

Thomas More Studies

Volume 15

2020

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

Alphabetical Index

A.....	2	I.....	331	Q.....	538
B.....	31	J.....	339	R.....	541
C.....	83	K.....	347	S.....	563
D.....	141	L.....	351	T.....	669
E.....	180	M.....	385	U.....	707
F.....	212	N.....	467	V.....	714
G.....	271	O.....	477	W.....	723
H.....	304	P.....	485	Y.....	779
				Z.....	780

Term Frequency Index for this Selective Concordance.....782

For the Complete Online Concordances and Complete Term Frequency
Index visit:

<https://thomasmorestudies.org/concordance-home/#poisoned-book>

Letter 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)

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

The Concordance

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

quick serpent. The Sixteenth	Chapter	. But yet shall ye	11, 66/ 13
man there. The Seventeenth	Chapter	. And albeit that I	11, 68/ 19
last day. The Eighteenth	Chapter	. And to show more	11, 71/ 7
everlasting life. The Nineteenth	Chapter	. For the surety and	11, 77/ 17
everlasting bliss. The Twentieth	Chapter	. "This communication with the	11, 79/ 18
and earth. The Twenty-First	Chapter	. But now, forasmuch as	11, 82/ 1
Blessed Sacrament. The Twenty-Second	Chapter	. But these heretics are	11, 84/ 11
believe him. The Twenty-Third	Chapter	. But whereas they should	11, 87/ 13
him out." The Twenty-Fourth	Chapter	. But here do many	11, 89/ 10
more boldly. The Twenty-Fifth	Chapter	. His word also so	11, 92/ 12
words in the sixth	chapter	of Saint John, whereby	11, 95/ 8
Second Book The First	Chapter	. I have, good readers	11, 96/ 2
part of the sixth	chapter	of Saint John, which	11, 96/ 4
or truth. The Second	Chapter	. In the beginning of	11, 97/ 3
allegories in all this	chapter	following, to give us	11, 97/ 12
fruitful exposition. The Third	Chapter	. In the second leaf	11, 100/ 17
the world. The Fourth	Chapter	. And see now, good	11, 104/ 17
faithless tales? The Fifth	Chapter	. Now handling his exposition	11, 107/ 7
on, too. The Sixth	Chapter	. In the third leaf	11, 113/ 8
flesh indeed. The Seventh	Chapter	. In the end of	11, 114/ 1
for naught. The Eighth	Chapter	. In the fifth leaf	11, 114/ 21
fellows heretics. The Ninth	Chapter	. Then saith Master Masquer	11, 115/ 22
Christ in the sixth	chapter	of John to be	11, 118/ 33
false dice. The Tenth	Chapter	. In the eleventh leaf	11, 119/ 12
of duty. The Eleventh	Chapter	. Now where he saith	11, 123/ 20
is charity. The Twelfth	Chapter	. Now where he goeth	11, 125/ 1
they do. The Thirteenth	Chapter	. But now at last	11, 126/ 28
words in the sixth	chapter	of Saint John, to	11, 128/ 32
Third Book. The First	Chapter	. In the fifth leaf	11, 129/ 2
in arguing. The Second	Chapter	. In the eleventh leaf	11, 133/ 1
argument is. The Third	Chapter	. In the twelfth leaf	11, 136/ 1
to see. The Fourth	Chapter	. But Master Masquer, to	11, 141/ 14
spoken in this sixth	chapter	of Saint John, meant	11, 142/ 30
folly twice. The Fifth	Chapter	. Now as touching his	11, 144/ 16
mentioned in the sixth	chapter	of Saint John, to	11, 148/ 17
believeth me. The Second	Chapter	. But yet shall you	11, 153/ 22
ass indeed. The Third	Chapter	. But of very truth	11, 154/ 28
But in the tenth	chapter	, they nothing marveled of	11, 155/ 9
solemn solution. The Fourth	Chapter	. But in his second	11, 156/ 29
holy scripture. The Fifth	Chapter	. Now after this, his	11, 158/ 15

