The first booke.

At this point, the page appears to be damaged or incomplete, making it difficult to provide a coherent transcription. However, it seems to discuss the nature of salvation, the role of the sacrifice of the Lord's body and blood, and the importance of faith in understanding these concepts. The text mentions the works of Theophylactus and situates the reader in a framework that interprets scripture through the lens of church doctrine and tradition.
This in this fith Chapter of Saincte John, and so doeth also every doctor of the church almost. Upon which calling of this bread, freke Luther and De Lantcon, they solewes, take they hold to say and assume that it is very bread still, as well after the consecracion as afore. And freke Hylken, with Dreynglin, George Jo: John Frosh, & Lindall, durng ferith ther to the 2d p. not only say that it is very bread still, but also that it is nothing elles.

But now consider therefore as I say, that Theophylactus here calleth it bread, aswell as they, saying, this bread that we receive in the mysteries of sacrament, is not only a certain figure of the fleshe of our Lord, but it is also fleshe of our Lord itself. But then expressly he plainly, that though he calleth it bread, he meaneth not that it is very material bread still as it was, but that the breade is transformed, gone, and changed into the brest fleshe of Christ. And he setteth it out also with an enample of the bread that was eaten and turned into the fleshe of the man whom it nourished, which every man well woteth that any wite bread that it is longer bread then.

And therefore Theophylactus calleth it bread, because it was bread, as in scripture the word into which Aaron's rod was turned, is called a rod of bread; while it was no rod but a serpente. For ther is it thus written. *The rod of Aaron did devour the rodde of the magicians.* And as the scripture calleth the serpent there a rodde; so calleth it the sacrament breade. And as Theophylactus calleth here the blessed sacrament by ye name of bread, yet declareth that it is no bread: yf so doe all holy doctor that call it by that name of bread, both meanede in bread, also doe clearly declare, though they calle it bread, they know well it is no bread, but that it is a certain figure of the fleshe of our Lord, but it is also the fleshe of our lord itself.

In these words god readers, marke well that he calleth it a figure, and yet for all the very fleshe of Christ.

This thing I specially declare you to note, because that by ye marking of this one point, yep may bothe almost all the craft, with which master Parker, Frith G and Lyndall, and all their heretikes, labour to deceu ye in the wytringes of all the old holy doctours.

For whatsoever any of the call s blessed sacrament a figure, there wold these solewes make us wene that he meant it for nothing elles. But here you see that Theophylactus sayth it is a figure as it is in bide, but he setteth by it is also (as in bide it is) the very fleshe of our lord.

And therefore mark well there, if any point to be made.

The viii. Chap. 

*Si to intention* that ye may se that master Parker in his exposition, dooth but plainly mock you: consider yet again these words well, *Exsain que adhurs eum ad nos is, ut amo eum ad pro mundi vitis.* Whiche feste, all be it that in the lature it be somewhat otherwise, that is to be.

*Et panis, quem ego dabo homo mas is, ut amo eum ad pro mundi vitis.* Without these words, quem ego dabo, in the second place, which lature feste, were yet more for my purpose, yet (by not only the greater feste as I rehearsed you first, which was the language wherein in the Evangelis were, but that also both the Orate expositions, and many of lature expositors too, doe expowne it. *Si though those words were out, yet they be such as the feste wold well require to repee and understand, and finally, because I find that master Parker himselfe doth in his exposition take that feste in the *psalms* aithyon, onele changezynge one word, in the second place, that is to wite, this word (gave) into this word (pape), where the change he maketh as for his exposition: I am content to take the feste as hymself*
The first booke.

Afield meth, that is to write, after the first maner thus. And the beed that I shall give you is no flesh, which I shall give to the life of the world. Consider nowe god reader, that in these woordes our saviour here speketh of giving his flesh twpate, by which he meaneth, that in the tene geuing he wold give it to them, and the tene geuing he wold give it to them. The tene geuing was in the blessed sacrament, the tene was on the crose.

And loke now whither the very woordes of Christ agree with this exposition. For, the woordes ye wold welberth: And the beed that I shall give you is my flesh, which I shall give for the life of the world. Here is the tene geuing, by which he shall goth he, give his flesh to them. Then saith the tene, which I shall give for the life of the world. Here he tellieth them of the tene geuing, by which he hold give it to them. And because his geuing to the tene shulde be a memorial of his geuing for them, therefore he spaketh of them both together. But yet because his principal purpose was to speake in that place, not of his geuing of his flesh for the, but of his geuing it unto them, therefore of his geuing it to the, which is speak after a verry playn expresse declaration in many playne open woordes, but of this geuing it to the, he spake a little, as it wer but for a declaration of the tene geuing. For when he had saie, and the beed which I shall give you is my flesh, then to declare that he meant to geue them his byrde flesh, he added the to these woordes, which I had geue; the life of the world. As through he would saie, will you witte what flesh this beed is that I will give you: rely my selfe name that I will give for you, not only for you, but for the life of the world, that is to witte, for as many of the world as they hear it preached, will not refuse to take it. And therefore when ye knowe bereafter which flesh of mine I shall have geuen for you upon the crose, then shall you not yeede to aoute which flesh of mine I shall give you in the bed of the sacrament, excepte you lyt not to beleue me. For now I tel you as playn as I can, that it shalbe the same flesh.

This exposition god readers, ye se is evident, open and playn. But nowe see god readers so: goddes sake falsioth of master Waker in his exposition upon same woordes. Where as our sauiour as you se speketh in these few woordes of their two geunges, y geuing to cate & the geuing & to bie, the geuing in the sacrament, and the geuing on crose, conseth me nowe master Waker, expoynew Chyldres woordes altogether of the tone geuing, that is to wit, y geuing by death on the crose, letteyth the tene geuing go by, as though he saw it nor, albeit Chyld spake of the geuing both feld & mult. How if master Waker will fay that I bow but feyn these two geunges, and saye as he saied often, that Christ shewed there but one geuing, that is to wit, by his death, will say that Christ spake there no woord of the sacrament, I shal tell him agayne that so myght master Waker matte all his owne expischen utterly. For, Chyld who he saied, which I shal give for the life of the world, speketh no woord in the world neither of his crose nor of his death. If the saie they be understood, then must he geue us to lave the lye for my prart, that as death the crose are understood in the tone geuing, so eating the sacrament is understood in the tene geuing. Howbeit for my part yet touching the first geuing, I may say Christ spake of the sacrament, and significeth his meaning in this world, bie, when he saied: the beed that I shall give you is my flesh. And of the eating thereof he speake expresse after. And therefore shall master Waker never waste ouer thereof, but that I have the woordes of the scripture much more cleare for the first geuing then for the second. And ye shal se that of the two geunges master Waker to moke vs, with, hath in his explanation of a solihte wpynes wuke and eexample the tone.

But yet if master Waker striue with me still upon this point, whither our sauiour speke of two geunges of his flesh, or but of one, albeit that I have proved y my part therin metely playn my selfe, yet am I content that a better then we both shalbe by the strife betwene vs. I shal therefore name you a help coming of doctor S. Bebe, whose woordes I trueth every wise man will believe a little better then other master Waker: mine. Lo thus saith saint Bebe upon these woordes of Christ. And the beed which I shall give is my bo dy, which I shall geue for the life of the. This beed (fals saith Bebe) bid our lord geue wher he sake the sacrament of his bo dy by hys blud onto hys discipels, and when he offered him selfe to god his father upon the altar of the crose.

Here
The first booke.

Here you see good readers, that Sane
Bele, the that pray ye in the same tale that
Tell yo, that is to write that our sau-
our in those words speecheth of two get-
ingos of himselfe, the tone to his disci-
ples in the sacrament, the torther to ver-
for his disciples on the croce. And there-
fore why the master Walker with his he-
rty both hereby denie the tone. So by his
explication affirmeth that Christ in this
place did speak but of the father, saith
Beale the we record master Hal-
ker toucheth, and both made his explication
false. And the father ye go in the wor-
des of this gospell, the more shall mas-
ter Wakers false dyce appeare.

The 2d. Chapter.

When the Jewes heard our lord
say, that before the spiritual
meate of the bread of his head,
the bread that he would
give them should be his own
kethe: then began they to contend and
dispute among them for this
wonde, as one of the most merelous and strange
wondes that ever they had heard before.
And therefore sayeth, how can this
man give his kethe to eat?

