

**I**n the tone the is in þe oþer. But I say þe  
þe oyle being al one, it is in þe anoynting  
of þe priest an holy ceremonie, & in þe an-  
noynting of the child at confirmation,  
it is þe matter of an holy sacrament, & in  
the aneling of the sicke also, & euerye of  
these two is one of the. by. which the spi-  
rite of God hath taught the churche of  
Chryste to knowe and vse foꝛ. by. soue-  
rayn meanes of very special grace. And  
therfoꝛe such differēce is there, as is be-  
twene þe halowed water standing in the  
font befoꝛe it bee occupied, oꝛ if it were  
sprynkled vpon a man foꝛ holy water, &  
thesame halowed water being occupied  
in the chrystening of a child at þe tyme in  
which it is applyed thereto. Foꝛ in that

**W**he effectes  
of the water  
of baptisme.

**W**he effectes of the water of baptisme.  
time, besyde þe godnes þe hath of þe ha-  
lowing, it hath another effectuall god-  
nes by goddes ordinaunce, wherby it is  
made a meane of purginge the soule fro  
sinne, & infusion of gods grace, & of ena-  
bling the new regendꝛed creature to in-  
heritaunce of heauen. And whe Tyndall  
asketh me in anye of these thinges þe  
cause & the reason why: I myght aswell  
aske hym þe cause & reason why, in the na-  
ture & proprietie of any naturall thyng,  
beast, hearbe, tree, oꝛ stone. Whiche if I  
wer so madde to looke þe Tyndall wer a-  
ble to tell me: what had he moꝛe to saye,  
then þe god had plāted that nature & pro-  
pertie therein. Whiche answer shall also  
serue in these holys ceremonyes & sacra-  
mentes, wherof the vertues be caused by  
gods ordinaunce thow his holi woꝛds,  
wherof the profit is limited & porcioned  
after such rate & degrees, as is to no mā  
full & perfectly knowen, but onely to god  
that geueth it. And thus aunswere I  
Tyndall to these questions.

**H**e asketh farther. fro whence the oyle  
cometh, & wherof it is made: what is þe  
any moꝛe to the matter, the fro whence  
the water is fet þe is put into þe font, oꝛ of  
what grapes þe wine was made þe Christ  
at his maundie tourned into hys blood.

**N**ow where he asketh me why the bis-  
shop selleth it vnto þe curates wherwith  
they annoynt the sicke: therto I say that  
the byshop sendeth it to the curates, be-  
cause they should therwith annoynt the  
sick in the sacrament of anoynting. But  
why he selleth it to þe curates if he so did:  
thercof can I not tell the cause, but if it  
wer peradventure because he would be  
payd therfoꝛe. But I can tell well þe the  
byshop selleth it not to curates, noꝛ no  
man elles, but þe curates haue it sent the  
fre, but if they reward þe bynnger of their

curtesy with a grote, whiche bynnger is  
yet the archdeacons seruant, & not þe bis-  
shops. And this I can tel, foꝛ I haue en-  
quired foꝛ þe nonce. And by this can I tel  
aswell that Tyndall here belpeth the bis-  
shop shamefullly foꝛ the nonce.

**T**yndall.

And whe he affirmieth that I say how  
the oyling and shauing is no part of the  
priesthod: that improueth he not, noꝛ ca-  
doe, and therfoꝛe I say it yet.

**M**ore.

It is very trowth that I improue him  
not in þe poynt, but am well content þe he  
say it yet, & I wil say the same. But I im-  
proue that he saith euery chrysten man &  
euery woman to, is as verely a priest as  
these that at the receipt of þe holye order,  
are both annoynted & shauen. This is it þe  
I improue, & this is it that is a stark he-  
resye, though Tyndall say it yet.

**T**yndall.

Whe he enserched the uttermost that he  
can: this is al that he ca say agaynst me,  
that of an hundred ther be not. r. þe haue þe  
pꝛoperties which Paule requirerth to be  
in the. Wherfoꝛe if oyling & shauing be  
no part of their priesthod: the ener moꝛe  
of a thousand. ix. hundred at the leaste  
should be no priestes at all. And y your  
frend, would confirme it with an othe,  
& sweare depely that it would folowe, &  
that it must nedes so be. Whiche argu-  
ment yet if ther were none other thist, I  
woulde solue after an Orfoꝛde fashon  
with *concedo, consequentiam, & consequens*.

**M**ore.

Tyndall here maketh a tale, as though  
it wer a dialogue, oꝛ rather a tryalogue  
betwene himself, the messenger and me,  
saying þe I in my dialogue did alledge,  
that if oyling & shauing wer no parte of  
their priesthod, then of a thousand prie-  
stes, ix. hundred at the leaste wer no prie-  
stes at all, foꝛ lack þe of an hundred prie-  
stes, ther be not. r. that haue the proper-  
ties that saynt Paule requirerth to be in  
the. And he sayth the messenger woulde  
affirme it with a great othe, & that hym-  
self woulde, if ther wer none other thist,  
soyle it after an Orfoꝛde fashon, with  
*concedo, consequentiam, & consequens*. Wherein  
he meaneth, that sith he sheweth none o-  
ther thist, he graunted both twayne foꝛ  
true, that is to wit, that except oyling &  
shauing be part of the priesthod, elles it  
must nedes folowe, that of a thousande  
priestes, ix. hundred bee none at all, foꝛ  
lacke of good condicions. And also he  
ce. iij. graun-

**A** graunteth not onelye, that of reason it woulde so folow, but also that it is true in dede, that for as so muche as opling & shauyng be not the thinges that maketh them priestes, and god condicions they lacke, therfore they be no priestes at all.

But for as muche as he sayeth that he will soyle it so for lacke of other thyng, he shall not neede to doe: For I will find hym another wyse my selfe, and a plain contrarve thyng, and soyle it with *negotio consequentiū & consequens*. For wher as he graunteth bothe to be trewe: I say that they be bothe false. And wher as he maketh as though they were mine own

**B** woordes, and the messengers with me: In good sayth I neyther remember the nor fynde them, albeit that I haue purposely looked for them in all such places of my dyalogue, as me thoughte it should be, if it wer there at al. And therfore leauing that poynt in question betwene vs, tyll I come to replie to hys answer made vnto my dyalogue, at whiche tyme I shall reade it ouer of newellitie, & must nedes find it if it be therein: I will in the meane while not let if I sayd it my selfe, to say that I sayd wrong.

**C** For by gods grace neuer wil I wittinglye whyle I lyue, defende the thyng that my selfe shall thynke vntreue, though it hadde happed me to saye it my selfe, but that I shall well and playnelye reuoke it and call it back, not dissimulynge mine own ouersight. And woulde God Tyndall woulde dooe the lyke and Luther too, they shoulde then, neyther so styffelye defende so shamelesse herelues as they dooe, nor make so shamelesse glosses, of theyr own for more woordes, wher they see them so reproued, that they can in no wyse defende the, nor so shamefullye chaunge from woorse to woorse, as Luther hath agaynst hys owne conscience done in some one matter thysye.

**D** To the matter I say therfore, that it is false that if opling and shauyng be no part of the priesthod, then it must folow that of a thousande there be nyne hundred no priestes at all. For I saye that opling and shauyng bee no parte of the priesthod in dede, but bee holye ceremonies bled aboute the consecracion, likeye as in matrimouye and baptyisme bothe, be dyuerse holye ceremonies bled that be not the essentiall poyntes of those sacrametes. And therfore is it false that if opling and shauyng be no parte of the priesthod, the priest is no priest for lacke of priestlye vertues. For the holy sacra-

ment of order is geuen hym by the imposition of the bishops handes vpon him, in such wise as the church of Christ vseth & ever hath vset since the death of Christ vnto these dayes.

And that the grace by god appoynted vnto holy orders is geue with that putting vpon of the handes, is twofold declared by saynt Paule in hys epistles to Tymothe, & that so playnely that it greuet Tyndalles heart to heare thereof, & maketh him to make a mock therat, and say it was but like as a man layeth hys hande on a boyes head when he calleth hym good sonne. But the place is for all that so playne, that when Tyndall so playeth therwith, and so laugheth therat: he laugheth but from the lippes for warde, and gryneth as a dogge dooeth, when one pozreth hym in the teeth with a stycke. And thus haue I prooued the consequency to be false, which Tyndall graunteth for true.

Now to that other part, that is to wit the consequent whiche he graunteth for true also, I saye that it is false also. For likewise as he graunteth that a priest is no priest at all for lacke of priestlye condicions: so might he saye aswell, that a christen man is not christened at all, for lack of christen condicions. And because Tyndall wil haue a priest nothyng but an officer: yet after hys owne false, and sonde fashyon, he shoulde not graunte it for true. For then must he saye that euery euill officer, Payre, baptye, constable, or thysiffe, if he misse vse himself in hys office, were furthwith oute of office. And thus ye see that the consequent is false, which Tyndall also graunteth to be true. But all this busines maketh he for hatred and despise that he beareth to priesthod, & to the deuine service that the priestes save, wherof hymself sayeth none at all, & for the malice that he beareth to the masse whiche hymself neuer sayeth, and vnto the holye sacramentes wherche the priestes mynystrereth, and whiche Tyndall vtterlye cryueth to destroke.

Agaynst Tyndalles translating of *charitas* into loue rather then into charitie.



ere maketh Tyndall a greate proccesse, and telleth vs that charitie hath in englische speche diuerers significacions, sometime loue,

And so doe all good men.

**L**oue; sometyne mercye, sometyne paci-  
 cience. And what is all thys to purpose?  
 Shoulde he therfore leaue out charitie,  
 where it may conueniently stande? By  
 thys wyse reason we shoulde neuer vse  
 the word in one significacion nor other,  
 lest the tone shoulde bee taken for the to-  
 ther. Now it lyketh hym to for geat that  
 the cyrcumstances take away the doute,  
 whiche thyng syth he sayeth so often for  
 hys excuse, he must bee contente that it  
 also serue for hys charge. For syth thys  
 woorde loue that he setteth in the stede  
 of charitie, hath of hymselfe some doute  
 also, whether it meane good or euill,  
 but if the cyrcumstance somewhat set  
 it oute: what neede was it to putte the  
 indyfferente woorde loue, in the place  
 of the vndoubted good woorde charitie,  
 there as the sentence well shewed that  
 it signified neyther mercye, nor paci-  
 ence, but loue, and then the woorde syg-  
 nified that it meant good loue, whiche  
 is expessed by charitie.

Then sheweth he that the greke woord  
 agape, standeth so sometime, that he must  
 nedes interpret it loue, and not cha-  
 ritie, as though I hadde founde a faulte  
 with hym, because he vsed thys woorde  
 loue, in such places as thys woord cha-  
 ritie myght not conueniently stande;  
 where I fynde the faulte, in thys that  
 he putteth oute charitie, where it might  
 well stande, and that so often, that he se-  
 meth to myslike the name of charitie.

Now because I say, that euery loue  
 is not charitie, but onely suche loue as  
 is good and ordinate: Tyndall aunswere-  
 reth me, no more is euery sayth Chry-  
 stes sayth. That wote we well ynough,  
 but yet put by it self, it comonly signifi-  
 eth Chyristes sayth in mater of the faith,  
 so that when we meane a false sayth, we  
 be sayn alway to set some other woord  
 therewith, as when we saye Tyndalles  
 saythe, Luthers saythe, frere Huskyns  
 saythe, and suche other lyke.

