The first book.

A were by the apostles (to whom our Lord opened their wages, that they might understand scripture) to plainly declared, that they were by the people well and clearly understood. May not all the holy scripture, in which it saith that many a secret matter lieth yet covered, concerning the coming of Antichrist, and the base, manner and fallion, of the final judgement. Where shall never be fully disclosed, till the times appointed by God were found and convenient for them. And it is to time as it is likely his majesty to have things known or done in his church, so is no doubt, but he spake his revelations, in such wise doeth the humble and simple enter the beast of his children people, that by the secret influence of the holy gospel, they consent and agree together in one, except heretics that rebel and refuse to be obedient to God's church. Who be therby cut off from the true doctrine of that time, and wandering withered branches, be kept not for the sake itself here and after in hell, except the repent and call for grace, that may graft them into the stock again. But as it may be that many things be there not all at ones revealed and understood in the scripture, but by sondry times and ages, no things and no by and no by God into his church disclosed, as that it shall like his high goodness, well to dispense and dispose, so in things to be done may fall in his church and be ravished, and change, so am I very sure that the holy gospel that God lieth in his church. And Christ him self that hath promised into the end of the world to perform and abide in his church, that never suffer his catholic church neither to agree to the malpropse of any lawe, that is to God damnably displeasing, nor of any truth that God would were.

D to determine of by the contrary. For, than hadde Christ which is all true broke his promises, and (which be blasphemy and abominable to think) were what were sincere. And therefore ever as it may be that as I said before, some things in holy scripture be not yet fully perceived and understood, so am I very sure, that the church neither both nor can do damnably confer it wrong, which it should if it should confer it so as it should make an article of impure bylyne, and of a false enormoust faith. As if they hold by inconstinction of the scripture bring by and believe that Christ were one God and equal with his father and with the holy ghost, if the truth were otherwise in due. And therefore with the church (in which Christ is fillent and his holy spirit) can not to Goddes displeasure, and their damnation fall in any false bylyne, in any such falsfaceal point of the faith, it must needs be therefore, that Arcus and Al other heretics be damned in damnable errors. The contrary opinion of whose execrable heretics, the church was in the beginning taught, by the mouth of Christ him self. And after of his blissfull apostles, which rede and declared the scriptures among the people in their time, the soving then what wise the words of holy scripture proved the truth of such articles of the faith, as they taught the by mouth. And how such testes as seemed the contrary, were not contrary in due. And therewith declared them of those testes the right understand. And abol it that our saviour shewed and plainly proved that in the scripture was genen good tokens and sufficient knowledge of him, yet to the intent the would well knowe that is done wode and obedience be not other authority but his self, but is to be bylyned and obeyed, be it written or not written, some things be therefore to be done, and some things also to be bylyned, whereas we have in holy scripture no bylyning in the world. Saint Paul commandeth the people of Thessalonica in his epistle, to hope traditions that he take them either by his bylyning by his bare wode. For there was the words that he said among the, our mo things, that had told them him for them. And taught of the, therefore he wrote into Corinthians, that of the holy ghost that the letter of the ather he had thew them the matter the maner by mouth, as our lords had him self taught it to him. And therefore no doubte is there, but that by the apostles was the church more fully taught of that matter, than ever was written in all the scripture. There was learned the maner and some of obscenities. There was learned much of the mystical gestures and ceremonies used in the maire. And if any may doubt thereof, let him consider, where ought we els put with the hauour the beginning of the water put gone in the with the wynt in to the calce, for well calce. We wrote that the scripture biddeth it not. And every wise man mape well wynt, than
A than when the gospel heareth onely of toine, there berute no man in this world hate bene so bold to put any thing els thereto. For when the gospel heareth of towne onely turned into his precious blisse, what man woulde adventure to make any mixture of water? And now is the church so well securite of goddes pleasure thein without any scripture, that they not onely dare put in water, but also dare not leave it out. And where is the church this thing, but by God and his holy apostles, which taught in their time? And so wente it forth to age to age, continued in the church. In this day, without any mention made in holy scripture.

How be it Luther faith because it is not commanded by scripture, we may choose therfore whether we wil do it or leave it. For this one point is the very foudation and ground of all his great heresyes, that a mis is not bounde to believe any thing but if it may be proved evidently by scripture. And thereupon goth he to farschad, that no scripture can be evident to prove any thing that he left to deny. For he will not aggre it for evident be it never so plain.

