The answer to the first part of the poison'd booke whych a nameles heretike hath named the supper of the Lord.

By sir Thomas More knight. Anno. 1531. after he had genn over the styrke of Lord Chauncellour of Englande.

The Preface.

Dulde God good Christen readers as I have ofte said, that every good Christen man, ye may wondre both which are of that inward good and gracious mynde, that they would not for all this world be loste the true faith them self, hadde as much burning desire and fervour in their hartes, to set it out ofd ye kept and preserved among al other, as these that are fallen in sailes here, and have forsaken the faith, have an hote pyre of hel in theyr hartes, that never can suffer them to reste or peace, but maketh them bothe day and night, busily labore and work, to inuerte and destroy the Christelie faith, with al the meanes of ever the ca beauls.

For surely if ye such as beleeve the sedef, ye so lust to have any wood spoken wrong against your faith, as they would be to speake it thine solfe: there should neither fellowship of their matches, nor feare of any such as are after the worldly comp he cam be for theys better, an anything let ye mak the bath or boode, a countenaunce to shew them self plainly to hate & detest and abhorre the detrely, the pestilent contagion of all such smoky communicacion. The time hath bene this when honest christlie people would walk to farse of from lecherous lugarage that they would not come to much toward it as to abyde the talkinge but folowed the apostles precept that faith, let not communicacion or any belynnellie be so much as named amony you.

In that whyle was there muche belynnellie, and by haonesteynellie much was chaftlry preserved. But after thyme in woodyes, folke fell unto more libertie, and suche as woulde so beare the burden, woulde be wel content to fall in the fellowship of soules and fickle talking; then begane belynnellie greatly to decaye. For as the apostle also revere the Christelie communciation marreth and cozet communciation of good maners.

But this decaye from chaftlry by declination into soule and fickle talking, hath begunne a great while ago, and is very farre growne on. But the same hath beene evyn unto now very late, that all be it of feildly to antonnesse men have not lettered to use them selfe in woodyes bothe lewde and very large: yet of one thinge ever wold every good man be wel ware that herepse wold he no man suffer to talke at hys table, but wold he bothe re-buke it and deteet it to, all though the God it were to thing touched hys owne bone brother. Such hath bene ytl of late the common chaftlry zele toward the catholike faith.

And albeit that I doubt not, but that (God be thanked) the faith is it sedef as fast rooted in this realme ytl as ever it was before except some very few places: yet even in those few, the very faithful folke mani no then are the faithfullere to perfit good men have of late not lettered to hear the euphil talk, and unconstrained to speak blasphemyous woodyes in theyr companye, the courage hereof hath out of all question much given occasion that heretiques have spred their perditions much the more abroad. For it is a sayn, not only lecherie that the Chrispest woodyes are bemonished of, where he faith that euphil communicacion corrupeth good maners (albeit therof be they becomt to), but specially be they becomt of herepse. And against the communicacion of heretiques did name Paulie specially speake them in his first pilio to the Corinthios, among whom some begun honesly then to talke against the general resurrection, as some begyn among hys now, to talke agaynst the blessed sacramentes.

And such communicacion is the therefor the apostle speake against, of which he laythe also that the contaminacion creepeth
The preface

But some there are that say it be not
so of such a baneous minde, and
that the diners speaketh after this
manner, as this may maketh them out of the trouble. And af-
ter byngeth them oute of dootie to a full
belifes of hereby.

And thus of suche bookes, as sofe as
they bee for bowden; yet are there many
bought. For the perill, that such not
muche people from the byng, spith ther
is none house lyghtly that hath so lipte
roume, that lacketh the roume to hyde
a booke therin.

But when they had the bookes, if men
would adover the taking; gone were
all the pleasure that they take therein.

And now while men conteole them not
but laugh and let them balle; ppike ma-
keth them perece, and they procure mo
and fyped the booches more abroade, and
draw more precious to them.

There is no small number of suche er-
conious engilish books pynted, of whiche
lyfe were bought, they would not
not of philyphos so many be puite in pynt,
whatinge that some bethen there are in
this reigne, that they seale to them
feets, being of such substanct that they
may forbeare it, given some monye ther
And yet there to before bainde, content to abyde the adven-
ture of the tale, or gene the booches a-breyne,
boutte for, noughte to byngyn men to the
byynell.

And in this wyse is ther sent ouer to
be pynted, the booke that Frythe made
lack against the blessed Sacrament, an-
sweringe to my lette, wherewith I can
sated the petilent charge that he hadde
made against it before. And the bethre
looked for; it none at this Battlemoore
tide last past, and yet looketh every day,
except it be come all redy, and secretly
runne among them.

But in the meane while, ther is come
onere a nother booke against the blessed
Sacrament, a booke of that nature, that
Frythes booke the bethen maye nowe no
foreshe, for more blasphemos, and
more bedelmonte then this booke is,
were that booke harder to bee, the bethre
is yet madde enough as men say that haue
seen it.

This booke is entituled: The supper of
our Lord. But I beheld such a thever
as to fereth in the supper, that he con-
neieth away the bethre, and hyngyneth
it to neither booke; as this man would if
he coulde, conuey for the blessed Sacra-
ment Christes own beffed belys + blise,
and leene as nothing therein, but to a
mem-
The preface

Amemorial only bare breade and teane.

But his handes are to lampith s his
mese also to create for hym to concerne
clene, specially for the yehe is so dear
and so saintly, that every chilme man
hath his hart bent thereto, therefore his
eye set theron to see where it becommeth.

The man hath not his name unto
his booke, no whole it is I can not face
by face. But some taken it to be made by
Theodore Lyndal, so that in a peice of
his book unto Fyrth, he wytethe that in a
ny thing that he can do, he would not
fale to helpe hym forth.

Now be it some of the best men report
that the boke was made by George Jasper.

And of truthe Lyndal wote unto Fyrth
that George Jasper hadde made a booke a
against the sacrament, which was as yet
partly in his meane, partly for lacke of
money, retaine a kept fro f print. How
beit what George Jasper, would do therin
afterward when his money were come,
that could be not (he saith) a turce hym.

Now of truthe George Jasper hath long
had in hand and very long by hym, his
booke against the sacrament. And now
if this be, he hath somewhat enligeth
it of late, by a peice that he hath, patched
in against me, where he wold sometime
soe myne argymentes, which be in my
letter I made in that matter against the
vulgarlye treatise of Fyrth.

And in very bepe, durers that are
learned and have rede the booke, teken
there to berlype to be the booke of George Jasper,
whereof Lyndal wote unto Fyrth, spe-
sially by certaine woodes that were in
that letter. For therin wote Lyndal,
that if George Jasper byd put to thes
booke, there should be founded in in ma-
ny reasons to berpe seue to the purpose.

Now be it me thinketh by that marke
that this booke sholde not be that. For in
this booke be ther very few reasons
and of them at never one to the purpose.

The maker of the booke in the ende
of his booke, for one cause why bee put-
teth not his name thereto, wooteth in this
wyole. Wooteth moche whom the bertir
most offende, and bothe doth moke it
out when he can not sole it, he knoweth
me well inmage.

Bys sade and sage ernest man
moching at myne name, calleth me ma-
ster Booke, dothe in these wife woode
nothinge but moche the readers of his
booke, saue that his reason is so rude
and soolbye, that the moche returneth
to hymselfe.
The preface

Frith was to a proper yonge man and a towarde, pild he falle unto the sylphes. After which he decay both his wit and his learning came, every wise man much merrily that in his open erant nation heard and considere his answer.

For all beth that in the boke that the bethen that are here have sent our to papst, Lyndall and hys felowe to by go the wosle withal, purpose to make many chanes, and amend so advanc his parte, underpoppyn with thys owayne proper lies: yet that the meanes be metly we fonde to controll their fault.

And so that I hold on the bokk and take out all the clode and leake nys bokk bane. And then hall men plainly see, that of one whom the bokk is sent so bale, ther noper bese in Englande before, any fals here.

This now as touching this newe com over bokk, which the maker hath entled the suppr of the Lovere; though the man have named it the upper ouer fairer Christe, yet hath the man made it the upper of the duel.

The speekeall effecte of all hys whole purpose is to feche vs with the most poisned hereby that labouereth to kill the catholike christen faith, concerning the blussed sacrament of the oulter, all of it by the waye he putth foy foydeuer of ther here se before.

