, leaving some	<b>places</b>	in my writing repugnant	11, 12/ 5
other. And of such	<b>places</b>	ye shall (as I	11, 12/ 7
Christ shall by sundry	<b>places</b>	of holy scripture perceive	11, 23/ 19
as in many more	<b>places</b>	of scripture he speaketh	11, 41/ 14
and many such other	<b>places</b>	by which the old	11, 41/ 16
I shall in divers	<b>places</b>	of this exposition concerning	11, 51/ 34
and have in some	<b>places</b>	put forth such poison	11, 70/ 3
that that, in more	<b>places</b>	than one, he speaketh	11, 74/ 3
albeit that in some	<b>places</b>	he putteth it in	11, 74/ 4
it, yet in divers	<b>places</b>	he affirmeth that he	11, 74/ 7
did. And in those	<b>places</b>	, he affirmeth plainly that	11, 74/ 7

words in many sundry	<b>places</b>	), he writeth in an	11, 74/ 29
Augustine's works than those	<b>places</b>	that he found falsely	11, 75/ 3
Augustine in very many	<b>places</b>	plainly declareth that every	11, 75/ 5
Gospel, and many sundry	<b>places</b>	besides. And those that	11, 76/ 7
to be in diverse	<b>places</b>	at once, and be	11, 81/ 37
to succeed in their	<b>places</b>	. For soon after, in	11, 91/ 37
leave all the hard	<b>places</b>	undeclared. For he nowhere	11, 113/ 27
sticketh but upon the	<b>places</b>	in which he falsely	11, 113/ 29
is offered in many	<b>places</b>	at once, are there	11, 116/ 16
in never so many	<b>places</b>	. And he showeth also	11, 116/ 36
will sort into their	<b>places</b>	apart from his exposition	11, 119/ 2
he find no more	<b>places</b>	than one in which	11, 130/ 36
once in thirteen diverse	<b>places</b>	in earth, and himself	11, 138/ 3
be in many diverse	<b>places</b>	at once in earth	11, 138/ 29
in those two diverse	<b>places</b>	, earth and heaven. For	11, 138/ 31
distance of the two	<b>places</b>	asunder, but in the	11, 138/ 32
diversity of the two	<b>places</b>	having in them both	11, 138/ 33
albeit that, by all	<b>places</b>	set together, he hath	11, 143/ 32
that in some other	<b>places</b>	, he declared it more	11, 143/ 37
yet in all the	<b>places</b>	of the scripture set	11, 143/ 38
very circumstances of the	<b>places</b>	in the Gospel, in	11, 150/ 9
he in all other	<b>places</b>	of his books." Lo	11, 151/ 13
same in all other	<b>places</b>	. Now good readers, albeit	11, 151/ 19
have in all other	<b>places</b>	written wrong every whit	11, 151/ 28
he in all other	<b>places</b>	of his works. For	11, 154/ 15
men in many sundry	<b>places</b>	, yet should it nevertheless	11, 156/ 15
in all the three	<b>places</b>	, or that I say	11, 158/ 20
one of those three	<b>places</b>	they understood him not	11, 158/ 21
well in all three	<b>places</b>	, not only when he	11, 163/ 30
Savior in all three	<b>places</b>	, and then upon mine	11, 165/ 9
his, in both the	<b>places</b>	as often as you	11, 167/ 10
declare in both the	<b>places</b>	his own words, that	11, 167/ 29
spoke in those two	<b>places</b>	that he was the	11, 167/ 34
to look on the	<b>places</b>	. And therefore no man	11, 167/ 35
many or in all	<b>places</b>	at once, ergo it	11, 177/ 21
many or in all	<b>places</b>	at once. Which manner	11, 177/ 21
body is in many	<b>places</b>	or in all places	11, 178/ 14
places or in all	<b>places</b>	at once. And then	11, 178/ 14
in more than twenty	<b>places</b>	contrary that his body	11, 178/ 19
Christ is in many	<b>places</b>	at once or in	11, 178/ 24

once or in all	<b>places</b>	at once. The second	11, 178/ 24
that he findeth twenty	<b>places</b>	of scripture and more	11, 178/ 32
body is in many	<b>places</b>	at once or in	11, 179/ 1
once or in all	<b>places</b>	at once, I say	11, 179/ 1
that as for all	<b>places</b>	at once, Master More	11, 179/ 2
is not in all	<b>places</b>	at once) whether his	11, 179/ 3
may be in all	<b>places</b>	at once is no	11, 179/ 4
blessed body in many	<b>places</b>	at once, where Master	11, 179/ 6
indeed. For by those	<b>places</b>	, "I am the door	11, 182/ 20
concludeth that these other	<b>places</b>	of eating his flesh	11, 182/ 21
they argue thus, "These	<b>places</b>	may be so understood	11, 182/ 31
only, as those other	<b>places</b>	be, ergo they be	11, 182/ 32
open difference between the	<b>places</b>	appear upon the circumstances	11, 182/ 36
that he findeth twenty	<b>places</b>	in scripture and more	11, 183/ 36
wot well, in many	<b>places</b>	saith there is fire	11, 187/ 20
and to fill all	<b>places</b>	at once essentially, presently	11, 188/ 30
all or in many	<b>places</b>	at once. Christ himself	11, 189/ 3
own body in many	<b>places</b>	at once, and that	11, 189/ 19
and to fill all	<b>places</b>	at once, essentially, presently	11, 190/ 10
at once in all	<b>places</b>	is such a kind	11, 190/ 22
all or in many	<b>places</b>	at once." First, (that	11, 191/ 3
and to fill all	<b>places</b>	at once, essentially, presently	11, 191/ 7
present and filling all	<b>places</b>	at once, essentially, presently	11, 191/ 11
present and filling all	<b>places</b>	at once essentially, his	11, 191/ 15
many creatures in those	<b>places</b>	, which God, with his	11, 191/ 24
cannot be in all	<b>places</b>	or in many places	11, 191/ 34
places or in many	<b>places</b>	at once. And yet	11, 191/ 34
to be in all	<b>places</b>	at once because it	11, 192/ 5
then been in all	<b>places</b>	at once? I suppose	11, 192/ 18
had been no more	<b>places</b>	than that man's body	11, 192/ 19
had there been many	<b>places</b>	in many diverse parts	11, 192/ 20
part of all those	<b>places</b>	at once. For so	11, 192/ 22
present in all those	<b>places</b>	of the whole world	11, 192/ 33
to be in all	<b>places</b>	at once. Thus you	11, 193/ 6
to be in all	<b>places</b>	at once. But yet	11, 193/ 9
cannot be in all	<b>places</b>	, or in many places	11, 193/ 12
places, or in many	<b>places</b>	at once. All his	11, 193/ 12
upon being in all	<b>places</b>	at once, because that	11, 193/ 13
body is in all	<b>places</b>	at once, but in	11, 193/ 16
heaven, and in such	<b>places</b>	in earth as the	11, 193/ 17

against being in many	<b>places</b>	at once but only	11, 193/ 19
at once in all	<b>places</b>	, he concludeth suddenly against	11, 193/ 20
against being in many	<b>places</b>	, toward which conclusion no	11, 193/ 21
to be in fifteen	<b>places</b>	at once, I would	11, 195/ 32
his body in many	<b>places</b>	at once, ergo it	11, 196/ 7
own body in two	<b>places</b>	at once, as though	11, 196/ 13
or in ten thousand	<b>places</b>	at once. And thus	11, 196/ 35
it be in two	<b>places</b>	at once is, I	11, 197/ 1
no more in two	<b>places</b>	at once than his	11, 197/ 4
made it in two	<b>places</b>	at once if Christ	11, 197/ 5
never be in two	<b>places</b>	at once, but when	11, 197/ 16
blessed body in many	<b>places</b>	at once. His mighty	11, 198/ 13
to be in two	<b>places</b>	at once, yet God	11, 200/ 7
to be in many	<b>places</b>	at once, includeth no	11, 200/ 12
to be in all	<b>places</b>	at once. It implieth	11, 200/ 13
and so in many	<b>places</b>	at once here in	11, 200/ 21
to be in many	<b>places</b>	at once includeth no	11, 200/ 34
therefore, either all those	<b>places</b>	be one in which	11, 200/ 41
to be in diverse	<b>places</b>	at once is not	11, 201/ 2
to be in many	<b>places</b>	at once no more	11, 201/ 10
to be in all	<b>places</b>	at once, if I	11, 201/ 11
Christ's body in many	<b>places</b>	at once than in	11, 201/ 22
once than in all	<b>places</b>	at once. For as	11, 201/ 23
being thereof in all	<b>places</b>	at once, we find	11, 201/ 24
being thereof in many	<b>places</b>	at once, Christ's words	11, 201/ 25
body be in many	<b>places</b>	, as though every shadow	11, 206/ 30
one body in many	<b>places</b>	, and he himself beareth	11, 207/ 2
bread in so many	<b>places</b>	at once." Now good	11, 207/ 7
body be in twenty	<b>places</b>	at once, as he	11, 207/ 36
and in so many	<b>places</b>	at once; so think	11, 208/ 11
at once in many	<b>places</b>	is, whatsoever Master Masquer	11, 208/ 26
body be in many	<b>places</b>	. Now spoke not I	11, 209/ 10
face in all those	<b>places</b>	, so be (as Saint	11, 209/ 16
so far distant several	<b>places</b>	asunder, all one very	11, 209/ 18
might be in many	<b>places</b>	at once, every man	11, 209/ 26
of Christ in diverse	<b>places</b>	at once, since the	11, 210/ 11
being thereof in diverse	<b>places</b>	at once, would after	11, 210/ 16
that point in more	<b>places</b>	than one of my	11, 213/ 8
of Tyndale's Confutation, which	<b>places</b>	, whoso list to read	11, 213/ 9
any of those other	<b>places</b>	in which Christ is	11, 220/ 27

expounded all those four	<b>places</b>	before, the difference well	11, 221/ 8
as for his three	<b>places</b>	of Saint Augustine, Tertullian	11, 221/ 20
allegories, turn all the	<b>plain</b>	words from the first	11, 18/ 11
Then was our Lord	<b>plain</b>	with them and said	11, 36/ 18
and Saint Paul by	<b>plain</b>	express words reprove) that	11, 37/ 3
expressed our Savior very	<b>plain</b>	himself when he said	11, 43/ 5
hereafter see. Therefore, so	<b>plain</b>	a truth, and so	11, 46/ 2
so, then prove we	<b>plain</b>	against them. For we	11, 54/ 36
maketh after a very	<b>plain</b>	and express declaration in	11, 56/ 3
express declaration in many	<b>plain</b>	open words, but of	11, 56/ 4
I tell you, as	<b>plain</b>	as I can, that	11, 56/ 18
is evident, open, and	<b>plain</b>	. But now see, good	11, 56/ 19
my part therein meetly	<b>plain</b>	myself, yet am I	11, 57/ 15
Saint Bede telleth you	<b>plain</b>	the same tale that	11, 57/ 27
declareth this matter with	<b>plain</b>	words himself. For what	11, 68/ 24
most special, with as	<b>plain</b>	words as can be	11, 69/ 21
words here spoken so	<b>plain</b>	and so full that	11, 70/ 7
but, with a very	<b>plain</b>	open tale, told them	11, 70/ 12
even for a very	<b>plain</b>	truth, that eat ye	11, 70/ 20
is here open and	<b>plain</b>	, both for that point	11, 72/ 2
Frith) Saint Augustine saith	<b>plain</b>	that evil men, though	11, 73/ 27
and good, it appeareth	<b>plain</b>	by that that, in	11, 74/ 2
memorial (besides his other	<b>plain</b>	words in many sundry	11, 74/ 28
men, and by their	<b>plain</b>	words ye perceive that	11, 96/ 23
thing he told them	<b>plain</b>	in these words, "And	11, 97/ 29
own words, he writeth	<b>plain</b>	heresy, I diminish his	11, 99/ 2
It is evident and	<b>plain</b>	that our Savior meant	11, 102/ 28
Catholic faith, but the	<b>plain</b>	scripture, too), he hath	11, 105/ 13
ye perceive more than	<b>plain</b>	, in that he saith	11, 107/ 36
may be proved by	<b>plain</b>	and evident scripture, it	11, 108/ 12
evident scripture, it appeareth	<b>plain</b>	that Master Masquer there	11, 108/ 12
lay allthing in order	<b>plain</b>	before your eyes, so	11, 119/ 7
while the scripture by	<b>plain</b>	words condemneth it and	11, 124/ 32
but tell him very	<b>plain</b>	that, as great a	11, 126/ 5
but tell him the	<b>plain</b>	truth, that he may	11, 126/ 24
but either by the	<b>plain</b>	word of scripture, or	11, 127/ 1
told them by more	<b>plain</b>	words than he did	11, 131/ 28
now, good readers, very	<b>plain</b>	proved by the selfsame	11, 132/ 27
because they be so	<b>plain</b>	against him, he letteth	11, 133/ 34
and Saint Chrysostom, the	<b>plain</b>	words of every one	11, 136/ 27

heaven, make them a	<b>plain</b>	proof that they were	11, 137/ 30
undiminished, make them a	<b>plain</b>	proof that they were	11, 137/ 33
doctors and saints, whose	<b>plain</b>	words I have rehearsed	11, 142/ 38
made it open and	<b>plain</b>	in this place by	11, 143/ 8
and life," Christ doth	<b>plain</b>	and clearly declare both	11, 143/ 12
declare it in so	<b>plain</b>	words as he could	11, 143/ 39
say) is open and	<b>plain</b>	enough. And therefore they	11, 144/ 4
by so many open	<b>plain</b>	words before, taught and	11, 144/ 19
This is therefore a	<b>plain</b>	proof by Master Masquer's	11, 145/ 30
all," hath not one	<b>plain</b>	word for his purpose	11, 146/ 14
would have told them	<b>plain</b>	the tale to put	11, 147/ 3
then he maketh it	<b>plain</b>	and open unto you	11, 148/ 5
sort, and by more	<b>plain</b>	words also of the	11, 148/ 16
shall stand for a	<b>plain</b>	proof that I do	11, 151/ 18
maketh his part so	<b>plain</b>	. As for oportet of	11, 153/ 25
indeed, but the contrary	<b>plain</b>	appeareth. For Christ, by	11, 156/ 3
For Christ, by his	<b>plain</b>	and open exposition of	11, 156/ 3
Masquer, made open and	<b>plain</b>	unto you his falsehood	11, 156/ 21
nay, the scripture is	<b>plain</b>	against him, John 6	11, 157/ 3
to answer a good,	<b>plain</b>	man of the country	11, 159/ 16
he were a good,	<b>plain</b>	soul, and not such	11, 160/ 8
that the scripture is	<b>plain</b>	against me. But unto	11, 161/ 8
no, the scripture is	<b>plain</b>	against me, John 6	11, 161/ 24
a parable, but a	<b>plain</b>	tale that men should	11, 164/ 23
sore repugnant and so	<b>plain</b>	contradictory: many marveled, and	11, 164/ 37
sect, deal in such	<b>plain</b>	manner with me. But	11, 167/ 7
presupposing, the matter appeareth	<b>plain</b>	. For as I have	11, 167/ 25
it was not so	<b>plain</b>	for that matter, but	11, 170/ 32
and so destroyeth he	<b>plain</b>	Master Masquer's reason, but	11, 173/ 17
do declare by their	<b>plain</b>	words, which yourselves have	11, 176/ 15
deny now any such	<b>plain</b>	article of the faith	11, 179/ 13
that saving the very	<b>plain</b>	express words of scripture	11, 181/ 14
can there be more	<b>plain</b>	and express than these	11, 182/ 10
other be, but the	<b>plain</b>	and open difference between	11, 182/ 35
broken for you," be	<b>plain</b>	and express words for	11, 183/ 13
they be not words	<b>plain</b>	and express, but expoundeth	11, 183/ 15
in mine exposition, the	<b>plain</b>	express words of divers	11, 183/ 18
by which you may	<b>plain</b>	and expressly see that	11, 183/ 19
by manifold open miracles	<b>plain</b>	and expressly declared for	11, 183/ 25
words himself to be	<b>plain</b>	and expressly spoken for	11, 183/ 28

grant Christ's words for	<b>plain</b>	and express and, according	11, 183/ 32
fast, too, ye may	<b>plain</b>	and expressly tell him	11, 183/ 33
it written in the	<b>plain</b>	scripture, too, proved plain	11, 184/ 14
plain scripture, too, proved	<b>plain</b>	and express for our	11, 184/ 14
Catholic Church, and proved	<b>plain</b>	for our part also	11, 184/ 17
also, by so many	<b>plain</b>	open miracles, Master Masquer	11, 184/ 18
thing that is so	<b>plain</b>	and evident that he	11, 186/ 18
it. Here is it	<b>plain</b>	that all things that	11, 189/ 9
against God's own word	<b>plain</b>	spoken in his holy	11, 189/ 23
to presume, against the	<b>plain</b>	word of God, to	11, 189/ 29
so, as you see	<b>plain</b>	by his beginning, where	11, 191/ 37
saith: "Here it is	<b>plain</b>	that all things that	11, 193/ 28
as clear, and as	<b>plain</b>	as any man well	11, 201/ 27
if Christ in any	<b>plain</b>	place of scripture said	11, 201/ 33
be it never so	<b>plain</b>	, is dark unto him	11, 202/ 8
see them yourself so	<b>plain</b>	that he shall in	11, 202/ 30
Sacrament be clear and	<b>plain</b>	for the purpose, and	11, 203/ 36
this point, and very	<b>plain</b>	and clearly, by the	11, 204/ 18
bring you so many	<b>plain</b>	proofs thereof that, be	11, 204/ 33
ween it is) very	<b>plain</b>	and open devilry that	11, 206/ 1
least wise, than very	<b>plain</b>	and open knavery. The	11, 206/ 2
been a very precise,	<b>plain</b>	, evident, open proof of	11, 214/ 10
that it is no	<b>plain</b>	open proof. And then	11, 214/ 19
any purpose, but only	<b>plain</b>	, open, and evident. And	11, 214/ 21
much more open and	<b>plain</b>	words of the scripture	11, 215/ 3
his writing well and	<b>plain</b>	appeareth, for no written	11, 215/ 13
spoken by me so	<b>plain</b>	, his wit would not	11, 218/ 27
to perceive such poor,	<b>plain</b>	words of mine?Ye	11, 219/ 19
and proved him very	<b>plain</b>	, a very false fool	11, 222/ 29
sense against the very	<b>plain</b>	words of the text	11, 222/ 33
days, and against the	<b>plain</b>	declaration of Almighty God	11, 222/ 37
country by so many	<b>plain</b>	, open miracles, labor now	11, 223/ 1
For what can be	<b>plainer</b>	words than are his	11, 68/ 24
countenance, to show themselves	<b>plainly</b>	to hate and detest	11, 3/ 21
see, good Christian readers,	<b>plainly</b>	tried by his books	11, 9/ 9
And then shall men	<b>plainly</b>	see that of one	11, 9/ 33
Christ, whereby Christian people	<b>plainly</b>	perceive that in the	11, 10/ 13
ye see Master Masquer	<b>plainly</b>	proved therein either so	11, 15/ 28
lo, now have I	<b>plainly</b>	told you what bread	11, 45/ 29
his before, but also	<b>plainly</b>	expressed and declared by	11, 45/ 36

ween, as it appeareth	<b>plainly</b>	by his exposition. And	11, 51/ 20
But then expresseth he	<b>plainly</b>	that, though he calleth	11, 53/ 20
of holy scripture do	<b>plainly</b>	declare that it is	11, 54/ 35
his exposition doth but	<b>plainly</b>	mock you, consider yet	11, 55/ 3
Cyril in these words	<b>plainly</b>	showed that Christ here	11, 65/ 22
readers, that Saint Cyril	<b>plainly</b>	declareth you that our	11, 67/ 14
see, good readers, how	<b>plainly</b>	that our Lord showeth	11, 68/ 33
also, that he more	<b>plainly</b>	and more precisely saith	11, 69/ 2
more that he meaneth	<b>plainly</b>	of very eating and	11, 71/ 8
readers, that Saint Cyril	<b>plainly</b>	declareth here that these	11, 71/ 32
wise work, telleth us	<b>plainly</b>	the contrary. But Saint	11, 72/ 1
For who can more	<b>plainly</b>	declare anything than that	11, 72/ 3
those places, he affirmeth	<b>plainly</b>	that in the Sacrament	11, 74/ 8
that Saint Augustine here	<b>plainly</b>	reproveth Frith. And that	11, 74/ 24
And that ye may	<b>plainly</b>	see also that Saint	11, 74/ 25
in very many places	<b>plainly</b>	declareth that every man	11, 75/ 5
of grace, as he	<b>plainly</b>	declareth both in his	11, 76/ 5a
flesh (as himself very	<b>plainly</b>	declared them), is of	11, 78/ 21
more that our Savior	<b>plainly</b>	told them that he	11, 79/ 22
so often and so	<b>plainly</b>	that men should have	11, 79/ 33
he showed them so	<b>plainly</b>	that he would give	11, 80/ 21
he would say, "As	<b>plainly</b>	as I have told	11, 84/ 21
For Master Masquer may	<b>plainly</b>	see, and is not	11, 97/ 21
Which thing he so	<b>plainly</b>	speaketh that no man	11, 97/ 24
how oft and how	<b>plainly</b>	that he declareth that	11, 97/ 34
indeed, he now declareth	<b>plainly</b>	, when he would prove	11, 109/ 20
proved my part so	<b>plainly</b>	that neither himself nor	11, 110/ 36
Chrysostom declareth it very	<b>plainly</b>	, whose words are these	11, 116/ 6
Master Masquer be more	<b>plainly</b>	confuted and confounded than	11, 117/ 5
his purpose, he very	<b>plainly</b>	destroyeth it. For his	11, 125/ 22
more words and more	<b>plainly</b>	. And then Master Masquer	11, 130/ 1
would have told them	<b>plainly</b>	that they should eat	11, 130/ 25
would not tell out	<b>plainly</b>	all at once? Could	11, 130/ 37
there not half so	<b>plainly</b>	of the giving of	11, 131/ 31
of the eating most	<b>plainly</b>	, as of which he	11, 132/ 19
would have told them	<b>plainly</b>	so, ye see now	11, 132/ 27
have spoken much more	<b>plainly</b>	than he did in	11, 132/ 30
could have spoken more	<b>plainly</b>	of the giving of	11, 132/ 31
so oft and so	<b>plainly</b>	declared, he gave them	11, 133/ 9
heed of Christ's words	<b>plainly</b>	spoken here of the	11, 134/ 9

these words affirm you	<b>plainly</b>	the substance of that	11, 140/ 35
I say, and as	<b>plainly</b>	destroy all that Master	11, 140/ 36
yet saith Saint Chrysostom	<b>plainly</b>	that Master Masquer in	11, 141/ 5
declared his meaning more	<b>plainly</b>	. And in that matter	11, 141/ 20
examples to teach them	<b>plainly</b>	; he never spoke them	11, 141/ 25
and other spiritual understandings,	<b>plainly</b>	meant of the very	11, 142/ 36
place told it them	<b>plainly</b>	, and because he told	11, 145/ 24
not that point out	<b>plainly</b>	, therefore it is clear	11, 145/ 25
Christ doth not so	<b>plainly</b>	declare that he meaneth	11, 145/ 27
our Savior declared more	<b>plainly</b>	his mind for the	11, 146/ 5
spoke very precisely, and	<b>plainly</b>	, and often, and of	11, 146/ 9
cross he never spoke	<b>plainly</b>	so much as one	11, 146/ 10
also have told them	<b>plainly</b>	thus: Sirs, I mean	11, 146/ 35
you, but that you	<b>plainly</b>	perceive by their own	11, 148/ 13
yet shall hereafter more	<b>plainly</b>	perceive by more holy	11, 148/ 14
so spoke he this	<b>plainly</b>	, meaning that he spoke	11, 150/ 12
a parable, for Christ	<b>plainly</b>	expounded it. But they	11, 160/ 26
as the Gospel there	<b>plainly</b>	telleth, many of his	11, 161/ 26
tale a little more	<b>plainly</b>	that I may better	11, 163/ 2
thing as a thing	<b>plainly</b>	spoken and not a	11, 164/ 23
record that I deal	<b>plainly</b>	with Master Masquer here	11, 167/ 4
not in that place	<b>plainly</b>	tell them in what	11, 170/ 22
ye may more than	<b>plainly</b>	perceive that this old	11, 175/ 11
article, which it as	<b>plainly</b>	telleth you, and yet	11, 180/ 25
Councils of Christendom have	<b>plainly</b>	and expressly determined the	11, 183/ 22
stand, as it is	<b>plainly</b>	proved against all these	11, 199/ 23
we find no word	<b>plainly</b>	written in the scripture	11, 201/ 24
he denieth is as	<b>plainly</b>	spoken as are the	11, 201/ 36
the same, well and	<b>plainly</b>	proved you the consequent	11, 208/ 34
saith there openly and	<b>plainly</b>	that she was a	11, 214/ 9
our Lady to be	<b>plainly</b>	written in holy scripture	11, 214/ 28
be found, I very	<b>plainly</b>	thought that I had	11, 216/ 24
nothing thereof, I declare	<b>plainly</b>	there forthwith by that	11, 218/ 9
this, ye may see	<b>plainly</b>	, good readers, that Master	11, 218/ 15
readers, that Master Masquer	<b>plainly</b>	belieth me. For I	11, 218/ 16
all such allegories, do	<b>plainly</b>	declare and expound that	11, 220/ 23
did also well and	<b>plainly</b>	mean that the thing	11, 220/ 24
shall serve to the	<b>planting</b>	, rooting, and watering of	11, 24/ 18
heresy, with this pretty	<b>plaster</b>	of his pleasant frenzy	11, 99/ 4
without any clout or	<b>plaster</b>	he layeth out abroad	11, 99/ 12

any man's traditions." "This	<b>plaster</b>	, good readers, hath some	11, 120/ 22
a handful broad, this	<b>plaster</b>	of his passeth not	11, 123/ 12
of the eleventh leaf,	<b>plastered</b>	his mormal of his	11, 120/ 6
fain to seek some	<b>plasters</b>	of false glosses to	11, 119/ 27
man been accustomed to	<b>play</b>	the pageant that Master	11, 18/ 7
substance idly spent in	<b>play</b>	. And therefore, to the	11, 34/ 5
I be content to	<b>play</b>	the fool as thou	11, 64/ 34
all his exposition but	<b>play</b>	with false dice to	11, 67/ 26
where I see him	<b>play</b>	the fool. Yet will	11, 100/ 5
Masquer would seem to	<b>play</b>	Saint Paul and be	11, 112/ 31
he specially beginneth to	<b>play</b>	a mummer's cast with	11, 114/ 17
a false hazarder and	<b>play</b>	with false dice. The	11, 119/ 11
say that he would	<b>play</b>	as jugglers do, and	11, 130/ 4
even a pleasure to	<b>play</b>	with it, and therefore	11, 149/ 20
too, to see him	<b>play</b>	so far the fool	11, 157/ 24
see him so far	<b>play</b>	the fool as to	11, 158/ 7
that I saw him	<b>play</b>	yet. For ye shall	11, 158/ 28
faith, he doth but	<b>play</b>	the false fool for	11, 169/ 10
he showeth himself to	<b>play</b>	the false shrew when	11, 209/ 1
pageant that Master Masquer	<b>playeth</b>	us here, with a	11, 18/ 8
he read them, he	<b>playeth</b>	here the selfsame pageant	11, 18/ 27
for him when he	<b>playeth</b>	the blasphemous beast) to	11, 100/ 4
upon that, while he	<b>playeth</b>	a false cast and	11, 133/ 26
good readers, that he	<b>playeth</b>	but the part of	11, 148/ 6
peradventure it did, then	<b>playeth</b>	he first peradventure the	11, 157/ 29
And surely here he	<b>playeth</b>	the wisest point, and	11, 158/ 27
how this pontifical poet	<b>playeth</b>	his part. Because (as	11, 206/ 28
the keeping of that	<b>pleasant</b>	garden. And afterward, when	11, 33/ 12
form, but in the	<b>pleasant</b>	form of bread, though	11, 80/ 33
pretty plaster of his	<b>pleasant</b>	frenzy. And yet I	11, 99/ 5
But now after this	<b>pleasant</b>	discourse of his into	11, 188/ 18
words were fair and	<b>pleasantly</b>	set, and spoken somewhat	11, 61/ 1
wherewith he scoffeth so	<b>pleasantly</b>	at me that it	11, 178/ 2
will not, I ween,	<b>please</b>	him now very well	11, 185/ 11
for salvation, though it	<b>pleased</b>	idle unthrifts very well	11, 119/ 23
hath made you, which	<b>pleased</b>	him, I warrant you	11, 185/ 10
if it so had	<b>pleased</b>	him, have created only	11, 192/ 13
which, that first it	<b>pleaseth</b>	his mastership to trifle	11, 169/ 6
gone were all the	<b>pleasure</b>	that they take therein	11, 6/ 17
he hath a great	<b>pleasure</b>	oftentimes, now in one	11, 12/ 13

only for the voluptuous	<b>pleasure</b>	of their body. Now	11, 28/ 10
with the far passing	<b>pleasure</b>	of the bodily beholding	11, 28/ 27
men have such a	<b>pleasure</b>	in eating and drinking	11, 31/ 33
drink. And for the	<b>pleasure</b>	thereof, they love better	11, 31/ 35
perpetually to have the	<b>pleasure</b>	of the continual swaging	11, 32/ 14
wealth but a displeasing	<b>pleasure</b>	, except men be so	11, 32/ 16
glad to lose the	<b>pleasure</b>	of the meat that	11, 32/ 29
for increase of voluptuous	<b>pleasure</b>	in every greedy glutton	11, 33/ 34
but only for God's	<b>pleasure</b>	and of devotion, it	11, 59/ 25
from God that his	<b>pleasure</b>	was she should have	11, 59/ 34
would send them their	<b>pleasure</b>	without any sin. And	11, 60/ 14
world take her own	<b>pleasure</b>	without God's will, would	11, 60/ 23
wise that thy gracious	<b>pleasure</b>	shall be to command	11, 88/ 25
by vain delectation and	<b>pleasure</b>	that are of mind	11, 92/ 24
and thirst after the	<b>pleasure</b>	of his body, nor	11, 101/ 37
faint hope neither great	<b>pleasure</b>	nor pain. But he	11, 103/ 18
lo, as he findeth	<b>pleasure</b>	in his hope, so	11, 103/ 23
ever full of everlasting	<b>pleasure</b>	; so that of that	11, 103/ 35
had so been his	<b>pleasure</b>	) that he should die	11, 131/ 29
even a very great	<b>pleasure</b>	to see. In this	11, 143/ 6
he taketh even a	<b>pleasure</b>	to play with it	11, 149/ 19
yet for his lordly	<b>pleasure</b>	, let us grant him	11, 156/ 33
me, for my lordly	<b>pleasure</b>	, that "they murmured" is	11, 157/ 17
me no great lordly	<b>pleasure</b>	. For I have, as	11, 157/ 19
a very great lordly	<b>pleasure</b>	. For it is even	11, 157/ 23
it is even a	<b>pleasure</b>	for a lord and	11, 157/ 23
me a very special	<b>pleasure</b>	to see him so	11, 158/ 7
yet for his lordly	<b>pleasure</b>	, I shall be content	11, 160/ 12
better at thy further	<b>pleasure</b>	. "Would Master Masquer have	11, 162/ 35
him, for his lordly	<b>pleasure</b>	, that the disciples and	11, 163/ 28
false fool for his	<b>pleasure</b>	. For as for the	11, 169/ 10
are disposed for their	<b>pleasure</b>	, better to believe Master	11, 173/ 19
it at his own	<b>pleasure</b>	, soil it, as children	11, 208/ 19
he saith, so great	<b>pleasure</b>	to him to be	11, 222/ 26
and for the devil's	<b>pleasure</b>	to forbear and abstain	11, 223/ 6
Spirit, for the more	<b>plenteous</b>	profit of his church	11, 17/ 29
he that in such	<b>plight</b>	receiveth the Blessed Sacrament	11, 94/ 16
should die," etc. This	<b>poet</b>	may make a man	11, 152/ 16
And thus may this	<b>poet</b>	make a man to	11, 154/ 20
proveth not him a	<b>poet</b>	that can make a	11, 154/ 25

rather instead of a	<b>poet</b>	, and instead of a	11, 154/ 26
scripture, then can this	<b>poet</b>	feign ye another church	11, 185/ 23
Lord, how this pontifical	<b>poet</b>	playeth his part. Because	11, 206/ 28
the thing wherein the	<b>point</b>	of all the matter	11, 15/ 18
matter standeth. The second	<b>point</b>	hath he so well	11, 15/ 19
as for the third	<b>point</b>	, concerning his notable notice	11, 15/ 24
come to the first	<b>point</b>	-- that is to	11, 15/ 30
have them believe that	<b>point</b>	, and that the belief	11, 16/ 30
the belief of that	<b>point</b>	was meant by the	11, 16/ 31
thing, this is the	<b>point</b>	that proveth Master Masquer	11, 20/ 7
approacheth not to the	<b>point</b>	. For the question is	11, 20/ 10
not come near that	<b>point</b>	. Wherefore, to the intent	11, 20/ 17
it be in that	<b>point</b>	true, then must it	11, 20/ 31
the doctrine of that	<b>point</b>	and to perceive it	11, 25/ 6
sent me"? With that	<b>point</b>	, good reader, shall no	11, 42/ 17
man ween that that	<b>point</b>	appeared and was proved	11, 45/ 33
whole agreed in that	<b>point</b>	. And therefore will these	11, 51/ 24
exposition concerning specially this	<b>point</b>	of Christ's speaking and	11, 51/ 35
flitteth all from the	<b>point</b>	and dissimuleth all the	11, 52/ 3
exposition is in this	<b>point</b>	false, here you see	11, 53/ 2
marking of this one	<b>point</b>	, ye may void almost	11, 54/ 16
two points, but this	<b>point</b>	do they deny. The	11, 54/ 37
me still upon this	<b>point</b>	, whether our Savior speak	11, 57/ 13
had been in that	<b>point</b>	at her liberty, then	11, 59/ 20
Nicodemus, but in some	<b>point</b>	they were nearer the	11, 62/ 20
plain, both for that	<b>point</b>	and for the whole	11, 72/ 2
ye see, upon that	<b>point</b>	that they had misconceived	11, 80/ 14
murmured at the second	<b>point</b>	, in that he showed	11, 80/ 20
answered them to that	<b>point</b>	. And though he would	11, 82/ 6
gently. For in this	<b>point</b>	wherein by contrarying of	11, 99/ 1
therefore I leave that	<b>point</b>	for himself, that in	11, 100/ 9
M. More understood this	<b>point</b>	, he should never thus	11, 107/ 20
would have preached that	<b>point</b>	unto the Corinthians. But	11, 109/ 33
by affirming any necessary	<b>point</b>	to be left unwritten	11, 110/ 10
Blessed Sacrament neither. Which	<b>point</b>	they would have now	11, 111/ 12
sure enough for that	<b>point</b>	, and is aware well	11, 111/ 25
it all to that	<b>point</b>	as though Christ there	11, 114/ 7
our purpose in every	<b>point</b>	, as effectual words of	11, 117/ 14
more clear in this	<b>point</b>	that Master Masquer here	11, 117/ 28
Master Masquer believeth no	<b>point</b>	that he believeth most	11, 123/ 8

juggle away one great	<b>point</b>	of faith from us	11, 134/ 8
ignorance, especially the chief	<b>point</b>	of our salvation, which	11, 141/ 30
touching his first foolish	<b>point</b>	, I have confuted it	11, 143/ 16
baptism is a principal	<b>point</b>	of our faith. And	11, 143/ 20
thus for his first	<b>point</b>	, you see, good readers	11, 144/ 12
as touching his second	<b>point</b>	, in that it is	11, 144/ 17
told them not that	<b>point</b>	out plainly, therefore it	11, 145/ 25
not here declare that	<b>point</b>	clearly, that he meant	11, 145/ 34
Blessed Sacrament, against which	<b>point</b>	Master Masquer here rageth	11, 147/ 31
he playeth the wisest	<b>point</b>	, and the most for	11, 158/ 27
is that, in this	<b>point</b>	, many marveled at the	11, 164/ 22
the proof of this	<b>point</b>	in his thirteenth leaf	11, 166/ 16
now to prove this	<b>point</b>	but a parable by	11, 168/ 10
believe as a necessary	<b>point</b>	of our faith, he	11, 169/ 10
the other, and which	<b>point</b>	, once believed, it was	11, 172/ 7
at once is no	<b>point</b>	of our matter. Now	11, 179/ 4
Now to his second	<b>point</b>	, where it is not	11, 180/ 1
good readers, to what	<b>point</b>	I have brought Master	11, 180/ 33
cannot prove us this	<b>point</b>	by scripture, but that	11, 181/ 18
as for the third	<b>point</b>	that Master Masquer toucheth	11, 181/ 24
them. In the fourth	<b>point</b>	, he promiseth that, if	11, 181/ 31
Now touching the fifth	<b>point</b>	, where he saith that	11, 183/ 35
concludeth in the last	<b>point</b>	upon these five points	11, 184/ 4
do it. And this	<b>point</b>	he argueth in such	11, 190/ 7
And now is that	<b>point</b>	of truth no part	11, 193/ 15
the dispicions of this	<b>point</b>	is, as I say	11, 195/ 26
me record in that	<b>point</b>	that will depose for	11, 196/ 28
left not untouched the	<b>point</b>	of repugnance with which	11, 199/ 35
very far for this	<b>point</b>	, nor need no secret	11, 201/ 5
since it is the	<b>point</b>	that, to the whole	11, 201/ 6
have already judged this	<b>point</b>	against him. If he	11, 202/ 28
he shall in that	<b>point</b>	but show himself shameful	11, 202/ 30
have thereby judged that	<b>point</b>	against him, too. For	11, 202/ 35
well) to the selfsame	<b>point</b>	again, wherein he is	11, 203/ 5
devilry. For the first	<b>point</b>	, you see that in	11, 204/ 15
already proved you this	<b>point</b>	, and very plain and	11, 204/ 18
the proof of this	<b>point</b>	, lay the tradition of	11, 204/ 22
Now touching the second	<b>point</b>	, where he calleth the	11, 205/ 9
letter that touch this	<b>point</b>	be not very long	11, 207/ 11
For as for the	<b>point</b>	of which Master Masquer	11, 209/ 24

that it, in one	<b>point</b>	, also doth more resemble	11, 209/ 35
a matter of that	<b>point</b>	, but the thing that	11, 210/ 19
therefore to make that	<b>point</b>	well open and to	11, 210/ 22
and belief of that	<b>point</b>	of conversion of the	11, 210/ 32
the credence of that	<b>point</b>	, that is to wit	11, 211/ 6
readers, to the last	<b>point</b>	that I spoke of	11, 212/ 5
of so necessary a	<b>point</b>	of our faith, as	11, 212/ 12
of our Lady. Which	<b>point</b>	I have touched toward	11, 213/ 1
also spoken of that	<b>point</b>	in more places than	11, 213/ 8
read, shall find this	<b>point</b>	of contradiction answered already	11, 213/ 10
shall also for this	<b>point</b>	have Master Masquer himself	11, 214/ 13
whether I prove that	<b>point</b>	well or not? If	11, 214/ 29
proof made of that	<b>point</b>	, I marvel me much	11, 214/ 38
I proved well that	<b>point</b>	of the perpetual virginity	11, 215/ 7
of so necessary a	<b>point</b>	of our faith, as	11, 216/ 9
take in this one	<b>point</b>	no better heed to	11, 216/ 30
Is this no necessary	<b>point</b>	of faith? Tyndale cannot	11, 217/ 22
it for a necessary	<b>point</b>	if faith and, though	11, 217/ 23
Master Masquer in that	<b>point</b>	belieth me. For I	11, 217/ 33
his sect in that	<b>point</b>	, could not say that	11, 218/ 18
to be in this	<b>point</b>	so sore ashamed that	11, 219/ 32
words both these two	<b>points</b>	at once, where he	11, 5/ 13
sakes. Of these two	<b>points</b>	, the one might make	11, 25/ 32
mark well these two	<b>points</b>	in this one place	11, 54/ 25
of the other two	<b>points</b>	, but this point do	11, 54/ 37
heresies of his for	<b>points</b>	well and sufficiently proved	11, 99/ 19
say that some necessary	<b>points</b>	thereof be not yet	11, 110/ 23
indifferent, and many necessary	<b>points</b>	more. Whereof Master Masquer	11, 111/ 13
this, divers of those	<b>points</b>	which he now believeth	11, 123/ 9
process hath he two	<b>points</b>	. The first is that	11, 143/ 7
but only to the	<b>points</b>	that we be bound	11, 169/ 27
point upon these five	<b>points</b>	afore (which five how	11, 184/ 5
and consent, as necessary	<b>points</b>	of the true Christian	11, 186/ 12
and spiced all with	<b>poison</b>	, he divideth, as it	11, 10/ 10
venom of all the	<b>poison</b>	serpents that had stung	11, 68/ 18
places put forth such	<b>poison</b>	in writing. But surely	11, 70/ 3
also how much pestilent	<b>poison</b>	Master Masquer hath in	11, 104/ 18
pernicious, pestilent, false, perverting	<b>poison</b>	into a little taste	11, 152/ 5
first part of the	<b>poisoned</b>	book, which a nameless	11, 1/ 2
us with the most	<b>poisoned</b>	heresy that laboreth to	11, 10/ 5

my letter against the	<b>poisoned</b>	treatise that John Frith	11, 11/ 12
hath in this his	<b>poisoned</b>	treatise against Christ's wholesome	11, 15/ 3
that devoureth all the	<b>poisoned</b>	serpents of hell, and	11, 68/ 13
ye may see what	<b>poisoned</b>	drink is in the	11, 128/ 29
hath with his own	<b>poisoned</b>	cookery made it the	11, 220/ 3
to pill them and	<b>poll</b>	them and keep them	11, 47/ 4
priest, and the priest	<b>Pomeran</b>	, and Frere Huessgens the	11, 128/ 4
riches nor after the	<b>pomp</b>	and pride of this	11, 102/ 1
etc. Lord, how this	<b>pontifical</b>	poet playeth his part	11, 206/ 28
hath he a very	<b>poor</b>	remembrance. And whether he	11, 130/ 33
no more than other	<b>poor</b>	men. But yet if	11, 162/ 10
matter, and make us	<b>poor</b>	people ween that everything	11, 169/ 7
word and burning his	<b>poor</b>	members, ergo it is	11, 177/ 28
power? May not a	<b>poor</b>	, unlearned man be bold	11, 198/ 5
you to perceive such	<b>poor</b>	, plain words of mine	11, 219/ 19
and imagined by some	<b>pope</b>	of Rome. Now, if	11, 52/ 39
great affection to the	<b>pope</b>	as to feign all	11, 186/ 16
knoweth already that the	<b>pope</b>	is my godfather and	11, 186/ 20
to More, since the	<b>pope</b>	, which is no whole	11, 188/ 24
holy upholder of the	<b>pope's</b>	church is brought even	11, 157/ 8
holy upholder of the	<b>pope's</b>	church is brought even	11, 164/ 2
holy upholder of the	<b>pope's</b>	church is brought even	11, 165/ 19
even to establish the	<b>pope's</b>	kingdom, which standeth of	11, 185/ 18
intent to establish the	<b>pope's</b>	kingdom. But now what	11, 186/ 15
holy upholder of the	<b>pope's</b>	church, his words fight	11, 212/ 27
on his spectacles and	<b>pore</b>	better and more wishly	11, 212/ 19
on his spectacles and	<b>pore</b>	better and more wishly	11, 216/ 16
loud a lie, and	<b>pore</b>	better on them with	11, 219/ 24
Christ, and attain the	<b>possession</b>	and fruition of him	11, 100/ 31
he many a thousand	<b>possessors</b>	of joy without ending	11, 190/ 20
wife, since he thought	<b>possibility</b>	of generation passed. And	11, 61/ 35
mind shall never be	<b>possible</b>	to perceive it? Dost	11, 64/ 25
faith without more were	<b>possible</b>	to have charity with	11, 123/ 2
For if it be	<b>possible</b>	for him to make	11, 138/ 28
then it is as	<b>possible</b>	for him to make	11, 138/ 30
admit the case for	<b>possible</b>	. Let us then put	11, 162/ 13
be, if it were	<b>possible</b>	, made both one). And	11, 174/ 5
not because it is	<b>possible</b>	to God and impossible	11, 178/ 17
and feigneth are not	<b>possible</b>	to God, for it	11, 189/ 10
for it is not	<b>possible</b>	for God to make	11, 189/ 10

and feigneth are not	<b>possible</b>	to God. For it	11, 193/ 29
For it is not	<b>possible</b>	to God to make	11, 193/ 29
More's brain are not	<b>possible</b>	to God. And when	11, 194/ 24
oportet (though ye find	<b>potest</b>	for oportet in some	11, 194/ 14
then sit over the	<b>pots</b>	that had the sodden	11, 46/ 28
and as many pretty	<b>pots</b>	therein, as it were	11, 206/ 19
with his tender pity	<b>poured</b>	upon us in purgatory	11, 223/ 31
and dresseth, so purely	<b>powdering</b>	and spicing it with	11, 97/ 11
by his own only	<b>power</b>	attain it. And therefore	11, 29/ 17
his whole might and	<b>power</b>	, and finally all his	11, 30/ 31
wisdom, will, might, and	<b>power</b>	, with Almighty God his	11, 30/ 36
his own reason another	<b>power</b>	superior above himself. And	11, 44/ 27
you), being of equal	<b>power</b>	with my Father, raise	11, 45/ 26
speaking of mine own	<b>power</b>	, I tell you all	11, 48/ 36
you all of the	<b>power</b>	of the Father; that	11, 48/ 37
be, and by whose	<b>power</b>	, and whereof it should	11, 62/ 17
it was by the	<b>power</b>	of God, that question	11, 63/ 12
his word nor his	<b>power</b>	to perform his word	11, 63/ 23
excelleth in wisdom and	<b>power</b>	by his godhead, how	11, 64/ 22
make them know his	<b>power</b>	and leave their murmuring	11, 81/ 30
well that he had	<b>power</b>	of himself to ascend	11, 81/ 34
do, that God lacked	<b>power</b>	to make his own	11, 81/ 36
give life, but the	<b>power</b>	of the Spirit maketh	11, 83/ 20
giver of life, that	<b>power</b>	of giving life he	11, 83/ 29
flesh ascendeth unto that	<b>power</b>	of giving life by	11, 83/ 32
art able and of	<b>power</b>	to give us that	11, 88/ 11
own will is the	<b>power</b>	set to choose whether	11, 93/ 22
of spirit and of	<b>power</b>	, to the intent that	11, 111/ 28
men, but in the	<b>power</b>	of God." Here may	11, 111/ 29
Sacrament in declaring his	<b>power</b>	by which he worketh	11, 138/ 12
and that he had	<b>power</b>	to put away his	11, 155/ 18
of God's almighty absolute	<b>power</b>	, what God may do	11, 188/ 23
to dispute of his	<b>power</b>	. But Christian reader, be	11, 188/ 25
his word, and his	<b>power</b>	be all one, and	11, 188/ 27
presently with his almighty	<b>power</b>	, which glory is denied	11, 188/ 31
of God's almighty absolute	<b>power</b>	. But now, good readers	11, 189/ 16
argued against God's almighty	<b>power</b>	, denying that Christ could	11, 189/ 18
and to limit the	<b>power</b>	of Almighty God, but	11, 189/ 22
disputing of God's almighty	<b>power</b>	, that I said he	11, 189/ 38
part against God's almighty	<b>power</b>	indeed, and argueth, as	11, 190/ 5

presently, with his almighty	<b>power</b>	, and is denied to	11, 190/ 11
presently, with his almighty	<b>power</b>	. And therefore when he	11, 191/ 8
presently, with his almighty	<b>power</b>	. I let pass here	11, 191/ 12
saith by his almighty	<b>power</b>	, what is this to	11, 191/ 18
by his own almighty	<b>power</b>	, but by the almighty	11, 191/ 21
but by the almighty	<b>power</b>	of God, and yet	11, 191/ 22
saith that Christ had	<b>power</b>	to let his life	11, 194/ 24
the great absolute almighty	<b>power</b>	of God, and therein	11, 197/ 26
busy with God's almighty	<b>power</b>	, and have taken too	11, 197/ 28
said of God's almighty	<b>power</b>	, in which word I	11, 197/ 32
spoken of God's almighty	<b>power</b>	? May not a poor	11, 198/ 4
all with God's almighty	<b>power</b>	in affirming that God	11, 198/ 11
God hath not the	<b>power</b>	to make his own	11, 198/ 12
other than the omnipotent	<b>power</b>	of God, would seem	11, 206/ 12
able by his almighty	<b>power</b>	to make one body	11, 207/ 35
yet of less spiritual	<b>power</b>	than the flesh and	11, 210/ 13
bringing forth for the	<b>praise</b>	thereof the words of	11, 78/ 17
he further for the	<b>praise</b>	of young David and	11, 198/ 18
be content with that	<b>praise</b>	of himself to abide	11, 214/ 32
set by mine own	<b>praise</b>	and commendation of abiding	11, 214/ 36
confusion. God therefore be	<b>praised</b>	ever, amen." The Eighteenth	11, 199/ 5
under the pretext of	<b>praising</b>	the true faith, he	11, 102/ 24
error. Which thing, what	<b>prating</b>	soever Master Masquer make	11, 135/ 5
him, would you not	<b>pray</b>	and entreat him to	11, 40/ 18
guide you to me,	<b>pray</b>	him to give you	11, 40/ 21
upon him therefore, and	<b>pray</b>	him to draw you	11, 40/ 33
to my Father and	<b>pray</b>	him to give you	11, 43/ 34
and apply yourself to	<b>pray</b>	him (if he draw	11, 47/ 31
the Prophet saith, to	<b>pray</b>	him strain your jaws	11, 47/ 32
leave your murmuring, and	<b>pray</b>	my Father to teach	11, 48/ 20
I would you should	<b>pray</b>	him for it. For	11, 48/ 25
to desire it and	<b>pray</b>	therefore. And therefore, I	11, 48/ 30
it of me, and	<b>pray</b>	me give you this	11, 48/ 33
I would have you	<b>pray</b>	to him that he	11, 48/ 38
thou be not drawn,	<b>pray</b>	God to draw thee	11, 86/ 30
leave their murmuring, and	<b>pray</b>	his Father give them	11, 87/ 12
All this will I	<b>pray</b>	you remember, too. But	11, 134/ 5
too. But I will	<b>pray</b>	you remember therewithal, whereabouts	11, 134/ 5
at once. Let us	<b>pray</b>	him to prove it	11, 192/ 2
told him; but I	<b>pray</b>	ye, Master More, what	11, 195/ 38

told it you, I	<b>pray</b>	ye tell us where	11, 196/ 2
wit than he. I	<b>pray</b>	God send us both	11, 199/ 9
cross at Easter, or	<b>pray</b>	for all Christian souls	11, 205/ 27
versus? (where one, I	<b>pray</b>	ye?) -- but also	11, 206/ 23
him. And yet I	<b>pray</b>	you, good readers, consider	11, 209/ 8
versus? Where one, I	<b>pray</b>	you?" You have heard	11, 211/ 4
before mine answer, I	<b>pray</b>	you read once again	11, 216/ 4
unto his fellow, "I	<b>pray</b>	you tell me doth	11, 219/ 30
far better too, they	<b>prayed</b>	him and said, "Lord	11, 36/ 9
they better apaid and	<b>prayed</b>	him that they might	11, 46/ 19
murmuring, and fall to	<b>prayer</b>	, and work and walk	11, 47/ 24
he would have no	<b>prayer</b>	made unto saints, nor	11, 102/ 26
to win faith by	<b>prayer</b>	, and by faith to	11, 102/ 34
and whose intercession and	<b>prayer</b>	for them he will	11, 105/ 20
and abstain from all	<b>prayer</b>	to be made either	11, 223/ 6
in purgatory, at the	<b>prayer</b>	of good people and	11, 223/ 31
against images, purgatory, and	<b>praying</b>	to saints, and against	11, 99/ 16
which he toucheth in	<b>praying</b>	to saints and going	11, 105/ 17
specified purgatory, pilgrimages, and	<b>praying</b>	to saints, honoring of	11, 205/ 13
faith that these heretics	<b>preach</b>	, but with the well-working	11, 39/ 24
me, and though I	<b>preach</b>	to you and tell	11, 40/ 9
whom he sent to	<b>preach</b>	about as he had	11, 87/ 26
he sent about to	<b>preach</b>	as he had sent	11, 92/ 4
words of that place,	<b>preach</b>	to them divers things	11, 108/ 16
Saint Augustine saith, to	<b>preach</b>	Christ is to preach	11, 110/ 2
preach Christ is to	<b>preach</b>	both everything that we	11, 110/ 3
begun with that, and	<b>preach</b>	them many more things	11, 111/ 18
then hear Master Masquer	<b>preach</b>	either their faith or	11, 128/ 22
when they hear it	<b>preached</b>	, will not refuse to	11, 56/ 13
here, to whom Christ	<b>preached</b>	of the giving of	11, 62/ 18
with the other apostles	<b>preached</b>	, especially Paul being a	11, 107/ 16
other thing to be	<b>preached</b>	them (as himself saith	11, 107/ 18
and weeneth that he	<b>preached</b>	nothing to them of	11, 108/ 14
the Corinthians that he	<b>preached</b>	nothing among them but	11, 109/ 24
Saint Paul would have	<b>preached</b>	that point unto the	11, 109/ 33
the Corinthians. But he	<b>preached</b>	, as himself saith in	11, 109/ 34
fool too, that he	<b>preached</b>	not only Christ's Crucifixion	11, 109/ 38
Saint Paul saith he	<b>preached</b>	nothing to the Corinthians	11, 111/ 14
had at that time	<b>preached</b>	them nothing else, because	11, 111/ 17
where the articles were	<b>preached</b>	and written Gospels not	11, 181/ 5

Church commonly teacheth and	<b>preacheth</b>	. Which, if they had	11, 37/ 12
after it followeth, "My	<b>preaching</b>	was not among you	11, 111/ 22
Paul further, "But my	<b>preaching</b>	was among you in	11, 111/ 27
as ever was the	<b>preaching</b>	of Christ's godhead among	11, 112/ 8
the text of their	<b>preaching</b>	had been of faith	11, 119/ 35
but followed the Apostle's	<b>precept</b>	that saith, let not	11, 3/ 27
bound to obey his	<b>precepts</b>	. But yet that we	11, 173/ 33
false heresies against the	<b>precious</b>	Body and Blood of	11, 41/ 21
it was, and more	<b>precious</b>	than any gold. And	11, 140/ 18
had been a very	<b>precise</b>	, plain, evident, open proof	11, 214/ 10
more plainly and more	<b>precisely</b>	saith, that they should	11, 69/ 2
certainty that we be	<b>precisely</b>	bound to the belief	11, 89/ 18
Augustine declareth, speak not	<b>precisely</b>	against the eating of	11, 145/ 4
said, he spoke very	<b>precisely</b>	, and plainly, and often	11, 146/ 9
you, than he can	<b>precisely</b>	bind me to by	11, 160/ 14
Thomas More, Knight. The	<b>preface</b>	. Sir Thomas More, Knight	11, 3/ 1
And thus finishing this	<b>preface</b>	, we shall begin the	11, 13/ 11
upon the priests and	<b>prelates</b>	of the Catholic Church	11, 127/ 32
of the priests and	<b>prelates</b>	of their heretics" sects	11, 127/ 36
be, lo, the very	<b>prelates</b>	and bishops, metropolitans and	11, 128/ 5
by which those holy	<b>prelates</b>	of these new sects	11, 128/ 9
confess that all the	<b>prelates</b>	of his sundry sects	11, 128/ 18
followeth upon his two	<b>premises</b>	in good faith; for	11, 169/ 1
no piece of his	<b>premises</b>	had any manner of	11, 193/ 21
the matter, nor his	<b>premises</b>	anything prove his conclusion	11, 193/ 24
he bade them here	<b>prepare</b>	and seek for, saying	11, 97/ 6
the meat which Christ	<b>prepareth</b>	and dresseth, so purely	11, 97/ 11
And therefore, because his	<b>prescience</b>	and his providence forced	11, 85/ 10
not only in their	<b>presence</b>	, but also made them	11, 25/ 10
nor to believe the	<b>presence</b>	of Christ in the	11, 111/ 11
the difference of his	<b>presence</b>	and his absence, I	11, 138/ 27
the difference of his	<b>presence</b>	here in earth and	11, 138/ 34
the verity of his	<b>presence</b>	in the place, though	11, 139/ 5
vanities, as of the	<b>presence</b>	of Christ's body, and	11, 185/ 19
his word "presently," whose	<b>presence</b>	needeth not in that	11, 191/ 13
God, with his own	<b>presence</b>	, essentially filleth full. Therefore	11, 191/ 25
the eater in this	<b>present</b>	life, but it shall	11, 79/ 13
the time as his	<b>present</b>	goodness of good congruence	11, 90/ 9
all that then were	<b>present</b>	, save only his twelve	11, 91/ 33
Judas yet at this	<b>present</b>	time he gave a	11, 92/ 5

of Christ's blessed person	<b>present</b>	in it appertaineth: they	11, 94/ 30
hunger after in this	<b>present</b>	world, in which, besides	11, 103/ 6
it while it were	<b>present</b>	with them, and not	11, 139/ 29
those that then were	<b>present</b>	(against Master Masquer's saying	11, 164/ 31
body of our Savior	<b>present</b>	in the Blessed Sacrament	11, 185/ 34
godhead is to be	<b>present</b>	and to fill all	11, 188/ 30
only thereunto to be	<b>present</b>	and to fill all	11, 190/ 10
standeth not in being	<b>present</b>	at once essentially in	11, 190/ 15
Masquer that to be	<b>present</b>	at once in all	11, 190/ 21
God is to be	<b>present</b>	and to fill all	11, 191/ 7
meaneth (you see well)	<b>present</b>	and filling all places	11, 191/ 10
when he said before,	<b>present</b>	and filling all places	11, 191/ 15
how can he be	<b>present</b>	and essentially fill the	11, 191/ 17
any creature may be	<b>present</b>	in every place at	11, 191/ 20
soul should have been	<b>present</b>	at once, and the	11, 192/ 21
wise should be whole	<b>present</b>	at once in every	11, 192/ 28
Christ, though it were	<b>present</b>	in all those places	11, 192/ 33
those holy saints being	<b>present</b>	at those councils themselves	11, 202/ 34
of one little eye	<b>present</b>	and beholding a whole	11, 207/ 20
blessed body of Christ	<b>present</b>	in the Blessed Sacrament	11, 215/ 1
places at once essentially,	<b>presently</b>	with his almighty power	11, 188/ 31
places at once, essentially,	<b>presently</b>	, with his almighty power	11, 190/ 11
places at once, essentially,	<b>presently</b>	, with his almighty power	11, 191/ 8
places at once, essentially,	<b>presently</b>	, with his almighty power	11, 191/ 11
pass here his word "	<b>presently</b>	," whose presence needeth not	11, 191/ 13
essentially, his other word	<b>presently</b>	may take his leave	11, 191/ 16
the place, and not	<b>presently</b>	? But now when he	11, 191/ 17
and their health to	<b>preserve</b>	themselves to the service	11, 28/ 8
it outwardly kept and	<b>preserved</b>	among all others, as	11, 3/ 9
faith or final election,	<b>presume</b>	themselves so sure of	11, 94/ 3
so foolish as to	<b>presume</b>	, against the plain word	11, 189/ 29
Corinthians, determining not, neither	<b>presuming</b>	not, to have known	11, 107/ 17
and damnation of his	<b>presumption</b>	." This text of Saint	11, 73/ 22
folly and no less	<b>presumption</b>	to More, since the	11, 188/ 24
the folly and the	<b>presumption</b>	of me for that	11, 189/ 14
is neither folly nor	<b>presumption</b>	for the simplest man	11, 189/ 26
words in such a	<b>presumptuous</b>	way of election that	11, 86/ 14
Master Masquer and his	<b>presumptuous</b>	presupposing, the matter appeareth	11, 167/ 24
obedient, and not so	<b>presumptuous</b>	and malapert, as Master	11, 176/ 29
in which he will	<b>presuppose</b>	that I see him	11, 85/ 9

that he should not	<b>presuppose</b>	but prove, that is	11, 167/ 21
be necessary. So being	<b>presupposed</b>	that God foreseeeth such	11, 85/ 4
thing that he first	<b>presupposeth</b>	, the thing that he	11, 167/ 21
Masquer and his presumptuous	<b>presupposing</b>	, the matter appeareth plain	11, 167/ 24
name in special and	<b>pretendeth</b>	to soil such arguments	11, 11/ 11
intent that under the	<b>pretext</b>	of praising the true	11, 102/ 24
was taken for full	<b>prettily</b>	learned, too), ye see	11, 9/ 8
which a little he	<b>prettily</b>	believeth me. The Second	11, 153/ 21
cancered heresy, with this	<b>pretty</b>	plaster of his pleasant	11, 99/ 4
Masquer maketh us a	<b>pretty</b>	short creed now. But	11, 109/ 18
least wise, a little	<b>pretty</b>	taste of his little	11, 153/ 20
taste of his little	<b>pretty</b>	falsehood, with which a	11, 153/ 20
faces and as many	<b>pretty</b>	pots therein, as it	11, 206/ 19
doth but show what	<b>pretty</b>	words he could speak	11, 209/ 6
of hell shall not	<b>prevail</b>	against it. "Thus, before	11, 23/ 34
David is like to	<b>prevail</b>	against you with his	11, 198/ 20
of my Father first	<b>prevent</b>	you, ye can never	11, 40/ 24
it. For though he	<b>prevent</b>	you and give you	11, 48/ 26
eating and drinking to	<b>prevent</b>	their hunger and thirst	11, 103/ 8
But he hath now	<b>prevented</b>	you by sending me	11, 40/ 25
towardness of your wills,	<b>prevented</b>	, moved, and set awork	11, 48/ 7
Yea, and sometimes he	<b>prevented</b>	their asking with his	11, 141/ 28
his Last Supper the	<b>price</b>	of our redemption. And	11, 74/ 33
And what was the	<b>price</b>	of our redemption, but	11, 74/ 34
of Christ, the very	<b>price</b>	of our redemption. But	11, 94/ 20
and let them babble,	<b>pride</b>	maketh them proceed, and	11, 6/ 19
that of arrogance and	<b>pride</b>	will not believe the	11, 67/ 13
up a man in	<b>pride</b>	. But on the other	11, 83/ 3
after the pomp and	<b>pride</b>	of this wretched world	11, 102/ 1
doctors say), when the	<b>priest</b>	ministereth us this meat	11, 29/ 23
it us, not the	<b>priest</b>	, I say, whom we	11, 29/ 26
own flesh not the	<b>priest</b>	there giveth us, but	11, 29/ 28
whether he, being a	<b>priest</b>	, desired none other thing	11, 106/ 11
he hath, being a	<b>priest</b>	, broken his promise made	11, 106/ 13
God, when being a	<b>priest</b>	he broke his promise	11, 106/ 17
the Carthusian, Zwingli the	<b>priest</b>	, and the priest Pomeran	11, 128/ 4
the priest, and the	<b>priest</b>	Pomeran, and Frere Huessgens	11, 128/ 4
but made her a	<b>priest's</b>	harlot. If Master Masquer	11, 106/ 19
will rail upon the	<b>priests</b>	and prelates of the	11, 127/ 32
in remembrance of the	<b>priests</b>	and prelates of their	11, 127/ 36

wise reason, by the	<b>prince</b>	and the people, to	11, 127/ 6
these three, but the	<b>principal</b>	of these is charity	11, 124/ 35
were not only the	<b>principal</b>	, but also that faith	11, 125/ 24
him, the chief and	<b>principal</b>	author of their heresies	11, 128/ 2
of baptism is a	<b>principal</b>	point of our faith	11, 143/ 20
that it is a	<b>principal</b>	article of the Christian	11, 143/ 30
very thing that Christ	<b>principally</b>	spoke of unto another	11, 102/ 20
their fruits. So that	<b>principally</b>	by faith, whereby we	11, 120/ 10
saith further: "So that	<b>principally</b>	by faith, whereby we	11, 123/ 22
he in us not	<b>principally</b>	by charity, but principally	11, 124/ 9
principally by charity, but	<b>principally</b>	by faith. Now good	11, 124/ 10
and we in him	<b>principally</b>	by faith? The scripture	11, 124/ 13
by love, yet not	<b>principally</b>	by love, but principally	11, 124/ 28
principally by love, but	<b>principally</b>	by faith, as to	11, 124/ 28
forth also both his	<b>principle</b>	heresy and over that	11, 11/ 4
But yet because his	<b>principle</b>	purpose was to speak	11, 55/ 36
the purpose of our	<b>principle</b>	matter, concerning the Blessed	11, 194/ 33
reader, all beside our	<b>principle</b>	matter, and therefore I	11, 195/ 27
the truth of the	<b>principle</b>	matter itself, that is	11, 196/ 33
many be put in	<b>print</b>	, saving that some brethren	11, 6/ 23
and kept from the	<b>print</b>	. Howbeit, what George Joye	11, 7/ 26
have sent over to	<b>print</b>	, Tyndale and his fellows	11, 9/ 28
marked with the very	<b>print</b>	of his own seal	11, 30/ 13
Christ is the image,	<b>print</b>	, and character of the	11, 30/ 21
his once come in	<b>print</b>	which is already sent	11, 73/ 3
lately come over in	<b>print</b>	) come once into my	11, 198/ 26
into this realm in	<b>print</b>	, and secretly sent abroad	11, 221/ 28
wrote and put in	<b>print</b>	a letter against the	11, 222/ 7
at that time in	<b>print</b>	, yet now since I	11, 222/ 13
are come over in	<b>print</b>	, not only Frith's book	11, 222/ 14
such erroneous English books	<b>printed</b>	, of which if few	11, 6/ 22
sent over to be	<b>printed</b>	the book that Frith	11, 6/ 30
a true seal truly	<b>printed</b>	leaveth in the other	11, 30/ 24
sent over to be	<b>printed</b>	) I shall, God willing	11, 73/ 3
therefore, now suffer the	<b>printer</b>	to put with this	11, 222/ 17
way of a special	<b>privilege</b>	, so that they that	11, 85/ 18
and is of his	<b>privy</b>	council that knoweth, belike	11, 200/ 10
and am of God's	<b>privy</b>	council, and that I	11, 200/ 32
est, quam ego dabo	<b>pro</b>	mundi vita." Which text	11, 55/ 5
dabo caro mea est	<b>pro</b>	mundi uita," without these	11, 55/ 7

holdeth by way of	<b>problem</b>	, were delivered us to	11, 169/ 9
call it but a	<b>problem</b>	among unlearned folk, and	11, 187/ 26
they say, but as	<b>problema</b>	neutrum, wherein they would	11, 187/ 15
may in schools hold	<b>problems</b>	upon everything, yet can	11, 187/ 24
babble, pride maketh them	<b>proceed</b>	, and they procure more	11, 6/ 19
progress of his painted	<b>process</b>	, all which things I	11, 17/ 3
whereto all the whole	<b>process</b>	of his exposition cometh	11, 17/ 5
expound all the whole	<b>process</b>	of Genesis by allegories	11, 18/ 34
them by a long	<b>process</b>	to the purpose that	11, 83/ 8
matter, with a long	<b>process</b>	of historical faith and	11, 121/ 1
sermon." Many a fond	<b>process</b>	have I read, good	11, 142/ 27
purpose of all this	<b>process</b>	is that Christ, in	11, 142/ 29
to see. In this	<b>process</b>	hath he two points	11, 143/ 7
forth with a longer	<b>process</b>	, declaring the great benefit	11, 175/ 6
the Sacrament, which whole	<b>process</b>	I shall peradventure hereafter	11, 175/ 8
every part of his	<b>process</b>	that, if this great	11, 177/ 6
Christ hath cried and	<b>proclaimed</b>	this himself, and sent	11, 200/ 36
also to write the	<b>proclamation</b>	by which all the	11, 200/ 38
God's natural ordinance for	<b>procreation</b>	(for such respects be	11, 59/ 24
them proceed, and they	<b>procure</b>	more, and spread the	11, 6/ 19
name, not letting to	<b>procure</b>	his amendment on his	11, 90/ 30
respect and regard to	<b>procure</b>	the bliss of those	11, 91/ 15
sufferance undone, whereby he	<b>procured</b>	the salvation of so	11, 91/ 11
his masters, being both	<b>professed</b>	ferries and having both	11, 106/ 23
for the more plenteous	<b>profit</b>	of his church, devised	11, 17/ 29
spiritual, pertaining to the	<b>profit</b>	of our manners and	11, 17/ 35
Spirit inspired, for spiritual	<b>profit</b>	to be by many	11, 18/ 5
all partners of the	<b>profit</b>	-- that is to	11, 25/ 11
and told them the	<b>profit</b>	that they should have	11, 63/ 20
I beseech you, take	<b>profit</b>	of their sins, and	11, 64/ 1
showeth them both the	<b>profit</b>	of the receiving and	11, 68/ 34
belief, they lost the	<b>profit</b>	. And these that thus	11, 79/ 26
of belief lost the	<b>profit</b>	, were not only such	11, 79/ 28
itself it could not	<b>profit</b>	them at all, and	11, 146/ 18
we have taken the	<b>profit</b>	of that benefit. And	11, 173/ 28
and what is the	<b>profit</b>	thereof? We be one	11, 173/ 31
I not perceive what	<b>profit</b>	there can come to	11, 187/ 25
I said, by the	<b>profit</b>	of his soul in	11, 214/ 34
cunning much edifieth and	<b>profiteth</b>	joined with charity, so	11, 83/ 4
this life. My flesh	<b>profiteth</b>	nothing at all to	11, 141/ 35

bodily. For so it	<b>profiteth</b>	you nothing at all	11, 142/ 3
giveth life. My flesh	<b>profiteth</b>	you nothing to eat	11, 142/ 5
of the world, it	<b>profiteth</b>	. And when ye thus	11, 142/ 7
these words: "My flesh	<b>profiteth</b>	nothing at all"; it	11, 142/ 9
Christ said, "My flesh	<b>profiteth</b>	nothing," meaning to eat	11, 142/ 15
giveth life, my flesh	<b>profiteth</b>	nothing at all. The	11, 143/ 11
giveth life, my flesh	<b>profiteth</b>	nothing at all. The	11, 144/ 35
this life my flesh	<b>profiteth</b>	nothing at all," hath	11, 146/ 13
Christ said, "My flesh	<b>profiteth</b>	nothing," meaning to eat	11, 147/ 12
words, saying, "My flesh	<b>profiteth</b>	nothing," meaning to be	11, 165/ 34
marvelous manner, by the	<b>profound</b>	wisdom of his Holy	11, 17/ 28
he furnisheth all the	<b>progress</b>	of his painted process	11, 17/ 2
else, shall by this	<b>promise</b>	of our Savior be	11, 38/ 1
virginity, and thereof a	<b>promise</b>	had passed and a	11, 58/ 28
perpetual virginity was a	<b>promise</b>	and a vow to	11, 59/ 13
her liberty, without any	<b>promise</b>	or bond. For since	11, 59/ 33
by reason of the	<b>promise</b>	that Christ here maketh	11, 70/ 29
because thou so dost	<b>promise</b>	. And we perceive well	11, 88/ 13
Of which his gracious	<b>promise</b>	, his high grace and	11, 95/ 5
his own flesh," (which	<b>promise</b>	he performed after at	11, 97/ 28
a priest, broken his	<b>promise</b>	made once to God	11, 106/ 13
priest he broke his	<b>promise</b>	to God and wedded	11, 106/ 17
to him) is, I	<b>promise</b>	you, good readers, very	11, 113/ 15
false, and break his	<b>promise</b>	by which he promised	11, 134/ 22
be but true, Christ's	<b>promise</b>	shall ever stand and	11, 134/ 33
him more yet, I	<b>promise</b>	you, than he can	11, 160/ 14
shrew in argument, I	<b>promise</b>	you. The Seventh Chapter	11, 164/ 40
promised there, and which	<b>promise</b>	he performed after at	11, 175/ 16
and, according to his	<b>promise</b>	, reach and receive the	11, 183/ 32
man trust his false	<b>promise</b>	after. Now touching the	11, 183/ 34
God to break his	<b>promise</b>	. It is impossible to	11, 194/ 20
abiding by Christ's own	<b>promise</b>	to defend it from	11, 199/ 30
also that she had	<b>promised</b>	and vowed that she	11, 59/ 3
glory, as himself hath	<b>promised</b>	. Of which his gracious	11, 95/ 4
show you, as I	<b>promised</b>	, some part of his	11, 95/ 16
well content that he	<b>promised</b>	Saint Mary Magdalene a	11, 104/ 10
ointment upon him, and	<b>promised</b>	his twelve apostles the	11, 104/ 13
promise by which he	<b>promised</b>	his church to be	11, 134/ 23
flesh. Which thing he	<b>promised</b>	there, and which promise	11, 175/ 16
piece as proper. "God	<b>promised</b>	and swore that all	11, 194/ 1

the death of that	<b>promised</b>	seed which was Christ	11, 194/ 2
their holy vows and	<b>promises</b>	made unto God, and	11, 128/ 11
everlasting salvation, which he	<b>promiseth</b>	here to all those	11, 37/ 36
shall Christ, as he	<b>promiseth</b>	here, raise and resuscitate	11, 71/ 5
the fourth point, he	<b>promiseth</b>	that, if I do	11, 181/ 31
men, took him and	<b>promoted</b>	him to the office	11, 90/ 21
the surety and infallible	<b>proof</b>	whereof, our Savior said	11, 77/ 18
by his Father. For	<b>proof</b>	whereof that godly cunning	11, 89/ 31
bringeth forth for the	<b>proof</b>	of their heresy that	11, 108/ 10
miracles that for the	<b>proof</b>	of any one thing	11, 113/ 1
make them a plain	<b>proof</b>	that they were deceived	11, 137/ 30
make them a plain	<b>proof</b>	that they were deceived	11, 137/ 33
flesh, nor for the	<b>proof</b>	that he meant the	11, 145/ 2
is therefore a plain	<b>proof</b>	by Master Masquer's argument	11, 145/ 30
stand for a plain	<b>proof</b>	that I do the	11, 151/ 18
he setteth forth the	<b>proof</b>	of this point in	11, 166/ 16
substantial service toward the	<b>proof</b>	of his purpose. And	11, 167/ 6
to go about the	<b>proof</b>	of the full received	11, 179/ 19
also what manner of	<b>proof</b>	I must make, and	11, 180/ 3
laid forth for the	<b>proof</b>	, before any word of	11, 181/ 4
of scripture for the	<b>proof</b>	, Master Masquer must then	11, 181/ 8
writing since, yet either	<b>proof</b>	us by express words	11, 181/ 9
allow for no sufficient	<b>proof</b>	mine own unwritten dreams	11, 181/ 25
I do, for the	<b>proof</b>	of this point, lay	11, 204/ 22
showeth us no such	<b>proof</b>	yet, neither of lies	11, 205/ 30
scripture himself for the	<b>proof</b>	of his part, but	11, 213/ 33
precise, plain, evident, open	<b>proof</b>	of that matter, mine	11, 214/ 10
is no plain open	<b>proof</b>	. And then is it	11, 214/ 19
then is it no	<b>proof</b>	to them, you wot	11, 214/ 20
receive no scripture for	<b>proof</b>	of any purpose, but	11, 214/ 21
enough, notwithstanding any such	<b>proof</b>	of mine, say still	11, 214/ 30
he will allow my	<b>proof</b>	made of that point	11, 214/ 38
he allow now my	<b>proof</b>	made for the blessed	11, 214/ 39
it. Moreover, all the	<b>proof</b>	that I make of	11, 215/ 19
folk for a full	<b>proof</b>	that she was a	11, 215/ 23
and wed nuns; this	<b>proof</b>	of mine is to	11, 215/ 30
to them no manner	<b>proof</b>	at all. And therefore	11, 215/ 30
you so many plain	<b>proofs</b>	thereof that, be he	11, 204/ 33
by lineal descent and	<b>propagation</b>	. Which thing our Savior	11, 30/ 8
Frith was, lo, a	<b>proper</b>	young man and a	11, 9/ 23

it with their own	<b>proper</b>	lies; yet shall the	11, 9/ 30
turned from the own	<b>proper</b>	nature of sheep's flesh	11, 28/ 36
another several will and	<b>proper</b>	unto the person of	11, 42/ 8
eaten, not in the	<b>proper</b>	form of flesh (as	11, 69/ 14
life of its own	<b>proper</b>	nature? Nay, verily. But	11, 83/ 18
flesh of his own	<b>proper</b>	nature to the giving	11, 171/ 25
here another piece as	<b>proper</b>	. "God promised and swore	11, 193/ 37
his aforesaid such a	<b>proper</b>	handled mock as you	11, 197/ 23
for them and most	<b>properly</b>	pertain to their persons	11, 38/ 15
me that it as	<b>properly</b>	becometh the man to	11, 178/ 3
could speak, and how	<b>properly</b>	he could scoff, if	11, 209/ 7
one oblation. And as	<b>properly</b>	as Master Masquer scoffeth	11, 209/ 20
them. And surely where	<b>properly</b>	you scoff at me	11, 211/ 22
alone and almighty, which	<b>properties</b>	only are appropriated unto	11, 189/ 2
alone and almighty. Which	<b>properties</b>	are appropriated unto the	11, 190/ 35
alone, and almighty, which	<b>properties</b>	are appropriated to the	11, 191/ 31
thoughts, which is a	<b>property</b>	belonging only to God	11, 26/ 27
is far from the	<b>property</b>	of the thing itself	11, 79/ 2
manna far from the	<b>property</b>	of this bread that	11, 79/ 3
to his manhood that	<b>property</b>	which only is appropriated	11, 188/ 36
same and besides the	<b>prophecies</b>	of the old prophets	11, 23/ 23
looked for by the	<b>prophecy</b>	of Moses and other	11, 27/ 3
as by way of	<b>prophecy</b>	, that she should conceive	11, 61/ 16
the thirty-ninth psalm, the	<b>prophecy</b>	of our mediator Christ	11, 117/ 22
the old prophets before	<b>prophesying</b>	the same) for men's	11, 23/ 24
This is the very	<b>prophet</b>	that shall come into	11, 26/ 35
that Moses was their	<b>prophet</b>	and their guide, yet	11, 35/ 29
and called him the	<b>prophet</b>	that should come and	11, 46/ 34
you, and, as the	<b>Prophet</b>	saith, to pray him	11, 47/ 32
make the devil a	<b>prophet</b>	. But this blessed Virgin	11, 60/ 27
exhorteth us by the	<b>prophet</b>	Isaiah, where he saith	11, 64/ 17
be taught. For the	<b>prophet</b>	Isaiah saith, "But if	11, 66/ 32
the words of the	<b>Prophet</b>	, "Thou hast given them	11, 78/ 18
believe? For (as the	<b>prophet</b>	Isaiah saith) but if	11, 84/ 15
with me." And the	<b>prophet</b>	Isaiah saith, "Seek you	11, 86/ 1
which meat, saith the	<b>prophet</b>	, the just liveth. Faith	11, 97/ 10
that state only, the	<b>prophet</b>	David saith: "I shall	11, 103/ 36
the figure of the	<b>prophet</b>	Jonah three days swallowed	11, 131/ 6
foolish heresy, whereof the	<b>Prophet</b>	speaketh in the psalter	11, 179/ 26
himself saying by his	<b>prophet</b>	: "I will not give	11, 188/ 32

is written in the	<b>prophets</b>	, "And they shall be	11, 22/ 17
prophecies of the old	<b>prophets</b>	before prophesying the same	11, 23/ 23
of Moses and other	<b>prophets</b>	that should come to	11, 27/ 3
than unto all the	<b>prophets</b>	that ever were before	11, 43/ 10
remember that your own	<b>prophets</b>	say that all folk	11, 48/ 10
the doctrine of the	<b>prophets</b>	, and Moses' own writing	11, 65/ 16
and then by his	<b>prophets</b>	, and at the last	11, 107/ 25
and then by his	<b>prophets</b>	, and at last written	11, 110/ 13
till Moses and the	<b>prophets</b>	and the apostles wrote	11, 110/ 28
strange, used in the	<b>proponing</b>	thereof unto them, divers	11, 25/ 3
fall in the subtle	<b>proponing</b>	of his question. As	11, 161/ 17
after the analogy and	<b>proportion</b>	of the well formed	11, 45/ 17
or with his dimensions	<b>proportionable</b>	to the form of	11, 169/ 15
us return to our	<b>propose</b>	. To dispute of God's	11, 188/ 22
that argument the consequence	<b>proposition</b>	of his nature necessary	11, 85/ 1
though of the one	<b>proposition</b>	inferred upon the other	11, 85/ 2
consider well his first	<b>proposition</b>	, which we call the	11, 191/ 39
did? Be these two	<b>propositions</b>	so sore repugnant and	11, 164/ 36
very vine," did so	<b>prosecute</b>	and declare in both	11, 167/ 29
his own declaration in	<b>prosecuting</b>	his own words was	11, 167/ 31
saith Saint Augustine, as	<b>Prosper</b>	rehearseth in Lib. sententiarum	11, 73/ 17
rehearseth in Lib. sententiarum	<b>Prosperi</b>	, "He receiveth the meat	11, 73/ 18
no feeling faith nor	<b>proud</b>	hope upon final election	11, 94/ 5
become doubtful upon every	<b>proud</b>	heretic's blasphemous foolish argument	11, 179/ 21
would wax much the	<b>prouder</b>	in good faith, though	11, 199/ 8
for all his diligence,	<b>prove</b>	him twice a fool	11, 12/ 10
that when these heretics	<b>prove</b>	that the Blessed Sacrament	11, 54/ 26
is called bread, they	<b>prove</b>	nothing against us. For	11, 54/ 28
Christ. And when they	<b>prove</b>	that it is called	11, 54/ 30
called a figure, they	<b>prove</b>	nothing against us. For	11, 54/ 31
Christ. But when we	<b>prove</b>	that the Blessed Sacrament	11, 54/ 33
it is so, then	<b>prove</b>	we plain against them	11, 54/ 36
reason by which I	<b>prove</b>	her vow will serve	11, 59/ 30
to soil itself, and	<b>prove</b>	that it appeareth not	11, 59/ 31
certain communication, willing to	<b>prove</b>	thereby that the very	11, 73/ 24
our Savior himself do	<b>prove</b>	against all these heretics	11, 96/ 24
of a single folly,	<b>prove</b>	himself thrice a fool	11, 100/ 10
those things written, and	<b>prove</b>	it to be all	11, 109/ 3
that he would thereby	<b>prove</b>	us that we were	11, 109/ 6
plainly, when he would	<b>prove</b>	against me that no	11, 109/ 21

Masquer is able to	<b>prove</b>	that all these things	11, 110/ 29
yet for all that	<b>prove</b>	the truth of their	11, 112/ 19
so must Master Masquer	<b>prove</b>	his expositions by miracles	11, 112/ 21
there be clearer, to	<b>prove</b>	Master Masquer a very	11, 116/ 26
the twelfth leaf, to	<b>prove</b>	that Christ meant nothing	11, 136/ 2
body ascending should well	<b>prove</b>	that though his apostles	11, 137/ 36
as Master Masquer saith)	<b>prove</b>	these two things are	11, 144/ 34
all that seemeth to	<b>prove</b>	his purpose is only	11, 145/ 12
do not these words	<b>prove</b>	that they marveled and	11, 154/ 1
except Master Masquer could	<b>prove</b>	yes, else is not	11, 161/ 38
will now Master Masquer	<b>prove</b>	me that they did	11, 162/ 4
how can he now	<b>prove</b>	by the same words	11, 163/ 9
service, where he would	<b>prove</b>	against me to trap	11, 166/ 7
should not presuppose but	<b>prove</b>	, that is to wit	11, 167/ 22
going about now to	<b>prove</b>	this point but a	11, 168/ 10
Master More must first	<b>prove</b>	it us by express	11, 178/ 12
is that I must	<b>prove</b>	it him that the	11, 178/ 23
is that I must	<b>prove</b>	it by express words	11, 178/ 25
that I may not	<b>prove</b>	it by mine own	11, 178/ 27
is that if I	<b>prove</b>	it so by express	11, 178/ 29
Master More must first	<b>prove</b>	it him that Christ's	11, 178/ 37
Master More must not	<b>prove</b>	at all. For (since	11, 179/ 2
believe it, I must	<b>prove</b>	it, he is very	11, 179/ 7
More were able to	<b>prove</b>	them? I say again	11, 179/ 10
make much ado and	<b>prove</b>	that there were a	11, 179/ 34
say that I must	<b>prove</b>	it (wherein, as ye	11, 180/ 2
that therefore I must	<b>prove</b>	it him by express	11, 180/ 5
be content if I	<b>prove</b>	it him by express	11, 180/ 7
then, since he cannot	<b>prove</b>	us this point by	11, 181/ 18
express words of scripture	<b>prove</b>	that it is so	11, 181/ 32
be content if I	<b>prove</b>	it him by express	11, 182/ 1
do more for him,	<b>prove</b>	it by all four	11, 182/ 3
five how well they	<b>prove</b>	, good Christian readers, you	11, 184/ 5
dreams, either, except he	<b>prove</b>	both all those things	11, 184/ 21
but if he could	<b>prove</b>	repugnance (which against God's	11, 189/ 22
us pray him to	<b>prove</b>	it, and give him	11, 192/ 2
taketh upon him to	<b>prove</b>	it, and layeth for	11, 192/ 4
him, as I say,	<b>prove</b>	us this in two	11, 192/ 7
nor his premises anything	<b>prove</b>	his conclusion. And yet	11, 193/ 25
other, all which things	<b>prove</b>	the texts that I	11, 203/ 11

is also sufficient to	<b>prove</b>	the matter alone, is	11, 204/ 24
they not serve to	<b>prove</b>	that God might do	11, 210/ 27
the 249th side, to	<b>prove</b>	Saint John's Gospel unperfect	11, 212/ 11
this unwritten verity to	<b>prove</b>	yet again by the	11, 213/ 16
scripture that would well	<b>prove</b>	it, and upon those	11, 213/ 27
holy scripture, whether I	<b>prove</b>	that point well or	11, 214/ 29
will confess that I	<b>prove</b>	it well, I will	11, 214/ 32
his own words, I	<b>prove</b>	him that of necessity	11, 215/ 15
to myself that I	<b>prove</b>	this very clearly. And	11, 215/ 22
the 249th side, to	<b>prove</b>	Saint John's Gospel unperfect	11, 216/ 8
see Master Masquer plainly	<b>proved</b>	therein either so foolish	11, 15/ 28
point appeared and was	<b>proved</b>	by any part of	11, 45/ 34
albeit that I have	<b>proved</b>	my part therein meetly	11, 57/ 15
you shall see it	<b>proved</b>	at last, as appeareth	11, 70/ 1
you may see well	<b>proved</b>	, not by the example	11, 92/ 26
you see mine exposition	<b>proved</b>	you by excellent holy	11, 96/ 22
a heretic, then be	<b>proved</b>	a fool. And that	11, 99/ 9
points well and sufficiently	<b>proved</b>	by that that he	11, 99/ 19
that place it were	<b>proved</b>	, against my Confutation, that	11, 108/ 5
if it may be	<b>proved</b>	by plain and evident	11, 108/ 12
did, as I have	<b>proved</b>	at length in my	11, 108/ 19
when he shall have	<b>proved</b>	this, let him then	11, 110/ 33
of Tyndale's Confutation hath	<b>proved</b>	my part so plainly	11, 110/ 36
he taught strange doctrine,	<b>proved</b>	his doctrine not by	11, 111/ 31
say that though he	<b>proved</b>	his doctrine by scripture	11, 112/ 14
which by the scripture	<b>proved</b>	their part very truly	11, 112/ 18
good readers, very plain	<b>proved</b>	by the selfsame place	11, 132/ 28
often and so surely	<b>proved</b>	for the common known	11, 135/ 6
you have heard well,	<b>proved</b>	him already that I	11, 157/ 19
till he have better	<b>proved</b>	me than he hath	11, 163/ 13
this text thus wisely	<b>proved</b>	to be understood in	11, 177/ 16
ye see, I have	<b>proved</b>	him a very fool	11, 180/ 2
Sacrament you see already	<b>proved</b>	here before. And the	11, 182/ 7
understood indeed," I have	<b>proved</b>	already that his intent	11, 182/ 33
text. This have I	<b>proved</b>	against Frith already, and	11, 182/ 37
the plain scripture, too,	<b>proved</b>	plain and express for	11, 184/ 14
whole Catholic Church, and	<b>proved</b>	plain for our part	11, 184/ 17
many wonderful miracles manifestly	<b>proved</b>	and testified that the	11, 197/ 11
as it is plainly	<b>proved</b>	against all these heretics	11, 199/ 23
to flee, they be	<b>proved</b>	stark lies and very	11, 200/ 28

to flee; they be	<b>proved</b>	stark lies and very	11, 204/ 7
the church be already	<b>proved</b>	stark lies and very	11, 204/ 14
I have well already	<b>proved</b>	you this point, and	11, 204/ 18
he, besides the scripture,	<b>proved</b>	the true faith and	11, 205/ 6
Masquer saith are already	<b>proved</b>	stark lies and very	11, 205/ 29
same, well and plainly	<b>proved</b>	you the consequent is	11, 208/ 34
espy that himself hath	<b>proved</b>	us by scripture, in	11, 212/ 23
surely that it is	<b>proved</b>	to be a written	11, 214/ 1
that I have myself	<b>proved</b>	our Lady's perpetual virginity	11, 214/ 16
own tale, though I	<b>proved</b>	it sufficiently a written	11, 214/ 23
very sure I have	<b>proved</b>	much more clearly, by	11, 215/ 2
myself, than I have	<b>proved</b>	or any man else	11, 215/ 5
of truth, though I	<b>proved</b>	well that point of	11, 215/ 7
that many other also	<b>proved</b>	it much better than	11, 215/ 9
clearly. And this, being	<b>proved</b>	, is indeed enough to	11, 215/ 22
his whole heresy, and	<b>proved</b>	him very plain, a	11, 222/ 29
is the point that	<b>proveth</b>	Master Masquer a heretic	11, 20/ 8
needeth not, for he	<b>proveth</b>	his doctrine by scripture	11, 112/ 12
nations that the scripture	<b>proveth</b>	not his part but	11, 112/ 16
Masquer, instead of miracles,	<b>proveth</b>	his expositions of scripture	11, 113/ 3
of Master Masquer? This	<b>proveth</b>	not him a poet	11, 154/ 25
signify an ass but	<b>proveth</b>	him rather instead of	11, 154/ 26
made on me, and	<b>proveth</b>	himself willingly and wittingly	11, 158/ 4
Luke set unto it.	<b>proveth</b>	mine answer true. For	11, 161/ 11
the first, and he	<b>proveth</b>	the second, therefore, I	11, 164/ 38
in conclusion that he	<b>proveth</b>	his purpose by none	11, 167/ 11
his own worshipful word,	<b>proveth</b>	us his purpose very	11, 168/ 12
of allegory. And he	<b>proveth</b>	it, as Frith doth	11, 182/ 14
joy without ending. How	<b>proveth</b>	Master Masquer that to	11, 190/ 21
instead of omnipotent, he	<b>proveth</b>	God impotent, and that	11, 198/ 14
so much and nothing	<b>proveth</b>	maketh many a stark	11, 205/ 32
body (as the philosopher	<b>proveth</b>	by natural reason) be	11, 207/ 6
with lies, and then	<b>proveth</b>	never one, he doth	11, 209/ 5
my mind that it	<b>proveth</b>	for this part, as	11, 214/ 6
all by one Spirit	<b>provided</b>	, and into diverse spirits	11, 18/ 4
bread? That hath Christ	<b>provided</b>	, to the intent we	11, 52/ 27
his prescience and his	<b>providence</b>	forced them not to	11, 85/ 10
of God's foresight and	<b>providence</b>	, standeth right well his	11, 194/ 29
forth against Master Masquer,	<b>proving</b>	themselves fellows of mine	11, 136/ 29
down so deep with	<b>proving</b>	me that some marveled	11, 164/ 35

more to the contrary,	<b>proving</b>	that his body is	11, 178/ 33
scripture and more, too,	<b>proving</b>	that Christ's body is	11, 183/ 36
the King's Grace most	<b>prudently</b>	laid against Luther. But	11, 127/ 12
voice in the thirty-ninth	<b>psalm</b>	, the prophecy of our	11, 117/ 22
And Paul, reciting the	<b>psalm</b>	, affirmeth Christ as concerning	11, 189/ 7
Prophet speaketh in the	<b>psalter</b>	: Dixit insipiens in corde	11, 179/ 26
away with our Lady's	<b>Psalter</b>	, and cast the beads	11, 186/ 31
alms. And when the	<b>publicans</b>	asked him what they	11, 38/ 6
saith, it doth but	<b>puff</b>	up a man in	11, 83/ 3
bit to refrain and	<b>pull</b>	him back, lest he	11, 94/ 9
that a man must	<b>pull</b>	off the clout ere	11, 99/ 11
with avarice and so	<b>pulled</b>	him away. For a	11, 92/ 31
use thereof, destroyed and	<b>punished</b>	by God, and the	11, 28/ 3
that diffidence was he	<b>punished</b>	by loss of his	11, 61/ 36
And surely, besides the	<b>punishment</b>	of God in another	11, 32/ 10
a cause of extreme	<b>punishment</b>	. And Nicodemus therefore, when	11, 64/ 5
a way to his	<b>punishment</b>	." Lo, good readers, here	11, 93/ 33
not, I suppose, so	<b>purblind</b>	but that he seeth	11, 97/ 22
certain manner of the	<b>pure</b>	nature of itself, by	11, 29/ 7
and fruition clean and	<b>pure</b>	once purged after this	11, 95/ 2
and pestilently destroy the	<b>pure</b>	sense of God's word	11, 151/ 12
and destroying of the	<b>pure</b>	sense of God's holy	11, 151/ 17
also destruction of the	<b>pure</b>	sense of God's holy	11, 151/ 26
the destroying of the	<b>pure</b>	sense of God's holy	11, 152/ 1
perverted and destroyed the	<b>pure</b>	sense of God's holy	11, 153/ 17
and pestilently destroy the	<b>pure</b>	sense of God's word	11, 154/ 14
word utterly destroyed the	<b>pure</b>	sense of God's holy	11, 157/ 32
prepareth and dresseth, so	<b>purely</b>	powdering and spicing it	11, 97/ 11
for railing against images,	<b>purgatory</b>	, and praying to saints	11, 99/ 16
in the bread, of	<b>purgatory</b>	, of invocation of saints	11, 185/ 20
of images, believing of	<b>purgatory</b>	, believing the body of	11, 185/ 33
devil's drift. And of	<b>purgatory</b>	, by two means, they	11, 187/ 6
nor paineth soul in	<b>purgatory</b>	. But Christ, I wot	11, 187/ 19
he hath before specified	<b>purgatory</b>	, pilgrimages, and praying to	11, 205/ 13
poured upon us in	<b>purgatory</b>	, at the prayer of	11, 223/ 31
clean and pure once	<b>purged</b>	after this transitory life	11, 95/ 2
very few to the	<b>purpose</b>	. Howbeit, me thinketh by	11, 8/ 4
never one to the	<b>purpose</b>	. The maker of the	11, 8/ 7
beguile the world withal,	<b>purpose</b>	to make many changes	11, 9/ 29
of all his whole	<b>purpose</b>	is to feed us	11, 10/ 4

very far from the	<b>purpose</b>	. For this exposition might	11, 17/ 10
of a false wily	<b>purpose</b>	to make men ween	11, 20/ 6
far off from the	<b>purpose</b>	and approacheth not to	11, 20/ 10
eating flitteth from the	<b>purpose</b>	quite and dareth not	11, 20/ 17
is far from the	<b>purpose</b>	. For although there were	11, 20/ 32
cometh not near the	<b>purpose</b>	, is (as I told	11, 50/ 23
yet more for my	<b>purpose</b>	; yet since not only	11, 55/ 8
yet because his principle	<b>purpose</b>	was to speak in	11, 55/ 36
not been to the	<b>purpose</b>	if she had meant	11, 58/ 33
a child, a bare	<b>purpose</b>	of virginity and a	11, 59/ 35
leave off her unvowed	<b>purpose</b>	. Of truth, if our	11, 59/ 37
indeed, if ever ye	<b>purpose</b>	to be saved, yea	11, 70/ 22
in true faith and	<b>purpose</b>	of good living, it	11, 70/ 34
and true repentance and	<b>purpose</b>	of good living, receive	11, 72/ 32
not by faith and	<b>purpose</b>	of amendment, though they	11, 73/ 7
alleged Frith for his	<b>purpose</b>	in a certain communication	11, 73/ 23
in true faith and	<b>purpose</b>	of clean and innocent	11, 75/ 16
feigned heart and in	<b>purpose</b>	of deadly sin, they	11, 76/ 9
Sacrament without faith and	<b>purpose</b>	of good life, but	11, 76/ 34
for another manner of	<b>purpose</b>	. For manna that was	11, 78/ 33
long process to the	<b>purpose</b>	that I have showed	11, 83/ 8
evil mind and traitorous	<b>purpose</b>	toward his own person	11, 89/ 2
own person (toward which	<b>purpose</b>	, as it seemeth, Judas'	11, 89/ 3
the Blessed Sacrament without	<b>purpose</b>	of amendment, or without	11, 94/ 17
manner, of a false	<b>purpose</b>	to exclude another truth	11, 96/ 18
all this holy man's	<b>purpose</b>	, for which he draweth	11, 102/ 18
it forth for his	<b>purpose</b>	here. For as you	11, 108/ 4
one word for that	<b>purpose</b>	of his, nor of	11, 108/ 9
the decrees, for our	<b>purpose</b>	in every point, as	11, 117/ 13
he would advance his	<b>purpose</b>	, he very plainly destroyeth	11, 125/ 22
destroyeth it. For his	<b>purpose</b>	is, ye wot well	11, 125/ 23
Christian reader, to the	<b>purpose</b>	? All this will I	11, 134/ 4
which thing because I	<b>purpose</b>	once to touch, God	11, 135/ 19
the effect and the	<b>purpose</b>	of all this process	11, 142/ 29
seemeth to prove his	<b>purpose</b>	is only the words	11, 145/ 12
plain word for his	<b>purpose</b>	at all. For all	11, 146/ 14
double and captious, I	<b>purpose</b>	to make sure work	11, 160/ 4
it were against his	<b>purpose</b>	if Christ's other disciples	11, 161/ 3
the proof of his	<b>purpose</b>	. And I warrant you	11, 167/ 6
that he proveth his	<b>purpose</b>	by none other thing	11, 167/ 12