apostles in the sixth	chapter	of Saint John did	11, 163/ 14
a little. The Sixth	Chapter	. But yet to see	11, 163/ 26
promise you. The Seventh	Chapter	. But now that I	11, 165/ 1
exposition upon the sixth	chapter	of Saint John. "Here	11, 166/ 17
very clear. The Eighth	Chapter	. Howbeit for to furnish	11, 168/ 14
words in the sixth	chapter	of Saint John, at	11, 171/ 3
to eat. The Ninth	Chapter	. Now, good Christian readers	11, 173/ 12
mentioned in the sixth	chapter	of Saint John, verily	11, 175/ 14
Blessed Sacrament. The Tenth	Chapter	. And now, good readers	11, 175/ 20
contrary in the sixth	chapter	of Saint John, if	11, 176/ 4
first forgotten. The Eleventh	Chapter	. Lo, thus good readers	11, 177/ 13
mentioned in the sixth	chapter	of Saint John, and	11, 183/ 11
read it. The Twelfth	Chapter	. But now goeth he	11, 185/ 13
devices pass. The Thirteenth	Chapter	. But now after this	11, 188/ 17
still himself. The Fourteenth	Chapter	. Then maketh Master Masquer	11, 190/ 28
free liberty." The Fifteenth	Chapter	. If this piece were	11, 194/ 31
is so." The Sixteenth	Chapter	. Read, good readers, in	11, 196/ 8
weak shoulders." The Seventeenth	Chapter	. Here he should have	11, 197/ 30
ever, amen." The Eighteenth	Chapter	. As for wisdom, I	11, 199/ 6
very devilry." The Nineteenth	Chapter	. Is not this a	11, 200/ 29
that, in the sixth	chapter	of Saint John, be	11, 201/ 26
own brain. The Twentieth	Chapter	. But now, for because	11, 202/ 10
the truth. The Twenty-First	Chapter	. Now whereas Master Masquer	11, 204/ 3
written in the sixth	chapter	of Saint John. Now	11, 204/ 21
open knavery. The Twenty-Second	Chapter	. Master Masquer cometh at	11, 206/ 3
put in. The Twenty-Third	Chapter	. Over this, toward the	11, 210/ 31
readers, in the fifteenth	chapter	of the first book	11, 211/ 5
First Part. The First	Chapter	. Now come I, good	11, 212/ 4
bringeth in John 6th	chapter	to impugn Frith's writing	11, 212/ 16
end of the twenty-fifth	chapter	of the first book	11, 213/ 2
not mine. The Second	Chapter	. Now come I then	11, 216/ 1
bringeth in John 6th	chapter	to impugn Frith's writing	11, 216/ 13
thereof in the sixth	chapter	of his Gospel." Where	11, 217/ 28
written in the sixth	chapter	of Saint John. By	11, 218/ 14
thereof in the sixth	chapter	of his Gospel. For	11, 218/ 33
thereof) in the sixth	chapter	of his Gospel." Whose	11, 219/ 2
Sacrament in the sixth	chapter	of his Gospel, in	11, 219/ 6
the Altar. The Third	Chapter	. But one thing will	11, 220/ 8
written in the sixth	chapter	of Saint John, should	11, 221/ 3
in all these three	chapters	, wondered and marveled as	11, 157/ 5

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

kingdom of his eternal	glory	, where our bodies shall	11, 28/ 26
of that body in	glory	. But, as Saint Augustine	11, 77/ 3
that everlasting life in	glory	, not only to the	11, 79/ 14
resuscitate unto the same	glory	, as himself hath promised	11, 95/ 4
to drink him in	glory	." But then tempereth Master	11, 101/ 10
or satisfied, when thy	glory	shall appear." And this	11, 103/ 38
diminish, or hurt his	glory	and his name. The	11, 188/ 29
and his name. The	glory	of his godhead is	11, 188/ 29
his almighty power, which	glory	is denied to any	11, 188/ 31
will not give my	glory	to any other creature	11, 188/ 33
it cannot have this	glory	which only is appropriated	11, 188/ 35
repugnance and derogateth his	glory	." Now have you, lo	11, 189/ 11
thus: it is the	glory	of the Godhead and	11, 190/ 9
it cannot have this	glory	that is appropriated to	11, 190/ 13
glories. And his chief	glory	standeth not in being	11, 190/ 15
will not give his	glory	from him, yet of	11, 190/ 16
him, yet of his	glory	he maketh many creatures	11, 190/ 17
one part of his	glory	to live and endure	11, 190/ 18
such a kind of	glory	so appropriated unto God	11, 190/ 22
argument before that the	glory	of God is to	11, 191/ 7
repugnance and derogateth his	glory	." Master Masquer speaketh much	11, 193/ 31
giving away of his	glory	. And therefore his heart	11, 202/ 4
Christ in his eternal	glory	Amen. Finis.	11, 223/ 33
Master Masquer in his	gloss	. And yet if Master	11, 104/ 27
then could not that	gloss	serve them. For that	11, 119/ 32
reproved. And also that	gloss	marred their text, and	11, 119/ 33
faith alone, and their	gloss	was of faith not	11, 119/ 35
to make some good	gloss	thereto to maintain it	11, 121/ 12
and to seek such	glosses	to save their old	11, 37/ 10
some plasters of false	glosses	to heal the foul	11, 119/ 27
he might ween the	glowing	of his visage should	11, 219/ 33
pleasure in every greedy	glutton	that hath in himself	11, 33/ 35
by God, and the	gluttonous	belly, too. Of which	11, 28/ 3
they should neither be	gluttons	in laboring for the	11, 28/ 13
Jews yet somewhat less	gluttons	than are many Christian	11, 31/ 23
that is taken through	gluttony	is, for the inordinate	11, 28/ 2
and spring of such	gluttony	, they that gladly would	11, 32/ 13
is the maintenance of	gluttony	as to get them	11, 32/ 30
the twelve, "Will you	go	your ways too?" Then	11, 23/ 10
to whom shall we	go	?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	go	catch another, and tell	11, 163/ 24
asked them, "Will ye	go	hence from me, too	11, 165/ 24
to whom shall we	go	?Thou hast the words	11, 165/ 25
the twelve, "Will ye	go	away, too?" And Simon	11, 166/ 24
to whom shall we	go	?Thou hast the words	11, 166/ 25
not once need to	go	about the proof of	11, 179/ 19
I needs besides that	go	make much ado and	11, 179/ 34
but if he can	go	farther than holy Saint	11, 180/ 15
hell all utterly, they	go	about in the mean	11, 187/ 10
death of the testament-maker	go	between, or else the	11, 194/ 10
before) Master Masquer let	go	by, as he hath	11, 220/ 11
which I purpose to	go	as soon as I	11, 221/ 36
not leave nor let	go	so; in the meanwhile	11, 222/ 24
his own body in	gobbets	, and make them eat	11, 58/ 12
his flesh in dead	gobbets	, cut out piecemeal as	11, 80/ 29
flesh to eat in	gobbets	, cut out dead, without	11, 82/ 5
flesh cut out in	gobbets	dead without life or	11, 82/ 15
you my flesh in	gobbets	dead, but you must	11, 82/ 25
it us in dead	gobbets	that could not avail	11, 88/ 14
dead cut out in	gobbets	as sheep's flesh is	11, 114/ 31
flesh, cut out in	gobbets	as sheep's flesh is	11, 115/ 3
and cut out in	gobbets	, as they conceived a	11, 145/ 7
piecemeal in loathly dead	gobbets	, without either life or	11, 151/ 4
eat it in dead	gobbets	, but should eat it	11, 156/ 11
spiritually, nor in dead	gobbets	, without life or spirit	11, 171/ 21
the Christian reader. Would	God	, good Christian readers, as	11, 3/ 4
doubt not, but that (	God	be thanked) the faith	11, 4/ 17
with the Spirit of	God	, compendiously toucheth in very	11, 5/ 12
well our conscience toward	God	), there would, without any	11, 5/ 27
as they be, would	God	yet they were yet	11, 5/ 31
work the works of	God	, Christ said unto them	11, 16/ 13
that the work of	God	was to believe and	11, 16/ 14
the holy scripture of	God	is in such marvelous	11, 17/ 28
the first lesson thereof,	God	would we should perceive	11, 17/ 33
inward high sight of	God	. And all those manifold	11, 18/ 2
very first sense that	God	would we should learn	11, 18/ 10
into the cornfield of	God	, the Catholic Church of	11, 19/ 19
you, for him hath	God	the Father sealed." They	11, 21/ 26
work the works of	God	?" Jesus answered and said	11, 21/ 28
is the work of	God	, that ye believe in	11, 21/ 28