This unlearned supper of hys, wythout any point of fals, and spede all with povson, he bisheth as it were into towne courses, that is to wyte into the trea and deri of towne specemall things specied in the glossel of Christe, where by Christe people plainly perceve, that in the blussed sacrament of christe, sa ley blussed body of Christ his very flesh and hys blode.

In the first parte which I calle hys first course, occupiying the first chapter of Saint John, which wosle our lauour spekeeth of the eaving of his flesh and dink of hys blode.

In his second parte, which I cally hys second course, he treaeth the mannde of Christ with his apostles upon thursday, where our lauour actually dide substitute the blussed sacrament, and therin beryde gave hys owne bery flesh and blode to hys twelve apostles his selfe.

I shall therefore deuide this boke of myne into two partes in lykewyse, of which I have made this the first, where I calle the second, which I see my second parte also against his second course; yet shall I so bancre this mans mischevous here of this his second parte, that I think I shall never wode to be more hereafter of the manner, yet to the perceiuing of the trouthe, and besser of hys saine faith: this parte mighte suffire for all the whole matter.

As the other man, he speeketh of the last part of the first chapter of Saint John, and by his declaracion labouereth to draw men from the perceiuing of the trouthe, and letteeth for the alle both his principal heresie, and over that disuers other.

Also in the same parte he argueth agaynst all men in generall that exposer any of these wosles of Christe ther spoken, to be ment by Christe of the veyr eaving of his flesh, as the catholike church beleueth in the blussed sacrament.

In that parte also he argueth agaynst me by name in spesial, and pereth to vs such arguements as I made in my letter against the poisned treasise, that I have not made in that matter against the blussed sacrament.

In that parte also the man bringeth in two place all in great, which he hath pyke out by long lettour among all my books, in hoter of which two places, he detheth that I have not made in myne owen wylyng, and that I have wyritten me selfe in other places before, and the wher also the places were.

I shall therefore good readers, in this first parte of myne, give you true boles, and some of them very shorte.

In the first tell I give you the exposition of the false same wosles of Christ mentioned in the first chapter of Saint John, by which who to confesse them 3 confider them together, that I trust perceiue well the falshehood of his exposition, and not be decried thereby. And to myne exposition, ye shall not give me v thank. Fo; I have but pyke it oute here and there of the wyritings of dyuers old holy men.

The second shall thername you for a sampe, some of the fautes both in folkes and errours, that the man hath made us in his
The preface

In his exposition.

The third hall answer and tolpe his wyre realons, wyth whyche he wolle make all men folles, that have exponed that place before, contrary to his heirely now, that is to wyse, at the old tolpe doctours and fayntes from the apostles dates unto our owne tyme.

In the fourth hal ye see what wyte and what lernynge he leaseyth, in lopyng of myne argumentes made before in that matter against his felow John Frith.

The fift hal declare you the byplynge that the man hath done, in feyling our my negligence, lopyng some places in my wyteynge, repugnand and contrary the wyte place to the other. And of suche places ye hall (as I sayde) see hym wyth diligat searche of three yeares, at last bringyns you frooth swaine. And there hall you see good childeyn readers, that in those swaines, my negligence hall for all his diligense poune him twice a sol.

But in the treting of this matter wyth, I hall sache somewhat of the commodity that the man hath in disputeing with me. For he hath a great pleasure of tyme, now in one maner, now in another, now to talke of me, and now to speke to me by name, wyte (though that poze) and (to master Poze) and (some poze) (master Poche) (let poze mone on and ype to) and many such godey gar mithings me. But he will for his own part lacre that I hall not dispute wyte hym by name, and therefore he keepeth it alwayes.

And therefore what solwe and what fallad be founden in this book, he forgets very litle. For he hath thynket he cannone take thereby, whyle folk knewe not his name.

Wherein he farreth muche like to some beastly body, that would not carre to let downe wyth his face to the walle, and cale humself in the open Strete, and though al the people at one toote in his taile, taketh it for no shame at al, because they se not his face.

And berlyse we see sometyme that suche as walke in byvours, have muche the lette seare and shame, both what the do and what they lye, because they thinke them selve unknown: so do these folk of refeyne little force what they write, that they put ther booke, let not ther names unto them. They thinke ther selve honourable while their name be unknown, and therefore they seare not the shame of their folke. As some bane I seneere this, full boldly combe daunce in a maske, whose dauncing became them so well, that if they bylours had bene of thys faces, shame woulde not have suffred them to see ther a foot.

And master Shimer under his maske lase face so stery not much to shift a tall and most true, cast among, with a pair of false byce.

And therefore the tydys man by whyt drawing his name from his boke, hath done on a blisour of simulacion, by nymbling thes persoun to be whyte the shame of his fallible, and speaketh so much to much to be called master Shimer, which name he wroue els wel wroth for his fallible dice, I hall in this disspet betweene hym and me, he conteneth for this ones (wyth by som name make I call hym) for lache of his other name to call him master Sakre. And thus fintish tydys preface, we hall beginne the matter.

The first boke

The first Chapter.

Master hath hatt in this his opinne streame agaynst the Chirchys holeseome supper exreles.

In the first, titil, where the expoundeth his later part of the first chapter of saint John. And incidently by wyse, the maweike as though he answered ye reasones which I made in my letter, against the pestilent treatise that Frith made first against the blessed Facmanet. And in the same, exreles also he bringeth forth two thinges for special notable, wherin he faileth I have openly contrayned myne owne wyteynge.

I will good reader peruse the remaine of his bookes after this first part answered. In which containing these three thinges that I have referred you, first hath he so handled, all well there not as they are in deed, doth false hereticse interlaced therein, yet it were for the matter of very height effect. For in his exposition he nothing toucheth no cometh nearer to the thing wherein the points of all the matter handeth. The second point he did so well treated in his argumentation that the reasones which I laye agaynst Frith, master Sakre first falleth rever W.iii. 1539.
The first book

After to satisfy soothly, ye be leweth the more stronger against hym when he hath don, he found the when he bega.

And as for the third point concerning his notable notes of such thinges as he laieth to mine overlight, them he so garnished and setteh out so someliy to the show, that I would no man shoulde ever after this daie tryst any word that I haue wrythe, but if ye maste Parker plainly proved thyn, either to sollyshe as no man should trust his we, to tale that no man should trust his trothe. Let us therefore now come to the first pointe, that is to wrythe hym by expostulation.

The first Chapter.

The whole summe of hym by expostulation, is that our sauour in all those wordes taking occasion of the myzakel that he to late be toke had wrougeth among the, in seving true thousand of them by as by true barbe leaves and two fishes, by in those wordes upon they new reve unto into whom they followed him to Capernaum, yfte rebuke and blame hym, because they sought hym not for his miracles that they had seen him work, but because they had kned hym and spied them bellies, and that therefore our sauour exhorted them to labour rather to get that meere that noone should percyse. Upon which expostulation when the Jews asked hym what they should do whereby they shulde work the worke of God, Christ spake unto them, that the worke of God was, to beleue and trust in hym whom the father had sent.

Then goeth he farther and ineth, by upon the wordes of the Jewes asking our Lord what token they asked him, for whose face fathers had givem them the bread of Pana in desert, of which it was written, he gauem them bread from above, our Lord shewed them that Moses gaued them the not that breade from heaven, but by owsome father had givem them the verpe breade that was descendent from heaven, that our Lord their, bi al the remaine of those wordes in the said first chapter of saunt John, declareth that bym felse is that verpe bread, and is to be eaten by the faptie and the beleive that Christes flesh and body was broke of his bloud the for us. And to expropde he at these wordes of Christ, applyeing them onely to the declaration of his passion to be suffered for our redemption, that our sault our would have them beleue that pointe, and that the beleve of hym point was mere bi the eating, and that this faith and belief is the mealte of our soules.

The whole summe of his expostulation, is this in al his sayd, ruffly, I mean not that those is al that ever he faith ther in, for I leaue out his expostulacions, this garnished, by his notes, his argumentacions, his contenctions wyth me, his mochies, his tauntes against al catholike folke, and his manifest hereties also, with al which here and ther he furtheth all the progresses of his payned processe, al which things I shall after I touch by them felse. But the summe, the substaunce, and the end whereto all the whole processe of his expostulation cometh is this, that I hate rehered you.

The second Chapter.

