in the tone the is in brother. But I say a people being at one, it is in an anointing of y priest an holy cerimonie, in ye anointing of the child at confirmacion, it is a matter of an holy sacrament, in the aneling of the fece also, a curse of these two is one of the, by, which the spirit of God hath taught the church of Christ to knowe and use for, by, four, raynes of very special grace. And therfore such difference is there, as is between y halowed water standing in the font before it bee occupied, or if it were spawned upon a man for holy water, the same halowed water being occupied in the confirming of a child at ye fonte in which it is applied there. For in that time, before y goodness is in ye hall of ye halowing, it hath another effectual goodness by ye goddes ordinance, whereby it is made a meane of purging the soule from sinne, a infusion of gods grace, of enabling the new regned creature to inheritence of heaven. And why Lyndall afecheth me in many of these things by cause of the reason why? I might as well ask by him y cause of cause, in the nature of properties of any natural thing, beast, heare, tree, o stone. Whiche if I were smadded to looke lyndall were able to tell me: what hath he more to faire, then y god hath placed that nature in properte therin. Why verer shall also conerne in these holy ceremonies, s sacramentes, wher of the vertues be caused by gods ordinace thorow his holy words, whereof the profite is limited & potitioned after such rate, degrees, as is so mai full & perfitly known, but onely to god that genneth it. And thus answer I lyndall to these questions.

He afecheth farther why theople cometh, why of it is made: what is any more to the matter, the fede where the water be ky is put into y fonte, or what grapes y wine was made? Chrift at his munder turned into yps bloud. Now where he afecheth why the bishop folleth it into y curates werer with they annount the ficeretherto, I say that the bishop syneth it to the curates, becaus they should therewith annount the sic in the sacrament of anointyng. But why he folleth it to y curates if he did so? therof can I not tell the cause, but if it were peraduenture becaus he would be payd therefore. But I can tell well y the bishop folleth it nor to curates, no nor man elles, but y curates have it sent the sire, but if they reward lyzinger of their courtely with a grote, which hanger is yet the archdeacon seruant, & nor y bishops. And this I can tel for I have enquired for y nonce. And by this son I tel atwell that lyndall here beholde the bishop shamefully for the nonce.

Tyndall

And why he affirmed that I say how the ouling and shauing is not part of the priestshod; that ymp:outh he not, no; e boe, and therfore I say it yst.

More.

It is very truth that I impone him not in y point, but am well content y he say it yet, & I will say the same. But I imp:oue that he faith ever chistien man y every woman do, is as delyciously as these that at the receipt of y holye ob:er, are both anointed & shauen. This is it y impone, this is it that is a stark he:refe, though lyndall say it yet.

Tyndall

Where he enforced the derterm that he can this is at that he ca laic against me, that of an hused ther be not, & he have properties which Paul have required to be in the. Wherefore if ouling & shauing be not part of their priestshod, the ever more of a thousande is, hundred at the leaste, & should be no priestes at all. And y our trend, would conforme it with an othe, & we are deeply that it would follow, & that it must nede to boe. The argument yet if ther were none other thist, I would sole after an Ordo: de faction with con:ndo: conseqeuent: & conseqeuent:

More.

Lyndall here makeh a tale, as though it were a dialogue, or rather a trypology betweene bymself, the messenger and me, saying I in my dialogue did allege, that if ouling & shauing were no part of their priestshod, then of a thousande priestes, ir. hundred at the least were no priestes at all, for lack of an hundred priestes, ther be not r. that hau the properties that saue Paul requireth to be in the. And he faith the messenger would be conforme it with a great other, & that himself would, if ther were none other mye, sole it after an Ordo: de faction, with con:redo: conseqeuent: & conseqeuent: Wherein he meane, that such as he knewe none ther mye, be granted both tru:nye for true, that is to boe, that except ouling & shauing be part of the priestshod, elles it must nede folowe, that of a thousande priestes, ir. hundred be none at all, for lacke of good conditions: And also be re:ith, grawn:
Agaynt Tindalles translating of charitas

A granteth not suffe, that of reason it woulde to folowe, but also that it is true in deede, that for as so muche as oylinge & hauffing be not the thinnes that makest them piiiikeles, and good condicions they lacke, therefore they be no piiiikeles at all.

But for as much as he saith that he willsiplis for lacke of other thynge, he shall not neede to doe, for I will find hym another shifte my selfe, and a plain contrarie yoga, and copie it with nge consequenium & consequens, for where as he granteth bothe to be frewe, I say that they be bothe falske. And where as he makest as though they were inne owne woordes, and the messengers with me:

In good faith I better remembre the not founde them, albeit that I have purported looked for them in all such places of anyt dyaloge, as me thoughte it should be, it lovere there at all. And therefore leaun that point in question betwene vs, I come to replie to his unslovere made unto my dyaloge, at which yme I shall rede it out of necessitie, and must ever find it if I therin: I will in the meantime while not yet if I say it my selfe, so far that I saye wrong.

For by gods grace never wil I wittynge why I prey, defende the thinnes that my self that byhke buttre, though it hadde happed me to saye it my felie, but that I shall well and planckaly reuoke it and call it bact, not dislimitting mine owne oversight. And woulde God Lyndall boole booo the lyke and Luther too, they shouled therun, neher so eyhelpe defende to yamelesse heresyes as they booo, no make so yameles glosse, of they owne fornace woordes, whe they see them so repouued, that they can nou woole defende the, no so yamelesfull chayngynge from woole to woole, as Luther hath agaynt his owne conscience done in some owne matter thynge.

To the matter I saye therefore, that it is falske if oylinge and hauffing be no part of the piiiidhod, then it must folowe that of a thousande there be not hundred no piiiikes at all. For I saye that oylinge and hauffing be no parts of the piiiidhod in deede, but be holpe cer.

nies bdeo about the confracten, liue as in martrimony and baptisme booke, he purdue holpe ceremonies bdeo that be not the essencial poyntes of these sacramentes. And therefore is it falske that if oylinge and hauffing be no parts of the piiiidhod, the piii is no piii for lacke of piiiikeles vertues.

And therfore the grace by god appointed unto holpe order is gene with that putynge upon of the handes, is tripke declared by saunte Paul in hys epistles to Ephesio, that is plainlye that it gre- 1.Timo. 4, with Tindalles heart to heare thereof, 2.Tim. 1,

maketh him to make a mock theart, and say it was but like as a man layed hys hande on a boyse head when he calleth hym good sone. But the place is for all that to playne, that when Lyndall to f playeth theart, and to sayeth then at the lyghte but from the toppes lus, and gynter as a dogge, when one porres hym in the theeth with a knycke. And thus have I proved the consequentie to be falske, which Tindall granteth for true.

Note to that other part, that is to lust the consequent whiche he granteth for true also, I saye that it is falske also. For likewise as he granteth that a piii is not piii at all for lacke of piiiikeles condicions, so mighte be falselye, that a chresten man is not chresten at all, for lacke of chrest condicions. And because Lyndall wil haue a piii nestlinge but an officer; yet after bys owne falske, and some fathyon, he shoule not grante it for true. For then must he fape that ever euill officer, Maye, bapyle, cons- table, or bylliffe, if he misse the hys office, were faynt with oute of office.

And thus we see that the consequent is falske, which Lyndall also granteth to be true. But all this bullynes maketh he for hatred and deliute that he beareth to piiiidhod, to the bunit servyce that the piiiikes sanye, where bynself fareth none at all, for the malsie that he beareth to the mals where bynsel never sanye, and unto the holpe sacramentes where the Piiiikes sanye, and which Lyndall obletlye freueth to deseprope.

Agayntse Lyndalles translayinge of schites into love rather then into cha- rite.

Cremaketh Lyndall a great procerse, and tellith by that cha- rite bath in englishe freche dis- uers significationes, sometime lour,
A love; sometime more, sometime patience. And what is all this to purpose? Should he therefore leave out charity, where it may conveniently stand? By this same reason we should never be the word in one signification, nor other, lest the tone should be taken for the other. Now it is known he so greatly that the particular names take away the sound, which though he layeth it to other; for this word...some duty also, whether it means good or evil, but if the circumstantial somewhat set it out: what need was it to put the indifferent wondrous love, in the place of the undoubted good wondrous love, as the sentence well showed that it signified neither more, nor patience, nor love, and then the wondrously signified that it meant good love, which is expelled by charity.