Masquer concludeth for his	<b>purpose</b>	, the selfsame thing that	11, 167/ 20
word, proveth us his	<b>purpose</b>	very faint and slender	11, 168/ 12
More," as though his	<b>purpose</b>	appeared very clear. The	11, 168/ 13
readers, anything to the	<b>purpose</b>	of our principle matter	11, 194/ 32
Frith alleged imperfectly, I	<b>purpose</b>	not to spend the	11, 195/ 2
and plain for the	<b>purpose</b>	, and Master Masquer will	11, 203/ 37
But according to his	<b>purpose</b>	, even as they be	11, 207/ 3
for proof of any	<b>purpose</b>	, but only plain, open	11, 214/ 21
was enough for my	<b>purpose</b>	, while Tyndale was the	11, 218/ 20
Frith, about which I	<b>purpose</b>	to go as soon	11, 221/ 36
great things that he	<b>purposed</b>	to do before the	11, 23/ 21
the things that I	<b>purposed</b>	there was no repugnance	11, 216/ 21
will eat salt meat	<b>purposely</b>	to give them a	11, 32/ 3
in keeping of the	<b>purse</b>	anything availed from, but	11, 93/ 32
something slyly into his	<b>purse</b>	or his sleeve or	11, 133/ 27
it. And therefore he	<b>pursueth</b>	forth both upon the	11, 132/ 13
likelihood so many be	<b>put</b>	in print, saving that	11, 6/ 23
if George Joye did	<b>put</b>	forth his book, there	11, 8/ 3
write that use to	<b>put</b>	out their books and	11, 12/ 31
wink or, while he	<b>put</b>	out their eyes, will	11, 21/ 2
not so glad to	<b>put</b>	away their fault as	11, 32/ 27
well." But surely, whoso	<b>put</b>	not away his vice	11, 33/ 6
theirs. And therefore they	<b>put</b>	him in mind of	11, 35/ 23
you by miracles, and	<b>put</b>	them even in your	11, 40/ 12
is a madness to	<b>put</b>	any doubt and ask	11, 65/ 33
have in some places	<b>put</b>	forth such poison in	11, 70/ 3
man unto molten wax	<b>put</b>	other wax, it cannot	11, 72/ 14
did our Savior Christ	<b>put</b>	them again in mind	11, 86/ 31
his secret falsehood and	<b>put</b>	him to shame, but	11, 90/ 28
till Master Masquer here	<b>put</b>	off his Masquer's visor	11, 99/ 33
piece of his exposition	<b>put</b>	here, by this one	11, 104/ 19
a certain occasion to	<b>put</b>	them in remembrance of	11, 108/ 29
of new, and daily	<b>put</b>	to new pain. But	11, 115/ 35
at this day did	<b>put</b>	Christ to new pain	11, 117/ 10
some dead apothecary drugs	<b>put</b>	in it that can	11, 120/ 24
me leave again to	<b>put</b>	him in remembrance of	11, 127/ 36
in another form) to	<b>put</b>	away all grudge of	11, 129/ 15
more than mad to	<b>put</b>	that for a difference	11, 138/ 36
our sins. Wherefore to	<b>put</b>	them out of all	11, 141/ 32
enough. And therefore they	<b>put</b>	every man and woman	11, 144/ 5

plain the tale to	<b>put</b>	them out of all	11, 147/ 3
would like you to	<b>put</b>	out that word "they	11, 152/ 31
he had power to	<b>put</b>	away his soul and	11, 155/ 18
folly well and wisely	<b>put</b>	forth at once, he	11, 158/ 16
yet if we would	<b>put</b>	the case that there	11, 162/ 12
possible. Let us then	<b>put</b>	him hardly none other	11, 162/ 14
Master Masquer hath here	<b>put</b>	in so foolishly to	11, 171/ 16
I do if himself	<b>put</b>	all that out again	11, 171/ 18
and the mothers oftentimes	<b>put</b>	out their children to	11, 174/ 18
leisure, if he had	<b>put</b>	it in my choice	11, 184/ 31
by two means, they	<b>put</b>	men out of dread	11, 187/ 6
the mean season to	<b>put</b>	out the fire. And	11, 187/ 11
amazed, Master Masquer must	<b>put</b>	out again. Now that	11, 191/ 27
again. Now that being	<b>put</b>	out, rehearse and consider	11, 191/ 28
wit, Saint Matthew, hath	<b>put</b>	it in writing as	11, 196/ 22
such as willingly will	<b>put</b>	out their own eyes	11, 198/ 29
at his christening sand	<b>put</b>	in his mouth as	11, 205/ 20
very well and wisely	<b>put</b>	in. The Twenty-Third Chapter	11, 210/ 30
here causing him to	<b>put</b>	on his spectacles and	11, 212/ 19
here causing him to	<b>put</b>	on his spectacles and	11, 216/ 16
and more, wrote and	<b>put</b>	in print a letter	11, 222/ 6
suffer it to be	<b>put</b>	out abroad into every	11, 222/ 11
suffer the printer to	<b>put</b>	with this book my	11, 222/ 17
one cause why he	<b>putteth</b>	not his name thereto	11, 8/ 9
by the way he	<b>putteth</b>	forth divers other heresies	11, 10/ 7
objection against the Jews,	<b>putteth</b>	us in remembrance (for	11, 66/ 4
among other miracles, he	<b>putteth</b>	us, I say, in	11, 66/ 5
in some places he	<b>putteth</b>	it in doubt and	11, 74/ 4
his words after following,	<b>putteth</b>	them yet again in	11, 80/ 6
to their damnation, he	<b>putteth</b>	them once again in	11, 85/ 12
that also (which he	<b>putteth</b>	for a necessary part	11, 170/ 16
said manner, which he	<b>putteth</b>	in to make us	11, 191/ 27
the more diligent, by	<b>putting</b>	before their eyes the	11, 92/ 19
among divers other, the	<b>putting</b>	of the water with	11, 108/ 21
pestilent book of Babylonica,	<b>putting</b>	forth this heresy that	11, 117/ 35
well wit, by the	<b>putting</b>	of his question, that	11, 160/ 36
told you, but a	<b>quadruple</b>	question at once. For	11, 159/ 30
they should pick no	<b>quarrels</b>	, nor do no man	11, 38/ 10
same ale drink a	<b>quart</b>	more, some man would	11, 101/ 32
water as might have	<b>quenched</b>	her thirst forever, was	11, 31/ 28

hath out of all	<b>question</b>	much given occasion that	11, 4/ 23
the point. For the	<b>question</b>	is not whether those	11, 20/ 10
Savior then, upon that	<b>question</b>	of theirs, showed them	11, 34/ 25
asking him the same	<b>question</b>	for their part, he	11, 38/ 9
a child, asked this	<b>question</b>	, "How shall that be	11, 58/ 23
cause to ask the	<b>question</b>	how. For if she	11, 59/ 15
would have made no	<b>question</b>	of the matter, but	11, 59/ 28
it without any further	<b>question</b>	, and go get a	11, 60/ 26
the cause of her	<b>question</b>	in her asking how	11, 61/ 24
cause to ask the	<b>question</b>	, but might have reckoned	11, 61/ 28
And therefore was her	<b>question</b>	far from the question	11, 61/ 30
question far from the	<b>question</b>	of Zachary, the father	11, 61/ 30
the child. And her	<b>question</b>	was also very far	11, 61/ 38
very far from this	<b>question</b>	of the Jews here	11, 61/ 38
the cause of her	<b>question</b>	was faith, and the	11, 62/ 2
the cause of their	<b>question</b>	diffidence. Nicodemus also, when	11, 62/ 2
But as for his	<b>question</b>	, "How this might be	11, 63/ 11
power of God, that	<b>question</b>	Christ left unsoiled. Now	11, 63/ 12
it, he left their	<b>question</b>	and their how unsoiled	11, 63/ 25
good readers, upon this	<b>question</b>	of the Jews what	11, 63/ 30
wondering and their murmuring	<b>question</b>	, "How can he give	11, 68/ 26
it in doubt and	<b>question</b>	whether Judas received the	11, 74/ 4
were but a scoffing	<b>question</b>	. And yet out of	11, 106/ 5
yet out of all	<b>question</b>	that same scoffing question	11, 106/ 5
question that same scoffing	<b>question</b>	would quite overthrow his	11, 106/ 5
will let that scoffing	<b>question</b>	go, and I will	11, 106/ 7
them) have soluted their	<b>question</b>	, saying (if he had	11, 129/ 7
not so satisfy their	<b>question</b>	, but answered: "Verily, verily	11, 129/ 19
and without any manner	<b>question</b>	of the eating most	11, 132/ 18
subtle questions. His first	<b>question</b>	is this. He asketh	11, 159/ 9
I say that his	<b>question</b>	is captious. For he	11, 159/ 26
these not a double	<b>question</b>	, as I told you	11, 159/ 29
you, but a quadruple	<b>question</b>	at once. For he	11, 159/ 30
am, asketh in one	<b>question</b>	at once. And therefore	11, 159/ 34
say to the first	<b>question</b>	, whether Christ's disciples and	11, 160/ 1
the door," because the	<b>question</b>	is yet double and	11, 160/ 3
the putting of his	<b>question</b>	, that he meaneth of	11, 160/ 36
And then unto the	<b>question</b>	whether his disciples and	11, 161/ 5
very vine," to this	<b>question</b>	copulative, I answer no	11, 161/ 7
part of his first	<b>question</b>	, Master Masquer hath given	11, 161/ 16

subtle proponing of his	<b>question</b>	. As to the understanding	11, 161/ 17
too, touching his first	<b>question</b>	as for the disciples	11, 161/ 34
not only his first	<b>question</b>	gone, which he maketh	11, 161/ 38
second, but his second	<b>question</b>	is clearly gone, too	11, 162/ 1
better handled his first	<b>question</b>	, he can against me	11, 163/ 16
answering of his first	<b>question</b>	, you may, good readers	11, 163/ 20
or yes, his other	<b>question</b>	further, whether they marveled	11, 165/ 9
have, without doubt or	<b>question</b>	, both believed and taught	11, 170/ 6
mind to ask the	<b>question</b>	how the thing may	11, 172/ 28
shameless, bring yet in	<b>question</b>	and controversy, I shall	11, 173/ 25
answer me to this	<b>question</b>	nay or no, then	11, 176/ 1
see, and his second	<b>question</b>	quite gone, too, for	11, 176/ 10
serveth him his second	<b>question</b>	of naught. For the	11, 176/ 24
at all? To this	<b>question</b>	, lo (but if he	11, 180/ 15
bring the matter in	<b>question</b>	, and dispute it abroad	11, 187/ 13
to his disciples. This	<b>question</b>	of Master Masquer cometh	11, 196/ 17
babble, a truth without	<b>question</b>	necessary. But where he	11, 208/ 27
season ask their importune	<b>questions</b>	first. And for this	11, 67/ 3
asketh me so many	<b>questions</b>	, and saith so often	11, 105/ 35
ask Master Masquer some	<b>questions</b>	again. Now might I	11, 105/ 37
him to his subtle	<b>questions</b>	. His first question is	11, 159/ 8
he asketh me two	<b>questions</b>	at once. For he	11, 159/ 27
him. And all twelve	<b>questions</b>	Master Masquer, wilily to	11, 159/ 33
that of his two	<b>questions</b>	the first have I	11, 163/ 11
these two wily captious	<b>questions</b>	of his, with which	11, 165/ 6
the traps of his	<b>questions</b>	, he reckoneth me driven	11, 165/ 11
Masquer's two sore captious	<b>questions</b>	, and likewise as he	11, 175/ 24
have won with your	<b>questions</b>	, with which you have	11, 176/ 32
And thus Master Masquer's	<b>questions</b>	concerning Christ's blessed body	11, 196/ 36
but a belief lively,	<b>quick</b>	, and stirring, and by	11, 39/ 22
himself, "I am the	<b>quick</b>	bread that am descended	11, 47/ 15
acknowledge me for the	<b>quick</b>	bread that is descended	11, 49/ 6
that "I am the	<b>quick</b>	bread that am descended	11, 49/ 27
was turned into a	<b>quick</b>	serpent. The Sixteenth Chapter	11, 66/ 11
verily to be a	<b>quick</b>	lively member of that	11, 76/ 32
eat, not dead but	<b>quick</b>	, with soul and godhead	11, 102/ 37
selfsame body, the only	<b>quick</b>	sacrifice and oblation that	11, 116/ 2
or the full, perfect,	<b>quick</b>	, lively faith that is	11, 121/ 25
of faith, that is,	<b>quick</b>	and lively, by the	11, 122/ 9
Jews had weened, but	<b>quick</b>	with Holy Spirit joined	11, 124/ 5

dead pieces, but his	<b>quick</b>	blessed body whole, under	11, 137/ 15
but should eat it	<b>quick</b>	with spirit and life	11, 156/ 11
life or spirit, but	<b>quick</b>	and joined with the	11, 171/ 22
many), but also to	<b>quicken</b>	them that are dead	11, 36/ 28
Spirit is that that	<b>quickeneth</b>	, the flesh availeth nothing	11, 80/ 2
spirit is it that	<b>quickeneth</b>	or giveth life, the	11, 82/ 10
spirit it is that	<b>quickeneth</b>	, the flesh availeth nothing	11, 82/ 35
to give life and	<b>quickness</b>	everlasting. For as the	11, 70/ 35
flitteth from the purpose	<b>quite</b>	and dareth not come	11, 20/ 17
that finally it falleth	<b>quite</b>	off, and is cast	11, 77/ 1
same scoffing question would	<b>quite</b>	overthrow his earnest exposition	11, 106/ 6
faith might itself fall	<b>quite</b>	away, too. For he	11, 123/ 4
second, therefore, I am	<b>quite</b>	cast and caught in	11, 164/ 39
no, then is he	<b>quite</b>	overthrown, as you see	11, 176/ 9
and his second question	<b>quite</b>	gone, too, for then	11, 176/ 10
enim accepi a domino	<b>quod</b>	et tradidi vobis" (For	11, 127/ 19
of his dialogue of "	<b>quoth</b>	he" and "quoth I	11, 212/ 23
of "quoth he" and "	<b>quoth</b>	I," our Lady's perpetual	11, 212/ 23
Masquer mocketh me for "	<b>quoth</b>	I" and "quoth he	11, 213/ 3
for "quoth I" and "	<b>quoth</b>	he," and would I	11, 213/ 3
not for shame say "	<b>quoth</b>	I" and "quoth he	11, 213/ 5
say "quoth I" and "	<b>quoth</b>	he," but rather rehearse	11, 213/ 5
our two talkings, with "	<b>quoth</b>	we" and "quoth she	11, 213/ 6
with "quoth we" and "	<b>quoth</b>	she." I have also	11, 213/ 6
long work. "But yet,"	<b>quoth</b>	one of them, a	11, 216/ 33
Nay, by my troth,"	<b>quoth</b>	I, "that have I	11, 216/ 35
true." "By our Lady,"	<b>quoth</b>	she, "but since you	11, 217/ 4
point Master Masquer here	<b>rageth</b>	in this his furious	11, 147/ 31
Master Masquer ashamed to	<b>rail</b>	upon all good Christian	11, 114/ 32
aye, if he will	<b>rail</b>	upon the priests and	11, 127/ 31
and go jest and	<b>rail</b>	against Saint Chrysostom. For	11, 141/ 9
and that thus to	<b>rail</b>	against God and all	11, 205/ 33
part of a foolish	<b>railer</b>	and a jester and	11, 148/ 6
here, that mocketh and	<b>railleth</b>	upon all good Christian	11, 115/ 18
his? With which he	<b>railleth</b>	against the church, and	11, 117/ 8
a clerk, so ribaldiously	<b>railleth</b>	against the blessed body	11, 220/ 6
Sauygate. But as for	<b>railing</b>	against images, purgatory, and	11, 99/ 16
jesting, and much blasphemous	<b>railing</b>	manner, against the conversion	11, 129/ 28
this his furious boast,	<b>railing</b>	upon them all that	11, 147/ 32
own fraternity when, by	<b>railing</b>	against papists, whom he	11, 148/ 7

goeth further in his	<b>railing</b>	rhetoric and thus he	11, 198/ 37
good Christian souls, and	<b>railing</b>	against the blessed body	11, 205/ 34
thereof devilry, if such	<b>railing</b>	in Master Masquer be	11, 205/ 36
anything thereof, but should	<b>raise</b>	it again in the	11, 22/ 8
everlasting life and shall	<b>raise</b>	him again in the	11, 22/ 11
him, and I shall	<b>raise</b>	him again in the	11, 22/ 17
everlasting, and I shall	<b>raise</b>	him in the last	11, 22/ 30
but that I should	<b>raise</b>	up that again in	11, 41/ 8
shall so resuscitate and	<b>raise</b>	again their bodies that	11, 45/ 10
power with my Father,	<b>raise</b>	them all up again	11, 45/ 26
perish. For I shall	<b>raise</b>	him up again in	11, 48/ 1
everlasting, and I shall	<b>raise</b>	him up again in	11, 68/ 30
I shall resuscitate and	<b>raise</b>	him up at the	11, 70/ 30
as he promiseth here,	<b>raise</b>	and resuscitate him again	11, 71/ 5
cure the lepers and	<b>raise</b>	up dead men to	11, 93/ 28
needs be resuscitated and	<b>raised</b>	again in body to	11, 72/ 10
never be resuscitated and	<b>raised</b>	again to be made	11, 77/ 2
time meet and convenient,	<b>raising</b>	it up again from	11, 79/ 16
give it them, and	<b>ran</b>	forth in the device	11, 62/ 25
made unto God, and	<b>ran</b>	out of religion and	11, 106/ 27
heaven but by his	<b>ransom</b>	paid by my death	11, 44/ 15
sin and made the	<b>ransom</b>	of their redemption when	11, 45/ 3
very good, after such	<b>rate</b>	of goodness as is	11, 90/ 20
above another after the	<b>rate</b>	of their merits, and	11, 90/ 23
the testament is not	<b>ratified</b>	and sure, but righteousness	11, 194/ 11
though our reason cannot	<b>reach</b>	it, yet our faith	11, 178/ 15
of faith will both	<b>reach</b>	it, receive it, and	11, 178/ 16
then he will both	<b>reach</b>	it, and receive it	11, 178/ 30
it be above the	<b>reach</b>	of his reason) yet	11, 181/ 32
he, by belief, both	<b>reach</b>	it, and receive it	11, 181/ 33
according to his promise,	<b>reach</b>	and receive the true	11, 183/ 32
all. For my faith	<b>reacheth</b>	it and receiveth it	11, 200/ 18
are learned and have	<b>read</b>	the book reckon it	11, 7/ 35
to the brethren that	<b>read</b>	it? Know they thereby	11, 8/ 19
are learned and have	<b>read</b>	the book that think	11, 8/ 28
hath little list to	<b>read</b>	them. And some of	11, 9/ 15
but slept while he	<b>read</b>	them, he playeth here	11, 18/ 27
The Fifth Chapter. Whoso	<b>read</b>	and consider well, good	11, 23/ 18
teach a child to	<b>read</b>	, he must first begin	11, 37/ 18
In which when I	<b>read</b>	it and confuted it	11, 109/ 9

the world to be	<b>read</b>	, he might now have	11, 129/ 18
this man either never	<b>read</b>	or else forgotten that	11, 131/ 14
he have either little	<b>read</b>	or little remembered of	11, 131/ 19
fond process have I	<b>read</b>	, good Christian readers, but	11, 142/ 27
Christian readers, but never	<b>read</b>	I neither a more	11, 142/ 28
And now if ye	<b>read</b>	again Master Masquer's words	11, 145/ 11
went before and was	<b>read</b>	before this, yet because	11, 149/ 14
good readers, if you	<b>read</b>	my words again, and	11, 152/ 29
now good Christian reader,	<b>read</b>	all these whole words	11, 167/ 9
he this other. For	<b>read</b>	, good readers, all my	11, 177/ 33
as true when you	<b>read</b>	over my letter as	11, 178/ 9
it. But when we	<b>read</b>	God's words in more	11, 178/ 18
after this mine answer	<b>read</b>	it. The Twelfth Chapter	11, 185/ 12
so." The Sixteenth Chapter.	<b>Read</b>	, good readers, in my	11, 196/ 9
I was too busy.	<b>Read</b>	my letter over, and	11, 197/ 32
himself denieth not) having	<b>read</b>	and seen those holy	11, 202/ 32
reasons that ever I	<b>read</b>	of the philosopher. And	11, 208/ 6
places, whoso list to	<b>read</b>	, shall find this point	11, 213/ 10
answer, I pray you	<b>read</b>	once again. And lest	11, 216/ 4
When myself, good reader,	<b>read</b>	first these words of	11, 216/ 20
for his excuse therein,	<b>read</b>	my words again, good	11, 218/ 30
Knight, to the Christian	<b>reader</b>	. Would God, good Christian	11, 3/ 3
writing. I will, good	<b>reader</b>	, peruse the remanent of	11, 15/ 12
Our Savior also, good	<b>reader</b>	, because the thing that	11, 25/ 1
of this miracle, good	<b>reader</b>	, of these five loaves	11, 25/ 16
With that point, good	<b>reader</b>	, shall no man need	11, 42/ 17
Whereas I have, good	<b>reader</b>	, in the exposition of	11, 45/ 30
words, lo, good Christian	<b>reader</b>	, but the words of	11, 52/ 34
two things now, good	<b>reader</b>	, in these words: one	11, 53/ 5
neither. Mark also, good	<b>reader</b>	, that Theophylactus saith, "The	11, 54/ 9
world." Consider now, good	<b>reader</b>	, that in these words	11, 55/ 22
it needs, good Christian	<b>reader</b>	, follow that he that	11, 77/ 9
word of Christ, good	<b>reader</b>	, with which he beginneth	11, 100/ 27
And see now, good	<b>reader</b>	, also how much pestilent	11, 104/ 18
by faith. Now good	<b>reader</b>	, what one word of	11, 124/ 11
where he goeth, good	<b>reader</b>	, further forth yet upon	11, 125/ 2
from thy mind, Christian	<b>reader</b>	, that faith is the	11, 133/ 18
from thy mind, Christian	<b>reader</b>	, that faith is the	11, 134/ 1
these words, good Christian	<b>reader</b>	, to the purpose? All	11, 134/ 4
truth." These words, good	<b>reader</b>	, of offending and marveling	11, 136/ 9

new. These were, good	<b>reader</b>	, my words. "And over	11, 150/ 8
fashion, to carry the	<b>reader</b>	with wondering from marking	11, 151/ 7
of me. "Lo, Christian	<b>reader</b>	, here hast thou not	11, 151/ 10
for the word, good	<b>reader</b>	, I will not greatly	11, 153/ 31
my saying. For, good	<b>reader</b>	, when they said, "How	11, 153/ 34
would say, "Lo, good	<b>reader</b>	, here thou hast not	11, 154/ 11
of very truth, good	<b>reader</b>	, not without a good	11, 154/ 29
living God. "" Now good	<b>reader</b>	, I think there be	11, 162/ 9
Habakkuk, 2." Lo, good	<b>reader</b>	, here have I rehearsed	11, 166/ 1
But now good Christian	<b>reader</b>	, read all these whole	11, 167/ 9
well every child, good	<b>reader</b>	, that Christ did not	11, 170/ 22
Now see then, good	<b>reader</b>	, the madness of Master	11, 170/ 35
remember this well, good	<b>reader</b>	, against he bring them	11, 183/ 37
mayst thou see, Christian	<b>reader</b>	, wherefore More would so	11, 185/ 16
his power. But Christian	<b>reader</b>	, be thou content to	11, 188/ 26
as I say, good	<b>reader</b>	, all beside our principle	11, 195/ 26
Be these words, good	<b>reader</b>	, over highly spoken of	11, 198/ 4
At last, note, Christian	<b>reader</b>	, that Master More in	11, 212/ 10
At last, note, Christian	<b>reader</b>	, that Master More, in	11, 216/ 7
verities." When myself, good	<b>reader</b>	, read first these words	11, 216/ 20
Would God, good Christian	<b>readers</b>	, as I have often	11, 3/ 4
nothing but mock the	<b>readers</b>	of his book, save	11, 8/ 14
ye see, good Christian	<b>readers</b>	, plainly tried by his	11, 9/ 9
I shall, therefore, good	<b>readers</b>	, in this first part	11, 11/ 19
you see, good Christian	<b>readers</b>	, that in those twain	11, 12/ 9
But now, good Christian	<b>readers</b>	, all this exposition, were	11, 17/ 8
is, I trow, good	<b>readers</b>	, to no man almost	11, 17/ 27
I there showed, good	<b>readers</b>	, in the selfsame epistle	11, 18/ 24
in like wise, good	<b>readers</b>	, if Master Masquer here	11, 20/ 1
himself. Lo, good Christian	<b>readers</b>	, these be the words	11, 21/ 21
consider well, good Christian	<b>readers</b>	, the doctrine and the	11, 23/ 18
for us? Now, good	<b>readers</b>	, remembering well these things	11, 26/ 1
believe? Yea, verily, good	<b>readers</b>	, to believe well is	11, 34/ 35
Good is it, good	<b>readers</b>	, to consider well these	11, 36/ 36
ye shall, good Christian	<b>readers</b>	, understand that like as	11, 37/ 17
There are also, good	<b>readers</b>	, divers holy doctors that	11, 38/ 32
Here ye perceive, good	<b>readers</b>	, that to believe meritoriously	11, 39/ 17
These words might, good	<b>readers</b>	, seem to an unchristian	11, 41/ 11
that ye may, good	<b>readers</b>	, the better conceive this	11, 43/ 27
Whereas our Savior, good	<b>readers</b>	, in the beginning, upon	11, 49/ 34

godhead. And now, good	<b>readers</b>	, take heed how in	11, 50/ 10
to the intent, good	<b>readers</b>	, that ye may clearly	11, 51/ 33
here you see, good	<b>readers</b>	, that mine exposition is	11, 53/ 2
In these words, good	<b>readers</b>	, mark well that he	11, 54/ 13
flesh." This exposition, good	<b>readers</b>	, ye see is evident	11, 56/ 19
But now see, good	<b>readers</b>	, for God's sake, the	11, 56/ 20
Here you see, good	<b>readers</b>	, that Saint Bede telleth	11, 57/ 27
loathsome. We find, good	<b>readers</b>	, of one or two	11, 58/ 17
Here you see, good	<b>readers</b>	, that the cause of	11, 61/ 24
ye shall hear, good	<b>readers</b>	, upon this question of	11, 63/ 29
Here you see, good	<b>readers</b>	, that St. Cyril in	11, 65/ 22
Here ye see, good	<b>readers</b>	, that Saint Cyril plainly	11, 67/ 14
show you, good Christian	<b>readers</b>	, Saint Cyril's words and	11, 68/ 20
words ye see, good	<b>readers</b>	, how plainly that our	11, 68/ 33
Here you see, good	<b>readers</b>	, that Saint Cyril plainly	11, 71/ 32
Thus may you, good	<b>readers</b>	, see how verily a	11, 72/ 19
Here Saint Augustine, good	<b>readers</b>	, expressly declareth that not	11, 74/ 20
Here you see, good	<b>readers</b>	, that Saint Augustine showeth	11, 75/ 36
have you heard, good	<b>readers</b>	, that the thing that	11, 83/ 36
Our Lord here, good	<b>readers</b>	, showed himself not deceived	11, 88/ 36
have you heard, good	<b>readers</b>	, the words of Saint	11, 93/ 5
his punishment." Lo, good	<b>readers</b>	, here have ye heard	11, 93/ 34
him. And therefore good	<b>readers</b>	, he that in such	11, 94/ 16
thus end I, good	<b>readers</b>	, my first book, containing	11, 95/ 7
Chapter. I have, good	<b>readers</b>	, in my first book	11, 96/ 3
Thus you see, good	<b>readers</b>	, how oft and how	11, 97/ 34
ye see well, good	<b>readers</b>	, that Christ in saying	11, 98/ 16
book. But now, good	<b>readers</b>	, I will not adjure	11, 98/ 30
here you see, good	<b>readers</b>	, that he saith that	11, 101/ 22
and stones." Lo, good	<b>readers</b>	, here is the end	11, 102/ 18
And see now, good	<b>readers</b>	, the wit of Master	11, 110/ 21
doth not he, good	<b>readers</b>	, say and affirm thereby	11, 110/ 24
I promise you, good	<b>readers</b>	, very bare, and left	11, 113/ 15
at those words, good	<b>readers</b>	, begin to take special	11, 114/ 15
as this was, good	<b>readers</b>	, written (as you see	11, 115/ 7
Thus you see, good	<b>readers</b>	, that Luther himself confesseth	11, 118/ 19
thus you see, good	<b>readers</b>	, what a compendious writer	11, 118/ 27
traditions." "This plaster, good	<b>readers</b>	, hath some good ingredients	11, 120/ 22
suffer you, good Christian	<b>readers</b>	, to be so beguiled	11, 122/ 11
writeth. And thus, good	<b>readers</b>	, you see that whereas	11, 123/ 11

thus ye see, good	<b>readers</b>	, how well and circumspectly	11, 125/ 34
Thus have I, good	<b>readers</b>	, noted you certain pieces	11, 128/ 27
blood." Lo, good Christian	<b>readers</b>	, this man here in	11, 129/ 27
ye see now, good	<b>readers</b>	, very plain proved by	11, 132/ 27
thus you see, good	<b>readers</b>	, how substantial his argument	11, 135/ 34
therefore you see, good	<b>readers</b>	, what truth is in	11, 137/ 16
Christ, I have, good	<b>readers</b>	, showed you before, according	11, 137/ 26
This being, good Christian	<b>readers</b>	, the mind of our	11, 138/ 7
went." There were, good	<b>readers</b>	, two causes for which	11, 138/ 21
lie, ye shall, good	<b>readers</b>	, hear what holy Saint	11, 140/ 13
you now, good Christian	<b>readers</b>	? Doth not Saint Chrysostom	11, 140/ 34
I read, good Christian	<b>readers</b>	, but never read I	11, 142/ 27
Sacrament, you have, good	<b>readers</b>	, already seen, by so	11, 142/ 37
point, you see, good	<b>readers</b>	, that Master Masquer maketh	11, 144/ 12
These words have, good	<b>readers</b>	, in themselves neither anything	11, 145/ 1
you see now, good	<b>readers</b>	, by more means than	11, 147/ 5
yourselves have seen, good	<b>readers</b>	, that in this matter	11, 147/ 25
open unto you, good	<b>readers</b>	, that he playeth but	11, 148/ 5
thus have I, good	<b>readers</b>	, answered you all Master	11, 148/ 20
speech." I have, good	<b>readers</b>	, before this argument that	11, 149/ 12
blood indeed." Lo, good	<b>readers</b>	, here I speak of	11, 150/ 33
his books." Lo, good	<b>readers</b>	, now have you a	11, 151/ 14
other places. Now good	<b>readers</b>	, albeit that it might	11, 151/ 20
find my fault, good	<b>readers</b>	, no further than such	11, 152/ 2
perverting. Lo, thus good	<b>readers</b>	, he saith: "First, where	11, 152/ 9
simple eyes." Now good	<b>readers</b>	, I wot well that	11, 152/ 18
twain were. Now good	<b>readers</b>	, if you read my	11, 152/ 29
thus you see, good	<b>readers</b>	, that in this matter	11, 153/ 8
So you see, good	<b>readers</b>	, that he saith two	11, 153/ 29
Now you see, good	<b>readers</b>	, that the Gospel saith	11, 154/ 5
like you now, good	<b>readers</b>	, this wise solution of	11, 154/ 24
thus have I, good	<b>readers</b>	, as for this solution	11, 156/ 20
of speech." Lo, good	<b>readers</b>	, here Master Masquer, because	11, 157/ 12
Thus you see, good	<b>readers</b>	, that of his two	11, 163/ 11
question, you may, good	<b>readers</b>	, see that Master Masquer	11, 163/ 20
Where is now, good	<b>readers</b>	, this trap of mine	11, 164/ 33
that I have, good	<b>readers</b>	, so fair escaped my	11, 165/ 2
Ye wot well, good	<b>readers</b>	, that the trap which	11, 165/ 5
Lord's supper." Lo, good	<b>readers</b>	, ye will, I trow	11, 167/ 3
is to wit, good	<b>readers</b>	, of his godhead, and	11, 173/ 11

Chapter. Now, good Christian	<b>readers</b>	, here you see by	11, 173/ 13
this matter, good Christian	<b>readers</b>	, thus much doth more	11, 175/ 10
Chapter. And now, good	<b>readers</b>	, to finish at last	11, 175/ 21
yes, then see, good	<b>readers</b>	, whereto Master Masquer bringeth	11, 176/ 12
you see clearly, good	<b>readers</b>	, that all these holy	11, 176/ 14
Thus have I, good	<b>readers</b>	, my first argument (as	11, 177/ 1
Chapter. Lo, thus good	<b>readers</b>	, goeth Master Masquer forth	11, 177/ 14
all this tale, good	<b>readers</b>	, you see that Master	11, 177/ 29
other. For read, good	<b>readers</b>	, all my letter through	11, 177/ 33
Here ye see, good	<b>readers</b>	, how many things Master	11, 178/ 21
for the first, good	<b>readers</b>	, where Master Masquer saith	11, 178/ 36
Here you see, good	<b>readers</b>	, to what point I	11, 180/ 33
vine." Now remember, good	<b>readers</b>	, that Master Masquer belied	11, 182/ 16
now consider, good Christian	<b>readers</b>	yourselves, whether this argument	11, 182/ 19
thus ye see, good	<b>readers</b>	, that the selfsame kind	11, 182/ 24
strong. But yet good	<b>readers</b>	, because I say that	11, 183/ 4
therefore now, good Christian	<b>readers</b>	, if Master Masquer will	11, 183/ 30
they prove, good Christian	<b>readers</b>	, you see) that I	11, 184/ 6
thus you see, good	<b>readers</b>	, what a goodly piece	11, 185/ 9
see the wisdom, good	<b>readers</b>	, and the truth of	11, 185/ 28
But now, good Christian	<b>readers</b>	, they that would, at	11, 186/ 22
And therefore, good Christian	<b>readers</b>	, wisdom will we believe	11, 188/ 14
you, lo, good Christian	<b>readers</b>	, heard a very special	11, 189/ 12
power. But now, good	<b>readers</b>	, when you shall see	11, 189/ 16
you see this, good	<b>readers</b>	, I doubt not but	11, 189/ 25
now see further, good	<b>readers</b>	, the wisdom and the	11, 189/ 35
do it. Now good	<b>readers</b>	, consider well his first	11, 191/ 39
Thus you see, good	<b>readers</b>	, upon what wise ground	11, 193/ 7
now shall you, good	<b>readers</b>	, have here another piece	11, 193/ 37
this piece were, good	<b>readers</b>	, anything to the purpose	11, 194/ 32
Sixteenth Chapter. Read, good	<b>readers</b>	, in my letter, the	11, 196/ 9
to the intent, good	<b>readers</b>	, that you should well	11, 199/ 34
others. Now, good Christian	<b>readers</b>	, here you see that	11, 203/ 20
And therefore, good Christian	<b>readers</b>	, while you see all	11, 203/ 34
devilry." Consider, good Christian	<b>readers</b>	, that in these words	11, 204/ 8
you see well, good	<b>readers</b>	, that by Master Masquer's	11, 205/ 1
you may see, good	<b>readers</b>	, that to say the	11, 205/ 26
at once." Now good	<b>readers</b>	, to the end that	11, 207/ 9
you myself; lo, good	<b>readers</b>	, thus shall you find	11, 207/ 13
list." . Lo, good Christian	<b>readers</b>	, here you see yourself	11, 207/ 29

I pray you, good	<b>readers</b>	, consider well the words	11, 209/ 8
glass. And thus, good	<b>readers</b>	, as for this sample	11, 210/ 6
have heard already, good	<b>readers</b>	, in the fifteenth chapter	11, 211/ 4
thus end I, good	<b>readers</b>	, my fourth book. Here	11, 211/ 32
come I, good Christian	<b>readers</b>	, to the last point	11, 212/ 5
words I shall, good	<b>readers</b>	, first rehearse you whole	11, 212/ 8
have you, good Christian	<b>readers</b>	, heard his whole tale	11, 212/ 31
trust you see, good	<b>readers</b>	, that as for this	11, 215/ 33
come I then, good	<b>readers</b>	, to the other contradiction	11, 216/ 2
in good faith, good	<b>readers</b>	, there found we no	11, 217/ 9
that place. Lo, good	<b>readers</b>	, these they be: "But	11, 217/ 18
you ever, good Christian	<b>readers</b>	, seen any fond fellow	11, 217/ 29
may see plainly, good	<b>readers</b>	, that Master Masquer plainly	11, 218/ 15
thus you see, good	<b>readers</b>	, Master Masquer in this	11, 218/ 23
my words again, good	<b>readers</b>	, and bid Master Masquer	11, 218/ 31
red?" Now surely, good	<b>readers</b>	, M. Masquer here, if	11, 219/ 31
I now, good Christian	<b>readers</b>	, answered at the full	11, 219/ 35
not. That argument, good	<b>readers</b>	, was this: "In this	11, 220/ 13
This was, lo, good	<b>readers</b>	, the first argument of	11, 220/ 31
is it now, good	<b>readers</b>	, that I very certainly	11, 221/ 26
any man after that	<b>readeth</b>	it, except some such	11, 21/ 1
boasteth, all solutions so	<b>readily</b>	) look and assay whether	11, 222/ 27
same) for men's more	<b>readiness</b>	toward the things when	11, 23/ 24
suppose, for lack of	<b>reading</b>	any further in Saint	11, 75/ 2
shall perceive by the	<b>reading</b>	of my letter that	11, 194/ 36
had in hand, and	<b>ready</b>	lying by him, his	11, 7/ 30
of all their objections	<b>ready</b>	. " Now, since therefore this	11, 159/ 19
hath his answers so	<b>ready</b>	for all objections that	11, 159/ 21
but wonderful sure and	<b>ready</b>	, with subtle replications against	11, 159/ 22
and hath allthing so	<b>ready</b>	upon his fingers" ends	11, 160/ 10
mistrusted Christ, but been	<b>ready</b>	to do what he	11, 162/ 19
unwritten, he showeth himself	<b>ready</b>	to believe them, if	11, 181/ 29
fast rooted in this	<b>realm</b>	still as ever it	11, 4/ 18
there are in this	<b>realm</b>	that of their zeal	11, 6/ 24
come over into this	<b>realm</b>	in print, and secretly	11, 221/ 28
book, save that his	<b>reason</b>	is so rude and	11, 8/ 14
for a fool, by	<b>reason</b>	whereof he thought that	11, 9/ 21
minds being such as	<b>reason</b>	would have weened their	11, 26/ 31
said that it were	<b>reason</b>	he should work some	11, 35/ 18
well verified by the	<b>reason</b>	that he which of	11, 42/ 34

in subduing of your	<b>reason</b>	to the obedience of	11, 44/ 2
obedient unto his own	<b>reason</b>	, and yet is not	11, 44/ 27
is not his own	<b>reason</b>	another power superior above	11, 44/ 27
that have use of	<b>reason</b>	, after the analogy and	11, 45/ 17
haply say that this	<b>reason</b>	by which I prove	11, 59/ 29
man know not the	<b>reason</b>	of God's works, yet	11, 64/ 14
so wonderfully that the	<b>reason</b>	and cause of his	11, 64/ 23
had it already, by	<b>reason</b>	of the promise that	11, 70/ 29
of giving life by	<b>reason</b>	of the conjunction and	11, 83/ 32
most likely by natural	<b>reason</b>	and scripture. And therefore	11, 89/ 20
been neither right nor	<b>reason</b>	, that for to save	11, 91/ 9
Passion. And much more	<b>reason</b>	it was that our	11, 91/ 14
well and with good	<b>reason</b>	call faith a meat	11, 97/ 17
Master Masquer must of	<b>reason</b>	give M. More leave	11, 105/ 36
therefore will be believed,	<b>reason</b>	is that he do	11, 111/ 34
as Saint Paul was,	<b>reason</b>	is that he do	11, 112/ 10
too, he can of	<b>reason</b>	blame no man that	11, 112/ 28
and lively, by the	<b>reason</b>	that it hath good	11, 122/ 10
everlasting life also, by	<b>reason</b>	of his conjunction and	11, 124/ 1
made by that wise	<b>reason</b>	, by the prince and	11, 127/ 6
me. But then of	<b>reason</b>	must Master Masquer give	11, 127/ 35
forth for a doctrine,	<b>reason</b>	it is that Master	11, 128/ 17
for the impossibility by	<b>reason</b>	of the difference of	11, 138/ 26
thing that should of	<b>reason</b>	more offend the Jews	11, 139/ 12
loathsome meat; what devil	<b>reason</b>	hath Master Masquer to	11, 139/ 15
that they should of	<b>reason</b>	think his flesh then	11, 139/ 34
his own bare, bald	<b>reason</b>	, and saith: "If this	11, 168/ 19
he plain Master Masquer's	<b>reason</b>	, but if it be	11, 173/ 18
And then though our	<b>reason</b>	cannot reach it, yet	11, 178/ 14
God and impossible to	<b>reason</b>	, but because the written	11, 178/ 17
very far out of	<b>reason</b>	and out of the	11, 179/ 7
else might well with	<b>reason</b>	reprove them thereof, and	11, 179/ 17
other things to man's	<b>reason</b>	as hard to conceive	11, 180/ 31
the reach of his	<b>reason</b>	) yet will he, by	11, 181/ 33
by his own blind	<b>reason</b>	the contrary, and specially	11, 189/ 30
First he maketh his	<b>reason</b>	thus: it is the	11, 190/ 9
and layeth for the	<b>reason</b>	that God cannot make	11, 192/ 4
soiled his own wise	<b>reason</b>	himself. For then no	11, 192/ 32
follow by Master Masquer's	<b>reason</b>	that God Almighty had	11, 193/ 2
at once. All his	<b>reason</b>	, ye wot well, goeth	11, 193/ 12

it, by his wise	<b>reason</b>	, follow that it should	11, 193/ 14
And therefore, whereas his	<b>reason</b>	goeth nothing against being	11, 193/ 18
argument, and his far-fetched	<b>reason</b>	, neither is his major	11, 193/ 23
out his high solemn	<b>reason</b>	against God's almightiness, himself	11, 199/ 36
to my sight and	<b>reason</b>	that all this world	11, 200/ 14
well could with any	<b>reason</b>	require, except any man	11, 201/ 28
seem also to his	<b>reason</b>	repugnant), if Christ in	11, 201/ 33
by Master Masquer's wise	<b>reason</b>	those old heretics might	11, 205/ 2
that, unto his own	<b>reason</b>	, the thing seemeth to	11, 206/ 7
solution that his own	<b>reason</b>	could find, other than	11, 206/ 11
philosopher proveth by natural	<b>reason</b>	) be no very bodies	11, 207/ 6
himself, to give such	<b>reason</b>	by what means they	11, 207/ 24
and the most evident	<b>reason</b>	to say that the	11, 207/ 26
and perceiveth, by good	<b>reason</b>	, that the soul is	11, 209/ 28
not a man?" do	<b>reason</b>	and show my mind	11, 214/ 6
of their own blind	<b>reason</b>	, wresting the scripture into	11, 222/ 32
must himself be reverently	<b>reasoned</b>	with, and may have	11, 99/ 26
not by subtle philosophical	<b>reasoning</b>	, nor by rhetoric and	11, 111/ 32
yet after this goodly	<b>reasoning</b>	of his, he rejoiceth	11, 193/ 25
found in it many	<b>reasons</b>	and very few to	11, 8/ 3
be there very few	<b>reasons</b>	, and of them all	11, 8/ 6
and soil his wise	<b>reasons</b>	, with which he would	11, 11/ 31
though he answered the	<b>reasons</b>	which I made in	11, 15/ 7
his argumentation that the	<b>reasons</b>	which I lay against	11, 15/ 20
forth with such unreasonable	<b>reasons</b>	, as some foolish philosophers	11, 179/ 31
still when his fond	<b>reasons</b>	were soiled? Now to	11, 179/ 36
already, with very foolish	<b>reasons</b>	, declare for so repugnant	11, 202/ 2
wonder, for all the	<b>reasons</b>	that ever I read	11, 208/ 6
table, but would both	<b>rebuke</b>	it and detect it	11, 4/ 13
him to Capernaum, first	<b>rebuke</b>	and blame them because	11, 16/ 7
reprove them thereof, and	<b>rebuke</b>	them therefore, and only	11, 179/ 17
himself to abide his	<b>rebuke</b>	of that contradiction. For	11, 214/ 33
you see) solemnly first	<b>rebuketh</b>	the folly and the	11, 189/ 14
finished his high solemn	<b>rebuking</b>	of me for such	11, 189/ 37
eating thereof, by faith	<b>receive</b>	and eat also his	11, 17/ 21
to them that faithfully	<b>receive</b>	it in the Blessed	11, 24/ 35
the more meet to	<b>receive</b>	the doctrine of that	11, 25/ 5
might be meet to	<b>receive</b>	and eat that meat	11, 28/ 18
souls, so spiritually to	<b>receive</b>	and eat of his	11, 28/ 21
this world bodily to	<b>receive</b>	and eat his own	11, 28/ 23

which we now verily	<b>receive</b>	here, hid in the	11, 28/ 29
the bread that we	<b>receive</b>	in the mysteries, or	11, 53/ 17
them that well will	<b>receive</b>	it in true faith	11, 70/ 34
that well and worthily	<b>receive</b>	him, and will persevere	11, 71/ 3
that they should rather	<b>receive</b>	him which is the	11, 71/ 17
this Blessed Sacrament we	<b>receive</b>	the very Son of	11, 71/ 31
so if a man	<b>receive</b>	the Flesh and the	11, 72/ 15
same), of them that	<b>receive</b>	the Sacrament not only	11, 72/ 27
them that not only	<b>receive</b>	the body of our	11, 72/ 29
purpose of good living,	<b>receive</b>	his Holy Spirit therewith	11, 72/ 32
to say, they that	<b>receive</b>	our Lord by the	11, 73/ 6
of amendment, though they	<b>receive</b>	him, yet they receive	11, 73/ 8
receive him, yet they	<b>receive</b>	him not, and though	11, 73/ 8
drink their judgment and	<b>receive</b>	him to their damnation	11, 73/ 12
damnation, for that they	<b>receive</b>	him without faith and	11, 73/ 13
his blood, though he	<b>receive</b>	every day indifferently the	11, 73/ 21
evil men, though they	<b>receive</b>	the Sacrament, eat not	11, 73/ 27
folk do not that	<b>receive</b>	it to their damnation	11, 73/ 36
but evil folk also,	<b>receive</b>	and eat in the	11, 74/ 21
not so as they	<b>receive</b>	the effect thereof, that	11, 75/ 9
besides. And those that	<b>receive</b>	him otherwise, with a	11, 76/ 8
his flesh, though he	<b>receive</b>	the Sacrament, receiveth not	11, 76/ 22
and firm faith we	<b>receive</b>	it." Thus have you	11, 83/ 35
make themselves unworthy to	<b>receive</b>	it." And therefore saith	11, 85/ 22
we will therefore obediently	<b>receive</b>	it and eat it	11, 88/ 24
remembrance of Christ's Passion	<b>receive</b>	that Blessed Sacrament with	11, 94/ 28
appertaineth: they that so	<b>receive</b>	the Blessed Sacrament, verily	11, 94/ 31
the Blessed Sacrament, verily	<b>receive</b>	and eat the blessed	11, 94/ 31
he should abhor to	<b>receive</b>	it? But where was	11, 115/ 15
do not abhor to	<b>receive</b>	the blessed body of	11, 115/ 19
that like as they	<b>receive</b>	not his holy flesh	11, 124/ 4
thought that they should	<b>receive</b>	his flesh visible cut	11, 137/ 10
so indeed we do)	<b>receive</b>	and eat his flesh	11, 137/ 13
all good Christian folk	<b>receive</b>	it whole here in	11, 138/ 4
be more loathsome to	<b>receive</b>	than if it were	11, 139/ 17
we do when we	<b>receive</b>	the very Blessed Sacrament	11, 169/ 31
will both reach it,	<b>receive</b>	it, and hold it	11, 178/ 16
both reach it, and	<b>receive</b>	it, and hold it	11, 178/ 30
both reach it, and	<b>receive</b>	it, and hold it	11, 181/ 33
his promise, reach and	<b>receive</b>	the true faith and	11, 183/ 32

wot well. For they	<b>receive</b>	no scripture for proof	11, 214/ 20
well-working charity, may so	<b>receive</b>	Christ's blessed sacraments here	11, 223/ 26
that we may so	<b>receive</b>	himself, his very blessed	11, 223/ 27
own Body to be	<b>received</b>	and eaten into theirs	11, 25/ 30
to be eaten and	<b>received</b>	of yours, incorporate myself	11, 44/ 8
eat as he is	<b>received</b>	and eaten in the	11, 51/ 16
flesh and of bread	<b>received</b>	his nourishing, that bread	11, 52/ 21
flesh verily to be	<b>received</b>	and eaten. For when	11, 70/ 10
his Blessed Body be	<b>received</b>	into their bodies, yet	11, 73/ 10
Holy Spirit is not	<b>received</b>	into their souls, and	11, 73/ 10
was not always verily	<b>received</b>	and eaten in the	11, 73/ 25
of Christ is verily	<b>received</b>	and eaten in the	11, 74/ 1
and question whether Judas	<b>received</b>	the Sacrament among the	11, 74/ 5
the morsel that he	<b>received</b>	were not it, yet	11, 74/ 6
in the Sacrament he	<b>received</b>	Christ's Blessed Body, as	11, 74/ 8
Judas in the Sacrament	<b>received</b>	and did eat the	11, 75/ 37
that though he have	<b>received</b>	and eaten his flesh	11, 76/ 15
yet hath he not	<b>received</b>	and eaten his Spirit	11, 76/ 16
and therefore hath not	<b>received</b>	and eaten his flesh	11, 76/ 18
when they had once	<b>received</b>	him, thirst nor hunger	11, 103/ 6
or else ye had	<b>received</b>	me. For all that	11, 113/ 12
they be very fastly	<b>received</b>	, we must very constantly	11, 118/ 11
vobis" (For I have	<b>received</b>	the thing of our	11, 127/ 19
say, as I have	<b>received</b>	it by tradition or	11, 127/ 21
the holy sacraments have	<b>received</b>	that far excelleth Helyas's	11, 140/ 22
before them to be	<b>received</b>	with faith that it	11, 166/ 20
proof of the full	<b>received</b>	and undoubted truth, as	11, 179/ 19
the Blessed Sacrament is	<b>received</b>	at once, or else	11, 201/ 1
of the body that	<b>receiveth</b>	it, it is altered	11, 27/ 31
of Christ that he	<b>receiveth</b>	is very life everlasting	11, 70/ 32
Lib. sententiarum Prosperi, "He	<b>receiveth</b>	the meat of life	11, 73/ 18
a man not only	<b>receiveth</b>	Christ's Blessed Body into	11, 73/ 31
virtually and effectually so	<b>receiveth</b>	therewith the Spirit of	11, 73/ 32
every man that unworthily	<b>receiveth</b>	the Sacrament of Christ	11, 74/ 13
not thereby that he	<b>receiveth</b>	nothing because he receiveth	11, 74/ 15
receiveth nothing because he	<b>receiveth</b>	it not to his	11, 74/ 16
good and bad both,	<b>receiveth</b>	and eateth in the	11, 75/ 6
he receive the Sacrament,	<b>receiveth</b>	not the effect of	11, 76/ 23
no man attain that	<b>receiveth</b>	the Sacrament without faith	11, 76/ 33
follow that he that	<b>receiveth</b>	the Blessed Sacrament well	11, 77/ 9

that in such plight	<b>receiveth</b>	the Blessed Sacrament without	11, 94/ 16
is in it, he	<b>receiveth</b>	, as Saint Augustine saith	11, 94/ 19
our redemption. But he	<b>receiveth</b>	them to his harm	11, 94/ 21
Doth any man that	<b>receiveth</b>	the Blessed Sacrament think	11, 114/ 34
of Christ that he	<b>receiveth</b>	is in form of	11, 115/ 2
faith reacheth it and	<b>receiveth</b>	it steadfastly. For I	11, 200/ 18
very eating and bodily	<b>receiving</b>	of Christ's own very	11, 18/ 31
groweth of the bodily	<b>receiving</b>	of Christ's own Blessed	11, 24/ 34
us together by the	<b>receiving</b>	and eating of his	11, 45/ 32
displeasantly disposed toward the	<b>receiving</b>	of our Housel. But	11, 52/ 30
the profit of the	<b>receiving</b>	and the peril of	11, 68/ 34
meant of the effectual	<b>receiving</b>	, by which a man	11, 73/ 30
congregation of saints, by	<b>receiving</b>	it worthily, which evil	11, 73/ 35
the morsel, not by	<b>receiving</b>	any evil thing but	11, 74/ 11
thing but by evil	<b>receiving</b>	of a good thing	11, 74/ 12
to be by the	<b>receiving</b>	and eating thereof incorporated	11, 75/ 11
and by such often	<b>receiving</b>	so rotteth more and	11, 76/ 36
a man after the	<b>receiving</b>	of the Sacrament do	11, 77/ 3
fellows, that seeing the	<b>receiving</b>	nothing loathsome, and believing	11, 81/ 3
is not, nor their	<b>receiving</b>	is not the sacrifice	11, 135/ 13
cross and by the	<b>receiving</b>	in the Sacrament, which	11, 175/ 7
our sins. Gracian also	<b>reciteth</b>	in the decrees, for	11, 117/ 13
one thing." And Paul,	<b>reciting</b>	the psalm, affirmeth Christ	11, 189/ 7
surely say. But some	<b>reckon</b>	it to be made	11, 7/ 19
have read the book	<b>reckon</b>	it verily to be	11, 7/ 36
indeed, him would I	<b>reckon</b>	for a heretic too	11, 19/ 36
agreement, she could not	<b>reckon</b>	herself to be sure	11, 59/ 10
and would we should	<b>reckon</b>	all these heresies of	11, 99/ 18
horse of wax, nor	<b>reckon</b>	their relics any better	11, 186/ 28
question, but might have	<b>reckoned</b>	clearly that he would	11, 61/ 28
thought his saying, and	<b>reckoned</b>	that it was impossible	11, 79/ 24
this, and so long	<b>reckoned</b>	the contrary believers for	11, 179/ 15
bones also still, they	<b>reckoned</b>	not that the being	11, 210/ 15
of his questions, he	<b>reckoneth</b>	me driven to be	11, 165/ 12
Saint Bede beareth me	<b>record</b>	that Master Masquer lieth	11, 57/ 34
words to bear me	<b>record</b>	. Which will I ween	11, 145/ 37
trow, now bear me	<b>record</b>	that I deal plainly	11, 167/ 3
by to bear the	<b>record</b>	; and yet if you	11, 196/ 3
witness to bear me	<b>record</b>	in that point that	11, 196/ 27
other. For rest and	<b>recreation</b>	should be but as	11, 33/ 31

man would almost wax	<b>red</b>	for shame to write	11, 9/ 11
not my visor blush	<b>red</b>	" Now surely, good readers	11, 219/ 30
visor, and make it	<b>red</b>	for shame. Thus have	11, 219/ 34
that should come and	<b>redeem</b>	the world, and would	11, 47/ 1
am not come to	<b>redeem</b>	the world only, but	11, 120/ 19
am not come to	<b>redeem</b>	the world only but	11, 126/ 30
be suffered for our	<b>redemption</b>	, and that our Savior	11, 16/ 29
the ransom of their	<b>redemption</b>	when God shall for	11, 45/ 3
he would for man's	<b>redemption</b>	verily give to death	11, 51/ 7
the price of our	<b>redemption</b>	. And what was the	11, 74/ 33
the price of our	<b>redemption</b>	, but his own very	11, 74/ 34
very price of our	<b>redemption</b>	. But he receiveth them	11, 94/ 21
and suffer for the	<b>redemption</b>	of the world, it	11, 142/ 6
blood and die for	<b>redemption</b>	of the world. Now	11, 142/ 34
it was for man's	<b>redemption</b>	, that is to wit	11, 195/ 16
for his sake specially	<b>redoundeth</b>	to himself, as himself	11, 105/ 24
for they be not	<b>referred</b>	unto that end of	11, 39/ 12
use the ways to	<b>reform</b>	and amend him, never	11, 89/ 6
and a bit to	<b>refrain</b>	and pull him back	11, 94/ 9
bought. Nor the peril	<b>refraineth</b>	not much people from	11, 6/ 13
by faith, and so	<b>refresheth</b>	them ghostly. Ye be	11, 142/ 2
serve but for a	<b>refreshing</b>	of the weary and	11, 33/ 27
But I will not	<b>refuse</b>	that, but I will	11, 44/ 16
it preached, will not	<b>refuse</b>	to take it. And	11, 56/ 13
to eat, nor yet	<b>refuse</b>	upon their part to	11, 70/ 14
to drink, he will	<b>refuse</b>	nothing that may serve	11, 140/ 32
he that neither hath	<b>refused</b>	to shed his blood	11, 140/ 30
the peril of the	<b>refusing</b>	, and also both that	11, 68/ 35
the brethren did not	<b>regard</b>	him. And Tyndale had	11, 9/ 19
should have respect and	<b>regard</b>	to procure the bliss	11, 91/ 15
meant of a spiritual	<b>regeneration</b>	in soul, by the	11, 62/ 13
of all Catholic Christian	<b>regions</b>	, the expositions of all	11, 220/ 14
of his into the	<b>rehearsal</b>	of this heap of	11, 188/ 18
in the Blessed Sacrament,	<b>rehearse</b>	you the names of	11, 51/ 37
beguile you, I will	<b>rehearse</b>	you his induction first	11, 133/ 4
of these folk to	<b>rehearse</b>	other men's arguments in	11, 149/ 34
your eye, I shall	<b>rehearse</b>	you first the thing	11, 150/ 4
his matter, I shall	<b>rehearse</b>	you further his other	11, 166/ 4
and controversy, I shall	<b>rehearse</b>	you a few lines	11, 173/ 25
in some other place	<b>rehearse</b>	. But for this matter	11, 175/ 9

And the other three	<b>rehearse</b>	that Christ said himself	11, 182/ 8
that being put out,	<b>rehearse</b>	and consider well Master	11, 191/ 28
very long, I shall	<b>rehearse</b>	them here unto you	11, 207/ 12
shall, good readers, first	<b>rehearse</b>	you whole. Lo, these	11, 212/ 8
quoth he," but rather	<b>rehearse</b>	our two talkings, with	11, 213/ 6
to find, I shall	<b>rehearse</b>	you here the very	11, 217/ 17
thing will I yet	<b>rehearse</b>	you that I have	11, 220/ 9
things that I have	<b>rehearsed</b>	you, the first hath	11, 15/ 14
this that I have	<b>rehearsed</b>	you. The Third Chapter	11, 17/ 6
text is as I	<b>rehearsed</b>	you first, which was	11, 55/ 9
Saint Cyril hath here	<b>rehearsed</b>	some. As the turning	11, 68/ 7
whose words I have	<b>rehearsed</b>	you before upon this	11, 136/ 24
plain words I have	<b>rehearsed</b>	you, that no man	11, 142/ 39
words, which I have	<b>rehearsed</b>	you, and yet shall	11, 148/ 14
reader, here have I	<b>rehearsed</b>	you his words whole	11, 166/ 1
as falsely as he	<b>rehearsed</b>	mine other argument before	11, 177/ 31
Here he should have	<b>rehearsed</b>	what one word I	11, 197/ 31
I have here shortly	<b>rehearsed</b>	you, of which things	11, 203/ 23
other as I have	<b>rehearsed</b>	you, Master Masquer saith	11, 205/ 28
as the Apostle also	<b>rehearseth</b>	, evil communication marreth and	11, 4/ 4
Master Masquer first falsely	<b>rehearseth</b>	, and after so foolishly	11, 15/ 21
Blessed Sacrament so often	<b>rehearseth</b>	and inculcateth the miracle	11, 67/ 36
Saint Augustine, as Prosper	<b>rehearseth</b>	in Lib. sententiarum Prosperi	11, 73/ 17
wrote them, which he	<b>rehearseth</b>	as himself maketh them	11, 150/ 6
seen), as falsely now	<b>rehearseth</b>	he this other. For	11, 177/ 33
four. For Saint John	<b>rehearseth</b>	that our Savior said	11, 182/ 4
both falsely and foolishly	<b>rehearseth</b>	me), but of one	11, 209/ 12
the evangelist in the	<b>rehearsing</b>	neither. Hath this man	11, 131/ 13
his worship in the	<b>rehearsing</b>	, with false bearing in	11, 149/ 24
seen his truth in	<b>rehearsing</b>	, you shall see a	11, 151/ 5
of Master Masquer in	<b>rehearsing</b>	my matter to his	11, 207/ 10
wise that, in the	<b>rehearsing</b>	of a communication had	11, 213/ 4
if Christ should have	<b>rejected</b>	him as unworthy and	11, 90/ 12
odious and despiteful and	<b>rejected</b>	of God, and never	11, 223/ 19
But yet that he	<b>rejecteth</b>	no man that will	11, 85/ 34
for. For while he	<b>rejecteth</b>	none of them but	11, 181/ 27
reasoning of his, he	<b>rejoiceth</b>	in his heart highly	11, 193/ 26
wax, nor reckon their	<b>relics</b>	any better than sheep's	11, 186/ 29
and ran out of	<b>religion</b>	and wedded, the one	11, 106/ 27
may run out of	<b>religion</b>	and wed nuns; this	11, 215/ 29

and have faith alone	<b>remain</b>	. And faith may come	11, 121/ 34
form of bread that	<b>remaineth</b>	, and yet is no	11, 67/ 33
for other things, yet	<b>remaineth</b>	there a desire and	11, 102/ 8
much worse. For then	<b>remaineth</b>	there nothing else but	11, 130/ 17
was there yet still	<b>remaining</b>	among the twelve, whereof	11, 88/ 31
church and resting and	<b>remaining</b>	therein, part in writing	11, 110/ 19
good reader, peruse the	<b>remanent</b>	of his book after	11, 15/ 12
there, by all the	<b>remanent</b>	of those words in	11, 16/ 24
expound us all the	<b>remanent</b>	. He, lo, that thus	11, 19/ 5
learn first, and the	<b>remanent</b>	should each of them	11, 38/ 16
to learn on the	<b>remanent</b>	, and increase both in	11, 38/ 25
he believeth all the	<b>remanent</b>	but of his courtesy	11, 123/ 18
minor is all the	<b>remanent</b>	. But we may now	11, 168/ 33
all, and among the	<b>remanent</b>	, all the old holy	11, 170/ 5
and let all the	<b>remanent</b>	alone uncreated, and have	11, 192/ 14
life but a short	<b>remedy</b>	against hunger. And therefore	11, 71/ 21
also repugnant to his	<b>remedy</b>	. But let us now	11, 120/ 25
my Father's inward teaching,	<b>remember</b>	that your own prophets	11, 48/ 9
will I pray you	<b>remember</b>	, too. But I will	11, 134/ 5
I will pray you	<b>remember</b>	therewithal, whereabout this juggler	11, 134/ 5
And therefore, let us	<b>remember</b>	faith as he biddeth	11, 134/ 10
biddeth. But let us	<b>remember</b>	well therewith specially this	11, 134/ 11
juggler, with bidding us	<b>remember</b>	, would fain have us	11, 134/ 12
am the vine." Now	<b>remember</b>	, good readers, that Master	11, 182/ 16
not here in earth,	<b>remember</b>	this well, good reader	11, 183/ 37
little read or little	<b>remembered</b>	of them) would have	11, 131/ 19
us? Now, good readers,	<b>remembering</b>	well these things, mark	11, 26/ 1
meant it of the	<b>remembering</b>	of his death and	11, 84/ 8
bodily and spiritually, in	<b>remembrance</b>	of his death, that	11, 51/ 6
Jews, putteth us in	<b>remembrance</b>	(for us he teacheth	11, 66/ 4
us, I say, in	<b>remembrance</b>	of divers conversions and	11, 66/ 6
flesh by belief and	<b>remembrance</b>	of his death and	11, 84/ 6
them once again in	<b>remembrance</b>	of the means whereby	11, 85/ 12
in the memorial and	<b>remembrance</b>	of Christ's Passion receive	11, 94/ 27
to put them in	<b>remembrance</b>	of their duty in	11, 108/ 29
we do it in	<b>remembrance</b>	of his death. And	11, 116/ 9
do is done in	<b>remembrance</b>	of that that was	11, 116/ 22
do ye this in	<b>remembrance</b>	of me. It is	11, 116/ 23
rather we make a	<b>remembrance</b>	of that same sacrifice	11, 116/ 25
to put him in	<b>remembrance</b>	of the priests and	11, 127/ 36

he a very poor	<b>remembrance</b>	. And whether he be	11, 130/ 33
shed for many, for	<b>remission</b>	of sins." Here thou	11, 67/ 9
faith to believe the	<b>remission</b>	of mortal sins? I	11, 143/ 23
sure, but righteousness and	<b>remission</b>	of sins in Christ's	11, 194/ 11
the medicine that might	<b>remove</b>	their unfaithfulness and give	11, 80/ 7
their part labor to	<b>remove</b>	the lets that, on	11, 86/ 34
thing he said to	<b>remove</b>	the traitor far from	11, 93/ 10
and forewatched body, to	<b>renew</b>	it unto watch and	11, 33/ 28
heretics teach that nowadays	<b>renew</b>	that old heresy that	11, 37/ 1
would well require to	<b>repeat</b>	and understand; and finally	11, 55/ 13
no harm though we	<b>repeat</b>	it again. The thing	11, 83/ 24
drunken, and so often	<b>repeated</b>	it, and in such	11, 144/ 21
Blood. And this he	<b>repeateth</b>	again to the intent	11, 71/ 15
words of Christ, he	<b>repeateth</b>	that fond argument again	11, 141/ 17
true faith and true	<b>repentance</b>	and purpose of good	11, 72/ 32
and call him to	<b>repentance</b>	, as he did Paul	11, 177/ 24
me. But unto that	<b>replication</b>	, I say nay. For	11, 161/ 9
and ready, with subtle	<b>replications</b>	against all answers that	11, 159/ 23
But then Master Masquer	<b>replieth</b>	that the scripture is	11, 161/ 8
some of the brethren	<b>report</b>	that the book was	11, 7/ 22
us so in the	<b>reporting</b>	of his words spoken	11, 130/ 27
a book, and do	<b>represent</b>	the selfsame sacrifice by	11, 117/ 2
it is the daily	<b>representation</b>	of the same offering	11, 116/ 31
oblation, and sacrifice daily	<b>represented</b>	by the selfsame body	11, 116/ 2
because his death is	<b>represented</b>	in the Mass, and	11, 117/ 10
and not only expressly	<b>representing</b>	but also verily being	11, 30/ 35
every shadow and similitude	<b>representing</b>	the body were a	11, 206/ 30
then should he have	<b>reproached</b>	him at such time	11, 90/ 14
not worthy to be	<b>reproached</b>	. And then were it	11, 90/ 15
it impossible. And in	<b>reproof</b>	of their incredulity and	11, 65/ 28
by plain express words	<b>reprove</b>	) that our Lord would	11, 37/ 4
might well with reason	<b>reprove</b>	them thereof, and rebuke	11, 179/ 17
Catholic Church, which they	<b>reproved</b>	. And also that gloss	11, 119/ 33
also the Jews that	<b>reproved</b>	him and repugned against	11, 160/ 20
the true faith and	<b>reproved</b>	their false heresies by	11, 205/ 6
Saint Augustine here plainly	<b>reproveth</b>	Frith. And that ye	11, 74/ 24
arguments, by which he	<b>reproveth</b>	in general, under the	11, 148/ 21
heretics, but only of	<b>reproving</b>	their heresy and giving	11, 5/ 2
be all one, and	<b>repugn</b>	not. And neither willeth	11, 188/ 27
now let pass his	<b>repugnance</b>	, another folly of his	11, 100/ 6

fain to declare his	<b>repugnance</b>	himself. And therefore I	11, 100/ 8
he may show his	<b>repugnance</b>	, and so for defense	11, 100/ 10
folly, secondly in writing	<b>repugnance</b>	, thirdly to be so	11, 100/ 12
would thereby make a	<b>repugnance</b>	between the being of	11, 140/ 38
not do anything including	<b>repugnance</b>	, imperfection, or that should	11, 188/ 28
himself, for it includeth	<b>repugnance</b>	and derogateth his glory	11, 189/ 11
if he could prove	<b>repugnance</b>	(which against God's own	11, 189/ 22
it implieth no such	<b>repugnance</b>	as should make the	11, 189/ 33
showeth that it implyeth	<b>repugnance</b>	, and that therefore God	11, 191/ 38
himself, for it includeth	<b>repugnance</b>	and derogateth his glory	11, 193/ 30
do things that imply	<b>repugnance</b>	. But I said that	11, 198/ 1
untouched the point of	<b>repugnance</b>	with which Master Masquer	11, 199/ 35
at last, that of	<b>repugnance</b>	, I did speak myself	11, 200/ 2
at once, includeth no	<b>repugnance</b>	. For word hath he	11, 200/ 12
once. It implieth first	<b>repugnance</b>	to my sight and	11, 200/ 14
then implieth it no	<b>repugnance</b>	to me at all	11, 200/ 18
at once includeth no	<b>repugnance</b>	? It is no council	11, 200/ 34
other twain for the	<b>repugnance</b>	, as well as he	11, 202/ 1
thing seemeth to imply	<b>repugnance</b>	, he shall find many	11, 206/ 8
he may have such	<b>repugnance</b>	laid against it that	11, 207/ 25
Masquer calleth so shameful	<b>repugnance</b>	, to my great confusion	11, 214/ 3
without any contradiction or	<b>repugnance</b>	at all, lay it	11, 215/ 16
them, without contradiction or	<b>repugnance</b>	, lay it for an	11, 215/ 32
that as for this	<b>repugnance</b>	, turneth to Master Masquer's	11, 215/ 33
purposed there was no	<b>repugnance</b>	indeed, yet seeing that	11, 216/ 22
it for a foul	<b>repugnance</b>	in me that, in	11, 219/ 9
maketh of my notable	<b>repugnances</b>	, last of all, laid	11, 119/ 5
places in my writing	<b>repugnant</b>	and contrary the one	11, 12/ 6
good, and something also	<b>repugnant</b>	to his remedy. But	11, 120/ 25
together, but is utterly	<b>repugnant</b>	that his body should	11, 141/ 3
two propositions so sore	<b>repugnant</b>	and so plain contradictory	11, 164/ 36
some things may seem	<b>repugnant</b>	unto us, which things	11, 198/ 2
More, though it seemeth	<b>repugnant</b>	both to him and	11, 200/ 6
the thing that is	<b>repugnant</b>	, or else he seeth	11, 201/ 2
at once is not	<b>repugnant</b>	. For well I wot	11, 201/ 3
also to his reason	<b>repugnant</b>	), if Christ in any	11, 201/ 33
reasons, declare for so	<b>repugnant</b>	that he saith that	11, 202/ 2
cannot be) contrarious and	<b>repugnant</b>	unto others. Now, good	11, 203/ 18
of God, would seem	<b>repugnant</b>	, too, of which manner	11, 206/ 12
write therein two things	<b>repugnant</b>	and contrary. Where unto	11, 216/ 31

that reproved him and	<b>repugned</b>	against him. And say	11, 160/ 20
say also that they	<b>repugned</b>	so much the more	11, 160/ 21
God would at his	<b>request</b>	give them down from	11, 36/ 6
the sentence would well	<b>require</b>	to repeat and understand	11, 55/ 13
changed, then will I	<b>require</b>	you to take my	11, 151/ 32
could with any reason	<b>require</b>	, except any man were	11, 201/ 28
the faith that God	<b>requireth</b>	and exacteth of us	11, 39/ 7
to the integrity thereof	<b>requireth</b>	both the forms, that	11, 135/ 15
it was of necessity	<b>requisite</b>	that they should first	11, 66/ 34
with all due circumstances	<b>requisite</b>	, so that like as	11, 124/ 3
list, and me to	<b>requite</b>	his mocks with no	11, 99/ 36
point, also doth more	<b>resemble</b>	the matter. For the	11, 209/ 36
that I thought to	<b>reserve</b>	it for him to	11, 166/ 6
words, upon their new	<b>resort</b>	unto him when they	11, 16/ 6
that in comparison and	<b>respect</b>	thereof, the other bread	11, 35/ 35
of that that the	<b>respect</b>	of the loathsomeness made	11, 82/ 3
our Savior should have	<b>respect</b>	and regard to procure	11, 91/ 15
great schools man in	<b>respect</b>	of me, confesseth himself	11, 195/ 18
for procreation (for such	<b>respects</b>	be both unnatural and	11, 59/ 24
can suffer them to	<b>rest</b>	or cease, but maketh	11, 3/ 12
to get them to	<b>rest</b>	and idleness that is	11, 32/ 30
business or other. For	<b>rest</b>	and recreation should be	11, 33/ 31
unto good Catholics, yet	<b>rested</b>	it unproved still a	11, 214/ 24
of his part, but	<b>resteth</b>	therein to the authority	11, 213/ 33
unto his church and	<b>resting</b>	and remaining therein, part	11, 110/ 18
asked him of the	<b>restitution</b>	of the kingdom of	11, 131/ 8
was in a moment	<b>restored</b>	to his former state	11, 65/ 4
rise again and be	<b>restored</b>	to that wretched obstinate	11, 197/ 17
talk against the general	<b>resurrection</b>	, as some begin among	11, 4/ 32
his death, of his	<b>Resurrection</b>	, of his Ascension, by	11, 24/ 7
also at the general	<b>resurrection</b>	, which things surely shall	11, 24/ 9
shall I by my	<b>Resurrection</b>	again to life give	11, 45/ 7
had he left his	<b>Resurrection</b>	unpreached, and his Ascension	11, 109/ 39
his death, sepulchre, and	<b>Resurrection</b>	but the figure of	11, 131/ 5
he did after his	<b>Resurrection</b>	to his disciples. This	11, 196/ 16
soul, but shall so	<b>resuscitate</b>	and raise again their	11, 45/ 10
saith, "And I shall	<b>resuscitate</b>	and raise him up	11, 70/ 30
promiseth here, raise and	<b>resuscitate</b>	him again to everlasting	11, 71/ 6
conserve their souls and	<b>resuscitate</b>	again their bodies that	11, 77/ 15
life, when thou shalt	<b>resuscitate</b>	our bodies in the	11, 88/ 18

flesh also shall Christ	<b>resuscitate</b>	unto the same glory	11, 95/ 3
life, and I shall	<b>resuscitate</b>	him in the last	11, 97/ 32
blood must needs be	<b>resuscitated</b>	and raised again in	11, 72/ 10
and shall never be	<b>resuscitated</b>	and raised again to	11, 77/ 2
for lack of money,	<b>retained</b>	and kept from the	11, 7/ 26
they be fain to	<b>retreat</b>	for shame and to	11, 37/ 9
I shall die and	<b>return</b>	into the earth," and	11, 42/ 22
to look upon), I	<b>return</b>	once again to Master	11, 175/ 24
saith: "But let us	<b>return</b>	to our propose. To	11, 188/ 22
I should say. But	<b>return</b>	we unto the exposition	11, 212/ 29
matter, too, before I	<b>return</b>	to his second part	11, 222/ 23
foolish that the mock	<b>returneth</b>	to himself. For since	11, 8/ 15
hath not so fully	<b>revealed</b>	unto men the certainty	11, 89/ 17
insufficient and imperfect, first	<b>revealed</b>	unto our fathers, written	11, 107/ 24
that it was first	<b>revealed</b>	unto our fathers, and	11, 110/ 12
all the whole thing	<b>revealed</b>	by God unto his	11, 110/ 18
upon the truth itself,	<b>revealed</b>	unto Christ's known Catholic	11, 186/ 7
word, writing, and miracles,	<b>revealed</b>	and showed so openly	11, 201/ 8
otherwise than by writing	<b>revealed</b>	the one to his	11, 201/ 12
And if God had	<b>revealed</b>	both twain unto the	11, 201/ 16
which jest was undoubtedly	<b>revealed</b>	Father Frith by the	11, 205/ 23
man, then had that	<b>revelation</b>	been a commandment unto	11, 59/ 17
she had now by	<b>revelation</b>	from God that his	11, 59/ 34
negligence might mar the	<b>revelation</b>	. And therefore at Gabriel's	11, 60/ 37
himself by his own	<b>revelation</b>	of Spirit, and that	11, 110/ 26
by certain and sure	<b>revelation</b>	to believe, that is	11, 169/ 27
by certain and sure	<b>revelation</b>	, both by holy scripture	11, 169/ 32
belike by some secret	<b>revelation</b>	, how God seeth one	11, 200/ 11
belike, by some secret	<b>revelation</b>	, how God seeth that	11, 200/ 33
nor need no secret	<b>revelation</b>	neither, since it is	11, 201/ 6
of Brightwell, in the	<b>revelation</b>	of Antichrist calleth it	11, 205/ 22
without faith and due	<b>reverence</b>	and therefore do not	11, 73/ 14
worship, as to the	<b>reverence</b>	of Christ's blessed person	11, 94/ 29
duty in doing due	<b>reverence</b>	to it, because it	11, 108/ 30
at naught, no more	<b>reverence</b>	their images than a	11, 186/ 28
severity, must himself be	<b>reverently</b>	reasoned with, and may	11, 99/ 25
men may moderately and	<b>reverently</b>	dispute and exercise their	11, 169/ 23
this good mind great	<b>reward</b>	. And that we should	11, 64/ 16
have kept away the	<b>reward</b>	of bliss from them	11, 91/ 20
as it shall be	<b>rewarded</b>	with salvation, may not	11, 39/ 18

him shall be royally	<b>rewarded</b>	by him; so though	11, 64/ 13
justice by which he	<b>rewardeth</b>	one man above another	11, 90/ 23
philosophical reasoning, nor by	<b>rhetoric</b>	and goodly fresh eloquence	11, 111/ 32
further in his railing	<b>rhetoric</b>	and thus he saith	11, 198/ 37
wise worshipful end, this	<b>rial</b>	brag of his is	11, 147/ 8
had, I ween, neither	<b>rib</b>	, nor arm, nor leg	11, 177/ 8
of a clerk, so	<b>ribaldiously</b>	raileth against the blessed	11, 220/ 6
after the goods and	<b>riches</b>	nor after the pomp	11, 102/ 1
that they might shortly	<b>rid</b>	it out of hand	11, 34/ 23
words from the first	<b>right</b>	understanding into a secondary	11, 18/ 11
doth in my mind	<b>right</b>	well. But, marry, if	11, 19/ 6
took our Savior's words	<b>right</b>	in that they understood	11, 62/ 21
he not forbear the	<b>right</b>	order of justice, but	11, 90/ 8
it had been neither	<b>right</b>	nor reason, that for	11, 91/ 9
seemeth) not consonant unto	<b>right</b>	if our Lord should	11, 91/ 17
will, either on the	<b>right</b>	hand or else on	11, 92/ 33
but expound it you	<b>right</b>	, and also ye see	11, 96/ 14
like as if a	<b>right</b>	great man would wantonly	11, 99/ 28
many great doubts arise,	<b>right</b>	hard and inexplicable. But	11, 134/ 31
there sitting on the	<b>right</b>	hand of my Father	11, 137/ 24
there sitting on the	<b>right</b>	hand of my Father	11, 138/ 19
place of the scripture	<b>right</b>	and also taken rather	11, 156/ 24
though they understood him	<b>right</b>	, in that they perceived	11, 161/ 28
that this is the	<b>right</b>	understanding of Christ's words	11, 176/ 20
and out of the	<b>right</b>	way. For is Master	11, 179/ 8
this, but that the	<b>right</b>	belief in the Sacrament	11, 181/ 1
Master Masquer belied me	<b>right</b>	now and said that	11, 182/ 17
too long out of	<b>right</b>	belief already. But since	11, 184/ 32
foresight and providence, standeth	<b>right</b>	well his free liberty	11, 194/ 30
on, and giveth me	<b>right</b>	wholesome admonition that I	11, 197/ 24
the exposition and the	<b>right</b>	understanding of them, by	11, 202/ 16
wise be well and	<b>right</b>	understood as he saith	11, 203/ 14
unlearned conceive and imagine	<b>right</b>	, but of the glass	11, 209/ 34
contrary heresy to the	<b>right</b>	belief of our Lady's	11, 214/ 35
the life of the	<b>righteous</b>	, and that Christ is	11, 133/ 19
the life of the	<b>righteous</b>	, and that Christ is	11, 134/ 2
the life wherewith the	<b>righteous</b>	liveth even by faith	11, 165/ 39
ratified and sure, but	<b>righteousness</b>	and remission of sins	11, 194/ 11
I run all at	<b>riot</b>	upon mine own invention	11, 82/ 32
board therefore let us	<b>rise</b>	like lions that blew	11, 174/ 16

but when it shall	<b>rise</b>	again and be restored	11, 197/ 17
that men had been	<b>risen</b>	from death they had	11, 172/ 12
is but a by-matter,	<b>risen</b>	upon a certain place	11, 194/ 37
the spiritual fruit that	<b>riseth</b>	in the sensible ablution	11, 24/ 31
it were an old	<b>rivelled</b>	ape. For these are	11, 206/ 20
stone, how the running	<b>river</b>	of Jordan stood still	11, 65/ 11
somewhat small and rough,	<b>Rochelle</b>	wine. And therefore let	11, 152/ 7
ship himself against a	<b>rock</b>	. For he saith that	11, 147/ 2
serpent into which Aaron's	<b>rod</b>	was turned is called	11, 53/ 29
turned is called a	<b>rod</b>	still, while it was	11, 53/ 30
while it was no	<b>rod</b>	but a serpent. For	11, 53/ 30
it thus written. "The	<b>rod</b>	of Aaron did devour	11, 53/ 32
the serpent there a	<b>rod</b>	, so calleth it the	11, 53/ 33
of Egypt, how Moses'	<b>rod</b>	was turned into the	11, 65/ 2
and how the dead	<b>rod</b>	of Moses was turned	11, 66/ 11
the turning of Aaron's	<b>rod</b>	into a serpent, and	11, 68/ 9
the changing of Moses'	<b>rod</b>	into a serpent, and	11, 211/ 10
Aaron did devour the	<b>rods</b>	of the magicians." And	11, 53/ 32
by some pope of	<b>Rome</b>	. Now, if Master Masquer	11, 52/ 39
that hath so little	<b>room</b>	that lacketh the room	11, 6/ 15
room that lacketh the	<b>room</b>	to hide a book	11, 6/ 15
is itself as fast	<b>rooted</b>	in this realm still	11, 4/ 18
serve to the planting,	<b>rooting</b>	, and watering of the	11, 24/ 19
should first fasten the	<b>roots</b>	of faith in their	11, 67/ 1
cut off his cable	<b>rope</b>	, and lost his anchor	11, 147/ 1
in her asking how	<b>rose</b>	of no diffidence, but	11, 61/ 25
folks" diffidence and distrust	<b>rose</b>	of that that the	11, 82/ 3
such often receiving so	<b>rotteth</b>	more and more that	11, 76/ 36
though somewhat small and	<b>rough</b>	, Rochelle wine. And therefore	11, 152/ 7
seek him shall be	<b>royally</b>	rewarded by him; so	11, 64/ 13
himself of his cunning	<b>royally</b>	and saith: "It is	11, 159/ 17
his reason is so	<b>rude</b>	and foolish that the	11, 8/ 14
dressed of such a	<b>rude</b>	ruffian, such a scald	11, 220/ 5
of such a rude	<b>ruffian</b>	, such a scald Colyn	11, 220/ 5
before you without interlacing,	<b>ruffle</b>	, and confusion, ye shall	11, 119/ 8
cannot be defended, he	<b>ruffleth</b>	up all the matter	11, 121/ 8
the peril of their	<b>ruin</b>	. For this he seemeth	11, 92/ 19
away another occasion of	<b>ruin</b>	, that is, that the	11, 118/ 4
I gave him a	<b>rule</b>	and a certain samples	11, 158/ 32
certain samples of the	<b>rule</b>	, whereby he might learn	11, 158/ 33

by him, nor the	<b>rule</b>	by heart, thought he	11, 158/ 36
come already and secretly	<b>run</b>	among them. But in	11, 6/ 35
men ween that I	<b>run</b>	all at riot upon	11, 82/ 32
contrary would yet willingly	<b>run</b>	forth into damnation, have	11, 91/ 19
grief; he shall not	<b>run</b>	wandering here and there	11, 102/ 16
made unto God, and	<b>run</b>	out of their orders	11, 128/ 11
lost his anchor, and	<b>run</b>	his ship himself against	11, 147/ 2
us, and the angels	<b>run</b>	as fast toward us	11, 175/ 3
God may let him	<b>run</b>	of an indurate heart	11, 177/ 26
that, therefore, freres may	<b>run</b>	out of religion and	11, 215/ 29
the stone, how the	<b>running</b>	river of Jordan stood	11, 65/ 11
last against the Blessed	<b>Sacrament</b>	, answering to my letter	11, 6/ 31
book against the Blessed	<b>Sacrament</b>	, a book of that	11, 7/ 1
convey from the Blessed	<b>Sacrament</b>	Christ's own Blessed Flesh	11, 7/ 10
a book against the	<b>Sacrament</b>	, which was as yet	11, 7/ 24
his book against the	<b>Sacrament</b>	. And now if this	11, 7/ 30
devised against the Blessed	<b>Sacrament</b>	, the wisest or the	11, 8/ 34
heresy against the Blessed	<b>Sacrament</b>	, neither learning nor wit	11, 9/ 5
faith, concerning the Blessed	<b>Sacrament</b>	of the Altar, albeit	11, 10/ 6
that in the Blessed	<b>Sacrament</b>	of the Altar is	11, 10/ 13
did institute the Blessed	<b>Sacrament</b>	and therein verily gave	11, 10/ 22
believeth) in the Blessed	<b>Sacrament</b>	. In that first part	11, 11/ 9
matter against the Blessed	<b>Sacrament</b>	. In that part also	11, 11/ 13
first against the Blessed	<b>Sacrament</b>	. And in the same	11, 15/ 8
wine in the Blessed	<b>Sacrament</b>	of the Altar. It	11, 17/ 26
manhood from Christ's Blessed	<b>Sacrament</b>	. In that epistle, I	11, 18/ 19
two great sacraments: the	<b>sacrament</b>	of baptism and in	11, 24/ 22
in this high Blessed	<b>Sacrament</b>	of the Altar. Of	11, 24/ 23
to wit, of the	<b>Sacrament</b>	of the Altar --	11, 24/ 27
it in the Blessed	<b>Sacrament</b>	under the sensible form	11, 24/ 35
hid in the Blessed	<b>Sacrament</b>	in likeness and form	11, 28/ 30
Christ in his Blessed	<b>Sacrament</b>	. But as good Christian	11, 41/ 21
with him of the	<b>sacrament</b>	of baptism, "No man	11, 43/ 6
eat in the Blessed	<b>Sacrament</b>	. Wherein that exposition that	11, 50/ 12
eat in the Blessed	<b>Sacrament</b>	, what Christ himself saith	11, 50/ 26
adversary of the Blessed	<b>Sacrament</b>	, that our Savior meant	11, 51/ 10
eaten in the Blessed	<b>Sacrament</b>	; nor nothing meant in	11, 51/ 17
these adversaries of the	<b>Sacrament</b>	say that, in this	11, 51/ 25
eaten in the Blessed	<b>Sacrament</b>	, is an imagination of	11, 51/ 29
Body in the Blessed	<b>Sacrament</b>	, rehearse you the names	11, 51/ 37

we eat in the	<b>Sacrament</b>	is not only a	11, 52/ 9
that in the Blessed	<b>Sacrament</b>	is the very Blessed	11, 52/ 38
doctor calleth the Blessed	<b>Sacrament</b>	bread as Saint Paul	11, 53/ 6
in the mysteries, or	<b>Sacrament</b>	, is not only a	11, 53/ 18
so calleth it the	<b>Sacrament</b>	bread. And as Theophylactus	11, 53/ 34
calleth here the Blessed	<b>Sacrament</b>	by the name of	11, 54/ 1
in the mysteries, or	<b>Sacrament</b>	, is not only a	11, 54/ 10
them call the Blessed	<b>Sacrament</b>	a figure, there would	11, 54/ 20
prove that the Blessed	<b>Sacrament</b>	is called bread, they	11, 54/ 27
prove that the Blessed	<b>Sacrament</b>	is not only called	11, 54/ 33
was in the Blessed	<b>Sacrament</b>	; the other was on	11, 55/ 27
the bread of the	<b>Sacrament</b>	, except you list not	11, 56/ 17
the giving in the	<b>Sacrament</b>	and the giving on	11, 56/ 24
no word of the	<b>Sacrament</b>	, I shall tell him	11, 56/ 33
so eating and the	<b>Sacrament</b>	is understood in the	11, 57/ 3
Christ speaketh of the	<b>Sacrament</b>	, and signifieth his meaning	11, 57/ 5
when he gave the	<b>Sacrament</b>	of his Body and	11, 57/ 24
his disciples in the	<b>Sacrament</b>	, the other to death	11, 57/ 30
tell him of the	<b>sacrament</b>	of baptism and said	11, 62/ 3
faith and by the	<b>sacrament</b>	of baptism. And therefore	11, 62/ 11
and manner of that	<b>sacrament</b>	, but what the substance	11, 62/ 16
his death, whereby that	<b>sacrament</b>	should take the strength	11, 63/ 10
things, but this great	<b>Sacrament</b>	and mystery seemed unto	11, 63/ 36
his flesh in the	<b>Sacrament</b>	. And that the Jews	11, 65/ 25
Blessed Body in the	<b>Sacrament</b>	, Saint Cyril here, by	11, 66/ 3
eat in the Blessed	<b>Sacrament</b>	. For it followeth in	11, 66/ 17
lively knowledge of this	<b>Sacrament</b>	or mystery. And as	11, 66/ 26
of this mystery or	<b>Sacrament</b>	. But to them that	11, 67/ 11
eat in the Blessed	<b>Sacrament</b>	, doth in all his	11, 67/ 26
which of this Blessed	<b>Sacrament</b>	so often rehearseth and	11, 67/ 36
he turneth in the	<b>Sacrament</b>	the wine into blood	11, 68/ 8
Savior in the Blessed	<b>Sacrament</b>	turneth the bread into	11, 68/ 12
bread in the Blessed	<b>Sacrament</b>	because (as Theophylactus declared	11, 69/ 16
institution of that Blessed	<b>Sacrament</b>	), he laboreth, as I	11, 69/ 20
to wit, the Blessed	<b>Sacrament</b>	and manna, and between	11, 71/ 14
For by this Blessed	<b>Sacrament</b>	we receive the very	11, 71/ 30
Flesh in the Blessed	<b>Sacrament</b>	, of which Master Masquer	11, 71/ 34
that in the Blessed	<b>Sacrament</b>	is verily eaten and	11, 72/ 1
man eateth in the	<b>Sacrament</b>	the Blessed Body of	11, 72/ 20
them that receive the	<b>Sacrament</b>	not only sacramentally, but	11, 72/ 27

our Savior by the	<b>Sacrament</b>	into their bodies, but	11, 72/ 30
that the Blessed	<b>Sacrament</b>	signifieth and betokeneth, that	11, 72/ 34
Theophylactus before, this Blessed	<b>Sacrament</b>	is not only the	11, 72/ 37
our Lord by the	<b>Sacrament</b>	only, and not by	11, 73/ 7
every day indifferently the	<b>Sacrament</b>	of that great thing	11, 73/ 21
and eaten in the	<b>Sacrament</b>	, as the church saith	11, 73/ 26
though they receive the	<b>Sacrament</b>	, eat not the body	11, 73/ 27
eaten in the Blessed	<b>Sacrament</b>	, both of evil folk	11, 74/ 1
whether Judas received the	<b>Sacrament</b>	among the apostles at	11, 74/ 5
plainly that in the	<b>Sacrament</b>	he received Christ's Blessed	11, 74/ 8
that unworthily receiveth the	<b>Sacrament</b>	of Christ maketh not	11, 74/ 13
Christ maketh not the	<b>Sacrament</b>	evil because he is	11, 74/ 14
and eat in the	<b>Sacrament</b>	the very Body and	11, 74/ 21
in calling the Blessed	<b>Sacrament</b>	the Body of Christ	11, 74/ 26
and eateth in the	<b>Sacrament</b>	the very Body and	11, 75/ 7
and drink the same	<b>Sacrament</b>	of his Flesh and	11, 75/ 26
that Judas in the	<b>Sacrament</b>	received and did eat	11, 75/ 37
his body by the	<b>Sacrament</b>	, yet hath he not	11, 76/ 16
though he receive the	<b>Sacrament</b>	, receiveth not the effect	11, 76/ 22
the effect of the	<b>Sacrament</b>	, the thing that the	11, 76/ 23
the thing that the	<b>Sacrament</b>	signifieth, that is the	11, 76/ 23
our Lord in the	<b>Sacrament</b>	changeth into his Blessed	11, 76/ 28
attain that receiveth the	<b>Sacrament</b>	without faith and purpose	11, 76/ 33
the receiving of the	<b>Sacrament</b>	do dwell still in	11, 77/ 5
Christ in the Blessed	<b>Sacrament</b>	. And thereupon must it	11, 77/ 8
that receiveth the Blessed	<b>Sacrament</b>	well, and eateth therein	11, 77/ 9
murmuring at his Blessed	<b>Sacrament</b>	yet show a great	11, 81/ 32
eaten in the Blessed	<b>Sacrament</b>	. The Twenty-Second Chapter. But	11, 84/ 10
plight receiveth the Blessed	<b>Sacrament</b>	without purpose of amendment	11, 94/ 17
his works by the	<b>sacrament</b>	of penance, and then	11, 94/ 26
Passion receive that Blessed	<b>Sacrament</b>	with true faith and	11, 94/ 28
so receive the Blessed	<b>Sacrament</b>	, verily receive and eat	11, 94/ 31
eaten in the Blessed	<b>Sacrament</b>	, and may also perceive	11, 95/ 12
eaten in the Blessed	<b>Sacrament</b>	, of which eating Master	11, 96/ 27
itself in the Blessed	<b>Sacrament</b>	too. And whereas he	11, 99/ 21
himself in his Holy	<b>Sacrament</b>	too; yet the sage	11, 99/ 24
Savior in the Blessed	<b>Sacrament</b>	also. But surely I	11, 100/ 34
did institute the Blessed	<b>Sacrament</b>	, and after he taught	11, 108/ 23
form of consecrating the	<b>Sacrament</b>	. For he had taught	11, 108/ 32
Christ in the Blessed	<b>Sacrament</b>	neither. Which point they	11, 111/ 11

himself in the Blessed	<b>Sacrament</b>	is as strange and	11, 112/ 6
which in the Blessed	<b>Sacrament</b>	we spiritually must eat	11, 113/ 33
giveth in the Blessed	<b>Sacrament</b>	, and I there expounding	11, 114/ 11
giveth in the Blessed	<b>Sacrament</b>	-- therefore at those	11, 114/ 14
that receiveth the Blessed	<b>Sacrament</b>	think (as the Jews	11, 115/ 1
Christ's flesh in the	<b>Sacrament</b>	, that is yet written	11, 115/ 9
fool in the Blessed	<b>Sacrament</b>	, for which he should	11, 115/ 14
Blessed Body in the	<b>Sacrament</b>	. This of truth the	11, 115/ 32
this blessed sacrifice the	<b>Sacrament</b>	of the Altar, is	11, 116/ 34
on, that the Blessed	<b>Sacrament</b>	in the Mass is	11, 117/ 29
here, that the Blessed	<b>Sacrament</b>	in the Mass is	11, 118/ 1
Blessed Body in the	<b>Sacrament</b>	, and not only of	11, 118/ 34
meant in the Blessed	<b>Sacrament</b>	, and bear us in	11, 124/ 24
thereof in the Blessed	<b>Sacrament</b>	, but only a spiritual	11, 125/ 14
Body in the Blessed	<b>Sacrament</b>	. Here endeth the Second	11, 128/ 34
Christ in the Blessed	<b>Sacrament</b>	, in conclusion as for	11, 129/ 30
his blood in the	<b>Sacrament</b>	, then might he have	11, 129/ 34
Could Christ of the	<b>sacrament</b>	of baptism have told	11, 131/ 1
Blessed Body in the	<b>Sacrament</b>	, and neither the first	11, 132/ 6
be eaten in the	<b>Sacrament</b>	but only of his	11, 132/ 24
be eaten in the	<b>Sacrament</b>	, he could and would	11, 132/ 26
eaten in the Blessed	<b>Sacrament</b>	, Master Masquer's own argument	11, 132/ 32
were in the Blessed	<b>Sacrament</b>	under form of bread	11, 135/ 12
faith in the Blessed	<b>Sacrament</b>	were but my faith	11, 136/ 16
testify) Christ confirmed the	<b>Sacrament</b>	in declaring his power	11, 138/ 12
wonderful miracle in the	<b>Sacrament</b>	, our Savior had himself	11, 138/ 13
his miracles in the	<b>Sacrament</b>	. For thus, lo, doth	11, 138/ 14
here in the Blessed	<b>Sacrament</b>	both at once. And	11, 139/ 8
body in the Blessed	<b>Sacrament</b>	, and the being of	11, 140/ 39
earth in the Blessed	<b>Sacrament</b>	indeed. And therefore let	11, 141/ 7
his flesh in the	<b>Sacrament</b>	, because that, if he	11, 141/ 18
Body in the Blessed	<b>Sacrament</b>	, but only of an	11, 142/ 31
Body in the Blessed	<b>Sacrament</b>	, you have, good readers	11, 142/ 37
his flesh in the	<b>Sacrament</b>	. The second is that	11, 143/ 10
his flesh in the	<b>Sacrament</b>	, and also that he	11, 143/ 14
For I think the	<b>sacrament</b>	of baptism is a	11, 143/ 20
blessed body in the	<b>Sacrament</b>	, it would make against	11, 145/ 20
his flesh in the	<b>Sacrament</b>	, he might and would	11, 145/ 23
Church and the Blessed	<b>Sacrament</b>	, where he boasteth thus	11, 147/ 9
eaten in the Blessed	<b>Sacrament</b>	, against which point Master	11, 147/ 30

it in the Blessed	<b>Sacrament</b>	. And thus have I	11, 148/ 19
Savior speaketh of that	<b>Sacrament</b>	, may well make open	11, 150/ 10
is in the Blessed	<b>Sacrament</b>	, whether with his dimensions	11, 169/ 13
receive the very Blessed	<b>Sacrament</b>	. Thus far have we	11, 169/ 31
wit, of the Blessed	<b>Sacrament</b>	) "and why they be	11, 173/ 30
have I in the	<b>Sacrament</b>	exhibited and given again	11, 174/ 28
of Christ in the	<b>Sacrament</b>	) "driveth the devils far	11, 175/ 1
the receiving in the	<b>Sacrament</b>	, which whole process I	11, 175/ 8
there instituted the Blessed	<b>Sacrament</b>	. The Tenth Chapter. And	11, 175/ 19
all. For (since the	<b>Sacrament</b>	is not in all	11, 179/ 3
Wycliffe against the Blessed	<b>Sacrament</b>	, or if he would	11, 179/ 25
right belief in the	<b>Sacrament</b>	and divers other things	11, 181/ 1
he meant of the	<b>Sacrament</b>	you see already proved	11, 182/ 6
he gave them the	<b>Sacrament</b>	, "This is my body	11, 182/ 9
declared for the Blessed	<b>Sacrament</b>	that this is the	11, 183/ 26
present in the Blessed	<b>Sacrament</b>	, all these things he	11, 185/ 34
we worship not the	<b>Sacrament</b>	, nor take it for	11, 186/ 32
earth as the Blessed	<b>Sacrament</b>	is. And therefore, whereas	11, 193/ 17
matter, concerning the Blessed	<b>Sacrament</b>	, Master Masquer had here	11, 194/ 33
is in the Blessed	<b>Sacrament</b>	, though the Sacrament be	11, 196/ 34
Blessed Sacrament, though the	<b>Sacrament</b>	be either in two	11, 196/ 34
faith concerning the Blessed	<b>Sacrament</b>	I write against Frith	11, 199/ 14
drunken in the Blessed	<b>Sacrament</b>	. And therefore, either all	11, 200/ 40
in which the Blessed	<b>Sacrament</b>	is received at once	11, 201/ 1
bring for the Blessed	<b>Sacrament</b>	, then cometh he (you	11, 203/ 5
showed for the Blessed	<b>Sacrament</b>	, yearly almost, and I	11, 203/ 9
Christ in the Blessed	<b>Sacrament</b>	be clear and plain	11, 203/ 36
matter of the Blessed	<b>Sacrament</b>	, which is one of	11, 204/ 16
believing in the Blessed	<b>Sacrament</b>	. And Tyndale, that is	11, 205/ 16
the same name the	<b>sacrament</b>	of aneling, and calleth	11, 205/ 18
aneling, and calleth the	<b>sacrament</b>	of confirmation the buttering	11, 205/ 18
Christ in the Blessed	<b>Sacrament</b>	, calling the belief thereof	11, 205/ 35
matter of the Blessed	<b>Sacrament</b>	used some examples before	11, 206/ 13
matter of the Blessed	<b>Sacrament</b>	, unto which we can	11, 207/ 32
not in the Blessed	<b>Sacrament</b>	; that argument hath no	11, 208/ 31
hosts of the Blessed	<b>Sacrament</b>	, being in so far	11, 209/ 17
every part of the	<b>Sacrament</b>	. But this sample of	11, 209/ 32
part of the Blessed	<b>Sacrament</b>	, though it be broken	11, 210/ 3
matter of the Blessed	<b>Sacrament</b>	. And yet such other	11, 211/ 20
out of the Blessed	<b>Sacrament</b>	, I have brought against	11, 211/ 26

at all of this	<b>Sacrament</b>	. And now see again	11, 212/ 14
make all for the	<b>Sacrament</b>	, even thus: "My flesh	11, 212/ 16
present in the Blessed	<b>Sacrament</b>	. For I am very	11, 215/ 1
at all of this	<b>Sacrament</b>	. And now see again	11, 216/ 11
make all for the	<b>Sacrament</b>	, even thus: "My flesh	11, 216/ 13
he instituted the Blessed	<b>Sacrament</b>	of the Altar, his	11, 217/ 21
speaketh anything of the	<b>Sacrament</b>	at all, since that	11, 217/ 26
Saint John meant the	<b>Sacrament</b>	in his words where	11, 217/ 27
spoke nothing of the	<b>Sacrament</b>	at all. Now you	11, 217/ 32
anything of the Blessed	<b>Sacrament</b>	, specially not of the	11, 217/ 36
speaketh nothing of the	<b>Sacrament</b>	, but that Tyndale cannot	11, 218/ 6
John speaketh of the	<b>Sacrament</b>	anything at all. And	11, 218/ 7
spoke anything of the	<b>Sacrament</b>	at all, that is	11, 218/ 11
was meant of the	<b>Sacrament</b>	in the words of	11, 218/ 13
spoke nothing of the	<b>Sacrament</b>	, but that Tyndale, because	11, 218/ 17
speaketh anything of the	<b>Sacrament</b>	at all, since that	11, 218/ 35
Saint John meant the	<b>Sacrament</b>	in his words (where	11, 219/ 1
speaketh of the Blessed	<b>Sacrament</b>	in the sixth chapter	11, 219/ 6
Christ in the Blessed	<b>Sacrament</b>	of the Altar. The	11, 220/ 7
speak touching the Blessed	<b>Sacrament</b>	, though he may find	11, 220/ 17
his disciples in the	<b>Sacrament</b>	was in very deed	11, 220/ 25
But that in the	<b>Sacrament</b>	is his very natural	11, 221/ 11
last against the Blessed	<b>Sacrament</b>	is come over into	11, 221/ 27
brethren, against the Blessed	<b>Sacrament</b>	of the Altar, which	11, 222/ 9
himself in the Blessed	<b>Sacrament</b>	, and instead of his	11, 223/ 13
blood, in the Blessed	<b>Sacrament</b>	, our holy, blessed Housel	11, 223/ 28
to our infirmity, this	<b>sacramental</b>	meat appeareth unto us	11, 52/ 32
of bread under the	<b>sacramental</b>	sign, the very Blessed	11, 54/ 5
by. This mystical or	<b>sacramental</b>	blood" (that is to	11, 174/ 36
the Sacrament not only	<b>sacramentally</b>	, but also effectually. That	11, 72/ 27
Body into his own	<b>sacramentally</b>	, but also virtually and	11, 73/ 31
and that not only	<b>sacramentally</b>	but also effectually, not	11, 94/ 32
talk against the blessed	<b>sacraments</b>	. And such communication it	11, 4/ 33
in the two great	<b>sacraments</b>	: the sacrament of baptism	11, 24/ 22
firm faith unto the	<b>sacraments</b>	, and let us never	11, 64/ 2
seasoned with the holy	<b>sacraments</b>	have received that far	11, 140/ 22
the church and the	<b>sacraments</b>	, to turn them into	11, 223/ 10
so receive Christ's blessed	<b>sacraments</b>	here, and specially that	11, 223/ 26
and verily for a	<b>sacrifice</b>	offer up to God	11, 51/ 8
Christ is our daily	<b>sacrifice</b>	. But no man saith	11, 115/ 34

one death, oblation, and	<b>sacrifice</b>	daily represented by the	11, 116/ 1
body, the only quick	<b>sacrifice</b>	and oblation that God	11, 116/ 3
holiest tabernacle, and this	<b>sacrifice</b>	is a copy or	11, 116/ 13
still the same. This	<b>sacrifice</b>	therefore is one. For	11, 116/ 15
is also but one	<b>sacrifice</b>	. And he is our	11, 116/ 19
It is none other	<b>sacrifice</b>	, as it is none	11, 116/ 24
remembrance of that same	<b>sacrifice</b>	. " What words can there	11, 116/ 25
that it is a	<b>sacrifice</b>	and an oblation, but	11, 116/ 30
this oblation, this blessed	<b>sacrifice</b>	the Sacrament of the	11, 116/ 34
And that in this	<b>sacrifice</b>	of offering up the	11, 116/ 37
do represent the selfsame	<b>sacrifice</b>	by which Christ, the	11, 117/ 3
up daily a sweet	<b>sacrifice</b>	for our sins. Gracian	11, 117/ 12
in this wise: "That	<b>sacrifice</b>	is succeeded into the	11, 117/ 18
Christ, where he saith: "	<b>Sacrifice</b>	and oblation thou wouldst	11, 117/ 22
the Mass is a	<b>sacrifice</b>	and an oblation. And	11, 117/ 30
the Mass is no	<b>sacrifice</b>	, nor none oblation, objecteth	11, 118/ 1
believed to be a	<b>sacrifice</b>	that is offered unto	11, 118/ 5
called the host or	<b>sacrifice</b>	of the altar. Then	11, 118/ 8
good work or any	<b>sacrifice</b>	, lest we should deny	11, 118/ 17
this heresy against the	<b>sacrifice</b>	and oblation of the	11, 118/ 20
receiving is not the	<b>sacrifice</b>	nor oblation, which to	11, 135/ 14
all one host, one	<b>sacrifice</b>	, and one oblation. And	11, 209/ 19
by being slain and	<b>sacrificed</b>	for their sin and	11, 45/ 2
by which he was	<b>sacrificed</b>	and offered up on	11, 116/ 32
very selfsame body, was	<b>sacrificed</b>	on the cross. How	11, 117/ 4
of all the manifold	<b>sacrifices</b>	and oblations of his	11, 116/ 4
place of all those	<b>sacrifices</b>	of the Old Law	11, 117/ 19
the Old Law, which	<b>sacrifices</b>	were offered for a	11, 117/ 20
stead of all those	<b>sacrifices</b>	and oblations, his body	11, 117/ 24
these gifts, these holy	<b>sacrifices</b>	, this oblation and offering	11, 118/ 7
the same offering and	<b>sacrificing</b>	by which he was	11, 116/ 31
me well enough. This	<b>sad</b>	and sage earnest man	11, 8/ 12
too; yet the sage,	<b>sad</b>	, earnest, holy man all	11, 99/ 24
all made of gravity,	<b>sadness</b>	, and severity, must himself	11, 99/ 25
and also make us	<b>safe</b>	forever, it appeareth in	11, 119/ 17
make all the matter	<b>safe</b>	, hath at the last	11, 120/ 5
enough. This sad and	<b>sage</b>	earnest man that, mocking	11, 8/ 12
Sacrament too; yet the	<b>sage</b>	, sad, earnest, holy man	11, 99/ 24
communication of heretics did	<b>Saint</b>	Paul specially speak them	11, 4/ 30
do the other good.	<b>Saint</b>	Paul, therefore, inspired with	11, 5/ 12

with them; no, saith	<b>Saint</b>	John, not so much	11, 5/ 21
the sixth chapter of	<b>Saint</b>	John, which words our	11, 10/ 18
the sixth chapter of	<b>Saint</b>	John. And albeit that	11, 10/ 29
the sixth chapter of	<b>Saint</b>	John, and by his	11, 11/ 2
the sixth chapter of	<b>Saint</b>	John, by which, whoso	11, 11/ 22
the sixth chapter of	<b>Saint</b>	John. And incidentally, by	11, 15/ 5
said sixth chapter of	<b>Saint</b>	John, declareth that himself	11, 16/ 24
this same place of	<b>Saint</b>	John. And there I	11, 18/ 14
the sixth chapter of	<b>Saint</b>	John another exposition myself	11, 20/ 22
Thus, before he made	<b>Saint</b>	Peter his chief shepherd	11, 23/ 27
which manner of perishing	<b>Saint</b>	Paul saith, "The meat	11, 28/ 4
and transforming, as holy	<b>Saint</b>	Augustine saith, the fleshly	11, 29/ 4
declare, and among others,	<b>Saint</b>	Cyril and Saint Hilary	11, 30/ 15
others, Saint Cyril and	<b>Saint</b>	Hilary) the seal of	11, 30/ 15
the Father, as saith	<b>Saint</b>	Paul; because we thereby	11, 30/ 22
noting therein, as saith	<b>Saint</b>	Chrysostom, the slothful appetite	11, 32/ 35
old heresy that both	<b>Saint</b>	James and Saint Paul	11, 37/ 2
both Saint James and	<b>Saint</b>	Paul by plain express	11, 37/ 2
by faith (for, as	<b>Saint</b>	Paul saith, he that	11, 37/ 25
our Savior be saved.	<b>Saint</b>	John the Baptist, at	11, 38/ 3
alone (which is, as	<b>Saint</b>	James saith, but a	11, 38/ 35
And therefore saith holy	<b>Saint</b>	Augustine thus: "Christ saith	11, 39/ 1
him. And we believe	<b>Saint</b>	Paul, but we believe	11, 39/ 5
we believe not in	<b>Saint</b>	Paul. To believe therefore	11, 39/ 6
Christ, that is, as	<b>Saint</b>	Augustine saith, not an	11, 39/ 20
divers holy doctors, Alcuin,	<b>Saint</b>	Thomas, Theophylactus, and Saint	11, 50/ 6
Saint Thomas, Theophylactus, and	<b>Saint</b>	Cyril; ye see that	11, 50/ 7
this sixth chapter of	<b>Saint</b>	John, anything spoke or	11, 51/ 28
Blessed Sacrament bread as	<b>Saint</b>	Paul doth, and our	11, 53/ 7
this sixth chapter of	<b>Saint</b>	John, and so doth	11, 53/ 9
that holy cunning doctor	<b>Saint</b>	Bede, whose words I	11, 57/ 18
mine. Lo, thus saith	<b>Saint</b>	Bede upon these words	11, 57/ 20
world." "This bread" (saith	<b>Saint</b>	Bede) "did our Lord	11, 57/ 23
see, good readers, that	<b>Saint</b>	Bede telleth you plain	11, 57/ 27
but of the other,	<b>Saint</b>	Bede beareth me record	11, 57/ 33
his flesh to eat?"	<b>Saint</b>	Bede saith here, and	11, 58/ 9
here, and so saith	<b>Saint</b>	Augustine both that they	11, 58/ 9
Zachary, the father of	<b>Saint</b>	John, which asked not	11, 61/ 31
of the Jews what	<b>Saint</b>	Cyril saith. "The Jews	11, 63/ 30
they could not (as	<b>Saint</b>	Paul saith) understand spiritual	11, 63/ 34

Body in the Sacrament,	<b>Saint</b>	Cyril here, by way	11, 66/ 3
words of Christ following,	<b>Saint</b>	Cyril always more and	11, 66/ 15
those words thus saith	<b>Saint</b>	Cyril: "Christ is very	11, 66/ 21
see, good readers, that	<b>Saint</b>	Cyril plainly declareth you	11, 67/ 14
you see well by	<b>Saint</b>	Cyril that Master Masquer	11, 67/ 21
Now as for that	<b>Saint</b>	Cyril here calleth it	11, 67/ 28
you see also by	<b>Saint</b>	Cyril here, which of	11, 67/ 35
world, of which things	<b>Saint</b>	Cyril hath here rehearsed	11, 68/ 6
you, good Christian readers,	<b>Saint</b>	Cyril's words and his	11, 68/ 20
their arrogant infidelity (as	<b>Saint</b>	Cyril hath told you	11, 69/ 13
his Maundy supper (whereas	<b>Saint</b>	Cyril hath also showed	11, 69/ 18
Upon these words saith	<b>Saint</b>	Cyril thus: "Christ here	11, 71/ 11
see, good readers, that	<b>Saint</b>	Cyril plainly declareth here	11, 71/ 32
plainly the contrary. But	<b>Saint</b>	Cyril is here open	11, 72/ 1
And yet doth not	<b>Saint</b>	Cyril say it more	11, 72/ 6
also, thus saith holy	<b>Saint</b>	Cyril: "Like as if	11, 72/ 13
do not, as saith	<b>Saint</b>	Paul, discern the body	11, 73/ 15
Lord. And therefore saith	<b>Saint</b>	Augustine, as Prosper rehearseth	11, 73/ 17
presumption." This text of	<b>Saint</b>	Augustine alleged Frith for	11, 73/ 23
For here (said Frith)	<b>Saint</b>	Augustine saith plain that	11, 73/ 26
else had forgotten that	<b>Saint</b>	Augustine meant of the	11, 73/ 30
their damnation. For that	<b>Saint</b>	Augustine meant not to	11, 73/ 38
damnation to himself." Here	<b>Saint</b>	Augustine, good readers, expressly	11, 74/ 20
therefore you see that	<b>Saint</b>	Augustine here plainly reproveth	11, 74/ 23
plainly see also that	<b>Saint</b>	Augustine, in calling the	11, 74/ 25
in the perceiving of	<b>Saint</b>	Augustine's mind, which mishapped	11, 75/ 1
reading any further in	<b>Saint</b>	Augustine's works than those	11, 75/ 2
Frere Huessgen's book. For	<b>Saint</b>	Augustine in very many	11, 75/ 5
and innocent life, as	<b>Saint</b>	Augustine in his book	11, 75/ 17
the other apostles, as	<b>Saint</b>	Luke the Evangelist very	11, 75/ 25
see, good readers, that	<b>Saint</b>	Augustine showeth that Judas	11, 75/ 36
in his exposition upon	<b>Saint</b>	John's Gospel, and many	11, 76/ 6
naught. And therefore saith	<b>Saint</b>	Augustine that a man	11, 76/ 12
in glory. But, as	<b>Saint</b>	Augustine saith, if a	11, 77/ 3
of Christ (as holy	<b>Saint</b>	Cyril hath declared), and	11, 77/ 32
form, and because (as	<b>Saint</b>	Augustine saith in sundry	11, 80/ 26
mine own invention, holy	<b>Saint</b>	Augustine showeth that in	11, 82/ 33
charity, without which, as	<b>Saint</b>	Paul saith, it doth	11, 83/ 2
with his Holy Spirit."	<b>Saint</b>	Cyril also upon the	11, 83/ 7
they said, as saith	<b>Saint</b>	Chrysostom, for their own	11, 83/ 12

our Savior thus, in	<b>Saint</b>	Cyril's exposition. "Ween you	11, 83/ 15
only I say, but	<b>Saint</b>	Augustine also and Saint	11, 84/ 1
Saint Augustine also and	<b>Saint</b>	Cyril both. Which is	11, 84/ 1
Father." "Think not," saith	<b>Saint</b>	Chrysostom upon these words	11, 85/ 16
it." And therefore saith	<b>Saint</b>	Cyril upon the same	11, 85/ 22
seek nor search, as	<b>Saint</b>	Augustine saith, if we	11, 85/ 32
anything draw him, holy	<b>Saint</b>	Augustine (whose words these	11, 86/ 26
away, which were, as	<b>Saint</b>	Augustine saith, about three	11, 87/ 23
to command us." When	<b>Saint</b>	Peter, as head under	11, 88/ 27
as Theophylactus saith, and	<b>Saint</b>	Cyril, and Saint Chrysostom	11, 89/ 28
and Saint Cyril, and	<b>Saint</b>	Chrysostom too, Judas was	11, 89/ 29
was afterward fulfilled with	<b>Saint</b>	Matthias. And in like	11, 91/ 29
now, which were (as	<b>Saint</b>	Chrysostom saith and as	11, 91/ 31
apostles, and were, as	<b>Saint</b>	Augustine saith, in number	11, 91/ 34
all twelve was (as	<b>Saint</b>	Chrysostom saith and Saint	11, 92/ 14
Saint Chrysostom saith and	<b>Saint</b>	Cyril both) a marvelous	11, 92/ 15
lo, the words of	<b>Saint</b>	Cyril: "Our Lord here	11, 92/ 17
readers, the words of	<b>Saint</b>	Cyril. Now shall ye	11, 93/ 5
somewhat hear what saith	<b>Saint</b>	Chrysostom. "When Saint Peter	11, 93/ 6
saith Saint Chrysostom. "When	<b>Saint</b>	Peter said, "We believe	11, 93/ 7
ye heard both by	<b>Saint</b>	Cyril and Saint Chrysostom	11, 93/ 34
by Saint Cyril and	<b>Saint</b>	Chrysostom that our Savior	11, 93/ 35
that devil's servant (saith	<b>Saint</b>	Cyril) is a devil	11, 94/ 12
it, he receiveth, as	<b>Saint</b>	Augustine saith, notwithstanding his	11, 94/ 19
and damnation (as saith	<b>Saint</b>	Paul) because he discerneth	11, 94/ 23
the sixth chapter of	<b>Saint</b>	John, whereby you may	11, 95/ 8
the sixth chapter of	<b>Saint</b>	John, which Master Masquer	11, 96/ 4
begging a Fridays about	<b>Saint</b>	Savior and at the	11, 99/ 15
for it, as did	<b>Saint</b>	Paul when he said	11, 103/ 19
content that he promised	<b>Saint</b>	Mary Magdalene a perpetual	11, 104/ 10
pilgrimages, do seek no	<b>saint</b>	as their savior, but	11, 105/ 19
other short sentence of	<b>Saint</b>	Paul that he now	11, 107/ 30
that he toucheth of	<b>Saint</b>	Paul in his First	11, 108/ 1
of his, nor of	<b>Saint</b>	Paul neither, but this	11, 108/ 9
Master Masquer there mistaketh	<b>Saint</b>	Paul and weeneth that	11, 108/ 13
the order thereof to	<b>Saint</b>	Paul himself by his	11, 108/ 25
own holy mouth, and	<b>Saint</b>	Paul so taught it	11, 108/ 25
understandeth that place of	<b>Saint</b>	Paul, when he taketh	11, 109/ 5
by those words of	<b>Saint</b>	Paul by which he	11, 109/ 22
misunderstandeth those words of	<b>Saint</b>	Paul, so I perceive	11, 109/ 27

had been deadly sin,	<b>Saint</b>	Paul would have preached	11, 109/ 32
no deadly sin. But	<b>Saint</b>	Augustine answereth those fools	11, 109/ 37
besides. And therefore, as	<b>Saint</b>	Augustine saith, to preach	11, 110/ 2
bringeth forth himself, and	<b>Saint</b>	John's Gospel, too, and	11, 111/ 7
away the necessity, because	<b>Saint</b>	Paul saith he preached	11, 111/ 14
even very strong, although	<b>Saint</b>	Paul had at that	11, 111/ 17
wisdom. But then saith	<b>Saint</b>	Paul further, "But my	11, 111/ 27
Master Masquer see that	<b>Saint</b>	Paul, because he taught	11, 111/ 30
that he do as	<b>Saint</b>	Paul did, since he	11, 111/ 35
the Christian faith as	<b>Saint</b>	Paul and the other	11, 112/ 1
to be believed as	<b>Saint</b>	Paul was, reason is	11, 112/ 10
he do miracles as	<b>Saint</b>	Paul did. If he	11, 112/ 11
would seem to play	<b>Saint</b>	Paul and be an	11, 112/ 31
a new faith as	<b>Saint</b>	Paul did the Corinthians	11, 112/ 33
for his doctrine as	<b>Saint</b>	Paul did for his	11, 112/ 35
of flesh, and (as	<b>Saint</b>	Augustine saith) they thought	11, 114/ 29
feign you not fantasies,	<b>Saint</b>	Chrysostom declareth it very	11, 116/ 6
which this holy doctor	<b>Saint</b>	Chrysostom, against Master Masquer	11, 116/ 28
confuted and confounded than	<b>Saint</b>	Chrysostom here confoundeth him	11, 117/ 6
as effectual words of	<b>Saint</b>	Ambrose, De consecrat., Distinctione	11, 117/ 14
Cap. In Christo semel.	<b>Saint</b>	Augustine also, in the	11, 117/ 16
What speak I of	<b>Saint</b>	Chrysostom and Saint Augustine	11, 117/ 26
of Saint Chrysostom and	<b>Saint</b>	Augustine -- all the	11, 117/ 26
to them. For which	<b>Saint</b>	Paul saith, "Ego enim	11, 127/ 17
the sixth chapter of	<b>Saint</b>	John, to be spoken	11, 128/ 32
of stomach. Or since	<b>Saint</b>	John (if he had	11, 129/ 16
of me and of	<b>Saint</b>	Thomas both, upon which	11, 129/ 31
which holy doctor and	<b>saint</b>	he foolishly jesteth by	11, 129/ 32
matter, as Theophylactus, and	<b>Saint</b>	Bede, Saint Irenaeus, and	11, 136/ 25
Theophylactus, and Saint Bede,	<b>Saint</b>	Irenaeus, and Saint Hilary	11, 136/ 25
Bede, Saint Irenaeus, and	<b>Saint</b>	Hilary, and Saint Augustine	11, 136/ 26
and Saint Hilary, and	<b>Saint</b>	Augustine, Saint Cyril, and	11, 136/ 26
Hilary, and Saint Augustine,	<b>Saint</b>	Cyril, and Saint Chrysostom	11, 136/ 26
Augustine, Saint Cyril, and	<b>Saint</b>	Chrysostom, the plain words	11, 136/ 26
part Augustine, Tertullian, and	<b>Saint</b>	Chrysostom (for in all	11, 136/ 34
visible cut out, as	<b>Saint</b>	Augustine declareth, in visible	11, 137/ 11
readers, hear what holy	<b>Saint</b>	Chrysostom saith: "Helyas left	11, 140/ 14
Christian readers? Doth not	<b>Saint</b>	Chrysostom with these words	11, 140/ 34
in heaven, yet saith	<b>Saint</b>	Chrysostom plainly that Master	11, 141/ 5
jest and rail against	<b>Saint</b>	Chrysostom. For he confuteth	11, 141/ 9