He putteth another ensample by thys  
 woord hope, and sayth that euery hope  
 is not a chryssen hope, and yet he must  
 vse it & a thousand other woordes lyke,  
 such as been indyfferent & signify bothe  
 good and badde. All which if he shoulde  
 eschewe, he shoulde he sayeth, translate  
 nothing at all. Who biddeh hym leaue  
 all suche woordes oute? or who sayeth  
 that he shoulde neuer put in thys woorde  
 loue? He aunswereth the thyng, that no  
 man sayeth to his charge, and the thing  
 that I lay to his charge, he leaneth euer

vnaunswered. For goe me to hys woord  
 hope, whiche is indyfferente, and signifi-  
 fyeth as well hope of geatryng the lone  
 of hys lemman, as hope of rewarde in  
 heauen for charitie boine to his enemy,  
 though thys be thus, yet if ther were in  
 englishe, a woorde that signifiyeth none  
 hope but a godd godly hope, as charitie  
 signifiyeth no loue, but a good godlye  
 loue: then were he an euyl translatour,  
 that tohere the place in Greke or latine  
 speaketh of good hope, would not trans-  
 late it into that englishe woorde that  
 signified none other hope but god. And  
 therfore it well appereth that Tyndall  
 doeth not well, when there, as the scrip-  
 ture speaketh of good loue, he had leuer  
 translate it by the woorde loue, that is  
 indyfferent to both good and badde, the  
 by the woord charitie that signifiyeth no  
 loue but good. Thys is it that I charge  
 hym with, and to this I wold haue him  
 aunswere once, and not leaueing thys  
 vntouched, walke and wander at large  
 and neuer mete with the matter.

¶ Tyndall.

Yet sayth he farther: Agape & charitas wer  
 woordes vled among heathe men ere Chyrist  
 came, & signified therfore more then a  
 goodly loue. And we may say wel ynough,  
 & I haue herd it spoken, y the Turkes be  
 charitable one to another among thesel-  
 ues, & some of the vnto chryssen men. We  
 vides all thys, agape is comen to al loues.

¶ More.

Yet he is in hand agayn w agape ostent, &  
 bryngeth not farth one wyse woord. For  
 though thys greke woord agape, signifiye  
 loue indyfferently good & badde: yet thys  
 woorde charitie, signifiyeth no loue but  
 good. And therfore in suche places of  
 scripture, as agape signifiyeth good loue:  
 why shoulde Tyndall translating into en-  
 glysh, rather take thys woord loue, y sig-  
 nifiyeth no more good loue then badde, ra-  
 ther then thys woord charitie that sig-  
 nifiyeth no loue but good. Thys I aske  
 hym yet agayn. Now though this la-  
 tin woord charitas was a woord vled among  
 the heathen ere Chyrist came, & though it  
 had signified in latin at that time among  
 them an euil loue, & a naughty: yet thys  
 englysh woord charitie neuer signified  
 among vs any other loue then good, not  
 euen in that speche that Tyndall spea-  
 keth of, y Turkes be charitable among  
 themself, & some of them to chryssen peo-  
 ple too, where it signifiyeth yet rather  
 pytty then loue. And therfore Tyndall  
 must

Loue.

B

C

Charitie.

D

A must in his english translation take his english woordes as they signify in english, rather then as the woordes signify in the tong, out of which they were taken into the english. And yet remember I not that *charitas* in the latine tongue was used to signify euill loue. And I say to Tyndall yet farther, that though this english woord *charitie* hadde been english before the byrthe of Chyriste, and had then signified among english infideles, an euill wanton loue, yea though it had then among them signified none other loue but naught: yet sith it signifieth not that but the contrarye now in our time, and so hath signified long before our daies, Tyndall must needs in his english translation vse his english woordes in such significacyō as þe people vse them in his own tyme, and not in suche significacion as they were used in of olde tyme, whiche the people haue changed and for gotten hundzethes of perces ere he wer bozne.

For elles he should make a gawe conclusion, if he woulde in the matters of vertue and chrysten saythe vse the olde woordes after the olde fashon, and take fidee, for nothinge but suche as it signified ere Chyriste came. Then whereloesier he founde in saynte Austine and other holpe doctours *persona patris, persona filii, persona spiritus sancti*: Tyndall must call the not the persones, but the visours of the father, the sonne, and the holy gost, and make me wene þe they dauce in a maske. And thus yet agayn ye see to howe little purpose this reason serueth Tyndall, yf *agape* and *charitas* wer woordes used among the heathen ere Chyrist was bozne.

¶ Tyndall.

¶ Finally I say not *charitie* god, or *charitie* your neighbour, but loue God and loue your neighbour.

¶ More.

This is a pretie poynt of suglyng, by whiche he woulde make the reader loke asyde yf himself might play a false cast yf while, & men should not see wherein the question standeth. For he maketh as though I reproued yf he hath this woerde loue in his translation in any place at all, where I neither so sayd, nor so thought. What the fault I found, as in my dialogue I sayd playnly inough, was that he rather chose to vse this woerde loue, the this woordes *charitie*, in suche places as he might well haue used this woerde *charite*, & where the latine texe was *charitas*, &

wher this holy woerde *charitie* was more proper for the matter then thys indifferēt woerde loue. This was the fault yf I found. And therfore wherof serueth his trifling betwene the noun & the verbe. I let him not to say, loue thy neighbour, nor I bid hym not say *charitie* thy neighbour, nor good affection thy neighbour, nor good mind thy neighbour, nor more then dynke thy neighbour. And yet as he may saye there, geue thy neighbour dynke, so may he if it please hym, saye, beare thy neighbour good mynde, beare thy neighbour *charitie*.

¶ Tyndall.

Though we saye a man ought to loue his neighbours wife, or his neighbours daughter: a chrysten man doeth not vnderstande yf he is commaunded to defile his neighbours wyfe, nor his neighbours daughter.

¶ More.

This matter is somewhat amended here by this woerde, ought to loue. But elles if Tyndall fall not to the chariting but to the louing of his neighbours wife, or the louing of his neighbours daughter: I had as leue he bare the both a bare *charitie*, as with yf frayle feminyne here fall to farre in loue, namely sith he saith that priestes must needs haue wyues.

But wherof serueth hym thys ensample. Did any man forbide him to vse this woerde loue: He maketh as though I forbode yf woerde vtterly, because I forbode it him where he should not vse it but *charitie*. Thus crieth he out byō alþ church and sayth they forbode all matrimony, because they forbode the banes betwene feres and nunnes.

¶ Against Tindales translating fauour, in steede of grace.

¶ Tyndall

As with lyke reasons rageth he, because I turne *charis* into fauoure and not into grace, saying that euery fauour is not grace, and that in some fauour ther is but little grace. I can say also in some grace there is little goodnes, as when we say he standeth well in my ladies grace, we vnderstand no gret godly fauour, and in vniuersities there be many vngraceful graces gotten.

¶ More.

This is all that he sayeth for his putting out of grace and settinge in of fauour.

**A** uoure. And I praye you consider what cause hath he nowe shewed why he so shoulde dooe. And yet thys tittle of thys Chapter is, why fauour & not grace, as though he would tel you why. And hath he now shewed you any cause at all, but thinketh that his proper scoffing is sufficient to chaunge the knowen holy names of vertue thowow all scripture, into such wordes as himself liketh. And now he pleaseth himself wnderfully well, because he hath founde oute so feately that pety scoffe that grace signifyeth sometyne no good. As when a man standeth well in hys ladyes grace. But he seeth well that I fynde with hymt the faulte, for changing grace into fauour, where the scrypture speaketh not of the grace of my ladye, but of the grace of our lord. In speaking wherof, albeit that goddes fauor is neuer but good: yet is in respect vnto his creature, his grace & his fauor not a waye one, but he bothe fauoureth for hys grace, & geueth grace for hys fauour, & fauoureth for his merccy, and yet his fauour & his merccy not bothe one, in respect I say to his creatures, though his owne nature be so entiere & whole, that all that euer is in him is al one. And yet where he putteth hys ensample of standing in hys ladies grace, beccause it is yet but indifferent, for that may be good ynough: he shold haue made then sauple by lewd Luther & his lewd ladies grace. And when he sayeth y in the vniuersitie many vngracious graces be gotten: he shold haue made it moze playn & better perceiued, if he had sayde, as for ensample whē his own grace was there graunted to be made maister of arte. And thus graciously hath he quit hymselfe in putting out of grace.

Gods grace and fauour, is not alwaye one.

**B** Agaynst Tyndales chaungeing of confession into knowledge, & penance into repentance.

**T**yndale.



So that I vse thys woorde know ledge, and not confession, and thys woord repentance, and not penance: in which al he can not proue that I geue not the ryght englishe vnto the Greke woorde.

**M**ore.

This is playne vntreue that Tyndall saith, as I haue plainly shewed already in the wordes, church, priest, charitie, & grace, al which Chapters, whoso reade

and consider from the beginning, & aduise well Tyndalles wordes and mine, bee he learned, or be he not learned that readeth them, if he haue naturall witte, and be but indifferent, he shall (I doute not) fynde Tyndall in these popntes so clerely confounded, that he shall truste both his learning the lesse & hys wit the woorse while he liueth after. Besides y he shall perceyue also malice, hatred, & enuy, so stuffed in Tyndalles hearte, that although he had gret wit and learning both, yet must the myste of suche blynde affections, nedes blyndfelo them bothe.

**T**yndall.

But it is a farr other thing that payneth them and byteth thē by the byckes. Ther be secret pangas y pinch the berpe hertes of thē, wherof they dare not complain. The sickness y maketh the so impatient is, that they haue lost thēr iugling termes. For y doctors preachers, wer wont to make many diuisions, distinctions, & sortes of grace, *gratia data, gratiam faciens, preueniens, & subsequens.*

**M**ore.

Praye God be thanked, they haue not lost these tearmes yet, and God forbode they shold. For these tearmes of grace be no english tearmes, but tearmes necessary for the true knowledge of gods gyftes and graces. But Tyndall hath in dede lost them, from whose heart the deuill hath tugled all grace, saue *gratia gratis data*, and yet that too almoste, with whiche *gratia gratis data*, all had he thereof inuche moze then he hath, he might goe furth as he goth the straight way down to the deuill. For those be graces & gyftes as god geueth a manne, wherof he may make a matter of vertue, or a matter of vyce, as him list to vse them, & abusing them to vyce, the man is much the woorse for thē, as beautie, strength, learning, or wit. *Gratia gratum faciens*, is y grace by which the man is acceptable to God. *Gratia gratum faciens.* As the grace geuen in the baptyisme, though it bee to chyldren, and the grace with which in faith, hope, and charitie, man woorketh god woorkes, watch, fast, pray, geue almes, and such other like as god rewardeth in heauen. Solue for as much as man can doe no good but if god begyn, and he is alway ready to begyn: therfore the grace with whiche God begynneth to sette vs a woork, is called *Gratia preueniens*. And for as inuche as we shold some cease to, but if grace continued with vs, as our eye shold cease to see, if that

*Gratia gratum faciens.*

*Gratia preueniens.*

**A** if that wee lacked byghte: God continu-  
ed his grace with vs to woꝝke with vs,  
whiche is called *gratia cooperans*. And yet  
foꝝ as muche as he that well woꝝke:h  
with grace, deserueth of God by Gods  
goodnesse encrease of grace accordyng  
to the gospel, *omni habenti dabitur et abundas-  
sit*, to euery manne that hather ther shal  
be geuen, and he that habound that well  
bestoweth hys talentes of grace, and  
woꝝketh well therewith: therefore the  
grace that God geueth a manne foꝝ the  
good vse of his foꝝmer grace, may be cal-  
ied *gratia subsequens*. And finally, foꝝasmuch  
as grace perseueryng with man at hys  
ende, byngeth hym to gloꝝye, whiche  
whoso attayneth, is then in suretie of  
stedfast and vnperyschable grace and fa-  
uour of god: thys finall grace is called  
*gratia consummans*, that is grace that perfis-  
seth the thyng.

