

A deceiued, in y he had cōfessed it for false. And thus he held his owne stubburnely wout reason, til the booke were shewed him again, & himselfe rede the befoze al y people, so that he perceiued the audiēce y stode about him, to seie and vnderstā his proude folly, in the defence of his indefensible errour. And thereupon at the last, yelded himselfe again. Such secreete pride had our ghostly enemy conueyed into y heart of him, which I ensure you seemed in all his other outward maner, as meke a simple soule, as a man should haue sene in a somers daye. And some of the let not with lyes & periury to defend the selfe, and some to stande in defence of their errours or false denyng of theyr own dede, to their gret perill of the fier, if their iudges wer not moze mercifull then their malice deserueth. And al this done because (as them selfe doth at last cōfesse) they think if they abiure, they shall after be suffred to preache again. Such a scabbed itche of vainglorie catche they in their preaching, y though al y world wer the worse for it, & their own lyfe lye theron, yet would they long to be pulpered. And this I saye hath comen of some y haue w contempt of all other lernyng geuen the to scripture alone. Whose affectiōs of pride & slouth hath not in the beginning bene perceiued to the selfe, but haue accompted their vices for deuotiō.

Could ye the quod he condemne that maner of study, by which a man hath so great affectiō to the scripture alone, y he for the delite therof, selety little sauoz in any thing els, but that we should lese time in philosophy y mother of heresies & let scripture alone. I say quod I that mind am I not of. Ther was neuer thig wozitte in this world y cā in any wyse be comparable with any part of holy scripture. And yet I think other slyberall scyence a gift of god also, and not to be cast away, but worthy to wait and as hande maides to geue attendaunce vpon diuinite. And in this point I think not thus alone. For ye shal finde saine Hierom, saine Austine, saine Basil, and many of the old holy doctours open & plain of the same opinion. And of diuinite reken I the best parte to be contained in holpe scripture. And this I saye for him y shal haue time therto, & fro pouthentendeth to the churchward, and to make himselfe with Gods helpe mete for the office of a preacher. Howbeit if any man eyther happen to beginne so late, y he shal peradventure haue no tyme therto, or elles

any man of pouth to haue that seruente appetite vnto scripture, that he can not fynde in his heart to rede any thong els (which affectiō who so happeth to haue geuen him, is very fortunate, if he with grace & mekenes gyde it well) the would I counseile him, specialle to studie for the vertuous framing of his own affectiōs, & vsing great moderaciō & temperance in y preaching to other mē. And in all thong to see the desire of pryse & the we of connyng, euer mistrusting his own inclinaciōs, & liue in dyede & fere of the deuels subtil sleight & inuenciōs. Who though he lye in a continuall await vpo every preacher to catche hym in to pride if he can: yet his hyst enterpryse and proudest triumph standeth in the bying of a man to the most abuse of that thong, y is of his own nature the best. And therefore great labour maketh he & gret boff, if he bring it about that a good wit maye abuse his laboure, bestowed vpon the study of holy scripture.

For the sure auoiding wherof, my pooze aduise wer in the study therof, to haue a speciall regard to the wrytynges and cōmentes of olde holy fathers. And yet or he fall in hand w the one or the other, next grace & help of god to be gotten with abstinence and prayer and clēnes of liuing, afoze all thing wer it necessary, to come well and surely instructed, in all suche pointes and articles as the church beleueth. Which thinges once firmly had, and fast lye for vndoubted trouthes presupposed, then shall reason and they be two good rules to examine & erpoune all doubtful tertes by, sith the reder shall be sure that no text is so to be vnderstande, as it standeth against the both, or against any point of the Catholike sayth of Chrisses church. And therefore if it seme to stād against any of the, eyther shall the light of naturall reason with the collaciō of other tertes, helpe to find out the truth, or els (which is the surest way) he shall perceiue the trouthe in the cōmentes of the good holy doctours of olde, to whom god hath geuen the grace of vnderstanding. Or finally yf al y he can eyther fynd in other mens woꝝkes, or inuent by goddes aide of his owne study, cā not suffice to satisfie, but that any text yet seme vnto hym cōtrary to any point of the churches faith & beleue, lette hym then as saine Augustine sayeth, make hymselfe very sure y there is some faulte either in the translator, or in y wryter, or now a daies in y piter

Very good counsaile.

R

G

H

Nothing can be compared to scripture.