Sane Beale saith here, I so saith S.
And in his, that they had conceived a
tals opinion, that our lord would cutte
out his owne bodie in obbiettes; make
them eate it so, in such maner of dead pie-
ces, as men bye biefe, or motten out of the
bouchers shoppes. This thing they thon-
ght that he neither could do, and also
that though he could, yet would he
don eate it, as a thyng thydes a lothome.

The synde good readers, of one or two
more by the these Jewes here, that at the
wonde of God after howe. For both
our lady alwaye howe, and no goodman ala-
wise howe.

Our blessed lady when thangell told
her that she should conceiue and bring
forth a child, asked this question, howe
that she? For man I know none, nor for
that the any thing doubted of the behovt
of goddes wold lent her by goddes mer-
steyr, but because the she know the
meaning, soasmuch as the had determin-
ed her selfe upon perpetuall virginitie, she
thereof a promisse had passed a bowe was
made, and Jospefe well agree ther-
with, as it may well be gathered upp on
the gospell.

For thangell said not thou half concei-
ued, but thou half conceiued. And ther-
foze when she answered, how that that &
be, as I knowe no man; this, annuere
had not then to purpose, if she had set
no more but as she knewe none yet, for he
spayd not that she was conceived yet, but
would concieve after. Which he might
accept one by the knowledge of her hous-
band after, though she knew no man yet.
And therefore we may well gather of his
wodes that he sittogether as I have shew-
ed in my diologue, when he sayd, howe
that this be so? I know no man, the met
therein, not onl that she knewe none al-
ready, but also that she had promised I
bowed that she neuer would knowe man
afterward, blying them with such a maner of
speaking, as a mayde ought to saye by one
who she would never have, we may wels
tell the togetheer, but we wedde not to-
gether.

Now that her determination was not
with her selfe only, but conferred also to
the content of her soule, it may well ap-
pere. For without his agreement she could
not renke her self to beare to hope it.

And that her determinacion of perpet-
ual virginitie, was a promisse a bowe
to god, it may well appeare by this, that
tisses when she had not bowes from God by
the angel that she shold conceiue a beare
a child, she had no cause to alske the
question bowe. For if she were at libertie
to lye with a man, then had that rele-
cation been a commandement unto her
to labour for the concepcion, while ther
wer upon her part no let or impediment
neither of nature nor conscience.

And bey like it is, that if she had benn
t in that point at her libertie, then though
she had imprisoned perpetuall virginitie,
yet she had intended it neyer for a
vopping of the boddely papen of the bodd,
not for any abomination of goddes nat-
urall, sidence for porspoon for (for
such respects be both bunatural) I inst-
full, but only for goddes pleasure and of
renacion: it is well like the that hearing
by the messender of god, what maner of
child she was God wold she should have,
the she would have made no question of the
matter, but gladly gone about it getting.

But here may some man happily say,
that this reason by which I poun her
wooe, will serve well enough to tople it
self, poun that it appere nor that she
had made any howe at all, but had only
some mindes and desye of perpetuall vir-
ginitie, but yet still it her libertie suffic-
et any promisse of bowe. For fissh she
had nowe by reslacion from God, that
his pleasure was to have a child a bare purpose of virginitie, and a bow of virginitie, nor all of one weight. For god was able at well to dispence with her bowe, as to by her leave of her un

nowed purpose.

Although our lady had waved her bowe as light as haply some light bowless wold, this thing she might have had. Peas some bowlesses peraduenture ther are, which ye yet never intend to brake their bowe, but thinke they wold not with the breaking of their bowe fall in the displeasure of god, though they wold to win therwith all this whole wretched world, which yet wold be peraduenture well content, that god wold sende the word and bid them go be 2 good children.

And these bowlesses to that happen to have any such mind, let them at the sight of his sight make a croce on their breast and blest adieu. For though it be no breaking of their bowe, yet is it a ray well toward it, a brateth (if it be not fine); very near the pithe of life of time, when they wold be glad that god wold sende them there pleasure without any form.

And surely it is upon y belite in such a noughty mind, god would suffer the de

nuyll to iluise such a bowless, and transforme himself into y likeness of an angel of light, as ye call myself Gabriel, and tell her that god greeteth her well and commandeth her word that she have a child; though he therwith went his way and never tolde her more whether it would be good or bad, her secrete inward affection toward her selfe and lurking in her heart unknowen into her selfe, covered she hid under the cloke of that mynd, that she would not so. So all the world take her owne pleasure without goddes will, would make her understand this message, and in dispensation of her bowe, cause a commandment to bekeate it, and to goe further and solowe it without any further question, and goe at a child, make the deuill a prophet.

But this blessed virgin Mary, was so surely set upon the purpose of her bowed virginitie, that she the rather longed no, shewed any messenger from God, that shoulde bid her beakeate it. And therefor was th3e a seperate circumstane, she the would not one confider who spake to her to discourse whether it were man or spirit, and also whether it were a good spirit or an eue, but the world also well the wordes were the spirit neuer to god, left her own mistakings by negligence, might marre the revelation, and therefore at Gabrielis first appearance, because he was godly, and his wordes were speaking and pleasauntly set, he spoken somewhat like a wor. He was somwhat abashed and troubled in her mind at this manner of his falutation. But after upon his other wordes, when she adusted him to his messagel well, then perceiving him to be, not a man but an angel, not an euell angel but a god, and specially sent for god and his matter no worldly wrong, but an heavenly messagel: She was not a little top full in her heart. And as I said, had the not bowed virginitie, but had beene at her libertie, she had as me femd, had no cause to doubt what god would have her doe, namecly haught an husband already. But now she wold not of virginitie, that it had been better for her to live still in virginitie then to goe to generation when god had sent her word. But now so much as she was by her bowe bounden to virginitie, whereof the with well she might not dispence with her self and the angel bode not her goe about to concu, but only told her, as by way of prophetic, she should conceve, well she will god from whom the message came, could make her conceve without man if she would: therfor she neither wold the god in delivering him to do his miracle, nor by mistaking of his message for hast overtight, offer his master by bykeate of her bowe, but discreetly did althe messenger, bowe in what wise he should conceve. Whereupon he showed her that she should be conceved by the holy ghost.

Here you see god reader, that saueth of her questions in her asking how, role of no difference, but after sure faith, because the fully believer he could make her conceve her virginitie fauned. For els had she not had firmly that faith, the he had no cause to ask her question, but might have rehened clearly, he he wold have her conceved by her husband.

And therefore was her question farre for her question of acharp, father of S. Luke. John, which asked not any angel how, but what token be he had have he laye true, for else it seemed he for all his word, because of their boher ages, he was impound no more to meddle in his tope, lich he thought possibiltie of generacion passed. And for if differenc wold he punnished by y lose of his specie til the birth of the childe.

And her question was also very farre for this question of the Jews here, and from their asking how, while the cause of her question was faith, and the cause of the
A of their question disidence.

Pichodemus also when our lorde began to tell him of the sacrament of baptism, and lapyd into him: And recepeth he, but if a man be borne again he cannot see the kingdom of God, answered our saviour and lapyd, how may a man be borne againe when he is old? may he enter againe into bys mothers hande and be borne againe.

Lo, here the man was rececued in he thought upon a bodily birth, whereas our saviour met of a spiritual birth, by faith and by the sacrament of baptism. And therefore our Lorde talyd him forthwith,

By he meant not that a man should be bodily born of his mother, but met of a spirituall regeneration in soule, by the water and the holy ghost.