Then therefore be that the greek word ἀγάπη, which is sometime, that he would interpret it love, and not charity, as though I had found a fault with him, because he cited this wondrous love, in such places as this wondrous love might not conveniently stand, where he finds the fault, in this that he putth not the wondrous love, where it might well stand, and that to often, that he seeth to my the name of charity.

Howe because I say, that every love is not charity, but only such love as is good and ordinate: Tindal answers me, however this word wondrous love, in the better order. Tindal citest me, no more is every wondrous love, for that wondrous love well, but yet put by it, it commonly signifies Chist's faith in the matter of the faith, so that when we mean a full faith, we do say alway to set some other word therewith, as when we say Tondales, faith, Luther's faith, etc. Bullens faith, and such other like.

He putteth another example by this wondrous love, and faith that every hope is not a chystian hope, and yet he must be it a thousand other wondrous love, such as been indifferent and signify both good and badde. All which the Chynbide, he should he sayeth, translate nothing at all. Who bidebeth hym leave all the wondrous love, or who sayeth that he should he always put in wondrous love, his wondrous the thing, that no man lerveth to his charge, and the thing that I lay to his charge, he leaveth ever unanswered. For goe to his word of hope, in which is indifferent, and signifieth hope, yet as well hope of gretting the long of his remmian, as hope of reward in heaven for charity being to his enemy, though this be thus, yet if they were in English, I wade that signifieth none hope but a good godly hope, as charitie signifieth no love, but a good godly love: then were not the word translate, that where the place in Greek or in Latin speakest of good hope, would not translate it into that English word that signifieth none other hope but good. And therefore it well appeareth that Tindall wode not well, when there, as the script, which speaketh of good love, he had more translate it by the wondrous love, that is indifferent to both good and badde, by the word charitie that signifieth no love but good. This is it that I charge hym with, and to this I would have aunthorize once, and not leaving this untouched, loathe and wander at large and unlawfull without the matter.

Tindall.

Yet faith he farther: Agape, Charity were wondrously loved among the heathen ere Christ came, signifieth therefore more then a godly love. And we may say well now, if I have heret it spoken, if the Turkes be charitable one to another among themselves, some of the unto charitie men. Be you all this, agape is commen to all loves.

More.

Yet is in hand again to agape often, bygyned not acharly some wondrous, for though this greek word agape, signifieth love indifferently good and badde, yet this wondrous love, signifieth no love but good. And therefore in such places of scripture, as agape signifieth good love: why should Tindall translating into English, rather take this word love, signifieth no more good love then badde, rather then this wondrous love that signifieth no love but good. This Faith hym yet again. Now though this Latin word charitie was a word loved among the heathen ere Christ came, though it was signifieth in Latin at that time among them an evil love, a naughty yet this English word charitie never signifieth among be any other love than good, not even in that specie that Tindall speareth of, if Turkes be charitable among themselves, some of them to children people too, where it signifieth yet rather petty then love. And therefore Tindall must
A must in his English translation take his English words as they signifie in English, rather than as the words signify in the tongue, out of which they were taken in the English, And yet remember I not that from in the Latine tongue was used to signifie cupil love. And I say to Tyndall yet farther, that though this English word charite be entend English before the brede of Christke, and had then signified among English infidells, an cupil wanten love, yet though it had then among them signified none other love but naughtie, yet this word was signified not that but the contrary love in our time, and so hath signified long before sure bernes. Tyndall must needs in his English translation be as English words in such signification as he people bleth them in his own tongue, and not in such signification as they were used in of old time, where the people have changed and forgotten hundred times of persons the word boine.

For elles he should make a gape confusion, if he wonde in the matters of vertine and chandan faythe be the old words after the old fashion, and take sides, for nothing but such as it signifiedere Christke came. Then were the other holy doctors persons of eras, persons full, persons serius sancti; Tyndall must call the not the persons, but the disouers of the father, the sonne, and the holy ghost, and make me wene he had adde a fake. And thus Tyndall peased to but the purpose of this reason the more Tyndall, fy ngage and charite, and words used among the heathentere Christ was boine.

Finally I say not charite god, or charite your neighbour, but love God and love your neighbour.

This is a preye poyn of holyng, by which he would make the reader take as he did himself might play a false fakie while, and was not fee where in the question standeth. For he makest as though I repowde he had this word love in his translation in any place at all, where I neither to say, nor to thought. Not the fault I sea, as in my dialogue I say plainly enough, was that he rather chose to use this word love, the this word charite, in such places as he might well have used this word charite, where the latine tercere was charitas.

When this holy word charite was most proper for the matter then this word indifferently word love. This was the fault I found. And therefore whereof I coude I the defining between the noun and the berde. I let him not to say, love thy neighbour, nor I bid hym not say charite thy neighbour, nor good attention thy neighbour, nor good mind thy neighbour; nor more then dyrinne thy neighbour. And yet as he may fare thare, green thy neighbour dyrinne, so may he if it please hym, saye, beare thy neighbour good mynde, beare thy neighbour charite.

Though we fare a man ought to love his neighbours wife, or his neighbours daughter: a chisten man doth not understand he is commanded to cele his neighbours wife, nor his neighbours daughter.

This matter is somewhat amended here by this word, he ought to love. But elles if Tyndall fall not to the chariteth but to the loving of his neighbours wife, or the loving of his neighbours daughter: I had as leue he bare the both a bare charite, as with that simple meanesse this tare to sare in love, namely leue he faith that priests must needs have yopes.

But whereas of serueth hym this ymple, did any man so bid him to use this word love he makest as though I forboke this word utterly, because I forbade it him whereas I shoulde not use it but charite. Thus ereth he our bys al church and sayeth they should do all manerly, because they tooode the same between freeds and numnes.

This is all that he sayeth for his putting out of grace and setting in of fauour.
A vour. And I praye you consider what cause hath he noone thewed why he so shoulde do it. And pet to sight of this Chapter is, why fauour u grace, as though he would te you why, and hath he now theved you no cause at all, but thinker that his proper scoring is sufficiant to change the known holy names of Scripture, to all Scripture, into such wordes as himselfe liketh. And now he pleasure himself wonderfully well, because he hath founde oute so farre that prett science that grace signifith someyme no good. As when a man standeth well in his ladys grace. But he seeth well that I fynde with hym the saute, so changing grace into fauour, where the scripture spaketh not of the grace of my ladys, but of the grace of our lord. In speacking whereof, albeit that goddes sause is neuer more but ye in respect unto his creature, his grace is his sause, not a sause one, but be fauour the sause, his grace, is grueth grace for his sause, s fauour for his mercye, and yet his sause is his mercy not the one, in respect I pass to his creatures, though his owne nature do enter a whole, that all that one is in hims one. And yet where the putteh his ensemple of standing in his ladys grace, because it is yet but inforth, soo that may be good enough. The thold have made then ample by lewde Luther his lewde ladys grace. And when he lapeth in the universitie many ungracious graces he gotten; he should have made them more playn & better perceived, if he had fauory, for ensemblle where his owne grace was there granted to be made master of arte. And thus graciously hath he quit hymselfe in putting out of grace.

A garvyn. Tyndales changeing of confection into knowledge, 4 penance into repentance.

Tyndale.

And that I discyse woode knowledge, and not confection, and his woode repen- tance, and not penance in which all he can no prove that I gue not the right enliched unto the Broke woode.

More.

This is playne true that Tyndall saith, as I have plainly shewed already in the woode, that whiche he chooseth, grace, whiche Chapters, whose reade and consider from the beginning, and C uple well Tyndales woode and mine, bee he learned, or be he not learned that readeth them, if he have not naturall witte, and be but indifferend, he shall (I doue not) fynde Tyndall in their pointes to clearly confounded, that he shall truss in both his learning the lettre & the lettis wit the loose of helkur. But besides he shall percipie all manner, hatred, envy, &s stuff in Tyndales hearte, that although he had gett wit and learning both, yet must the myle of suche blynde affections, hedes blinded them bothe.

Tyndall.

But it is a farre other thing that pays them and bythe the by the byes. The be secret panges y pinch the berbe better of the, whereof they dare not compayn. The sicnes he maketh the to impart is, that they have lost theys ingenting termes. For his doctors preacheds, were wont to make many divisions, distinctions, sortes of grace, gratis data, gra- tus ius, gratus iuris, & consequens.