Master Masquer or holy	<b>Saint</b>	Chrysostom, every man's own	11, 141/ 12
this sixth chapter of	<b>Saint</b>	John, meant nothing of	11, 142/ 30
For these words, as	<b>Saint</b>	Augustine declareth, speak not	11, 145/ 3
have showed you before,	<b>Saint</b>	Cyril expoundeth these words	11, 145/ 9
I have showed you)	<b>Saint</b>	Augustine and Saint Cyril	11, 145/ 15
you) Saint Augustine and	<b>Saint</b>	Cyril and other holy	11, 145/ 15
of Master Masquer whether	<b>Saint</b>	Bede, Saint Augustine, and	11, 147/ 34
Masquer whether Saint Bede,	<b>Saint</b>	Augustine, and Saint Ambrose	11, 147/ 34
Bede, Saint Augustine, and	<b>Saint</b>	Ambrose, Saint Irenaeus, and	11, 147/ 34
Augustine, and Saint Ambrose,	<b>Saint</b>	Irenaeus, and Saint Hilary	11, 147/ 34
Ambrose, Saint Irenaeus, and	<b>Saint</b>	Hilary, Theophylactus, Saint Cyril	11, 147/ 35
and Saint Hilary, Theophylactus,	<b>Saint</b>	Cyril, and Saint Chrysostom	11, 147/ 35
Theophylactus, Saint Cyril, and	<b>Saint</b>	Chrysostom, were all papists	11, 147/ 35
the sixth chapter of	<b>Saint</b>	John, to be spoken	11, 148/ 18
form and, as holy	<b>Saint</b>	Augustine saith, that they	11, 149/ 28
the scripture there, with	<b>Saint</b>	Mark and Saint Luke	11, 161/ 10
with Saint Mark and	<b>Saint</b>	Luke set unto it	11, 161/ 10
the same himself that	<b>Saint</b>	Peter said, or be	11, 163/ 6
at the least that	<b>Saint</b>	Peter should say it	11, 163/ 7
the sixth chapter of	<b>Saint</b>	John did understand Christ's	11, 163/ 14
the other disciples, as	<b>Saint</b>	Chrysostom saith, those that	11, 164/ 31
help of some holy	<b>saint</b>	, to catch Master Masquer	11, 165/ 3
the sixth chapter of	<b>Saint</b>	John. "Here is, lo	11, 166/ 18
to the church, as	<b>Saint</b>	Paul did to the	11, 169/ 34
the sixth chapter of	<b>Saint</b>	John, at which time	11, 171/ 3
being inquisitive thereof, holy	<b>Saint</b>	Chrysostom saith that as	11, 172/ 10
eat another's flesh, saith	<b>Saint</b>	Chrysostom, that had they	11, 172/ 13
his flesh indeed. For	<b>Saint</b>	Chrysostom saith, "That is	11, 172/ 18
their folly. For saith	<b>Saint</b>	Chrysostom: "Whensoever it cometh	11, 172/ 26
For therefore (say the	<b>Saint</b>	Chrysostom) did our Savior	11, 173/ 8
here you see by	<b>Saint</b>	Chrysostom, that though the	11, 173/ 13
believe Master Masquer than	<b>Saint</b>	Chrysostom. For every man	11, 173/ 19
here well see that	<b>Saint</b>	Chrysostom meaneth here that	11, 173/ 21
few lines further of	<b>Saint</b>	Chrysostom in this selfsame	11, 173/ 26
toward us." And yet	<b>Saint</b>	Chrysostom ceaseth not with	11, 175/ 5
this old holy doctor	<b>Saint</b>	Chrysostom manifestly declareth and	11, 175/ 12
the sixth chapter of	<b>Saint</b>	John, verily spoke and	11, 175/ 15
of him first whether	<b>Saint</b>	Chrysostom here, yea, and	11, 175/ 29
Chrysostom here, yea, and	<b>Saint</b>	Augustine, too, and Saint	11, 175/ 30
Saint Augustine, too, and	<b>Saint</b>	Cyril, Saint Bede, Saint	11, 175/ 30

too, and Saint Cyril,	<b>Saint</b>	Bede, Saint Irenaeus, and	11, 175/ 30
Saint Cyril, Saint Bede,	<b>Saint</b>	Irenaeus, and Saint Hilary	11, 175/ 30
Bede, Saint Irenaeus, and	<b>Saint</b>	Hilary, were of the	11, 175/ 31
the sixth chapter of	<b>Saint</b>	John, if he grant	11, 176/ 4
as you have heard	<b>Saint</b>	Chrysostom declare, because they	11, 176/ 28
all the four evangelists,	<b>Saint</b>	Matthew, Saint Mark, Saint	11, 180/ 8
four evangelists, Saint Matthew,	<b>Saint</b>	Mark, Saint Luke, and	11, 180/ 8
Saint Matthew, Saint Mark,	<b>Saint</b>	Luke, and Saint John	11, 180/ 8
Mark, Saint Luke, and	<b>Saint</b>	John? If he say	11, 180/ 8
go farther than holy	<b>Saint</b>	Augustine could, or the	11, 180/ 16
by all four. For	<b>Saint</b>	John rehearse that our	11, 182/ 4
the sixth chapter of	<b>Saint</b>	John, and those words	11, 183/ 11
a certain place of	<b>Saint</b>	Augustine, which Frith alleged	11, 195/ 1
that is to wit,	<b>Saint</b>	Matthew, hath put it	11, 196/ 22
that the Gospel of	<b>Saint</b>	John is holy scripture	11, 201/ 15
that the Gospel of	<b>Saint</b>	John is holy scripture	11, 201/ 18
and the Gospel of	<b>Saint</b>	Matthew, too. But now	11, 201/ 19
the sixth chapter of	<b>Saint</b>	John, be as open	11, 201/ 26
the sixth chapter of	<b>Saint</b>	John. Now if I	11, 204/ 21
places, so be (as	<b>Saint</b>	Chrysostom declareth) all the	11, 209/ 16
of that holy doctor	<b>Saint</b>	Cyril, in which for	11, 211/ 5
heard also before how	<b>Saint</b>	Chrysostom, against them that	11, 211/ 12
you, to your face,	<b>Saint</b>	Bede and Theophylactus, Saint	11, 211/ 27
Saint Bede and Theophylactus,	<b>Saint</b>	Augustine, and Saint Hilary	11, 211/ 28
Theophylactus, Saint Augustine, and	<b>Saint</b>	Hilary, Saint Irenaeus, Saint	11, 211/ 28
Augustine, and Saint Hilary,	<b>Saint</b>	Irenaeus, Saint Cyril, and	11, 211/ 28
Saint Hilary, Saint Irenaeus,	<b>Saint</b>	Cyril, and Saint Chrysostom	11, 211/ 28
Irenaeus, Saint Cyril, and	<b>Saint</b>	Chrysostom, so many such	11, 211/ 29
249th side, to prove	<b>Saint</b>	John's Gospel unperfect and	11, 212/ 11
his old eye upon	<b>Saint</b>	John's Gospel to find	11, 212/ 20
unto the exposition of	<b>Saint</b>	John." Now have you	11, 212/ 30
the selfsame place of	<b>Saint</b>	Luke's holy writing. For	11, 213/ 17
I see that holy	<b>Saint</b>	Jerome himself, a man	11, 213/ 29
mind giveth me that	<b>Saint</b>	Jerome would not have	11, 214/ 11
249th side, to prove	<b>Saint</b>	John's Gospel unperfect and	11, 216/ 8
his old eye upon	<b>Saint</b>	John's Gospel to find	11, 216/ 17
he cannot say that	<b>Saint</b>	John speaketh anything thereof	11, 217/ 24
he cannot say that	<b>Saint</b>	John speaketh anything of	11, 217/ 26
sect expressly denieth that	<b>Saint</b>	John meant the Sacrament	11, 217/ 27
I said here that	<b>Saint</b>	John spoke nothing of	11, 217/ 32

said not here that	<b>Saint</b>	John spoke nothing thereof	11, 217/ 34
could not say that	<b>Saint</b>	John wrote anything of	11, 217/ 36
else can say that	<b>Saint</b>	John anything wrote thereof	11, 218/ 3
you see) not that	<b>Saint</b>	John speaketh nothing of	11, 218/ 5
Tyndale cannot say that	<b>Saint</b>	John speaketh of the	11, 218/ 7
mine own self that	<b>Saint</b>	John spoke nothing thereof	11, 218/ 9
Tyndale cannot say that	<b>Saint</b>	John spoke anything of	11, 218/ 11
the sixth chapter of	<b>Saint</b>	John. By this, ye	11, 218/ 14
said not myself that	<b>Saint</b>	John spoke nothing of	11, 218/ 16
could not say that	<b>Saint</b>	John spoke anything thereof	11, 218/ 19
I say expressly that	<b>Saint</b>	John spoke expressly thereof	11, 218/ 32
Tyndale cannot say that	<b>Saint</b>	John speaketh anything of	11, 218/ 35
sect expressly denieth that	<b>Saint</b>	John meant the Sacrament	11, 218/ 36
words expressly say that	<b>Saint</b>	John expressly speaketh of	11, 219/ 5
I said there that	<b>Saint</b>	John spoke nothing thereof	11, 219/ 8
the sixth chapter of	<b>Saint</b>	John, should be spoken	11, 221/ 3
his three places of	<b>Saint</b>	Augustine, Tertullian, and Saint	11, 221/ 20
Saint Augustine, Tertullian, and	<b>Saint</b>	Chrysostom, whom he bringeth	11, 221/ 21
as those authorities of	<b>Saint</b>	Augustine, Saint Chrysostom, and	11, 222/ 19
authorities of Saint Augustine,	<b>Saint</b>	Chrysostom, and Tertullian, which	11, 222/ 20
old holy doctors and	<b>saints</b>	from the apostles" days	11, 11/ 34
all holy doctors and	<b>saints</b>	have said thereon and	11, 69/ 30
church, and congregation of	<b>saints</b>	. For as you have	11, 72/ 36
is, the congregation of	<b>saints</b>	, by receiving it worthily	11, 73/ 35
body, the society of	<b>saints</b>	, so that he may	11, 75/ 13
and congregation of all	<b>saints</b>	, which church and congregation	11, 76/ 26
good holy men and	<b>saints</b>	have thought that Judas	11, 89/ 21
the congregation of all	<b>saints</b>	, of which their souls	11, 95/ 1
the minds of holy	<b>saints</b>	, whose words I bring	11, 95/ 9
old holy doctors and	<b>saints</b>	that ye may well	11, 96/ 12
purgatory, and praying to	<b>saints</b>	, and against the holy	11, 99/ 17
old holy doctors and	<b>saints</b>	of Christ's Catholic Church	11, 99/ 22
no prayer made unto	<b>saints</b>	, nor their pilgrimages sought	11, 102/ 26
neither against images nor	<b>saints</b>	, but rather against the	11, 102/ 29
heresy against the blessed	<b>saints</b>	, as though Christ in	11, 104/ 7
the honoring of his	<b>saints</b>	, wherewith he was so	11, 104/ 8
toucheth in praying to	<b>saints</b>	and going in pilgrimages	11, 105/ 18
old holy doctors and	<b>saints</b>	and all the whole	11, 112/ 29
old holy doctors and	<b>saints</b>	of Christ's church, without	11, 117/ 27
old holy doctors and	<b>saints</b>	? I say that if	11, 118/ 15

old holy doctors and	<b>saints</b>	are against him, and	11, 118/ 22
all holy doctors and	<b>saints</b>	, and of all good	11, 128/ 15
by name those holy	<b>saints</b>	whose words I have	11, 136/ 24
enough besides of holy	<b>saints</b>	" authorities, as well the	11, 136/ 31
as well the same	<b>saints</b>	as other, to fill	11, 136/ 32
of holy doctors and	<b>saints</b>	that by those words	11, 137/ 28
the holy doctors and	<b>saints</b>	well doth appear of	11, 138/ 8
many holy doctors and	<b>saints</b>	, whose plain words I	11, 142/ 38
old holy doctors and	<b>saints</b>	, as by the wise	11, 147/ 6
old holy doctors and	<b>saints</b>	, which with one voice	11, 147/ 28
such holy doctors and	<b>saints</b>	were papists. Now if	11, 148/ 3
old holy doctors and	<b>saints</b>	, nor cannot so blind	11, 148/ 12
more holy doctors and	<b>saints</b>	of the same sort	11, 148/ 15
old holy doctors and	<b>saints</b>	, that contrary to his	11, 148/ 23
such holy doctors and	<b>saints</b>	as are well acquainted	11, 168/ 6
old holy doctors and	<b>saints</b>	that have, without doubt	11, 170/ 6
these holy doctors and	<b>saints</b>	openly do declare by	11, 176/ 15
of divers old holy	<b>saints</b>	, by which you may	11, 183/ 18
them written in holy	<b>saints</b>	" books, and that a	11, 184/ 12
the holy doctors and	<b>saints</b>	, and by the determinations	11, 184/ 16
doctrine both of holy	<b>saints</b>	and of holy scripture	11, 184/ 23
purgatory, of invocation of	<b>saints</b>	, worshipping of stones and	11, 185/ 20
the church, invocation of	<b>saints</b>	, going on pilgrimage, worshipping	11, 185/ 32
pilgrimages, and set holy	<b>saints</b>	at naught, no more	11, 186/ 27
and all that holy	<b>saints</b>	have taught therein this	11, 186/ 34
there, and his holy	<b>saints</b>	after him affirm and	11, 187/ 21
old holy doctors and	<b>saints</b>	, made afore a good	11, 196/ 30
of the old holy	<b>saints</b>	of the same, and	11, 197/ 7
and the same holy	<b>saints</b>	I know, and also	11, 197/ 9
old holy doctors and	<b>saints</b>	, I have already showed	11, 202/ 26
understanding of the old	<b>saints</b>	" words, besides that you	11, 202/ 29
many of those holy	<b>saints</b>	being present at those	11, 202/ 33
old holy doctors and	<b>saints</b>	, and all the general	11, 203/ 8
old holy doctors and	<b>saints</b>	laid against those old	11, 204/ 29
old holy doctors and	<b>saints</b>	, as Master Masquer saith	11, 205/ 3
pilgrimages, and praying to	<b>saints</b>	, honoring of images, and	11, 205/ 14
good men and holy	<b>saints</b>	, and helping of good	11, 205/ 33
old holy doctors and	<b>saints</b>	saw and perceived that	11, 210/ 11
old holy doctors and	<b>saints</b>	(as I said in	11, 210/ 23
those holy doctors and	<b>saints</b>	used examples of other	11, 210/ 34

those holy doctors and	<b>saints</b>	have used in this	11, 211/ 19
old holy doctors and	<b>saints</b>	be clear against Frith	11, 220/ 15
old holy doctors and	<b>saints</b>	that have expounded all	11, 221/ 7
old holy doctors and	<b>saints</b>	were favorers of their	11, 221/ 33
all the old holy	<b>saints</b>	, against the determinations of	11, 222/ 34
for souls or to	<b>saints</b>	, jest on our blessed	11, 223/ 7
and intercession of holy	<b>saints</b>	, we may be with	11, 223/ 32
the Apostle's precept that	<b>saith</b>	, let not fornication or	11, 3/ 27
verified of, where he	<b>saith</b>	that evil communication corrupteth	11, 4/ 26
against, of which he	<b>saith</b>	also that the contagion	11, 4/ 35
communication with them; no,	<b>saith</b>	Saint John, not so	11, 5/ 21
could he not (he	<b>saith</b>	) assure him. Now of	11, 7/ 28
by name, with, "thus	<b>saith</b>	More," and, "lo, Master	11, 12/ 15
special notable, wherein he	<b>saith</b>	I have openly contraried	11, 15/ 10
all that ever he	<b>saith</b>	therein, for I leave	11, 16/ 34
men ween (and so	<b>saith</b>	himself, for his part	11, 20/ 6
eating as Master Masquer	<b>saith</b>	he only meant, but	11, 20/ 29
we have known? How	<b>saith</b>	he therefore, "I am	11, 22/ 14
For as the scripture	<b>saith</b>	, "Our Lord beholdeth the	11, 26/ 28
of perishing Saint Paul	<b>saith</b>	, "The meat for the	11, 28/ 5
as holy Saint Augustine	<b>saith</b>	, the fleshly man from	11, 29/ 5
words witnesseth where he	<b>saith</b>	, "quem filius hominis dabit	11, 29/ 30
of the Father, as	<b>saith</b>	Saint Paul; because we	11, 30/ 22
of whom the Apostle	<b>saith</b>	, "Esca ventri et venter	11, 32/ 6
life," noting therein, as	<b>saith</b>	Saint Chrysostom, the slothful	11, 32/ 35
shall never thirst. " "Lo,"	<b>saith</b>	our Lord, "the bread	11, 36/ 21
for, as Saint Paul	<b>saith</b>	, he that cometh unto	11, 37/ 25
is, as Saint James	<b>saith</b>	, but a dead faith	11, 38/ 36
and charity. And therefore	<b>saith</b>	holy Saint Augustine thus	11, 39/ 1
Saint Augustine thus: "Christ	<b>saith</b>	not believe him, but	11, 39/ 1
works, as the Apostle	<b>saith</b>	, a man is justified	11, 39/ 9
from the work but	<b>saith</b>	that the faith itself	11, 39/ 14
is, as Saint Augustine	<b>saith</b>	, not an idle, dead	11, 39/ 21
they shall be saved,	<b>saith</b>	our Savior, from eternal	11, 39/ 26
is it that he	<b>saith</b>	, "I am descended from	11, 42/ 10
the person of Christ	<b>saith</b>	"this man," signifieth and	11, 43/ 1
his mother both? How	<b>saith</b>	he then of himself	11, 47/ 17
and, as the Prophet	<b>saith</b>	, to pray him strain	11, 47/ 32
Sacrament, what Christ himself	<b>saith</b>	. After his declaration of	11, 50/ 27
by death. But now	<b>saith</b>	Master Masquer, the adversary	11, 51/ 9

exposition. And thus also	<b>saith</b>	Luther, and thus saith	11, 51/ 20
saith Luther, and thus	<b>saith</b>	Frith also and affirmeth	11, 51/ 21
so boldly that he	<b>saith</b>	it twice in his	11, 51/ 22
he answereth me. Therein	<b>saith</b>	he twice that all	11, 51/ 23
of the world," thus	<b>saith</b>	Theophylactus: "Consider that that	11, 52/ 8
good reader, that Theophylactus	<b>saith</b>	, "The bread which we	11, 54/ 9
mark well that he	<b>saith</b>	it is a figure	11, 54/ 13
you see that Theophylactus	<b>saith</b>	it is a figure	11, 54/ 22
by which he shall	<b>saith</b>	he give his flesh	11, 55/ 31
flesh to them. Then	<b>saith</b>	he further, "which I	11, 55/ 32
and say, as he	<b>saith</b>	often, that Christ meant	11, 56/ 31
For Christ when he	<b>saith</b>	, "which I shall give	11, 56/ 35
word, bread, when he	<b>saith</b>	, "The bread that I	11, 57/ 6
or mine. Lo, thus	<b>saith</b>	Saint Bede upon these	11, 57/ 20
the world." "This bread" (	<b>saith</b>	Saint Bede) "did our	11, 57/ 23
to eat?" Saint Bede	<b>saith</b>	here, and so saith	11, 58/ 9
saith here, and so	<b>saith</b>	Saint Augustine both that	11, 58/ 9
Jews what Saint Cyril	<b>saith</b>	. "The Jews" (saith he	11, 63/ 31
Cyril saith. "The Jews" (	<b>saith</b>	he) "with great wickedness	11, 63/ 32
not (as Saint Paul	<b>saith</b>	) understand spiritual things, but	11, 63/ 35
prophet Isaiah, where he	<b>saith</b>	thus unto men: "My	11, 64/ 18
as your ways be,	<b>saith</b>	our Lord, but as	11, 64/ 20
Upon those words thus	<b>saith</b>	Saint Cyril: "Christ is	11, 66/ 21
For the prophet Isaiah	<b>saith</b>	, "But if ye believe	11, 66/ 32
he is God that	<b>saith</b>	it, and therefore as	11, 68/ 4
and therefore as he	<b>saith</b>	it, so doubt not	11, 68/ 4
plainly and more precisely	<b>saith</b>	, that they should verily	11, 69/ 2
here maketh, where he	<b>saith</b>	, "And I shall resuscitate	11, 70/ 29
and very drinking, he	<b>saith</b>	, "My flesh is verily	11, 71/ 9
drink." Upon these words	<b>saith</b>	Saint Cyril thus: "Christ	11, 71/ 11
and eternal life. "Yea,"	<b>saith</b>	some man, "but they	11, 71/ 24
Savior addeth thereunto and	<b>saith</b>	, "He that eateth my	11, 72/ 11
which words also, thus	<b>saith</b>	holy Saint Cyril: "Like	11, 72/ 13
therefore do not, as	<b>saith</b>	Saint Paul, discern the	11, 73/ 14
our Lord. And therefore	<b>saith</b>	Saint Augustine, as Prosper	11, 73/ 17
Sacrament, as the church	<b>saith</b>	. For here (said Frith	11, 73/ 26
said Frith) Saint Augustine	<b>saith</b>	plain that evil men	11, 73/ 27
words in which he	<b>saith</b>	that evil folk eat	11, 75/ 8
This also that Christ	<b>saith</b>	: "He that eateth my	11, 75/ 19
of whom the Apostle	<b>saith</b>	that they eat and	11, 75/ 22

very naught. And therefore	<b>saith</b>	Saint Augustine that a	11, 76/ 12
which, as our Savior	<b>saith</b>	, his flesh availeth us	11, 76/ 20
But, as Saint Augustine	<b>saith</b>	, if a man after	11, 77/ 3
from himself. And therefore	<b>saith</b>	our Savior Christ that	11, 77/ 28
And so that man,	<b>saith</b>	he, that eateth me	11, 77/ 30
descended from heaven," so	<b>saith</b>	he here of his	11, 78/ 13
we know? And how	<b>saith</b>	he then that he	11, 80/ 12
because (as Saint Augustine	<b>saith</b>	in sundry treatises) that	11, 80/ 27
part, both that Christ	<b>saith</b>	it and he will	11, 81/ 8
which, as Saint Paul	<b>saith</b>	, it doth but puff	11, 83/ 2
I have showed you,	<b>saith</b>	among many other things	11, 83/ 8
which they said, as	<b>saith</b>	Saint Chrysostom, for their	11, 83/ 12
way. To them therefore,	<b>saith</b>	our Savior thus, in	11, 83/ 15
as the prophet Isaiah	<b>saith</b>	) but if you believe	11, 84/ 15
infidelity, and thus he	<b>saith</b>	unto them: "Therefore I	11, 85/ 14
my Father." "Think not,"	<b>saith</b>	Saint Chrysostom upon these	11, 85/ 16
give it them. God (	<b>saith</b>	St. Chrysostom) will gladly	11, 85/ 20
receive it." And therefore	<b>saith</b>	Saint Cyril upon the	11, 85/ 22
search, as Saint Augustine	<b>saith</b>	, if we will not	11, 85/ 33
And the prophet Isaiah	<b>saith</b>	, "Seek you our Lord	11, 86/ 2
in forgiveness." Our Savior	<b>saith</b>	himself also, "Ask and	11, 86/ 7
and as the Gospel	<b>saith</b>	, walked no more with	11, 87/ 17
were, as Saint Augustine	<b>saith</b>	, about three score and	11, 87/ 24
me that, as Theophylactus	<b>saith</b>	, and Saint Cyril, and	11, 89/ 28
were (as Saint Chrysostom	<b>saith</b>	and as the Gospel	11, 91/ 31
were, as Saint Augustine	<b>saith</b>	, in number above three	11, 91/ 34
was (as Saint Chrysostom	<b>saith</b>	and Saint Cyril both	11, 92/ 14
ye somewhat hear what	<b>saith</b>	Saint Chrysostom. "When Saint	11, 93/ 6
this in effect he	<b>saith</b>	: "It is not the	11, 93/ 16
For that devil's servant (	<b>saith</b>	Saint Cyril) is a	11, 94/ 12
receiveth, as Saint Augustine	<b>saith</b>	, notwithstanding his naughtiness, the	11, 94/ 19
judgment and damnation (as	<b>saith</b>	Saint Paul) because he	11, 94/ 23
Of the which meat,	<b>saith</b>	the prophet, the just	11, 97/ 10
is (as Master Masquer	<b>saith</b>	it is) none other	11, 97/ 20
perceive it when he	<b>saith</b>	, "I am myself the	11, 97/ 25
life." And when he	<b>saith</b>	, "I am the lively	11, 97/ 26
forever." And when he	<b>saith</b>	also, "That the meat	11, 97/ 27
is himself. And now	<b>saith</b>	Master Masquer very solemnly	11, 97/ 36
And upon what color	<b>saith</b>	Master Masquer so? Because	11, 98/ 3
Master Masquer so? Because (	<b>saith</b>	he) that our Lord	11, 98/ 3

to get the meat,	<b>saith</b>	that the belief is	11, 98/ 18
said, as where he	<b>saith</b>	that faith so filleth	11, 101/ 2
For as our Savior	<b>saith</b>	, "He that drinketh me	11, 101/ 8
with that that he	<b>saith</b>	, that if we eat	11, 101/ 12
exposition of faith, and	<b>saith</b>	: "That is to say	11, 101/ 18
good readers, that he	<b>saith</b>	that whoso believeth this	11, 101/ 22
none other. For he	<b>saith</b>	, "He shall desire none	11, 102/ 14
hope. For as Solomon	<b>saith</b>	, "The hope that is	11, 103/ 24
only, the prophet David	<b>saith</b>	: "I shall be satiated	11, 103/ 37
by his), but he	<b>saith</b>	whoso come to him	11, 104/ 24
me, by which he	<b>saith</b>	that whoso come once	11, 105/ 1
that is to say,	<b>saith</b>	he, whoso believe once	11, 105/ 2
but that is, he	<b>saith</b>	, to be understood that	11, 105/ 4
savior, besides that he	<b>saith</b>	one false heresy in	11, 105/ 9
to himself, as himself	<b>saith</b>	he that heareth them	11, 105/ 25
so many questions, and	<b>saith</b>	so often, "I ask	11, 105/ 35
comparison of mine and	<b>saith</b>	: "Had Master More have	11, 107/ 13
preached them (as himself	<b>saith</b>	) than Jesus Christ, and	11, 107/ 18
plain, in that he	<b>saith</b>	it is nothing but	11, 107/ 37
but faith, where Christ	<b>saith</b>	it is himself. Now	11, 107/ 37
nor water. And yet	<b>saith</b>	in the end that	11, 108/ 37
he preached, as himself	<b>saith</b>	in his epistle, nothing	11, 109/ 34
therefore, as Saint Augustine	<b>saith</b>	, to preach Christ is	11, 110/ 2
And when Master Masquer	<b>saith</b>	that, by affirming any	11, 110/ 9
But now while he	<b>saith</b>	so, so far out	11, 110/ 34
necessity, because Saint Paul	<b>saith</b>	he preached nothing to	11, 111/ 14
man's wisdom. But then	<b>saith</b>	Saint Paul further, "But	11, 111/ 27
third leaf thus he	<b>saith</b>	: "And the cause of	11, 113/ 9
fifth leaf thus he	<b>saith</b>	: No marvel was it	11, 114/ 22
and (as Saint Augustine	<b>saith</b>	) they thought they should	11, 114/ 30
most falsely that he	<b>saith</b>	we be of the	11, 115/ 8
opinion, so where he	<b>saith</b>	that we abhor not	11, 115/ 8
The Ninth Chapter. Then	<b>saith</b>	Master Masquer further in	11, 115/ 23
careth not what he	<b>saith</b>	while his visor of	11, 115/ 28
him not. For who	<b>saith</b>	that Christ is daily	11, 115/ 29
is that the church	<b>saith</b>	that Christ is at	11, 115/ 30
of truth the church	<b>saith</b>	, and that Christ is	11, 115/ 33
sacrifice. But no man	<b>saith</b>	that he is daily	11, 115/ 34
was done. For (he	<b>saith</b>	) do ye this in	11, 116/ 23
against the church, and	<b>saith</b>	that it ceaseth not	11, 117/ 8

book De civitate Dei,	<b>saith</b>	of the Holy Mass	11, 117/ 16
mediator Christ, where he	<b>saith</b>	: "Sacrifice and oblation thou	11, 117/ 22
objecteth against himself and	<b>saith</b>	thus: "Now must we	11, 118/ 2
Maundy." And afterward he	<b>saith</b>	again: "What shall we	11, 118/ 13
words. First where he	<b>saith</b>	that "by love we	11, 120/ 26
God in us," he	<b>saith</b>	truth, for so saith	11, 120/ 28
saith truth, for so	<b>saith</b>	the scripture, but that	11, 120/ 28
as the scripture also	<b>saith</b>	; against which scripture Master	11, 120/ 31
which scripture Master Tyndale	<b>saith</b>	that he that hath	11, 120/ 32
same scripture Master Masquer	<b>saith</b>	that faith once had	11, 120/ 34
words following where he	<b>saith</b>	, "Love followeth faith in	11, 121/ 14
belief is sufficient, and	<b>saith</b>	that if we once	11, 122/ 15
clearly see that he	<b>saith</b>	that a man hath	11, 122/ 22
all. Also, where he	<b>saith</b>	that the faith that	11, 122/ 34
much as Master Masquer	<b>saith</b>	that is sufficient, that	11, 123/ 14
Chapter. Now where he	<b>saith</b>	further: "So that principally	11, 123/ 21
cometh Master Masquer and	<b>saith</b>	that in these words	11, 124/ 8
by faith? The scripture	<b>saith</b>	, "God is charity, and	11, 124/ 14
words condemneth it and	<b>saith</b>	, "fides, spes, charitas, tria	11, 124/ 33
upon these words, and	<b>saith</b>	: "My Father sent me	11, 125/ 3
you see that he	<b>saith</b>	here that whoso do	11, 125/ 26
to eat him, he	<b>saith</b>	, is but to believe	11, 125/ 28
him. And so he	<b>saith</b>	without good living, that	11, 125/ 29
vain. Now where he	<b>saith</b>	, "or else they dissemble	11, 126/ 4
by that word he	<b>saith</b>	the clear contrary, that	11, 126/ 25
and consent. For Luther	<b>saith</b>	that neither man nor	11, 127/ 2
For which Saint Paul	<b>saith</b>	, "Ego enim accepi a	11, 127/ 18
the very drink." He	<b>saith</b>	not here that bread	11, 129/ 24
Savior so doth, he	<b>saith</b>	is mine opinion. Wherein	11, 130/ 6
place? For Master Masquer	<b>saith</b>	here that our Lord	11, 131/ 24
named it, but only	<b>saith</b>	, "And the bread that	11, 131/ 34
about his fingers and	<b>saith</b>	: "Let it never fall	11, 133/ 37
disciples. They were offended,	<b>saith</b>	the text, and not	11, 136/ 8
But where Master Masquer	<b>saith</b>	that More sticketh in	11, 137/ 3
wise worshipful argument and	<b>saith</b>	: "Which offense Christ seeing	11, 137/ 19
see now that he	<b>saith</b>	it shall more offend	11, 139/ 23
meaneth here while he	<b>saith</b>	, "It shall more offend	11, 139/ 33
I do as he	<b>saith</b>	I do, and as	11, 140/ 12
what holy Saint Chrysostom	<b>saith</b>	: "Helyas left unto Heliseus	11, 140/ 14
all that Master Masquer	<b>saith</b>	in his heretical exposition	11, 140/ 37

still in heaven, yet	<b>saith</b>	Saint Chrysostom plainly that	11, 141/ 5
exposition lieth. For he	<b>saith</b>	that Christ's blessed body	11, 141/ 6
matter thus Master Masquer	<b>saith</b>	: "Here might Christ have	11, 141/ 21
since. And surely so	<b>saith</b>	Luther and these other	11, 144/ 3
Christ, by which he	<b>saith</b>	that Christ clearly declareth	11, 144/ 28
that (as Master Masquer	<b>saith</b>	) prove these two things	11, 144/ 33
be true that he	<b>saith</b>	that if Christ had	11, 145/ 22
words, which Master Masquer	<b>saith</b>	is the very anchor-hold	11, 145/ 26
would, as Master Masquer	<b>saith</b>	, if he had so	11, 145/ 30
himself. For where he	<b>saith</b>	that both the Jews	11, 146/ 1
a rock. For he	<b>saith</b>	that if he had	11, 147/ 2
sixth leaf, thus he	<b>saith</b>	: "Here maketh M. More	11, 149/ 2
vine," therefore, this text (	<b>saith</b>	he) "my flesh," etc	11, 149/ 6
as holy Saint Augustine	<b>saith</b>	, that they should have	11, 149/ 29
not, as Master Masquer	<b>saith</b>	I say, that Christ	11, 150/ 35
thus good readers, he	<b>saith</b>	: "First, where More saith	11, 152/ 9
saith: "First, where More	<b>saith</b>	they marveled at Christ's	11, 152/ 10
they marveled," Master Masquer	<b>saith</b>	thus: "That is not	11, 153/ 28
good readers, that he	<b>saith</b>	two things. One that	11, 153/ 29
him. But where he	<b>saith</b>	it is not so	11, 153/ 32
readers, that the Gospel	<b>saith</b>	the selfsame thing that	11, 154/ 5
works. For where he	<b>saith</b>	that Absalom was angry	11, 154/ 15
ass. For the Bible	<b>saith</b>	not as More saith	11, 154/ 21
saith not as More	<b>saith</b>	, that Absalom was angry	11, 154/ 21
Ammon. For the text	<b>saith</b>	no more, but that	11, 154/ 22
so that the Gospel	<b>saith</b>	, "And there was dissension	11, 155/ 4
therein, lo, thus he	<b>saith</b>	: "But yet for his	11, 156/ 32
marveled as Master More	<b>saith</b>	, or murmured, as hath	11, 157/ 6
to come thereto, he	<b>saith</b>	he will grant me	11, 157/ 16
addeth thereto, when he	<b>saith</b>	because perchance the one	11, 157/ 21
marveling, as himself here	<b>saith</b>	that peradventure it did	11, 157/ 28
marveled, where the text	<b>saith</b>	they murmured, as though	11, 157/ 31
I take. For he	<b>saith</b>	that, on the one	11, 158/ 24
his cunning royally and	<b>saith</b>	: "It is verily the	11, 159/ 17
say all that he	<b>saith</b>	, that is, that his	11, 160/ 17
no, not all. Then	<b>saith</b>	Master Masquer that if	11, 161/ 23
that they did? Marry,	<b>saith</b>	he, "for they were	11, 162/ 4
What now? Marry then,	<b>saith</b>	Master Masquer, "If More	11, 163/ 34
and marveled (as More	<b>saith</b>	) or murmured (as hath	11, 163/ 37
disciples, as Saint Chrysostom	<b>saith</b>	, those that then were	11, 164/ 31

upon that, that himself	<b>saith</b>	that the cause wherefore	11, 167/ 14
bare, bald reason, and	<b>saith</b>	: "If this matter had	11, 168/ 19
everything that any doctor	<b>saith</b>	in dispicions, or holdeth	11, 169/ 8
parable, as Master Masquer	<b>saith</b>	he only meant, but	11, 170/ 8
made it. For he	<b>saith</b>	that if the matter	11, 170/ 13
of Master Masquer that	<b>saith</b>	here that that thing	11, 171/ 1
thereof, holy Saint Chrysostom	<b>saith</b>	that as strange as	11, 172/ 11
should eat another's flesh,	<b>saith</b>	Saint Chrysostom, that had	11, 172/ 13
inquisitive as Master Masquer	<b>saith</b>	they would, if they	11, 172/ 17
indeed. For Saint Chrysostom	<b>saith</b>	, "That is the part	11, 172/ 18
through their folly. For	<b>saith</b>	Saint Chrysostom: "Whensoever it	11, 172/ 26
place. Lo, thus there	<b>saith</b>	he further: "Those Jews	11, 173/ 27
saying that the Gospel	<b>saith</b>	contrary in the sixth	11, 176/ 3
Masquer forth on and	<b>saith</b>	: "Master More must first	11, 178/ 11
word of our faith	<b>saith</b>	it. But when we	11, 178/ 18
readers, where Master Masquer	<b>saith</b>	that Master More must	11, 178/ 36
once, where Master Masquer	<b>saith</b>	that ere he be	11, 179/ 6
than these? But here	<b>saith</b>	Master Masquer that these	11, 182/ 12
express words. For he	<b>saith</b>	that these words be	11, 182/ 13
faith, and Master Masquer	<b>saith</b>	that they be not	11, 183/ 14
fifth point, where he	<b>saith</b>	that he findeth twenty	11, 183/ 35
already. But since he	<b>saith</b>	I must, I may	11, 184/ 33
piece wherein thus he	<b>saith</b>	: "Here mayst thou see	11, 185/ 15
well, in many places	<b>saith</b>	there is fire there	11, 187/ 20
on against me and	<b>saith</b>	: "But let us return	11, 188/ 21
And therefore when he	<b>saith</b>	now, "Whatsoever thing is	11, 191/ 9
But now when he	<b>saith</b>	by his almighty power	11, 191/ 18
hath handled it, and	<b>saith</b>	: "Here it is plain	11, 193/ 27
God. And when More	<b>saith</b>	that Christ had power	11, 194/ 24
Master Masquer forth and	<b>saith</b>	: "But Master More saith	11, 195/ 29
saith: "But Master More	<b>saith</b>	at last, "If God	11, 195/ 30
and therein thus he	<b>saith</b>	unto me: "Sir, you	11, 197/ 26
for saying thus much,	<b>saith</b>	Master Masquer that I	11, 198/ 6
of young David and	<b>saith</b>	: "You have overladen yourself	11, 198/ 18
rhetoric and thus he	<b>saith</b>	: "God hath infatuated your	11, 198/ 37
which be these. "Then	<b>saith</b>	Master More, though it	11, 200/ 6
mocketh me withal and	<b>saith</b>	that with mine old	11, 200/ 31
well I wot he	<b>saith</b>	he doth it, in	11, 201/ 3
now? For where he	<b>saith</b>	I have no word	11, 201/ 9
of God when he	<b>saith</b>	that we have not	11, 201/ 21

other twain that he	<b>saith</b>	he believeth. And some	11, 201/ 37
so repugnant that he	<b>saith</b>	that God cannot do	11, 202/ 3
it were, as he	<b>saith</b>	, a giving away of	11, 202/ 4
now, for because he	<b>saith</b>	that he will be	11, 202/ 11
right understood as he	<b>saith</b>	. For else should it	11, 203/ 14
he useth, where he	<b>saith</b>	that he will believe	11, 203/ 21
agree it so, but	<b>saith</b>	that we take them	11, 203/ 37
Now whereas Master Masquer	<b>saith</b>	of me further thus	11, 204/ 4
that this new heretic	<b>saith</b>	now to me. For	11, 204/ 27
saints, as Master Masquer	<b>saith</b>	against me now, that	11, 205/ 4
rehearsed you, Master Masquer	<b>saith</b>	are already proved stark	11, 205/ 29
see that he which	<b>saith</b>	so much and nothing	11, 205/ 31
his words, lo: "Then	<b>saith</b>	he that ye wot	11, 206/ 21
part. Because (as he	<b>saith</b>	) we see many faces	11, 206/ 28
were they no miracles,	<b>saith</b>	Master Masquer. And what	11, 210/ 26
of Christ, his Maundy,	<b>saith</b>	that John spoke nothing	11, 212/ 13
affirm that the scripture	<b>saith</b>	there openly and plainly	11, 214/ 9
against himself. For he	<b>saith</b>	here himself that if	11, 214/ 15
since that Master Masquer	<b>saith</b>	that a man cannot	11, 214/ 18
he look narrowly, he	<b>saith</b>	, you see well, himself	11, 214/ 19
of Christ, his Maundy,	<b>saith</b>	that John spoke nothing	11, 216/ 10
and seen that he	<b>saith</b>	truth?" "Nay, by my	11, 216/ 35
which place Tyndale's sect	<b>saith</b>	expressly that he nothing	11, 219/ 7
spoke thereof? And now	<b>saith</b>	M. Masquer that I	11, 219/ 8
natural very vine. This	<b>saith</b>	no man not so	11, 221/ 10
it is, as he	<b>saith</b>	, so great pleasure to	11, 222/ 25
good readers, for God's	<b>sake</b>	, the falsehood of Master	11, 56/ 20
and whom, for his	<b>sake</b>	, he would they should	11, 105/ 21
whom while for his	<b>sake</b>	they do honor, the	11, 105/ 22
done them for his	<b>sake</b>	specially redoundeth to himself	11, 105/ 24
worshippeth them for his	<b>sake</b>	, worshippeth him. Now if	11, 105/ 28
say that for God's	<b>sake</b>	they wedded, and then	11, 107/ 1
and then for his	<b>sake</b>	they wedded against his	11, 107/ 2
me, or for my	<b>sake</b>	. My Father sent me	11, 120/ 14
me, or for my	<b>sake</b>	. "" This is a very	11, 123/ 25
therefore, first, for argument	<b>sake</b>	, I deny that the	11, 162/ 2
would die for their	<b>sakes</b>	. Of these two points	11, 25/ 32
brother. And for your	<b>sakes</b>	I have communicated and	11, 174/ 24
the adventure of the	<b>sale</b>	, or give the books	11, 6/ 27
said letter also to	<b>sale</b>	. And forasmuch also as	11, 222/ 18

without any corn of	<b>salt</b>	and spiced all with	11, 10/ 9
And some will eat	<b>salt</b>	meat purposely to give	11, 32/ 3
a child about with	<b>salt</b>	in his hand, and	11, 163/ 22
by laying a little	<b>salt</b>	on her tail, and	11, 163/ 23
in his mouth as	<b>salt</b>	, and mocketh much at	11, 205/ 20
the manner of his	<b>salutation</b>	. But after, upon his	11, 61/ 3
meant not that to	<b>salvation</b>	they should need nothing	11, 37/ 29
thirsting, he meaneth everlasting	<b>salvation</b>	, which he promiseth here	11, 37/ 36
into the way of	<b>salvation</b>	. He therefore first taught	11, 38/ 23
shall be rewarded with	<b>salvation</b>	, may not be faith	11, 39/ 18
suffer death for your	<b>salvation</b>	, then did I cast	11, 44/ 14
it not to his	<b>salvation</b>	. For it was nevertheless	11, 74/ 16
though the one to	<b>salvation</b>	the other to damnation	11, 74/ 22
sure of his own	<b>salvation</b>	by his sure and	11, 86/ 16
whereby he procured the	<b>salvation</b>	of so many thousands	11, 91/ 12
great study about your	<b>salvation</b>	. The way of perdition	11, 92/ 21
themselves so sure of	<b>salvation</b>	; but that while Judas	11, 94/ 4
things necessary for our	<b>salvation</b>	, but left out things	11, 107/ 22
it were enough to	<b>salvation</b>	to believe no more	11, 111/ 8
alone was sufficient for	<b>salvation</b>	, though it pleased idle	11, 119/ 22
once had sufficeth for	<b>salvation</b>	. And Master Masquer maketh	11, 120/ 35
may serve for our	<b>salvation</b>	. " How say you now	11, 140/ 32
chief point of our	<b>salvation</b>	, which standeth in the	11, 141/ 31
As the woman of	<b>Samaria</b>	, so that she might	11, 31/ 27
and the woman of	<b>Samaria</b>	, were not of this	11, 32/ 20
And the woman of	<b>Samaria</b>	said unto him: "Lord	11, 33/ 3
show you, for a	<b>sample</b>	, some of the faults	11, 11/ 28
life give them a	<b>sample</b>	and make them sure	11, 45/ 7
I shall for a	<b>sample</b>	give you, ere I	11, 50/ 17
as I lay the	<b>sample</b>	for the affirmative. For	11, 208/ 22
the glass for a	<b>sample</b>	and a similitude, then	11, 208/ 36
bringing in the selfsame	<b>sample</b>	, he maketh that argument	11, 209/ 2
Masquer scoffeth at that	<b>sample</b>	and similitude of the	11, 209/ 20
is learned seeth a	<b>sample</b>	that satisfieth him shortly	11, 209/ 27
the Sacrament. But this	<b>sample</b>	of the soul cannot	11, 209/ 33
readers, as for this	<b>sample</b>	and similitude of the	11, 210/ 6
and showed you some	<b>samples</b>	where Christ could at	11, 143/ 17
rule and a certain	<b>samples</b>	of the rule, whereby	11, 158/ 33
I find not many	<b>samples</b>	so meet for the	11, 209/ 23
used many more good	<b>samples</b>	of things done by	11, 210/ 25

expound the story of	<b>Sampson</b>	tying the foxes together	11, 19/ 15
book De blasphemia Spiritus	<b>Sancti</b>	declareth well in these	11, 75/ 18
have at his christening	<b>sand</b>	put in his mouth	11, 205/ 20
saith: "I shall be	<b>satiated</b>	, or satisfied, when thy	11, 103/ 37
a thing not necessary.	<b>Satisfaction</b>	they call great sin	11, 187/ 4
believe in me is	<b>satisfied</b>	. " It is faith, therefore	11, 100/ 21
then are our souls	<b>satisfied</b>	and we be justified	11, 100/ 26
soul, that we be	<b>satisfied</b>	. For I suppose that	11, 101/ 4
that men are not	<b>satisfied</b>	here, neither with faith	11, 101/ 5
thirst, but we be	<b>satisfied</b>	, for the faith so	11, 101/ 13
then are our souls	<b>satisfied</b>	and we be justified	11, 101/ 20
and so his soul	<b>satisfied</b>	, because he that so	11, 101/ 24
be not so fully	<b>satisfied</b>	, but that he would	11, 101/ 31
shall be satiated, or	<b>satisfied</b>	, when thy glory shall	11, 103/ 37
his faith be fully	<b>satisfied</b>	in this wretched world	11, 104/ 1
then are our souls	<b>satisfied</b>	and we be justified	11, 109/ 14
then are our souls	<b>satisfied</b>	and we be justified	11, 122/ 18
will be content and	<b>satisfied</b>	in this matter with	11, 202/ 12
seeth a sample that	<b>satisfieth</b>	him shortly. For he	11, 209/ 27
their bellies and so	<b>satisfy</b>	them that they should	11, 31/ 22
once had, should both	<b>satisfy</b>	the soul and also	11, 119/ 16
Christ would not so	<b>satisfy</b>	their question, but answered	11, 129/ 19
exposition in turning the	<b>saturity</b>	of heaven into a	11, 104/ 3
of heaven into a	<b>saturity</b>	in this life, and	11, 104/ 4
be but as a	<b>sauce</b>	. And sauce should, ye	11, 33/ 32
as a sauce. And	<b>sauce</b>	should, ye wot well	11, 33/ 32
that hath in himself	<b>sauce</b>	malapert already enough. And	11, 33/ 35
the table full of	<b>sauce</b>	and so little meat	11, 34/ 1
Savior and at the	<b>Sauygate</b>	. But as for railing	11, 99/ 15
readers of his book,	<b>save</b>	that his reason is	11, 8/ 14
that should come to	<b>save</b>	the world, and that	11, 27/ 4
seek such glosses to	<b>save</b>	their old writing as	11, 37/ 10
lessons was enough to	<b>save</b>	them without any more	11, 38/ 13
one thing could not	<b>save</b>	them. Thus did our	11, 38/ 20
reason, that for to	<b>save</b>	them from hell that	11, 91/ 9
that then were present,	<b>save</b>	only his twelve apostles	11, 91/ 33
the most part, and,	<b>save</b>	the apostles, almost everyone	11, 164/ 29
no man but himself,	<b>save</b>	that under the name	11, 170/ 2
and words, as to	<b>save</b>	them whom he hath	11, 194/ 22
these they be, God	<b>save</b>	them: "At last, note	11, 212/ 8

God, and never shall	<b>save</b>	that faithless soul from	11, 223/ 20
should thereby be surely	<b>saved</b>	, though they would do	11, 37/ 32
of our Savior be	<b>saved</b>	. Saint John the Baptist	11, 38/ 2
teacheth, they shall be	<b>saved</b>	, saith our Savior, from	11, 39/ 26
conceive and her virginity	<b>saved</b>	. For else had she	11, 61/ 27
ever they would be	<b>saved</b>	. As though he would	11, 70/ 15
ye purpose to be	<b>saved</b>	, yea, and drink my	11, 70/ 22
thousands as should be	<b>saved</b>	by his bitter Passion	11, 91/ 12
those that should be	<b>saved</b>	, than to care for	11, 91/ 16
whether we will be	<b>saved</b>	or lost. By these	11, 93/ 23
them whom he hath	<b>saved</b>	. Wherefore all things imagined	11, 194/ 23
should not have been	<b>saved</b>	; yet Master Masquer here	11, 195/ 17
be put in print,	<b>saving</b>	that some brethren there	11, 6/ 23
doth but clearly mock (	<b>saving</b>	that it is much	11, 20/ 20
into their heads that (	<b>saving</b>	for the form and	11, 144/ 23
would have touched before,	<b>saving</b>	that I thought to	11, 166/ 5
with express words, that	<b>saving</b>	the very plain express	11, 181/ 14
must be far unlike,	<b>saving</b>	that it is, as	11, 207/ 34
The Supper of Our	<b>Savior</b>	Christ, yet hath the	11, 10/ 2
John, which words our	<b>Savior</b>	speaketh of the eating	11, 10/ 18
Sheer Thursday, wherein our	<b>Savior</b>	actually did institute the	11, 10/ 22
exposition is that our	<b>Savior</b>	, in all those words	11, 16/ 2
and that therefore our	<b>Savior</b>	exhorted them to labor	11, 16/ 10
redemption, and that our	<b>Savior</b>	would have them believe	11, 16/ 30
see thereby that our	<b>Savior</b>	verily spoke and meant	11, 20/ 28
the doings of our	<b>Savior</b>	Christ shall by sundry	11, 23/ 19
form of bread. Our	<b>Savior</b>	also, good reader, because	11, 25/ 1
so is it. Our	<b>Savior</b>	also to induce them	11, 25/ 28
things, mark what our	<b>Savior</b>	hath said in this	11, 26/ 2
In these words, our	<b>Savior</b>	well declared his godhead	11, 26/ 25
their bellies? But our	<b>Savior</b>	(whose deep sight entered	11, 27/ 8
the meat everlasting, our	<b>Savior</b>	did, as the old	11, 27/ 21
thereof is our blessed	<b>Savior</b>	himself, as himself in	11, 29/ 29
propagation. Which thing our	<b>Savior</b>	showed them in these	11, 30/ 9
his Son, as our	<b>Savior</b>	said here to the	11, 30/ 20
very soul of our	<b>Savior</b>	Christ, anointed above all	11, 31/ 4
together. Thus hath our	<b>Savior</b>	not only showed them	11, 31/ 10
Jews had heard our	<b>Savior</b>	speak of such a	11, 31/ 18
have had of our	<b>Savior</b>	one draught of such	11, 31/ 28
they waxed ahungered. Our	<b>Savior</b>	then, upon that question	11, 34/ 24

bellies. For when our	<b>Savior</b>	here had showed them	11, 35/ 5
believe), so did our	<b>Savior</b>	therefore, as a good	11, 37/ 27
these words of our	<b>Savior</b>	? "He that believeth in	11, 37/ 34
this promise of our	<b>Savior</b>	be saved. Saint John	11, 38/ 2
them. Thus did our	<b>Savior</b>	also, because the Jews	11, 38/ 21
words by which our	<b>Savior</b>	said unto the Jews	11, 38/ 33
believe. And therefore our	<b>Savior</b>	would not discern and	11, 39/ 13
be saved, saith our	<b>Savior</b>	, from eternal hunger and	11, 39/ 26
to signify that our	<b>Savior</b>	were not equal God	11, 41/ 12
diverse? And therefore our	<b>Savior</b>	by his godhead hath	11, 41/ 31
of speaking expressed our	<b>Savior</b>	very plain himself when	11, 43/ 4
these words of our	<b>Savior</b>	, inserted the incorporation of	11, 45/ 31
king. Then said our	<b>Savior</b>	to them, "Murmur not	11, 47/ 22
Thirteenth Chapter. Whereas our	<b>Savior</b>	, good readers, in the	11, 49/ 34
ye see that our	<b>Savior</b>	in many words, which	11, 50/ 7
Blessed Sacrament, that our	<b>Savior</b>	meant no more in	11, 51/ 10
may appear that our	<b>Savior</b>	, in these words written	11, 51/ 27
words therefore of our	<b>Savior</b>	, "And the bread that	11, 52/ 6
Paul doth, and our	<b>Savior</b>	himself also, in these	11, 53/ 7
in these words our	<b>Savior</b>	here speaketh of giving	11, 55/ 22
same words. Whereas our	<b>Savior</b>	, as you see, speaketh	11, 56/ 22
this point, whether our	<b>Savior</b>	speak of two givings	11, 57/ 14
to wit, that our	<b>Savior</b>	in those words speaketh	11, 57/ 28
of God," answered our	<b>Savior</b>	and said, "How may	11, 62/ 6
bodily birth, whereas our	<b>Savior</b>	meant of a spiritual	11, 62/ 10
for this cause, our	<b>Savior</b>	declared not unto them	11, 67/ 3
declareth you that our	<b>Savior</b>	would not teach them	11, 67/ 15
us ween that our	<b>Savior</b>	in all his words	11, 67/ 23
witches. Like as our	<b>Savior</b>	in the Blessed Sacrament	11, 68/ 12
seemeth me that our	<b>Savior</b>	declareth this matter with	11, 68/ 23
the thing that our	<b>Savior</b>	in these words most	11, 69/ 4
of Christ, nor our	<b>Savior</b>	himself never spoken word	11, 70/ 5
Your fathers," said our	<b>Savior</b>	, "did eat manna in	11, 71/ 18
openly than doth our	<b>Savior</b>	in his own words	11, 72/ 7
to everlasting life, our	<b>Savior</b>	addeth thereunto and saith	11, 72/ 11
the body of our	<b>Savior</b>	by the Sacrament into	11, 72/ 30
incorporated thereby with our	<b>Savior</b>	, in such wise that	11, 73/ 34
without which, as our	<b>Savior</b>	saith, his flesh availeth	11, 76/ 20
infallible proof whereof, our	<b>Savior</b>	said forthwith upon his	11, 77/ 18
And therefore saith our	<b>Savior</b>	Christ that himself liveth	11, 77/ 28

Christ. Upon this our	<b>Savior</b>	finally for conclusion telleth	11, 78/ 3
unity of person, our	<b>Savior</b>	used that manner of	11, 78/ 10
and more that our	<b>Savior</b>	plainly told them that	11, 79/ 22
own disciples. But our	<b>Savior</b>	, knowing in himself (as	11, 79/ 31
But now said our	<b>Savior</b>	unto them in answering	11, 81/ 12
In these words, our	<b>Savior</b>	showeth that his Ascension	11, 81/ 29
life or spirit, our	<b>Savior</b>	answered them to that	11, 82/ 6
flesh availeth nothing, " our	<b>Savior</b>	meaneth that his flesh	11, 82/ 36
the flesh of our	<b>Savior</b>	much availeth joined with	11, 83/ 5
them therefore, saith our	<b>Savior</b>	thus, in Saint Cyril's	11, 83/ 15
perceive clearly that our	<b>Savior</b>	in these words did	11, 84/ 4
were, with whom our	<b>Savior</b>	found that fault then	11, 84/ 19
great in forgiveness." Our	<b>Savior</b>	saith himself also, "Ask	11, 86/ 7
these words of our	<b>Savior</b>	, that no man can	11, 86/ 10
that intent did our	<b>Savior</b>	Christ put them again	11, 86/ 31
were not aware; our	<b>Savior</b>	therefore said: "Have not	11, 88/ 32
the saying of our	<b>Savior</b>	, "He that cometh to	11, 89/ 7
not only that our	<b>Savior</b>	would keep him, so	11, 89/ 11
good, but that our	<b>Savior</b>	took him to his	11, 89/ 23
the words of our	<b>Savior</b>	himself, saying to his	11, 89/ 33
beat them before. Our	<b>Savior</b>	, therefore, when Judas was	11, 90/ 19
so became it our	<b>Savior</b>	to do it as	11, 90/ 36
it was that our	<b>Savior</b>	should have respect and	11, 91/ 14
by his perishing, our	<b>Savior</b>	lost not, but won	11, 91/ 26
they willingly lost their	<b>Savior</b>	. And he found better	11, 91/ 36
said, "We believe," our	<b>Savior</b>	, not causeless, out of	11, 93/ 7
Saint Chrysostom that our	<b>Savior</b>	gave that secret warning	11, 93/ 35
him. Which name our	<b>Savior</b>	gave him not without	11, 94/ 11
words in which our	<b>Savior</b>	expressly speaketh of the	11, 96/ 9
the words of our	<b>Savior</b>	himself do prove against	11, 96/ 24
of here is our	<b>Savior</b>	Christ himself. Which thing	11, 97/ 23
a Fridays about Saint	<b>Savior</b>	and at the Sauygate	11, 99/ 15
Church, but against our	<b>Savior</b>	himself in his Holy	11, 99/ 23
the eating of our	<b>Savior</b>	in the Blessed Sacrament	11, 100/ 34
still. For as our	<b>Savior</b>	saith, "He that drinketh	11, 101/ 8
and plain that our	<b>Savior</b>	meant in this place	11, 102/ 28
this meant here our	<b>Savior</b>	Christ, and not that	11, 103/ 39
time, desire any other	<b>savior</b>	, besides that he saith	11, 105/ 9
no saint as their	<b>savior</b>	, but only as them	11, 105/ 19
as them whom their	<b>Savior</b>	loveth and whose intercession	11, 105/ 20

Spirit, and that our	<b>Savior</b>	taught it himself by	11, 110/ 26
of his against our	<b>Savior</b>	himself in the Blessed	11, 112/ 6
long, therefore, as our	<b>Savior</b>	himself and his apostles	11, 112/ 17
For else since our	<b>Savior</b>	though he would not	11, 112/ 22
indeed, by which our	<b>Savior</b>	teacheth us to believe	11, 113/ 32
that like as our	<b>Savior</b>	had his eternal life	11, 123/ 28
very eating that our	<b>Savior</b>	meant in the Blessed	11, 124/ 23
in hand that our	<b>Savior</b>	meant not so, but	11, 124/ 25
us ween that our	<b>Savior</b>	in saying that we	11, 125/ 13
would have had our	<b>Savior</b>	say that he would	11, 130/ 4
loaf, and that our	<b>Savior</b>	so doth, he saith	11, 130/ 6
bread. But neither our	<b>Savior</b>	then told them so	11, 130/ 26
one in which our	<b>Savior</b>	would not tell out	11, 130/ 37
forgotten that albeit our	<b>Savior</b>	came to be known	11, 131/ 15
be damned." If our	<b>Savior</b>	Christ, which is the	11, 134/ 20
the mind of our	<b>Savior</b>	in those words, as	11, 138/ 7
in the Sacrament, our	<b>Savior</b>	had himself spoken against	11, 138/ 14
from himself. But our	<b>Savior</b>	Christ hath both left	11, 140/ 25
world. Now that our	<b>Savior</b>	, besides all such allegories	11, 142/ 35
the words of our	<b>Savior</b>	that (as Master Masquer	11, 144/ 33
Masquer's mind that our	<b>Savior</b>	meant not so, and	11, 145/ 32
gone. Now that our	<b>Savior</b>	doth not here declare	11, 145/ 34
his own that our	<b>Savior</b>	declared more plainly his	11, 146/ 4
Gospel, in which our	<b>Savior</b>	speaketh of that Sacrament	11, 150/ 10
appeareth well that our	<b>Savior</b>	in the one place	11, 155/ 27
heard and understood our	<b>Savior</b>	in all three places	11, 165/ 8
have before said, our	<b>Savior</b>	when he said, "I	11, 167/ 26
Saint Chrysostom) did our	<b>Savior</b>	work the other miracle	11, 173/ 8
But I" (may our	<b>Savior</b>	say) "nourish and feed	11, 174/ 19
and showeth that our	<b>Savior</b>	in those words that	11, 175/ 13
John rehearseth that our	<b>Savior</b>	said himself he would	11, 182/ 4
doth, by that our	<b>Savior</b>	said of himself, "I	11, 182/ 14
such words as our	<b>Savior</b>	spoke himself mentioned in	11, 183/ 10
those words of our	<b>Savior</b>	at his Maundy written	11, 183/ 11
the body of our	<b>Savior</b>	present in the Blessed	11, 185/ 34
bodily substance of our	<b>Savior</b>	Christ is not in	11, 208/ 30
body of our blessed	<b>Savior</b>	himself, and all one	11, 209/ 18
blessed body of our	<b>Savior</b>	abideth still whole in	11, 210/ 1
and bones of our	<b>Savior</b>	Christ be now, and	11, 210/ 14
you would face our	<b>Savior</b>	out of the Blessed	11, 211/ 26

in those words, our	<b>Savior</b>	, as he expressly spoke	11, 220/ 24
these words of our	<b>Savior</b>	at his Last Supper	11, 221/ 1
and conclusion, forsake our	<b>Savior</b>	himself in the Blessed	11, 223/ 12
For they took our	<b>Savior's</b>	words right in that	11, 62/ 21
haply then but the	<b>savor</b>	. When these had heard	11, 46/ 30
the hill because he	<b>saw</b>	the people were minded	11, 26/ 8
any fallible conjectures) both	<b>saw</b>	the sickness of their	11, 27/ 10
sloth. Which vice God	<b>saw</b>	so noyous unto mankind	11, 33/ 9
wrought miracles, which they	<b>saw</b>	, to make them believe	11, 40/ 2
you, that never man	<b>saw</b>	my Father yet. But	11, 49/ 9
by, as though he	<b>saw</b>	it not, albeit that	11, 56/ 27
as those that never	<b>saw</b>	the like would ween	11, 65/ 31
manner, which manner Christ	<b>saw</b>	when he spoke the	11, 75/ 35
malice. And where he	<b>saw</b>	that nothing did avail	11, 93/ 11
maketh as though he	<b>saw</b>	it not. But no	11, 126/ 13
maketh as though he	<b>saw</b>	it or had it	11, 126/ 15
not say but he	<b>saw</b>	it. But now as	11, 149/ 17
would be content you	<b>saw</b>	not, that is to	11, 150/ 5
own surety that I	<b>saw</b>	him play yet. For	11, 158/ 28
Christ that his apostles	<b>saw</b>	, and had believed in	11, 162/ 18
open miracle that they	<b>saw</b>	him there work, they	11, 173/ 5
my life I never	<b>saw</b>	so foolish an argument	11, 190/ 8
holy doctors and saints	<b>saw</b>	and perceived that the	11, 210/ 11
Masquer that ever I	<b>saw</b>	lightly in any man	11, 217/ 15
made as though he	<b>saw</b>	them not. That argument	11, 220/ 12
to see what they	<b>say</b>	. But some there are	11, 6/ 6
mad enough, as men	<b>say</b>	that have seen it	11, 7/ 4
is I cannot surely	<b>say</b>	. But some reckon it	11, 7/ 19
of the brethren that	<b>say</b>	this new work was	11, 9/ 17
do and what they	<b>say</b>	, because they think themselves	11, 12/ 29
faith, he might, I	<b>say</b>	, teach in those words	11, 17/ 17
corn: in those, I	<b>say</b>	, that expound that story	11, 19/ 18
the literal sense, and	<b>say</b>	the text signified nothing	11, 19/ 35
Chapter. "Verily, verily, I	<b>say</b>	to you, you seek	11, 21/ 23
them, "Verily, verily, I	<b>say</b>	to you, Moses hath	11, 21/ 32
them, "Verily, verily, I	<b>say</b>	to you, but if	11, 22/ 28
sight of that miracle	<b>say</b>	, "This is the very	11, 26/ 34
As though he would	<b>say</b>	, "Ye labor hither and	11, 27/ 15
life, that is to	<b>say</b>	, that as themselves were	11, 28/ 19
as divers holy doctors	<b>say</b>	), when the priest ministereth	11, 29/ 23

not the priest, I	say	, whom we see, but	11, 29/ 26
sealed." This is to	say	, that him hath God	11, 30/ 10
scratching. These Jews, I	say	therefore, and the woman	11, 32/ 20
and drink. Howbeit to	say	the truth, their words	11, 32/ 25
As though he would	say	, "This is the work	11, 34/ 28
as though they would	say	, "Good Lord, give us	11, 36/ 10
me down, me, I	say	, the very bread whereof	11, 36/ 26
scholars; he began, I	say	, with faith. But yet	11, 37/ 29
them. But then what	say	we to these words	11, 37/ 34
divers holy doctors that	say	that in these words	11, 38/ 32
as though he would	say	, "You have seen me	11, 39/ 33
As though he would	say	, "Though my Father has	11, 40/ 8
that whole person might	say	of itself such things	11, 42/ 19
as a man may	say	of himself, "I shall	11, 42/ 21
soul, so might Christ	say	of himself, "I am	11, 42/ 25
not; and he might	say	, "I shall suffer and	11, 42/ 27
Christ therefore might well	say	then of himself, "I	11, 43/ 23
his Father, as we	say	a man is obedient	11, 44/ 26
would they, as I	say	, after that feeding that	11, 47/ 7
As though he would	say	, "leave your murmuring, and	11, 47/ 24
at this that I	say	, that my Father must	11, 48/ 2
that your own prophets	say	that all folk shall	11, 48/ 10
ye shall then yourself	say	that Master Masquer is	11, 50/ 21
adversaries of the Sacrament	say	that, in this exposition	11, 51/ 25
all that ever I	say	whereby it may appear	11, 51/ 26
then (will some man	say	) that it appeareth not	11, 52/ 26
if Master Masquer will	say	that mine exposition is	11, 53/ 1
take their hold to	say	and affirm that it	11, 53/ 11
devil and not only	say	that it is very	11, 53/ 15
consider therefore, as I	say	, that Theophylactus here calleth	11, 53/ 16
us. For they that	say	it is a figure	11, 54/ 31
it is a figure	say	it is not only	11, 54/ 32
As though he would	say	, "Will you wit what	11, 56/ 9
if Master Masquer will	say	that I do but	11, 56/ 30
these two givings and	say	, as he saith often	11, 56/ 31
his death, and will	say	that Christ speaketh there	11, 56/ 32
his death. If he	say	that they be understood	11, 56/ 37
give me leave to	say	the like for my	11, 57/ 1
first giving, I may	say	that Christ speaketh of	11, 57/ 4
Jews heard our Lord	say	that, besides the spiritual	11, 58/ 2

as a maid might	say	by one whom she	11, 59/ 5
may some man haply	say	that this reason by	11, 59/ 29
wickedness cry out and	say	against God: "How may	11, 63/ 32
perceive that when ye	say	such things there appeareth	11, 65/ 20
he putteth us, I	say	, in remembrance of divers	11, 66/ 5
Jews, "Verily, verily, I	say	unto you, but if	11, 66/ 18
this, those folk, I	say	, that of arrogance and	11, 67/ 12
them, "Verily, verily, I	say	to you, but if	11, 68/ 27
he laboreth, as I	say	, in these words here	11, 69/ 20
anything that he could	say	to them, they were	11, 69/ 23
at the least wise,	say	that he believeth the	11, 69/ 32
verily believe as they	say	that can I not	11, 69/ 34
As though he would	say	, "Marvel you and mistrust	11, 70/ 16
doth not Saint Cyril	say	it more openly than	11, 72/ 6
is meant, as I	say	(and all the holy	11, 72/ 26
I was about to	say	, they that receive our	11, 73/ 6
Judas, he writeth, I	say	, that Christ gave unto	11, 74/ 32
person. The Father, I	say	, gave all his own	11, 77/ 27
As though he would	say	, "This is another manner	11, 78/ 26
For though Master Masquer	say	that if Christ said	11, 81/ 6
that Christ, though he	say	it, meaneth it, and	11, 81/ 9
What will you then	say	?" For then could they	11, 81/ 14
As though he would	say	unto them, "I told	11, 82/ 12
the thing that I	say	, do not only I	11, 83/ 36
do not only I	say	, but Saint Augustine also	11, 84/ 1
as though he would	say	, "As plainly as I	11, 84/ 21
whom no man can	say	but that he must	11, 85/ 8
that no man, I	say	, should so take these	11, 86/ 13
As though he would	say	, "If we love life	11, 88/ 3
our Lord, as I	say	, took Judas and made	11, 91/ 22
Gospel seemeth also to	say	) all that then were	11, 91/ 32
this he seemeth to	say	unto them: "O my	11, 92/ 20
at all; now I	say	, by this exposition of	11, 96/ 29
it great folly to	say	that the meat that	11, 97/ 18
company that you will	say	but even indifferently. Were	11, 98/ 32
may become him to	say	to me what he	11, 99/ 35
me, that is to	say	, whoso is grafted and	11, 100/ 19
faith, that is to	say	, if we believe his	11, 100/ 24
saith: "That is to	say	, if we believe his	11, 101/ 19
more, some man would	say	he were a dry	11, 101/ 33

this matter, and would	say	that whoso so eateth	11, 101/ 35
I would, as I	say	, have let it pass	11, 102/ 10
thirst, besides this, I	say	, they shall hunger and	11, 103/ 9
Now if men will	say	that the pain of	11, 103/ 11
enough to him to	say	that whoso eat Christ	11, 104/ 21
faith, that is to	say	, saith he, whoso believe	11, 105/ 2
in those words, I	say	, besides that false heresy	11, 105/ 14
if Master Masquer will	say	that by these words	11, 105/ 30
me Master Mock, and	say	that it were but	11, 106/ 4
frere's harlot God, or	say	that for God's sake	11, 107/ 1
holy apostles, as to	say	they wrote not all	11, 107/ 22
faith, that is to	say	, if we believe his	11, 109/ 12
marked not, as I	say	, that he meant so	11, 109/ 15
too, to this I	say	that God's Testament is	11, 110/ 14
the writing. For I	say	that his Testament is	11, 110/ 17
and insufficient because I	say	that some necessary points	11, 110/ 23
not he, good readers,	say	and affirm thereby that	11, 110/ 24
this may I now	say	to Master Masquer the	11, 111/ 4
Paul did. If he	say	that he needeth not	11, 112/ 12
scripture, thereto first we	say	and say true, that	11, 112/ 13
first we say and	say	true, that in his	11, 112/ 13
And besides that, we	say	that though he proved	11, 112/ 14
well be bold to	say	to Master Masquer that	11, 112/ 26
is (I will not	say	over hardly to you	11, 113/ 10
words (I will not	say	over hardly to him	11, 113/ 14
could any brute beast	say	than this? For the	11, 114/ 27
name of papists, and	say	that they be all	11, 114/ 33
again: "What shall we	say	then to the Canon	11, 118/ 14
doctors and saints? I	say	that if we have	11, 118/ 15
have nothing else to	say	, let us yet rather	11, 118/ 15
saying, that is to	say	, "if we believe his	11, 122/ 16
For I dare well	say	that Master Masquer believeth	11, 123/ 7
penny. For I dare	say	the devil believeth at	11, 123/ 13
everlasting flesh, so I	say	, always if the eater	11, 124/ 2
the holy doctors, I	say	, do expound these words	11, 124/ 7
while all draweth, I	say	, to that end, his	11, 125/ 17
with. And so we	say	that a man dissembleth	11, 126/ 12
As though he would	say	, as I have received	11, 127/ 21
as the Thomistical papists	say	) been invisible with all	11, 129/ 11
answered: "Verily, verily, I	say	unto you, except ye	11, 129/ 20

would have had him	say	if he had so	11, 130/ 2
have had our Savior	say	that he would play	11, 130/ 4
belieth me. For I	say	as the Catholic faith	11, 130/ 7
as you see) to	say	any such thing of	11, 130/ 19
So that, as I	say	, Christ spoke and meant	11, 132/ 15
since Master Masquer cannot	say	nay but that, of	11, 132/ 29
this the contrary and	say	, "Whoso eateth not my	11, 133/ 14
eatest, that is to	say	, in whom thou believest	11, 133/ 20
eatest, that is to	say	, in whom thou believest	11, 134/ 3
also, could and would	say	false, and break his	11, 134/ 21
figure, the figure, I	say	, of the bread and	11, 135/ 16
confess, if he will	say	true, that my faith	11, 136/ 20
he is bold to	say	what him list because	11, 137/ 5
could he for shame	say	that we that are	11, 137/ 6
What then will you	say	if you see the	11, 137/ 21
his own words and	say	: "If it offend you	11, 138/ 16
he maketh Christ to	say	: "If it offend you	11, 139/ 20
with them, and not	say	it should then more	11, 139/ 29
it," he meaneth, I	say	, that they should of	11, 139/ 33
Masquer a fool to	say	that it should more	11, 140/ 5
case. What will you	say	then, if I show	11, 140/ 21
for our salvation." How	say	you now, good Christian	11, 140/ 34
of that that I	say	, and as plainly destroy	11, 140/ 36
For though Master Masquer	say	they cannot stand together	11, 141/ 2
Christ's body as they	say	in form of bread	11, 142/ 14
life," that is to	say	, "This matter that I	11, 142/ 23
all the scripture (they	say	) is open and plain	11, 144/ 4
and, as who should	say	, beat it into their	11, 144/ 22
meant it not; then	say	I that since in	11, 145/ 25
indeed, though Master Masquer	say	nay a hundred times	11, 146/ 7
enough. But as I	say	, what one word is	11, 146/ 29
Christ's body, as they	say	, in form of bread	11, 147/ 12
life," that is to	say	, "This matter that I	11, 147/ 20
he answer yea and	say	they were, then shall	11, 147/ 36
answer me nay and	say	that they were no	11, 148/ 4
that he shall not	say	but he saw it	11, 149/ 17
and so shall you	say	yourself when you see	11, 149/ 22
in hand, that I	say	that those words of	11, 149/ 24
may take hold to	say	that I say that	11, 149/ 32
to say that I	say	that Christ's words should	11, 149/ 32

indeed). But here I	say	not, as Master Masquer	11, 150/ 34
Master Masquer saith I	say	, that Christ meant of	11, 150/ 35
murmured," that is to	say	, "they marveled," as he	11, 152/ 13
die," that is to	say	, "it was expedient and	11, 152/ 15
be so sore to	say	a ton full, but	11, 153/ 19
selfsame thing that I	say	, though it say not	11, 154/ 6
I say, though it	say	not the selfsame word	11, 154/ 6
Tamar, Master Masquer would	say	, "Lo, good reader, here	11, 154/ 11
him," that is to	say	, "he was angry with	11, 154/ 18
murmured," that is to	say	, "they marveled." And thus	11, 154/ 19
And therefore, as I	say	, therein appeareth well that	11, 155/ 27
Which well appeared I	say	by his audience. For	11, 155/ 30
is as much to	say	as "they marveled," because	11, 156/ 34
flesh," etc. If he	say	no or nay, the	11, 157/ 3
and 15. If he	say	yea or yes, then	11, 157/ 4
is as much to	say	as "they marveled." In	11, 157/ 17
indeed, if Master Masquer	say	true that peradventure the	11, 157/ 34
hath therein, as I	say	, done me a very	11, 158/ 7
I take, whether I	say	that Christ's disciples and	11, 158/ 19
places, or that I	say	that in any one	11, 158/ 21
own trap if I	say	yea or yes. And	11, 158/ 26
can. And first I	say	that his question is	11, 159/ 25
them. And then I	say	to the first question	11, 160/ 1
there. Now, if he	say	that he meaneth only	11, 160/ 7
content not only to	say	all that he saith	11, 160/ 16
of speaking. But I	say	more, too, that so	11, 160/ 19
repunged against him. And	say	also that they repunged	11, 160/ 21
him thus, he would	say	I did but trifle	11, 160/ 35
unto that replication, I	say	nay. For I say	11, 161/ 9
say nay. For I	say	that the scripture there	11, 161/ 9
for his disciples, I	say	no, not all. Then	11, 161/ 23
Masquer that if I	say	nay or no, the	11, 161/ 23
6. But to that	say	I again that when	11, 161/ 25
again that when I	say	no, the scripture is	11, 161/ 25
the disciples. But what	say	we then for the	11, 161/ 36
if I here would	say	nay? Then except Master	11, 161/ 37
not agree that, but	say	that he understandeth them	11, 162/ 11
Masquer have letted to	say	even the selfsame words	11, 162/ 29
have been contented to	say	thus, or else would	11, 162/ 36
that Saint Peter should	say	it for him, though	11, 163/ 7

at the hearing Christ	say	, "I am the door	11, 164/ 9
For because, as ye	say	, they understood it in	11, 165/ 28
a parable (as I	say	of his other words	11, 167/ 18
wonder (that thing I	say	that he speaketh of	11, 171/ 7
could this thing I	say	have made them wonder	11, 171/ 11
could not avail. Now	say	I that if Master	11, 171/ 26
But thou wilt peradventure	say	the thing at that	11, 173/ 3
itself. But then, I	say	again, that of that	11, 173/ 4
to eat?" For therefore (	say	the Saint Chrysostom) did	11, 173/ 7
I" (may our Savior	say	) "nourish and feed my	11, 174/ 19
you,"" (that is to	say	, the very flesh and	11, 174/ 27
blood" (that is to	say	, this blood of Christ	11, 174/ 36
all those holy doctors	say	therein against his own	11, 176/ 5
posse ad esse and	say	he can lie, ergo	11, 178/ 5
esse ad posse, and	say	that he doth lie	11, 178/ 6
letter as himself cannot	say	nay, but that the	11, 178/ 9
vanities," verities I would	say	, "at leisure." Here ye	11, 178/ 20
vanities, verities, he would	say	, at leisure. Now for	11, 178/ 35
places at once, I	say	that as for all	11, 179/ 1
to prove them? I	say	again to Father Frith	11, 179/ 10
all, because himself would	say	so still when his	11, 179/ 36
enough for him to	say	that I must prove	11, 180/ 1
Saint John? If he	say	yea, as I suppose	11, 180/ 9
Luther, either), he must	say	that he knoweth those	11, 180/ 17
For then shall I	say	, tell me then, Master	11, 180/ 21
should you not, I	say	, Master Masquer, believe the	11, 180/ 26
kind of arguing I	say	Master Masquer useth himself	11, 182/ 29
good readers, because I	say	that those words of	11, 183/ 4
all said as I	say	. And Master Masquer also	11, 183/ 19
Masquer also cannot himself	say	nay, but that against	11, 183/ 20
be true that I	say	. And all the countries	11, 183/ 23
vanities (verities he would	say	) at leisure, if the	11, 184/ 7
while I must, I	say	, therefore upon such foolish	11, 184/ 29
yet boldly forthwith to	say	there is none there	11, 187/ 12
dispute it abroad, and	say	they will not utterly	11, 187/ 14
not utterly affirm and	say	the contrary, but the	11, 187/ 14
the thing is, they	say	, but as problema neutrum	11, 187/ 15
after him affirm and	say	the same, and with	11, 187/ 21
not but ye will	say	that it is neither	11, 189/ 25
he none hold to	say	that God could not	11, 189/ 32

Let him, as I	say	, prove us this in	11, 192/ 7
our matter. For we	say	not that Christ's body	11, 193/ 16
while Master Masquer cannot	say	nay, but must needs	11, 195/ 22
point is, as I	say	, good reader, all beside	11, 195/ 26
clearly see that I	say	nothing else but that	11, 197/ 33
man be bold to	say	that God is able	11, 198/ 5
as I now here	say	, very lately come over	11, 198/ 25
faith, though men would	say	that I had more	11, 199/ 9
also, that he cannot	say	but sooth. And therefore	11, 201/ 4
taken, while I shall	say	that the texts that	11, 202/ 13
taken, and he shall	say	nay, and shall say	11, 202/ 14
say nay, and shall	say	that I take them	11, 202/ 14
doth now. If he	say	that he will, with	11, 203/ 2
and understood as I	say	. All they do thereby	11, 203/ 12
And if he cannot	say	nay but that they	11, 204/ 34
good readers, that to	say	the litany, or our	11, 205/ 26
most evident reason to	say	that the cause of	11, 207/ 26
Now if he will	say	that he maketh not	11, 208/ 35
-- verities, I should	say	. But return we unto	11, 212/ 29
should not for shame	say	"quoeth I" and "quoeth	11, 213/ 5
writing. For why, to	say	the truth, I do	11, 213/ 18
Master Masquer himself to	say	somewhat for me, though	11, 214/ 13
such proof of mine,	say	still that it is	11, 214/ 31
And surely as I	say	, it seemeth to myself	11, 215/ 21
vows of virginity, but	say	that they that make	11, 215/ 27
Zwingli. And he cannot	say	that Saint John speaketh	11, 217/ 24
institution. Nor he cannot	say	that Saint John speaketh	11, 217/ 26
there wrote, could not	say	that Saint John wrote	11, 217/ 35
no man else can	say	that Saint John anything	11, 218/ 3
but that Tyndale cannot	say	that Saint John speaketh	11, 218/ 7
in those words to	say	mine own self that	11, 218/ 8
cause why Tyndale cannot	say	that Saint John spoke	11, 218/ 10
that point, could not	say	that Saint John spoke	11, 218/ 18
for mine own part,	say	the contrary. For it	11, 218/ 21
words therein, where I	say	expressly that Saint John	11, 218/ 32
all: "Nor Tyndale cannot	say	that Saint John speaketh	11, 218/ 35
in these words expressly	say	that Saint John expressly	11, 219/ 5
letter against Frith, I	say	thereof the contrary. But	11, 219/ 10
have you now to	say	? With what shameful shift	11, 219/ 11
the literal sense, and	say	that Christ meant not	11, 220/ 21

Catholic faith, faith, I	say	, not faith alone as	11, 223/ 23
therefore strove among themselves,	saying	, "How can this man	11, 22/ 27
This is a hard	saying	, and who may hear	11, 23/ 1
good and perfect medicine,	saying	unto them thus, "Work	11, 27/ 12
also and affirmeth this	saying	so boldly that he	11, 51/ 21
as well as they,	saying	the bread that we	11, 53/ 17
pieces of the bread,	saying	, "Take you and eat	11, 67/ 6
them the cup about,	saying	, "Drink you of this	11, 67/ 8
is come from heaven,	saying	, "This is the bread	11, 78/ 4
hard they thought his	saying	, and reckoned that it	11, 79/ 24
for them all, not	saying	"I" but "we," our	11, 88/ 29
himself, according to the	saying	of our Savior, "He	11, 89/ 7
of our Savior himself,	saying	to his Father a	11, 89/ 34
prepare and seek for,	saying	, "Work, take pains, and	11, 97/ 7
readers, that Christ in	saying	that the belief in	11, 98/ 17
meaneth by this his	saying	, that he that eateth	11, 102/ 12
that in his so	saying	, he lieth. And besides	11, 112/ 13
declare his words following,	saying	, "As the living Father	11, 120/ 12
For seeing that his	saying	cannot be defended, he	11, 121/ 8
of all that faith	saying	, that is to say	11, 122/ 16
well see that his	saying	is insufficient. For both	11, 122/ 36
declare his words following,	saying	, "As the living Father	11, 123/ 24
that our Savior in	saying	that we should eat	11, 125/ 13
have soluted their question,	saying	(if he had so	11, 129/ 8
the eating of it,	saying	that he would give	11, 132/ 11
not understand this spiritual	saying	of the eating of	11, 133/ 7
This is a hard	saying	; who may hear him	11, 136/ 11
of faith, he added	saying	, "The words which I	11, 142/ 21
of faith, he added,	saying	, "The words which I	11, 147/ 19
Jews marveled at this	saying	: "My flesh is very	11, 149/ 4
they marveled at Christ's	saying	, "My flesh is very	11, 152/ 10
will well maintain my	saying	. For, good reader, when	11, 153/ 34
lieth Master Masquer in	saying	it is not so	11, 154/ 7
upon these words, some	saying	that the devil was	11, 155/ 6
in him and some	saying	nay, and that the	11, 155/ 7
that he gave thereto,	saying	, "How can he give	11, 155/ 36
outcry upon me for	saying	that they marveled, where	11, 157/ 30
present (against Master Masquer's	saying	) went their ways all	11, 164/ 32
expoundeth his own words,	saying	, "My flesh profiteth nothing	11, 165/ 33
me with his own,	saying	that the Gospel saith	11, 176/ 3

therein against his own	<b>saying</b>	, which among them all	11, 176/ 6
whereupon by your own	<b>saying</b>	all the other writers	11, 180/ 23
any other creature, himself	<b>saying</b>	by his prophet: "I	11, 188/ 32
at once. Christ himself	<b>saying</b>	, as concerning his manhood	11, 189/ 4
this Latin term, "Necesse."	<b>Saying</b>	wheresoever is a testament	11, 194/ 8
same decreed council, himself	<b>saying</b>	John 2 and 12	11, 194/ 17
much? And yet for	<b>saying</b>	thus much, saith Master	11, 198/ 6
on this part the	<b>sayings</b>	or sentences of the	11, 118/ 9
Mass and to the	<b>sayings</b>	of the old holy	11, 118/ 14
adding unto all his	<b>sayings</b>	thus: "Whoso eat my	11, 133/ 11
of all his spiritual	<b>sayings</b>	, as himself expoundeth his	11, 165/ 33
this. For this little	<b>scab</b>	of his folly he	11, 99/ 10
foul mormal of their	<b>scabbed</b>	shins that they had	11, 119/ 27
deal to cover his	<b>scald</b>	shin, and hath also	11, 120/ 23
rude ruffian, such a	<b>scald</b>	Colyn cook, as under	11, 220/ 5
great labor, they could	<b>scant</b>	find themselves meat. And	11, 47/ 6
his holy exposition, the	<b>scant</b>	of some such piece	11, 100/ 36
own friends could here	<b>scant</b>	think any other than	11, 113/ 17
devilish, I ween, is	<b>scant</b>	the devil himself. Thus	11, 128/ 26
soon as he hath	<b>scant</b>	finished his high solemn	11, 189/ 36
offered themselves as his	<b>scholars</b>	; he began, I say	11, 37/ 28
master of his Christian	<b>school</b>	, begin there with the	11, 37/ 27
wonder me that his	<b>school</b>	matter here failed him	11, 194/ 26
that clerks may in	<b>schools</b>	hold problems upon everything	11, 187/ 24
show himself a great	<b>schools</b>	man in respect of	11, 195/ 18
that is in the	<b>schools</b>	called argumentum ad hominem	11, 218/ 22
leave unto himself the	<b>science</b>	and the way of	11, 64/ 10
this a wise invented	<b>scoff</b>	that Master Masquer mocketh	11, 200/ 30
how properly he could	<b>scoff</b>	, if the matter would	11, 209/ 7
surely where properly you	<b>scoff</b>	at me with my	11, 211/ 23
the same, wherewith he	<b>scoffeth</b>	so pleasantly at me	11, 178/ 2
upon me, and then	<b>scoffeth</b>	that I face out	11, 209/ 5
properly as Master Masquer	<b>scoffeth</b>	at that sample and	11, 209/ 20
it were but a	<b>scoffing</b>	question. And yet out	11, 106/ 4
all question that same	<b>scoffing</b>	question would quite overthrow	11, 106/ 5
I will let that	<b>scoffing</b>	question go, and I	11, 106/ 7
Augustine saith, about three	<b>score</b>	and ten, he chose	11, 87/ 24
soon after other three	<b>score</b>	and ten whom he	11, 87/ 25
in number above three	<b>score</b>	and ten: all they	11, 91/ 35
stead of those three	<b>score</b>	and ten, he chose	11, 92/ 1

he chose other three	<b>score</b>	and ten disciples, as	11, 92/ 2
better than sheep's bones,	<b>scrape</b>	clean the litany out	11, 186/ 29
ever scurvy and ever	<b>scratching</b>	. These Jews, I say	11, 32/ 19
willful, as were the	<b>scribes</b>	and the Pharisees and	11, 85/ 25
unknown that the holy	<b>scripture</b>	of God is in	11, 17/ 28
this manner handling of	<b>scripture</b>	, I make mention in	11, 18/ 13
manner of expounding the	<b>scripture</b>	, do take away Christ's	11, 18/ 18
sundry places of holy	<b>scripture</b>	perceive that of his	11, 23/ 20
God. For as the	<b>scripture</b>	saith, "Our Lord beholdeth	11, 26/ 28
be written in holy	<b>scripture</b>	: that God the Father	11, 30/ 19
many more places of	<b>scripture</b>	he speaketh more often	11, 41/ 14
the obedience that the	<b>scripture</b>	speaketh of in Christ	11, 41/ 26
bread, as in the	<b>scripture</b>	the serpent into which	11, 53/ 29
magicians." And as the	<b>scripture</b>	calleth the serpent there	11, 53/ 33
the expositions of holy	<b>scripture</b>	do plainly declare that	11, 54/ 35
the words of the	<b>scripture</b>	much more clear for	11, 57/ 9
and which (as the	<b>scripture</b>	teacheth us) is able	11, 64/ 32
naught all the whole	<b>scripture</b>	, the doctrine of the	11, 65/ 15
except that of the	<b>scripture</b>	and the Christian faith	11, 69/ 34
upon, that doth the	<b>scripture</b>	well witness, where God	11, 85/ 36
and wax slothful; the	<b>scripture</b>	crieth, "Let him that	11, 86/ 18
by natural reason and	<b>scripture</b>	. And therefore, though some	11, 89/ 20
faith, but the plain	<b>scripture</b>	, too), he hath in	11, 105/ 13
by plain and evident	<b>scripture</b>	, it appeareth plain that	11, 108/ 12
left unwritten in the	<b>scripture</b>	, I make God's holy	11, 110/ 10
proveth his doctrine by	<b>scripture</b>	, thereto first we say	11, 112/ 13
proved his doctrine by	<b>scripture</b>	indeed, yet since it	11, 112/ 15
Christian nations that the	<b>scripture</b>	proveth not his part	11, 112/ 16
him, which by the	<b>scripture</b>	proved their part very	11, 112/ 18
the exposition of holy	<b>scripture</b>	, believeth better all the	11, 112/ 28
proveth his expositions of	<b>scripture</b>	so foolish himself and	11, 113/ 3
for so saith the	<b>scripture</b>	, but that is to	11, 120/ 28
him not, as the	<b>scripture</b>	also saith; against which	11, 120/ 31
also saith; against which	<b>scripture</b>	Master Tyndale saith that	11, 120/ 32
and against the same	<b>scripture</b>	Master Masquer saith that	11, 120/ 34
principally by faith? The	<b>scripture</b>	saith, "God is charity	11, 124/ 14
it? Namely, while the	<b>scripture</b>	by plain words condemneth	11, 124/ 32
the plain word of	<b>scripture</b>	, or else by his	11, 127/ 1
the man be in	<b>scripture</b>	anything exercised, then hath	11, 130/ 32
first (as for the	<b>scripture</b>	) can he find no	11, 130/ 36

of any part of	<b>scripture</b>	, it shall never be	11, 135/ 3
the places of the	<b>scripture</b>	set together, he hath	11, 143/ 38
none. For all the	<b>scripture</b>	(they say) is open	11, 144/ 4
to be in the	<b>scripture</b>	sufficiently their own masters	11, 144/ 7
this place of the	<b>scripture</b>	right and also taken	11, 156/ 23
no or nay, the	<b>scripture</b>	is plain against him	11, 157/ 3
that place of holy	<b>scripture</b>	. The Fifth Chapter. Now	11, 158/ 14
Masquer replieth that the	<b>scripture</b>	is plain against me	11, 161/ 8
I say that the	<b>scripture</b>	there, with Saint Mark	11, 161/ 10
nay or no, the	<b>scripture</b>	is plain against me	11, 161/ 24
I say no, the	<b>scripture</b>	is even there with	11, 161/ 25
be some texts in	<b>scripture</b>	that Master Masquer understandeth	11, 162/ 9
revelation, both by holy	<b>scripture</b>	and by the tradition	11, 169/ 32
heard of in the	<b>scripture</b>	before, but that one	11, 172/ 12
express words of holy	<b>scripture</b>	, and not by his	11, 178/ 12
by express words of	<b>scripture</b>	. The third is that	11, 178/ 25
by express words of	<b>scripture</b>	, then he will both	11, 178/ 29
findeth twenty places of	<b>scripture</b>	and more to the	11, 178/ 32
express words of holy	<b>scripture</b>	, I ask him then	11, 180/ 6
of theirs are holy	<b>scripture</b>	. But then shall I	11, 180/ 12
or is the holy	<b>scripture</b>	of God at all	11, 180/ 14
those books for holy	<b>scripture</b>	, because the common known	11, 180/ 18
this is his very	<b>scripture</b>	, namely since there are	11, 180/ 30
written in the same	<b>scripture</b>	other things to man's	11, 180/ 30
express words of holy	<b>scripture</b>	laid forth for the	11, 181/ 3
without express words of	<b>scripture</b>	for the proof, Master	11, 181/ 8
by express words of	<b>scripture</b>	that of all that	11, 181/ 10
plain express words of	<b>scripture</b>	, we be no man	11, 181/ 14
he never find in	<b>scripture</b>	that tell him expressly	11, 181/ 17
us this point by	<b>scripture</b>	, but that at the	11, 181/ 19
things as in holy	<b>scripture</b>	is not expressly written	11, 181/ 20
which be the very	<b>scripture</b>	? Now, as for the	11, 181/ 23
by express words of	<b>scripture</b>	prove that it is	11, 181/ 32
findeth twenty places in	<b>scripture</b>	and more, too, proving	11, 183/ 36
written in the plain	<b>scripture</b>	, too, proved plain and	11, 184/ 14
saints and of holy	<b>scripture</b>	vanities, and also that	11, 184/ 23
can feign without the	<b>scripture</b>	, then can this poet	11, 185/ 23
to any creature. The	<b>scripture</b>	seemeth to appropre unto	11, 190/ 23
himself witnesseth in holy	<b>scripture</b>	); ergo his manhood cannot	11, 191/ 2
any part of holy	<b>scripture</b>	or not. And therefore	11, 196/ 26

by his own holy	<b>scripture</b>	, too, which scripture by	11, 197/ 8
holy scripture, too, which	<b>scripture</b>	by the same church	11, 197/ 8
for him in all	<b>scripture</b>	no more than one	11, 200/ 13
in any place of	<b>scripture</b>	that his body should	11, 200/ 20
synagogue, unto which (the	<b>scripture</b>	forsaken) he is now	11, 200/ 26
have no word of	<b>scripture</b>	for Christ's body to	11, 201/ 9
Saint John is holy	<b>scripture</b>	, and not the gospel	11, 201/ 15
Saint John is holy	<b>scripture</b>	, and the Gospel of	11, 201/ 19
plainly written in the	<b>scripture</b>	. But for the being	11, 201/ 24
any plain place of	<b>scripture</b>	said it, the truth	11, 201/ 33
than twenty texts of	<b>scripture</b>	of which he spoke	11, 203/ 3
divers texts of holy	<b>scripture</b>	not only seemed (which	11, 203/ 15
synagogue, unto which, the	<b>scripture</b>	forsaken, he is now	11, 204/ 6
to flee from the	<b>scripture</b>	to mine unwritten verities	11, 204/ 10
to flee from the	<b>scripture</b>	. For I have well	11, 204/ 17
the selfsame place of	<b>scripture</b>	which Master Masquer hath	11, 204/ 19
a fleeing from the	<b>scripture</b>	? If that be a	11, 204/ 24
a fleeing from the	<b>scripture</b>	, then might the old	11, 204/ 25
old heretics not the	<b>scripture</b>	only but also the	11, 204/ 29
enough flee from the	<b>scripture</b>	because he, besides the	11, 205/ 5
because he, besides the	<b>scripture</b>	, proved the true faith	11, 205/ 5
other things, both in	<b>scripture</b>	and in nature and	11, 206/ 9
only miracles, written in	<b>scripture</b>	-- unde versus? (where	11, 206/ 23
only miracles written in	<b>scripture</b>	but also done by	11, 207/ 15
and written in holy	<b>scripture</b>	. Now at this word	11, 211/ 2
hath proved us by	<b>scripture</b>	, in the thirty-seventh leaf	11, 212/ 23
it be written in	<b>scripture</b>	. Now doth the clear	11, 213/ 23
some words written in	<b>scripture</b>	that would well prove	11, 213/ 27
far otherwise seen in	<b>scripture</b>	than I, arguing for	11, 213/ 30
it, and layeth no	<b>scripture</b>	himself for the proof	11, 213/ 33
to affirm that the	<b>scripture</b>	saith there openly and	11, 214/ 8
For they receive no	<b>scripture</b>	for proof of any	11, 214/ 21
plainly written in holy	<b>scripture</b>	, whether I prove that	11, 214/ 29
plain words of the	<b>scripture</b>	, and the sense of	11, 215/ 3
a verity written in	<b>scripture</b>	, and that many other	11, 215/ 8
words in the holy	<b>scripture</b>	of God when it	11, 219/ 18
the old expositors of	<b>scripture</b>	expound any of those	11, 220/ 27
holy expositors of the	<b>scripture</b>	, which were good men	11, 221/ 14
blind reason, wresting the	<b>scripture</b>	into a wrong sense	11, 222/ 32
And whether he be	<b>scriptured</b>	or not he hath	11, 130/ 34

Christ and his sufficient	<b>scriptures</b>	, neither have so belied	11, 107/ 21
that as for the	<b>scriptures</b>	(except he have either	11, 131/ 18
give place to the	<b>scriptures</b>	that I laid him	11, 195/ 23
did only soil the	<b>scriptures</b>	that Helvidius laid against	11, 213/ 32
and ever clawing, ever	<b>scurvy</b>	and ever scratching. These	11, 32/ 19
walking after upon the	<b>sea</b>	, and after that on	11, 21/ 10
them, walking upon the	<b>sea</b>	and calming the tempest	11, 26/ 11
other side of the	<b>sea</b>	to Capernaum and found	11, 26/ 18
print of his own	<b>seal</b>	. For (as the old	11, 30/ 14
and Saint Hilary) the	<b>seal</b>	of the Father with	11, 30/ 16
that as a true	<b>seal</b>	truly printed leaveth in	11, 30/ 24
as it is a	<b>seal</b>	-- that is to	11, 30/ 26
which hath with his	<b>seal</b>	of many a hundred	11, 196/ 31
hath God the Father	<b>sealed</b>	. " They said therefore unto	11, 21/ 26
hath God the Father	<b>sealed</b>	. " As though he would	11, 27/ 15
hath God the Father	<b>sealed</b>	. " This is to say	11, 30/ 10
Father with which he	<b>sealed</b>	his Son is nothing	11, 30/ 16
God the Father hath	<b>sealed</b>	his Son, as our	11, 30/ 20
Son of God, so	<b>sealed</b>	by his Father, and	11, 30/ 34
the Father in the	<b>sealing</b>	of God the Son	11, 30/ 28
see him with diligent	<b>search</b>	of three years at	11, 12/ 7
us not seek nor	<b>search</b>	, as Saint Augustine saith	11, 85/ 32
thereof, nor to make	<b>search</b>	therein, but to hear	11, 172/ 22
always, not for a	<b>season</b>	, as our fathers had	11, 36/ 14
believe, would out of	<b>season</b>	ask their importune questions	11, 67/ 3
high heavenly wisdom the	<b>season</b>	meet and convenient is	11, 88/ 22
so far out of	<b>season</b>	, while my work of	11, 110/ 35
about in the mean	<b>season</b>	to put out the	11, 187/ 11
and, therefore, for the	<b>season</b>	they bring the matter	11, 187/ 13
all we that are	<b>seasoned</b>	with the holy sacraments	11, 140/ 22
marvelous might and strength	<b>seasoneth</b>	it by and by	11, 174/ 35
the honor of twelve	<b>seats</b>	, to sit with him	11, 104/ 14
his blood. In his	<b>second</b>	part, which I call	11, 10/ 20
which I call his	<b>second</b>	course, he treateth the	11, 10/ 20
send you forth my	<b>second</b>	part also, against his	11, 10/ 30
part also, against his	<b>second</b>	course; yet shall I	11, 10/ 31
old holy men. The	<b>second</b>	shall show you, for	11, 11/ 28
the matter standeth. The	<b>second</b>	point hath he so	11, 15/ 19
wit, his exposition. The	<b>Second</b>	Chapter. The whole sum	11, 16/ 1
that perisheth of that	<b>second</b>	fashion, nor so very	11, 28/ 14

ego dabo" in the	<b>second</b>	place, which Latin text	11, 55/ 8
one word in the	<b>second</b>	place, that is to	11, 55/ 16
than he for the	<b>second</b>	. And ye may see	11, 57/ 10
they murmured at the	<b>second</b>	point, in that he	11, 80/ 20
I shall in my	<b>second</b>	book show you, as	11, 95/ 16
the First Book. The	<b>Second</b>	Book The First Chapter	11, 96/ 1
wit, or truth. The	<b>Second</b>	Chapter. In the beginning	11, 97/ 3
the beginning of the	<b>second</b>	leaf of his book	11, 97/ 4
Third Chapter. In the	<b>second</b>	leaf these are his	11, 100/ 18
Sacrament. Here endeth the	<b>Second</b>	Book. The Third Book	11, 128/ 35
first part nor the	<b>second</b>	to be spoken of	11, 132/ 7
flesh, and in the	<b>second</b>	part, he showed them	11, 132/ 9
overseen in arguing. The	<b>Second</b>	Chapter. In the eleventh	11, 133/ 1
the messes at the	<b>second</b>	course. And where he	11, 136/ 32
for him in his	<b>second</b>	part Augustine, Tertullian, and	11, 136/ 33
in the Sacrament. The	<b>second</b>	is that by these	11, 143/ 10
Now as touching his	<b>second</b>	point, in that it	11, 144/ 17
prettilly believeth me. The	<b>Second</b>	Chapter. But yet shall	11, 153/ 22
Chapter. But in his	<b>second</b>	solution, he specially showeth	11, 156/ 30
a fool, by the	<b>second</b>	. And first, for a	11, 157/ 15
us now to the	<b>second</b>	, then. And where he	11, 160/ 28
a way to the	<b>second</b>	, but his second question	11, 161/ 39
the second, but his	<b>second</b>	question is clearly gone	11, 161/ 39
me never use his	<b>second</b>	, whereby he boasteth that	11, 163/ 17
and he proveth the	<b>second</b>	, therefore, I am quite	11, 164/ 38
Master Masquer's against my	<b>second</b>	argument (which he calleth	11, 175/ 22
you see, and his	<b>second</b>	question quite gone, too	11, 176/ 9
so serveth him his	<b>second</b>	question of naught. For	11, 176/ 23
which himself calleth my	<b>second</b>	, because he would have	11, 177/ 11
Master Masquer forth: "The	<b>second</b>	argument of More. "After	11, 177/ 15
places at once. The	<b>second</b>	is that I must	11, 178/ 25
soiled? Now to his	<b>second</b>	point, where it is	11, 180/ 1
said that all my	<b>second</b>	argument was a posse	11, 182/ 17
forth. For in his	<b>second</b>	part when we come	11, 184/ 1
arguments. Now touching the	<b>second</b>	point, where he calleth	11, 205/ 9
have done with your	<b>second</b>	course, that it shall	11, 211/ 21
and not mine. The	<b>Second</b>	Chapter. Now come I	11, 216/ 1
he bringeth in his	<b>second</b>	part, I shall in	11, 221/ 21
I shall in my	<b>second</b>	part, in taking up	11, 221/ 22
taking up of his	<b>second</b>	course, when we come	11, 221/ 22

while, set Master Masquer's	<b>second</b>	part aside till I	11, 221/ 34
Masquer layeth in his	<b>second</b>	part, I shall of	11, 222/ 21
I return to his	<b>second</b>	part, which yet I	11, 222/ 23
right understanding into a	<b>secondary</b>	sense of allegories. Of	11, 18/ 12
first in writing folly,	<b>secondly</b>	in writing repugnance, thirdly	11, 100/ 11
the same bread by	<b>secret</b>	words, through the mystical	11, 52/ 14
good or bad, her	<b>secret</b>	inward affection toward her	11, 60/ 20
from him disclose his	<b>secret</b>	falsehood and put him	11, 90/ 28
time he gave a	<b>secret</b>	warning that he might	11, 92/ 5
our Savior gave that	<b>secret</b>	warning of Judas' falsehood	11, 93/ 35
it (such are the	<b>secret</b>	judgments of God), adding	11, 133/ 10
confirmed, and with the	<b>secret</b>	instinct and inspiration of	11, 186/ 10
the knowledge of man's	<b>secret</b>	thought. And yet can	11, 190/ 25
knoweth, belike by some	<b>secret</b>	revelation, how God seeth	11, 200/ 11
know belike, by some	<b>secret</b>	revelation, how God seeth	11, 200/ 33
point, nor need no	<b>secret</b>	revelation neither, since it	11, 201/ 6
be come already and	<b>secretly</b>	run among them. But	11, 6/ 35
doctors declare, insinuate and	<b>secretly</b>	signify to them the	11, 27/ 22
realm in print, and	<b>secretly</b>	sent abroad into the	11, 221/ 28
then had made and	<b>secretly</b>	sent abroad among the	11, 222/ 8
fellows of the same	<b>sect</b>	more, yet if ten	11, 8/ 23
is of Master Tyndale's	<b>sect</b>	, or is peradventure Master	11, 104/ 30
himself and all his	<b>sect</b>	were fain to seek	11, 119/ 26
any of all that	<b>sect</b>	, deal in such plain	11, 167/ 7
all, since that his	<b>sect</b>	expressly denieth that Saint	11, 217/ 27
because that all his	<b>sect</b>	expressly denieth that anything	11, 218/ 12
opinion of all his	<b>sect</b>	in that point, could	11, 218/ 18
all, since that his	<b>sect</b>	expressly denieth that Saint	11, 218/ 36
in which place Tyndale's	<b>sect</b>	saith expressly that he	11, 219/ 7
their zeal to their	<b>sects</b>	, being of such substance	11, 6/ 24
prelates of their heretics"	<b>sects</b>	, and I will speak	11, 127/ 37
and apostles of their	<b>sects</b>	. Now will I then	11, 128/ 6
prelates of these new	<b>sects</b>	, evil Christian caitiffs that	11, 128/ 9
prelates of his sundry	<b>sects</b>	either have but a	11, 128/ 18
Church, and with sundry	<b>sects</b>	of heretics fallen out	11, 223/ 4
have sowed all this	<b>seduction</b>	, have broken their holy	11, 128/ 10
in their hearts to	<b>see</b>	it outwardly kept and	11, 3/ 8
him." So here ye	<b>see</b>	, lo, that after once	11, 5/ 17
them and long to	<b>see</b>	what they say. But	11, 6/ 6
eye set thereon to	<b>see</b>	where it becometh. The	11, 7/ 17

prettily learned, too), ye	see	, good Christian readers, plainly	11, 9/ 8
brethren and sistren themselves	see	their wits so wasted	11, 9/ 14
then shall men plainly	see	that of one whom	11, 9/ 33
the fourth shall ye	see	what wit and what	11, 12/ 1
shall (as I said)	see	him with diligent search	11, 12/ 7
And there shall you	see	, good Christian readers, that	11, 12/ 9
at all because they	see	not his face. And	11, 12/ 26
And verily, as we	see	sometimes that such as	11, 12/ 27
write but if ye	see	Master Masquer plainly proved	11, 15/ 28
but he may well	see	that all Master Masquer's	11, 20/ 15
that ye may clearly	see	that in this exposition	11, 20/ 18
So that ye may	see	thereby that our Savior	11, 20/ 27
it needs follow (ye	see	well) that his exposition	11, 20/ 32
so clearly perceive and	see	, that I trust there	11, 20/ 36
therefore, that we may	see	and believe thee? What	11, 21/ 30
if ye shall then	see	the Son of Man	11, 23/ 3
I say, whom we	see	, but the Son of	11, 29/ 26
it them. For we	see	that they seek means	11, 32/ 1
But here shall you	see	clearly that Christ truly	11, 35/ 3
thou that we may	see	it and thereby believe	11, 35/ 10
eat." Here you may	see	that whereas Christ told	11, 35/ 14
you that you may	see	them at your eyes	11, 40/ 11
life. For though ye	see	every man die here	11, 45/ 24
as you shall hereafter	see	. Therefore, so plain a	11, 46/ 2
not long, as ye	see	. For now that after	11, 47/ 10
and Saint Cyril; ye	see	that our Savior in	11, 50/ 7
as yourselves shall well	see	and perceive for other	11, 50/ 19
by which ye shall	see	that I deceive you	11, 52/ 1
point false, here you	see	, good readers, that mine	11, 53/ 2
else. But here you	see	that Theophylactus saith it	11, 54/ 22
intent that ye may	see	that Master Masquer in	11, 55/ 2
exposition, good readers, ye	see	is evident, open, and	11, 56/ 19
and plain. But now	see	, good readers, for God's	11, 56/ 20
our Savior, as you	see	, speaketh in these few	11, 56/ 22
second. And ye may	see	that of the two	11, 57/ 10
the cross." Here you	see	, good readers, that Saint	11, 57/ 27
Holy Ghost. Here you	see	, good readers, that the	11, 61/ 24
born again he cannot	see	the kingdom of God	11, 62/ 6
it? Dost thou not	see	oftentimes what things men	11, 64/ 25
your words?" Here you	see	, good readers, that St	11, 65/ 22