Howbeit, he told him so for all, if the soule were not fully in the state of Pichodemus, but in some partit they were never the trueth then he was at the beginning. For they tooke our saviours words eight, in that they understood he spake of his own verie soule, and that he would give it to the eate, whereas Pichodemus understood noe part of the generation by thy Christ spake of. But they mistook the maner how he wolde give it to them, if they had in the deuice and imagnation of their owne fantacy. But in disidence and distrust they wer like Pichodemus which lapyd how may a man be borne againe when he is old? And peradventure bys father of trauell toward believing. For in Pichodemus tho I found no content of faith, in conclusion, yet by gospele speaketh not of any final contradiction in him, nor of any desperate departing, as these Jews these discy潜es dode. And Pichodemus spake in his cause after, but these discy潜es never walked after with him. How Christ thereto into Pichodemus because he was cleane for his matter, tolde him y it shold be no bodily birth, but a spirituall, sode him merueil not therof, no more then he sprong out of the spirit of bys wind (for by word bymers doctors take diversely whose hope though he hearde, he neither wiste from whence it came not whether he would go. But now when Pichodemus perceiving what thing was, did yet wondar on still the lype: how may these shynge be? Then our Lorde did no more but tolde him wylde, y it shold be, and tolde him why he so shold be, thyn selfe: so tolde him came fra heaven, therefore could tolde it, gave him a signification of his death, whereby that sacrament should take strength. But as for his question how this may be, otherwise then it was by the power of God, that question Christ left unspoyled.

How did he likewise with these Jews here? Yth it was so they percived already he spake of his very soule, yet for all they would not beleue he could geue the, but thought the thing so straunge so wonderful, that they thought he could not do it; therefore asked how he could doe it? and did no more but still tolde them he would do it, that he berefore would geue the his flesh to eate and his very blood to drinke, tolde them the profit that the shold have, if they beleued him a bid it, what loste they shold have for lack of belief, they would lose it limbone, and that he was come from heauen, and therefore they ought neither to mistrue his wordes, nor his power to performe his word. And as for otherwise how in what maner he could he did it, he left their question to their how unspoyled. But nowe leste master Walker might make men wake, that I make all thyss matters of mine owne head, pe shall here god readers suppon this question of the Jews what saith Christ saith,

The Jews (sayth he) with greater expresse in written. In which way we come out and safe against God: ge. 10. how may he gene be his father and they suppet that there is nothing impossible to God: for while they wer stily, they could not (as sayt Poule saith) under 1 Cor. 3 stand spirituall things, but this great by sacrament is upersted unto the buttole. But let ye believe you take pro active of their lines, and let be geyne fames lapyd into the sacramentes, and letter be never in such high thinges either speake or thynke that same have. For it is a thynge of that same, and a cause of Beware of extreme punishment. And Pichodemus this wodd mus therefore when he lapyd: How may these thinges be? was answered as he well was worthy. Art you master in Israel? knowest not these thinges? let me therefore (as I say) tolde you what I have taught by other I not how solen sarites, in gods books not by ake in Godes how: but leere out bynselfe the science and the wap of his owne wordes. For like wise as though no man knoweth what thing
The first booke.

A thing God is in his owne nature so substanctiall, yet a man is suffitied by faith when he believeth that they that believeth shall be eternallly rewardes by him: so though a man knoweth not the action of Goddes without, yet when the now faith he doeth not, but that God is able to doe all thing, he shall have this godlyward great reward. And that we should be of this mind, our lord himselfe expected by the prophet Esai, where he faith thus unto men.

My deuices he not as your deuices be.

No; my waipes suche as your waipes be faith our lord; but as the heaven is createld from the earth, so be my waipes created aboare yours, and my waipes are not as your deuices. Christ therefor which excelleth in wisdomes power by his godhod, how can it be but that he shall wokke so wonderfully, that the reason & cause of his works, shall to farre passe the intellect the capacitie of mannes wyte, that our mannd shall never be possible to perceiue it. Docest thou not see often times what thing menne of handcraft do. They tel vs somtime that they can doe some things, wherin they wokes some of them self in redebile. But yet because we have seen them somtime done suche other things lyke, we thereby believe them that they cannot doe these things too. Howe can it be therfore, but that they be worthy extreme to censure that so constant amplyshing God the worker of all things, that they dare be so bold as in his waipes to speake of how, while he is he, whoon they knowe to be the gener of all wisdowm, and which is (as the scripture techeth) it is able to doe all thing. But now thou Jow, thou shall not yet cri out and ake how, then will I be content to play the doe as thou dost, and akke howe too. Then will I gladly akke theh, how thou camell out of Egypt, how Moses roode was turned into the serpent, how the hand stroke the leape, was in a moment restored to his former fate again, hows waters turned into blood, how forefathers went through the midde sea, as though they had walked on dry ground, how the bitter waters were changed sweete by the tree, how the fountayn of water flowed out of the stone, how the rising rier of Jordan roode still, how the incopragable waales of Jericho were overthrown with the bare noyes clauour of the trumpettes. Innumerable thynges there are, in which thou akke how, thou must nodes subuerct and settre at noughte all the whole scripture, the doctrine of the prophete, and Hoples own waipning too, herupon you Jowes pe shoude have believed Christe, and if there fermen you then any hard lying in his wokes, hably then shoude alse him. This should pe rather have done, then like drunken folk to crye out: how can he geue his flesh? Doe pe not perceiue that when ye speke such thynges, there appeareth anong a great arroganze in your wokes.

Here pe for godd readers, that S. Cryall in these wokes playnly sheweth that Christ herte in these wokes. The read that I shal geue you is my felthe which I had geue to; the life of the world, of the gouting of his felthe in s sacrament. And the Lyes wondered that he farse he would geue them his felthe, and asked how he could doe it, because they thought it impossible. And in cosas of their incredulitty and that whytly mype of theys, (by which they could not beleve that god could geue them his own felthe to eate,) Saint Cryall both sheweth that many handercraft men doe things such as those that never saw the lyke would be impossible, and also that in any wokes of God it is a marvelli to putte any doubt and akke how he can doe it, sith he is almightye and habile to doe all thing. And to thentent that no christen man shoude doubt of the change or conversion of the bread into Chystes blesed body in the sacrament: Sainct Cryall here by way of obsecro against the Lyes, putteh he in rememberance (for vs he teacheth though he speke to them) as nog other impares he putteh he in my remembrance of dures conversions and chaunges out of one nature into an other, that god wrought in the old law. As how the hand was turned to whole to sole, and from sole to whole to again to dath. How the waters were sobaply turned from bitter into sweete, how the waters were turned to water into blud, and how the dead roode of Moses was turned into a quiche serpent.

The rth. Chapter.

But yet shal we see by upon the wokes of Christe folowing, S. Cryall alway more & more declareth how Christe speake there of lyke verue body, that he would geue menne to eate in the blessed sacrament. For it soloweth in the text of the gospell.

Then
Then says Jesus unto the Jews, truly truly I say unto you, but if ye eat the flesh of the son of man ye shall have life in you. He that eateth my flesh and drinketh my blood hath everlasting life. Upon those words thus saith Saint Cyril.

Chrift is very mercifull and mylde as the thing it it self is worth. For he antwerpeth not here sharply to their heares, but softly at no contention with the but goes about to imprint in their mondes the inly knowledge of this sacrament of mystery. And as for how (that is to wit, in what manner) he shall gener ales his doctrine to eare, he teaches them not. For they could not understand it. But how good they should goe to the eating, if they eat it with faith, this thing agane and againe he declared to them to have them to faith by the eies of external life, and faith first. Once hee had them, they shoulde be then the more easy to be taught.

For the Prophet says falsely: But if ye believe ye shall not understand. Therefore it was of necessity requisite, that they should first taken the rates of faith in their minde, and then affe such things as were merely for a mafs to athe. But before they would believe, woulde out of leason affe their impotent questions. And for thys cause our sauciour declared not unto them howe it might be done, but exposeth the to take the thing by faith. So on the other side to his discipules that believed, he gans the pieces of the bread saying: Take you and eate this is my body. And in like wise he gans them the cup aboute saying, take you this all, this is the cuppe of my bloude, which shall be the bode for many, for remission of sinnes. Here thou seest, that to them that asked without faith, he openeth not the manner of this mystery of sacrament. But to them that believed, he propounded it thought they asked not. Therefore let them bear this, those folke I say that of arrogancc a pride will not believe the faith of Christ.

Here you see good readers, that saint Cyril plainly declared you, that our sauciour would not teach them at that time the manner of the eating, because of their inclination for all they asking, but after wise he tolde and taught it by faithful discourse at his last supper and maundie, when hee toke them the bread and gave them eate it, and told them that the same was his body, and the cuppe and gave them drink of that, and shewed them that that was his bloude. And thus you are well by Saint Cyril, that master Paker here, which by his exposition would make it clear, that our sauciour in all his woordes here to Jesus ment only to tell them of the genuing of his flesh to the dead, that he meant nothing of the genuing of his flesh to eate in the blessed sacrament, death in all his exposition but place with false yce to deceive you.

