The third booke.

The second is, y by these worde: It is by the Sperate that geneeth life, my siste positet nothing at all. The worde I have spoken to you, ye spirtes life: This both plain and clearly declare, both that he meant not the eating of his flesh in sacrament, also all he meant only by belief that he should dye for the sinne of a world.

Now touching this first forth point, I have confuttered it already, and shewed you some examples, where Christ could at some time have declared the matter much more openly, he not only, but that in great matters of our faith, I think the sacraments of baptism, is the principal point of our faith. And yet Christ taught not Nicodemus all that he could have dother in it, as I sayd before.

And likewise nothing to the sunbe, to believe his remission of most all sinnes: I appose yes. And yet could Christ if he had woulde, have declared more clearly those words of his, who to blaspheme the sonne of man it shall be forgen him. But he that blaspheme the holpe ghost, shall neither be forgen him in this world not in the world to come.

So godly men thinketh other, but that it is a principal article of the Christen faith, to believe that Christ is one equall god with his father. And yet Christ, (albeit that by all places set together, he hath declared it enought in conclusion, to them that will not be willful and contenges) yet by he not in every place where he spake thereof, declare the matter to clearly as he could have done if the then had woulde. Which appeareth, by that that in some other places he declared it more clearly after. And yet in all the places of the scripture set together, he bath not, nor would not, declare it in to plagn wordes, as he could have done. For then shoulde there never have neded anye of those crometers, that all the holy doctours have made upon it sinse. And surely to saith Luther & these herebyse, that there need none.

For all the scripture (they laye) is open and plannynough. And therefore they procure men and man unlearned in boldness and courage, to be in the scripture sufficiently their own masters thing both themselves. But while they thus teach them, they forgeate that by them alone heretolke, teaching they shoulde hold their peace theis life. And in deede were it god they did, but of they taught better.

And thus for his sinke point, you se good readers, that maister Ratzer make the men percew him for a doule sole, when it was not enough for him to come furth with his sylfe once, but he must Goddes name bring in this his one sylfe.

The 5th chapter.

Now touching his second point, in that it is a world to see how stronge y man handleth it. For whereas Chist hath by so manye open playne wordes before, taughts declared, that he would gene his own flesh to be eaten, and his own blod to be drinken, and to often repeted it, and in suche effectual wise encoupled it, and as who should say, beter into they heads, that sauing for the soume is matter of the eating which he declared by his word and his blew at his holy mannydty elles as for to make men sure that herely eate it and drinke it they shoulde, there could none ever more clear worde have been of any man despised, no by maister Ratzer himself denied: nowe cummeth maister Ratzer furth with certain wordes of Christ, by which he faith Chist clearly declared that he ment cleare the contrary, that is to wit, that his flesh should not be eaten, and also that by this word, eating of his flesh, he meant nothing elles, but the belief of the death for mennes sinnes.

Now the wordes of our sauvior that (as maister Ratzer faith) yzone thes, things, are these. It is the spirtes that geneeth life, my siste positet nothing at all. The worde that I have spoken to you be spirtes and life.

These worde have, god readers, in themselves, neither any thing in dispole of the very eating of his flesh, nor for the prope y hement the belief of his death. For these worde as Saint Autine declared, speake not pricely against the AAA. y. eating.
The third booke.

Reading of his felter, as he meant to geve it them with the spirite and the life there in, but against the eating of his felter alone, deade and cut out in gobbettes, as they conceived a false opinion that he meant to make them eat it. And as I have seyed you before, Saynt Cyril erwometh these woordes after the same manner, and other holie doctors to. And now if ye read again master Pakers woordes here: ye shall finde that all that femeath to proue his purpose, is only the woordes of himself, and nothing the woordes of Christ, but hyminiell erowonning.

Christes woordes in such wayes, (as that as I have seyed you, Saynt Justin and Saynt Cyril, and other holie doctors, erwometh) is cleare against him.

This same argument was aught wrong, that he le}* aged against the interpretation of all that erowmeth those woordes of Christ, to be spoken of the very eating, by which we eate his blessed bodde in the sacrament, we wole make against no man to fors as against himselve even here in this place.

For if it be true that he saith, that if Christ bade meant of the eating of his felter in the sacrament, he might wole have in this place tolde it than plainly, aye because he tolde them not that pointe out plainly, therefore it is cleare that he meant it not. Then faye I, that fith in these woordes whiche master Pakers faith, is the very anker hold, Christ both not so plainly declare, that he meaneeth by the eating of his felter, the believe that he should dye for our lives, as he could if he had wolde, and would as master Pakers faith if he had so meant: this is therfor a plaune prof of master Pakers argument against master Pakers mind, for our fauour meant not so, and there is master Pakers matter go.

For so that our favoure ostead not here declare that pointe expressly, that he meant nothing but that he should believe that he should dye for them, I will haue master Pakers owne woordes to bear me record. Which will I wene, make master Paker somewhat woth with himself, for wyeping them in himself, so truly is against himselfe.

For where he faith, that both the Iewes and the discipules murmoured and disputed of his felter how it should be eaten, and not of the offering thereof for our lifnesse, this declareth he witnesseth well for our part against his owne, that our favoure declared most plainly his mind for the eating of his felter, then so the offering thereof for the death for our lifnesse, and ofer tryoute so he did in dede, though master Paker sayde an hundred times, For of the eating of his felter as I have before said, he spake very precisely, and plainely, and often, and at his offering by oppon the crose, he never spake plainly so much as one woord.

For as so for these woordes which master Paker calleth the anker hold: It is the spirite that gretteth this life, my felter profethe nothing else at all, haue not one plain woord for his purpose at all. For all the atermole that he could take of these woordes, were no more but this: Christ should tell them that the spirite is a thing that was his felter the life, wherfore of it felter it could not profethe the at all, and therefore the woordes that he spake were spirite and life, and to be understaund spiritually, that they should eate his felter with his spirite, not carnally that they should eate his felter alone without his spirite, cut out in dead pieces of felter, as they hadde conceyved a sound opinion thereof, out of which he said all this to bring them but yet not so much as he could have fayd and he had woulde, nor wouldt not because of their onworthinesse to bere it, and yet that they should eate his felter, he tolde them cleere enough.

But as I say, what one woord is ther in all these woordes of his anker holde, whereby master Paker may take one handsfull holde, that Christ here tolde them so cleere, that he meant the offering of his felter for our lifnesse, he speaks in all these woordes not one woord of offering, no of crucifying, no of death: And by master Pakers owne argument if he had meant that way, as he could so he would also haue tolde them plainly thus: since I meaneth not that you shall eate my felter, but that you shall believe that I shall dye for your lifnesse. And fith he said not thus, master Pakers owne argument he hath coute of his cable rope, he lost his anker, and runne his ship himselfe against a crose. For he faith, that if he had meant it, he would have tolde the plainest tale to put them out of all dout.

And here you see now good readers, by my meaning then one, as well by interpretation of old holy doctors and sayntes, as by his owne argument of master Paker himselfe, so what wyse was uppfull ende, this royall bragge of his is comes passe, in which he triumpheth over the cathy
The fourth booke.

A catholike church is the blessed sacrament, where he bestowed thus.

This therefore is the sure anker to holdbe by, against all fio obiections of the papistes, & the eating of Christes body as they lay in forme of bed, Christ said by felthe profetted nothing, meaning to ate it bounte. This is the key that solath all these arguments, so openeth a way to shew ye at their false and abominable blasphemies by oppon Christes words, & better their height bygluing over the bed, to repnelle Antichristes kingdom therewith. And thus when Christes had declared it a taught them that it was not the bounte eating of his material body, but a eating with the spirit of faith: he added saying: The woods which I here speake unto you are spirit and lyfe, yis is to say, this matter yis here have spoken of to many woods, must be spiritually understood, to give ye this life everlasting. Wherefore the cause why ye understand me not, is that ye believe me not, here is the conclusion of all his sermon.

But ye shall see ben good readers, that in this matter in this whole exposition, there are against matter wasser, not only catholike church of our time, but also all old holy doctors & santes which with one voice expound these words of Christ to be spoken a ment of that eating of Christes flesh, by which it is eaten in the blessed sacrament, against which point matter wasser here eage they in this his furious boaste, rapling upon them all that ye teach or believe, under his sightfull name of papistes: I wold write of matter wasser, whether saint Bede, saint Athis, saint Ambrose, saint Hilarius, saint Hippolytus, saint Epiphanius, saint Cyril, & saint Chillo Rome, were all papistes, or not: I the answer pea, and say they were: than shall be make no man that wise, is ashamed of his name of papistes (as obious as he wolde make it) the grant us that such good gods men, and such holy doctors and santes love papistes.