A or finally that for some one let or other lene to the he vnderstandeth it not a right. And so faith of the church. let him reuerently knowlege his ignorance, lene and cleue to the faith of the church as to an vndouted trowth, leauing that terte to be better pceiued whā it shall please our lord with his lyght to reuele and disclose it. And i this wise shall he take a sure waye, by whiche he shall be sure of one of two thiges, that is to wit, epyther to perceiue and vnderstand the scripture right, or els at the lest wise neuer in suche wise to take it wrong, & euer may turne his soule to perill.

The.23. Chapter.

The messenger obiected against the counsell of the authoz in that he wold that the student of scripture shoulde lene to the commentours & vnto naturall reaso, which he calleth enemy to faith. And there vpon the aunswer of the authoz to those obieccions, specially prouing that reason is seruant to fayth and not enemy, and must w faith and into metacion of scripture nedes be concurtaut.

Sed quod he I will not saye naye but this way will do wel. Howebeit I fere me that we wer likely to bylde by many errors, if we square our timber and stoncs by these. 3 rules, mens gloses, reaso, & fayth, not y we finde in scripture, but y we bring to vs to scripture. For first for as the commentours y ye speake of, either they comentes; tell vs the same tale y the terte dothe, or els an other. If thei tell me the same, I beleue them onely because y tert saith ysame. And if thei tel me another, than beleue I the not at all, noz nought I should, except I should beleue menne better than god. And as for reaso, what greater enemy can ye finde to faith than reason is, which couterpledeh faith in euery point. And would ye then send the twaine forth to schole together that can neuer agree together, but be readye to fight together, and either scratch out others eyes by the waye? It semeth also somewhat straunge, that whē god hath left vs in his holy scripture well & sufficiently his doctrine, whereby he wold we shoulde haue warning of all suche thyng as he woulde we shoulde beleue and doo or leue vndone, and hath left vs y scripture for none other cause but for that it shoulde stande vnto vs for the witness of his will, declared vs by wryting, that we should not say nay but we

what is left
in scripture.

were warned, and none other cause why the scripture shoulde be geuen vs, but to tell vs his pleasure and stirre vs to fulfill it, we shall now not shape our fayth after the scripture, but first frame vs a faith our selse, and then shape the scripture of god thereby, and make it agree thereto. This were in dede a good easy waye for a slouthfull mason that were an euill workeman, to make hym a squater and a ruler of lede, that whē he lyffe not to take the labour to hewe the stone to the squier, he may bend y squier to the stone, and so shall he yet bring the together at the lest wates. As for the olde commentours quod I, thei tell you thesame tale that the tert doth, but they tell it you moze plaine, as we shal moze talke of after. But surely ye begyde me nowe in that ye set reason so thozte, for verely I would neuer haue wente, that ye would in scripture like woze a wise man, then an vntreasonable reder. For I can not see why ye shoulde reken reason for an enemy to faith, except ye reke euery man for your enemy, that is your better and hurteth you not. Thus were one of your. v. witts enemy to an other. And our selyng shold abhorre our sight because we may see further by. iiii. mile then we maye sele. Howe can reaso (but if reason be vntreasonable) haue moze daigne to byze the trowth, of any point of faith, than to see the prose of many thiges natural, wherof reason can no moze attain to that cause than it can in the article of the faith. But stil for any powel that reason hath to perceiue the cause, she shall iudge it impossible after she proue it trow, but yf she beleue her eye better then her wit. Whē ye se the Adamant stone draw yd to it, it greneth not reason to looke thereon, but reason hath a pleasure to behold the thing, that passeth her power to perceiue. For it is as plain against the rule of reason that an heuy body shoulde moue alone any other moction then downward, or that any bodily thyng shoulde drawe an other without touching, as is any artic'e of y faith. For neuer was there yet cause by reaso assigned y men may pceiue for ybable, but only y it is a secrete propertie of the stone, which is as much to say as I wote nere what. And yet as I say reaso ca beleue y thing wel inough, & the not agty therw noz strue against it. And yet at y rules y euer the lerned tel her still y it may not be. Ye quod he, but a mans own eye tel him y it may be. And y must nedes

An Adamant
stone.