Now as for that saint Cyril here calleth it by the name of bodebe, that is to trove the thing that can nothing trouble you. For I have showed you before by the woordes of that great holpe doctor, why the sauciour took the bodebe, that is to bodebe in bode, but is the very blessed body of Christ his very flesh and his bloude. As you see also by Saint Cyril here, where this blessed sacrament doth resemble and inculturate the mystique, exhusting all folke that no man be moved to mist of it, though the thing be meropulous, nor affe as the Jews bid, how such a wonderfull work he can be thought but meaneley believe it, first he is God that faith it, therefore as he faith it, to doubt nor but he does it, as he doth other like things. Did he never borne into this world, of which things Saint Cyril hath here rebeared some. As the turning of the water into bloude, as he turneth in the sacrament the wine into bloude, the turning of Aaron's rod into a serpent, that into suche a serpent as devoureth all serpentes of Egypt, as well as our sauciour in the blessed sacrament turneth the bode into his owne body, bode holysome serpent that devoureth all serpentes of hell, and was thers fore figured by the brazen serpent that Moses dide set up in the manner of a crosse in the desert, the devouer whereof devoureth and desterc the boome of all the popson serpentes that had strong any man there.

C The 7th Chapter.

No abhist that I delive you, good chisten readers, saith Cyrilles woordes and his exposition upon the place, because master Paker sayth that not make menne bene that I make all the matter of my owne head: it lemes me that our sauiour decla-
The first booke.

A declared this matter with playne wordes hymselfe. For what can be playner wordes then are his own, when that by
upon theys wondering theys murmuring question, how can he gue by his selfe to eate, he sayd unto them. Werry
bereely I saye to you, but if you eate the flesh of the sonne of man and drinke his bloud, ye shall not have life in you. He
that eateh my flesh & drinketh my bloud hath life everlasting. I shall rafhe him up again in the last day. For my flesh is
bereely made, my bloud is bereely drink. He that eateh my flesh and drinketh my bloud, dwelleth in me and I in him.

In these wordes ye se god readers, how playnelye our lord declared the, both the profile of the receiung, and the peril of the refusing, and also that he not onely speakeh of his very body & bloud (whiche thing matter maker approacht) but ouer that also, that he more playnelye and more preciselye sayeth, that they should bereely eate it and drinke it, (whiche thing maker maker beneth) and yet that that thing our fauors in these wordes most speaciallye labored to make them believe. For that he spake of his very flesh, they perceived well plough. But that he would have them bereely eate it, that they thought such a ma-
ner thing & they neither would doe not could believe, because they mistakne the matter thereof, wening that they should eate it in bod, pieces cut of as the b eer cutte the beasles in the harnames.

And Christ therefore woulde at this time for theys arrogante in fidelitye (as say he Christ hath told you) nothing declare them of the maner of his gowing it to be bereelye eate,nor in spicier fomere of flesh (as theys falselye imagine) but in the fomere of bread in the blessed sacrament. because (as Theophrus declarathed) men should not aboare eate it. But learning that untaught till tyme of his mauners suppehee whereas C rill hath also showed you, he taught it by his faithfull discipiles at the institution of the blessed sacrament: he laboured as I saye in these wordes here most speciallye, with as playnelye wordes as can be expounded, to tell them & make them believe that they shall bereely eate his flesh. Which thing for any thing that he could tale to them, they were so hard hearted, that they would not believe him.

And yet is master Maker here much more obduerate now, much more faith-like to then at theys wer da, For he both

having heard what Christ sayd to those & inspeche them, and also what he taught his faithfull discipiles at his mauny af-
eyer, and what all holye doctours & faintes have sayd therein & beleue ever since: yet will he with a lowe fonde beretikes, take a salithlye woward way, & beleue the contrary, so at the last day he fayd that he beleue the contrary. But in god faith that theys beereely beleue as theys fayd that can I not believe, except that of the beretikke & the chiefe fayth, these fote beleue nothing at all. And to suppon my fath I feare me I you shall se it nowe or at last, as appereh by some of them that to beginne already, saue in some places put forth such propin in wyprying.

But surelye, though neither any man had ever written upon these wordes of Christ, so as we her bewike himselfe never spoken word. Therefore after, that ever had in writing come into menimes handes: yet are these wordes here spoke to playnlye so full, that they must needs make any man that were willing to beleue hym, clearlye perceive and knowe that in one maner or other, he woulde give vs bys own very flesh bereely to be receeued and eaten. For when the Jesus sayde, he have wee done vs his flesh to eate? He annuered the with no Sophymes, but with a very playnelye open tale to them, they should neither distrust that he coulds on his part gave them his flesh to eate, nor refuse upon them parte to eate it, for they woulde be faued. As though he would say: Heraple you and mistrust you my words and aske how I can geve you mine owne flesh to eate? I will not tell you how I can geve it, nor in what fomere and fathion ye shall eate it, but this I will tell you, neither in tropes, allegories, nor parables, but even so: a very playnelye trouth, that eate ye shall my body. And herelye, bys flesh in bodde, if evere purpose to be so we doe, failed pea, and drinke my very blood too. So but if you be content to eate, with a true fayth to eate the flesh of the sonne of man, and drinke his bloude: ye shall not have lesse in you. But who with a true well working faith, eateh my flesh and drinketh my bloud, he hath euertlasting life. For only because he is as sure to have it when the same shall come, as though he hadde it already, by reason of the promyse that Christe here maketh, where he sayd: And I shall resuscitate and raise him up at the last day, but also Christe was to do so: that the very body of Christe that receiued, is very life euertlasting of it selfe,
The first booke.

A self, and such a lyse, as to them that we will receive it in true faith, and purpose of good living, it is the thing that is able to gyue life and quicknesse everlasting. For as the godded is of his own nature everlasting lyse, so is the lyse copied in bothe persons to the godded, by that immediate contumency and unity, made both everlasting and purely in it selfe, and also everlastly lyse to the granting of lyse everlasting to all other, that well and worthily receive hym, and wil persever and abide with him. For though every man here naturally dye for the while: yet shall Christ as he promised here, resuscitate him againe to everlasting lyse in the last day.

The 19th chapter.

And to them more and more that he meneth plainly of her maiestie's eating and drinking: the fayeth, my selfe is verely meate, and my blood is verely lyne. Upon these woordes faith saith Cirtillus. Christ here declareth the difference again: between the mysticall benediction, that is to wit the blessed sacrament and manna, and betwene the water flowinge out of the stone, and the communion of the holy blood. And thys they repelyt agayne, to the entent they should no more merueil of the miracle of manna, but that they should rather receive hym which is the heavenly bread and the giver of eternal lyse. Your fathers laped our sauour, and dranke manna in desert, and they beade. But this bread is ordained fro heaven, that a man should eat thereof and not lyne. For the meat of manna brought not eternall life, but a sheet reme by against hunger. And therefore manna was not the very meate, that is to wit manna was not the bread for heaven, but the holy body of Christ that is the meate that northeth to immortal life and eternall life. Pe fayeth same manne: but they dranke water out of the stone. But what manne they by that for bread they be, and therefore that was not the very lyne but the verpe lyne is the lyne of Christ, by which death is utterly tourned by and destroyed. For it is not the blood of him is onely, but the blood of that man, which being joyned to the natural lyse (that is to wit the godded) is made also life himselse. Therefore we be the body and the members of Christ. For by this blessed sacrament we receive the very sonne of god himselfe.

Here you see good readers that saith Cirtillus playnely declareth here, that these woordes of Christ: By he saith here by meate, to be spoken of his holy flesh in the blessed sacrament, of which may be the lyfe in all his exposition and in all his whole wise work. For he be plainly the contrary. But saith Cirtillus here open and plainly, both for that toynette and for the whole matter. For who can more plainly declare anything than that holy doctor declareth in these woordes, that in the blessed sacrament is verely eaten and drinken the very blessed body and holy blood of Christ. And perboth, not. Cirtillus saith it more openly than both our sauour in his owne woordes himselfe.