But yet shall ye	see	that upon the words	11, 66/ 14
of Christ." Here ye	see	, good readers, that Saint	11, 67/ 14
blood. And thus you	see	well by Saint Cyril	11, 67/ 21
his blood. As you	see	also by Saint Cyril	11, 67/ 35
In these words ye	see	, good readers, how plainly	11, 68/ 33
me that you shall	see	it proved at last	11, 70/ 1
God himself." Here you	see	, good readers, that Saint	11, 71/ 32
may you, good readers,	see	how verily a man	11, 72/ 19
all his English brethren	see	and perceive his folly	11, 73/ 4
damnation. And therefore you	see	that Saint Augustine here	11, 74/ 23
that ye may plainly	see	also that Saint Augustine	11, 74/ 25
the words." Here you	see	, good readers, that Saint	11, 75/ 36
then if you shall	see	the Son of Man	11, 80/ 1
therein arose, as ye	see	, upon that point that	11, 80/ 14
this? What if ye	see	the Son of Man	11, 81/ 13
down, when they should	see	him ascend up. For	11, 81/ 15
Also, when they should	see	him ascend up to	11, 81/ 19
he said they should	see	the Son of Man	11, 81/ 24
likewise as if I	see	one sit, it must	11, 84/ 33
else should I not	see	him sit; and that	11, 84/ 34
it well followeth, I	see	him sit, ergo it	11, 84/ 35
to sit whom I	see	sit, of whom no	11, 85/ 7
will presuppose that I	see	him sit. And therefore	11, 85/ 9
Lord to let him	see	that he was somewhat	11, 88/ 29
tell you, you may	see	well proved, not by	11, 92/ 25
well for him. And	see	the wisdom of Christ	11, 93/ 12
that all men may	see	that I neither blame	11, 95/ 15
that ye may well	see	both that I feign	11, 96/ 12
right, and also ye	see	thereby clearly that Master	11, 96/ 14
And therefore since you	see	mine exposition proved you	11, 96/ 22
exposition of mine, ye	see	his exposition avoided clearly	11, 96/ 30
which ye may clearly	see	what credence may be	11, 97/ 1
etc.," and thou shalt	see	it no other meat	11, 97/ 8
Master Masquer may plainly	see	, and is not, I	11, 97/ 21
verily meat." Thus you	see	, good readers, how oft	11, 97/ 34
the belief; yet ye	see	well, good readers, that	11, 98/ 16
And yet you may	see	that I deal with	11, 98/ 36
far as I can	see	) the man had liefer	11, 99/ 8
visage, that I may	see	him such an honorable	11, 99/ 34
with him where I	see	him play the fool	11, 100/ 5

in all, let us	see	some piece of his	11, 100/ 16
justified." Lo, here you	see	, good readers, that he	11, 101/ 22
The Fourth Chapter. And	see	now, good reader, also	11, 104/ 18
I ask him, ye	see	well, whether he that	11, 106/ 1
have let any man	see	his false folly for	11, 107/ 33
marvel me much to	see	the madness of this	11, 108/ 3
here. For as you	see	, he meaneth to make	11, 108/ 4
any other apostle, ye	see	well, he bringeth not	11, 108/ 8
those? But here you	see	how madly Master Masquer	11, 109/ 4
And of truth, you	see	that speaking of faith	11, 109/ 8
all men may now	see	he meaneth, that is	11, 109/ 16
without writing given. And	see	now, good readers, the	11, 110/ 20
more boldly, since you	see	that he understandeth not	11, 111/ 5
Here may Master Masquer	see	that Saint Paul, because	11, 111/ 30
readers, written (as you	see	) most falsely that he	11, 115/ 7
is yet written, ye	see	well, as foolishly. For	11, 115/ 10
and all." Thus you	see	, good readers, that Luther	11, 118/ 19
before. And thus you	see	, good readers, what a	11, 118/ 27
so that ye may	see	some of the faults	11, 119/ 2
so that when ye	see	the things in such	11, 119/ 8
faith, ye may clearly	see	that he saith that	11, 122/ 22
therefore you may well	see	that though the theological	11, 122/ 29
a man may well	see	that his saying is	11, 122/ 35
thus, good readers, you	see	that whereas his mormal	11, 123/ 11
a world also to	see	the blindness that the	11, 125/ 19
cannot be suffered to	see	that by these selfsame	11, 125/ 20
fire. And now you	see	that he saith here	11, 125/ 26
charity. And thus ye	see	, good readers, how well	11, 125/ 34
it and will not	see	it, but maketh as	11, 126/ 13
I might, as ye	see	, take against Master Masquer	11, 127/ 24
or twain, ye may	see	what poisoned drink is	11, 128/ 29
he argueth, as you	see	, that if Christ had	11, 129/ 32
double shameless (as you	see	) to say any such	11, 130/ 19
them plainly so, ye	see	now, good readers, very	11, 132/ 27
And therefore, ye may	see	that the man is	11, 132/ 34
And because ye shall	see	that I will not	11, 133/ 3
Holy Ghost, he cannot	see	the kingdom of God	11, 134/ 30
intent ye may shortly	see	how little wit is	11, 135/ 22
spirit, he shall never	see	the kingdom of God	11, 135/ 30
blood. And thus you	see	, good readers, how substantial	11, 135/ 34

bread. And therefore you	see	, good readers, what truth	11, 137/ 16
you say if you	see	the Son of Man	11, 137/ 21
his absence, I cannot	see	why they should be	11, 138/ 27
consideration to us that	see	not his body here	11, 139/ 6
But the blessed angels	see	that one blessed body	11, 139/ 7
once. And thus you	see	that Master Masquer's argument	11, 139/ 8
of your sight. "You	see	now that he saith	11, 139/ 22
you, Master Masquer, you	see	well, a little more	11, 141/ 10
well serve him to	see	. The Fourth Chapter. But	11, 141/ 13
very great pleasure to	see	. In this process hath	11, 143/ 6
his first point, you	see	, good readers, that Master	11, 144/ 12
is a world to	see	how strongly the man	11, 144/ 17
doubt. And here you	see	now, good readers, by	11, 147/ 5
say yourself when you	see	all. But yet, though	11, 149/ 22
Whereby we may well	see	that he spoke these	11, 150/ 30
in rehearsing, you shall	see	a show of his	11, 151/ 6
therefore let us now	see	wherein he layeth this	11, 152/ 7
words. But you shall	see	mine argument shall stand	11, 152/ 33
marveling. Lo, thus you	see	, good readers, that in	11, 153/ 8
yet shall you now	see	his wit and his	11, 153/ 23
the text. " So you	see	, good readers, that he	11, 153/ 29
it impossible? Now you	see	, good readers, that the	11, 154/ 5
to make blind men	see	, " as there was here	11, 155/ 8
here? Here may you	see	whether this old holy	11, 157/ 8
a king, too, to	see	him play so far	11, 157/ 24
very special pleasure to	see	him so far play	11, 158/ 7
words then? Thus you	see	, good readers, that of	11, 163/ 11
you may, good readers,	see	that Master Masquer goeth	11, 163/ 20
Chapter. But yet to	see	now how craftily he	11, 163/ 27
here? Here may you	see	whether this old holy	11, 164/ 1
words: "Here may you	see	whether this old holy	11, 165/ 19
yet because you shall	see	that I will not	11, 166/ 2
may every man soon	see	that list to look	11, 167/ 35
every man must needs	see	what followeth upon his	11, 169/ 1
of the consequence, I	see	not what would follow	11, 169/ 3
But now shall you	see	that, as I said	11, 170/ 11
men eat bread. Now	see	then, good reader, the	11, 170/ 35
Christian readers, here you	see	by Saint Chrysostom, that	11, 173/ 13
man may here well	see	that Saint Chrysostom meaneth	11, 173/ 21
when they behold and	see	the blood of Christ	11, 175/ 2

I have, as you	see	, so well avoided his	11, 175/ 26
mine own, as you	see	him solemnly boast, so	11, 175/ 28
quite overthrown, as you	see	, and his second question	11, 176/ 9
yea or yes, then	see	, good readers, whereto Master	11, 176/ 11
matter. For since you	see	clearly, good readers, that	11, 176/ 14
Masquer, here may you	see	, lo, what worship you	11, 176/ 31
tale, good readers, you	see	that Master Masquer is	11, 177/ 29
at leisure." Here ye	see	, good readers, how many	11, 178/ 21
it (wherein, as ye	see	, I have proved him	11, 180/ 2
every child may soon	see	what I shall ask	11, 180/ 20
as that. Here you	see	, good readers, to what	11, 180/ 33
of the Sacrament you	see	already proved here before	11, 182/ 7
so. And thus ye	see	, good readers, that the	11, 182/ 24
may plain and expressly	see	that they all said	11, 183/ 19
good Christian readers, you	see	) that I must give	11, 184/ 6
other side, since you	see	yourselves that I have	11, 184/ 11
betimes. And thus you	see	, good readers, what a	11, 185/ 9
saith: "Here mayst thou	see	, Christian reader, wherefore More	11, 185/ 16
cannot err, though ye	see	it err and fight	11, 185/ 25
as heretics." Still ye	see	the wisdom, good readers	11, 185/ 28
matter. For here you	see	that all these things	11, 185/ 29
too. For till they	see	sometime to deny hell	11, 187/ 9
Master Masquer (as you	see	) solemnly first rebuketh the	11, 189/ 13
readers, when you shall	see	by the matter that	11, 189/ 17
never do), when you	see	this, good readers, I	11, 189/ 24
unto God. But now	see	further, good readers, the	11, 189/ 35
and argueth, as you	see	, that God indeed cannot	11, 190/ 5
yet can I not	see	but that God might	11, 190/ 26
manner," he meaneth (you	see	well) present and filling	11, 191/ 10
ought that I can	see	. For when he said	11, 191/ 14
it so, as you	see	plain by his beginning	11, 191/ 37
at once. Thus you	see	, good readers, upon what	11, 193/ 7
his heart highly to	see	how jollily he hath	11, 193/ 26
etc. Here may ye	see	also that it is	11, 194/ 19
Lo, here may ye	see	what a fervent faith	11, 195/ 36
I know, and also	see	declared and expounded, and	11, 197/ 9
and you shall clearly	see	that I say nothing	11, 197/ 33
impotent arguments, as you	see	yourself, so shamefully halt	11, 198/ 15
letter together shall soon	see	that his sling and	11, 198/ 23
that you should well	see	that I left not	11, 199/ 34

But yet when I	<b>see</b>	it written with the	11, 200/ 16
and my spectacles I	<b>see</b>	far in God's sight	11, 200/ 32
neither need I to	<b>see</b>	very far for this	11, 201/ 5
words, besides that you	<b>see</b>	them yourself so plain	11, 202/ 29
then cometh he (you	<b>see</b>	well) to the selfsame	11, 203/ 5
Christian readers, here you	<b>see</b>	that in his shift	11, 203/ 20
Christian readers, while you	<b>see</b>	all this, ye see	11, 203/ 34
see all this, ye	<b>see</b>	well enough that the	11, 203/ 34
the first point, you	<b>see</b>	that in this matter	11, 204/ 15
he cannot, then you	<b>see</b>	well, good readers, that	11, 205/ 1
So that you may	<b>see</b>	, good readers, that to	11, 205/ 26
every man may soon	<b>see</b>	that he which saith	11, 205/ 31
as he saith) we	<b>see</b>	many faces in many	11, 206/ 29
end that you may	<b>see</b>	the customable manner of	11, 207/ 9
such as those that	<b>see</b>	them daily done and	11, 207/ 22
Christian readers, here you	<b>see</b>	yourself that I made	11, 207/ 29
sight of Christ's godhead,	<b>see</b>	this great miracle soiled	11, 208/ 8
in mine name. We	<b>see</b>	many faces in many	11, 209/ 9
by Master Masquer (you	<b>see</b>	well) very well and	11, 210/ 29
shall grieve you to	<b>see</b>	them. And surely where	11, 211/ 22
this Sacrament. And now	<b>see</b>	again, in these his	11, 212/ 14
vanities. Thus may ye	<b>see</b>	how this old holy	11, 212/ 26
he," and would I	<b>see</b>	well in no wise	11, 213/ 3
too, yet while I	<b>see</b>	that holy Saint Jerome	11, 213/ 29
narrowly, he saith, you	<b>see</b>	well, himself that it	11, 214/ 19
thus, I trust you	<b>see</b>	, good readers, that as	11, 215/ 33
this Sacrament. And now	<b>see</b>	again in these his	11, 216/ 11
laid out by him,	<b>see</b>	the thing myself ere	11, 217/ 5
at all. Now you	<b>see</b>	that Master Masquer in	11, 217/ 33
farther there (as you	<b>see</b>	) not that Saint John	11, 218/ 5
By this, ye may	<b>see</b>	plainly, good readers, that	11, 218/ 15
hominem. And thus you	<b>see</b>	, good readers, Master Masquer	11, 218/ 23
as clear as ye	<b>see</b>	the matter already by	11, 218/ 28
words are, as you	<b>see</b>	, there the very last	11, 218/ 34
yet now since I	<b>see</b>	that there are come	11, 222/ 13
death of that promised	<b>seed</b>	which was Christ; God	11, 194/ 2
and his fellows, that	<b>seeing</b>	the receiving nothing loathsome	11, 81/ 3
apostles before. But then	<b>seeing</b>	there were at that	11, 87/ 27
more foolishly, too. For	<b>seeing</b>	that his saying cannot	11, 121/ 8
saith: "Which offense Christ	<b>seeing</b>	, said, "Doth this offend	11, 137/ 20

no repugnance indeed, yet	<b>seeing</b>	that he so diligently	11, 216/ 22
people coming after to	<b>seek</b>	him in other ships	11, 21/ 11
say to you, you	<b>seek</b>	me, not because ye	11, 21/ 23
the cause that you	<b>seek</b>	me now is not	11, 26/ 22
to go assail and	<b>seek</b>	him for none other	11, 27/ 7
Ye labor hither and	<b>seek</b>	me for such meat	11, 27/ 16
we see that they	<b>seek</b>	means to make their	11, 32/ 2
for shame and to	<b>seek</b>	such glosses to save	11, 37/ 10
audience that came to	<b>seek</b>	him was affectionate to	11, 46/ 7
believeth that they that	<b>seek</b>	him shall be royally	11, 64/ 13
but exhorteth them to	<b>seek</b>	the thing by faith	11, 67/ 4
him, let us not	<b>seek</b>	nor search, as Saint	11, 85/ 32
no man that will	<b>seek</b>	for his soul health	11, 85/ 34
the prophet Isaiah saith, "	<b>Seek</b>	you our Lord while	11, 86/ 2
and you shall have.	<b>Seek</b>	and you shall find	11, 86/ 8
them here prepare and	<b>seek</b>	for, saying, "Work, take	11, 97/ 7
Work, take pains, and	<b>seek</b>	for that meat, etc	11, 97/ 7
other; he shall not	<b>seek</b>	by night to love	11, 102/ 15
here and there to	<b>seek</b>	dead stocks and stones	11, 102/ 17
going in pilgrimages, do	<b>seek</b>	no saint as their	11, 105/ 19
each of them go	<b>seek</b>	by night to love	11, 106/ 31
sect were fain to	<b>seek</b>	some plasters of false	11, 119/ 26
to turn back and	<b>seek</b>	them, here shall you	11, 216/ 5
because ye shall not	<b>seek</b>	far to find, I	11, 217/ 16
man hath done in	<b>seeking</b>	out my negligence, leaving	11, 12/ 5
are would have it	<b>seem</b>	there were, yet are	11, 5/ 33
me, wherein he would	<b>seem</b>	to soil mine arguments	11, 7/ 32
he would have it	<b>seem</b>	) he doth but clearly	11, 20/ 19
were worse than they	<b>seem</b>	at the first sight	11, 32/ 26
bread of manna might	<b>seem</b>	no bread at all	11, 35/ 36
him, wherefore it may	<b>seem</b>	that whosoever believe, though	11, 37/ 37
there are works that	<b>seem</b>	good without the faith	11, 39/ 11
words might, good readers,	<b>seem</b>	to an unchristian man	11, 41/ 11
things wherein their words	<b>seem</b>	of themselves incredible. But	11, 64/ 27
Masquer would make it	<b>seem</b>	, that is to wit	11, 98/ 15
while Master Masquer would	<b>seem</b>	to play Saint Paul	11, 112/ 31
well, he may surely	<b>seem</b>	to mean nothing else	11, 113/ 4
Though these words here	<b>seem</b>	very good, yet while	11, 125/ 9
would not have it	<b>seem</b>	to stand all upon	11, 168/ 16
matter, but it might	<b>seem</b>	to them that he	11, 170/ 32

fault that he would	<b>seem</b>	to find. For he	11, 190/ 3
that some things may	<b>seem</b>	repugnant unto us, which	11, 198/ 2
of a virgin (which	<b>seem</b>	also to his reason	11, 201/ 32
power of God, would	<b>seem</b>	repugnant, too, of which	11, 206/ 12
ado to have it	<b>seem</b>	that both these words	11, 220/ 34
to make it falsely	<b>seem</b>	that the old holy	11, 221/ 32
said letter, and would	<b>seem</b>	to soil it, and	11, 222/ 16
true, for else it	<b>seemed</b>	that, for all his	11, 61/ 33
great Sacrament and mystery	<b>seemed</b>	unto them but folly	11, 63/ 36
Christ, and, if there	<b>seemed</b>	you then any hard	11, 65/ 17
holy scripture not only	<b>seemed</b>	(which may well be	11, 203/ 15
been content, as it	<b>seemeth</b>	, to have forborne meat	11, 32/ 23
words well weighed, it	<b>seemeth</b>	that their affections were	11, 32/ 25
they thought (as it	<b>seemeth</b>	) that some things there	11, 34/ 19
mine own head, yet	<b>seemeth</b>	me that our Savior	11, 68/ 23
up. For that thing	<b>seemeth</b>	in men's mad eyes	11, 81/ 16
which purpose, as it	<b>seemeth</b>	, Judas' heart had at	11, 89/ 3
had been (as it	<b>seemeth</b>	) not consonant unto right	11, 91/ 17
and as the Gospel	<b>seemeth</b>	also to say) all	11, 91/ 32
ruin. For this he	<b>seemeth</b>	to say unto them	11, 92/ 20
such piece thereof as	<b>seemeth</b>	at the first sight	11, 101/ 1
indeed, yet since it	<b>seemeth</b>	to the whole Christian	11, 112/ 15
wotteth not as it	<b>seemeth</b>	what this word dissembling	11, 126/ 6
find that all that	<b>seemeth</b>	to prove his purpose	11, 145/ 12
himself. And verily it	<b>seemeth</b>	that they would set	11, 187/ 3
any creature. The scripture	<b>seemeth</b>	to appropre unto God	11, 190/ 23
he would, as it	<b>seemeth</b>	, somewhat strength the first	11, 190/ 30
Master More, though it	<b>seemeth</b>	repugnant both to him	11, 200/ 6
own reason, the thing	<b>seemeth</b>	to imply repugnance, he	11, 206/ 8
that it is, as	<b>seemeth</b>	me, somewhat like in	11, 207/ 34
as I say, it	<b>seemeth</b>	to myself that I	11, 215/ 21
and setteth out so	<b>seemly</b>	to the show that	11, 15/ 26
And for that opinion	<b>seems</b>	to sound the Canon	11, 118/ 6
men say that have	<b>seen</b>	it. This book is	11, 7/ 5
As some have I	<b>seen</b>	ere this full boldly	11, 12/ 33
miracles that they had	<b>seen</b>	him work but because	11, 16/ 9
not because ye have	<b>seen</b>	miracles, but because ye	11, 21/ 23
that ye have both	<b>seen</b>	me and have not	11, 22/ 3
because any man hath	<b>seen</b>	the Father, but he	11, 22/ 19
is of God hath	<b>seen</b>	the Father. Verily, verily	11, 22/ 20

and durst not be	<b>seen</b>	with him by day	11, 24/ 25
miracles that you have	<b>seen</b>	, but it is because	11, 26/ 22
and that they had	<b>seen</b>	so much left yet	11, 26/ 33
that both you have	<b>seen</b>	me and you have	11, 39/ 32
would say, "You have	<b>seen</b>	me do miracles, and	11, 39/ 33
own Son), he hath	<b>seen</b>	the Father, and so	11, 49/ 10
yet because we have	<b>seen</b>	them sometime done such	11, 64/ 27
have, good readers, already	<b>seen</b>	, by so many holy	11, 142/ 38
sermon." Since yourselves have	<b>seen</b>	, good readers, that in	11, 147/ 25
now that you have	<b>seen</b>	his truth in rehearsing	11, 151/ 5
that flock, and had	<b>seen</b>	all other things in	11, 162/ 18
suffered himself to be	<b>seen</b>	or looked upon by	11, 174/ 12
used you have yourselves	<b>seen</b>	), as falsely now rehearseth	11, 177/ 32
wise, as yourselves hath	<b>seen</b>	here, that Master Masquer	11, 182/ 38
not) having read and	<b>seen</b>	those holy doctors themselves	11, 202/ 32
well, of many faces	<b>seen</b>	in many glasses (as	11, 209/ 11
but of one face	<b>seen</b>	at once in many	11, 209/ 12
a man far otherwise	<b>seen</b>	in scripture than I	11, 213/ 30
had not so circumspectly	<b>seen</b>	unto my words as	11, 216/ 24
in your book and	<b>seen</b>	that he saith truth	11, 216/ 35
ever, good Christian readers,	<b>seen</b>	any fond fellow before	11, 217/ 29
of sins." Here thou	<b>seest</b>	that to them that	11, 67/ 10
word. And as thou	<b>seest</b>	him here falsely and	11, 151/ 12
word, and as thou	<b>seest</b>	him here falsely and	11, 154/ 13
that every man that	<b>seeth</b>	the Son and believeth	11, 22/ 10
that every man that	<b>seeth</b>	his Son as you	11, 45/ 20
do, and not only	<b>seeth</b>	him as you do	11, 45/ 21
purblind but that he	<b>seeth</b>	well indeed, that the	11, 97/ 22
therefore, what horrible sight	<b>seeth</b>	this fool in the	11, 115/ 14
a thing when he	<b>seeth</b>	it and will not	11, 126/ 13
the thing that he	<b>seeth</b>	not indeed, nor the	11, 126/ 14
was born, and yourselves	<b>seeth</b>	it written in the	11, 184/ 13
us, which things God	<b>seeth</b>	how to set together	11, 198/ 3
at once, yet God	<b>seeth</b>	how to make them	11, 200/ 7
old eyes and spectacles	<b>seeth</b>	far in God's sight	11, 200/ 10
secret revelation, how God	<b>seeth</b>	one body to be	11, 200/ 11
secret revelation, how God	<b>seeth</b>	that one body to	11, 200/ 33
repugnant, or else he	<b>seeth</b>	that his body to	11, 201/ 2
ask More, when he	<b>seeth</b>	his own face in	11, 206/ 31
looketh in them, he	<b>seeth</b>	but his own one	11, 209/ 15

man that is learned	<b>seeth</b>	a sample that satisfieth	11, 209/ 27
him shortly. For he	<b>seeth</b>	and perceiveth, by good	11, 209/ 28
his flesh in the	<b>self</b>	fleshly form, and because	11, 80/ 25
thou lookest upon the	<b>self</b>	gifts and not of	11, 120/ 10
thou lookest upon the	<b>self</b>	gifts and not upon	11, 121/ 16
have done at the	<b>self</b>	communication, or else, at	11, 130/ 23
his flesh in the	<b>self</b>	fleshly form, and also	11, 151/ 3
eat it in the	<b>self</b>	fleshly form and in	11, 161/ 31
them here mine own	<b>self</b>	, so favor I them	11, 174/ 20
made, to make one	<b>self</b>	word that the speaker	11, 208/ 1
to say mine own	<b>self</b>	that Saint John spoke	11, 218/ 8
the exposition of the	<b>selfsame</b>	words of Christ mentioned	11, 11/ 21
these fellows, by the	<b>selfsame</b>	manner of expounding the	11, 18/ 17
good readers, in the	<b>selfsame</b>	epistle that Master Masquer	11, 18/ 24
he playeth here the	<b>selfsame</b>	pageant himself, while with	11, 18/ 27
his godhead hath the	<b>selfsame</b>	will that his Father	11, 41/ 32
will but the very	<b>selfsame</b>	that his Father had	11, 42/ 6
to you? verily the	<b>selfsame</b>	that I will give	11, 56/ 10
not be in the	<b>selfsame</b>	fleshly form, but in	11, 80/ 32
faith yet, not the	<b>selfsame</b>	faith that they teach	11, 107/ 4
Master Masquer understood the	<b>selfsame</b>	short sentence of Christ	11, 107/ 28
daily represented by the	<b>selfsame</b>	body, the only quick	11, 116/ 2
We offer always the	<b>selfsame</b>	. Nor we offer not	11, 116/ 14
it is the very	<b>selfsame</b>	body that was offered	11, 116/ 36
of offering up the	<b>selfsame</b>	body in the Mass	11, 117/ 1
and do represent the	<b>selfsame</b>	sacrifice by which Christ	11, 117/ 2
which Christ, the very	<b>selfsame</b>	body, was sacrificed on	11, 117/ 3
see that by these	<b>selfsame</b>	words with which he	11, 125/ 21
himself upon the very	<b>selfsame</b>	place? For Master Masquer	11, 131/ 23
plain proved by the	<b>selfsame</b>	place, that since Master	11, 132/ 28
be damned, by the	<b>selfsame</b>	form of arguing upon	11, 135/ 28
be eaten in the	<b>selfsame</b>	fleshly form and, as	11, 149/ 28
the Gospel saith the	<b>selfsame</b>	thing that I say	11, 154/ 5
it say not the	<b>selfsame</b>	word, and therefore lieth	11, 154/ 6
the thing by the	<b>selfsame</b>	name that he gave	11, 155/ 35
to say even the	<b>selfsame</b>	words that the apostles	11, 162/ 29
for his purpose, the	<b>selfsame</b>	thing that he first	11, 167/ 20
Saint Chrysostom in this	<b>selfsame</b>	place. Lo, thus there	11, 173/ 26
good readers, that the	<b>selfsame</b>	kind of arguing which	11, 182/ 24
the Catholic faith) the	<b>selfsame</b>	kind of arguing I	11, 182/ 28

see well) to the	<b>selfsame</b>	point again, wherein he	11, 203/ 5
and clearly, by the	<b>selfsame</b>	place of scripture which	11, 204/ 19
my bringing in the	<b>selfsame</b>	sample, he maketh that	11, 209/ 2
yet again by the	<b>selfsame</b>	place of Saint Luke's	11, 213/ 16
the traitor and wicked	<b>seller</b>	of his master, though	11, 75/ 24
2, Cap. In Christo	<b>semel</b>	. Saint Augustine also, in	11, 117/ 15
that I shall afterward	<b>send</b>	you forth my second	11, 10/ 30
content that God would	<b>send</b>	them word and bid	11, 60/ 7
glad that God would	<b>send</b>	them their pleasure without	11, 60/ 14
more things after, or	<b>send</b>	it unto them by	11, 111/ 19
world's end, and to	<b>send</b>	it also the Spirit	11, 134/ 25
as a man might	<b>send</b>	a child about with	11, 163/ 22
he. I pray God	<b>send</b>	us both a little	11, 199/ 10
book to me, nor	<b>sendeth</b>	me none of them	11, 8/ 16
of that thy Father	<b>sendeth</b>	down from heaven, that	11, 36/ 11
greeteth her well and	<b>sendeth</b>	her word that she	11, 60/ 18
fire in them, and	<b>sending</b>	them so into the	11, 19/ 17
story by the devil	<b>sending</b>	his heretics into the	11, 19/ 19
now prevented you by	<b>sending</b>	me to call upon	11, 40/ 26
Doomsday, and some by	<b>sending</b>	all straight to heaven	11, 187/ 7
not only that one	<b>sense</b>	true which we call	11, 17/ 31
we call the literal	<b>sense</b>	(that is to wit	11, 17/ 32
is to wit, that	<b>sense</b>	, which for the first	11, 17/ 33
away the very first	<b>sense</b>	that God would we	11, 18/ 10
understanding into a secondary	<b>sense</b>	of allegories. Of this	11, 18/ 12
of the true literal	<b>sense</b>	besides. This thing I	11, 18/ 22
us such a spiritual	<b>sense</b>	to make us believe	11, 19/ 9
take away the literal	<b>sense</b>	, and say the text	11, 19/ 34
you the very literal	<b>sense</b>	of those words, "My	11, 20/ 25
enough, besides the literal	<b>sense</b>	of Christ's words. But	11, 124/ 21
this is the literal	<b>sense</b>	, and therewith would shake	11, 124/ 22
together upon the true	<b>sense</b>	and so be led	11, 135/ 1
understood after the literal	<b>sense</b>	-- that is, to	11, 149/ 7
allegory and a spiritual	<b>sense</b>	, because his hearers marveled	11, 149/ 10
understood after that literal	<b>sense</b>	that the carnal Jews	11, 149/ 26
pestilently destroy the pure	<b>sense</b>	of God's word, so	11, 151/ 12
destroying of the pure	<b>sense</b>	of God's holy words	11, 151/ 17
destruction of the pure	<b>sense</b>	of God's holy word	11, 151/ 26
destroying of the pure	<b>sense</b>	of God's holy word	11, 152/ 1
and destroyed the pure	<b>sense</b>	of God's holy word	11, 153/ 17

pestilently destroy the pure	<b>sense</b>	of God's word, so	11, 154/ 14
utterly destroyed the pure	<b>sense</b>	of God's holy word	11, 157/ 32
so pestilently pervert the	<b>sense</b>	, if it may stand	11, 157/ 33
it in an allegory	<b>sense</b>	, and perceived well that	11, 165/ 28
understood in the literal	<b>sense</b>	with the carnal Jews	11, 177/ 17
the allegoric or spiritual	<b>sense</b>	with Christ and his	11, 177/ 17
copy) unto your unsavory	<b>sense</b>	. But let oportet signify	11, 194/ 15
the scripture, and the	<b>sense</b>	of those words by	11, 215/ 3
that, besides the literal	<b>sense</b>	, doth expound them in	11, 220/ 18
Zwingli, deny the literal	<b>sense</b>	, and say that Christ	11, 220/ 21
scripture into a wrong	<b>sense</b>	against the very plain	11, 222/ 33
but also divers other	<b>senses</b>	spiritual, pertaining to the	11, 17/ 34
And all those manifold	<b>senses</b>	(diverse in the way	11, 18/ 2
any of their common	<b>senses</b>	, that they should eat	11, 166/ 31
any of their common	<b>senses</b>	, that they should eat	11, 168/ 22
that riseth in the	<b>sensible</b>	ablution and faithful washing	11, 24/ 31
Blessed Sacrament under the	<b>sensible</b>	form of bread. Our	11, 24/ 35
but that albeit the	<b>sensual</b>	part of my manhood	11, 44/ 21
but rather against the	<b>sensual</b>	appetite that they had	11, 102/ 30
this wise is there	<b>sent</b>	over to be printed	11, 6/ 30
that are here have	<b>sent</b>	over to print, Tyndale	11, 9/ 28
whom the Father had	<b>sent</b>	. Then goeth he further	11, 16/ 15
him whom he hath	<b>sent</b>	. " Then they said unto	11, 21/ 29
of him that hath	<b>sent</b>	me. This is verily	11, 22/ 6
of him that hath	<b>sent</b>	me -- that is	11, 22/ 7
my Father that hath	<b>sent</b>	me, that every man	11, 22/ 9
if the Father that	<b>sent</b>	me draw him, and	11, 22/ 16
As the living Father	<b>sent</b>	me, I also live	11, 22/ 33
all creatures, and hath	<b>sent</b>	him into the world	11, 30/ 12
God his Father, being	<b>sent</b>	into the world by	11, 31/ 1
it them, and also	<b>sent</b>	into the world for	11, 31/ 14
other goodly gaming. God	<b>sent</b>	men hither to wake	11, 33/ 24
him whom he hath	<b>sent</b>	. " As though he would	11, 34/ 27
me whom he hath	<b>sent</b>	unto you. " Christ here	11, 34/ 30
But my Father hath	<b>sent</b>	me down, me, I	11, 36/ 25
whom the Father hath	<b>sent</b>	-- that is to	11, 36/ 33
Though my Father has	<b>sent</b>	me down to call	11, 40/ 9
of him that hath	<b>sent</b>	me. And this is	11, 41/ 7
of the Father that	<b>sent</b>	me: that all that	11, 41/ 7
and that his Father	<b>sent</b>	him, and that he	11, 41/ 15

as the Son was	<b>sent</b>	by the Father, so	11, 42/ 2
so was he also	<b>sent</b>	both by himself and	11, 42/ 2
the Holy Ghost was	<b>sent</b>	, he was sent both	11, 42/ 4
was sent, he was	<b>sent</b>	both by the Father	11, 42/ 4
will of him that	<b>sent</b>	me," for in the	11, 42/ 12
will of him that	<b>sent</b>	me"? With that point	11, 42/ 16
am descended from heaven,	<b>sent</b>	by my Father not	11, 44/ 18
of him that hath	<b>sent</b>	me. But I mean	11, 44/ 19
of my Father that	<b>sent</b>	me: that every man	11, 45/ 20
truth of God's word	<b>sent</b>	her by God's messenger	11, 58/ 25
a good, and specially	<b>sent</b>	from God, and his	11, 61/ 6
generation whereof God had	<b>sent</b>	her word. But now	11, 61/ 12
print which is already	<b>sent</b>	over to be printed	11, 73/ 3
As the living Father	<b>sent</b>	me, so also do	11, 77/ 20
in heaven and so	<b>sent</b>	down from thence, as	11, 78/ 6
and ten whom he	<b>sent</b>	to preach about as	11, 87/ 25
about as he had	<b>sent</b>	his twelve apostles before	11, 87/ 26
showed you, whom he	<b>sent</b>	about to preach as	11, 92/ 3
preach as he had	<b>sent</b>	his twelve apostles before	11, 92/ 4
for Judas himself was	<b>sent</b>	among other to cure	11, 93/ 28
As the living Father	<b>sent</b>	me, so live I	11, 120/ 13
my sake. My Father	<b>sent</b>	me, whose will in	11, 120/ 14
As the living Father	<b>sent</b>	me, so live I	11, 123/ 24
and saith: "My Father	<b>sent</b>	me, whose will in	11, 125/ 4
is espied. God hath	<b>sent</b>	your church a meet	11, 199/ 2
proclaimed this himself, and	<b>sent</b>	his heralds, his blessed	11, 200/ 36
false." And therewithal she	<b>sent</b>	for the book, and	11, 217/ 7
in print, and secretly	<b>sent</b>	abroad into the brethren's	11, 221/ 28
had made and secretly	<b>sent</b>	abroad among the brethren	11, 222/ 8
more easily perceive the	<b>sentence</b>	of these words of	11, 43/ 28
the clear faith and	<b>sentence</b>	of all the holy	11, 50/ 15
be such as the	<b>sentence</b>	would well require to	11, 55/ 13
have understood this short	<b>sentence</b>	, "Whoso believe in me	11, 107/ 14
understood the selfsame short	<b>sentence</b>	of Christ that he	11, 107/ 28
also the other short	<b>sentence</b>	of Saint Paul that	11, 107/ 30
this to that aforesaid	<b>sentence</b>	, "Except ye eat the	11, 133/ 16
also taken rather the	<b>sentence</b>	than the word. And	11, 156/ 24
may stand with the	<b>sentence</b>	, as it may indeed	11, 157/ 34
show us but one	<b>sentence</b>	truly taken for his	11, 200/ 24
the names and the	<b>sentences</b>	of some such as	11, 50/ 18

part the sayings or	<b>sentences</b>	of the holy fathers	11, 118/ 9
Prosper rehearseth in Lib.	<b>sententiarum</b>	Prosperi, "He receiveth the	11, 73/ 18
more of his death,	<b>sepulchre</b>	, and Resurrection but the	11, 131/ 5
God the Father specially	<b>sequestered</b>	and severed and set	11, 30/ 11
words) would leave this	<b>sermon</b>	unto the world to	11, 129/ 18
conclusion of all his	<b>sermon</b>	. " Many a fond process	11, 142/ 26
conclusion of all his	<b>sermon</b>	. " Since yourselves have seen	11, 147/ 23
conclusion of all this	<b>sermon</b>	. Christ, very God and	11, 166/ 19
in the scripture the	<b>serpent</b>	into which Aaron's rod	11, 53/ 29
no rod but a	<b>serpent</b>	. For there is it	11, 53/ 31
the scripture calleth the	<b>serpent</b>	there a rod, so	11, 53/ 33
was turned into the	<b>serpent</b>	, how the hand stricken	11, 65/ 3
turned into a quick	<b>serpent</b>	. The Sixteenth Chapter. But	11, 66/ 12
Aaron's rod into a	<b>serpent</b>	, and that into such	11, 68/ 9
that into such a	<b>serpent</b>	as devoured up all	11, 68/ 10
body, that holy wholesome	<b>serpent</b>	that devoureth all the	11, 68/ 13
figured by the brazen	<b>serpent</b>	that Moses did set	11, 68/ 15
Moses' rod into a	<b>serpent</b>	, and divers other changes	11, 211/ 10
devoured up all the	<b>serpents</b>	of the Egyptian witches	11, 68/ 11
devoureth all the poisoned	<b>serpents</b>	of hell, and was	11, 68/ 14
of all the poison	<b>serpents</b>	that had stung any	11, 68/ 18
cause. For that devil's	<b>servant</b>	(saith Saint Cyril) is	11, 94/ 12
her as her inseparable	<b>servant</b>	, as heat ever followeth	11, 125/ 25
not ignorant of his	<b>servant's</b>	evil mind and traitorous	11, 89/ 2
signified Job of his	<b>servants</b>	, of whom he was	11, 174/ 6
toward it, and now	<b>serve</b>	, and ever since have	11, 24/ 17
the world lasteth shall	<b>serve</b>	to the planting, rooting	11, 24/ 18
of tears), it must	<b>serve</b>	but for a refreshing	11, 33/ 26
should, ye wot well,	<b>serve</b>	for a faint and	11, 33/ 33
prove her vow will	<b>serve</b>	well enough to soil	11, 59/ 30
could not that gloss	<b>serve</b>	them. For that manner	11, 119/ 32
maketh Christ's holy words	<b>serve</b>	him for his juggling	11, 133/ 29
refuse nothing that may	<b>serve</b>	for our salvation." How	11, 140/ 32
wit hath, will well	<b>serve</b>	him to see. The	11, 141/ 13
make, and none may	<b>serve</b>	him but such as	11, 180/ 4
all that shall well	<b>serve</b>	him ye shall find	11, 184/ 3
if the matter would	<b>serve</b>	him. And yet I	11, 209/ 7
Masquer? Might they not	<b>serve</b>	to prove that God	11, 210/ 27
that my wit will	<b>serve</b>	me this unwritten verity	11, 213/ 15
his wit would not	<b>serve</b>	him to perceive it	11, 218/ 27

when it will not	<b>serve</b>	you to perceive such	11, 219/ 18
nor wit never well	<b>served</b>	him after. For as	11, 9/ 5
and ever since have	<b>served</b>	, and ever while the	11, 24/ 18
is very life, it	<b>served</b>	for the sustenance of	11, 79/ 5
very life itself, it	<b>served</b>	therefore not to give	11, 79/ 6
have well and fully	<b>served</b>	for the text, since	11, 102/ 4
a shower as so	<b>serveth</b>	in the supper that	11, 7/ 7
in this place so	<b>serveth</b>	me, do cover the	11, 99/ 3
flesh indeed. And so	<b>serveth</b>	him his second question	11, 176/ 23
preserve themselves to the	<b>service</b>	of God, but eat	11, 28/ 9
of Christ, nor the	<b>service</b>	, nor the washing of	11, 93/ 30
might do him best	<b>service</b>	, where he would prove	11, 166/ 7
do him any substantial	<b>service</b>	toward the proof of	11, 167/ 5
alone be but a	<b>servile</b>	dread, yet are there	11, 187/ 33
and, therefore, his eye	<b>set</b>	thereon to see where	11, 7/ 17
The man hath not	<b>set</b>	his name unto his	11, 7/ 18
such foolish treatises and	<b>set</b>	their names to none	11, 8/ 24
the cause why he	<b>set</b>	not his name thereto	11, 9/ 18
out their books and	<b>set</b>	not their names unto	11, 12/ 31
have suffered them to	<b>set</b>	forth a foot. And	11, 12/ 36
sequestered and severed and	<b>set</b>	aside out of the	11, 30/ 11
that, even when he	<b>set</b>	him in paradise, he	11, 33/ 10
told you (their mind	<b>set</b>	upon their belly-joy, and	11, 34/ 14
their minds were so	<b>set</b>	upon their bellies that	11, 35/ 7
wills, prevented, moved, and	<b>set</b>	awork with occasions of	11, 48/ 7
it is showed them,	<b>set</b>	not so much thereby	11, 48/ 29
somewhat did insinuate and	<b>set</b>	forth the same in	11, 50/ 2
Mary was so surely	<b>set</b>	upon the keeping of	11, 60/ 28
were fair and pleasantly	<b>set</b>	, and spoken somewhat like	11, 61/ 1
must needs subvert and	<b>set</b>	at naught all the	11, 65/ 15
serpent that Moses did	<b>set</b>	up in the manner	11, 68/ 15
these heretics are so	<b>set</b>	upon mischief and willfulness	11, 84/ 12
will is the power	<b>set</b>	to choose whether we	11, 93/ 23
hope upon final election	<b>set</b>	any man in his	11, 94/ 6
them again, he will	<b>set</b>	an order in all	11, 109/ 1
made by men utterly	<b>set</b>	at naught, and would	11, 126/ 35
that, by all places	<b>set</b>	together, he hath declared	11, 143/ 32
places of the scripture	<b>set</b>	together, he hath not	11, 143/ 38
before him again and	<b>set</b>	him to it with	11, 149/ 16
word "they marveled," and	<b>set</b>	in this word, "they	11, 152/ 31

Mark and Saint Luke	<b>set</b>	unto it. proveth mine	11, 161/ 10
God and man, had	<b>set</b>	his flesh before them	11, 166/ 20
matter with, and to	<b>set</b>	it the better forth	11, 168/ 15
part, if I should	<b>set</b>	ergo to it, that	11, 169/ 2
Master Masquer. I have	<b>set</b>	him here so fast	11, 180/ 34
to the cross, nor	<b>set</b>	by any hallowed thing	11, 186/ 25
thing, despise pilgrimages, and	<b>set</b>	holy saints at naught	11, 186/ 27
seemeth that they would	<b>set</b>	the people upon mirth	11, 187/ 3
such boldness that he	<b>set</b>	hell at light, and	11, 188/ 8
an argument so solemnly	<b>set</b>	up a high. First	11, 190/ 8
God seeth how to	<b>set</b>	together well enough. Be	11, 198/ 3
hath all this while	<b>set</b>	out his high solemn	11, 199/ 36
therefore his heart, once	<b>set</b>	and fixed on the	11, 202/ 4
that contradiction. For I	<b>set</b>	more, as I said	11, 214/ 33
perpetual virginity than I	<b>set</b>	by mine own praise	11, 214/ 36
I wrote, since they	<b>set</b>	naught by vows of	11, 215/ 26
I, for the while,	<b>set</b>	Master Masquer's second part	11, 221/ 34
fallen out thereof, to	<b>set</b>	both holy days and	11, 223/ 5
of the truth, and	<b>setteth</b>	forth also both his	11, 11/ 4
he so garnisheth and	<b>setteth</b>	out so seemly to	11, 15/ 26
of that spiritual meat,	<b>setteth</b>	them about a spiritual	11, 34/ 31
of that gift, yet	<b>setteth</b>	he not so little	11, 48/ 27
of Christ. And he	<b>setteth</b>	it out also with	11, 53/ 23
this one that he	<b>setteth</b>	forth in this pestilent	11, 112/ 5
Masquer with which he	<b>setteth</b>	forth the proof of	11, 166/ 15
own only word, he	<b>setteth</b>	unto his own bare	11, 168/ 18
what? For conclusion he	<b>setteth</b>	none unto them. If	11, 168/ 34
by the tails, and	<b>setting</b>	a fire in them	11, 19/ 16
again from death, and	<b>setting</b>	it with the soul	11, 79/ 16
their false persuasion. For	<b>setting</b>	aside all the whole	11, 112/ 4
any man there. The	<b>Seventeenth</b>	Chapter. And albeit that	11, 68/ 19
your weak shoulders." The	<b>Seventeenth</b>	Chapter. Here he should	11, 197/ 30
give it them. The	<b>Seventh</b>	Chapter. When that the	11, 31/ 17
very flesh indeed. The	<b>Seventh</b>	Chapter. In the end	11, 114/ 1
In the sixth, the	<b>seventh</b>	, the eighth, the ninth	11, 118/ 31
I promise you. The	<b>Seventh</b>	Chapter. But now that	11, 165/ 1
by his manhood another	<b>several</b>	will and proper unto	11, 42/ 8
pieces each hath a	<b>several</b>	place. And as he	11, 207/ 40
of them occupying a	<b>several</b>	place, and that a	11, 208/ 3
in so far distant	<b>several</b>	places asunder, all one	11, 209/ 18

is every member a	<b>several</b>	place. And so is	11, 209/ 30
bands of hell be	<b>severed</b>	or break asunder: with	11, 19/ 30
Father specially sequestered and	<b>severed</b>	and set aside out	11, 30/ 11
is faith discerned and	<b>severed</b>	from works, as the	11, 39/ 9
whereby he is perpetually	<b>severed</b>	from the lively body	11, 197/ 13
of gravity, sadness, and	<b>severity</b>	, must himself be reverently	11, 99/ 25
the figure or the	<b>shadow</b>	of a thing is	11, 79/ 1
were offered for a	<b>shadow</b>	of the thing to	11, 117/ 20
places, as though every	<b>shadow</b>	and similitude representing the	11, 206/ 30
liveth he shall never	<b>shake</b>	off the shame. But	11, 121/ 4
sense, and therewith would	<b>shake</b>	off the very eating	11, 124/ 23
mirth. For penance, they	<b>shake</b>	off as a thing	11, 187/ 4
the beasts in the	<b>shambles</b>	. And Christ therefore would	11, 69/ 11
cut out in the	<b>shambles</b>	, and also because they	11, 80/ 30
flesh is in the	<b>shambles</b>	. And now is not	11, 114/ 31
is sold in the	<b>shambles</b>	, and not in form	11, 115/ 3
almost wax red for	<b>shame</b>	to write in some	11, 9/ 11
forceth very little. For	<b>shame</b>	he thinketh he can	11, 12/ 21
take it for no	<b>shame</b>	at all because they	11, 12/ 26
the less fear and	<b>shame</b>	, both what they do	11, 12/ 28
they fear not the	<b>shame</b>	of their folly. As	11, 12/ 33
been off their faces,	<b>shame</b>	would not have suffered	11, 12/ 36
person to avoid the	<b>shame</b>	of his falsehood, and	11, 13/ 6
fain to retreat for	<b>shame</b>	and to seek such	11, 37/ 10
and put him to	<b>shame</b>	, but used many other	11, 90/ 28
because he would not	<b>shame</b>	him, and thereby make	11, 92/ 9
his false folly for	<b>shame</b>	. For first, as for	11, 107/ 34
in the face for	<b>shame</b>	. Now as this was	11, 115/ 6
never shake off the	<b>shame</b>	. But Master Masquer handleth	11, 121/ 5
orders, and to the	<b>shame</b>	of matrimony and holy	11, 128/ 12
this foolish argument for	<b>shame</b>	. But now what wit	11, 131/ 20
how could he for	<b>shame</b>	say that we that	11, 137/ 6
now at last with	<b>shame</b>	enough compelled to flee	11, 200/ 27
now at last with	<b>shame</b>	enough compelled to flee	11, 204/ 6
that I am, with	<b>shame</b>	enough, compelled to flee	11, 204/ 9
had made him with	<b>shame</b>	enough flee from the	11, 205/ 4
if he have any	<b>shame</b>	, whensoever he looketh on	11, 210/ 8
I should not for	<b>shame</b>	say "quoth I" and	11, 213/ 5
you look then for	<b>shame</b>	that any man should	11, 219/ 16
were not utterly past	<b>shame</b>	, hath cause enough to	11, 219/ 32

make it red for	<b>shame</b>	. Thus have I now	11, 219/ 34
honest cleanness, and by	<b>shamefastness</b>	, much was chastity conserved	11, 3/ 30
Master Masquer hath a	<b>shameful</b>	fall, except any man	11, 143/ 2
point but show himself	<b>shameful</b>	and shameless, yet the	11, 202/ 31
hood that all the	<b>shameful</b>	lies that your shameless	11, 211/ 30
Master Masquer calleth so	<b>shameful</b>	repugnance, to my great	11, 214/ 3
found we the most	<b>shameful</b>	either folly or falsehood	11, 217/ 14
to say? With what	<b>shameful</b>	shift will your shameless	11, 219/ 12
man is shameless, and	<b>shamefully</b>	belieth me. For I	11, 130/ 7
and mine oversight too	<b>shamefully</b>	. For therein, lo, thus	11, 156/ 31
himself that he had	<b>shamefully</b>	belied me in all	11, 158/ 12
you see yourself, so	<b>shamefully</b>	halt that never lame	11, 198/ 16
and no man more	<b>shamefully</b>	soused in the mire	11, 199/ 25
in this thing either	<b>shamefully</b>	false or very shamefully	11, 218/ 24
shamefully false or very	<b>shamefully</b>	foolish: shamefully false if	11, 218/ 24
or very shamefully foolish:	<b>shamefully</b>	false if he perceived	11, 218/ 24
that thus belieth me;	<b>shamefully</b>	foolish if the thing	11, 218/ 26
thereby make him haply	<b>shameless</b>	, as many such wretches	11, 92/ 10
he should have waxed	<b>shameless</b>	and swear nay; the	11, 93/ 14
but if he be	<b>shameless</b>	, than ever have let	11, 107/ 33
himself, he were wonderful	<b>shameless</b>	if he could endure	11, 115/ 5
Wherein the man is	<b>shameless</b>	, and shamefully belieth me	11, 130/ 7
and therefore showeth himself	<b>shameless</b>	in laying that opinion	11, 130/ 15
therefore is he double	<b>shameless</b>	(as you see) to	11, 130/ 19
might, as he is	<b>shameless</b>	, bring yet in question	11, 173/ 24
show himself shameful and	<b>shameless</b>	, yet the general council	11, 202/ 31
be he never so	<b>shameless</b>	, he shall be ashamed	11, 204/ 33
shameful lies that your	<b>shameless</b>	face can make shall	11, 211/ 30
shameful shift will your	<b>shameless</b>	face face us out	11, 219/ 12
mire, unto both your	<b>shames</b>	and utter confusion. God	11, 199/ 4
loseth its own form,	<b>shape</b>	, nature, and substance, and	11, 27/ 32
make castles of tile	<b>shards</b>	and then make them	11, 208/ 20
Our Lord here with	<b>sharp</b>	words confirmeth his apostles	11, 92/ 18
a show of his	<b>sharp</b>	subtle wit in the	11, 151/ 6
he answereth not here	<b>sharply</b>	to their hot words	11, 66/ 23
broken and his blood	<b>shed</b>	for our sins. And	11, 16/ 27
blood, which shall be	<b>shed</b>	for many, for remission	11, 67/ 9
broken and his blood	<b>shed</b>	for our sins, for	11, 100/ 25
broken and his blood	<b>shed</b>	for our sins, for	11, 101/ 20
broken, and his blood	<b>shed</b>	for our sins, then	11, 109/ 13

broken, and his blood	<b>shed</b>	for our sins, then	11, 122/ 18
neither hath refused to	<b>shed</b>	his blood for us	11, 140/ 30
should be crucified and	<b>shed</b>	his blood and die	11, 142/ 34
my blood to be	<b>shed</b>	for his sins, he	11, 165/ 37
blood, both by the	<b>shedding</b>	on the cross and	11, 175/ 7
him to feed his	<b>sheep</b>	, he first said unto	11, 23/ 29
man eateth of the	<b>sheep</b>	in the nourishing of	11, 28/ 34
the flesh of the	<b>sheep</b>	, but being turned from	11, 28/ 36
would die for his	<b>sheep</b>	, and that he had	11, 155/ 18
own proper nature of	<b>sheep's</b>	flesh into the natural	11, 29/ 1
out in gobbets as	<b>sheep's</b>	flesh is in the	11, 114/ 31
out in gobbets as	<b>sheep's</b>	flesh is sold in	11, 115/ 3
relics any better than	<b>sheep's</b>	bones, scrape clean the	11, 186/ 29
with his apostles upon	<b>Sheer</b>	Thursday, wherein our Savior	11, 10/ 21
Saint Peter his chief	<b>shepherd</b>	over his flock, three	11, 23/ 27
forceth not much to	<b>shift</b>	a false cast among	11, 13/ 2
see that in his	<b>shift</b>	that he useth, where	11, 203/ 20
say? With what shameful	<b>shift</b>	will your shameless face	11, 219/ 12
to cover his scald	<b>shin</b>	, and hath also some	11, 120/ 23
mormal of their scabbed	<b>shins</b>	that they had gotten	11, 119/ 28
disciples going into the	<b>ship</b>	in the evening, and	11, 21/ 9
which showeth that the	<b>ship</b>	in which the disciples	11, 21/ 14
yet in that one	<b>ship</b>	that signified the church	11, 21/ 17
evening after into a	<b>ship</b>	, and Christ appearing to	11, 26/ 10
taken him into their	<b>ship</b>	, the ship was suddenly	11, 26/ 12
into their ship, the	<b>ship</b>	was suddenly come to	11, 26/ 12
went not in the	<b>ship</b>	with them. And when	11, 26/ 17
anchor, and run his	<b>ship</b>	himself against a rock	11, 147/ 2
seek him in other	<b>ships</b>	, which piece Master Masquer	11, 21/ 12
and the other diverse	<b>ships</b>	that came after betokened	11, 21/ 16
again, took other little	<b>ships</b>	that came thither after	11, 26/ 14
out of the butchers"	<b>shops</b>	. This thing they thought	11, 58/ 14
cut out in butchers"	<b>shops</b>	. And I am very	11, 149/ 30
some of them very	<b>short</b>	. In the first will	11, 11/ 20
few words a doctrine	<b>short</b>	and compendious, that they	11, 28/ 12
eternal life but a	<b>short</b>	remedy against hunger. And	11, 71/ 21
More have understood this	<b>short</b>	sentence, "Whoso believe in	11, 107/ 14
Masquer understood the selfsame	<b>short</b>	sentence of Christ that	11, 107/ 28
understood also the other	<b>short</b>	sentence of Saint Paul	11, 107/ 30
maketh us a pretty	<b>short</b>	creed now. But that	11, 109/ 19

a man to be	<b>short</b>	, that can find in	11, 113/ 26
might stand for a	<b>short</b>	text, which he would	11, 121/ 11
grace that, after the	<b>short</b>	course of this transitory	11, 223/ 30
suit or trouble, be	<b>shortly</b>	far fewer heretics than	11, 5/ 28
they that are should	<b>shortly</b>	perceive in every place	11, 5/ 29
were, that they might	<b>shortly</b>	rid it out of	11, 34/ 23
they follow Judas and	<b>shortly</b>	show themselves. For such	11, 76/ 9
these words our Lord	<b>shortly</b>	toucheth all their objections	11, 80/ 4
and left off so	<b>shortly</b>	and handled so slenderly	11, 113/ 16
up all the matter	<b>shortly</b>	in a few words	11, 121/ 9
the intent ye may	<b>shortly</b>	see how little wit	11, 135/ 22
that I have here	<b>shortly</b>	rehearsed you, of which	11, 203/ 23
sample that satisfieth him	<b>shortly</b>	. For he seeth and	11, 209/ 27
burden upon your weak	<b>shoulders</b>	." The Seventeenth Chapter. Here	11, 197/ 29
burden upon my weak	<b>shoulders</b>	, and have overladen myself	11, 198/ 8
once. His mighty strong	<b>shoulders</b>	take not too much	11, 198/ 13
word and countenance, to	<b>show</b>	themselves plainly to hate	11, 3/ 21
men. The second shall	<b>show</b>	you, for a sample	11, 11/ 28
so seemly to the	<b>show</b>	that I would no	11, 15/ 26
unto him, "What token	<b>show</b>	thou, therefore, that we	11, 21/ 30
And albeit that I	<b>show</b>	you, good Christian readers	11, 68/ 20
Eighteenth Chapter. And to	<b>show</b>	more and more that	11, 71/ 8
And now further to	<b>show</b>	that it must needs	11, 72/ 8
follow Judas and shortly	<b>show</b>	themselves. For such as	11, 76/ 9
his Blessed Sacrament yet	<b>show</b>	a great token that	11, 81/ 32
in my second book	<b>show</b>	you, as I promised	11, 95/ 16
of Master Masquer's handling,	<b>show</b>	you some pieces of	11, 96/ 33
layeth out abroad to	<b>show</b>	, to beg withal, among	11, 99/ 13
his Masquer's visor and	<b>show</b>	forth his own venerable	11, 99/ 33
his folly, he may	<b>show</b>	his repugnance, and so	11, 100/ 9
where will Master Masquer	<b>show</b>	me all those things	11, 109/ 2
Christ there began to	<b>show</b>	them none other thing	11, 114/ 8
words, he would both	<b>show</b>	his clerkliness before unlearned	11, 121/ 17
of Christ he can	<b>show</b>	, by which those holy	11, 128/ 8
say then, if I	<b>show</b>	you a certain other	11, 140/ 21
But Master Masquer, to	<b>show</b>	you a further declaration	11, 141/ 15
openeth the way to	<b>show</b>	us all their false	11, 142/ 16
openeth the way to	<b>show</b>	us all their false	11, 147/ 14
you shall see a	<b>show</b>	of his sharp subtle	11, 151/ 6
for his worship to	<b>show</b>	himself once a fool	11, 157/ 13

now farther forth to	<b>show</b>	himself twice a fool	11, 157/ 14
his induction, with a	<b>show</b>	of his cunning, to	11, 158/ 10
him, lest he might	<b>show</b>	therein such congruity in	11, 159/ 4
did. Now before I	<b>show</b>	you how himself is	11, 165/ 15
like argument: God may	<b>show</b>	More the truth and	11, 177/ 23
farther desire him to	<b>show</b>	me how he knoweth	11, 180/ 12
mock me therewith and	<b>show</b>	mine ignorance, he bringeth	11, 195/ 9
Master Masquer here, to	<b>show</b>	himself a great schools	11, 195/ 18
yet if he can	<b>show</b>	us but one sentence	11, 200/ 24
in that point but	<b>show</b>	himself shameful and shameless	11, 202/ 30
my epistle, wherein I	<b>show</b>	that if men would	11, 206/ 5
one, he doth but	<b>show</b>	what pretty words he	11, 209/ 6
man?" do reason and	<b>show</b>	my mind that it	11, 214/ 6
forthwith by that I	<b>show</b>	the cause why Tyndale	11, 218/ 10
Lord what token he	<b>showed</b>	for which they should	11, 16/ 17
from above," our Lord	<b>showed</b>	them that Moses gave	11, 16/ 21
John. And there I	<b>showed</b>	in what wise the	11, 18/ 15
In that epistle, I	<b>showed</b>	also that I would	11, 18/ 20
This thing I there	<b>showed</b>	, good readers, in the	11, 18/ 24
Which thing our Savior	<b>showed</b>	them in these words	11, 30/ 9
our Savior not only	<b>showed</b>	them the great gift	11, 31/ 10
them, but hath also	<b>showed</b>	them that himself is	11, 31/ 12
that question of theirs,	<b>showed</b>	them what work it	11, 34/ 25
our Savior here had	<b>showed</b>	them that if they	11, 35/ 6
the air. But he	<b>showed</b>	them that God his	11, 35/ 32
that, when it is	<b>showed</b>	them, set not so	11, 48/ 29
you, hath opened and	<b>showed</b>	unto them the bread	11, 50/ 8
together, as I have	<b>showed</b>	in my dialogue, that	11, 59/ 1
should conceive. Whereupon he	<b>showed</b>	her that she should	11, 61/ 22
in these words plainly	<b>showed</b>	that Christ here in	11, 65/ 23
them drink thereof, and	<b>showed</b>	them that that was	11, 67/ 20
you. For I have	<b>showed</b>	you before, by the	11, 67/ 30
Saint Cyril hath also	<b>showed</b>	you he taught it	11, 69/ 19
excellent goodness that Christ	<b>showed</b>	to the false traitor	11, 74/ 31
heaven," our Lord here	<b>showed</b>	them that this bread	11, 78/ 19
point, in that he	<b>showed</b>	them so plainly that	11, 80/ 21
purpose that I have	<b>showed</b>	you, saith among many	11, 83/ 8
Lord here, good readers,	<b>showed</b>	himself not deceived. For	11, 88/ 36
master, which though he	<b>showed</b>	himself not ignorant of	11, 89/ 1
disciples, as I before	<b>showed</b>	you, whom he sent	11, 92/ 3

folly that I have	<b>showed</b>	you, then shall he	11, 100/ 7
thing there were never	<b>showed</b>	so many, and when	11, 113/ 2
as I before have	<b>showed</b>	you, that like as	11, 123/ 28
the second part, he	<b>showed</b>	them why he would	11, 132/ 9
and when he hath	<b>showed</b>	forth thus two or	11, 133/ 31
I have, good readers,	<b>showed</b>	you before, according to	11, 137/ 27
For, as I have	<b>showed</b>	you, the thing is	11, 140/ 3
confuted it already, and	<b>showed</b>	you some samples where	11, 143/ 17
And as I have	<b>showed</b>	you before, Saint Cyril	11, 145/ 9
that (as I have	<b>showed</b>	you) Saint Augustine and	11, 145/ 14
hold that Christ here	<b>showed</b>	them so clearly that	11, 146/ 31
that time declared and	<b>showed</b>	itself. But then, I	11, 173/ 4
a love he hath	<b>showed</b>	us. The fathers and	11, 174/ 18
yourselves that I have	<b>showed</b>	you them written in	11, 184/ 12
and miracles, revealed and	<b>showed</b>	so openly. Where is	11, 201/ 8
saints, I have already	<b>showed</b>	you sufficiently that they	11, 202/ 27
miracles that God hath	<b>showed</b>	for the Blessed Sacrament	11, 203/ 9
But therein have I	<b>showed</b>	you divers of the	11, 203/ 26
devilry, he hath already	<b>showed</b>	and declared partly which	11, 205/ 11
any philosopher hath hitherto	<b>showed</b>	us yet, or else	11, 208/ 13
Frith, which (as I	<b>showed</b>	you before) Master Masquer	11, 220/ 11
the very vine," I	<b>showed</b>	there unto Frith (whom	11, 221/ 5
I beshrew such a	<b>shower</b>	as so serveth in	11, 7/ 7
which two places, he	<b>showeth</b>	that I have notably	11, 11/ 16
other places before, and	<b>showeth</b>	also the places where	11, 11/ 18
and what learning he	<b>showeth</b>	in soiling of mine	11, 12/ 1
goeth he further and	<b>showeth</b>	that upon the words	11, 16/ 16
by holy doctors, which	<b>showeth</b>	that the ship in	11, 21/ 14
well as the Gospel	<b>showeth</b>	) in going over the	11, 25/ 9
away that objection and	<b>showeth</b>	them that he is	11, 29/ 36
him, "What miracle then	<b>showeth</b>	thou that we may	11, 35/ 10
goeth Christ further and	<b>showeth</b>	them that they lack	11, 39/ 29
stand before them. And	<b>showeth</b>	them also by what	11, 39/ 30
believe. And now he	<b>showeth</b>	them that for all	11, 40/ 2
In these words he	<b>showeth</b>	unto Nicodemus that there	11, 43/ 9
eat), St. Cyril both	<b>showeth</b>	that many handcrafted men	11, 65/ 30
as the thing itself	<b>showeth</b>	. For he answereth not	11, 66/ 22
plainly that our Lord	<b>showeth</b>	them both the profit	11, 68/ 34
readers, that Saint Augustine	<b>showeth</b>	that Judas in the	11, 75/ 36
these words, our Savior	<b>showeth</b>	that his Ascension should	11, 81/ 29

invention, holy Saint Augustine	<b>showeth</b>	that in these words	11, 82/ 34
once." But since he	<b>showeth</b>	himself well, that he	11, 104/ 30
clearly. And not only	<b>showeth</b>	that it is a	11, 116/ 30
an oblation, but also	<b>showeth</b>	that it is the	11, 116/ 30
the whole matter, he	<b>showeth</b>	that this oblation, this	11, 116/ 33
many places. And he	<b>showeth</b>	also that it is	11, 116/ 36
well enough, and therefore	<b>showeth</b>	himself shameless in laying	11, 130/ 14
the first part, Christ	<b>showeth</b>	what he would give	11, 132/ 8
his flesh, the evangelist	<b>showeth</b>	that many of the	11, 152/ 38
second solution, he specially	<b>showeth</b>	his deep insight and	11, 156/ 30
I escape not, he	<b>showeth</b>	what danger I fall	11, 158/ 23
English tongue, as he	<b>showeth</b>	in some other things	11, 159/ 5
Chrysostom manifestly declareth and	<b>showeth</b>	that our Savior in	11, 175/ 13
as are unwritten, he	<b>showeth</b>	himself ready to believe	11, 181/ 28
his beginning, where he	<b>showeth</b>	that it implyeth repugnance	11, 191/ 37
in his own, and	<b>showeth</b>	that, for anything that	11, 195/ 9
against God's almightiness, himself	<b>showeth</b>	here, at last, that	11, 200/ 1
very devilry. But he	<b>showeth</b>	us no such proof	11, 205/ 30
a similitude, then he	<b>showeth</b>	himself to play the	11, 209/ 1
was among you in	<b>showing</b>	of spirit and of	11, 111/ 28
twelve, tarried one false	<b>shrew</b>	. And in the stead	11, 87/ 22
good. For one false	<b>shrew</b>	was there yet still	11, 88/ 31
man is a wily	<b>shrew</b>	in argument, I promise	11, 164/ 40
bring as false a	<b>shrew</b>	as yourself to testify	11, 196/ 4
to play the false	<b>shrew</b>	when, of my bringing	11, 209/ 1
nature of man abhor,	<b>shrink</b>	, and withdraw from the	11, 44/ 22
long sitteth by the	<b>sick</b>	man, busy about to	11, 5/ 8
and heal of your	<b>sick</b>	folks full many), but	11, 36/ 28
conjectures) both saw the	<b>sickness</b>	of their unperfect minds	11, 27/ 10
in this world through	<b>sickness</b>	and sores arise and	11, 32/ 12
man have an incurable	<b>sickness</b>	, it yet becometh the	11, 90/ 33
But on the other	<b>side</b>	, if any man would	11, 19/ 32
came on the other	<b>side</b>	of the sea to	11, 26/ 18
So on the other	<b>side</b>	, to his disciples that	11, 67/ 5
Frith was on every	<b>side</b>	deceived in the perceiving	11, 74/ 36
But on the other	<b>side</b>	, like as cunning much	11, 83/ 3
then, on the other	<b>side</b>	, there is not in	11, 83/ 26
And, on the other	<b>side</b>	, that no man should	11, 86/ 20
doth on the other	<b>side</b>	(which, I beseech God	11, 94/ 25
now on the other	<b>side</b>	, though you should hap	11, 151/ 29

well on the other	<b>side</b>	that Master Masquer hath	11, 153/ 18
that, on the one	<b>side</b>	, I deny the Gospel	11, 158/ 24
and on the other	<b>side</b>	, I am taken in	11, 158/ 25
third book, the 180	<b>side</b>	, for as much as	11, 158/ 30
therefore, on the one	<b>side</b>	for the answer, assigneth	11, 159/ 2
and on the other	<b>side</b>	, both nay and no	11, 159/ 3
Now on the other	<b>side</b>	, if he answer me	11, 176/ 11
But on the other	<b>side</b>	, since you see yourselves	11, 184/ 11
words on the other	<b>side</b>	, and catch thereby such	11, 188/ 7
Masquer, on the other	<b>side</b>	, is not himself too	11, 198/ 10
fixed on the wrong	<b>side</b>	the devil, causeth him	11, 202/ 5
of Tyndale, the 249th	<b>side</b>	, to prove Saint John's	11, 212/ 11
of Tyndale, the 249th	<b>side</b>	, to prove Saint John's	11, 216/ 8
to the very 249	<b>side</b>	, and with that number	11, 217/ 8
neither on the one	<b>side</b>	of the leaf nor	11, 217/ 10
but that in a	<b>side</b>	after mismarked with the	11, 217/ 11
me in on both	<b>sides</b>	that I escape not	11, 158/ 22
light and inward high	<b>sight</b>	of God. And all	11, 18/ 2
they did upon the	<b>sight</b>	of that miracle say	11, 26/ 34
our Savior (whose deep	<b>sight</b>	entered into their hearts	11, 27/ 8
seem at the first	<b>sight</b>	. For as methinketh, they	11, 32/ 26
godhead, with the glorious	<b>sight</b>	whereof the angels are	11, 49/ 31
sitteth. And yet my	<b>sight</b>	forceth him not to	11, 84/ 36
to come than my	<b>sight</b>	forceth him to sit	11, 85/ 7
sore legs out in	<b>sight</b>	that lie a begging	11, 99/ 14
seemeth at the first	<b>sight</b>	well said, as where	11, 101/ 1
And therefore, what horrible	<b>sight</b>	seeth this fool in	11, 115/ 14
or somewhere out of	<b>sight</b>	, so fareth Master Masquer	11, 133/ 28
gone out of your	<b>sight</b>	ascended into heaven, there	11, 137/ 23
gone out of your	<b>sight</b>	ascended into heaven, there	11, 138/ 18
gone out of your	<b>sight</b>	. "You see now that	11, 139/ 22
gone out of your	<b>sight</b>	into heaven. Now if	11, 139/ 24
seeth far in God's	<b>sight</b>	and is of his	11, 200/ 10
first repugnance to my	<b>sight</b>	and reason that all	11, 200/ 14
see far in God's	<b>sight</b>	, and am of God's	11, 200/ 32
at once, and the	<b>sight</b>	of one little eye	11, 207/ 20
shall, in the clear	<b>sight</b>	of Christ's godhead, see	11, 208/ 8
verily, that in the	<b>sight</b>	of his godhead then	11, 208/ 11
bread under the sacramental	<b>sign</b>	, the very Blessed Body	11, 54/ 6
is it a good	<b>sign</b>	and token that he	11, 77/ 7

words: "Hunc enim pater	<b>signavit</b>	Deus." "For him hath	11, 30/ 9
into the world, anointed,	<b>signed</b>	, and marked with the	11, 30/ 13
and gave him a	<b>signification</b>	of his death, whereby	11, 63/ 9
gave them again a	<b>signification</b>	that himself, the Son	11, 81/ 25
them an insinuation and	<b>signification</b>	thereof, in that he	11, 170/ 25
and say the text	<b>signified</b>	nothing else, and that	11, 19/ 35
that one ship that	<b>signified</b>	the church, there were	11, 21/ 17
not only touched and	<b>signified</b>	in other words of	11, 45/ 35
one). And that thing	<b>signified</b>	Job of his servants	11, 174/ 6
and their tails together	<b>signifieth</b>	also that for their	11, 19/ 27
Christ saith "this man,"	<b>signifieth</b>	and meaneth not his	11, 43/ 1
of the Sacrament, and	<b>signifieth</b>	his meaning in this	11, 57/ 5
that the Blessed Sacrament	<b>signifieth</b>	and betokeneth, that is	11, 72/ 34
thing that the Sacrament	<b>signifieth</b>	, that is the participation	11, 76/ 24
hunger nor thirst," which	<b>signifieth</b>	a taking away of	11, 102/ 5
his part) that they	<b>signify</b>	none other thing, this	11, 20/ 7
declare, insinuate and secretly	<b>signify</b>	to them the meat	11, 27/ 22
false christened Arian, to	<b>signify</b>	that our Savior were	11, 41/ 12
make a man to	<b>signify</b>	an ass, and black	11, 152/ 16
make a man to	<b>signify</b>	an ass. For the	11, 154/ 21
can make a man	<b>signify</b>	an ass but proveth	11, 154/ 26
manner of allegory to	<b>signify</b>	there his flesh because	11, 170/ 33
sense. But let oportet	<b>signify</b>	he must, or it	11, 194/ 15
would go or not,	<b>signifying</b>	that, for all their	11, 87/ 31
to imagine, but with	<b>silence</b>	and firm faith we	11, 83/ 35
iron, steel, or copper,	<b>silver</b>	, brass, or gold, but	11, 30/ 25
though every shadow and	<b>similitude</b>	representing the body were	11, 206/ 30
man useth upon a	<b>similitude</b>	to conclude a necessary	11, 207/ 31
a sample and a	<b>similitude</b>	, then he showeth himself	11, 208/ 36
at that sample and	<b>similitude</b>	of the glass, I	11, 209/ 21
capacity a more meetly	<b>similitude</b>	, and that it, in	11, 209/ 35
for this sample and	<b>similitude</b>	of the face in	11, 210/ 7
all the ways by	<b>similitudes</b>	and familiar examples to	11, 141/ 25
many voices, sounds, and	<b>similitudes</b>	, multiplied in the air	11, 207/ 4
Then answered unto him	<b>Simon</b>	Peter, "Lord, to whom	11, 23/ 10
Iscaiot, the son of	<b>Simon</b>	. For he it was	11, 23/ 14
with him. Then answered	<b>Simon</b>	Peter and said: "Lord	11, 87/ 34
Iscaiot, the son of	<b>Simon</b>	, for he it was	11, 88/ 34
go away, too?" And	<b>Simon</b>	Peter answered, "Lord, to	11, 166/ 24
white, to blear the	<b>simple</b>	eyes." Now good readers	11, 152/ 17

to beguile such a	<b>simple</b>	soul as I am	11, 159/ 34
wherewith he would blind	<b>simple</b>	souls? Must I needs	11, 179/ 33
nor presumption for the	<b>simplest</b>	man or woman in	11, 189/ 26
English word cometh), ille	<b>simulat</b>	non dissimulat. And therefore	11, 126/ 18
you and so by	<b>sin</b>	cast yourself away from	11, 44/ 10
and sacrificed for their	<b>sin</b>	and made the ransom	11, 45/ 2
if it be not	<b>sin</b>	) very near the piteous	11, 60/ 12
the piteous brink of	<b>sin</b>	when they would be	11, 60/ 13
their pleasure without any	<b>sin</b>	. And surely, if upon	11, 60/ 14
in purpose of deadly	<b>sin</b>	, they follow Judas and	11, 76/ 9
in soul by deadly	<b>sin</b>	. Him our Lord took	11, 90/ 3
the less bold to	<b>sin</b>	; and yet he disclosed	11, 92/ 8
wax, and after that,	<b>sin</b>	the more boldly. The	11, 92/ 11
fall after into deadly	<b>sin</b>	, therefore I can not	11, 104/ 34
adultery was no deadly	<b>sin</b>	, as these foolish folk	11, 109/ 30
it is no deadly	<b>sin</b>	for a freer to	11, 109/ 31
adultery had been deadly	<b>sin</b>	, Saint Paul would have	11, 109/ 32
adultery was no deadly	<b>sin</b>	. But Saint Augustine answereth	11, 109/ 36
three, may by deadly	<b>sin</b>	fall from the other	11, 121/ 33
Christ died for our	<b>sin</b>	, and yet hath he	11, 123/ 15
should die for the	<b>sin</b>	of the world, and	11, 131/ 29
should die for the	<b>sin</b>	of the world. Now	11, 143/ 15
his death for our	<b>sin</b>	. And now will I	11, 148/ 25
and suffer for their	<b>sin</b>	. But they could not	11, 166/ 21
Satisfaction they call great	<b>sin</b>	, and confession they call	11, 187/ 5
thereof fall boldly to	<b>sin</b>	, and thereupon finally fall	11, 188/ 10
or fear or for	<b>sinful</b>	civility, while we follow	11, 5/ 25
be both unnatural and	<b>sinful</b>	), but only for God's	11, 59/ 25
few words) into a	<b>singing</b>	loaf, or else (as	11, 129/ 10
convey himself into a	<b>singing</b>	loaf, and that our	11, 130/ 5
for defense of a	<b>single</b>	folly, prove himself thrice	11, 100/ 10
wedded, the one a	<b>single</b>	woman, the other a	11, 106/ 28
and to make it	<b>sink</b>	into men's breasts, those	11, 210/ 22
blood shed for our	<b>sins</b>	. And so expoundeth he	11, 16/ 27
suffer death for the	<b>sins</b>	of the world, and	11, 17/ 16
take profit of their	<b>sins</b>	, and let us give	11, 64/ 1
many, for remission of	<b>sins</b>	. " Here thou seest that	11, 67/ 9
blood shed for our	<b>sins</b>	, for then are our	11, 100/ 25
blood shed for our	<b>sins</b>	, for then are our	11, 101/ 20
he died for our	<b>sins</b>	, shall thirst and hunger	11, 102/ 14

his Passion for our	<b>sins</b>	, he shall never hunger	11, 105/ 3
blood shed for our	<b>sins</b>	, then are our souls	11, 109/ 14
and died for our	<b>sins</b>	. Master Masquer maketh us	11, 109/ 18
and died for our	<b>sins</b>	. And when Master Masquer	11, 110/ 8
Christ died for our	<b>sins</b>	, are so fully written	11, 110/ 31
was crucified for our	<b>sins</b>	. And then should we	11, 111/ 9
do penance for our	<b>sins</b>	ourselves, nor to believe	11, 111/ 10
sweet sacrifice for our	<b>sins</b>	. Gracian also reciteth in	11, 117/ 12
blood shed for our	<b>sins</b>	, then are our souls	11, 122/ 18
he died for our	<b>sins</b>	, as here he declareth	11, 125/ 16
his death for our	<b>sins</b>	. Wherefore to put them	11, 141/ 31
to suffer for your	<b>sins</b>	. "The Verity hath spoken	11, 142/ 9
offering thereof for our	<b>sins</b>	as Christ meant. This	11, 142/ 12
the remission of mortal	<b>sins</b>	? I suppose yes. And	11, 143/ 24
his death for men's	<b>sins</b>	. Now the words of	11, 144/ 32
should die for our	<b>sins</b>	, as he could if	11, 145/ 29
offering thereof for our	<b>sins</b>	, this declareth and witnesseth	11, 146/ 3
the death for our	<b>sins</b>	. And of very truth	11, 146/ 6
of himself for our	<b>sins</b>	? He speaketh in all	11, 146/ 32
shall die for your	<b>sins</b>	. And since he said	11, 146/ 37
be shed for his	<b>sins</b>	, he eateth my flesh	11, 165/ 37
righteousness and remission of	<b>sins</b>	in Christ's blood is	11, 194/ 11
of the Lord. By	<b>Sir</b>	Thomas More, Knight. The	11, 1/ 7
More, Knight. The preface.	<b>Sir</b>	Thomas More, Knight, to	11, 3/ 2
he saith unto me: "	<b>Sir</b>	, you be too busy	11, 197/ 28
and said unto them, "	<b>Sirs</b>	, I tell you very	11, 26/ 21
unto them thus, "Work,	<b>Sirs</b>	, and labor for the	11, 27/ 13
told them plainly thus:	<b>Sirs</b>	, I mean not that	11, 146/ 35
brother for violating his	<b>sister</b>	Tamar, Master Masquer would	11, 154/ 10
and with her chief	<b>sister</b>	, well-working charity, may so	11, 223/ 25
hands and some good	<b>sisters</b>	, too. And for as	11, 221/ 29
Jay, the brethren and	<b>sistren</b>	themselves see their wits	11, 9/ 14
would not care to	<b>sit</b>	down with his face	11, 12/ 24
because they might then	<b>sit</b>	over the pots that	11, 46/ 28
up in body and	<b>sit</b>	in heaven one equal	11, 81/ 34
if I see one	<b>sit</b>	, it must needs be	11, 84/ 33
I not see him	<b>sit</b>	; and that therefore it	11, 84/ 34
followeth, I see him	<b>sit</b>	, ergo it must needs	11, 84/ 35
forceth him not to	<b>sit</b>	, nor of that argument	11, 85/ 1
sight forceth him to	<b>sit</b>	whom I see sit	11, 85/ 7

sit whom I see	<b>sit</b>	, of whom no man	11, 85/ 8
that he must needs	<b>sit</b>	in the while in	11, 85/ 8
that I see him	<b>sit</b>	. And therefore, because his	11, 85/ 9
destiny of damnation, and	<b>sit</b>	still and do no	11, 86/ 23
of twelve seats, to	<b>sit</b>	with him in judgment	11, 104/ 14
very near and long	<b>sitteth</b>	by the sick man	11, 5/ 8
needs be that he	<b>sitteth</b>	, for else should I	11, 84/ 34
needs be that he	<b>sitteth</b>	. And yet my sight	11, 84/ 36
with his good folk	<b>sitteth</b>	in the joy of	11, 188/ 13
Son of Man, am	<b>sitting</b>	with my Father in	11, 43/ 25
ascended into heaven, there	<b>sitting</b>	on the right hand	11, 137/ 24
ascended into heaven, there	<b>sitting</b>	on the right hand	11, 138/ 19
a quick serpent. The	<b>Sixteenth</b>	Chapter. But yet shall	11, 66/ 13
Augustine also, in the	<b>sixteenth</b>	book De civitate Dei	11, 117/ 16
it is so." The	<b>Sixteenth</b>	Chapter. Read, good readers	11, 196/ 8
Christ spoken in the	<b>sixth</b>	chapter of Saint John	11, 10/ 18
Christ's words in the	<b>sixth</b>	chapter of Saint John	11, 10/ 29
latter part of the	<b>sixth</b>	chapter of Saint John	11, 11/ 2
Christ mentioned in the	<b>sixth</b>	chapter of Saint John	11, 11/ 22
latter part of the	<b>sixth</b>	chapter of Saint John	11, 15/ 5
words in the said	<b>sixth</b>	chapter of Saint John	11, 16/ 24
Christ written in the	<b>sixth</b>	chapter of Saint John	11, 20/ 22
what he meant. The	<b>Sixth</b>	Chapter. When that after	11, 26/ 4
words written in this	<b>sixth</b>	chapter of Saint John	11, 51/ 27
of his in this	<b>sixth</b>	chapter of Saint John	11, 53/ 9
those words in the	<b>sixth</b>	chapter of Saint John	11, 95/ 8
that part of the	<b>sixth</b>	chapter of Saint John	11, 96/ 4
lie on, too. The	<b>Sixth</b>	Chapter. In the third	11, 113/ 8
devised worse. In the	<b>sixth</b>	, the seventh, the eighth	11, 118/ 31
of Christ in the	<b>sixth</b>	chapter of John to	11, 118/ 33
Christ's words in the	<b>sixth</b>	chapter of Saint John	11, 128/ 32
words spoken in this	<b>sixth</b>	chapter of Saint John	11, 142/ 30
Christ, mentioned in the	<b>sixth</b>	chapter of Saint John	11, 148/ 17
Fourth Book. In the	<b>sixth</b>	leaf, thus he saith	11, 149/ 2
the apostles in the	<b>sixth</b>	chapter of Saint John	11, 163/ 14
tarried a little. The	<b>Sixth</b>	Chapter. But yet to	11, 163/ 26
his exposition upon the	<b>sixth</b>	chapter of Saint John	11, 166/ 17
those words in the	<b>sixth</b>	chapter of Saint John	11, 171/ 3
Jews mentioned in the	<b>sixth</b>	chapter of Saint John	11, 175/ 14
saith contrary in the	<b>sixth</b>	chapter of Saint John	11, 176/ 4

is not here. The	<b>sixth</b>	is that therefore I	11, 178/ 34
himself mentioned in the	<b>sixth</b>	chapter of Saint John	11, 183/ 10
before that, in the	<b>sixth</b>	chapter of Saint John	11, 201/ 26
Christ written in the	<b>sixth</b>	chapter of Saint John	11, 204/ 21
expressly thereof in the	<b>sixth</b>	chapter of his Gospel	11, 217/ 28
Christ written in the	<b>sixth</b>	chapter of Saint John	11, 218/ 14
expressly thereof in the	<b>sixth</b>	chapter of his Gospel	11, 218/ 33
expressly thereof) in the	<b>sixth</b>	chapter of his Gospel	11, 219/ 1
Blessed Sacrament in the	<b>sixth</b>	chapter of his Gospel	11, 219/ 6
blood, written in the	<b>sixth</b>	chapter of Saint John	11, 221/ 3
face, having bodily substance,	<b>skin</b>	, flesh, and bone, as	11, 206/ 33
for them by being	<b>slain</b>	and sacrificed for their	11, 45/ 2
his body to be	<b>slain</b>	, as he did of	11, 131/ 32
to leave off or	<b>slake</b>	his goodness toward the	11, 90/ 36
hunger and his thirst	<b>slaked</b>	that he shall not	11, 101/ 36
some of such bond	<b>slaves</b>	had haply then but	11, 46/ 30
work, and as for	<b>sleep</b>	and gaming (if any	11, 33/ 24
of dread. Some by	<b>sleeping</b>	till Doomsday, and some	11, 187/ 7
his purse or his	<b>sleeve</b>	or somewhere out of	11, 133/ 27
words, and uttereth their	<b>sleight</b>	juggling over the bread	11, 142/ 18
words and uttereth their	<b>sleight</b>	juggling over the bread	11, 147/ 15
converted (as our jugglers	<b>sleightly</b>	can convey him with	11, 129/ 9
their learning waxed so	<b>slender</b>	that the brotherhood hath	11, 9/ 15
no man of so	<b>slender</b>	wit, but he may	11, 20/ 15
purpose very faint and	<b>slender</b>	, for all his, "lo	11, 168/ 12
shortly and handled so	<b>slenderly</b>	, that his own friends	11, 113/ 16
heard my words but	<b>slept</b>	while he read them	11, 18/ 27
the matter of very	<b>slight</b>	effect. For in his	11, 15/ 16
against you with his	<b>sling</b>	and his stone." As	11, 198/ 20
soon see that his	<b>sling</b>	and his stone be	11, 198/ 24
And whensoever his new	<b>sling</b>	and his new stone	11, 198/ 25
I shall turn his	<b>sling</b>	into a cock-stele and	11, 198/ 27
need neither stone nor	<b>sling</b>	, but with a feather	11, 198/ 30
brain, and with the	<b>sling</b>	of his heresies slung	11, 198/ 34
him, he letteth them	<b>slink</b>	away, and then to	11, 133/ 34
stun and stagger and	<b>slip</b>	away from him, they	11, 171/ 31
were the other that	<b>slipped</b>	away, but they answered	11, 166/ 38
were the other that	<b>slipped</b>	away, but they answered	11, 168/ 28
as they did that	<b>slipped</b>	away. For as feeble	11, 171/ 29
and stagger that there	<b>slipped</b>	away from him. Also	11, 172/ 3

of perdition is very	<b>slippery</b>	, and not only withdraweth	11, 92/ 22
is the maintenance of	<b>sloth</b>	. And our Lord touched	11, 32/ 31
touched the appetite of	<b>sloth</b>	in these Jews when	11, 32/ 33
a worse lightly than	<b>sloth</b>	. Which vice God saw	11, 33/ 8
nourish them in their	<b>sloth</b>	and idleness, he bade	11, 34/ 7
be idle sluggards and	<b>slothful</b>	of themselves, but that	11, 29/ 14
saith Saint Chrysostom, the	<b>slothful</b>	appetite by which they	11, 32/ 36
all fear and wax	<b>slothful</b>	; the scripture crieth, "Let	11, 86/ 18
should not be idle	<b>sluggards</b>	and slothful of themselves	11, 29/ 14
sling of his heresies	<b>slung</b>	himself to the devil	11, 198/ 34
he might bring in	<b>slyly</b>	his very false, wretched	11, 102/ 24
as jugglers do, and	<b>slyly</b>	convey himself into a	11, 130/ 5
the other hand something	<b>slyly</b>	into his purse or	11, 133/ 27
them. There is no	<b>small</b>	number of such erroneous	11, 6/ 21
I tell you, no	<b>small</b>	thing to believe in	11, 40/ 22
wholesome enough, though somewhat	<b>small</b>	and rough, Rochelle wine	11, 152/ 6
contagion of all such	<b>smoky</b>	communication. The time hath	11, 3/ 23
hardness, his exposition so	<b>smoothly</b>	walketh over them that	11, 113/ 22
yet holdeth it somewhat	<b>so-so</b>	by the matter in	11, 208/ 24
us labor to be	<b>sober</b>	and vigilant. For if	11, 93/ 25
his mystical body, the	<b>society</b>	of saints, so that	11, 75/ 12
Catholic faith, forsake the	<b>society</b>	of the true Catholic	11, 223/ 3
pots that had the	<b>sodden</b>	flesh in them, of	11, 46/ 29
Which thing, what prating	<b>soever</b>	Master Masquer make, I	11, 135/ 5
ashamed suddenly that he	<b>softly</b>	said unto his fellow	11, 219/ 29
he would seem to	<b>soil</b>	mine arguments, which in	11, 7/ 32
out when he cannot	<b>soil</b>	it, he knoweth me	11, 8/ 11
special and pretendeth to	<b>soil</b>	such arguments as I	11, 11/ 11
third shall answer and	<b>soil</b>	his wise reasons, with	11, 11/ 31
serve well enough to	<b>soil</b>	itself, and prove that	11, 59/ 30
name in special, to	<b>soil</b>	such things as I	11, 148/ 27
themselves may most easily	<b>soil</b>	them. Which while Master	11, 150/ 1
at his own pleasure,	<b>soil</b>	it, as children make	11, 208/ 19
heretic Helvidius did only	<b>soil</b>	the scriptures that Helvidius	11, 213/ 32
and would seem to	<b>soil</b>	it, and laboreth sore	11, 222/ 16
assay whether he can	<b>soil</b>	these things with which	11, 222/ 27
would not well be	<b>soiled</b>	, Master Masquer was content	11, 149/ 15
have twice so substantially	<b>soiled</b>	that he maketh me	11, 177/ 2
his fond reasons were	<b>soiled</b>	? Now to his second	11, 179/ 36
nay, then hath he	<b>soiled</b>	his own wise reason	11, 192/ 32

see this great miracle	<b>soiled</b>	, and well perceive how	11, 208/ 9
should first therefore have	<b>soiled</b>	. But it is such	11, 220/ 33
and after so foolishly	<b>soileth</b>	, that he leaveth them	11, 15/ 21
it, and therefore he	<b>soileth</b>	it and soileth it	11, 149/ 20
he soileth it and	<b>soileth</b>	it again, and that	11, 149/ 20
us look how he	<b>soileth</b>	my third argument, which	11, 177/ 10
learning he showeth in	<b>soiling</b>	of mine arguments made	11, 12/ 2
himself worship in the	<b>soiling</b>	, it was no great	11, 149/ 23
subtle wit in the	<b>soiling</b>	. Wherein first, after his	11, 151/ 6
as sheep's flesh is	<b>sold</b>	in the shambles, and	11, 115/ 3
toll. And to the	<b>soldiers</b>	asking him the same	11, 38/ 9
they broke both their	<b>solemn</b>	vows made unto God	11, 106/ 26
by this his first	<b>solemn</b>	solution. The Fourth Chapter	11, 156/ 28
scant finished his high	<b>solemn</b>	rebuking of me for	11, 189/ 37
all this his high	<b>solemn</b>	argument, and his far-fetched	11, 193/ 22
set out his high	<b>solemn</b>	reason against God's almightiness	11, 199/ 36
saith Master Masquer very	<b>solemnly</b>	, and with authority biddeth	11, 97/ 36
as you see him	<b>solemnly</b>	boast, so will I	11, 175/ 28
Masquer (as you see)	<b>solemnly</b>	first rebuketh the folly	11, 189/ 13
foolish an argument so	<b>solemnly</b>	set up a high	11, 190/ 8
his hope. For as	<b>Solomon</b>	saith, "The hope that	11, 103/ 24
hereafter expound them) have	<b>soluted</b>	their question, saying (if	11, 129/ 7
good readers, this wise	<b>solution</b>	of Master Masquer? This	11, 154/ 24
readers, as for this	<b>solution</b>	of Master Masquer, made	11, 156/ 20
occasion of his wise	<b>solution</b>	, caused you to perceive	11, 156/ 25
this his first solemn	<b>solution</b>	. The Fourth Chapter. But	11, 156/ 28
But in his second	<b>solution</b>	, he specially showeth his	11, 156/ 30
fool by his first	<b>solution</b>	, cometh now farther forth	11, 157/ 14
hath in his first	<b>solution</b>	upon me, fall in	11, 157/ 26
which yet for any	<b>solution</b>	that his own reason	11, 206/ 10
his death. And some	<b>solutions</b>	hath he there, such	11, 118/ 36
by themselves, and his	<b>solutions</b>	avoided by themselves, and	11, 119/ 4
For I have the	<b>solutions</b>	of all their objections	11, 159/ 19
hath with his two	<b>solutions</b>	of mine one argument	11, 183/ 1
as he boasteth, all	<b>solutions</b>	so readily) look and	11, 222/ 27
is the key that	<b>solveth</b>	all their arguments and	11, 142/ 16
is the key that	<b>solveth</b>	all their arguments and	11, 147/ 13
or his sleeve or	<b>somewhere</b>	out of sight, so	11, 133/ 27
everlasting life, which the	<b>Son</b>	of Man shall give	11, 21/ 26
man that seeth the	<b>Son</b>	and believeth in him	11, 22/ 10

not this man the	<b>son</b>	of Joseph, whose father	11, 22/ 13
the flesh of the	<b>Son</b>	of Man and drink	11, 22/ 28
shall then see the	<b>Son</b>	of Man ascending up	11, 23/ 3
thou art Christ, the	<b>Son</b>	of God." Jesus answered	11, 23/ 12
by Judas Iscariot, the	<b>son</b>	of Simon. For he	11, 23/ 14
life, which meat the	<b>Son</b>	of Man shall give	11, 27/ 14
words, "which meat the	<b>Son</b>	of Man shall give	11, 29/ 18
we see, but the	<b>Son</b>	of Man, Christ himself	11, 29/ 26
vobis," "which meat the	<b>Son</b>	of Man shall give	11, 29/ 31
he that were the	<b>Son</b>	of Man could not	11, 29/ 34
is not only the	<b>Son</b>	of Man but also	11, 30/ 1
Man but also the	<b>Son</b>	of God, and no	11, 30/ 1
that he is the	<b>Son</b>	of Man (that is	11, 30/ 3
that he is the	<b>Son</b>	of God, as verily	11, 30/ 5
which he sealed his	<b>Son</b>	is nothing else but	11, 30/ 17
Father hath sealed his	<b>Son</b>	, as our Savior said	11, 30/ 20
sealing of God the	<b>Son</b>	-- that is to	11, 30/ 28
himself. And thus the	<b>Son</b>	of God, so sealed	11, 30/ 34
doth, and as the	<b>Son</b>	was sent by the	11, 42/ 2
the Father and the	<b>Son</b>	and by himself also	11, 42/ 4
no more but the	<b>Son</b>	alone, who, as he	11, 42/ 5
descended from heaven, the	<b>Son</b>	of Man that is	11, 43/ 8
descended from heaven, the	<b>Son</b>	of Man, that is	11, 43/ 14
he said that the	<b>Son</b>	of Man had been	11, 43/ 16
not his godhead the	<b>Son</b>	of Man, but the	11, 43/ 18
of Man, but the	<b>Son</b>	of God, nor his	11, 43/ 18
nor his manhood the	<b>Son</b>	of God but the	11, 43/ 19
of God but the	<b>Son</b>	of Man. But now	11, 43/ 19
still, yet since the	<b>Son</b>	of God and the	11, 43/ 21
of God and the	<b>Son</b>	of Man were both	11, 43/ 21
of himself, "I, the	<b>Son</b>	of God, am the	11, 43/ 23
of God, am the	<b>Son</b>	of Man; and I	11, 43/ 23
Man; and I, the	<b>Son</b>	of Man, am the	11, 43/ 24
of Man, am the	<b>Son</b>	of God; and I	11, 43/ 24
God; and I, the	<b>Son</b>	of God, am walking	11, 43/ 24
earth; and I, the	<b>Son</b>	of Man, am sitting	11, 43/ 25
man that seeth his	<b>Son</b>	as you do, and	11, 45/ 21
Is not this Joseph's	<b>son</b>	? Know not we his	11, 47/ 16
called him a carpenter's	<b>son</b>	, and therein they belied	11, 47/ 19
me also for his	<b>Son</b>	. And then shall you	11, 49/ 4

me as to the	<b>Son</b>	, not of Joseph but	11, 49/ 5
that am his own	<b>Son</b>	), he hath seen the	11, 49/ 10
everlasting life, which the	<b>Son</b>	of Man shall give	11, 50/ 4
the flesh of the	<b>Son</b>	of Man, ye shall	11, 66/ 19
the flesh of the	<b>Son</b>	of Man and drink	11, 68/ 28
the flesh of the	<b>Son</b>	of Man and drink	11, 70/ 24
we receive the very	<b>Son</b>	of God himself." Here	11, 71/ 31
beginning begot his coeternal	<b>Son</b>	, and gave unto him	11, 77/ 23
whole life to his	<b>Son</b>	, and yet none thereof	11, 77/ 27
said unto Nicodemus, "The	<b>Son</b>	of Man descended from	11, 78/ 12
you shall see the	<b>Son</b>	of Man ascend up	11, 80/ 1
Is not he the	<b>son</b>	of Joseph whose father	11, 80/ 11
if ye see the	<b>Son</b>	of Man ascend up	11, 81/ 13
they should see the	<b>Son</b>	of Man ascend up	11, 81/ 24
signification that himself, the	<b>Son</b>	of Man, was the	11, 81/ 26
of Man, was the	<b>Son</b>	of God also, and	11, 81/ 26
but he hath the	<b>Son</b>	of God joined with	11, 83/ 27
can come to the	<b>Son</b>	but if the Father	11, 85/ 29
thou art Christ, the	<b>Son</b>	of God." As though	11, 88/ 2
art Christ, the very	<b>Son</b>	of God. And thereby	11, 88/ 7
by Judas Iscariot, the	<b>son</b>	of Simon, for he	11, 88/ 34
hath perished but the	<b>son</b>	of perdition." Which he	11, 90/ 2
for I am his	<b>Son</b>	. And even so verily	11, 120/ 15
for I am his	<b>Son</b>	. And even so, verily	11, 125/ 4
the flesh of the	<b>Son</b>	of Man and drink	11, 129/ 21
the flesh of the	<b>Son</b>	of Man and drink	11, 133/ 17
the flesh of the	<b>Son</b>	of Man and drink	11, 135/ 25
if you see the	<b>Son</b>	of Man ascend thither	11, 137/ 21
his mantle. But the	<b>Son</b>	of God, ascending up	11, 140/ 23
his, "Whoso blaspheme the	<b>Son</b>	of Man, it shall	11, 143/ 26
thou art Christ, the	<b>Son</b>	of the living God	11, 162/ 8
thou art Christ, the	<b>Son</b>	of the living God	11, 162/ 32
the flesh of the	<b>Son</b>	of Man and drink	11, 164/ 15
thou art Christ, the	<b>Son</b>	of the living God	11, 165/ 26
yet was he the	<b>Son</b>	of the living God	11, 165/ 32
thou art Christ, the	<b>Son</b>	of the living God	11, 166/ 26
the flesh of the	<b>Son</b>	of Man, etc." If	11, 175/ 35
the flesh of the	<b>Son</b>	of Man, and drink	11, 183/ 8
It behooveth, or the	<b>Son</b>	of Man must die	11, 194/ 18
could have had so	<b>soon</b>	upon the morrow so	11, 27/ 6

but that meat is	<b>soon</b>	gone and perisheth. Labor	11, 27/ 17
make a change may	<b>soon</b>	hap to take as	11, 33/ 7
and ten, he chose	<b>soon</b>	after other three score	11, 87/ 25
in their places. For	<b>soon</b>	after, in the stead	11, 92/ 1
unto him, ye shall	<b>soon</b>	perceive that he is	11, 122/ 13
charity ever more as	<b>soon</b>	as he hath faith	11, 122/ 21
hath charity ever as	<b>soon</b>	as he hath that	11, 122/ 23
had once charity as	<b>soon</b>	as that faith (if	11, 123/ 1
this may every man	<b>soon</b>	see that list to	11, 167/ 35
thus, every child may	<b>soon</b>	see what I shall	11, 180/ 20
Masquer here. Which, as	<b>soon</b>	as he hath scant	11, 189/ 36
my letter together shall	<b>soon</b>	see that his sling	11, 198/ 23
believed him, ay, as	<b>soon</b>	and as firmly as	11, 200/ 23
But every man may	<b>soon</b>	see that he which	11, 205/ 31
said, the difference may	<b>soon</b>	be perceived, but if	11, 221/ 16
purpose to go as	<b>soon</b>	as I can get	11, 221/ 36
strong in heresy may	<b>sooner</b>	themselves take hurt than	11, 5/ 10
he cannot say but	<b>sooth</b>	. And therefore neither need	11, 201/ 5
answered them with no	<b>sophisms</b>	but, with a very	11, 70/ 12
naught it is every	<b>sophister</b>	and every man that	11, 177/ 22
not such a subtle	<b>sophistry</b>	that longeth to be	11, 160/ 9
of such books, as	<b>sore</b>	as they be forbidden	11, 6/ 12
food, their hearts so	<b>sore</b>	arose against him that	11, 46/ 32
turned from whole to	<b>sore</b>	, and from sore to	11, 66/ 8
to sore, and from	<b>sore</b>	to whole again suddenly	11, 66/ 8
as beggars lay their	<b>sore</b>	legs out in sight	11, 99/ 14
thirst still, and long	<b>sore</b>	as he drinketh him	11, 101/ 9
after it, but also	<b>sore</b>	thirsteth for it, as	11, 103/ 19
it was yet so	<b>sore</b>	abhorred among all honest	11, 119/ 25
against no man so	<b>sore</b>	as against himself, even	11, 145/ 20
his blood, they so	<b>sore</b>	marveled, and were so	11, 150/ 28
marveled, and were so	<b>sore</b>	moved, and thought the	11, 150/ 28
will not be so	<b>sore</b>	to say a ton	11, 153/ 19
these two propositions so	<b>sore</b>	repugnant and so plain	11, 164/ 36
speaketh of and so	<b>sore</b>	exaggerateth to increase the	11, 171/ 7
to Master Masquer's two	<b>sore</b>	captious questions, and likewise	11, 175/ 24
trifles his heart fretteth	<b>sore</b>	, that any heretic should	11, 188/ 20
dole, halted half so	<b>sore</b>	. But then goeth he	11, 198/ 17
contradiction I am so	<b>sore</b>	ashamed that, for all	11, 213/ 13
in this point so	<b>sore</b>	ashamed that he might	11, 219/ 32

soil it, and laboreth	<b>sore</b>	there about, I do	11, 222/ 16
world through sickness and	<b>sores</b>	arise and spring of	11, 32/ 12
with his mastership (as	<b>sorry</b>	as I am for	11, 100/ 3
help me God, very	<b>sorry</b>	. For except he take	11, 184/ 34
that I was somewhat	<b>sorry</b>	that it had mishapped	11, 216/ 29
a book of that	<b>sort</b>	that Frith's book the	11, 7/ 1
not of the common	<b>sort</b>	of good men but	11, 90/ 5
which things I will	<b>sort</b>	into their places apart	11, 119/ 1
too, besides a lewd	<b>sort</b>	of wretched heretics more	11, 136/ 19
saints of the same	<b>sort</b>	, and by more plain	11, 148/ 15
he meaneth of either	<b>sort</b>	some. For else he	11, 161/ 1
divers of the best	<b>sort</b>	against him. And the	11, 203/ 26
apostles some of both	<b>sorts</b>	, or else those disciples	11, 160/ 33
blame them because they	<b>sought</b>	him not for the	11, 16/ 8
unto them that they	<b>sought</b>	him not for his	11, 35/ 4
calleth upon to be	<b>sought</b>	upon, that doth the	11, 85/ 35
saints, nor their pilgrimages	<b>sought</b>	, nor honor done them	11, 102/ 26
perplexity or doubt, but	<b>sought</b>	all the ways by	11, 141/ 24
lifting up of the	<b>soul</b>	into the lively light	11, 18/ 1
flesh and the very	<b>soul</b>	of our Savior Christ	11, 31/ 4
the whole world in	<b>soul</b>	, whereof none can have	11, 36/ 29
that shall not his	<b>soul</b>	do but his body	11, 42/ 22
and by but his	<b>soul</b>	, so might Christ say	11, 42/ 25
in body than in	<b>soul</b>	, but shall so resuscitate	11, 45/ 9
to come to the	<b>soul</b>	food with me. For	11, 47/ 35
and neither without the	<b>soul</b>	nor the godhead neither	11, 54/ 8
a spiritual regeneration in	<b>soul</b>	, by the water and	11, 62/ 14
of God into his	<b>soul</b>	that he is incorporated	11, 73/ 33
I said, into his	<b>soul</b>	, and therefore hath not	11, 76/ 17
joined with mine own	<b>soul</b>	, is another manner of	11, 78/ 31
not only to the	<b>soul</b>	, but also to the	11, 79/ 15
setting it with the	<b>soul</b>	in eternal life of	11, 79/ 16
manner, animated with my	<b>soul</b>	, and joined with the	11, 82/ 27
will seek for his	<b>soul</b>	health, but rather calleth	11, 85/ 34
nature, but dead in	<b>soul</b>	by deadly sin. Him	11, 90/ 3
a meat of man's	<b>soul</b>	, yet is it great	11, 97/ 18
and thirst of the	<b>soul</b>	. Faith it is, therefore	11, 100/ 22
and thirst of our	<b>soul</b>	, that we be satisfied	11, 101/ 3
Christ, and so his	<b>soul</b>	satisfied, because he that	11, 101/ 24
he were a dry	<b>soul</b>	and were athirst again	11, 101/ 33

dead but quick, with	<b>soul</b>	and godhead therewith, in	11, 103/ 1
is, to have my	<b>soul</b>	loosed and departed from	11, 103/ 21
paineth and afflicteth the	<b>soul</b>	. " But when men shall	11, 103/ 26
should both satisfy the	<b>soul</b>	and also make us	11, 119/ 16
to put away his	<b>soul</b>	and take it again	11, 155/ 18
beguile such a simple	<b>soul</b>	as I am, asketh	11, 159/ 34
were a good, plain	<b>soul</b>	, and not such a	11, 160/ 8
the nobleness of the	<b>soul</b>	(which it ever watereth	11, 174/ 31
of hand, watereth the	<b>soul</b>	and with a certain	11, 174/ 34
straight to heaven every	<b>soul</b>	that dieth and is	11, 187/ 8
yet it neither burneth	<b>soul</b>	in hell, nor paineth	11, 187/ 18
in hell, nor paineth	<b>soul</b>	in purgatory. But Christ	11, 187/ 19
one man alone. The	<b>soul</b>	now that then had	11, 192/ 16
in all which that	<b>soul</b>	should have been present	11, 192/ 21
once, and the whole	<b>soul</b>	in every part of	11, 192/ 21
For so is every	<b>soul</b>	in every man's body	11, 192/ 22
And yet had that	<b>soul</b>	not been infinite, no	11, 192/ 23
no more than every	<b>soul</b>	is now. If God	11, 192/ 24
the world, as the	<b>soul</b>	is in every part	11, 192/ 29
should not be the	<b>soul</b>	of the world, I	11, 192/ 29
to that wretched obstinate	<b>soul</b>	, shall therewith lie still	11, 197/ 18
good reason, that the	<b>soul</b>	is indivisible and is	11, 209/ 28
this sample of the	<b>soul</b>	cannot every man unlearned	11, 209/ 33
the matter. For the	<b>soul</b>	forsaketh every member that	11, 209/ 36
and perceived that the	<b>soul</b>	of every man, which	11, 210/ 12
the profit of his	<b>soul</b>	in falling from the	11, 214/ 34
shall save that faithless	<b>soul</b>	from the fire of	11, 223/ 20
the meat of our	<b>souls</b>	. The whole sum of	11, 16/ 32
and wrought in some	<b>souls</b>	, though not a full	11, 24/ 16
were both bodies and	<b>souls</b>	, so spiritually to receive	11, 28/ 20
as should feed their	<b>souls</b>	, and gave them no	11, 46/ 21
the feeding of their	<b>souls</b>	, and that for the	11, 47/ 12
Spirit therewith into their	<b>souls</b>	, and be made thereby	11, 72/ 33
not received into their	<b>souls</b>	, and therefore he dwelleth	11, 73/ 11
them shall conserve their	<b>souls</b>	and resuscitate again their	11, 77/ 15
Holy Spirit into their	<b>souls</b>	, by participation whereof he	11, 94/ 35
saints, of which their	<b>souls</b>	shall (if they persevere	11, 95/ 1
for then are our	<b>souls</b>	satisfied and we be	11, 100/ 26
for then are our	<b>souls</b>	satisfied and we be	11, 101/ 20
that it weigheth some	<b>souls</b>	down unto the deep	11, 106/ 9

sins, then are our	<b>souls</b>	satisfied and we be	11, 109/ 14
sins, then are our	<b>souls</b>	satisfied and we be	11, 122/ 18
joined thereto, so their	<b>souls</b>	may join with his	11, 124/ 5
he would blind simple	<b>souls</b>	? Must I needs besides	11, 179/ 33
pray for all Christian	<b>souls</b>	, these things and such	11, 205/ 28
helping of good Christian	<b>souls</b>	, and railing against the	11, 205/ 34
be made either for	<b>souls</b>	or to saints, jest	11, 223/ 7
that opinion seems to	<b>sound</b>	the Canon of the	11, 118/ 6
also still whole and	<b>sound</b>	, wheresoever he would besides	11, 156/ 16
of Christ any thing	<b>soundeth</b>	to the maintenance of	11, 124/ 12
Christ not one syllable	<b>sounding</b>	toward it -- what	11, 124/ 31
those so many voices,	<b>sounds</b>	, and similitudes, multiplied in	11, 207/ 4
no man more shamefully	<b>soused</b>	in the mire than	11, 199/ 25
first himself, as our	<b>sovereign</b>	lord the King's Grace	11, 127/ 11
Christian caitiffs that have	<b>sowed</b>	all this seduction, have	11, 128/ 10
few words, both for	<b>sparing</b>	of labor and also	11, 121/ 9
they would be to	<b>speak</b>	it themselves, there should	11, 3/ 18
talk and uncontrolled to	<b>speak</b>	blasphemous words in their	11, 4/ 22
did Saint Paul specially	<b>speak</b>	them in his First	11, 4/ 30
men may so boldly	<b>speak</b>	out their heresies even	11, 6/ 3
me, and now to	<b>speak</b>	to me by name	11, 12/ 14
the thing that we	<b>speak</b>	of besides -- that	11, 17/ 12
before he began to	<b>speak</b>	thereof. One (which though	11, 25/ 7
had heard our Savior	<b>speak</b>	of such a meat	11, 31/ 18
very bread that thou	<b>speak</b>	of that thy Father	11, 36/ 11
of life that I	<b>speak</b>	of is myself, whom	11, 36/ 21
the meat that I	<b>speak</b>	of that shall not	11, 45/ 23
had heard him now	<b>speak</b>	all of such spiritual	11, 46/ 31
chapter follow intended to	<b>speak</b>	of any such manner	11, 51/ 15
this chapter anything to	<b>speak</b>	of that matter. Thus	11, 51/ 18
principle purpose was to	<b>speak</b>	in that place not	11, 55/ 36
point, whether our Savior	<b>speak</b>	of two givings of	11, 57/ 14
in this place did	<b>speak</b>	but of the other	11, 57/ 33
such high things either	<b>speak</b>	or think that same	11, 64/ 3
in his works to	<b>speak</b>	of how, while he	11, 64/ 31
the words that I	<b>speak</b>	be not only flesh	11, 82/ 20
verily. But I did	<b>speak</b>	to you of the	11, 83/ 18
in these words did	<b>speak</b>	, not only of a	11, 84/ 5
in this place to	<b>speak</b>	unto the Jews neither	11, 102/ 29
words had meant to	<b>speak</b>	against the honoring of	11, 104/ 8

well enough that he	<b>speak</b>	no persuasible words of	11, 111/ 26
partakers of it." What	<b>speak</b>	I of Saint Chrysostom	11, 117/ 26
sects, and I will	<b>speak</b>	of none but by	11, 127/ 37
and holy orders both,	<b>speak</b>	of the spirit, and	11, 128/ 12
said (except he cannot	<b>speak</b>	) that it should more	11, 139/ 25
can tell how to	<b>speak</b>	and express his own	11, 139/ 32
meat that I here	<b>speak</b>	of. It is my	11, 142/ 1
to think that I	<b>speak</b>	of my flesh to	11, 142/ 3
words which I here	<b>speak</b>	unto you are spirit	11, 142/ 22
as Saint Augustine declareth,	<b>speak</b>	not precisely against the	11, 145/ 4
words which I here	<b>speak</b>	unto you are spirit	11, 147/ 19
good readers, here I	<b>speak</b>	of Christ's very flesh	11, 150/ 33
had, which heard Christ	<b>speak</b>	of the eating of	11, 152/ 20
the words that I	<b>speak</b>	unto you are spirit	11, 165/ 35
Christ meant not to	<b>speak</b>	those words, "My flesh	11, 170/ 7
tell us where ye	<b>speak</b>	with him, and who	11, 196/ 2
though Christ could not	<b>speak</b>	to me but if	11, 196/ 14
of repugnance, I did	<b>speak</b>	myself. Howbeit indeed somewhat	11, 200/ 2
in these words I	<b>speak</b>	of the appearing of	11, 206/ 15
pretty words he could	<b>speak</b>	, and how properly he	11, 209/ 6
often wont to do)	<b>speak</b>	somewhat against himself. For	11, 214/ 15
Christ, of which we	<b>speak</b>	touching the Blessed Sacrament	11, 220/ 17
self word that the	<b>speaker</b>	hath breathed out in	11, 208/ 1
therefore, that the Apostle	<b>speaketh</b>	against, of which he	11, 4/ 34
which words our Savior	<b>speaketh</b>	of the eating of	11, 10/ 19
of his falsehood, and	<b>speaketh</b>	too much to be	11, 13/ 6
Father, in that he	<b>speaketh</b>	so often (as in	11, 41/ 13
places of scripture he	<b>speaketh</b>	more often) that he	11, 41/ 14
obedience that the scripture	<b>speaketh</b>	of in Christ is	11, 41/ 27
Master Masquer argueth and	<b>speaketh</b>	always of "Master More	11, 51/ 30
Greek, because Master Masquer	<b>speaketh</b>	so much of papists	11, 52/ 36
words our Savior here	<b>speaketh</b>	of giving his flesh	11, 55/ 23
Savior, as you see,	<b>speaketh</b>	in these few words	11, 56/ 22
not, albeit that Christ	<b>speaketh</b>	of that giving both	11, 56/ 28
will say that Christ	<b>speaketh</b>	there no word of	11, 56/ 33
life of the world,"	<b>speaketh</b>	no word in the	11, 56/ 36
may say that Christ	<b>speaketh</b>	of the Sacrament, and	11, 57/ 4
the eating thereof he	<b>speaketh</b>	expressly after. And therefore	11, 57/ 7
Savior in those words	<b>speaketh</b>	of two givings of	11, 57/ 29
conclusion, yet the Gospel	<b>speaketh</b>	not of any final	11, 62/ 31

that he not only	<b>speaketh</b>	of his very body	11, 68/ 35
places than one, he	<b>speaketh</b>	of the traitor Judas	11, 74/ 3
which our Savior expressly	<b>speaketh</b>	of the giving of	11, 96/ 10
the meat that Christ	<b>speaketh</b>	of here is (as	11, 97/ 19
the meat which Christ	<b>speaketh</b>	of here is our	11, 97/ 23
thing he so plainly	<b>speaketh</b>	that no man can	11, 97/ 24
the meat which he	<b>speaketh</b>	of here is himself	11, 97/ 35
the meat that Christ	<b>speaketh</b>	of here is nothing	11, 98/ 2
of Christ that he	<b>speaketh</b>	of, and had Master	11, 107/ 29
than this frantic fool	<b>speaketh</b>	here, that mocketh and	11, 115/ 17
had, is sufficient, and	<b>speaketh</b>	of no perseverance, a	11, 122/ 35
wisely enough, but he	<b>speaketh</b>	but like a fool	11, 126/ 25
neither conveyeth (as he	<b>speaketh</b>	) his body into the	11, 130/ 10
of the eating, he	<b>speaketh</b>	so expressly by and	11, 131/ 36
as of which he	<b>speaketh</b>	by name expressly. And	11, 132/ 19
for our sins? He	<b>speaketh</b>	in all these words	11, 146/ 32
this argument that he	<b>speaketh</b>	of, another argument in	11, 149/ 12
in which our Savior	<b>speaketh</b>	of that Sacrament, may	11, 150/ 10
oportet of which he	<b>speaketh</b>	here, we shall talk	11, 153/ 26
other things, wherein he	<b>speaketh</b>	English as congrue as	11, 159/ 6
I say that he	<b>speaketh</b>	of and so sore	11, 171/ 7
heresy, whereof the Prophet	<b>speaketh</b>	in the psalter: Dixit	11, 179/ 26
these things that he	<b>speaketh</b>	of, as that the	11, 185/ 30
his glory." Master Masquer	<b>speaketh</b>	much of mine unwritten	11, 193/ 32
say that Saint John	<b>speaketh</b>	anything thereof, specially not	11, 217/ 25
say that Saint John	<b>speaketh</b>	anything of the Sacrament	11, 217/ 26
his words where he	<b>speaketh</b>	expressly thereof in the	11, 217/ 28
not that Saint John	<b>speaketh</b>	nothing of the Sacrament	11, 218/ 6
say that Saint John	<b>speaketh</b>	of the Sacrament anything	11, 218/ 7
say that Saint John	<b>speaketh</b>	anything of the Sacrament	11, 218/ 35
his words (where he	<b>speaketh</b>	expressly thereof) in the	11, 219/ 1
are these? Where he	<b>speaketh</b>	expressly thereof? Are not	11, 219/ 3
that Saint John expressly	<b>speaketh</b>	of the Blessed Sacrament	11, 219/ 5
and this manner of	<b>speaking</b>	expressed our Savior very	11, 43/ 4
in his own person,	<b>speaking</b>	the words of this	11, 43/ 30
it. And therefore, not	<b>speaking</b>	of mine own power	11, 48/ 36
this point of Christ's	<b>speaking</b>	and meaning of the	11, 51/ 36
such a manner of	<b>speaking</b>	, as a maid might	11, 59/ 5
used that manner of	<b>speaking</b>	by the one that	11, 78/ 11
the person of Christ	<b>speaking</b>	to those Jews, and	11, 83/ 10

truth, you see that	<b>speaking</b>	of faith before, this	11, 109/ 8
a mad manner of	<b>speaking</b>	. And yet besides that	11, 140/ 1
circumstances used in the	<b>speaking</b>	of them that Christ	11, 150/ 22
great difference in the	<b>speaking</b>	, and that the other	11, 152/ 24
hearing of Christ's words	<b>speaking</b>	of the eating of	11, 152/ 37
for that manner of	<b>speaking</b>	; it appeareth as well	11, 153/ 3
the difference in Christ's	<b>speaking</b>	, by the difference of	11, 153/ 4
or the manner of	<b>speaking</b>	, but for the very	11, 155/ 21
the manner of the	<b>speaking</b>	of that word, though	11, 155/ 32
at that manner of	<b>speaking</b>	. But I say more	11, 160/ 19
the manner of the	<b>speaking</b>	, and that it was	11, 160/ 24
words and manner of	<b>speaking</b>	." In what trap of	11, 164/ 5
at the manner of	<b>speaking</b>	because that every man	11, 164/ 11
at the manner of	<b>speaking</b>	for his own declaration	11, 167/ 31
breathed out in the	<b>speaking</b>	to be forthwith in	11, 208/ 2
that the manner of	<b>speaking</b>	was not like. For	11, 220/ 29
phrase and manner of	<b>speaking</b>	, as were his other	11, 221/ 4
other two manner of	<b>speaking</b>	because they perceived them	11, 164/ 25
of the devil. The	<b>special</b>	effect of all his	11, 10/ 4
and declaring of two	<b>special</b>	things specified in the	11, 10/ 12
me by name in	<b>special</b>	and pretendeth to soil	11, 11/ 11
forth two things for	<b>special</b>	notable, wherein he saith	11, 15/ 10
own strength without the	<b>special</b>	help of God. But	11, 35/ 2
these words here most	<b>special</b>	, with as plain words	11, 69/ 21
by way of a	<b>special</b>	privilege, so that they	11, 85/ 18
men but also very	<b>special</b>	good, as these holy	11, 90/ 5
of his exposition in	<b>special</b>	, by which ye may	11, 97/ 1
readers, begin to take	<b>special</b>	good heed to Master	11, 114/ 15
against mine argument in	<b>special</b>	made unto Frith --	11, 119/ 1
me, by name in	<b>special</b>	, to soil such things	11, 148/ 27
done me a very	<b>special</b>	pleasure to see him	11, 158/ 7
against me with a	<b>special</b>	goodly piece wherein thus	11, 185/ 14
readers, heard a very	<b>special</b>	piece, wherein Master Masquer	11, 189/ 12
myself to be any	<b>special</b>	defender, howbeit to defend	11, 199/ 18
they verified, too), but	<b>specially</b>	be they verified of	11, 4/ 28
heretics did Saint Paul	<b>specially</b>	speak them in his	11, 4/ 30
three times at once,	<b>specially</b>	bidding him to feed	11, 23/ 28
things, so did he	<b>specially</b>	in the two great	11, 24/ 21
hath God the Father	<b>specially</b>	sequestered and severed and	11, 30/ 11
of this exposition concerning	<b>specially</b>	this point of Christ's	11, 51/ 35