A nedes content him. **Q**uay a man then better trust his eyes quod I the his wit? **Q**uay mary quod he, what may he better trust then his eyes? **Q**uay his eyes may quod I be deceyved & wene thei se that thei se not, if reason gene ouer his hold, excepte ye thinke the iugler blow his galles throughe the gobletes bottom, or cut your gyrdell afoze your face in. xx. pccys and make it hole agayne, & put a knyfe into his eye & se neuer the woyle. And tourne a plum into a dogges tozde into a hoves mouth. **Q**uay how happened it madly yeuyn with this woyle came one of my folke and asked whether thei shoulde make redy for dyner. **Q**uay byde q I, let vs haue better meate first. And therewith your frende and I began to laugh. **Q**uay el q I make none halfe yet for a lytell whyle. And so wente he his way halfe out of couenance, wenyng that he had done or said somewhat like a sole as he was one that was not very wise in dede, & wonte so to do. And then said I to your frende. **Q**uay ye se that reason is not so proude a dame as ye take her for. She seeth done in dede by nature that she can not perceyue how, and is well contented therewith. She seeth a fonde felowe deceyue her sight and her wyt therewith and taketh it well & merrily, & is not angry that the iugler will not teche euery mā his craft. And wene ye the that she will take it so hyghly that God him selfe her maister and maker should do what him list, and than tell her what, and tel her not how? **Q**uay I pray you quod I, that our lord was bozne of a virgyn how know you? **Q**uay mary quod he by scripture. **Q**uay how we know you q I that ye shold beleue the scripture? **Q**uay q he by faith. **Q**uay why q I, what dooth faith tell you therein? **Q**uay faith q he tellet me that holy scripture is thinges of trouth wyrtten by the secrete teching of god. And wherby know you q I that ye shold beleue god? **Q**uay wherby q he: this is a strange question. **Q**uay every man quod he may well wete that. What is trouth q I. But is there any horse or any alle that wottyth that? **Q**uay none q he that I wot of, but if **W**alams alle any thing vnderstode thereof. For he spake like a good reasonable alle. If no brute beast can wyt that q I, and euery man may, what is the cause why that man may, & other beastes may not? **Q**uay q he, for man hath reason & thei haue none. **Q**uay well the q I, reason must he nedes haue then that shall perceyue what he shoulde

beleue. And so muste reason not relye **Q**uay faith but walke with her, & as her hand maide so wayte vps her, that as contrary as ye take her, yet of a trouth faith goth neuer without her. But likewise as if a maide be suffred to runne on the byddle, or be cup shotten, or ware to proude, she will then ware capious and choplogicke with her maistres, & sare sometime as she were frantike: so if reason be suffred to renne out at riot, & war ouer herberted & proude, she will not fail to fall in rebellyō towarde her maistres faith. But on the other syde, if she be well brought vp & well gyded & kepte in godd tēper, she shal neuer disobey faith being in her right mynde. And therfore let reason be well gyded for surely saythe goth neuer without her.

Quay howe in the study of scripture, in deuylynge vpon the sentence, in consydeyng what ye rede, in ponderyng the purpose of diuers commentes, in comparynge together diuers tertes that seme contrary and be not, albeit I denye not but that grace and goddes especiall helpe is the great thyng therein, yet bleseth he for an instrument mannes reason therto. God helpeth vs to ete also, but yet not without our mouth. **Q**uay how as the hande is the moze nymble by the blesof some seates, and the legges and fete moze swyfte & sure by custome of goynge and rennyng, and the hole body the moze wylde and lusty, by some kynde of exercise: so is it no doubt, but that reason is by study, labour, and exercyse of Logike, Philosophy and other liberal artes corroborete & quickened, and that iudgement bothe in them and also in oratours, lawes and fozyes muche ryped. And albeit poetes ben with many men taken but for paynted woordes, yet do thei much helpe the iudgement, and make a man among other thynges well furnyshed of one speciall thyng, without which all lernynge is halfe lame. **Q**uay what is that quod he.

Quay mary quod I, a good mother wyrt. And therfore are in none oppiniō these Lutherians in a madde mynde, that would now haue al lernynge saue scripture only clene cast away, which thiges (if the tyme will serue) be as me thynketh to be taken and had, and with reason brought as I laide befoze in to the seruce of diuinite. And as holy saint Jerom saith, The Chyenes well dispoile the Egypcyens, when Chyistes lerned men take out of the pagame wyrters

faith goth
neuer with
out reason.

Reason by
all artes
is quickened.

Walams alle.
R. 22.