**H**owe syth euery man perceiueth wel  
that al be it that in god all is one grace,  
with whyche he preuenteth oure good  
woꝝkes, and with whyche he helpeth  
them furth in the progresse, and whiche  
addeth and maketh moꝝe habouud, and  
with whiche he persytereth hys creature  
in gloꝝye: yet syth that in vs and oure  
woꝝkes it is diuersly considered after  
diuers respectes, and of euerych of those  
respectes falleth necessitie foꝝ menne in  
scholes often tymes to speake, specially  
foꝝ the reppose of those heretyques that  
would haue no diuisions noꝝ dyspnci-  
ons, whereby the thyng should be made  
open and playn, but woulde bynd and  
beggle the hearers with darkenesse and  
confusion: reason requireth to geue eu-  
erye dyuers respecte, a dyuers name, a-  
mong them that must often speake ther-  
of, excepte that they shoulde in an argu-  
ment at euerye thynde woꝝde repete an  
wholie tale, where one woꝝde agreed v-  
pon, maye well and sufficiently serue.

**A**nd therefore ye may see that these be  
no iuglinge tearmes, but tearmes deni-  
sed with good reason, and of necessitie.  
But surelye, the falsse subtile iugler the  
deuill, hath taught these young iuglers  
hys scholers, Luther, Huskin, and Tin-  
dall, to fall to suche falsse iuglynge: that  
they labour foꝝe to iugle away, not on-  
ly those tearmes of grace, and the verye  
name of grace out of mennes eares, but  
also the beliefe of al grace, & therewith the  
effect of al grace cleane out of mens her-  
tes & free will, and grace taken awaye,  
to make men belieue y there is nothing  
at all but deskeny, and so pretending li-

bertie, they put all in thzaldom, and pre-  
tending vertue, they dyue men to vice, &  
pretending god, they dyue me to y deuil.  
And this is Tindales iugling, whiche  
because he would not wer perceiued: to  
dissemble his falsse iugling, and haue it  
taken foꝝe trouth, he calleth the playne  
trouth by the name of iuglynge, as ye  
shall heare by and by.

**T**yndall.

With confession they iugled, & made y  
peple as oft as thei spake of it, vnderstand  
thys: in y eare, wherof y scripture ma-  
keth no mencion. No, it is cleane agaynst  
y scripture as thei vse it & preache it, and  
vnto god an abominacion & a soule stin-  
kig sacrifice vnto y filthy ydole *Idiap*.

**M**ore.

This high godly spiritual man taketh  
foꝝe none abominacion at all, but can a-  
bide well & holde very wel withall, & not  
defend it only, but comend it also, that a  
nunne consecrate vnto god should rüne  
out of religion, & doe soule stinkyng sa-  
cifice to y filthy ydole of *Idiapus*, that  
frere Luther beareth about to gather in  
his offryng w, and y they shall both, & a  
great many such ribaudes moe, shame-  
fully shew their abominable bitcherye,  
to the cozruption of y woꝝld opely. But  
he can not abyde in no wise y anye man  
should so repnt hys secret sinne, that he  
should vnto his confessour shew it secret-  
ly. This can Tindall in no wyse abyde.  
And why? Foꝝe he woulde rather haue  
synne shewed in shamelesse boastinge,  
whereby it myght increase and growe,  
thē shamefastly shewed in cōfessio wher  
it might be wedded oute and cast awaye.

I purpose not here to fall in despiciōs  
with Tindall foꝝe y matter, noꝝe at euery  
lewd felowes blasphemie, to bying y bles-  
sed sacramētes in questiō. Foꝝe syth Tin-  
dall can not himself denye, but y *S. Au-*  
*styn, S. Hierom, S. Ambrose, S. Gre-*  
*gory, S. Cypriane,* and other holy sain-  
tes haue both bled, allowed, comended,  
& taken cōfession foꝝe a necessary part of  
penance, & euery good man hath in him-  
self euer founden no litle spirituall pro-  
fite and soule comfort therin: it shal not  
now greatly foꝝe what a new founden  
foꝝe of heretykes, barke & baule thereat.  
And as foꝝe thys woꝝde knowledge, is  
very farre from the greke woꝝde *exomologes-  
is*, & as farre frō the latine woꝝde *confessio*,  
and yet much moꝝe from the verye mat-  
ter self, that is to wit from the sacramēt  
of penance. Foꝝe bothe the greke woꝝde  
and

*Gratia cooperans.*

*Mat. 25.*

*Gratia subsequens.*

*Gratia consummans.*

*Confession.*

**A**nd the latine, doe signifie an opening & a shewing of the thyng, & the matter self meaneth a willingly offered declaracion of the secret hid sinne, and this englishe woꝝd knowledge, is ambiguous & doubtful. For as it is a nowne, it signifyeth but the knowing of a thing or vnderstanding, as where a man sayeth, thys child hath yet no knowledge, neither of good nor euill. And when it is a verbe, or that it is tourned into this woꝝde knowledge, going; yet signifieth it rather the not denying, then the willingly telling of our own faulte, and namely of our own offer. For that nowne knowledging, and that verbe knowledge, hath in our tong theyꝝ proper place, where the faulte is by some other laid vnto a mans charge,

**W** and where this latyne woꝝde *agnosco*, or *agnitio* maye stand in the place if they talked in latine. As where we saye of a stone boꝝne bodys that standeth still in the denying of hys faulte that is layed afoze his face, thys man will not knowledg hys faulte, or he wil not be a known of his faulte. And therefore is this woꝝde knowledge, or knowledging, not very mete nor very proper neither for h greke woꝝd nor the latine, and least of al, for the matter, sith that confessing and confession is the willingly made declaracion of our sinne vnlayed vnto vs by any man saue our selfe. In whiche dooing, though the penitent vse among with his cōfessour this woꝝd knowledging; yet is it rather his willing behauiour that serueth the matter, then the propertie of that englishe woꝝde.

Now if Tindall will tell vs that confession and confessing is drawne oute of the latine, and then will aske me what englishe woꝝd had we for the thing before: I wene we had before, none at all, but euer since the proper englishe woꝝd hath been thyste and thystuing. For saying that the goodnes of God broughte in that thyng with his holy sacramente of penance, whiche was brought in by the latines: menne wer I wene, sacre of from confessyng of their faultes themselves of their own offer, & scantly would knowledg them when they were layed vnto their charge, and poued to theyꝝ face. Whely God hath broughte in with the grace of the sacrament, that menne are so supled and made humble in hert, h they will willingly goe shew themselves their own sinnes to the priest, who god hath there apoynted in his stede, & there abyde the shame and the rebuke thereof,

and lowly submit the self to such payn & penance as their cōfessour shal assigne them, & the same saythfully fulfill in punishment of themselves for theyꝝ sinne.

But this is it h Tyndall meaneth: he would haue al willing confession quite cast awaye, and all penance doing too, as himself sheweth by and by.

¶ Tyndall.

And in like maner by this woꝝde penance, they make h people vnderstand holly dedes of their enioyning, with which they must make satisfaccio to godward for their sinnes: when all the scripture preacheth that Christ hath made full satisfaction for our sinnes.

¶ More.

This is a great sinne loe, that euer any man should take payn for hys sinne. Now though h scripture preacheth that Christ hath made full satisfaccio for our sinnes: yet woulde I sayn that Tindall should tell me where he findeth any one place in scripture, that Chyffes satisfaccio for our sinnes is in such wise full, that he will ther be no payn put vnto vs therfore. Let vs consider his owne woꝝdes that folowe.

¶ Tindall.

And we must now be thankfull to god again, & kill the lustes of our fleshe with holy woꝝkes of gods enioyning, and to take pacietyly al h god laith on my back,

¶ More.

This is well and holily spoken. But now let passe for this once, holy Luther and his holy nunne with all their holpe woꝝkes that they woꝝke together, in killing the lustes of their fleshe, in shewing themselves thankfull again to God.

I wil aske Tindal first, whether such holpe woꝝkes as God hath taught his church to be enioyned vnto hym by hys gostly father, be not enioyned vnto hym by god. If not, he taketh away al h commaundementes of father & mother, prelate & prince, h commaundeth any good thing to be done to gods honoz, vnto al which persones in all such commaundementes, god commaundeth Tindall & euery man elles to be obedient, & accompteth theyꝝ commaundementes for hys owne.

Yet if Tyndall will no payne enioyned but by Goddes owne mouthe, nor suffer nothyng layde vpon hys backe, but if god trulle by the packe hymselfe, and with his own handes, and hynde it vpon his back with a pack saddle: the wil I yet

**A** yet witte of Tindall whether god doe not enioyn any such holy woꝝkes, oꝝ lay any such burden vpon the sbackes of repentant synners foꝝ the synnes y be passed, and wherof he is already repentant.

If Tindall answer no: then shal we put him in remembꝛaunce of many places in holpe scripture, as well in Exodi, where he pꝛomiseþ to punish the peple foꝝ their ydolatry, notwithstanding their repentance and his remission too, as in the seconde boke of kinges, where he punished king Dauid foꝝ hys maillaughter and aduowtrye, notwithstanding hys repentaunce, and many places belyde.

**N**ow if he graunt that god punisheth the sinne, notwithstandinge the repentaunce of the penitent, and the remission of his displeasure: then granteth he, and so must he graūt, that albeit one droppe of Chꝛystes pꝛecious blood had ben sufficient to satisfie foꝝ al the synnes of this whole woꝝld, and foꝝ all the payne also, that were in any wyse dewe to the same: yet hath it not pleased him so to oꝝder it.

*Shoꝝte foꝝ: geuene, make maner woꝝke.*

But lest that suche shoꝝt foꝝgeuenes, as wel of al the payne as of the displeasure of god, and of the deadlynesse, oꝝ as men might say, of the damnabilitie belōging to the moꝝtall offence, myght make men ware the woꝝke, & sette much the lesse by sinne: he foꝝgeueth at the repenting and

**C**y the shoꝝte and absolution hys hygh indignacyon, wherupon foloweth the perpetuall banysment from the syghte of his face, and fructiō of hys gloꝝy into theternall turment of hell, but he leaueth oꝝdinarely some tempoꝝall payn to be sustayned foꝝ the euill act passed, and that to bee suffered eyther here by good woꝝkes of penance doing, oꝝ other satisfactoye paynes oꝝ good woꝝkes, eyther in thys woꝝlde here, oꝝ after thys woꝝlde in purgatoꝝpe, but if they be by other folkes good dedes doone foꝝ them thoꝝto Goddes goodnes relieved. And

**H**this I say, as by good authorities appeareth oure loꝝde dooeth oꝝdinarely, not foꝝbarryng his absolute merciful power, wherby he maye dooe when he will, what he will.