Now if the anower me nay, and say they were papistes, when he maken it playn open unto you good readers, that he playeth but the part of a solith captier and a letter, & both but donee and mark all his owne fraternite, when by saying against papistes, whom he would have taken for sole of a solith faith, he dissemble the truth, that his bessers is to onely dyed by them. yis he calleth papistes, but by men also whom he calleth for no papistes. yis whom he cannot but confesse for old holy doctors & santes, not cannot to blinde you, but you playfully perceive by their owne woods which I have rehearsed you, and ye shall hereafter more plainly perceive, by more holy doctors & santes of the same sorte, by more plain words also of the same, that they were all with one boyce expound these words of Christ mentioned in the b. chapter of saint John, to be spoken a ment of that eating of his flesh, by which we eat in the blessed sacrament.

And thus haue I good readers, answered you all matter wasser arguments, by which he repouveth in general under the name of papistes, all those that is to wit, all the old holy doctors and santes, that contrary to his hereby expound the sayd words of Christ to be ment of the very eating of his flesh, and not onely of the believing of his death for our sime.

And nowe will I come to his subtile disputaçions, he maketh against me by name in special, to soyle such things as I in my letter wrote against Isocrath.

Here endeth the third boke.

The iii. boke.

In the iii. boke was the faith of these makers of these argument against the young man. Because the Jews were mured at this sayinge, my selfe is very meke and my blood danke, and not at this: I am the doce & the very wise, therefore this letter faith he mout, etc. must be understood after the literall sense, that is to wit, euene as the carnall Jewes by fode it, namouring at it, being offende, going their wayes from Christ to the to carnall understanding thereof, etc. the other textes. I am the doce etc. must be understood in an allegory & a spirituall sense, because his breakers mentuelled nothing at the manner of the selfe.

I haue good readers, before this argument the spoketh of, another argument in that
The fourth booke.

In that epistle of mine against the F郄eb, which although it went before and was read before this, yet because it wold not well be spoile, master Parker was content to dispense it. But I shall afterward anon lay it aside him again, and sette him to it with a felese, so he shall not say, but he saw it.

But now as for this argument of mine that he made first, I misfortuned to make it felese, y he taketh even a pleasure to play with it, therefore be spoileth it, and spoileth it again, so that full wisely ye may be faile sure, and so shall ye say your self whe ye see it. But yet though he winne himselfe up in the spoling it was no great wisdom to lose his wor- ship in the rechering, with sale bearing in hand, that I say that those words of Christ must be understood after that letterall sense, that the carnall Jewses take therein many murmurated, and went their waye therefore. For they take it of his selfe, to be eaten in the self same fleshly fayre, and as holy saint in these fayre, if they holde have eaten his flesh dead without life, or spirit, as bise or mutton is cutted put in boches hoppes. And I am sure, that master Parker hath no suche word in my letter, whereof he may take hold to say that I say that chilles was Reasons of here- the words. This is no known fashion of these folks, to heare other mens argumentes in the ma- nner of here- ters as themselfe last to make them, and then they make them such, as themselfe may make safely spoil the which while master Parker hath done with myne, yet hath he that advantage therin. But to themsethe all thinges halfe the mean open before your eye, if I referre you first the thing he wold be content ye saw not, y is to wit, mine own wordes, as I wrote them, which he refereth as himselfe maketh them newe. These were god reader my wordes, and over this the very circumstances of the places in the gospel, in which our famious speche of that sacrament, may well make open the difference of his speche in this matter of all those other, and as he saile all those but in allegory, so spake he this plainly, meaning that he spake of his very bodys his very blood beside all allegoryes. For neither when our loye saide he was a berpe vigne, nor when he said he was the boye, there was none that bode him that anything mer- nelled thereof. And why? because they perceived well the ment not that he was a material bene in boye, nor a material bene the boye neither. But when he said that his flesh was very meat, his blud was very drink, that they hold not haue life in them, but if they did eate his flesh and drink his blud, than wer they almost in such a wonder therefore, y they could be not abyde. And therefore y but because they perceived well by his wordes and his manner of circumstances bred in the speaking of them, that Christ spake of his very flesh and his very blud in boye. For yet the strangenesse of the wordes would have made them to have taken it as he saide an allegory, as other his wordes of the boye of the boye. And then would they have no more merculated at the boye, then they did at the fayre. But now whereas at the boye they merculated nothing, yet at the eating of his flesh and drinking of his blud, they doe merculated, and doe toSTEM, and thought the matter to hard, so the wonder doe great, that they asked how could that be, it went al along all their way, whereby we may well see that he spake these wordes in suche wise, as he the hearers percei- ved that he ment it not in a parable nor an allegory, but spake of his verflesh and his very blud in boye.

Lo god readers, here I speake of Christ his flesh and his very blud (as the truth is in boye). But here I say not as master Parker faid I say, that Chil- ment of his flesh and his blud, in suche wise as the Jewses thought that to take him therefore, which thought as you have herd, that they should eat his flesh in the self fleshly fayre, and also piece in the boye be begotten, withoute either life or spirit.

And now, you have seen his trouth in rechering: you will see a new of his parable sittle wit in the spoling. Where- in first after his ingling fasion, to car- the reder with wondering, so marking with the matter, thus he beginneth with a great grauntie, geuing all the world warning to beware of aforementioned.

Lo chilfien reader, here halsh thou not a tale but a great tunne full of godly words, and pervious percuting of goddes holy word. And as thou felt him here fallie and pestilently destroy the pure senfe of goddes wordes, so dosta he in all other places of his boyes.

Lo god readers, nowe have you a great high tragicall warning, with not a little tale but a great tunne full at once, of my mischienious percutious tale pe- niten.
The fourth booke.

A silent preternatural and desponding of the pure sense of Goddes holpe words is this one place, which he wil shall do for a plaine proofe that I doe the same in all other places.

Now god resers, albeit it might misleade me by oversighte to mishandle this one place, and yet in some other to write well enough: yet am I content to take the codicion at maister Pasque hand, that if mine handling of this one place, be such an heynous handling, as maketh it such a pernicious pestilent, not only pervercion, but also destruction of the pure sense of goddes holy word;

Is never made examination of any other word of mine father. For I then fyrthwith confess even here, if I have in all other places written wrong every where.

But note on the other hand, though you should happen to judge in this place, I have committed my selfe in misinterpreting of some one word for another, without the effecte of the matter changed: then will I require you to take my faulte no greater then it is in deed; no misinterpreting of any my writing for that one word in this one place misile taken without the examining of the matter.

For suche a manner misinterpreting of a word, is not the destroying of the pure sense of goddes holy word. And therefore if you judge my faulte good readers no further then such as ye will, I doubt not, of your equity, byde maister Paske loose his iniquity, and change his high tragedale speeches, and turne his great tune full of pernicious pestilent false pervercing popery, into a little cask of holie wine, though somewhat small and rough roastyl wine. And therefore let us now se wherin he layered this great high heape of mischeauois pervercion, God, thus good readers he faileth.

For where faith, they murmured at Chistes saying, my speech is very meane, that is not so. Neither is ther any such word in the terre, except Boze will expostulate murmurebout, let me misere harm. They murmured, that is to sake, they murmured, as he expostulated operint, of expedite & censures, he must die, as he behaued him to dye, that is to say, it was expedite and of god consence that he shoulde dye at. This Poete maye make a manne to signifie an afe, and blacke white, to please the simple eyes. For

Now good readers, I write well that you consider that the cause wherefore I spake of the murmuring that they hadde which hearde Chyske speake of the ear. Their murmuring of his stelve, was because that none of those that hearde hym at other tymes calleth hym a buly or a dowl, murmured any thing thereto; that by the great difference of the behauour of the hearers, it might well appear that there was great difference in the speaking, and that the other two wer well perceived to be spoken only by way of allegory, and the third to be spoken of his verpe stellhe in deed, where as Chykhe helds opinion that this was none other wise spoken, but only by way of an allegory, as the other twayn were.