Christ. This thing I	<b>specialy</b>	desire you to note	11, 54/ 15
but a good, and	<b>specialy</b>	sent from God, and	11, 61/ 6
in these words most	<b>specialy</b>	laboreth to make them	11, 69/ 5
them for his sake	<b>specialy</b>	redoundeth to himself, as	11, 105/ 24
as at those words	<b>specialy</b>	beginneth between him and	11, 114/ 5
them of both, but	<b>specialy</b>	of the giving of	11, 114/ 13
fingers. For there he	<b>specialy</b>	beginneth to play a	11, 114/ 16
which he liketh so	<b>specialy</b>	that, afterward in another	11, 130/ 30
-- of the eating	<b>specialy</b>	, and without any manner	11, 132/ 18
us remember well therewith	<b>specialy</b>	this piece thereof that	11, 134/ 11
to Doctor Baron's treatise	<b>specialy</b>	made of that matter	11, 135/ 20
fifteen hundred year, but	<b>specialy</b>	by name those holy	11, 136/ 23
his second solution, he	<b>specialy</b>	showeth his deep insight	11, 156/ 30
forth that word himself,	<b>specialy</b>	where there was no	11, 158/ 8
reason the contrary, and	<b>specialy</b>	since the thing is	11, 189/ 30
Tyndale, against whom I	<b>specialy</b>	wrote, taketh it, as	11, 215/ 12
John speaketh anything thereof,	<b>specialy</b>	not of the institution	11, 217/ 25
of the Blessed Sacrament,	<b>specialy</b>	not of the institution	11, 218/ 1
blessed sacraments here, and	<b>specialy</b>	that we may so	11, 223/ 26
of two special things	<b>specified</b>	in the Gospel of	11, 10/ 12
For he hath before	<b>specified</b>	purgatory, pilgrimages, and praying	11, 205/ 13
his old eyes and	<b>spectacles</b>	seeth far in God's	11, 200/ 10
old eyes and my	<b>spectacles</b>	I see far in	11, 200/ 31
to put on his	<b>spectacles</b>	and pore better and	11, 212/ 19
to put on his	<b>spectacles</b>	and pore better and	11, 216/ 16
me don on my	<b>spectacles</b>	and look more wishly	11, 219/ 21
on them with your	<b>spectacles</b>	upon your Masquer's nose	11, 219/ 25
by loss of his	<b>speech</b>	till the birth of	11, 61/ 37
at the manner of	<b>speech</b>	. " I have, good readers	11, 149/ 11
the difference of his	<b>speech</b>	in this matter and	11, 150/ 11
text, at their master's	<b>speech</b>	. What think ye More	11, 157/ 7
words and manner of	<b>speech</b>	. " Lo, good readers, here	11, 157/ 11
text) at their master's	<b>speech</b>	. What think you More	11, 163/ 38
words and manner of	<b>speech</b>	. For they were well	11, 165/ 22
with this manner of	<b>speech</b>	, as were the other	11, 166/ 37
with this manner of	<b>speech</b>	, as were the other	11, 168/ 28
as bid them good	<b>speed</b>	or good morrow when	11, 5/ 22
I purpose not to	<b>spend</b>	the time in vain	11, 195/ 2
all the substance idly	<b>spent</b>	in play. And therefore	11, 34/ 4
the study thereof, have	<b>spent</b>	the great part of	11, 168/ 8

it and saith, "fides,	<b>spes</b>	, charitas, tria hec maior	11, 124/ 33
corn of salt and	<b>spiced</b>	all with poison, he	11, 10/ 10
so purely powdering and	<b>spicing</b>	it with spiritual allegories	11, 97/ 12
more than of the	<b>spiring</b>	or moving of the	11, 63/ 1
therefore, inspired with the	<b>Spirit</b>	of God, compendiously toucheth	11, 5/ 12
wisdom of his Holy	<b>Spirit</b>	, for the more plenteous	11, 17/ 29
and all by one	<b>Spirit</b>	provided, and into diverse	11, 18/ 4
by the same one	<b>Spirit</b>	inspired, for spiritual profit	11, 18/ 5
he was before? The	<b>spirit</b>	it is that giveth	11, 23/ 3
spoken to you be	<b>spirit</b>	and life. But there	11, 23/ 5
is with his lively	<b>spirit</b>	immediately joined and unseparably	11, 29/ 8
and their both Holy	<b>Spirit</b>	, equal God with them	11, 31/ 2
also of the Holy	<b>Spirit</b>	thereunto, is transformed and	11, 52/ 16
it were man or	<b>spirit</b>	, and also whether it	11, 60/ 34
it were a good	<b>spirit</b>	or an evil, but	11, 60/ 35
the words, were the	<b>spirit</b>	never so good, lest	11, 60/ 36
or moving of the	<b>Spirit</b>	, or of the wind	11, 63/ 2
living, receive his Holy	<b>Spirit</b>	therewith into their souls	11, 72/ 33
bodies, yet his Holy	<b>Spirit</b>	is not received into	11, 73/ 10
so receiveth therewith the	<b>Spirit</b>	of God into his	11, 73/ 33
received and eaten his	<b>Spirit</b>	, as I said, into	11, 76/ 17
the effect of the	<b>Spirit</b>	and life, which is	11, 76/ 19
thereby with that Holy	<b>Spirit</b>	of his also which	11, 77/ 33
he was before? The	<b>Spirit</b>	is that that quickeneth	11, 80/ 2
spoken to you be	<b>spirit</b>	and life." In these	11, 80/ 3
dead, without life or	<b>spirit</b>	, our Savior answered them	11, 82/ 6
said unto them, "The	<b>spirit</b>	is it that quickeneth	11, 82/ 10
spoken to you be	<b>spirit</b>	and life." As though	11, 82/ 11
dead without life or	<b>spirit</b>	? It is the spirit	11, 82/ 15
spirit? It is the	<b>spirit</b>	that giveth life. And	11, 82/ 15
And therefore without the	<b>spirit</b>	, the flesh should avail	11, 82/ 16
being knit with the	<b>spirit</b>	of my godhead, which	11, 82/ 17
not flesh alone, but	<b>spirit</b>	also and life. Therefore	11, 82/ 23
and joined with the	<b>spirit</b>	of my godhead, by	11, 82/ 28
in these words, ""The	<b>spirit</b>	it is that quickeneth	11, 82/ 35
dead and without the	<b>spirit</b>	avaieth nothing, as cunning	11, 83/ 1
joined with his Holy	<b>Spirit</b>	." Saint Cyril also upon	11, 83/ 6
to you of the	<b>Spirit</b>	and of eternal life	11, 83/ 18
flesh that maketh the	<b>Spirit</b>	give life, but the	11, 83/ 19
the power of the	<b>Spirit</b>	maketh the flesh give	11, 83/ 20

spoken to you be	<b>spirit</b>	and life; that is	11, 83/ 21
and spoken of the	<b>spirit</b>	and life; that is	11, 83/ 22
to wit, of that	<b>spirit</b>	that is the natural	11, 83/ 22
and unto his Holy	<b>Spirit</b>	both of one fashion	11, 83/ 30
one fashion. For the	<b>spirit</b>	giveth life by itself	11, 83/ 30
hath with that Holy	<b>Spirit</b>	. Howbeit how and by	11, 83/ 33
and with thine Holy	<b>Spirit</b>	, the fountain of life	11, 88/ 16
unto God is one	<b>spirit</b>	with God, so he	11, 94/ 13
the devil is one	<b>spirit</b>	with him. And therefore	11, 94/ 15
but also his Holy	<b>Spirit</b>	into their souls, by	11, 94/ 35
that writing by the	<b>Spirit</b>	of God first and	11, 96/ 19
his own revelation of	<b>Spirit</b>	, and that our Savior	11, 110/ 26
you in showing of	<b>spirit</b>	and of power, to	11, 111/ 28
but quick with Holy	<b>Spirit</b>	joined thereto, so their	11, 124/ 5
may join with his	<b>spirit</b>	as their flesh joineth	11, 124/ 6
both, speak of the	<b>spirit</b>	, and fall to the	11, 128/ 13
send it also the	<b>Spirit</b>	of truth that should	11, 134/ 25
means of his Holy	<b>Spirit</b>	, which maketh men of	11, 134/ 36
of water and the	<b>spirit</b>	, he shall never see	11, 135/ 29
by water and the	<b>Spirit</b>	shall be damned. And	11, 135/ 32
said, "It is the	<b>spirit</b>	that giveth this life	11, 141/ 35
of. It is my	<b>spirit</b>	that draweth the hearts	11, 142/ 1
understanding? It is my	<b>spirit</b>	, I tell you, that	11, 142/ 5
the eating with the	<b>spirit</b>	of faith, he added	11, 142/ 21
speak unto you are	<b>spirit</b>	and life," that is	11, 142/ 22
words, "It is the	<b>spirit</b>	that giveth life, my	11, 143/ 11
spoken to you be	<b>spirit</b>	and life," Christ doth	11, 143/ 12
these: "It is the	<b>spirit</b>	that giveth life, my	11, 144/ 34
spoken to you be	<b>spirit</b>	and life." These words	11, 144/ 36
it them with the	<b>spirit</b>	and the life therein	11, 145/ 6
anchor-hold, "It is the	<b>spirit</b>	that giveth this life	11, 146/ 13
tell them that the	<b>spirit</b>	is the thing that	11, 146/ 16
that he spoke were	<b>spirit</b>	and life and to	11, 146/ 20
his flesh with his	<b>spirit</b>	, and not carnally, that	11, 146/ 22
flesh alone without his	<b>spirit</b>	, cut out in dead	11, 146/ 23
the eating with the	<b>spirit</b>	of faith, he added	11, 147/ 19
speak unto you are	<b>spirit</b>	and life," that is	11, 147/ 20
dead, without life or	<b>spirit</b>	, as beef or mutton	11, 149/ 30
without either life or	<b>spirit</b>	. And now that you	11, 151/ 4
eat it quick with	<b>spirit</b>	and life. For his	11, 156/ 11

For his words were	<b>spirit</b>	and life. For his	11, 156/ 12
pieces without life or	<b>spirit</b>	, and therefore they went	11, 161/ 31
but it is the	<b>spirit</b>	that giveth this life	11, 165/ 34
speak unto you are	<b>spirit</b>	and life. So that	11, 165/ 35
gobbets, without life or	<b>spirit</b>	, but quick and joined	11, 171/ 22
joined with the lively	<b>spirit</b>	, by which it should	11, 171/ 23
inspiration of his Holy	<b>Spirit</b>	, wrought and brought into	11, 186/ 10
could) create a new	<b>spirit</b>	that should fulfill all	11, 192/ 26
were that new created	<b>spirit</b>	infinite? If he answer	11, 192/ 31
yea, then since that	<b>spirit</b>	were no more infinite	11, 192/ 35
therein, and his Holy	<b>Spirit</b>	, permanent and abiding by	11, 199/ 29
Father Frith by the	<b>spirit</b>	of the devil himself	11, 205/ 24
provided, and into diverse	<b>spirits</b>	by the same one	11, 18/ 5
of bells against evil	<b>spirits</b>	in tempests, and boughs	11, 205/ 15
also. And with the	<b>spiritual</b>	eating thereof, by faith	11, 17/ 21
also divers other senses	<b>spiritual</b>	, pertaining to the profit	11, 17/ 35
one Spirit inspired, for	<b>spiritual</b>	profit to be by	11, 18/ 5
us here, with a	<b>spiritual</b>	exposition of allegories or	11, 18/ 8
his allegorical exposition of	<b>spiritual</b>	eating of Christ's godhead	11, 18/ 29
teach us such a	<b>spiritual</b>	sense to make us	11, 19/ 9
it so by that	<b>spiritual</b>	allegory against these heretics	11, 19/ 33
as things spoken of	<b>spiritual</b>	eating by way of	11, 20/ 3
verified and expounded of	<b>spiritual</b>	eating by way of	11, 20/ 12
exposition of his only	<b>spiritual</b>	eating flitteth from the	11, 20/ 16
shall, besides all such	<b>spiritual</b>	expositions, as this man	11, 20/ 23
not only such a	<b>spiritual</b>	eating as Master Masquer	11, 20/ 28
the perceiving of the	<b>spiritual</b>	fruit that riseth in	11, 24/ 31
the perceiving of the	<b>spiritual</b>	fruit that groweth of	11, 24/ 33
blessed person, both the	<b>spiritual</b>	eating of his godhead	11, 27/ 23
the getting of that	<b>spiritual</b>	meat, setteth them about	11, 34/ 31
setteth them about a	<b>spiritual</b>	work, bidding them labor	11, 34/ 32
bread that is for	<b>spiritual</b>	sustenance and lively nourishing	11, 35/ 34
speak all of such	<b>spiritual</b>	food, their hearts so	11, 46/ 31
murmured at the light	<b>spiritual</b>	bread of his godhead	11, 50/ 31
in the meanwhile by	<b>spiritual</b>	doctrine, but that the	11, 51/ 1
say that, besides the	<b>spiritual</b>	meat of the bread	11, 58/ 2
Savior meant of a	<b>spiritual</b>	birth, by faith and	11, 62/ 10
but meant of a	<b>spiritual</b>	regeneration in soul, by	11, 62/ 13
bodily birth but a	<b>spiritual</b>	, and bade him marvel	11, 62/ 36
Saint Paul saith) understand	<b>spiritual</b>	things, but this great	11, 63/ 35

him, but lacketh that	<b>spiritual</b>	effect of his eating	11, 75/ 14
for lack of the	<b>spiritual</b>	eating, the fleshly eater	11, 76/ 21
to wit, they be	<b>spiritual</b>	and spoken of the	11, 83/ 22
not only of a	<b>spiritual</b>	eating of his flesh	11, 84/ 5
to hear of the	<b>spiritual</b>	food of his own	11, 87/ 3
and spicing it with	<b>spiritual</b>	allegories in all this	11, 97/ 12
spoke of unto another	<b>spiritual</b>	understanding, in turning the	11, 102/ 20
apt and meet for	<b>spiritual</b>	food. And therefore he	11, 102/ 32
his exposition of a	<b>spiritual</b>	eating by faith, to	11, 113/ 30
not only of a	<b>spiritual</b>	eating by belief of	11, 118/ 35
Sacrament, but only a	<b>spiritual</b>	eating by believing that	11, 125/ 15
would not understand this	<b>spiritual</b>	saying of the eating	11, 133/ 7
so carnally: it is	<b>spiritual</b>	meat that I here	11, 141/ 36
such allegories and other	<b>spiritual</b>	understandings, plainly meant of	11, 142/ 35
an allegory and a	<b>spiritual</b>	sense, because his hearers	11, 149/ 10
they of all his	<b>spiritual</b>	sayings, as himself expoundeth	11, 165/ 32
in the allegoric or	<b>spiritual</b>	sense with Christ and	11, 177/ 17
the devil himself, the	<b>spiritual</b>	father of Antichrist. So	11, 205/ 24
blessed substance of the	<b>spiritual</b>	body of Christ's flesh	11, 209/ 31
peradventure yet of less	<b>spiritual</b>	power than the flesh	11, 210/ 13
bodies and souls, so	<b>spiritually</b>	to receive and eat	11, 28/ 20
Incarnation, to feed them	<b>spiritually</b>	in the meanwhile by	11, 50/ 35
upon, both bodily and	<b>spiritually</b>	, in remembrance of his	11, 51/ 6
and eating thereof incorporated	<b>spiritually</b>	with him as a	11, 75/ 11
you must understand them	<b>spiritually</b>	, that you shall eat	11, 82/ 26
And because men must	<b>spiritually</b>	eat this meat with	11, 98/ 24
the Blessed Sacrament we	<b>spiritually</b>	must eat and bodily	11, 113/ 33
many words, must be	<b>spiritually</b>	understood to give ye	11, 142/ 24
and to be understood	<b>spiritually</b>	, that they should eat	11, 146/ 21
many words, must be	<b>spiritually</b>	understood to give ye	11, 147/ 21
could not eat it	<b>spiritually</b>	because they believed not	11, 166/ 21
it bodily, but also	<b>spiritually</b>	, nor in dead gobbets	11, 171/ 21
his book De blasphemia	<b>Spiritus</b>	Sancti declareth well in	11, 75/ 17
or believe, under his	<b>spiteful</b>	name of papists; I	11, 147/ 32
that our Savior verily	<b>spoke</b>	and meant not only	11, 20/ 28
that meat that he	<b>spoke</b>	of, and therefore would	11, 34/ 21
weening yet that Christ	<b>spoke</b>	of some such bread	11, 36/ 5
lively meat that I	<b>spoke</b>	of if ye will	11, 41/ 2
the while that he	<b>spoke</b>	those other words before	11, 46/ 9
of Saint John, anything	<b>spoke</b>	or meant of the	11, 51/ 28

for them, therefore he	<b>spoke</b>	of them both together	11, 55/ 35
it for them, he	<b>spoke</b>	but a little, and	11, 56/ 4
not only consider who	<b>spoke</b>	to her to discern	11, 60/ 32
they understood that he	<b>spoke</b>	of his own very	11, 62/ 22
and birth that Christ	<b>spoke</b>	of. But they mistook	11, 62/ 24
disciples did. And Nicodemus	<b>spoke</b>	in his cause after	11, 62/ 33
perceived already that he	<b>spoke</b>	of his very flesh	11, 63/ 14
he teacheth, though he	<b>spoke</b>	to them), among other	11, 66/ 5
more declareth that Christ	<b>spoke</b>	there of his very	11, 66/ 15
believe. For that he	<b>spoke</b>	of his very flesh	11, 69/ 6
Christ saw when he	<b>spoke</b>	the words." Here you	11, 75/ 35
us in hand, but	<b>spoke</b>	also and meant it	11, 84/ 8
a devil?" This he	<b>spoke</b>	by Judas Iscariot, the	11, 88/ 34
to ween that Christ	<b>spoke</b>	nothing at all; now	11, 96/ 29
thing that Christ principally	<b>spoke</b>	of unto another spiritual	11, 102/ 20
the meat that Christ	<b>spoke</b>	of, that is to	11, 102/ 21
him yes. For he	<b>spoke</b>	there not half so	11, 131/ 31
and by, and so	<b>spoke</b>	before all of eating	11, 131/ 37
as I say, Christ	<b>spoke</b>	and meant -- after	11, 132/ 16
death (if he there	<b>spoke</b>	of it as divers	11, 132/ 20
he did), yet he	<b>spoke</b>	it so covertly that	11, 132/ 21
them plainly; he never	<b>spoke</b>	them so hard a	11, 141/ 26
every place where he	<b>spoke</b>	thereof declare the matter	11, 143/ 35
have before said, he	<b>spoke</b>	very precisely, and plainly	11, 146/ 9
the cross he never	<b>spoke</b>	plainly so much as	11, 146/ 10
the words that he	<b>spoke</b>	were spirit and life	11, 146/ 20
and that, as he	<b>spoke</b>	all those but in	11, 150/ 11
in an allegory, so	<b>spoke</b>	he this plainly, meaning	11, 150/ 12
plainly, meaning that he	<b>spoke</b>	if his very body	11, 150/ 12
of them that Christ	<b>spoke</b>	of his very flesh	11, 150/ 22
well see that he	<b>spoke</b>	these words in such	11, 150/ 30
nor an allegory, but	<b>spoke</b>	of his very flesh	11, 150/ 32
the cause wherefore I	<b>spoke</b>	of the marveling that	11, 152/ 19
other words that he	<b>spoke</b>	therewith at the same	11, 155/ 4
and in the other	<b>spoke</b>	of the eating of	11, 155/ 29
they perceived that he	<b>spoke</b>	of very eating of	11, 155/ 37
they perceived that he	<b>spoke</b>	of the very eating	11, 161/ 29
they were that God	<b>spoke</b>	, and that Christ if	11, 162/ 24
parable, but that he	<b>spoke</b>	of very eating of	11, 164/ 17
an allegory as he	<b>spoke</b>	those other words when	11, 166/ 12

they perceived that Christ	<b>spoke</b>	it in a parable	11, 167/ 17
to wit, that Christ	<b>spoke</b>	it but by way	11, 167/ 22
ass) perceive that Christ	<b>spoke</b>	in those two places	11, 167/ 33
but that he verily	<b>spoke</b>	and meant of the	11, 170/ 9
the time when Christ	<b>spoke</b>	those words in the	11, 171/ 2
understood well that Christ	<b>spoke</b>	of the very eating	11, 173/ 14
all parables and allegories,	<b>spoke</b>	and meant of the	11, 173/ 23
those words that he	<b>spoke</b>	to the Jews mentioned	11, 175/ 14
of Saint John, verily	<b>spoke</b>	and meant of the	11, 175/ 15
in those words verily	<b>spoke</b>	and meant of the	11, 176/ 16
to wit, that he	<b>spoke</b>	and meant of the	11, 176/ 22
words as our Savior	<b>spoke</b>	himself mentioned in the	11, 183/ 10
asketh me where I	<b>spoke</b>	with Christ when he	11, 196/ 12
me but if I	<b>spoke</b>	to him, nor could	11, 196/ 14
my faith, which God	<b>spoke</b>	and brought it so	11, 200/ 17
scripture of which he	<b>spoke</b>	before, disprove us the	11, 203/ 3
in many places. Now	<b>spoke</b>	not I, you wot	11, 209/ 10
last point that I	<b>spoke</b>	of, the two contradictions	11, 212/ 6
Maundy, saith that John	<b>spoke</b>	nothing at all of	11, 212/ 14
Maundy, saith that John	<b>spoke</b>	nothing at all of	11, 216/ 11
here that Saint John	<b>spoke</b>	nothing of the Sacrament	11, 217/ 32
here that Saint John	<b>spoke</b>	nothing thereof, but first	11, 217/ 34
self that Saint John	<b>spoke</b>	nothing thereof, I declare	11, 218/ 9
say that Saint John	<b>spoke</b>	anything of the Sacrament	11, 218/ 11
myself that Saint John	<b>spoke</b>	nothing of the Sacrament	11, 218/ 17
say that Saint John	<b>spoke</b>	anything thereof. Which was	11, 218/ 19
expressly that Saint John	<b>spoke</b>	expressly thereof in the	11, 218/ 32
expressly that he nothing	<b>spoke</b>	thereof? And now saith	11, 219/ 7
there that Saint John	<b>spoke</b>	nothing thereof at all	11, 219/ 9
Savior, as he expressly	<b>spoke</b>	, so did also well	11, 220/ 24
to hear any word	<b>spoken</b>	wrong against the faith	11, 3/ 17
the words of Christ	<b>spoken</b>	in the sixth chapter	11, 10/ 17
words of Christ there	<b>spoken</b>	to be meant by	11, 11/ 7
of Christ as things	<b>spoken</b>	of spiritual eating by	11, 20/ 2
words which I have	<b>spoken</b>	to you be spirit	11, 23/ 5
the other." This is	<b>spoken</b>	against those that eat	11, 28/ 7
and pleasantly set, and	<b>spoken</b>	somewhat like a wooer	11, 61/ 1
our Savior himself never	<b>spoken</b>	word thereof after that	11, 70/ 5
are these words here	<b>spoken</b>	so plain and so	11, 70/ 7
verily meat, etc." are	<b>spoken</b>	and meant of his	11, 71/ 34

words that I have	<b>spoken</b>	to you be spirit	11, 80/ 3
words which I have	<b>spoken</b>	to you be spirit	11, 82/ 11
therefore that I have	<b>spoken</b>	to you of my	11, 82/ 23
words therefore I have	<b>spoken</b>	to you be spirit	11, 83/ 21
they be spiritual and	<b>spoken</b>	of the spirit and	11, 83/ 22
His word also so	<b>spoken</b>	to all twelve was	11, 92/ 13
more blasphemous beastly word	<b>spoken</b>	than this frantic fool	11, 115/ 17
of John to be	<b>spoken</b>	and meant of the	11, 118/ 33
ten before he had	<b>spoken</b>	many times of faith	11, 119/ 14
Saint John, to be	<b>spoken</b>	or meant of that	11, 128/ 32
reporting of his words	<b>spoken</b>	to them; ergo, it	11, 130/ 28
the world," to be	<b>spoken</b>	only of the giving	11, 132/ 5
the second to be	<b>spoken</b>	of his death. But	11, 132/ 7
death, Christ could have	<b>spoken</b>	much more plainly than	11, 132/ 30
as he could have	<b>spoken</b>	more plainly of the	11, 132/ 31
him." These words were	<b>spoken</b>	unto the unbelievers into	11, 133/ 12
of Christ's words plainly	<b>spoken</b>	here of the very	11, 134/ 9
believing him to have	<b>spoken</b>	of his natural body	11, 136/ 13
our Savior had himself	<b>spoken</b>	against his miracles in	11, 138/ 14
sins." The Verity hath	<b>spoken</b>	these words: "My flesh	11, 142/ 9
that I here have	<b>spoken</b>	of with so many	11, 142/ 23
in all his words	<b>spoken</b>	in this sixth chapter	11, 142/ 30
words that I have	<b>spoken</b>	to you be spirit	11, 143/ 12
words that I have	<b>spoken</b>	to you be spirit	11, 144/ 35
of Christ to be	<b>spoken</b>	of the very eating	11, 145/ 19
that I here have	<b>spoken</b>	of, with so many	11, 147/ 21
of Christ to be	<b>spoken</b>	and meant of that	11, 147/ 29
Saint John, to be	<b>spoken</b>	and meant of that	11, 148/ 18
well perceived to be	<b>spoken</b>	only by way of	11, 152/ 25
the third to be	<b>spoken</b>	of his very flesh	11, 152/ 26
this was none otherwise	<b>spoken</b>	, but only by way	11, 152/ 27
of the door was	<b>spoken</b>	by a parable, for	11, 160/ 25
as a thing plainly	<b>spoken</b>	and not a parable	11, 164/ 23
Christ's words to be	<b>spoken</b>	not of very eating	11, 166/ 10
they were so clearly	<b>spoken</b>	but by way of	11, 168/ 2
the word was first	<b>spoken</b>	, it was not so	11, 170/ 31
that these words be	<b>spoken</b>	but by way of	11, 182/ 13
of his body was	<b>spoken</b>	by an allegory, too	11, 182/ 22
be plain and expressly	<b>spoken</b>	for our part. And	11, 183/ 29
this word fire is	<b>spoken</b>	but by parable, as	11, 187/ 29

God's own word plain	<b>spoken</b>	in his holy Gospel	11, 189/ 23
though God had not	<b>spoken</b>	thereof, yet had he	11, 189/ 31
good reader, over highly	<b>spoken</b>	of God's almighty power	11, 198/ 4
denieth is as plainly	<b>spoken</b>	as are the other	11, 201/ 36
she." I have also	<b>spoken</b>	of that point in	11, 213/ 8
if the thing being	<b>spoken</b>	by me so plain	11, 218/ 27
Saint John, should be	<b>spoken</b>	in a like phrase	11, 221/ 3
the consent of her	<b>spouse</b>	, it may well appear	11, 59/ 9
occasion that heretics have	<b>spread</b>	their errors much the	11, 4/ 24
they procure more, and	<b>spread</b>	the books more abroad	11, 6/ 19
and sores arise and	<b>spring</b>	of such gluttony, they	11, 32/ 13
clout ere he can	<b>spy</b>	the botch. But as	11, 99/ 11
that a man cannot	<b>spy</b>	that but if he	11, 214/ 18
see, good readers, that	<b>St</b>	. Cyril in these words	11, 65/ 22
own flesh to eat),	<b>St</b>	. Cyril both showeth that	11, 65/ 30
it them. God (saith	<b>St</b>	. Chrysostom) will gladly give	11, 85/ 20
apostles wonder, stunned, and	<b>stagger</b>	, at the time when	11, 171/ 2
to be stunned and	<b>stagger</b>	, nor to murmur and	11, 171/ 28
make them stun and	<b>stagger</b>	and slip away from	11, 171/ 31
disciples to stun and	<b>stagger</b>	that there slipped away	11, 172/ 2
made them stun and	<b>stagger</b>	or be more inquisitive	11, 172/ 5
them either stun or	<b>stagger</b>	thereat. Now as for	11, 172/ 9
doubtfully wonder, stun, or	<b>stagger</b>	, or be by and	11, 173/ 16
have wondered, stonied, and	<b>staggered</b>	, and have been more	11, 166/ 35
have wondered, stunned, and	<b>staggered</b>	, and have been more	11, 168/ 25
have wondered, stunned, and	<b>staggered</b>	, and have been more	11, 170/ 20
the sun would ever	<b>stand</b>	even still over their	11, 33/ 21
this meat, though it	<b>stand</b>	before them. And showeth	11, 39/ 30
manhood, how can it	<b>stand</b>	with these words of	11, 42/ 15
said himself, "Lo, I	<b>stand</b>	at the door knocking	11, 85/ 37
election that he should	<b>stand</b>	out of all fear	11, 86/ 17
he made them all	<b>stand</b>	in fear. And by	11, 93/ 3
ever they were, should	<b>stand</b>	ever in dread and	11, 94/ 1
in this world, but	<b>stand</b>	still demurely and make	11, 99/ 37
that his words might	<b>stand</b>	for a short text	11, 121/ 11
himself will stick and	<b>stand</b>	by them stiffly, and	11, 127/ 26
Christ's promise shall ever	<b>stand</b>	and be kept, and	11, 134/ 34
Masquer say they cannot	<b>stand</b>	together, but is utterly	11, 141/ 2
which he will shall	<b>stand</b>	for a plain proof	11, 151/ 18
see mine argument shall	<b>stand</b>	as strong with that	11, 152/ 34

sense, if it may	<b>stand</b>	with the sentence, as	11, 157/ 33
have it seem to	<b>stand</b>	all upon his own	11, 168/ 16
were not able to	<b>stand</b>	in his strong hand	11, 177/ 3
God) strong enough to	<b>stand</b>	, as it is plainly	11, 199/ 23
how to make them	<b>stand</b>	together well enough. This	11, 200/ 8
of all the matter	<b>standeth</b>	. The second point hath	11, 15/ 18
him that thinketh he	<b>standeth</b>	, beware lest he fall	11, 86/ 19
heaven. For the marvel	<b>standeth</b>	not in the far	11, 138/ 31
of our salvation, which	<b>standeth</b>	in the belief in	11, 141/ 31
of the young man	<b>standeth</b>	upon this argument, a	11, 177/ 19
the pope's kingdom, which	<b>standeth</b>	of More's unwritten vanities	11, 185/ 18
And his chief glory	<b>standeth</b>	not in being present	11, 190/ 15
God's foresight and providence,	<b>standeth</b>	right well his free	11, 194/ 30
not an idle, dead	<b>standing</b>	belief, but a belief	11, 39/ 21
For both that, faith	<b>standing</b>	, a man may well	11, 122/ 36
of a false faith,	<b>standing</b>	that false belief and	11, 223/ 17
a man, a very	<b>stark</b>	ass indeed. The Third	11, 154/ 27
but if he were	<b>stark</b>	mad) have said the	11, 163/ 6
flee, they be proved	<b>stark</b>	lies and very devilry	11, 200/ 28
flee; they be proved	<b>stark</b>	lies and very devilry	11, 204/ 7
church be already proved	<b>stark</b>	lies and very devilry	11, 204/ 14
and the unwritten verities	<b>stark</b>	lies and devilry, he	11, 205/ 10
saith are already proved	<b>stark</b>	lies and very devilry	11, 205/ 29
proveth maketh many a	<b>stark</b>	lie, and that thus	11, 205/ 32
restored to his former	<b>state</b>	again, how the waters	11, 65/ 5
well and in the	<b>state</b>	of grace, as he	11, 76/ 5a
so that of that	<b>state</b>	may be said also	11, 103/ 30
so that of that	<b>state</b>	only, the prophet David	11, 103/ 36
is faith, therefore, that	<b>stauncheth</b>	his hunger and thirst	11, 100/ 21
hungry hearts, and so	<b>stauncheth</b>	the hunger and thirst	11, 101/ 3
shrew. And in the	<b>stead</b>	of those disciples that	11, 87/ 22
soon after, in the	<b>stead</b>	of those three score	11, 92/ 1
me." For in the	<b>stead</b>	of all those sacrifices	11, 117/ 24
they murmured," in the	<b>stead</b>	thereof; ye shall find	11, 152/ 32
it and receiveth it	<b>steadfastly</b>	. For I know the	11, 200/ 19
as it is iron,	<b>steel</b>	, or copper, silver, brass	11, 30/ 25
so that himself will	<b>stick</b>	and stand by them	11, 127/ 26
muse, whirlth his juggling	<b>stick</b>	about his fingers to	11, 133/ 25
he taketh his juggling	<b>stick</b>	, the commendation of faith	11, 133/ 36
nothing (if I would	<b>stick</b>	with him still at	11, 163/ 12

that therein shall he	<b>stick</b>	and never clean wade	11, 180/ 35
undeclared. For he nowhere	<b>sticketh</b>	but upon the places	11, 113/ 29
Masquer saith that More	<b>sticketh</b>	in the visible flesh	11, 137/ 3
will make any more	<b>sticking</b>	with us, and not	11, 183/ 31
the Pharisees and the	<b>stiff-necked</b>	bishops, they letted themselves	11, 85/ 26
and these fond fellows	<b>stiffly</b>	bear us in hand	11, 84/ 7
and stand by them	<b>stiffly</b>	, and confess that they	11, 127/ 27
rooted in this realm	<b>still</b>	as ever it was	11, 4/ 18
yet keepeth it whole	<b>still</b>	nevertheless itself, so did	11, 30/ 27
nevertheless, all the same	<b>still</b>	himself. And thus the	11, 30/ 32
had him feed them	<b>still</b>	by miracle, without any	11, 33/ 1
would ever stand even	<b>still</b>	over their heads, and	11, 33/ 21
that, though they live	<b>still</b>	like those that believe	11, 37/ 8
yet mean far other	<b>still</b>	), then had they, ye	11, 37/ 14
and fall and lie	<b>still</b>	by the way, and	11, 40/ 28
was yet in heaven	<b>still</b>	. Now was not his	11, 43/ 17
but two distinct natures	<b>still</b>	, yet since the Son	11, 43/ 20
from me but be	<b>still</b>	incorporated with you, but	11, 44/ 9
it is very bread	<b>still</b>	, as well after the	11, 53/ 12
it is very bread	<b>still</b>	, but also that it	11, 53/ 15
is very material bread	<b>still</b>	as it was, but	11, 53/ 21
is called a rod	<b>still</b>	, while it was no	11, 53/ 30
Masquer strive with me	<b>still</b>	upon this point, whether	11, 57/ 13
perpetual virginity, but yet	<b>still</b>	at her liberty, without	11, 59/ 33
for her to live	<b>still</b>	in virginity than to	11, 61/ 11
did yet wonder on	<b>still</b>	and said, "How may	11, 63/ 5
with the same tale	<b>still</b>	and bid him believe	11, 63/ 7
did no more but	<b>still</b>	tell them that he	11, 63/ 17
river of Jordan stood	<b>still</b>	, how the inexpugnable walls	11, 65/ 11
such will they be	<b>still</b>	, or yet rather much	11, 76/ 11
the Sacrament do dwell	<b>still</b>	in God, that is	11, 77/ 5
and grudge against it	<b>still</b>	. For though Master Masquer	11, 81/ 5
of damnation, and sit	<b>still</b>	and do no good	11, 86/ 23
other or to abide	<b>still</b>	with him. Then answered	11, 87/ 33
shrew was there yet	<b>still</b>	remaining among the twelve	11, 88/ 31
in all his malice	<b>still</b>	, for the accomplishment of	11, 89/ 24
our Lord kept him	<b>still</b>	, and would not by	11, 90/ 27
to do his part	<b>still</b>	toward the curing thereof	11, 90/ 35
that tarry and dwell	<b>still</b>	with me. For I	11, 92/ 27
yet he went about	<b>still</b>	to do well for	11, 93/ 12

this world, but stand	<b>still</b>	demurely and make him	11, 99/ 37
they hunger and thirst	<b>still</b>	. For as our Savior	11, 101/ 7
me shall yet thirst	<b>still</b>	, and long sore as	11, 101/ 9
athirst if he long	<b>still</b>	for more of the	11, 101/ 28
shall hunger and thirst	<b>still</b>	after God, if they	11, 103/ 9
by perseverance and abiding	<b>still</b>	with him after his	11, 104/ 23
and let More mock	<b>still</b>	and lie, too. Had	11, 107/ 27
and part without writing	<b>still</b>	, as it was altogether	11, 110/ 20
yet again mock on	<b>still</b>	and lie on, too	11, 113/ 6
and tomorrow another, but	<b>still</b>	the same. This sacrifice	11, 116/ 15
him and dwell so	<b>still</b>	in him. But when	11, 120/ 30
may come and continue	<b>still</b>	, and neither of both	11, 121/ 35
blessed body both together	<b>still</b>	, which false opinion is	11, 130/ 13
nothing else but bread	<b>still</b>	, and that is, ye	11, 130/ 17
yet had he it	<b>still</b>	whole himself, that they	11, 137/ 37
yet himself had it	<b>still</b>	, and all at once	11, 138/ 2
nevertheless have it whole	<b>still</b>	with him in heaven	11, 138/ 6
hath both left it	<b>still</b>	with us, and yet	11, 140/ 26
Doomsday it shall be	<b>still</b>	in heaven, yet saith	11, 141/ 4
and more told them	<b>still</b>	the same and also	11, 156/ 8
it nevertheless be also	<b>still</b>	whole and sound, wheresoever	11, 156/ 15
would stick with him	<b>still</b>	at his answer) till	11, 163/ 13
word and followed forth	<b>still</b>	, and confessed that he	11, 172/ 15
himself would say so	<b>still</b>	when his fond reasons	11, 179/ 36
believe here, and lie	<b>still</b>	and ever burn there	11, 185/ 5
be burned as heretics."	<b>Still</b>	ye see the wisdom	11, 185/ 28
and yet abide God	<b>still</b>	himself. The Fourteenth Chapter	11, 190/ 27
and have kept him	<b>still</b>	, and never have made	11, 192/ 15
soul, shall therewith lie	<b>still</b>	ever more in one	11, 197/ 18
and also abiding yet	<b>still</b>	in heaven, too, verily	11, 200/ 22
make one face, keeping	<b>still</b>	his own figure in	11, 207/ 37
of our Savior abideth	<b>still</b>	whole in every part	11, 210/ 2
the face abideth whole	<b>still</b>	to him that beholdeth	11, 210/ 5
and very bones also	<b>still</b>	, they reckoned not that	11, 210/ 15
yet rested it unproved	<b>still</b>	a written verity unto	11, 214/ 25
proof of mine, say	<b>still</b>	that it is an	11, 214/ 31
for an unwritten verity	<b>still</b>	. And thus, I trust	11, 215/ 32
caused to be kept	<b>still</b>	and would not suffer	11, 222/ 11
everlasting, and I shall	<b>stir</b>	him up in the	11, 129/ 23
belief lively, quick, and	<b>stirring</b>	, and by charity and	11, 39/ 22

there to seek dead	<b>stocks</b>	and stones." Lo, good	11, 102/ 17
worshipping of stones and	<b>stocks</b>	, pilgrimages, hallowing of bows	11, 185/ 21
a faint and weak	<b>stomach</b>	to get it the	11, 33/ 33
and said that their	<b>stomach</b>	wambled against that light	11, 46/ 24
away all grudge of	<b>stomach</b>	. Or since Saint John	11, 129/ 16
Thou shalt be called	<b>stone</b>	, " and after said also	11, 23/ 30
be Christ, "Thou art	<b>stone</b>	and upon the same	11, 23/ 31
and upon the same	<b>stone</b>	shall I build my	11, 23/ 32
him the name of	<b>stone</b>	, which stone he said	11, 24/ 2
name of stone, which	<b>stone</b>	he said after he	11, 24/ 2
flowed out of the	<b>stone</b>	, how the running river	11, 65/ 10
flowing out of the	<b>stone</b>	and the Communion of	11, 71/ 15
water out of the	<b>stone</b>	." But what win they	11, 71/ 24
his sling and his	<b>stone</b>	." As for Master Masquer's	11, 198/ 21
his sling and his	<b>stone</b>	be beaten both about	11, 198/ 24
sling and his new	<b>stone</b>	(which is, as I	11, 198/ 25
a cock-stele and his	<b>stone</b>	into a feather, for	11, 198/ 27
they never need neither	<b>stone</b>	nor sling, but with	11, 198/ 30
hath thus, with his	<b>stone</b>	of stubbornness, stricken out	11, 198/ 33
seek dead stocks and	<b>stones</b>	." Lo, good readers, here	11, 102/ 17
of saints, worshipping of	<b>stones</b>	and stocks, pilgrimages, hallowing	11, 185/ 20
here needs have wondered,	<b>stonied</b>	, and staggered, and have	11, 166/ 35
running river of Jordan	<b>stood</b>	still, how the inexpugnable	11, 65/ 11
perfectly taught that it	<b>stood</b>	all in the belief	11, 166/ 28
If this matter had	<b>stood</b>	upon so deep a	11, 166/ 30
If this matter had	<b>stood</b>	upon so deep a	11, 168/ 20
that if the matter	<b>stood</b>	indeed upon such a	11, 170/ 13
cross. And yet to	<b>stop</b>	Master Masquer's mouth in	11, 116/ 33
wit, and some good	<b>store</b>	of folly. For though	11, 97/ 16
them that expound the	<b>story</b>	of Sampson tying the	11, 19/ 14
say, that expound that	<b>story</b>	by the devil sending	11, 19/ 18
that thus expound that	<b>story</b>	, I find no fault	11, 19/ 31
some by sending all	<b>straight</b>	to heaven every soul	11, 187/ 7
a fool so to	<b>straight</b>	and to limit the	11, 189/ 21
people to any such	<b>straights</b>	in the matter, but	11, 169/ 26
saith, to pray him	<b>strain</b>	your jaws with a	11, 47/ 33
And always the more	<b>strange</b>	the things were, the	11, 24/ 11
high thing and a	<b>strange</b>	, used in the proponing	11, 25/ 3
the most marvelous and	<b>strange</b>	words that ever they	11, 58/ 6
thought the thing so	<b>strange</b>	and wonderful that they	11, 63/ 16

so marvelous hard and	<b>strange</b>	that they would not	11, 79/ 27
Paul, because he taught	<b>strange</b>	doctrine, proved his doctrine	11, 111/ 31
hard things and as	<b>strange</b>	to Christian men, and	11, 111/ 36
paynims things hard and	<b>strange</b>	and far from the	11, 112/ 2
Blessed Sacrament is as	<b>strange</b>	and as execrable in	11, 112/ 6
then teaching things as	<b>strange</b>	and as incredible to	11, 112/ 34
and then with certain	<b>strange</b>	words to make men	11, 133/ 24
marveled and thought it	<b>strange</b>	when they called it	11, 154/ 2
disputed and thought them	<b>strange</b>	and marvelous, too. But	11, 155/ 20
in and of so	<b>strange</b>	a matter than they	11, 166/ 36
in and of so	<b>strange</b>	a matter than they	11, 168/ 26
thereof, which was as	<b>strange</b>	a matter as was	11, 172/ 6
Chrysostom saith that as	<b>strange</b>	as the thing was	11, 172/ 11
and maketh as many	<b>strange</b>	faces and as many	11, 206/ 19
be taken for so	<b>strange</b>	and hard a thing	11, 210/ 17
flesh. One was the	<b>strangeness</b>	and the impossibility that	11, 138/ 23
indeed. For else the	<b>strangeness</b>	of the words would	11, 150/ 23
himself in the open	<b>street</b>	, and though all the	11, 12/ 25
would call the Kings's	<b>Street</b>	Westminster Church, because it	11, 98/ 22
of such vigor and	<b>strength</b>	that in the nourishing	11, 29/ 2
it of his own	<b>strength</b>	without the special help	11, 35/ 1
sacrament should take the	<b>strength</b>	. But as for his	11, 63/ 10
hath no pith or	<b>strength</b>	if he mean for	11, 139/ 9
more pith and more	<b>strength</b>	than peradventure every man	11, 156/ 26
may make for any	<b>strength</b>	of his matter, I	11, 166/ 3
it for him to	<b>strength</b>	withal this place of	11, 166/ 6
certain marvelous might and	<b>strength</b>	seasoneth it by and	11, 174/ 35
as it seemeth, somewhat	<b>strength</b>	the first, as it	11, 190/ 30
the Catholic Church. Such	<b>strength</b>	have always, lo, Master	11, 205/ 7
serpent, how the hand	<b>stricken</b>	with leprosy was in	11, 65/ 3
his stone of stubbornness,	<b>stricken</b>	out his own brain	11, 198/ 33
both shall break the	<b>strife</b>	between us. I shall	11, 57/ 17
doubt, and to break	<b>strife</b>	, he might (his words	11, 129/ 6
that place to break	<b>strife</b>	and to assoil all	11, 130/ 22
therefore, to break the	<b>strife</b>	therein between him and	11, 183/ 16
harpeth upon the same	<b>string</b>	again. But surely if	11, 130/ 32
yet if Master Masquer	<b>strive</b>	with me still upon	11, 57/ 13
I will not greatly	<b>strive</b>	with him. But where	11, 153/ 31
a fellow stubborn and	<b>strong</b>	in heresy may sooner	11, 5/ 10
mind very firm and	<b>strong</b>	. And that this tale	11, 92/ 25

were not even very	<b>strong</b>	, although Saint Paul had	11, 111/ 16
he gave them a	<b>strong</b>	trip, and made them	11, 133/ 9
were a little more	<b>strong</b>	if the blessed body	11, 135/ 11
argument shall stand as	<b>strong</b>	with that word, "they	11, 152/ 34
but mine argument, as	<b>strong</b>	with the one word	11, 153/ 12
to stand in his	<b>strong</b>	hand; that argument have	11, 177/ 4
more than twice so	<b>strong</b>	. But yet good readers	11, 183/ 3
at once. His mighty	<b>strong</b>	shoulders take not too	11, 198/ 13
are (I thank God)	<b>strong</b>	enough to stand, as	11, 199/ 22
he leaveth them more	<b>stronger</b>	against him when he	11, 15/ 22
world to see how	<b>strongly</b>	the man handleth it	11, 144/ 18
argument have I so	<b>strongly</b>	now defended and given	11, 177/ 4
affirmed it never so	<b>strongly</b>	, for never so clear	11, 215/ 11
world." The Jews therefore	<b>strove</b>	among themselves, saying, "How	11, 22/ 26
matched with a fellow	<b>stubborn</b>	and strong in heresy	11, 5/ 10
But they that were	<b>stubborn</b>	, arrogant, malicious, and willful	11, 85/ 25
with his stone of	<b>stubbornness</b>	, stricken out his own	11, 198/ 33
is, in folly and	<b>stubbornness</b>	deny both the other	11, 201/ 38
hear him?" These disciples	<b>stuck</b>	no less in Christ's	11, 136/ 12
they neither wrote nor	<b>studied</b>	nor did nothing but	11, 184/ 25
much watch and great	<b>study</b>	about your salvation. The	11, 92/ 21
parables, and in the	<b>study</b>	thereof, have spent the	11, 168/ 7
offend you? Do you	<b>stumble</b>	at this? What then	11, 79/ 35
this gear, "Do you	<b>stumble</b>	at this? What if	11, 81/ 13
as might make them	<b>stun</b>	and stagger and slip	11, 171/ 31
and those disciples to	<b>stun</b>	and stagger that there	11, 172/ 2
thereof as made them	<b>stun</b>	and stagger or be	11, 172/ 5
should make them either	<b>stun</b>	or stagger thereat. Now	11, 172/ 8
should either doubtfully wonder,	<b>stun</b>	, or stagger, or be	11, 173/ 16
poison serpents that had	<b>stung</b>	any man there. The	11, 68/ 18
here needs have wondered,	<b>stunned</b>	, and staggered, and have	11, 168/ 25
must needs have wondered,	<b>stunned</b>	, and staggered, and have	11, 170/ 20
made the apostles wonder,	<b>stunned</b>	, and stagger, at the	11, 171/ 2
wonder, nor to be	<b>stunned</b>	and stagger, nor to	11, 171/ 28
own good will in	<b>subduing</b>	of your reason to	11, 44/ 2
sects, being of such	<b>substance</b>	that they may forbear	11, 6/ 25
But the sum, the	<b>substance</b>	, and the end whereto	11, 17/ 4
so found he the	<b>substance</b>	of these folk very	11, 24/ 32
form, shape, nature, and	<b>substance</b>	, and is turned into	11, 27/ 32
into the nature and	<b>substance</b>	of the body which	11, 27/ 33

own very nature and	<b>substance</b>	. And therefore hath God	11, 30/ 18
all his whole nature,	<b>substance</b>	, and godhead, and yet	11, 30/ 31
equal God, in nature,	<b>substance</b>	, wisdom, will, might, and	11, 30/ 36
business, and all the	<b>substance</b>	idly spent in play	11, 34/ 4
same nature, the same	<b>substance</b>	, and, finally, the same	11, 41/ 35
sacrament, but what the	<b>substance</b>	should be, and by	11, 62/ 16
his own nature and	<b>substance</b>	, yet a man is	11, 64/ 12
heaven, being the original	<b>substance</b>	of life, before all	11, 77/ 22
him his own whole	<b>substance</b>	, and therefore his own	11, 77/ 24
joined unto the very	<b>substance</b>	of life that is	11, 78/ 1
godhead, which is the	<b>substance</b>	and very fountain of	11, 82/ 18
which is the equal	<b>substance</b>	of life with his	11, 83/ 28
affirm you plainly the	<b>substance</b>	of that that I	11, 140/ 35
there in his natural	<b>substance</b>	, without any dimensions at	11, 169/ 19
body were a bodily	<b>substance</b>	. But I ask More	11, 206/ 31
very face, having bodily	<b>substance</b>	, skin, flesh, and bone	11, 206/ 33
that that the bodily	<b>substance</b>	of the face is	11, 208/ 29
that therefore the bodily	<b>substance</b>	of our Savior Christ	11, 208/ 30
the difficulty, that one	<b>substance</b>	, being but a creature	11, 209/ 25
so is the blessed	<b>substance</b>	of the spiritual body	11, 209/ 31
which is a very	<b>substance</b>	, and peradventure yet of	11, 210/ 13
see, good readers, how	<b>substantial</b>	his argument is. The	11, 135/ 35
may do him any	<b>substantial</b>	service toward the proof	11, 167/ 5
parable by none other	<b>substantial</b>	means than only by	11, 168/ 11
to have twice so	<b>substantially</b>	soiled that he maketh	11, 177/ 2
his doctrine not by	<b>subtle</b>	philosophical reasoning, nor by	11, 111/ 31
I come to his	<b>subtle</b>	disputations that he maketh	11, 148/ 26
show of his sharp	<b>subtle</b>	wit in the soiling	11, 151/ 6
answer him to his	<b>subtle</b>	questions. His first question	11, 159/ 8
sure and ready, with	<b>subtle</b>	replications against all answers	11, 159/ 23
and not such a	<b>subtle</b>	sophistry that longeth to	11, 160/ 9
a fall in the	<b>subtle</b>	proponing of his question	11, 161/ 17
hath infatuated your high	<b>subtle</b>	wisdom, your crafty conveyance	11, 199/ 1
labor and work to	<b>subvert</b>	and destroy the Catholic	11, 3/ 13
how, thou must needs	<b>subvert</b>	and set at naught	11, 65/ 15
he found better to	<b>succeed</b>	in their places. For	11, 91/ 37
wise: "That sacrifice is	<b>succeeded</b>	into the place of	11, 117/ 18
not in order of	<b>succession</b>	of time, if thou	11, 120/ 9
in the order of	<b>succession</b>	of time, if thou	11, 121/ 15
in the order of	<b>succession</b>	of time, by which	11, 122/ 20

to the people by	<b>succession</b>	from age to age	11, 169/ 36
take an open and	<b>sudden</b>	vengeance upon him for	11, 177/ 27
ship, the ship was	<b>suddenly</b>	come to the land	11, 26/ 12
clean fallen from him	<b>suddenly</b>	. For a day before	11, 46/ 33
sore to whole again	<b>suddenly</b>	. How the waters were	11, 66/ 9
How the waters were	<b>suddenly</b>	turned from bitter into	11, 66/ 9
all places, he concludeth	<b>suddenly</b>	against being in many	11, 193/ 20
of five loaves so	<b>suddenly</b>	to twelve baskets full	11, 211/ 15
he waxed so ashamed	<b>suddenly</b>	that he softly said	11, 219/ 29
hearts that never can	<b>suffer</b>	them to rest or	11, 3/ 12
would he no man	<b>suffer</b>	to talk at his	11, 4/ 12
and that he should	<b>suffer</b>	death for the sins	11, 17/ 16
might say, "I shall	<b>suffer</b>	and die," because his	11, 42/ 27
I would not then	<b>suffer</b>	death for your salvation	11, 44/ 13
that, but I will	<b>suffer</b>	and die for the	11, 44/ 16
naughty mind God would	<b>suffer</b>	the devil to illude	11, 60/ 16
weal very glad to	<b>suffer</b>	it, and unto the	11, 91/ 7
therewith. But I cannot	<b>suffer</b>	you, good Christian readers	11, 122/ 11
shall be crucified and	<b>suffer</b>	for the redemption of	11, 142/ 6
believe in me to	<b>suffer</b>	for your sins." The	11, 142/ 8
should be broken and	<b>suffer</b>	for their sin. But	11, 166/ 21
This blood will not	<b>suffer</b>	the beauty and the	11, 174/ 30
still and would not	<b>suffer</b>	it to be put	11, 222/ 11
I do, therefore, now	<b>suffer</b>	the printer to put	11, 222/ 17
undoubtedly, by such dissimuling	<b>sufferance</b>	, many more than else	11, 5/ 35
of his goodness and	<b>sufferance</b>	undone, whereby he procured	11, 91/ 11
shame would not have	<b>suffered</b>	them to set forth	11, 12/ 36
his Passion to be	<b>suffered</b>	for our redemption, and	11, 16/ 29
world, I would have	<b>suffered</b>	him go forth with	11, 102/ 2
believe once that Christ	<b>suffered</b>	his Passion for our	11, 105/ 2
once believeth that Christ	<b>suffered</b>	passion for us shall	11, 105/ 8
which he cannot be	<b>suffered</b>	to see that by	11, 125/ 20
it shall never be	<b>suffered</b>	to fall into any	11, 135/ 4
hath he not only	<b>suffered</b>	himself to be seen	11, 174/ 12
this first part might	<b>suffice</b>	for all the whole	11, 10/ 34
much doth more than	<b>suffice</b>	. For, by less than	11, 175/ 11
that faith once had	<b>sufficeth</b>	for salvation. And Master	11, 120/ 34
Ascension should be a	<b>sufficient</b>	cause to make them	11, 81/ 30
blasphemed Christ and his	<b>sufficient</b>	scriptures, neither have so	11, 107/ 20
that faith alone was	<b>sufficient</b>	for salvation, though it	11, 119/ 22

us what belief is	<b>sufficient</b>	, and saith that if	11, 122/ 14
describeth, once had, is	<b>sufficient</b>	, and speaketh of no	11, 122/ 35
Masquer saith that is	<b>sufficient</b>	, that is to wit	11, 123/ 14
will allow for no	<b>sufficient</b>	proof mine own unwritten	11, 181/ 25
which thing is also	<b>sufficient</b>	to prove the matter	11, 204/ 23
full more than the	<b>sufficient</b>	feeding of five thousand	11, 211/ 16
for points well and	<b>sufficiently</b>	proved by that that	11, 99/ 19
be in the scripture	<b>sufficiently</b>	their own masters themselves	11, 144/ 7
answered himself well and	<b>sufficiently</b>	for me. For when	11, 195/ 5
once is, I trust,	<b>sufficiently</b>	answered. But now as	11, 197/ 2
have already showed you	<b>sufficiently</b>	that they have already	11, 202/ 27
though I proved it	<b>sufficiently</b>	a written verity unto	11, 214/ 24
would, without any great	<b>suit</b>	or trouble, be shortly	11, 5/ 28
Second Chapter. The whole	<b>sum</b>	of his exposition is	11, 16/ 2
our souls. The whole	<b>sum</b>	of his exposition is	11, 16/ 33
by themselves. But the	<b>sum</b>	, the substance, and the	11, 17/ 4
as for the whole	<b>sum</b>	and exposition of faith	11, 101/ 17
then expoundeth the whole	<b>sum</b>	of all that faith	11, 122/ 16
his apostles, the whole	<b>sum</b>	of More's confutation of	11, 177/ 18
never pass but the	<b>sun</b>	would ever stand even	11, 33/ 21
and boughs on Palm	<b>Sunday</b>	, and believing in the	11, 205/ 16
manners and instructions in	<b>sundry</b>	virtues, by means of	11, 17/ 36
Savior Christ shall by	<b>sundry</b>	places of holy scripture	11, 23/ 19
plain words in many	<b>sundry</b>	places), he writeth in	11, 74/ 29
John's Gospel, and many	<b>sundry</b>	places besides. And those	11, 76/ 7
Saint Augustine saith in	<b>sundry</b>	treatises) that they thought	11, 80/ 27
the prelates of his	<b>sundry</b>	sects either have but	11, 128/ 18
be eaten by many	<b>sundry</b>	men in many sundry	11, 156/ 14
sundry men in many	<b>sundry</b>	places, yet should it	11, 156/ 15
Catholic Church, and with	<b>sundry</b>	sects of heretics fallen	11, 223/ 4
in to him and	<b>sup</b>	with him and he	11, 86/ 1
own reason another power	<b>superior</b>	above himself. And my	11, 44/ 28
heretic hath named The	<b>Supper</b>	of the Lord. By	11, 1/ 6
book is entitled The	<b>Supper</b>	of Our Lord. But	11, 7/ 6
so serveth in the	<b>supper</b>	that he conveyeth away	11, 7/ 7
maker hath entitled The	<b>Supper</b>	of the Lord, though	11, 10/ 1
hath named it The	<b>Supper</b>	of Our Savior Christ	11, 10/ 2
man made it the	<b>supper</b>	of the devil. The	11, 10/ 3
heresies besides. This unsavory	<b>supper</b>	of his, without any	11, 10/ 9
treatise against Christ's wholesome	<b>supper</b>	thirty-two leaves. In the	11, 15/ 4

disciples at his Last	<b>Supper</b>	and Maundy when he	11, 67/ 18
time of his Maundy	<b>supper</b>	(whereas Saint Cyril hath	11, 69/ 18
Judas at his Last	<b>Supper</b>	the price of our	11, 74/ 33
it at my Maundy	<b>supper</b>	, the manner whereof I	11, 78/ 36
words of our Lord's	<b>supper</b>	. " Lo, good readers, ye	11, 167/ 2
words of our Lord's	<b>supper</b>	. " Here hath Master Masquer	11, 168/ 30
words in his Last	<b>Supper</b>	and, before that, in	11, 201/ 26
he calleth the Last	<b>Supper</b>	of Christ, his Maundy	11, 212/ 13
he calleth the Last	<b>Supper</b>	of Christ, his Maundy	11, 216/ 10
rather than the Last	<b>Supper</b>	of Christ, his Maundy	11, 217/ 20
thereof at Christ's Last	<b>Supper</b>	and Maundy, neither Tyndale	11, 218/ 2
course of Master Masquer's	<b>Supper</b>	, which he falsely calleth	11, 220/ 1
falsely calleth The Last	<b>Supper</b>	of the Lord, while	11, 220/ 2
cookery made it the	<b>supper</b>	of the devil. And	11, 220/ 3
disdain to have his	<b>supper</b>	dressed of such a	11, 220/ 4
Savior at his Last	<b>Supper</b>	, "This is my body	11, 221/ 1
mishapped him, as I	<b>suppose</b>	, for lack of reading	11, 75/ 2
would they not, I	<b>suppose</b>	, have murmured at the	11, 80/ 37
because that (as I	<b>suppose</b>	) mine adversaries will not	11, 96/ 7
and is not, I	<b>suppose</b>	, so purblind but that	11, 97/ 21
only belief. But now	<b>suppose</b>	that Christ had said	11, 98/ 14
be satisfied. For I	<b>suppose</b>	that men are not	11, 101/ 5
of mortal sins? I	<b>suppose</b>	yes. And yet could	11, 143/ 24
say yea, as I	<b>suppose</b>	he will, then ask	11, 180/ 9
places at once? I	<b>suppose</b>	yes. For there had	11, 192/ 18
for his own part,	<b>sure</b>	that I shall not	11, 12/ 18
one might make them	<b>sure</b>	that he would do	11, 25/ 33
sample and make them	<b>sure</b>	that I shall in	11, 45/ 8
that perfect belief is	<b>sure</b>	of eternal life. For	11, 49/ 18
-- he shall be	<b>sure</b>	of everlasting life." The	11, 49/ 32
reckon herself to be	<b>sure</b>	to keep it. And	11, 59/ 10
diffidence, but of very	<b>sure</b>	faith, because she surely	11, 61/ 25
because he is as	<b>sure</b>	to have it when	11, 70/ 27
teacheth, make himself so	<b>sure</b>	of his own salvation	11, 86/ 16
own salvation by his	<b>sure</b>	and infallible election that	11, 86/ 17
he maketh himself very	<b>sure</b>	that his wife and	11, 90/ 16
election, presume themselves so	<b>sure</b>	of salvation; but that	11, 94/ 3
his own heart so	<b>sure</b>	but that, with his	11, 94/ 6
for he keepeth himself	<b>sure</b>	enough for that point	11, 111/ 25
me no, I am	<b>sure</b>	every wise man will	11, 131/ 30

now am I very	<b>sure</b>	, since truth cannot be	11, 134/ 32
This therefore, is the	<b>sure</b>	anchor to hold us	11, 142/ 13
for to make men	<b>sure</b>	that verily eat it	11, 144/ 25
This therefore is the	<b>sure</b>	anchor to hold us	11, 147/ 10
may be fast and	<b>sure</b>	, and so shall you	11, 149/ 21
And I am very	<b>sure</b>	that Master Masquer hath	11, 149/ 31
For here, to be	<b>sure</b>	, to hold me in	11, 158/ 22
thought he would be	<b>sure</b>	that I should find	11, 159/ 1
by likelihood but wonderful	<b>sure</b>	and ready, with subtle	11, 159/ 22
I purpose to make	<b>sure</b>	work and answer that	11, 160/ 4
we believe and are	<b>sure</b>	that thou art Christ	11, 166/ 26
bound by certain and	<b>sure</b>	revelation to believe, that	11, 169/ 27
we by certain and	<b>sure</b>	revelation, both by holy	11, 169/ 32
never make himself so	<b>sure</b>	, and face it out	11, 181/ 13
Now this am I	<b>sure</b>	enough: that such express	11, 181/ 16
there as I am	<b>sure</b>	he shall, then shall	11, 188/ 11
is not ratified and	<b>sure</b>	, but righteousness and remission	11, 194/ 11
not, but I am	<b>sure</b>	, glorified or unglorified, if	11, 195/ 35
else were I not	<b>sure</b>	whether that Gospel were	11, 196/ 24
For I am very	<b>sure</b>	I have proved much	11, 215/ 2
albeit that I was	<b>sure</b>	enough that in the	11, 216/ 21
it. For I am	<b>sure</b>	the man would not	11, 217/ 2
if he were well	<b>sure</b>	that he said true	11, 217/ 3
this we may be	<b>sure</b>	, that whoso dishonor God	11, 223/ 16
they can devise. For	<b>surely</b>	, if all such as	11, 3/ 16
it is I cannot	<b>surely</b>	say. But some reckon	11, 7/ 19
general resurrection, which things	<b>surely</b>	shall be and are	11, 24/ 10
and the other." And	<b>surely</b>	, besides the punishment of	11, 32/ 10
this deep well." But	<b>surely</b>	, whoso put not away	11, 33/ 6
thither, so is it	<b>surely</b>	a very mad-ordered life	11, 34/ 3
they should thereby be	<b>surely</b>	saved, though they would	11, 37/ 32
toward me, he shall	<b>surely</b>	bring you into faith	11, 40/ 36
not himself out; for	<b>surely</b>	I will not, if	11, 41/ 4
descended from heaven. And	<b>surely</b>	there shall no man	11, 48/ 13
without any sin. And	<b>surely</b>	, if upon the delight	11, 60/ 15
Virgin Mary was so	<b>surely</b>	set upon the keeping	11, 60/ 28
sure faith, because she	<b>surely</b>	believed that he could	11, 61/ 26
poison in writing. But	<b>surely</b>	, though neither any man	11, 70/ 4
Blessed Sacrament also. But	<b>surely</b>	I believe that it	11, 100/ 35
greatly gladdeth the heart,	<b>surely</b>	they that neither hunger	11, 103/ 12

him well, he may	<b>surely</b>	seem to mean nothing	11, 113/ 4
is so long. But	<b>surely</b>	it is no mastery	11, 113/ 26
that he believeth most	<b>surely</b>	, anything more surely now	11, 123/ 8
most surely, anything more	<b>surely</b>	now, than he hath	11, 123/ 9
same string again. But	<b>surely</b>	if the man be	11, 130/ 32
so often and so	<b>surely</b>	proved for the common	11, 135/ 6
upon it since. And	<b>surely</b>	so saith Luther and	11, 144/ 3
yea or yes. And	<b>surely</b>	here he playeth the	11, 158/ 27
believe therefore and very	<b>surely</b>	know as a thing	11, 197/ 15
to see them. And	<b>surely</b>	where properly you scoff	11, 211/ 22
myself as to affirm	<b>surely</b>	that it is proved	11, 213/ 36
break her vow. And	<b>surely</b>	as I say, it	11, 215/ 21
visor blush red?" Now	<b>surely</b>	, good readers, M. Masquer	11, 219/ 31
much as I am	<b>surely</b>	informed for truth that	11, 221/ 30
Nineteenth Chapter. For the	<b>surety</b>	and infallible proof whereof	11, 77/ 18
most for his own	<b>surety</b>	that I saw him	11, 158/ 28
would, for mine own	<b>surety</b>	, ask him whether he	11, 160/ 32
flesh was, and did	<b>sustain</b>	and increase his flesh	11, 52/ 23
give life, but to	<b>sustain</b>	life, not forever but	11, 79/ 7
only maintain, feed, and	<b>sustain</b>	the body of the	11, 79/ 12
penury that they should	<b>sustain</b>	for him before in	11, 104/ 16
that is for spiritual	<b>sustenance</b>	and lively nourishing, such	11, 35/ 34
you but for the	<b>sustenance</b>	of the life in	11, 78/ 28
eat for the only	<b>sustenance</b>	of their temporal life	11, 78/ 34
it served for the	<b>sustenance</b>	of life; so because	11, 79/ 5
pleasure of the continual	<b>swaging</b>	, have in their best	11, 32/ 15
prophet Jonah three days	<b>swallowed</b>	into the whale's belly	11, 131/ 6
have waxed shameless and	<b>swear</b>	nay; the other, lest	11, 93/ 14
bitter waters were changed	<b>sweet</b>	by the tree, how	11, 65/ 9
turned from bitter into	<b>sweet</b>	, and how the waters	11, 66/ 10
offered up daily a	<b>sweet</b>	sacrifice for our sins	11, 117/ 12
proper. "God promised and	<b>swore</b>	that all nations should	11, 194/ 1
here, by this one	<b>syllable</b>	, "once." For it is	11, 104/ 20
of Christ not one	<b>syllable</b>	sounding toward it --	11, 124/ 31
bond of any one	<b>syllable</b>	upon any Christian man	11, 127/ 4
said he in the	<b>synagogue</b>	, teaching in Capernaum. Many	11, 22/ 36
Lord, teaching in the	<b>synagogue</b>	at Capernaum. And many	11, 79/ 20
oblations of his old	<b>synagogue</b>	the Jews. And that	11, 116/ 5
authority of his antichristian	<b>synagogue</b>	, unto which (the scripture	11, 200/ 26
he calleth the antichristian	<b>synagogue</b>	. And God's miracles both	11, 203/ 32

authority of his antichristian	<b>synagogue</b>	, unto which, the scripture	11, 204/ 5
authority of the antichristian	<b>synagogue</b>	, by which he meaneth	11, 204/ 11
Catholic Church the antichristian	<b>synagogue</b>	, and the unwritten verities	11, 205/ 10
here calleth the antichristian	<b>synagogue</b>	, I neither dare nor	11, 213/ 35
offered into the holiest	<b>tabernacle</b>	, and this sacrifice is	11, 116/ 12
to talk at his	<b>table</b>	, but would both rebuke	11, 4/ 12
that had all the	<b>table</b>	full of sauce and	11, 34/ 1
his trinkets upon the	<b>table</b>	and biddeth men look	11, 133/ 22
once toot in his	<b>tail</b>	, take it for no	11, 12/ 26
little salt on her	<b>tail</b>	, and when the bird	11, 163/ 23
foxes together by the	<b>tails</b>	, and setting a fire	11, 19/ 16
tied together by the	<b>tails</b>	in token that all	11, 19/ 22
asunder, yet are their	<b>tails</b>	tied together in that	11, 19/ 24
the fire and their	<b>tails</b>	together signifieth also that	11, 19/ 26
tied in all their	<b>tails</b>	, wrabbling there together, that	11, 19/ 28
the fire from their	<b>tails</b>	, nor from the bands	11, 19/ 29
heresy may sooner themselves	<b>take</b>	hurt than do the	11, 5/ 11
the pleasure that they	<b>take</b>	therein. But now while	11, 6/ 17
I trust, and to	<b>take</b>	away their cloaks and	11, 9/ 32
thinketh he can none	<b>take</b>	thereby, while folk know	11, 12/ 21
toot in his tail,	<b>take</b>	it for no shame	11, 12/ 26
allegories or parables to	<b>take</b>	away the very first	11, 18/ 9
the same means to	<b>take</b>	the godhead from Christ's	11, 18/ 16
expounding the scripture, do	<b>take</b>	away Christ's manhood from	11, 18/ 18
he goeth about to	<b>take</b>	away from us the	11, 18/ 30
therewith enforce himself to	<b>take</b>	away the literal sense	11, 19/ 34
ween, be content to	<b>take</b>	either such meat or	11, 31/ 31
may soon hap to	<b>take</b>	as evil as he	11, 33/ 7
and thirst shall I	<b>take</b>	away forever." Good is	11, 36/ 34
them forbear bribes and	<b>take</b>	no more than the	11, 38/ 8
man no violence, nor	<b>take</b>	nothing by force, but	11, 38/ 11
come to him and	<b>take</b>	him by the hand	11, 47/ 27
And now, good readers,	<b>take</b>	heed how in those	11, 50/ 10
Melanchthon, and their fellows	<b>take</b>	their hold to say	11, 53/ 11
doth in his exposition	<b>take</b>	that text in the	11, 55/ 15
I am content to	<b>take</b>	the text as himself	11, 55/ 18
will not refuse to	<b>take</b>	it. And therefore when	11, 56/ 13
for all the world	<b>take</b>	her own pleasure without	11, 60/ 23
and whereof it should	<b>take</b>	effect. Now these Jews	11, 62/ 17
that word diverse doctors	<b>take</b>	diversely), whose voice though	11, 63/ 3

whereby that sacrament should	<b>take</b>	the strength. But as	11, 63/ 10
us, I beseech you,	<b>take</b>	profit of their sins	11, 64/ 1
of the bread, saying, "	<b>Take</b>	you and eat, this	11, 67/ 6
a few fond heretics,	<b>take</b>	a foolish froward way	11, 69/ 31
were that would not	<b>take</b>	him but for a	11, 81/ 17
that no man should	<b>take</b>	these words of our	11, 86/ 10
I say, should so	<b>take</b>	these words in such	11, 86/ 13
should upon these words	<b>take</b>	that imagination that these	11, 86/ 21
also that he would	<b>take</b>	him to him for	11, 89/ 13
order of justice, but	<b>take</b>	him in such degree	11, 90/ 8
seek for, saying, "Work,	<b>take</b>	pains, and seek for	11, 97/ 7
Whereof Master Masquer would	<b>take</b>	away the necessity, because	11, 111/ 14
good readers, begin to	<b>take</b>	special good heed to	11, 114/ 15
thus: "Now must we	<b>take</b>	away another occasion of	11, 118/ 3
beguile them that will	<b>take</b>	none heed. But whoso	11, 121/ 22
juggler. For if ye	<b>take</b>	heed unto him, ye	11, 122/ 12
might, as ye see,	<b>take</b>	against Master Masquer here	11, 127/ 25
came to teach, to	<b>take</b>	away all doubt, and	11, 129/ 5
us, and make us	<b>take</b>	no heed of Christ's	11, 134/ 8
For if our papists	<b>take</b>	eating and drinking here	11, 134/ 15
ye shall believe and	<b>take</b>	for the more credible	11, 141/ 11
uttermost that he could	<b>take</b>	of these words were	11, 146/ 15
whereby Master Masquer may	<b>take</b>	one handful hold that	11, 146/ 30
letter, whereof he may	<b>take</b>	hold to say that	11, 149/ 32
am I content to	<b>take</b>	the condition at Master	11, 151/ 22
I require you to	<b>take</b>	my fault for no	11, 151/ 32
away his soul and	<b>take</b>	it again. Of these	11, 155/ 19
of them did so	<b>take</b>	that word, "I am	11, 155/ 23
way so ever I	<b>take</b>	, whether I say that	11, 158/ 19
way so ever I	<b>take</b>	. For he saith that	11, 158/ 23
he durst not well	<b>take</b>	upon him, lest he	11, 159/ 4
that I must needs	<b>take</b>	better heed what I	11, 159/ 14
am content then to	<b>take</b>	it so. And then	11, 161/ 4
but such as should	<b>take</b>	myself in mine own	11, 163/ 18
wilily to work to	<b>take</b>	me as a man	11, 163/ 21
otherwise ever since that	<b>take</b>	the other twain for	11, 168/ 5
yea, and though he	<b>take</b>	Frith and Frere Huessgen	11, 176/ 7
Pharoah, and at last	<b>take</b>	an open and sudden	11, 177/ 26
sorry. For except he	<b>take</b>	himself that leisure betimes	11, 184/ 34
not the Sacrament, nor	<b>take</b>	it for no better	11, 186/ 32

whether part they should	<b>take</b>	, and yet if they	11, 187/ 16
shall they make men	<b>take</b>	both paradise and heaven	11, 187/ 30
other word presently may	<b>take</b>	his leave and be	11, 191/ 16
his life and to	<b>take</b>	it again, and therefore	11, 194/ 25
His mighty strong shoulders	<b>take</b>	not too much weight	11, 198/ 13
a defender as you	<b>take</b>	yourself to be, that	11, 199/ 3
of which church I	<b>take</b>	not myself to be	11, 199/ 18
shall say that I	<b>take</b>	them amiss and untruly	11, 202/ 14
whether he or I	<b>take</b>	those texts truly? If	11, 202/ 18
but saith that we	<b>take</b>	them not truly only	11, 204/ 1
heretics, too, that will	<b>take</b>	it for no such	11, 213/ 22
neither dare nor will	<b>take</b>	so much upon myself	11, 213/ 36
had mishapped me to	<b>take</b>	in this one point	11, 216/ 30
of Tyndale, let us	<b>take</b>	some one thing. And	11, 217/ 19
some wit and was	<b>taken</b>	for full prettily learned	11, 9/ 8
when they would have	<b>taken</b>	him into their ship	11, 26/ 12
the meat that is	<b>taken</b>	through gluttony is, for	11, 28/ 1
whereas they should have	<b>taken</b>	this way and walked	11, 87/ 14
exposition, though there be	<b>taken</b>	away the desire and	11, 102/ 7
hunger and thirst is	<b>taken</b>	away with hope, which	11, 103/ 12
they would have now	<b>taken</b>	for indifferent, and many	11, 111/ 12
in his Ascension, hath	<b>taken</b>	it with himself, too	11, 140/ 27
whom he would have	<b>taken</b>	for folk of a	11, 148/ 8
Christ's words should be	<b>taken</b>	so. But this is	11, 149/ 33
made them to have	<b>taken</b>	it as well for	11, 150/ 24
scripture right and also	<b>taken</b>	rather the sentence than	11, 156/ 24
brought even to be	<b>taken</b>	in his own trap	11, 157/ 9
other side, I am	<b>taken</b>	in mine own trap	11, 158/ 25
would I, too, have	<b>taken</b>	him, if he were	11, 160/ 8
would make me be	<b>taken</b>	in mine own trap	11, 162/ 1
brought even to be	<b>taken</b>	in his own trap	11, 164/ 2
you how himself is	<b>taken</b>	in his own trap	11, 165/ 15
boasteth that he hath	<b>taken</b>	me, and would make	11, 165/ 17
brought even to be	<b>taken</b>	in his own trap	11, 165/ 20
wise men would have	<b>taken</b>	it so far otherwise	11, 168/ 4
commodity, but we have	<b>taken</b>	the profit of that	11, 173/ 28
himself even to be	<b>taken</b>	in his own trap	11, 176/ 13
Christian people have ever	<b>taken</b>	for good, and now	11, 186/ 24
almighty power, and have	<b>taken</b>	too great a burden	11, 197/ 28
too busy, and have	<b>taken</b>	too great a burden	11, 198/ 7

but one sentence truly	<b>taken</b>	for his part, as	11, 200/ 24
any one text truly	<b>taken</b>	, while I shall say	11, 202/ 12
be by me truly	<b>taken</b>	, and he shall say	11, 202/ 14
any one text truly	<b>taken</b>	, we bring him for	11, 203/ 22
days begin to be	<b>taken</b>	for so strange and	11, 210/ 17
to have that article	<b>taken</b>	for an unwritten verity	11, 213/ 19
honor of our Lady,	<b>taken</b>	and believed for an	11, 213/ 21
Master Masquer's work, and	<b>taken</b>	up the first course	11, 220/ 1
that book of his	<b>taken</b>	many texts of old	11, 221/ 31
into everlasting life, he	<b>taketh</b>	away that objection and	11, 29/ 36
Mass, all this he	<b>taketh</b>	for trifles, and would	11, 99/ 17
Saint Paul, when he	<b>taketh</b>	it in that wise	11, 109/ 5
the matter, up he	<b>taketh</b>	his juggling stick, the	11, 133/ 35
so feeble that he	<b>taketh</b>	even a pleasure to	11, 149/ 19
business that he daily	<b>taketh</b>	in writing of pestilent	11, 184/ 35
For he disputeth and	<b>taketh</b>	the part against God's	11, 190/ 4
it. But here he	<b>taketh</b>	upon him to prove	11, 192/ 3
whom I specially wrote,	<b>taketh</b>	it, as in his	11, 215/ 12
much as himself so	<b>taketh</b>	it. Moreover, all the	11, 215/ 18
in all those words,	<b>taking</b>	occasion of the miracle	11, 16/ 3
them not to the	<b>taking</b>	away of the true	11, 18/ 22
his betraying, of his	<b>taking</b>	, of his death, of	11, 24/ 6
and would not by	<b>taking</b>	his office from him	11, 90/ 27
thirst," which signifieth a	<b>taking</b>	away of desire and	11, 102/ 5
cannot agree upon the	<b>taking</b>	, but vary upon the	11, 202/ 16
him for the true	<b>taking</b>	, upon our part, all	11, 203/ 22
And this lack of	<b>taking</b>	, lo, so much upon	11, 214/ 1
would I should. And	<b>taking</b>	, therefore, mine oversight for	11, 216/ 25
my second part, in	<b>taking</b>	up of his second	11, 221/ 22
you plain the same	<b>tale</b>	that I tell you	11, 57/ 28
him with the same	<b>tale</b>	still and bid him	11, 63/ 7
a very plain open	<b>tale</b>	, told them they should	11, 70/ 12
strong. And that this	<b>tale</b>	is true that I	11, 92/ 25
this time no longer	<b>tale</b>	of his follies, which	11, 100/ 14
contrary to all their	<b>tale</b>	. For all the text	11, 119/ 34
to that end, his	<b>tale</b>	is naught altogether. And	11, 125/ 17
time with no long	<b>tale</b>	thereof. But to the	11, 135/ 22
told them plain the	<b>tale</b>	to put them out	11, 147/ 3
shalt tell me this	<b>tale</b>	a little more plainly	11, 163/ 1
parable, but a plain	<b>tale</b>	that men should verily	11, 164/ 23

already." In all this	<b>tale</b>	, good readers, you see	11, 177/ 29
we come to the	<b>tale</b>	, ye shall find his	11, 184/ 1
herein a very mad	<b>tale</b>	. I think he will	11, 192/ 10
miracle to confirm your	<b>tale</b>	, ere we be bound	11, 196/ 5
not tell me the	<b>tale</b>	but if he appeared	11, 196/ 15
readers, heard his whole	<b>tale</b>	concerning my two contradictions	11, 212/ 31
by Master Masquer's own	<b>tale</b>	, though I proved it	11, 214/ 23
and believe their faithless	<b>tales</b>	?The Fifth Chapter. Now	11, 107/ 6
told him those false	<b>tales</b>	, as long as God	11, 188/ 12
no man suffer to	<b>talk</b>	at his table, but	11, 4/ 12
to hear the evil	<b>talk</b>	and uncontrolled to speak	11, 4/ 21
began homely then to	<b>talk</b>	against the general resurrection	11, 4/ 31
among us now to	<b>talk</b>	against the blessed sacraments	11, 4/ 33
man be bold to	<b>talk</b>	too long with them	11, 5/ 4
in another, now to	<b>talk</b>	of me, and now	11, 12/ 14
have, "We may well	<b>talk</b>	together, but we wed	11, 59/ 6
speaketh here, we shall	<b>talk</b>	of after in another	11, 153/ 26
Of the one he	<b>talked</b>	with Nicodemus that came	11, 24/ 24
the Altar -- he	<b>talked</b>	here and taught the	11, 24/ 28
as to abide the	<b>talking</b>	, but followed the Apostle's	11, 3/ 26
of foul and filthy	<b>talking</b>	, then began cleanness greatly	11, 4/ 2
into foul and filthy	<b>talking</b>	, hath bygone a great	11, 4/ 7
men would abhor their	<b>talking</b>	, gone were all the	11, 6/ 17
said unto Nicodemus in	<b>talking</b>	with him of the	11, 43/ 5
rather rehearse our two	<b>talkings</b>	, with "quoth we" and	11, 213/ 6
for violating his sister	<b>Tamar</b>	, Master Masquer would say	11, 154/ 10
not away. His apostles	<b>tarried</b>	. And yet, among those	11, 87/ 21
yet, among those twelve,	<b>tarried</b>	one false shrew. And	11, 87/ 22
that Christ if he	<b>tarried</b>	his time, would tell	11, 162/ 25
it and it had	<b>tarried</b>	a little. The Sixth	11, 163/ 25
among yourselves also that	<b>tarry</b>	and dwell still with	11, 92/ 27
faith may begin, and	<b>tarry</b>	, too, before his two	11, 121/ 30
well. And faith may	<b>tarry</b>	also when both his	11, 121/ 32
which as by a	<b>taste</b>	of a draught or	11, 128/ 28
hast thou not a	<b>taste</b>	but a great ton	11, 151/ 10
with not a little	<b>taste</b>	but a great ton	11, 151/ 15
poison into a little	<b>taste</b>	of wholesome enough, though	11, 152/ 6
wise, a little pretty	<b>taste</b>	of his little pretty	11, 153/ 20
thou hast not a	<b>taste</b>	but a ton full	11, 154/ 12
they shall be all	<b>taught</b>	of God." Every man	11, 22/ 18

he talked here and	<b>taught</b>	the very thing, but	11, 24/ 28
of their body. Now	<b>taught</b>	our Lord the Jews	11, 28/ 11
salvation. He therefore first	<b>taught</b>	them the lesson of	11, 38/ 24
all folk shall be	<b>taught</b>	of God. And now	11, 48/ 11
shall no man be	<b>taught</b>	the faith but if	11, 48/ 14
man is not full	<b>taught</b>	that heareth it, but	11, 48/ 15
as I said), be	<b>taught</b>	by other folks" faults	11, 64/ 8
more easy to be	<b>taught</b>	. For the prophet Isaiah	11, 66/ 32
afterward he told and	<b>taught</b>	it his faithful disciples	11, 67/ 17
also showed you he	<b>taught</b>	it his faithful disciples	11, 69/ 19
and also what he	<b>taught</b>	his faithful disciples at	11, 69/ 29
have everlasting life. He	<b>taught</b>	them also by those	11, 87/ 6
Sacrament, and after he	<b>taught</b>	the order thereof to	11, 108/ 24
and Saint Paul so	<b>taught</b>	it again to the	11, 108/ 26
Sacrament. For he had	<b>taught</b>	them that much more	11, 108/ 33
the while that God	<b>taught</b>	it himself by his	11, 110/ 25
and that our Savior	<b>taught</b>	it himself by his	11, 110/ 27
Saint Paul, because he	<b>taught</b>	strange doctrine, proved his	11, 111/ 31
and the other apostles	<b>taught</b>	either Jews or paynims	11, 112/ 1
For that manner faith	<b>taught</b>	ever the common Catholic	11, 119/ 32
had declared it, and	<b>taught</b>	them that it was	11, 142/ 20
faith. And yet Christ	<b>taught</b>	not Nicodemus all that	11, 143/ 21
did, but if they	<b>taught</b>	better. And thus for	11, 144/ 11
open plain words before,	<b>taught</b>	and declared that he	11, 144/ 19
had declared it and	<b>taught</b>	them that it was	11, 147/ 17
For they were perfectly	<b>taught</b>	that it stood all	11, 166/ 28
also, by which Christ	<b>taught</b>	it to his apostles	11, 169/ 33
question, both believed and	<b>taught</b>	, that Christ meant not	11, 170/ 7
telleth you God hath	<b>taught</b>	his church that this	11, 180/ 27
telleth you God hath	<b>taught</b>	his church that this	11, 180/ 29
things more, were once	<b>taught</b>	and believed, and Christian	11, 181/ 2
that holy saints have	<b>taught</b>	therein this fourteen hundred	11, 186/ 34
for all they have	<b>taught</b>	all these things that	11, 186/ 35
know as a thing	<b>taught</b>	me by God that	11, 197/ 15
traditions unwritten, believed and	<b>taught</b>	by the church. And	11, 204/ 30
becometh the man to	<b>taunt</b>	as it becometh a	11, 178/ 3
be content to be	<b>taunted</b>	of every good fellow	11, 99/ 31
me, his mocks, his	<b>taunts</b>	against all Catholic folk	11, 16/ 36
Christ in those words	<b>teach</b>	the thing that we	11, 17/ 12
he might, I say,	<b>teach</b>	in those words also	11, 17/ 18