Nowe if Tyndall graunte, as he nedes must, that notwithstandinge the repentaunce and the remission bothe, and Chꝛistles satisfacciō also foꝝ theternallie of the payne, and full restituō to Goddes fauoure, yet there remaineth a tempoꝝall payne, oꝝ by god holy woꝝkes other satisfacciō foꝝ the same: then is it not agaynst all scripture (as

Tyndal saith it is) noꝝ agaynst any part thereof nether, y men shal w penance doing endeuoꝝr themself to satisfie foꝝ that payne, sith it is not gods oꝝdinary pleasure that hys passiō shall serue euerye man foꝝ y satisfacciō of that payne, because it accoꝝdeth not with his oꝝdinary iustice, lest the feare of all payn utterly taken away, men wer likely to make litle foꝝce howe boldye they fall to sinne. And then if it be well done, that a mā foꝝ his sinne; wilkinglye punythe himselfe, why may he not mekely submit his will to the counsayl of hys confessour, & take penance at his hande.

**Tyndal.**

And if I haue hurte my neighbont, I am bound to shꝛiue my selfe vnto him, & make him amēdes if I haue wherwith, oꝝ if not, then to aske hym foꝝgeuenes, & he is bounde to foꝝgeue me. As foꝝ they penance the scripture knoweth not of.

**More.**

He neuer bringeth in a god woꝝd, but foꝝ an euil purpose. He sayth here verpe wel concerning our duetie toward our neighbours. But he sayth maliciouslye to make vs withoꝝalw our dutie toward god, foꝝ y satisfacciō of the tēpoꝝal payn that is due foꝝ our synne, after the restituō to gods fauour & theternallie of the payn foꝝgeuen. And that payne god hath not oꝝdained of comon course to be satisfied, by y onely merites of Chꝛistles passiō, but if mennes woꝝkes woꝝought with his grace be added therunto.

**Tyndal.**

As foꝝ their penance, y scripture knoweth not. The Greke hath *metanoia* & *metanoie*, repentaunce and repent, oꝝ foꝝthynking and foꝝthynke, as we say in english it foꝝthinketh me, oꝝ I foꝝthynke, and I repent oꝝ it repenteth me, and I am soꝝp that I did.

**More.**

Tindall here beareth vs in hand y the scripture speaketh not of penance, because himselfe geueth y greke woꝝd another english name. And because y Tyndall calleth it foꝝthynking & repentaunce: therfoꝝe all english mē haue euer hitherto misse bled their own language in calling the thynge by the name of penance.

Now as foꝝ the woꝝd penance, what soeuer the greke woꝝde bee: yt euer was and yet it is lawfull inough (so that Tindall geue vs leaue) to call any thynge in english by what woꝝd soeuer english mē by comō custome agre vpo. And therfoꝝe to make



**A** to make a chaunge of the english word, as though that al England shoulde goe to schole with Tyndal to learne english, is a very frantique folye. But nowe the matter standeth not therein at all. For Tyndall is not angry with the woorde, but because of the matter. For thys grieueth Luther and him, that by penance we vnderstand, when we speake thereof so many good thynges therein, and not a bare repenting or foze thinking onely, but also euery part of y<sup>e</sup> sacrament of penance, confession of mouthe, contricion of hert, and satisfaccion by good dedes.

**Penance**  
includes thye  
thynges.

For if we called it but the sacramente of repentance, and by that woord would vnderstande as muche good thereby as we nowe dooe by the woord penance:

**T**yndall woulde be then as angry with repentance, as he is now with penance. For he hateth nothing but to heare that men should dooe any good. We haue for our poze english woord penance, the vse of all english menne, sith penance first beganne amonge them. And that is authoritie p<sup>o</sup>ough for an english woorde, ercepte Tyndall will bynde vs to fetche authoritie of reason for euery woord of euery language, out of Albert *de modis significandi*, because that frere Luther, frere Huskin, and frere Lambert, haue so soze let they<sup>r</sup> studie vpon Albert *de secretis multiplicum*.

And yet if he will nedes p<sup>o</sup>race vpon vs therewyth: we maye saye that we take in penance of the latine woord *penitentiis*, whiche the churche vseth for the same sacrament, or we may say that the woord penance is derpyed, and cummeth of the woord payne, whiche bothe in hearte, in woorde, and in dede, the penitent shoulde endeouour hymself to conceiue and sustayne for hys synne. But thys is it that Tyndall so soze doeth abhorre. For he consequently sayth.

**T**yndall.

**D** So nowe the scripture sayth, repent or lette it foze thinke you, and come and belieue the gospell or gladde tydinges that is broughte you in Chryste, and so shall all bee fozegeuen you, and hencefooz the lue a newe life.

**M**ore.

Here seemeth a godlye thyng, and is in dede very deuellishe. For the woordes that be spoken to the heathen to come to christendom, in thentrie wherof at baptysme, they bee newe regendred to God, and clenfed cleane and purged from all spottes, these woordes ozaweth Tyndall

to them y<sup>e</sup> he christened alreadye, & keepe their beliefe stil, & yet fall into dedly sine agayn. For whose recociliacio again to god, our lord hath of his godnes instituted the sacrament of penance, without which they y<sup>e</sup> after baptysme fall agayne to sinne, do lese y<sup>e</sup> fruit of their baptysme if the time serue the to take it. And therfore saith holy saint Hierom, y<sup>e</sup> the sacrament of penance is y<sup>e</sup> board vpon which a man geattereth to land, & saueth himself after y<sup>e</sup> shipwracke. Which woordes of his, Luther in his booke of *Babylonica*, soze displayseth. For saynt Hierom sheweth y<sup>e</sup> the sacrament of baptysme is the shipp, and was figured by y<sup>e</sup> ship of Noe, oute of whiche there was no man laud. And when a mā breaketh the ship of hys baptysme in y<sup>e</sup> storme of temptacion, & falleth into y<sup>e</sup> depe sea of sinne: then hath he yet his remedy prouyded by god, if he catch hold vpon y<sup>e</sup> boarde of the salte sacrament of penance, & so swymme, and God will help while he laboureth himself to land. But Luther and Tyndall woulde haue vs wene that after baptysme ther nedeth no moze but repente, and by and by all is gone agayn and cleane washed away synne and payn eternail and tempo<sup>r</sup>al, and altogether, and the man in like case as when he came f<sup>r</sup>st fro the fonte.

**Penance**

**F**

**G**

But whoso consider wel the woordes of Saynte Poule in the sixth Chapter vnto the Hebreues, shall fynde it farre vnlyke, where Saynt Paule sayeth in thys wylde: It is impossyble, that they whiche haue beene once illumyned, and haue tasted the heuently g<sup>r</sup>st, & haue ben made partners of y<sup>e</sup> holy gost, & haue also tasted the god woorde of God, and the powers of the world to come, & then are styden down: shoulde be reneued again by penance, crucifying agayne to themselves the sonne of God, and hauing hym in derision. Here sheweth thys blessed

**Hebr. 6.**

Apostle Paule, that the deadlye synne commytted after baptysme, putteth a manne in that case, that it shalbe verpe harde (for so is impossible sometyme taken in scripture) by penance to be reneued agayn, that is to witte, to come agayne to baptysme, or to the state of baptysme, in whiche we be so fullpe reneued, and the old sinne so fully fozegeuen, y<sup>e</sup> we be furthwith in such wise innocetes, y<sup>e</sup> if we dyed furthwith, ther w<sup>e</sup>er neither eternal payn nor tempo<sup>r</sup>al payn apointed for vs, that is to witte, neither helle nor purgato<sup>r</sup>ye. But that deadlye sinne commytted after baptysme, is verpe harde

**Impossible.**

**The greates  
foze of bap-  
tysme.**

by the

**A** by the sacrament of penance, confession, contricion, and great pain take too, to bring vs again in the case, that y<sup>e</sup> tempo<sup>r</sup>all payn due therfoze in purgato<sup>r</sup>y, shall be wo<sup>r</sup>ne all oute by our penance done here, In all whiche thinges we neuer exclude y<sup>e</sup> speciall p<sup>r</sup>iuiledge of gods absolute mercy, fo<sup>r</sup> by his mighty mer-  
**Pat. 19.** cye the thyng that is impossible to man, is not impossible to god, as our sauour sayth in the gospell of Mathewe. But I speake of the ordina<sup>r</sup>y course of his com-  
**Other mens** mon ordinaunce, in whiche is exc<sup>e</sup>pted also the p<sup>r</sup>ayers and good dedes, with whiche any man is helpde hys owne pe-  
**good dedes** nance holpen and relieued with y<sup>e</sup> good  
**relieueth vs.** dedes of other mennes charitic, o<sup>r</sup> the spirituall treasour of Ch<sup>r</sup>ystes churche vpon good cause applyed, conueniently towarde the redeming of hys tempo<sup>r</sup>all payne. But elles I say by the authoritie of saint Paule in this place, that it shal be very harde fo<sup>r</sup> a manne by penance wo<sup>r</sup>ought in grace, to be restozed agayn to the state of baptism, cleare from all payne dewe fo<sup>r</sup> the sinne.

fo<sup>r</sup> syth the sacramente of baptism, which regend<sup>r</sup>eth vs, & maketh vs newe creatures, doeth not so fully applye the passion of Ch<sup>r</sup>iste fo<sup>r</sup> our satisfaccion, y<sup>e</sup> it so dischargeth vs from all the payn of sinne, but that we sustayn yet euery mā fo<sup>r</sup> himself the paynesfull twitche of bodely death: we may wel belieue the Apo-  
**C**stle in this place, that the payne tempo<sup>r</sup>allye due to our actuall sinne committed after baptism, is not so soone wo<sup>r</sup>ne oute and payed by penance, but that it is as saynt Paule sayeth, a thyng verye hard to doe. fo<sup>r</sup> the spirituall creature which baptism begetteth and createth of newe: penance syndyng by synne agayne all to fruthed, plassereth and patcheth vp, and maketh muche wo<sup>r</sup>ke to cure the wound and bring it to a scarre.

I could fo<sup>r</sup> my parte be very wel content, that sinne and payn and all wer as shortly gone as Tindall telleth vs. But I wer loth that he deceued vs if it be not so. And therfoze, to the entent it may the better appere that penance is necessary, and that to returne to god and cleane to be fo<sup>r</sup>gouen, is not so lyghte a thyng as Tindall maketh it, but that the church of Ch<sup>r</sup>ist appoynting payn fo<sup>r</sup> the sinne and not a bare fo<sup>r</sup>ethinkinge o<sup>r</sup> repen-  
**D**taunce as Tindall woulde haue it, is therein taught by the holy spirite of god: let euery man consider in what wyse the prophete Joel describeth y<sup>e</sup> maner, with

which, mā should returne to god againe after sinne. The Lorde saith, returne to me with all your hert, in fasting, in wey-  
**Joel. 2.** ping and weyling. Teare your heartes and not your garmentes, and retourne to your lord god. fo<sup>r</sup> he is benigne and mercifull, patient, and plētuous of mercy, and ready to fo<sup>r</sup>goue sinne.

**Tyndale.**

And it will folowe, if I repente in the hearte, that I shall doe no moze so, willingly and of purpose.

**More.**

In these fewe wo<sup>r</sup>des there are many doubttes. first howe Tindall taketh re-  
**J**penting in the heart, whether he meane that whoso repenteth in his hearte shall no moze doe so agayn, willingly and of purpose, as long as he so repenteth, o<sup>r</sup> elles that whoso repēt once in his hert shal neuer cease to repēt, o<sup>r</sup> though he do shal neuer yet do moze so willingly & of purpose while he liueth. And if he mene in the first maner, his wo<sup>r</sup>des be litle to purpose. fo<sup>r</sup> if he graunte, that though he repent at one time, he may cease to repent at another, and then doe as euill as he did, and be as euill as he was: thē had I as leue that he sayd y<sup>e</sup> man which once repenteth, will dooe so no moze, as long as he doeth so no moze, and will be good still till he be nougt agayne.