Now good readers, if you read my wordes agayne, and in verple place of them where I wrayt they murmured, it would like you to putte out that wordes they murmured, and sette in this wordes they murmured, in the deed therefor I shall finde no change maide in the matter, by that change maide in the wordes. But you shall finde argument hall cane as strong with that wordes, they murmured, as with those wordes, they murmured. For when at the hearing of Chyskes wordes, speaking of the eating John, of his stelle, the evangelist thewith that so many of the hearers murmured, and John is, neither at the calling of himself a buly, nor at the calling of himself a dowl, none of his hearers murmure & so; that manner of speaking it appeareth as well the difference in Chyskes speaking, by the difference of dows and bulys and dows and bulys at the worde murmured, and at the other two not murmured, as at the word murmured, and at the other two not murmured.

Loe, thus you see good readers, that in this matter in which maister Paske maketh his great out cere upon me, for changing of this word murmured, into this word murmuring, that there is no change in the matter by the change of the word, but mine argumente as strong with the word murmured as with the other, I neither have done it of any canne se advantage of mine own part in the matter; no yet with the change is but in the word without change of the matter. I have not thereby perniciously and pestilently by the whole tune full of faithed at once, perverted and destroied the pure sense of Goddes holpe word. But it appeareth well on the other side, that maister Paske hath given us here, I will not be so lost to save a tune full, but at the least with a little pyke tafe of
The fourth booke.

A his little pretty falshd, with which a littel he pretely belpty me.

The 11. Chapter.

But yet shall you nowe see hys
writ and his tych both a littel better tredup, euypn this
place in which with his
sang exclamaciones, he man-
ket his part to playn.

As for somer, of which he speakes
here, we shall taka of after in anoth-
er place. But nowe touching this wode,
they merupled, master Pasker laythey thus:

That is not so, no; there is no
such wode in the texte. So you se,
god rebels, he faith two sthinges, one
that it is not so, and another that ther is
no such wode there in the texte. For as
for the wode god reader, I will not crete
sthrue with him. But where his laythey it
is not so, and therin is no sthing that they
merupled not: I thynke the wodes of
the text will well maapten my sayng.

For god reader, when they sayd: How
can be grewe his slecht cate: And why
they sayde: His wode is hard, and who
can bery it? Do not these wodes proue
that they merupled and thought it
strange, when they called it so hard, he
del man might abode to hearres, and askd
howe he coulde do it, because they
thought it impossible.

Nowe you se god readers, that the
Godspell faeth the self same thing that
I fa, thogh it seyf not sselfsame wode,
and thysly beyt mayber Pasker in
laythey it not so.

But by this wise way of master Pasker,
he had britten that Abson was
angry with Ammon his brother for:
ploting his sister Thamar: master Pasker
would sayd, loe god reader, here thou
hast not a tass but a tunne full of Poes
pricous percutting of godes holy wode,
as thou set him here falsely and pes-
flently brefroe the pure sens of godes
wode: dooth he in all other places of
his wokhes, for where he sayth that
Abson was angry with Ammon, it is
not fo, heither is there anye such wode
in the texte, except Poes will sproune
der erewald of insecchrut: he heate bym, y
is to saye, he was angere with hym, as
he sproune meremamant: if cromkruto,
they immurned, that is to say, they mer-
upled. And thus may this Poes make
a man to signifie anaste. For the biyde
faeth not as Poes faeth, that Abson
was angry with Ammon. For the texte:
fapeth no more, but that Abson hated
Ammon, and caueth him to be killed.

How like you now god readers, this
wyse sution of master Pasker? Thys
prueth not him a Poete that can make
a man signifie anaste, but prueth hym
rather in tebe of a poete, and in tebe of
a man a very starkke alle in bede.

The 111. Chapter.

At a very trouth god reader
not without a good caute and
a great, I bdb rather tuchy
the thinges that was the cause
of the Ieves murmur and
their diffisssion when they dispued by-
don the matter, the Ie bide their murmur
and their diffisssion. For of trouth where
he layd of hymelli that he was a doorse John,
there gete diffisssion among bys hear-
ers, upon that wode of hys, and upon
other wodes that he spoke therewith
at the same tyme, so that the gyspel faeth
Johns.

And there was diffisssion among the
Ieves upon those wodes, some sayng
that the deyt was to hym, and some say-
ing nap, that the deyt was not wond to
make blind me se, as there was here
diffisssion and disputing bys these
wodes of eating of his shefe. But in the,
Chapter they nothing immurned of his
calling himself a doorse, for he sprouned
the parable at length, so that they perceived
well that he called himself a doorse,
but only by wone of an allegopy. And
therefor of calling himself a doorse, they
immurned not of that wode when he de-
clared it, for they perceived it to a para-
ble. But they dispued upon that wode
and upon his other wodes also, wherein
he sayde that no man coulde kille hym a-
gainst his will, and that he woule by
his shefe, and that he hadded power John:
to purte away his soule: take it again.
Of these thinges they dispued, they
thought them strange and meruployto
not: but for the wodes or the matter of
speaking, but for the very matter, for
eall the vnderfonde the wodes merely
well, but manye of them believed them
not: But not one of them did take that
wode, I am a doorse, as that they mer-
upled hoste that coulde be. And there-
fore none of them sp; any such merup-
lato ther, howe can he be a doorse: as
these Ieves layd here, howe can he give
his shefe to eate: And therefore as I
lay, therin appeared wel, that our sa-
vant
The fourth booke.

At his second solution, he especially sheweth his deep insight and cunning, and minded one sight to shamefully. For therein is thus he saith.

But for his local pleasure, let vs grant him that they murmured, as much to saue as they merited, because perchance the one may follow at the other. And they doe I ask him whether Chyphes, disciples and his apostles, heere be not and underde him not, when he saith, I am the doore and the bynde, and wherfore did my selfe. If the saue no more, the scripture is as playne against him. John.6,10,15. As he lay yea or yea, then yet doe I ask him whether his disciples and apostles, thus having a understanding to his words in all these, I. Chapters, wondred and murmured as matter. Poxe facethe, as murmured as hath the text, at their masters specie. What think you? Poxe make hast here, either may ye whether this old holde his holde of the pope's church, be thought, even to be taken in his own trappe. For the disciples and his Apostles neither murmured nor murmured, nor yet were not offended with their matter: Chyphes, words, and manner of specie.

Loe good readers, here master Waker, because he thinketh it not enough for his worship to them himselfe once afoole by his first solution, cometh nowe farther to their them himselfe twripe afoole, yet thriphe a fool, by the second.

And saith to: a wape to come thereto, he saith he will grant me for my local pleasure, that they murmured, as much to save, as they murmured. In which grantung, he doeth me no great local pleasure, for I have as you have heard well, poued him alreadie that I needed not his granting them. But thereby in the cause, the addeth thereunto, whth by faith, because perchance it may followe at the other, therin he doeth me a very great local pleasure. For it is sue a pleasure for a losse, and for a king too, to see him play as far the fool, as without necessitie to write in that word himselfe, which helped thy argument against himselfe, and made it at his wondring that he had in his first solution upon me, fall in his owne necke. For if their murmuring followed by their merelling, as himselfe he faileth of the peradventure of ther soole, to make such an out
The fourth booke.

A crepe upon me for saying that they mur- 
replied, as though it with that word be-
terly destroyed the pure sense of goddes-
holy wordes. For that word doth not 
sufficiently percut the sense, if it may 
stand with his sentence, as it may in debe.
In matter Walskar faile true that perab-
ture the tone may following upon the to-
ther, that is to witte, the murmuring 
upon the murmuring, for so he meanc 
thereby. For as madde as he is, he is not 
I think to madde yet, as to meaneth that
the murmuring followed upon the mur-
murbling. For they murmured vastly and 
murmmured after. And nowe with this
one word of his therefore, overweth 
all his wondering, that he hath made 
on me, and poureth himself willingly 
and wittily in all his high trappall 
exclamation against his owne confin-
cence, and his owne verry knowledge, to 
belyme: he hath therein as I say, done 
me a very special pleasure, to see him to 
far place the tale, as to bring such that 
toward itself, specially where there was 
no nece at all, but evene for a garrulity 
of his induction, with a hebus of his bun-
ning, to make men know that he had not 
so little learning, but that he will well 
ough himself, he had shamefully be-
shed me in all. For he had cried out a
against me concerning any misteconstru-
ning of that place of holy scripture.

The d. chapter.