And now further to thew that it must needs be so, that bee which ate the his flesh and drank his blood, must needs be resuscitate and called againe in body to everlasting lyse: Our sauour abedeth therunto and faith: He teteeth my flesh and doth drank my blood, dwelleth in me and I in hym. Upon which woordes also, thus fayeth holy saint Cirtillus.

Thus as if a man unto moniten were put other ware, it cannot be that he shall through out menge the stone with the tother: So if a man receive the fleshe and the blood of our lord worthily and as he should, it cannot be but he shall be so topped with Christ, as Christ schale with him in the with Christ.

Thus make you good readers see, how verely a man eateth in the sacrament the blessed body of Christ, and by that eating hove each of them is in other. And that if he is persuer, how he can it be that that body shall have everlasting death, in which there is dwelling everlasting lyse? For as ye bane here, the body of Christ is by the coniunction with his goddes made everlasting lyse.

But this is meant as I saye (and all the holy douctours doe declare the same) of them that receive the sacrament, not onely sacramentally, but also effectually. That is to withe of what it is to them that not onely receive the body of our sauour by the sacrament into these bodies, but also by true faith and true repentance and purpose of
good lyuing, receyveth his holy spirite therwith into their soules, and be made therby very liuely members of the body of Chist, bechilded of the Chistian fiate, and therby to be made members of the mystical body of Chist, the church's congregation of sauiors.

For as you have hereby by Theophiliac tus before, this blest saucement is not onely the very body of Chist, but is al so a figure. And y' is in due wyse, as I shall further declare you in my booke against Frettes aunswere to myDialogue. With which bookes I have left my one come in print which I alreadie set out to be printed, I shall God willing well make all his Englishe alsen and accomplishe his folke, that list not willing ly to continue foolese and winke.

But as was aboue to saye, they receyve our lode by the sacrament onlie, and not by faith and purpose of amentement: though they receyve hym, yet they receyve him not, and though they eate him, they eate hym not. For though his blest body be receyved into their bodies: yet his holy spirite is not receyved into their soules, therefore he dwelteth not in the no they receyved him, but they eate and drinke their judgement, receyve him to their saucation, and therefore they receyve hym without faith and due reverence, and therefore do not as saith S. Paul: differenc the body of our lode.

And therefore faith S. Austin as Prosper reprehended in libro sententiarum prosperti, the receyved he receyved, he drinke the draught of sperite, that dwelt in Chist, in whom Chist dwelteth. For he that drinketh the body of Chist, neither eate the flesh of Chyste, nor drinketh his blood, though he receyve every daye indifferently the sacrament of that great thinge to the judgement and damnung of his preumpption.

This text of saint Aupyne allowed Frith for his purpose in a certaine communication, willing to prove thereby that the body of Chist was not alwaye well receyved and eaten in the sacrament, as the church taught; For here (sawy Frith) saueth Aupyne further playne that eueil men thoughte they receyve the sacrament, eate not the body of Chyst.

But here Frith eather had not lerned or els had forgotten, that saueth Aupyne men the effectual receyving, by whil
The first booke.

The price of goodnes that Christ Hewed to s falleth out rescinded, according to Judas, he witness I pale that Christ saute unto Judas at his last supper the price of our redemption And what was the price of our redemption but his owne very blessed body.

Now being Frith was one very hyde deceived in the perceiving of S. Austin minds which mishappened hym as I suppose for lack of reading any further in S. Austin's works, than those places that he found falsely drawn out into free Austin's.

For S. Austin in very many places plainly declareth that every man good and badde both receiveth and eateth in the sacrament, the very body and blood of Christ. And also those words in which he saith, that all folk eat it not, he meaneth that they eat it not so as they receive the effect thereof, that is to say, to be by the receiving and eating thereof incorporeally spiritual with him, as a lively member of his mystical body and society of saints. So that he may dwell in Christ and Christ in him, but likewise his spiritual effect of his eating because he is still eateth not Christ's flesh in such manner as he should do, that is to wit wordly in true faith, the purpose of cleane and innocent life, as saith Austin in his book De Heremoria spiri us faceti declarit well in those woords.

Also that Christ saith, be that eateth my flesh and drinketh my blood, dwelleth in me and I in him: how that we understand it. But we understand those folke thereto, to whom the apostile faith that they eat thine ingreiment, when they eat the same flesh & drink the same blood? Did Judas the trapour and wicked seller of his master, though he didth with other apostles as saint Luke the evangelist very clearly declareth, did eat and drink his same sacrament of his flesh and his blood made with his own handes, did he abyde yet in Christ? Christ in him? Finally many men which with a fap"ped barte eate that flesh and drink the blood, or else when they have eaten and drunken it, become apostates after, doe they dwell in Christ and Christ in them.

But there is undoubtedly a certaine manner of eating that flesh and drinking that blood, in which manner be that eateth it and drinketh it, dwelleth in Christ and Christ in hym. And therefore not whooeuer eate the flesh of Christ and drink the blood, dwelleth in Christ and Christ in him, but be that eateth it and drinketh it after a certaine manner, which manner Christ saute when he spake the wordes:

Here you see good readers that spake Austin then so well, that Judas in the sacrament receiveth and did eate, the body of Christ, and declareth also the very whole thing he meaneth concerning the understanding of this body of Christ, he that eateth my flesh & drinketh my blood dwelleth in me and I in hym, that is to wyse they that eate it in a certaine maner by which he meaneth they that eate it well and in the state of grace, as he plainly declareth both in his exposition upon saint John's gospel, and many sundry places before.

And those that receiveth him otherwise with a sained hart and in purpose of deadly synne, they follow Judas and hastily new the else. For such as they were wont to be, such will they be still; or rather much worse if they were before bye nought and therefore faileth spake Austin, that a manne to eat the flesh of Christ is so well in Christ, and to have Christ dwelling in hym. For he that dwellith not in Christ, well declareth that though he have received and eaten his flesh into his body by the sacrament, yet hath he not receiveth and eaten his spirit as he lased it into his soule, and therefore hath not receiveth and eaten his flesh effectually, but without the effect of his spirit and life, which is the thing whereby his flesh giveth the life, and without which as our fathers eated, his flesh was not living. And so for lacke of the spiritual eating, the sould eater of his flesh though he receive the sacrament, receiveth not the effect of the sacrament the thinge that the sacrament signifieth, that is the participation of the mystical body of Christ, that is to write the church and congregation of all saints, which church and congregation is gathered together as many members into one body Christ, as the head whereunto our body in the sacrament chaunged into his blessed body, is one sole made of many grapes of wheate, and the wine which he chaunged into his blood, is one cup of wine made of many grapes as the apostile declareth.

P. 11. And
And by rel to be a quickly made memb

er of that body both no man attaine y

teach the sacrament without faith

and purpose of good life, but wark a

more weak member and a more lame,

more affoned, and more loosely hanging

there than he dyd before, and by such

often recieving to correct more by more,

which finally it faileth quite of, is cast

out into the bottom of hell; sa shall never

be refusit and rased againe to bee made

a member of that body in glory.

And as Saint Austin saith, if a man

after the recieving of the sacrament do

dwell still in god, that is to write abyde

and perserver in true faith and good

works: that is it a good lyke and taken

that he hath effectually eaten the

flesh of Christ in the blessed sacramet.

And therupon must it needes good chris-
ten reader folowe, that he receiveth the

blessed sacrament well, and earth

therein in the flesh of Christ not only be-

rely, which every man doth good a bad,

but also (which only the good soul doth)

effectually, and so dwellith in Chrit:

Chri in him perseverantly: that man

or woman without doubt, it must ne-

des be that they can never everlastingly

die, but Christ dwelling in them shall

conferre their soules and refusit and

gain their bodies that to dwell in him,

into everlasting life.

The firr. chaptier.

Oz the sacte * unsaylable

poiso whereof, our sauntour

said soothly uppyn hys

woodes afoe remembred

further unto the Jewes.

As the truyng father sent

mee, so also doe I lyue for my father,

And that cathy me, hall lyue also

for mee.†

The father of heauen being the or-

ginal substance of lyfe, before at begin-

ning begate hys coeternall fonn, and

gave unto hym hys owne whole sub-

trance, and therefore his owne whole

life, as to him who he begate one equal

god with himselfe, in nothing different

but in onely person.