Notes

l. j. the

At the riches and lernynge and wysdome that God gaue vnto them, and employ the same in the seruice of diuinite about the profite of goddes chosen chyldzen of Israell the churche of Christ, which he hath of the harde stony paynymys made the chyldzen of Abraham.

¶ The. 24 Chapter.

The messenger maketh objections against the authoz, in that he counsaileth the student of scripture to byng the articles of our faith with him for a spectall rule to conser the scripture by. And the authoz confirmeth his counsaile geuen in that behalfe, declaring that without that rule, me may some fall into greate errours in the study of holy scripture.



With this your frende helde (as he said) him selfe somewhat cōfēt that reason was not so greate an enemy to faith as the semed: but yet he thought that he shoulde haue nede rather to be well bypoeled, than to beare much rule in the interpretacion of scripture. But as for the other point that we shold nede byng the faith with vs all redy, as a rule to lerne the scripture by, whē we come to the scripture to lerne the faith by, that he thought in no wise cōuentēt, but a thynge he said muche like as if we woulde go make the carte to drawe the horse. ¶ Well quod I we shall se anone whether the carte drawe the horse, or the horse the carte. ¶ Whether we be yet happely so blynde, that we se not well which is the carte, which is the horse. ¶ First quod I tell me how olde would ye that one were ere he come to the study of scripture. ¶ By my faith quod he, I would haue a chrysten mannes childe begyn therein very yong, and ther in cōtinue all his life. ¶ In good faith quod I, that like I not anyllē, so that ye do not mean that ye woulde haue him all his life lerne nothing els. And yet that could I suffer to and allow right wel in some. But yet if he did neuer in his life lerne ought els, how olde thinke ye that he shoulde be, or he lerned the articles of his beleue in the byble? ¶ I can not redely tell quod he, for I haue not sene it assayed. ¶ Well quod I sith we be not sure howe longe it would be in lernynge there, were it not best then that for that whyle he were taught his crede befoze in his owne mother tonge?

I deny not that quod he, that he shold conne his crede befoze, by cause euery chrysten mans childe by the lawe shoulde knowe his faith as sone as he coulde, but I say he shoulde not therwith take vppon him to iudge and examine holy scripture therby. ¶ Well quod I let this chrysten childe of ours alone for a whyle. And let vs consider if there were a good olde ydolater, that neuer hadde herde in all his life any thynge of our beleue, or of other god then only the mā in the mone, whom he had watched and worshipped euery frosty nyght. If this man might sodeynly haue that hole byble tourned in to his owne tonge and rede it ouer, thinke ye that he shoulde therby lerne al the articles of the faith? ¶ I thinke quod he that he myght.

¶ Thynke ye so quod I: I put case that he beleued that all the boke were lyes?

¶ Nay quod he, that maye he by the boke him selfe lerne the contrary. For the boke in tellynge his tale affirmeth his tale and teacheth it to be trewe.

¶ We say very trowth quod I, if it were at one to rede a thynge and lerne a thynge. But nowe might there be another boke made also with lesse wōders and fewer and therby lesse vnkely, and yet all vntrewe. And howe shoulde his mynde geue him than that this boke tellynge so incredible wonders shoulde be trewe?

¶ Nay quod he that thynge must he nedes beleue, or els he can perceyue no thynge. ¶ Well quod I then is there one poynt of faith one great lesson to be lerned without the boke that muste be lerned some where eyther by God or man, or els the hole boke will do vs lytell seruice. And of whom we shall lerne that, we shall se hereafter. But now suppose that this olde ydolater were thozowly perswaded in his mynde that all the boke were trewe, thinke you than that he shoulde fynde out therein all the articles of our faith? ¶ I thynke quod he that he shoulde. ¶ Thynke ye so quod I: be it so than. But thinke ye that he shall fynde them out all in a weke?

¶ Nay quod he, that can he not do. ¶ Well quod I than, sith he shall not at the lesse wyse fynde them out all on a day, let vs leue him a lytell whyle in sekynge, and we shall retourne agayne after to him and loke what he shal haue founden. And in the meane season we shall go loke agayne vpon our good lytell godson, the boy pardee that we chrystened right now, and taught hym his crede

A crede and set him to scripture, were it
 neede that this childe knewe no moze of
 his faith, but his crede before he go to
 scripture: ¶ He thinketh quod he that
 it were ynough. ¶ Be it so than q. ¶
 ¶ That if it shold fortune him to finde
 some terte of scripture that sholde seme
 to him to be contrary to his crede. As for
 ensample, if he happened vpon the reding
 of these wordes. *Dii estis et filii excelsi omnes.*
 Goddes be ye all and the children of the
 hye God, what if he woulde wene that
 syth in these wordes it is said, all good
 men be the children of god, our sauour

¶ sal. 81.