At now good chyldeyn reade this expostulation, were it never lo true, never to comely, not never so cunningly handle; yet wit it as I told you before good farse from the purpose. For this expostulation might be good enough, y might think Christ in those wordes teache the thing that we speake of byds, that is to wory bile the teaching them that himself was the very bread was descended from heaven to give life to the word, that he should suffer death for the sines of the world, that they should beleue these things, to eat him here by faith, he might I faye teache in those wordes also, that he would givem to men his very body and his very blood to ceste, a his very blood to drinke a that he would that they should beleve that foul also. And with the spiritual eating thereof, by earth recevye and eate also his very blessed body and bloude by the mouth, not in his owne fleshly forme as the fleshly Jewes mynde tooke it, but as bym felse than ment it and part there expolved it, by his institution bid after more clerely declare it, in some of bread and wine in is blessed sacrament of y aultur.

It is fow god reed to no man almost unknown, the holy scripture of God is in suche interuous maner, by the proufounded wordisome of his holy spirits, in fow more plentiful profit of his church, descised, indigined, and ypwyn, that it hath not onely that one see true brythm, which we call the litter alle fonce, that is told certes to wort that fonce which for the first lefth thereof, God would we shoulde perceve and learne, but aldivers other fentes spiriual, pertaining to the profit of our mantes.
The first booke

...meane of allegories, opening of mysteries, and lyftinge up of the soule into the lively light and inward high lighte of God. And at the manys folyd sences of wises in the wape and al fending to one end may be conveniente and true, and al by one spirite powdered into divers spirites by the same one spirite inspired for spiritual lyft to be by many meanes multiplied and encreased in his church.

But never hath any good man beene accustomed to play the pageant master Wacker playeth vs here, with a spiritual expounding of allegories or paraboles, to take away the vege stifl sense of God that would we should learn of the letter, and because of some allegories, turne all the plaine wares of the spiritle right understanding into a secondayre sense of allegories.

III. Of this inquisition handeling of scripture I make mention in my letter agaynste Fritheis false hodling of this same place of saint John. And there I shewed in what wise the false heretikes the Arisinists did by the same meanes, to takke Godhead frs Christes person, as Frithe and these folowers in the self same maner of expounding the scripture, do take away Christies mantheads from Christis blessed sacrament.

In that poble I shewed also I wolde in allegorical explications finde no sauf but be well content with them, for men misde be them not, to the taking awaye of the true literal sense before.

The thing I shere shewed good readeurs in the selfe same poble, that master Wacker maketh here as though he could and would answere. Yet as though he had never heard my wares but kept wylde by his red, be plaied here in selfe same pageant hym selfe, wylde wth hys allegorical explication of spiritual eathing of Christies godhead & of his bodie by belief of hys passion, he goeth about to take away from vs the very lyteral truth, of the very eathing and bodely receituing of Christies own berfell s blis.

How will vs not lay an eerie blame at all, to any man that wil expound the whole procel of Genesis, by all allegories, and receve certayne convenient duties understandd in the four hounds of paradise, and tell vs that paradise is grace, ou of which at the hoods of all duties sowe and water the earth, eathing the earth manhinde that was made ther, being baragynz temperita but

...be watered with the hoods of berge, & true, and so forthe in some suche maner expounding all the remann, he saith thus both, both in my mynde right well. But mary if he would do it in the maner and with the minde, that master Wacker expoundeth vs Christes wordes, all in allegories here, and would teach vs such a spiritual sense, to make vs believe that those wordes were to be no other wise understood before, but that ther were no such hoods fowing southe of paradise, nor so such paradice at all, I would wone bereil that he were a ver beretike.

I finde no saute alio with them that expounde the hope of Sampson tappine the Fores together by the tylles, and settine a fypse in them, and sendinge them so into the fields of the Philisyes to burn the coone, in those I lay that expound that they by the dulle, sendinge hys selys into the coone, filde of God the churche of Christus, with the selye of false wordes to destory the coone, both of true faith and good worikes, tryde togethe by the talle in tothen that al ther heretikes be theye haedes never so saure a funder, yet are they tylles tayed togethe, in that that al tende towarde one ende, that is to wast the destruction of all manner grace and goodnesse, and that the sten of the fypse and thay talle selys, slyngleth also that for theye soke false head, sypylie in the ende the botte fypse of hel shaile to fall fyped in all they tylles wabbling there together, that never that they get the fypse fro their tylles, no tro the bandes of hel be seurede or blye alunder: with this allegore of those good men that thus expound the hope, I finde no saute at all. But on the other side if any man would expound it so by that spiritual allegory agaynste these heretikes, that he would therwith enforce him selfe to take away the lyteral sense, and take the tert signifit no thing elses, and that there was no suche thinge done in debe, hym I taken for an heretike.

And in bywephit good readeurs if master Wacker here by any one expounde all those wordes of Christ, as things spote of spiritual eathing by wape of allegory, that wape woulde I well alowe, so to doth not one lyte as hee is, but also good faithfull folokes. But now then he daethall all Christes wordes to those allegories of a false wyte purpose, to make menne wone (and to fapte the hym selye) for hys part, that they signifite some other
Another thing: this is the point that Master Pater describes.

And therefore as I said, all his exposition is short and to the point. For the question is not: whether those words may be well understood as pertaining to spiritual eating by way of faith, but whether it may be held that, in truth, there is no man of so tender a soul, but he may feel, that as Master Pater allegorically expounded his so-called spiritual eating, so all the purpose quite and dare not come near that point.

Wherefore to the next ye may clearly see, that in the exposition of his as holy as he would have it, if he were the man who were clear in his meaning, to make men fall for his faith: I shall give you of the same words of the same written in the last chapter of Saint John, another exposition or felse, in which I shall give all the spiritual explications, as this man which, by way of allegories, parables, declare ye the very literal sense of those words: he is both meek, and my blood deeply imbibe. So ye may see thereby, that our fathour, this man is not only, but also the very bodyly eating. Where the exposition of mine, if it be in your point true, then must it necessarily, if so well that his exposition is so far off purpose. For although there were not one false word therein, yet were it in dissembling of the truth, pernicious and falsely handled.

And now the same exposition shall be true in deed, that you see I charge you, so clearly perceiv, se, that I trust there shall never any false be as this is, be able to blind my father after that readeth it, except some such as willing lyly to wyse, or while he put out the eyes, will lose they heades to hym them selfe.

How to the extent ye may the better perceive and understand, whether mine exposition agree with the text, and whether I esteem any thing untouched: I shall first give you the words of the text it self in English altogether, and then expound them, if you perceive it at all. And yet had it not been enuited to begin somewhat before as Christes disciples going into the ship in the evening, and Christes own walking upon the sea, and after that on them to the people the coming after to seeke him in other places, which perr attack left out and would not mede with, because it hath an harde allegory declared by holy doctors, which they that the yppe in which the disciples went, betokened the church which was but one, and the other dyers yppe that came after, betokened the dyers churches of heretics. And yet in that one yppe that signified the church, these were as appearely, after both good and bad together. But let this pess passe for this ones, I will begin to tell but there as Master Pater beginneth himselfe. Lo good reader this be the yppe.

The third Chapter.

Acrely berrer I lay unto you, you seek not, nor because he have in miracles, but because ye have eaten of the loaves, and are filled. Likewise ye not the meate that perisheth, but that abideth in everlasting life, wherefore the same of man shall give you for him God the father sealed. They say therefore unto him, what shall we do that we may work the works of God? Jesus answered and said unto them: Ys is the yppe of God, that ye believe in him that hath sent him. Then they said unto him, what shall we do to work the same work as thou? Our fathers have eaten manna in the desert, as it is written, he gave them bread from heaven to eat. Then saue Jesus to them, verily verily I say to you Pois hast not given you the bread from the heaven, but my father greceth you the very bread from the heaven. For the very bread is that which is descended from heaven: greceth life to the world. Then saue they to him, Lord gruceth us always this bread. Then saue Jesus to them, I am the bread of life, he that commeth to me shall not hunger, and he that believeth in me shall not thirst. But I have said unto you, that ye have both ears me and have not believed. All that my father greceth me shall come to me, and he that cometh to me, I will not cast him out. For I am descended from heaven, not to doe mine own will, but the will of him that hath sent me. This is bread greceth the soul of him that calleth me, and sent me, that I may loose the father, that all that be as he hath given me I should not lose any thing thereof, but should restore it again in the last day.
This is the will of my father that every man that believeth in him should have eternal life; and he that believeth on him should not perish, but have everlasting life. I am the true bread of life; whoever eats this bread shall live forever. I am the living bread which came down from heaven—Jesus, the bread of life. Whoever eats this bread shall live forever. I am the true bread from heaven that anyone who eats of it shall never hunger and whoever drinks of it shall never thirst. This is the bread that came down from heaven, not like the manna which Moses gave to the Israelites in the desert, but a bread that endures to eternal life. No one has ever come to the Father except through me. He who believes in the Son has eternal life; whoever does not obey the Son will not see life, but the wrath of God remains on such a person. I have said previously to the Jews that I am the source of life; they did not accept my words. But now I am saying nothing on my own, but am speaking just what the Father taught me. And whoever is of the Father is of me. And whoever is of me is of the Father. So they hated me, because I do not stand alone, but am in accord with the Father who sent me, and the world is in accord with me, because it does not see my Father. I told you that you would die in your sins; if you do not believe in me, you will die in your sins. I do not judge anyone; my role is to fulfill the will of him who sent me. I tell you the truth, everyone who is of the Father is a friend of the Father, but everyone who is displeased with me is displeased with him who sent me. Now the Father lovingly reveals himself to his own people so that you may know him. . . .