How if he meane in the second maner that whoso repenteth once in hys heart, can neuer after cease to repent, as long as euer he liueth, o<sup>r</sup> though he cease to repent, shall yet as long as euer he liueth neuer willyngelye and of purpose falle to synne agayne: then eyther of all that falle to synne agayne, that is to witte of all ch<sup>r</sup>ysten people almoste, there was neuer none that euer repented in hearte, o<sup>r</sup> elles, whosocuer haue once repented in his heart, all the sinnes that euer he dooeth after, he dooeth none of them willingly, o<sup>r</sup> at the least, he doth thē not of purpose, but vniwittinglye by chaunce & mishappe, ere euer hymself be ware therof at aduenture sodainly.

Howe if he say that neuer any which doe sinne agayne, did hertely repent befoze, & then that he require no lesse then heartie repentaunce of man fo<sup>r</sup> hys reconciltacion to God: he preacheth vs no gospell, no<sup>r</sup> telleth vs no glad tydinges, but the heauie & tidinges that euer man tolde. fo<sup>r</sup> then he telleth vs playn, that of all ch<sup>r</sup>isten peple, ther is almost none that standeth in state of grace lenger thē  
 the

**The maner**  
 how to returne  
 to god.

**A** the lacke of reason excuseth the defaulte of his dede, or that the lacke of life lea- ueth him no time to sinne agayne after his repentaunce. For we plainly se that such as repent fall agayne to sinne, and so by him they neuer so repented that e- uer they wer reconciled agayne to God in al their whole life. And the were ther also much doubt of their deathe. For though it be good in some case, yet were it not good alway that euery man were ouer boide vpon the sodaine grace that the these gate at lasse, that honge on the crocfe at Chyristes right hande.

Notes.

**A**nd if Tyndall weene to make the matter moze easye, because he saiethe, he y repenteth in harte will do so no moze, meaning that he wpll no moze fall to y kynde of sinne: this wpll not serue hym. For he falleth out of Goddes fauour & the state of grace by the committing of any other sinne that is vpon his damp- nation forboden. And therfoze if hartly repentaunce be able for euer to kepe him fro one kynde, it muste bee able to kepe him fro euery kind of like deadliness, or elles it suffiseth not.

**P**owe to the tother point. If Tyndall thinke to case all the matter by this that he saith not, that he whiche repētech in harte shall do so no moze, but that he shall doe so no moze willingly & of pur- pose: then ryseth there another doubt, what he calleth willingly & of purpose.

He hath as it semeth some other vn- derstanding of this worde willingly, the other men haue. We say that if he do it not willingly, he sinneth not at al, yf hys wpll nothing doe ther in at al, except it depende vpo some other sinne of hym selfe done willingly befoze, as where a man sinfully falleth in drunkennesse or in fransaye, and then drunken or fran- tyke doth harne, or where as one man geneth other occasiō of ruine, as Tyndall doth, when men be burned here w hys bookes, and after dampned for hys heresydes, such men peraduenture as he neuer knew, and yet fallen al they dea- thes bothe of body & soule in Tyndales necke. For as holy saint Austyne saith, the heretique y is a teacher and a setter forth of heresies: though he be depe dā- pned in hel: shall neuer yet knowe the vt- termost of hys payne tyl y day of doome. For as many men as befoze that day be dampned for hys heresies: shall euer as they come to hell moze & moze encrease hys payne.

But elles I saye. where a man hath no

wpll in the dede no: in y occasiō thereof, there is he as I thynke no partener in y sinne. I wote not what Tyndall mea- neth by willingly and of purpose. For he is wonte to reken as though there is nothing done willingly that is done of fraplety, no: I can not tel what he cal- leth purpose how lōg time serueth after hys rekenig to make, it done of purpose.

But thys I wote well, albeit y there be degrees and circumstaūces that ag- grene the sine & make it moze weighty, as when it is in the minde longe conty- nued, and done of pure malice, and such other thinges: yet if these lacke so the dampnable dede that god hath forbode to be done in dede, by hym that is not a- gainst his wpll forced there vnto, thys cal we willingly done, and say y he sin- neth deadli y so doth, al though he neuer purposed himself longe befoze vpon yt. As if a man meete a nother & kill hym sodainly for an angry worde, or meete a mayden sodainly & so defloze her: thys would I cal willingly: but if she wer to strōg or had so much help y she rauished the mannes maydenhode, and disuor- red hym by force. Now such thynges as these be, we doubt not but that folke haue fallen to agayne after repentaūce and after penaūce to, and such as haue ben by the sacrament of penance resto- red vnto the state of grace. And sith that these be dampnable, whither they be be- foze purposed or no: therfoze it is partly false partly folish that Tyndal saith, that who so repent in harte shall neuer do so moze willingly, and of purpose, sith he that hath repented in harte may do so agayne willingly and of purpose to, and he that dyd it not of purposed purpose, doth it yet for al that dampna- blye if he do yt willingly.

And for conclusion though it may be sayd by god mē of god minde in exhor- tacion to perseueraūce in good workes agaynst the lightnesse of suche as fall thortely to sinne agayne, that they repēt not but mocke, because their lightnesse giueth occasion and coniecture so to thinke and say: yet to put it for a rule & a suerty as Tyndall doth, that who so re- penteth once in harte shall neuer synne agayne willingly and of purpose, and y they that sinne agayne willingly and of purpose dyd neuer repent in harte, is verpe false doctrine and a verpe playne heresyde.

Tindall,

ff. j.

And

A notable saying.

And the doctrine.

**A** And yf I beliened the ghospell, what Godde hath done for me in Christe: I shoulde surely loue hym agayne, and of loue prepare my selfe vnto hys commaundement.

¶ More,

**B** It is vndoubtedly a very good occasiō to moue a mā to loue god again, whē he beleueth the loue that god hath to hym, and the thinges that of very loue godde hath done for hi. But yet it is not trewe that Tindal saith that euery mā which beleueth this loue, doth so loue Godde againe, that of loue he prepareth himselfe vnto goddes commaundementes. I dare say yf saint Peter loued hi well, & yet he both forsoke him & forsooze hi to. But a mā yf wel beliened should paduēture prepare hym to Goodes commaundementes, if neither the worlde, the fleshe, nor the deuyl dzeue hym backe, nor suche heretiques worse yet the all thzee, pulled the roote of ryght beliefe oute of hys harte. And how standen the wordes of Tyndall with Luthers holy doctrine, whych he precheth agaynst the liberty of mannes free wyll, whercof if man haue none, as their heresie teacheth: the how can it bee trewe that a man can of loue prepare himselfe to the commaundementes of Godde.

**C** And finally if it be trewe that Tindal saith that is to wit that if he beleued the ghospell he should surely prepare himself to the commaundementes of god, & then if thys be trewe ther wyth as in dede it is, that he that doeth (as Tindal doeth) infecte hys neighbours wyth deadly popysened heresies agaynst the blessed sacramentes, & therby maketh theyr bodyes be burned in earth with hys bokes, and their soules burned in hell wyth hys heresies, is the most trayterouse dyspyser of goddes commaundementes that can be deuised: it foloweth very clerely that Tindal beleueth not the ghospell at all, and surely no moze he doth.

**D** And now commeth he and saith, that I knowe that all that he hath sayed for hys defence in the change of churche, priest, grace, charite, penance, & suche other is trewe: because I knewe as he saith the greke afoze hym, where as I by suche little knowledge as I haue of greke, latin, and of our owne englyshe tonge together, know hys defence both very false and folishe. And that haue I so clerely proued, that to the perceiuing of both hys falshe and hys folye, there

shall not greatly nebe the knowlege of thzee tonges nor twain neither, but an indifferent reader that vnderstandeth englyshe, and hath in his hed any reaso or naturall wit. For albeit that yf moze learning the reader hath, yf moze madnesse he shall perceiue in Tindales defence of these thynges afoze remebred: yet he that hath wit & no learning at all, shall clerely perceiue inough. And to yf entent only haue I taken the labour to aunswere his defence, to make it ope to learned and vnlarned both, that he bygeth to the matter after his twoo yeres musing ther upō, neither in sight of any substaunciall learning, nor yet anye prooze of reason or naturall wytte, but onely a rashe malicious frātike byaide, furnished wyth a bare bolde assercion & affirmacion of false popysened heresies. For sauing to make this appere, I needed not to touche those pointes at all.

**E** For every man well knoweth that the entent and purpose of my dalogue was none other, but to make the people perceiue that Tindal chaunged in hys tranflacion the comen knowen wordes to the entent to make a chaunge in yf saith. As for ensample that he chaunged the worde church into thys worde congregacion, because he woulde byinge it in question which were the church, and set forth Luthers heresy that the church which we shoulde beleue and obay, is not the comen knowen body of al christē realmes remayning in yf faith of christ, not fallen of nor cut of wyth heresyes, as Boheme is and some partes of Germani: but yf the church which we shoulde beleue and obay, were some secrete vnkowen sorte of cyp lining and worse belieuing heretikes. And that he chaunged priest into senior because he enteded to set forth Luthers heresy teching that priesthed is no sacrament, but the office of a lay man or a laye womā appointed by the people to preache. And that he chaunged penance into repenting, because he would set forth Luthers heresy teching that penance is no sacrament. No thys being the only purpose and entent of my dalogue: Tindal cometh now and expyressely confesseth the same thinge that I purposed to shewe. For he teacheth & writeth openly those false heresies in dede, that I sayed then he enteded after to dooe, so that him selfe sheweth now that I did then shew to the people trewth, and then needed I to make none aunswe, sith his own writting sheweth

**A**nd he weth that he made hys translacion, to the entent to set forth such heresies as I sayed he did.

For as for that that Tyndal calleth the none heresies but the very faith, for ceth me but lyttle, for so hath every heretyke called hys owne heresies since chrystendome fyrst beganne. But for all that the deuill wyll be the deuill, though Tyndall woulde call hym Godde.

**W** And I made my booke to good chrystie people that knowe suche heresyces for heresyces, to giue the warnig that by scripture of his owne false forgyng) for so is hys false translacion, and not the scripture of god) he should not begyle them, & make them weene the thing were otherwise then it is in dede. For as for suche as are so made all ready, to take those heresyces for other then heresyces and are therby themselves no faithful folk but heretykes, if they list not to learne & leaue of, but longe to lye styl in their false beliefe: it were all in vayne to gyue them warning therof. For whē their willes be bent therto, and their hartes set thereon: there wyll no warning serue them.

**C** And therfoze sith Tyndall hath here confessed in hys defece, & he made such charging for & setting forth of such thinges as I sayd: it is ynough for good chrystie men that knowe those thinges for heresyces, to abhoze and burne by hys bookes and the likers of them with the, so that as I saye I neded none aunswere to all his defence at all, sauing to make as I haue done, both learned and vnlarned folke perceyue hym for an vnlarned foole. And yet defending himself so foolishly and teaching open heresyces so shamefully: he sayeth it appereth & there was no cause to burne his translacion, wherein such chaunges founden as ye se, and being chaūged for such causes as hymselfe confesseth, that is to witte for a foundacion of suche pestilent heresyces as himselfe affirmeth and wytteth in his abhominable bookes: he might muche better if he cutte a mannes throte in the open strete, saye there were no cause to hange hym but bidde men seeke by hys knife & see it him selfe. Whys might he in good sayth much better say then, the he may now say that there is no cause to burne hys translacion. With the falschod whercof and hys false heresyces brought in therewith al: he hath killed & destroyed diuerse men, and may hereafter many, some in bodye, some in soule, and some in both twayne.