More.

Aye God be thanked, they have not lost these tearesmes yet, and God to dye they oule. For these tearesmes of grace be no english tearesmes, but tearesmes necessary to the true knowledge of gods gystes and graces. But Tyndall hathe in deede lost them, from whose heart the beult hath tugged all grace, gratis data, gratis data, and yet that too almost, with whyche gratis gratis, all had he thereof much more when he hathe, he might goe forth as he goth the straight way down to the beult. For these be graces gratis as god geueth a manne, whereas he may make a matter of vertue, os a mater of vore, as him list to use them, & ad using them to bye, the man is muche the worse for the, as beautie, strength, learning, or wit. Gratuus ius, iuris, ius, is grueth grace by which the man is acceptable to God. As the grace govern in the baptisme, thought it bee to children, and the grace with which in faith, hope, and charitie, man worketh god worke, watch, fast, yee, grueth almes, and such other like as god rewardeth in heaven. Nowe for as much as man can doe no god but if god begin, and he is always ready to begyn: therefore the grace with which God beginneuy to fette vs a woode, is called Gratuus proemium. And for as muche as we had some easse to, but if grace continu- ed with vs, as our eye had easse to see, et that
A it that were lacked lyghet: God continued his grace with us to woxhe with us, which is called græ. cooperium. And yet so as suche as he that well woxhe with grace, desirous of God by God's goodnesse euerrace of grace acceyding to the g. itself, euen helpe and aband. as his, to every manne that hath ther that begent, and he that hath bound that well belowe his fulnesse of grace, and woothe and therto with: therefore the grace that God gheath a manne for the goddes of his former grace, may be called græ. subie. græ. subie. græ. conf. and finally, so much as grace perserueing with man at his ende, byngeht hym to glowe, which wholes his eyes, is then in surete of redempt and unpereyble grace and sanc. of god: this small grace is called græ. conf. suff. græ. conf., that grace that perserue thyng.

And every manne perserue whel that at be yt that in god all is one grace, with whiche he perserueeth our good woostes, and with whiche he helpeft them furth in the g. of progresse, and whiche abdet and maken more him abduction, and with whiche he perserue hit is creature in glowe: yet that hit in vs and our woostes it is aucturly considerd after durnes respectes, and of eruence of those respectes falleth necessite for mene in scholes often times to speake, specially for the repro of these heretiques that would have no divissions nog discy. whereby the thyng would be made open and plaine, but woulde bynde and beweg the hertes with darknesse and contision: reason requirith to give every durner respecte, a durners name, among them that must often speake ther. of, except that they shoulde in an argument at every tyde woothe repete an whole tale, where one woode agreed upon, may well and sufficentlie sere.

And therefore we may see that there be no inlyinge tearmes, but tearmes deni. with god reason, and of necessite. But turvyle, the false subtitle iger the be. all, hath taught these youngingers his scholes, Luther, Huskin, and Tindall, to fail to fuche falsie slighthem: that they labour sore to inlying aver, not onle those tearmes of grace, and the ben. name of grace out of menees eares, but also the belief of al grace, ther with the effect of all grace cleane out of mens her. s free will, and grace taken alway, to makem men believe there is nothing at all but durne, and so pretending li. de. they put all in thaldom, and pret. tending politic, they by ourmen to dive; pret. god, they byme to s deutil. And this is Tindall's true, where he be not so pret. to store his falsie slighthem, and hau it taken for trouble, he calleth the plaine truth by the name of lygynge, as ye shall hear by, and.

Tyndal.

With contellion they sugle, made shpee as oft as the spake of it, underd the heght in yeare, whereas his scriptur maketh no mention. So, it is cleane aginst the scriptur as the bile it speache it, and unto god an abonnation s a foule thinke, F big sacrifice unto jllthy poodle Priap. More.

This high godly spiritual man taketh for none abonnation at all, but can at. wise the very wel thall, but not defend it only, but comen it also, that a numne concominate unto god should rime out of religion, a doe soule thinking facerite to jllthy poodle Priap, that freere Luther beareth about to gather in his offynge w, and they that hall both, a great many such rubeous mese, hamefully newe their abonnable birtcheve, to the corrupcion of j worde open. But he can not abode in no wife ye anpe man should so recpect his secret stine, that be thold onto his confessor heu it secre. This can Tindall in no wyse abode. And why? For he woulde rather have fones thewod in hamelesse boating, whereby it inlyte encreased and grew, the hameamelesly thowed in ca. where it might be weded ouste and eas. abode. I purpose not here to fall in despirits with Tindall for his matter, nor at every lewd selooves blasphemy, to by jllthy poodle sacramente in que. For thid Tindall can not humility serve, but he An. Confer. Tindall. Confer. Tindall.

And as for thys wode knowledge, is very farre from the greke wode exomologe. s, as farre for the latine wode confess, and yet much more from the greke mater. self, that is to wit from the sacrament of penance. For both the greke wode and
into know ledge, and penance into repentance

And the latyn, doe signify an opening a
to the viewing of the thing, a the matter self
meaneth a willingly offered declaraci
of the secrei his sinne, and a this English
word knowledge, is ambiguous so dou-
sful. For, as it is a noun, it is signifieth
but the knowing of a thing; of under-
standing, in which a man seeth, they child
hath yet no knowledge, neither of good
nor evil. And when it is a verb, so that
it is turned into a word knowledge;
yet signifieth it rather the not be
knowing, then the willingly telling of our
own faulte, and namely of our own of-
fer, for that newne knowledge, and that becogns knowledge, hath in our tong
they proper place, where the faulte is
by some other laid unto a mans charge.
And where this latyn wordes agnoscio, a
agnoscere maye stand in the place if they
talked in latyne. As where we saye of a Ro-
mane bodge that fasteth with the be-
ning of his faulte that is laid afore
his face, they man will not knowledge
by his face, he will not be a knowen of
his faulte. And therefore is this word
knowledge, of knowledge, not very
near, nor very proper neither to the
Greek word no, the latyn, and leaf of all,
for the matter, yet that confessing and con-
seffion is the willingly made declara-
tion of our sinn, behelved unto vs by any
man tane our selfe. In which doggery,
though the question be among with his
causeour this word knowledge; yet it is
rather his willing behauiour that se-
ceth the matter, then the property of
that English wordes.

Now if Eindall will tell be that con-
seffion and confessi on is blame out of
the latyn, and then will she me what
English word had we for the thing be-
fore? I were we had before, none at all,
but ever since the proper English word
had beena thyste and thyping. For sa-
uing that the goodness of God brought in
that thing with his holy sacramente of
penance, which was brought in by
the lattines: menno wer I were, farre of
from confessing of their faults on
selves of their own offer, thence, would
knowledge them when they were laid
onto their charge, and prove to they
face. Only God hath brought in with
the grace of the sacrament, that menne
were so supped and made humble in hert, so
they will willing goe themselfe
their own sinnnes to the priest, wha god
hath there apoynted in his bede, so there
abysde the shame and the rebuke thereof,

and lowly submit thesselfe to such papyr &
penance as their confessour that aligne
them, as the same faithfully fulfill in pu-
nishment of themself for theys sinne.

This is that Tyndall meaneth: he
would have al willing confessi on quite
cast away, and all penance doing too,
as himself theweth by and by.

Tyndall.

And in like manner by this word the pen-
ance, they make by people under the bo-
ody deeds of their enuyng, with which
they must make satisfaction to godward
for their sinnen: when all the scripture F
preacheth that Christ hath made still sa-
ftisfaction for our sinnen.

More.

This is a great sinn loe, that ever a
ny man should take papyr for bys sinne.
Now though is scripture preacheth that
Christ hath made still satisfaction for our
sinnen; yet would I say that Eindall
should telle me where he findeth any one
place in scripture, that Christes satis-
faccion for our sinnen is in such wise ful,
that he will the be no papyr put into us
therefore. Let us consider his owne wo-
des that folowe,

Tyndall.

And we must now be thankful to god
again, to kill the lutes of our siste with
holy woikes of gods enuyng, and to
take paciency al by god laith on my back,

More.

This is well and holliye spoken. But
now let passe for this once, holy Luther
and his holy name with all their holy
woikes that they woork the together, in
killing the lutes of their sith, in shew-
ing themselfe thankesfull again to God.