The exposition of the fifth text.

The chapter.

John 6:35

He who eats of this bread will live forever; this is the bread of life. The true bread that came down from heaven is the bread that one eats and does not die, but the bread I will give comes down from heaven and gives eternal life to the world. For this reason I told the Jews that everyone who eats this bread will indeed die in his sins; for if he does not believe in me, he will die in his sins. The Father has given me this role: to give eternal life to the one who hears me and believes in me. For I did not speak on my own; rather, the Father who sent me has with him. The Father is the One who has given me this role, to give eternal life to the one who hears me. No one who has ever come to me will ever be lost; it is my role to give eternal life to the one who hears me and believes in me. All that the Father gives me will come to me, and will not lose anything that the Father has given me, because I know the Father, and I know him. No one knows the Son except him who is with him and who knows the Father. And now you know him and have seen him. He who has the Son has the life; he who does not have the Son of God does not have eternal life. I have come from the Father, and I tell you the things I have seen and heard. Anyone who has never seen me has seen the Father. Whoever sees me has seen the Father. I am the way, the truth, and the life. No one comes to the Father except through me. If anyone hears my words and does not keep them, no one could have a true faith in me; he is a false supposition and does not belong to the Father. He who believes in me has eternal life; he who does not believe in me will die. Anyone who is not of the truth has never seen the Father; anyone who is of the truth has seen him. This is the true bread that came down from heaven; anyone who eats this bread will never die. I will raise him to life on the last day. For my flesh is food for the world, and my blood is drink for the world. He who eats my flesh and drinks my blood abides in me, and I in him. For the life-giving bread which I will give is my flesh, which I will give for the life of the world. The Jews therefore said, "This is a mere man!" In heaven he has said, "I am the true bread that came down from heaven." So when they heard this, they said, "This is a man who would destroy God's law." They all sought to kill him. He said to them, "The truth will set you free." The religious leaders answered, "We are not slaves of law." Jesus answered, "If you were slaves of the law, you would surely follow its teachings. But you are not slaves of the law; you are slaves of God, and God's word is the standard of life. . . .

Thus before he made them Peter had rehearsed his last time and he caused them to see the name of Jesus, which he had laid aside, that he would build his church on. Thus he gave his apostles and disciples warning as to the taking of his death, of his resurrection, of his ascension, by his word before they were born in and, of his coming against...
The first booke

Magapye to the dome also at the general resurrection, which things taith that be, and are not yet done in bed. And always the more strange the things were, the more he opened them with wondrous. And yet he had for all that, some of those things for that while not very well believed, not even of some of his own disciples. But yet neither were his words fully fitt to the time, but that they take some hold in some folks, y' wrought in some soules, though not a full faith, yet an inclining and a byplisenton toward it, and nowe serue, and enuironc that space have served, and ever while the worlds laseth hall serue, to the planke, to the cypinge, and waterynge of the fa the, in all children nations all the world about.

Now as our lord did in many things so did he specially in the two great sacramentes, baptism, and the sacrament of the altar.

Of his doctrine with Nicodemus that came to him at night, sure not be seen to him by day for head of Jews.

And of the other, that is to wpt of the sacrament of the altar, he talked there, and taught the verpy thing, but not the very form thereof, into the Jews 2 ps discipulis among them.

And as he saide Nicodemus farrre of fro the perceiving of spiritual fruit that rich in the sensible ablusion, and faithful washing of baptism, so saide he the hsbance of these folk per farre fro the perceiving of the spiritual fruit, that growth of the boody receiving of Chriftles own blest body, to them that faithfully receive it in the blessed sacrament under the sensible forme of bread.

Our favour also god reder because the thing that he now went about to tell them, was a mercenious hig thing and a strange, vied in the proposting thereof unto them, diners waies bulled of his divine word some.

Frist to make them the more mete to receive the doctrine of that point and to percieve it, he bid two miracles befere he begane to speake thereof. One, which though they were not at it, yet they percieved well as the gospel sheweth in gooynge over the water without a belal. Another that he by no not set in peoples pefote, but also made them al partners of the profite, i is to wit whe he fed the al being five thousand in number, of two fishes 1 fone longes, yet when al their belies were full, gathered were filled, XIII. ban-

kites of the fragmentes.

Upon the occasio of this miracle, god reader of these true loues, by suche a miracle so multiplied as being very contented, he take his beginning to induce them upon the fa that he would in this world live perpetually with his church, by feedings of innumerable thousands with that one loce that is his blessed body in the forme of bread. Not for that the miracle of the feeding of the loues and this feeding of Christles church, is in every thing lyke, (bewene while the swane there are incomparable differences) but because the leste miracle in some part lyke, is a convenient thing for an enter and a beginning whereuith to drawe them farther. And into his apostles at time so was it, yet into this time into all god chresten people so is it.

Our favour also to endure theym the better to the believe of his great kindness in that he would doe for the sake of the soul of his body to be received and eaten into theirs, he bid the two other things, the tone that he was very God, the father that he that would dye for their sakes.

Of these two poyntes, the tone might be made sure that he would do it, and the other that he could do it. For what could he not do that was god almightie? or what would he do to do for his that would not be done to dye for vs?

Now god readers remembering well these thinges, marke what our favour hath fait in this gospel, and board well what he meant.

The 16. chapter.

Then that after the miracles of the feeding so many people did to few loues, our lord had (as it folowed in gospel) withdrawn himself aside into the hil, because he saw people were minded to make him their kinges, god disciples had entered in the evening after into a ship, Chri the appearing to them walking upon the sea, calming the tempest, whe they would have take him into their ship, the ship was small so came to the land. The people on the seaward longing to finde our lord againe, take other little shipes came thither after, followed his disciples, that who thought he would not loge, al though they knew Chri went not in his ship with the land. Whe thel came on the farther side of the sea to Capernaum, folks not onely the ther but him, the mercly long much thereof, they sayd into byrn.

Dayser
The first booke

A Papster, when comnest thou here?
Our Lord answered agayne and said,
the cause that thou seest it not, is the miracles that thou have seen, but it is be
cause that of the lusts that I gave you, you have set them and used them.

In these words our Saviour well declared his Godhead, in that he told the
properties of the Son of God, and thought that which is the Godhead.

As the scripture saith: Our Lord beheld the heart. And therefore for he
told them their minds, being such as reason would have went they; minds
had been the contrary. For: for the
after that God had so feste, and told
them of that breader, and that they had
fested to much and left the breds, they doth
the light of that mighty faint. This
is the very prophet that shall come into
the world, and by those words declared
clearly that they thought he was

Discus, 18.

Hand to hand upon the master to colde
a murk towards hym, as to goe fail, and
seek hym for none other desire, but
for the feeding of their breds. But our
saviour (which deeps fighte entered into
their hearts, and laboured not upon
the other projects) both saw the
necess of their wryghts minds, and as
a perchant vyllage against them; diseasement
blasted them a good and perscute med-
ecyper, sapping unto them thus: As you give to thyself and thy wife, and to the meat that you eat, yet what the
meat that aboundeth into everlasting life,
which the body doth give you, to thyself.