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

of hell in their	hearts	that never can suffer	11, 3/ 11
sight entered into their	hearts	and labored not upon	11, 27/ 9
such spiritual food, their	hearts	so sore arose against	11, 46/ 31
very well knew your	hearts	. Howbeit, the devil hath	11, 92/ 30
that filleth our hungry	hearts	, so that we can	11, 100/ 23
so filleth our hungry	hearts	, and so stauncheth the	11, 101/ 2
so filleth our hungry	hearts	that we can desire	11, 101/ 14
Let never therefore our	hearts	fall for fear, nor	11, 140/ 28
spirit that draweth the	hearts	of men to me	11, 142/ 1
the ears and the	hearts	of all such as	11, 176/ 19
her inseparable servant, as	heat	ever followeth the fire	11, 125/ 26
not that bread from	heaven	, but his own Father	11, 16/ 22
that was descended from	heaven	and that our Lord	11, 16/ 23
that was descended from	heaven	to give life to	11, 17/ 15
gave them bread from	heaven	to eat. "" Then said	11, 21/ 32
the bread from the	heaven	, but my Father giveth	11, 21/ 33
very bread from the	heaven	. For the very bread	11, 21/ 34
that is descended from	heaven	and giveth life to	11, 21/ 35
I am descended from	heaven	not to do mine	11, 22/ 5
that am descended from	heaven	. " And they said, "Is	11, 22/ 13
I am descended from	heaven	"?" Jesus therefore answered and	11, 22/ 15
bread descending from the	heaven	that if any man	11, 22/ 23
am descended from the	heaven	. If a man eat	11, 22/ 24
that hath descended from	heaven	, not as your fathers	11, 22/ 34
godhead by fruition in	heaven	and the bodily eating	11, 27/ 24
among his angels in	heaven	, and for the meanwhile	11, 28/ 23
gave them bread from	heaven	to eat. "" Here you	11, 35/ 13
their forefathers had from	heaven	while they were in	11, 35/ 24
given them verily from	heaven	neither. For though that	11, 35/ 28
also verily down from	heaven	, but from a far	11, 35/ 31
now verily down from	heaven	that bread that is	11, 35/ 33
you that bread from	heaven	, but my Father giveth	11, 36/ 2
the very bread from	heaven	. For the very bread	11, 36/ 2
that cometh down from	heaven	and giveth life to	11, 36/ 3
give them down from	heaven	, as manna was given	11, 36/ 7
Father sendeth down from	heaven	, that we need not	11, 36/ 12
Father giveth down from	heaven	to give not only	11, 36/ 22
I am descended from	heaven	not to do my	11, 41/ 6
I am descended from	heaven	not to do my	11, 42/ 11
I am descended from	heaven	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	heaven	. Against which they said	11, 80/ 10
he is descended from	heaven	?" And a great piece	11, 80/ 13
descended into it from	heaven	, they would not have	11, 80/ 18
him ascend up to	heaven	whole, then should they	11, 81/ 19
come and descended from	heaven	. In these words, our	11, 81/ 28
body and sit in	heaven	one equal God with	11, 81/ 34
and be both in	heaven	and earth. The Twenty-First	11, 81/ 37
but his Father of	heaven	. And therefore would he	11, 87/ 10
that is descended from	heaven	, and that thou shalt	11, 88/ 9
that am descended from	heaven	; he that eateth of	11, 97/ 26
hunger nor thirst for	heaven	, nor care how long	11, 103/ 13
that they shall have	heaven	, too, when they go	11, 103/ 16
that hopeth well of	heaven	, and not only hopeth	11, 103/ 18
by very fruition in	heaven	, then although they shall	11, 103/ 28
turning the saturity of	heaven	into a saturity in	11, 104/ 3
of the Father of	heaven	, and there leave it	11, 113/ 19
your sight ascended into	heaven	, there sitting on the	11, 137/ 24
his ascending up to	heaven	, make them a plain	11, 137/ 29
was descended down from	heaven	, and by his ascending	11, 137/ 31
after whole therewith into	heaven	, so should ever after	11, 138/ 4
still with him in	heaven	. This being, good Christian	11, 138/ 6
your sight ascended into	heaven	, there sitting on the	11, 138/ 19
diverse places, earth and	heaven	. For the marvel standeth	11, 138/ 31
by his Ascension into	heaven	, Master Masquer is more	11, 138/ 35
in earth as in	heaven	, then is his body	11, 139/ 3
body of his in	heaven	and here in the	11, 139/ 7
after Christ's Ascension into	heaven	, it should be a	11, 139/ 12
of your sight into	heaven	. Now if he had	11, 139/ 24
may have it in	heaven	with them, and himself	11, 140/ 9
in earth and in	heaven	with him, and all	11, 140/ 10
by his Ascension in	heaven	? For though Master Masquer	11, 141/ 1
shall be still in	heaven	, yet saith Saint Chrysostom	11, 141/ 5
body is both in	heaven	and also in earth	11, 141/ 7
his body perfect into	heaven	, notwithstanding that it should	11, 156/ 18
his Ascension up to	heaven	, and been more inquisitive	11, 171/ 36
sending all straight to	heaven	every soul that dieth	11, 187/ 8
take both paradise and	heaven	and God, and all	11, 187/ 31
in the joy of	heaven	. And therefore, good Christian	11, 188/ 13
make all this world,	heaven	, and earth, and all	11, 192/ 12
and never have made	heaven	nor earth nor none	11, 192/ 15