And therfoze whereas in the ende he loketh so much to me, that he forgetteth himself, & making me a nother holy sermon of my conetousnesse, my great advantage in seruig in falschod, mine obstinate malice against the truth: he forgetteth in the meane while that hys owne malice is agaynst the truth in such maner obstinate, that he doth as the deuill dothe, endure payne for the main-tenaunce of hys false deuill the heresyces againste the trewth, and putting me in minde againe of the false prophete Balaam, and hys euill ende, and that all such resisters of the trewth cōe at last vnto an euil deth: he forgetteth in the meane while the double death that his felowes heretykes comenly come vnto, fyrst by fyze in earth, and after by fyze in hell, saue they that at the tōne renounce hys deuill the heresyces, and so escape the tother. Tyndal therfoze where it liketh him to lpyken me to Balaam, Pharao, and to Judas to, sith the pythe of al hys pro-  
Tyndal trawthes.

celle standeth in this one point, that his heresyces be the trewe faith, and that the cathelike faith is false, that the holye dayes no, the fasting dayes no me nedede to kepe, that the deuine seruices in the church is all but supersticion, that the church and the ale house is all one sauing for such holy preaching, that men haue no free wyll of theyr owne to doos nother good noz ill, that to reuerence Chyestes crosse or anye sayntes ymage is Idolatry, that to doe any god worke fast, geue almest, or other, with entent & rather to get heauen, or to be & better rewarded, there is deadly sinne afoze god, and worse then Idolatry, to think that the masse may dooe men any good mo then the priest hymselfe were a false believe, a false faith also to pray for any soule, great sinne to shyue vs or to doe penaunce for sinne, freres may wel wed nunnes and mulle nedes haue wyues, and the sacramentes of Chyeste mulle serue for Tyndalles tchinges focke: these be the trewthes that Tyndal preacheth. And because I cal these trewthes heresyces: therfoze Tyndal calleth me Balaam, Judas, and Pharao, and threateneth me soze with the vengeaunce of god and with an euil death. What deth eache man shall die & hangeth in gods handes, and martirs haue died for god, and heretykes haue died for the deuill. But sith I knowe it very well & so dothe Tyndal to, that the holye faintes dead befoze these dayes since Chyestes tyme  
st. ii. still

**A**ppell our owne, beleued as I do, y<sup>e</sup> Tindales trewthes be farche deuelliſhe heresyes: if god gyue me the grace to suffer for sake of y<sup>e</sup> same, I shall neuer in my right wytte wyſhe to dye better. And therfoze sith al the mater stādeth in this pointe alone that if hys heresies be the trew faith, then I stande in parell, and if they be a false faith I may bee safe y<sup>e</sup> nough: let him leaue his sermon harde

ly for the whyle, and syt go proue hys owne trewe, and then come againe and preache, and frere Luther also and hys lemman with him to, and then may the geese prouide the fore a pulpet.

**H**ere endeth the seconde booke, in which is confuted Tyndalles defence of hys false translation of the newe testamēt.

B

## The thirde booke.

**H**ere after foloweth the thirde booke, in which betreated two chapters of Tindales booke, that is to wit  
whither the church were before the gospell,  
oz the gospell befoze the church, and  
whither the apostles left ought  
unwritten, that is of necessite  
to be beleued.

**W**hether the church were befoze the gospell,  
oz the gospell befoze the church.

C



**T**indal hath al thys while to his desce of chāging church and other thinges used in the church, maliciously by him chāged in his translation kept vs as it were spyll struing with hym in the church porche. But now haue I wonne the porche by hym and we be cūmen to soine togothet in the church. For now taking hys translation for dampnable as it is, we be cūmen to try betwene vs the falshe of hys pessilent heresies concerning the church and the worde of god, by the spirite of God taught vnto hys church, to which heresies he corrupteth the worde of god, & with poisse infecteth his church as I haue befoze manyfeste declared, bothe concerning Chyistes holy sacramentes and dyuerse other articles of Chyistes faith. But forasmuch as by y<sup>e</sup> discourse of my dialogue, I pved clere ly that nothing can bee sure and certayne among chryisten men, not so much as the holy scripture it self, but if we beleue the church, and I proued also that the church of Chyist can not fal in dampnable errour, but hath ben, is, and euer shall be, taught by the spirite of Godde enery necessary trowth to y<sup>e</sup> beltef wher of god wyll haue them bounden, and y<sup>e</sup>

this church is and euer hath be taught by the worde of god partely writte and partly unwritte, & y<sup>e</sup> those two wordes are both of one authozyte, & finally by I pue that y<sup>e</sup> very church of Chyist here in earth which hath the right faith, and which we be bounden to belue & obey, is this vniuersal knowe people of al chrysten nations, y<sup>e</sup> be neyther put oute nor opely departed out by their wyful sciences & plainely professed heresies, & that Luthers church & al the churches sprong out therof, w<sup>th</sup> all the prophetes & patryarches of y<sup>e</sup> same, as Suinglius, Buzzer, Balthasar, Wibo, frere Hulskir, frere Lambert, & Tindall, be the synagoge of Sathan & seruantes of the deuill: now cūmeth me Tindall & perceiuing himself soze bounden to the stake w<sup>th</sup> the strenght of thys chaine, beginneth to wrythe & wrystele & fareth fowle with hymself, to loke if he could byake anye linke therof. Where aboute forasmuch as he seeth that al the rable of heretikes haue longe labored of olde, & yet theyre bokes banished away to the deuill with the self, & that the deuill hath of their dyualtes raised by an hūdyed sortes of new sectes of heretikes, much more blasphemouse then ener were the olde: he hathe overlooked studiously al their bookes, & wryth al the poyson of the deuill hath put in the hath stuffed his mouth ful, to spet it out agayne against god and hys holy sacra

Aote.

D

¶ Sacramētes, & al good christē peple whō  
be laboꝛeth to eniecte wyth the surye, &  
they shoulde not knowe the very church  
of god wherof themselfe be mēbers, but  
would make them so mad as to belieue  
that þ church of god were some one sort  
of an hūdyꝛd scies of heretikes, and no  
marke amonge them all why moze the  
tone then the tother, whereas thei must  
and do in this poynt al agree, that they  
be al false saue one, and the trowth is in  
dede that they be false euerychone.

¶ Now to know that the nerer Tindal  
cometh to the matter, the foꝛther he fle-  
eth from the trowth, and hydeth himself  
in the darkenesse of the deuill, walking  
with a sconse of a dimme light, to make  
mē wene he would shewe them the way  
& leade them clene awyꝛe. Shal heare  
howe boldely he beginneth, and after  
shall I so shew you the matter, & euery  
childe, shall perceiue hys bolde wplye  
foly to cōe of no good trust in his cause,  
but lack of wyꝛte and shame,

¶ Tindall.

¶ Whither the church were before  
the ghospell, or the ghospel  
before þ church.

¶ Another doubte there is, whyther  
the church or congregacion be before þ  
ghospel, or the ghospel before þ church.  
Which questio is as harde to solue, as  
whether the father bee elder then the  
his sonne, or the sōne elder then father.  
Foꝛ the whole scripture and al beleuig  
haires testifie, that we are begottē thoꝛ-  
ough the woꝛde. Wherfoꝛe if þ woꝛde  
begette the congregacio, and he thar be-  
getteth is before hym that is begotten:  
then is the ghospell before the church.

¶ Paule also Romano. ix. saythe: howe  
shall they call on whom they belieue  
not. And how shall they belieue wout a  
pꝛeacher. That is, Christ must firste be  
pꝛeached ere men cā beleue in him. And  
then it foloweth, that the woꝛde of the  
pꝛeacher must be before the fayth of the  
beleuer. And therfoꝛe in as much as the  
woꝛde is before the fayth & fayth maketh  
the cōgregacion: therfoꝛe is the woꝛde  
or ghospell before the congregacion.

¶ More.

¶ Lo he that readeth this & heareth not  
thankswere, excepte himselfe be wel riped  
in the mater: may wene that Tindal in  
these woꝛdes had quit himself like a mā  
& boꝛne me ouer quite, he solueth the ob-  
iectio so plainly, & plateth therwith so  
pleasauntly. But now whē ye shall vnder-

derstande that neuer mā was so madde  
to make thys obieccion to Tindall but  
himselfe: then shall ye laugh to see that  
he wꝛesseleth al alone, & giueth himself  
a fall, and in hys mery solucio mocketh  
also no man but himselfe.

¶ I said in my dialogue þ the church was  
before the ghospell was wꝛitten, and þ  
the faythe was taught & men were bap-  
tised, and masses said and the other sa-  
cramentes ministred amonge christen  
people, before any part of the new testa-  
ment was put in wꝛiting, and that this  
was done by the woꝛde of god vnwꝛittē.  
And I sayed also there, and yet say here  
again, that the right fayth which Adā  
had and such as in the same fayth succe-  
ded hym, longe etc wꝛiting began, was  
taught by the woꝛde of god vnwꝛitten,  
and so went from man to man, fro the  
father to þ sonne by mouth. And I said  
that thys woꝛde of god vnwꝛitten, is of  
as great authozite as is þ woꝛde of god  
wꝛitten. I shewed also that the church  
of Christ hath ben, is, and euer shall be,  
taught and instructed by God and hys  
holy spirit wth hys holy woꝛde of cyther  
kinde, that is to wit both with his woꝛde  
wꝛitten, and his woꝛde vnwꝛitten, and  
that they which wil not belieue goddes  
woꝛd but if he putte it in wꝛiting, be as  
plain infidelles as they that wil not be-  
leue it wꝛitten, sith gods woꝛde taketh  
hys authozite of god that speaketh it, &  
not of man that wꝛiteth it.

¶ And there is like suerty & like certaine  
knowledge of the woꝛde of god vnwꝛy-  
ten, as there is of the woꝛde of god wꝛi-  
ten, sith ye knowe neither the tone nor  
the tother to be the woꝛde of god, but by  
the tradicio of þ church. Which church  
as al christē men beleue, & the scripture  
sheweth, & saint Austine declarcth, and  
Auther himselfe confesseth, & the deuill  
hymself sayeth not nay, the blessed spy-  
rite of god hath inwardely taught, tea-  
cheth, & euer shall teach, to know, iudge,  
& discern the woꝛde of god fro þ woꝛde  
of man, and shall kepe the church from  
errou leading into euery trowth, as  
Christ sayth himself in the. xvi. chapter  
of saynt Johns ghospell.

¶ Which he did not if he suffred þ church  
to bee dampnably deceyued in taking  
the woꝛde of manne foꝛ the woꝛde of  
god, wherby it shoulde in stede of seruite  
to be done to god, fall in vnfaithfulnes,  
& with ydolatry do seruite to the deuill.  
And therfoꝛe I shewed in my sayd dia-  
logue, and yet þ kinges highnes muche

¶ Right fayth  
was taught  
by the woꝛde  
of god vn-  
wꝛitten.

¶

¶ The spyrite  
of god teacheth  
the church all  
trowth.