And he will call evident for him that saith, that is evident against him. And sometime if it be to playne against him, than he will call it no scripture, as he playne with the preyst of saint James. And because the olde holy doctores be full and bold against him, he setthey the all at nought. And with these woorthy full wise doyes he proclame hym selfe a conquerour, where beloues all the remenant, wherin every child may se his proud frantise sly, he is shamfully put to light in the first point that is to say that no thing is to be beleued for a face truth, but if it appeare proved and evident in holy writ. And yet hath that point at the firste face some visage of probabilite. How be it, to say the truthe, he were a lewe to tell that wolde nothing do that his mater would be hym, nothynge beleue that his mater would tell him, but if he take it hym in writyng, as Luther playeth with Christ. Of whole wordes or actes he will beleue nothynge, excepte he finds it in scripture, and that playne and evidente. How must he by that meanes condemne the church of Christ, so that thei saintifie not the saturday, which was the sabboth day institute by God among the Jews, commanding the sabbath day to be kept sucking, and albe the matter of the scene of the sabbath which be not the sabbath day, but where as it is sayd, and when it be sayd, they will not adde wholly to saye it without speciall ordinarie of God, whereof we finde no remembrance at all in holy scripture. By what scripture is evidently knowne that every man and woman hath power to ministre the sacrament of baptism, let it be newed, either by commandement, confesse, lience or example express in scripture.

Some thinges are there like, which as holy doctores agree, were taught the apostles by Christ, and the church by the apostles, and so comen downe to our dayes by corinuall succession fro theirs. But will all other passe over and spoken but of one. Every good christen man I doubte not beleue that our blessed lady was a perpetuall virgin, as well after the birth of Christ as before. For it were a strange thinge that the should after tyed by thee, he be better minished to cleanesse and pursue, and be taken by her holy purpose and promises. And so yepte, boude a dedicatemente into God, then she dyed before. For surely who so consider the wordes of the gospel in Saint Luke, shall well percieve that she had love and rare virginity. For when the aunge had saide unto her, Lo thou halte conceived in thy wombe and byinge forth a child, thou halte call his name Jesus, she answered him, how may this be for, as for man I know none, which though it be spoken but for the time that present, yet mull it nesbe signifit that the neuer woulde knewe none, after the matter of spekyng. By which a nonne ought say, as for man there meebeth none with me, signifiteth that never there hall. And in common theysche is that figure much in bie. By which a woman faith of one, who he is determined never to mary, we maye well talke togerether, but we wedde not together, meanynge that the neuer shall wedde togerether. And in such wise men our lady when the saide, how may this be for I knowe no man, meanynge that the neuer woulde mede with man. Wel he had her answerd nothinge ben to purpose. For the aunge said not, Lo thou art conceived, ovwiche if he had faide, she mighte well have merewased only for that she kneue no man all rey. But when he said thou shalt conceyve this
A could be so merciful unto her, for that she knew no man all rety. And therefore with the mercyplied how it might be that ever the should conceive have a childe, it must needs be that her answerment that she never would medle with man. And therefore the mercyuled, because he said it should be and she knew not how it could be, but the would by which she was at full power with her selfe that it should never be, so that then she should her solace it should come about, by the holy ghost commynge in to her, and the power of God on high [shado]wying her.

And then the alented and said, Lo here the hode made of God, be it done to me after thy word as thou toldst me. And thus appears it evidently, that the had than a full determined purpose of virginity. And that as it seemeth such as the thought not lawfull to change. For else when the angell did the meledge, the might have inclined therin thought she had before ben in another mind. How thos she had then so full a [ake] purpose of perpetual virginity before the birth of the other blessed childe, which came among his other hevely doctrine to call and create the world in all the pleasure of the flesh to the pure and clennes of the body and soule, and from the desire of carnall generation to a godly regeneration in grace, where were it then wonder if she would have then more regard of seelie delight, or cure of worldly procretion, than ever she b had before her celestiall conception, or mke a man in her blessed wombe. Or should that she could think if that ever God would sufure any earthly man after, to be conceived in the holy clost taken up and [e]lterate so specially to God? This reverent article of our ladies perpetuall virginity, the church of Christ brenghe caught the truth by Christ, pietially hath blessedly fene the time of Christ.