¶ Christ were not goddes onely begoten
 sonne, but his sonne in suche wise, as
 god by the prophet calleth all god men?
 ¶ That coulde he not thynke quod he,
 For he shoulde in other partes of scrip-
 ture finde many places, y shoulde shewe
 him well the contrary. ¶ Well said q. ¶
 and very truch. But now in the meane
 tyme, will ye that he shal byleue as that
 terte shal seme to sounde to him against
 his crede, till he haue founde an other
 terte in scripture, that answereth it, &
 semeth to him to say moze playnely the
 contrary. ¶ May quod he not one houre.

¶ Goddes chil-
 dren by gene-
 racio and ac-
 ceptacion.

¶ For he seeth, that though other god me
 be called goddes children & goddes, yet
 as thei be not very goddes, so be thei not
 goddes very naturall children by gene-
 racio, but by acceptacio, where as the
 crede sayeth of our sauour, that he is
 goddes onely bygottē sonne, that signi-
 fieth him to be his sonne by generacio.
 ¶ That is quod I very trew, & well and
 resonably considered, & accordyng vnto
 the very right faith. But now consider,
 that ye make him by & by fall to y squa-
 ryng of his stones, like that stouthfull
 mason that ys spake of with his leden
 rule. For now ye make him to examine
 the trouth of this terte of the psalme, by
 the article of y faith, which he brought
 with him, and by a collectio & discourse
 of reaso. And so forthwith ye finde both
 these rules necessary to the discussion of
 scripture. ¶ Of which twayne ye woulde
 in the beginning admit neither nother.

¶ sal. 35.

¶ But nowe go further. ¶ What if ye
 woulde vpon this terte, *Homines et iumenta
 saluabis deus* (God thou shalt saue both man
 and beastes) wene that beastes had imor-
 tall soules as men haue, and that man &
 beaste shoulde be both saued at lasse, and
 so that no dedely synne shoulde be pu-
 nyshed with euerlastyng payne, till he
 came to other tertes that shoulde proue
 well the contrary: were that best? or els

were it better y besyde his crede he had
 knowlege before of these articles of our
 faith, that onely our soules be imortal,
 & not beastes also, And that the paine of
 hell shalbe for sinners euerlasting, And
 that he may therby with reason ioynd
 therto, perceue that this terte, thou shalt
 saue both men & beastes, is ment by some
 other kinde of sauynge & preseruing here
 in this world & not of byngyng both to
 heauen: ¶ All this may be knowe q. he
 by scripture selfe well ynough. ¶ That
 wote I well quod I. And yet as playne
 as Christ speketh of hell in the gospell,
 Origenē for al that, which neither was
 a naughty man nor vnlearned in scrip-
 ture, coulde not so clerely se it, but that
 he said the contrary. And toke the wo-
 des of Christe in a wyronge sence. And
 woulde peraduenture with one that wold
 speke onely vpon the wordes of scrip-
 ture. (leuyng the right senie thereof,
 which God & his holy spirit hath taught
 his church) byng him to a dape therein,
 that he shoulde be sayne not our childe
 only, but also a wel elderly man and in
 scripture well forwarde, to take him in
 conclusio to the faith of Christes church.

Origenē

¶ Howe if our child shoulde rede on the
 terte of scripture, without care of the
 comentes, and without any further in-
 struction of the appointes of our faith, thā
 be specified in our comon crede, made
 in the begynnynge as a bryefe remem-
 braunce by the apostles, not lettynge out
 in soo thorte a thyng and clerely decla-
 ryng all that we be bounden to beleue.
 All be it that he shoulde well fynde in
 scripture many platne and open tertes,
 whereby the godhedde of our sauour,
 and his egalyte with his father maye
 well and sufficiently be proued, yet
 were he not onlykely by such other ter-
 tes as seme to shewe him to be lesse then
 his father, to fall in to the secte and he-
 resy of the Arrians. And against those
 other tertes prouyng his egall godhed,
 to deuise suche false gloses as thei dyd,
 were as keyng before taught and con-
 firmēd by the faith of the church, that
 our sauour is one God and one egall
 substance with his father, shall well
 perceue and vnderstande thereby, that
 all y tertes that seme to make him lesse,
 be nothyng to be vnderstanden of his
 godhedde, but of his manhode onely.
 As when we commonly speake of our
 selfe, and of our owne nature, and
 saye we shall dye and woymes. etc vs
 by, and tourne all to dusse, we mean
 l. y. all

Our comon
 crede was
 made by the
 apostles.