A more plainely ſhewed in hys moſte erudite famous booke againſt Luther out of whiche I tooke it: that the worde of god bñwriten is of as great authorite, as certaine, and as ſure, as is hys word wñtten in the ſcripture, which point is ſo faſt and ſure pitched vpon the rock our ſautour Chriſt hiſelfe, that neither Luther, Tyndal, nor Huſkin, nor all þe hel houſes that þe deuyll hath in hys kenell, neuer hither to coulde, nor while godde lyueth in heauen and the deuill lyeth in hell neuer hereafter ſhall (barke they, bawle they, neuer ſo faſt) be able to wꝛet it out. And that they be all as I tell you ſo feble in this pointe, whereupon the ſecte of all theye hole heresyes hangeth (ſo; but if they vainquith this one poit, al their heresies fully be burned by fal as flatte to althen as it were almoyſe all obſtinate heretiques dyd) ye maye ſee a clerc proue by theſe wordes of Tyndall, which he hath ſet ſo gloriously forth in þe foze front of hys battaile, as though they were able to wynn the hole ſielde.

The authorite of the worde of god bñwriten.

The word of god bñwriten was before the church.

For where as I ſayd that the ghoſpell & the worde of god bñwriten was before the church, and by it was the church begonne, gathered, and caught; and þe church was before that the ghoſpell that now is wñtten was wñtten, that is to wit before any part of the ghoſpell was wñtten, ſo; as ſo; all the hole ghoſpel, that is to wit al the wordes of god that he would haue knowen, beleued, & kept, was yet neuer wñtten: this being the thing that I ſayd, Tyndal with all the helpe he hath had of all the heretikes in Almain this two or thre yere to gether, is yet in ſuch diſpayre to be able to matche therewyth, that he is with ſhame ynough ſaine to ſo; get þe I ſaid þe church was before the goſpell wñtten, whiche thing himſelfe cā not deny, and is ſaine to frame the doute and make the obieccio, as though I had ſaid that þe church had ben before the ghoſpel and the word of god bñwriten, wherof himſelfe knoweth well that I ſaid clene the cōtrary. And therfore good readers hauing this thing in your remembraunce: take now the payne to reade Tyndalles wordes again, and ye ſhall haue a pleasure to ſee howe ſondly he iugleth afoze you. For now he craft opened & declared vnto you: ye ſhall perceiue that he playeth nothing clene, but ſareth lyke a iugler that cōſaith his galles ſo craftely that al the table ſpyeth them.

The church was before the ghoſpell wñtten.

Tindall.

And againe as the aper is darke of it ſelfe, & receyucth al her light of the ſanc: euen ſo are all mennes hartes of them ſelfe darke with lies, and receiue al their trewth of Goddes worde, in that they conſent thereto.

More.

And thys liketh me very well, and ſo much the better becauſe that the goodnes of God cauſeth Tyndall to ſpeake theſe wordes, nothing touching þe matter ſo; any reprooſe of my booke, but onely reprooing himſelfe & condemnig all hys hole ſecte. For I neuer ſayd, nor no man els as I ſuppoſe neyther chriſten nor heathen, that godde taketh hys trewth or hys light of man but man of god. And therfore this holy ſermone hependeth but in waſt, ſauing as I ſayde ſo; the condemnig of hym ſelfe and hys ſecte.

For ſith it is trew that by the light of god as Tyndall here confeſſeth, mennes hartes be clenſed from lies and falſe opynions and from thinking euyl god, and therfore from conſenting to ſinne, and we ſee well that Tyndall and al hys ſecte be ſette all vpon heresies and falſe blaſphemouſe lycs, and thinke (yf they thinke as they ſay) both euyl good and good cuill, ſo; they call Chriſtes ſacramentes euyl and Luthers lechery god, and ſo not only conſent to ſinne, but alſo commit and deſende and teache the whole dead ſynking ſee of ſinne: it foloweth by Tyndalles owne holy ſermō here, that his own heart & the heartes of al hys whole ſecte be the darcke aper of hell, from which the lighte of Goddes own glorious ſonne that came to geue light into the darke ayze of thys earth: hath farre withdrawen hys beemes.

And this hath Tyndall with his owne holy wordes deuſed of none occaſion, & farre from the matter but onely to ſhew the glozy of hys hygh ſpirituall phraſe: nothing done at al but gguen hymſelfe a fall, and thowen all hys matter in the myze. Yet hath he one worde, by which it appereth that whylle he ſatwe hymſelfe fallen: he woulde pull downe other men into the mire to hym: For if ye cōſider hys wordes ye ſhall ſee that he coucheth them in ſuche wyſe, that he woulde make men ſuche that wherſo; euer there were a trewe beliefe, & falſe oppynions taken away, that ther it muſt nedes



A nedes bee that men shall not consent to sinne. Which thinge he doth for the colour and cloke of theyr false oppinion, by which they teach that faith alone alway suffiseth, wherin when they finde the self so shamefully confuted & confuted, they be lothe to seme to slye by day, & therfore they flee by night & retrace the self in the darke, making as though they wer mistaken & meant nothing, but y who so haue a right beliefe and not a false oppinion, it can not bee but that he must nedes doe wel as Tindall saith here, that he which doth not belieue euil to be good, he shall neuer cōset to sinne. As it is a great foly to affirme thys, so were it almost as much foly to confute thys. For who is there that thinketh y to kil a man for hys mony is no sinne, & yet many wretches do it: Who thinketh that aduoltry is no sinne, and yet many wretches do it: Who thiketh that to wedde a nunne is no sinne: I dare saye not euen these wretches themselue that wedde them, but they veroly know it for sinne, and yet the wretches dooe it. And therfore thys tale of Tindalles is but a very folye heresie.

¶ Tindall.

¶ John. xlii. Sanctific the (D father) thozow thy trowthe. And thy worde is true. And thus thou seist that goddes trueh dependeth not of man. It is not true because manne so saythe or admitteh it for trow.

¶ More.

¶ Alther of serueth al thys while no mā sayed the contrary.

¶ Tindall.

¶ But mā is trow because he belieueth it, testifieth, and gnueth witnes in hys heart that it is trow.

¶ More.

¶ Nay perde thys is not alway trow. For saint Peter himself was not trow, when he testified and gaue witness to hys maister in his heart, & yet forsware hym opely with his mouth. And Judas beliened in hys harte that goddes word was trow, & yet was himselfe not trow but a false thefe and a false traytour to. And nowe a dayes also be there many false theues and traitours vnto godde, false herctiques I meane, y by the word of God beleue and wote well ynough y it is a horrible theft & sacriledge for a frere to wedde a nunne, & yet as false harlottes both, do and teache the contrary to their owne beliefe.

¶ Tindall.

¶ And Christ also saith himselfe John. v. I receiue no witness of man. For if the multitude o mannes witness mighte make ought trow: then were y doctrine of Machomet trower then Christes.

¶ More.

¶ Howe cometh he somewhat to hys purpose in dede, but he cometh to a full ihewe purpose. For by these wordes of Christ in the fift chapter of John, he woulde make it seme that there shoulde no credence be gguen to the church because they be men, and therfore cannot as Tindall sayeth beare witness vnto Christ nor hys worde, syth Christ saith hymself I receiue no witness of man. To thys purpose hath he brought forth all hys gay paynted processe before, the glytering wherof he hopeth should so dase our euen, that we should not see the falsed of hys thort sodaine conclusion, in which he knitteth by Christ and Machomet togyther, to confoude y credece an authoritie of Christes church.

¶ But good christen readers, deserringe for the while Machomettes doctrine to whome Tindall may make a matche: I shall shewe you what fraude & deceipte Tindall here vseth, both in the translating and in the interpretation of these wordes of our sauour Christe, that he rehearseth written in the fift chapter of saint John. Christ in that place neyther meanceth nor saithe, that he taketh no witness of man as Tindall rehearseth, but he both meanceth and saith that he taketh not hys speciall witness of man but of god. And to thentent that ye may y better perceiue that, for to make hys heresye seme proued by the ghospell, he falsely translateth the ghospell. We shall vnderstande that the latine tongue lacketh one certain article that y greke hath, and which article in parte bothe our englyshe language hath, & the freche also, and diuerse other tonges, and it is in englyshe thys worde, the. For where as we haue two articles in englysh, a, & the: a or an (for bothe is one article, the tone before a consonant the tother before a bowell) is comen to euery thinge almost. But the, signifieth often times some speciall thing, and dyuideth it fro the generall. As when I say a man or a horse, yt standeth indifferēt, and appereth not what man or what horse I meane. For if I would be so vnwise to saye to my seruaunt, go dooe me thys

ff. iiii. crande

**A** erande to a mā, he ſhould not wit what man he ſhould go to. But when I ſaye go doe thys erande to the man: he woteth well that I meane a certayne ſpectall man to him and me knowen, to who the erande pertayneth. Thys artycle, y, doth therfore in our engliſhe tonge greeke tongue hath an article that dothe the like in the greke, and the lacke of the lyke doth in the latine tonge leue oftentimes the ſentence obſcure and darcke, whych would w that article yf h latine language had it, appere open & playne.

**I** ſhall ſhew you fyrſt an exāple thereof in the fyrſt chapiter of the ghoſpell of ſaint Iohn, whych place Tyndall hath wronge translated alſo, for what cauſe the deuyl and he knoweth. For Tyndall is not ignorant of that article, neither the greke nor the engliſhe, and maketh hymſelf as though he traſlated the new teſtament out of greke. Theſe wordes be the wordes of the ghoſpell in that place after Tyndalles traſlacion.

**Thys** is the recoꝛde of Iohn, when the Jewes ſent pꝛieſtes and leuites fro Hieruſalem to aſke him what art thou, and he confeſſed and denyed not & ſayed plainly I am not Chꝛiſt. And thei aſked him what the, art thou Helias. And he ſayd I am not. Arte thou a prophete. And he aunſwered no.

**I** woulde not here note by the way, that Tyndall here traſlateth no for nay, for it is but a trifle and miſtaking of h engliſhe worde: ſaying that ye ſhoulde ſee y he whych in two ſo plain engliſhe wordes, and ſo comen as is naye and no, can not tell when he ſhould take the tone, and whē the tother, is not for traſlating into engliſhe, a man very mete.

**F**or the uſe of thoſe two wordes in aſſwerring to a queſtion is this. For aſſwering the queſtion framed by the aſſirmatiue. As for enſample, If a man ſhould aſke I: il hymſelfe: ys an heretike mete to traſlate holy ſcripture into engliſhe. To thys queſtion if he will aſſwere trew engliſhe, he muſte aſſwere nay and not no. But and if the queſtion be aſked hym thus lo: Is not an heretikus mete to traſlate holy ſcripture into engliſh. To this queſtion lo if he wil aſſwer true engliſh, he muſt aſſwere no & not nay. And a lyke difference is there betwene theſe two aduerbes ye, and yes. For if the queſtion be framed vnto Tyndall by th aſſirmatiue in thys faſhion. If an heretike falſely

traſlate the newe teſtament into engliſhe, to make hys falſe heresy ſeme y worde of Godd: be hys bookes woꝛthy to be burned: To this queſtion aſked in thys wyſe yf he wil aſſwere true engliſhe he muſt aſſwere ye, and not yes. But nowe if the queſtion be aſked hym thus lo by the negatiue: If an heretike falſely traſlate the newe teſtament in to engliſhe, to make hys falſe heresy ſeme the word of God, be not his bookes well woꝛthy to be burned & To thys queſtion in thys faſhion framed if he will aſſwere trew engliſhe, he maye not aſſwere ye, but he muſt aſſwere yes, and ſay yes marye be they, bothe the traſlation and the traſlatour, and al that will holde wyth them.