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

and purpose of good	living	, receive his Holy Spirit	11, 72/ 32
the Jews, "As the	living	Father sent me, so	11, 77/ 20
following, saying, "As the	living	Father sent me, so	11, 120/ 13
flesh and changing their	living	, or else they eat	11, 120/ 18
following, saying, "As the	living	Father sent me, so	11, 123/ 24
flesh and changing their	living	, or else they eat	11, 125/ 7
he saith without good	living	, that is to wit	11, 125/ 29
that Christ is this	living	bread whom thou eatest	11, 133/ 19
that Christ is this	living	bread whom thou eatest	11, 134/ 2
the Son of the	living	God." Now good reader	11, 162/ 8
the Son of the	living	God, and art able	11, 162/ 32
the Son of the	living	God." Lo, Master More	11, 165/ 26
the Son of the	living	God. This belief gathered	11, 165/ 32
the Son of the	living	God." Here it is	11, 166/ 26
once or twice warning" (	Lo	, hear the communication that	11, 5/ 15
So here ye see,	lo	, that after once or	11, 5/ 18
but lost. Frith was,	lo	, a proper young man	11, 9/ 23
thus saith More," and, "	lo	, Master More," and sometime	11, 12/ 15
all the remanent. He,	lo	, that thus doth, doth	11, 19/ 5
Master Masquer beginneth himself.	Lo	, good Christian readers, these	11, 21/ 20
me shall never thirst." "	Lo	, " saith our Lord, "the	11, 36/ 21
they may get it.	Lo	, thus he said unto	11, 39/ 31
and man, forever. And	lo	, now have I plainly	11, 45/ 29
am descended from heaven"?"	Lo	, here they called him	11, 47/ 19
are not my words,	lo	, good Christian reader, but	11, 52/ 34
my flesh." Here is,	lo	, the one giving, by	11, 55/ 30
life of the world."	Lo	, here he telleth them	11, 55/ 32
Master Masquer's or mine.	Lo	, thus saith Saint Bede	11, 57/ 20
children. And those vowesses,	lo	, that happen to have	11, 60/ 9
and be born again?"	Lo	, here the man was	11, 62/ 9
where God said himself, "	Lo	, I stand at the	11, 85/ 37
them all. These are,	lo	, the words of Saint	11, 92/ 17
way to his punishment."	Lo	, good readers, here have	11, 93/ 34
and we be justified."	Lo	, here you see, good	11, 101/ 22
dead stocks and stones."	Lo	, good readers, here is	11, 102/ 18
Christ," such a man,	lo	, as he findeth pleasure	11, 103/ 22
testifieth in Hebrews 9.	Lo	, what lewd boldness it	11, 115/ 26
freer Brigittine. These be,	lo	, the very prelates and	11, 128/ 5
wine into his blood."	Lo	, good Christian readers, this	11, 129/ 27
Masquer fall to juggling,	lo	, 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	loaf	among them all to	11, 47/ 14
Blessed Body is one	loaf	made of many grains	11, 76/ 28
words) into a singing	loaf	, or else (as the	11, 129/ 10
himself into a singing	loaf	, and that our Savior	11, 130/ 5
well themselves were as	loath	to hear any word	11, 3/ 16
such as he is	loath	to look upon), I	11, 175/ 23
I would have been	loath	to give him any	11, 184/ 31
lest ye should be	loath	to turn back and	11, 216/ 4
not have thought it	loathly	. But then, had they	11, 80/ 36
his flesh then more	loathly	to eat after his	11, 139/ 34
and also piecemeal in	loathly	dead gobbets, without either	11, 151/ 3
a thing foul and	loathsome	. We find, good readers	11, 58/ 16
seeing the receiving nothing	loathsome	, and believing that Christ	11, 81/ 3
then a much more	loathsome	meat; what devil reason	11, 139/ 14
flesh should be more	loathsome	to receive than if	11, 139/ 17
the respect of the	loathsomeness	made them the less	11, 82/ 3
the other was the	loathsomeness	that they had thereto	11, 138/ 25
them with five barley	loaves	and two fishes, did	11, 16/ 5
have eaten of the	loaves	and are filled. Work	11, 21/ 24
two fishes and five	loaves	, and yet when all	11, 25/ 14
reader, of these five	loaves	by such a miracle	11, 25/ 17
people with so few	loaves	, our Lord had (as	11, 26/ 6
because that of the	loaves	that I gave you	11, 26/ 23
miracle of the five	loaves	; why did thou not	11, 172/ 35
miracle of his five	loaves	before, because he would	11, 173/ 9
the multiplying of five	loaves	so suddenly to twelve	11, 211/ 15
bold to talk too	long	with them, not even	11, 5/ 4
cometh very near and	long	sitteth by the sick	11, 5/ 8
look on them and	long	to see what they	11, 6/ 6
truth, George Joye hath	long	had in hand, and	11, 7/ 29
hath picked out by	long	leisure among all my	11, 11/ 15
thought he would not	long	be, although they knew	11, 26/ 16
These folk do not	long	to eat and drink	11, 32/ 4
live the longer but	long	to live to eat	11, 32/ 5
And that was not	long	, as ye see. For	11, 47/ 10
declaring them by a	long	process to the purpose	11, 83/ 8
would keep him, so	long	knowing him so false	11, 89/ 12
good, and after had	long	patience with him while	11, 91/ 23
yet thirst still, and	long	sore as he drinketh	11, 101/ 9
not athirst if he	long	still for more of	11, 101/ 28