All this by our body onely, and nothing entende thereby to denye the immortallite of our soule. ¶ We maye not byne to day if I shoulde reken you the tenth parte of such thynges as we must nedes (vpon losse of heauen) beleue, whiche neyther our childe with his onely crede (and much lesse our olde ydolater withoute crede) shoulde soo finde oute by scripture, but that thei were bothe well likely to take the scripture to the wrong parte, excepte we take with vs for a rule of interpretacion, the articles of our faith.

B ¶ The. xxv. chapter.

The authour takynge occasion vpon certayne wordes of the messenger, declareth the preeminence, necessitie, & profite of holy scripture, shewynge neuerthelesse that many thynges haue bene taught by God without wyrtynge. And many great thynges so remayne yet unwyrtyn of trewthes necessary to be beleued. And that the newe lawe of Christe, is the lawe so wyrtte in the harte, that it shall neuer out of his church. And y the lawe there wyrtte by god, is a right rule to interpret the wordes wyrtte in his holy scripture. ¶ Which rule is reason & the olde iterpretours, the authour sheweth to be the very sure waie to waite with, in the greates treme of holy scripture.



My than quod he, this were as much to saye, as that God had not wel wyrtten his holy scripture, if he haue caused it to be wyrtten so, as men may be so sone deceyued therein, y thei were as likely and (as it semeth by you) moze likely to fall into a false way, than to find out the trewe. And better were it than that God had not gyue vs the scripture at all, than to geue vs a waie to walke, wherein we were moze likely to synke than saue our selfe. ¶ Holy scripture quod I, bothe is such as I haue sayed, and yet nothinge soloweth it ther vpon, that God hath not caused it to be wyrtten well or that it had bene better to haue kept it from vs. And albe it that in this point were a great occasion of a longe tale, in declarynge and makynge open, that God hath in that wyrtynge of holy scripture vsted so hyghe wisdom, & shewed such a wonderfull temperaunce, that the very straunge familiar fassyon thereof, may to good men and wise well declare, that as it was

wyrtten by men, so was indited by god, ¶ yet passynge ouer the praisse, I will speake one worde or twayne for the answer of suche blame as ye lay therto. For it is almoste a comen thyng among men so to speake sometyme, as though thei coulde amende the workes of God. And few men be there I wene, but thei thynke that if thei had bene of goddes counsell, in the makynge of the worlde, though thei dare not be so bold to say, that thei coulde haue made it better, yet if thei might haue ruled it, he shoulde haue made many thynges of an other fassyon. And for all that, if he woulde yet call vs all to counsell, and chaunge nothing till we were vpon euery thing all agreed, the worlde were well likely till domys day to go forth on, as it goth all redy, sayng that I wote nere whether we wolde all agre to be wyrtged.

But as for the scripture shortly, God hath so deuised it, that he hath geuen the worlde therein an inestimable treasure as the cause standeth. And yet we shoulde happely nothyng haue neded therof, if the woundes of our owne folly had not of our great necessitie, and goddes great goodnes requyred it. For at our creation he gaue but two preceptes or thre, by his owne holy mouth to our firste parentes. And as for all that was for theim to do besyde, the reason whiche he had planted in their soules, gaue them sufficient warnynge, wherof the hole some stode in effecte, in the honour of God and goddes frendes, with loue of eche to the other, and to their offsprynge and lynage. But the preceptes that he gaue by mouth was thre. ¶ Twayne commandynge generation and etynge. The thirde forbedynge the tre of knowlege. And that was for theim continuall, where the other twayne al be it thei were therto bounden by the precepte, yet were not thei and their posterite bounden thereto at all houres and al places. But nedes was it in the begynnynge to geue theim knowlege therof, for as muche as thei had no hunger to warne theim of the one, nor sensuall rebellious appetite to warne theim of the other. But after that thei were by god ones admonished thereof, than did reason interpret the remenaunt, wherby thei wist that thei shoulde ete for conseruacion of their bodies, and ingendre, for propogacion of their kinde. And sith thei perceiued that these two thynges was the ende and entent

The preceptes geue be goddes mouth were thre.