And yet is there no worde thereof in Christes gospel written, but rather divers testes so tousing to the contrary, that by the worde understanding of them, herein the Chrisians take the occass of this hirpl, by which he wolde that our lady after the birth of Christe had other children by Joseph. How can we than say that we could without the lernyng of the faith before, finde out all the pointes in the scripture, when there be some that all chrisckenbome beleue, whereof the scripture giveth no plaine doctrine, but rather someth to say the contrary. But as I began to say, the holy apostles beinge taught by their great master Christ, did teache unto the church as well the articles of the faith, as the understanding of such testes of scripture, as was mete and convenient for the matter. Whereby it is not unlikely that the gospel of saint Iohann, the epistles of saint Paul, were then better understood among the common people, that they be peradventure now with some, that take them falsely for great cleres. And as the apostles at that time taught the people, so did ever some of them that hered the teche forth, and true their doctrine and traditions to other that came after. By reason woryer, not only cam the epistles and sacraments and the articles of our faith from hande to hande, from Christ and his apostles unto our dapes, but also the great parte of the right understanding of holy scripture by godly and godly wizpers of sondry times. By whose god and hoolme doctrine set forth by their heres with goddes good inspiracion grace and helpe of the holy ghost, we have also the knowledge and persuying what was the faith of Christes church in every time.

And thereby percywe we these here, lages be not only bakers against the faith that now is, but also that hate ben ever since Chist dyed. And therefore is holy scripture as I said the hyll, and the best lernyng that any man can have, if one take the right way in the lernyng. And as a god holy faith so mercifully tempered, that a moue may wade therin, and an Obphante be drownen therin. For there is no man so love, but if shal he take his way with the stafe of his faith in his hode, and holde that fast and forche the way therwith, and have the olde hof fathers also for his godes, goyn on to a good purpose a lowly harte, byng reason and refusung no good lernyng, with calling of God for hiddome grace he helpe that he mate well kep his way and folowe his good godes, than shal he never fall in parrell, but well shal wade therowhe, and come to such ende of his journey as him selfe woulde well wrythe. But surely if he be as longe as Longyns, and have an hys harte tryst upon his owne withe (as he doth) shal he never to lowly (that seteth all his olde holy fathers at nought) that sevowe shall not sey to syne over soeres a dowtrie.

And of al bewches wotth that he wole, that
The first boke.

[Text is not legible and cannot be accurately transcribed]
The first boke.

A eyes shall good be, But no confusion, have proper fit and finished the corpus of holy scripture, all thing that he would chrislen people shoule desire, so all that he would the church should doe, and all that he would the church shoule eschew, at this hath he left the his mindes sufficiently, in holy scripture. And none otherwise quod I believe: I had beene we had ben at another pointe, in that pe the sabboth daye changed in to sunday without any worde of scripture, gyuing any commandement of the change in the new testament, for the commandement given for the sabbath daye in the olde. And also for the points that we speake of, touching the present virgin of our lady, thereof is no worde written in scripture. But forth I perceive that the great aterntion and reason that ye have to the scripture of god, not without great cause but without any measure, maketh you in the case that ye take all authority and reverence from every worde of god spokene beside the scripture. I would alie you therto; this question. I god in holy scripture tell you two thinges that shewe the one contrary to the other, as for example, if he tell you in one place he is lesse then his father and in another place that he and his father be all one, which of these two you shall beleue. Rather quod he better twayne. For the moste tongue together well spoude, for he was lesse as men, I was all one es all God. Very true thy it is quod I that ye saue, But now if ye had bene borne in the bates of arris the hereth, he would not have reciued not holde him selve christ with this anwser, But he would have agreed you the firste parte and put you further to prove the seconde parte. And unto tere he would have made you a glose, that his father and he were one not in substancia but in will, And that glose he would have forifie and made somewhat tenuent with another wordes of chrisl, in which he prayed his father savenge, as thou and I bothe one make thou that thet and we may be made one, mening by his chrislen peple which shall never be one with him in substancia. So that for the inequalitie of chrisl by reason of his mihode, ye must agree with him. But for his goodmode, ye will not agree with him but put you alwaie to prove it. Well quod be and thought he so did, yet if I were prooned therefor, there be terres nowe that plainly prowe it. That is quod I very truches. But yet is there none but he that alwaie let you another against it, and a glose as fatke yours as ye shall have an anwser for, his in such wise as he made assault a right wise and well lernde man, as he did in his owne dayes, and many daies after made up a thousande. Than yt so were, that in that disposition ye could not make your anwser to discerne the truches, nor peradventure persuade them to beleue the truch, because the false parte might happe to have to the minds of many a more face of truch, as it had at a tyme to many that they were of seate, what way would ye winde out? Nay ye I would beleue well my seile the truch and go to God, and let them the that would beleue the false parte, go to the devill. Ye should quod I have taken therein a goo face way. But nove if ye had bene in that case (albeit ye had done faste and sure in the truch) ye might have happe while the matter was in question, and many great clerkes and well scripted men, and some lemping right holpe, let on the vonge sode, ye might have happe I say so to have bene moued with the reasons on bothe the sodes, that ye should not have wolve on which parte to determine your bylyue. And what would ye than have done? Quod be ye put me nowe to a pynche, and I shall anwser you as I have herd say that dote: Nay, sometyme almyghty to king Henry the seuenthe, answerede ones the kung at his table. It happent that there was fallen in communicatis the story of Joseph how his masters Philli phes wise a great man with the kyng of Egypte, woulde have pullid him to bede, he fled away. Nowe master Nay (quod the kynges grace) ye be a tall stronge man on the sode, and a cunninge dotez on the other side, what woulde ye have done if ye had ben not Joseph, but in Josephes sode? By my trouthe ye quod he is like your grace I can not tell you what I woulde have done, but I can tell you well what I shoulde have done. By my trouthe quod the kyng that was very well answered. And yet that anwer were servd him well there, I shall make the same servme here. For surely if I had bene in Arris bates in 6 pointe that ye spake of, what I woulde have done that were I here. But what I shoulde have done that can I yet tell you and surely true
The first boke.