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

in those words, our	Savior	, as he expressly spoke	11, 220/ 24
these words of our	Savior	at his Last Supper	11, 221/ 1
and conclusion, forsake our	Savior	himself in the Blessed	11, 223/ 12
For they took our	Savior's	words right in that	11, 62/ 21
haply then but the	savor	. When these had heard	11, 46/ 30
the hill because he	saw	the people were minded	11, 26/ 8
any fallible conjectures) both	saw	the sickness of their	11, 27/ 10
sloth. Which vice God	saw	so noxious unto mankind	11, 33/ 9
wrought miracles, which they	saw	, to make them believe	11, 40/ 2
you, that never man	saw	my Father yet. But	11, 49/ 9
by, as though he	saw	it not, albeit that	11, 56/ 27
as those that never	saw	the like would ween	11, 65/ 31
manner, which manner Christ	saw	when he spoke the	11, 75/ 35
malice. And where he	saw	that nothing did avail	11, 93/ 11
maketh as though he	saw	it not. But no	11, 126/ 13
maketh as though he	saw	it or had it	11, 126/ 15
not say but he	saw	it. But now as	11, 149/ 17
would be content you	saw	not, that is to	11, 150/ 5
own surety that I	saw	him play yet. For	11, 158/ 28
Christ that his apostles	saw	, and had believed in	11, 162/ 18
open miracle that they	saw	him there work, they	11, 173/ 5
my life I never	saw	so foolish an argument	11, 190/ 8
holy doctors and saints	saw	and perceived that the	11, 210/ 11
Masquer that ever I	saw	lightly in any man	11, 217/ 15
made as though he	saw	them not. That argument	11, 220/ 12
to see what they	say	. But some there are	11, 6/ 6
mad enough, as men	say	that have seen it	11, 7/ 4
is I cannot surely	say	. But some reckon it	11, 7/ 19
of the brethren that	say	this new work was	11, 9/ 17
do and what they	say	, because they think themselves	11, 12/ 29
faith, he might, I	say	, teach in those words	11, 17/ 17
corn: in those, I	say	, that expound that story	11, 19/ 18
the literal sense, and	say	the text signified nothing	11, 19/ 35
Chapter. "Verily, verily, I	say	to you, you seek	11, 21/ 23
them, "Verily, verily, I	say	to you, Moses hath	11, 21/ 32
them, "Verily, verily, I	say	to you, but if	11, 22/ 28
sight of that miracle	say	, "This is the very	11, 26/ 34
As though he would	say	, "Ye labor hither and	11, 27/ 15
life, that is to	say	, that as themselves were	11, 28/ 19
as divers holy doctors	say	), 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	"quoth I" and "quoth	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	saying	, which among them all	11, 176/ 6
whereupon by your own	saying	all the other writers	11, 180/ 23
any other creature, himself	saying	by his prophet: "I	11, 188/ 32
at once. Christ himself	saying	, as concerning his manhood	11, 189/ 4
this Latin term, "Necesse."	Saying	wheresoever is a testament	11, 194/ 8
same decreed council, himself	saying	John 2 and 12	11, 194/ 17
much? And yet for	saying	thus much, saith Master	11, 198/ 6
on this part the	sayings	or sentences of the	11, 118/ 9
Mass and to the	sayings	of the old holy	11, 118/ 14
adding unto all his	sayings	thus: "Whoso eat my	11, 133/ 11
of all his spiritual	sayings	, as himself expoundeth his	11, 165/ 33
this. For this little	scab	of his folly he	11, 99/ 10
foul mormal of their	scabbed	shins that they had	11, 119/ 27
deal to cover his	scald	shin, and hath also	11, 120/ 23
rude ruffian, such a	scald	Colyn cook, as under	11, 220/ 5
great labor, they could	scant	find themselves meat. And	11, 47/ 6
his holy exposition, the	scant	of some such piece	11, 100/ 36
own friends could here	scant	think any other than	11, 113/ 17
devilish, I ween, is	scant	the devil himself. Thus	11, 128/ 26
soon as he hath	scant	finished his high solemn	11, 189/ 36
offered themselves as his	scholars	; he began, I say	11, 37/ 28
master of his Christian	school	, begin there with the	11, 37/ 27
wonder me that his	school	matter here failed him	11, 194/ 26
that clerks may in	schools	hold problems upon everything	11, 187/ 24
show himself a great	schools	man in respect of	11, 195/ 18
that is in the	schools	called argumentum ad hominem	11, 218/ 22
leave unto himself the	science	and the way of	11, 64/ 10
this a wise invented	scoff	that Master Masquer mocketh	11, 200/ 30
how properly he could	scoff	, if the matter would	11, 209/ 7
surely where properly you	scoff	at me with my	11, 211/ 23
the same, wherewith he	scoffeth	so pleasantly at me	11, 178/ 2
upon me, and then	scoffeth	that I face out	11, 209/ 5
properly as Master Masquer	scoffeth	at that sample and	11, 209/ 20
it were but a	scoffing	question. And yet out	11, 106/ 4
all question that same	scoffing	question would quite overthrow	11, 106/ 5
I will let that	scoffing	question go, and I	11, 106/ 7
Augustine saith, about three	score	and ten, he chose	11, 87/ 24
soon after other three	score	and ten whom he	11, 87/ 25
in number above three	score	and ten: all they	11, 91/ 35
stead of those three	score	and ten, he chose	11, 92/ 1