And thei might haue the more drede to trasgresse theim. And there in wytyng he gaue a warnyng also of Christ, that god wolde once sende theim springyng of theim selfe, to whom thei sholde geue hyrynge in fiede of poples. Of whom also as well befoze as after by Patriarkes and prophetes, by figures and prophesyes, God ceased not in such wile to foze thewe his comyng, his cause, his liuyng, his openge, his resurrection, and his holy actes, that if pynde and enuy hadde not letted it, the figures and prophesyes set and compared with his conyng, conuersacion & doynges might well haue made all the Jewes to know him. And for the perceuyng and good vnderstandyng of the lawe wrytten, he sent alwaie some good men, whose wordes, well luyng, and sometyne also manifeste miracles shewed therewith, neuer leste them destitute of sufficient knowledge that longed to lerne the lawe. Not to plete it & for glozy to dispute it, but to teche it agayne mekely. And as mannes frailtie coulde suffre it, specially to fulfill it and kepe it.

¶ Yet after all this, when the woorld was in a more decaye and ruine of all vertue, than came our sauour Christe to redeme vs with his death, and leue vs his newe lawe, wherof was long befoze pphecied by the prophete Hieromy. No the dayes be comyng saide our loyde, whan I shall orde and dispose to the house of Israell, and the house of Juda, a newe couenaunt or testament. I shall gve my lawe in their myndes. And I shall wryte it in their harte. And I will be their lord, and thei shall be my people. This lawe wryten in mennes hartes, was accorдынge to the wordes of the prophete first brought by our sayour to the house of Israell, and the house of Juda, to whome as him selfe saith he was specially sent. I am not sent saith our loyde, but vnto the shepe that are perished of the house of Israell. And also he said, it is not good to take the brede fro the borde of the chyldzen, & cast it to dogges. But yet not onely the redy towardnes of some paynmys, caused them to be partakers of that brede, but also sone after the stubburnes and obstynate infidelite of the Jewes, caused saint Paule and the apostles to say vnto their face, The gospell of Christe was ordeyned by god to be first preched vnto you. But syth that ye refuse it, lo we departe from you to the gentiles.

And so was in their fiede, the church gathered of all the woorld abrode. All whiche notwithstandinge, both were there at that tyme out of the Jewes converted and made many a good christen man, & many of the same people turned vnto Christe sence, and in conclusion the time shall come, when the remenaunt that shall be than leste, shall saue theim selfe by the same faith.

¶ This is called the lawe of Christes faith, & lawe of his holy gospell, I mene not onely the wordes wrytten in the bookes of his euangelistes, But much more specially the substauce of our faith it self, which our lord said he wold wryte in mennes hartes, not onely by cause of the secrete operacion of God & his holy spirite, in iustifyng the good christen, eyther by the workyng with mannes good will, to the perfection of faith in his soule, or with the good intente of the offerers, to the secret infusion of that vertue in to the soule of an innocent enfant. But also for that he firste without wytyng reueled those heuely misteries by his blessed mouth, thozow the eares of his apostles & disciples in to their holy hartes, or rather as it semeth it was inwardely infused in to saint Peter his harte, by the secrete inspiracio of God, without either wytyng or any outward word. ¶ For which cause when he had by Christes question demaundyng, of whom saye you that I am, answered & saide: Thou arte Christ the sonne of the liuyng god, which arte comen in to this woorld. Our sayour said agayne vnto him. Thou arte blessed Symon the sonne of Ioha, for nerther fleshe nor bloude hath reueled and shewed this to the, but my father that is in heuen. And thus it appereth that the faith came in to saint Peter his harte as to the pynce of the apostles without hyrynge by secrete inspiration, and in to the remenaunt by his confession and Christes holy mouth. And by theim in like maner, first wout wytyng by onely wordes & prechyng, so was it spredde abrode in the woorld, that his faith was by the mouthes of his holy messengers put in to mennes hartes, and by his holy hande wrytten in mennes hartes or euer any woorde thereof almost was wrytten in the booke. And so was it conuenient for the lawe of life, rather to be wrytte in the lyuely mindes of men, than in the dead skindes of beastes. And I nothyng doubt, but all had

Mat. 31.

¶ Unto whome Christ was specially sent. Mat. 15.