Now after this his double for-
well and whilst he put forth at
once, he vyngeth me to
mine opposition. And therein 
he bendeth me so hardely, y
I cannot scape, whahe vore eu
I taketh. Whether I say that chaistes 
disciples and Apostles haerte and un-
brooke their masters wordes in all the 
three places, or that I say that in any 
one of those three places they underestimated 
him not. For here be sure to holde me 
in on bothe side, if I scape not, he the-
eth what danger I fall in, which way 
soeuer I take. For he seeth that on 
the side I denye the gospell if I anfwer 
no, or nay, on the other side I am tak
in mine own trap, if I say pey or y
yes.
And surely by he playeth the wyfesst 
point and the most for his owne lucetie, 
that I take him play yet. For ye shall un-
derstand that in the first part of my con-
futation in the thyple boke, the Eire.
The fourth booke.

I once, for he asked both of his apostles and the disciples, and not only whether all the people heard Christ at all three times, but also whether all these underwrote him. And all twelve questions master Parker will lay to beguile such a simple soul as I am, asketh in one question at once. And therefore last he be trapeth me, I shall somewhat at the least, while divyde them.

And then I say to the first question whether Christes disciples & apostles heard him not & underwrote him, when he said, I am the Lord; because the question is yet double and capacious, I cannot tell; I think some did & some did not, for some of them I were never not there. How if I say that he meanteth only them that were there? so I would have taken him, if he were a good playd soul, and not such a fittle sophister that longeth to be arguing, and hath all thing to ready upon his fingers ends. But go to now, though I could yet have other answers for him if I would: yet for his likey pleasure, I shall be content to grant him, that they both herd him and underwrote him, wherein I grante him more yet I promise you, then he can precisely bind me to the contrary. All this granting for this place gave their name grounde yet. For here I am well contente, not only to say at that he saith, that is, that his apostles and his disciples underwrote Christ called himselfe the Lord but by a parable and therefor mercuried not at that manner of speaking. But I say more too, that so did also the Jews that reproued him and repugned against him. And also that they repugned so much the more against him, and so much the more murmur'd and disputed against the matter, in so much they more understand the manner of the speaking, and that it was but a parable. For they had well that word of the Lord was spoken by a parable; for Christ plainly expounded it. But they murmur'd much at that that no man might well come in but by him.

Let us now to the second then. And where he asketh me whether Christes Disciples and his Apostles, heard him not and underwrote him not, when he said, I am the Lord, so I must own suretye athe him, whether he meaneth by Christes disciples and apostles, some of both sortes, or else those disciples only that were both disciples and Apostles. Howse be it, if I shoulde ask him thus, he would say I do but reply, and that every manne may well vote by the putting of his question, that he meaneath rather of either some. For else he would have sayde no more but Apo
ties which hadde beenes enough if he had ment but them. And allo it were against his purpose if Christes other Disciples underwrote him not, though bys Apostles didde. Well, I am contente then to take it so. And then unto the question, whether his disciples and apostles heard not Christ underwrote him not, when he said, I am the Lord, hereunto this question copulate, I answer no.

But than master Parker replyeth, that the scripture is plaine against me. But unto that replication I say nay. For I say that the scripture there, with Samue Parke and Samue Luke let but to it, pouorth much minde too reason. For it appereth well among them there, that belove the apostles, none of his other discipiles underwrote him, for none of his other disciples heard him, for none of his other discipiles there, not yet all his twelve Apostles neither, for Judas was gone before. So that in this part of the scripture question, master Parker hath given himselfe a fallace in the subtle proposing of his question. As to the understanding, I agree that they were there underwrote him, which makes nothing against me.

Now to the third place, when he as
teth me whether Christes disciples and his apostles heard him not and underwrote him not, when he said, I am the Lord, yet my self is very meane ye. For as for his disciples I say nay to all. The faith master Pam
ter, that if I say nay to, the scripture is plaine against me. John 6. But to that say I again, that when I say no, the scripture is even there with me. For as the ghost spake there playne and tell the many of his disciples though they heard him well, widdore underwrote and him amisse. For though they underwrote him right, in that they perceived that he spake of the very eating of bys very flesh yet they underwrote him wrong, in that they took him that they shoulde eat it in the flesh heis foremo, and in dead pieces without life or spirit, and therefore they went their way from him and left him, so walked no more after with him. Here hath master Parker another fall in this place too, touching his first question as for the disciples.

But
The fourth booke.

But what say we then for these apostles: did not they understand him? what if here would say nay: then except mafter Parker could prove yes, elles are not only his first question gone, which he asketh for a way to the seconde, but his seconde question is cleere gone too, where with he would make me be taken in mine own trappes. And therefore first for argument sake, I dempe that those apostles them selfe understood Christes woordes. How wilt now mafter Parker prove me that they did: Marv'ly faith he, so; they were well acquainted with suche phiscales. And answered their mafter Christ, when he asked them, will you goe hence from me too? Lord sayd they, to wold that we goe, thou hast the woordes of everlasting life, woe believe that thou art Christ the somne of the living God.

Nowe god reader, I thinke there be some textes in scripture, that mafter Parker understandeth not noe more than other wise men. But yet the tyl not agree to that, but tyl that he understandeth them at first if we wold put the case ther were some such one text, he woulde I thinke admitte the case for possible. Let us then put him hardly none other, but even the same woordes of Christ that we be nowe in hande withall, For no man understandeth any woord woordes then he understandeth those, euen yet while he wyteth on them. If himselfe had been then of that sort, and had seen all other thinges in Christ that his apostles saue, and had believed in him, and had not mis-trusted Christes, but been readye to doe what he would bid him doe, and believe what he would bid him believe, but had yet as for those woordes of eating Chyphes stowe, thought them hard to perceave what Christ meant by them, but though he fully understood them not as he thought, yet he doubted not but that god thever that God spake, and that Christ if he tarried his time, woulde tell hym further of the matter at more length now when other wot their way, Christ woulde haue spake unto him, wilt thou mafter Parker go thy waye for me too: whither would then mafter Parker haue letted to far even the false same woordes that 5 apostles spawde with other lyke, whither spawde I goe so the god lode? Thou hast the woordes of everlasting life, and I believe and know that thou art Chyphes the somne of the living God, and art able to doe what thou wilt, and thy woordes be holy and godly whether I understand them no, and thou mayest make me perceave them better at thy further pleasure. Woulde mafter Parker have been contented to saue thus; or elles wold he have spawde? Nay by my spawd god lode, thou haist tell me this tale a little more playnyly that I may better perceave it by and by; or elles will I goe to the beoir with vnder god felowe, and let them dwell with thee that will.

Now if mafter Parker woulde (as I wene he wold but it he wer faike mad) haue spawde the same himselfe that spawde Peter spawde, or be contente at the leaste that Saunt Peter shoulde spawde for him, though himselfe had not well and clearly perceaved what Christes meante by thoes woordes: How can he not perceave by the same woordes of thyges, that those apostles understande his woordes then.

Thus you see god readers, that of his two questions, the first haue I to answere that it is come to nothinge (if I would sticke with hym spawle at his answere) till he haue better pioned me then he hath yet, that the apostles in the first Chapter of Saunt John, byd ye under-stannde Chystes woordes. And nowe therefore, wilt he have better handled his first question, he can against me never his lyke seconde, whereby he vaisted that I could make none answere, but such as should take my self in mine own trappes. From whence, ther I am cleane escaped alreadye, by the answering of his first question, you may god readers see, that mafter Parker goth as wylly to worske to take me, as a man myghts send a child about with salt in his hand, and bide him goe catch a bydye, by laying a little salt in her tayle, and when the bydye is sowed, countes hym then to goe catch another, and till hym he ha be caughte that and it haived a little.

E. The bi. Chapster.
The fourth booke.

If Poe answer yea or yes: then doe I ask him further, whether Christ's disciples and apostles thus hearing and understanding his words in all the three chapters, wondered and murmured (as some faith or murmured as (he that) or his makers say, what think you Poe must answer here? here may you see whether this old holy professor of the popes church is brought even to be taken in his own trappe. For the disciples and the Apostles neither murmured nor murmured not; nor yet not offended with this; nor yet, or with the help of some holy scribe, to catch the master. For in his own trappe, that his maker did have made for him. Poe wrote well good readers, that the trappe which he made for me, were these two prophecies of (his) or his books, with which he thought to catch me, that is to witt, first, whether the disciples and apostles heard and understood our salvation in all these places, and then upon mine answer yea or yes, his other question further, whether they murmured or murmured not. Unto which, while I have answered, nor by the trappe of his questions he recited me, I seen to be caught in mine own. For because I said that many murmured, as though many other might not because the apostle did. Poe before, they show you how himselfe is taken in his own trappe, ye shall hear his own glorious words, with which he hath shewed that he hath taken me and would make me done it were so. So are these his words.