I will also Tyndal seeth, whether such
holpe woikes as God had taught his
church to be enuyed bente hym by his
godly father, he not enuyed bente hym
by God. If nor, he taketh away al his com-
mandementes of father & mother, prelate
& prince, & commandeth any good thing
to be done to gods hony, bente at which
perfomes in all such commandementes,
god comandeth Eindall & seerpe man
eles to be obediente, & accompliseth thys
comumnentes for their owne.

Yet if Eindall will no payne enuoyed
but by Goddes owne owthe, nor
suffer nothynges layde bente upon bys
backe, but if god truify by the packe bymselte,
and with his owne handes, and bende it
benton his back with a pachable: the wil

I yet
438

Agaynst Tindalles changing of confession

A yet vitte of Tindall whether god doe not enjoin any such holy worikes, or lay any such burden upon the backes of repentant sinners for the finnesse he be false, and where he is already repentant.

If Tindall sainct wer not then that we put him in remembrance of many places in holy scripture, as well in Erod, where he promised to punishe the people for their pablacy, notwithstanding their repentance and his remission tho, as in the second boke of kings, where he puniished king David for his madaughter and adultery, notwithstanding his repentance, and many places beside.

B Now if he granteth that god punisheth the sinner, notwithstanding his repentance of the penitent, and the remission of his displeasure then grant he, and he must be grant that albeit one drop of Chand the blood had ben in his siccure to satisfie for; at the finnesse of this whole world, and for all the payne also, that were in any wise due to the same, yet hath it not pleased him to oyer it.

But lest that suche thing for genenues, as well at the payne as of the displeasure of god, and of the dead men, so as men might say, of the banniatibility belonging to the mortal offence, might make men wear the worse, I sethemuch the worse by finne; he forgeneth at the repenting and by the hyptie and absisuion hys pbose indignacion, whereupon followeth the perpetual barrennes from the light of his face, and fution of hys glory intoth the eternal turment of hell, but he leauieth ordinarily some temporall payne to be suffered for the evil act paid, and that to bee suffered especially by good works of penance doing, or other satisfactio paynes or good works, either in this worlde here, or after this world in purgatoire, but if they be by other foles good dedes done for them thowod Goddes goodnes relieved and this I say, as by good authorities appere our lordes dooth ordinarie, not to barry his absolute mercifull power, wherby he may doe when he will, what he will.

Soone if Tindall granteth, as he needes must, that notwithstanding the repentance and the remission both, and Christes satisfactio alt for the eternali of the payne, and full restitution to Goddes favore, yet thereremaineth a temporall payne, or by god holy towres other satisfactio for the same then is it not agayn the all scripture (as

Tynbal faith it is not against any part & therof neither, y men Hal ch penance boing endeavours them self to satifise for that payne, lyth it is not gods ordiary pleasure that his passion shall ferue every man for; satisfactio of that payne, because it accordeth not with his ordiary justice, lest the fear of all payn utterly taken away, men were likely to make little foyce howe boldly they fall to sinnne. And then if it be well done, that a man for his sinnne, willing ye punye the himselfe, why may he not thereupon submit his will to the counsay of hys confessor, yt take penance at his hande.

Tyndale.

And if I have hurt my neighbor, I am bound to shewe my selfe unto him, and make him amendes if I have therewith, or if not, then to aske hym forgeneses, he is bounde to forgenee me. As for they penance the scripture knoweth not of.

More.

He never bringeth in a good word but for an evil purpose. He saith here verpe well concerning our dutie toward our neighbours. But he saith maliciously to make by withdraw all our dutie toward god, for; satisfactio of the episcopal payn that is due for our sinnne, after the rest. Of tution to gods favour & theeternali of the payn forgenue. And that payne god hath not ordain of canon course to be satisfied, by oney merites of Christes passion, but stannes woule vouch with his grace be added therunto.

Tyndall.

As for their penance, the scripture knoweth not. The Greke hath metadex & metadex noise, repentance and repent, or fortheing and forthink, as we say in englishe it for thinketh me, or I for thinketh me, and I repent me it repenteth me, and I am saye that I did.

More.

Tindall here beareth us in hand the scripture speaketh not of penance, because himself geneth the greke word another english name. And because Tyndall calleth it for thinking s repentance; therefore all english me have ever hither to mistake their own language in calling the thing by the name of penance.

Now as for the word penance, whatsover the greke wordeth be yet ener was and yet it is lawful enough so that Tyndall gene be leas to call any thing in englishe by what word soever english me by comoditie agree bpd. And therefore to make
A to make a change of the English word, as though that as England hadde gone to scholes with Tindall to lerne English, to a very frantique solfe. Where we also the matter standeth not therein at all. For Tindall is not angry with the word, but because of the matter. For they grie with Luther and him, that by penance we understand, when we speake thereof so many good things therein, and not a bare repenting or forsoothing only, but also every part of the sacrament of penance, forsooth, and satisfaction by good deeds. For we called it the sacrament of repentance, and by that word would understand so much good thereby as

B we now do by the word penance. Tyndall would be then as angry with repentance, as he is now with penance. For he hateth nothing but to bee that men should doe any god. We have for our pose English word penance, the be of all English menne, first penance first beganne among them. And that is authentique enoughe for an English word, except Tyndall will hyprocrit to sethe the authentique reason for every word of every language, our of Albert de modis linguis, wherefore Tindall, because that Tindall, Tindall. And therefore Tindall, bane to so se

C and yet she will never peace by pon us therewith: we may saye that we take in penance of the latine word penitentia, which the church eth for the same sacrament, or we may say that the word penance is departed, and remeth of the word payne, which both in heart, in word, and in the penitent should endure himselfe to conceive and sustain by his synne. But the is it that Tindall is fore beth absolve: so, be consequentie faithfully.

D So now the scripture saith, repent vs, lette it forthunite you, and come and believe the gospel of gladde evangiles that is brought you in Christe, and so shall all bee forgiven you, and henceforth the letter a newe life.

E More.

Here seemed a godly saying, and is in deder very devellish, for the woordes that be spoken to the heareth to come to christendom, in thentie whereof at baptism, they bee newe regended to God, and cleansed clean and purgeed from all spottes, these woordes drawerketh Tindall to them, by christendom alreadye, itkepe in their belief kit, yet fall into dederly fine again, for whole reconcilation again to God, out of bath of his goodness instruced the sacrament of penance, without which they after baptism fall againe to sinne, do the deceit of their baptism if the time tureth the to take it, and therefore holy rite Hieron, the sacrament of penance is y board upon which a man geteth to land, a saueth himselfe after the baptism, which woordes of his, Luder in his book of Authentick, face by face. For saueth Hieron he getheth the sacrament of baptism in the hyp, and was figured by y. hyp of Doe, out of where there was no man land, and when a man breaketh the hyp of baptism in the thyme of tripon, a falleth into y. dpepe sea of time, then hath he yet his remedy provided by god, if he catch hold of y boade of the latte sacrament of penance, a so stympe, and God will help he while he laboureth himselfe to land. But Luder and Tindall would have been that after baptism ther needeth no more but repentance, and by and by all is gone again and cleans washed away sinne and payne eternall and temporal, and altogether, and them in like cace, as when he came he sets the fonte.

But where confirme we the woordes of Baynte Paulus in the fifth Chapter unto the Hebrews, stailly of it ferte onlyke, where Banted Paulus fayeth in this vspe: It is impossible, that they which haue beene once illumined, and haue tould the heuyly god, haue beene made partners of his holy golfe, haue also tould the god wordes of God, and the powers of the world to come, a then are lyken down, shoulde be renued again by penance, curesing againe to themselfe the soune of God, and haue hym in invasion. Here reheate the as said Apostile Paulus, that the deadly sinne committed after baptism, put, these in that case, that it shalbe very harde (so) as is impossible sometime takenn in scripture by penance to bee renued again, that is to write, to come againe to baptism, or to the state of baptism, in which we be so fully cleansed, and the old soue to fully forgiven, a face of bapt, we be forthwith in such wise innocent, and, if we byd forthwith, ther ther neither eternal payne nor teps, sal payne appointed for vs, that is to write, neither helle nor purgatorune. But that deadly sinne committed after baptism, is very harde.
Against Tindal's changeing of confession

A by the sacrament of penance, confession, contrition, and great pain taken, to bring us again in the case, that temporal pain due therefore in purgatory, shall be woff all out by our penance made here. In all which things we never exclude special privilege of gods absolute mercy; for by his mighty mercy the thing that is impossible to man, is not impossible to god, as our saviour taught in the gospel of Matheus. But I speak of the ordinary course of his common ordinance, in which case is excepted out all the prayers and good deeds, with which any man is obeyed by his own people: penance holpen and relieved by good deeds of other creatures charitable, or the spiritual creature of Christ's church, upon good cause applied, consecrated to the redempting of his temporal pain. But else I say by the authority of saint Paul in this place, that it shall be very hard for a man by penance wrought in grace, to be restored again to the state of baptismal, cleared from all pain forever for the sinne.