The father I say gave all hys owne

whole lyfe to hys fonna, and yet none

thereof from himselfe. And therefore saith

our sauntour Chri: that hyselfe itesh

for to by his father. And so y man saith

he that eateth me, hall live through me.

For lity that by the very eating of hys

very blessed body, the eater (but if hys

selfe be the let) is topped with the fleshe

of Chri: (as holy saint Ciriell hath de-

clared) and thery with that holly spire

of his also which from that holly fleshe

is imperishable, and so topped unto the ve-

ry substance of lyfe, y in life and gre-

veth lyfe to he cannot but live through

Chri:.

Upon thiss our sauntour finally for

conclusion tellich them, that thish bread

also is come from heauen fayeng.

†Thiss is the bread that is descende fra

heaven. † Not meaning that his fleshe

was stille in heauen, and to sent downe

from thence as some heretikes haue erd

thiss holde an opinion, but that his body

was in the blessed virgin his mother

by the heauenly obumb:action of holy

ghost. And also hath his godhead and hys

manhead were joined and knit together

in very unittie of person: our sauntour

told that manner of speakyng by the tome,

that his bod by the thother. And therefore

as he sayed unto Chriobeman, y tons

of man descinded from heauen: sa thoth

hence of his fleshe, thiss is the bread

that is descended from heauen.

And because that the Jewes had in h

beginning of his communicacons, bost

ted unto hym the bread of manna, bopp

ging fowr:6, the pape thereof vses

of the prophete, Thou hall give the plam.77.

bread from heauen: Our lord be here spe-

led them that this bread that he would

give them to eate, that to with his own

very fleshe (as hyselfe) very plainly de-

clared them) is of another manner de-

scended downe from heauen this is manna

whole descending fro heave the in h be-

ginning bost to. And therefore he saith,

†This is the bread that is descended fra

heaven, not as your fathers by do
e manna and are eate. He eath

this bread this hall lyue for evert.

As though he would say, This is ano-

ther maner of eats otherwise come

from heauen thannanna was that pe

boast of. Foz: that bread was given

you but for the sustinance of lyfe in

hys world, but thiss bread y is mine

owne bodie, conceived by the holy

ghost, and in unity of persone tappned

with my godhe, as verely as it is topped

to mine owne soule, is a nother maner of

heavenly bread, and shall yeu you

to eate for another maner of purpose.

Foz: manna that was given your

fathers to eate for the onely sust-

nance of these temporall lyfe, was
The first booke.

A was but a figure of this bread thus: Manna was given you to eat, as I shall beginne to discourse of the sacrament of the last menue.

Both this offence you do not have at all, what thou hast sene of man ascendeth by whereas he was before. The spirit is that which knew the best, the spirit is with and in the bodies. The body is the bread of man, as the spirit of this bread is my flesh. For the flesh as it was a figure of this bread that is very life, it is to receive the sustenance of life: so because it was but a figure, and not the very life it selfe, it is figure therefore not to gysue life, but to sufignae life, not for ever but for a while. But this bread that is my flesh, (whereby I shall give you as breake to eate as ever your fathers did eate manna) because it is not the figure only of the thing that is life, but also of the body because the godbed the very life it self that was figured: I shall give it you to eate in such a manner, that it shall not only maintaine, but and sufignae the body of the eater in this present life, but it shall also gysue life, ye and that everlastinge life in glory, not only to soules but also to the body, to ymme death and content, raisyng it vp against from death, and setting it with soules in everlastinge life.

And porterly they murmured at the second point, in that they wende them to playnely that he would gyne them his very flesh to be their very meat, & sayd how can he gyne vs his flesh to eate. And many of his discipyles faile also, this is an hard word and who may have him. And a great part of his murmer was, because they thought that he should haue eaten his flesh in his fleche himself Augustin. in hom. because as St. Ambrose in hom. in Lib. tert. et al. they thought that he should have eate his flesh in drede and holliness, & cut out the piecemates as there was cut out flesh in the chamber, & also because he knew him not to be god. For had they knowed that the maner in which he would give them his very flesh to eate, should not be in the fleche same flesh with the hime, but in the pleasant form of eate, though they would yet haue murmered, becaues they would haue thought it was for all. ye they would haue murmered the life, becaues they would not have thought it lothly. But that had they further known that he had been god, that would they not haue murmured at the matter at al. For 2 Sene barelie they there were neither of these discipyles of these Jewses neither, and one
The first book.

The mister, and first chapter.

Not and as much as a great part of these folke dissi-


dence and disturb-re of y


g the respect of y lothomes


made y selle willing to be


lieve, in that they thought


that they met to give them


his selles to eate in gobbert-


es out dead without life: Our


soule answered them to point.


And though he would not at that tym

tell them the maner how he would
give it them to eate: yet he told


them that he would not give it


them to. And therefore he


sate unto them.


The spirt is the quicketh of gyveth


life, theselva aneeth nothing. The


woodes which I haue spoken to you be


spytte and life.


As though he would lay unto them:


I tolde you before, that who so would

cate my selles should haue everlasting


life, and therefore why be you so madde


as to those that I mende my selbe cut


out in gobbertes, dead without life: For


spyrte is the spirte that gyveth life.


And therefore without the spirte my selbe


should aneath wought. But being


bent with spyrte of my goddes, which


is the substancia and very fountain of


life: so shall it be to them that worketh

cate, gyveth everlasting life. And therefore


woodes that I speake be not only selbes,


for that will no more give life alone, that


will not alone give life that ye behaive


without the will of good woodes. But


my woordes therefore that I haue spoken

to you of my selbe to bee eaten, be not


selbes alone, but spyrte also and life.


Therefore you must understand the not to


selely as you do, that I would give


you my selbe in gobbertes dead, but you


must understand the spirte of my goddes,


By that you shall cate it in another maner,


anymed with my soule, and toended with the


spirte of my goddes, by which my selbe


is made not onely lively but all without life.


so giving life.


Thus meant our lord in these wo-


des. Wherein lefe mister mister


micht make men wene that I wene


at rote vpon mypre owne inencyyon,


bely Saynt Auguine sheved that in


thes woodes. The spirt is that


quicketh, the selbe aneath nothing.


Auguine in


Our saufour meane that his selbe


dead and without the spirte aneath


nothing, as cunning nothing anep-


leth
The first booke.

A lewd quere out of charity, without which
Cuming out as saint Paul sayeth it, both but puffs
Puffeth by a man in pride. But on y other side,
Is coming to much stuff and profitably joined to charity: to the field of our
Saviour, much aye joined with his
Holy spirite.

Saint Cyril also upon a same word,
declaring them by a long pericelle to the purpose that I have showed you,
Saith among many other things in this matter, as it were in the person of Christ,
Speaking to those Jewes, and to those disciples of his, that said his
Words were so hard that no man could abide to here hym, which they say
Layeth Saint Christ of some to their own
Excuse, because themselves about to walk there was. To them therefore
Laid to lay our substituence thus in St. Cyril's
Exposition.

When you, which I say to who so eate
My selfe shall have everlasting lyfe?
I was therein, this earthly body
Of mine doth grate life of his own proper
Nature: Not in your. But I say
Said to you of the spirit and eternal life.

But it is not the nature of the field
That makest the spirit give life, but the
Power of the spirit makest the selfe give
Life. The world therefore that I have
Spoken to you be spirit and life, that is
to wit, the spirit, and spoken of the
Spirit and life, that is to wit of that
Spirit that is the natural lyfe, it giveth
lyfe. But yet the things that we have
Already said, it be no harme though we
Repeate it again. The thing that I
Have said is this. The nature of this selfe
Cannot of it selfe give life. For
What had the nature of the goddes more?

But than on the other side, there is not
In Christ only selfe, but he acteth one
God joyned with it, which is equal
Substance or life with his father. And
Therefore when Christ calleth his self
A giver of life, that power of giving life
He both ascribe unto his selfe and upon
His holy spirit, both of one sall
For the spirite is grace life by it
Selfe of his own nature. But his
Ascended upon power of giving lyfe
By reason of the continnation and lyfe
That he had to that holy spirite. Howbeit,
How it how and by what means that thing is
Done, we neither are able to tell, or
With mind to imagine, but with science
And science we receive it.