Act. 13.

Mat. 16

¶ Peter pynce of the apostles

¶ The lawe of Christe was wrytten in the booke, was wrytte in mennes hartes.

it sa

Alt so ben, that neuer gospell hadde ben witten, yet shoulde the substaunce of this faith neuer haue fallen out of christen folk's hartes, but the same spirite that planted it, the same shoulde haue watered it, the same shoulde haue kepte it, the same shoulde haue encreased it.

Joan. 21.

But so hath it lyked our lord, after his hye wysdome to pvide, that some of his disciples haue witten many thinges of his holy life, doctrine & faith, and yet far fro all, which (as saint Johā saith) the worlde coulde not haue cōprehēded.

The difficultie of scripture

These boke are tēped by the secrete cōsaile of the holy goost so plain & simple, that euery mā may finde in the that he maie pceiue. And yet so highe agayne & so harde, that no man is there so conynng, but he may finde in them thinges farre aboue his reche, farre to pprofoude to perce vnto. Now were to the christen people þe pointes of Christes faith (with which pointes our lord would haue the charged) knowen, as I saie and plāted before, & by reason therof thei farre the better vnderstode those boke. And all though there myghte happely be some tertes, which were not yet of necessitie

for them to perceyue, yet by the pointes of their faith were thei warned, that no terte might there be cōstrewyd cōtrary to their faith. And none Euan-gelyst was there nor none Apostle, that by wrytting euer sente the faith to any nācison, but if thei were firste enformed by worde, & that god had begon his church in that place.

And for my parte I woulde lptell doubt, but that the euangelistes and apostles bothe, of many great and secrete misertes spake much moze opely, and muche moze plainly by mouth amonge the people, than euer thei put it in wryttinge, for as much as their wryttinges were lykely ynoughe at that time, to come into the hādes of paganes and paynymis, such hogges and dogges as were not metely to haue those p̄cious perles put vpon their nose, nor that holy soode to be dashyd in their teeth. For which cause saint Peter in his firste sermon vnto the Jewes, abstayned fro the declaracion of Christes godhed and egalyttee with his father, as our sauour him selfe (when the Jewes that were anwozthy to hye it, were offended. With that he tolde them plainly that he was the sonne of God) withdrew the doctrine from them agayne, and couered it with the verbe of the p̄-

phete, I haue said ye be goddes & sonnes of the hye God all, as though he woulde saie, what greueth it you that name in me, which name God by the prophete hath geuen to all good men. In which

The sonnes of the hye god. Stat. 81.

demeanoure he denyed not the trowth that he hadde saide of him selfe, but he blynded their wylfully wyntkyng eyes, in hydyng and puttynge vp agayn the iell, that he began to byngge forth and shewe the, the byght lustre where of their blyed eyes might not endure to beholde. And what maruell though the apostles thus did in their speche afore infidels, or wrytting that myghte come into pagans handes, lohan it appereth vpo the epistles of saint Paule, that among the christen stocke where he taught them by mouthe, he tolde them not all the trowthes at one tale, not onely for that it were to longe, but also for that in the begynnyng, thei coulde not happely well abyden it. And therfore as Christe saide to his disciples, I haue moze to say to you, but ye be not able to be are it yet, which ones appered, what tyme that vpon the discolynge of the great misery of the holy sacrament the holy fleshe of his body, the byters saide, who can abyde this harde worde, and there with wente almoste all theyre waye, so dyd saint Paule I say by the Cozinthians, not teche the all at ones, And therfore he saith in his Epistle to them, I haue geuen you hetherets but milke and not stronge meate. And wysdome speke we (saith he) among folke that be parfit. Now I mene not this that there were any pointes of the substaunce of the faith, whiche he shewed to the clargy that he kept from the lay people, or shewed vnto one man, that he kepte fro a nother, but that to no man lightly he shewed all at ones. But bycause some cam fro the Jewes, and some cam of the gentils, therfore as thei were, so were thei handelyd, not onely by grace but also by wysdom, and not onely in the pointes of the faith, but also in the rites and ceremonyes, either of the church or of Moyses lawe: wherof some ceremonyes were forthwith abolyshed, some not by and by, and some taken in to the church of Christe and obserued still. But in conclusyon when they were mete therfore, they were all taught, all that God woulde haue them bounden to beleue. And than doubt I nothyng, but that many thynges that now be very darke in holy scripture,