For by the sacrament of baptism, which regenereteth, maketh us new creatures, doth not only apply the pardon of Christ for our satisfaction, but doth discharge us from all the pain of sinne, but that we sustain yet every man for himself, and pay for our future and eternal death: we may well believe the Apostle in this place, that the paine temporally due to our actual sin committed after baptism, is not so soon wof out and paid by penance, but that it is as taynt Paul saith, a thing very hard to do. For the spiritual creature which baptism begetteth and createth of new, penance tempore by Kyne agayne all to fruished, placetheth, and placetheth, by and maketh much volute, to cure the wound and bring it to a scarre.

I could so: my parte be very boel content, that sinne and paine and all loss as shortly gone as Tindall telleth us. But I wot well that he decreed it, if it be not so. And therefore, to the intent it may the better appare that penance is necessary, and that to return to god and cleane to be forgiven, is not to light a thing as Tindall maketh it, but that the church of Christ appoynung paine for the sinne and not a bare forsincking or repentance as Tindall woulde haue it, is thein taught by the holy spirit of god: let every man consider in what wise the prophet Joel describeth it manner, with which, m should return to god again after sinne. The Lord saith, return unto Joel, with all your heart, in fasting, in weeping and wailing. Ceare your hearts and not your garments, and returne to your lord god. For he is benigne and mercifull, patient, and pleasan of mercy, and ready to forgive sinne.

Tyndale.

And it will follow, if I repente in the heart, that I shall doe no more to willingly and of purpose.

More.

In these seue wo:des there are many doubts. First why Tindall taketh repenting in the heart, whether be meane that, who repenteth in his heart shall no mroe doe so again, willingly and of purpose, as long as he so repenteth, or elles that he repenteth once in his heart that never cease to repent, though he do then never yet do so willingly of purpose while he liueth. And if the same in the first maner, his woes be little to purpose. For if he gaine, that though he repent at one time, he may cease to repent at another, and then doe as well as he did, and be as cruel as he was: the hau I as true that he sayd so man which once repenteth, will doo so no more, as long as he doeth to no more, and will be god still till he be nought again.

Now if the same in the second maner that who so repenteth once in his heart, can not repent after cease to repent, as long as ever he liueth, or though he cease to repent, shall yet as long as ever he liueth never willingly and of purpose fall to sinne again: then either of all that fall to sinne again, that is to witte of all chrisian people almoste, there was never none that ever repenteth in heart, or elles, whosoeuer haue once repenteth in his heart, all the sinnes that ever he dodeh after, he dooth none of them willingly, or at the least, he hath the not of purpose, but unwittingly by chance: unhappe, eer he himselfe be ware therof at adventure foolishly.

Now if the say that never any which doe sinne again, did heretely repent before, then that he require no letteth his heart repentance of man for his reconciliation to god: he preachteth no gospel, no telieeth no glad tidings, but the heaviest tidings that ever man tolde. For then he telieeth that, of all chrisian people, ther is almost none that standeth in face of grace longer the
Athe lacke of reason renseth the defaulte of his bedef, or that the lacke of life learned him no time to sinne agayne after his repentance. For we plainly see that such as repent fall agayne to sinne, and so by him they never so repenteth that when they were reconciled agayne to God in all their whole life. And the were ther also much doubt of their deathes. For though it be good in some case, yet were it not good allway that ever man were over bothe upon the sodaine grace that the bese grace at laste, that bonge on the croote at Chaffte righthe hande.

And if Lynnall were to make the matter more easie, because he faileth, he repenteth in harte shall do so no more, meaning that he will no more fall to the ypeace of sinne; this yplace not serue hym. For he lathen out of Goddes favour the date of grace by the committynge of any other thing that is upon his damnation to bothe. And therefore if harte repentance be able for ever to hepe hym for one ypeace, it must be able to hepe him for all kind of like deathes, or elles it self eth not.

Nowe to the other pointe. If Lynnall thinketh to make all the matter by this, that he sayth not, that he which repenteth in harte shall do no more, but that he shall doe no more willingly of purpose, then repenteth there another doubt, what he calleth willingly of purpose. He hath as it seemeth some other understanding of this vowe willingly, the other men have. We say that if he do it not willingly, he sinnefeth not at all, of his vowe nothing doeth in all, heretofore it dependeth by some other signe of hym selfe done willingly before, as where a man souldfully sallie in joustynesse or in franspayle, and then bothe men franspayle put hame; or where as one man generall other occasione of sinne, as Lynnall doeth, when men be burned here in hym bookes, and after dampefeth; for hym heretofore, such men peraduenture as he never knew, and yet fallen at theymes deathe bothe of bodie and soule in Lyndales necke. For as sould saint Lupine saith, the herefiq is a teacher and a better father of heresies; though he be depe dampefeth in he they neuer yet knowe the bestonste of hym pynne till they dampefe of done. For as many men as before that day be dampefeth for hym herefiq; still ever as they come to fell mo; so mo stwe crease hym pynne.

But elles I lye, where a man hath no wp in the bese mene; in yplace thereof, there is he as I thynke no partner of hym. I wote not what Lyndall meaneth by willingly and of purpose. For he is wones to taketh as though there is nothing done willingly, that is done of freattle, no I can not tell what he calleth purpose how long time serveth after hy pynne to make, it done of purpose.

But thys I wote well, albeit there be degrees and circumstancies that aggre the fine; it make it most weightly, as when it is in the minde longe continued, and done of pure malice, and such other things; yet if these lacke to the damnable bese that god hath fooredone to be done in bese, by hym that is not against his will forced there unto, this cal we willingly done, and say he selfeth deadli so doth, although he never purposed him selfe longe before upon yt. As if a man meete a mother to be done in an angere wyse, or to make a mappiond voluntarie so to do; this would I call willingly; but if the wer to strog or had so much help the cauteth the mannes malpambode, and dishowth by force. Now such things as these be, we doubt not but that call hath fallen to agayne after repentance and after penance by, and such as hath been by the sacrament of pence restor'd unto the state of grace. And sith that these be damnable, whither they be before purposed or no; therefore it is partly falsely saith that Lynnall saith, that who so repent in harte shall never do so more willingly, and of purpose, sith he that hath repenteth in harte may do againe willingly and of purpose to, and he that doth it not of purpenz purpose, both it pyst or all that dampanese if he do yt willingly.

And for conclusion though I may be sayd by good me of good minde in exhorta- tion to perseveraunce in good workes agayne the lightnesse of such as fall shortely to sinne agayne, that the repent not but moche, because their lightnesse geth occasion and contrecte so to think and say yet to put it for a rule: I saide that a syrtyly as Cidall both, who so rep- penteth once in harte shall never pynne againe willingly and of purpose, sith they that shynne agayne willingly and of purpose byd never repent in harte, be ryme falle doctrine and a berge playne herebuy.

Tindall,
Against Tindale's changing of confession.

And if I believed the gospel, what God had done for me in Christ: I should surely love hym again, and of love prepare my soul unto his commandement.

More.

It is undoubtedly a very good occasion to move and to love God again, when he believeth the love that God hath to him, and the thing that of the very love God hath done for him. But yet it is not true that Tindale faith that every man which believeth this love, both to love God and again, that of love he prepares himself unto God's commandments. I dare say I trust Peter loved him well, yet he hath so forsaken him as if to the last. But a man so well beloved should abundantly prepare himself to God's commandments, if either the world, the flesh, or the devil break him back; no, such times we have yet the all three, pulsed the root of right belief out of his heart. And now standeth the woodeth: Lyndall with Luther's holy doctrine, which he preacheth against the liberty of masses free will, whereof if man have none, as they here teacheth: the how can it be true that a man can of love prepare himself to the commandments of God.