Thus have you heere good readers,
That the thing that I say, doth not only I
Say, but Paulin also, and S. Cyril
Both. Which is good to you to per-
ceive, I desire not only to explicate as all
Of mine owne deed, and may be good to
Any good chystian man also to perceive
clearly that our savour in these wordes,
Said, speaketh, not only of a spirittual
Eating of his selfe by belief and reem-
Jance of his death and passyon, as matter.
Walker and Christ, and these doth fol-
Lowes spiritely be in chardiv, but
Speaketh also a vset of the remembering
Of his death and passion, by the very eat-
Ing of his very blest body as it is
taken in the blessed sacrament.

Chrysostome
46. in Job.

Ex. 21, 31, chapter.

But these heretikes are not
Upon mischief and wilful
Nude, that they will not in
Anse understand the
Truth. And how could they
Understand the truth, which
They will not believe. For as the
Prophete Shapeth, but if you believe,
You shall understand. And therefore
These heretikes can not understand.
For they be in the case now that these
Disciples, these Jewes were, with whom
Our savour found in their than, in his
Word not entangling, but there
Be some of you believe not, as though
He would say, as plainly as I have told
It to you and as often, yet are there some
Of you that believe it not. But he know
From the beginning who should believe,
Which also should betray him.
And so knowest he likewise now to
Who be good and who be nought, and
Who shall amends, and who shall never
Amends. Not that his knowledge
Forseth them to be nought, but for it is
Impossible to them to be nought, but his
Infinite foresight must sees from the
Beginning foret see it. And yet when
He foreseth that it shall be, it shall to
Be in dead, and can not otherwise be,
But that it shall be if he see it that
It shall be. For he should not foresee
It shall be so be, if it were that in
Dede it should otherwise be.
But likewise as if I so one see, it must
Needs see that he sees, for I sees
I do not see him seeth, and that
Therefore it well solemneth, I see him
Seeth: ergo it must needs see that he
Seeth. And yet my sight forseth
Hym not to seeth, not of that argument
The consequent proposycyon of
Pro.
The first book.

Phys nature necessaries but contingent, though of the same proportion in several upon the other, the consequence, or succession be necessary. So being presupposed, God seteth such a thing which he would not foresee but if the thing should be set his foresight no more forseth the person that doth it in the thing as yet to come, than my sight forseth him to sit whom I set of, whom no man can say but that he must needs sit in the whole in which he will presuppose that he him set.

And therefore because his presence his providence, forced them not to continue in these willful and to their baptism, her put them ones agayne in remembrance of the means whereby they may bove that willful ignorance into the sight of the, thus be taht into them: Yherefore I have to be you alreadie, no man can come to me but if it be given of my father.

Chisldome. 46. In Joh. 3.4

Bpyn these woodes, that every man to whom the father giveth, bath it as by way of a special promise, so that they that have it not give them, sake it only therefore, because God will not give it them. God (saith S. Chiristom) will gladly give it them, if they would not by their own dealing, make the self unworthy to receive it. And therefore saith God (saith the same woodes, that those that amazye the Jews, yee better and well were of good conditions, hadde the faith giveth and came to Chirist. But the that were stuberne, arrogant, malcieous, and willfull as were the scurvy, the scharities and the flyne, of the other, they letted themself from the gift of faith.

This gift of faith without the helpe of God cannot be had, nor no man can come to some but if the father do ave hym. And whom he is aeth, whom he is aeth not, and whom he is not aeth, let not not see, for to see as saint Austin saith if we will not erre.

But yet that he recetheth no man that will slehe for hym soule heith, but rather calleth upon to be sought by hym, that both the scripture will witness, Where God took himselfe: Lo I am at the doze akeaking, if any man here be voce open me the doze I will goe in to hym and luppe with hym and be with me. And he saith faith, Seek ye your lord while he may be found. Call you upon hym there he is here. Let the wicked man leave his way, and the unrighteous man leave his defiles, let hym turne to our lord, and he will have pitte of him. For he is great in forveutenesse.

Our saufior saith him selfe also: Alle you shall have. Serve and you shall finde. Knocke and you shall be let in.

And finally that no man shoulde take these woodes of our saufior, that no man may come to him, but it will be given him of the father, and these woodes of Jesus also. So man can come to me but if my father calle hym, that no man I saies shoulde to take these woodes in such a presumpituous way of elecypon, as viewing be were abadened into such a seling faith that could not be capable, so should as Lindall teacheth, make him selfe sure of his owne salvation by his sure and infallible lection, that he shoulde stande out of all fear and ware southe full the scripture cypeth. Let hym that is costome, thynketh he standeth, beware lest he fall. And on the other side, that no man shoulde upon these woodes, take that by magination that these bernices also of teacheth, of desperate ineavtible delity of damnacypon, and the cryll and do not bare of good himself, reasoning that his owne decyirable wayer in banyne, because he seleth not Wedyn.

God any thing draw him: holy S. Anstil (who woodes these bernices for elecypon and deserue against the decre cytyne) Aug. 1 in mannes free will mcke lay for them) tractat. 17, bydeth every man for all there babie in Joh. 11, if thou be not b; almen pray God to dawe thee.

And therefore to that entent did our saufior Chirist put the againe in mind of y that he had saped before, that they could not come to hym but if it were given the by his father, because he would thai they shoulde for their part, labour tormousy bodo y lettes that on their own part letter his father to giveth them that gift. And that is, that they shoulde have lecke cure and care of their beltes, the deserue of whole fleshill filling ypethable meate, made have pitte them angeto herc of the spiritual yode care for the of his owne holle selte, by the well eatyn whereof thers might have everlasting lufe.

He taught them also by these woodes to perceive (if they would) that Joseph was not his father. For when he saped that they could not have y great gift but of his father, no could not come to him but if his father drew them the might well withe her ment not Joseph, but his fathers of euayen. And
And therefore would he by those words gone them warning, that they should leave their murmuring, and pray his father give them the grace to believe him.

The first booke, 1073

At whereas they should have taken this way, and walked forward with him, they took the contrary way, not only the other Jews, but many also of his own disciples, went away backward from him, and as the ghostly sayth, walked no more with him.

But though that many of his disciples went away from him, because his father bought them not into him; yet as himself sayeth before, all that my father giveth me shall come to me, all went not away. His apostles tarried. And yet amongst those twelve tarried one false breed. And in seven of those disciples that went away, which were as sainted, and so faith about these three and ten, he chose one after another. His face one, the other. Wherefore he sent unto us before that he had sent his twelve apostles before.

But that being there were at that time so few left and so many gone, she said unto his XI. apostles, will you be gone to? He neither bode them go, as though he would be glad of their going: not yet bode them abide, as though he had need of their absence, but to dispose them whither they would go or not, signifying that for all their election, they were in the liberty of their own free will, either to go after the other, as to abide still with him. Than answered Simon Peter and said: Lord, to whom shall we go? Thou hast the words of everlasting life. And we believe and know that thou art Christ the Son of God. As though he would say, if we love life, to whom should we go for? you alone thou hast the words, not of life only, but also of life everlasting. For all thy words and thy doctrine have men heard. And we believe, by thy name we know, that thou art Christ, the Son of God. And thereby we know that thou art not only very man, but also very God. And we perceive well that he is the bread that is descended from heaven and that thou must ascend thither again, and that therefore thou art able and of power, to give us that meritorious meat of thine own holy flesh to eat. And that thou wilt do, we believe and were well, because thou dost promise. And we perceive well that thou wilt not glut us in dead gobbettes that could not sustain us, but alive, and with thine holy spirit the fountain of life whereby thy flesh do give us if we will eat it, everlasting life, when thou shalt resuscitate our bodies in the last day. But what meritorious manner thou wilt give us to eat, that half thou not yet declared us, nor we will not be to boldly curious or inquisitive of thy meritorious mystery. But therein abide a time of thine own determination, as to whose high F. being wisely sowed the seed even and convenient is open and accessible, and known to mortal men. And we will therefore obediently receive it and eat it, as what time and in what place that thy gracious pleasure shall be to command us.