Beneath are ye, whether this old holy professor of the popes church is brought even to be taken in his own trappe. For the disciples and his apostles neither murmured nor murmured not; nor yet not offended with this their master Christ's words, or matter of speech. For they were well acquainted in such phrases, as answered their master Christ, when he asked them, why ye go hence for me? I said they, that whilst we go the house to, have we ever lost such like, as we believe thou art Christ's sonne of the living God. I master Poe, they neither murmured nor murmured and why for because ye say you understand it in an allegory hence, and perceived well that he meant not of his material body to be eaten with; yea, but he meant of himselfe to be believed to be byre God and beare man, having at one and bloud as they had, and yet was before their
The fourth booke.

Asonne of the living God. This belieth ga-
thered they of all his spiritual sayings, as
himself expoundeth his own wordes say-
ing: By keth poseth nothing, me-
ting to be eaten: but it is the spirite that
gueth this life. And the wordes that I
speak unto you are spirit and life. So
that whose believe my keth be to cruet-
ched and broken, and my blud to be shed
for his sinnes, he catch my seel keth my
blonde, hath lyse everlaughting.

And this is the life wherewith the ri-
teous lycheth euyn by sayth. Abac. 2.

A good reader, here have I rehearsed
you his wordes whole to the end. And yet
because you shal so that I wil not hyde
to you any pie of his, that make
for any strength of his manner: I shall re-
hearse you further his other wordes,
written in his thirdeenth leaf, which I
would have touched betowe, sauing that
I thought to reserve it for him, to stren-
gth with all his place of his, where it
mighte doe hym helpe serve, where he
would prooue agaynst me to trappeme
with, that the cause why the discipules,
and Apostles meruyed not, no; mur-
noued not, no, were not offended, was
because they understand Christes wordes
be to spoken, not of berpe eatyng of
his seel, but only of the beleif of his pas-
ion, by waphe of a parable of an allego-
y, as he speake these other wordes who
he sayd, I am the doze, and when he said
I am the byne. The wordes lo of maister
Wylcher with he bethred with the
proof of this pounte in his thirdeenth
leste he be there, in the ende of all his ex-
posticion upon the thirth Chapiter of Saun
John.

Here is to the conclusio of all this
sermon. Christ be God and man, had
sette his keth before them to be receved
with fateth, that it should be broken and
quier for their line: But they could not
eat it spiritually, because they beleived
not in him. Wherefore mane of his disci-
iples fell from him, and no more with
him. And then he saide to the twelwe
Will you goe away? And Simeon Pet
er annswered: Lord, to whom shall we
go? Thou halke the wordes of ever-
lauhing lyfe, and we beleive ye are sure
that thou art Christe the sonne of the lyving
God. Here it is manifest what Peters
his felowe understood by this eatyng
and drinkyng of Chyrpel. For they were
perilously taught that it fode all in the be-
lief in Christ, as their annswer here e-
stiteth: If thys manner had fode byon

to diepe a myracule as our papiess feyn,
without any wo:de of god not com-
prehended under any of their common len-
es, that they should eate his body under
foure of sead, as long, diepe, thicke, as
wo:de as it hangeth bypon the crooke,
they being yet but fiable of faith not con-
frmed with the holy go:ot, mul thirere-
es haue wondered, booned, and fag-
ered, and haue beene more iniquitous,
in and of so strange a manner, they
be. But they neither doubted, nor mer-
uyed, nor murmured, nor nothing of-
fended with his manner of speche, as be
the other that flapt auyay, but they an-
nswerd fyrmlie: Thou haft the wordes
of everlasting lyfe, and we beleve ye.

Now to the expolition of the wordes of
our lordes suppe. D

Lo god readers, ye wil I row now
beere me recorde, that I haue playenly
with maister Wylcher here, and hyde no-
thing of his aide, that may do him any
substantial servicye towards the profe
of his purpo:le. And I warrant you it shall
be legere you find him; any of all that
sect, dete in such pluyau maner with me.

But nowe god chistens reader, read
al these whole wordes of his in both the
places as often as you list, and consider
them well, and then shall ye perceyue
in conclusion, that he proued his pur-
opse by none other thing in all his wo:
d then onely by his owne wo:des, expowy-
nynge allay the wordes of Chyrpel as
maister Wylcher li:th himself. And bypon
that that himselfe fateth, that the cause
whereof the discipules and Apostles mer-
uyed not, no; murmured not at these
wordes of Chyrpel, D the breth that
I haue geue you is my selfe, D was
because they perceyued that Chyrpe:
speake it in a parable, as I say of his oth
wo:des, I am the doze, and I am the berpe
byne upon these wordes of maister Wa:
ers owne, maister Wylcher concluding
for his purpo:le, the fel same thing that
he by: prefuppoyeth, the thynge that he
shoude not prefuppoyse but seay, that is
to brette, that Chyrpel speake it not by
wo: of appara:le.

But ouer maister Wylcher and his
prexappoytous prefuppoyt, the maister aparseth playn. For as I saue John,
before saye, our savoir when he sayd,
I am the doze, and when he sayd, I
am the berpe byne, hyde do prosece
and declare in both the places his ow:
wordes, that there could no manne
haue cause to meruye at the maner of
speaking.
The fourth booke.

OF speaking. For his owne declaration in professing his owne wordes was such, that it must needs make any man (but if he were an idiot or an ass) perceive that Christ spake in those two places that he was the ynde and the base, but by wise of a parable. And this name every man zero that lyseth to take on the place. And therefore no man says, how can he be a ynde, no howe can he be a base, as many lynd in the third place. How can he geue his slethe to eat? Whiche two wordes if they were soe clearly spoken but by way of parable, as the other twopne word, it were farre unlikely that to many wise men woule have taken it to soe faire otherwise ever since, that take the other twain, soe none other. And namely such holy doctors as saintes, as are well acquainted with Christes phaszes and parables, and in the rude thereof, have spent the great parte of all their lyues. And therefore master Packer agaynste so many wise men and to god, going about nowe to pacze this point but a parable, by none other substaniall more, then onely by the auttorigtie of his owne mouthfull word, prooth vs by vs purpose very fatnute and blinder, we all bys (loke master 200e), as though vs purpose appeare verly clear.

The blys. Chapter.

We be it, so the furnilh the hes matter with, and to sette the better forth, because he wold not have it sene to hande all yppon his owne onely explication, that is to wittte, upon hes owne onely word, he seteth hym on yppon his owne bare word, his owne bare bal reason, a faith. If this mater had thus heere to do hee an example as sure Pappises feyne, without any word of god not cypshenred under any of hes common senses, that he couthe eate his body being under 5e forms of yppon, as longe, hepe, thick, thinne, as broode as it hanged upon the place: they being yet but sible of faith, not confirmed with the holy ghoste, must here nudes have wondered, smote, and staggered, and have beene most iniquituous in. Of to strange a manner then they wer. But they neuer merueled no murmured, no nothing offended with this manner of speche, as wer the other 2 fyte away, but they answered firmly. Thou haft the wordes of eueneasting life, we believe. How to the explication of the wordes of our lodes supper.

Here hath master Packer gven vs a maioz of an argument, and a mine to. His maioz is his first parte unto these wordes. But they ac. and his mine is the remenant. But we may now aske hym erro do what? For conclusion he seteth none unto them. If he thinke the conclusion folowe to cleare, he need not, but every man must nede le what follows yppon his twop nees; in good faith for my part I should setego to it, that is the common note of the consequent. I see not what would follow any more then the common bene of the comme manuell. Ergo cypber adixete, he bate the he made his maioz to solos lyse.