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

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

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

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

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

while, set Master Masquer's	second	part aside till I	11, 221/ 34
Masquer layeth in his	second	part, I shall of	11, 222/ 21
I return to his	second	part, which yet I	11, 222/ 23
right understanding into a	secondary	sense of allegories. Of	11, 18/ 12
first in writing folly,	secondly	in writing repugnance, thirdly	11, 100/ 11
the same bread by	secret	words, through the mystical	11, 52/ 14
good or bad, her	secret	inward affection toward her	11, 60/ 20
from him disclose his	secret	falsehood and put him	11, 90/ 28
time he gave a	secret	warning that he might	11, 92/ 5
our Savior gave that	secret	warning of Judas' falsehood	11, 93/ 35
it (such are the	secret	judgments of God), adding	11, 133/ 10
confirmed, and with the	secret	instinct and inspiration of	11, 186/ 10
the knowledge of man's	secret	thought. And yet can	11, 190/ 25
knoweth, belike by some	secret	revelation, how God seeth	11, 200/ 11
know belike, by some	secret	revelation, how God seeth	11, 200/ 33
point, nor need no	secret	revelation neither, since it	11, 201/ 6
be come already and	secretly	run among them. But	11, 6/ 35
doctors declare, insinuate and	secretly	signify to them the	11, 27/ 22
realm in print, and	secretly	sent abroad into the	11, 221/ 28
then had made and	secretly	sent abroad among the	11, 222/ 8
fellows of the same	sect	more, yet if ten	11, 8/ 23
is of Master Tyndale's	sect	, or is peradventure Master	11, 104/ 30
himself and all his	sect	were fain to seek	11, 119/ 26
any of all that	sect	, deal in such plain	11, 167/ 7
all, since that his	sect	expressly denieth that Saint	11, 217/ 27
because that all his	sect	expressly denieth that anything	11, 218/ 12
opinion of all his	sect	in that point, could	11, 218/ 18
all, since that his	sect	expressly denieth that Saint	11, 218/ 36
in which place Tyndale's	sect	saith expressly that he	11, 219/ 7
their zeal to their	sects	, being of such substance	11, 6/ 24
prelates of their heretics"	sects	, and I will speak	11, 127/ 37
and apostles of their	sects	. Now will I then	11, 128/ 6
prelates of these new	sects	, evil Christian caitiffs that	11, 128/ 9
prelates of his sundry	sects	either have but a	11, 128/ 18
Church, and with sundry	sects	of heretics fallen out	11, 223/ 4
have sowed all this	seduction	, have broken their holy	11, 128/ 10
in their hearts to	see	it outwardly kept and	11, 3/ 8
him." So here ye	see	, lo, that after once	11, 5/ 17
them and long to	see	what they say. But	11, 6/ 6
eye set thereon to	see	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	see	it written with the	11, 200/ 16
and my spectacles I	see	far in God's sight	11, 200/ 32
neither need I to	see	very far for this	11, 201/ 5
words, besides that you	see	them yourself so plain	11, 202/ 29
then cometh he (you	see	well) to the selfsame	11, 203/ 5
Christian readers, here you	see	that in his shift	11, 203/ 20
Christian readers, while you	see	all this, ye see	11, 203/ 34
see all this, ye	see	well enough that the	11, 203/ 34
the first point, you	see	that in this matter	11, 204/ 15
he cannot, then you	see	well, good readers, that	11, 205/ 1
So that you may	see	, good readers, that to	11, 205/ 26
every man may soon	see	that he which saith	11, 205/ 31
as he saith) we	see	many faces in many	11, 206/ 29
end that you may	see	the customable manner of	11, 207/ 9
such as those that	see	them daily done and	11, 207/ 22
Christian readers, here you	see	yourself that I made	11, 207/ 29
sight of Christ's godhead,	see	this great miracle soiled	11, 208/ 8
in mine name. We	see	many faces in many	11, 209/ 9
by Master Masquer (you	see	well) very well and	11, 210/ 29
shall grieve you to	see	them. And surely where	11, 211/ 22
this Sacrament. And now	see	again, in these his	11, 212/ 14
vanities. Thus may ye	see	how this old holy	11, 212/ 26
he," and would I	see	well in no wise	11, 213/ 3
too, yet while I	see	that holy Saint Jerome	11, 213/ 29
narrowly, he saith, you	see	well, himself that it	11, 214/ 19
thus, I trust you	see	, good readers, that as	11, 215/ 33
this Sacrament. And now	see	again in these his	11, 216/ 11
laid out by him,	see	the thing myself ere	11, 217/ 5
at all. Now you	see	that Master Masquer in	11, 217/ 33
farther there (as you	see	) not that Saint John	11, 218/ 5
By this, ye may	see	plainly, good readers, that	11, 218/ 15
hominem. And thus you	see	, good readers, Master Masquer	11, 218/ 23
as clear as ye	see	the matter already by	11, 218/ 28
words are, as you	see	, there the very last	11, 218/ 34
yet now since I	see	that there are come	11, 222/ 13
death of that promised	seed	which was Christ; God	11, 194/ 2
and his fellows, that	seeing	the receiving nothing loathsome	11, 81/ 3
apostles before. But then	seeing	there were at that	11, 87/ 27
more foolishly, too. For	seeing	that his saying cannot	11, 121/ 8
saith: "Which offense Christ	seeing	, said, "Doth this offend	11, 137/ 20