And finally it is true that Tindall faith that is to wit that if he believed the gospel, he should surely prepare himself to the commandments of God, and then if this be true the world as in deed it is, then that is true (as Tindall doth) except his neighbours with deadly popish heretics against the blessed sacraments, thereby making them bodies be buried in earth with his bones, and these souls burned in hell with his heretics, is the most trumpery display of god's commandments that can be devised; it followeth very clearly that Tindall believeth not the gospel at all, and surely no more be both.

And now commeth he and saith, that I know that all that he hath said for his defence in the change of church, priest, grace, christen, penance, is false. Other is true: because I knew as he faith the greek afoye hym, where as I by such little knowledge as I have of greek, latin, and of our own English tongue together, know his defence both very false and foliose. And that have I so cleerly proved, that to the perceiving of both his faulteth and his foliose, there shall not greatly need the knowledge of three tongues nor twin neither, but an indifferent reader that understandeth both English and Latin, and hath in his head any reach of natural wit. For albeit that he more learning the reader hath, he more madeth he shall perceive in Tindale's defence of these things afore remembred; yet he that hath wit no learning at all, shall clearly perceive enough. And to ent only have I taken the labour to show the root of his defence, to make it open to learned and unlearned both, that he bringeth to the matter after his two peres musling thereupon, neither in sight of any subflauncial learning, nor yet any proofs of reason of natural writer, but only a false malicious statute brigate, furnished with a bare bold assertion of false popish heretics. For fearing to make this appear, I needed not to touch those points at all.

For every man well knoweth that the end and purpose of my dialogue was no other, but to make the people perceive that Tindall changed in his translation the common known wordes to shenten to make a change in faith. As for example that he changed the word church into thy word, congregation, because he would bring it in question which were the church, and set forth Luther's hereby that the church which we should believe and obey, is not the common knowledge of all Christianes remaining in faith of Christ, not fallen of no cut of way hereafter, as Boheme is and some parts of German, but is the church which we should believe and obey, were some secret unknown to fame fable lying and false believing heretics. And that he changed paist into sion, because he intended to set forth Luther's hereby teaching that paisteth not a sacrament, but the office of a lay man to a lape would be appointed by the people to preache. And that he changed penance into repenting, because he would set forth Luther's hereby teaching that penance is no sacrament. Lo this being the only purpose and intent of my dialogue: Tindall cometh now and expressly confesseth the same thing that I purposed to shew.

For he teacheth in writing openly those false heretics in deed, that I prove then he intended after to doore, so that his false theweth now that I did then shew the people theweth, and then teacheth I make none author, sith his own writeth

Werteth
And therefore whereas in the end he losteth so much to me, that he forgetth himself, made me a nothing holy sermon of my constantesse, my great advantage in seruicing in falsitie, mine obstinate malice against the truth: he forgetteth in the mean time that his own malice is against the truth in such manner obstinate, that he both as the devil doth, endure paine for the main-tenance of his false beuill the heresies against the true faith, and puttie me in minde againe of the salle prophete Ba-alam, and his esill ende, and that all such resisters of his trewdeth as at last into an euill death forgeth in saincte while the double death that his lets resolves heresies cometh because he is false, playd by signes in earth, and after by signes in hell, saincte that at the true reverence his beuille the heresies, and to close the to- rheth Eindall therefore where it liketh him to lyken me to Balaam, Pharoao, and Tindalstro to Judas to, with the ppith of al shyness, cella natheth in this one point, that his heresies be the trewed faith, and that the catholike faith is sainct, that the helpe doeth not; the fasting doeth not me nece to kepe, that the deuid servises in the church is all but superstition, that the churchesse and the ale house is all one sauing for such holy preaching, that men have no free wylly of thei owne to doo nother good nor ill, that to reverrence Chistues christus or any fantasie vayne is Idolatry, that to doe any god woore saue one almeneste, or other, with entente saue rather to get heaven, or to be better wrought, there is deadly sinne afores god, and worse then Idolatry, to think that the same may doo men any good no ther then the pretie hymselfe were a falsie beleefe, a false faith alfo to prap for any foule, grant sinne to lyzyne or to doe penance for sinne, freeres may well bed nunnes and mufe bede base townes, and the sacramentes of Christ muss terue for Eindalles ettinge bocke: these he doeth that Eindall pro- cheth. And because I eale these trewe heresities, therefore Eindall calleth me Balaam, Judas, and Pharoao, and thre- kethe me for with the benguance of god and with an euill death. What dhece each man shall bide he hangeth in gods hands, and martiries have died for god, and heresities bane died for the beuille. But shew I know it very well to doo the Eindall to, that the holpe fanities dead before theis dapes since Chistues tyme.
Whether the church were before the gospell, A thyll our owne, believed as I do, that Tindalles trewe the beare be dethille bey se refeyes: if god give me the grace to suffere for saies name, I shall never in my right witte wypse to be better. And therefore let at the mater saies in this point alyne that it be of trewe faith, then I stande in paret, and if they be a false faite I may be false y-nough: let him leaue his lection harshe-ly for the whyle, and so go proue hys trewe, and then come againe and præche, and frede Luther alle and hys lemmat with him to, and then may the geeses provide the fore a pulpet.

There endeth the seconde booke, in which is confuted Tindalles be-forence of hys falle translacti- on of the newe testament.

The thirde booke.

Here after foloweth the thirde booke in which he is treated two chapters of Tindalles booke, that is to wit wether the church were before the gospell, or the gospell before the church, and wether the apostles left ought unwritten, that is of neces- sity to be beleued.

Whether the church were before the gospell, or the gospell before the church.

Indial hath al thysh while to his decease of chaging church and other things bred in the church, maliciously his him changed in his tra- nscio kept as it were spill struing with hym in the church porche. But now have I wonne the posse of hym and we cemen to loine together with the church. For nowe taking hym transla- tion so damnable as it is, we cemen to try betwene vs the falsed of hym pestilent heretikes concerning the church and the word of god, by the spiri- rite of God taught vnto hys church, which heretikes he corrupteth the word of god, s with poisse infecteth his church as I hau before manelye declared, bothe concerning Chysters holy sacra- monentes and voverre other articles of Chysters faith. But so much as by yse- course of my dialogue, I prede here- lye that nothing can bee fure and cer- taine among chislymen, not so much as the holy scripture it self, but if we beleue the church, and I proved also that the church of Chysters can not bee in dipp- nable error, but hath bee, is, and ever shall be, taught by the spiri- te of God be- fore neccessary trout to y belife wher- of god wil have them bounden, and y
or the gospell befor the church

Sacrarametês, 4 al good charite peple who
be laboureh to eniere wth the turpe, y
they would not knowe the very church
of god wherof themselfe be memberes, but
would make them so mad as to believe
that the church of god were sone one lost
of an hundred series of heretiques, and no
marke amonge them all why more the
tone then the thate, whereas the munk
and do in this point of agree, that they
be al false leone, and the thate is in
thred that they be false every chone.

Now to know that the xerth Lindal
come to the matter, the thate he sle
eth from the thate, and lyveth himselfe
in the darke hole of the deceit, walking
with a scante of a dimme light, to make
it wene he would shewe them the turp
headeth them end why it not beloure
hath beleve he beginnew, and after
shall I so thow you the matter, y every
child be shall perceve he bolde worke
evry to doe of so good truthe in his caufe,
buth lack of wite and bame,

(C) Lindal.

Whether the church were befor
the gospell, or the gospell
before the church.

A nother doubt ther is, whther
the church or congregation be befor
the gospell, or the gospell befor the church.
Which question is as hard to solwe, as
whether the father be elder then the
his sonne, or the sonne elder his father.
For the whole scripture and al belonig
hates certifie, that we are begotten thor
rough the word. Wherefore it worke
beggethe the congregatie, and he be
beggethe is befor hym that is begotten:
then is the gospell befor the church.

Paul also Romaine, fr. fature: bowe
shall they call on whom they beleue
not. And bowe shall they believe bowe a
preacher. That is, Christ must frist be
preached to men to beleue in him. And
then it follows, that the word of the
preacher must be befor the fath of the
belieuer. And therefore in as much as the
word is befor the faith, faith makeh
the congregatie: therefore is the word;
go in to be before the congregatie.