In which that first it pleaseth his maister to trye and make in typo gret matter, and make soe poxe people wene, that every thing yppon doctour faith in dictiess, abode th by way of problems wer belerewed to beleve a necessarte point of ypse beheth but play the false tale for his picture. As for we be not bounded to oblique all thes thinges, as he hanged on the cross, as with hym dimensions proportionable to 5e sournes of yppon, as his blessed bodye was as verbally his body in the first moment of yps holys conception, as it euuer was at yps passion, and yet was it then neither so thick, so long, no: to boade, o: whether yppon bodye be there in yps naturall subsistence, without any dimensions at all, o: whether he be there in all yps distinctions of the members of his holy bodye, o: there have his members without any distinction of place at all; these thinges as such other, in which learned men may moderately and countenently dispute and exercise theye witte and learning, the cat holte church in fuche worde leauned at large, that it byndeth not the people to any fuche straghtenes in the matter, but onelie of the yppontes that he be bounded by certayne and sure revelation, to beleue, that is to wittte, that under what manner to euere it be there, there ye is his very feld and his very blynd. And in the sourne of yppon bodye eate his very bodye ther we wone, when we receiue the verpe blessed sacrament. Thus faire bate he by certayne and sure revelation, bothe by holy seprutter, and by the tradition also, by which Christ taught it to his apostles and deb to the church, as faynt Pauls did to the Cozenbyes, and
The fourth booke.

And the church to the people by successi

on from age to age, ever sin chapistles
days unto our owne time.

And therefore with them mokes and

yres, maister Markh mocked no man

but himselfe, save that under the name

of Papiстыs he mocked all the catholique

church of cryst, th. Peter, beth clapsey

and temperate, men and women, and

all, among the remenants, the obis
d help boreases of apostles that have with

out doubt or question both beleived and

taught that Chist meant not to speake

those wordes: He saint is veri wreate,

bwaye of a parable, as maister Markh

saith he onely meant, but that he berye

speake and meant of the very eathing of

his flesh in deede.

But now shall you see, that as I said,

his maister is to solishelle made, that all

the world may wonder where his witte

was when he made it. For he saith,

that if the matter stode in deede, upon suche a

great miracle as the catholique church

(which he calleth the papiстыs) believe,

that is to witte, that his very body thold

be eaten in foure of breaed, and that al

so which he putte for a necessary part

of our faith, as long as depe, as thyke,

and as bode as it was when it haunged

on the cross, then the disciples and apo

stles (because they were yet but sibell in

the faith) must nedes have wondere,

stonned, and staggered; and haue ben

more inquituation therin then they were.

How woteth well every child god reade

r, that Chist spodde not in that place,

plainly tell them in what maner they

should care it, that is to witte, that they

should eate it in foure of breaed. For

though he gave them an instruction or

signification therof, in that he said, and

y bode that I shall decree you is my bode,

which wode is coupled with his bode

when he bode institute it in deede at his

mane, might then make them very

perceve that they should eate his flesh

in foure of breaed: yet at the time when

the wode was first spoken, it was not

so playne for that maner, but it mightbe

sent to the that he bode that wode bode,

by maner of allegore, to signifie

there his flesh, because they should berye

care it as men eate bode.

Now so then god reader the madness

or maister Markh, that faith here, that

that thing must nedes have made the

apostles wander, stonned, stagger, at the

time when Chist spake those wordes in the

lyre Chapter of Saynte John, at

which time every child kneweth, y they

though they wel perceiue y though they berye

care his flesh, yet they knewe not

that they bode care it in foure of breaed.

And how could it then have made them

wonder (that thing I say that he spaketh

of, so soe staggereth to revera the

wonder) that is to witte, that his flesh

should be eaten in foure of breaed, that

as long, as thicke, as depe, and as bode

as it was when it haunged on the crofe.

How could this thing I say have made

the wonder at that time, at which yime

they thought not of the eathing therof

in the foure of breaed: Hearde ever ane

man such a made argument, as maister

Markh hath made here?

Now if chist had there told them in

dede, all that maister Markh hath here

putte in to solishelle, to make the matter

the more wonderfull, then would I de

nephe his maister. And so will I doe if him

self put all that out again, and leave no

more in his maister; then Chist spaketh in

dede, that is, that they should berye

his flesh, and bode thereof, and also

spiritually, not in dead gisCKVC  

which wode is, that is, that they should not only eate it bode, but also

very lyke, not in dead gisCKVC  

lyke, but quiete and joyde to the lively lyke, by which it bode

gend lyke, and without which, his fether

of his owen proper nature to the growing

of life, could not aualue. Now say I that

it maister Markh had made his maister

of this, all this had been no cause for his

apostles to wonder, nor to bestone stagger, nor to murmure and grudge as

they did the first away. For as well as

maister Markh mocked the apostles in the

faith of Chist yet at time without

anew manner of meruaille, as might

make them stone stagger and slip away

from him, they believed such other things

as were as hard to believe as this, and

without any further inquisition at all.

For elles why should he not at the

same time have merueyled of his  

wonder by to heaven, been more inquisi

tion thereof. For, that was no little

meruaille neither, and was one of the

things that made the Jews and other

people to stone and stagger, that there

slip away from him.

Also they beleived he was god, and

had no such wonder thereof, as made the

stonne and stagger, he be more inquisi

tion thereof, which is as strange a

matter as was all the other, and which

point once beleived, it was eth to believe

the other without any fistic manner of

mer-
The fourth booke. 1113

Chapter.

Do good Christians readers here thou see by sincere Chistifone, that though his promises under - side will that Chist spoke of his eateing of his flesh, yet there was no cause why they should either doubt fully wonder, yone, or stagger, or bee by and by curious and inquisitive thereof, and so destroy his maker. Father saith reason, but if it be to fuche as I am disposed for their pleasure better to believe maker father than saincte Chisstofone.

For every man maye here well see, y saincte Chistifone meareth here, that Chist in those words beilde all para- ble and allegories, spake and mente of the very eateing of his very flesh in deed. Whereby things lefte make father might as he is madelefe, bying yet in question and controvertye: I shall reha- rse you a fewe lyues farther of saincte Chistifone in his selfe same place. Lo thus be faith here farther. These lyues at that tame tooke no commodite, but we have taken the psisite of that be- nettie. And therefoere it is necessarie to declare how mervelous are the myster- ies that is to write of the blessed spec- rament and why they be given us, and what is the psisite thereof. We be one body and members of Chistifone body, and his bones. And therefore they that are chistifone, are bounden to shape his preceptes. But yet that we shold be not onlye by love, but also in very deed turned into the flesh of his, that things be done by the meate that his libratory hath gonne us. For while he longed to declare and expresse by his love he bore towards us, hehath by his one body membered himselfe with us, that made himselfe one with vs, that the body should be one with the head. For he is the greatest thing that longs to declare to be (it is ver possi- ble made both one. And that thing sig- nifies Job of his erranunts, of whom he was most heartily beloved Whiche to express the vehement three that they bare to eate hym selfe, who could greve us the gift, that we mighte have our bodies even filled with his flesh: Whiche thynge Chistifone hath done to vs in deed, bothe to theentent to hym. 1114
The fourth booke.

As in the more seruice love towarne him, and also to declare the seruice love and desye that himselfe bear towarde vs. And therefore hath he not onely suffered hymselfe to be sence of these opposites by them that desye and long for hym, but also to be touched and eaten, and beare truly to bee inscreed into his self, and all folkes to bee fulfilled in the desye of him. From goddes he therefore let us see the onely things that blow our sweate at his mouth. Liche as the dolf may bee aferde to be holde vs, and let us consider Christ our she, and what a love he hath shewed vs. The fathers of the mothers often times put their children to other folke to nurse. But I may (as we say) nurthe and feede my children with myne owne fleshe. I give them here my owne fleshe, to faver them all. And suche great hope I give them all, agayne the time that Ial longe. For he that in such wise doth vs himselfe in this life here: muche more wil he doe vs himselfe in the life that is to come. I longed (as ye our lode) to be your brother. And for your sakes I have comunicated and made common unto you my fleshe and my blode. The things by which I was touned to you, those thinges have I exhibited againe and geuen to you, to take the very fleshe and blode, by which I was made natural man with you, that same have I in the sacrament exhibited and geuen againe unto you. This blode causeth the kynges image to shone in vs. This blode will not suffer the beautye and the noblesse of the soule (where it ever waske and nourished) to wicked vs and salue. The blode that is made in vs of our other common meate, is not by any the blode, but before it be blode it is. But this is Chrystes our hande waske the soule, with a certayne merimary mightie and sweetness toucheth it by and by. This mystical of sacramental blode (that is to saye this blode of Chryst in the sacramente) draweth the Deuils face of, and bycheth to be not angells ones, lye, but the Lord of all angells to. The Devils when they behold and see the blode of Chryst within vs, they see face from vs, and the angells runne as fast towarde vs. And yet faynet Chri- tosomnecaeth not with all this, but goeth furt with a longer procelle, decaying the great benefite of this blode, both by the dyed on the cross, and by the receving in the sacramente, which whole procelse I had paraventure here after in some other place reporte. But to this matter good chilren readers, thus muche both more then this, and prophecye perceiue, that this olde holie doctor saint Chri- tosom, manifeestly declareth and sheweth, that our fau- our in those wordes that he spake to the Jewses, mentioned in the sixt chapter of sainte John, whereby spake and merte of the very eating of his fleshe. Whiche thing he promysed they, which promise he performed after at his maestie, where he then instituted the blessede sacrament. 