Genesis by allegories, and	<b>teach</b>	us certain convenient virtues	11, 18/ 35
allegories here, and would	<b>teach</b>	us such a spiritual	11, 19/ 9
the one, but to	<b>teach</b>	them to labor much	11, 34/ 12
ween (as these heretics	<b>teach</b>	that nowadays renew that	11, 37/ 1
if a man would	<b>teach</b>	a child to read	11, 37/ 17
besides all outward teaching,	<b>teach</b>	you within by leading	11, 48/ 5
teacheth you, for I	<b>teach</b>	you, which am, as	11, 48/ 12
faith but if God	<b>teach</b>	him. Nor every man	11, 48/ 14
pray my Father to	<b>teach</b>	you not only outwardly	11, 48/ 20
our Savior would not	<b>teach</b>	them at that time	11, 67/ 15
that these heretics also	<b>teach</b>	, of desperate, inevitable destiny	11, 86/ 22
do as these heretics	<b>teach</b>	, upon boldness of any	11, 94/ 2
selfsame faith that they	<b>teach</b>	. And why should any	11, 107/ 4
in that place to	<b>teach</b>	them the matter and	11, 108/ 31
an apostle here to	<b>teach</b>	English men a new	11, 112/ 32
wretched time, and now	<b>teach</b>	it forth for a	11, 128/ 16
since Christ came to	<b>teach</b>	, to take away all	11, 129/ 5
of truth that should	<b>teach</b>	it and lead it	11, 134/ 26
and familiar examples to	<b>teach</b>	them plainly; he never	11, 141/ 25
For he came to	<b>teach</b>	us and not to	11, 141/ 29
But while they thus	<b>teach</b>	them, they forget that	11, 144/ 9
them all that so	<b>teach</b>	or believe, under his	11, 147/ 32
believe it whatsoever it	<b>teach</b>	you, for he hath	11, 185/ 24
whole Catholic Church commonly	<b>teacheth</b>	and preacheth. Which, if	11, 37/ 12
that the Catholic Church	<b>teacheth</b>	, they shall be saved	11, 39/ 25
God. And now God	<b>teacheth</b>	you, for I teach	11, 48/ 12
only outwardly as he	<b>teacheth</b>	you now by me	11, 48/ 20
which (as the scripture	<b>teacheth</b>	us) is able to	11, 64/ 32
remembrance (for us he	<b>teacheth</b>	, though he spoke to	11, 66/ 4
flesh to eat, he	<b>teacheth</b>	them not. For they	11, 66/ 28
so should, as Tyndale	<b>teacheth</b>	, make himself so sure	11, 86/ 16
fools and this fool	<b>teacheth</b>	, that we be justified	11, 110/ 7
Paul did, since he	<b>teacheth</b>	as hard things and	11, 111/ 35
by which our Savior	<b>teacheth</b>	us to believe that	11, 113/ 32
in these words Christ	<b>teacheth</b>	us that we abide	11, 124/ 9
Church, by which he	<b>teacheth</b>	us which be the	11, 181/ 23
every thing that it	<b>teacheth</b>	, and all that holy	11, 186/ 34
to wit, besides the	<b>teaching</b>	them that himself was	11, 17/ 13
he in the synagogue,	<b>teaching</b>	in Capernaum. Many therefore	11, 22/ 36
must, besides all outward	<b>teaching</b>	, teach you within by	11, 48/ 5

of my Father's inward	<b>teaching</b>	, remember that your own	11, 48/ 9
Jews had our Lord,	<b>teaching</b>	in the synagogue at	11, 79/ 19
the Corinthians, and then	<b>teaching</b>	things as strange and	11, 112/ 33
that by their own	<b>teaching</b>	they should hold their	11, 144/ 10
in this time of	<b>tears</b>	), it must serve but	11, 33/ 26
the cheeks, maugre your	<b>teeth</b>	, and make you turn	11, 47/ 34
be eaten with their	<b>teeth</b>	. " Here Master Masquer maketh	11, 136/ 14
be eaten with their	<b>teeth</b>	, he said, "It is	11, 141/ 34
be eaten with their	<b>teeth</b>	, but he meant it	11, 165/ 30
eaten, and the very	<b>teeth</b>	to be infixed into	11, 174/ 14
floods of paradise, and	<b>tell</b>	us that paradise is	11, 19/ 1
Father. Verily, verily, I	<b>tell</b>	you, he that believeth	11, 22/ 20
now went about to	<b>tell</b>	them was a marvelous	11, 25/ 2
into theirs, he did	<b>tell</b>	them two other things	11, 25/ 30
unto them, "Sirs, I	<b>tell</b>	you very truth, the	11, 26/ 21
things that he should	<b>tell</b>	them, they should thereby	11, 37/ 31
preach to you and	<b>tell</b>	you the truth at	11, 40/ 10
me. It is, I	<b>tell</b>	you, no small thing	11, 40/ 22
lively bread that I	<b>tell</b>	you of -- that	11, 45/ 14
when they heard him	<b>tell</b>	them of far better	11, 46/ 16
But why do I	<b>tell</b>	you so often that	11, 48/ 22
mine own power, I	<b>tell</b>	you all of the	11, 48/ 36
yet this will I	<b>tell</b>	you, that never man	11, 49/ 9
in me. And I	<b>tell</b>	you very truth, he	11, 49/ 15
everlasting death. For I	<b>tell</b>	you yet again that	11, 49/ 26
me. For now I	<b>tell</b>	you, as plain as	11, 56/ 17
the Sacrament, I shall	<b>tell</b>	him again that so	11, 56/ 33
same tale that I	<b>tell</b>	you, that is to	11, 57/ 28
call himself Gabriel, and	<b>tell</b>	her that God greeteth	11, 60/ 17
our Lord began to	<b>tell</b>	him of the sacrament	11, 62/ 3
him, "Verily, verily, I	<b>tell</b>	thee, but if a	11, 62/ 5
bid him believe, and	<b>tell</b>	him why he so	11, 63/ 7
heaven, and therefore could	<b>tell</b>	it, and gave him	11, 63/ 9
no more but still	<b>tell</b>	them that he would	11, 63/ 18
of handcraft do? They	<b>tell</b>	us sometimes that they	11, 64/ 26
Jews meant only to	<b>tell</b>	them of the giving	11, 67/ 24
can be devised, to	<b>tell</b>	them and make them	11, 69/ 22
eat? I will not	<b>tell</b>	you how I can	11, 70/ 17
but this I will	<b>tell</b>	you, neither in tropes	11, 70/ 19
whereof I will not	<b>tell</b>	you now. And therefore	11, 78/ 37

needed no man to	<b>tell</b>	him) that his disciples	11, 79/ 32
not at that time	<b>tell</b>	them the manner how	11, 82/ 7
able with tongue to	<b>tell</b>	, nor with mind to	11, 83/ 34
true that I now	<b>tell</b>	you, you may see	11, 92/ 25
wot well, though he	<b>tell</b>	them there what it	11, 108/ 34
those words meant to	<b>tell</b>	them of the giving	11, 114/ 10
dissemble with him, but	<b>tell</b>	him very plain that	11, 126/ 5
dissemble with me, but	<b>tell</b>	me what other thing	11, 126/ 21
dissemble with him, but	<b>tell</b>	him the plain truth	11, 126/ 23
our Savior would not	<b>tell</b>	out plainly all at	11, 130/ 37
nothing else but to	<b>tell</b>	them of the giving	11, 131/ 25
every wise man will	<b>tell</b>	him yes. For he	11, 131/ 31
therefore (if he can	<b>tell</b>	how to speak and	11, 139/ 31
is my spirit, I	<b>tell</b>	you, that giveth life	11, 142/ 5
but that Christ should	<b>tell</b>	them that the spirit	11, 146/ 16
that he could not	<b>tell</b>	how to use these	11, 158/ 31
answer that I cannot	<b>tell</b>	; I think that some	11, 160/ 5
tarried his time, would	<b>tell</b>	him further of the	11, 162/ 25
good Lord, thou shalt	<b>tell</b>	me this tale a	11, 163/ 1
go catch another, and	<b>tell</b>	him he had caught	11, 163/ 24
in that place plainly	<b>tell</b>	them in what manner	11, 170/ 22
things that he would	<b>tell</b>	them after," that is	11, 173/ 10
meat, etc. And I	<b>tell</b>	you very truth, except	11, 175/ 35
then shall I say,	<b>tell</b>	me then, Master Masquer	11, 180/ 21
find in scripture that	<b>tell</b>	him expressly that all	11, 181/ 17
may plain and expressly	<b>tell</b>	him there shall never	11, 183/ 33
times; yea, if it	<b>tell</b>	you black is white	11, 185/ 26
else doth Master Masquer	<b>tell</b>	us herein a very	11, 192/ 10
last, "If God would	<b>tell</b>	me that he would	11, 195/ 30
you, I pray ye	<b>tell</b>	us where ye speak	11, 196/ 2
him, nor could not	<b>tell</b>	me the tale but	11, 196/ 14
fellow, "I pray you	<b>tell</b>	me doth not my	11, 219/ 30
of his godhead, he	<b>telleth</b>	them now that he	11, 50/ 32
is indeed; but he	<b>telleth</b>	us that it is	11, 54/ 23
world." Lo, here he	<b>telleth</b>	them of the other	11, 55/ 33
readers, that Saint Bede	<b>telleth</b>	you plain the same	11, 57/ 27
his whole wise work,	<b>telleth</b>	us plainly the contrary	11, 72/ 1
Savior finally for conclusion	<b>telleth</b>	them that this bread	11, 78/ 3
our Lord, yet he	<b>telleth</b>	them not there whereof	11, 108/ 36
it that he there	<b>telleth</b>	them of both, but	11, 114/ 13

when that he first	<b>telleth</b>	us what belief is	11, 122/ 14
charity, forgetting himself forthwith,	<b>telleth</b>	us himself within ten	11, 126/ 2
look upon them, he	<b>telleth</b>	us not wherefore, nor	11, 133/ 32
the Gospel there plainly	<b>telleth</b>	, many of his disciples	11, 161/ 26
which it as plainly	<b>telleth</b>	you, and yet you	11, 180/ 25
as well, when it	<b>telleth</b>	you God hath taught	11, 180/ 27
same church when it	<b>telleth</b>	you God hath taught	11, 180/ 29
that thing Master Masquer	<b>telleth</b>	you not, as the	11, 186/ 18
as the same church	<b>telleth</b>	me. For else were	11, 196/ 23
these words, Master Masquer	<b>telleth</b>	you two things. First	11, 204/ 9
here handleth this? He	<b>telleth</b>	you that I said	11, 217/ 31
Man shall give you,"	<b>telling</b>	them thereby that himself	11, 29/ 18
express by name. But	<b>telling</b>	them all in a	11, 93/ 1
in glory." But then	<b>tempereth</b>	Master Masquer his words	11, 101/ 11
sea and calming the	<b>tempest</b>	, when they would have	11, 26/ 11
against evil spirits in	<b>tempests</b>	, and boughs on Palm	11, 205/ 15
only sustenance of their	<b>temporal</b>	life, was but a	11, 78/ 34
year, both clergy and	<b>temporalty</b>	, men and women and	11, 170/ 4
therefore she neither would	<b>tempt</b>	God in desiring him	11, 61/ 18
sect more, yet if	<b>ten</b>	of those would make	11, 8/ 23
of those would make	<b>ten</b>	such foolish treatises and	11, 8/ 24
about three score and	<b>ten</b>	, he chose soon after	11, 87/ 24
other three score and	<b>ten</b>	whom he sent to	11, 87/ 25
above three score and	<b>ten</b>	: all they lost themselves	11, 91/ 35
those three score and	<b>ten</b>	, he chose other three	11, 92/ 1
other three score and	<b>ten</b>	disciples, as I before	11, 92/ 2
that in the other	<b>ten</b>	before he had spoken	11, 119/ 13
telleth us himself within	<b>ten</b>	lines after that faith	11, 126/ 2
in two or in	<b>ten</b>	thousand places at once	11, 196/ 35
transitory life, with his	<b>tender</b>	pity poured upon us	11, 223/ 30
the way and all	<b>tending</b>	to one end) may	11, 18/ 3
in that it all	<b>tends</b>	toward one end --	11, 19/ 24
hunger and thirst. The	<b>Tenth</b>	Chapter. But then goeth	11, 39/ 28
eighth, the ninth, the	<b>tenth</b>	leaf, he hath certain	11, 118/ 31
with false dice. The	<b>Tenth</b>	Chapter. In the eleventh	11, 119/ 12
flesh. But in the	<b>tenth</b>	chapter, they nothing marveled	11, 155/ 9
the Blessed Sacrament. The	<b>Tenth</b>	Chapter. And now, good	11, 175/ 20
died, using this Latin	<b>term</b>	, "Necesse." Saying wheresoever is	11, 194/ 8
change his high tragical	<b>terms</b>	, and turn his great	11, 152/ 4
his second part Augustine,	<b>Tertullian</b>	, and Saint Chrysostom (for	11, 136/ 34

places of Saint Augustine,	<b>Tertullian</b>	, and Saint Chrysostom, whom	11, 221/ 20
Augustine, Saint Chrysostom, and	<b>Tertullian</b>	, which Master Masquer layeth	11, 222/ 20
figures of the Old	<b>Testament</b>	before figuring the same	11, 23/ 22
believed, making God's holy	<b>Testament</b>	insufficient and imperfect, first	11, 107/ 24
I make God's holy	<b>Testament</b>	insufficient and imperfect, for	11, 110/ 11
I say that God's	<b>Testament</b>	is not insufficient nor	11, 110/ 15
I say that his	<b>Testament</b>	is not the writing	11, 110/ 17
if I make the	<b>Testament</b>	of God imperfect and	11, 110/ 22
word of the New	<b>Testament</b>	was written and after	11, 181/ 4
Saying wheresoever is a	<b>testament</b>	, there must the death	11, 194/ 9
between, or else the	<b>testament</b>	is not ratified and	11, 194/ 10
blood is his New	<b>Testament</b>	, whereof he is mediator	11, 194/ 12
the death of the	<b>testament-maker</b>	go between, or else	11, 194/ 10
is mediator, ergo the	<b>testament-maker</b>	must needs have died	11, 194/ 13
a hundred miracles, both	<b>testified</b>	for the truth of	11, 196/ 32
miracles manifestly proved and	<b>testified</b>	that the opinions in	11, 197/ 11
offered up, as Paul	<b>testifieth</b>	in Hebrews 9. Lo	11, 115/ 25
as their answer here	<b>testifieth</b>	. If this matter had	11, 166/ 29
afterward lost again, as	<b>testify</b>	not only all holy	11, 105/ 11
as the old doctors	<b>testify</b>	) Christ confirmed the Sacrament	11, 138/ 11
countries christened can also	<b>testify</b>	that God hath himself	11, 183/ 24
shrew as yourself to	<b>testify</b>	this thing yet, by	11, 196/ 4
And I have a	<b>testimonial</b>	also of many old	11, 196/ 29
sense, and say the	<b>text</b>	signified nothing else, and	11, 19/ 35
exposition agrees with the	<b>text</b>	, and whether I leave	11, 21/ 5
the words of the	<b>text</b>	itself in English altogether	11, 21/ 7
I will begin the	<b>text</b>	but there, as Master	11, 21/ 20
exposition of the said	<b>text</b>	. The Fifth Chapter. Whoso	11, 23/ 16
pro mundi vita." Which	<b>text</b>	, albeit that in the	11, 55/ 5
second place, which Latin	<b>text</b>	were yet more for	11, 55/ 8
not only the Greek	<b>text</b>	is as I rehearsed	11, 55/ 9
his exposition take that	<b>text</b>	in the first fashion	11, 55/ 15
content to take the	<b>text</b>	as himself doth, that	11, 55/ 18
it followeth in the	<b>text</b>	of the Gospel: "Then	11, 66/ 17
of his presumption." This	<b>text</b>	of Saint Augustine alleged	11, 73/ 23
may diversely expound one	<b>text</b>	and both well, yet	11, 96/ 16
fully served for the	<b>text</b>	, since the text is	11, 102/ 4
the text, since the	<b>text</b>	is, "He shall never	11, 102/ 4
not there in the	<b>text</b>	of Christ's words, but	11, 104/ 26
as for the first	<b>text</b>	touching the bread and	11, 107/ 35

had gotten by that	<b>text</b>	of their false faith	11, 119/ 28
that gloss marred their	<b>text</b>	, and was clean contrary	11, 119/ 34
tale. For all the	<b>text</b>	of their preaching had	11, 119/ 35
stand for a short	<b>text</b>	, which he would leave	11, 121/ 11
lo, look on this	<b>text</b>	, and then look, lo	11, 133/ 30
color of expounding the	<b>text</b>	, in this wise: "These	11, 136/ 6
were offended, saith the	<b>text</b>	, and not marveled, as	11, 136/ 8
very vine," therefore, this	<b>text</b>	(saith he) "my flesh	11, 149/ 6
such word in the	<b>text</b>	, except More will expound	11, 152/ 12
such word in the	<b>text</b>	. " So you see, good	11, 153/ 29
word there in the	<b>text</b>	. As for the word	11, 153/ 31
the words of the	<b>text</b>	will well maintain my	11, 153/ 33
such word in the	<b>text</b>	, except More will expound	11, 154/ 16
with Ammon. For the	<b>text</b>	saith no more, but	11, 154/ 22
murmured, as hath the	<b>text</b>	, at their master's speech	11, 157/ 7
they marveled, where the	<b>text</b>	saith they murmured, as	11, 157/ 31
me to by the	<b>text</b>	. All this granting for	11, 160/ 15
were some such one	<b>text</b>	, he would, I think	11, 162/ 13
murmured (as hath the	<b>text</b>	) at their master's speech	11, 163/ 38
of More. "After this	<b>text</b>	thus wisely proved to	11, 177/ 16
the circumstances of the	<b>text</b>	. This have I proved	11, 182/ 37
than angels, as some	<b>text</b>	hath it. Here is	11, 189/ 8
the truth, but every	<b>text</b>	, be it never so	11, 202/ 7
matter with any one	<b>text</b>	truly taken, while I	11, 202/ 12
will believe any one	<b>text</b>	truly taken, we bring	11, 203/ 21
plain words of the	<b>text</b>	, against the expositions of	11, 222/ 33
draw now divers other	<b>texts</b>	to the maintenance of	11, 41/ 20
and after those two	<b>texts</b>	well understood, had looked	11, 107/ 31
thus two or three	<b>texts</b>	and bid us look	11, 133/ 32
-- and the other	<b>texts</b>	, "I am the door	11, 149/ 9
think there be some	<b>texts</b>	in scripture that Master	11, 162/ 9
shall say that the	<b>texts</b>	that I shall bring	11, 202/ 13
or I take those	<b>texts</b>	truly? If by the	11, 202/ 18
other more than twenty	<b>texts</b>	of scripture of which	11, 203/ 3
before, disprove us the	<b>texts</b>	one or two that	11, 203/ 4
which things prove the	<b>texts</b>	that I lay to	11, 203/ 11
his more than twenty	<b>texts</b>	can in any wise	11, 203/ 13
it follow that divers	<b>texts</b>	of holy scripture not	11, 203/ 15
well enough that the	<b>texts</b>	of the Gospel which	11, 203/ 35
of his taken many	<b>texts</b>	of old holy doctors	11, 221/ 31

will never can me	<b>thank</b>	for my courtesy, especially	11, 99/ 7
giveth my dreams, I	<b>thank</b>	him of his courtesy	11, 181/ 26
have written are (I	<b>thank</b>	God) strong enough to	11, 199/ 22
but that (God be	<b>thanked</b>	) the faith is itself	11, 4/ 17
not give me the	<b>thanks</b>	. For I have but	11, 11/ 26
see that though the	<b>theological</b>	virtue of full and	11, 122/ 29
love that is the	<b>theological</b>	virtue called charity. And	11, 125/ 32
doctors, Alcuin, Saint Thomas,	<b>Theophylactus</b>	, and Saint Cyril; ye	11, 50/ 6
the world," thus saith	<b>Theophylactus</b>	: "Consider that that bread	11, 52/ 8
old holy cunning doctor	<b>Theophylactus</b>	, which was also no	11, 52/ 35
but the exposition of	<b>Theophylactus</b>	. And therefore let him	11, 53/ 3
as I say, that	<b>Theophylactus</b>	here calleth it bread	11, 53/ 16
bread then. And therefore	<b>Theophylactus</b>	calleth it bread, because	11, 53/ 28
Sacrament bread. And as	<b>Theophylactus</b>	calleth here the Blessed	11, 53/ 34
also, good reader, that	<b>Theophylactus</b>	saith, "The bread which	11, 54/ 9
here you see that	<b>Theophylactus</b>	saith it is a	11, 54/ 22
that great holy doctor	<b>Theophylactus</b>	, that it is called	11, 67/ 31
Blessed Sacrament because (as	<b>Theophylactus</b>	declared you) men should	11, 69/ 16
you have heard by	<b>Theophylactus</b>	before, this Blessed Sacrament	11, 72/ 37
thinketh me that, as	<b>Theophylactus</b>	saith, and Saint Cyril	11, 89/ 27
this same matter, as	<b>Theophylactus</b>	, and Saint Bede, Saint	11, 136/ 25
Irenaeus, and Saint Hilary,	<b>Theophylactus</b>	, Saint Cyril, and Saint	11, 147/ 35
face, Saint Bede and	<b>Theophylactus</b>	, Saint Augustine, and Saint	11, 211/ 27
can never after fall	<b>therefrom</b>	, nor never fall after	11, 104/ 34
faith can never fall	<b>therefrom</b>	, and against the same	11, 120/ 33
bread, as long, deep,	<b>thick</b>	, and as broad as	11, 166/ 32
bread, as long, deep,	<b>thick</b>	, and as broad as	11, 168/ 23
his dimensions, as long,	<b>thick</b>	, and broad, as he	11, 169/ 14
it then neither so	<b>thick</b>	, so long, nor so	11, 169/ 18
long, as deep, as	<b>thick</b>	, and as broad as	11, 170/ 17
that as long, as	<b>thick</b>	, as deep, and as	11, 171/ 9
to hang up either	<b>thief</b>	or murderer, or to	11, 127/ 7
heretic, but if the	<b>thieves</b>	, murderers, and heretics will	11, 127/ 8
read the book that	<b>think</b>	, for the lack of	11, 8/ 28
as for me, I	<b>think</b>	the book might be	11, 8/ 32
made by George Jay	<b>think</b>	that the cause why	11, 9/ 18
they say, because they	<b>think</b>	themselves unknown, so do	11, 12/ 29
names unto them. They	<b>think</b>	themselves unseen while their	11, 12/ 32
meat, let us not	<b>think</b>	that it is he	11, 29/ 24
so mad as to	<b>think</b>	that he were well	11, 32/ 16

can never begin to	<b>think</b>	thereon. But he hath	11, 40/ 25
break their vow, but	<b>think</b>	they would not with	11, 60/ 4
things either speak or	<b>think</b>	that same how. For	11, 64/ 3
given of my Father." "	<b>Think</b>	not," saith Saint Chrysostom	11, 85/ 16
friends could here scant	<b>think</b>	any other than that	11, 113/ 17
receiveth the Blessed Sacrament	<b>think</b>	(as the Jews thought	11, 115/ 1
than that, will yet	<b>think</b>	that he believeth all	11, 123/ 17
them little occasion to	<b>think</b>	that he meant of	11, 132/ 1
as divers holy doctors	<b>think</b>	he did), yet he	11, 132/ 20
of the Catholic Church	<b>think</b>	that Christ giveth us	11, 137/ 7
Masquer, too, that we	<b>think</b>	that we do (and	11, 137/ 12
mind withal, and to	<b>think</b>	that his glorified flesh	11, 139/ 16
they should of reason	<b>think</b>	his flesh then more	11, 139/ 34
know well that you	<b>think</b>	he was a just	11, 140/ 19
his own declaration. And	<b>think</b>	ye not that he	11, 141/ 28
be, therefore, carnal to	<b>think</b>	that I speak of	11, 142/ 2
our faith. For I	<b>think</b>	the sacrament of baptism	11, 143/ 20
they marveled not, I	<b>think</b>	the words of the	11, 153/ 33
their master's speech. What	<b>think</b>	ye More must answer	11, 157/ 7
he is not, I	<b>think</b>	, so mad yet as	11, 157/ 37
I cannot tell; I	<b>think</b>	that some did and	11, 160/ 5
Now good reader, I	<b>think</b>	there be some texts	11, 162/ 9
text, he would, I	<b>think</b>	, admit the case for	11, 162/ 13
their master's speech. What	<b>think</b>	you More must answer	11, 163/ 38
unto them. If he	<b>think</b>	the conclusion follow so	11, 168/ 35
and make them rather	<b>think</b>	that there is none	11, 187/ 28
believe the truth and	<b>think</b>	that in hell there	11, 187/ 35
very mad tale. I	<b>think</b>	he will not deny	11, 192/ 11
places at once; so	<b>think</b>	I, verily, that in	11, 208/ 11
For albeit that myself	<b>think</b>	that I find some	11, 213/ 26
than I, as I	<b>think</b>	there do, and that	11, 215/ 10
wit? Why should we	<b>think</b>	that your wit will	11, 219/ 17
the purpose. Howbeit, me	<b>thinketh</b>	by that mark that	11, 8/ 5
little. For shame he	<b>thinketh</b>	he can none take	11, 12/ 21
crieth, "Let him that	<b>thinketh</b>	he standeth, beware lest	11, 86/ 19
whether part that himself	<b>thinketh</b>	most likely by natural	11, 89/ 20
goodness of God, yet	<b>thinketh</b>	me that, as Theophylactus	11, 89/ 27
No good Christian man	<b>thinketh</b>	other but that it	11, 143/ 30
Master Masquer, because he	<b>thinketh</b>	that not enough for	11, 157/ 12
needeth not. For he	<b>thinketh</b>	that every man knoweth	11, 186/ 19

part, as indeed me	<b>thinketh</b>	it doth, yet I	11, 214/ 7
a feeble mind from	<b>thinking</b>	of their fall by	11, 92/ 22
from all occasion of	<b>thinking</b>	that he meant himself	11, 156/ 5
in his exposition. The	<b>third</b>	shall answer and soil	11, 11/ 31
And as for the	<b>third</b>	point, concerning his notable	11, 15/ 24
have rehearsed you. The	<b>Third</b>	Chapter. But now, good	11, 17/ 7
his fruitful exposition. The	<b>Third</b>	Chapter. In the second	11, 100/ 17
Sixth Chapter. In the	<b>third</b>	leaf thus he saith	11, 113/ 9
the Second Book. The	<b>Third</b>	Book. The First Chapter	11, 129/ 1
his argument is. The	<b>Third</b>	Chapter. In the twelfth	11, 136/ 1
Frith. Here endeth the	<b>Third</b>	Book. The Fourth Book	11, 148/ 29
of allegory, and the	<b>third</b>	to be spoken of	11, 152/ 26
stark ass indeed. The	<b>Third</b>	Chapter. But of very	11, 154/ 28
my Confutation, in the	<b>third</b>	book, the 180 side	11, 158/ 29
me. Now to the	<b>third</b>	place, when he asketh	11, 161/ 20
parables. But in the	<b>third</b>	place, where he said	11, 164/ 13
me that in the	<b>third</b>	place there were some	11, 164/ 26
many said in the	<b>third</b>	place, "How can he	11, 168/ 1
how he soileth my	<b>third</b>	argument, which himself calleth	11, 177/ 10
words of scripture. The	<b>third</b>	is that I may	11, 178/ 27
Now, as for the	<b>third</b>	point that Master Masquer	11, 181/ 24
Master More in the	<b>third</b>	book of his Confutation	11, 212/ 10
Master More, in the	<b>third</b>	book of his Confutation	11, 216/ 7
of the Altar. The	<b>Third</b>	Chapter. But one thing	11, 220/ 8
secondly in writing repugnance,	<b>thirdly</b>	to be so foolish	11, 100/ 12
in me shall never	<b>thirst</b>	. But I have said	11, 22/ 3
might have quenched her	<b>thirst</b>	forever, was well contented	11, 31/ 29
love better hunger and	<b>thirst</b>	than the harmless lack	11, 31/ 36
grief of hunger and	<b>thirst</b>	, they would have been	11, 32/ 22
in me shall never	<b>thirst</b>	. "Lo," saith our Lord	11, 36/ 20
-- his hunger and	<b>thirst</b>	shall I take away	11, 36/ 34
in me shall never	<b>thirst</b>	. "By this word of	11, 37/ 35
in me shall never	<b>thirst</b>	," he meant not him	11, 38/ 34
from eternal hunger and	<b>thirst</b>	. The Tenth Chapter. But	11, 39/ 26
stauncheth his hunger and	<b>thirst</b>	of the soul. Faith	11, 100/ 22
shall never hunger nor	<b>thirst</b>	after. And besides this	11, 100/ 32
stauncheth the hunger and	<b>thirst</b>	of our soul, that	11, 101/ 3
yet they hunger and	<b>thirst</b>	still. For as our	11, 101/ 7
drinketh me shall yet	<b>thirst</b>	still, and long sore	11, 101/ 9
shall never hunger nor	<b>thirst</b>	, but we be satisfied	11, 101/ 13

never after hunger nor	<b>thirst</b>	. And why? For he	11, 101/ 26
his hunger and his	<b>thirst</b>	slaked that he shall	11, 101/ 36
shall not hunger and	<b>thirst</b>	after the pleasure of	11, 101/ 37
shall never hunger nor	<b>thirst</b>	, " which signifieth a taking	11, 102/ 5
for our sins, shall	<b>thirst</b>	and hunger for none	11, 102/ 14
and feared hunger and	<b>thirst</b>	, he would give them	11, 102/ 36
should they never have	<b>thirst</b>	nor hunger after. And	11, 103/ 4
had once received him,	<b>thirst</b>	nor hunger after in	11, 103/ 6
must both hunger and	<b>thirst</b>	, or else be ever	11, 103/ 7
prevent their hunger and	<b>thirst</b>	, besides this, I say	11, 103/ 8
they shall hunger and	<b>thirst</b>	still after God, if	11, 103/ 9
of that hunger and	<b>thirst</b>	is taken away with	11, 103/ 11
that neither hunger nor	<b>thirst</b>	for heaven, nor care	11, 103/ 13
drinketh me shall yet	<b>thirst</b>	"), yet because they shall	11, 103/ 31
and never hunger nor	<b>thirst</b>	after here, as Master	11, 104/ 2
shall never hunger nor	<b>thirst</b>	. And yet this word	11, 104/ 25
shall never hunger nor	<b>thirst</b>	, but that is, he	11, 105/ 3
shall not hunger nor	<b>thirst</b>	nor desire after that	11, 105/ 33
masters, the arch-heretics themselves,	<b>thirsted</b>	in the desire of	11, 106/ 35
it, but also sore	<b>thirsteth</b>	for it, as did	11, 103/ 19
this word of never	<b>thirsting</b>	, he meaneth everlasting salvation	11, 37/ 36
his words of never	<b>thirsting</b>	with that that he	11, 101/ 12
all at once in	<b>thirteen</b>	diverse places in earth	11, 138/ 2
of everlasting life." The	<b>Thirteenth</b>	Chapter. Whereas our Savior	11, 49/ 33
yet they do. The	<b>Thirteenth</b>	Chapter. But now at	11, 126/ 28
words written in his	<b>thirteenth</b>	leaf, which I would	11, 166/ 4
this point in his	<b>thirteenth</b>	leaf be these, in	11, 166/ 16
devilish devices pass. The	<b>Thirteenth</b>	Chapter. But now after	11, 188/ 17
that voice in the	<b>thirty-ninth</b>	psalm, the prophecy of	11, 117/ 21
by scripture, in the	<b>thirty-seventh</b>	leaf of his dialogue	11, 212/ 23
against Christ's wholesome supper	<b>thirty-two</b>	leaves. In the first	11, 15/ 4
little ships that came	<b>thither</b>	after and followed his	11, 26/ 14
empty as they came	<b>thither</b>	, so is it surely	11, 34/ 2
you and guide you	<b>thither</b>	? Now have I told	11, 40/ 19
of my body ascend	<b>thither</b>	with me and there	11, 45/ 12
that thou shalt ascend	<b>thither</b>	again, and that therefore	11, 88/ 10
Son of Man ascend	<b>thither</b>	where he was before	11, 137/ 21
it is the way	<b>thitherward</b>	if he come from	11, 98/ 23
the Lord. By Sir	<b>Thomas</b>	More, Knight. The preface	11, 1/ 7
Knight. The preface. Sir	<b>Thomas</b>	More, Knight, to the	11, 3/ 2

holy doctors, Alcuin, Saint	<b>Thomas</b>	, Theophylactus, and Saint Cyril	11, 50/ 6
me and of Saint	<b>Thomas</b>	both, upon which holy	11, 129/ 31
or else (as the	<b>Thomistical</b>	papists say) been invisible	11, 129/ 10
And after a like	<b>Thomistical</b>	mystery, the wine transubstantiated	11, 129/ 12
by reason whereof he	<b>thought</b>	that if it came	11, 9/ 21
disciples, from whom they	<b>thought</b>	he would not long	11, 26/ 15
declared clearly that they	<b>thought</b>	he was Christ --	11, 27/ 1
of God?" For they	<b>thought</b>	(as it seemeth) that	11, 34/ 19
truly told them their	<b>thought</b>	when he said unto	11, 35/ 4
their bellies that they	<b>thought</b>	they would make him	11, 35/ 8
told them of, they	<b>thought</b>	they would by craft	11, 35/ 16
of the matter, me	<b>thought</b>	it not meetly for	11, 46/ 3
were in Egypt, yet	<b>thought</b>	they now that they	11, 46/ 27
him king because they	<b>thought</b>	he would feed them	11, 47/ 2
shops. This thing they	<b>thought</b>	that he neither could	11, 58/ 15
them at the first	<b>thought</b>	make a cross on	11, 60/ 10
never would she have	<b>thought</b>	that it had been	11, 61/ 11
his wife, since he	<b>thought</b>	possibility of generation passed	11, 61/ 35
deceived in that he	<b>thought</b>	upon a bodily birth	11, 62/ 9
give it them, but	<b>thought</b>	the thing so strange	11, 63/ 15
and wonderful that they	<b>thought</b>	he could not do	11, 63/ 16
do it, because they	<b>thought</b>	it impossible. And in	11, 65/ 27
eat it, that they	<b>thought</b>	such a manner thing	11, 69/ 7
more marvelous hard they	<b>thought</b>	his saying, and reckoned	11, 79/ 24
And these that thus	<b>thought</b>	this matter so marvelous	11, 79/ 26
murmur was because they	<b>thought</b>	that they should have	11, 80/ 25
sundry treatises) that they	<b>thought</b>	they should have eaten	11, 80/ 27
because they would have	<b>thought</b>	it wonderful, yet would	11, 80/ 34
they would not have	<b>thought</b>	it loathly. But then	11, 80/ 36
believe, in that they	<b>thought</b>	that he meant to	11, 82/ 4
men and saints have	<b>thought</b>	that Judas was never	11, 89/ 22
contrary, and so have	<b>thought</b>	so long, therefore, as	11, 112/ 17
Saint Augustine saith) they	<b>thought</b>	they should eat it	11, 114/ 30
think (as the Jews	<b>thought</b>	) that the flesh of	11, 115/ 1
disciples and those Jews	<b>thought</b>	, when every man well	11, 137/ 8
disciples and those Jews	<b>thought</b>	that they should receive	11, 137/ 10
were deceived when they	<b>thought</b>	it could not be	11, 137/ 30
were deceived when they	<b>thought</b>	he would in pieces	11, 137/ 33
the impossibility that they	<b>thought</b>	was therein; the other	11, 138/ 24
so sore moved, and	<b>thought</b>	the matter so hard	11, 150/ 28

wise, as the Jews	<b>thought</b>	that forsook him therefore	11, 151/ 1
forsook him therefore, which	<b>thought</b>	, as you have heard	11, 151/ 2
that they marveled and	<b>thought</b>	it strange when they	11, 154/ 2
do it, because they	<b>thought</b>	it impossible? Now you	11, 154/ 4
things they disputed and	<b>thought</b>	them strange and marvelous	11, 155/ 19
appeareth not that they	<b>thought</b>	he meant that he	11, 156/ 2
the rule by heart,	<b>thought</b>	he would be sure	11, 158/ 36
of eating Christ's flesh	<b>thought</b>	them hard to perceive	11, 162/ 22
them not as he	<b>thought</b>	, yet he doubted not	11, 162/ 23
his, with which he	<b>thought</b>	to catch me, that	11, 165/ 7
before, saving that I	<b>thought</b>	to reserve it for	11, 166/ 5
at which time they	<b>thought</b>	not of the eating	11, 171/ 12
knowledge of man's secret	<b>thought</b>	. And yet can I	11, 190/ 25
the thing that they	<b>thought</b>	men would most marvel	11, 210/ 19
found, I very plainly	<b>thought</b>	that I had not	11, 216/ 24
them their minds and	<b>thoughts</b>	, which is a property	11, 26/ 26
them in feeding five	<b>thousand</b>	of them with five	11, 16/ 4
them all, being five	<b>thousand</b>	in number, of two	11, 25/ 12
books, and that a	<b>thousand</b>	year before that I	11, 184/ 12
fight against itself a	<b>thousand</b>	times; yea, if it	11, 185/ 26
maketh he many a	<b>thousand</b>	possessors of joy without	11, 190/ 20
two or in ten	<b>thousand</b>	places at once. And	11, 196/ 35
at once with a	<b>thousand</b>	such other marvels more	11, 207/ 21
sufficient feeding of five	<b>thousand</b>	folk. Here be, lo	11, 211/ 16
by feeding of innumerable	<b>thousands</b>	with that one loaf	11, 25/ 20
salvation of so many	<b>thousands</b>	as should be saved	11, 91/ 12
with diligent search of	<b>three</b>	years at last bring	11, 12/ 8
In which, containing these	<b>three</b>	things that I have	11, 15/ 13
shepherd over his flock,	<b>three</b>	times at once, specially	11, 23/ 28
him both, and those	<b>three</b>	things would make them	11, 38/ 29
own godhead (all which	<b>three</b>	wills are indeed one	11, 44/ 30
will, as all our	<b>three</b>	persons are in godhead	11, 44/ 31
Saint Augustine saith, about	<b>three</b>	score and ten, he	11, 87/ 24
chose soon after other	<b>three</b>	score and ten whom	11, 87/ 25
saith, in number above	<b>three</b>	score and ten: all	11, 91/ 34
the stead of those	<b>three</b>	score and ten, he	11, 92/ 1
ten, he chose other	<b>three</b>	score and ten disciples	11, 92/ 2
epistle. For even within	<b>three</b>	lines after it followeth	11, 111/ 21
hath in less than	<b>three</b>	lines compacted up together	11, 118/ 28
compacted up together such	<b>three</b>	abominable, blasphemous heresies as	11, 118/ 29

that hath had all	<b>three</b>	, may by deadly sin	11, 121/ 33
hope, and charity, these	<b>three</b>	, but the principal of	11, 124/ 35
of the prophet Jonah	<b>three</b>	days swallowed into the	11, 131/ 6
forth thus two or	<b>three</b>	texts and bid us	11, 133/ 32
forth never one), those	<b>three</b>	dishes, I warrant you	11, 136/ 35
words in all these	<b>three</b>	chapters, wondered and marveled	11, 157/ 5
words in all the	<b>three</b>	places, or that I	11, 158/ 20
any one of those	<b>three</b>	places they understood him	11, 158/ 21
asketh one answer to	<b>three</b>	things at once, and	11, 159/ 26
in each of the	<b>three</b>	, he asketh me two	11, 159/ 27
of his flesh, all	<b>three</b>	at once. And yet	11, 159/ 28
heard Christ at all	<b>three</b>	times, but also whether	11, 159/ 32
appeareth well among them	<b>three</b>	that, besides the apostles	11, 161/ 12
words well in all	<b>three</b>	places, not only when	11, 163/ 29
words in all the	<b>three</b>	chapters, wondered and marveled	11, 163/ 37
our Savior in all	<b>three</b>	places, and then upon	11, 165/ 8
before. And the other	<b>three</b>	rehearse that Christ said	11, 182/ 8
with all the other	<b>three</b>	evangelists: "This is my	11, 183/ 12
For as for his	<b>three</b>	places of Saint Augustine	11, 221/ 20
I warrant you, those	<b>three</b>	pears so near that	11, 221/ 23
single folly, prove himself	<b>thrice</b>	a fool, first in	11, 100/ 11
twice a fool, yea,	<b>thrice</b>	a fool, by the	11, 157/ 15
but that he shall	<b>throughout</b>	mingle the one with	11, 72/ 15
their pastime in the	<b>throwing</b>	down again; yet is	11, 208/ 21
his apostles upon Sheer	<b>Thursday</b>	, wherein our Savior actually	11, 10/ 21
faith and good works,	<b>tied</b>	together by the tails	11, 19/ 22
yet are their tails	<b>tied</b>	together in that it	11, 19/ 24
shall be so fast	<b>tied</b>	in all their tails	11, 19/ 28
children make castles of	<b>tile</b>	shards and then make	11, 208/ 20
toil for bread in	<b>tilling</b>	of the earth, and	11, 36/ 13
such smoky communication. The	<b>time</b>	hath been ere this	11, 3/ 24
grown on. But the	<b>time</b>	hath been even until	11, 4/ 8
days unto our own	<b>time</b>	. In the fourth shall	11, 11/ 35
my Father." From that	<b>time</b>	, many of his disciples	11, 23/ 8
fully fruitless at the	<b>time</b>	, but that they took	11, 24/ 15
his apostles at that	<b>time</b>	so was it, and	11, 25/ 26
and yet unto this	<b>time</b>	unto all good Christian	11, 25/ 27
though that else their	<b>time</b>	could never pass but	11, 33/ 20
of misery, in this	<b>time</b>	of tears), it must	11, 33/ 26
that hath but little	<b>time</b>	bestowed in any fruitful	11, 34/ 3

the Baptist, at such	<b>time</b>	as people came to	11, 38/ 3
to face when the	<b>time</b>	shall come, as he	11, 50/ 34
teach them at that	<b>time</b>	the manner of the	11, 67/ 15
therefore would at this	<b>time</b>	, for their arrogant infidelity	11, 69/ 12
that untaught till the	<b>time</b>	of his Maundy supper	11, 69/ 18
have it when the	<b>time</b>	shall come as though	11, 70/ 28
the body too, in	<b>time</b>	meet and convenient, raising	11, 79/ 15
would not at that	<b>time</b>	tell them the manner	11, 82/ 7
there were at that	<b>time</b>	so few left and	11, 87/ 27
But therein abide the	<b>time</b>	of thine own determination	11, 88/ 21
eat it, at what	<b>time</b>	and in what wise	11, 88/ 25
heart had at this	<b>time</b>	conceived some inclination), yet	11, 89/ 4
and was at that	<b>time</b>	given unto Christ by	11, 89/ 31
such degree for the	<b>time</b>	as his present goodness	11, 90/ 9
For being at that	<b>time</b>	more meet for the	11, 90/ 10
he was at that	<b>time</b>	nothing minded, then should	11, 90/ 13
reproached him at such	<b>time</b>	as he was not	11, 90/ 14
his children will one	<b>time</b>	or other not fail	11, 90/ 17
afterward, at some one	<b>time</b>	or other, be angry	11, 90/ 18
the physician all the	<b>time</b>	that he liveth therewith	11, 90/ 34
yet at this present	<b>time</b>	he gave a secret	11, 92/ 5
Making therefore for this	<b>time</b>	no longer tale of	11, 100/ 14
shall after, at any	<b>time</b>	, desire any other savior	11, 105/ 9
fellows never wrote any	<b>time</b>	after. And of truth	11, 108/ 18
Paul had at that	<b>time</b>	preached them nothing else	11, 111/ 17
order of succession of	<b>time</b>	, if thou lookest upon	11, 120/ 9
order of succession of	<b>time</b>	, if thou lookest upon	11, 121/ 16
order of succession of	<b>time</b>	, by which he meaneth	11, 122/ 20
before any beginning of	<b>time</b>	in that his Father	11, 123/ 29
Father eternally, before all	<b>time</b>	, begot him, and his	11, 123/ 30
this their own wretched	<b>time</b>	, and now teach it	11, 128/ 16
the evangelist, at the	<b>time</b>	of his writing, might	11, 130/ 24
thereof at any other	<b>time</b>	after? Nay, nor the	11, 131/ 12
Master Masquer for this	<b>time</b>	with no long tale	11, 135/ 22
flesh than at the	<b>time</b>	while he was here	11, 139/ 13
Christ could at some	<b>time</b>	have declared the matter	11, 143/ 18
Catholic Church of our	<b>time</b>	, but also all the	11, 147/ 27
therewith at the same	<b>time</b>	, so that the Gospel	11, 155/ 4
if he tarried his	<b>time</b>	, would tell him further	11, 162/ 25
days unto our own	<b>time</b>	. And therefore, with those	11, 169/ 37

bread, yet at the	<b>time</b>	when the word was	11, 170/ 31
and stagger, at the	<b>time</b>	when Christ spoke those	11, 171/ 2
Saint John, at which	<b>time</b>	every child knoweth that	11, 171/ 3
them wonder at that	<b>time</b>	, at which time they	11, 171/ 12
that time, at which	<b>time</b>	they thought not of	11, 171/ 12
Christ, yet at that	<b>time</b>	, without any such manner	11, 171/ 30
not at the same	<b>time</b>	have marveled of his	11, 171/ 35
informed, abide a convenient	<b>time</b>	. " For they that did	11, 172/ 23
the thing at that	<b>time</b>	declared and showed itself	11, 173/ 3
Those Jews at that	<b>time</b>	took no commodity, but	11, 173/ 28
them all against the	<b>time</b>	that shall come." For	11, 174/ 21
things were at one	<b>time</b>	not only believed, but	11, 181/ 6
not to spend the	<b>time</b>	in vain dispicions with	11, 195/ 2
the people of their	<b>time</b>	. But therein have I	11, 203/ 25
verily trust that the	<b>time</b>	shall come when we	11, 208/ 7
not yet at that	<b>time</b>	in print, yet now	11, 222/ 13
truly to turn in	<b>time</b>	, so that we and	11, 223/ 22
over his flock, three	<b>times</b>	at once, specially bidding	11, 23/ 28
am (as I divers	<b>times</b>	now have told you	11, 49/ 18
we have at other	<b>times</b>	been accustomed with." These	11, 52/ 33
he had spoken many	<b>times</b>	of faith alone, and	11, 119/ 14
yet at some other	<b>times</b>	, he forbade his disciples	11, 131/ 16
difficulties of the troublous	<b>times</b>	. For he that neither	11, 140/ 29
say nay a hundred	<b>times</b>	. For of the eating	11, 146/ 8
heard him at other	<b>times</b>	call himself a vine	11, 152/ 21
Christ at all three	<b>times</b>	, but also whether all	11, 159/ 32
against itself a thousand	<b>times</b>	; yea, if it tell	11, 185/ 26
people of the divers	<b>times</b>	appeareth by their books	11, 203/ 27
where he writeth unto	<b>Titus</b>	: "That man that is	11, 5/ 14
them and consider them	<b>together</b>	, shall, I trust, perceive	11, 11/ 23
Sampson tying the foxes	<b>together</b>	by the tails, and	11, 19/ 15
and good works, tied	<b>together</b>	by the tails in	11, 19/ 22
are their tails tied	<b>together</b>	in that it all	11, 19/ 24
fire and their tails	<b>together</b>	signifieth also that for	11, 19/ 26
their tails, wrabbling there	<b>together</b>	, that never shall they	11, 19/ 29
both good and bad	<b>together</b>	. But let this piece	11, 21/ 18
of God and man	<b>together</b>	. Thus hath our Savior	11, 31/ 9
were joined and united	<b>together</b>	, both in the one	11, 42/ 18
penny of our incorporation	<b>together</b>	and a memorial of	11, 44/ 36
of him and us	<b>together</b>	by the receiving and	11, 45/ 31

spoke of them both	<b>together</b>	. But yet because his	11, 55/ 36
his words and hers	<b>together</b>	, as I have showed	11, 58/ 37
We may well talk	<b>together</b>	, but we wed not	11, 59/ 6
but we wed not	<b>together</b>	." Now that her determination	11, 59/ 7
and congregation is gathered	<b>together</b>	as many members into	11, 76/ 26
were joined and knit	<b>together</b>	in very unity of	11, 78/ 10
three lines compacted up	<b>together</b>	such three abominable, blasphemous	11, 118/ 29
faith have always charity	<b>together</b>	infounded with it, yet	11, 122/ 30
last he concludeth all	<b>together</b>	thus: "For I am	11, 126/ 29
his blessed body both	<b>together</b>	still, which false opinion	11, 130/ 13
a concord and agreement	<b>together</b>	upon the true sense	11, 134/ 37
they never so near	<b>together</b>	. And as for the	11, 138/ 34
say they cannot stand	<b>together</b>	, but is utterly repugnant	11, 141/ 2
by all places set	<b>together</b>	, he hath declared it	11, 143/ 33
of the scripture set	<b>together</b>	, he hath not, nor	11, 143/ 38
and God, and all	<b>together</b>	, but for parables at	11, 187/ 31
seeth how to set	<b>together</b>	well enough. Be these	11, 198/ 3
treatise and my letter	<b>together</b>	shall soon see that	11, 198/ 23
to make them stand	<b>together</b>	well enough. This man	11, 200/ 8
that we and they,	<b>together</b>	in one Catholic Church	11, 223/ 22
Church, knit unto God	<b>together</b>	in one Catholic faith	11, 223/ 23
not to labor and	<b>toil</b>	for bread in tilling	11, 36/ 12
asking our Lord what	<b>token</b>	he showed for which	11, 16/ 17
by the tails in	<b>token</b>	that all their heresies	11, 19/ 23
said unto him, "What	<b>token</b>	show thou, therefore, that	11, 21/ 30
angel how, but what	<b>token</b>	he should have that	11, 61/ 33
a good sign and	<b>token</b>	that he hath effectually	11, 77/ 7
yet show a great	<b>token</b>	that they believe not	11, 81/ 32
that asked him a	<b>token</b>	have told them no	11, 131/ 4
were it (as I	<b>told</b>	you before) very far	11, 17/ 10
godhead in that he	<b>told</b>	them their minds and	11, 26/ 26
And especially since he	<b>told</b>	them, their minds being	11, 26/ 30
But they, as I	<b>told</b>	you (their mind set	11, 34/ 14
lively meat that I	<b>told</b>	you of; he will	11, 34/ 29
clearly that Christ truly	<b>told</b>	them their thought when	11, 35/ 3
see that whereas Christ	<b>told</b>	them they must believe	11, 35/ 14
lively meat that he	<b>told</b>	them of, they thought	11, 35/ 15
against this our Lord	<b>told</b>	them again that the	11, 35/ 26
of God that I	<b>told</b>	you, that is to	11, 36/ 32
any more, but he	<b>told</b>	them, for the while	11, 38/ 13

faith once had, he	<b>told</b>	them they should not	11, 38/ 27
them, "But I have	<b>told</b>	you that both you	11, 39/ 31
lively meat, and he	<b>told</b>	them after that the	11, 39/ 36
of his high goodness	<b>told</b>	them the means unasked	11, 40/ 7
thither? Now have I	<b>told</b>	you who can bring	11, 40/ 19
is, as I before	<b>told</b>	you, the will of	11, 45/ 19
I shall (as I	<b>told</b>	you), being of equal	11, 45/ 25
now have I plainly	<b>told</b>	you what bread I	11, 45/ 29
which am, as I	<b>told</b>	you, the bread of	11, 48/ 12
cometh (as I have	<b>told</b>	you) to me. But	11, 49/ 8
divers times now have	<b>told</b>	you) the very bread	11, 49/ 19
you," as I somewhat	<b>told</b>	you before, not of	11, 50/ 4
purpose, is (as I	<b>told</b>	you before) very falsely	11, 50/ 24
Lady, when the angel	<b>told</b>	her that she should	11, 58/ 21
his way and never	<b>told</b>	her more whether it	11, 60/ 20
to conceive, but only	<b>told</b>	her, as by way	11, 61/ 15
And therefore our Lord	<b>told</b>	him forthwith that he	11, 62/ 12
Holy Ghost. Howbeit he	<b>told</b>	him not for all	11, 62/ 15
clean from the matter,	<b>told</b>	him that it should	11, 62/ 36
since himself that so	<b>told</b>	him came from heaven	11, 63/ 8
blood to drink, and	<b>told</b>	them the profit that	11, 63/ 19
asking, but afterward he	<b>told</b>	and taught it his	11, 67/ 17
them eat it, and	<b>told</b>	them that the same	11, 67/ 19
as Saint Cyril hath	<b>told</b>	you), nothing declare them	11, 69/ 13
very plain open tale,	<b>told</b>	them they should neither	11, 70/ 13
that our Savior plainly	<b>told</b>	them that he would	11, 79/ 22
his words, because he	<b>told</b>	them so often and	11, 79/ 33
to eat, yet he	<b>told</b>	them that he would	11, 82/ 8
say unto them, "I	<b>told</b>	you before that whoso	11, 82/ 12
plainly as I have	<b>told</b>	it you and as	11, 84/ 21
them: "Therefore I have	<b>told</b>	you already that no	11, 85/ 14
Maundy) which thing he	<b>told</b>	them plain in these	11, 97/ 29
everlasting life, and afterward	<b>told</b>	them that the work	11, 98/ 6
that when he hath	<b>told</b>	us that faith never	11, 125/ 35
might and would have	<b>told</b>	them plainly that they	11, 130/ 25
neither our Savior then	<b>told</b>	them so, nor the	11, 130/ 27
nor the evangelist hath	<b>told</b>	us so in the	11, 130/ 27
sacrament of baptism have	<b>told</b>	no more to Nicodemus	11, 131/ 1
him a token have	<b>told</b>	them no more of	11, 131/ 4
ever he could have	<b>told</b>	them? Or all that	11, 131/ 11

all that ever he	<b>told</b>	them thereof at any	11, 131/ 12
Christ could not have	<b>told</b>	them by more plain	11, 131/ 27
could and would have	<b>told</b>	them plainly so, ye	11, 132/ 27
them to hear it	<b>told</b>	them that they should	11, 139/ 26
than to hear it	<b>told</b>	them that they should	11, 139/ 28
that he could have	<b>told</b>	him therein, as I	11, 143/ 22
have in this place	<b>told</b>	it them plainly, and	11, 145/ 24
plainly, and because he	<b>told</b>	them not that point	11, 145/ 24
eat his flesh he	<b>told</b>	them clear enough. But	11, 146/ 27
he would also have	<b>told</b>	them plainly thus: Sirs	11, 146/ 35
it, he would have	<b>told</b>	them plain the tale	11, 147/ 3
he more and more	<b>told</b>	them still the same	11, 156/ 8
the same and also	<b>told</b>	them himself was God	11, 156/ 8
double question, as I	<b>told</b>	you, but a quadruple	11, 159/ 29
if Christ had there	<b>told</b>	them, indeed, all that	11, 171/ 15
things Master Masquer hath	<b>told</b>	us here and how	11, 178/ 22
Catholic Church hath so	<b>told</b>	him. Now when he	11, 180/ 19
and curse them that	<b>told</b>	him those false tales	11, 188/ 12
been ashamed to have	<b>told</b>	my dream to my	11, 193/ 36
words if he had	<b>told</b>	him; but I pray	11, 195/ 38
and if Christ never	<b>told</b>	it you, nor said	11, 196/ 1
believe it? If he	<b>told</b>	it you, I pray	11, 196/ 2
with Christ when he	<b>told</b>	me that he would	11, 196/ 12
Master Masquer therefore, Christ	<b>told</b>	it at his Maundy	11, 196/ 19
credible folk, and they	<b>told</b>	it forth to the	11, 196/ 20
the whole church hath	<b>told</b>	it unto me, and	11, 196/ 21
body, that Christ hath	<b>told</b>	me that he would	11, 197/ 1
if Christ had so	<b>told</b>	me, yet since Christ	11, 197/ 5
since Christ hath now	<b>told</b>	me, by his whole	11, 197/ 6
the due customs and	<b>toll</b>	. And to the soldiers	11, 38/ 8
now one lamb and	<b>tomorrow</b>	another, but still the	11, 116/ 14
that shall be born	<b>tomorrow</b>	, till he come to	11, 127/ 10
taste but a great	<b>ton</b>	full of More's mischief	11, 151/ 10
taste but a great	<b>ton</b>	full at once, of	11, 151/ 15
and turn his great	<b>ton</b>	full of pernicious, pestilent	11, 152/ 5
pestilently, by the whole	<b>ton</b>	full of falsehood at	11, 153/ 16
sore to say a	<b>ton</b>	full, but at the	11, 153/ 19
a taste but a	<b>ton</b>	full of More's pernicious	11, 154/ 12
neither are able with	<b>tongue</b>	to tell, nor with	11, 83/ 34
As in the Latin	<b>tongue</b>	(whereof this English word	11, 126/ 17

congruity in the English	<b>tongue</b>	, as he showeth in	11, 159/ 5
time, but that they	<b>took</b>	some hold in some	11, 24/ 15
thing very convenient, he	<b>took</b>	his beginning to induce	11, 25/ 18
find our Lord again,	<b>took</b>	other little ships that	11, 26/ 14
God with them both,	<b>took</b>	upon him the manhood	11, 31/ 3
the beginning. For they	<b>took</b>	our Savior's words right	11, 62/ 21
and Maundy when he	<b>took</b>	them the bread and	11, 67/ 18
forward with him, they	<b>took</b>	the contrary way, not	11, 87/ 15
but that our Savior	<b>took</b>	him to his apostle	11, 89/ 23
sin. Him our Lord	<b>took</b>	unto him for his	11, 90/ 4
is in mortal men,	<b>took</b>	him and promoted him	11, 90/ 21
Lord, as I say,	<b>took</b>	Judas and made him	11, 91/ 22
his master's mind, and	<b>took</b>	upon him to write	11, 129/ 17
everlasting life, where they	<b>took</b>	it for his very	11, 141/ 34
that the carnal Jews	<b>took</b>	therein that murmured and	11, 149/ 26
way therefore. For they	<b>took</b>	that of his flesh	11, 149/ 27
wrong, in that they	<b>took</b>	him that they should	11, 161/ 30
Jews at that time	<b>took</b>	no commodity, but we	11, 173/ 28
to die. For he	<b>took</b>	our very mortal nature	11, 194/ 16
the town at once	<b>toot</b>	in his tail, take	11, 12/ 25
they be worthy extreme	<b>torment</b>	that so condemn Almighty	11, 64/ 30
things I shall after	<b>touch</b>	by themselves. But the	11, 17/ 3
I purpose once to	<b>touch</b>	, God willing, in answering	11, 135/ 19
great, I did rather	<b>touch</b>	the thing that was	11, 154/ 30
in my letter that	<b>touch</b>	this point be not	11, 207/ 11
too, although the thing	<b>touched</b>	his own born brother	11, 4/ 14
sloth. And our Lord	<b>touched</b>	the appetite of sloth	11, 32/ 32
indeed, and not only	<b>touched</b>	and signified in other	11, 45/ 35
multiplication of the bread,	<b>touched</b>	both the bread of	11, 49/ 36
than if he never	<b>touched</b>	them. The brethren cannot	11, 113/ 24
which I would have	<b>touched</b>	before, saving that I	11, 166/ 5
but also to be	<b>touched</b>	and eaten, and the	11, 174/ 13
Which point I have	<b>touched</b>	toward the end of	11, 213/ 1
Spirit of God, compendiously	<b>toucheth</b>	in very few words	11, 5/ 13
his exposition, he nothing	<b>toucheth</b>	nor cometh near to	11, 15/ 17
words our Lord shortly	<b>toucheth</b>	all their objections growing	11, 80/ 4
of Christendom which he	<b>toucheth</b>	in praying to saints	11, 105/ 17
Paul that he now	<b>toucheth</b>	, and after those two	11, 107/ 30
the place that he	<b>toucheth</b>	of Saint Paul in	11, 108/ 1
heresy that Master Masquer	<b>toucheth</b>	here, that the Blessed	11, 117/ 35

point that Master Masquer	<b>toucheth</b>	, in which he will	11, 181/ 24
true, nor his argument	<b>toucheth</b>	not the matter, nor	11, 193/ 24
things so frantically. As	<b>touching</b>	Frere Barons and George	11, 9/ 13
foolish. But now as	<b>touching</b>	this new come over	11, 9/ 36
for my part yet,	<b>touching</b>	the first giving, I	11, 57/ 4
for the first text	<b>touching</b>	the bread and the	11, 107/ 35
of the world. Now	<b>touching</b>	his first foolish point	11, 143/ 16
Fifth Chapter. Now as	<b>touching</b>	his second point, in	11, 144/ 17
another place. But now,	<b>touching</b>	this word "they marveled	11, 153/ 27
in this place, too,	<b>touching</b>	his first question as	11, 161/ 34
our matter. Now as	<b>touching</b>	the being of his	11, 179/ 5
false promise after. Now	<b>touching</b>	the fifth point, where	11, 183/ 35
the Father, but as	<b>touching</b>	his godhead, "The Father	11, 189/ 5
Master Masquer's arguments. Now	<b>touching</b>	the second point, where	11, 205/ 9
demand of Master Masquer,	<b>touching</b>	the perpetual virginity of	11, 214/ 27
very truth. For as	<b>touching</b>	the institution thereof at	11, 218/ 2
of which we speak	<b>touching</b>	the Blessed Sacrament, though	11, 220/ 17
operation joined with the	<b>towardness</b>	of your wills, prevented	11, 48/ 7
and though all the	<b>town</b>	at once toot in	11, 12/ 25
or woman in a	<b>town</b>	to maintain that God	11, 189/ 26
a domino quod et	<b>tradidi</b>	vobis" (For I have	11, 127/ 19
it with them by	<b>tradition</b>	, without writing, too, which	11, 108/ 17
it them first by	<b>tradition</b>	, without any writing at	11, 108/ 27
by writing but by	<b>tradition</b>	, delivered the things to	11, 127/ 16
of our Lord by	<b>tradition</b>	, without writing the which	11, 127/ 20
have received it by	<b>tradition</b>	or delivery of our	11, 127/ 21
have delivered it by	<b>tradition</b>	to you. I will	11, 127/ 23
scripture and by the	<b>tradition</b>	also, by which Christ	11, 169/ 33
apostles after him, by	<b>tradition</b>	and by writing both	11, 186/ 8
this point, lay the	<b>tradition</b>	of the whole Catholic	11, 204/ 22
indeed depend upon the	<b>tradition</b>	of the apostles continued	11, 213/ 25
not after any man's	<b>traditions</b>	. "" This plaster, good readers	11, 120/ 21
not after any man's	<b>traditions</b>	. " I will not here	11, 126/ 32
Master Masquer upon man's	<b>traditions</b>	, by which word he	11, 126/ 34
this also, that the	<b>traditions</b>	which these heretics be	11, 127/ 14
content withal be the	<b>traditions</b>	of the apostles, which	11, 127/ 15
are there no man's	<b>traditions</b>	so evil as are	11, 128/ 20
either their faith or	<b>traditions</b>	either, while their faith	11, 128/ 22
which he meaneth the	<b>traditions</b>	and the determinations of	11, 204/ 12
The other that the	<b>traditions</b>	and determinations of the	11, 204/ 13

only but also the	<b>traditions</b>	unwritten, believed and taught	11, 204/ 30
you a great high	<b>tragical</b>	warning, with not a	11, 151/ 14
and change his high	<b>tragical</b>	terms, and turn his	11, 152/ 4
in all his high	<b>tragical</b>	exclamation against his own	11, 158/ 5
he hath not yet	<b>trained</b>	me into no trap	11, 175/ 27
not only missed of	<b>training</b>	me into mine own	11, 176/ 33
he speaketh of the	<b>traitor</b>	Judas. For albeit that	11, 74/ 3
as false as the	<b>traitor</b>	was, as in his	11, 74/ 9
showed to the false	<b>traitor</b>	Judas, he writeth, I	11, 74/ 31
blood? Did Judas, the	<b>traitor</b>	and wicked seller of	11, 75/ 24
it, and unto the	<b>traitor</b>	himself and such other	11, 91/ 8
said to remove the	<b>traitor</b>	far from his malice	11, 93/ 11
servant's evil mind and	<b>traitorous</b>	purpose toward his own	11, 89/ 2
there came of his	<b>traitorous</b>	dealing none harm but	11, 91/ 6
such a vowess, and	<b>transfigure</b>	himself into the likeness	11, 60/ 16
believe in me, shall	<b>transform</b>	their lives after mine	11, 120/ 20
believe in me, shall	<b>transform</b>	their lives after mine	11, 126/ 31
confess that they that	<b>transform</b>	not their life after	11, 127/ 27
Holy Spirit thereunto, is	<b>transformed</b>	and changed into the	11, 52/ 16
that the bread is	<b>transformed</b>	, gone, and changed into	11, 53/ 22
but altering, turning, and	<b>transforming</b>	, as holy Saint Augustine	11, 29/ 4
once purged after this	<b>transitory</b>	life, and their flesh	11, 95/ 3
short course of this	<b>transitory</b>	life, with his tender	11, 223/ 30
the form of bread	<b>transubstantiated</b>	into it. And after	11, 129/ 12
Thomistical mystery, the wine	<b>transubstantiated</b>	too into his blood	11, 129/ 13
that bread shall be	<b>transubstantiated</b>	or converted into his	11, 129/ 25
taken in his own	<b>trap</b>	. For the disciples and	11, 157/ 9
taken in mine own	<b>trap</b>	if I say yea	11, 158/ 26
taken in mine own	<b>trap</b>	. And therefore, first, for	11, 162/ 2
myself in mine own	<b>trap</b>	. From which since I	11, 163/ 18
taken in his own	<b>trap</b>	. For the disciples and	11, 164/ 2
of speaking." In what	<b>trap</b>	of mine own, or	11, 164/ 6
now, good readers, this	<b>trap</b>	of mine own making	11, 164/ 33
caught in mine own	<b>trap</b>	?This man is a	11, 164/ 39
so fair escaped my	<b>trap</b>	, I trust, with the	11, 165/ 2
Masquer in his own	<b>trap</b>	that his mastership hath	11, 165/ 4
good readers, that the	<b>trap</b>	which he made for	11, 165/ 5
taken in his own	<b>trap</b>	, ye shall hear his	11, 165/ 16
taken in his own	<b>trap</b>	. For the disciples and	11, 165/ 20
prove against me to	<b>trap</b>	me with, that the	11, 166/ 8

trained me into no	<b>trap</b>	of mine own, as	11, 175/ 27
taken in his own	<b>trap</b>	. For then he marreth	11, 176/ 13
me into mine own	<b>trap</b>	, as you triumph and	11, 176/ 33
driven into your own	<b>trap</b>	yourself, out of which	11, 176/ 34
no; now by the	<b>traps</b>	of his questions, he	11, 165/ 11
hath he so well	<b>treated</b>	in his argumentation that	11, 15/ 19
of his book, he	<b>treateth</b>	the words of Christ	11, 10/ 17
his second course, he	<b>treateth</b>	the Maundy of Christ	11, 10/ 20
to wit, into the	<b>treating</b>	and declaring of two	11, 10/ 11
first course, concerning the	<b>treating</b>	of Christ's words in	11, 10/ 28
fool. But in the	<b>treating</b>	of this matter with	11, 12/ 11
I confuted the pestilent	<b>treatise</b>	that he had made	11, 6/ 32
matter against the devilish	<b>treatise</b>	of Frith. And in	11, 7/ 34
letter against the poisoned	<b>treatise</b>	that John Frith had	11, 11/ 12
in this his poisoned	<b>treatise</b>	against Christ's wholesome supper	11, 15/ 3
letter against the pestilent	<b>treatise</b>	that Frith made first	11, 15/ 8
answering to Doctor Baron's	<b>treatise</b>	specially made of that	11, 135/ 20
look upon his first	<b>treatise</b>	and my letter together	11, 198/ 23
letter against the pestilent	<b>treatise</b>	of John Frith, which	11, 222/ 7
man's hands, because Frith's	<b>treatise</b>	was not yet at	11, 222/ 12
make ten such foolish	<b>treatises</b>	and set their names	11, 8/ 24
Augustine saith in sundry	<b>treatises</b>	) that they thought they	11, 80/ 27
changed sweet by the	<b>tree</b>	, how the fountain of	11, 65/ 9
saith, "fides, spes, charitas,	<b>tria</b>	hec maior horum charitas	11, 124/ 33
and keep them under	<b>tribute</b>	so bare that, with	11, 47/ 5
good Christian readers, plainly	<b>tried</b>	by his books, that	11, 9/ 9
both a little better	<b>tried</b>	, even upon this same	11, 153/ 24
say I did but	<b>trifle</b>	and that every man	11, 160/ 35
pleaseth his mastership to	<b>trifle</b>	and mock in this	11, 169/ 6
this he taketh for	<b>trifles</b>	, and would we should	11, 99/ 18
which as for little	<b>trifles</b>	his heart fretteth sore	11, 188/ 20
not marveled, as More	<b>trifleth</b>	out of truth." These	11, 136/ 8
to turn them into	<b>trifling</b>	with likening them to	11, 223/ 10
grins, and all his	<b>trim-trams</b>	that he hath not	11, 175/ 27
juggler layeth forth his	<b>trinkets</b>	upon the table and	11, 133/ 22
gave them a strong	<b>trip</b>	, and made them more	11, 133/ 9
own trap, as you	<b>triumph</b>	and boast, but are	11, 176/ 33
pass, in which he	<b>triumpheth</b>	over the Catholic Church	11, 147/ 9
tell you, neither in	<b>tropes</b>	, allegories, nor parables, but	11, 70/ 19
man should trust his	<b>troth</b>	. Let us, therefore, now	11, 15/ 30

it, and by my	<b>troth</b>	, in such evil doing	11, 127/ 34
truth?" "Nay, by my	<b>troth</b>	, " quoth I, "that have	11, 216/ 35
any great suit or	<b>trouble</b>	, be shortly far fewer	11, 5/ 28
thing that can nothing	<b>trouble</b>	you. For I have	11, 67/ 29
any man should be	<b>troubled</b>	in his mind, weening	11, 52/ 18
was somewhat abashed and	<b>troubled</b>	in her mind at	11, 61/ 2
therewith. So was Nicodemus	<b>troubled</b>	and asked, "How may	11, 172/ 30
the difficulties of the	<b>troublous</b>	times. For he that	11, 140/ 29
mind or of a	<b>troublous</b>	dream? If a man	11, 188/ 2
Altar. It is, I	<b>throw</b>	, good readers, to no	11, 17/ 27
bread, that is, I	<b>throw</b>	, the thing that can	11, 67/ 29
readers, ye will, I	<b>throw</b>	, now bear me record	11, 167/ 3
same place. For I	<b>throw</b>	he will not deny	11, 191/ 23
this world forsake the	<b>true</b>	faith themselves, had as	11, 3/ 7
were it never so	<b>true</b>	, never so comely, nor	11, 17/ 9
only that one sense	<b>true</b>	which we call the	11, 17/ 32
may be convenient and	<b>true</b>	, and all by one	11, 18/ 4
taking away of the	<b>true</b>	literal sense besides. This	11, 18/ 22
the corn both of	<b>true</b>	faith and good works	11, 19/ 21
be in that point	<b>true</b>	, then must it needs	11, 20/ 31
mine exposition shall be	<b>true</b>	indeed, that shall you	11, 20/ 35
understand that as a	<b>true</b>	seal truly printed leaveth	11, 30/ 23
as were verified and	<b>true</b>	in any of the	11, 42/ 20
were good men and	<b>true</b>	, ye shall then yourself	11, 50/ 20
exposition (though it were	<b>true</b>	as it is both	11, 50/ 22
have that he said	<b>true</b>	, for else it seemed	11, 61/ 33
eat and with a	<b>true</b>	faith to eat the	11, 70/ 24
But whoso with a	<b>true</b>	well working faith eateth	11, 70/ 25
will receive it in	<b>true</b>	faith and purpose of	11, 70/ 34
bodies, but also by	<b>true</b>	faith and true repentance	11, 72/ 31
by true faith and	<b>true</b>	repentance and purpose of	11, 72/ 32
to wit, worthily in	<b>true</b>	faith and purpose of	11, 75/ 16
abide and persevere in	<b>true</b>	faith and good works	11, 77/ 5a
that he was never	<b>true</b>	nor good, but naught	11, 89/ 16
that this tale is	<b>true</b>	that I now tell	11, 92/ 25
that Blessed Sacrament with	<b>true</b>	faith and devotion, with	11, 94/ 28
expoundeth it in one	<b>true</b>	manner, of a false	11, 96/ 17
although every word were	<b>true</b>	, as Master Masquer's is	11, 96/ 20
Church very faithful and	<b>true</b>	, concerning the very flesh	11, 96/ 26
pretext of praising the	<b>true</b>	faith, he might bring	11, 102/ 24

we say and say	<b>true</b>	, that in his so	11, 112/ 13
by miracles to be	<b>true</b>	. For else since our	11, 112/ 21
go well enough. For	<b>true</b>	it is that, whensoever	11, 121/ 24
itself, and the very	<b>true</b>	life also, could and	11, 134/ 21
truth cannot be but	<b>true</b>	, Christ's promise shall ever	11, 134/ 33
agreement together upon the	<b>true</b>	sense and so be	11, 135/ 1
if he will say	<b>true</b>	, that my faith is	11, 136/ 20
For if it be	<b>true</b>	that he saith that	11, 145/ 22
if Master Masquer say	<b>true</b>	that peradventure the one	11, 157/ 34
it. proveth mine answer	<b>true</b>	. For it appeareth well	11, 161/ 11
shall you find as	<b>true</b>	when you read over	11, 178/ 9
the same to be	<b>true</b>	that I say. And	11, 183/ 23
that this is the	<b>true</b>	faith, which Master Masquer	11, 183/ 26
reach and receive the	<b>true</b>	faith and hold it	11, 183/ 33
him there shall never	<b>true</b>	man trust his false	11, 183/ 34
leave to believe the	<b>true</b>	faith at leisure, if	11, 184/ 30
fail to believe the	<b>true</b>	faith at a long	11, 185/ 1
necessary points of the	<b>true</b>	Christian faith. This is	11, 186/ 12
also, if it were	<b>true</b>	, then would it follow	11, 193/ 1
neither is his major	<b>true</b>	, nor his argument toucheth	11, 193/ 23
granteth and affimeth (as	<b>true</b>	it is) that with	11, 194/ 28
to make his word	<b>true</b>	in the bodies of	11, 195/ 33
other church but the	<b>true</b>	Catholic Church of Christ	11, 199/ 16
whole congregation of all	<b>true</b>	Christian nations, of which	11, 199/ 17
bring him for the	<b>true</b>	taking, upon our part	11, 203/ 22
the scripture, proved the	<b>true</b>	faith and reproveth their	11, 205/ 6
the antecedent is very	<b>true</b>	, and (except God's word	11, 208/ 32
brought you for the	<b>true</b>	faith of the Catholic	11, 211/ 24
sure that he said	<b>true</b>	. "By our Lady," quoth	11, 217/ 4
full consent of all	<b>true</b>	Christian nations this fifteen	11, 222/ 36
to forsake the very	<b>true</b>	Catholic faith, forsake the	11, 223/ 3
the society of the	<b>true</b>	Catholic Church, and with	11, 223/ 4
besides all that, be	<b>truly</b>	expounded of the very	11, 20/ 13
as a true seal	<b>truly</b>	printed leaveth in the	11, 30/ 24
see clearly that Christ	<b>truly</b>	told them their thought	11, 35/ 3
proved their part very	<b>truly</b>	to the Jews, did	11, 112/ 19
where a man believeth	<b>truly</b>	every article of the	11, 121/ 36
us but one sentence	<b>truly</b>	taken for his part	11, 200/ 24
with any one text	<b>truly</b>	taken, while I shall	11, 202/ 12
him be by me	<b>truly</b>	taken, and he shall	11, 202/ 13

I take those texts	<b>truly</b>	? If by the congregation	11, 202/ 18
believe any one text	<b>truly</b>	taken, we bring him	11, 203/ 21
we take them not	<b>truly</b>	only because he will	11, 204/ 1
Lord give them grace	<b>truly</b>	to turn in time	11, 223/ 21
and clamor of the	<b>trumpets</b>	. Innumerable things there are	11, 65/ 13
control their falsehood, I	<b>trust</b>	, and to take away	11, 9/ 32
them together, shall, I	<b>trust</b>	, perceive well the falsehood	11, 11/ 24
ever after this day	<b>trust</b>	any word that I	11, 15/ 27
as no man should	<b>trust</b>	his wit or so	11, 15/ 29
that no man should	<b>trust</b>	his troth. Let us	11, 15/ 30
was to believe and	<b>trust</b>	in him whom the	11, 16/ 14
and see, that I	<b>trust</b>	there shall never any	11, 20/ 36
Bede, whose words I	<b>trust</b>	every wise man will	11, 57/ 18
own board, nor the	<b>trust</b>	in keeping of the	11, 93/ 31
escaped my trap, I	<b>trust</b>	, with the help of	11, 165/ 3
shall never true man	<b>trust</b>	his false promise after	11, 183/ 34
at once is, I	<b>trust</b>	, sufficiently answered. But now	11, 197/ 2
likewise, as I verily	<b>trust</b>	that the time shall	11, 208/ 7
still. And thus, I	<b>trust</b>	you see, good readers	11, 215/ 33
that any man should	<b>trust</b>	your word? If for	11, 219/ 14
that any man should	<b>trust</b>	your wit? Why should	11, 219/ 16
being abroad, shall I	<b>trust</b>	not be long to	11, 222/ 1
them doubt of the	<b>truth</b>	. And after, bringeth them	11, 6/ 10
George Jay. And of	<b>truth</b>	, Tyndale wrote unto Frith	11, 7/ 23
assure him. Now of	<b>truth</b>	, George Joye hath long	11, 7/ 29
the perceiving of the	<b>truth</b>	and detection of his	11, 10/ 34
the perceiving of the	<b>truth</b>	, and setteth forth also	11, 11/ 3
us the very literal	<b>truth</b>	of the very eating	11, 18/ 31
in dissembling of the	<b>truth</b>	very lewd and falsely	11, 20/ 34
I tell you very	<b>truth</b>	, the cause that you	11, 26/ 21
Howbeit to say the	<b>truth</b>	, their words well weighed	11, 32/ 25
and tell you the	<b>truth</b>	at your ear, and	11, 40/ 10
it is a very	<b>truth</b>	indeed, and not only	11, 45/ 35
Therefore, so plain a	<b>truth</b>	, and so necessary, and	11, 46/ 2
drawing you into the	<b>truth</b>	of faith by his	11, 48/ 6
I tell you very	<b>truth</b>	, he that so believeth	11, 49/ 16
anything doubted of the	<b>truth</b>	of God's word sent	11, 58/ 24
her un vowed purpose. Of	<b>truth</b>	, if our Lady had	11, 60/ 1
they were nearer the	<b>truth</b>	than he was at	11, 62/ 20
for a very plain	<b>truth</b>	, that eat ye shall	11, 70/ 20

any wise understand the	<b>truth</b>	. And how could they	11, 84/ 13
could they understand the	<b>truth</b>	, when they will not	11, 84/ 14
I bring forth, the	<b>truth</b>	of our faith concerning	11, 95/ 10
purpose to exclude another	<b>truth</b>	that is in that	11, 96/ 18
learning, virtue, wit, or	<b>truth</b>	. The Second Chapter. In	11, 97/ 2
time after. And of	<b>truth</b>	, so he did, as	11, 108/ 18
for us. And of	<b>truth</b>	, you see that speaking	11, 109/ 8
all that prove the	<b>truth</b>	of their such exposition	11, 112/ 19
withdraw the very literal	<b>truth</b>	and the very faith	11, 113/ 31
is daily new crucified?	<b>Truth</b>	it is that the	11, 115/ 30
the Sacrament. This of	<b>truth</b>	the church saith, and	11, 115/ 33
in us," he saith	<b>truth</b>	, for so saith the	11, 120/ 28
tell him the plain	<b>truth</b>	, that he may peradventure	11, 126/ 24
is the way to	<b>truth</b>	and the truth itself	11, 134/ 20
to truth and the	<b>truth</b>	itself, and the very	11, 134/ 21
also the Spirit of	<b>truth</b>	that should teach it	11, 134/ 25
lead it into all	<b>truth</b>	, then would there, of	11, 134/ 26
then would there, of	<b>truth</b>	, both of these words	11, 134/ 26
I very sure, since	<b>truth</b>	cannot be but true	11, 134/ 32
led into every necessary	<b>truth</b>	that, by mistaking of	11, 135/ 2
More triflet h out of	<b>truth</b>	. " These words, good reader	11, 136/ 9
see, good readers, what	<b>truth</b>	is in this man	11, 137/ 17
instructed his disciples the	<b>truth</b>	of the eating of	11, 141/ 22
sins. And of very	<b>truth</b>	, so he did indeed	11, 146/ 7
faith, he dissembleth the	<b>truth</b>	that his heresy is	11, 148/ 9
very blood (as the	<b>truth</b>	is indeed). But here	11, 150/ 34
you have seen his	<b>truth</b>	in rehearsing, you shall	11, 151/ 5
his wit and his	<b>truth</b>	both a little better	11, 153/ 23
Chapter. But of very	<b>truth</b>	, good reader, not without	11, 154/ 29
their dissension. For of	<b>truth</b>	, where he said of	11, 155/ 1
I tell you very	<b>truth</b>	, except you eat the	11, 175/ 35
may show More the	<b>truth</b>	and call him to	11, 177/ 24
believe but as the	<b>truth</b>	is, that with his	11, 177/ 36
they make against the	<b>truth</b>	, and should not once	11, 179/ 18
full received and undoubted	<b>truth</b>	, as though it were	11, 179/ 20
good readers, and the	<b>truth</b>	of Master Masquer, in	11, 185/ 28
writing, but upon the	<b>truth</b>	itself, revealed unto Christ's	11, 186/ 7
them that believe the	<b>truth</b>	and think that in	11, 187/ 35
as it hath of	<b>truth</b>	no little need, being	11, 190/ 30
is that point of	<b>truth</b>	no part of our	11, 193/ 15

both testified for the	<b>truth</b>	of those men, and	11, 196/ 32
and also for the	<b>truth</b>	of the principle matter	11, 196/ 33
the church, in the	<b>truth</b>	of whose Catholic faith	11, 199/ 14
too. But now of	<b>truth</b>	, Master Masquer abominably belieth	11, 201/ 20
scripture said it, the	<b>truth</b>	appeareth otherwise. For unto	11, 201/ 34
his mind to the	<b>truth</b>	, but every text, be	11, 202/ 7
perceive and confess the	<b>truth</b>	. The Twenty-First Chapter. Now	11, 204/ 2
handcrafts, too, of the	<b>truth</b>	whereof he nothing doubteth	11, 206/ 10
faceth us out the	<b>truth</b>	thus falsely with lies	11, 206/ 35
Master Masquer babble, a	<b>truth</b>	without question necessary. But	11, 208/ 27
I face out the	<b>truth</b>	with lies, and then	11, 209/ 5
to face out the	<b>truth</b>	. And thus end I	11, 211/ 31
why, to say the	<b>truth</b>	, I do not so	11, 213/ 18
believed for an undoubted	<b>truth</b>	, with Catholics and those	11, 213/ 21
it for no such	<b>truth</b>	but if it be	11, 213/ 22
blessed Lady. Howbeit, of	<b>truth</b>	, though I proved well	11, 215/ 7
oversight for a very	<b>truth</b>	, I never vouchsafed to	11, 216/ 26
seen that he saith	<b>truth</b>	?" "Nay, by my troth	11, 216/ 35
the other. Howbeit, of	<b>truth</b>	, I cannot deny but	11, 217/ 11
And this is very	<b>truth</b>	. For as touching the	11, 218/ 1
am surely informed for	<b>truth</b>	that Frith hath into	11, 221/ 30
because of some allegories,	<b>turn</b>	all the plain words	11, 18/ 11
bodies, they heard him	<b>turn</b>	all to the feeding	11, 47/ 12
teeth, and make you	<b>turn</b>	your wills from your	11, 47/ 35
John Frith, and Tyndale,	<b>turn</b>	forth further to the	11, 53/ 14
devices, and let him	<b>turn</b>	to our Lord and	11, 86/ 5
and apostles, too. But	<b>turn</b>	we to John again	11, 107/ 26
high tragical terms, and	<b>turn</b>	his great ton full	11, 152/ 4
him in his own	<b>turn</b>	so many great and	11, 177/ 5
lie, but I will	<b>turn</b>	the fashion, and argue	11, 178/ 5
I beseech our Lord	<b>turn</b>	Tyndale and George Jay	11, 197/ 20
my hands, I shall	<b>turn</b>	his sling into a	11, 198/ 27
he cannot endure to	<b>turn</b>	his mind to the	11, 202/ 7
should be loath to	<b>turn</b>	back and seek them	11, 216/ 5
I never vouchsafed to	<b>turn</b>	my book and look	11, 216/ 26
and the sacraments, to	<b>turn</b>	them into trifling with	11, 223/ 10
them grace truly to	<b>turn</b>	in time, so that	11, 223/ 21
and substance, and is	<b>turned</b>	into the nature and	11, 27/ 32
the sheep, but being	<b>turned</b>	from the own proper	11, 28/ 36
and unchanged, not being	<b>turned</b>	into the flesh of	11, 29/ 3

that is eaten and	<b>turned</b>	into the flesh of	11, 53/ 25
which Aaron's rod was	<b>turned</b>	is called a rod	11, 53/ 30
how Moses' rod was	<b>turned</b>	into the serpent, how	11, 65/ 2
again, how the waters	<b>turned</b>	into blood, how thy	11, 65/ 5
how the hand was	<b>turned</b>	from whole to sore	11, 66/ 8
the waters were suddenly	<b>turned</b>	from bitter into sweet	11, 66/ 9
how the waters were	<b>turned</b>	from water to blood	11, 66/ 10
rod of Moses was	<b>turned</b>	into a quick serpent	11, 66/ 11
which death is utterly	<b>turned</b>	up and destroyed. For	11, 71/ 27
also in very deed	<b>turned</b>	into that flesh of	11, 173/ 34
for the book, and	<b>turned</b>	to the very 249	11, 217/ 7
into blood, as he	<b>turneth</b>	in the Sacrament the	11, 68/ 8
in the Blessed Sacrament	<b>turneth</b>	the bread into his	11, 68/ 12
as for this repugnance,	<b>turneth</b>	to Master Masquer's confusion	11, 215/ 34
its own nature, not	<b>turning</b>	the flesh of the	11, 28/ 35
the man, but altering,	<b>turning</b>	, and transforming, as holy	11, 29/ 4
rehearsed some. As the	<b>turning</b>	of the water into	11, 68/ 7
into blood, and the	<b>turning</b>	of Aaron's rod into	11, 68/ 9
another spiritual understanding, in	<b>turning</b>	the meat that Christ	11, 102/ 21
by his exposition in	<b>turning</b>	the saturity of heaven	11, 104/ 3
in this life, and	<b>turning</b>	the very meat of	11, 104/ 4
was the conversion and	<b>turning</b>	of the bread and	11, 210/ 20
like wise, of which	<b>twain</b>	this shall be the	11, 10/ 26
last bring you forth	<b>twain</b>	. And there shall you	11, 12/ 8
readers, that in those	<b>twain</b>	my negligence shall, for	11, 12/ 9
everything like (between which	<b>twain</b>	there are incomparable differences	11, 25/ 23
is to wit, both	<b>twain</b>	one person, Christ --	11, 43/ 22
be neither of these	<b>twain</b>	, yet since whatsoever he	11, 106/ 20
way to part in	<b>twain</b>	, and he to go	11, 114/ 6
fall from the other	<b>twain</b>	, and have faith alone	11, 121/ 34
of a draught or	<b>twain</b>	, ye may see what	11, 128/ 29
then whether of them	<b>twain</b>	ye shall believe and	11, 141/ 11
allegory, as the other	<b>twain</b>	were. Now good readers	11, 152/ 28
parable, as the other	<b>twain</b>	were, it were far	11, 168/ 3
that take the other	<b>twain</b>	for none other. And	11, 168/ 5
any of the other	<b>twain</b>	, if he would now	11, 179/ 29
the bodies of both	<b>twain</b>	, and never would I	11, 195/ 33
God had revealed both	<b>twain</b>	unto the church, I	11, 201/ 17
bound to believe both	<b>twain</b>	, as I believe now	11, 201/ 18
as are the other	<b>twain</b>	that he saith he	11, 201/ 36

deny both the other	<b>twain</b>	for the repugnance, as	11, 201/ 38
two contradictions. Of which	<b>twain</b>	I will first answer	11, 212/ 32
be left out. The	<b>Twelfth</b>	Chapter. But now shall	11, 46/ 5
these is charity. The	<b>Twelfth</b>	Chapter. Now where he	11, 125/ 1
Third Chapter. In the	<b>twelfth</b>	leaf, to prove that	11, 136/ 2
answer read it. The	<b>Twelfth</b>	Chapter. But now goeth	11, 185/ 13
and blood to his	<b>twelve</b>	apostles himself. I shall	11, 10/ 24
said Jesus to the	<b>twelve</b>	, "Will you go your	11, 23/ 9
not I chosen you	<b>twelve</b>	, and one of you	11, 23/ 13
being one of the	<b>twelve</b>	. The exposition of the	11, 23/ 15
full, gathered and filled	<b>twelve</b>	baskets of the fragments	11, 25/ 15
And yet, among those	<b>twelve</b>	, tarried one false shrew	11, 87/ 22
he had sent his	<b>twelve</b>	apostles before. But then	11, 87/ 26
he said unto his	<b>twelve</b>	apostles, "Will you be	11, 87/ 28
still remaining among the	<b>twelve</b>	, whereof eleven were not	11, 88/ 32
not I chosen you	<b>twelve</b>	, and of you twelve	11, 88/ 33
twelve, and of you	<b>twelve</b>	, yet is there one	11, 88/ 33
being one of the	<b>twelve</b>	. Our Lord here, good	11, 88/ 35
present, save only his	<b>twelve</b>	apostles, and were, as	11, 91/ 33
he had sent his	<b>twelve</b>	apostles before. And unto	11, 92/ 4
so spoken to all	<b>twelve</b>	was (as Saint Chrysostom	11, 92/ 14
wot well, chosen you	<b>twelve</b>	as good, well knowing	11, 92/ 28
not I chosen you	<b>twelve</b>	and one of you	11, 93/ 9
that one of the	<b>twelve</b>	was a devil, to	11, 93/ 36
him, and promised his	<b>twelve</b>	apostles the honor of	11, 104/ 13
apostles the honor of	<b>twelve</b>	seats, to sit with	11, 104/ 14
understood him. And all	<b>twelve</b>	questions Master Masquer, wilily	11, 159/ 33
nor yet all his	<b>twelve</b>	apostles neither, for Judas	11, 161/ 14
he said to the	<b>twelve</b>	, "Will ye go away	11, 166/ 24
loaves so suddenly to	<b>twelve</b>	baskets full more than	11, 211/ 16
of everlasting bliss. The	<b>Twentieth</b>	Chapter. "This communication with	11, 79/ 18
his own brain. The	<b>Twentieth</b>	Chapter. But now, for	11, 202/ 10
by name also, and	<b>twenty</b>	such other fond fellows	11, 8/ 22
words in more than	<b>twenty</b>	places contrary that his	11, 178/ 18
is that he findeth	<b>twenty</b>	places of scripture and	11, 178/ 32
saith that he findeth	<b>twenty</b>	places in scripture and	11, 183/ 36
find his more than	<b>twenty</b>	far fewer than fifteen	11, 184/ 2
his other more than	<b>twenty</b>	texts of scripture of	11, 203/ 3
of his more than	<b>twenty</b>	texts can in any	11, 203/ 13
the glass broken into	<b>twenty</b>	, Master Masquer hath caught	11, 206/ 17

one glass broke into	<b>twenty</b>	, etc. Lord, how this	11, 206/ 27
one glass broken into	<b>twenty</b>	and the marvel of	11, 207/ 18
one body be in	<b>twenty</b>	places at once, as	11, 207/ 36
figure of itself, into	<b>twenty</b>	pieces of one broken	11, 207/ 39
the more boldly. The	<b>Twenty-Fifth</b>	Chapter. His word also	11, 92/ 12
the end of the	<b>twenty-fifth</b>	chapter of the first	11, 213/ 1
heaven and earth. The	<b>Twenty-First</b>	Chapter. But now, forasmuch	11, 82/ 1
in my letter, the	<b>twenty-first</b>	leaf, and then consider	11, 196/ 9
confess the truth. The	<b>Twenty-First</b>	Chapter. Now whereas Master	11, 204/ 3
cast him out." The	<b>Twenty-Fourth</b>	Chapter. But here do	11, 89/ 10
Master Masquer, in the	<b>twenty-ninth</b>	leaf, boasteth himself of	11, 159/ 16
the Blessed Sacrament. The	<b>Twenty-Second</b>	Chapter. But these heretics	11, 84/ 11
and open knavery. The	<b>Twenty-Second</b>	Chapter. Master Masquer cometh	11, 206/ 3
it there in the	<b>twenty-sixth</b>	leaf. "I wot well	11, 207/ 13
to believe him. The	<b>Twenty-Third</b>	Chapter. But whereas they	11, 87/ 13
wisely put in. The	<b>Twenty-Third</b>	Chapter. Over this, toward	11, 210/ 31
heretic, after once or	<b>twice</b>	warning" (Lo, hear the	11, 5/ 15
that after once or	<b>twice</b>	warning of them, the	11, 5/ 18
his diligence, prove him	<b>twice</b>	a fool. But in	11, 12/ 10
that he saith it	<b>twice</b>	in his one book	11, 51/ 22
me. Therein saith he	<b>twice</b>	that all learned men	11, 51/ 23
of giving his flesh	<b>twice</b>	, by which he meaneth	11, 55/ 23
he doth once or	<b>twice</b>	in his book. But	11, 98/ 29
this his one folly	<b>twice</b>	. The Fifth Chapter. Now	11, 144/ 15
forth to show himself	<b>twice</b>	a fool, yea, thrice	11, 157/ 14
he boasteth to have	<b>twice</b>	so substantially soiled that	11, 177/ 2
one argument, after than	<b>twice</b>	overthrown himself and made	11, 183/ 1
mine argument more than	<b>twice</b>	so strong. But yet	11, 183/ 2
few words both these	<b>two</b>	points at once, where	11, 5/ 13
as it were, into	<b>two</b>	courses, that is to	11, 10/ 10
treating and declaring of	<b>two</b>	special things specified in	11, 10/ 11
work of mine into	<b>two</b>	parts in like wise	11, 10/ 25
the man bringeth in	<b>two</b>	places all in great	11, 11/ 14
in either of which	<b>two</b>	places, he showeth that	11, 11/ 16
also, he bringeth forth	<b>two</b>	things for special notable	11, 15/ 9
five barley loaves and	<b>two</b>	fishes, did in those	11, 16/ 5
he specially in the	<b>two</b>	great sacraments: the sacrament	11, 24/ 22
perceive it, he did	<b>two</b>	miracles before he began	11, 25/ 6
thousand in number, of	<b>two</b>	fishes and five loaves	11, 25/ 13
he did tell them	<b>two</b>	other things: the one	11, 25/ 30

their sakes. Of these	<b>two</b>	points, the one might	11, 25/ 32
men eat here hath	<b>two</b>	manner of perishing. One	11, 27/ 29
not both one, but	<b>two</b>	distinct natures still, yet	11, 43/ 20
him. But mark well	<b>two</b>	things now, good reader	11, 53/ 5
therefore mark well these	<b>two</b>	points in this one	11, 54/ 25
none of the other	<b>two</b>	points, but this point	11, 54/ 37
few words of these	<b>two</b>	givings: the giving to	11, 56/ 22
do but feign these	<b>two</b>	givings and say, as	11, 56/ 30
see that of the	<b>two</b>	givings Master Masquer, to	11, 57/ 10
our Savior speak of	<b>two</b>	givings of his flesh	11, 57/ 14
those words speaketh of	<b>two</b>	givings of himself: the	11, 57/ 29
readers, of one or	<b>two</b>	more besides these Jews	11, 58/ 17
bring in the other	<b>two</b>	. Making therefore for this	11, 100/ 13
toucheth, and after those	<b>two</b>	texts well understood, had	11, 107/ 31
which Master Masquer, with	<b>two</b>	other heresies too, bringeth	11, 118/ 21
alone, but encompained with	<b>two</b>	good fellows, pardie, the	11, 120/ 1
while he hath his	<b>two</b>	fellows with him. But	11, 121/ 29
tarry, too, before his	<b>two</b>	fellows come to him	11, 121/ 30
hath showed forth thus	<b>two</b>	or three texts and	11, 133/ 32
There were, good readers,	<b>two</b>	causes for which those	11, 138/ 21
at once in those	<b>two</b>	diverse places, earth and	11, 138/ 30
far distance of the	<b>two</b>	places asunder, but in	11, 138/ 32
the diversity of the	<b>two</b>	places having in them	11, 138/ 33
this process hath he	<b>two</b>	points. The first is	11, 143/ 7
Masquer saith) prove these	<b>two</b>	things are these: "It	11, 144/ 34
and that the other	<b>two</b>	were well perceived to	11, 152/ 24
and at the other	<b>two</b>	not murmuring, as at	11, 153/ 5
and at the other	<b>two</b>	not marveling. Lo, thus	11, 153/ 6
readers, that he saith	<b>two</b>	things. One that it	11, 153/ 29
three, he asketh me	<b>two</b>	questions at once. For	11, 159/ 27
readers, that of his	<b>two</b>	questions the first have	11, 163/ 11
marveled at the other	<b>two</b>	manner of speakings because	11, 164/ 25
many did? Be these	<b>two</b>	propositions so sore repugnant	11, 164/ 36
for me were these	<b>two</b>	wily captious questions of	11, 165/ 6
Christ spoke in those	<b>two</b>	places that he was	11, 167/ 33
what followeth upon his	<b>two</b>	premises in good faith	11, 169/ 1
again to Master Masquer's	<b>two</b>	sore captious questions, and	11, 175/ 24
folly, hath with his	<b>two</b>	solutions of mine one	11, 183/ 1
And of purgatory, by	<b>two</b>	means, they put men	11, 187/ 6
prove us this in	<b>two</b>	year that it should	11, 192/ 7

his own body in	<b>two</b>	places at once, as	11, 196/ 13
Sacrament be either in	<b>two</b>	or in ten thousand	11, 196/ 35
make it be in	<b>two</b>	places at once is	11, 197/ 1
be no more in	<b>two</b>	places at once than	11, 197/ 3
have made it in	<b>two</b>	places at once if	11, 197/ 5
shall never be in	<b>two</b>	places at once, but	11, 197/ 16
body to be in	<b>two</b>	places at once, yet	11, 200/ 7
the texts one or	<b>two</b>	that I bring for	11, 203/ 4
our part, of these	<b>two</b>	things he denieth neither	11, 203/ 29
Master Masquer telleth you	<b>two</b>	things. First, that I	11, 204/ 9
distance asunder. Of which	<b>two</b>	things (as natural and	11, 208/ 4
better cause of those	<b>two</b>	other things than ever	11, 208/ 12
I spoke of, the	<b>two</b>	contradictions of mine own	11, 212/ 6
whole tale concerning my	<b>two</b>	contradictions. Of which twain	11, 212/ 32
but rather rehearse our	<b>two</b>	talkings, with "quoth we	11, 213/ 6
but to write therein	<b>two</b>	things repugnant and contrary	11, 216/ 31
the story of Sampson	<b>tying</b>	the foxes together by	11, 19/ 15
-- and that the	<b>tying</b>	of the fire and	11, 19/ 26
be made by William	<b>Tyndale</b>	, for that in an	11, 7/ 20
Jay. And of truth,	<b>Tyndale</b>	wrote unto Frith that	11, 7/ 23
of George Jay, whereof	<b>Tyndale</b>	wrote unto Frith, especially	11, 8/ 1
letter. For therein writeth	<b>Tyndale</b>	that if George Joye	11, 8/ 2
also, though I know	<b>Tyndale</b>	by name, and George	11, 8/ 21
neither be made by	<b>Tyndale</b>	nor by George Jay	11, 8/ 30
all that made by	<b>Tyndale</b>	or by George Jay	11, 8/ 33
after. For as for	<b>Tyndale</b>	, the captain of our	11, 9/ 6
not regard him. And	<b>Tyndale</b>	had in his letter	11, 9/ 20
sent over to print,	<b>Tyndale</b>	and his fellows, to	11, 9/ 28
Joye, John Frith, and	<b>Tyndale</b>	, turn forth further to	11, 53/ 14
Master Masquer, Frith, and	<b>Tyndale</b>	, and all these heretics	11, 54/ 17
and so should, as	<b>Tyndale</b>	teacheth, make himself so	11, 86/ 16
or is peradventure Master	<b>Tyndale</b>	himself, one of whose	11, 104/ 31
Master Masquer be Master	<b>Tyndale</b>	, then will I ask	11, 106/ 10
against which scripture Master	<b>Tyndale</b>	saith that he that	11, 120/ 32
much worse than William	<b>Tyndale</b>	. For Tyndale did yet	11, 120/ 37
than William Tyndale. For	<b>Tyndale</b>	did yet at the	11, 120/ 37
both more wilily than	<b>Tyndale</b>	doth, and yet much	11, 121/ 7
bad both, against William	<b>Tyndale</b>	, that neither he nor	11, 135/ 8
not only Frith and	<b>Tyndale</b>	, but Wycliffe also and	11, 136/ 18
for as much as	<b>Tyndale</b>	hath been so long	11, 158/ 30

beseech our Lord turn	<b>Tyndale</b>	and George Jay, with	11, 197/ 20
write against Frith and	<b>Tyndale</b>	and Master Masquer, and	11, 199/ 15
the Blessed Sacrament. And	<b>Tyndale</b>	, that is either himself	11, 205/ 17
of his Confutation of	<b>Tyndale</b>	, the 249th side, to	11, 212/ 11
verity yet since William	<b>Tyndale</b>	, against whom I specially	11, 215/ 12
of his Confutation of	<b>Tyndale</b>	, the 249th side, to	11, 216/ 8
But now, because of	<b>Tyndale</b>	, let us take some	11, 217/ 19
necessary point of faith?	<b>Tyndale</b>	cannot deny it for	11, 217/ 22
I said there that	<b>Tyndale</b>	, against whom I there	11, 217/ 35
Supper and Maundy, neither	<b>Tyndale</b>	nor no man else	11, 218/ 3
the Sacrament, but that	<b>Tyndale</b>	cannot say that Saint	11, 218/ 6
show the cause why	<b>Tyndale</b>	cannot say that Saint	11, 218/ 10
the Sacrament, but that	<b>Tyndale</b>	, because of the opinion	11, 218/ 17
for my purpose, while	<b>Tyndale</b>	was the man against	11, 218/ 20
words of all: "Nor	<b>Tyndale</b>	cannot say that Saint	11, 218/ 35
now after Wycliffe, Oecolampadius,	<b>Tyndale</b>	, and Zwingli, deny the	11, 220/ 20
he is of Master	<b>Tyndale's</b>	sect, or is peradventure	11, 104/ 30
in my work of	<b>Tyndale's</b>	Confutation. Of which things	11, 108/ 19
while my work of	<b>Tyndale's</b>	Confutation hath proved my	11, 110/ 35
that I wrote of	<b>Tyndale's</b>	Confutation, which places, whoso	11, 213/ 9
Gospel, in which place	<b>Tyndale's</b>	sect saith expressly that	11, 219/ 7
these Huessgens, Zwinglians, and	<b>Tyndaleans</b>	draw now divers other	11, 41/ 19
told them the means	<b>unasked</b>	, and said, "All that	11, 40/ 7
therein they belied him	<b>unaware</b>	, but far were they	11, 47/ 20
full of incredulity, which	<b>unbelief</b>	enduring, they could not	11, 38/ 22
leave many a thing	<b>unbelieved</b>	which we be bound	11, 122/ 28
were spoken unto the	<b>unbelievers</b>	into their farther obstination	11, 133/ 13
no better thing than	<b>unblessed</b>	bread, and believe that	11, 186/ 33
last, lift his neck	<b>unbroken</b>	neither. And now therefore	11, 177/ 9
it abideth whole and	<b>unchanged</b>	, not being turned into	11, 29/ 3
readers, seem to an	<b>unchristian</b>	man, or to a	11, 41/ 11
not fornication or any	<b>uncleanness</b>	be so much as	11, 3/ 28
the evil talk and	<b>uncontrolled</b>	to speak blasphemous words	11, 4/ 22
all the remanent alone	<b>uncreated</b>	, and have kept him	11, 192/ 14
all the hard places	<b>undeclared</b>	. For he nowhere sticketh	11, 113/ 28
and leave them also	<b>undeclared</b>	, because he would have	11, 121/ 18
and advance his part,	<b>underpropping</b>	it with their own	11, 9/ 30
perceiving whereof, ye shall	<b>understand</b>	that the material meat	11, 27/ 27
thereby should learn and	<b>understand</b>	that as a true	11, 30/ 23
shall, good Christian readers,	<b>understand</b>	that like as if	11, 37/ 17

require to repeat and	<b>understand</b>	; and finally because I	11, 55/ 13
will, would make her	<b>understand</b>	this message for a	11, 60/ 24
as Saint Paul saith)	<b>understand</b>	spiritual things, but this	11, 63/ 35
For they could not	<b>understand</b>	it. But how great	11, 66/ 28
believe ye shall not	<b>understand</b>	." Therefore it was of	11, 66/ 33
him." How shall we	<b>understand</b>	it? May we understand	11, 75/ 20
understand it? May we	<b>understand</b>	those folk therein too	11, 75/ 21
life. Therefore, you must	<b>understand</b>	them not so fleshly	11, 82/ 24
dead, but you must	<b>understand</b>	them spiritually, that you	11, 82/ 26
not in any wise	<b>understand</b>	the truth. And how	11, 84/ 13
And how could they	<b>understand</b>	the truth, when they	11, 84/ 14
believe you shall not	<b>understand</b>	. And therefore these heretics	11, 84/ 16
therefore these heretics cannot	<b>understand</b>	. For they be in	11, 84/ 17
Masquer, evil Christian heretics,	<b>understand</b>	Christ's words better than	11, 118/ 24
the Jews would not	<b>understand</b>	this spiritual saying of	11, 133/ 7
the cause why ye	<b>understand</b>	me not is that	11, 147/ 22
yet. For ye shall	<b>understand</b>	that in the first	11, 158/ 28
heard him well, did	<b>understand</b>	him amiss. For though	11, 161/ 27
apostles? Did not they	<b>understand</b>	him? What if I	11, 161/ 36
and godly, whether I	<b>understand</b>	them or no, and	11, 162/ 34
of Saint John did	<b>understand</b>	Christ's words. And now	11, 163/ 15
how madly Master Masquer	<b>understandeth</b>	that place of Saint	11, 109/ 4
you see that he	<b>understandeth</b>	not, or else willingly	11, 111/ 5
scripture that Master Masquer	<b>understandeth</b>	not no more than	11, 162/ 10
but say that he	<b>understandeth</b>	them all, yet if	11, 162/ 11
withal. For no man	<b>understandeth</b>	any word worse than	11, 162/ 15
word worse than he	<b>understandeth</b>	those, even yet while	11, 162/ 16
from the first right	<b>understanding</b>	into a secondary sense	11, 18/ 11
belly-joy, and therefore not	<b>understanding</b>	his words), hoped by	11, 34/ 15
he meaneth concerning the	<b>understanding</b>	of this word of	11, 76/ 2
of unto another spiritual	<b>understanding</b>	, in turning the meat	11, 102/ 20
no light unto the	<b>understanding</b>	of them no more	11, 113/ 23
the order of our	<b>understanding</b>	, and not in order	11, 120/ 9
the order of our	<b>understanding</b>	, and not in the	11, 121/ 15
the order of our	<b>understanding</b>	and not in the	11, 122/ 20
after their own carnal	<b>understanding</b>	(but yet in another	11, 129/ 15
will you be without	<b>understanding</b>	? It is my spirit	11, 142/ 4
for their so carnal	<b>understanding</b>	thereof -- and the	11, 149/ 9
apostles, thus hearing and	<b>understanding</b>	his words in all	11, 157/ 5
question. As to the	<b>understanding</b>	, I agree that they	11, 161/ 17

apostles, thus hearing and	<b>understanding</b>	his words in all	11, 163/ 36
this is the right	<b>understanding</b>	of Christ's words, and	11, 176/ 20
exposition and the right	<b>understanding</b>	of them, by whom	11, 202/ 16
would vary upon the	<b>understanding</b>	of the old saints	11, 202/ 29
If for lack of	<b>understanding</b>	, how can you look	11, 219/ 15
allegories and other spiritual	<b>understandings</b>	, plainly meant of the	11, 142/ 36
us certain convenient virtues	<b>understood</b>	by the four floods	11, 18/ 36
to be none otherwise	<b>understood</b>	besides, but that there	11, 19/ 10
by these words wrong	<b>understood</b>	some men might ween	11, 36/ 37
if this obedience be	<b>understood</b>	of his manhood, how	11, 42/ 14
say that they be	<b>understood</b>	, then must he give	11, 56/ 37
and the cross are	<b>understood</b>	in the one giving	11, 57/ 2
and the Sacrament is	<b>understood</b>	in the other giving	11, 57/ 3
right in that they	<b>understood</b>	that he spoke of	11, 62/ 22
to eat, whereas Nicodemus	<b>understood</b>	no part of the	11, 62/ 23
fulfilled, if it be	<b>understood</b>	as I have before	11, 100/ 28
he saith, to be	<b>understood</b>	that he shall never	11, 105/ 4
Had Master More have	<b>understood</b>	this short sentence, "Whoso	11, 107/ 14
crucified; had M. More	<b>understood</b>	this point, he should	11, 107/ 19
too. Had Master Masquer	<b>understood</b>	the selfsame short sentence	11, 107/ 28
had Master Masquer well	<b>understood</b>	also the other short	11, 107/ 29
those two texts well	<b>understood</b>	, had looked upon his	11, 107/ 31
that is to be	<b>understood</b>	as long as we	11, 120/ 29
have his words well	<b>understood</b>	, but that his words	11, 121/ 10
if he had thus	<b>understood</b>	his master's mind, and	11, 129/ 16
words, must be spiritually	<b>understood</b>	to give ye this	11, 142/ 24
the cause why ye	<b>understood</b>	me not, is that	11, 142/ 25
life and to be	<b>understood</b>	spiritually, that they should	11, 146/ 21
words, must be spiritually	<b>understood</b>	to give ye this	11, 147/ 21
flesh," etc. must be	<b>understood</b>	after the literal sense	11, 149/ 6
as the carnal Jews	<b>understood</b>	it murmuring at it	11, 149/ 7
door," etc. must be	<b>understood</b>	in an allegory and	11, 149/ 10
of Christ must be	<b>understood</b>	after that literal sense	11, 149/ 25
matter. For all they	<b>understood</b>	the words meetly well	11, 155/ 22
heard him not and	<b>understood</b>	him not when he	11, 157/ 1
and apostles heard and	<b>understood</b>	their master's words in	11, 158/ 20
those three places they	<b>understood</b>	him not. For here	11, 158/ 21
heard him not and	<b>understood</b>	him not when he	11, 159/ 11
also whether all these	<b>understood</b>	him. And all twelve	11, 159/ 32
heard him not and	<b>understood</b>	him not when he	11, 160/ 2

both heard him and	<b>understood</b>	him, wherein I grant	11, 160/ 13
apostles and his disciples	<b>understood</b>	that Christ calleth himself	11, 160/ 17
how much they more	<b>understood</b>	the manner of the	11, 160/ 23
heard him not and	<b>understood</b>	him not when he	11, 160/ 29
if Christ's other disciples	<b>understood</b>	him not, though his	11, 161/ 3
heard not Christ and	<b>understood</b>	him not when he	11, 161/ 6
of his other disciples	<b>understood</b>	him, for none of	11, 161/ 13
they that were there	<b>understood</b>	him, which maketh nothing	11, 161/ 18
heard him not and	<b>understood</b>	him not when he	11, 161/ 21
amiss. For though they	<b>understood</b>	him right, in that	11, 161/ 28
very flesh, yet they	<b>understood</b>	him wrong, in that	11, 161/ 29
that the apostles themselves	<b>understood</b>	Christ's word. How will	11, 162/ 3
but though he fully	<b>understood</b>	them not as he	11, 162/ 23
theirs that the apostles	<b>understood</b>	his words then? Thus	11, 163/ 10
the disciples and apostles	<b>understood</b>	Christ's words well in	11, 163/ 29
and apostles heard and	<b>understood</b>	our Savior in all	11, 165/ 8
as ye say, they	<b>understood</b>	it in an allegory	11, 165/ 28
offended, was because they	<b>understood</b>	Christ's words to be	11, 166/ 10
Peter and his fellows	<b>understood</b>	by this eating and	11, 166/ 27
that though the apostles	<b>understood</b>	well that Christ spoke	11, 173/ 14
mind that the apostles	<b>understood</b>	their master Christ's words	11, 175/ 32
which among them all	<b>understood</b>	that Gospel as well	11, 176/ 6
the apostles, if they	<b>understood</b>	his words, understood them	11, 176/ 21
they understood his words,	<b>understood</b>	them after the same	11, 176/ 21
wisely proved to be	<b>understood</b>	in the literal sense	11, 177/ 16
places may be so	<b>understood</b>	by an allegory only	11, 182/ 32
be to be so	<b>understood</b>	indeed," I have proved	11, 182/ 33
they may not be	<b>understood</b>	in an allegory only	11, 182/ 34
that, among them, they	<b>understood</b>	the doctors then as	11, 203/ 1
to be meant and	<b>understood</b>	as I say. All	11, 203/ 12
be well and right	<b>understood</b>	as he saith. For	11, 203/ 14
if he perceived and	<b>understood</b>	my words, and then	11, 218/ 25
his body whole and	<b>undiminished</b>	, make them a plain	11, 137/ 32
they would leave it	<b>undone</b>	, and that he was	11, 63/ 22
his goodness and sufferance	<b>undone</b>	, whereby he procured the	11, 91/ 11
the full received and	<b>undoubted</b>	truth, as though it	11, 179/ 20
and believed for an	<b>undoubted</b>	truth, with Catholics and	11, 213/ 21
were, yet are there	<b>undoubtedly</b>	, by such dissimulating sufferance	11, 5/ 34
them? But there is	<b>undoubtedly</b>	a certain manner of	11, 75/ 30
fast, which jest was	<b>undoubtedly</b>	revealed Father Frith by	11, 205/ 23

they be in godhead	<b>unequal</b>	when that in godhead	11, 41/ 29
that might remove their	<b>unfaithfulness</b>	and give them the	11, 80/ 7
than if it were	<b>unglorified</b>	? And yet either he	11, 139/ 17
am sure, glorified or	<b>unglorified</b>	, if he said it	11, 195/ 35
fire, for his former	<b>ungracious</b>	, obstinate infidelity, out of	11, 185/ 6
manhood were joined and	<b>united</b>	together, both in the	11, 42/ 18
the body should be	<b>united</b>	with the head. For	11, 174/ 4
his manhood in wonderful	<b>unity</b>	with his omnipotent godhead	11, 31/ 7
the flesh joined in	<b>unity</b>	of person to the	11, 70/ 37
that immediate conjunction and	<b>unity</b>	, made both everlasting and	11, 71/ 1
knit together in very	<b>unity</b>	of person, our Savior	11, 78/ 10
Holy Ghost, and in	<b>unity</b>	of person joined with	11, 78/ 30
of the conjunction and	<b>unity</b>	that it hath with	11, 83/ 32
in you," he argueth	<b>universally</b>	of all men and	11, 135/ 26
because they think themselves	<b>unknown</b>	, so do these folk	11, 12/ 29
while their name is	<b>unknown</b>	, and, therefore, they fear	11, 12/ 32
to no man almost	<b>unknown</b>	that the holy scripture	11, 17/ 27
lurking in her heart	<b>unknown</b>	unto herself, covered and	11, 60/ 21
open and known, and	<b>unknown</b>	to mortal men. And	11, 88/ 23
though Judas' falsehood was	<b>unknown</b>	to his fellows, yet	11, 88/ 37
yet was it not	<b>unknown</b>	to his master, which	11, 89/ 1
about in a visor	<b>unknown</b>	. Master Masquer careth not	11, 115/ 27
make them do both	<b>unlawfully</b>	make them and may	11, 215/ 28
rather by some young	<b>unlearned</b>	fool. Howbeit, as for	11, 8/ 31
show his clerkliness before	<b>unlearned</b>	men, and leave them	11, 121/ 18
every man and woman	<b>unlearned</b>	in boldness and courage	11, 144/ 6
but a problem among	<b>unlearned</b>	folk, and dispute it	11, 187/ 26
May not a poor,	<b>unlearned</b>	man be bold to	11, 198/ 5
capacity of good and	<b>unlearned</b>	folk, as it is	11, 209/ 24
soul cannot every man	<b>unlearned</b>	conceive and imagine right	11, 209/ 33
ashamed to write so	<b>unlearnedly</b>	, and a mad man	11, 9/ 10
his books, that an	<b>unlettered</b>	man might be ashamed	11, 9/ 9
were, it were far	<b>unlikely</b>	that so many wise	11, 168/ 4
once" this once pass	<b>unmarked</b>	by me, by which	11, 104/ 35
him as unworthy and	<b>unmeet</b>	for the fault that	11, 90/ 12
such respects be both	<b>unnatural</b>	and sinful), but only	11, 59/ 24
the sickness of their	<b>unperfect</b>	minds and, as a	11, 27/ 10
prove Saint John's Gospel	<b>unperfect</b>	and insufficient for leaving	11, 212/ 12
prove Saint John's Gospel	<b>unperfect</b>	and insufficient for leaving	11, 216/ 9
he left his Resurrection	<b>unpreached</b>	, and his Ascension, too	11, 109/ 39