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

where yea, and where	yes	. Now Master Masquer, when	11, 158/ 34
answer, assigneth yea and	yes	both, and on the	11, 159/ 2
Master Masquer could prove	yes	, else is not only	11, 161/ 38
More answer yea or	yes	, then do I ask	11, 163/ 35
mine answer yea or	yes	, his other question further	11, 165/ 9
answer me yea or	yes	, then see, good readers	11, 176/ 11
at once? I suppose	yes	. For there had been	11, 192/ 18
to the devil with	yonder	good fellows, and let	11, 163/ 3
but rather by some	young	unlearned fool. Howbeit, as	11, 8/ 31
was, lo, a proper	young	man and a toward	11, 9/ 23
wine, then must all	young	children that never came	11, 134/ 17
this argument against the	young	man. Because the Jews	11, 149/ 3
More's confutation of the	young	man standeth upon this	11, 177/ 19
himself, and so doth	young	Father Frith, his fellow	11, 182/ 30
bodies, too," (meaning the	young	man's body and Christ's	11, 195/ 31
for the praise of	young	David and saith: "You	11, 198/ 18
harnesses and weapons, and	young	David is like to	11, 198/ 20
As for Master Masquer's	young	Master David, whoso look	11, 198/ 22
to hear of his	young	foolish David that hath	11, 198/ 32
able, no, not this	young	man himself, to give	11, 207/ 23
overshot himself foul, the	young	man here causing him	11, 212/ 18
overshot himself foul, the	young	man here causing him	11, 216/ 15
Ye write that the	young	man hath here made	11, 219/ 20
from the question of	Zachary	, the father of Saint	11, 61/ 30
had as much burning	zeal	and fervor in their	11, 3/ 8
late the common Christian	zeal	toward the Catholic faith	11, 4/ 15
realm that of their	zeal	to their sects, being	11, 6/ 24
And Frere Huessgen, with	Zwingli	, George Joye, John Frith	11, 53/ 13
Dane Othe the Carthusian,	Zwingli	the priest, and the	11, 128/ 4
but Wycliffe also and	Zwingli	and Frere Huessgen too	11, 136/ 19
with Luther, Huessgen, or	Zwingli	. And he cannot say	11, 217/ 24
Wycliffe, Ecolampadius, Tyndale, and	Zwingli	, deny the literal sense	11, 220/ 20
heretics and these Huessgens,	Zwinglians	, and Tyndaleans draw now	11, 41/ 19

Frequency Index of Terms Used Five or More Times in the Selected Concordance

WORDS	479	POINT	98	FORM	58
MASTER	454	WORK	94	QUESTION	57
CHRIST	408	PLACE	93	SPOKEN	57
FLESH	379	CHURCH	92	CATHOLIC	56
MAN	370	CHRISTIAN	91	FAR	56
MASQUER	359	FALSE	89	MIND	56
GOD	317	LORD	89	GO	55
SAITH	299	WHOLE	89	PERCEIVE	55
SAY	296	WORLD	89	DEATH	54
FAITH	278	ELSE	88	FRITH	54
WILL	272	SPIRIT	88	HERETICS	54
SAINT	262	PLAINLY	84	PURPOSE	54
BODY	247	WISE	84	MARVELED	53
SEE	239	BOOK	82	MASQUER'S	53
HOLY	227	DISCIPLES	81	HEARD	52
LIFE	216	SON	81	LAST	52
SACRAMENT	215	JEWS	80	WEEN	52
GIVE	214	TOLD	80	SECOND	51
BREAD	213	OLD	79	THOUGHT	51
EAT	213	TRUTH	79	SENT	50
BLESSED	204	TAKE	78	SPEAKETH	50
BELIEVE	194	ARGUMENT	76	LITTLE	49
MAKE	182	DOTH	76	LONG	49
READERS	160	SPOKE	76	NAME	49
WORD	147	APOSTLES	75	RECEIVE	49
SAVIOR	145	EVERLASTING	73	SOUL	49
PLACES	138	BELIEF	72	BELIEVED	48
MEAT	136	DOCTORS	72	FIND	48
CHRIST'S	135	STILL	71	GOD'S	48
BLOOD	134	MAKETH	70	LEAVE	48
WIT	130	TWO	68	POWER	48
FATHER	128	JOHN	67	SHOWED	48
MADE	126	SAINTS	67	PUT	47
MEN	124	TIME	67	ANSWER	46
MEANT	123	UNDERSTOOD	66	ENOUGH	46
MANNER	120	WRITTEN	66	GIVEN	46
MATTER	118	LO	65	PROVED	46
SCRIPTURE	115	PROVE	65	SAYING	46
EATING	114	GODHEAD	63	SPEAK	46
HEAVEN	113	WAY	63	SPIRITUAL	46
PLAIN	110	TELL	62	ASK	45
PART	109	REASON	61	KNOW	45
VERILY	107	GIVING	60	LABOR	45
CHAPTER	105	TRUE	59	FOLK	44
COME	101	DRINK	58	MURMURED	44
EXPOSITION	101	EATEN	58	SET	44