The r. chapter.

And now good readers to entend at laste this matter of maister Wastlers against his second argument, which he calleth his firste, because his firste is such as he is loth to looke oppositely. I returne once againe to maister Wastlers two forse captious quysitions, and withas he hath asked them of me, and I have as you so wel avoided his question and his grimmes and all his trimmeanes, that he hath not yet trapped me into any trap of mine owne, as you see hym solemnly boast. So will I nowe bee bold to afier hym spide, Whiche saiente Chri- stosome, here ye, sainte Apothe to, and sainte Cypide, sainte Bede, sainte Pyreneus, and sainte Hilary, were of the sinne, that theref- oles underfode their master Chri- steses wordes when he said: And the brede that I shall geue you is myelde, etc. And my selde is vorpe meate, etc. And I tolle you verpe trouthe, excepte you eate the selde of the soule of man, etc. If maister Wastler anuntwore me to this question naye or no, then shall he make me bolde to anuntwore the same to hym. For then that he not fere me with hys owne lying, that the goshelle faith contrary in the sixe Chapeter attaint John, if he graunt and confess himselfe that all those holie doctors fay thers in aganuice hys owne laving, which amonge them all, understode that gos- pelle as well as hymselfe alone, yea and though he take Frithys and friere Bas- kyn to hym to. And therefore ye anuntwore naye or no then what is quyte ouerthrown as you see, and his second question
A question quite gone to, for than can her never come to it.

Howe on the other lyke, if hee an-
swere mee ye; yes; than is good reade
to maister Barker bringeth by-
selfe, even to be take in bys own trappes.
For than he marreth all bys matter.
For sith you see clerly good readers, y
all these holy doctours and fauites, op-
yly declare by their plaine wordes
Which your sele haue here alreadly showd,
that Christ in those wordes shortly spake
and ment of the very eating of his very
flesh in boede: it makes reade follow a-
agest maister Barker, mindes (in the
cares and hardes of all such as beloue
better all those holy doctours the hym)
that this is the right understanding of
Christes wordes, and that chapples if
they understand his wordes, understand
them after the same fassion, is to wyt
the spake, the met of the very eating of his
very fleshe in boede, and to scratche them
his second question of sought. For cause whi
they aseralised not in ane murmuring
manner, was because they beleued it wel
at their masters word, which may fer

Barker both not, and the cause why they
were not by and by curious and inqui-
sitive, was as you haue herd S. Chi-
sedome declare, because they were make
and obelent, and not to presumptuous
and malapert, as S. Barker would haue ben.

Lo maister Barker here may you se
lo, what worship you haue wonne with
your questions, with whiche you haue
notously misled of training me into
mine owne trappes, as you triumphe a
boast, but are also dyne into your owne
trappes your selfe, out of which you can

never climb vp your selfe, nor all the
brethern able to dace you vp, as
long as the deceit the very father of your
lieng brethren, lieth in the depe brine
of hell.

Thus have I good readers my little
argumente (as he calleth it) that hee holleth
to have twwoe so substantially solde, y
hernaketh me therein suche an obeladab
that I were not able to stande in bys
stronge handes: that argument have I so
strongly nowe defended, and given him
in his owne turne to manpe great and
soul females, in every parte of bys
professe, that if this great clerke had so
many to great fals, hee should have
him at cler-
kenwell, at a wrestling, he would have
had I were neither ribbe, nor armes,
not legge lefte him whole long agoe, nor

at this laste lifte, his nekke unhroken
neither. And nowe therefore let his like
howe he solleth my thirde argumente,
whiche himeter callith my seconde, be-
cause he would haue the line forgotten.

C. The ri. Chapter.

Thus good readers goeth ma-
ne Barker soth.

The seconde argument of
Boze. After this text this wise-
ly appone to be understanden in a literal
lyence with the carnal Jevons, and not in
the allegories or spiritual lence with
Christ his apostles: The whole fame of
Bozes constaction of the yong man,
Bandeth upon this argument, a poce ad effe
that is to wite, god may do it, ergo it is
done. God may make his body in many
or in al places at once, ergo it is in ma-
ny or in all places at once, which man-
er of argumentation bove saile and
naught it is, every Sophister and e-
ery man that hath wil, percuteth. A like
argument. God maye shewe Boze
the truch and call him to repentauce as he
did Paule for persecuting his churche,
gerbo is connected to god. O god
niate let him runne of an indurate hart
with Pharaon, and at lathe take an open
and soine denceunce upon hym for
persecuting his word, and burnyn his
pomeberes: ergo it is done alreyp.

In all this tale good Readers you
see, that maister Barker is yet at selle
wise constraint and nothing chaungeth
his maners, for as falsely as he re-
bred mine other argument before, whe-
ren in what falshe he yeld you have yours
selfe senne) as falsely nowe rebrecheth he
this other. For rede good readers at my
letter through your self, and when you
find that falsioned argumente there, do
the believe maister Barker in this ma-
ter, and in the mane while beleue but
as the truch is, that witch his laste he
moched you, and sith he maketh he stile
a loue lye for his sodation, a bulleth
after his argumentes upon the fame,
whereby he holleth so pleauantly
at me, that it as properly bemeth the
manne to saunte, as it bemeth a
Cameel or a beare to banece: I will not
whim argue, a poce ad effe, saue he can he
ergo he both lie, but I wil turnes faith
and argu ad effe and face, he both
lie, ergo he can not, so comend his will.
In this forme of arguing cannot he not
deny, and thanecedent shall you lynde

BBill, as
The fourth booke.

As true when you rede over my letter as himself can not say nap, but that the custom upon is small.

But the goeth master Baker toth on and saith.

P Master, 7 must spylte proue it by expresse wordes of holy scripture, & not by his owne unwritten dreams. A Chrystes body is in many places & in all places at ones. And thus though our reason can not reach it, yet our faiths measured and directed with the word of faith will both reach it, receive it, & holde it fast to, not because it is possible to god, and impossible to reason, but because the written wordes of our faith it. But when we read god wordes in so many twelve places contrary, that his body should be here: So we must say to believe his wordes to any manes, verities, I would be say, at leypour.

Here ye good readers how many things master Baker hath tolde you here, and how truly be foseth the faith.

The first is that I must proue it him, that the body of Christ in is in many places at ones, or in all places at ones.

The second is, that I must proue it by expresse wordes of scripture.

The third is, I may not proue it hympne owne unwritten dreams.

The fourth is, that is I proue it by expresse wordes of scripture, than he will both reach it, and receive it, and holde it fast to.

The fith is that he finds, or, places of scripture and no, & the contrary, being that his body is not here.

The sixth is, that therefore I must give him leave to believe my unwritten verities, & be sayed, at leypour.

Now for the first good reader, wher master Baker hath by master Pope must spylte proue it hym, that Chryste body is in many places at ones or in all places at ones: I say that as for al places at ones, master Pope muste not proue at all. For (with the sacrament is not in all places at ones) whether his blessed body may be in all places at ones is no pointe of our matter.

Now as touching the being of his blessed body in many places at ones, where master Baker faith that ere he be bound to beleue it, I must proue it: he is very farre out of reason and out of the right way. For is master Baker to desire Frith before hym, bound to beleue no more than master Pope were able to proue them? I say againe to master Frith & master Baker both, that is either of them both, or any such other substance as the be, begin to demp now any such plaine article of the faith, as all good chistens naciones, are and longe have be ful agreed on, so longe and so ful as they have ben by thys, and so long rest the contrary beliefers for hereafter: either master Pope or any marcles, might well with a reason proue them thereof, and rebuke the hym therefore, and one aunst were the foulphys arguments that they make against the truth, and should not ones nede to goe aboute the proofs of the full recepved a undoubted truth, as though it were become doubleth upon every proud heretikes blasphemous foulphys argument.