In this verse we observe that the Son of God, which is the Word, is a

As though he would saue, ye laboure
and seekethe me to be thy brother, as
I fedde you with the other dat, but that
meat is done gone and perscute. Labo-
our and woist, and make thee to
meat that may be eaten the meat that shall
ever be gone, not perscute, but
shall laste with you ever in everla-
ting life.

By these words of the meat everlasting, our Saviour did as the old
bible doctours declare, intimated, and se-
certelye knowe to them, the meat of
the sonne blessed person, both the spiri-
tual eating of his Godhead byunction
in heaven, and the bodyly eating of his
very body here in earth, of which both
meates he made declaredly after.

For the better understanding whereof
we shall enderstand that the matter pith,
meaten that men eateth here, hath two man,
meater of perishinges. One by whose the

to the natural operation of the body
that receiveth it, it is altered 2 chain
and leaseeth his own soule, shape, nature, and substanc, and is turned
into the nature and substance of the body
which it nouriseth. And in this manner of
perishing perished at the meat the cle
in man eateth; or else it nothing notice.

The manner of perishing by which
the meat is perished, is that perishing
by which the meat that, is taken
through gluttony, is for the sordid and
appetite and the others, beleived and pun
ished by God, and the gluttonous helpe
of which manner of perishing saith
Pauls: The meat for the belly, and
the belly for the meat, and God shall be
continued the one and the other. This
is spoken against those that eat not for
the confection of their flesh, but, to
perisheth them to the life of God, but eateth himselfe for the do-

The meat that was doctored for the
lusts of the flesh was doctored for the
lusts of the body.

Now taught our Lord the Jews in
these few words a doctrine honost and
rightly doctored, that they should eat
forth food, and therefore be gluttons in laboring for the meat;
that perished of the second savages, not
to be wholly high and crame the meat that
perished of the first savages, that is to
just any manner of meat that one may
not eateth the body, but that they should
labour and use ne and endeavoure themself,
so that they might be meat to receive and
eat that meat that shall abide everlast-
ingly with them in everlasting life, that is to
fail, that as them felleth of both bodies
and soules, so spiritually to receyve and
eate of his own Godhead, with the fru-
tion whereof they should after this life
be everlastingly fedde amonge his an-
gels in heaven, and for the meat while
in this world, bodily to receyve and eat
his owne blessed body into them, as an
erneet pery of their perpetuall devotion
and incorporation with him afterward
in the kingdom of his eternall gniory,
where our bodies and also be fedde for
never, with the far poying pleasure of the
bodily beholding of his glorious body
there in his owne beuyerful image, where we now beulye receyve here, bydy

bydde
The first booke.

In the blessed sacrament in lycknes and some of baebe. This is ye measure Christ in those woydes, what we do labo; to make them settle thee. For, if this is well woven in no wyse perith. But where as the boyle make that the man eateth of the fruit in the nourishing of the man, perceiveth andleeeth of his own nature, not turning the field of the man into the field of the fruit, but being tourned from the owne proper nature of fruit into, in the natural field of the man, this measure is of such vigour and strength; that in the nourishing of the fruit it abideth whole and unchangynge, not being turned into the field of the man, but alasting, growing, transposing, as holy spirit, in that holy man feeleth his grace, is into a certayne nature of the pure nature of it selfe, by participation of that holy blessed field and immortal, that is with his lively spirit immediately joined and unseparable knit into the eternalflowing fountain of all life, the godhead. This measure therefore Christ inideth them labour and woake for in these woods. Work you not for a meat that perisheth but that abideth into everlasting life.

But yet though Christ commended them they should not be idle stogards and stafefull of them selfe, but that they should works and labour for their own part to gete this meat, and make them settle thee. Therefore ye let the knowe that no man could by his owne owne power assent. And therefore he added these words, doe and make thee asome of man shall give you, telling them thereby that by himselfe which had fed them before with that other meat which was perishable, would also let them sell and work and labour for it, give them the other meat, that is permanent into life everlasting to.

And therefore (as byers holpe doctours) when the priest ministred vs this meat, let vs not think that it is ye that giveth it vs, not the priest I said whose, but the sonne of man Christ him self, whose own self not the priest therefore, but as Christes minister destreyeth vs. But the very grieve thereof is our blessed fauintour himselfe, as himselfe in these woods witnesses when he fath: quem simus hominis dici voluisse, which measure the sonne of man shal giue you.

How left the Jewes might have cauus to my part, that he that were the sonne of man could not giue them that meat, he were for synning a permanent into everlasting life; he taketh as way that obscuration and sheweth them that he is not only the sonne of man, but also the sonne of God, and that his father is man by that he is the sonne of man (that is to say not of Joseph but of our forefather Adam the first man then he is beryly God in that he is the sonne of God, as beryly and as naturally begotten of God the father by generation, as he was beryly and naturally descendent of our forefather Adam by spiritual descent and propagation. Which thing our saviour thowed them in these wordes: Deo qui patris est nomen. So, him haue the God the father sealed. This is to say, that him hath God the father speedly leased and leaved and set aside out of the number of all creatures, and him sent him in to the world, anointed, signed, marked with a very point of his own scale.

For, as the old bisho doctours declare, among other saint Christ and saint Paul the scale of the sifier, with which he sealed his sons, is nothing else but him selfe his own very nature's substance. And therefore hath God sealed these words to be written in holy scripture, that God the father hath sealed his sonne, as our saviour said here to the Jewes, and that Christ is the image, spirit, and character of the father, as saith saith Paul because we theye should learn and understand, and that as a true seal truly painted, leaueth in the other the very whole expresse thing that is set forth, not as it is spoken, or written, or declared, or told, but as it is a seal, that is to write thyself thyselfe seven figure or so that, and yet kept it whole the more then the less he felt, to hyde God the father in the sealing of God the sonne, that is to say in his eternal hyginetic give him at that eter was in him selfe, all his whole will, all his whole pleasure, all his whole light, all his whole might, all his whole power, and finally of his whole nature, his substance, and Godhead, and per bepe neverthelesse at the same selfe himselfe.

And thus the sonne of God so sealed by his father and not only represed by representing, but also beryly being one equal God, in nature, substance, wisdom, light, might, and power with almight God his father, being set into the woods by his father himself, and thes both are spirit equal God with them both, take upon him the manhood, the very selfe, and the very sonne of our fa
Our favour Christ, appointed above all other creatures with fulness of all graces, by the conmotion of his manhood in wonderful unity with his omnipotent Godhead, mercifully making one perfect person and one far exceeding perfect person of God and man together. Thus hath our favour not onely showed them in the great gift of everlasting life, meat, that if they would be wised for; so he would give them. But hath also showed them that himself is equal to God with his almighty father, and their beast able to give them, and also set into the world for the nomes, because he should to such folk as would be well whinge to labour and wozze therefor, wozze that by such good wizly and willingly give it them.

The 11th chapter.

That the Jews had herd our favour speake of such a meat that would not perish, but should abide and endure with them into everlastinge. For, glad men were they. For yet they hoped to have some meate that so should fill them belles and to satisfy the, they would never more to labo; for any more. How were those Jews yet some what less glories then are many chiste people nowe abakes. For they could have beene content so that they should never have felt hunger more, to have feasted to ever. As the womes of Sana, by that the might have had of our favour one daughter of suche water as might have quenched her thirst for ever, was well contented in her owneмышle to have freestone byynche for ever. But many chiste men there are, that would not I wene be content to take either such meate or such drinke, though God wold offer it them. For many men have such pleasure in eating and drincking, that they would not gladly drinke but even to eate a drinke. And for the pleasure thereof, they love better hunger and thistle, then the harmellese lacke of them bothe, though God wold give it them. For what that they leave meanes to make them appetite greedy. And some will eate fatte meates purposely to give them to overcome the appie. These folke doe not long to eate and drincke, colye the lenger, but long to live, to eate and drincke the lenger. These be the carouse of whom the apostle faileth. For reuerie wenter fast, dues & banes et illam defruere. The meate for the helpe, and the helpe for the meate, God shall be good both the one and the other. And surely before the punishment of God in another woold, and besides all the penance that even in this woold then shewed how the rough synderes & fores atise and spring springyng of such gloriys, that they gladly would long endure a gryece perpetuall Psalms, to have the pleasure of the continual swelling, have in their belt whilst but a displeasure pleasure, except me be so mad as to think that he wer bel at eake that might be ever a hager for ever eating ever a thirc and ever binking ever loudy and ever clawing ever thirsty ever eare scraachnge. These Ielues I set therefore are the womes of Sana, wer not of this mynde, but so that they might have lacked of grief the hunger a thirk, they wer bel theéd as it semeth to have so beare meat a din. Now how to be say the truth, that so unlike des well waced, it semeth that their affections, were werc then they leme at the first sight. For as I thinketh they wer not so glad to put away they sawt, as to make a change of one fault for another. Not to gladde to leece the pleasure of the meat that is the maintenance of gloriy, as to get them to resse idenly. Is the maintenance of food. And our Lord touched tharfe too solty in these Iesues, whe he had them, sitanam non cive non piper. Ere. Woeke you for; the meat, not that y perrich, but that that addeth in to eatinge and life, noting therin as fast saint Christisom, that as fullt appetite by which they would fain have had him febe them still by miracle, without any labour of their owne. And the womes of Sana were bel he am. Lord give me of y water. I neede no more to labo; bither of now bywater here at this deep well. But surely who so putte not alwayes his bywer but make a change, may some happe to take as cup as he leathed, and y not a wurrie lythly then thee. Why the Chlois hert bywer God late to notous into manne, kindes, that even when he sette hym in pa. Bydle, he had him be occupied in the keeping of that pleasant gardaine. And afterward when he should be distant thee into the earth, he gave him a necessitie to labour, making the earth to be fucce, without mans labour should not bring him forth his living.