WRITING	44	OPEN	33	MOCK	25
AUGUSTINE	43	SELSAME	33	PERSON	25
CAUSE	43	THIRST	33	PRAY	25
PAUL	43	ANSWERED	32	RECEIVED	25
TEXT	43	CALL	32	RIGHT	25
CHRYSOSTOM	40	CONTENT	32	SHAME	25
DEAD	40	DIE	32	SIDE	25
EATETH	40	EARTH	32	SPECIALLY	25
FOOLISH	40	HUNGER	32	TEACH	25
GIVETH	40	MANHOOD	32	WROTE	25
MIRACLES	40	NEEDS	32	ASKED	24
READER	39	TOGETHER	32	BOUND	24
SURE	39	BRING	31	CAME	24
THINK	39	COMETH	31	CONSIDER	24
DECLARE	38	CROSS	31	DENY	24
DEVIL	38	EXPOUND	31	FIGURE	24
SHOW	38	FACE	31	GOETH	24
TYNDALE	38	LEFT	31	HAND	24
UNWRITTEN	38	LOOK	31	JUDAS	24
CYRIL	37	MIRACLE	31	LACK	24
DESCENDED	37	PROOF	31	LEAF	24
DOOR	37	SENSE	31	LETTER	24
HERESY	37	BELIEVETH	30	PEOPLE	24
MEANETH	37	FOOL	30	PRESENT	24
PLEASURE	37	SURELY	30	SACRIFICE	24
BETTER	36	ABIDE	29	SPEAKING	24
CLEARLY	36	BODILY	29	SUPPER	24
DECLARED	36	READ	29	TWELVE	24
DIVERS	36	SINS	29	UNDERSTAND	24
FALL	36	DAY	28	VINE	24
FURTHER	36	MAN'S	28	BEGINNING	23
GAVE	36	MANNA	28	CONCLUSION2	3
SHOWETH	36	SEEN	28	DOCTRINE	23
TAUGHT	36	WOT	28	GLORY	23
CONTRARY	35	ABLE	27	HIGH	23
FOLLY	35	LIVELY	27	HOLD	23
GOSPEL	35	NECESSARY	27	MEAN	23
SIXTH	35	REPUGNANCE	27	MEANS	23
TAKEN	35	APPEARETH	26	SEEK	23
CHARITY	34	CAST	26	WENT	23
DESIRE	34	DOUBT	26	BRINGETH	22
EVIL	34	DRINKETH	26	COMMON	22
FULL	34	FIRE	26	FALSEHOOD	22
THREE	34	HARD	26	HERESIES	22
ALMIGHTY	33	HOPE	26	LESS	22
ALONE	33	LOVE	26	MAD	22
CALLETH	33	PERCEIVED	26	NEW	22
DECLARETH	33	SUBSTANCE	26	PIECE	22
EXPRESS	33	CLEAR	25	SEEM	22
HEAR	33	EXPRESSLY	25	SIN	22
NATURE	33	LIVE	25	WORKS	22

AFTERWARD	21	TOOK	18	SUFFER	15
DRAW	21	TRAP	18	TOUCHING	15
FELLOWS	21	UNDERSTANDING	18	YOUNG	15
FOLLOW	21	USED	18	CRUCIFIED	14
GONE	21	VERITY	18	DOCTOR	14
HELL	21	ARGUMENTS	17	DWELLETH	14
JOINED	21	BADE	17	ETERNAL	14
LIE	21	FEAR	17	EXAMPLE	14
PARABLE	21	FLESHLY	17	FIVE	14
SIGHT	21	FOREVER	17	FOOLISHLY	14
THIRD	21	GRACE	17	FRERE	14
ALLEGORY	20	HEART	17	GHOST	14
BOOKS	20	MARVEL	17	LUTHER	14
CALLED	20	OFFEND	17	MARVELOUS	14
CERTAIN	20	PASSION	17	MEANING	14
FALSELY	20	SALVATION	17	MEET	14
FEW	20	SOON	17	OPINION	14
LAY	20	TRUST	17	PASS	14
LIVING	20	WRITE	17	PERADVENTURE	14
MAUNDY	20	ASCENSION	16	PESTILENT	14
NEED	20	BEGIN	16	PROFIT	14
OFFERED	20	BID	16	QUICK	14
PAPISTS	20	BRETHREN	16	REHEARSE	14
PROMISE	20	BROKEN	16	STONE	14
SAW	20	BROUGHT	16	TEACHETH	14
SEEMETH	20	CREATURE	16	TEXTS	14
SORE	20	DIVERSE	16	TURNED	14
SOULS	20	FOND	16	VOW	14
TWAIN	20	GENERAL	16	WARNING	14
VIRGINITY	20	GET	16	WONDER	14
WINE	20	GOODNESS	16	YES	14
WISDOM	20	LIST	16	ART	13
BARE	19	NATURAL	16	BELLIES	13
FASHION	19	SERVE	16	BLASPHEMOUS	13
FOUND	19	SPECIAL	16	BOLD	13
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