More.

Lo be that readeth this 4 hearer not
than more, excepte himselfe be wel tised
in the matter. My weone that Lindal in
these wordes has quitt himselfe like a ma
boone on ouer quate, he foloweth the ob
teccion so plainlye, 4 plaisshe thewth 4
pleasently. But now wote ye shall be

Berdande that xerth m a was so madde

to make this obteccion to Lindal but
himself: then shall ye laugh to see that
he were theleth al alone, 4 giveth himself
a fall, and in this noyce licon a mortali
also no man but himselfe.

I said in my dialogue the church was
befor the gospell was written, and the
fate was taught 4 men were bap
thised, and madeth fals and the other
sacraramentes ministred amonge chris
people, before any part of the new te

mement was put in writing, and that this
was done by the word of god witten.

And I staped also there, and yet say here
again, that the right faith which Adam the
word of god and luch in the same fath sucre of
god was, longe ere writing began was
written, taught by the word of god witten,
and so from man to man, to the
father to sonne by mouth. And I saide
that this worde of god witten, is of
as great authorite as is this worde of god
written. I shewed also, that the church
of Christ hath ben, is, and eer that be,
taught and instructed by God and his
holy spirit to his holy worde of cyther
kinds, that is to wit both with his word
written, and his worde unwitten, and
that they which is not beleue goddes
word, if he putte it in writing, be as
plain insidiles as they that will not be
leue it written, but gods worde taketh
his autherite of god that speaketh it, 4
not of man that writeth it.

And ther is like suerte of like certain
knowledge of the word of god witten,
as there is of the worde of god witten,
lish ye knowe neither the tone nor
the father to the worde of god, but by
the tradition of the church. Which church
as al charite men beleue, fr the scripture
heweth, saint Austine declarith, and
Luther himselfe confesseth, 4 the beple
hymselfe fapeth not now, the blessed i
rite of god hath inwardly taught, recei
of god artially, a ever that teach, to know, judge, the church old
bilsere the worde of god tro y worde
of man, and shall keep the church from
crour leading into cyther trouthe, as
Christ faith himselfe in the rbi. chapter
of yaphe Johns gospell.

Which he did not if he suffether 4 church
to be damphably deceyved in taking
the worde of manne or the worde of
god, whereby it shold in sece of seruice
to be done to god, fall in unfaithelines.

With volaterny do seruice to the deutil.

And therefore I shewed in my sop by
dialogue, and yet giveth hignesse muche

More
Whether the church were before the gospele.

A more plainly thewod in his most erudite famous book against Luther out of which J took it: that the wordes of god not written is of as great authority, as certaine, and as sure, as is his word written in the scripture, which point is so sad, and sure pitched by the roch our favour Christ himself, that neither Luther, Dyndal, nor Bulfinck, nor all the houdes that deuel hath in his benell, niuer hyther to could, nor while godde hyther in heauen and the deuill lyeth in hell never hereafter hall (barke they, barke thy, neuer for to saile) be able to wrest it out. And that they be all as J tell you so fable in this pointe, whereupon the sence of all they hole heresies hangeth (fo: but if the deuile this one poete, all their heretiques fully be burned by fl: as fl:as fl:as fl: as fl: Allah as uter that all obdinate heretiques dyd ye nerse see a clerke prove by these wordes of Lindall, which he hath set so gloriously forth in his front of his battale, as through they were able to wnyme the hole sence. 

The word of god unwritten was before the church.

The church was before the gospele written.

And again as the aper is darke of it self, so receptly at her light of the sunne, even fo: are all mennes hartes of them self darke with liues, and receiv a darke trast of Goddes wordes, in that they consent there.

More.

And thys likey me verry well, and so much the better because that the godnes of God causeth Lindall to speake these wordes, nothing touching any matter for any reproue of my booke, but onely reprouing himselfe’s condemnation of all hygh, not seete. For I neuer saide no man els as I suppose neither christ ten no heathon, that godde takest hygh trewel of hygh light of man but man of god. And therfore this holy sermone he spended but in wast, sauing as I faved for the condemnyng of hygh seete and hygh seete.

For litle it is tresured that by the light of god as Lindall here consenteth, mennes hartes be clenched from lies and faile oppinion and from thinking evill god, and thence from contynent of stime, and we se well that Lindall and at hygh seete seet all upon heretiques and faile blaspHEMEUS eyes, and thynke (if they thinke as they saie) both evill good and good evil, so they call Christes sacramesent evill and Luthers echery god, and so not only consent to stime, but also committ and belone and teache the whole dead spynking see of stime: as followeth by Lindalles owne holy stime here, that his owne stine and the stine of his hygh stine be the stine of hell, from which the stine of Goddes owne glorioue sonne that came to give light into the darke stine of this earth, that farre with drawn has benes. 

And this hath Lindall with his owne holy stine destyled of none occasion, farre from the matter but onely to them the glory of hygh spynning sthara: nothing done at all but gynne hymselfe a fall, and thoyen all hygh matter in the mype. Yet kath the owne wordes, by which it appeareth that whyle he safwe hymselfe fallen: he woulde pull hollow other men into the mipe to stime. For if he consider hygh wordes ye hall see that he couthe them in suche wise, that he would make men wene that whereduer there were a cowtie beliefe, it take oppinious taken away, that ther it must

Notes:
And Christ also faith hysselfe. For if the multitude of mannes wit hys might make ought trewe then were hys doctrine of Sachomets treure than Chystes.

More.

Christ hath commeth him somewhat to his purpose in deed, but he commeth to a full his purpose. For by these wordes of Chyste in the sixt chapter of John, he wole make it seeme that there shoulde no credence be givene to the church because they be men, and therefore cannot as Lindall sayeth heare witnesse unto Chyste no; hys wordes, for Christ faith himselfe I perceyve no witnesse of man. To this purpose hath he brought to thys all hys gay pyntede process before, the glistering whereof he hopeth shoulde to base our euyt, that we should not see the falsith of hys prophet遂 conclusion, in which he melteth by Chyste and Sachomet together, to confinde shal create an authentique of Chystes church.

But good chysten readers, beerring for the wylde Sachomettes doctrine to whose Lindall may make a matche: I shall shewe you what fraudes be seertyn Lindall here bethe, both in the translastynge and in the interpretation of these wordes of our saflour Chyste, that he rehearseth written in the fifte chapter of saint John, Chyste in that place nother meanceth no lathe, that he taketh no witnesse of man as Lindall rehearseth, but he both meanceth and faitheth that he taketh not hys speccall witnesse of man but of god. And to shewen that ye may shew better perceyve that, for to make hys herefylese pymede by the ghostpel, he falsely translacth the ghostpel. Pe hall understande that the latyn tonges lacketh one certayn articyle that y greke hath, and which articyle in parte bothe our englyse lauage hath, the freche also, and diuerse other tonges, and it is in englyse thys word, the. For where as we have two articules in englyse, a, the: a sou an (for bothe is one articule, the tyme for a consonant the tother before a bowell) is comen to euer thinge almyst. But the, signifieth ofte times some special thing, and thoweth it fro the generall. As when I say a man or a horse, ye standeth indifferet, and appeareth not what man or what horse I meane. For if I were to brente to dye to my servaunt, go doome me thy poorest, or suche
Whether the church were before the gospels,

A reader to a man, he should not write what man he should go to. But when I saw go doe this reader to the man: he wrote well that I meane a certaine speci-
ally man in him and me knowne, to who the reader persaynted. Thys article, y, both therefore in our englishe tonge give great light into the sentence, and the greke tonge hath an article that bothe the like in theys, and the lacke of the lyke both in the latine tonge leue oftentimes the sentence obscure and barke, which would be that article of latine language had it, appere open spayne.

I shall shew you yet an example ther-
of in the first chapter of the gospels of saint John, whiche place Tyndall hath wronge translated also, so what cause the drumpf and he knoweth. For Tynd-
 dall is not ignorant of that article, neiter the greke no; the englishe, and makest hymself as though he translated the new testament out of greke. These words be the words of the gospell in that place after Tyndall translat.

Chys is the record of John, when the Jewses sent priests and levites to Jerusalem to ask him what art thou, and he answerd and declare not; layed plaintiff I am not Chist. And they asked him what the art thou Petrases. And he sayd I am not. Arte thou a prophete. And he answerd no.