For if master maker woulde now bring by the Arrianes here fore agayne, against the goddes of Chryste, whyd he might as well as this franciphe here fore of free Hystyn and Wickeike against the blessed sacrament, os if he would now begin the other foulphys herefore, whereof the prophete spake in that Pater, Dixit inspinus est cor deseo non deus. The soule failed in his hate there is no God, which he might as well beginne as any of the other twain; if he would now for the furnishing of this herefore come forth with such unreasonable reasons, as the foulphys foulphys brought in the face of all, heer not enough for me to confute those foulphys arguments, where he would blinde simple soules. Puske I needes before that goe make much a boe, and proue that there were a god, or els grant me this gole that there wer no god at al, because himself would say so by when his soule reasons were toyled.

Nowd to his second point, where it is not pouzhe for him to saye that I must proue it (wherein as ye I have proued hym a very soule) but he allegoeth mee also what manner of proue I must make, and none may true hym, but such as himselfe last assigne, and that therefore I must proue it hym by expresse wordes of holy scripture: I akke hym than whether he will be content if I proue it hym by expresse wordes of Chryste wroten in all the soule engelisantes, Saint Barthew, Saint Barke, Saynet Luke, and saynet John.
The fourth booke.

As he lay ye as I suppose her will, than alike I him further wherefore he will believe the writing of them four. Whereto what will be answer, but because those gospel ye of these are holy scripture. But then shall I further help his holiness to show me, how be knoweth that those four books be no any one of all four, is the book of him, whose name it beareth, or is the holy scripture of God at all. To thus question lo, but if he can he goe further than holpe Dapent. Alas, sir, or the matter of his owne heresies Martin Luther epistle he must laye the knoweth those books for holy scripture, because the common knoweth Catholicke church hath so tode hym, now when he shall have od on aunswered me thus: every childe may soon see what I shall alye hym again. For thou thus I say, let me this matter shall not believe you, that you believe that common knoweth Catholicke church in that one great verity, Whereupon by your owne laying all the other wittiests depend: why should you not as well believe it in this other act, etc., which is so plainly tendeth you, and yet you doe deny it? As I have told you not. I say matter shall not believe the church as well, when it tendeth you as good, that is good church that this is his very body, as you believe that same church when it tendeth you, good hath taught this church that this is his very scripture, namely that there are written in it three scripture other things, to make them as harde to conceive and as incredible to believe at that.

Here you see good readers, to what point I have brought matter shall not. I have set hym here so fast in the midst, that in shall be thick and never cleane blowne oute while he liveth.

Sorceror of matter cannot deny me these, but that the right belief in the sacrament, and others other things were, were ones taught and believe, and Christen men bounden to believe them to, about excelle woordes of holy scripture laid forth for his proofe, before any woords of the new testament was written, and after peradventure to, where that the air were preached, and written ghosrpel not there. How so such things were at one time not only believe, but men also bounden to the belief therof, without excelle woordes of scripture for the profane matter of written shall the...
A he saith that these woordes be spoke but by wagge of allegro: And hee pouerly it as Frith, dowth, the oour louer sayed of himself. I am the boze, I am the boze.

Now remeber, good readers, that maister Splatter belied me right nowe, and laied that all my second argument was a post de ofre, it may be so, ergo it is so. But now consider good children, that if I say I am the boze, I am the boze, I am the boze, by those places, I am the boze, I am the boze, I am the boze, be such other; hee concludes thase other places of eating hys selfe a guing of this his body, was spoken bi an allegro: to.

And how concludes he that it is so? but because it may be so. And thus ye se good readers, that the selfsame kind of arguing which maister Splatter saith himselfe to finde in me, and falsely besright me therein (for I neid frether none other things to droop), but answere the things as thase thase thase thase thase thase thase thase thase thase.

Gone all the catholike faith, the selfsame kind of arguing I say: maister Splatter eth himself, and so doth yong father Frith his felowe in solito.

But than agayne when they argue thus, these places may be understood by an allegro onely, as those other places be, ergo they bee to bee to understand in dede: I have proved already that his entent is false, and they may not be understood in an allegro onely as the other be, but the plain an open difference betweene the places appear by on the circumstauces of the text. This haue I proved against Frith already, 4 that in such wise, as your felt hath fene where, that maister Splatter cannot auide it, but in going about to defende frysthes foly, hast with his twoo soucions of mine one argument, after thase twappe ouerthown himselfe, and made mine argument more than these fo strange.

But yet good readers, because I say that these woordes of Chrystis. The bread that I haue give you is my selfe, which I haue give for the life of the woilde, and my selfe is verberely meate, and my bloode beretely drinke, and but if you eate the flesh of the sonne of man, and drinke hys bloode, you shall not haue lyfe in you, and fo with all such woordes as our lavour sake himselfe, menance one in the first chapter of saint John, and those woordes of our lavour at hys manueye wriyten wyth all the tother three euangelistes: Chys is my body that shall be hysken for you, be playne 5 expresse woordes for the catholike faith, 6 and maister Splatter saith that they be not woordes plaine and expresse, but expouneth them all another way therefore to breake the frysthe therin between wyrm and me, I have brought you forth to my parts in mine expostition, the playne expresse woordes of diuerte olde holie labyteys, by which you may playne and expressely see, that they all layed as I rape.

And maister Splatter also cannot himselfe laye nay, but that against other beretikes before hys dayes and myne, bseuere wholle general counfaoles of chast tenbones, haue playnely and expressely determined the same to be true that I lay.

And all the countess chystenfors can also testifie, that god hath himself by manifold open mysapes, plain and expressely declared to the blekes sacrument, that this is true sayde by the maister Splatter here opprungyn, and that Godde beth by thase mysapes expouned hys owne woordes himselfe, to bee playne and expressely spoken for our part.

And therefore now good chysten readers, if maister Splatter will make angs more chycking wyth us, and not grant Chyistes words for plain and expresse and acruding to hys promye, receve and receve the true faith, hold it false to ye may playne and expressely tel him, there shall never true ma, trust his false promye after.

Now touching the fift point, wher the faith be fundeth, or places in scrip ture and mo to, showing that Chyistes body is not here in earth: remembre thys wel good reader against be bring them forth, for in hys second part when we come to the tale, ye that finde his mot way twenty, farre fewer than fiftene, of al that shall well serue hym, pethall finde fewer then one.

Then where he concludes in the laste point upon these five popeites afoye, (which fewe hewe the yow good chysten readers ye see) that I muste gyve hym leane to delieve myne unwritten vanyeites bereties he would tape at lepoure: if the thypnes that beca are called unwritten bereties, were in deede unwritten and inuented allo by me, than he myght be the boldere to call them myne unwritten banities, and (as he calleth them before) mine unwritte ten dreams to.

But
The fourth booke.

The first chapter.

Now goeth he further against mee with a specially goodly piece wherein this be vepiseth.

Here maist thou chist a reader wherein I poze wold to fayne make thee believe that thy pistles be more then madde to call nothe such written benitites myne unwritten banites, of mine unwritten dreames ep sther, excepte he proue both at these thinges to be but an intention of mine, of, or that all these things bee too yet unwritten, and that holie doctres in both of these benitites and of these written banites, and also that at the white that all these holie bokes were a worketh thewhil, they neither wrote nor orded, for they had it not.

Now while maister Poze must therefore upon suche considerations give maister Pozer leue to believe this written banite, which is in all the tryall uneminstes an exceede written verite: while I must say therefore upon such foolish false considerations, give hym leave to believe the true faith at losfour, so he hab put it in my choise, I would have no other to give him any legere losfour therin, for he hath bene long out of right believe already. But ifth he faith I must, I may not choose.

Whereof I am as helpinge me very sop.

For excepte he take hymselfe losloure Bertine, learning the businesse that he can take in writing of pestplent bookes to the contrary: he shall not fail to believe the true faith at losfour over late, that is to witte when he lyeth watchedly in hell, where he shall not write for lacke of lights, but his paper, but shall have overlaung losloure from al other workes to believe therin that he would not believe here, and he shall ever burne ther in everlaung time, for his loslour ungratious oblitrate infidelite, out of which infidelite I believe God gave hym grace to crepe a greateort bertine.

And that you are good readers what a goodly piece maister Pozer hath make you, which pleased him I warant you very well when he wrote it.

But it wol not I were please him now very well, when he hab after this mine sounth were redit.