Catholics, yet rested it	<b>unproved</b>	still a written verity	11, 214/ 25
come forth with such	<b>unreasonable</b>	reasons, as some foolish	11, 179/ 30
his way, and the	<b>unrighteous</b>	man leave his devices	11, 86/ 5
other heresies besides. This	<b>unsavory</b>	supper of his, without	11, 10/ 9
corrupt copy) unto your	<b>unsavory</b>	sense. But let oportet	11, 194/ 15
them. They think themselves	<b>unseen</b>	while their name is	11, 12/ 32
spirit immediately joined and	<b>unseparably</b>	knit unto the eternal	11, 29/ 9
that question Christ left	<b>unsoiled</b>	. Now did he likewise	11, 63/ 12
question and their how	<b>unsoiled</b>	. But now, lest Master	11, 63/ 25
was altogether imperfect and	<b>unsufficient</b>	all the while that	11, 110/ 25
it. But leaving that	<b>untaught</b>	till the time of	11, 69/ 17
though it pleased idle	<b>unthrifths</b>	very well, that were	11, 119/ 23
whether I leave anything	<b>untouched</b>	, I shall first give	11, 21/ 6
nor let him lurk	<b>untouched</b>	. The one, lest he	11, 93/ 13
that I left not	<b>untouched</b>	the point of repugnance	11, 199/ 35
except God's word be	<b>untrue</b>	) else as I have	11, 208/ 32
take them amiss and	<b>untruly</b>	, while he and I	11, 202/ 15
her leave off her	<b>unvowed</b>	purpose. Of truth, if	11, 59/ 37
writing as might make	<b>unwise</b>	men ween that they	11, 37/ 11
words, and let such	<b>unwise</b>	words and devilish devices	11, 188/ 15
so every man that	<b>unworthily</b>	receiveth the Sacrament of	11, 74/ 13
it and drinketh it	<b>unworthily</b>	, he eateth and drinketh	11, 74/ 19
not because of their	<b>unworthiness</b>	to hear it, and	11, 146/ 26
own dealing make themselves	<b>unworthy</b>	to receive it." And	11, 85/ 22
have rejected him as	<b>unworthy</b>	and unmeet for the	11, 90/ 12
left no necessary thing	<b>unwritten</b>	. Now of any other	11, 108/ 7
necessary thing was left	<b>unwritten</b>	, by those words of	11, 109/ 22
point to be left	<b>unwritten</b>	in the scripture, I	11, 110/ 10
none of them all	<b>unwritten</b>	, when he shall have	11, 110/ 32
not by his own	<b>unwritten</b>	dreams, that Christ's body	11, 178/ 13
leave to believe his	<b>unwritten</b>	vanities," verities I would	11, 178/ 20
it by mine own	<b>unwritten</b>	dreams. The fourth is	11, 178/ 27
leave to believe mine	<b>unwritten</b>	vanities, verities, he would	11, 178/ 35
sufficient proof mine own	<b>unwritten</b>	dreams, he giveth my	11, 181/ 25
but such as are	<b>unwritten</b>	, he showeth himself ready	11, 181/ 28
leave to believe mine	<b>unwritten</b>	vanities (verities he would	11, 184/ 6
things that he calleth	<b>unwritten</b>	verities were indeed unwritten	11, 184/ 8
unwritten verities were indeed	<b>unwritten</b>	and invented also by	11, 184/ 8
to call them mine	<b>unwritten</b>	vanities, and (as he	11, 184/ 9
calleth them before) mine	<b>unwritten</b>	dreams, too. But on	11, 184/ 10

such written verities mine	<b>unwritten</b>	vanities, or mine unwritten	11, 184/ 20
unwritten vanities, or mine	<b>unwritten</b>	dreams, either, except he	11, 184/ 20
writings to be yet	<b>unwritten</b>	, and that holy doctrine	11, 184/ 22
leave to believe this	<b>unwritten</b>	vanity, which is in	11, 184/ 27
the apostles left aught	<b>unwritten</b>	of necessity to be	11, 185/ 17
which standeth of More's	<b>unwritten</b>	vanities, as of the	11, 185/ 18
things he calleth mine	<b>unwritten</b>	vanities, and maketh as	11, 185/ 35
speaketh much of mine	<b>unwritten</b>	dreams and vanities. But	11, 193/ 32
For as for his	<b>unwritten</b>	verities and the authority	11, 200/ 25
thus: "As for his	<b>unwritten</b>	verities and the authority	11, 204/ 5
the scripture to mine	<b>unwritten</b>	verities, and to the	11, 204/ 10
but also the traditions	<b>unwritten</b>	, believed and taught by	11, 204/ 30
antichristian synagogue, and the	<b>unwritten</b>	verities stark lies and	11, 205/ 10
made one of his	<b>unwritten</b>	verities. As yet, if	11, 212/ 21
cognoscam, which now written	<b>unwritten</b>	verity he numbereth a	11, 212/ 25
little before among his	<b>unwritten</b>	vanities. Thus may ye	11, 212/ 26
finding us forth his	<b>unwritten</b>	written vanities -- verities	11, 212/ 28
will serve me this	<b>unwritten</b>	verity to prove yet	11, 213/ 16
article taken for an	<b>unwritten</b>	verity with good Catholic	11, 213/ 19
that it is an	<b>unwritten</b>	verity. If he will	11, 214/ 31
against him for an	<b>unwritten</b>	verity, for as much	11, 215/ 17
lay it for an	<b>unwritten</b>	verity still. And thus	11, 215/ 32
made one of his	<b>unwritten</b>	verities." When myself, good	11, 216/ 18
whether this old holy	<b>upholder</b>	of the pope's church	11, 157/ 8
whether this old holy	<b>upholder</b>	of the pope's church	11, 164/ 1
whether this old holy	<b>upholder</b>	of the pope's church	11, 165/ 19
how this old holy	<b>upholder</b>	of the pope's church	11, 212/ 27
heavenly wisdom his wholesome	<b>usage</b>	was in many great	11, 23/ 20
have not letted to	<b>use</b>	themselves in words both	11, 4/ 9
what they write that	<b>use</b>	to put out their	11, 12/ 30
the inordinate appetite and	<b>use</b>	thereof, destroyed and punished	11, 28/ 2
of you that have	<b>use</b>	of reason, after the	11, 45/ 17
him, and continually did	<b>use</b>	the ways to reform	11, 89/ 5
need have you to	<b>use</b>	much watch and great	11, 92/ 21
not tell how to	<b>use</b>	these English adverbs, nay	11, 158/ 31
can against me never	<b>use</b>	his second, whereby he	11, 163/ 17
false heretics, the Arians,	<b>used</b>	by the same means	11, 18/ 16
thing and a strange,	<b>used</b>	in the proponing thereof	11, 25/ 3
where their other kings	<b>used</b>	to pill them and	11, 47/ 4
of person, our Savior	<b>used</b>	that manner of speaking	11, 78/ 10

the one that he	<b>used</b>	by the other. And	11, 78/ 11
him to shame, but	<b>used</b>	many other means to	11, 90/ 29
that goodness of Christ	<b>used</b>	unto him, not only	11, 91/ 3
his manner of circumstances	<b>used</b>	in the speaking of	11, 150/ 21
to them that he	<b>used</b>	that word bread but	11, 170/ 32
wherein what falsehood he	<b>used</b>	you have yourselves seen	11, 177/ 32
that the things commonly	<b>used</b>	this fourteen hundred year	11, 186/ 1
of the Blessed Sacrament	<b>used</b>	some examples before. Now	11, 206/ 14
many good folk have	<b>used</b>	in this matter many	11, 206/ 21
many good folk have	<b>used</b>	in this matter many	11, 207/ 14
which Master Masquer mocketh)	<b>used</b>	many more good samples	11, 210/ 24
holy doctors and saints	<b>used</b>	examples of other miracles	11, 210/ 34
doctors and saints have	<b>used</b>	in this matter of	11, 211/ 19
the old expositors have	<b>used</b>	such so far unlike	11, 220/ 30
expositions, as this man	<b>useth</b>	therein by way of	11, 20/ 24
man, as man evil	<b>useth</b>	the goodness of God	11, 89/ 26
I say Master Masquer	<b>useth</b>	himself, and so doth	11, 182/ 29
his shift that he	<b>useth</b>	, where he saith that	11, 203/ 21
hand. Nor no man	<b>useth</b>	upon a similitude to	11, 207/ 31
not that argument, but	<b>useth</b>	only the face in	11, 208/ 36
would know man afterward,	<b>using</b>	therein such a manner	11, 59/ 4
of his Passion, well	<b>using</b>	thereby the evil of	11, 89/ 26
must needs have died,	<b>using</b>	this Latin term, "Necesse	11, 194/ 8
gay words more to	<b>utter</b>	his eloquence withal. But	11, 198/ 9
both your shames and	<b>utter</b>	confusion. God therefore be	11, 199/ 5
upon Christ's words, and	<b>uttereth</b>	their sleight juggling over	11, 142/ 18
upon Christ's words and	<b>uttereth</b>	their sleight juggling over	11, 147/ 15
and detest and abhor	<b>utterly</b>	the pestilent contagion of	11, 3/ 22
all his own exposition	<b>utterly</b>	. For Christ when he	11, 56/ 35
with his heresy doth	<b>utterly</b>	deny the one, and	11, 57/ 32
by which death is	<b>utterly</b>	turned up and destroyed	11, 71/ 27
laws made by men	<b>utterly</b>	set at naught, and	11, 126/ 35
as it is naught)	<b>utterly</b>	destroyeth all his own	11, 132/ 33
stand together, but is	<b>utterly</b>	repugnant that his body	11, 141/ 3
I with that word	<b>utterly</b>	destroyed the pure sense	11, 157/ 32
to deny hell all	<b>utterly</b>	, they go about in	11, 187/ 10
say they will not	<b>utterly</b>	affirm and say the	11, 187/ 14
if he were not	<b>utterly</b>	past shame, hath cause	11, 219/ 31
all. For all the	<b>uttermost</b>	that he could take	11, 146/ 15
but of such a	<b>vain</b>	curious mind, whom the	11, 6/ 7

own devoir were in	<b>vain</b>	because he feeleth not	11, 86/ 25
sometime deceiveth them by	<b>vain</b>	delectation and pleasure that	11, 92/ 24
they eat me in	<b>vain</b>	and dissemble their belief	11, 120/ 18
they eat me in	<b>vain</b>	and dissemble their belief	11, 125/ 7
do eat him in	<b>vain</b>	. And then to eat	11, 125/ 28
belief is but in	<b>vain</b>	. Now to believe in	11, 125/ 30
Now to believe in	<b>vain</b>	is, ye wot well	11, 125/ 31
therefore be but in	<b>vain</b>	. Now where he saith	11, 126/ 3
either their belief in	<b>vain</b>	, or else make as	11, 127/ 29
either have but a	<b>vain</b>	faith, or else make	11, 128/ 18
their faith is either	<b>vain</b>	faith or else false	11, 128/ 23
spend the time in	<b>vain</b>	dispicions with Master Masquer	11, 195/ 2
also so full of	<b>vainglorious</b>	vanity that if I	11, 193/ 34
be good in this	<b>vale</b>	of misery, in this	11, 33/ 25
to believe his unwritten	<b>vanities</b>	, " verities I would say	11, 178/ 20
to believe mine unwritten	<b>vanities</b>	, verities, he would say	11, 178/ 35
to believe mine unwritten	<b>vanities</b>	(verities he would say	11, 184/ 7
call them mine unwritten	<b>vanities</b>	, and (as he calleth	11, 184/ 10
written verities mine unwritten	<b>vanities</b>	, or mine unwritten dreams	11, 184/ 20
and of holy scripture	<b>vanities</b>	, and also that all	11, 184/ 23
standeth of More's unwritten	<b>vanities</b>	, as of the presence	11, 185/ 19
he calleth mine unwritten	<b>vanities</b>	, and maketh as though	11, 185/ 35
mine unwritten dreams and	<b>vanities</b>	. But here have we	11, 193/ 33
before among his unwritten	<b>vanities</b>	. Thus may ye see	11, 212/ 26
forth his unwritten written	<b>vanities</b>	-- verities, I should	11, 212/ 29
to believe this unwritten	<b>vanity</b>	, which is in all	11, 184/ 27
so full of vainglorious	<b>vanity</b>	that if I had	11, 193/ 34
upon the taking, but	<b>vary</b>	upon the exposition and	11, 202/ 16
he and I would	<b>vary</b>	upon the understanding of	11, 202/ 28
Which to express the	<b>vehement</b>	love that they bore	11, 174/ 7
show forth his own	<b>venerable</b>	visage, that I may	11, 99/ 34
an open and sudden	<b>vengeance</b>	upon him for persecuting	11, 177/ 27
devoured and destroyed the	<b>venom</b>	of all the poison	11, 68/ 17
saith, "Esca ventri et	<b>venter</b>	escis, Deus et hunc	11, 32/ 6
the Apostle saith, "Esca	<b>ventri</b>	et venter escis, Deus	11, 32/ 6
the Apostle's words are	<b>verified</b>	of, where he saith	11, 4/ 25
albeit thereof be they	<b>verified</b>	, too), but specially be	11, 4/ 28
but specially be they	<b>verified</b>	of heresy. And against	11, 4/ 28
words may be well	<b>verified</b>	and expounded of spiritual	11, 20/ 11
such things as were	<b>verified</b>	and true in any	11, 42/ 20

those words are well	<b>verified</b>	by the reason that	11, 42/ 34
for Master Masquer to	<b>verify</b>	the words of his	11, 100/ 36
the book reckon it	<b>verily</b>	to be the book	11, 7/ 36
Blessed Sacrament and therein	<b>verily</b>	gave his own very	11, 10/ 23
not his face. And	<b>verily</b>	, as we see sometimes	11, 12/ 27
all, I would ween	<b>verily</b>	that he were a	11, 19/ 12
words, "My flesh is	<b>verily</b>	meat and my blood	11, 20/ 26
meat and my blood	<b>verily</b>	drink." So that ye	11, 20/ 27
thereby that our Savior	<b>verily</b>	spoke and meant not	11, 20/ 28
words. The Fourth Chapter. "	<b>Verily</b>	, verily, I say to	11, 21/ 23
The Fourth Chapter. "Verily,	<b>verily</b>	, I say to you	11, 21/ 23
said Jesus to them, "	<b>Verily</b>	, verily, I say to	11, 21/ 32
Jesus to them, "Verily,	<b>verily</b>	, I say to you	11, 21/ 32
sent me. This is	<b>verily</b>	the will of him	11, 22/ 6
last day. This is	<b>verily</b>	the will of my	11, 22/ 9
hath seen the Father.	<b>Verily</b>	, verily, I tell you	11, 22/ 20
seen the Father. Verily,	<b>verily</b>	, I tell you, he	11, 22/ 20
said Jesus to them, "	<b>Verily</b>	, verily, I say to	11, 22/ 28
Jesus to them, "Verily,	<b>verily</b>	, I say to you	11, 22/ 28
day. My flesh is	<b>verily</b>	meat and my blood	11, 22/ 31
and my blood is	<b>verily</b>	drink. He that eateth	11, 22/ 31
form, which we now	<b>verily</b>	receive here, hid in	11, 28/ 29
God, and no more	<b>verily</b>	man by that that	11, 30/ 2
man) than he is	<b>verily</b>	God, in that he	11, 30/ 4
Son of God, as	<b>verily</b>	and as naturally begotten	11, 30/ 5
generation as he was	<b>verily</b>	and naturally descended of	11, 30/ 7
expressly representing but also	<b>verily</b>	being one equal God	11, 30/ 35
labor to believe? Yea,	<b>verily</b>	, good readers, to believe	11, 34/ 34
Moses, nor given them	<b>verily</b>	from heaven neither. For	11, 35/ 28
it came not also	<b>verily</b>	down from heaven, but	11, 35/ 30
air, giveth them now	<b>verily</b>	down from heaven that	11, 35/ 33
bread at all. For "	<b>Verily</b>	, verily," said our Lord	11, 36/ 1
at all. For "Verily,	<b>verily</b>	, " said our Lord unto	11, 36/ 1
me. And this is	<b>verily</b>	the will of the	11, 41/ 7
Father give it you?	<b>Verily</b>	, because I would you	11, 48/ 25
which he giveth us	<b>verily</b>	to eat in the	11, 50/ 12
Christ's own Blessed Body	<b>verily</b>	to us to eat	11, 50/ 26
meaning that he would	<b>verily</b>	give men the same	11, 51/ 5
would for man's redemption	<b>verily</b>	give to death, and	11, 51/ 7
give to death, and	<b>verily</b>	for a sacrifice offer	11, 51/ 8

will give to you?	<b>verily</b>	the selfsame that I	11, 56/ 10
and said unto him, "	<b>Verily</b>	, verily, I tell thee	11, 62/ 5
said unto him, "Verily,	<b>verily</b>	, I tell thee, but	11, 62/ 5
it, and that he	<b>verily</b>	would give them his	11, 63/ 18
Jesus unto the Jews, "	<b>Verily</b>	, verily, I say unto	11, 66/ 18
unto the Jews, "Verily,	<b>verily</b>	, I say unto you	11, 66/ 18
he said unto them, "	<b>Verily</b>	, verily, I say to	11, 68/ 27
said unto them, "Verily,	<b>verily</b>	, I say to you	11, 68/ 27
For my flesh is	<b>verily</b>	meat, and my blood	11, 68/ 30
and my blood is	<b>verily</b>	drink. He that eateth	11, 68/ 31
saith, that they should	<b>verily</b>	eat it and drink	11, 69/ 3
he would have them	<b>verily</b>	eat it, that they	11, 69/ 7
giving it to be	<b>verily</b>	eaten, not in the	11, 69/ 14
believe that they shall	<b>verily</b>	eat his flesh. Which	11, 69/ 22
good faith, that they	<b>verily</b>	believe as they say	11, 69/ 33
his own very flesh	<b>verily</b>	to be received and	11, 70/ 10
saith, "My flesh is	<b>verily</b>	meat and my blood	11, 71/ 9
and my blood is	<b>verily</b>	drink." Upon these words	11, 71/ 10
Christ, "My flesh is	<b>verily</b>	meat, etc." are spoken	11, 71/ 33
the Blessed Sacrament is	<b>verily</b>	eaten and drunk the	11, 72/ 5
good readers, see how	<b>verily</b>	a man eateth in	11, 72/ 19
Christ was not always	<b>verily</b>	received and eaten in	11, 73/ 25
Body of Christ is	<b>verily</b>	received and eaten in	11, 74/ 1
the Apostle declareth. And	<b>verily</b>	to be a quick	11, 76/ 32
of Christ not only	<b>verily</b>	, which every man doth	11, 77/ 10
with my godhead as	<b>verily</b>	as it is joined	11, 78/ 31
shall give you as	<b>verily</b>	to eat as ever	11, 79/ 8
they would be content	<b>verily</b>	to eat his own	11, 79/ 34
all. For I ween	<b>verily</b>	that there were neither	11, 80/ 38
own proper nature? Nay,	<b>verily</b>	. But I did speak	11, 83/ 18
receive the Blessed Sacrament,	<b>verily</b>	receive and eat the	11, 94/ 31
and blood of Christ	<b>verily</b>	eaten in the Blessed	11, 95/ 11
and blood to be	<b>verily</b>	eaten and drunk, there	11, 96/ 11
very flesh of Christ	<b>verily</b>	eaten in the Blessed	11, 96/ 26
said, "My flesh is	<b>verily</b>	meat." Thus you see	11, 97/ 33
very flesh and blood	<b>verily</b>	here to eat, not	11, 102/ 37
there many Christs? Nay,	<b>verily</b>	. For it is but	11, 116/ 16
Son. And even so	<b>verily</b>	must they that eat	11, 120/ 15
Son. And even so,	<b>verily</b>	, must they that eat	11, 125/ 5
their question, but answered: "	<b>Verily</b>	, verily, I say unto	11, 129/ 20

question, but answered: "Verily,	<b>verily</b>	, I say unto you	11, 129/ 20
Master Masquer meant. And	<b>verily</b>	if he so mean	11, 139/ 36
not so here? Yes,	<b>verily</b>	. For he came to	11, 141/ 29
make men sure that	<b>verily</b>	eat it and drink	11, 144/ 25
his granting therein. But	<b>verily</b>	, in the cause that	11, 157/ 20
said, "My flesh is	<b>verily</b>	meat," etc. Master Masquer	11, 159/ 13
and saith: "It is	<b>verily</b>	the thing that I	11, 159/ 17
said, "My flesh is	<b>verily</b>	meat." What now? Marry	11, 163/ 33
said, "My flesh is	<b>verily</b>	meat," and "The bread	11, 164/ 14
tale that men should	<b>verily</b>	eat his flesh, and	11, 164/ 24
apostles, almost everyone? And	<b>verily</b>	, the other disciples, as	11, 164/ 30
blessed body was as	<b>verily</b>	his body in the	11, 169/ 16
ever it be there,	<b>verily</b>	there it is, his	11, 169/ 29
the form of bread,	<b>verily</b>	eat his very body	11, 169/ 30
meant, but that he	<b>verily</b>	spoke and meant of	11, 170/ 9
flesh because they should	<b>verily</b>	eat it as men	11, 170/ 34
perceived that they should	<b>verily</b>	eat his flesh, yet	11, 171/ 5
is, that they should	<b>verily</b>	eat his flesh and	11, 171/ 19
chapter of Saint John,	<b>verily</b>	spoke and meant of	11, 175/ 15
Christ in those words	<b>verily</b>	spoke and meant of	11, 176/ 16
and "My flesh is	<b>verily</b>	meat, and my blood	11, 183/ 7
meat, and my blood	<b>verily</b>	drink," and "But if	11, 183/ 7
the devil himself. And	<b>verily</b>	it seemeth that they	11, 187/ 3
still in heaven, too,	<b>verily</b>	, I would have believed	11, 200/ 22
and his blood, is	<b>verily</b>	eaten and drunken in	11, 200/ 40
And likewise, as I	<b>verily</b>	trust that the time	11, 208/ 7
once; so think I,	<b>verily</b>	, that in the sight	11, 208/ 11
thus: "My flesh is	<b>verily</b>	meat and my blood	11, 212/ 17
thus: "My flesh is	<b>verily</b>	meat and my blood	11, 216/ 14
believe his unwritten vanities,"	<b>verities</b>	I would say, "at	11, 178/ 20
believe mine unwritten vanities,	<b>verities</b>	, he would say, at	11, 178/ 35
believe mine unwritten vanities (	<b>verities</b>	he would say) at	11, 184/ 7
that he calleth unwritten	<b>verities</b>	were indeed unwritten and	11, 184/ 8
call now such written	<b>verities</b>	mine unwritten vanities, or	11, 184/ 19
as for his unwritten	<b>verities</b>	and the authority of	11, 200/ 25
As for his unwritten	<b>verities</b>	and the authority of	11, 204/ 5
scripture to mine unwritten	<b>verities</b>	, and to the authority	11, 204/ 11
synagogue, and the unwritten	<b>verities</b>	stark lies and devilry	11, 205/ 10
one of his unwritten	<b>verities</b>	. As yet, if he	11, 212/ 22
unwritten written vanities --	<b>verities</b>	, I should say. But	11, 212/ 29

one of his unwritten	<b>verities</b>	. " When myself, good reader	11, 216/ 19
Master Mock, whom the	<b>verity</b>	most offendeth and doth	11, 8/ 10
thence, as for the	<b>verity</b>	of his presence in	11, 139/ 4
for your sins." The	<b>Verity</b>	hath spoken these words	11, 142/ 9
in that one great	<b>verity</b>	, whereupon by your own	11, 180/ 23
evangelists an express written	<b>verity</b>	, while I must, I	11, 184/ 28
God, which is that	<b>verity</b>	to be found contrary	11, 194/ 21
which now written unwritten	<b>verity</b>	he numbereth a little	11, 212/ 25
serve me this unwritten	<b>verity</b>	to prove yet again	11, 213/ 16
taken for an unwritten	<b>verity</b>	with good Catholic folk	11, 213/ 19
to be a written	<b>verity</b>	. And this lack of	11, 214/ 1
it sufficiently a written	<b>verity</b>	unto good Catholics, yet	11, 214/ 24
unproved still a written	<b>verity</b>	unto such heretics, and	11, 214/ 25
it is an unwritten	<b>verity</b>	. If he will confess	11, 214/ 31
Lady to be a	<b>verity</b>	written in scripture, and	11, 215/ 8
so clear a written	<b>verity</b>	yet since William Tyndale	11, 215/ 11
appeareth, for no written	<b>verity</b>	, and yet agreeth that	11, 215/ 13
him for an unwritten	<b>verity</b>	, for as much as	11, 215/ 17
it for an unwritten	<b>verity</b>	still. And thus, I	11, 215/ 32
more than the common	<b>verse</b>	of the compute manual	11, 169/ 4
Here be, lo, some	<b>verses</b>	yet, Master Masquer, and	11, 211/ 18
the water without a	<b>vessel</b>	, and another that he	11, 25/ 10
is in the whole	<b>vessel</b>	. And now shall I	11, 128/ 29
made him his general	<b>vicar</b>	, he gave him the	11, 24/ 1
put not away his	<b>vice</b>	but make a change	11, 33/ 6
lightly than sloth. Which	<b>vice</b>	God saw so noyous	11, 33/ 8
that is with devilish	<b>vices</b>	joined with the devil	11, 94/ 14
himself that boasteth his	<b>victory</b>	while he lieth in	11, 199/ 26
them all the more	<b>vigilant</b>	, because that who should	11, 92/ 34
them up to more	<b>vigilant</b>	diligence." Here have you	11, 93/ 4
to be sober and	<b>vigilant</b>	. For if Judas, which	11, 93/ 25
meat is of such	<b>vigor</b>	and strength that in	11, 29/ 2
unto the death, the	<b>vile</b>	death of the cross	11, 45/ 5
door and the very	<b>vine</b>	, " therefore, this text (saith	11, 149/ 5
he was a very	<b>vine</b>	, nor when he said	11, 150/ 14
he was a material	<b>vine</b>	indeed, nor a material	11, 150/ 16
his words of the	<b>vine</b>	or of the door	11, 150/ 24
no, whereas at the	<b>vine</b>	and the door, they	11, 150/ 26
times call himself a	<b>vine</b>	or a door marveled	11, 152/ 21
calling of himself a	<b>vine</b>	, nor at the calling	11, 153/ 1

the door and the	<b>vine</b>	," and when he said	11, 157/ 2
said, "I am the	<b>vine</b>	," and when he said	11, 159/ 12
the door and the	<b>vine</b>	and of his flesh	11, 159/ 28
I am the very	<b>vine</b>	," here I would, for	11, 160/ 31
I am the very	<b>vine</b>	," to this question copulative	11, 161/ 7
said he was the	<b>vine</b>	, but also when he	11, 163/ 32
I am the very	<b>vine</b>	," no man marveled at	11, 164/ 10
said, "I am the	<b>vine</b>	." The words, lo, of	11, 166/ 14
I am the very	<b>vine</b>	") upon these words of	11, 167/ 19
I am the very	<b>vine</b>	," did so prosecute and	11, 167/ 28
that he was the	<b>vine</b>	and the door but	11, 167/ 34
can he be a	<b>vine</b>	, nor how can he	11, 167/ 36
and "I am the	<b>vine</b>	." Now remember, good readers	11, 182/ 15
and "I am the	<b>vine</b>	," and such other, he	11, 182/ 21
Christ is called a	<b>vine</b>	or a door. And	11, 220/ 28
I am the very	<b>vine</b>	," I showed there unto	11, 221/ 5
nor a natural very	<b>vine</b>	. This saith no man	11, 221/ 10
Ammon his brother for	<b>violating</b>	his sister Tamar, Master	11, 154/ 10
do no man no	<b>violence</b>	, nor take nothing by	11, 38/ 11
chosest not folks by	<b>violence</b>	, but by good advice	11, 93/ 19
prophet. But this blessed	<b>Virgin</b>	Mary was so surely	11, 60/ 28
was in the Blessed	<b>Virgin</b>	his mother by the	11, 78/ 8
nothing, and that a	<b>virgin</b>	should bring forth a	11, 200/ 15
Christ's birth of a	<b>virgin</b>	(which seem also to	11, 201/ 32
she was a perpetual	<b>virgin</b>	. For if it had	11, 214/ 9
she was a perpetual	<b>virgin</b>	except she break her	11, 215/ 20
she was a perpetual	<b>virgin</b>	. But yet unto these	11, 215/ 24
determined herself upon perpetual	<b>virginity</b>	, and thereof a promise	11, 58/ 28
her determination of perpetual	<b>virginity</b>	was a promise and	11, 59/ 12
she had minded perpetual	<b>virginity</b>	, yet since she had	11, 59/ 21
and desire of perpetual	<b>virginity</b>	, but yet still at	11, 59/ 32
a bare purpose of	<b>virginity</b>	and a vow of	11, 59/ 35
and a vow of	<b>virginity</b>	were all of one	11, 59/ 36
keeping of her vowed	<b>virginity</b>	that she never neither	11, 60/ 29
had she not vowed	<b>virginity</b>	, but had been at	11, 61/ 8
to live still in	<b>virginity</b>	than to go about	11, 61/ 12
her vow bound to	<b>virginity</b>	, whereof she wist well	11, 61/ 14
her conceive and her	<b>virginity</b>	saved. For else had	11, 61/ 26
I," our Lady's perpetual	<b>virginity</b>	expounding non cognosco, id	11, 212/ 24
that concerneth the perpetual	<b>virginity</b>	of our Lady. Which	11, 212/ 33

proved our Lady's perpetual	<b>virginity</b>	. Now since that Master	11, 214/ 17
Masquer, touching the perpetual	<b>virginity</b>	of our Lady to	11, 214/ 28
of our Lady's perpetual	<b>virginity</b>	than I set by	11, 214/ 35
man else the perpetual	<b>virginity</b>	of our blessed Lady	11, 215/ 5
point of the perpetual	<b>virginity</b>	of our Lady to	11, 215/ 8
of our Lady's perpetual	<b>virginity</b>	is no more but	11, 215/ 20
naught by vows of	<b>virginity</b>	, but say that they	11, 215/ 26
own sacramentally, but also	<b>virtually</b>	and effectually so receiveth	11, 73/ 32
with the floods of	<b>virtue</b>	, and so forth in	11, 19/ 4
for honesty or learning,	<b>virtue</b>	, wit, or truth. The	11, 97/ 2
that though the theological	<b>virtue</b>	of full and perfect	11, 122/ 29
faith, as to which	<b>virtue</b>	the virtue of charity	11, 124/ 29
to which virtue the	<b>virtue</b>	of charity were but	11, 124/ 29
that is the theological	<b>virtue</b>	called charity. And thus	11, 125/ 32
and instructions in sundry	<b>virtues</b>	, by means of allegories	11, 17/ 36
teach us certain convenient	<b>virtues</b>	understood by the four	11, 18/ 36
the floods of all	<b>virtues</b>	flow and water the	11, 19/ 2
entry toward all Christian	<b>virtues</b>	, since no man can	11, 37/ 22
work in such other	<b>virtues</b>	as he would for	11, 38/ 30
that is by godly	<b>virtues</b>	joined unto God is	11, 94/ 13
hide and cover his	<b>visage</b>	, he must be content	11, 99/ 31
forth his own venerable	<b>visage</b>	, that I may see	11, 99/ 34
the glowing of his	<b>visage</b>	should even pierce through	11, 219/ 33
no less in Christ's	<b>visible</b>	flesh and in the	11, 136/ 12
More sticketh in the	<b>visible</b>	flesh of Christ, to	11, 137/ 4
Christ giveth us his	<b>visible</b>	flesh to eat, as	11, 137/ 8
should receive his flesh	<b>visible</b>	cut out, as Saint	11, 137/ 10
Saint Augustine declareth, in	<b>visible</b>	dead pieces, and every	11, 137/ 11
body whole, under the	<b>visible</b>	form of bread. And	11, 137/ 16
hath donned on a	<b>visor</b>	of dissimulation, dissimulating his	11, 13/ 5
and with a fond	<b>visor</b>	hide and cover his	11, 99/ 30
put off his Masquer's	<b>visor</b>	and show forth his	11, 99/ 33
walk about in a	<b>visor</b>	unknown. Master Masquer careth	11, 115/ 27
he saith while his	<b>visor</b>	of dissimulation is on	11, 115/ 28
me doth not my	<b>visor</b>	blush red?" Now surely	11, 219/ 30
even pierce through his	<b>visor</b>	, and make it red	11, 219/ 34
such as walk in	<b>visors</b>	have much the less	11, 12/ 27
well that if their	<b>visors</b>	had been off their	11, 12/ 35
ego dabo pro mundi	<b>vita</b>	. " Which text, albeit that	11, 55/ 5
mea est pro mundi	<b>vita</b>	, " without these words, "quam	11, 55/ 7

do by any outward	<b>voice</b>	without God working within	11, 48/ 16
doctors take diversely), whose	<b>voice</b>	though he heard, he	11, 63/ 3
any man hear my	<b>voice</b>	and open me the	11, 85/ 38
also we know that	<b>voice</b>	in the thirty-ninth psalm	11, 117/ 21
saints, which with one	<b>voice</b>	expound these words of	11, 147/ 28
do all with one	<b>voice</b>	expound these words of	11, 148/ 16
For I know the	<b>voice</b>	of my herdman, which	11, 200/ 19
nor those so many	<b>voices</b>	, sounds, and similitudes, multiplied	11, 207/ 4
should have with him), "	<b>void</b>	and eschew him." So	11, 5/ 17
one point, ye may	<b>void</b>	almost all the craft	11, 54/ 16
never be able to	<b>void</b>	it. Now as for	11, 135/ 9
drink only for the	<b>voluptuous</b>	pleasure of their body	11, 28/ 9
not for increase of	<b>voluptuous</b>	pleasure in every greedy	11, 33/ 34
in that he would	<b>vouchsafe</b>	to give them his	11, 25/ 29
high grace and goodness	<b>vouchsafe</b>	to make us all	11, 95/ 5
them, if I would	<b>vouchsafe</b>	to write them. In	11, 181/ 29
very truth, I never	<b>vouchsafed</b>	to turn my book	11, 216/ 26
had passed and a	<b>vow</b>	was made, and Joseph	11, 58/ 29
a promise and a	<b>vow</b>	to God, it may	11, 59/ 13
which I prove her	<b>vow</b>	will serve well enough	11, 59/ 30
she had made any	<b>vow</b>	at all, but had	11, 59/ 31
of virginity and a	<b>vow</b>	of virginity were all	11, 59/ 35
to dispense with her	<b>vow</b>	, as to bid her	11, 59/ 37
Lady had weighed her	<b>vow</b>	as light as haply	11, 60/ 1
intend to break their	<b>vow</b>	, but think they would	11, 60/ 4
the breaking of their	<b>vow</b>	fall in the displeasure	11, 60/ 5
no breaking of their	<b>vow</b>	, yet is it a	11, 60/ 11
a dispensation of her	<b>vow</b>	, and for a commandment	11, 60/ 25
she was by her	<b>vow</b>	bound to virginity, whereof	11, 61/ 13
the breaking of her	<b>vow</b>	, but discreetly did ask	11, 61/ 21
except she break her	<b>vow</b>	. And surely as I	11, 215/ 21
she had promised and	<b>vowed</b>	that she never would	11, 59/ 3
the keeping of her	<b>vowed</b>	virginity that she never	11, 60/ 29
said, had she not	<b>vowed</b>	virginity, but had been	11, 61/ 8
ferries and having both	<b>vowed</b>	perpetual chastity to God	11, 106/ 24
as haply some light	<b>vowess</b>	would, this mind she	11, 60/ 2
to illude such a	<b>vowess</b>	, and transfigure himself into	11, 60/ 16
had. Yea, and some	<b>vowesses</b>	peradventure there are, which	11, 60/ 3
get children. And those	<b>vowesses</b>	, lo, that happen to	11, 60/ 9
broke both their solemn	<b>vows</b>	made unto God, and	11, 106/ 26

have broken their holy	<b>vows</b>	and promises made unto	11, 128/ 10
they set naught by	<b>vows</b>	of virginity, but say	11, 215/ 26
shall Master Masquer never	<b>wade</b>	out thereof, but that	11, 57/ 8
stick and never clean	<b>wade</b>	out while he liveth	11, 180/ 35
themselves content with their	<b>wages</b>	. Yet did he not	11, 38/ 12
faith hath ever love	<b>waiting</b>	upon her, and following	11, 125/ 25
sent men hither to	<b>wake</b>	and work, and as	11, 33/ 24
honest Christian people would	<b>walk</b>	so far off from	11, 3/ 25
sometimes that such as	<b>walk</b>	in visors have much	11, 12/ 27
before to work and	<b>walk</b>	with him toward me	11, 40/ 35
prayer, and work and	<b>walk</b>	with my Father in	11, 47/ 25
themselves were about to	<b>walk</b>	their way. To them	11, 83/ 14
hell that needs would	<b>walk</b>	into it, he should	11, 91/ 10
great man would wantonly	<b>walk</b>	a mumming, and disguise	11, 99/ 28
when a man may	<b>walk</b>	about in a visor	11, 115/ 26
went back and now	<b>walked</b>	no more with him	11, 23/ 9
that while our Lord	<b>walked</b>	in his flesh and	11, 52/ 20
but these disciples never	<b>walked</b>	after with him. Now	11, 62/ 34
as though they had	<b>walked</b>	on dry ground, how	11, 65/ 7
taken this way and	<b>walked</b>	forward with him, they	11, 87/ 14
as the Gospel saith,	<b>walked</b>	no more with him	11, 87/ 17
and left him, and	<b>walked</b>	no more after with	11, 161/ 33
fell from him and	<b>walked</b>	no more with him	11, 166/ 23
his exposition so smoothly	<b>walketh</b>	over them that he	11, 113/ 22
evening, and Christ's own	<b>walking</b>	after upon the sea	11, 21/ 10
Christ appearing to them,	<b>walking</b>	upon the sea and	11, 26/ 11
and good works ever	<b>walking</b>	and going into Christ	11, 39/ 23
Son of God, am	<b>walking</b>	among men on earth	11, 43/ 25
of themselves in the	<b>walking</b>	of this way that	11, 47/ 26
still, how the inexpugnable	<b>walls</b>	of Jericho were overthrown	11, 65/ 12
lay impotent by the	<b>walls</b>	in creeping out unto	11, 198/ 17
his face to the	<b>wallward</b>	and ease himself in	11, 12/ 24
said that their stomach	<b>wambled</b>	against that light meat	11, 46/ 25
he shall not run	<b>wandering</b>	here and there to	11, 102/ 16
right great man would	<b>wantonly</b>	walk a mumming, and	11, 99/ 28
that, albeit of fleshly	<b>wantonness</b>	, men have not letted	11, 4/ 9
ere a man be	<b>ware</b>	in a long work	11, 216/ 33
all the world was	<b>warned</b>	that his blessed body	11, 200/ 39
heresy and giving them	<b>warning</b>	to leave. And yet	11, 5/ 3
after once or twice	<b>warning</b>	" (Lo, hear the communication	11, 5/ 15

after once or twice	<b>warning</b>	of them, the bishop	11, 5/ 18
to give them some	<b>warning</b>	and information thereof before	11, 23/ 26
his apostles and disciples	<b>warning</b>	of his betraying, of	11, 24/ 5
those words give them	<b>warning</b>	that they should leave	11, 87/ 11
he gave a secret	<b>warning</b>	that he might well	11, 92/ 6
both) a marvelous goodly	<b>warning</b>	for them all. These	11, 92/ 16
Savior gave that secret	<b>warning</b>	of Judas' falsehood and	11, 93/ 35
wily brother gave him	<b>warning</b>	that this manner writing	11, 119/ 19
Ascension he gave them	<b>warning</b>	before that he would	11, 137/ 28
giving all the world	<b>warning</b>	to beware of me	11, 151/ 9
a great high tragical	<b>warning</b>	, with not a little	11, 151/ 14
over that, gave them	<b>warning</b>	that they should not	11, 156/ 10
those three dishes, I	<b>warrant</b>	you, shall when I	11, 137/ 1
his purpose. And I	<b>warrant</b>	you it shall be	11, 167/ 6
which pleased him, I	<b>warrant</b>	you very well, when	11, 185/ 10
a high wit, I	<b>warrant</b>	you. I answer Master	11, 196/ 18
fruit, pare him, I	<b>warrant</b>	you, those three pears	11, 221/ 23
sensible ablution and faithful	<b>washing</b>	of baptism, so found	11, 24/ 32
the service, nor the	<b>washing</b>	of the feet, nor	11, 93/ 31
see their wits so	<b>wasted</b>	and their learning waxed	11, 9/ 14
to renew it unto	<b>watch</b>	and labor again, not	11, 33/ 28
you to use much	<b>watch</b>	and great study about	11, 92/ 21
all virtues flow and	<b>water</b>	the earth, calling the	11, 19/ 2
in going over the	<b>water</b>	without a vessel, and	11, 25/ 9
one draught of such	<b>water</b>	as might have quenched	11, 31/ 28
give me of that	<b>water</b>	that I need no	11, 33/ 4
hither and draw up	<b>water</b>	here at this deep	11, 33/ 5
in soul, by the	<b>water</b>	and the Holy Ghost	11, 62/ 14
how the fountain of	<b>water</b>	flowed out of the	11, 65/ 10
waters were turned from	<b>water</b>	to blood, and how	11, 66/ 10
the turning of the	<b>water</b>	into blood, as he	11, 68/ 7
manna, and between the	<b>water</b>	flowing out of the	11, 71/ 14
man, "but they drank	<b>water</b>	out of the stone	11, 71/ 24
neither beer, wine, nor	<b>water</b>	, yet if his appetite	11, 101/ 31
the putting of the	<b>water</b>	with the wine in	11, 108/ 21
neither nameth wine nor	<b>water</b>	. And yet saith in	11, 108/ 37
born again of the	<b>water</b>	and the Holy Ghost	11, 134/ 29
man be born of	<b>water</b>	and the spirit, he	11, 135/ 29
he be baptized by	<b>water</b>	and the Spirit shall	11, 135/ 31
lack of baptizing in	<b>water</b>	, for all their baptizing	11, 135/ 33

the changing of the	<b>water</b>	into blood, and the	11, 211/ 9
but if it be	<b>watered</b>	with the floods of	11, 19/ 4
soul (which it ever	<b>watereth</b>	and nourisheth) to wither	11, 174/ 31
Christ, out of hand,	<b>watereth</b>	the soul and with	11, 174/ 34
the planting, rooting, and	<b>watering</b>	of the faith, in	11, 24/ 19
state again, how the	<b>waters</b>	turned into blood, how	11, 65/ 5
ground, how the bitter	<b>waters</b>	were changed sweet by	11, 65/ 8
again suddenly. How the	<b>waters</b>	were suddenly turned from	11, 66/ 9
sweet, and how the	<b>waters</b>	were turned from water	11, 66/ 10
mad man would almost	<b>wax</b>	red for shame to	11, 9/ 11
a man unto molten	<b>wax</b>	put other wax, it	11, 72/ 14
molten wax put other	<b>wax</b>	, it cannot be but	11, 72/ 14
of all fear and	<b>wax</b>	slothful; the scripture crieth	11, 86/ 18
as many such wretches	<b>wax</b>	, and after that, sin	11, 92/ 11
Judas in falsehood, and	<b>wax</b>	a devil, as Christ	11, 94/ 10
now will Master Masquer	<b>wax</b>	angry with my words	11, 98/ 28
than a horse of	<b>wax</b>	, nor reckon their relics	11, 186/ 28
despiseth), then would there	<b>wax</b>	a merry world, the	11, 187/ 1
Masquer therein, nor would	<b>wax</b>	much the prouder in	11, 199/ 8
wasted and their learning	<b>waxed</b>	so slender that the	11, 9/ 15
at dinner, for they	<b>waxed</b>	ahungred. Our Savior then	11, 34/ 24
was afterward through covetousness	<b>waxed</b>	naught, yet our Lord	11, 90/ 26
lest he should have	<b>waxed</b>	shameless and swear nay	11, 93/ 14
evil favored dancing, he	<b>waxed</b>	so ashamed suddenly that	11, 219/ 29
of good life, but	<b>waxeth</b>	a more weak member	11, 76/ 34
Altar, albeit by the	<b>way</b>	he putteth forth divers	11, 10/ 7
And incidentally, by the	<b>way</b>	, the man maketh as	11, 15/ 6
senses (diverse in the	<b>way</b>	and all tending to	11, 18/ 3
of spiritual eating by	<b>way</b>	of allegory, that way	11, 20/ 3
way of allegory, that	<b>way</b>	would I well allow	11, 20/ 3
of spiritual eating by	<b>way</b>	of an allegory, but	11, 20/ 12
man useth therein by	<b>way</b>	of allegories or parables	11, 20/ 24
not enter into the	<b>way</b>	of salvation. He therefore	11, 38/ 23
have asked him, "Which	<b>way</b>	may we come to	11, 40/ 5
lie still by the	<b>way</b>	, and come no further	11, 40/ 28
the walking of this	<b>way</b>	that there can no	11, 47/ 26
Leave therefore that wrong	<b>way</b>	of your forefathers, leave	11, 49/ 21
yet is it a	<b>way</b>	well toward it and	11, 60/ 11
he therewith went his	<b>way</b>	and never told her	11, 60/ 19
told her, as by	<b>way</b>	of prophecy, that she	11, 61/ 16

the science and the	<b>way</b>	of his own work	11, 64/ 11
Saint Cyril here, by	<b>way</b>	of objection against the	11, 66/ 3
take a foolish froward	<b>way</b>	and believe the contrary	11, 69/ 32
about to walk their	<b>way</b>	. To them therefore, saith	11, 83/ 14
hath it as by	<b>way</b>	of a special privilege	11, 85/ 18
wicked man leave his	<b>way</b>	, and the unrighteous man	11, 86/ 4
in such a presumptuous	<b>way</b>	of election that weening	11, 86/ 14
should have taken this	<b>way</b>	and walked forward with	11, 87/ 14
they took the contrary	<b>way</b>	, not only the other	11, 87/ 15
about your salvation. The	<b>way</b>	of perdition is very	11, 92/ 21
and may chose his	<b>way</b>	as he will, either	11, 92/ 32
a passage and a	<b>way</b>	to his punishment." Lo	11, 93/ 33
the belief is the	<b>way</b>	to this meat, therefore	11, 98/ 20
because it is the	<b>way</b>	thitherward if he come	11, 98/ 23
desire you that in	<b>way</b>	of good company that	11, 98/ 31
him and me the	<b>way</b>	to part in twain	11, 114/ 6
Christ, which is the	<b>way</b>	to truth and the	11, 134/ 20
else he lacketh the	<b>way</b>	to find the words	11, 139/ 18
is as mad that	<b>way</b>	as the other. For	11, 140/ 2
arguments and openeth the	<b>way</b>	to show us all	11, 142/ 16
he had meant that	<b>way</b>	, as he well could	11, 146/ 34
arguments and openeth the	<b>way</b>	to show us all	11, 147/ 14
murmured and went their	<b>way</b>	therefore. For they took	11, 149/ 27
went almost all their	<b>way</b>	. Whereby we may well	11, 150/ 30
be spoken only by	<b>way</b>	of allegory, and the	11, 152/ 25
spoken, but only by	<b>way</b>	of an allegory, as	11, 152/ 27
But by this wise	<b>way</b>	of Master Masquer, if	11, 154/ 8
door, but only by	<b>way</b>	of an allegory. And	11, 155/ 12
himself a door, by	<b>way</b>	of a parable, and	11, 155/ 28
And first, for a	<b>way</b>	to come thereto, he	11, 157/ 16
I cannot escape, which	<b>way</b>	so ever I take	11, 158/ 18
I fall in, which	<b>way</b>	so ever I take	11, 158/ 23
therefore they went their	<b>way</b>	from him and left	11, 161/ 32
he maketh for a	<b>way</b>	to the second, but	11, 161/ 39
when other went their	<b>way</b>	, Christ would have said	11, 162/ 26
Master Masquer, go thy	<b>way</b>	from me, too?" Whether	11, 162/ 28
went almost all their	<b>way</b>	. Now when the effect	11, 164/ 21
murmured and went their	<b>way</b>	, and that for the	11, 164/ 29
of his Passion by	<b>way</b>	of a parable or	11, 166/ 12
spoke it but by	<b>way</b>	of a parable. But	11, 167/ 22

the door but by	<b>way</b>	of a parable. And	11, 167/ 34
clearly spoken but by	<b>way</b>	of parable, as the	11, 168/ 3
dispicions, or holdeth by	<b>way</b>	of problem, were delivered	11, 169/ 9
is very meat," by	<b>way</b>	of a parable, as	11, 170/ 8
out of the right	<b>way</b>	. For is Master Masquer	11, 179/ 8
be spoken but by	<b>way</b>	of allegory. And he	11, 182/ 13
expoundeth them all another	<b>way</b>	; therefore, to break the	11, 183/ 16
would wrest it another	<b>way</b>	, that is to wit	11, 204/ 20
Will you go your	<b>ways</b>	too?" Then answered unto	11, 23/ 10
thereof unto them, divers	<b>ways</b>	devised of his divine	11, 25/ 3
devices, be nor my	<b>ways</b>	such as your ways	11, 64/ 19
ways such as your	<b>ways</b>	be, saith our Lord	11, 64/ 19
earth, so be my	<b>ways</b>	exalted above yours and	11, 64/ 20
continually did use the	<b>ways</b>	to reform and amend	11, 89/ 5
but sought all the	<b>ways</b>	by similitudes and familiar	11, 141/ 24
being offended, going their	<b>ways</b>	from Christ for their	11, 149/ 8
Masquer's saying) went their	<b>ways</b>	all the many. Where	11, 164/ 32
and, finally, by these	<b>ways</b>	in the end and	11, 223/ 12
for a faint and	<b>weak</b>	stomach to get it	11, 33/ 33
faith. Men are so	<b>weak</b>	of themselves in the	11, 47/ 25
but waxeth a more	<b>weak</b>	member and a more	11, 76/ 34
a burden upon your	<b>weak</b>	shoulders." The Seventeenth Chapter	11, 197/ 29
a burden upon my	<b>weak</b>	shoulders, and have overladen	11, 198/ 8
would for their own	<b>weal</b>	command them. There are	11, 38/ 31
goodness was for our	<b>weal</b>	very glad to suffer	11, 91/ 7
have in their best	<b>wealth</b>	but a displeasing pleasure	11, 32/ 15
mine own harnesses and	<b>weapons</b>	, and many gay words	11, 198/ 9
your own harnesses and	<b>weapons</b>	, and young David is	11, 198/ 19
a refreshing of the	<b>weary</b>	and forewatched body, to	11, 33/ 27
they were before so	<b>weary</b>	while they were in	11, 46/ 27
never be fastidious or	<b>weary</b>	thereof, but as they	11, 103/ 29
talk together, but we	<b>wed</b>	not together." Now that	11, 59/ 6
and bid them go	<b>wed</b>	and get children. And	11, 60/ 8
for a freer to	<b>wed</b>	a nun. And their	11, 109/ 31
out of religion and	<b>wed</b>	nuns; this proof of	11, 215/ 30
promise to God and	<b>wedded</b>	a widow, and by	11, 106/ 18
out of religion and	<b>wedded</b>	, the one a single	11, 106/ 27
for God's sake they	<b>wedded</b>	, and then for his	11, 107/ 1
for his sake they	<b>wedded</b>	against his will, or	11, 107/ 2
widow, and by such	<b>wedding</b>	, never made her wife	11, 106/ 18

every place where they	<b>ween</b>	themselves many, how very	11, 5/ 30
at all, I would	<b>ween</b>	verily that he were	11, 19/ 12
purpose to make men	<b>ween</b>	(and so saith himself	11, 20/ 6
that would not, I	<b>ween</b>	, be content to take	11, 31/ 31
yet, lest they might	<b>ween</b>	that he would have	11, 34/ 8
understood some men might	<b>ween</b>	(as these heretics teach	11, 36/ 37
might make unwise men	<b>ween</b>	that they never meant	11, 37/ 11
to make any man	<b>ween</b>	that that point appeared	11, 45/ 33
that all men should	<b>ween</b>	, as it appeareth plainly	11, 51/ 19
he would we should	<b>ween</b>	that no good man	11, 52/ 5
these fellows make us	<b>ween</b>	that he meant it	11, 54/ 21
Masquer might make men	<b>ween</b>	that I make all	11, 63/ 27
saw the like would	<b>ween</b>	impossible, and also that	11, 65/ 31
exposition would make us	<b>ween</b>	that our Savior in	11, 67/ 23
shall not make men	<b>ween</b>	that I make all	11, 68/ 22
at all. For I	<b>ween</b>	verily that there were	11, 80/ 38
then would they never	<b>ween</b>	, as they do, that	11, 81/ 36
so mad as to	<b>ween</b>	that I mean my	11, 82/ 14
Masquer might make men	<b>ween</b>	that I run all	11, 82/ 32
in Saint Cyril's exposition. "	<b>Ween</b>	you when I said	11, 83/ 16
so mad as to	<b>ween</b>	that Christ spoke nothing	11, 96/ 28
indifferently. Were it not,	<b>ween</b>	you, great pity that	11, 98/ 33
frenzy. And yet I	<b>ween</b>	the man hath so	11, 99/ 6
witless writing maketh men	<b>ween</b>	he were a wild	11, 100/ 2
other thing. First I	<b>ween</b>	that all men are	11, 101/ 27
meaneth to make men	<b>ween</b>	that by that place	11, 108/ 5
and would make us	<b>ween</b>	that it were enough	11, 111/ 7
wise if we would	<b>ween</b>	that Martin Luther and	11, 118/ 23
he would have them	<b>ween</b>	that his high learning	11, 121/ 19
is, to make us	<b>ween</b>	that our Savior in	11, 125/ 13
well, to make us	<b>ween</b>	that faith were not	11, 125/ 23
and more devilish, I	<b>ween</b>	, is scant the devil	11, 128/ 25
wit when he can	<b>ween</b>	that this argument were	11, 130/ 35
brain, would make us	<b>ween</b>	that those words with	11, 138/ 10
Masquer might make some	<b>ween</b>	that I do as	11, 140/ 11
record. Which will I	<b>ween</b>	make Master Masquer somewhat	11, 145/ 37
some of them I	<b>ween</b>	were not there. Now	11, 160/ 6
Masquer would (as I	<b>ween</b>	he would but if	11, 163/ 5
and would make men	<b>ween</b>	it were so. Lo	11, 165/ 17
make us poor people	<b>ween</b>	that everything that any	11, 169/ 7

would have had, I	<b>ween</b>	, neither rib, nor arm	11, 177/ 8
it will not, I	<b>ween</b>	, please him now very	11, 185/ 11
feigning. Is not this,	<b>ween</b>	you wisely, feigned of	11, 185/ 36
once may make them	<b>ween</b>	that there were in	11, 187/ 37
fever, I would I	<b>ween</b>	have been ashamed to	11, 193/ 35
so wise as to	<b>ween</b>	that divers men's mouths	11, 201/ 29
yearly almost, and I	<b>ween</b>	daily, too, what in	11, 203/ 10
be not (as I	<b>ween</b>	it is) very plain	11, 205/ 36
yet, or else I	<b>ween</b>	, for my part, I	11, 208/ 14
ashamed that he might	<b>ween</b>	the glowing of his	11, 219/ 33
would the devil, I	<b>ween</b>	, disdain to have his	11, 220/ 4
body and his blood	<b>ween</b>	there were nothing but	11, 223/ 14
these frenzies, men had	<b>weened</b>	had had some wit	11, 9/ 7
as reason would have	<b>weened</b>	their minds had been	11, 26/ 31
king; who could have	<b>weened</b>	that they could have	11, 27/ 5
they at the first	<b>weened</b>	. And so had they	11, 46/ 12
as the Jews had	<b>weened</b>	, but quick with Holy	11, 124/ 5
mistaketh Saint Paul and	<b>weeneth</b>	that he preached nothing	11, 108/ 13
when they heard this,	<b>weening</b>	yet that Christ spoke	11, 36/ 5
troubled in his mind,	<b>weening</b>	that it were not	11, 52/ 19
mistook the manner thereof,	<b>weening</b>	that they should eat	11, 69/ 9
that they had misconceived,	<b>weening</b>	that Joseph had been	11, 80/ 15
way of election that	<b>weening</b>	he were drawn into	11, 86/ 14
do no good himself,	<b>weening</b>	that his own devoir	11, 86/ 24
nay; the other, lest	<b>weening</b>	that none were aware	11, 93/ 15
but she would also	<b>weigh</b>	well the words, were	11, 60/ 35
truth, their words well	<b>weighed</b>	, it seemeth that their	11, 32/ 25
if our Lady had	<b>weighed</b>	her vow as light	11, 60/ 1
and gravity, that it	<b>weigheth</b>	some souls down unto	11, 106/ 9
were all of one	<b>weight</b>	. For God was able	11, 59/ 36
a thing of that	<b>weight</b>	and gravity, that it	11, 106/ 8
take not too much	<b>weight</b>	upon them when, instead	11, 198/ 14
be flesh, this is	<b>well-known</b>	that while our Lord	11, 52/ 20
yet any man so	<b>well-learned</b>	and so naturally well	11, 9/ 1
and gracious, wise, and	<b>well-learned</b>	both. And therefore, as	11, 221/ 15
folk as would be	<b>well-willing</b>	to labor and work	11, 31/ 15
good hope, and charity	<b>well-willing</b>	to work, attain everlasting	11, 123/ 34
in hope and in	<b>well-working</b>	charity; so that faith	11, 38/ 26
preach, but with the	<b>well-working</b>	faith that the Catholic	11, 39/ 25
Father's bringing, through the	<b>well-working</b>	faith, and will abide	11, 44/ 33

faith, with hope and	<b>well-working</b>	charity that you shall	11, 45/ 18
he persevere in that	<b>well-working</b>	belief) the meat that	11, 45/ 23
by perfect perseverance and	<b>well-working</b>	faith he may eat	11, 49/ 29
whoso come once by	<b>well-working</b>	faith, and perseverance therein	11, 100/ 29
eat here with a	<b>well-working</b>	faith, he would give	11, 103/ 2
with her chief sister,	<b>well-working</b>	charity, may so receive	11, 223/ 25
Martin Luther, the late	<b>wellspring</b>	of all this flood	11, 117/ 33
in which the disciples	<b>went</b>	betokened the church, which	11, 21/ 15
many of his disciples	<b>went</b>	back and now walked	11, 23/ 8
thing that he now	<b>went</b>	about to tell them	11, 25/ 2
they knew that Christ	<b>went</b>	not in the ship	11, 26/ 16
of their bellies he	<b>went</b>	not about to give	11, 47/ 13
child; though he therewith	<b>went</b>	his way and never	11, 60/ 19
blood, how thy forefathers	<b>went</b>	through the mid-seas as	11, 65/ 6
his own disciples, and	<b>went</b>	away backward from him	11, 87/ 16
many of his disciples	<b>went</b>	away from him, because	11, 87/ 18
come to me," all	<b>went</b>	not away. His apostles	11, 87/ 21
of those disciples that	<b>went</b>	away, which were, as	11, 87/ 23
avail him, yet he	<b>went</b>	about still to do	11, 93/ 12
come again as I	<b>went</b>	, that is, to judgment	11, 137/ 25
come again as I	<b>went</b>	. "There were, good readers	11, 138/ 20
Frith, which although it	<b>went</b>	before and was read	11, 149/ 14
therein that murmured and	<b>went</b>	their way therefore. For	11, 149/ 27
could that be and	<b>went</b>	almost all their way	11, 150/ 29
spirit, and therefore they	<b>went</b>	their way from him	11, 161/ 32
if now when other	<b>went</b>	their way, Christ would	11, 162/ 26
may hear him?" and	<b>went</b>	almost all their way	11, 164/ 21
marveled and murmured and	<b>went</b>	their way, and that	11, 164/ 29
against Master Masquer's saying)	<b>went</b>	their ways all the	11, 164/ 32
otherwise and were inquisitive	<b>went</b>	away back, and that	11, 172/ 25
call the Kings's Street	<b>Westminster</b>	Church, because it is	11, 98/ 22
days swallowed into the	<b>whale's</b>	belly? When his disciples	11, 131/ 7
of many grains of	<b>wheat</b>	, and the wine which	11, 76/ 29
pray you remember therewithal,	<b>whereabout</b>	this juggler goeth that	11, 134/ 6
to make men muse,	<b>whirleth</b>	his juggling stick about	11, 133/ 24
commendation of faith, and	<b>whirleth</b>	that about his fingers	11, 133/ 36
courtesy, and not one	<b>whit</b>	more of duty. The	11, 123/ 18
places written wrong every	<b>whit</b>	. But now on the	11, 151/ 29
an ass, and black	<b>white</b>	, to blear the simple	11, 152/ 16
tell you black is	<b>white</b>	, and good is bad	11, 185/ 26

effect of all his	<b>whole</b>	purpose is to feed	11, 10/ 4
suffice for all the	<b>whole</b>	matter. In his first	11, 10/ 35
The Second Chapter. The	<b>whole</b>	sum of his exposition	11, 16/ 2
of our souls. The	<b>whole</b>	sum of his exposition	11, 16/ 33
end whereto all the	<b>whole</b>	process of his exposition	11, 17/ 5
will expound all the	<b>whole</b>	process of Genesis by	11, 18/ 34
the man it abideth	<b>whole</b>	and unchanged, not being	11, 29/ 3
the other the very	<b>whole</b>	express thing that it	11, 30/ 24
and yet keepeth it	<b>whole</b>	still nevertheless itself, so	11, 30/ 27
in himself, all his	<b>whole</b>	will, all his whole	11, 30/ 30
whole will, all his	<b>whole</b>	wisdom, all his whole	11, 30/ 30
whole wisdom, all his	<b>whole</b>	might and power, and	11, 30/ 31
and finally all his	<b>whole</b>	nature, substance, and godhead	11, 30/ 31
body and all the	<b>whole</b>	world in soul, whereof	11, 36/ 29
meant otherwise than the	<b>whole</b>	Catholic Church commonly teacheth	11, 37/ 12
person of Christ, that	<b>whole</b>	person might say of	11, 42/ 19
only manhood but his	<b>whole</b>	person, which is not	11, 43/ 2
men are full and	<b>whole</b>	agreed in that point	11, 51/ 23
the life of the	<b>whole</b>	world too, that is	11, 56/ 12
win therewith all this	<b>whole</b>	wretched world, which yet	11, 60/ 6
at naught all the	<b>whole</b>	scripture, the doctrine of	11, 65/ 15
hand was turned from	<b>whole</b>	to sore, and from	11, 66/ 8
and from sore to	<b>whole</b>	again suddenly. How the	11, 66/ 8
and in all his	<b>whole</b>	wise work, telleth us	11, 71/ 35
point and for the	<b>whole</b>	matter. For who can	11, 72/ 2
declareth also the very	<b>whole</b>	thing that he meaneth	11, 76/ 1
unto him his own	<b>whole</b>	substance, and therefore his	11, 77/ 24
and therefore his own	<b>whole</b>	life, as to him	11, 77/ 24
gave all his own	<b>whole</b>	life to his Son	11, 77/ 27
ascend up to heaven	<b>whole</b>	, then should they well	11, 81/ 19
declareth as for the	<b>whole</b>	sum and exposition of	11, 101/ 17
only, but all the	<b>whole</b>	thing revealed by God	11, 110/ 18
setting aside all the	<b>whole</b>	heap of his other	11, 112/ 4
it seemeth to the	<b>whole</b>	Christian nations that the	11, 112/ 15
saints and all the	<b>whole</b>	Catholic Church than him	11, 112/ 30
everywhere, being both here	<b>whole</b>	, and there whole, one	11, 116/ 17
here whole, and there	<b>whole</b>	, one body. For in	11, 116/ 17
Masquer's mouth in the	<b>whole</b>	matter, he showeth that	11, 116/ 33
and then expoundeth the	<b>whole</b>	sum of all that	11, 122/ 16
drink is in the	<b>whole</b>	vessel. And now shall	11, 128/ 29

doctors, also, construe those	<b>whole</b>	words, "And the bread	11, 132/ 3
all his own exposition	<b>whole</b>	. And therefore, ye may	11, 132/ 34
not only the common	<b>whole</b>	multitude of all good	11, 136/ 22
his quick blessed body	<b>whole</b>	, under the visible form	11, 137/ 15
up with his body	<b>whole</b>	and undiminished, make them	11, 137/ 32
it himself. For his	<b>whole</b>	body ascending should well	11, 137/ 35
had he it still	<b>whole</b>	himself, that they should	11, 137/ 37
and himself ascended after	<b>whole</b>	therewith into heaven, so	11, 138/ 3
Christian folk receive it	<b>whole</b>	here in earth, and	11, 138/ 5
himself nevertheless have it	<b>whole</b>	still with him in	11, 138/ 5
but that in the	<b>whole</b>	conclusion of his argument	11, 143/ 1
matter and in this	<b>whole</b>	exposition, there are against	11, 147/ 26
and pestilently, by the	<b>whole</b>	ton full of falsehood	11, 153/ 16
nevertheless be also still	<b>whole</b>	and sound, wheresoever he	11, 156/ 16
rehearsed you his words	<b>whole</b>	to the end. And	11, 166/ 1
reader, read all these	<b>whole</b>	words of his, in	11, 167/ 9
in the Sacrament, which	<b>whole</b>	process I shall peradventure	11, 175/ 8
nor leg left him	<b>whole</b>	long ago, nor, at	11, 177/ 9
and his apostles, the	<b>whole</b>	sum of More's confutation	11, 177/ 18
days and mine, divers	<b>whole</b>	general Councils of Christendom	11, 183/ 22
general councils of Christ's	<b>whole</b>	Catholic Church, and proved	11, 184/ 17
into a full and	<b>whole</b>	Catholic agreement and consent	11, 186/ 11
pope, which is no	<b>whole</b>	God, but half a	11, 188/ 24
at once, and the	<b>whole</b>	soul in every part	11, 192/ 21
should fulfill all the	<b>whole</b>	world, heaven and earth	11, 192/ 26
such wise should be	<b>whole</b>	present at once in	11, 192/ 28
those places of the	<b>whole</b>	world at once. If	11, 192/ 34
it forth to the	<b>whole</b>	Catholic Church, and the	11, 196/ 20
Catholic Church, and the	<b>whole</b>	church hath told it	11, 196/ 20
told me, by his	<b>whole</b>	Catholic Church, and by	11, 197/ 6
Jay, with all the	<b>whole</b>	brotherhood and Master Masquer	11, 197/ 20
shall let all their	<b>whole</b>	cause fall flat in	11, 199/ 4
Church of Christ, the	<b>whole</b>	congregation of all true	11, 199/ 17
point that, to the	<b>whole</b>	world, God hath both	11, 201/ 7
of Christian people, the	<b>whole</b>	Christian nations have this	11, 202/ 19
the tradition of the	<b>whole</b>	Catholic Church, besides which	11, 204/ 22
of one word coming	<b>whole</b>	to an hundred ears	11, 207/ 19
present and beholding a	<b>whole</b>	great country at once	11, 207/ 21
the ears of a	<b>whole</b>	hundred persons, each of	11, 208/ 3
every part it is	<b>whole</b>	. And yet is every	11, 209/ 30

flesh and his bones	<b>whole</b>	in every part of	11, 209/ 32
our Savior abideth still	<b>whole</b>	in every part of	11, 210/ 2
of the face abideth	<b>whole</b>	still to him that	11, 210/ 5
readers, first rehearse you	<b>whole</b>	. Lo, these they be	11, 212/ 8
Christian readers, heard his	<b>whole</b>	tale concerning my two	11, 212/ 31
clear against Frith, as	<b>whole</b>	as against any heretic	11, 220/ 16
and all Master Masquer's	<b>whole</b>	matter, too, before I	11, 222/ 23
first part overthrown his	<b>whole</b>	heresy, and proved him	11, 222/ 29
the determinations of divers	<b>whole</b>	general councils, against the	11, 222/ 35
poisoned treatise against Christ's	<b>wholesome</b>	supper thirty-two leaves. In	11, 15/ 4
his heavenly wisdom his	<b>wholesome</b>	usage was in many	11, 23/ 20
own body, that holy	<b>wholesome</b>	serpent that devoureth all	11, 68/ 13
a little taste of	<b>wholesome</b>	enough, though somewhat small	11, 152/ 6
and giveth me right	<b>wholesome</b>	admonition that I meddle	11, 197/ 24
Judas, the traitor and	<b>wicked</b>	seller of his master	11, 75/ 24
is near. Let the	<b>wicked</b>	man leave his way	11, 86/ 4
saith he) "with great	<b>wickedness</b>	cry out and say	11, 63/ 32
them should work such	<b>wickedness</b>	, he made them all	11, 93/ 2
God and wedded a	<b>widow</b>	, and by such wedding	11, 106/ 18
to meddle with his	<b>wife</b>	, since he thought possibility	11, 61/ 35
very sure that his	<b>wife</b>	and his children will	11, 90/ 16
wedding, never made her	<b>wife</b>	, but made her a	11, 106/ 19
my dream to my	<b>wife</b>	when I woke. And	11, 193/ 36
ween he were a	<b>wild</b>	goose, to be so	11, 100/ 2
while they were in	<b>wilderness</b>	and worked nothing therefore	11, 35/ 25
the matter both more	<b>wilily</b>	than Tyndale doth, and	11, 121/ 7
twelve questions Master Masquer,	<b>wilily</b>	to beguile such a	11, 159/ 33
Master Masquer goeth as	<b>wilily</b>	to work to take	11, 163/ 21
of old holy doctors,	<b>wilily</b>	handled by false Frere	11, 221/ 31
exposition of a foolish	<b>wiliness</b>	winked and dissembled the	11, 57/ 11
and may with his	<b>wiliness</b>	beguile them that will	11, 121/ 22
short. In the first	<b>will</b>	I give you the	11, 11/ 21
garnishings more. But he	<b>will</b>	be, for his own	11, 12/ 17
mine own writing. I	<b>will</b>	, good reader, peruse the	11, 15/ 12
flesh and blood. Now	<b>will</b>	I not lay any	11, 18/ 33
to any man that	<b>will</b>	expound all the whole	11, 18/ 34
put out their eyes,	<b>will</b>	hold their heads to	11, 21/ 2
for this once; I	<b>will</b>	begin the text but	11, 21/ 19
to do mine own	<b>will</b>	, but the will of	11, 22/ 6
own will, but the	<b>will</b>	of him that hath	11, 22/ 6

This is verily the	<b>will</b>	of him that hath	11, 22/ 7
This is verily the	<b>will</b>	of my Father that	11, 22/ 9
Jesus to the twelve, "	<b>Will</b>	you go your ways	11, 23/ 9
for. For this meat	<b>will</b>	in no wise perish	11, 28/ 32
himself, all his whole	<b>will</b>	, all his whole wisdom	11, 30/ 30
in nature, substance, wisdom,	<b>will</b>	, might, and power, with	11, 30/ 36
work with their good	<b>will</b>	and willingly give it	11, 31/ 16
appetite greedy. And some	<b>will</b>	eat salt meat purposely	11, 32/ 2
life live they that	<b>will</b>	in this world not	11, 33/ 16
the work that God	<b>will</b>	ye shall work, before	11, 34/ 28
shall work, before he	<b>will</b>	I shall give you	11, 34/ 29
told you of; he	<b>will</b>	ye shall first believe	11, 34/ 29
is to wit, whoso	<b>will</b>	work the work of	11, 36/ 31
faith that by love	<b>will</b>	work well. Yet is	11, 39/ 8
spoke of if ye	<b>will</b>	abide with me. "For	11, 41/ 2
that cometh to me	<b>will</b>	I not cast out	11, 41/ 3
out; for surely I	<b>will</b>	not, if himself will	11, 41/ 4
will not, if himself	<b>will</b>	abide. For it is	11, 41/ 5
it is my Father's	<b>will</b>	that I should not	11, 41/ 5
not to do my	<b>will</b>	, but to do the	11, 41/ 6
but to do the	<b>will</b>	of him that hath	11, 41/ 6
this is verily the	<b>will</b>	of the Father that	11, 41/ 7
godhead hath the selfsame	<b>will</b>	that his Father hath	11, 41/ 32
his godhead none other	<b>will</b>	but the very selfsame	11, 42/ 6
his manhood another several	<b>will</b>	and proper unto the	11, 42/ 8
own. And of that	<b>will</b>	is it that he	11, 42/ 9
not to do my	<b>will</b>	but the will of	11, 42/ 11
my will but the	<b>will</b>	of him that sent	11, 42/ 11
me," for in the	<b>will</b>	of his manhood he	11, 42/ 12
not to do my	<b>will</b>	but the will of	11, 42/ 16
my will but the	<b>will</b>	of him that sent	11, 42/ 16
and (with your own	<b>will</b>	working with him) making	11, 43/ 35
by your own good	<b>will</b>	in subduing of your	11, 44/ 2
me, and with good	<b>will</b>	of well working also	11, 44/ 4
in you, and I	<b>will</b>	not cast you out	11, 44/ 9
my Father's bringing, I	<b>will</b>	cast none out. For	11, 44/ 12
and Passion. But I	<b>will</b>	not refuse that, but	11, 44/ 16
refuse that, but I	<b>will</b>	suffer and die for	11, 44/ 16
to do mine own	<b>will</b>	, but the will of	11, 44/ 19
own will, but the	<b>will</b>	of him that hath	11, 44/ 19

these words that I	<b>will</b>	die against mine own	11, 44/ 20
die against mine own	<b>will</b>	, but that albeit the	11, 44/ 20
Passion, yet shall my	<b>will</b>	both of my godhead	11, 44/ 24
all one with the	<b>will</b>	of my Father and	11, 44/ 25
above himself. And my	<b>will</b>	of my manhood shall	11, 44/ 28
so conformable to the	<b>will</b>	of my Father, the	11, 44/ 29
of my Father, the	<b>will</b>	of the Holy Ghost	11, 44/ 29
Holy Ghost, and the	<b>will</b>	of mine own godhead	11, 44/ 30
wills are indeed one	<b>will</b>	, as all our three	11, 44/ 31
one God) that I	<b>will</b>	willingly die for them	11, 44/ 32
the well-working faith, and	<b>will</b>	abide and persevere. And	11, 44/ 33
And likewise, as I	<b>will</b>	by mine own body	11, 44/ 34
Passion by which I	<b>will</b>	willingly give myself for	11, 45/ 1
before told you, the	<b>will</b>	of my Father that	11, 45/ 20
working within. And he	<b>will</b>	not work nor his	11, 48/ 17
work nor his wisdom	<b>will</b>	not enter into an	11, 48/ 17
me. But yet this	<b>will</b>	I tell you, that	11, 49/ 9
them now that he	<b>will</b>	not only give them	11, 50/ 32
the bread that he	<b>will</b>	give them to feed	11, 51/ 2
very same that he	<b>will</b>	give for the life	11, 51/ 3
that point. And therefore	<b>will</b>	these adversaries of the	11, 51/ 25
how is it then (	<b>will</b>	some man say) that	11, 52/ 25
Now, if Master Masquer	<b>will</b>	say that mine exposition	11, 53/ 1
though he would say, "	<b>Will</b>	you wit what flesh	11, 56/ 9
bread is that I	<b>will</b>	give to you? verily	11, 56/ 10
the selfsame that I	<b>will</b>	give for you, and	11, 56/ 11
they hear it preached,	<b>will</b>	not refuse to take	11, 56/ 13
Now if Master Masquer	<b>will</b>	say that I do	11, 56/ 30
by his death, and	<b>will</b>	say that Christ speaketh	11, 56/ 32
trust every wise man	<b>will</b>	believe a little better	11, 57/ 18
I prove her vow	<b>will</b>	serve well enough to	11, 59/ 30
own pleasure without God's	<b>will</b>	, would make her understand	11, 60/ 24
and ask how, then	<b>will</b>	I be content to	11, 64/ 34
ask how too. Then	<b>will</b>	I gladly ask thee	11, 65/ 1
of arrogance and pride	<b>will</b>	not believe the faith	11, 67/ 13
believed ever since, yet	<b>will</b>	he, with a few	11, 69/ 31
flesh to eat? I	<b>will</b>	not tell you how	11, 70/ 17
it, but this I	<b>will</b>	tell you, neither in	11, 70/ 19
to them that well	<b>will</b>	receive it in true	11, 70/ 34
worthily receive him, and	<b>will</b>	persevere and abide with	11, 71/ 3

wont to be, such	<b>will</b>	they be still, or	11, 76/ 10
the manner whereof I	<b>will</b>	not tell you now	11, 78/ 37
if they believe it),	<b>will</b>	not yet believe he	11, 81/ 4
saith it and he	<b>will</b>	not believe that Christ	11, 81/ 8
the cause why he	<b>will</b>	not believe that Christ	11, 81/ 10
he was before? What	<b>will</b>	you then say?" For	11, 81/ 14
only flesh, for that	<b>will</b>	no more give life	11, 82/ 20
give life alone than	<b>will</b>	faith alone give life	11, 82/ 21
is dead without the	<b>will</b>	of good works. But	11, 82/ 21
and willfulness that they	<b>will</b>	not in any wise	11, 84/ 13
the truth, when they	<b>will</b>	not believe? For (as	11, 84/ 14
while in which he	<b>will</b>	presuppose that I see	11, 85/ 9
only, therefore, because God	<b>will</b>	not give it them	11, 85/ 20
God (saith St. Chrysostom)	<b>will</b>	gladly give it them	11, 85/ 21
Augustine saith, if we	<b>will</b>	not err. But yet	11, 85/ 33
rejecteth no man that	<b>will</b>	seek for his soul	11, 85/ 34
me the door, I	<b>will</b>	go in to him	11, 85/ 38
our Lord and he	<b>will</b>	have pity upon him	11, 86/ 6
devoir of man's free	<b>will</b>	most lay for them	11, 86/ 28
unto his twelve apostles, "	<b>Will</b>	you be gone too	11, 87/ 28
of their own free	<b>will</b>	either to go after	11, 87/ 33
give us, if we	<b>will</b>	eat it, everlasting life	11, 88/ 17
declared us, nor we	<b>will</b>	not be too boldly	11, 88/ 20
mortal men. And we	<b>will</b>	therefore obediently receive it	11, 88/ 24
cometh to me, I	<b>will</b>	not cast him out	11, 89/ 8
wife and his children	<b>will</b>	one time or other	11, 90/ 17
his way as he	<b>will</b>	, either on the right	11, 92/ 32
the left, if he	<b>will</b>	." "Our Lord therefore maketh	11, 92/ 33
men good whether they	<b>will</b>	or no; nor in	11, 93/ 18
that in our own	<b>will</b>	is the power set	11, 93/ 22
to choose whether we	<b>will</b>	be saved or lost	11, 93/ 23
I suppose) mine adversaries	<b>will</b>	not much contend with	11, 96/ 8
word more. And yet	<b>will</b>	I, for all that	11, 96/ 32
life through it." I	<b>will</b>	not lay these words	11, 97/ 14
as heresy, but I	<b>will</b>	be bold by his	11, 97/ 15
this man? But now	<b>will</b>	Master Masquer wax angry	11, 98/ 28
now, good readers, I	<b>will</b>	not adjure you by	11, 98/ 30
good company that you	<b>will</b>	say but even indifferently	11, 98/ 32
little honesty that he	<b>will</b>	never can me thank	11, 99/ 6
low courtesy again, I	<b>will</b>	not let in the	11, 99/ 37

play the fool. Yet	<b>will</b>	I now let pass	11, 100/ 6
I believe that it	<b>will</b>	be very hard for	11, 100/ 35
good. Now if men	<b>will</b>	say that the pain	11, 103/ 11
prayer for them he	<b>will</b>	be content to hear	11, 105/ 21
Now if Master Masquer	<b>will</b>	say that by these	11, 105/ 30
But now because I	<b>will</b>	not anger him, I	11, 106/ 7
not anger him, I	<b>will</b>	let that scoffing question	11, 106/ 7
question go, and I	<b>will</b>	ask him now another	11, 106/ 7
be Master Tyndale, then	<b>will</b>	I ask him whether	11, 106/ 10
they wedded against his	<b>will</b>	, or else affirm finally	11, 107/ 2
to them again, he	<b>will</b>	set an order in	11, 109/ 1
other things. And where	<b>will</b>	Master Masquer show me	11, 109/ 2
if Master Masquer therefore	<b>will</b>	be believed, reason is	11, 111/ 34
And therefore, if he	<b>will</b>	look to be believed	11, 112/ 9
your blindness is (I	<b>will</b>	not say over hardly	11, 113/ 10
of these words (I	<b>will</b>	not say over hardly	11, 113/ 14
ministered unto them that	<b>will</b>	be partakers of it	11, 117/ 25
all which things I	<b>will</b>	sort into their places	11, 119/ 1
by themselves, because I	<b>will</b>	lay allthing in order	11, 119/ 6
Father sent me, whose	<b>will</b>	in all things I	11, 120/ 15
wiliness beguile them that	<b>will</b>	take none heed. But	11, 121/ 22
well long ere he	<b>will</b>	do well. And faith	11, 121/ 31
yet hath never the	<b>will</b>	to work well, nor	11, 122/ 1
work well, nor never	<b>will</b>	be baptized, but after	11, 122/ 2
worketh well, nor hath	<b>will</b>	to work well, neither	11, 122/ 4
hath no man that	<b>will</b>	believe no more but	11, 123/ 16
believe more than that,	<b>will</b>	yet think that he	11, 123/ 17
Father sent me, whose	<b>will</b>	in all things I	11, 125/ 4
dissemble their belief," I	<b>will</b>	not dissemble with him	11, 126/ 4
that he hath and	<b>will</b>	not be acknown thereof	11, 126/ 9
he seeth it and	<b>will</b>	not see it, but	11, 126/ 13
thing than that, then	<b>will</b>	I not dissemble with	11, 126/ 23
any man's traditions." I	<b>will</b>	not here hold a	11, 126/ 33
thieves, murderers, and heretics	<b>will</b>	consent and agree thereto	11, 127/ 8
tradition to you. I	<b>will</b>	let pass all these	11, 127/ 24
Masquer here), and I	<b>will</b>	well allow these words	11, 127/ 25
once, so that himself	<b>will</b>	stick and stand by	11, 127/ 26
me, aye, if he	<b>will</b>	rail upon the priests	11, 127/ 31
heretics" sects, and I	<b>will</b>	speak of none but	11, 127/ 37
name. Frere Luther, I	<b>will</b>	name him, the chief	11, 128/ 1

of their heresies. I	<b>will</b>	name him freer Lambert	11, 128/ 3
of their sects. Now	<b>will</b>	I then ask Master	11, 128/ 7
he hath declared and	<b>will</b>	hereafter expound them) have	11, 129/ 7
sure every wise man	<b>will</b>	tell him yes. For	11, 131/ 31
they shall lack that	<b>will</b>	not eat it, and	11, 132/ 14
they shall have that	<b>will</b>	eat it. So that	11, 132/ 15
shall see that I	<b>will</b>	not go about to	11, 133/ 4
to beguile you, I	<b>will</b>	rehearse you his induction	11, 133/ 4
the purpose? All this	<b>will</b>	I pray you remember	11, 134/ 5
remember, too. But I	<b>will</b>	pray you remember therewithal	11, 134/ 5
of that matter, I	<b>will</b>	hold here Master Masquer	11, 135/ 21
he confess, if he	<b>will</b>	say true, that my	11, 136/ 20
offend you? What then	<b>will</b>	you say if you	11, 137/ 21
in his case. What	<b>will</b>	you say then, if	11, 140/ 21
again to drink, he	<b>will</b>	refuse nothing that may	11, 140/ 32
that any wit hath,	<b>will</b>	well serve him to	11, 141/ 13
at all. How long	<b>will</b>	you be without understanding	11, 142/ 4
conclusion to them that	<b>will</b>	not be willful and	11, 143/ 34
die for them, I	<b>will</b>	have Master Masquer's own	11, 145/ 36
bear me record. Which	<b>will</b>	I ween make Master	11, 145/ 37
our sin. And now	<b>will</b>	I come to his	11, 148/ 25
one place, which he	<b>will</b>	shall stand for a	11, 151/ 18
the matter changed, then	<b>will</b>	I require you to	11, 151/ 32
further than such, ye	<b>will</b>	, I doubt not of	11, 152/ 3
the text, except More	<b>will</b>	expound murmurabant id est	11, 152/ 12
given us here, I	<b>will</b>	not be so sore	11, 153/ 19
word, good reader, I	<b>will</b>	not greatly strive with	11, 153/ 31
words of the text	<b>will</b>	well maintain my saying	11, 153/ 33
the text, except More	<b>will</b>	expound oderat eum, id	11, 154/ 17
kill him against his	<b>will</b>	, and that he would	11, 155/ 17
thereto, he saith he	<b>will</b>	grant me, for my	11, 157/ 16
other men himself. I	<b>will</b>	therefore be as aware	11, 159/ 25
understood Christ's word. How	<b>will</b>	now Master Masquer prove	11, 162/ 4
when he asked them, "	<b>Will</b>	you go hence from	11, 162/ 6
But yet if he	<b>will</b>	not agree that, but	11, 162/ 11
and by, or else	<b>will</b>	I go to the	11, 163/ 2
dwell with thee that	<b>will</b>	"? Now if Master Masquer	11, 163/ 4
when he asked them, "	<b>Will</b>	ye go hence from	11, 165/ 24
shall see that I	<b>will</b>	not hide from you	11, 166/ 2
said to the twelve, "	<b>Will</b>	ye go away, too	11, 166/ 24

Lo, good readers, ye	<b>will</b>	, I trow, now bear	11, 167/ 3
his major. And so	<b>will</b>	I do if himself	11, 171/ 17
life here, much more	<b>will</b>	he give us himself	11, 174/ 23
in us. This blood	<b>will</b>	not suffer the beauty	11, 174/ 30
him solemnly boast, so	<b>will</b>	I now be bold	11, 175/ 28
bear to dance, I	<b>will</b>	not with him argue	11, 178/ 4
doth lie, but I	<b>will</b>	turn the fashion, and	11, 178/ 5
the word of faith	<b>will</b>	both reach it, receive	11, 178/ 16
of scripture, then he	<b>will</b>	both reach it, and	11, 178/ 30
him then whether he	<b>will</b>	be content if I	11, 180/ 6
as I suppose he	<b>will</b>	, then ask I him	11, 180/ 9
him farther wherefore he	<b>will</b>	believe the writing of	11, 180/ 10
them four? Where to what	<b>will</b>	he answer, but because	11, 180/ 11
of all that God	<b>will</b>	we shall believe, there	11, 181/ 10
which not, of whom	<b>will</b>	God we shall learn	11, 181/ 21
toucheth, in which he	<b>will</b>	allow for no sufficient	11, 181/ 25
of his reason) yet	<b>will</b>	he, by belief, both	11, 181/ 33
him again, whether he	<b>will</b>	be content if I	11, 181/ 35
of any one, then	<b>will</b>	I do more for	11, 182/ 3
readers, if Master Masquer	<b>will</b>	make any more sticking	11, 183/ 30
wrote it. But it	<b>will</b>	not, I ween, please	11, 185/ 11
cross, etc. If ye	<b>will</b>	believe whatsoever More can	11, 185/ 22
abroad, and say they	<b>will</b>	not utterly affirm and	11, 187/ 14
fire indeed. How many	<b>will</b>	there then be that	11, 187/ 36
there then be that	<b>will</b>	fear it less if	11, 187/ 36
good Christian readers, wisdom	<b>will</b>	we believe Christ's own	11, 188/ 14
to know that God's	<b>will</b>	, his word, and his	11, 188/ 26
by his prophet: "I	<b>will</b>	not give my glory	11, 188/ 33
doubt not but ye	<b>will</b>	say that it is	11, 189/ 25
place. And though he	<b>will</b>	not give his glory	11, 190/ 16
For I trow he	<b>will</b>	not deny but that	11, 191/ 23
tale. I think he	<b>will</b>	not deny but that	11, 192/ 11
of the world, I	<b>will</b>	here ask Master Masquer	11, 192/ 30
matter, and therefore I	<b>will</b>	let his other follies	11, 195/ 27
in that point that	<b>will</b>	depose for me that	11, 196/ 28
to such as willingly	<b>will</b>	put out their own	11, 198/ 29
As for wisdom, I	<b>will</b>	not compare with Master	11, 199/ 7
he saith that he	<b>will</b>	be content and satisfied	11, 202/ 11
of them, by whom	<b>will</b>	he be judged, whether	11, 202/ 17
so indeed. If he	<b>will</b>	have it judged by	11, 202/ 23

mine both. If he	<b>will</b>	be judged by the	11, 202/ 25
For no wise man	<b>will</b>	doubt but that, among	11, 202/ 35
he say that he	<b>will</b>	, with his other more	11, 203/ 2
he saith that he	<b>will</b>	believe any one text	11, 203/ 21
purpose, and Master Masquer	<b>will</b>	not agree it so	11, 203/ 37
truly only because he	<b>will</b>	not perceive and confess	11, 204/ 1
false. Now if he	<b>will</b>	say that he maketh	11, 208/ 35
Of which twain I	<b>will</b>	first answer the last	11, 212/ 32
best that my wit	<b>will</b>	serve me this unwritten	11, 213/ 15
those heretics, too, that	<b>will</b>	take it for no	11, 213/ 22
I neither dare nor	<b>will</b>	take so much upon	11, 213/ 36
wrote I. Howbeit here	<b>will</b>	I demand of Master	11, 214/ 27
unwritten verity. If he	<b>will</b>	confess that I prove	11, 214/ 31
prove it well, I	<b>will</b>	be content with that	11, 214/ 32
But yet if he	<b>will</b>	allow my proof made	11, 214/ 38
and may, when they	<b>will</b>	, lawfully break them, and	11, 215/ 28
looked it yourself, I	<b>will</b>	, for all the leaf	11, 217/ 5
With what shameful shift	<b>will</b>	your shameless face face	11, 219/ 12
think that your wit	<b>will</b>	pierce into the perceiving	11, 219/ 17
of God when it	<b>will</b>	not serve you to	11, 219/ 18
Chapter. But one thing	<b>will</b>	I yet rehearse you	11, 220/ 9
their false heresy, therefore	<b>will</b>	I, for the while	11, 221/ 34
part, which yet I	<b>will</b>	, after all this (God	11, 222/ 24
enter into an evil	<b>willed</b>	heart. And therefore, leave	11, 48/ 18
repugn not. And neither	<b>willeth</b>	he, nor may not	11, 188/ 27
they may avoid that	<b>willful</b>	ignorance and infidelity, and	11, 85/ 13
stubborn, arrogant, malicious, and	<b>willful</b>	, as were the scribes	11, 85/ 25
that will not be	<b>willful</b>	and contentious) yet did	11, 143/ 34
and such other as	<b>willfully</b>	would deserve it, it	11, 91/ 8
set upon mischief and	<b>willfulness</b>	that they will not	11, 84/ 12
to continue in their	<b>willfulness</b>	to their damnation, he	11, 85/ 11
to be made by	<b>William</b>	Tyndale, for that in	11, 7/ 19
matter much worse than	<b>William</b>	Tyndale. For Tyndale did	11, 120/ 37
and bad both, against	<b>William</b>	Tyndale, that neither he	11, 135/ 8
written verity yet since	<b>William</b>	Tyndale, against whom I	11, 215/ 11
any man that were	<b>willing</b>	to believe him clearly	11, 70/ 8
printed) I shall, God	<b>willing</b>	, well make all his	11, 73/ 4
in a certain communication,	<b>willing</b>	to prove thereby that	11, 73/ 24
made them the less	<b>willing</b>	to believe, in that	11, 82/ 4
once to touch, God	<b>willing</b>	, in answering to Doctor	11, 135/ 20

after all this (God	<b>willing</b>	), not leave nor let	11, 222/ 24
except some such as	<b>willingly</b>	list to wink or	11, 21/ 1
their good will and	<b>willingly</b>	give it them. The	11, 31/ 16
God) that I will	<b>willingly</b>	die for them all	11, 44/ 32
by which I will	<b>willingly</b>	give myself for them	11, 45/ 1
folly that list not	<b>willingly</b>	to continue fools and	11, 73/ 5
the contrary would yet	<b>willingly</b>	run forth into damnation	11, 91/ 19
lost themselves when they	<b>willingly</b>	lost their Savior. And	11, 91/ 35
whom he calleth do	<b>willingly</b>	, for all his calling	11, 93/ 21
understandeth not, or else	<b>willingly</b>	misconstrueth the place of	11, 111/ 5
me, and proveth himself	<b>willingly</b>	and wittingly in all	11, 158/ 4
be to such as	<b>willingly</b>	will put out their	11, 198/ 28
godhead (all which three	<b>wills</b>	are indeed one will	11, 44/ 30
make you turn your	<b>wills</b>	from your belly-joy to	11, 47/ 35
the towardness of your	<b>wills</b>	, prevented, moved, and set	11, 48/ 7
thou Jew, if thou	<b>wilt</b>	yet cry out and	11, 64/ 33
And that thou so	<b>wilt</b>	do, we believe and	11, 88/ 12
perceive well that thou	<b>wilt</b>	not give it us	11, 88/ 14
what marvelous manner thou	<b>wilt</b>	give it us to	11, 88/ 19
have said unto him, "	<b>Wilt</b>	thou, Master Masquer, go	11, 162/ 27
to do what thou	<b>wilt</b>	, and thy words be	11, 162/ 33
the miracle. But thou	<b>wilt</b>	peradventure say the thing	11, 173/ 3
allegories, of a false	<b>wily</b>	purpose to make men	11, 20/ 6
perceive and control the	<b>wily</b>	, false, foolish exposition of	11, 95/ 12
heresy, a very false	<b>wily</b>	folly. For the Catholic	11, 105/ 15
or else some other	<b>wily</b>	brother gave him warning	11, 119/ 18
feeling faith. Whose false	<b>wily</b>	folly therein, I have	11, 121/ 2
Master Masquer is so	<b>wily</b>	that I must needs	11, 159/ 14
This man is a	<b>wily</b>	shrew in argument, I	11, 164/ 40
me were these two	<b>wily</b>	captious questions of his	11, 165/ 6
already. Of whose false	<b>wily</b>	folly to beware our	11, 222/ 30
though they wist to	<b>win</b>	therewith all this whole	11, 60/ 6
the stone." But what	<b>win</b>	they by that, for	11, 71/ 25
labor and work to	<b>win</b>	faith by prayer, and	11, 102/ 34
But yet, though he	<b>win</b>	himself worship in the	11, 149/ 22
Spirit, or of the	<b>wind</b>	(for that word diverse	11, 63/ 2
only, bare bread and	<b>wine</b>	. But his hands are	11, 7/ 13
form of bread and	<b>wine</b>	in the Blessed Sacrament	11, 17/ 26
in the Sacrament the	<b>wine</b>	into blood, and the	11, 68/ 8
of wheat, and the	<b>wine</b>	which he changeth into	11, 76/ 29

is one cup of	<b>wine</b>	made of many grapes	11, 76/ 30
not desire neither beer,	<b>wine</b>	, nor water, yet if	11, 101/ 31
the water with the	<b>wine</b>	in the chalice, which	11, 108/ 21
For he neither nameth	<b>wine</b>	nor water. And yet	11, 108/ 37
like Thomistical mystery, the	<b>wine</b>	transubstantiated too into his	11, 129/ 13
body, nor yet the	<b>wine</b>	into his blood." Lo	11, 129/ 25
of the bread and	<b>wine</b>	into the blessed body	11, 129/ 29
under the form of	<b>wine</b>	, then must all young	11, 134/ 17
of the bread and	<b>wine</b>	that was offered by	11, 135/ 17
small and rough, Rochelle	<b>wine</b>	. And therefore let us	11, 152/ 7
of the bread and	<b>wine</b>	into the blessed body	11, 206/ 6
the bread and the	<b>wine</b>	into Christ's very flesh	11, 210/ 21
the bread and the	<b>wine</b>	into the very flesh	11, 210/ 33
the bread and the	<b>wine</b>	into Christ's flesh and	11, 211/ 7
with likening them to	<b>wine</b>	garlands and ale-poles, and	11, 223/ 11
but bare bread and	<b>wine</b>	, and call it idolatry	11, 223/ 15
as willingly list to	<b>wink</b>	or, while he put	11, 21/ 2
to continue fools and	<b>wink</b>	. But as I was	11, 73/ 5
it pass by and	<b>wink</b>	thereat, if he meant	11, 102/ 10
of a foolish wiliness	<b>winked</b>	and dissembled the one	11, 57/ 12
manner, by the profound	<b>wisdom</b>	of his Holy Spirit	11, 17/ 29
that of his heavenly	<b>wisdom</b>	his wholesome usage was	11, 23/ 20
devised of his divine	<b>wisdom</b>	. First, to make them	11, 25/ 4
will, all his whole	<b>wisdom</b>	, all his whole might	11, 30/ 30
God, in nature, substance,	<b>wisdom</b>	, will, might, and power	11, 30/ 36
not work nor his	<b>wisdom</b>	will not enter into	11, 48/ 17
therefore, which excelleth in	<b>wisdom</b>	and power by his	11, 64/ 22
the giver of all	<b>wisdom</b>	, and which (as the	11, 64/ 32
to whose high heavenly	<b>wisdom</b>	the season meet and	11, 88/ 22
him. And see the	<b>wisdom</b>	of Christ, for neither	11, 93/ 12
persuasible words of man's	<b>wisdom</b>	. " These words I lay	11, 111/ 23
persuasible words of man's	<b>wisdom</b>	. But then saith Saint	11, 111/ 26
not be in the	<b>wisdom</b>	of men, but in	11, 111/ 29
it was no great	<b>wisdom</b>	to leese his worship	11, 149/ 23
Still ye see the	<b>wisdom</b>	, good readers, and the	11, 185/ 28
therefore, good Christian readers,	<b>wisdom</b>	will we believe Christ's	11, 188/ 14
further, good readers, the	<b>wisdom</b>	and the meekness of	11, 189/ 35
infatuated your high subtle	<b>wisdom</b>	, your crafty conveyance is	11, 199/ 1
Eighteenth Chapter. As for	<b>wisdom</b>	, I will not compare	11, 199/ 7
unto my words as	<b>wisdom</b>	would I should. And	11, 216/ 25

devil. And in this	<b>wise</b>	is there sent over	11, 6/ 30
thereto, writeth in this	<b>wise</b>	: Master Mock, whom the	11, 8/ 9
Mock, doth in these	<b>wise</b>	words nothing but mock	11, 8/ 13
his learning came, every	<b>wise</b>	man much marveled that	11, 9/ 25
brethren boast for so	<b>wise</b>	, there never died in	11, 9/ 34
two parts in like	<b>wise</b>	, of which twain this	11, 10/ 26
answer and soil his	<b>wise</b>	reasons, with which he	11, 11/ 31
I showed in what	<b>wise</b>	the false heretics, the	11, 18/ 15
too. And in like	<b>wise</b>	, good readers, if Master	11, 20/ 1
meat will in no	<b>wise</b>	perish. But whereas the	11, 28/ 33
a good and a	<b>wise</b>	master of his Christian	11, 37/ 27
I shall in like	<b>wise</b>	, at the last day	11, 45/ 8
expounded it in such	<b>wise</b>	as he would we	11, 52/ 4
words I trust every	<b>wise</b>	man will believe a	11, 57/ 18
how and in what	<b>wise</b>	she should conceive. Whereupon	11, 61/ 22
body." And in like	<b>wise</b>	he gave them the	11, 67/ 7
or at the least	<b>wise</b>	, say that he believeth	11, 69/ 32
in all his whole	<b>wise</b>	work, telleth us plainly	11, 72/ 1
is it in divers	<b>wise</b>	, as I shall further	11, 73/ 1
our Savior, in such	<b>wise</b>	that he is made	11, 73/ 34
at all. In like	<b>wise</b>	they murmured at the	11, 80/ 20
it them in such	<b>wise</b>	as himself should lose	11, 81/ 23
will not in any	<b>wise</b>	understand the truth. And	11, 84/ 13
time and in what	<b>wise</b>	that thy gracious pleasure	11, 88/ 25
Matthias. And in like	<b>wise</b>	, the other disciples that	11, 91/ 30
mine in no manner	<b>wise</b>	. But yet like as	11, 99/ 27
him, and in like	<b>wise</b>	he that worshippeth them	11, 105/ 28
never after in such	<b>wise</b>	be ahungred that he	11, 106/ 2
taketh it in that	<b>wise</b>	that he would thereby	11, 109/ 5
as foolishly. For the	<b>wise</b>	goodness of God hath	11, 115/ 11
of Christ, in such	<b>wise</b>	given us by Christ	11, 115/ 20
Holy Mass in this	<b>wise</b>	: "That sacrifice is succeeded	11, 117/ 17
and then were we	<b>wise</b>	if we would ween	11, 118/ 23
the things in such	<b>wise</b>	before you without interlacing	11, 119/ 8
yet at the least	<b>wise</b>	make some bumbling about	11, 120/ 37
he infoundeth in like	<b>wise</b>	hope and charity both	11, 121/ 27
be made by that	<b>wise</b>	reason, by the prince	11, 127/ 6
else, at the least	<b>wise</b>	, the evangelist, at the	11, 130/ 24
world, and in what	<b>wise</b>	also? If Master Masquer	11, 131/ 30
I am sure every	<b>wise</b>	man will tell him	11, 131/ 31

the man is a	<b>wise</b>	man and well overseen	11, 132/ 35
he cometh with his	<b>wise</b>	argument in this wise	11, 134/ 14
wise argument in this	<b>wise</b>	. "For if our papists	11, 134/ 14
wit is in his	<b>wise</b>	argument, with which upon	11, 135/ 23
him?" bringeth in another	<b>wise</b>	argument under color of	11, 136/ 5
the text, in this	<b>wise</b>	: "These words did not	11, 136/ 6
and cometh to his	<b>wise</b>	worshipful argument and saith	11, 137/ 18
Masquer, and, with a	<b>wise</b>	exposition of his own	11, 138/ 10
wit, forthwith upon his	<b>wise</b>	and worshipful exposition of	11, 141/ 16
and in such effectual	<b>wise</b>	inculcated it, and, as	11, 144/ 21
Christ's words in such	<b>wise</b>	that (as I have	11, 145/ 14
saints, as by the	<b>wise</b>	argument of Master Masquer	11, 147/ 7
Masquer himself, to what	<b>wise</b>	worshipful end, this rial	11, 147/ 7
make no man (that	<b>wise</b>	is) ashamed of the	11, 147/ 37
these words in such	<b>wise</b>	as the hearers perceived	11, 150/ 31
his blood in such	<b>wise</b>	, as the Jews thought	11, 151/ 1
but at the least	<b>wise</b>	, a little pretty taste	11, 153/ 20
so. But by this	<b>wise</b>	way of Master Masquer	11, 154/ 8
now, good readers, this	<b>wise</b>	solution of Master Masquer	11, 154/ 24
by occasion of his	<b>wise</b>	solution, caused you to	11, 156/ 25
unlikely that so many	<b>wise</b>	men would have taken	11, 168/ 4
Masquer, against so many	<b>wise</b>	men and so good	11, 168/ 9
Catholic Church in such	<b>wise</b>	leaveth at large, that	11, 169/ 25
ask that in like	<b>wise</b>	in the miracle of	11, 172/ 35
he that in such	<b>wise</b>	giveth us himself in	11, 174/ 22
yet at the least	<b>wise</b>	constant, and nothing changeth	11, 177/ 30
that at the least	<b>wise</b>	we may be bound	11, 181/ 19
and that in such	<b>wise</b>	, as yourselves hath seen	11, 182/ 38
Godhead. Here is a	<b>wise</b>	argument. God hath many	11, 190/ 14
created, that in such	<b>wise</b>	should be whole present	11, 192/ 27
he soiled his own	<b>wise</b>	reason himself. For then	11, 192/ 32
good readers, upon what	<b>wise</b>	ground Master Masquer hath	11, 193/ 7
would it, by his	<b>wise</b>	reason, follow that it	11, 193/ 14
it was in such	<b>wise</b>	necessary that Christ must	11, 195/ 6
was not in such	<b>wise</b>	necessarily constrained, that the	11, 195/ 20
Is not this a	<b>wise</b>	invented scoff that Master	11, 200/ 30
any man were so	<b>wise</b>	as to ween that	11, 201/ 28
him, too. For no	<b>wise</b>	man will doubt but	11, 202/ 35
texts can in any	<b>wise</b>	be well and right	11, 203/ 13
that by Master Masquer's	<b>wise</b>	reason those old heretics	11, 205/ 2

yet, at the least	<b>wise</b>	, than very plain and	11, 206/ 2
see well in no	<b>wise</b>	that, in the rehearsing	11, 213/ 4
our Lady, "In what	<b>wise</b>	shall this thing be	11, 214/ 5
good men and gracious,	<b>wise</b>	, and well-learned both. And	11, 221/ 15
belief the meat, as	<b>wisely</b>	as though he would	11, 98/ 21
faith the meat as	<b>wisely</b>	as if he would	11, 98/ 25
a matter write so	<b>wisely</b>	? And yet you may	11, 98/ 35
though he had wonderful	<b>wisely</b>	declared some high heavenly	11, 107/ 10
he may peradventure mean	<b>wisely</b>	enough, but he speaketh	11, 126/ 24
again, and that, full	<b>wisely</b>	, ye may be fast	11, 149/ 21
double folly well and	<b>wisely</b>	put forth at once	11, 158/ 16
After this text thus	<b>wisely</b>	proved to be understood	11, 177/ 16
not this, ween you	<b>wisely</b>	, feigned of him, that	11, 185/ 36
by Master Masquer wonderful	<b>wisely</b>	feigned, that More hath	11, 186/ 13
well) very well and	<b>wisely</b>	put in. The Twenty-Third	11, 210/ 30
the Blessed Sacrament, the	<b>wisest</b>	or the most fool	11, 8/ 34
here he playeth the	<b>wisest</b>	point, and the most	11, 158/ 27
that light meat, and	<b>wished</b>	their old bondage again	11, 46/ 26
pore better and more	<b>wishly</b>	with his old eye	11, 212/ 19
pore better and more	<b>wishly</b>	with his old eye	11, 216/ 16
spectacles and look more	<b>wishly</b>	on the matter to	11, 219/ 21
must you look more	<b>wishly</b>	upon my words, on	11, 219/ 23
can, what if I	<b>wist</b>	never so well who	11, 8/ 18
thereto was because he	<b>wist</b>	well the brethren did	11, 9/ 19
of God, though they	<b>wist</b>	to win therewith all	11, 60/ 5
to virginity, whereof she	<b>wist</b>	well she might not	11, 61/ 14
conceive, and well she	<b>wist</b>	God, from whom the	11, 61/ 17
he heard, he neither	<b>wist</b>	from whence it came	11, 63/ 3
learning, but that he	<b>wist</b>	well enough himself that	11, 158/ 11
a parable. For they	<b>wist</b>	well that word of	11, 160/ 25
your Masquer's nose. I	<b>wist</b>	once a good fellow	11, 219/ 26
of learning and of	<b>wit</b>	also that they find	11, 8/ 28
Sacrament, neither learning nor	<b>wit</b>	never well served him	11, 9/ 5
weened had had some	<b>wit</b>	and was taken for	11, 9/ 8
what decay both his	<b>wit</b>	and his learning came	11, 9/ 24
courses, that is to	<b>wit</b>	, into the treating and	11, 10/ 11
-- that is to	<b>wit</b>	, all the old holy	11, 11/ 33
shall ye see what	<b>wit</b>	and what learning he	11, 12/ 1
man should trust his	<b>wit</b>	or so false that	11, 15/ 29
-- that is to	<b>wit</b>	, his exposition. The Second	11, 15/ 31

-- that is to	<b>wit</b>	, besides the teaching them	11, 17/ 13
sense (that is to	<b>wit</b>	, that sense, which for	11, 17/ 33
-- that is, to	<b>wit</b>	, to the destruction of	11, 19/ 25
man of so slender	<b>wit</b>	, but he may well	11, 20/ 15
-- that is to	<b>wit</b>	, the Father -- that	11, 22/ 7
-- that is to	<b>wit</b>	, of the Sacrament of	11, 24/ 27
-- that is to	<b>wit</b>	, when he fed them	11, 25/ 11
-- that is to	<b>wit</b>	, Messiah -- whom they	11, 27/ 1
-- that is, to	<b>wit</b>	, any manner of meat	11, 28/ 16
Man (that is to	<b>wit</b>	, not of Joseph but	11, 30/ 3
-- that is to	<b>wit</b>	, this fashioned figure or	11, 30/ 26
-- that is to	<b>wit</b>	, in his eternal begetting	11, 30/ 29
therefore would they feign	<b>wit</b>	what work that were	11, 34/ 22
-- that is to	<b>wit</b>	, give them some meat	11, 35/ 21
me, that is to	<b>wit</b>	, whoso will work the	11, 36/ 31
you, that is to	<b>wit</b>	, come by faith unto	11, 36/ 32
-- that is to	<b>wit</b>	, in myself -- his	11, 36/ 34
us, that is to	<b>wit</b>	, the faith that by	11, 39/ 8
God, that is to	<b>wit</b>	, the faith that by	11, 39/ 15
faith, that is to	<b>wit</b>	, God my Father; and	11, 40/ 20
he hath the same	<b>wit</b>	, and the same might	11, 41/ 34
Man, that is to	<b>wit</b>	, I myself that am	11, 43/ 15
-- that is to	<b>wit</b>	, both twain one person	11, 43/ 22
-- that is to	<b>wit</b>	, of the fruition of	11, 45/ 14
God (that is to	<b>wit</b>	, myself that am his	11, 49/ 10
-- that is to	<b>wit</b>	, attain the fruition of	11, 49/ 30
well wotteth that any	<b>wit</b>	hath that it is	11, 53/ 26
otherwise, that is to	<b>wit</b>	, "Et panis quem ego	11, 55/ 6
place, that is to	<b>wit</b>	, this word (give) into	11, 55/ 16
doth, that is to	<b>wit</b>	, after the first manner	11, 55/ 19
would say, "Will you	<b>wit</b>	what flesh this bread	11, 56/ 9
too, that is to	<b>wit</b>	, for as many of	11, 56/ 12
-- that is to	<b>wit</b>	, the giving by death	11, 56/ 26
giving, that is to	<b>wit</b>	, by his death, and	11, 56/ 32
you, that is to	<b>wit</b>	, that our Savior in	11, 57/ 28
the capacity of man's	<b>wit</b>	that our mind shall	11, 64/ 24
how (that is to	<b>wit</b>	, in what manner) he	11, 66/ 27
benediction, that is to	<b>wit</b>	, the Blessed Sacrament and	11, 71/ 14
meat, that is to	<b>wit</b>	, manna was not the	11, 71/ 22
life (that is to	<b>wit</b>	, the Godhead), is made	11, 71/ 29

effectually. That is to	<b>wit</b>	, of them that not	11, 72/ 28
betokeneth, that is to	<b>wit</b>	, of the mystical body	11, 72/ 35
thereof, that is to	<b>wit</b>	, to be by the	11, 75/ 10
do, that is to	<b>wit</b>	, worthily in true faith	11, 75/ 16
him," that is to	<b>wit</b>	, they that eat it	11, 76/ 4
Christ; that is to	<b>wit</b>	, the church and congregation	11, 76/ 25
God, that is to	<b>wit</b>	, abide and persevere in	11, 77/ 5a
eat, that is to	<b>wit</b>	, his own very flesh	11, 78/ 20
life; that is to	<b>wit</b>	, they be spiritual and	11, 83/ 21
life; that is to	<b>wit</b>	, of that spirit that	11, 83/ 22
them, they might well	<b>wit</b>	he meant not Joseph	11, 87/ 9
that he might well	<b>wit</b>	that his naughtiness was	11, 92/ 6
honesty or learning, virtue,	<b>wit</b>	, or truth. The Second	11, 97/ 2
a little lack of	<b>wit</b>	, and some good store	11, 97/ 15
seem, that is to	<b>wit</b>	, that the work of	11, 98/ 15
mouth his meat. What	<b>wit</b>	hath this man? But	11, 98/ 27
declared, that is to	<b>wit</b>	, that whoso come once	11, 100/ 29
of, that is to	<b>wit</b>	, the meat of his	11, 102/ 22
But now would I	<b>wit</b>	of Master Masquer once	11, 105/ 6
it, that is to	<b>wit</b>	, the blood of our	11, 108/ 35
meaneth, that is to	<b>wit</b>	, that men be bound	11, 109/ 16
now, good readers, the	<b>wit</b>	of Master Masquer in	11, 110/ 21
sufficient, that is to	<b>wit</b>	, that Christ died for	11, 123/ 14
living, that is to	<b>wit</b>	, without charity, the belief	11, 125/ 30
contrary, that is to	<b>wit</b>	, that they make as	11, 126/ 26
a very bare, barren	<b>wit</b>	when he can ween	11, 130/ 34
shame. But now what	<b>wit</b>	hath this man that	11, 131/ 21
should (if he had	<b>wit</b>	) well perceive his argument	11, 131/ 22
eat, that is to	<b>wit</b>	, his own flesh, and	11, 132/ 8
shortly see how little	<b>wit</b>	is in his wise	11, 135/ 23
himself, that is to	<b>wit</b>	, mock in this matter	11, 140/ 13
Chrysostom, every man's own	<b>wit</b>	that any wit hath	11, 141/ 13
own wit that any	<b>wit</b>	hath, will well serve	11, 141/ 13
further declaration of his	<b>wit</b>	, forthwith upon his wise	11, 141/ 16
contrary, that is, to	<b>wit</b>	, that his flesh should	11, 144/ 30
of papists; I would	<b>wit</b>	of Master Masquer whether	11, 147/ 33
those, that is to	<b>wit</b>	, all the old holy	11, 148/ 22
-- that is, to	<b>wit</b>	, even as the carnal	11, 149/ 7
not, that is to	<b>wit</b>	, mine own words as	11, 150/ 5
of his sharp subtle	<b>wit</b>	in the soiling. Wherein	11, 151/ 6

you now see his	<b>wit</b>	and his truth both	11, 153/ 23
other, that is to	<b>wit</b>	, the murmuring upon the	11, 157/ 36
every man may well	<b>wit</b>	, by the putting of	11, 160/ 36
me, that is to	<b>wit</b>	, first whether the disciples	11, 165/ 7
prove, that is to	<b>wit</b>	, that Christ spoke it	11, 167/ 22
exposition, that is to	<b>wit</b>	, upon his own only	11, 168/ 17
dispute and exercise their	<b>wit</b>	and learning, the Catholic	11, 169/ 24
believe, that is to	<b>wit</b>	, that under what manner	11, 169/ 28
may wonder where his	<b>wit</b>	was when he made	11, 170/ 12
believe, that is to	<b>wit</b>	, that his very body	11, 170/ 15
it, that is to	<b>wit</b>	, that they should eat	11, 170/ 23
wonder), that is to	<b>wit</b>	, that his flesh should	11, 171/ 8
too, that is to	<b>wit</b>	, these things that they	11, 173/ 6
after," that is to	<b>wit</b>	, good readers, of his	11, 173/ 10
mysteries" (that is to	<b>wit</b>	, of the Blessed Sacrament	11, 173/ 30
for (that is to	<b>wit</b>	, to be, if it	11, 174/ 5
fashion, that is to	<b>wit</b>	, that he spoke and	11, 176/ 22
esse, that is to	<b>wit</b>	, God may do it	11, 177/ 20
every man that hath	<b>wit</b>	perceiveth. A like argument	11, 177/ 23
and so commend his	<b>wit</b>	. Lo, this form of	11, 178/ 7
late, that is to	<b>wit</b>	, when he lieth wretchedly	11, 185/ 2
major, that is to	<b>wit</b>	, that God cannot make	11, 192/ 1
already, that is to	<b>wit</b>	, another thing infinite besides	11, 193/ 3
redemption, that is to	<b>wit</b>	, so behooveful thereto that	11, 195/ 16
thereof, that is to	<b>wit</b>	, Christ to live was	11, 195/ 21
cometh of a high	<b>wit</b>	, I warrant you. I	11, 196/ 18
it, that is to	<b>wit</b>	, Saint Matthew, hath put	11, 196/ 22
itself, that is to	<b>wit</b>	, that Christ's very body	11, 196/ 33
place, that is to	<b>wit</b>	, in the everlasting fire	11, 197/ 19
that I had more	<b>wit</b>	than he. I pray	11, 199/ 9
few, that is to	<b>wit</b>	, the old holy doctors	11, 203/ 24
way, that is to	<b>wit</b>	, the words of Christ	11, 204/ 20
consequent, that is to	<b>wit</b>	, that God may make	11, 208/ 25
have misliked mine own	<b>wit</b>	therein if the invention	11, 209/ 22
point, that is to	<b>wit</b>	, the changing of the	11, 211/ 6
the best that my	<b>wit</b>	will serve me this	11, 213/ 15
all, that is to	<b>wit</b>	, because that all his	11, 218/ 12
me so plain, his	<b>wit</b>	would not serve him	11, 218/ 27
man should trust your	<b>wit</b>	? Why should we think	11, 219/ 16
we think that your	<b>wit</b>	will pierce into the	11, 219/ 17

deferred, that is to	<b>wit</b>	, my first argument against	11, 220/ 10
serpents of the Egyptian	<b>witches</b>	. Like as our Savior	11, 68/ 11
so naturally well witted	<b>withal</b>	, but after that he	11, 9/ 2
to beguile the world	<b>withal</b>	, purpose to make many	11, 9/ 29
his manifold heresies also,	<b>withal</b>	which here and there	11, 17/ 1
to show, to beg	<b>withal</b>	, among the blessed brethren	11, 99/ 13
heretics be worst content	<b>withal</b>	be the traditions of	11, 127/ 14
bear that mad mind	<b>withal</b>	, and to think that	11, 139/ 16
be now in hand	<b>withal</b>	. For no man understandeth	11, 162/ 15
for him to strength	<b>withal</b>	this place of his	11, 166/ 6
to utter his eloquence	<b>withal</b>	. But Master Masquer, on	11, 198/ 10
Master Masquer mocketh me	<b>withal</b>	and saith that with	11, 200/ 31
man abhor, shrink, and	<b>withdraw</b>	from the grievous pain	11, 44/ 22
he was fain to	<b>withdraw</b>	himself aside and flee	11, 47/ 9
faith, to hide and	<b>withdraw</b>	the very literal truth	11, 113/ 31
slippery, and not only	<b>withdraweth</b>	a feeble mind from	11, 92/ 22
since this man, by	<b>withdrawing</b>	his name from his	11, 13/ 4
followeth in the Gospel)	<b>withdrawn</b>	himself aside into the	11, 26/ 7
watereth and nourisheth) to	<b>wither</b>	or fade and fall	11, 174/ 32
bettors, anything let or	<b>withstand</b>	them, both by word	11, 3/ 20
is and while his	<b>witless</b>	writing maketh men ween	11, 100/ 2
doth the scripture well	<b>witness</b>	, where God said himself	11, 85/ 36
no good and honest	<b>witness</b>	to bear me record	11, 196/ 27
himself in these words	<b>witnesseth</b>	where he saith, "quem	11, 29/ 30
sins, this declareth and	<b>witnesseth</b>	well for our part	11, 146/ 3
not such (as himself	<b>witnesseth</b>	in holy scripture); ergo	11, 191/ 2
sistren themselves see their	<b>wits</b>	so wasted and their	11, 9/ 14
and so naturally well	<b>witted</b>	withal, but after that	11, 9/ 1
proveth himself willingly and	<b>wittingly</b>	in all his high	11, 158/ 4
you lied so loud	<b>wittingly</b>	, how can you look	11, 219/ 14
do him honor. But	<b>woe</b>	may such wretches be	11, 223/ 16
my wife when I	<b>woke</b>	. And now shall you	11, 193/ 36
man, ye man and	<b>woman</b>	both, which are of	11, 3/ 5
eating forever. As the	<b>woman</b>	of Samaria, so that	11, 31/ 26
say therefore, and the	<b>woman</b>	of Samaria, were not	11, 32/ 20
their own. And the	<b>woman</b>	of Samaria said unto	11, 33/ 3
perseverantly: that man or	<b>woman</b>	without doubt, it must	11, 77/ 13
the one a single	<b>woman</b>	, the other a nun	11, 106/ 28
put every man and	<b>woman</b>	unlearned in boldness and	11, 144/ 6
the simplest man or	<b>woman</b>	in a town to	11, 189/ 26

of all men and	<b>women</b>	and children that die	11, 135/ 26
and temporality, men and	<b>women</b>	and all, and among	11, 170/ 4
Savior lost not, but	<b>won</b>	. For of his evil	11, 91/ 26
much worship hath he	<b>won</b>	by this his first	11, 156/ 28
what worship you have	<b>won</b>	with your questions, with	11, 176/ 32
thing was, did yet	<b>wonder</b>	on still and said	11, 63/ 5
all the world to	<b>wonder</b>	on him. For Luther	11, 119/ 20
all in such a	<b>wonder</b>	thereof that they could	11, 150/ 20
so hard, and the	<b>wonder</b>	so great that they	11, 150/ 29
all the world may	<b>wonder</b>	where his wit was	11, 170/ 12
have made the apostles	<b>wonder</b>	, stunned, and stagger, at	11, 171/ 2
then have made them	<b>wonder</b>	(that thing I say	11, 171/ 7
exaggerateth to increase the	<b>wonder</b>	), that is to wit	11, 171/ 8
say have made them	<b>wonder</b>	at that time, at	11, 171/ 11
for his apostles to	<b>wonder</b>	, nor to be stunned	11, 171/ 27
and had no such	<b>wonder</b>	thereof as made them	11, 172/ 4
they should either doubtfully	<b>wonder</b>	, stun, or stagger, or	11, 173/ 16
died of necessity, I	<b>wonder</b>	me that his school	11, 194/ 26
I never cease to	<b>wonder</b>	, for all the reasons	11, 208/ 6
And that the Jews	<b>wondered</b>	that he said he	11, 65/ 26
all these three chapters,	<b>wondered</b>	and marveled as Master	11, 157/ 6
all the three chapters,	<b>wondered</b>	and marveled (as More	11, 163/ 37
must here needs have	<b>wondered</b>	, stonied, and staggered, and	11, 166/ 34
must here needs have	<b>wondered</b>	, stunned, and staggered, and	11, 168/ 25
faith) must needs have	<b>wondered</b>	, stunned, and staggered, and	11, 170/ 20
of his manhood in	<b>wonderful</b>	unity with his omnipotent	11, 31/ 7
thing so strange and	<b>wonderful</b>	that they thought he	11, 63/ 16
did how such a	<b>wonderful</b>	work can be wrought	11, 68/ 3
would have thought it	<b>wonderful</b>	, yet would they have	11, 80/ 35
they believe not his	<b>wonderful</b>	Ascension neither. For if	11, 81/ 33
as though he had	<b>wonderful</b>	wisely declared some high	11, 107/ 10
faced himself, he were	<b>wonderful</b>	shameless if he could	11, 115/ 5
which he worketh that	<b>wonderful</b>	miracle in the Sacrament	11, 138/ 13
be by likelihood but	<b>wonderful</b>	sure and ready, with	11, 159/ 22
the matter the more	<b>wonderful</b>	, then would I deny	11, 171/ 17
also by Master Masquer	<b>wonderful</b>	wisely feigned, that More	11, 186/ 13
that, hath by many	<b>wonderful</b>	miracles manifestly proved and	11, 197/ 10
he shall work so	<b>wonderfully</b>	that the reason and	11, 64/ 23
when that upon their	<b>wondering</b>	and their murmuring question	11, 68/ 25
carry the reader with	<b>wondering</b>	from marking well the	11, 151/ 7

and maketh all his	<b>wondering</b>	that he hath in	11, 157/ 26
therefore, overthroweth all his	<b>wondering</b>	that he hath made	11, 158/ 3
such as they were	<b>wont</b>	to be, such will	11, 76/ 10
the devil was not	<b>wont</b>	to make blind men	11, 155/ 7
as he is often	<b>wont</b>	to do) speak somewhat	11, 214/ 14
spoken somewhat like a	<b>wooer</b>	, she was somewhat abashed	11, 61/ 1
his matter no worldly	<b>wooing</b>	but a heavenly message	11, 61/ 6
after then once a	<b>wooing</b>	. And if Master Masquer	11, 106/ 14
loath to hear any	<b>word</b>	spoken wrong against the	11, 3/ 17
withstand them, both by	<b>word</b>	and countenance, to show	11, 3/ 21
though I never wrote	<b>word</b>	more hereafter of the	11, 10/ 33
this day trust any	<b>word</b>	that I shall write	11, 15/ 27
were not one false	<b>word</b>	therein, yet were it	11, 20/ 33
his Ascension, by his	<b>word</b>	, before the things were	11, 24/ 8
words), hoped by that	<b>word</b>	to have their bellies	11, 34/ 15
never thirst." By this	<b>word</b>	of never thirsting, he	11, 37/ 35
they once believed his	<b>word</b>	, it was a means	11, 38/ 28
fashion, only changing one	<b>word</b>	in the second place	11, 55/ 16
is to wit, this	<b>word</b>	(give) into this word	11, 55/ 17
word (give) into this	<b>word</b>	(pay) which change he	11, 55/ 17
Christ speaketh there no	<b>word</b>	of the Sacrament, I	11, 56/ 33
the world," speaketh no	<b>word</b>	in the world neither	11, 56/ 36
his meaning in this	<b>word</b>	, bread, when he saith	11, 57/ 5
among them upon that	<b>word</b>	, as one of the	11, 58/ 5
Jews here, at the	<b>word</b>	of God, asked how	11, 58/ 18
the truth of God's	<b>word</b>	sent her by God's	11, 58/ 25
else when she had	<b>word</b>	from God by the	11, 59/ 14
God would send them	<b>word</b>	and bid them go	11, 60/ 7
well and sendeth her	<b>word</b>	that she shall have	11, 60/ 18
God had sent her	<b>word</b>	. But now, forasmuch as	11, 61/ 13
that, for all his	<b>word</b>	, because of their both	11, 61/ 34
the wind (for that	<b>word</b>	diverse doctors take diversely	11, 63/ 2
neither to mistrust his	<b>word</b>	nor his power to	11, 63/ 23
power to perform his	<b>word</b>	. And as for otherwise	11, 63/ 24
it is a Jew's	<b>word</b>	that same, and a	11, 64/ 4
Savior himself never spoken	<b>word</b>	thereof after that ever	11, 70/ 6
and mistrust you my	<b>word</b>	? And ask how I	11, 70/ 16
the understanding of this	<b>word</b>	of Christ, "He that	11, 76/ 2
these things said, "This	<b>word</b>	is hard, and who	11, 79/ 21
This is a hard	<b>word</b>	, and who may hear	11, 80/ 23