And therefore an equial and a pertious lyse when they be in this woold not labour so wode; but live either in idies or in idle bylynes, drinking for the all. Against the sorts their dates in gaining for their patience, sunders, as though
As though that else they were never pale, but some would ever stand even till over their heads, and never shew to night: but if they be about the day with banqueting, of some fuch other goodly gaming.

God sent men thither to wake all work, and so do care and gaming; if any gaming be good and in this tale of mercy in this time of tears: it was noted but for this care and gaming.

A waking, a refreshing of the weary and soewatched body, to remove it into watches and labour again, not almen in bodily labour, but as the circumstances of the persons be, so to be busied in one good businesse or other. For rest and recreation should be but as a saucer. And saucer should be weore wheaten for a faint and meansome, to get it the more appetite to the meate, and not so: encrease of voluptuous pleasure in every Carey glutton that hath in himself saucer malapert alderpce enough. And therefore likewise as it were a bond feast that had all as tabul of saucer, so little meat therewith that the guests should go hence as empty as they came thither: so it is surely a mere maddened orderd life, that hathe but little time bestowed in any fruitful field; and all the substance belpe spent in place.

And therefore to send that the Jews shoule know that he would not nourish them in their sloth and idleness, he bode the work, and yet lest they thy may thee, that he would have at them work about worldly business, he bode them work, not for the meat that perisheth, but so: the meat that abideth into ever lastynge life. Whereby he sent not to forspoythem to labour for the tone, but to teach them to labour much more for the better.

The bill chapter.

At they as I tolde you (they maynde let byppon they helpe toope, and therefore not under stanthing his woorde) hoped by that woode to have they helles so well fildt ones, that they shoule nder neede more to labour for they living after, And therefore they saide againe unto him: What that we do y we maye work the woes of God? For they thought, as it seemeth, that some things the were that Christ would have them do, after which ones don, the shoul they have myrck fealt of the meathe speke of, a therefore wold they faine but what woode that were that they myght be

No; cop yd out of hand that they were at dinner, for they warked a biggered. Our saunter the who, that question of theirs shoule them, what worketh it was that he would have them do, for that meat, and said unto them: This is the workes of God, that you shulde believe in him who hath sent. As though he would say, This is the workes that God wolde that woode, before he wolle I shall gue you this lyncly meateth that I tolde you of, he wolle ye that fyrst believe in me whom he hath sent unto you.

Christ here for the getting of that spiritual meateth, fetted them about a spiritual woode, hidding them labour to be scarce. Why is it any labour to believe? To be beleve ye berly good readers to believe well is the people, no little woode, and so great a woode, that no man ca do it of his own strengthe without the special helpe of God.

But here shal you see clearly Christ truely told them their thought, when he said unto them, that they sought him not for byc miracles but for they helpe. For when our saunter here had shewed them, that if they would have that lyncly meateth, they must fyrst believe in hym, their minds were so for byppon their devises, that they thought they wolde make him by craft come of and gave them som meateth a pace for their dyner. And therefore they came unto hym: what myracle then the welth than that we may let and therby believe. What thing woode thou? Our fathers did cate manna in deserte as it is boycen, he gave them bread from heaven to eate.

Here you may so that when as Christ told them they muste believe in hym before they shoule have that lyncly meateth that he tolde them of, they thought they wolde by craft before they would woode toward hym belief, cause him to give them som other meateth in hym mean while other foyl they not onely saw it ther realt he shoule work thesom miracle before the re, he shoulde lake the they shoulde believe hym, but also they assigne hit in manner what maner a miracle thet wold have him do y is to but, giveth the som meateth by miraclee by y by y one or other, woot any work or labour of theirs. And therby th et put him in mind of som meat of man y som; the foresae the they had frb beroke whilst thet wer in wii linneres the workd nothig therefore.

But against this our lord told them agine, that the bread that they did eate in deserte, was not given the by Boifes, not guend the berly frd heau neither.
For though that Moses was their prophet; they gave, yet was that bread of manna given them by God. And it came not also be;erly down from heaven, but it's a far lower place of the ape. But he showed them that God his own father that gave them that bread then out of the ape, gave them now be;erly down from heaven that bread, that is for spiritual sustenance; pure nourishing such maner of very bread, that in comparison and respect of the, the to. bread of manna might seem no bread at all. For be;erly gave out our load unto them not Moses gave you that bread from heaven, but your father gave you the very bread from heaven. For the very bread is that which cometh down from heaven, and nourisheth life to the world. If God when they thought this, willing yet that Christ should give some such bread as manna was, that God would at his request give them down from heaven, as manna was given down in Moses' days, that this bread should feed the body as manna did, yet be farre better to, they played him a false: Lord gives this bread alway, as though they would say, Lord God give you this very bread, thou speakest of that thy father bended down from heaven, that we need not to labour to take bread in tilling of the earth, and give it us God alway; alway, not to; a reason as our fathers had the tother in dette, but gave it us for ever, lest we never lacke it; no, neve no more to work and labour for it.

The first chapter.

When was our Lord plain with them and lab, I am the bread of life, he that cometh to me shall not hunger, and he that believeth in me shall never thy:§.x.

Loe, saith our load, the bread of life that I speak of is my self whom my father gave down from heaven, to give not only nourish, but also life to the world.

The common bread doth but helpe to kepe and continue the life that the man hath alread. But my father hath let me downe, me I tase the very bread whereof anguishlesse be, not onely to continue, but kepe the life of the body (albeit that doe I so, and heale of your lyke folks full many) but also to quicken them that are dead, many in body or the whole world in soule, whereof none can have lyke but § by me.

And therefore he that commeth to me, that is to wit, whose will you be:owe of God that I told you, that is to witte, come by faith into me, I believe in him whom the father hath sent, that is to wit in myself: his hunger and thirst shall I take away for ever.

God is it good readers, to consider well these words, left by these words. God understand, some men might wone (as these heerites teache, that now a dapes renewe that old herepy that both say F James saith Poulie by playn expresse Iacob, 4, words reproceme, that our Lord woulde Sals, akke no more of ane chyken man, but only bare faith alone. Whiche herepy faith alone: (whereof they so much boasts a whole) these heerites now sake to be confus, that though they live still like those that believe it, yet in their wordey and writing they be fait to retracte for shame and to make such glose to saue they albe wyping, as might make unwise menne were that they never meant otherwyse then the whole catholike church commonly teacherly: Sprecheth. Whiche if they had mone not mone other other in deede (as in deede they ment and yet mene fare other will) then hadde they be not well made much busines about nought.

But lette these heerites passe, ye shall good chyfren readers understand, that like as if a maw would teach a child to rede, he must first begyn at his ABC, (for without his knowledge of his letters he can neuer goe forward so as much as no man can come into Christ with our faith, but faith must mone be the first enter towarde all chyfren vertues, and skill to make the man of whom he knoweth not, and Christ can no maw chrystelie know, but by faith (for as saith Paul the faith, that he cometh unto God, he must neber believe) so did our sauour therefore as a good and wise master of his chyfren schole, begynne there with the Jews that there offered themselie as his scholars, he begyn I say with faith. But yet he meant not that to sauour they shoule nebe nothing els but onely bare faith, so that if they would believe all things that he shoule tell them, they shoule therfore be surelly sauer, though they would doe nothing that he would bid them.