And thys thing lo though it be no great matter: yet I haue thought god to giue Tyndall warning of, becauſe I would haue him write true one way or other, y though I ca not make him by no meane to write true matter, I would haue him yet at the leſt write true engliſhe. But now to h matter ſelfe. We ſe that by Tyndalles traſlacio the Jewes aſked of ſaint Iohn whether he were a pphete & that he aſſwered nay, & ſo he denyed y he was a prophete. Now doth Chꝛiſte teſtifie of him, y he was both a pphete, & moꝛe the a prophete, ſo y yf ſaynt Iohn ſhould ſay of hymſelf that he was no pphete, & Chꝛiſt ſaide yes, eyther ſhoulde ſaynt Iohn ſay vntrue hymſelf, or elſes ſhoulde ther an vntruth be ſpoken by the mouth of our ſauour hymſelf, of which two thinges the tone is incredible, and y tother impoſſible. And in the latine tonge this thinge is leſte in doubt for lacke as I told you of an article coꝛreſpondent to the greke artycle, and to the engliſhe article the, & for y cauſe ſome right holy men and very well learned, were for lacke of the greke tonge muche troubled with that place, how it might be vnderſtanden right. But Tyndall by the greke tonge perceiuing the artiſcle, ſaw well inough that he ſhould not haue traſlated it into the engliſhe, art thou a prophete, but art thou h prophet, and the were the matter open & playne. For thei aſked him not whether he were a prophete, y is to wpt whether he were any prophete, but whypther he were the prophete, that is to wytte the grete prophete of whom Moyses propheted & promiſed in the deueteronomy, of which deuter. 18. prophete there was oppinion amonge many of the Jewes, not that he ſhoulde

**A**be Christ, but a great prophete y<sup>e</sup> should come befoze him, and therefore they asked saint John, arte thou the prophete, meaning that special prophete. And yet the Jewes that asked saint John the question, nor tope h<sup>e</sup> ading that by their owne question they knewe that he dyd not in hys aunswere deny hymself to be any prophete, but that speciall prophete of whom they meant: dyd yet falsely rehearse hym in theyz anger, when they sayd agayne vnto hym, yf thou be neyther Christe, nor Helyas, nor prophete, why baptisest thou then. And as the Jewes dyd then wittingly false rehearse hym: so dothe Tyndall as falsely nowe translate hym, makyng it seme that by their question and his aunswere, either saint John shoulde say vntreue, or elles our sauour hymselfe. And for what intent let Tyndall hymselfe tell, but that he so doth hys translatiō sheweth. And that he doth it wittingly wel appereth, by that he is not so ignorant in y<sup>e</sup> greke tonge, but that he knoweth the arteyle there, which he should haue take into y<sup>e</sup> englishe, and in many other places so hath he done. And in this place if he had not perceiued it hymselfe: yet that good bertuouse and wel learned manne *Pytholias debyza*, gaue him warning therof, whome though Tyndall lyst to sette at so thort, and mock and scozne. satenge that *Lysa delirat*: yet he shall not saye nay but he gaue hym good warning here, & hath in dede moze good learning in the scripture of god, then hath Luther and Buchyns, and syue stre Huikeyns, & as many frere Lambertes so.

**N**ow that I haue shewed you somewhat of the strenght and effecte of the article, both greke and englishe, whych declareth that the worde wherto it is set, signifieth not a thyng generally and confuse at large, but some special thing determinate of that kind, and that I haue shewed you one ensample therof in the ghospell whych Tyndall hath euill translated: I wyl now go forther and shew you howe he hath euill translated also thys selfe same texte of saynct John to, whych he now alledgeth, & hath therein falslyfyed the wordes of our sauour himselfe, which he now bygeth forth for his purpose. The wordes spokē by our lord be as Tyndal hath translated the these, I take no recozde of man. In the latyn they be thus, *Ego testimonium ab homine non recipio*. Which if it be translated into englishe without y<sup>e</sup> article as the latin hath

none, then is it thus, I take not recozde of man, & not as Tyndall hath translated, I take no recozde of man. *De ma* keth his englishe as though y<sup>e</sup> latin wer, *Ego nullum testimonium ab homine recipio*. And whyther the sentence be precisely bathe one in these twayne, I take not recozde of man & I take no recozde of man: we shall not nowe liede to dispute, sith Tyndall taketh the sentence wzonge, whych of them both so euer were the wordes, as I shall shew anon. But fyrst I shall go forth & shew you as I beganne, that he shoulde haue translated the wordes into englishe otherwyle, & thereby haue expressed the greke the better, and yet not contrarayed the latyn.

**W**e shall therfoze vnderstande that in y<sup>e</sup> place of saint John y<sup>e</sup> siff chapter, wher Tyndall hath translated Christes wordes in thys wyle, I receiue no recozde of man: the greke booke hath there vppon thys worde recozde the article, that is as I haue shewed you correspondend vnto our englishe article y<sup>e</sup>, by which article put befoze the worde recozde, that word ther in the tonge in which theuangelist wrote the wordes himself, signifieth not a comen recozde in general, but a certaine special kinde of recozde, as y<sup>e</sup> greke article made the worde pphete in y<sup>e</sup> siff chapter to signify not a pphete in general, but a special pphete whom the Jewes looked for. And therefore I say y<sup>e</sup> Tyndal shoulde in his englishe translatiō not haue left out y<sup>e</sup> article y<sup>e</sup>, but shoulde at y<sup>e</sup> lest wyle haue translated it thus, I receiue not the recozde of mā, wheras in hys translating no recozde, that article the, whereupon the weyght of the sentence hangeth, he hath not onely lefte out but elene excluded also. For if he had translated it, I receiue not recozde of manne, though he left out the: yet he might take it in there to and mende it, making it, I receiue not the recozde of man. But now that he hath translated it, I receiue no recozde of man: he hath excluded it vterly but if he take in not, and put out hys false no, for he can not say I receiue no the recozde of man. And thys hath he done not of ignorāce but of malice, to make it seme y<sup>e</sup> Christ vterly refuseth and reiecteth al maner witnesse of man, in testificacion & witnessing of hi & his trouth. And this translatiō therfoze deuileth Tyndal, because he would haue vs wene y<sup>e</sup> Christ would haue the witnesse of all his church vterly serue of nought.

But

Nicholas de  
Lysa.

**A** But nowe because it wyl peradventure seeme vnto some men, that though he had in hys tranſlacion expreſſed the greke article and made it thus, I take not the recoꝛde of mā, y yet it wer al one & no difference betweene thoſe woꝛdes and theſe, I take no recoꝛde of man: of tꝛouth the differēce is ngt etb foꝛ euery man to perceiue, & yet ſome differēce is there in dede, as there is betweene theſe twain: If a mā would ſay in ſpeking of god & Poppes, I take Poppes foꝛ no leader of y children of Iſrael, he ſhould ſay wꝛonge, foꝛ he ſhould deny hym to haue ben theyꝛ leder in any maner wyſe, as he was their leader in dede.

**B** But if he would ſay I take not Poppes foꝛ the leader of the children of Iſrael, he ſhould ſay wel ynough, foꝛ he ſhould thereby not viterly deny Poppes to haue bene any maner leader of them, but he ſhould deny that he was their only leader oꝛ their chiefe leader, meaning that though he were a leder, yet God was y leader, that is to wꝛt the chiefe leader.

**C** Howe if anpe yet perceiue not clerely the ſtrength of thys article: he maye conſider that it is not all one to ſaye, I take you foꝛ no manne, oꝛ I take you not foꝛ a man, and I take you not foꝛ y man. The two firſte excludeth him viterly from all the nature and kinde of man, the thꝛd doth but deny him to be ſome ſuch certaine man as they meane of. But yet ſhall ye ferther vnderſtand that as I ſaid in the begining, though our article, the, be coꝛreſpondent vnto y greke article in declaring the certainty of the thꝛng that it is put vnto, and in reſtrayning the woꝛde from hys general ſignificatiō to a moꝛe determinate eſpecialtye, and that in many thinges thys is very playne and clere: yet doeth not our article ſometime ſo fully and ſo effectually declare that thꝛng as doth y article in y greke ſpecially, but yf we chaūge y order of our engliſhe woꝛdes frō the order of y greke. And therefore I ſay, that to put away the doute & foꝛ the better expreſſing of the article, Lindal ſhould in the tranſlating of that place, haue chaūged ſomwhat the order of y woꝛdes. And where they lye in the latin in thys wiſe: I receiue not the recoꝛd of man, he ſhoulde rather haue tranſlated it thus: the recoꝛde I receiue not of mā. Foꝛ by ſo tranſlating thoſe woꝛdes, & ſo chaūging y order: he ſhould haue gone moꝛe nere to the expreſſing of the very ſentence that Chꝛiſte there ſpake and

meant, which was that the ſpeciall recoꝛde he toke not of man but of God, & not that he woulde take of man no maner recoꝛd at al, as I ſhal anon ſo clerely pꝛoue you, that Lindal ſhall neuer while he liueth wade out therof.

But fꝛiſt it will happely ſeme harde to ſome menne, that he whych tranſlateth ſhoulde in hys tranſlating make anpe chaūge in the order of the woꝛdes. He ſhall vnderſtande, that it is a thing which he muſte many times nedes doe, becauſe of the maners & foꝛmes of ſpeaking in diuers laguages. Foꝛ if he ſhal alway tranſlate woꝛde foꝛ woꝛde & in the order as it ſtandeth, he ſhall ſometime geue a ſentence vnable to be pꝛceiued oꝛ vnderſtanden, & ſometime a wꝛonge ſentence, ye and ſometime a contrary to, of all whych I coulde gyue you ſaples wer it not both nedeles and alſo to long foꝛ this preſent booke.

I wyl therfoꝛe of a great meny gyue you but one, in whych Lindal hath foꝛ lacke of chaūging the order of y woꝛdes, tranſlated a very plaine place in the very begining of ſaint Johns ghospel, whither wꝛong oꝛ no lette other iudge, but ſurelye otherwyſe then I woulde haue done.

Hys tranſlacion is thys, In the begining was that woꝛd, and that woꝛd was with God, & God was that woꝛde.

Fiꝛſt this woꝛde, that, putteth Tyn-dall foꝛ the article, the, whercof I haue ſhewed you befoꝛe, wherein he dothe much a miſſe. Foꝛ it is no doute but y it is here put foꝛ to ſygnifye y ſpecialtye of the thing, as of God and the woꝛde, becauſe there be many woꝛdes, and y painims woꝛſhipped many goddes, the article is ſette to thoſe woꝛdes to ſygnifye not a woꝛde noꝛ a god, as though it wer one of the many woꝛdes of men, oꝛ one of the many goddes of paynyms, but y god and the woꝛde that is the ſingular Godde and the ſingular woꝛde, that is to wꝛt the woꝛde of God. And y article is not in Engliſhe thys woꝛde, that, as Lindal hath tranſlated, but thys woꝛde, the, as he ſhoulde haue tranſlated, but yf he wyl turne the article oute of hys kinde.

A manne may ſaye the man that we ſpake of was here, oꝛ that mā that we ſpake of was here. But and yf he ſpeke of hym abſolutly, without mencion of any ſpeache befoꝛe hadde wyth hym, he muſte then ſaye, the manne was here, and may not ſaye, that man was here, but