Whose Peter as head under Christ of that company, had made this answer, not only for himself, but also for them all, not saith I but we: our Lord to let him see that he was somewhat deceived, and had said more than he could make good. For one false shepherds were there and yet still remaining. Among the twelve, where I. were not wise: our Lord therefore said, Haste I not chosen you twelve, and of you twelve yet is there one a devil. This he spake by Judas I. who to the face of Simon, for he it was that should betray him being one of the twelve.

Our Lord, here God's readers shewed himself not deceived. For, though Judas falloped was not known to his fellows, yet was it not unknown to his master, which though he helped himself not in the moment of his servants with munde, s traitorously to purpose towards his own person (whereby which purpose as it seemeth, Judas hath not at this time received some inclination) yet had he patience with him, and continually would dispute the wayes to reforme and amend him, never casting him out, till he clearly cast out himself, according to the say and enje of our favor, he that commeth some I will not cast him out.

The sixth chapter.
The first booke.

A false, but also that he would take him to him for his apostle in the beginning, for knowing by his godhead from the beginning, he would after be false. And whereas holy doctors hold all, by he was never true; but, good, but ought and false for the beginning. And in this matter were of God hath not to fully moved unto men the certainty, for be precisely bounden to the beholde of either other part, every man is as ebem to believe whither part that himself thenceforth most likely by natural reason and scripture.

And therefore though some good holy men and sages, have thought that Judas was never good, but that our laud and holy to his apostle, so kept him all his malice still, for the accomplishment of the great mystery of his passion, well doing thereby the will of man, as man will both the godliness of God, yet thinketh me that as the philoxeres saveth, and laymen criple, and faint Christ and come, Judas was one very good with our lord; be did chose him for his apostle, and was at first given unto child to his father. For this where of that godly cunning doctor 

Lye.

John, 17. Which heret by Judas being than yet alive in body by nature, but dead in soul by deadly sinne. Hymin our lord doth teach thee for his apostle while he was good, and not of the common sort of good men, but also very great, and as these holy doctors doe doe 

And though Christ foretold him as he was that he would after fail: yet would he not to bear the right ordre of life, but take hym in such degree for the time, as his present godliness of good congregs. For being at that time more more for the office of an apostle than another man, if Christ had have rejected him as unworthy and untrue, for the saute that himself knew he would after be toward why the saute he was at that time nothing minded; than would he have repented him at such time as he was not worthy to be repented. And then were it somewhat like, as if a man because he made himself very sure that his wife 

But let us suppose as though a man had an incurable sykes, yet becometh the physeon al the time that he is thereby. to do his parte and toward the curing thereof; so became it our saint to do it as he beth, and not to leave of his godlines toward the cure and amendment of the mans incurable malice.

For though Judas was with all that godliness of Christ died into him, not only nothing the better, but also very farre the woos he fell farre the deeper in to death and damnation; yet therin came of his trumperous dealing none harme but into Christ, whose godness was for our weale very glad to suffer it and into the treason himself and such other as willfully would be believe it. it had ben neither right nor reason, yea so to save them from hell others would walk in to it, he should have left any of his godlines for therfore undone, where he procure 

And much more reason it was, that our laud should have respect and regard, to procure the bliss of those that should be saved, than to care for the paine of those that should be damned. For it had ben as it seemeth not conformable to right, if our lord should for auditing of their paine, that for all his calling back to the contrary, would be put uplyng.
The first booke.

Almighty runne forth into damnacion: have kepe away the reward of bipes for they that woulde with his helpe deserve it.

And therefore our lorde as I say take Judas and made hym his apolitke, being very good, and after hauing long patience with him whyle he was very nought ful that through his innumerable malice he fell of himselfe, and so was caue out and perished. But by his perishing our foule loste not but wan.

For of his euill came there much more good, and his owne place of apostleship was afterwarde fulfilld wyth sapnet Pattheve.

And in lykewise the other discipkes departed nowe, which were as saynt Chilfolome apolithe and as the gospel semeth also to say all that then were present looke onely his xi. apostles, i.e., were as saynt Austin faith in nombre aboue three score and ten: all thee lost themself when they wilfully lost their lature.

And he founde better to succeed in there places. For soone after in the tode of those three score and tenne, he chose other three score and tenne discipkes as I before helpe you, whom he sent aboute to preach as he had sent his xi. apostles before.

And into Judas yet at this present time he gave a secret warning, that he mysht well withe that his noughtenes was knowne, which thing might make him the leste bolde to sinne, and yet he dyeselved hym not openly, because he woulde not blame him, therefore make him happily blamelese, as many such wretches were, and after that, sinne the moze boldely.

The re/ chapter.

Hys wordes also to spoken to alltwene, was (as Chisofwine faith and saint Cicil both) a meruaille goodly warning for all these are to the wodies of saint Cicil.

Cristus it.

Our lorde here with harpe woos, des confirmeth his apolites, a makest them the moze deligent, by putting before their view the peyel of their raine. For this he semeth to say unto them. My discipkes, much nee have you to his much watch and great study about your caluaunt. The way of percayon is very liper, and not only withdraueth a speble monde from thinking of there fall, by making them to forgete themselves, but also sometime deceiue God by baine delectaci and pleasure that are of minde very stronge. And that this tale is true that I nove tell you, you may be well proued, not by thisse sample only of them that are gone aback, but among your sel nowe also that case and dwell still with me. For I have you wote well chosen you twelwe as good, well knowing that in deede you were so: For I was not ignorat, but being God (as I am) very well knew your hartes. Howbeit the deute hath decreed one of you with anarice, so pulled him away. For a man is a free creature, f may choose his way as he will, other than is a to the right hand or els to the left if he please, to pr.

Our lorde therfore makest them all the moze vigilant, because they should betray him he be not expected by name. But tellinge them all in generale, that one or them should woake such sheebredelle, he made the al atande in scare. And by that hauner a zeade, lifted them by to moze bygilaunte diligence.†

Here have you heard good rede the workes of saint Cicil, now shall ye somewhat here of saint saynt Chisofwine.

†Than saint Peter sawe, we believe: our lature not casleelust, oute of the number of them except Judas and sayed: have not I choene you twelve one of you is a deuyll. Why this thing hee saied to remove the trauritour scare from his matrice. And where hee saide that nothing did availe him, yet he went about still to doe well to him. And so 15 word shee of Christ, for neither woulde hee boway hym, no; let him looke untonched. The one, lest he should have waried namelesse were nape, the other lest venying that none were warre, he should be the boldere in michteste.

And after ward this in effect he saith. It is not the custome of God by force to make menne good together thei will of no, no: in this election he chooseth not folkes by violence, but by good advyce and motion. And that you may well perceiue that his calling is no constraint of necessity, many whom be called, doe willing to for all his calling peris. And therfore it is euident, that in our sole will is the power fast to chose whether we will be saved or lost. By these aduice: 37th in millions therefore, let us labour to be do, and to be lock eye and vigilant.

†
The first booke.

If Jnades which was one of the number of that holy company of chapistles he that hath done miracles to great giltee his workes were by the sacrament of penance and in the memorials and remembrance of Christs passion, receive that blessed sacrament, with the true faith and devotion with all honour and worship, as to the reverence of Christes blessed person present in it acquitted: they so receive the blessed sacrament, hereby receive and cite the blessed body of Christ, and that not only sacramentally, but also effectually, not only the figure, but the thing also not only his blessed body into their bodies, but also his holy spirit into their souls, by participation whereof he is incorporated in them and therein, and be made truly members of his mystical body the congregation of all faithful, of which these souls stand (if the perceiver attaineth the fruit and fruit of creation in the new creature with the old creature, and be pure in order to thus from their bodies, and their flesh also shall Christ receive and incorporate into the same body, as himself hath promised. Of which his great cause, his body and grace and goodness, bountifully to make us all partakers, through mercy of his blessed passion. Amen.

And thus end I good readers my first booke, containing the exposition of these words in the first chapter of Saint John, whereby you may both perceive by the mynde of holy scripture, the whole word of faith, the truth of our faith concerning the blessed body and blood of Christ and his bodily eaten in the blessed sacrament, and may also perceive and consider the wondrous manifestation of another Father in the contrary, such as have his book, and they see not a few. And yet that all men may see that I neither blame hym so nought, nor belie hym, I that in my second booke shew you as I promised, some part of his saintes both in falsehood and in fals, his owne was not there.

There endeth the first booke.