I would not her note by the way, that Tyndall here translateth no; nay, for it is but a trifle and mistaking of englishe words; sauing that ye shoule see he which in two to plain englishe wordes, and so common as is noye and no, can not tell when he should take the tone, and why the tetter, is not for translating into englishe, a man very mete.

For the use of those two wordes in answering to a question is this. Dauin-
swereth the question framed by the affirma
tive. As for example, if a man shoule aske Tu. il simile; ye an her-
aretike mete to tranlate holy scripture into englishe. Lo to this question if he will answer true englishe, he must answer no not no. But and if the question be askt hym thus to: Is not an heretique mete to tranlate holy scripture into englishe. Lo to this question if he will answer true englishe, he must answer no not no. And a lyke difference is there between these two adver-
des ye, and yes. For if the question be framed unto Tyndall by that affirming in this fashion. If an heretique falsly translate the new testament into englishe, to make bys sailet heretikes, ryme ye worde of Godde, he bys bookes wylsto to be burnet. To this question asked in this wyspe ye, he will answer true englishe, he must answer ye, and not no. But note if the question be asked hym thus to by the negative: If an heretique falsly translate the new testament in to englishe, to make bys sailet heretikes, ryme ye worde of Godde, he bys bookes wylsto to be burnet. To this question asked in this wyspn, ye the will answer true englishe, he must answer ye, and not no. But note if the question be asked hym thus to by the negative: If an heretique falsly translate the new testament in to englishe, to make bys sailet heretikes, ryme ye worde of Godde, he bys bookes wylsto to be burnet. To this question asked in this wyspe, ye, he will answer true englishe, he must answer ye, and not no.

And this thing I though it be no great matter; yet I have thought good to give Tyndall warning of, because I would have him write true one way or other, though I do not make him by no meanes to write true matter, I would have him yet at the least write true englishe. But now to this matter tells. Ye see that by

Tyndall translateth the Jewses afraid of saint John whether he were a prophete that he answered nay, so he denie. Yet he was a prophete. Now both Chist the fortere of him, he was both a prophete, more the a prophete. So ye laye John should say of himself that he was no prophete, Chist sayd ye, ye ther shoule laye John say but true hymself, or elles shoule ther an untruth be spoken by the mouth of our saire: himself, of which two things the tone is incredible, and other impossible. And in the latins tonge this thing is leste in doubt for lacke as I told you of an article corres-
dpondent to the greke article, and to the englishe article the, and ye causes some right holy men and very well learned, were for lacke of the greke tonge muche troubled with that place, how it might be understood right. But Tyndall by the greke tonge perceiving the artis-
tes, sayd well enoughe that he should not have translated it into the englishe, art thou a prophete, but art thou a prophete, and the were the matter open spayne.

For the asked him not whether he were a prophete, ye is to wot whethere he was a prophete, but whether he was the prophete, that is to wotte the great prophete of whom sayles prophete, s promised in the devonotyomp, of which descrit, prophete there was opinion amonge many of the Jewes, not that he should
or the gospel before the church

Nde Christ, but a great prophe - of man, not as Lyndall hath tra
ted, I take no recorde of man. I
neth his English as through his Latin wer,

And whether the sentence be precisely the
one in these two pace, I take no recorde of
man, I take no recorde of man: we
shall not now hec to dispute, let Lynd

dall ralecth the sentence warrige, which

of them both so ever were the wordes,
as I shall new anon. But by I shall

forth to you as I came, thate
he should have translated the wordes
into English the other wyse, thareby

expressed the greke the better, and yet

not contrayped the latyn.

And therfore unnderlynde that in this
place of saint John ye first chapter, whe

Lyndall hath translated Christes wor-
des in this wyse, I receive no recorde of
man: the greke booketh there byppor
this wyse recorde the article, that is

as I have showed you correspondend
unto our English article 6, by which
article put before the wyse recorde, that
wyse ther in the tounge in whiche eu-
glish wrote the wordes himself, lingu-

sche not a comen record in general, but

a certaine special kind of record, as ye

greeke article made the wyse phenpe in

first chapter to signifie not a phenpe in
general, but a special phenpe whos

the Jewes lacked so. And therfore I say

Lyndall should in his English translatis
not have left out 6 article, but should

at 7 ye lef wyse have translated it thus, I
receive not the recorde of man, whereas I
his translating the article, the wherein the weight of the
sentence hangeth, I had not onely left
out but else excludet alfo. For if he
had translated it, I receive no recorde
of man, though he left out the wyse he
might take it in there to and mende it,
making it, I receive not the recorde of
man. But now that he hath translated it,
I receive no recorde of man: he hath
excludet it utterly but if he take in nor-
put out his false, so he can not say I receive no recorde of
man.

And this hath he done not of ignorance
but of malice, to make it seem that Christ
utterly refuseth and rejecteth his mate

witness of man, in testification of his

right. And this translatis therfore denied Lyndall, because
he would have by were he Christ would
have the witness of all his church utter-

ly refure of nought.

But
Whether the church were before the gospell.

A But note, because it will peradventure seeme to some men, that though he had in his translation express'd the greke article and made it thus, I take not the record of any person at all. I make no difference between these words and these. I take no record of man: of truth the difference is not so for every man to perceive; yet some difference is there in deed, as there is between these twain. If a maid would say in speaking of god, I suppose, the gospell of Israel, she should say, he has been the leader of any manner wyle, as he was their leader in deed. But if she should say I take not the leader of Israel, as is, she should say, he has been the only leader of any manner leader of them, but he should deny that he was their only leader, or their chief leader, meaning that though he were the leader, yet God was the leader, that is to say, the chief leader.

But if any yet perceive not clearly the strength of this article, he may consider that it is not all one to say, I take you for no manne, or I take you not for a man, and I take you not for a man. The two are different, the former being from all the nature and kind of man, the latter both but being him to be some such certaine man as they mean of. But yet shall ye further understand that as I said in the beginning, though our article, the heerencoder unto the greke article in declaring the certainty of the thing, that it is put unto, and in representing the word from the general significacion to a more determinate especialtly, and in that many things this is very playne and cleere, yet both not our article sometime so fully and so effectually declare that thing as both article in greke specialtly, but ye we change our article of the English wordes for the order of greke. And therefore I say, that to put away the doue for the better expressing of the article, Lindal should have translated that place, but that we have changed somewhat the order of gospell, and where they be in the latins in this wise: I receive not the record of man, he should have rather have translated it thus: the record I receive not of man. For by so translating those wordes, he should have gone more near to the expressing of the better sentence that Christ there spake and meant, which was that the special rece order he take not of man but of God, but that he would take of man no manner record at all, as I had anon so clearly in the Lectionary, which Lindal shall never while he lieth awake out thereof.

But yet it will haply some harsie to some men, that he which translated shoule have in his translating made an alteration in the order of the wordes, and that underhande, that it is a thing which he must make many times needes be, because of the maners & fames of speaking in divers languages. So, if he shall alway translate wordes for wordes in the order as it standeth, he shall sometime utter a sentence unable to be receiv'd or understood, or sometime a wrong sentence, yeand sometimes a contrary to, of all which I could give you fables were it not both needless and also to long for this present book.

I will therefore of a great many gyue you but one, in which Lindal hath no lacke of chaunging the order of wordes translated a very plaine place in the very beginning of saint John's gospel, whither wrong or no leite other judge, but surelye otherwyle then I would have done.

If this wordes, that, utterly Tindall for the article, and where? I have theweth then before, wherein he dothe much a misse. For it is no dothe but if it is here put for to signifye hjs specialtly of the thing, as of God and the wordes, because there be many wordes, and the paumens worshippd many goddes, this article is sette to these wordes to signifye not a word be a god, as though it were one of the many wordes of men, or one of the many goddes of paumens, for god and the wordes that is the singular Godde and the singular worde, that is to wyse the wordes of God. And this article is not in Englishe this wordes: that as Lindal hath translated, but this wordes, as he should have translated, but he was not the article out of his kinde.

A manne may saye the man that we spake of was here, or that in that we spake of was here. But and ye he spake of hym absolutely, without mention of any speach before, hadde ye spake of hym, he must then saye, the manne was here, and may not saye, that man was here, but