If I would have done so to. Christ, that was that quod he, I say I would have believed the best quod he. The best quod I saw, I say, I was bese in bese, if ye tolke which it were. But if God be put, that the reasons moved upon scripture seemed unto you in such wise, ehe to impugne and answe, or, that ye strode in such a debate, that ye could in no wise discern whether ye saw or else.

If you quod he I had so said or that, as well as I was, and so would I have done. I think, kneel me downc and make my special prayer to God, that it might please his goodness in so great a peril not to leave me perplexed, but blesse and endine mine affic unto that tide that he knew very trewe, and would I should beleue to be trewe, and then would I belde beleue the one which God should haue put in my minde. Had this bene the best waie? Christ was not quod he the best, it might perhaps occur for a secunde.

For peradventure troubled quod he. But in our case there is neede. For there were none other waies but one and perhaps one and perhaps one by one and so one, that God should know them that trust in him. If there were quod he, none other waies some what were it than that by that. But now consider your case again. And be it so, that ye could not upon that ye beber the Armys and the catholicks part argu together, perceive whether were the better. And therefore of these two tales to be by God in many lines of holy scripture, some seeming at first to say that Christ was not equal with his father, being seeming as plainly to say the contrary, ye could in no wise finde any reason, whereby ye could finde or else move to take the one part upon the other, as it should happen your faise to fall. Why not quod he? Or els put it upon two lottes, as at adventure to the one and take it. For when I have done as much as mine owne witte will serve, I have herbe and to all that I can of other men, and yet by neither can perceive the better opinion, what God be I say what could I do further then pray for grace to give my choice, and is at adventure boldly take the one and beber it faith, doubting nothing but God allhod my choice, if I have a ferme faith in his promisse, by which he promised that if we ask the God shall have alhing as saint James faith without any doubt. And why should not God in such perplexed case after he is called the word of God, take the one partie at adventure by lots as did the apostles in the chosing of a new, to fulfill the place of the rest? Andastes: Christ quod he, I say, be well alone in the chosing of suche purpos, two things as be both to good that we are likely to chose. Whether that we ever take. But now if we were in the case that I have here my father mercurly say every man is at the choice of his wife, that ye hold for your bode in to a blinde begge full of stakis and elles togeth, but stakes for one ele, ye would I love when it a petitions choice to take by one at adventure though ye had made your special prayer to spede well. Nay ye ought not in such case to adventure it upon your purpose of trust in God without necessarie. That is peradventure tresled quod he. But in our case there is neede. For there were none other waies but one and perhaps one and perhaps one by one and so one, that God should know them that trust in him. If there were quod he, none other waies some what were it than that by that. But now consider your case again. And be it so, that ye could not upon that ye beber the Armys and the catholicks part argu together, perceive whether were the better. And therefore of these two tales to be by God in many lines of holy scripture, some seeming at first to say that Christ was not equal with his father, being seeming as plainly to say the contrary, ye could in no wise finde any reason, whereby ye could finde not to be where. And therefore of these two tales to be by God in many lines of holy scripture, some seeming at first to say that Christ was not equal with his father, being seeming as plainly to say the contrary, ye could in no wise finde any reason, whereby ye could finde not to be where.