The Twenty-Fifth Chapter. His	<b>word</b>	also so spoken to	11, 92/ 13
is false although every	<b>word</b>	were true, as Master	11, 96/ 20
no man wrote one	<b>word</b>	more. And yet will	11, 96/ 31
matched with no merry	<b>word</b>	of mine in no	11, 99/ 27
mocks with no merry	<b>word</b>	in this world, but	11, 99/ 36
we be justified." The	<b>word</b>	of Christ, good reader	11, 100/ 27
thirst. And yet this	<b>word</b>	"once" is not there	11, 104/ 26
not much mark his	<b>word</b>	, "once." But since he	11, 104/ 29
he meaneth by this	<b>word</b>	"none other." If he	11, 105/ 7
false heresy in that	<b>word</b>	"once" (for that faith	11, 105/ 10
he bringeth not one	<b>word</b>	for that purpose of	11, 108/ 8
Master Masquer in this	<b>word</b>	of his. For if	11, 110/ 21
a more blasphemous beastly	<b>word</b>	spoken than this frantic	11, 115/ 16
we should deny the	<b>word</b>	of Christ, and cast	11, 118/ 17
good reader, what one	<b>word</b>	of those words of	11, 124/ 11
it seemeth what this	<b>word</b>	dissembling meaneth, or else	11, 126/ 6
tongue (whereof this English	<b>word</b>	cometh), ille simulat non	11, 126/ 17
fool. For by that	<b>word</b>	he saith the clear	11, 126/ 25
man's traditions, by which	<b>word</b>	he would have all	11, 126/ 34
either by the plain	<b>word</b>	of scripture, or else	11, 127/ 1
of his death any	<b>word</b>	there at all, but	11, 132/ 2
This is a hard	<b>word</b>	; who may hear him	11, 136/ 5
he declared by his	<b>word</b>	and his deed at	11, 144/ 24
also that by this	<b>word</b>	eating of his flesh	11, 144/ 31
so much as one	<b>word</b>	. For as for these	11, 146/ 11
hath not one plain	<b>word</b>	for his purpose at	11, 146/ 14
I say, what one	<b>word</b>	is there in all	11, 146/ 29
these words not one	<b>word</b>	of offering, nor of	11, 146/ 33
Masquer hath no such	<b>word</b>	in my letter, whereof	11, 149/ 31
pervverting of God's holy	<b>word</b>	. And as thou seest	11, 151/ 11
pure sense of God's	<b>word</b>	, so doth he in	11, 151/ 13
sense of God's holy	<b>word</b>	, never make examination of	11, 151/ 26
examination of any other	<b>word</b>	of mine farther. For	11, 151/ 27
mistaking of some one	<b>word</b>	for another, without the	11, 151/ 31
writing for that one	<b>word</b>	in this one place	11, 151/ 34
manner, mistaking of a	<b>word</b>	is not the destroying	11, 151/ 35
sense of God's holy	<b>word</b>	. And therefore if you	11, 152/ 1
is there any such	<b>word</b>	in the text, except	11, 152/ 11
to put out that	<b>word</b>	"they marveled," and set	11, 152/ 31
and set in this	<b>word</b>	, "they murmured," in the	11, 152/ 31

as strong with that	<b>word</b>	, "they murmured," as with	11, 152/ 34
murmured," as with this	<b>word</b>	, "they marveled." For when	11, 152/ 35
hearers at the one	<b>word</b>	murmuring, and at the	11, 153/ 5
for changing of this	<b>word</b>	"murmuring," into this word	11, 153/ 10
word "murmuring," into this	<b>word</b>	"marveling," since there is	11, 153/ 10
the change of the	<b>word</b>	, but mine argument, as	11, 153/ 12
strong with the one	<b>word</b>	as with the other	11, 153/ 12
is but in the	<b>word</b>	without change of the	11, 153/ 15
sense of God's holy	<b>word</b>	. But it appeareth well	11, 153/ 17
But now, touching this	<b>word</b>	"they marveled," Master Masquer	11, 153/ 27
there is no such	<b>word</b>	in the text." So	11, 153/ 28
there is no such	<b>word</b>	there in the text	11, 153/ 30
text. As for the	<b>word</b>	, good reader, I will	11, 153/ 31
when they said, "This	<b>word</b>	is hard and who	11, 153/ 35
say not the selfsame	<b>word</b>	, and therefore lieth Master	11, 154/ 6
perverting of God's holy	<b>word</b>	, and as thou seest	11, 154/ 13
pure sense of God's	<b>word</b>	, so doth he in	11, 154/ 14
is there any such	<b>word</b>	in the text, except	11, 154/ 16
his hearers upon that	<b>word</b>	of his, and upon	11, 155/ 3
marveled not of that	<b>word</b>	when he declared it	11, 155/ 14
they disputed upon that	<b>word</b>	and upon his other	11, 155/ 15
did so take that	<b>word</b>	, "I am a door	11, 155/ 23
audience. For the one	<b>word</b>	they perceived for a	11, 155/ 31
the speaking of that	<b>word</b>	, though they marveled and	11, 155/ 33
the sentence than the	<b>word</b>	. And I have also	11, 156/ 24
to write in that	<b>word</b>	himself, which helpeth mine	11, 157/ 25
though I with that	<b>word</b>	utterly destroyed the pure	11, 157/ 31
sense of God's holy	<b>word</b>	. For that word doth	11, 157/ 32
holy word. For that	<b>word</b>	doth not so pestilently	11, 157/ 32
now since this one	<b>word</b>	of his, therefore, overthroweth	11, 158/ 3
to bring forth that	<b>word</b>	himself, specially where there	11, 158/ 8
they wist well that	<b>word</b>	of the door was	11, 160/ 25
apostles themselves understood Christ's	<b>word</b>	. How will now Master	11, 162/ 3
no man understandeth any	<b>word</b>	worse than he understandeth	11, 162/ 16
own disciples said, "This	<b>word</b>	is hard; who may	11, 164/ 20
papists feign, without any	<b>word</b>	of God not comprehended	11, 166/ 30
of his own worshipful	<b>word</b>	, proveth us his purpose	11, 168/ 12
upon his own only	<b>word</b>	, he setteth unto his	11, 168/ 18
unto his own bare	<b>word</b>	, his own bare, bald	11, 168/ 18
papists feign, without any	<b>word</b>	of God, not comprehended	11, 168/ 21

the time when the	<b>word</b>	was first spoken, it	11, 170/ 31
that he used that	<b>word</b>	bread but by manner	11, 170/ 33
yet they believed Christ's	<b>word</b>	and followed forth still	11, 172/ 14
well at their master's	<b>word</b>	, which Master Masquer doth	11, 176/ 26
him for persecuting his	<b>word</b>	and burning his poor	11, 177/ 27
and directed with the	<b>word</b>	of faith will both	11, 178/ 15
but because the written	<b>word</b>	of our faith saith	11, 178/ 17
the proof, before any	<b>word</b>	of the New Testament	11, 181/ 4
would abide by this	<b>word</b>	. For now I ask	11, 181/ 35
any, and that this	<b>word</b>	fire is spoken but	11, 187/ 29
a man believe Christ's	<b>word</b>	that in hell is	11, 188/ 3
that God's will, his	<b>word</b>	, and his power be	11, 188/ 26
which against God's own	<b>word</b>	plain spoken in his	11, 189/ 23
presume, against the plain	<b>word</b>	of God, to determine	11, 189/ 29
let pass here his	<b>word</b>	"presently," whose presence needeth	11, 191/ 13
once essentially, his other	<b>word</b>	presently may take his	11, 191/ 15
leave out that odious	<b>word</b>	, yet must his conclusion	11, 191/ 35
not to expound this	<b>word</b>	"oportet" as More minceth	11, 194/ 5
therefore (Master More), this	<b>word</b>	oportet (though ye find	11, 194/ 14
able to make his	<b>word</b>	true in the bodies	11, 195/ 33
have rehearsed what one	<b>word</b>	I had said of	11, 197/ 31
almighty power, in which	<b>word</b>	I was too busy	11, 197/ 32
includeth no repugnance. For	<b>word</b>	hath he none for	11, 200/ 12
God hath both by	<b>word</b>	, writing, and miracles, revealed	11, 201/ 7
saith I have no	<b>word</b>	of scripture for Christ's	11, 201/ 9
Masquer abominably belieth the	<b>word</b>	of God when he	11, 201/ 21
we have not the	<b>word</b>	of God, no more	11, 201/ 21
once, we find no	<b>word</b>	plainly written in the	11, 201/ 24
of. And of one	<b>word</b>	coming whole to an	11, 207/ 19
to make one self	<b>word</b>	that the speaker hath	11, 208/ 1
true, and (except God's	<b>word</b>	be untrue) else as	11, 208/ 32
scripture. Now at this	<b>word</b>	, Master Masquer asketh me	11, 211/ 3
the maintenance of my	<b>word</b>	as to have it	11, 213/ 20
though I upon that	<b>word</b>	of our Lady, "In	11, 214/ 5
man should trust your	<b>word</b>	? If for lack of	11, 219/ 15
But aftertime that in	<b>words</b>	folk fell unto more	11, 3/ 31
to use themselves in	<b>words</b>	both lewd and very	11, 4/ 10
uncontrolled to speak blasphemous	<b>words</b>	in their company, the	11, 4/ 22
lechery that the Apostle's	<b>words</b>	are verified of, where	11, 4/ 25
toucheth in very few	<b>words</b>	both these two points	11, 5/ 13

Frith, especially by certain	<b>words</b>	that were in that	11, 8/ 1
doth in these wise	<b>words</b>	nothing but mock the	11, 8/ 13
book, he treateth the	<b>words</b>	of Christ spoken in	11, 10/ 17
of Saint John, which	<b>words</b>	our Savior speaketh of	11, 10/ 18
the treating of Christ's	<b>words</b>	in the sixth chapter	11, 10/ 28
expound any of those	<b>words</b>	of Christ there spoken	11, 11/ 7
exposition of the selfsame	<b>words</b>	of Christ mentioned in	11, 11/ 22
Savior, in all those	<b>words</b>	, taking occasion of the	11, 16/ 3
fishes, did in those	<b>words</b>	, upon their new resort	11, 16/ 6
showeth that upon the	<b>words</b>	of the Jews, asking	11, 16/ 16
the remanent of those	<b>words</b>	in the said sixth	11, 16/ 24
he forth all these	<b>words</b>	of Christ, applying them	11, 16/ 28
might Christ in those	<b>words</b>	teach the thing that	11, 17/ 12
say, teach in those	<b>words</b>	also that he would	11, 17/ 18
turn all the plain	<b>words</b>	from the first right	11, 18/ 11
had never heard my	<b>words</b>	but slept while he	11, 18/ 26
Masquer expoundeth us Christ's	<b>words</b>	all in allegories here	11, 19/ 8
us believe that those	<b>words</b>	were to be none	11, 19/ 10
the fire of false	<b>words</b>	to destroy the corn	11, 19/ 20
only expound all those	<b>words</b>	of Christ as things	11, 20/ 2
he draweth all Christ's	<b>words</b>	to those allegories, of	11, 20/ 5
is not whether those	<b>words</b>	may be well verified	11, 20/ 11
you of the same	<b>words</b>	of Christ written in	11, 20/ 21
literal sense of those	<b>words</b>	, "My flesh is verily	11, 20/ 26
first give you the	<b>words</b>	of the text itself	11, 21/ 6
readers, these be the	<b>words</b>	. The Fourth Chapter. "Verily	11, 21/ 21
flesh availeth nothing. The	<b>words</b>	which I have spoken	11, 23/ 4
go? Thou hast the	<b>words</b>	of everlasting life, and	11, 23/ 11
thereof before by his	<b>words</b>	. Thus, before he made	11, 23/ 26
he opened them with	<b>words</b>	. And yet had he	11, 24/ 12
yet neither were his	<b>words</b>	fully fruitless at the	11, 24/ 14
your bellies." In these	<b>words</b>	, our Savior well declared	11, 26/ 25
world," and by those	<b>words</b>	declared clearly that they	11, 26/ 35
everlasting life." By these	<b>words</b>	of the meat everlasting	11, 27/ 21
Jews in these few	<b>words</b>	a doctrine short and	11, 28/ 11
that Christ in those	<b>words</b>	meant, and would they	11, 28/ 31
work for in those	<b>words</b>	: "Work you not the	11, 29/ 11
therefore he added these	<b>words</b>	, "which meat the Son	11, 29/ 18
as himself in these	<b>words</b>	witnesseth where he saith	11, 29/ 30
showed them in these	<b>words</b>	: "Hunc enim pater signavit	11, 30/ 9

hath God caused these	<b>words</b>	to be written in	11, 30/ 19
say the truth, their	<b>words</b>	well weighed, it seemeth	11, 32/ 25
therefore not understanding his	<b>words</b>	), hoped by that word	11, 34/ 15
to consider well these	<b>words</b>	, lest by these words	11, 36/ 36
words, lest by these	<b>words</b>	wrong understood some men	11, 36/ 37
Paul by plain express	<b>words</b>	reprove) that our Lord	11, 37/ 3
it, yet in their	<b>words</b>	and writing they be	11, 37/ 9
say we to these	<b>words</b>	of our Savior? "He	11, 37/ 34
say that in these	<b>words</b>	by which our Savior	11, 38/ 33
The Eleventh Chapter These	<b>words</b>	might, good readers, seem	11, 41/ 11
it stand with these	<b>words</b>	of his, "I am	11, 42/ 15
creatures were. But those	<b>words</b>	are well verified by	11, 42/ 34
in heaven." In these	<b>words</b>	he showeth unto Nicodemus	11, 43/ 9
the sentence of these	<b>words</b>	of Christ, "All that	11, 43/ 28
shall expound you these	<b>words</b>	of his in order	11, 43/ 29
own person, speaking the	<b>words</b>	of this exposition himself	11, 43/ 30
mean not by these	<b>words</b>	that I will die	11, 44/ 20
the exposition of these	<b>words</b>	of our Savior, inserted	11, 45/ 30
any part of those	<b>words</b>	, but because it is	11, 45/ 34
and signified in other	<b>words</b>	of his before, but	11, 45/ 36
and declared by other	<b>words</b>	of his own after	11, 46/ 1
he spoke those other	<b>words</b>	before, they were yet	11, 46/ 9
not murmur at my	<b>words</b>	, but humbly come to	11, 49/ 5
the same in those	<b>words</b>	, "Work you not the	11, 50/ 3
our Savior in many	<b>words</b>	, which I have now	11, 50/ 7
heed how in those	<b>words</b>	that now follow, he	11, 50/ 10
godhead, these are his	<b>words</b>	: "And the bread that	11, 50/ 29
no more in those	<b>words</b>	, "And the bread that	11, 51/ 10
nor nothing in these	<b>words</b>	or any that in	11, 51/ 14
our Savior, in these	<b>words</b>	written in this sixth	11, 51/ 27
and some of their	<b>words</b>	too, by which ye	11, 52/ 1
and dissimuleth all the	<b>words</b>	of those old holy	11, 52/ 3
ever did. Upon these	<b>words</b>	therefore of our Savior	11, 52/ 6
same bread by secret	<b>words</b>	, through the mystical benediction	11, 52/ 14
These are not my	<b>words</b>	, lo, good Christian reader	11, 52/ 34
Christian reader, but the	<b>words</b>	of that old holy	11, 52/ 34
good reader, in these	<b>words</b>	: one, that this good	11, 53/ 5
himself also, in these	<b>words</b>	of his in this	11, 53/ 8
Lord itself." In these	<b>words</b>	, good readers, mark well	11, 54/ 13
consider yet again these	<b>words</b>	well, "Et panis quem	11, 55/ 4

mundi uita," without these	<b>words</b>	, "quam ego dabo" in	11, 55/ 7
and that though those	<b>words</b>	were out, yet they	11, 55/ 12
reader, that in these	<b>words</b>	our Savior here speaketh	11, 55/ 22
now whether the very	<b>words</b>	of Christ agree with	11, 55/ 28
exposition or not; the	<b>words</b>	, ye wot well, be	11, 55/ 29
in many plain open	<b>words</b>	, but of his giving	11, 56/ 4
he added thereto these	<b>words</b>	: "which I shall give	11, 56/ 8
exposition upon the same	<b>words</b>	. Whereas our Savior, as	11, 56/ 21
speaketh in these few	<b>words</b>	of these two givings	11, 56/ 22
Masquer, and expoundeth Christ's	<b>words</b>	altogether of the one	11, 56/ 25
that I have the	<b>words</b>	of the scripture much	11, 57/ 8
doctor Saint Bede, whose	<b>words</b>	I trust every wise	11, 57/ 18
Saint Bede upon these	<b>words</b>	of Christ, "And the	11, 57/ 21
our Savior in those	<b>words</b>	speaketh of two givings	11, 57/ 29
ye go in the	<b>words</b>	of this Gospel, the	11, 57/ 35
most marvelous and strange	<b>words</b>	that ever they had	11, 58/ 6
well gather of his	<b>words</b>	and hers together, as	11, 58/ 37
also weigh well the	<b>words</b>	, were the spirit never	11, 60/ 35
was goodly and his	<b>words</b>	were fair and pleasantly	11, 60/ 38
after, upon his further	<b>words</b>	when she advised him	11, 61/ 3
they took our Savior's	<b>words</b>	right in that they	11, 62/ 21
some things wherein their	<b>words</b>	seem of themselves incredible	11, 64/ 27
hard thing in his	<b>words</b>	, humbly then have asked	11, 65/ 17
great arrogance in your	<b>words</b>	?" Here you see, good	11, 65/ 21
St. Cyril in these	<b>words</b>	plainly showed that Christ	11, 65/ 22
Christ here in these	<b>words</b>	, "The bread that I	11, 65/ 23
see that upon the	<b>words</b>	of Christ following, Saint	11, 66/ 14
everlasting life." Upon those	<b>words</b>	thus saith Saint Cyril	11, 66/ 21
sharply to their hot	<b>words</b>	, nor falleth at no	11, 66/ 24
Savior in all his	<b>words</b>	here to the Jews	11, 67/ 23
you before, by the	<b>words</b>	of that great holy	11, 67/ 31
Christian readers, Saint Cyril's	<b>words</b>	and his exposition upon	11, 68/ 21
this matter with plain	<b>words</b>	himself. For what can	11, 68/ 24
what can be plainer	<b>words</b>	than are his own	11, 68/ 25
in him." In these	<b>words</b>	ye see, good readers	11, 68/ 33
our Savior in these	<b>words</b>	most specially laboreth to	11, 69/ 5
I say, in these	<b>words</b>	here most special, with	11, 69/ 21
special, with as plain	<b>words</b>	as can be devised	11, 69/ 21
ever written upon these	<b>words</b>	of Christ, nor our	11, 70/ 5
hands, yet are these	<b>words</b>	here spoken so plain	11, 70/ 7

verily drink." Upon these	<b>words</b>	saith Saint Cyril thus	11, 71/ 11
declareth here that these	<b>words</b>	of Christ, "My flesh	11, 71/ 33
doctor declareth in these	<b>words</b>	that in the Blessed	11, 72/ 1
Savior in his own	<b>words</b>	himself. And now further	11, 72/ 7
in him." Upon which	<b>words</b>	also, thus saith holy	11, 72/ 13
clearly declareth in these	<b>words</b>	. "Like as Judas, to	11, 74/ 10
besides his other plain	<b>words</b>	in many sundry places	11, 74/ 29
Christ. And also those	<b>words</b>	in which he saith	11, 75/ 8
declareth well in these	<b>words</b>	. "This also that Christ	11, 75/ 18
when he spoke the	<b>words</b>	. " Here you see, good	11, 75/ 35
said forthwith upon his	<b>words</b>	fore-remembered further unto the	11, 77/ 19
the praise thereof the	<b>words</b>	of the Prophet, "Thou	11, 78/ 17
disciples murmured at his	<b>words</b>	, because he told them	11, 79/ 33
flesh availeth nothing. The	<b>words</b>	that I have spoken	11, 80/ 3
and life." In these	<b>words</b>	our Lord shortly toucheth	11, 80/ 4
infidelity, and in his	<b>words</b>	after following, putteth them	11, 80/ 6
from heaven. In these	<b>words</b>	, our Savior showeth that	11, 81/ 29
flesh availeth nothing. The	<b>words</b>	which I have spoken	11, 82/ 11
life. And therefore the	<b>words</b>	that I speak be	11, 82/ 19
good works. But my	<b>words</b>	therefore that I have	11, 82/ 23
our Lord in those	<b>words</b>	. Wherein lest Master Masquer	11, 82/ 31
showeth that in these	<b>words</b>	, ""The spirit it is	11, 82/ 35
also upon the same	<b>words</b>	, declaring them by a	11, 83/ 7
his that said his	<b>words</b>	were so hard that	11, 83/ 11
flesh give life. The	<b>words</b>	therefore I have spoken	11, 83/ 20
our Savior in these	<b>words</b>	did speak, not only	11, 84/ 5
fault then in his	<b>words</b>	next ensuing and said	11, 84/ 19
Saint Chrysostom upon these	<b>words</b>	, "that every man to	11, 85/ 16
Cyril upon the same	<b>words</b>	that "those that among	11, 85/ 23
man should take these	<b>words</b>	of our Savior, that	11, 86/ 10
the Father, and these	<b>words</b>	of his also, "No	11, 86/ 12
should so take these	<b>words</b>	in such a presumptuous	11, 86/ 13
man should upon these	<b>words</b>	take that imagination that	11, 86/ 21
holy Saint Augustine (whose	<b>words</b>	these heretics for election	11, 86/ 26
them also by those	<b>words</b>	to perceive (if they	11, 87/ 6
would he by those	<b>words</b>	give them warning that	11, 87/ 11
go? Thou hast the	<b>words</b>	of everlasting life. And	11, 88/ 1
only thou hast the	<b>words</b>	not of life only	11, 88/ 4
everlasting, for all thy	<b>words</b>	and thy doctrine draw	11, 88/ 5
well bringeth in the	<b>words</b>	of our Savior himself	11, 89/ 33

These are, lo, the	<b>words</b>	of Saint Cyril: "Our	11, 92/ 17
Lord here with sharp	<b>words</b>	confirmeth his apostles and	11, 92/ 18
heard, good readers, the	<b>words</b>	of Saint Cyril. Now	11, 93/ 5
the exposition of those	<b>words</b>	in the sixth chapter	11, 95/ 8
of holy saints, whose	<b>words</b>	I bring forth, the	11, 95/ 10
folly, and his own	<b>words</b>	therewith. Here endeth the	11, 95/ 17
brought you forth the	<b>words</b>	of any of the	11, 96/ 7
But afterward, concerning those	<b>words</b>	in which our Savior	11, 96/ 9
and by their plain	<b>words</b>	ye perceive that the	11, 96/ 23
ye perceive that the	<b>words</b>	of our Savior himself	11, 96/ 24
these are Master Masquer's	<b>words</b>	. "Consider what this meat	11, 97/ 5
will not lay these	<b>words</b>	to his charge as	11, 97/ 14
them plain in these	<b>words</b>	, "And the bread which	11, 97/ 30
wax angry with my	<b>words</b>	, and call me M	11, 98/ 28
contrarying of Christ's own	<b>words</b>	, he writeth plain heresy	11, 99/ 1
leaf these are his	<b>words</b>	: ""I am the bread	11, 100/ 18
holy doctors expound these	<b>words</b>	of the eating of	11, 100/ 33
Masquer to verify the	<b>words</b>	of his holy exposition	11, 100/ 36
tempereth Master Masquer his	<b>words</b>	of never thirsting with	11, 101/ 11
which he draweth the	<b>words</b>	of Christ from the	11, 102/ 19
though Christ in those	<b>words</b>	had meant to speak	11, 104/ 7
shall never hunger (which	<b>words</b>	he might expound by	11, 104/ 22
the text of Christ's	<b>words</b>	, but added by Master	11, 104/ 26
he hath in those	<b>words</b>	, I say, besides that	11, 105/ 14
say that by these	<b>words</b>	, "Whoso once believeth that	11, 105/ 30
contrary to Master Masquer's	<b>words</b>	, desire another, and each	11, 106/ 30
he might, notwithstanding the	<b>words</b>	of that place, preach	11, 108/ 15
left unwritten, by those	<b>words</b>	of Saint Paul by	11, 109/ 22
Master Masquer misunderstandeth those	<b>words</b>	of Saint Paul, so	11, 109/ 26
fools that mistook those	<b>words</b>	, after the same fond	11, 109/ 29
among you in persuasible	<b>words</b>	of man's wisdom." These	11, 111/ 22
of man's wisdom." These	<b>words</b>	I lay not against	11, 111/ 24
he speak no persuasible	<b>words</b>	of man's wisdom. But	11, 111/ 26
Masquer's exposition of these	<b>words</b>	(I will not say	11, 113/ 14
there leave it. Those	<b>words</b>	, and all the words	11, 113/ 21
words, and all the	<b>words</b>	of Christ in which	11, 113/ 21
leaf, he expoundeth these	<b>words</b>	of Christ: "And this	11, 114/ 2
much as at those	<b>words</b>	specially beginneth between him	11, 114/ 5
nothing in all those	<b>words</b>	meant to tell them	11, 114/ 10
-- therefore at those	<b>words</b>	, good readers, begin to	11, 114/ 15

exposition upon the same	<b>words</b>	with mine, and then	11, 114/ 18
it very plainly, whose	<b>words</b>	are these: "What is	11, 116/ 7
that same sacrifice." What	<b>words</b>	can there be clearer	11, 116/ 26
every point, as effectual	<b>words</b>	of Saint Ambrose, De	11, 117/ 14
very constantly object the	<b>words</b>	and example of Christ	11, 118/ 12
Christian heretics, understand Christ's	<b>words</b>	better than ever did	11, 118/ 25
general that expound those	<b>words</b>	of Christ in the	11, 118/ 33
us, as declare his	<b>words</b>	following, saying, "As the	11, 120/ 12
us now consider his	<b>words</b>	. First where he saith	11, 120/ 26
shortly in a few	<b>words</b>	, both for sparing of	11, 121/ 9
would not have his	<b>words</b>	well understood, but that	11, 121/ 10
understood, but that his	<b>words</b>	might stand for a	11, 121/ 11
For in his next	<b>words</b>	following where he saith	11, 121/ 14
in these few dark	<b>words</b>	, he would both show	11, 121/ 17
But yet in these	<b>words</b>	he juggleth with us	11, 121/ 21
us, as declare his	<b>words</b>	following, saying, "As the	11, 123/ 23
naughty declaration of Christ's	<b>words</b>	. For whereas the holy	11, 123/ 26
doctors do declare those	<b>words</b>	, as I before have	11, 123/ 27
say, do expound these	<b>words</b>	thus, now cometh Master	11, 124/ 7
saith that in these	<b>words</b>	Christ teacheth us that	11, 124/ 8
one word of those	<b>words</b>	of Christ any thing	11, 124/ 11
literal sense of Christ's	<b>words</b>	. But now when he	11, 124/ 22
and that in those	<b>words</b>	he meant that though	11, 124/ 27
there is in those	<b>words</b>	of Christ not one	11, 124/ 30
the scripture by plain	<b>words</b>	condemneth it and saith	11, 124/ 32
forth yet upon these	<b>words</b>	, and saith: "My Father	11, 125/ 3
their belief." Though these	<b>words</b>	here seem very good	11, 125/ 9
that by these selfsame	<b>words</b>	with which he would	11, 125/ 21
mean here by these	<b>words</b>	, "or else they dissemble	11, 126/ 19
he mean by those	<b>words</b>	none other thing than	11, 126/ 22
will well allow these	<b>words</b>	of his for this	11, 127/ 26
this place of Christ's	<b>words</b>	in the sixth chapter	11, 128/ 32
his exposition of these	<b>words</b>	, "and the bread which	11, 129/ 3
strife, he might (his	<b>words</b>	otherwise declared than he	11, 129/ 6
him with a few	<b>words</b>	) into a singing loaf	11, 129/ 10
to write his master's	<b>words</b>	) would leave this sermon	11, 129/ 17
more openly, with more	<b>words</b>	and more plainly. And	11, 130/ 1
Masquer deviseth Christ the	<b>words</b>	that he would have	11, 130/ 2
the reporting of his	<b>words</b>	spoken to them; ergo	11, 130/ 28
them by more plain	<b>words</b>	than he did there	11, 131/ 28

the world." In which	<b>words</b>	he not once nameth	11, 131/ 35
also, construe those whole	<b>words</b>	, "And the bread that	11, 132/ 4
after. These are his	<b>words</b>	: "When the Jews would	11, 133/ 6
I in him." These	<b>words</b>	were spoken unto the	11, 133/ 12
then with certain strange	<b>words</b>	to make men muse	11, 133/ 24
that maketh Christ's holy	<b>words</b>	serve him for his	11, 133/ 29
believest." What are these	<b>words</b>	, good Christian reader, to	11, 134/ 4
no heed of Christ's	<b>words</b>	plainly spoken here of	11, 134/ 9
truth, both of these	<b>words</b>	of Christ and these	11, 134/ 27
Christ and these other	<b>words</b>	of his also, "But	11, 134/ 27
and of many other	<b>words</b>	of his more, many	11, 134/ 30
which upon Christ's general	<b>words</b>	, "But if you eat	11, 135/ 24
arguing upon these general	<b>words</b>	, "But if a man	11, 135/ 29
Master Masquer upon these	<b>words</b>	that the disciples which	11, 136/ 3
were offended with his	<b>words</b>	said, "This is a	11, 136/ 4
in this wise: "These	<b>words</b>	did not only offend	11, 136/ 6
out of truth." These	<b>words</b>	, good reader, of offending	11, 136/ 9
the bark of his	<b>words</b>	than doth now More	11, 136/ 13
those holy saints whose	<b>words</b>	I have rehearsed you	11, 136/ 24
Saint Chrysostom, the plain	<b>words</b>	of every one of	11, 136/ 27
The exposition of these	<b>words</b>	of Christ, I have	11, 137/ 26
saints that by those	<b>words</b>	of his Ascension he	11, 137/ 28
our Savior in those	<b>words</b>	, as by the holy	11, 138/ 8
us ween that those	<b>words</b>	with which (as the	11, 138/ 11
Christ expound his own	<b>words</b>	and say: "If it	11, 138/ 16
way to find the	<b>words</b>	with which he would	11, 139/ 19
For these are the	<b>words</b>	that he maketh Christ	11, 139/ 20
Saint Chrysostom with these	<b>words</b>	affirm you plainly the	11, 140/ 35
heretical exposition of these	<b>words</b>	of Christ, which he	11, 140/ 37
worshipful exposition of those	<b>words</b>	of Christ, he repeateth	11, 141/ 17
Verity hath spoken these	<b>words</b>	: "My flesh profiteth nothing	11, 142/ 9
blasphemous lies upon Christ's	<b>words</b>	, and uttereth their sleight	11, 142/ 18
he added saying, "The	<b>words</b>	which I here speak	11, 142/ 22
of with so many	<b>words</b>	, must be spiritually understood	11, 142/ 23
Christ, in all his	<b>words</b>	spoken in this sixth	11, 142/ 30
and saints, whose plain	<b>words</b>	I have rehearsed you	11, 142/ 39
by clear and evident	<b>words</b>	if he had meant	11, 143/ 9
is that by these	<b>words</b>	, "It is the spirit	11, 143/ 10
nothing at all. The	<b>words</b>	that I have spoken	11, 143/ 12
declared more clearly those	<b>words</b>	of his, "Whoso blaspheme	11, 143/ 26

it in so plain	<b>words</b>	as he could have	11, 143/ 39
so many open plain	<b>words</b>	before, taught and declared	11, 144/ 19
could never more clear	<b>words</b>	have been of any	11, 144/ 26
Masquer forth with certain	<b>words</b>	of Christ, by which	11, 144/ 28
men's sins. Now the	<b>words</b>	of our Savior that	11, 144/ 33
nothing at all. The	<b>words</b>	that I have spoken	11, 144/ 35
spirit and life." These	<b>words</b>	have, good readers, in	11, 145/ 1
his death. For these	<b>words</b>	, as Saint Augustine declareth	11, 145/ 3
Saint Cyril expoundeth these	<b>words</b>	after the same manner	11, 145/ 10
read again Master Masquer's	<b>words</b>	here, ye shall find	11, 145/ 11
purpose is only the	<b>words</b>	of himself, and nothing	11, 145/ 12
himself, and nothing the	<b>words</b>	of Christ, but himself	11, 145/ 13
but himself expounding Christ's	<b>words</b>	in such wise that	11, 145/ 14
all that expound those	<b>words</b>	of Christ to be	11, 145/ 18
that since in these	<b>words</b>	, which Master Masquer saith	11, 145/ 26
have Master Masquer's own	<b>words</b>	to bear me record	11, 145/ 36
For as for these	<b>words</b>	which Master Masquer calleth	11, 146/ 12
could take of these	<b>words</b>	were no more but	11, 146/ 15
all, and, therefore, the	<b>words</b>	that he spoke were	11, 146/ 19
there in all these	<b>words</b>	of his anchor-hold whereby	11, 146/ 29
speaketh in all these	<b>words</b>	not one word of	11, 146/ 32
blasphemous lies upon Christ's	<b>words</b>	and uttereth their sleight	11, 147/ 15
he added, saying, "The	<b>words</b>	which I here speak	11, 147/ 19
of, with so many	<b>words</b>	, must be spiritually understood	11, 147/ 21
one voice expound these	<b>words</b>	of Christ to be	11, 147/ 28
perceive by their own	<b>words</b>	, which I have rehearsed	11, 148/ 13
and by more plain	<b>words</b>	also of the same	11, 148/ 16
one voice expound these	<b>words</b>	of Christ, mentioned in	11, 148/ 17
heresy expound the said	<b>words</b>	of Christ to be	11, 148/ 23
I say that those	<b>words</b>	of Christ must be	11, 149/ 25
I say that Christ's	<b>words</b>	should be taken so	11, 149/ 33
to wit, mine own	<b>words</b>	as I wrote them	11, 150/ 6
were, good reader, my	<b>words</b>	. "And over this the	11, 150/ 8
perceived well by his	<b>words</b>	and his manner of	11, 150/ 21
the strangeness of the	<b>words</b>	would have made them	11, 150/ 23
allegory, as either his	<b>words</b>	of the vine or	11, 150/ 24
that he spoke these	<b>words</b>	in such wise as	11, 150/ 30
sense of God's holy	<b>words</b>	in this one place	11, 151/ 17
if you read my	<b>words</b>	again, and in every	11, 152/ 29
change made in the	<b>words</b>	. But you shall see	11, 152/ 33

the hearing of Christ's	<b>words</b>	speaking of the eating	11, 152/ 37
not, I think the	<b>words</b>	of the text will	11, 153/ 33
it," do not these	<b>words</b>	prove that they marveled	11, 154/ 1
his, and upon other	<b>words</b>	that he spoke therewith	11, 155/ 3
the Jews upon these	<b>words</b>	, some saying that the	11, 155/ 6
and disputing upon these	<b>words</b>	of eating of his	11, 155/ 9
and upon his other	<b>words</b>	also, wherein he said	11, 155/ 15
But not for the	<b>words</b>	or the manner of	11, 155/ 20
all they understood the	<b>words</b>	meetly well, but many	11, 155/ 22
indeed. But in these	<b>words</b>	of eating of his	11, 156/ 6
and life. For his	<b>words</b>	were spirit and life	11, 156/ 12
his high pernicious pestilent	<b>words</b>	, both that I have	11, 156/ 23
hearing and understanding his	<b>words</b>	in all these three	11, 157/ 5
with their master Christ's	<b>words</b>	and manner of speech	11, 157/ 11
and understood their master's	<b>words</b>	in all the three	11, 158/ 20
go? Thou hast the	<b>words</b>	of everlasting life, and	11, 162/ 7
but even the same	<b>words</b>	of Christ that we	11, 162/ 14
yet as for those	<b>words</b>	of eating Christ's flesh	11, 162/ 21
say even the selfsame	<b>words</b>	that the apostles said	11, 162/ 29
Lord? Thou hast the	<b>words</b>	of everlasting life, and	11, 162/ 31
thou wilt, and thy	<b>words</b>	be holy and godly	11, 162/ 33
Christ meant by those	<b>words</b>	, how can he now	11, 163/ 9
prove by the same	<b>words</b>	of theirs that the	11, 163/ 10
the apostles understood his	<b>words</b>	then? Thus you see	11, 163/ 10
John did understand Christ's	<b>words</b>	. And now therefore till	11, 163/ 15
and apostles understood Christ's	<b>words</b>	well in all three	11, 163/ 29
hearing and understanding his	<b>words</b>	in all the three	11, 163/ 36
this their master Christ's	<b>words</b>	and manner of speaking	11, 164/ 4
every man perceived his	<b>words</b>	for allegories and parables	11, 164/ 12
hear his own glorious	<b>words</b>	with which he boasteth	11, 165/ 16
Lo, these are his	<b>words</b>	: "Here may you see	11, 165/ 18
this their master Christ's	<b>words</b>	and manner of speech	11, 165/ 22
go? Thou hast the	<b>words</b>	of everlasting life, and	11, 165/ 25
himself expoundeth his own	<b>words</b>	, saying, "My flesh profiteth	11, 165/ 33
this life. And the	<b>words</b>	that I speak unto	11, 165/ 35
I rehearsed you his	<b>words</b>	whole to the end	11, 166/ 1
you further his other	<b>words</b>	written in his thirteenth	11, 166/ 4
because they understood Christ's	<b>words</b>	to be spoken not	11, 166/ 10
he spoke those other	<b>words</b>	when he said, "I	11, 166/ 12
am the vine." The	<b>words</b>	, lo, of Master Masquer	11, 166/ 14

go? Thou hast the	<b>words</b>	of everlasting life, and	11, 166/ 25
firmly: "Thou hast the	<b>words</b>	of everlasting life, and	11, 167/ 1
the exposition of the	<b>words</b>	of our Lord's supper	11, 167/ 2
read all these whole	<b>words</b>	of his, in both	11, 167/ 9
only by his own	<b>words</b>	, expounding always the words	11, 167/ 13
words, expounding always the	<b>words</b>	of Christ, as Master	11, 167/ 13
murmured not at these	<b>words</b>	of Christ, "The bread	11, 167/ 16
say of his other	<b>words</b>	, "I am the door	11, 167/ 18
very vine") upon these	<b>words</b>	of Master Masquer's own	11, 167/ 19
the places his own	<b>words</b>	, that there could no	11, 167/ 29
in prosecuting his own	<b>words</b>	was such that it	11, 167/ 32
flesh to eat?" Which	<b>words</b>	, if they were so	11, 168/ 2
firmly, "Thou hast the	<b>words</b>	of everlasting life, and	11, 168/ 29
the exposition of the	<b>words</b>	of our Lord's supper	11, 168/ 30
first part unto these	<b>words</b>	, "But they," etc., and	11, 168/ 32
not to speak those	<b>words</b>	, "My flesh is very	11, 170/ 7
is my flesh," which	<b>words</b>	, coupled with his deed	11, 170/ 27
when Christ spoke those	<b>words</b>	in the sixth chapter	11, 171/ 3
that he had the	<b>words</b>	of everlasting life, and	11, 172/ 15
that Christ in those	<b>words</b>	, besides all parables and	11, 173/ 22
our Savior in those	<b>words</b>	that he spoke to	11, 175/ 13
understood their master Christ's	<b>words</b>	when he said, "And	11, 175/ 32
declare by their plain	<b>words</b>	, which yourselves have here	11, 176/ 15
that Christ in those	<b>words</b>	verily spoke and meant	11, 176/ 16
right understanding of Christ's	<b>words</b>	, and that the apostles	11, 176/ 20
if they understood his	<b>words</b>	, understood them after the	11, 176/ 21
it us by express	<b>words</b>	of holy scripture, and	11, 178/ 12
when we read God's	<b>words</b>	in more than twenty	11, 178/ 18
prove it by express	<b>words</b>	of scripture. The third	11, 178/ 25
it so by express	<b>words</b>	of scripture, then he	11, 178/ 29
it him by express	<b>words</b>	of holy scripture, I	11, 180/ 5
it him by express	<b>words</b>	of Christ written in	11, 180/ 7
them, too, without express	<b>words</b>	of holy scripture laid	11, 181/ 3
belief thereof without express	<b>words</b>	of scripture for the	11, 181/ 8
proof us by express	<b>words</b>	of scripture that of	11, 181/ 10
written in with express	<b>words</b>	, or else may he	11, 181/ 12
this fashion with express	<b>words</b>	, that saving the very	11, 181/ 13
the very plain express	<b>words</b>	of scripture, we be	11, 181/ 14
enough: that such express	<b>words</b>	shall he never find	11, 181/ 16
I do by express	<b>words</b>	of scripture prove that	11, 181/ 31

it him by express	<b>words</b>	of some one of	11, 182/ 1
be content with express	<b>words</b>	of any one, then	11, 182/ 2
broken for you." What	<b>words</b>	can there be more	11, 182/ 10
these be not express	<b>words</b>	. For he saith that	11, 182/ 13
he saith that these	<b>words</b>	be spoken but by	11, 182/ 13
I say that those	<b>words</b>	of Christ, "The bread	11, 183/ 4
so forth, all such	<b>words</b>	as our Savior spoke	11, 183/ 10
Saint John, and those	<b>words</b>	of our Savior at	11, 183/ 11
be plain and express	<b>words</b>	for the Catholic faith	11, 183/ 13
that they be not	<b>words</b>	plain and express, but	11, 183/ 15
exposition, the plain express	<b>words</b>	of divers old holy	11, 183/ 18
miracles expounded his own	<b>words</b>	himself to be plain	11, 183/ 28
and not grant Christ's	<b>words</b>	for plain and express	11, 183/ 31
it less if such	<b>words</b>	once may make them	11, 187/ 36
if he believe such	<b>words</b>	on the other side	11, 188/ 7
we believe Christ's own	<b>words</b>	, and let such unwise	11, 188/ 15
and let such unwise	<b>words</b>	and devilish devices pass	11, 188/ 15
Masquer meaneth by these	<b>words</b>	, "after the said manner	11, 191/ 5
Therefore, as for these	<b>words</b>	after the said manner	11, 191/ 26
in his deeds and	<b>words</b>	, as to save them	11, 194/ 21
mind to believe Christ's	<b>words</b>	if he had told	11, 195/ 37
well enough. Be these	<b>words</b>	, good reader, over highly	11, 198/ 4
weapons, and many gay	<b>words</b>	more to utter his	11, 198/ 9
only perceive by the	<b>words</b>	of my letter, but	11, 200/ 4
but also by the	<b>words</b>	of Master Masquer himself	11, 200/ 4
it written with the	<b>words</b>	of my faith, which	11, 200/ 16
places at once, Christ's	<b>words</b>	in his Last Supper	11, 201/ 25
Master Masquer, in his	<b>words</b>	following, maketh as though	11, 201/ 30
of the old saints"	<b>words</b>	, besides that you see	11, 202/ 29
readers, that in these	<b>words</b>	, Master Masquer telleth you	11, 204/ 8
is to wit, the	<b>words</b>	of Christ written in	11, 204/ 21
the mocking of those	<b>words</b>	of my epistle, wherein	11, 206/ 4
forasmuch as in these	<b>words</b>	I speak of the	11, 206/ 15
For these are his	<b>words</b>	, lo: "Then saith he	11, 206/ 20
own advantage, since my	<b>words</b>	in my letter that	11, 207/ 11
but show what pretty	<b>words</b>	he could speak, and	11, 209/ 6
readers, consider well the	<b>words</b>	of that argument that	11, 209/ 8
I said in these	<b>words</b>	which Master Masquer mocketh	11, 210/ 24
her common course? Those	<b>words</b>	, lo, were by Master	11, 210/ 29
the first book, the	<b>words</b>	of that holy doctor	11, 211/ 5

unto my charge, whose	<b>words</b>	I shall, good readers	11, 212/ 7
the pope's church, his	<b>words</b>	fight against themselves into	11, 212/ 27
for all Master Masquer's	<b>words</b>	even here before in	11, 213/ 14
that I find some	<b>words</b>	written in scripture that	11, 213/ 26
it, and upon those	<b>words</b>	let not to write	11, 213/ 28
abiding well by my	<b>words</b>	. But yet if he	11, 214/ 37
more open and plain	<b>words</b>	of the scripture, and	11, 215/ 3
the sense of those	<b>words</b>	by divers old holy	11, 215/ 3
after upon his own	<b>words</b>	, I prove him that	11, 215/ 15
layeth against me, his	<b>words</b>	wherein, before mine answer	11, 216/ 3
reader, read first these	<b>words</b>	of his, albeit that	11, 216/ 20
circumspectly seen unto my	<b>words</b>	as wisdom would I	11, 216/ 25
you here the very	<b>words</b>	of that place. Lo	11, 217/ 17
the Sacrament in his	<b>words</b>	where he speaketh expressly	11, 217/ 28
meant not in those	<b>words</b>	to say mine own	11, 218/ 8
the Sacrament in the	<b>words</b>	of Christ written in	11, 218/ 13
perceived and understood my	<b>words</b>	, and then for all	11, 218/ 25
excuse therein, read my	<b>words</b>	again, good readers, and	11, 218/ 31
Masquer mark well my	<b>words</b>	therein, where I say	11, 218/ 32
his Gospel. For these	<b>words</b>	are, as you see	11, 218/ 33
there the very last	<b>words</b>	of all: "Nor Tyndale	11, 218/ 34
the Sacrament in his	<b>words</b>	(where he speaketh expressly	11, 219/ 1
of his Gospel." Whose	<b>words</b>	are these? Where he	11, 219/ 3
thereof? Are not these	<b>words</b>	mine? And do I	11, 219/ 4
I not in these	<b>words</b>	expressly say that Saint	11, 219/ 4
the perceiving of hard	<b>words</b>	in the holy scripture	11, 219/ 18
perceive such poor, plain	<b>words</b>	of mine? Ye write	11, 219/ 19
more wishly upon my	<b>words</b>	, on which you make	11, 219/ 23
For as for the	<b>words</b>	of Christ, of which	11, 220/ 17
expound that, in those	<b>words</b>	, our Savior, as he	11, 220/ 24
seem that both these	<b>words</b>	of our Savior at	11, 221/ 1
my body," and his	<b>words</b>	of eating of his	11, 221/ 2
as were his other	<b>words</b>	, "I am the door	11, 221/ 4
against the very plain	<b>words</b>	of the text, against	11, 222/ 33
night busily labor and	<b>work</b>	to subvert and destroy	11, 3/ 13
that say this new	<b>work</b>	was made by George	11, 9/ 17
shall therefore divide this	<b>work</b>	of mine into two	11, 10/ 25
they had seen him	<b>work</b>	but because they had	11, 16/ 9
do whereby they should	<b>work</b>	the works of God	11, 16/ 13
unto them that the	<b>work</b>	of God was to	11, 16/ 14

loaves and are filled.	<b>Work</b>	you not the meat	11, 21/ 24
do that we may	<b>work</b>	the works of God	11, 21/ 27
them, "This is the	<b>work</b>	of God, that ye	11, 21/ 28
and believe thee? What	<b>work</b>	thou? Our fathers have	11, 21/ 30
saying unto them thus, "	<b>Work</b>	, Sirs, and labor for	11, 27/ 12
and perisheth. Labor and	<b>work</b>	, and make you meet	11, 27/ 18
they should labor and	<b>work</b>	and endeavor themselves that	11, 28/ 17
biddeth them labor and	<b>work</b>	for in those words	11, 29/ 11
for in those words: "	<b>Work</b>	you not the meat	11, 29/ 11
but that they should	<b>work</b>	and labor for their	11, 29/ 15
also (if themselves would	<b>work</b>	and labor for it	11, 29/ 21
that if they would	<b>work</b>	for it he would	11, 31/ 11
well-willing to labor and	<b>work</b>	therefore, work with their	11, 31/ 15
labor and work therefore,	<b>work</b>	with their good will	11, 31/ 15
cibum qui perit, etc. "	<b>Work</b>	you for the meat	11, 32/ 34
world not labor and	<b>work</b>	but live either in	11, 33/ 17
hither to wake and	<b>work</b>	, and as for sleep	11, 33/ 24
idleness, he bade them	<b>work</b>	. And yet, lest they	11, 34/ 8
would have all their	<b>work</b>	about worldly business, he	11, 34/ 9
business, he bade them	<b>work</b>	not for the meat	11, 34/ 9
do that we may	<b>work</b>	the works of God	11, 34/ 18
they feign wit what	<b>work</b>	that were, that they	11, 34/ 22
theirs, showed them what	<b>work</b>	it was that he	11, 34/ 25
them, "This is the	<b>work</b>	of God, that you	11, 34/ 26
say, "This is the	<b>work</b>	that God will ye	11, 34/ 28
God will ye shall	<b>work</b>	, before he will I	11, 34/ 28
them about a spiritual	<b>work</b>	, bidding them labor to	11, 34/ 32
well is no little	<b>work</b>	, and so great a	11, 34/ 35
and so great a	<b>work</b>	that no man can	11, 35/ 1
believe thee? What thing	<b>work</b>	thou? Our fathers did	11, 35/ 11
craft, before they would	<b>work</b>	toward the belief, cause	11, 35/ 16
were reason he should	<b>work</b>	some miracle before them	11, 35/ 19
or other without any	<b>work</b>	or labor of theirs	11, 35/ 22
need no more to	<b>work</b>	and labor for it	11, 36/ 15
to wit, whoso will	<b>work</b>	the work of God	11, 36/ 32
whoso will work the	<b>work</b>	of God that I	11, 36/ 32
them obey him and	<b>work</b>	in such other virtues	11, 38/ 30
that by love will	<b>work</b>	well. Yet is faith	11, 39/ 8
divide faith from the	<b>work</b>	but saith that the	11, 39/ 14
faith itself was the	<b>work</b>	of God, that is	11, 39/ 15

before that they should	<b>work</b>	to get the lively	11, 39/ 35
them after that the	<b>work</b>	which they should work	11, 39/ 36
work which they should	<b>work</b>	to get it with	11, 40/ 1
yet, but yet must	<b>work</b>	and labor to have	11, 40/ 3
at your ear, and	<b>work</b>	miracles before you that	11, 40/ 10
But yet except he	<b>work</b>	with you inwardly, with	11, 40/ 31
bade you before to	<b>work</b>	and walk with him	11, 40/ 35
fall to prayer, and	<b>work</b>	and walk with my	11, 47/ 24
And he will not	<b>work</b>	nor his wisdom will	11, 48/ 17
it by the inward	<b>work</b>	of my Father, with	11, 49/ 13
my Father, with whose	<b>work</b>	I work also. And	11, 49/ 13
with whose work I	<b>work</b>	also. And so shall	11, 49/ 14
same in those words, "	<b>Work</b>	you not the bread	11, 50/ 3
folks" faults, in God's	<b>work</b>	not to ask, "How	11, 64/ 9
way of his own	<b>work</b>	. For likewise as, though	11, 64/ 11
but that he shall	<b>work</b>	so wonderfully that the	11, 64/ 23
also that in any	<b>work</b>	of God, it is	11, 65/ 32
how such a wonderful	<b>work</b>	can be wrought, but	11, 68/ 3
all his whole wise	<b>work</b>	, telleth us plainly the	11, 72/ 1
one of them should	<b>work</b>	such wickedness, he made	11, 93/ 2
and seek for, saying, "	<b>Work</b>	, take pains, and seek	11, 97/ 7
bade them labor and	<b>work</b>	for the meat that	11, 98/ 4
told them that the	<b>work</b>	of God, by which	11, 98/ 6
by which they should	<b>work</b>	and labor for that	11, 98/ 6
in him was the	<b>work</b>	of God, he said	11, 98/ 11
nothing else was the	<b>work</b>	of God but only	11, 98/ 13
to wit, that the	<b>work</b>	of God were nothing	11, 98/ 15
in him is the	<b>work</b>	by which they shall	11, 98/ 17
by which they shall	<b>work</b>	to get the meat	11, 98/ 18
meat, and labor and	<b>work</b>	to win faith by	11, 102/ 34
at length in my	<b>work</b>	of Tyndale's Confutation. Of	11, 108/ 19
of season, while my	<b>work</b>	of Tyndale's Confutation hath	11, 110/ 35
though he would not	<b>work</b>	miracles at every man's	11, 112/ 22
Masquer that, except he	<b>work</b>	miracles, too, he can	11, 112/ 27
should be any good	<b>work</b>	or any sacrifice, lest	11, 118/ 17
never the will to	<b>work</b>	well, nor never will	11, 122/ 1
nor hath will to	<b>work</b>	well, neither in act	11, 122/ 4
and charity well-willing to	<b>work</b>	, attain everlasting life also	11, 124/ 1
purpose to make sure	<b>work</b>	and answer that I	11, 160/ 4
goeth as wilily to	<b>work</b>	to take me as	11, 163/ 21

they saw him there	<b>work</b>	, they should have believed	11, 173/ 5
Chrysostom) did our Savior	<b>work</b>	the other miracle of	11, 173/ 8
leisure from all other	<b>work</b>	to believe there that	11, 185/ 4
than one of my	<b>work</b>	that I wrote of	11, 213/ 9
first book of this	<b>work</b>	, I have not letted	11, 213/ 15
ware in a long	<b>work</b>	. "But yet," quoth one	11, 216/ 33
part of Master Masquer's	<b>work</b>	, and taken up the	11, 220/ 1
I have in this	<b>work</b>	made open and clear	11, 222/ 4
were in wilderness and	<b>worked</b>	nothing therefore. But against	11, 35/ 25
contemn Almighty God, the	<b>worker</b>	of all things, that	11, 64/ 30
faith that by love	<b>worketh</b>	. "Here ye perceive, good	11, 39/ 16
outward miracles which himself	<b>worketh</b>	with me. But yet	11, 40/ 30
And because it neither	<b>worketh</b>	well, nor hath will	11, 122/ 3
power by which he	<b>worketh</b>	that wonderful miracle in	11, 138/ 13
but faith with a	<b>working</b>	love. Nor it may	11, 39/ 19
with your own will	<b>working</b>	with him) making you	11, 43/ 35
and so shall you,	<b>working</b>	with him by your	11, 44/ 1
good will of well	<b>working</b>	also with the belief	11, 44/ 4
outward voice without God	<b>working</b>	within. And he will	11, 48/ 17
be learned by his	<b>working</b>	to faith with you	11, 48/ 22
me through perfect, well	<b>working</b>	faith in me. And	11, 49/ 15
with a true well	<b>working</b>	faith eateth my flesh	11, 70/ 26
they should work the	<b>works</b>	of God, Christ said	11, 16/ 13
true faith and good	<b>works</b>	, tied together by the	11, 19/ 22
we may work the	<b>works</b>	of God?" Jesus answered	11, 21/ 28
we may work the	<b>works</b>	of God?" For they	11, 34/ 18
discerned and severed from	<b>works</b>	, as the Apostle saith	11, 39/ 9
by faith without the	<b>works</b>	of the law. And	11, 39/ 10
law. And there are	<b>works</b>	that seem good without	11, 39/ 10
by charity and good	<b>works</b>	ever walking and going	11, 39/ 22
the reason of God's	<b>works</b>	, yet when through faith	11, 64/ 14
and cause of his	<b>works</b>	shall so far pass	11, 64/ 23
bold as in his	<b>works</b>	to speak of how	11, 64/ 31
further in Saint Augustine's	<b>works</b>	than those places that	11, 75/ 2
true faith and good	<b>works</b>	, then is it a	11, 77/ 6
the will of good	<b>works</b>	. But my words therefore	11, 82/ 23
the devil and his	<b>works</b>	by the sacrament of	11, 94/ 26
done among them such	<b>works</b>	as no man else	11, 112/ 25
discharged of all good	<b>works</b>	, it was yet so	11, 119/ 25
other places of his	<b>works</b>	. For where he saith	11, 154/ 15

with the necessary decreed	<b>works</b>	of God's foresight and	11, 194/ 29
feign to call the	<b>works</b>	of the devil. And	11, 203/ 33
examples of God's other	<b>works</b>	, not only miracles, written	11, 206/ 22
examples of God's other	<b>works</b>	, not only miracles written	11, 207/ 15
not for all this	<b>world</b>	forsake the true faith	11, 3/ 7
fellows, to beguile the	<b>world</b>	withal, purpose to make	11, 9/ 29
give life to the	<b>world</b>	, and that he should	11, 17/ 15
the sins of the	<b>world</b>	, and that they should	11, 17/ 16
giveth life to the	<b>world</b>	. " Then said they to	11, 21/ 35
the life of the	<b>world</b>	. " The Jews therefore strove	11, 22/ 26
and ever while the	<b>world</b>	lasteth shall serve to	11, 24/ 18
Christian nations all the	<b>world</b>	about. Now, as our	11, 24/ 20
he would in this	<b>world</b>	leave perpetually with his	11, 25/ 19
shall come into the	<b>world</b>	, " and by those words	11, 26/ 35
come to save the	<b>world</b>	, and that thereupon they	11, 27/ 4
the meanwhile in this	<b>world</b>	bodily to receive and	11, 28/ 23
sent him into the	<b>world</b>	, anointed, signed, and marked	11, 30/ 13
being sent into the	<b>world</b>	by his Father and	11, 31/ 1
also sent into the	<b>world</b>	for the nonce because	11, 31/ 14
of God in another	<b>world</b>	, and besides all the	11, 32/ 10
that even in this	<b>world</b>	through sickness and sores	11, 32/ 12
that will in this	<b>world</b>	not labor and work	11, 33/ 17
giveth life to the	<b>world</b>	. " Now, when they heard	11, 36/ 4
also life to the	<b>world</b>	. " The common bread doth	11, 36/ 23
and all the whole	<b>world</b>	in soul, whereof none	11, 36/ 29
and die for the	<b>world</b>	to give the dead	11, 44/ 17
to give the dead	<b>world</b>	life by my death	11, 44/ 17
come and redeem the	<b>world</b>	, and would have made	11, 47/ 1
the life of the	<b>world</b>	. " Whereas before they murmured	11, 50/ 30
the life of the	<b>world</b>	, meaning that he would	11, 51/ 4
the life of the	<b>world</b>	, " but that he would	11, 51/ 12
the life of the	<b>world</b>	by his death; and	11, 51/ 12
the life of the	<b>world</b>	, " thus saith Theophylactus: " Consider	11, 52/ 8
the life of the	<b>world</b>	. " Consider now, good reader	11, 55/ 21
the life of the	<b>world</b>	. " Lo, here he telleth	11, 55/ 32
the life of the	<b>world</b>	. " As though he would	11, 56/ 9
life of the whole	<b>world</b>	too, that is to	11, 56/ 12
as many of the	<b>world</b>	as when they hear	11, 56/ 13
the life of the	<b>world</b>	, " speaketh no word in	11, 56/ 36
no word in the	<b>world</b>	neither of his cross	11, 56/ 36

the life of the	<b>world</b>	. "This bread" (saith Saint	11, 57/ 22
all this whole wretched	<b>world</b>	, which yet would be	11, 60/ 6
not for all the	<b>world</b>	take her own pleasure	11, 60/ 23
the life of the	<b>world</b>	, "meant of the giving	11, 65/ 24
were born into this	<b>world</b>	, of which things Saint	11, 68/ 6
the life in this	<b>world</b>	, but this bread that	11, 78/ 29
also, and into the	<b>world</b>	come and descended from	11, 81/ 27
merry word in this	<b>world</b>	, but stand still demurely	11, 99/ 36
pride of this wretched	<b>world</b>	, I would have suffered	11, 102/ 2
godhead therewith, in this	<b>world</b>	, which if they would	11, 103/ 1
same so in another	<b>world</b>	, that then should they	11, 103/ 3
after in this present	<b>world</b>	, in which, besides that	11, 103/ 6
satisfied in this wretched	<b>world</b>	, and never hunger nor	11, 104/ 1
in judgment upon the	<b>world</b>	, for the dishonor and	11, 104/ 15
him before in the	<b>world</b>	. The Fourth Chapter. And	11, 104/ 16
the life of the	<b>world</b>	. "And for as much	11, 114/ 4
would make all the	<b>world</b>	to wonder on him	11, 119/ 20
come to redeem the	<b>world</b>	only, but also to	11, 120/ 19
yet it is a	<b>world</b>	also to see the	11, 125/ 19
come to redeem the	<b>world</b>	only but also to	11, 126/ 30
the life of the	<b>world</b>	, "thus he argueth: "And	11, 129/ 4
this sermon unto the	<b>world</b>	to be read, he	11, 129/ 18
the life of the	<b>world</b>	, and to make them	11, 131/ 26
the sin of the	<b>world</b>	, and in what wise	11, 131/ 29
the life of the	<b>world</b>	. "In which words he	11, 131/ 35
the life of the	<b>world</b>	, "to be spoken only	11, 132/ 5
he would give the	<b>world</b>	his flesh to eat	11, 132/ 10
the redemption of the	<b>world</b>	, it profiteth. And when	11, 142/ 7
for redemption of the	<b>world</b>	. Now that our Savior	11, 142/ 34
the sin of the	<b>world</b>	. Now touching his first	11, 143/ 15
forgiven him in this	<b>world</b>	nor in the world	11, 143/ 28
world nor in the	<b>world</b>	to come." No good	11, 143/ 29
that it is a	<b>world</b>	to see how strongly	11, 144/ 17
gravity, giving all the	<b>world</b>	warning to beware of	11, 151/ 9
thing in all this	<b>world</b>	than only by his	11, 167/ 12
made that all the	<b>world</b>	may wonder where his	11, 170/ 12
the life of the	<b>world</b>	, "and "My flesh is	11, 183/ 7
there wax a merry	<b>world</b>	, the very kingdom of	11, 187/ 1
could make all this	<b>world</b>	, heaven, and earth, and	11, 192/ 12
fulfill all the whole	<b>world</b>	, heaven and earth and	11, 192/ 26

every part of the	<b>world</b>	, as the soul is	11, 192/ 28
the soul of the	<b>world</b>	, I will here ask	11, 192/ 30
places of the whole	<b>world</b>	at once. If he	11, 192/ 34
more infinite than the	<b>world</b>	is, within the limits	11, 192/ 35
follow thereof that the	<b>world</b>	were infinite already, which	11, 192/ 37
yet is it a	<b>world</b>	to consider how madly	11, 193/ 10
decreed it before the	<b>world</b>	was made, ergo Christ	11, 194/ 3
the end of the	<b>world</b>	. And therefore it cannot	11, 199/ 30
reason that all this	<b>world</b>	should be made of	11, 200/ 15
by which all the	<b>world</b>	was warned that his	11, 200/ 39
that, to the whole	<b>world</b>	, God hath both by	11, 201/ 7
the creation of the	<b>world</b>	and Christ's birth of	11, 201/ 32
him in all this	<b>world</b>	to make any argument	11, 218/ 30
therewith himself unto the	<b>world's</b>	end, and to send	11, 134/ 24
as are after the	<b>worldly</b>	count accounted for their	11, 3/ 19
all their work about	<b>worldly</b>	business, he bade them	11, 34/ 9
and his matter no	<b>worldly</b>	wooing but a heavenly	11, 61/ 6
his kingdom for a	<b>worldly</b>	kingdom, did he forthwith	11, 131/ 10
that it is much	<b>worse</b>	than mocking, to make	11, 20/ 20
that their affections were	<b>worse</b>	than they seem at	11, 32/ 26
leaveth, and not a	<b>worse</b>	lightly than sloth. Which	11, 33/ 7
or yet rather much	<b>worse</b>	if they were before	11, 76/ 11
also very far the	<b>worse</b>	, and fell far the	11, 91/ 4
devil himself never devised	<b>worse</b>	. In the sixth, the	11, 118/ 30
yet his matter much	<b>worse</b>	than William Tyndale. For	11, 120/ 36
that were yet much	<b>worse</b>	. For then remaineth there	11, 130/ 16
man understandeth any word	<b>worse</b>	than he understandeth those	11, 162/ 16
with all honor and	<b>worship</b>	, as to the reverence	11, 94/ 29
though he win himself	<b>worship</b>	in the soiling, it	11, 149/ 23
wisdom to leese his	<b>worship</b>	in the rehearsing, with	11, 149/ 24
And therefore thus much	<b>worship</b>	hath he won by	11, 156/ 28
not enough for his	<b>worship</b>	to show himself once	11, 157/ 13
you see, lo, what	<b>worship</b>	you have won with	11, 176/ 31
beware also that we	<b>worship</b>	not the Sacrament, nor	11, 186/ 32
cometh to his wise	<b>worshipful</b>	argument and saith: "Which	11, 137/ 18
upon his wise and	<b>worshipful</b>	exposition of those words	11, 141/ 16
himself, to what wise	<b>worshipful</b>	end, this rial brag	11, 147/ 7
authority of his own	<b>worshipful</b>	word, proveth us his	11, 168/ 11
like wise he that	<b>worshippeth</b>	them for his sake	11, 105/ 28
them for his sake,	<b>worshippeth</b>	him. Now if Master	11, 105/ 28

of invocation of saints,	<b>worshipping</b>	of stones and stocks	11, 185/ 20
saints, going on pilgrimage,	<b>worshipping</b>	of images, believing of	11, 185/ 33
which these heretics be	<b>worst</b>	content withal be the	11, 127/ 14
own argument were aught	<b>worth</b>	that he layeth against	11, 145/ 17
others that well and	<b>worthily</b>	receive him, and will	11, 71/ 3
Blood of our Lord	<b>worthily</b>	and as he should	11, 72/ 16
saints, by receiving it	<b>worthily</b>	, which evil folk do	11, 73/ 36
that is to wit,	<b>worthily</b>	in true faith and	11, 75/ 16
shall (to them that	<b>worthily</b>	eat it) give everlasting	11, 82/ 19
he were else well	<b>worthy</b>	for his false dice	11, 13/ 8
as he well was	<b>worthy</b>	, "Art thou the master	11, 64/ 7
but that they be	<b>worthy</b>	extreme torment that so	11, 64/ 29
as he was not	<b>worthy</b>	to be reproached. And	11, 90/ 15
And sauce should, ye	<b>wot</b>	well, serve for a	11, 33/ 32
then had they, ye	<b>wot</b>	well, made much business	11, 37/ 14
not; the words, ye	<b>wot</b>	well, be these: "And	11, 55/ 29
do, we believe and	<b>wot</b>	well, because thou so	11, 88/ 12
For I have, you	<b>wot</b>	well, chosen you twelve	11, 92/ 27
the meantime, while I	<b>wot</b>	ne'er what he is	11, 100/ 1
it could not (ye	<b>wot</b>	well) have well and	11, 102/ 4
writing. For as ye	<b>wot</b>	well, though he tell	11, 108/ 34
his purpose is, ye	<b>wot</b>	well, to make us	11, 125/ 23
in vain is, ye	<b>wot</b>	well, to believe, and	11, 125/ 31
dissembling meaneth, or else	<b>wot</b>	I ne'er what he	11, 126/ 7
and that is, ye	<b>wot</b>	well, Master Masquer's own	11, 130/ 17
Now good readers, I	<b>wot</b>	well that you consider	11, 152/ 18
Mine argument was, ye	<b>wot</b>	well, that at the	11, 164/ 8
made for me. Ye	<b>wot</b>	well, good readers, that	11, 165/ 5
purgatory. But Christ, I	<b>wot</b>	well, in many places	11, 187/ 20
manner." He said, you	<b>wot</b>	well, in the other	11, 191/ 6
conclusion is this, ye	<b>wot</b>	well, wherefore Christ's body	11, 193/ 11
All his reason, ye	<b>wot</b>	well, goeth upon being	11, 193/ 13
is no council, ye	<b>wot</b>	well, that is cried	11, 200/ 35
repugnant. For well I	<b>wot</b>	he saith he doth	11, 201/ 3
evangelists. And well I	<b>wot</b>	, also, that he cannot	11, 201/ 4
so did, as I	<b>wot</b>	well he cannot, then	11, 205/ 1
saith he that ye	<b>wot</b>	well that many good	11, 206/ 21
the twenty-sixth leaf. "I	<b>wot</b>	well that many good	11, 207/ 14
spoke not I, you	<b>wot</b>	well, of many faces	11, 209/ 11
proof to them, you	<b>wot</b>	well. For they receive	11, 214/ 20

and against them, ye	<b>wot</b>	well, wrote I. Howbeit	11, 214/ 26
which every man well	<b>wotteth</b>	that any wit hath	11, 53/ 26
as he is, he	<b>wotteth</b>	not as it seemeth	11, 126/ 6
when every man well	<b>wotteth</b>	that those disciples and	11, 137/ 9
than they were. Now	<b>wotteth</b>	well every child, good	11, 170/ 21
to me. For this	<b>wotteth</b>	well every man (that	11, 204/ 27
Sacrifice and oblation thou	<b>wouldst</b>	not have, but the	11, 117/ 23
in all their tails,	<b>wrabbling</b>	there together, that never	11, 19/ 28
must needs have died.	<b>Wrest</b>	not, therefore (Master More	11, 194/ 13
expounded and falsely would	<b>wrest</b>	it another way, that	11, 204/ 20
their own blind reason,	<b>wresting</b>	the scripture into a	11, 222/ 32
these heretics that have	<b>wrestled</b>	therewith, whereof they could	11, 199/ 24
at Clerkenwell at a	<b>wrestling</b>	, he would have had	11, 177/ 7
he well knew the	<b>wretch</b>	would never amend upon	11, 90/ 31
therewith all this whole	<b>wretched</b>	world, which yet would	11, 60/ 6
and pride of this	<b>wretched</b>	world, I would have	11, 102/ 2
slyly his very false,	<b>wretched</b>	heresies, by which he	11, 102/ 25
fully satisfied in this	<b>wretched</b>	world, and never hunger	11, 104/ 1
unto this their own	<b>wretched</b>	time, and now teach	11, 128/ 16
a lewd sort of	<b>wretched</b>	heretics more, so must	11, 136/ 19
by God that the	<b>wretched</b>	body of that fellow	11, 197/ 16
be restored to that	<b>wretched</b>	obstinate soul, shall therewith	11, 197/ 17
wit, when he lieth	<b>wretchedly</b>	in hell, where he	11, 185/ 2
though Christ foresaw the	<b>wretchedness</b>	that he would after	11, 90/ 7
shameless, as many such	<b>wretches</b>	wax, and after that	11, 92/ 10
believeth. And some other	<b>wretches</b>	, such as himself is	11, 201/ 37
But woe may such	<b>wretches</b>	be. For this we	11, 223/ 16
might be ashamed to	<b>write</b>	so unlearnedly, and a	11, 9/ 10
red for shame to	<b>write</b>	in some things so	11, 9/ 11
little force what they	<b>write</b>	that use to put	11, 12/ 30
word that I shall	<b>write</b>	but if ye see	11, 15/ 27
so great a matter	<b>write</b>	so wisely? And yet	11, 98/ 35
Confutation that, though he	<b>write</b>	again therein, as long	11, 121/ 3
took upon him to	<b>write</b>	his master's words) would	11, 129/ 17
in some other to	<b>write</b>	well enough, yet am	11, 151/ 22
of them where I	<b>write</b>	"they marveled," it would	11, 152/ 30
as without necessity, to	<b>write</b>	in that word himself	11, 157/ 24
I would vouchsafe to	<b>write</b>	them. In the fourth	11, 181/ 29
where he shall not	<b>write</b>	for lack of light	11, 185/ 2
the Blessed Sacrament I	<b>write</b>	against Frith and Tyndale	11, 199/ 15

his evangelists also to	<b>write</b>	the proclamation by which	11, 200/ 38
words let not to	<b>write</b>	mine own mind, and	11, 213/ 28
mine hand, but to	<b>write</b>	therein two things repugnant	11, 216/ 31
words of mine? Ye	<b>write</b>	that the young man	11, 219/ 20
readers, what a compendious	<b>writer</b>	Master Masquer is that	11, 118/ 27
saying all the other	<b>writers</b>	depend: why should you	11, 180/ 24
at once, where he	<b>writeth</b>	unto Titus: "That man	11, 5/ 14
his unto Frith, he	<b>writeth</b>	that in anything that	11, 7/ 20
that letter. For therein	<b>writeth</b>	Tyndale that if George	11, 8/ 2
not his name thereto,	<b>writeth</b>	in this wise: Master	11, 8/ 9
himself. For since he	<b>writeth</b>	not his book to	11, 8/ 16
many sundry places), he	<b>writeth</b>	in an epistle unto	11, 74/ 30
false traitor Judas, he	<b>writeth</b>	, I say, that Christ	11, 74/ 32
Christ's own words, he	<b>writeth</b>	plain heresy, I diminish	11, 99/ 2
Paul by which he	<b>writeth</b>	to the Corinthians that	11, 109/ 23
he believe as he	<b>writeth</b>	. And thus, good readers	11, 123/ 10
heresy for which he	<b>writeth</b>	against me, and therefore	11, 130/ 18
even yet while he	<b>writeth</b>	on them. If himself	11, 162/ 17
for Frith's body (which	<b>writeth</b>	that Christ's body can	11, 197/ 3
notably contraried my own	<b>writing</b>	that I have written	11, 11/ 17
some places in my	<b>writing</b>	repugnant and contrary the	11, 12/ 6
openly contraried mine own	<b>writing</b>	. I will, good reader	11, 15/ 11
in their words and	<b>writing</b>	they be fain to	11, 37/ 9
to save their old	<b>writing</b>	as might make unwise	11, 37/ 10
prophets, and Moses' own	<b>writing</b>	too; whereupon you Jews	11, 65/ 16
forth such poison in	<b>writing</b>	. But surely, though neither	11, 70/ 3
that ever had in	<b>writing</b>	come into men's hands	11, 70/ 6
that is in that	<b>writing</b>	by the Spirit of	11, 96/ 19
and while his witless	<b>writing</b>	maketh men ween he	11, 100/ 2
a fool, first in	<b>writing</b>	folly, secondly in writing	11, 100/ 11
writing folly, secondly in	<b>writing</b>	repugnance, thirdly to be	11, 100/ 11
them by tradition, without	<b>writing</b>	, too, which neither himself	11, 108/ 17
by tradition, without any	<b>writing</b>	at all. And when	11, 108/ 27
doth there by that	<b>writing</b>	. For as ye wot	11, 108/ 34
left out of the	<b>writing</b>	. For I say that	11, 110/ 16
Testament is not the	<b>writing</b>	only, but all the	11, 110/ 17
remaining therein, part in	<b>writing</b>	and part without writing	11, 110/ 19
writing and part without	<b>writing</b>	still, as it was	11, 110/ 19
was altogether first without	<b>writing</b>	given. And see now	11, 110/ 20
it unto them by	<b>writing</b>	. But now would I	11, 111/ 19

cannot bear that my	<b>writing</b>	is so long. But	11, 113/ 25
warning that this manner	<b>writing</b>	of faith alone would	11, 119/ 19
him. For Luther himself,	<b>writing</b>	first on the same	11, 119/ 21
as Christ, not by	<b>writing</b>	but by tradition, delivered	11, 127/ 16
Lord by tradition, without	<b>writing</b>	the which I have	11, 127/ 20
our Lord, so without	<b>writing</b>	I have delivered it	11, 127/ 22
the time of his	<b>writing</b>	, might and would have	11, 130/ 24
wroth with himself, for	<b>writing</b>	them in himself so	11, 145/ 38
nor mistrust all my	<b>writing</b>	for that one word	11, 151/ 33
he will believe the	<b>writing</b>	of them four? Where to	11, 180/ 10
though there be come	<b>writing</b>	since, yet either proof	11, 181/ 9
he daily taketh in	<b>writing</b>	of pestilent books to	11, 184/ 36
the matters upon my	<b>writing</b>	, but upon the truth	11, 186/ 6
by tradition and by	<b>writing</b>	both, and by many	11, 186/ 9
hath put it in	<b>writing</b>	as the same church	11, 196/ 22
Catholic Church, and by	<b>writing</b>	of the old holy	11, 197/ 7
hath both by word,	<b>writing</b>	, and miracles, revealed and	11, 201/ 7
had otherwise than by	<b>writing</b>	revealed the one to	11, 201/ 12
chapter to impugn Frith's	<b>writing</b>	, and to make all	11, 212/ 16
of Saint Luke's holy	<b>writing</b>	. For why, to say	11, 213/ 17
it, as in his	<b>writing</b>	well and plain appeareth	11, 215/ 13
chapter to impugn Frith's	<b>writing</b>	, and to make all	11, 216/ 13
ere I believe his	<b>writing</b>	, I know these fellows	11, 217/ 6
there out of the	<b>writings</b>	of divers old holy	11, 11/ 27
deceive you in the	<b>writings</b>	of all the old	11, 54/ 18
over that all those	<b>writings</b>	to be yet unwritten	11, 184/ 22
be judged by the	<b>writings</b>	of the old holy	11, 202/ 26
writing that I have	<b>written</b>	myself in other places	11, 11/ 17
of which it was	<b>written</b>	, "He gave them bread	11, 16/ 20
church, devised, indited, and	<b>written</b>	, that it hath not	11, 17/ 30
same words of Christ	<b>written</b>	in the sixth chapter	11, 20/ 22
desert, as it is	<b>written</b>	, "He gave them bread	11, 21/ 31
last day. It is	<b>written</b>	in the prophets, "And	11, 22/ 17
these words to be	<b>written</b>	in holy scripture: that	11, 30/ 19
desert, as it is	<b>written</b>	, "He gave them bread	11, 35/ 13
Savior, in these words	<b>written</b>	in this sixth chapter	11, 51/ 27
there is it thus	<b>written</b>	. "The rod of Aaron	11, 53/ 31
any man had ever	<b>written</b>	upon these words of	11, 70/ 4
revealed unto our fathers,	<b>written</b>	eftsoons by Moses and	11, 107/ 25
and at the last	<b>written</b>	both by his holy	11, 107/ 26

me all those things	<b>written</b>	, and prove it to	11, 109/ 3
our fathers, and eft	<b>written</b>	by Moses, and then	11, 110/ 12
prophets, and at last	<b>written</b>	both by his holy	11, 110/ 13
thereof be not yet	<b>written</b>	, doth not he, good	11, 110/ 23
sins, are so fully	<b>written</b>	by Christ's apostles, that	11, 110/ 31
this was, good readers,	<b>written</b>	(as you see) most	11, 115/ 7
Sacrament, that is yet	<b>written</b>	, ye see well, as	11, 115/ 10
as a copy is	<b>written</b>	after a book, and	11, 117/ 2
while they be all	<b>written</b>	unto this one intent	11, 125/ 10
in all other places	<b>written</b>	wrong every whit. But	11, 151/ 28
Masquer, if I had	<b>written</b>	that Absalom was angry	11, 154/ 8
desire even to be	<b>written</b>	against in this matter	11, 159/ 18
further his other words	<b>written</b>	in his thirteenth leaf	11, 166/ 4
reason, but because the	<b>written</b>	word of our faith	11, 178/ 17
express words of Christ	<b>written</b>	in all the four	11, 180/ 7
namely since there are	<b>written</b>	in the same scripture	11, 180/ 30
the New Testament was	<b>written</b>	and after peradventure, too	11, 181/ 4
articles were preached and	<b>written</b>	Gospels not there. Now	11, 181/ 6
every such thing there	<b>written</b>	in with express words	11, 181/ 12
expressly that all is	<b>written</b>	in. And then, since	11, 181/ 18
scripture is not expressly	<b>written</b>	, which things those may	11, 181/ 20
Savior at his Maundy	<b>written</b>	with all the other	11, 183/ 12
have showed you them	<b>written</b>	in holy saints" books	11, 184/ 12
and yourselves seeth it	<b>written</b>	in the plain scripture	11, 184/ 13
to call now such	<b>written</b>	verities mine unwritten vanities	11, 184/ 19
four evangelists an express	<b>written</b>	verity, while I must	11, 184/ 28
have in these matters	<b>written</b>	. And yet hang not	11, 186/ 5
have we had a	<b>written</b>	dream of his and	11, 193/ 33
things that I have	<b>written</b>	are (I thank God	11, 199/ 22
when I see it	<b>written</b>	with the words of	11, 200/ 16
find no word plainly	<b>written</b>	in the scripture. But	11, 201/ 24
the words of Christ	<b>written</b>	in the sixth chapter	11, 204/ 21
works, not only miracles,	<b>written</b>	in scripture -- unde	11, 206/ 23
works, not only miracles	<b>written</b>	in scripture but also	11, 207/ 15
done by God and	<b>written</b>	in holy scripture. Now	11, 211/ 1
that thing there now	<b>written</b>	, which before he would	11, 212/ 21
non cognoscam, which now	<b>written</b>	unwritten verity he numbereth	11, 212/ 25
us forth his unwritten	<b>written</b>	vanities -- verities, I	11, 212/ 28
but if it be	<b>written</b>	in scripture. Now doth	11, 213/ 23
I find some words	<b>written</b>	in scripture that would	11, 213/ 27

proved to be a	<b>written</b>	verity. And this lack	11, 214/ 1
proved it sufficiently a	<b>written</b>	verity unto good Catholics	11, 214/ 24
it unproved still a	<b>written</b>	verity unto such heretics	11, 214/ 25
Lady to be plainly	<b>written</b>	in holy scripture, whether	11, 214/ 28
to be a verity	<b>written</b>	in scripture, and that	11, 215/ 8
never so clear a	<b>written</b>	verity yet since William	11, 215/ 11
plain appeareth, for no	<b>written</b>	verity, and yet agreeth	11, 215/ 13
that thing there now	<b>written</b>	, which before he would	11, 216/ 18
the words of Christ	<b>written</b>	in the sixth chapter	11, 218/ 13
matter to find now	<b>written</b>	therein the thing that	11, 219/ 22
said before was not	<b>written</b>	therein. But now must	11, 219/ 22
drinking of his blood,	<b>written</b>	in the sixth chapter	11, 221/ 3
to him to be	<b>written</b>	against, having, as he	11, 222/ 26
hear any word spoken	<b>wrong</b>	against the faith as	11, 3/ 17
lest by these words	<b>wrong</b>	understood some men might	11, 36/ 37
perished." Leave therefore that	<b>wrong</b>	way of your forefathers	11, 49/ 21
Master Masquer expoundeth it	<b>wrong</b>	. For though a man	11, 96/ 15
all other places written	<b>wrong</b>	every whit. But now	11, 151/ 28
yet they understood him	<b>wrong</b>	, in that they took	11, 161/ 30
and fixed on the	<b>wrong</b>	side the devil, causeth	11, 202/ 5
the scripture into a	<b>wrong</b>	sense against the very	11, 222/ 32
And of truth, Tyndale	<b>wrote</b>	unto Frith that George	11, 7/ 23
George Jay, whereof Tyndale	<b>wrote</b>	unto Frith, especially by	11, 8/ 1
who he were that	<b>wrote</b>	it, what were this	11, 8/ 18
that though I never	<b>wrote</b>	word more hereafter of	11, 10/ 33
language wherein the evangelist	<b>wrote</b>	, but that also both	11, 55/ 10
part, though no man	<b>wrote</b>	one word more. And	11, 96/ 31
as to say they	<b>wrote</b>	not all things necessary	11, 107/ 22
of his fellows never	<b>wrote</b>	any time after. And	11, 108/ 18
all. And when he	<b>wrote</b>	unto them afterward thereof	11, 108/ 28
them afterward thereof, he	<b>wrote</b>	it rather (as it	11, 108/ 28
prophets and the apostles	<b>wrote</b>	it with the pen	11, 110/ 28
I in my letter	<b>wrote</b>	against John Frith. Here	11, 148/ 27
own words as I	<b>wrote</b>	them, which he rehearseth	11, 150/ 6
Master Masquer, when he	<b>wrote</b>	his book, neither having	11, 158/ 35
awork therewith they neither	<b>wrote</b>	nor studied nor did	11, 184/ 25
very well, when he	<b>wrote</b>	it. But it will	11, 185/ 11
my work that I	<b>wrote</b>	of Tyndale's Confutation, which	11, 213/ 9
them, ye wot well,	<b>wrote</b>	I. Howbeit here will	11, 214/ 26
against whom I specially	<b>wrote</b>	, taketh it, as in	11, 215/ 12

heretics against whom I	<b>wrote</b>	, since they set naught	11, 215/ 25
against whom I there	<b>wrote</b>	, could not say that	11, 217/ 35
say that Saint John	<b>wrote</b>	anything of the Blessed	11, 217/ 36
that Saint John anything	<b>wrote</b>	thereof in his Gospel	11, 218/ 4
man against whom I	<b>wrote</b>	, though myself would, for	11, 218/ 20
now passed and more,	<b>wrote</b>	and put in print	11, 222/ 6
make Master Masquer somewhat	<b>wroth</b>	with himself, for writing	11, 145/ 38
so late before had	<b>wrought</b>	among them in feeding	11, 16/ 4
in some folk and	<b>wrought</b>	in some souls, though	11, 24/ 15
and belief. And he	<b>wrought</b>	miracles, which they saw	11, 40/ 1
occasion of his miracle	<b>wrought</b>	upon the multiplication of	11, 49/ 35
into another that God	<b>wrought</b>	in the Old Law	11, 66/ 7
wonderful work can be	<b>wrought</b>	, but meekly believe it	11, 68/ 3
of his Holy Spirit,	<b>wrought</b>	and brought into a	11, 186/ 10
the miracles that God	<b>wrought</b>	in the Old Law	11, 211/ 8
Frith and Tyndale, but	<b>Wycliffe</b>	also and Zwingli and	11, 136/ 18
of Frere Huessgen and	<b>Wycliffe</b>	against the Blessed Sacrament	11, 179/ 24
he doth now after	<b>Wycliffe</b>	, Oecolampadius, Tyndale, and Zwingli	11, 220/ 20
especially Paul being a	<b>year</b>	and a half among	11, 107/ 16
in this fifteen hundred	<b>year</b>	because they do not	11, 115/ 18
countries this fifteen hundred	<b>year</b>	, but specially by name	11, 136/ 23
of this fifteen hundred	<b>year</b>	, both clergy and temporality	11, 170/ 4
and that a thousand	<b>year</b>	before that I was	11, 184/ 13
used this fourteen hundred	<b>year</b>	before I was born	11, 186/ 1
therein this fourteen hundred	<b>year</b>	(for all they have	11, 186/ 35
us this in two	<b>year</b>	that it should then	11, 192/ 7
have this fifteen hundred	<b>year</b>	judged it against him	11, 202/ 19
of this fifteen hundred	<b>year</b>	before us, and all	11, 203/ 7
And whereas I, a	<b>year</b>	now passed and more	11, 222/ 6
nations this fifteen hundred	<b>year</b>	before their days, and	11, 222/ 36
and give him one	<b>year's</b>	leisure to it. But	11, 192/ 3
for the Blessed Sacrament,	<b>yearly</b>	almost, and I ween	11, 203/ 10
diligent search of three	<b>years</b>	at last bring you	11, 12/ 8
not we offer daily?	<b>Yes</b>	, forsooth. But we do	11, 116/ 8
man will tell him	<b>yes</b>	. For he spoke there	11, 131/ 31
did not so here?	<b>Yes</b>	, verily. For he came	11, 141/ 29
mortal sins? I suppose	<b>yes</b>	. And yet could Christ	11, 143/ 24
he say yea or	<b>yes</b>	, then yet do I	11, 157/ 4
I say yea or	<b>yes</b>	. And surely here he	11, 158/ 26
and no, yea and	<b>yes</b>	, I gave him a	11, 158/ 32

where yea, and where	<b>yes</b>	. Now Master Masquer, when	11, 158/ 34
answer, assigneth yea and	<b>yes</b>	both, and on the	11, 159/ 2
Master Masquer could prove	<b>yes</b>	, else is not only	11, 161/ 38
More answer yea or	<b>yes</b>	, then do I ask	11, 163/ 35
mine answer yea or	<b>yes</b>	, his other question further	11, 165/ 9
answer me yea or	<b>yes</b>	, then see, good readers	11, 176/ 11
at once? I suppose	<b>yes</b>	. For there had been	11, 192/ 18
to the devil with	<b>yonder</b>	good fellows, and let	11, 163/ 3
but rather by some	<b>young</b>	unlearned fool. Howbeit, as	11, 8/ 31
was, lo, a proper	<b>young</b>	man and a toward	11, 9/ 23
wine, then must all	<b>young</b>	children that never came	11, 134/ 17
this argument against the	<b>young</b>	man. Because the Jews	11, 149/ 3
More's confutation of the	<b>young</b>	man standeth upon this	11, 177/ 19
himself, and so doth	<b>young</b>	Father Frith, his fellow	11, 182/ 30
bodies, too," (meaning the	<b>young</b>	man's body and Christ's	11, 195/ 31
for the praise of	<b>young</b>	David and saith: "You	11, 198/ 18
harnesses and weapons, and	<b>young</b>	David is like to	11, 198/ 20
As for Master Masquer's	<b>young</b>	Master David, whoso look	11, 198/ 22
to hear of his	<b>young</b>	foolish David that hath	11, 198/ 32
able, no, not this	<b>young</b>	man himself, to give	11, 207/ 23
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overshot himself foul, the	<b>young</b>	man here causing him	11, 216/ 15
Ye write that the	<b>young</b>	man hath here made	11, 219/ 20
from the question of	<b>Zachary</b>	, the father of Saint	11, 61/ 30
had as much burning	<b>zeal</b>	and fervor in their	11, 3/ 8
late the common Christian	<b>zeal</b>	toward the Catholic faith	11, 4/ 15
realm that of their	<b>zeal</b>	to their sects, being	11, 6/ 24
And Frere Huessgen, with	<b>Zwingli</b>	, George Joye, John Frith	11, 53/ 13
Dane Othe the Carthusian,	<b>Zwingli</b>	the priest, and the	11, 128/ 4
but Wycliffe also and	<b>Zwingli</b>	and Frere Huessgen too	11, 136/ 19
with Luther, Huessgen, or	<b>Zwingli</b>	. And he cannot say	11, 217/ 24
Wycliffe, Ecolampadius, Tyndale, and	<b>Zwingli</b>	, deny the literal sense	11, 220/ 20
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INTENT	19	THEOPHYLACTUS	16	BREAK	13
NICODEMUS	19	TURN	16	CHANGE	13
PERPETUAL	19	ALLEGORIES	15	CHILD	13
STAND	19	BODIES	15	COMMUNICATION	13
STRANGE	19	BORN	15	CONFESS	13
TELLETH	19	COURSE	15	DAILY	13
WATER	19	CUT	15	DAYS	13
APOSTLE	18	EXPOUNDETH	15	DIFFERENCE	13
DIED	18	FATHERS	15	DRINKING	13
FAULT	18	FEED	15	EFFECT	13
GLASS	18	GEORGE	15	EXPOUNDED	13
IMPOSSIBLE	18	KNOWN	15	FACES	13
PROVETH	18	MURMURING	15	FAIN	13
RECEIVETH	18	PLAY	15	FED	13
SEETH	18	PROPHET	15	FEEBLE	13
TALE	18	RECEIVING	15	FEIGN	13

HERETIC	13	RAISE	12	AFFIRM	10
KINGDOM	13	REHEARSED	12	APPEAR	10
LADY	13	SAVE	12	ASCEND	10
LAYETH	13	SHAMELESS	12	BEDE	10
LIES	13	SPIRITUALLY	12	CONCEIVED	10
LITERAL	13	TRULY	12	CONFUTATION	10
MARK	13	TWENTY	12	DECEIVED	10
MASS	13	TWICE	12	DEED	10
OFFENDED	13	VERITIES	12	DENIETH	10
REMEMBRANCE	13	WONDERFUL	12	DWELL	10
REPUGNANT	13	YEAR	12	ENGLISH	10
SATISFIED	13	ABHOR	11	FOLLOWETH	10
SIT	13	ABIDETH	11	FRITH'S	10
VAIN	13	ARGUETH	11	GLORIOUS	10
WRITETH	13	ASKETH	11	GRANT	10
ALTAR	12	BEAR	11	HANDLED	10
BELIEVING	12	BELLY	11	HAVING	10
CONCEIVE	12	CALLING	11	HONOR	10
CUNNING	12	CLEAN	11	LEAST	10
DAMNATION	12	DECLARATION	11	LIBERTY	10
DEEP	12	DESERT	11	MARVELING	10
EQUAL	12	EPISTLE	11	MEMBERS	10
EYES	12	FAST	11	MURMUR	10
FELLOW	12	FEEDING	11	NECESSITY	10
FORTHWITH	12	FIFTH	11	PERCEIVING	10
FOURTH	12	FINALLY	11	REVELATION	10
GIFT	12	FOUR	11	SAKE	10
GOBBETS	12	FULLY	11	SAMPLE	10
HUNDRED	12	HEARTS	11	SENTENCE	10
INFINITE	12	HELP	11	SERPENT	10
INQUISITIVE	12	INFIDELITY	11	SHORT	10
JESUS	12	KEEP	11	SHORTLY	10
KNEW	12	KNOWETH	11	STRENGTH	10
LEARNED	12	LAID	11	TAKETH	10
LEISURE	12	LEARNING	11	TAKING	10
LIKEWISE	12	LOST	11	TEN	10
MOCKETH	12	MAKING	11	TESTAMENT	10
MOSES	12	PERFECT	11	TRADITION	10
MOUTH	12	PRINT	11	TRADITIONS	10
OBLATION	12	PROCESS	11	WAX	10
OCCASION	12	QUOTH	11	WAYS	10
ORDER	12	SAVED	11	WITHAL	10
PAIN	12	SECRET	11	ALMOST	9
PERISH	12	SOIL	11	ANGEL	9
PERISHETH	12	STRONG	11	ANGELS	9
PIECES	12	TIMES	11	ASHAMED	9
POINTS	12	UTTERLY	11	BEGAN	9
POSSIBLE	12	VANITIES	11	BLIND	9
PREACHED	12	WILLINGLY	11	BOLDLY	9
PROFITETH	12	WISELY	11	CONCLUDETH	9
QUESTIONS	12	ABROAD	10	CORINTHIANS	9

DAMNED	9	TREATISE	9	TURNING	8
DISSEMBLE	9	WELL-WORKING	9	UNKNOWN	8
ESSENTIALLY	9	WILY	9	USE	8
EVANGELISTS	9	WIST	9	WALK	8
EVIDENT	9	WORSE	9	WALKED	8
EXPOSITIONS	9	AGREE	8	WOMAN	8
FAITHFUL	9	ALLTHING	8	WORKING	8
FELL	9	ARTICLE	8	WRETCHED	8
FOUL	9	AUTHORITY	8	WRONG	8
GLASSES	9	AVAILETH	8	WROUGHT	8
GOODLY	9	BOASTETH	8	AFFIRMETH	7
HOST	9	CARNAL	8	ALTHOUGH	7
HUESSGEN	9	CONJUNCTION	8	ANGRY	7
JAY	9	CONVENIENT	8	APPETITE	7
KEPT	9	COUNCILS	8	ARGUING	7
KNOWLEDGE	9	DEADLY	8	BAPTISM	7
LEARN	9	DEVILRY	8	BIDDETH	7
LIETH	9	DISPUTE	8	BIRTH	7
LIGHT	9	DISPUTED	8	BONES	7
LOAVES	9	EVERYWHERE	8	BROAD	7
MAJOR	9	EXPOSITORS	8	CHANGED	7
MEMBER	9	FIFTEEN	8	CHANGING	7
MINDS	9	FILL	8	CHILDREN	7
NUMBER	9	FOLLOWING	8	CIRCUMSTANCES	7
OFFERING	9	FRUITION	8	COMING	7
PARABLES	9	HEAD	8	COMPANY	7
PETER	9	HEARERS	8	CONGREGATION	7
PREACH	9	HEARING	8	CONSENT	7
PROMISED	9	JOSEPH	8	CONTRADICTION	7
PROPER	9	JUSTIFIED	8	DELIVERED	7
PROPHETS	9	LATE	8	DESTROY	7
PURE	9	MATERIAL	8	DEVILISH	7
PUTTETH	9	MEETLY	8	DEvised	7
REASONS	9	MYSTICAL	8	DREAD	7
REDEMPTION	9	OPENLY	8	DREAMS	7
REMANENT	9	PLAYETH	8	ELECTION	7
REVEALED	9	PRESENCE	8	ESPECIALLY	7
ROD	9	PRIEST	8	EXPOUNDING	7
RUN	9	PRINCIPALLY	8	FALLEN	7
SECT	9	REHEARSETH	8	FEIGNED	7
SELF	9	REMEMBER	8	FLEE	7
SETTETH	9	SHIP	8	FOOLS	7
SHAMEFULLY	9	SIGNIFY	8	FORBEAR	7
SHED	9	SOLUTION	8	GLAD	7
SPEECH	9	STANDETH	8	HANDLING	7
SUFFICIENT	9	STARK	8	HANDS	7
SUNDRY	9	SUBTLE	8	HEAVENLY	7
SUPPOSE	9	SUFFERED	8	HEED	7
SYNAGOGUE	9	TALK	8	INSUFFICIENT	7
THINKETH	9	THOUSAND	8	INWARD	7
TOUCHETH	9	TOUCHED	8	JUDGED	7

JUGGLING	7	CUP	6	PRAYER	6
LABORETH	7	CURIOUS	6	PRETTY	6
LAW	7	DEFEND	6	REACH	6
LEAVING	7	DEVICES	6	RECKON	6
LOOKED	7	DICE	6	SACRAMENTS	6
MEN'S	7	DISSEMBLETH	6	SAVING	6
NATIONS	7	DOUBLE	6	SEALED	6
OFFER	7	DRAWETH	6	SEASON	6
OPORTET	7	EARNEST	6	SECTS	6
PERISHING	7	EFFECTUALLY	6	SHAMEFUL	6
POISONED	7	ELEVENTH	6	SIGNIFIETH	6
PRESENTLY	7	ENDURE	6	SIMILITUDE	6
PURGATORY	7	EVANGELIST	6	SLING	6
QUITE	7	EXAMPLES	6	SOILED	6
RAILING	7	FEWER	6	SPECTACLES	6
READY	7	FILLED	6	SUFFICIENTLY	6
RESURRECTION	7	FOLLOWED	6	SUM	6
RESUSCITATE	7	FORCE	6	TAILS	6
SEND	7	FORCETH	6	TASTE	6
SORT	7	GROSS	6	THICK	6
STAGGER	7	HARDLY	6	THITHER	6
SUDDENLY	7	HIDE	6	TON	6
TEACHING	7	IMAGES	6	TRAITOR	6
TOKEN	7	INCORPORATED	6	UNDERSTANDETH	6
UNLEARNED	7	INSTEAD	6	UNITY	6
VIRGIN	7	INSTITUTION	6	USETH	6
VISOR	7	JOHN'S	6	VERIFIED	6
VOICE	7	JUDGMENT	6	VIRTUE	6
WEENING	7	KING	6	VIRTUES	6
WILT	7	LATIN	6	VISIBLE	6
WORSHIP	7	LIVETH	6	WILLING	6
ANTICHRISTIAN	6	LONGER	6	WONDERED	6
ASIDE	6	LORDLY	6	ABIDING	5
ASKING	6	MAINTAIN	6	ADDED	5
ATTAIN	6	MASTER'S	6	AGREED	5
AVOID	6	MEANWHILE	6	ALLOW	5
BACK	6	MERRY	6	ALTOGETHER	5
BAD	6	MISTOOK	6	AMEND	5
BELIETH	6	MOTHER	6	APPEARED	5
BIDDING	6	MYSTERY	6	APPROPRIED	5
BLISS	6	NAMELY	6	ARGUE	5
BOARD	6	NAMES	6	ASCENDED	5
BOAST	6	NEVERTHELESS	6	ASCENDING	5
BUSINESS	6	NOURISHETH	6	ASS	5
CAUSED	6	PARADISE	6	ASUNDER	5
CHIEF	6	PERNICIOUS	6	AVAIL	5
CONFUTED	6	PERSEVERE	6	AWARE	5
COUNCIL	6	PILGRIMAGES	6	BEGINNETH	5
COVER	6	POET	6	BEHOLDING	5
CREATED	6	POOR	6	BESEECH	5
CREATURES	6	POPE'S	6	BEST	5

BETRAY	5	FOURTEEN	5	PERSONS	5
BEWARE	5	FREE	5	PERVERTING	5
BITTER	5	FULFILLED	5	POISON	5
BOLDNESS	5	GIVINGS	5	PRECISELY	5
BRINGING	5	GLADLY	5	PRELATES	5
BROTHER	5	GLOSS	5	PRINCIPAL	5
BUSY	5	GRIEF	5	PRINCIPLE	5
CARE	5	HALF	5	PROPERLY	5
CASE	5	HARM	5	RECORD	5
CATCH	5	HEARETH	5	REHEARSING	5
CAUGHT	5	HENCE	5	RETURN	5
CHOSE	5	HILARY	5	SACRIFICES	5
COMPELLED	5	HONEST	5	SALT	5
CONFIRMED	5	IMPERFECT	5	SCANT	5
CONFUSION	5	INCREASE	5	SCORE	5
CONVERSION	5	INVENTION	5	SEAL	5
CREEPING	5	JOYE	5	SEEING	5
DARE	5	KEEPING	5	SERVED	5
DAVID	5	LADY'S	5	SEVERAL	5
DECLARING	5	LESSON	5	SHREW	5
DECREED	5	LOAF	5	SIMON	5
DEFENSE	5	MAINTENANCE	5	SOLEMN	5
DESTROYED	5	MARKED	5	SOLUTIONS	5
DEVILS	5	MEDDLE	5	SOUGHT	5
DIFFIDENCE	5	MEMORIAL	5	STICK	5
DISSENSION	5	MENTIONED	5	STOOD	5
DISTRUST	5	MESSAGE	5	STUN	5
DRUNKEN	5	MISTAKING	5	TALKING	5
DUE	5	MISTRUST	5	TEETH	5
EARS	5	MORE'S	5	TENTH	5
ENTER	5	MORTAL	5	THIRTEENTH	5
EVERYTHING	5	MYSTERIES	5	TYNDALE'S	5
EYE	5	NAMED	5	WALKING	5
FAINT	5	NEEDED	5	WARRANT	5
FATHER'S	5	NIGHT	5	WAXED	5
FEAST	5	NON	5	WEAK	5
FEELING	5	NOTE	5	WEENED	5
FEIGNETH	5	NOURISHING	5	WHOLESOME	5
FINDETH	5	OBJECTIONS	5	WORTHILY	5
FOREFATHERS	5	OVERSIGHT	5	WOTTETH	5
FORWARD	5	OVERTHROWN	5	ZWINGLI	5