But than what say we to these wordes of our sauour? Ye that believeth in me shall never thy:§. By this word
The first booke.

If you ever say, he means that evill

...noe man no bote, no take nothing by force, but holde themselves content with their wages. Per did be not means that any of all these lessons was enough to cause them without ane more, but he tolde them to the whole, eche of them the thing that should be most metely for them, and were profitable to thei persone, and therfore most metely for them to learn first, and the remaunt sholde eche of them after learne, little and little at length, so that at last they shoule eche of them doe one thing with all other things necessary also, without which that onething could not faile them.

Thus by our favour, also, because the Jews were full of infallbritie, full of incredulitie, whiche in belles enduring, they could not enter into the ways of falsacion. He therefore spake to them the lesson of belles of faith, whiche once had, they should be mede to learn on the remaunt, and increase bothe in hope and in well working charitie, so that faile the once hadde, heresle them they shoule not perth. For if in they once belined his worde, it was a meane to make them hope in him, love him both, and therfore thinges would make the obey him and work in suche other vertues, as he would for thei owne weak commannde them.

There are also, god readeres, dyvers holy doctrors, that say that in these words by which our favour said unto the Jews, be that believeth in me shall not thirsty, he meant nor him had a bare faith alone (which is as saic James faith but a dead faith) but him that had faith well confirmed with hope and charitie.

And therefore faith is saie in Actes thus: Christ faith not, belieue him, but belieue in hym. For it foloweth not by Q and by, that who belieue hym, belieue Christe

...and that is to write, the faith that by love will works well. Per is faith discerned and severed from works, as the Apostile sayth, a man is justified by faith without the works of the law. And there is workes if some good without the faith of Christ, but they are not, for they be not referred unto that end of which all good thinges come. For the end of the law is Christ unto justice unto all that believe. And therefore our favour would not discerne a definite faith from the works, but faith that the faith it selfe was the workes of god, that is to write, the faith that by love worketh.

Here we perceiue good readers, that to believe meritoriously, so as it should be rewarded with falsacion, may not be faith alone, but faith with a working love. For it may not be a bare believing of Christ, but it must bee a believing in Christ, that is as Saint Augustine sayth, not an idle dead standing belief, but a belief lively, quicke, springing, by charitie and god works ever walkinge going into Christ. And then they that to believe in him, not with the bare onely faith therin beare to preache, but with the well working faith that thee faith like church teache, they have seen faith our favour from eternall purpose and ghost.

B. The x. Chapter.

But than goeth Christ further and beloveth them, they lack this estate though it slue before them. And they them also by what mean they may keate it. Lo this he sayde unto them: But I haue tolde you, both you haue seen me and you haue not believed, pas though he would say, you haue seen me done miracles, and yet it peth not make you believe.

He bode the before, that they should wark to get the linesy meanes, he told the after, the working which they should work to get it with, was faith a helie. And he broughte miracles which they sawe,
The first booke.

Isaiah, to make them believe. And now be shewed them that they all this they have not that belief yet, but yet must work to have it. Then might they have asked him, which way may we come to see. But because they asked him not, he of his high goddeses told them the men himselfe said: All that my father geueth me that come to me. As though he would say, Though my father haue sent me downe to call you come, though I preache to you and tell you the truth at your ears, you seke miracles before you, you may see at your even, yeas see you by miracles, put them even in your help: yet can you never come to me by saythe, but if my father byynge me. Neuer can you beigne by saythe, but if my father geue you me. Nowly if ye knowe of any good guyde that could bring you to the place whither ye wold saythe goe, where you shoulde finde the thing that ye woulde saythe haue: what would you doe? would you not labour to him, would you not pray and entreate him to goe with you and guide you this day? Now we haue told you who can bring you to me by faith, that is to wis, God my father, and therefore labour to him to gyde you to me, pray him to geue you to me, without whose helpes ye can never come to me. Let it be tell you no small thing to believe in me. For but it is grace of my father first preaceth you, ye can never begin to thinke of it. But he hath now preaceth you by sending me to call upon you. Howbeit, yet for all that, if he goe forth with you and abide to lese you toward, you may saythe and fall, he by the waye and come no further toward me. But nowe he helpt you toward by mine outwards my pleasures which himcselfe wenteth with me. And therefore ye must be warned, for with his inward help to draw you, he for all this, never come to me. Call well upon him therefore, pray him to bide you and bring you to geue you to me. Which if you doe, you endow; your selfe for your owne part, as I bade you before to workes, to walke with him toward me, he shall surely bring you into faith, by faith into hope into charitate both, and so geue you graciously to me. And thus shall I geue you the lively meane that I spake of, if ye will abide with me. For him that cometh to me will I not cast out. Let him loke that he call not himselfe foule. For surely I will not if himcselfe will abide. For it is my

fathers will that I hold not; and I am defended from heauen, not to doe my will, but to doe the will of him that hath sent me. And this is veryly the will of the father that sent me, that all that he hath given me, I should do nothing thereof, but that I should saye by that againe in the last day.

The 31. Chapter.

These wordes might, god reders sente to an enchyple me to, to a false christened Arystane, to signifie that our sabbath our wor rais not equal God with his father, in that he spake to often, as in many mee places of scripture he speketh more often that he is obedient to his father, and that his father sent him, and that he is lesse then his father, and many such other places, by which the olde Arystian heretiques defended their hereby against the godhead of Christ in his person, as thelde Lutheranes heretiques, and these Hufvines, Swainglins, and Crystianes, that now bitten other terryes to the maintenance of their false heretiques, agayn the precious bodye and bloude of Christ in his blased sacrament.

But as god christen men well know that these new heretiques are falsly now decreed in the tyme, to knowe they to that those olde heretiques were falsly then decreed in the other.

For all the ministrie, and the obedience of the scripture spaketh of in Christ, is all ment of his manhood (which was lesse in deed), and not of his godhead, for they wer both equal.

For how could they be in godhead by equall, when that in godhead they wer both one, though in persons divers. And therefore our sustanye by our godhead hath the selfesame will that his father hath, for none other, as he hath the same wite, the same will, the same might, the same nature, the same weight, substance, and finally the same Godhead, none other. And therefore whatsoever the tone doeth the other doeth, and as the sonne was sente by the father, so he also sent both by himselfe and by the holy ghost to. And when the holy god was sent, he was sent both by the father and the sonne, and by himselfe also. But incarinate was ther no more but the same alone who as he had by his godhead none other will but the very selfesame that his father bad and the holy ghost, so bad he by his manhood another feuerall will and so prop
The first booke.

A proper unto the persone of his manhood itself, as every man hath his own. And of that will is it that be fable, I am descended from heaven, but to do my will but the will of him that sent me, so in the while of his manhood he obeyed the godhead. But now if this obedience be under-standen of his manhood, how can it stand with these words of his: I am descended from heaven, not to do my will but the will of him that sent me. With that poor god reader shall no man reade to be mo-ved. For this bothe the godhead & mans-  bod wass joined and united together both, in the one persone of Christ, that whole persone might say of it self such things as were verified and true in anpe of the body natures. For lke as a man may say of himself, I shall appe and return to the earth, and yet that shall not his soule doe but his body only, and I shall after my death go forthwith to joy or to pain and yet that shall not his body be by and by, but his soule, so might Christ say of himself, I am descended from heaven, because his godhead descended tho through his body he ddde not, and he might saie I shall appe and dye because his manhood to holde, and yet was his godhead neither mortall nor path-able. And so, all that might be fable of Christ, God appe for vs, because he vpved that then was God. And of Chistske might it well be fable: This man made heaven and earth, and yet his manhood made it not, but was made by his godhead as other creatures were. But these words are well verified, by the reason that he which of the persone of Chistske faith, this man, signifieth and meaneth not his onl manhood, but his whole persone, which is not only man, but yet God also.