A poe had byshpe to thanke God, and wrouthe to see nought, and if God had sufficde thee that ye should beleve that man coopering the matter false, and of Scripture had nothing spoken, then would ye have blewede hym yet in the matter? Would ye not at alles theron to hode that he underlyde no Scripture at all?: That is trewe quod he. If Pe et thesoun then haue tolde you that the Arrians were heretikes in that pointe, and their opinnion erronous and false, ye would have blewede hym?: What els quod he: What if he had toll you therwith by the Scripture, that he wrouthe what WHETHER it might be well proued by Scripture or not?: Quod Pe et quod he netherly beleve to be trewe the matter false that he had tolde me. What would you thanke that quod Pe of those tertes, that Pe did reeky be trewe of that to the contrary, Pe would quod he thanke, that they were mentis some other wayes than chould underlyden. If Pe et allthese, Pe would never wittes against the trewe. In good faith quod Pe et laysteuapulwely well. Pe et not Pe et take it for ali one, whether God did do a thyng his owne wittes, or by holy Scripture: Pe et quod he laysteu that Pe et the bydpyng by Scripture for the more sure. For ther wod Itell God spkesth. I can not be illud. Quod he Pe et this quod I this man that God bydpyng you to go to, and in all thing beleue him, will it make any chaunge in the matter whether it be man or woman? No chaunge at all quod he. What if it were a certaine knowan copan of men and women together quod Pe et, would that make any differene? Never a whit quod he. Than quod Pe at tale it appere unto you, as I suppote it dothe, to you and to every chaffen manes, in all pointes of faith, bothe in thynges to be beleued above nature, and in thinges also that are of necessitie to be knowe and beleued, which may be percyned by reason given by with nature. God giveth us in commandment that we shall beleue his church, than are ye full answere red. For than have ye the man that ye must notes resorte unto, for ye final answere and solutio of all pointes and doubts, in any wise concerning the salvation of your soule. Of which pointes no man can deny, but one of the most especial pointe is to take in holy Scripture alwaye the right sense. Quod he.
The first boke.

But if we can not attaine the right under
underlynge, yet then at the least we must
must be sure, that we shall avoid all such
such mysteries, as might hinder us into any
damnable error.

The author pronouneth that god hath
commanded vs in all things necessary
to salvation to give full obedience
cand full obedience unto his church.
And a cause why God will have us
bounden to believe.

But is truth good he, if this
this may appere. But where shall
shall it appere that God commandeth
commandeth us in all such things to
believe the church? For first
me thinketh that were a strange
strange manner of commandyme.
For of the
church be all we shalbe (as ye say) be
be god commended to beleue the church.
As we together make the whole church.
And what reason were it then to con
continue us to beleue the church.

Wherefore no one in effect, but to
by vs all beleue vs all, or other to
believe other. And then if we tell at dis
nueres opinions, why shalbe that one
partie more beleue the other, than be
be beleued of the other, sith Beth the partes
be of the church and make the church
among them? Laughe that alway that
parte semetyp be beleue of the which beke
be most clearely can alleghe the scripture
for their opinion. 

For the wordes of
God muste beleue the Scripture. He is only
to be beleue his owne soule of whom
him selue comm. 1562. Item saiths, hys
him saide the farther at the time of his
baptisme. And therefore the man that speaks
speake of whom God saide to me, and
whom he thebode me byse and beleue,
is the saupour Christ only, not any
congregation of men. Whole boded

If we beleue the wordes of God,
and in the stede of the scripture of God
put our truste and confidence in the
discipline and obedience of the church, it
were happeley to be beleved, lest we fall in
the repose that is touched in the gospel
where it is said, in banez to whip the me
with the discipline of me, and where our
saupour also repead the scripture and the
Parabolke layne opon them, therefore do you bide and transform the coundemment of god for your traditio.

But truth quod I put at last we shall a
agree. But much do I me thinketh it is to
come to it, But letly we muste as ye say