This thing and this manner of speaking exprest our vantage very plain himselfe, when he saide unto Phicodanmus in talking with hym of the sacrament of baptism. For man hath ascended into heaven but he descended from heaven, the sonne of man that is in heaven. In these words he sheweth unto Phicodanmus, that there was more credence to be given unto himselfe alone, then unto all the prophets that ever were before. For himselfe more perfectly knewe all thing then all they did. For never man had there been in heare but he. For never man sawe our Lorde our ascended into heaven, but he that descended from heaven, the sonne of man, that is to witte, I am descended from heaven.

Here he saide that the sonne of man hadde beene in heaven, and I had descended from heaven; I was yet in heaven, &c. But now was not the godhead the sonne of man but the sonne of God, &c. His manhood the sonne of God but the sonne of man. But now though the godhead and the manhood were not both one, but two by- linc nature, &c. Yet fith the sonne of God and the sonne of man were both one, that is to wit, both our one person Christ. Christ therefore might well say then of himself, I am the sonne of God am the sonne of man, I am the sonne of man and sonne of God, and I the sonne of God and walking among menne on earth. I the sonne of man am sitting with my father in heaven.

Now that ye may good readers, ye better conceive this matter, and more easil-ly perceive the sentence of these worde of Christ: All that my father giveth me, see, I shall expounde you these worde of his in order, as it were in his owne persone, speaking the wordes of his expoundition himself.

But man can come to me by his owne labour alone. But al that my father giveth me shall come to me. Labour there doctrine to my father and praise hym to give you to me, giving you occasion and help- ing you, and with your owne will wor- king with hym making you beliue me, and so shall you working with hym by your own good will, in heability of your reason to the obedience of faith, by belief come to me, and with god will as well so to saith. Workeing also with the beliefe, shall not only, but also believe in me, and goe into me, by being a member of mine, incorporating your selfe in me. So I shall by the gift of mine owne body to be eaten and receied of yours, incorporating my selfe in you, and I will not cast you our fro me but be still incorporated with you, but if you call me out of you, and so by thine cast youre selfe away fro me, elles of all that cometh to me by my fatheres bringing, I will call none out. For if he came to me by my fatheres faith, and that I would not then suffer death for your salvation, then did I cast you out. For none can come into my blisse of heaven, but by his raumson payer by my death and passion. But I will not refuse that, but I will suffer and dye for the worlds, to save the worldes life by my deathes. For I am descended from
The first booke.

I from heaven sent by my father not to doe mine own will, but the will of him that hath sent me. But I mean not by these words that I will dye against my parents will, but that albeit the natural part of my manhood would of the nature of man abhorre, dislike, and withdraw from the grievous paine of such an intolerable passion; yet shall I will both of my godhead be all one with the will of my father, and thereby in such manner obedient unto his father, as we say a man is obedient unto his own reason, and yet is not his own reason another power superior above himself. And my will of my manhood shall also be conformable to the will of my father, the will of the godhead, and the will of mine own godhead (all which these wills, are in deed one will, as all our three persons are in godhead one god) that I will willingly dye for them all that do come to me by my fathers bringing through the well working faith, and will abide and persever. Andyleswse as I will by my own bodie gien unto them by captivity into their own, gene them an earned prey of our incorporation together, and a monument of that death and passion, by which I will willingly gie my self for them, by being slaine and sacrificed for them; I made the ransom of their redemption; when God Hall for this obedience of my manhood into death, the vile death of the cross, lift me up and crass me, and gene me the name that is above all names, than that I by my resurrection again to live, gene them a sample and make them sure, that I shall in likewise at the last day leave none of them to be lost, not inbody than in soule, but that so resuscitate and rapie agayne their bodis, that like as I shall my self ascend into heaven again from whence I came: so shall they as members of my body ascend give me, and there be fedde of this everlastinge lisyead that I tell you of, that is to say, of the fruition of my godhead, and beholding also of my glorious method, ever, else of you that have bee of ready mind for an预 and propitious of the well fourning of faith, with hope and well working charite, that you shall have hadde in this life here be live. For this as is I before tolde you, the will of my father that sent me, that every man that eatth his some as you doe, and not only sett him as you doe, but also believe in him as you doe not, shall have (if he persever in that well working) the meate that I speake of that shall not perish but abide into everlasting life.

For though for every man bye here for the way, yet shall (as I tolde you) being of equal power with my father, set them all by againe my selfe at the last day, and then hall my faithfull folk be fedde with this everlastinge lisyead of mine own person both God and man for ever. And now whereas I playfully tolde you what bread I mean.

Whearas I have god reader, in the exposition of these words of our saviour inferred the incorporation of hym and vs together, by the receivng and eating of his owne body and soules; have not done it to make any man wene, that that poynt appeare and was proued by any part of those words, but because it is a very truth in deo, a not onely toucht and signified in other words before, but also plainely expresst and declared by other words of his owne after, as you shall hereafter see. Therefore to plain a truth, and to necessarie, so necessarie pertaining to that place of the matter, I thought it not mett thep for to be left out.

C the xy. Chapter.

But now shall you hear how Christs audience that came to seek hym, were affectionate to this everlastinge lisyead when they had heard him declare it.

All the while that he spake those words before, they were yet in god hope that whatsoever he spake beside, he would gene them some meate for their bodies. And as they were groce, so had they a groce brest. And so had they lesuer that he would have given them some such groce breach made of earthy come for; these earthy bodies, such as he gave them and multiplied for by thee before, then any mania that came downe from the ayre. But after ward when they heard him tell the of face better brede that should come from heaven, then mania was which their fathers bidde in deresz, that were better asleep, a prayed him that they might have of that. But then when they persevered in conclusion, that he meant all of such brede as should feed their soules, gave them no good comfort after they were groce mynde, of any groce feeding for their groce bodis, then they as some of fiftieth.
They were murmuring against Moses, for they said, "Why is it that we died of hunger in Egypt, and you bring us into this cruel wilderness? Was it not for our sakes that you brought us out of Egypt? We were better off in Egypt, where at least we had food and freedom."

"Do not murmur against me, for I am your leader and your guide. I am bringing you to the promised land, to a land flowing with milk and honey, where you will find all you need."

They spoke against him, and he was grieved. He knew that the people were tired and hungry, but he also knew that they were in a difficult situation. He tried to reason with them, but they would not listen. They were not ready to face the challenges that lay ahead.

"I will not lead you further. I have been very patient with you, but I cannot continue to do so. I will leave you here and go back to Egypt."

"No! We will follow you wherever you go. We will not abandon you in this time of need."

He was determined to lead them to the promised land, even if it meant facing the challenges head-on. He believed in the promise of God and in the love of his people. He knew that it would not be easy, but he was prepared to face it with courage and faith. He would not let their murmurs deter him.
The first booke.

Here as our favour, God receiveth in beginning upon occasion of his miracle wrought upon the multiplication of the bread, touched both the breade of his Godhead, and also of the giving them of his own body to be eaten in fourme of breade, and that he somewhat doth intimate and setteth forth the same in those words, "Give you not the bread that perisheth, but the bread that abideth into everlasting life, which the sonne of man shall give you, I As I somewhat told you before, not of myne own mind, but of the mind of divers holy doctors, Alcuinus, saint Thomas, Theophylactus, and Saint Cyril: Pe see that our favour in manie words which I have now declared you, hath opened and showed unto them the bread of his godhead.

And now godd readres take heed how in those words that now I doe, he declareth unto them the bread of his own body, which he giveth by bereely to eate in the blessed sacrament. Wherin and more, that exposition I shall giveth you, shall true speaketh, he be not intention of mine, but the cleere faith and sentence of all the holy doctors of Christes church else and whereboth, from Christes birth to this day. Of whose I haie for a sample gueue you ere I make an end, the names and the fentes of some such as your self shall well see perceive for other maner men than I am: master Walker either, that is the fader good men and true, ye haie that then your self lewe, that master Walker is nought and faile and that his exposition though it were true, as it is both falsly and false yet itself it cometh not nether the purpose is: As I told you before, ever fully hancled.

Let us heare now thefence of the giving of Christes own blest body bereely to eat in the blessed sacrament, what Christ himself saith.

After his declaration of the bread of his glorious godhead, these are his words. And the bread that I haie gueue you, is my self, which I haie gueue for the life of the world.

Whereas before they murmoured at the light spiritual bread of his godhead, he calleth them now that he will not onely gueue them that bread to eate up, but ruination of the holdenye safe to sake when the time shall come, as he hath also to gueue them in one maner anayde by his incarnacion to make them spiritually in the meaner while by spiritual doc-

The, sti. Chapter.